English Translation of
Sunan Abu Dawud
Volume 1
In the Name of Allâh, the Most Gracious, the Most Merciful
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Preface

*Hadith* is next only to Qur’ân as a source of Islamic laws and proofs. The term *Hadith* applies to the words and acts of Allah’s Messenger ﷺ as well as his tacit approvals called *Taqrir*. The latter refers to acts done in his presence but he did not disapprove of them, his silence indicating his approval. All these three categories of *Ahâdith* are variously known as (1) *Khabar*, (2) *Athar*, (3) *Hadith* and (4) *Sunnah*. (All these words have already been mentioned under the technical terms employed by *Hadith* scholars).

In contradistinction with *Khabar* and *Athar*, the words *Hadith* and *Sunnah* are widely popular, so much so, that a mere mention of any of these two words, inevitably brings to mind the words, acts and tacit approvals of Allah’s Messenger ﷺ. No other thought comes to our mind except the foregoing at the mention of the word *Hadith* or *Sunnah*. Yes, of course, some people have made a distinction between *Hadith* and *Sunnah*, advancing as argument the words of some scholars, but, in fact, this distinction is not right. The *Hadith* scholars make no distinction between the two. According to them, *Hadith* and *Sunnah* are synonymous terms. Similarly, taking *Sunnah* as referring to the Prophet’s habits, modes of behavior and manners and thereby denying their legal authority is equally wrong. It is, in fact, a deception, a concealed escape route leading to the rejection of *Ahâdith*. Again, in the same way, considering only the acts of the Prophet ﷺ that he did persistently and uninterruptedly as binding is, in fact, a rejection of a vast number of *Ahâdith*. Those who say so have, in deed, allied themselves with the rejecters of *Ahâdith*. Moreover, rejecting a *Hadith* on the ground that it is in conflict with Qur’ân and entrapping people into believing so, is not the way befitting a Muslim. That is the way of the crooked, the sectarians and the dissenters who reject a lot of *Ahâdith* on the seemingly attractive plea of being in disharmony with Qur’ân.

Two centuries after the advent of Islam, the Mutazilites (*Mu’tazilah*)\(^1\) rejected some *Ahâdith*. Their purpose was to justify their wrong and misleading beliefs. Likewise, about a century and a half ago, the naturalists, too, criticized the canonical authority of *Ahâdith*, their purpose being no more than to affirm naturalism and reinterpret Qur’ân according to their own desires and whims. It is the same group of naturalists who, impressed in our times by the ‘rare research works’ of the Orientalists and charmed by the

\(^1\) A medieval theological sect that maintained that nothing but eternity could be asserted regarding Allah, that the eternal nature of the Qur’ân was questionable, and that humans have free will.
wizards of the West and their civilization, are working in an organized way to alienate the Muslims from their own culture and Islamic values and traditions and are moulding them according to modern civilization.

Anyhow, the term *Hadith* or *Sunnah* applies to whatever the Messenger of Allah ☀️ said, did, or gave his tacit consent to. This, like Qur’ān, is an independent, distinct and reliable source of faith and law (*Shari'ah*). To benefit by *Hadith* and rely on it in giving legal rulings, we need to know the following:

**Things worthy to note**

1. The faith revealed by Allāh is Islam and only Islam. “Truly, the religion with Allāh (is) Islam.”[1] “And whoever seeks a religion other than Islam, it will never be accepted of him and he will be one of the losers in the Hereafter.”[2] Allāh commanded the believers to hold fast to the religion and forbade them to divide and fall apart: “And hold fast, all of you together, to the Rope of Allāh, and be not divided among yourselves.”[3] Allāh also warned us through His Messenger ☯️: “And (He commands you, saying): This is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path.”[4]

2. Since Qur’ān has warned us, in several Verses, against separation and disunion, which means only dissenting and dividing up into sects, and since the Prophet ☯️ has commanded us to follow one course only and condemned other courses as wrong, it naturally follows, therefore, that the True Path can only be one, not many. How can many paths be true at one and the same time? It is not possible, neither by reason nor by tradition. Qur’ān declares: “After the Truth, what else can there be except error?”[5]

3. What is this religion of Islam or the Straight Path? Where is it to be found? It consists of two things: Qur’ān and the *Hadith* of the Prophet ☯️. Allāh’s Messenger ☯️ said: “I am leaving to you two things. You will not go astray as long as you cling to them: the Book of Allāh and the Sunnah of His Prophet.”[6]

4. This religion, unlike other religions, is not unguarded. It is secure from tampering. Since this religion is final and the only way of deliverance for mankind till the Judgment Day, Allāh has undertaken the responsibility of

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guarding it. He said: "Verily, We, it is We Who have sent down the Reminder and surely We will guard it."[1] The intended meaning of the Reminder is Qur'an that is guarded and made secure. It remained unchanged and will remain ever so in future. Since it was impossible to understand it and act by it without Ahadith, the safeguarding of it implies the safeguarding of Hadith also. Therefore, in order to safeguard the Ahadith, Allah created a group of Hadith scholars who took pains to safeguard the Ahadith, separating the genuine from the spurious. Hence, Qur'an and Sunnah are the only two basic sources of religion. However, to understand them correctly, the way of the Prophet's Companions and the righteous predecessors is an indispensable aid.

5. None of the founders of the schools of Islamic jurisprudence ever claimed that their ruling was final. On the contrary, they acknowledged they may have erred and, hence, advised their followers to ignore their ruling in case a sound, authentic Hadith is ever found contradicting their ruling. Moreover, they are known to have recanted some of their opinions. In case a Hadith was found later on contradicting the ruling of some jurist, his students are reported to have declared that the Hadith in question had remained unknown to their Imam (the jurist) and that he would have surely recanted his ruling if only he had known it. It should be noted that Ahadith were collected, recorded and examined long after the founders of the schools had gone. For example, the Sound Six (Sihah Sittah) and other books of Ahadith were compiled later on. But, no doubt, those Imams of jurisprudence were excusable for their errors. Hopefully, they may be rather rewarded because their intent was good. Anyhow, now that Ahadith have been collected and recorded, insistence on a particular legal ruling and rejecting a Hadith on different pleas is quite unjustified.

6. The students of the Imams of Fiqh (Islamic jurisprudence) disagreed with their own teachers and mentors on some issues, but none blamed or rebuked them for having done so, but rather praised them for their truth and scholarly ability. So it is no error or sin if today someone disagrees with the learned Imams of Islamic jurisprudence. He deserves praise, rather than condemnation.

Our Actions and Day of Accounting

We, too, are not exempt from what we have said earlier. Our instructions to others are equally binding on us as on them. We call Allah as witness that we have been fair in our evaluation of Ahadith. While deciding the soundness or weakness of a Hadith, we never let ourselves be swayed by bias for any particular sect, party or denomination or mental reservations, or preconceived

notions or circumstances. We have been completely fair, just and honest in our evaluation of *Ahādīth*. We have tried to be completely neutral. We have kept our inquiries untainted with prejudice. Our research is purely scientific. We followed only the accepted principles of *Hadīth* evaluation. Only then did we decide a case or give a ruling as to which course is right or preferable.

Twisting or distorting a *Hadīth*, or wriggling out of it, or stretching it in an attempt to arrive at far-fetched meanings, dubbing a Sound *Hadīth* as Weak or a Weak one as Sound, declaring without proof a *Hadīth* as abrogated or abrogating — all these things we believe to be fraud, deception, and concealment of truth. We seek Allāh's refuge from these trickeries. Of course, we may have erred in applying the principles of *Hadīth* evaluation, or we may have erred for lack of access to information, or we may have misunderstood something — and we will be grateful to those who point out our errors and we pledge to correct them forthwith — but, by grace of Allāh, we remained honest and fair throughout our research work, there being no taint of bias for or prejudice against any school of thought, or party, or sect, or denomination, nor self motive or desire for profit. Allāh is the Warden over what we say.
INTRODUCTION[1]

By Abu Khaliyl

About the Author

He is Abû Dāwūd, Sulaimân bin Al-Ash'ath bin Ishâq, bin Bashîr bin Shaddād bin 'Amr bin 'Imrân Al-Azdi As-Sijistâni,[2] he was born in the year 202 after Hijrah.[3] The biographers agree that he died in the year 275.

As-Sijistânî is derived from Sîstân, a region which today stretches from south eastern Iran to south western Afghanistan. The term As-Sijizî is also used as an ascription for Sîstân, hence sometimes Abû Dāwūd was called: "Abû Dāwūd As-Sijizî."[4]

He began to travel seeking Aḥādīth at a young age, and made his way to Baghdād by the time he was eighteen years old. His journeys, seeking knowledge, took him through the lands of Khurāsân, Al-‘Irāq, ‘Arabia, Ash-Shām, and Egypt.

His most famous teachers include Ahmad bin Hanbal, Ishâq bin Ibrāhîm, Yahyâ bin Mā’în, Abû Bakr Ibn Abî Shaibah, his brother ‘Uthmân bin Abî Shaibah, ‘Ali bin Al-Madînî, and ‘Abdullâh bin Maslamah Al-Qan’abî, who was among those famous for reporting the Muw’atta’ of Imam Mâlik.

His most famous students include his son, Abû Bakr ‘Abdullâh bin Abî Dâwūd, At-Tîrmidhî, An-Nasâ’î, Abû Bakr Al-Khalâl, Ar-Ramahurmuzî, Ibn Abî Ad-Dunyâ’, Ad-Duwlabî, as well as those who narrate the Sunan from him — a discussion of which follows.

Selected Statements About the Author and His Book[5]

Al-Khaṭṭâbî said: "The book of the Sunan, by Abû Dâwūd, is a noble book, there has not been another book written in the knowledge of the religion that

[1] References for his biography include Târîkh Baghdâd, Tuhdhib Al-Kamâl, Siyar A’lâm An-Nubalâ’, Al-Ḥâфиз Abû Ṭâhir As-Silafî’s introduction to Ma’âlam As-Sunan by Al-Khaṭṭâbî, and Ghâyat Al-Maqâṣûd fi Sharh Sunan Abî Dâwūd by Al-‘Allâmî Al-‘Azîm Abâdî. All of what has been cited here is supported with authentic chains of narration.

[2] There are some slight variations in his complete name according to those who wrote his biography.

[3] Suw’alât Abû ‘Ubaïd Al-Ājjurî, see also all of the previously mentioned references.

[4] See Imâm At-Tîrmidhî’s comments in his Sunan, after number 466 and 716, and he narrated number 3604 (8) from “Abû Dâwūd As-Sijizî.”

[5] See the biographical references mentioned above.
is like it.’

And he said: ‘I heard Ibn Al-‘Arâbî say — while we were listening to him (recite) this book; he pointed to the copy which was in front of him — ‘If a man does not have any knowledge with him, except that of the Mushaf in which is Allah’s Book, then this book, he would not have a need for any knowledge at all beyond the two of them.’’

Al-Khaṭṭâbî said: ‘Abû ‘Umar Muḥammad bin ‘Abdul-Wâḥid Az-Zâhid — the companion of Abû Al-‘Abbâs Ahmad bin Yaḥyâ — informed me, he said: ‘Ibrâhîm Al-Ḥârîbî said: ‘When Abû Dâwud wrote this book, Aḥâdîth were made supple for him, just as iron was made supple for Dâwud.’” Meaning the Prophet Dâwud, peace be upon him.[1]

Al-Ḥâfîz Adh-Dhahâbî said: ‘Along with his Imâmat in Ḥadîth and its fields, Abû Dâwud was among the major Fuqahâ’, for his book proves that. He was among the distinguished companions of Imâm Ahmad; he attended his lessons for a lengthy period of time, and he asked him about delicate issues, in both branches (Furû’) and fundamentals (Uṣûl), and he stayed upon the Madhhab of the Salaf, regarding following the Sunnah and submitting to it, and not delving into problematic Kalam.’[2]

Those Who Narrate His Sunan

There are many who heard Abû Dâwud’s Sunan from him, those that are popular, or known to have reported it from him, are; Al-Lu’lu’î (Muḥammad bin Ahmad), Ibn Dâsah, (Abû Bakr Muḥammad bin Bakr bin Muḥammad), Ar-Ramlî (Abû ‘Eisâ Isḥâq bin Mûsâ), and Ibn Al-A’râbî (Abû Sa’eed Aḥmad bin Muḥammad).[3]

His Books

Other than his Sunan, his letter to the people of Makkah, explaining the conditions he adhered to in compiling his Sunan, and his Masâ’il of Imâm Aḥmad, Abû Dâwud is known to have authored the following: At-Tafarrud, Al-Marâsil, A’lam An-Nubuwwah, Az-Zuhd, and An-Nâsikh wal-Mansûkh. Abû ‘Ubâid Al-Ājurri compiled a book of questions that he asked Abû Dâwud,

[1] These narrations and statements of Al-Khaṭṭâbî are taken from his introduction to Ma’âlam As-Sunan. The narrators in the chain for the last statement were all graded trustworthy by A-Baghdâdî in Tāriḥ Baghdâd, and each of them are confirmed to have heard from the one he is reporting from. Abû ‘Umar Az-Zâhid was called ‘Tha’lab’s boy,” and Tha’lab is Aḥmad bin Yaḥyâ — Ash-Shaibâni of Al-Kûfah — that Al-Khaṭṭâbî mentioned.


[3] The versions narrated by Al-Lu’lu’î and Ibn Dâsah are the most popular and most complete. Occasionally, the reader will notice a footnote in the translation indicating a variation based upon one of the versions, in addition, some comments of some of the other reporters of the Sunan appear between square brackets.
Commentaries

The most famous of commentaries on the *Sunan* of Abu Dawud is that of Al-Khattabî. He is Abu Sulaimân Hamd bin Muhammåd bin Ibråhim Al-Khattab Al-Khattabî Al-Bustî. He heard from the previously mentioned Abu Sa’eed Ibn Al-A’râbî in Makkah, and Abu Bakr Ibn Dâsah in Al-Başrah, as well as other scholars. He died in the year 388 after Hijrah.

His commentary is on an abridged selection of chapters and narrations of the *Sunan*, and it is said that his commentary is the first commentary on a *Hadith* book, hence its great rank and importance in the field of *Hadith* commentary. The name of his commentary is *Ma’âlam As-Sunan*.

There are many other commentaries written for the *Sunan*, some of them published and others not yet published. Among them, that of Al-Mundhiri, who compiled an abridgement of *Sunan Abî Dâwud* with comments, Ibn Qayyim Al-Jawzi, who compiled comments on an abridgment of the *Sunan*, As-Suyuti, As’Aïnî, and Abû Al-Hasan As-Sindî. An-Nawawi, also compiled a commentary which they say was not completed, and it is among those that are lost.

The most famously cited commentary today, is that of Al-‘Allâmah Abû Ṭayyib Muhammåd Shams Al-Ḥaqq Al-‘Azîmâbâdî, entitled; ʿAwn *Al-Mabûd*. This work contains comments taken from his larger collection, entitled: *Ghâyat Al-Ma qosud*, some of the larger collection is published.

His Objectives and Criteria

Regarding the level of narrators he included in his *Sunan*, Abû Dawûd said: “There are no abandoned (Matrûk) *Hadith* narrators in the book of *As-Sunan* which I wrote, and when there is a Munkar *Hadith* I clarified that it is Munkar, and there is nothing other than it which is similar for that topic.” And the meaning of Munkar is an odd narration, whose narrators are disparaged.

And, he mentioned about the weak *Ahâdîth* in his book: “Whatever *Hadith* there is in my book that has a severe weakness, then I have clarified it, and whatever I did not mention anything about it, then it is Ṣâlih (good), and some of them are more correct than others.”

It is clear from its context, that some of the *Ahâdîth* not clarified by him are

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[1] It is said that he authored other books as well. All of the above are mentioned by Al-Hâfiz Ibn Hajar, as books he heard with chains of narration to the author, in *Al-Mu’jam Al-Mufahras* also called: *Tajrîd Asânid Al-Kutub Al-Mashhûrah wal-Ajzâ’al-Manthûr*.


[3] These two statements are taken from Abû Dawûd’s letter to the people of Makkah regarding his *Sunan*, and most of its contents have been narrated from him through various routes of transmission.
weak, while he did not consider them to be severely weak.

And he said: “I wrote, from Allah’s Messenger ﷺ, five-hundred thousand *Ahâdîth*, selecting from them what I included in this book — meaning the book *As-Sunan* — so I collected four thousand *Ahâdîth* in it,[1] mentioning what is *Ṣahîḥ*, and what resembles that, and what is close to that.”[2]

Al-Ḥāfīẓ Ibn Mandah said: “Abū Dāwud narrated weak chains of narration when he did not find anything else for the topic, because that is stronger to him than a man’s opinion.”[3]

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[1] Our edition includes 5,274 narrations. It is possible that he made this statement at one time, and included many other narrations later, since it is known that the various editions narrated from him differ in the number of narrations, as well as the fact that some of them contain chapters and books that others do not. It is also possible that in this statement he means *Ahâdîth* with a complete chain of narration. In his letter to the people of Makkah, he said: “Perhaps the number of *Ahâdîth* in my book reach four thousand and eight hundred, and about six-hundred *Ahâdîth* that are *Mursal*.” And this number is closer to what is known of it.

[2] *Tarîkh Baghda*d, with a chain of narration that was graded *Ṣahîḥ* by Shaikh Al-Albâni in his introduction to *Ṣahîḥ Abî Dâwud*.

[3] See *Muqaddimah Ibn Aṣ-Ṣalâh*, and the introduction to *Ṣahîḥ Abî Dâwud*. In his letter to the people of Makkah, Abû Dâwud also indicated that he cited *Mursal* narrations when there was nothing similar for the topic.
Publisher's Foreword

All praise is due to Allah, Who honored His worshipers with the revelation of His Mighty Book, which falsehood can not approach — neither in front of it, nor behind it — being revealed by the All-Wise, the All-Praised, and He honored them, by sending His Messenger, by whom success is granted to whomever heard him, and witnessed him. Through him, Allah opened the eyes of the blind, and the ears of the deaf, and the hearts of the heedless, so that everyone that feared Allah, and everyone that will achieve happiness in the Hereafter, would believe in Him.

O Allah! Send Ṣalāh, grant peace, and bless Muḥammad, his family, and his Companions who carried the banner of the Book and the Sunnah, and spread Your mercy upon whomever follows them faithfully among your righteous worshipers.

Indeed the Book of the Sunan by the noble Imām Abū Dāwūd, Sulaimān bin Aṣḥāth bin Ishāq bin Baṣhīr bin Shaddād, Al-Azdī, As-Sijistānī, who died in the year 275H, is one of the Six Books, and the first of the Four Books, among the most important of those books in which Hadiths are compiled. There are many virtues and benefits to this book which resulted in the scholars of Hadith occupying themselves with the knowledge of Hadith since it first became popular, causing it to spread around the world.

Indeed, Allah has honored Darussalam Publishers and Distributors in Riyadh with service in the Book and the Sunnah, and Allah has honored us with the publication of the translations of Sahih Al-Bukhari, Sahih Muslim, Jāmi‘ At-Tirmidhi, Sunan An-Nasā‘ī, and Sunan Ibn Mājah, and today, by the grace of Allah, we present the translation of the Book of the Sunan of Imām Abū Dāwūd, may Allah have mercy upon him.

After our previous publication of the each of the Six Books in the Arabic language, we set out on the grand project of completing the translations of the Six Books into the English language.

It is no secret to the avid reader, that most of the scholars agree that Sunan Abū Dāwūd is the best of the Four Sunan Books, being ranked as third in importance behind Sahih Al-Bukhari and Sahih Muslim. It is also well known that some of the scholars have said that if a person has the Book of Allah, and this Sunan of Abū Dāwūd, then he has the fundamental texts of the religion.

Such statements are a testament to the veracity of Imām Abū Dāwūd, and his compilation.

The Arabic text of Sunan Abū Dāwūd has been widely published in the
Publisher's Foreword

Islamic world, and a team of scholars has reviewed the famous publications and manuscripts in verification of the text for our publication of the Arabic text.

In verification of the Arabic text, we used the edition published along with the commentary 'Awn al-Ma'bud as the main source, while comparing it to that of Al-Khaṭṭābī in Ma'ālam As-Sunan, as well as a number of other valuable printed editions of Sunan Abū Dāwūd. There are some discrepancies of variation in some of the manuscripts and reported versions, as well as published editions. Sometimes there is an additional word here or there, or one Hadith or chapter is cited earlier or later in sequence.

In cases of additional words or phrases found in one or few of the manuscripts and editions, the addition has been marked by square brackets [ ]. This method is visible in the English translation as well, and whenever it was deemed necessary to insert an explanatory term, then parenthesis ( ) were used for that purpose.

For this English translation of Sunan Abū Dāwūd, translating was done by Yaser Qadhi (USA), and Nasiruddin al-Khattab (Canada) and editing by Huda Khattab (Canada), finally reviewed by Abu Khaliyl (USA).

This publication represents the completion of our journey, which lasted for a number of years, in the efforts to complete the translations of the Six Books, and Allāh praise is due to Allāh.

Lastly, all of the Hadith in the text have been graded by the great research scholar Ḥāfīz Abū Tāhir Zubair ‘Alī Za’ī.

We ask Allah to accept our good works in this endeavour, and to cause all of the readers to attain the best benefit from it.

‘Abdul-Mālik Mujāhid
Servant of the Qur’ān and Sunnah
Director, Darussalam
Riyadh and Lahore.
1. Al-Mughirah bin Shu‘bah narrated that when the Prophet \(\text{ﷺ} \) wished to relieve himself, he would go (to relieve himself), he would go to a distant place. (Hasan)

2. Jābir bin ‘Abdullāh narrated that when the Prophet \(\text{ﷺ} \) wished to relieve himself, he would go (a distance) so that no one could see him. (Da‘īf)

Comments:
1. In villages or open spaces, to relieve oneself, one should go far enough, out of the sight of people, to avoid being seen naked. In cities, however, where toilets are enclosed on all sides, there is no need to go far away.
2. Such behavior on behalf of the Messenger of Allāh (ﷺ) has a two-fold advantage: It screens one’s private area from being seen by others and, by going away from dwellings, it keeps the living environment free of filth.

3. This and other similar Ahādīth prove that the Messenger of Allāh (ﷺ) had many of the same needs as other human beings.

Chapter 2. Choosing An Appropriate Place To Urinate

3. Abū At-Tayyāḥ reported that a man informed him that when ‘Abdullāh bin ‘Abbās came to Al-Basrah, he would narrate (Ahādīth) on the authority of Abū Mūsā. So once he wrote to Abū Mūsā, asking him about certain matters. Abū Mūsā replied: “One day I was with the Messenger of Allāh (ﷺ), and he wished to urinate. So he went to a soft ground beneath a wall and urinated. Then he then said: ‘If any of you needs to urinate, let him choose an appropriate place for his urine.’” (Da‘īf)

Comments:
1. Extreme precaution should be taken in the matter of urine because it is impure, and it is often not visible to the naked eye. It is necessary to keep oneself away from it, and to wash it off on any contaminated garments in order to keep oneself pure. One should look for a proper place to urinate to prevent any of it splashing or returning upon oneself.

2. One should search for a soft surface of the ground to urinate, if that is not available, one should look for sloping ground, for example, to prevent any of it returning upon oneself.
entered the area in which he relieved himself, he would say — according to the narration of Hammād —: “Allāhumma innī aʿūdhu bika... (O Allāh! Indeed I seek refuge in You...)” — and he said: “from ‘Abdul-Wārith: ‘Aʿūdhu billāhi min al-khubūthi wal-khabāʾīth (I seek Allāh’s refuge from all devils, male and female.)” — Abū Dāwud said: Shu’bah reported it from ‘Abdul-‘Azīz: “Allāhumma innī aʿūdhu bika (O Allāh! Indeed I seek refuge in You)” and he said one time: ‘Aʿūdhu billāhi (I seek Allāh’s refuge...)” and Wuhāib said: “Then let him seek refuge in Allāh...” (Ṣaḥīḥ)

5. In another wording from Anas: “Allāhumma innī aʿūdhu bika... (O Allāh! I seek refuge in You...);” and Shu’bah said: “And another time he said: ‘Aʿūdhu billāhi... (...I seek Allāh’s refuge.)’”[1] (Ṣaḥīḥ)

Comments:
1. We learn from this Hadith that, wherever the toilet is, in a house or in wilderness, one should say these words.
2. These words should be said prior to entering the toilet itself, because it is improper to utter Allāh’s Name while relieving oneself, as well as while on the toilet. In desolate places like a desert or forest, one should say these words before removing whatever clothing is required to relieve oneself.

[1] All of this indicating the differences reported in the beginning of the narration.
6. Zaid bin Arqam reported that the Messenger of Allah ﷺ said: “These Hushush[1] are inhabited (by devils), so if one of you comes to the area in which he relieves himself, let him say: ‘A‘ūdhu billāhi min al-khubuthi wal-khabd’ith (I seek refuge in Allāh from all devils, male and female.)’” (Hasan)

Chapter 4. It Is Disliked To Face The Qiblah While Relieving Oneself

7. ‘Abdur-Rahmān bin Yazid reported that someone said to Salman Al-Fārsi: “Has your Prophet taught you everything, even how to defecate?” He replied, “Yes! He prohibited us from facing the Qiblah while defecating or urinating, and from cleansing ourselves with our right hands, and from cleansing ourselves with less than three stones or with dung or bones.” (Sahih)

8. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Indeed, my position towards you is like a father who

[1] Hushush is the plural of Hash, referring to a grassy area or the like. Here it refers to grassy areas in or near date-palm groves in Al-Madinah, wherein they were accustomed to relieving themselves.
teaches (his children). So when one of you comes to the Ghã’it[1], then let him not face the Qiblah, nor turn his back towards it, nor clean himself with his right hand.’ He would order us to use three stones, and prohibited using dung and bones.” (Hasan)

Comments:
1. When a person, after relieving himself, uses three stones, or tissue paper or the like, he becomes (ritually) pure, even if he does not use water.
2. One should not use one’s right hand to cleanse oneself after urinating or defecating.
3. Dung or other filthy things may not be used to clean oneself.
4. Since bones are the food of the Jinn, they should not be used for purification. Other food stuff should also not be used for that purpose.

9. A narration was reported from Abu Ayyûb which said: (The Prophet ﷺ said:) “When one of you comes to the Ghã’it, then let him not face the Qiblah while defecating or urinating, but rather let him turn east or west.” - (Abû Ayyûb said): “So we arrived in Ash-Shâm, and found that restrooms which were built facing towards the Qiblah. So we would turn ourselves in another direction, and seek Allah’s forgiveness.” (Sahih)

Comments:
“So we arrived....” meaning; Abû Ayyûb, one of the narrators of the prohibition explained that the companions acted upon it, even if structures.

[1] Ghã’it refers to defecation, and the area in which one defecates.
10. Ma'qil bin Abī Ma'qil Al-Asadi said: "The Messenger of Allāh prohibited us from facing the two Qiblah (i.e., Al-Masjid Al-Harām and Bait Al-Maqdis) while urinating or defecating." (Da'if)

11. Marwān Al-Asfar narrated: "I saw Ibn 'Umar make his camel sit down facing the Qiblah, after which he sat (behind it) and urinated in its direction. So I said: 'O Abū 'Abdur-Rahmān, has this (act) not been prohibited?' He replied: 'Yes, but it has been prohibited only in an open space. However, if there is something that is between you and the Qiblah, blocking you (from it), then there is no harm.'" (Da'if)

Chapter 5. Concession In This Regard

12. ‘Ahdullāh bin ‘Umar said: “I once climbed on top of the house, so I saw the Messenger of Allāh sitting on two bricks, facing Bait Al-Maqdis, relieving himself.” (Sahih)
13. Jābir bin ‘Abdullāh said: “The Prophet of Allāh ﷺ had prohibited us from facing the Qiblah while urinating. Then, I saw him facing it (while urinating, and this was) a year before he died.” (Hasan)

Comments:
These Ahādīth are advanced as argument to prove that it is permissible to sit, facing the direction of the Qiblah, in constructed toilets.

Chapter 6. How Should One Undress When Relieving Oneself

14. Ibn ‘Umar reported that when the Prophet ﷺ wanted to relieve himself, he would not raise his garments until he came close to the ground. (Dā'if)

Abū Dāwūd said: It was (also) reported by ‘Abdus-Salām bin Harb, from Al-‘Amash, from Anas bin Mālik, and it is weak.

Comments:
[In English translation of the Ahādīth:] Agraded as argument to prove that it is permissible to sit, facing the direction of the Qiblah, in constructed toilets.
Chapter 7. The Disliking Of Speech While Relieving Oneself

15. Abū Sa‘eeed narrated that he heard the Messenger of Allāh ﷺ say: “Let not two people who go out to the toilet (Ghā’it) to relieve themselves (such that) their private parts are uncovered, talking to one another. Verily Allāh, the Mighty and Sublime, hates that.” (Da‘if)

Abū Dāwūd said: This was not narrated except by ‘Ikrimah bin Ammār.

Chapter 8. Returning Salām While Urinating?

16. Ibn ‘Umar narrated that a man passed by the Prophet ﷺ while he was urinating, and greeted him with the Salām, but the Prophet ﷺ did not respond to him. (Sahih)
Abū Dāwūd said: It has also been related from Ibn ‘Umar and others, that the Prophet ﷺ performed Tayammum and then returned the Salām to the man.

Chapter 9. The Permissibility Of Remembering Allāh, The Most High, While Not In A State of Purity

17. Hudāin bin Al-Mundhir said that Al-Muhājir bin Qunfudh came to the Prophet ﷺ while he was urinating, and he greeted him with the Salām, but he did not respond to his greeting until he performed Wudū’. He then excused himself (for the delay) by saying: “I disliked that I mention Allāh — Exalted is His remembrance — except in a state of purity.” (Da‘īf)

Comments:
This narration shows the reason for the delay in replying, and accordingly that it is disliked to mention Allāh in such circumstances, and it may be inferred that one should not greet a person who is relieving himself with the Salām.
Chapter 10. Entering The Area In Which One Relieves Oneself With A Ring Upon Which Allâh’s Name Is Engraved

19. Hammâm reported from Ibn Juraij that Anas said: “Whenever the Prophet entered the area in which he would relieve himself, he would remove his ring.” (Da’y)

Abû Dâwûd said: This Hadith is Munkâr.[1] It is only known from Ibn Juraij, from Ziyâd bin Sa’d, from Az-Zuhãrî, from Anas, that the Prophet took a ring made out of silver, and then threw it away. The mistake (in this Hadith) is from Hammâm, and no one reported it (with this wording) except Hammâm.

Comments:
- It is the view of most scholars, that one should not enter the area in which he intends to relieve himself while carrying something with Allâh’s Name on it.

[1] His usage of the term Munkar here, as he explains, means that it is only reported through this route, and he mentioned what is correct after it. The term Munkar is often used to refer to a narration that is reported by a criticized narrator, which is contradicted by more reliable narrators, either in its wording, or in its meaning, or if the criticized narrator is the only one who reported it - as the author used it here.
Chapter 11. Avoiding (The Splatter) Of Urine

20. Ibn Abbās said: "The Prophet passed by two graves, and said: 'These two people are being punished, but they are not being punished for substantial matters. As for this person, he would not protect himself from his urine, and as for the other, he would carry Namimah[1] to others.' Then, the Prophet called for a green branch, and split them into two. He planted one on this grave, and one on that grave, and said: 'Perhaps their punishment will be lightened from them until they become dry.'" (Sahih)

21. In another narration from Ibn ‘Abbās, he said: (the first person would not) "...screen himself while urinating." (Sahih)

22. ‘Abdur-Rahmān bin Ḥasanah said: "Amr bin Al-‘Ās and I went to the Prophet. He came out with a leather shield, and then used it to cover himself while he urinated.

urinated. We said: 'Look at him! He urinates as a woman urinates.' The Prophetﷺ heard us, and said: 'Do you not know what happened to a person of the Children of Israel? They used to cut off any part (of a garment) which urine had splashed on. This person prohibited them from it, so he was punished in his grave.'” *(Da‘if)*

Abū Dāwūd said: Manṣūr said: “From Abū Wā’il from Abū Mūsā, in this Ḥadīth: ‘...(they would cut off) their leather (meaning, clothes)” and ‘Aṣīm said: “From Abū Wā’il from Abū Mūsā from the Prophetﷺ, who said: ‘...(if the urine touched) their bodies.””

Comments:
1. Not purifying oneself after urinating or not protecting oneself from it incurs punishment in the grave.
2. Namīmah or slanderous gossip is a major sin and, therefore, incurs punishment in the grave.
3. It is implied that the Messenger of Allāhﷺ placed the branches of the date-palm on the graves due to some Revelation. In a narration recorded by Muslim (no. 7518) — Jābir narrated about a similar incident — that the Messenger of Allāhﷺ 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 remain fresh."

Chapter 12. Urinating While Standing

23. Ḥudhaifah said: “The Messenger of Allāhﷺ came to a place where a group of people threw their refuse,[11] and he

urinated standing up. He (ﷺ) then called for water, and wiped over his leather socks (during *Wudu*).

*(Sahih)*

Abū Dāwūd said: Musad-dad (one of the narrators has the addition that Hudhaifah said): “So I went away, but he called me back until I stood behind him.”

Comments:

Squatting to relieve oneself is more commonly reported, this *Hadith* proves that when there is a reason and genuine need, there is no harm in standing to relieve oneself, provided one does so in a way that they can protect themselves from any splashing of the urine.

Chapter 13. The Permissibility Of A Man Urinating In A Vessel During The Night, And Placing It Near Him

24. Hukaimah bint Umaimah bint Ruqaiyqah reported from her mother, that she said: “The Prophet ﷺ had a wooden tumbler made out of the trunk of a palm tree which he would place underneath his bed and urinate in at night.” *(Hasan)*

Comments:

In cases of need, like when one is sick, or if it is extremely cold, etc., one may urinate in a pot or bucket or the like, and dispose of it afterwards, or have it disposed of.
Chapter 14. The Places Where It Is Prohibited To Urinate

25. Abū Hurairah said that the Prophet ﷺ said: “Avoid the two (places) which cause people to curse you.” They asked: “And what are these two (places) causing the curses, O Messenger of Allāh?” He said: “He who relieves himself in the pathways of the people, or in their shaded places (that they congregate in).” (Sahih)

26. Mu’ādh bin Jabal said: “The Messenger of Allāh ﷺ said: ‘Avoid (relieving yourself at) three (places) which cause cursing: relieving yourself at the water-ways, at the paths that people walk on, and under shaded areas.’” (Da’if)

Comments:
Relieving oneself at a drinking-water source, or any place of public benefit is not permissible.
Chapter 15. Urinating In Al-Mustaham (The Bathing Area)\(^1\)

27. 'Abdullah bin Al-Mughaffal reported that the Messenger of Allah \(\text{صلى الله عليه وسلم}\) said: “Let none of you urinate in the area he bathes in, and then perform Ghusl in it.” (Da'if)

Ahmad said: “...then perform Wudu' in it, for most of the whisperings of Shaitan are from it.”

28. Humaid Al-Himyari — who is Ibn 'Abdur-Rahman said: “I met a person who accompanied the Prophet \(\text{صلى الله عليه وسلم}\) just like Abu Hurairah did. He said: ‘The Messenger of Allah \(\text{صلى الله عليه وسلم}\) forbade one of us from combing every day, or from urinating in his bath area.’” (Sahih)

Comments:
1. The meaning of "bath area" is the actual location of performing Ghusl or the like, meaning a tub, or shower, or bath house.
2. The Messenger of Allah \(\text{صلى الله عليه وسلم}\) forbade combing hair daily, with the intention to discourage excessive attention to beautification and vanity. Some scholars indicated that while this — in its apparent wording — applies to women as

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\(^1\) Al-Mustaham is from Hamim which is hot water, and the meaning is the bath-house or the like, where hot water is used or produced for people to bathe in.
well as men, it is more stressed in the case of men, since beautification is less restricted for women than men. Meaning, that it is more discouraged for men to comb their hair every day than women.

Chapter 16. The Prohibition Of Urinating In Burrows

29. It was narrated from Qatadah, from ‘Abdullāh bin Sarjas, that the Prophet prohibited from urinating in burrows.

They said to Qatadah: "Why is it prohibited to urinate in burrows?"

He replied: "It is said that these are the places that the jinn inhabit." (Pa‘īf)

Comments:

Holes and burrows are also the dwelling-places of harmful animals. Urinating into them may cause harm. Ignoring open spaces in favor of holes is unwise.

Chapter 17. What Should Be Said When A Person Exits The Toilet In Which He Relieved Himself

30. 'Aishah narrated that when the Prophet exited the toilet (Al-Ghā‘īt), he would say: "Ghufranak (I seek your forgiveness)." (Sahih)

Comments:

[Explanatory Note: Al-Juhr refers to the holes, dens, or burrows of various animals.]

[1] Al-Juhr refers to the holes, dens, or burrows of various animals.
Chapter 18. Disapproval Of Touching One’s Private Part With The Right Hand While Purifying

31. ‘Abdullãh bin Abi Qatadah reported from his father, who said that the Prophet ﷺ said: “If one of you urinates, then let him not touch his penis with his right hand, and if he goes to relieve himself, then let him not wipe himself with his right hand, and if he drinks, then let him not drink with one breath.” (Sahih)

Comments:
1. It is forbidden to touch one’s sexual organ (for males or females) with the right right hand while relieving oneself. It may be inferred from this, that one should also not touch that area with the right hand in general as well.
2. One should drink a beverage in three intervals, taking a breath in between. (That makes three breaths). That is the Islamic manner of drinking any beverage. ‘Drink with one breath’ means that one should breathe outside of the vessel when drinking rather than inside of it.

32. Ḥafṣah, the wife of the Prophet ﷺ, said that the Prophet ﷺ would use his right hand for eating, drinking, and (putting on) his clothes, and would use his left hand for other matters. (Hasan)
The Book of Purification

Comments:
The Hadith shows that the invocation by the Messenger of Allah (ﷺ) was answered. Using the left hand to eat or drink is a major sin. The natural sense of purity and cleanliness dictates one should use one’s right hand to eat or drink. Using the left hand for this purpose is abominable because the left hand is used to remove impurities after relieving oneself. Children should be taught Islamic manners regarding cleanliness and purity from an early age.

33. ‘Aishah narrated: “The Prophet ﷺ would use his right hand for his purification (Wudū’), and his eating, and he would use his left hand for (cleaning after) relieving himself, and for whatever was harmful.” (Da’if)

34. There is a Hadith with similar meaning reported from ‘Aishah, from the Prophet ﷺ, with a different chain of narrators. (Da’if)

Chapter 19. Covering While Relieving Oneself

35. Abū Hurairah reported that the Prophet ﷺ said: “If anyone applies kohl to his eyes, then let him do so an odd number of times. Whoever does so has done good, and whoever does not, then there is no sin upon him. If anyone cleanses himself with stones after
relieving himself, let him do so an odd number of times. Whoever does so has done good, and whoever does not, then there is no sin upon him. If anyone eats, then whatever he removes from between his teeth with an instrument should be thrown away, and whatever he removes with his tongue should be swallowed. Whoever does so has done good, and whoever does not, then there is no sin upon him. Whoever comes to the toilet (Al-Gha’it), then let him conceal himself, even if he cannot find anything to do so except by gathering a mound of sand and sitting with his back toward it. Indeed, Shaitān plays with the posteriors of the children of Ādam. Whoever does so has done good, and whoever does not, then there is no sin upon him.” (Da’īf)

Chapter 20. The Objects With Which It Is Prohibited To Purify Oneself

36. Shaibān Al-Qībānī reported: “Maslamah bin Mukhllad made Ruwaifi’ bin Thābit his deputy over the lower part of the land (in Egypt).” Shaibān said: “So we traveled with him from Kūm Sharīk to ‘Alqāmah’, or from ‘Alqāmah’ to Kūm Sharīk — in attempt to reach

[1] *Istijmar* means cleaning after defecation by use of stones, and the meaning here applies to cleaning after urinating and defecating, whatever the means of cleaning. See chapter 21 which follows.
‘Alqâm. Ruwaifi’ said: ‘During the time of the Messenger of Allah ﷺ, one of us would take his companion’s old camel (for Jihad), with the condition we would divide the spoils in half. And sometimes we would obtain an arrow (from the spoils), so one of us would get the (metal) arrow-head and the feathers, and the other would get its shaft.’ Then he said: ‘So the Messenger of Allah ﷺ told me: “O Ruwaifi! It is possible that you will live a long life after me, so inform the people that whoever ties (a knot) in his beard, or garlands (his animals) with bowstrings, or cleanses himself with animal dung or bones, then Muhammad has nothing to do with him.”’ (Sahih)

Comments:
1. Dung may not be used to remove impurities when relieving oneself.
2. Partnership in such property is permissible.
3. Joint property, no matter how trivial, shall be distributed among its rightful owners provided it does not become useless after dividing it.
4. Tying one’s beard, itself, or by means of something, is unlawful.
5. The meaning of garlanding one’s animal with a bowstring, is that they would put such items around the neck of their camels or horses, with the belief that it will protect against the evil eye, or the like.

37. This Ḥadîth (similar to no. 36) has also been reported with a different chain from Abû Sâlim Al-Jaishâni from ‘Abdullâh bin ‘Amr, mentioning that, and he (Abû Sâlim) was with him guarding the frontier at a fortress at the gate of Alyûn. (Sahih)
Abū Dāwud said: The fortress of Alyūn is in Al-Fustâṭ on a mountain.

Abū Dāwud said: He (Shaibãn) is Shaibãn bin Umayyah, his Kunyah is Abū Hudhaifah.

38. Abū Az-Zubair reported that he heard Jābir bin ‘Abdullāh saying: “The Messenger of Allah prohibited us from wiping ourselves with bones or (animal) dung.” (Sahih)

39. ‘Abdullāh bin Mas‘ūd reported that a delegation from the jinn came to the Prophet, and told him: “O Muhammad! Prohibit your nation from cleansing themselves with bones, or animal dung, or burnt wood, for Allāh, the Mighty and Sublime, made sustenance for us in these things.” So the Prophet forbade them from these materials. (Hasan)

Chapter 21. Cleansing Oneself With Stones

40. ‘Aishah reported that the Messenger of Allāh ﷺ said: “If one of you goes to the toilet (Al-Ghā’it), then let him take three stones to cleanse himself with, for they will be sufficient for him.” (Hasan)
Comments:

Three stones are enough, or their like of tissue paper, etc.

41. Khuzaimah bin Thãbit reports that the Prophet was asked about cleansing oneself (after relieving oneself). He replied: "(He should do so) with three stones, (making sure) that there is no animal dung among them." (Da'if)

42. ‘Aishah reported that the Messenger of Allah urinated, and ‘Umar stood behind him with a container of water. The Prophet asked him: “What is this, O ‘Umar?” He said: “This is water that you can wash yourself with.” He replied: “I have not been commanded to wash myself with water every time I urinate. And if I

Chapter 22. Al-Istibrã

[1] Meaning, to seek to attain innocence, or to be absolved of guilt, by Istinjã’ or cleansing oneself after urinating. And the context here is related to the removal of urine, so as not to fall into the description of the one punished in the grave in Hadith number 20.
were to do so, then it would be
Sunnah.” (Da‘if)

Comments:
The Hadith has a weak chain of narration. Performing ablution and keeping oneself in a state of ritual purity all the time is recommended, but it is not obligatory.

Chapter 23. Cleansing With Water After Relieving Oneself

43. Anas bin Mâlik narrated: “The Prophet entered a garden, and he had with him a lad who was the youngest person amongst us. The lad had with him a container of water which he placed next to a lote tree. The Prophet relieved himself, and came out to us after he had cleansed himself with the water.” (Sahih)

44. Abû Hurairah narrated that the Prophet said: “The Verse: ‘In it are men that love to purify themselves...’ was revealed concerning the people of Qubâ.’” He (Abû Hurairah) said: “They used to purify themselves with water. So this Verse was revealed concerning them.” (Hasan)

Using water to cleanse oneself of impurities after relieving oneself is recommended, while stones or the like will suffice.

Chapter 24. A Man Should Rub His Hands On The Ground After He Has Performed Istinjā’

45. Abū Hurairah narrated: “When the Prophet would go to the area in which he would relieve himself, I would bring him water in a pot, or (sometimes) a leather container, for Istinjā’ [Abū Dāwud said: In Waki’s narration:] Then he would wipe his hand on the ground. Then I would bring him another container for Wudū’.”

(Hasan)
Abū Dāwud said: The narration of Aswād bin Amīr is more complete.\[1\]

Comments:
It is recommended to rub one’s hand on earth after relieving oneself. This ensures greater purity and removes any bad odor. In places where clean earth is not available, as in cities, soap is a good substitute.

Chapter 25. The Siwāk

46. Abū Hurairah narrated (that

\[1\] Meaning than the version of Waki’ — of which he cited part in the midst of this narration.
the Prophet ﷺ said): “Were it not for the fact that I did not wish to cause hardship to the believers, I would have commanded them to delay the ‘Isha’ prayer, and to use the Siwâk for every prayer.”

(Sahih)

Comments:
1. The Messenger of Allah ﷺ did not order the use of Siwâk for every prayer out of kindess to his Ummah, fearing it might become burdensome. Had he done so, it would have been obligatory, since the commandments of Allah’s Messenger ﷺ are binding.

2. Though it is better to delay the ‘Isha’ prayer, when it is difficult for the people to congregate later, then their congregating at its earlier time is better.

47. Abû Salamah bin ‘Abdur-Raḥmân said that Zaid bin Khâlid Al-Juhânî said: “I heard the Messenger of Allah ﷺ say: ‘Were it not that I feared to make matters burdensome for my nation, I would have commanded them the use of Siwâk at (the time) of every prayer.’”

Then Abû Salamah said: “So I would see Zaid sit in the Masjid with his Siwâk (behind) his ear in the same place that a scribe places his pen. Every time he would stand up to pray, he would use the Siwâk.” (Hasan)

48. It was reported from Muḥammad bin Ishaq, from Muḥammad bin Yahyâ bin Habban, that he asked ‘Abdullâh bin
‘Abdullãh bin ‘Umar: “Can you inform me why (‘Abdullãh) Ibn Umar used to perform Wuçlü’ for every single prayer, (regardless of) whether he was in a state of purity or not?” He replied: “Asmã’ bint Zaid bin Al-Khattãb narrated to me that ‘Abdullãh bin Ḥanzalah bin Abí ‘Amir narrated to her, that the Messenger of Allâh was commanded to perform Wuçlü’ for every single prayer, regardless of whether he was in a state of purity or not. However, when that became difficult for him, he was (instead) commanded to use the Siwãk at every prayer. So Ibn Umar used to believe that he had the energy (to perform Wuçlü’), therefore he would never leave performing Wuçlü’ before every prayer.” (Hasan)

Abû Dâwud said: Ibrâhim bin Sa’d narrated it on the authority of Muḥammad bin Ishaq, from Ubaidullãh bin ‘Abdullãh (instead of ‘Abdullãh bin ‘Abdullãh).

Comments:
Renewing Wuçlü’ for every prayer is recommended, but not required.

Chapter 26. How To Use The Siwãk

49. Abû Burdah narrated from his father,[1] Musad-dad (in his version) said: “We came to the
Messenger of Allah ﷺ, asking him to provide us with riding animals (for Jihad). I saw him using the Siwâk upon his tongue.” Sulaimân (in his version) said: “I entered upon the Prophet ﷺ while he was using the Siwâk. He had placed the Siwâk upon the tip of his tongue, and he was saying: ‘Eh, Eh,’ making a gagging sound.” (Ṣaḥîḥ)

Abū Dâwūd said: Musad-dad said: “This was a long Hadîth which was abridged.”

Chapter 27. On Using Another’s Siwâk

50. ‘Aishah narrated that the Messenger of Allâh ﷺ was using the Siwâk on his teeth, and there were two people sitting with him, one of whom was older than the other. So Revelation came to him regarding the virtue of the Siwâk, and to give it to the elder of the two of them. (Ṣaḥîḥ)

Comments:
We learn from the Hadîth that, while distributing a thing among people, the one older in age is to be given precedence over the others provided they are not sitting in a specific order. If they are, preference shall be given to the one sitting on the right, even if he is the youngest of all.
Chapter 28. Washing The Siwak

52.[1] ‘Aishah narrated: “The Prophet of Allah ﷺ would clean his teeth with the Siwak, then he would give me the Siwak in order to wash it. So I would first use it myself, then wash it and return it to him.” (Hasan)

Comments:
‘Aishah’s purpose was to seek blessing from the saliva of the Messenger of Allah ﷺ, an act already sanctioned by Allah’s Messenger himself. Note that blessings should be sought from the Messenger of Allah only. This quality is unique to him alone.

Chapter 29. The (Use Of) Siwak Is From The Fitrah
(Natural Acts)

53. ‘Aishah said that the Messenger of Allah ﷺ said: “Ten matters are from the Fitrah: Paring the mustache; growing the beard; using the Siwak; cleansing the nose (Al-Istinshāq) with water; paring the fingernails; washing the knuckles (of the finger and their joints); plucking the armpit (hair); shaving the pubic hair; cleansing (Intiqās) with water.” - meaning performing Istinjā’ with water (after relieving oneself).[2]

Zakariyyā said: “Muṣ’ab (narrator in the chain) said: ‘I forgot the tenth

[1] See the narration following number 58.
[2] The statement is from Waki’ bin Al-Jarrāh, one of the narrators.
one, unless it was washing the mouth with water (Al-Madmadah).”’
(Saḥīḥ)

Comments:
The foregoing acts are physical, that is, they are matters relating to the human body. That’s why they are called Al-Fiṭrah (natural acts).

54. ‘Ammār bin Yāsir narrated that the Messenger of Allāh ṣaḥ. said: “It is part of the Fiṭrah to wash the mouth with water (Al-Madmadah), and to cleanse the nose with water (Al-Istinšāq)...” and he mentioned similarly (as no. 53), except that he did not mention the growing of the beard, and added: “...and circumcision,” and he said: “...and sprinkling (water)”[1] and he did not mention “cleansing (Intiqās) with water — meaning performing Istinjā’.” (Daʿīf)

Abū Dāwūd said: Similar has been related from Ibn ‘Abbās, who said: “Five matters (of the Fiṭrah) concern the head...” and he mentioned in this narration parting (the hair from the middle), and did not mention growing the beard.

Abū Dāwūd said: Similar to Hammād’s narration (no. 54) has been related from Talq bin Ḥabīb and Mughāhid, and from Bakr bin ‘Abdullāh Al-Muzānī, as their saying,[2] and they did not

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[1] Al-Intidāh which the majority consider to refer to sprinkling water on the private area after Wudū’. See chapter 64.

mention: “growing the beard.”

In the narration of Muhammad bin ‘Abdullâh bin Abî Mariam, from Abû Salamah, from Abû Hurairah from the Prophet ﷺ, it contains: “growing the beard.”

And, similar to it has been related from Ibrâhîm An-Nakha’î, and he mentioned growing the beard and circumcision.

Chapter 30. Using The Siwâk
When Praying The (Voluntary) Night Prayer

55. Hudhaifah narrated:
“Whenever the Messenger of Allah ﷺ would stand up at night (to pray), he would brush his mouth with the Siwâk.” (Sahîh)

56. ‘Aishah narrated that (they used to prepare) the water for the Prophet’s Wudu’, and (would also prepare) his Siwâk, so that when he woke up at night (after relieving himself, he would use the Siwâk. (Hasan)
57. ‘Aishah narrated that the Prophet ﷺ would never arise from his sleep, whether it was day or night, except that he would use the Siwak before he performed Wuđū’. (Da‘if)

58. Ibn ‘Abbás said: “Once, I spent the night at the Prophet’s 公 house. When he woke up from his sleep, his water (for purification) was brought to him, then he took his Siwak and brushed with it. He then recited this Verse: ‘Verily, in the creation of the heavens and earth, and the altering of the night and day, there are signs for men of understanding...’, until he almost finished the Sūrah, [1] or, he finished it. He then performed Wuđū, and went to his prayer place, and prayed two Rak’ah. He then returned to his bed and slept for as long as Allāh willed, then he woke up again and repeated the same acts. Then he returned to his bed and slept, then he woke up again and repeated the same acts. Every time, he would use the Siwak and pray two Rak’ah. Then he prayed the Witr prayer.

Abū Dāwud said: Ibn Fuḍail reported it from Ḥusain, who said: “...he used the Siwak, and performed the Wuđū’ while reciting: ‘Verily, in the creation of the heavens and earth...’ until he finished the Sūrah.’” (Ṣaḥīh)

Comments:

It is quite clear from this Hadith that the Messenger of Allah ﷺ paid great importance to Siwāk since he used it each time he woke up.

51. Shuraih asked 'Aishah: “What would the Messenger of Allah ﷺ do as soon as he entered the house?” She replied: “(He would use) the Siwāk.” (Sahih)

Chapter 31. The Obligatory Status Of Wudū'

59. Abu Al-Malih reported on the authority of his father who said that the Prophet ﷺ said: “Allah does not accept charity from Ghulūl, nor does He accept prayer without purification.” (Sahih)

Comments:

1. Charity given from unlawfully earned wealth; via cheating, theft, robbery, bribery, and extortion, etc., are not accepted by Allah.
2. Purification is a condition for the acceptance of Salāt. In case water cannot be used, Tayammum will substitute, as follows.
3. Ghulūl means that which is treacherously acquired; and specifically it means taking from the spoils of war before they are divided among the soldiers by the leader.

[1] Some of the manuscripts contain this narration, others do not. Some of them placed it after number 50, others placed it here. We numbered it in the translation as it appears in the edition published by Darussalam. It has been given the number 51 because some versions have it there, and has been placed here since other versions placed it here.
60. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Allāh — the Exalted, Majestic is His mention — does not accept the prayer of one of you, when he commits Hadath \[1\] until he performs Wudū’. “(Sahih)

61. ‘Alī bin Abī Ṭālib, may Allāh be pleased with him, narrated that the Messenger of Allāh ﷺ said: “The key to prayer is purification, and its sacredness (begins) with the Takhbīr, and its release is the Taslim.” (Hasan)

Comments:
If one breaks Wudū’ in the course of Salāt, one shall leave the prayer and perform Wudū’ all over again.

Chapter 32. The Permissibility Of A Person Renewing His Wudū’ Without Having Broken It

62. Abū Ghūṣaif Al-Hudhali stated: “I was with Ibn ‘Umar, when the call for Zuhr was heard. He performed Wudū’, and prayed. Then, when the call for ‘Asr was

\[1\] Referring to whatever invaildates Wudū’.
heard, he performed \textit{Wudū’} (again).
I asked him (concerning this), so he replied: ‘The Messenger of Allāh \textit{sa}(a) said: “Whoever performs \textit{Wudū’} while he is in a state of purity, Allāh will write ten good merits for him.”’ (\textit{Da’f})

Abū Dāwud said: This is the narration of Musad-dad, and it is more complete.\footnote{Meaning, more complete than the others the author has narrated chains from for this narration at this location.}

\textbf{Chapter 33. What Impurifies Water}

63. Ibn ‘Umar narrated that the Prophet \textit{sa}(a) was asked about water, and the animals that drink from it, the domesticated and the predators. So the Prophet \textit{sa}(a) replied: “If the water is two \textit{Qullah}, it will not become impure.” (\textit{Sahih})

Abū Dāwud said: This is the wording of Al-‘Alā’ \textit{sa}, ‘Uthmān and Al-Hasan bin ‘Alī said: “From Muḥammad bin ‘Abbād bin Ja’far.”\footnote{Since Al-‘Alā’ \textit{sa} narrated it: “From Muḥammad bin Ja’far bin Az-Zubair.”} Abu Dāwud said: And this is what is correct.
64. Ibn ‘Umar narrated that the Messenger of Allâh ﷺ was asked concerning (the purity) of water that is found in the wilderness...and he mentioned it (similar to no. 63), in meaning. (Ṣaḥīḥ)

65. Ibn ‘Umar narrated that the Messenger of Allâh ﷺ said: “If the water is two Qullah, then it will not become impure.” (Hasan)

Abū Dāwūd said: Ḥammâd bin Zaid narrated this in a Mawqûf form from ‘Āṣîm.\[1\]

Comments:
1. A Qullah refers to a large container. It is said that two Qullahs is equal to about 210 liters of water.
2. "If the water is two Qullahs, then it will not become impure," means if filth falls into that much water, the water does not become impure provided its color, taste and smell have not been altered by the filth. If any filth is visible to the eye, it should be removed, and the water may be used.

\[1\] That is, as a statement of Ibn ‘Umar, rather than the Prophet ﷺ, while this version is narrated by Ḥammâd bin Salamah, and as a narration of Ibn ‘Umar, attributed to the Prophet ﷺ.
Chapter 34. What Has Been Narrated Concerning The Well Of Budā’ah

66. Abū Sa’eed Al-Khudri narrated that the Messenger of Allāh ﷺ was asked: ‘Should we perform the Wudū’ from the well of Budā’ah while it is a well that menstruation rags, and dog carcasses, and filth, are thrown in?’[1] The Messenger of Allāh ﷺ replied: ‘Water is pure, and nothing impurifies it.’ (Hasan)

67. Abū Sa’eed Al-Khudri narrated that he heard someone say to the Messenger of Allāh ﷺ: ‘Water is drawn out for you from the well of Budā’ah, while it is a well in which dog carcasses, menstruation rags, and filth are thrown.’ So the Messenger of Allāh ﷺ replied: ‘Indeed, water is pure, and nothing impurifies it.’ (Hasan)

Abū Dāwud said: ‘I heard Qutaibah bin Sa’eed say that he asked the care-taker of the well of Budā’ah how deep it was. He replied: ‘The highest level it

[1] Meaning that items such as these were discarded near it, and some of its source water may have encountered them, not that they were actually thrown into the well.
reached is below the belly (i.e., if a person stands in it).’ He (Qutaibah) asked: ‘And its lowest level?’ He replied: ‘Below the ‘Awrah (the knees).’”

Abū Dāwud added: And I too estimated the well of Budā’ah with my Rida’ (upper wrap). I stretched it out over (the well), then measured it with my forearm, and found that its width was six forearm-lengths. And I asked the person who opened the door of the garden and let me in: “Has its foundation changed from what it originally was?” He replied: “No.” And I saw water inside it that was discolored.

Comments:
The Budā’ah Well was located in a low-lying area. Strong winds and storm rainwater would sweep filthy things away or blow them over into the well. Filthy things were not deliberately cast into the well.

Chapter 35. Water Does Not Become Junub (Impure)

68. Ibn Abbās stated: “A wife of the Prophet performed Ghusl using (water in) a bowl. The Prophet came to perform Wuḍū’ from it, or, Ghusl. She said: ‘O Messenger of Allāh! I was Junub (sexually impure).’ The Messenger of Allāh replied: ‘Water does not become Junub (sexually impure).’” (Da’īf)
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Chapter 36. Urinating In Standing Water

69. Abū Hurairah narrated that the Prophet ﷺ said: “Let none of you urinate in standing water, then perform Ghusl from it.” (Sahih)

70. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Let none of you urinate in standing water, and do not bathe in it due to sexual impurity.” (Hasan)

Comments:
It is not permissible to urinate in any still body of water that would be used for drinking or purification.

Chapter 37. Wudu’ From The Water Left (In A Container) After A Dog Has Drunk From It

71. Abū Hurairah narrated that the Prophet ﷺ said: “The purification of a container from which a dog
has licked, is that it should be washed seven times, the first of them with earth.” *(Sahih)*

Abū Dāwūd said: Similar has been narrated from Ayyūb and Ḥābīb bin Ash-Šāhīd, from Muḥammad.

**Comments:**
Most scholars consider such narrations to indicate that the dog’s saliva is impure.

72. In another version, some narrators reported a narration similar in meaning (to no. 71) from Abū Hurairah, without narrating it in a *Marfu‘* form[1] with the addition: “...and if a cat licks (from a container), then it is washed only once.” *(Sahih)*

**Meaning, not from the Prophet ﷺ, but only as a statement of Abū Hurairah.**

73. Abū Hurairah narrated that the Prophet of Allāh ﷺ said: “If a dog licks from a container, then wash it seven times, the seventh of them being with earth.” *(Sahih)*

Abū Dāwūd said (that some narrators) narrated it from Abū Hurairah without mentioning the earth.

[1] Meaning, not from the Prophet ﷺ, but only as a statement of Abū Hurairah.
Comments:
The contents of a vessel licked by a dog shall be cast away, the vessel washed seven or eight times over, and scrubbed with soil once, in order to make it pure.

74. Ibn Mughaffal narrated that the Messenger of Allah had (initially) ordered that all dogs be killed, then he said: “What have they (the people) got to do with them (the dogs)?” So he granted them (permission to keep) hunting dogs, and sheep dogs. He also said: “If a dog licks from a container, then wash it seven times, then rub it with earth on the eighth.”

(Sahih)
Abü Dâwud said: And this is the wording of Ibn Mughaffal.

Comments:
1. The rule to kill all dogs has been abrogated.
2. Dogs may be kept for hunting, as well as guarding farmland and livestock.

Chapter 38. The Water Left By A Cat

75. Humaidah bint ‘Ubaid bin Rifa’ah reported that Kabshah bint Ka’b bin Mālik — who was the wife of Ibn Abi Qatadah — once poured water for Ibn Abi Qatadah for his ablution. A cat came and drank from it, so Ibn Abi Qatadah tilted the container for it (so that it could drink with ease). Kabshah
said: "He saw me looking at him (in amazement), so he said: ‘Are you amazed, O niece?’ I said: ‘Yes.’ He said: ‘The Messenger of Allah ﷺ said: “They are not impure; they are constantly around you (domesticated), both the males and females.”’ (Sahih)

Comments:
The father-in-law is a Mahram. A woman needs not to observe Hijab before him. He also has a right over her to be served.

76. Dawud bin Šālih bin Dinār Al-Tammār narrated that his mother was sent by her Mawlad to ‘Aishah with some Harisah.[1] She found her (‘Aishah) praying, but she (‘Aishah) motioned to her to put it down. A cat came and ate from it. When she finished, she ate from the same place that the cat had eaten from, and said: “The Messenger of Allāh ﷺ said: ‘They are not impure; they are constantly around you.’ And I saw the Messenger of Allāh ﷺ perform Wudu’ from the remains of (water left over) by it.” (Da’if)

خريج: [إسناده ضعيف] أخرجه الدارقطني: 29/1، ح: 214 من حديث عبدالله بن عيسى بن محمد الدراويذي ب ﷺ - أم دارد بن صالح لم أجد من وقتهما "ولا هي معروفة عند أهل العلم" (مشكل الآثّار: 270) وقال ابن التربكاني: "هي مجهولة".

[1] Harisah; a dish made with the flour of wheat or barley or other grains, sometimes meat is also included.
Chapter 39. Wudū’ From The Water Left By A Woman

77. ‘Aishah said: “I used to perform Ghusl with the Messenger of Allah ﷺ from one container, and we were both in a state of sexual impurity.” (Sahih)

Comments:
1. There is no legal restriction on husband and wife bathing together.
2. ‘Aishah and the Messenger of Allah ﷺ took water by turns, and since each of them were in a state of impurity until the completion of the Ghusl, then the water they were using was "used" and it was being used by one in a state of impurity. This shows that it is permissible to use the left-over water, regardless of whether it was used by a man or a woman.

78. Umm Šubayyah Al-Juhaniyyah said: “My hand and the hand of the Messenger of Allah ﷺ would alternate while we were performing Wudū’ from one container.” (Hasan)

Comments:
It is said that Umm Šubayyah’s name was Khawlah bint Qais, and that this could have occurred before women were ordered to observe Hijab, after which, such practice was restricted to husband and wife, or women and their blood relatives among males only.

79. Ibn ‘Umar said: “During the time of the Messenger of Allah ﷺ, the men and women would all
perform *Wudu’* from one container.” (*Sahih*)

Chapter 40. The Prohibition Of That

80. Ibn ‘Umar said: “During the time of the Messenger of Allâh ﷺ, the men and women would perform *Wudu’* from one container; all of us would be putting our hands in it.” (*Sahih*)

81. Humaid Al-Himyari said: “I met a person who had accompanied the Prophet ﷺ for four years, just like Abû Hurairah had accompanied him. He told me: ‘The Messenger of Allâh ﷺ prohibited a woman from performing *Ghusl* with (the water) left over by a man, or a man performing *Ghusl* from (the water) left over by a woman.’”

Musad-dad (one of the narrators) added: “...but they should scoop it out simultaneously.” (*Sahih*)

 تخريج: أخرجو البخاري، الوضوء، باب وضوء الرجل مع امرأته ... إلخ، ح: 131 من حديث مالك به وهو في الموطأ،(بيهي): 24/1/1 ورواه النسائي، ح: 243/141 وابن ماجه، ح: 381.

تخريج: [إسناده صحيح] وأخرجه البهقفي: 190/2 من حديث أبي داود به ووقع في سنده وهم مطعوم.

(الحجة 1/40 - باب النهي عن ذلك)

(المعجم 4/1)
82. Al-Ḥakam bin ‘Amr Al-Ḥaqra’ reported that the Prophet forbade a man from performing Wudū’ from (the water for) purification left over by a woman.

(Hasan)

Chapter 41. Wudū’ With Sea-Water

83. Abū Hurairah said: “A man asked the Messenger of Allāh: ‘O Messenger of Allāh! We ride the oceans, and carry with us a small amount of (fresh) water. If we were to perform Wudū’ with it, we will become thirsty. Can we perform Wudū’ with sea-water?’ So the Messenger of Allāh replied: ‘Its water is pure, and its dead are lawful (as food).’” (Sahih)

Comments:
Ocean, sea, river, and stream water is pure as well as purifying. It is permissible to use it for drinking, bathing and washing. Any apparent filth found in it should be avoided.
Chapter 42. *Wudū’* Using *Nabidh*[^1]

84. It was narrated from Abū Zaid, from ‘Abdullāh bin Mas‘ūd that the Prophet ﷺ asked him on the ‘Night of the Jinn’: “What is inside your *Idāwah’*?”[^2] He replied: “*Nabidh*.” The Prophet ﷺ said, “Wholesome dates, and pure water.” *(Ḍa‘if)*

(One of the narrators) Sulaimān bin Dāwud said: “From Abū Zaid, or Zaid’ - this is how Sharīk said it.” And Hannād (another of those who narrated it) did not mention: “on the ‘Night of the Jinn’.” *(Ḍa‘if)*

85. ‘Alqamah said: “I asked ‘Abdullāh bin Mas‘ūd: ‘Who among you was with the Messenger of Allāh ﷺ on the ‘Night of the Jinn’?’ He replied: ‘None of us were with him.’” *(Ṣaḥīḥ)*

86. Ibn Juraij reported that ‘Atā’ (bin Abī Rabāḥ) used to dislike performing *Wudū’* with milk or *Nabidh*, and he said, “*Tayammum*...”

[^1]: A type of drink made by soaking fruits — usually dates — in water. If the drink is left for long, it ferments and becomes wine, prior to that, it is not unlawful for consumption.

[^2]: A leather container, or water-skin.
is more preferred to me than that.”

(Sahih)

Comments:

In case water is mixed with another thing, it still remains pure, provided the mixture does not change into something other than water like soup, broth, drink mix or the like. If it does, it is no longer water and performing Wudū or Ghusl with it is not valid.

87. Abū Khaldah said: “I asked Abū Al-‘Alīyah about a person who became sexually impure: ‘If he had Nabīd and did not have any water, should he perform Ghusl with it?’ He replied: ‘No.”’ (Sahih)

Chapter 43. Should A Person Offer Šalāt When He Feels The Urge To Relieve Himself

88. ‘Abdullāh bin Arqam reported that he left for Hajj or ‘Umrah with a group of people whom he used to lead in prayer. One day, the Iqāmah for prayer was called — for the Subh (Fajr) prayer — then he said: “One of you should lead,” and went to relieve himself, (saying): “I heard the Messenger of Allah say: ‘If one of you wants to relieve himself, and the Iqāmah is called for prayer, then let him first relieve himself.’” (Sahih)

Abu Dāwud said: (Some narrators narrated it with a different chain). And most of them who narrated from Hishām said as the narration of Zuhair (no. 88).
89. ‘Abdullāh bin Muḥammad bin Abī Bakr — the brother of ‘Āṣim bin Muḥammad (meaning, grand-nephew of ‘Aishah) — said: "One day we were with ‘Aishah when her food was brought to her. ‘Āṣim stood up to offer Ṣalāt, so she said: ‘I heard the Messenger of Allāh  say: ‘One should not offer Ṣalāt when the food has been served, nor while he is resisting one of the two filthy things.’” (Sahih)

Comments:
Humility and concentration are vital in order for Ṣalāt to be accepted by Allāh. Anything that distracts from one's attention should be avoided. Hunger and the need to relieve oneself are often beyond human control. Therefore, one should first fulfill these needs before entering into Ṣalāt.

90. Thawbān narrated that the Messenger of Allāh  said: "Three things are not permissible for anyone to do: No man should lead a people (in prayer), and then mention himself only during the supplication, for if he does so, then he has betrayed them. And no one should glance inside a house before he asks permission, for if he does
so, then (it is as if) he has already entered. And no one should offer Salât while he is feeling discomfort until he lightens (i.e., relieves) himself.” (Hasan)

91. Abū Hurairah narrated that the Prophet ﷺ said: “It is not permissible for a man who believes in Allâh and the Final Day that he offer Salât while he is in discomfort until he lightens himself...” he continued with a similar wording, and then said: “And it is not permissible for a man who believes in Allâh and the Final Day that he should lead a people (in prayer) except with their permission, or that he mention himself only during supplication, ignoring them, for if he does so then he has betrayed them.” (Hasan)

Abu Dawud said: These are of the traditions of the people of Ash-Shâm; no one else shared with them in (narrating) them.

Comments:
Narrations 90 and 91, are weak, according to Ibn Khuzaimah, Ibn Taimiyyah, Ibn Al-Qayyim, Shaikh Al-Albâni, and others. Not performing Salât while having the urge to relieve oneself, and not leading a group of people in prayer without their permission, are supported by other narrations, but the portion prohibiting the Imam from supplicating for himself only, is not supported by any authentic narrations, and there are many supplications reported from Allâh’s Messenger ﷺ in which he supplicated in the first person singular; see nos. 781 and 880. And he also ordered that in some cases, see no. 983.
Chapter 44. The Amount Of Water That Is Acceptable For Performing Wudū’

92. ‘Aishah narrated that the Prophet ﷺ would perform Ghusl with a ًSa’ٍ (of water), and he would perform Wudū’ with a Mudd. (Sahih) Abū Dawud said: (It was also narrated with different wording in this chain.)

93. Jābir narrated that the Prophet ﷺ would take a bath with a ًSa’ٍ (of water), and he would perform Wudū’ with a Mudd. (Sahih)

94. Umm ‘Umārah narrated that the Prophet ﷺ wanted to perform Wudū’, so a container was brought to him which contained water equal to two-thirds of a Mudd. (Sahih)

*Footnotes:
[1] ًSa’ٍ is a measurement of volume. It is four scoops with the two hands held together.
[2] A Mudd is roughly one-fourth the size of a ًSa’ٍ.
95. Anas reported that the Prophet would perform *Wudu* using a vessel large enough to hold two *Ra's*.[1] and he would perform *Ghusl* a *Säh*. *(Sahih)*

Abū Dāwūd said: Shu'bah reported it, he said: “*Abdullāh bin Jabar* narrated to me, he said: ‘I heard Anas’ except that he said in it: “he (ﷺ) performed *Wudu*’ with a *Makāk*”[2] and he did not mention two *Ra's*.

Abū Dāwūd said: And Yahyā bin ʿĀdam reported it from Sharīk, he said: “From Ibn Jabr bin ʿAtik.” He said: And Sufyān reported it from ʿAbdullāh bin ʿEisā, he said: “Jabr bin ʿAbdullāh narrated to me....”

Abū Dāwūd said: I heard Aḥmad bin Ḥanbal say that a *Säh* is equivalent to five *Ra's*.

Abū Dāwūd said: And this is the *Säh* of Ibn Abī Dhi'b,[3] and it is the *Säh* of the Prophetﷺ.

Comments:

The foregoing *Ahadīth* should not be taken as laying down rules for fixed quantities of water. The purpose is to encourage and exhort, in that this is enough water, while more is used when needed. Water should be consumed as sparingly as possible. Undue use or waste is not permissible.

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[1] See the explanation of Imām Aḥmad bin Ḥanbal cited in the text.
[2] It is also a measurement of volume, and its meaning is similar.
[3] That is Muḥammad bin ʿAbdur-Rahmān bin Al-Mughīrah, who reported from Nāfi', Az-Zuhri and others.
Chapter 45. Excessiveness In The Water For Ablution

96. Abū Na‘āmah narrated that ‘Abdullāh bin Mughaffal overheard his son say: “O Allāh! I ask You to grant me the white palace on the right hand side of Paradise as soon as I enter it.” So he said: “My son, ask Allāh for Paradise, and seek His refuge from the Fire, for I heard the Messenger of Allāh say: ‘There will be in this nation a group of people who will overstep the bounds in purification, and supplication.’” (Sahīh)

**Comments:**

We learn from the foregoing Hadith that excessive use of water is not permissible to purify oneself. To avoid falling prey to recurring doubts, it is advisable to spray one’s garment, below the navel (around the area of the sexual organ), with water, after performing Wuḍū’. See no. 166.

Chapter 46. Regarding Isbāḥ (To Complete) Al-Wuḍū’

97. ‘Abdullāh bin ‘Amr narrated that the Messenger of Allāh saw some people (performing Wuḍū’) whose heels were still (dry). He said: “Woe to the heels from the Fire; complete your Wuḍū’.” (Sahīh)

**Comments:**

Comments:

Extreme care should be taken while performing *Wudu’*. No spot should be left dry to escape the mentioned punishment. *Wudu’* performed hurriedly may leave some spots unwashed, especially the depressions behind ankles.

Chapter 47. Performing *Wudu’*
From Brass Containers

98. ‘Aishah narrated that the Messenger of Allâh ﷺ and she would perform *Ghusl* from a basin made of (Shabah) brass. (*Sahîh*)

99. A similar narration has been reported (with a different chain) from Hishâm bin ‘Urwah, from his father [from ‘Aishah], from the Prophet ﷺ. (*Sahîh*)

100. ‘Abdullâh bin Zaid narrated: “The Messenger of Allâh ﷺ came to us, so we brought some water for him in a basin made of brass (*Sufr*) to perform *Wudu’*.” (*Sahîh*)

Comments:

*Shabah*: refers to a metal like brass that resembles the color of gold. Similarly *Sufr* is used for such metals, and its name implies yellowish color than *Shabah*. 
Chapter 48. Saying ‘Bismilläh’
While Starting Wudû’

101. Abû Hurairah reported that
the Prophet ﷺ said: “There is no
Ṣalât for one who does not have
Wudû’, and there is no Wudû’ for
one who did not mention the
Name of Allâh over it (while
starting).” (Hasan)

102. Ibn Wahb narrated from Ad-
Darâwardî, who mentioned that
Rabî‘ah explained the meaning of
the Hadîth of the Prophet ﷺ:
There is no Wudû’ for one who did
not mention the Name of Allâh
over it, — “It is (about) the one
who performs Wudû’ or Ghusl but
he does not have the intention to
perform the Wudû’ (performed) for
Ṣalât or the Ghusl (performed) for
sexual impurity.” (Sahîh)

Comments:
One should begin Wudû’ with the statement ‘Bismilläh’ (In the Name of
Allâh). It is Wâjiib (obligatory) according to an order of the Prophet ﷺ, see
Sunan An-Nasâ’î, Hadîth no. 78.

Chapter 49. A Man Putting His
Hand In The Container Before
Washing It

103. Abû Hurairah narrated that
the Messenger of Allâh ﷺ said:
“When one of you wakes up at
night, let him not put his hand into
the container, even if it contains
water which is not mixed with
other water.” (Al-Bukhârî)
the container until he washes it three times, for he does not know where his hand spent the night.” (Sahih)

104. (In another wording with a different chain,) from Abū Hurairah, may Allah be pleased with him, from the Prophet ﷺ, he said: “...two or three times.” (Sahih)

105. Abū Mariam said that he heard Abū Hurairah saying: “I heard the Messenger of Allah ﷺ say: ‘When one of you wakes up from his sleep, then let him not put his hand into the container until he washes it three times, for one of you does not know where his hand spent the night, or where his hand wandered.’” (Sahih)

Comments:
The word "night" occurs in the previous Ahādīth. That's because one's hands are more likely to get polluted at nighttime rather than the day. However, the ruling applies to all times, night or day. If one sleeps during the daytime, one should still wash one's hands after awaking, prior to submerging them into the vessel holding water for purification.
Chapter 50. The Manner Of The Prophet’s *Wudū’*

106. Abān, the freed slave of ‘Uthmān bin ‘Affān, narrated: ‘I saw ‘Uthmān perform *Wudū’*. He poured water over his hands three times, and washed them. Then he performed *Madālah*, and blew water from his nose, and washed his face three times. He washed his right hand up to the elbow three times, and then his left in the same manner. He then wiped his head. He then washed his right foot three times, and his left foot the same. Then he said: ‘I saw the Messenger of Allāh ﷺ perform *Wudū’* just like this *Wudū’* of mine, and say: “Whoever performed *Wudū’* just like this *Wudū’* of mine, then prayed two *Rak‘ahs*, not whispering to himself[1] (any matter of this world), Allāh will forgive all of his previous sins.” (*Ṣaḥīḥ*)

107. (There is another narration) that Humrān said: ‘I saw ‘Uthmān bin ‘Affān perform *Wudū’*...’ and he mentioned similar to it (no. 106), but he did not mention *Al-Madālah* or *Al-Istinshaq*, and he said in it: ‘...and he wiped his head three times, and then washed his feet three times, and then said: ‘I saw the Messenger of Allāh ﷺ...’

perform *Wuduʾ* in this manner...”

He also said: “Whoever performed less than this,[1] then it is sufficient for him.” And he did not mention the part about the *Ṣalāt*. *(Hasan)*

**Exegesis:** [Ismāʿīl Ḥusn] Another date: 91, 299: From Ḥabīb Abū Ṭālib al-Muḥājir.

108. Ibn Abī Mulaikah was asked about the *Wuduʾ*. He said: “I saw ‘Uthmān bin ‘Affān being asked about the *Wuduʾ*, so he called for water (to be brought). A small container was brought for him. He poured water from it onto his right hand, then inserted it into the container. He performed *Maḍāḍah* and *Istinšāq* three times, and washed his face three times. Then he washed his right hand three times, and washed his left hand three times. Then he inserted his hand (into the container) and took some water, with which he wiped his head and ears. He wiped the inside of them (the ears), and the outside, one time. Then he washed his feet. He then said: ‘Where are the people that asked about the *Wuduʾ*? This is how I saw the Messenger of Allāh ﷺ perform the *Wuduʾ*.∗ *(Daʿī)*

Abū Dāwūd said: All the correct *Ahadīth* of ‘Uthmān (performing *Wuduʾ*) indicate that wiping the head is only once, for they mention that (during) the *Wuduʾ* (he washed) three times, and they said: “...and he

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[1] Meaning the number of times; whoever washed some parts less than three or two times.
wiped his head...’ without mentioning how many times, as they did with the other acts.

109. Abū ‘Alqamah narrated: “Uthmān asked for water to be brought for Wudu’. He used his right hand to pour water on his left, then washed his hands up to the wrists.” He said: “He then performed Madmādah and Istinashaq three times,” and he mentioned (that he performed the acts of) Wudu’ three times. Then said: “He wiped his head, then washed his feet, and said: ‘I saw the Messenger of Allāh ﷺ performing Wudu’ just as you saw me perform Wuḍū’...’” and he quoted similar to the Ḥadīth of Az-Zuhrī and completed it.[1] (Ḥasan)

110. Shaqīq bin Abī Salamah narrated: “I saw ‘Uthmān bin ‘Affān wash his forearms[2] three times each, and wipe his head three times, and then say: ‘I saw the Messenger of Allāh ﷺ do like this.”’ (Ḥasan)

Abū Dāwūd said: It was narrated from Wākī’, from Isrā’īl,[3] but he only said: “He performed Wuḍū’ three times.”

[1] Referring to number 106.
[2] The meaning is (including the hands).
[3] The version cited was reported from him, but by Yaḥyā bin Ādam instead of Wākī’.
Comments:

Most narrations mention wiping the head once only, and that is enough, and it is also preferred by a number of scholars.

111. ‘Abd Khair narrated: “Once ‘Ali came to us after he had prayed, and asked for water for purification to be brought. We said (to ourselves): ‘Why does he wish to purify himself after he has prayed? (It appears that) he only wishes to teach us.’ So he was brought a container with water in it, and a basin. He poured water from the container onto his right hand, then washed his hands three times. He then performed Madmadah and Istinthār three times. He used the same handful to put water into his mouth and nose. He then washed his face three times, and washed his right hand three times, and his left hand three times. He then inserted his hand into the container, and wiped his head once. Then, he washed his right foot three times, and his left foot three times. He then said: ‘Whoever is pleased to know the Wuḍū’ of the Messenger of Allāh ﷺ then this is it.’” (Sahih)

112. ‘Abd Khair narrated: “‘Ali prayed Al-Ghadāh (Al-Fajr), then entered Ar-Raḥbah. He called for some water, so a boy brought
him a container of water, and a basin. He took the container with his right hand, and poured water onto his left. He washed his hands three times, then inserted his right hand into the container and performed Madmâdâh and Istinshaq three times...” Then he narrated similar to the Hadith of Abû ‘Awãnah (no. 111), (adding): “…then he wiped his head; the front of it and the back of it...” then he narrated the remainder of the Hadith similarly. (Sahih)

Comments:
According to this Hadith, both rinsing the mouth, and sniffing water into nostrils, may be performed with one handful of water (the same water held in the hollow of the palm).

113. ‘Abd Khair narrated: “I saw ‘Ali being brought a chair, upon which he sat. Then a container of water was brought to him. He washed his hands three times, then performed Madmâdâh with the Istinshaq with the same water...” and he mentioned the Hadith (similar to no. 112). (Sahih)

114. Zirr bin Hubaish stated that he heard ‘Ali being asked about the Wudû’ of the Messenger of Allah. He mentioned the Hadith, and he said: “And he wiped his
head, until it was about to drip, and he washed his feet three times. He then said, 'This was how the Messenger of Allah performed Wudū'.' (Hasan)

Comments:
This Hadith indicates that he took fresh water into his hands, to wipe his head, wetting them well, but not so much as to let water flow off his head. Taking more water upon the hands to wipe the head is allowed accordingly, but it is not required.

115. ‘Abdur-Rahmān bin Abi Lailā said: “I saw ‘Alī perform the Wudū’, and he washed his face three times, and his forearms three times. He wiped his head once, and then said: ‘This was how the Messenger of Allah used to perform Wudū’.’” (Hasan)

116. Abū Hayyah said: “I saw ‘Alī performing Wudū’...” and he narrated all of the (actions of) Wudū as (having been repeated) thrice, then said: “...then he wiped his head, then washed his feet until the ankles. He (meaning, ‘Alī) then said: ‘I wished to show you the purification of the Messenger of Allah.’” (Ṣaḥīḥ)

Copies of this text differ on the wording here, as do various compilers who narrated it from the same route of transmission. Imām Ahmad narrated it from the same route (1:109; no. 873), but with a shorter chain. His narration makes the meaning clear, solving the disagreements among the commentaries, and it has been translated accordingly.
117. 'Ubaidullāh Al-Khawlānī narrated from Ibn ‘Abbās, who said: “‘Aḥārā’ — meaning Ibn Abī Ṭālīb — visited me after having urinated. He called for water in order to perform ablution, so a bowl with water was placed before him. He said: ‘O Ibn ‘Abbās. Should I not show you how the Messenger of Allāh used to perform Wudu’?” I said ‘Yes.’ So he poured water onto his hand and washed it, then inserted his right hand (inside the bowl), and poured water onto his other hand with it. He then washed his hands, and performed Madāmah and Istinthār. He then inserted both hands into the container and took out a handful of water, and splashed it on his face. He then used his thumbs to wash the front part of his ears. He repeated this a second and a third time. He then used his right hand to scoop up some water, which he splashed on his forehead, and allowed the water to drip down his face. Then, he washed his forearms up to the elbows three times. He then wiped his head, and the back of his ears. He then put both his hands (in the container) and took out a handful of water, which he splashed onto his feet while he was wearing sandals.”

I ('Ubaidullāh) said: “While he was
wearing sandals?" He (Ibn 'Abbâs) replied: "(Yes,) while he was wearing sandals." I ('Ubaidullah) said: "While he was wearing sandals?" He (Ibn 'Abbâs) replied: "(Yes,) while he was wearing sandals." I ('Ubaidullah) said: "While he was wearing sandals?" He (Ibn 'Abbâs) replied: "(Yes,) while he was wearing sandals."

(Hasan)

Abû Dâwûd said: The Hadith of Ibn Juraij from Shaibah resembles the Hadith of 'Ali, because Hajjâj bin Muhammad said in it, reporting from Ibn Juraij: "And he wiped his head once." And Ibn Wahb said in it, reporting from Ibn Juraij: "And he wiped his head three times."[1]

Comments:

According to this Hadith, 'Ali passed water over his face a fourth time, after he had already washed it three times over. Doing so is permissible but three times is better.

118. It was narrated from 'Amr bin Yâhya Al-Mâzînî from his father, that he said to 'Abdullâh bin Zaid bin 'Âsim — and he was the grandfather of 'Amr bin Yahyâ — "Can you show me how the Messenger of Allâh performed Wudû?" 'Abdullâh bin Zaid said: "Yes." He called for water, and poured it over his hands and washed them. He then performed the Madmâdah and Istinthâr three times, and washed his face three

[1] The version of Hajjâj is recorded by An-Nasâ'i no. 95, the version of Ibn Wahb was recorded by Al-Baihaqi (1:63) and others. And his point here is that there are other versions reported describing the Wudû' by 'Ali, and they are similar.
times. He then washed his hands (and forearms) twice up to the elbows, and then wiped his head with his hands, going back and forth (over his head) with them. He started with the front of the head, then (wiped) them over (his head) until his nape, then returned them to where he had started. He then washed his feet. (Sahih)

Comments:
1. It is permissible to wash some limbs three times, and some others two times.
2. Wiping forelocks or wiping some of the hair is not enough. The correct way is to join both hands together and pass them over the head, from the forehead to the nape of the neck at the back of the head, and then to bring them back to the forehead.

119. (There is another chain) from ‘Abdullāh bin Zaid bin ‘Āсим with this Hadith, and he said: “...He then performed Madmādah and Istinshāq with one palm, doing that three times.” Then he mentioned similarly (as no. 118). (Sahih)

120. It was reported from Habban bin Wāsī‘ that his father narrated, that he heard ‘Abdullāh bin Zaid bin ‘Āсим say that he saw the Messenger of Allāh صلی الله عليه وآله وسلم — so he mentioned his Wudū’ and said: “He wiped his head with water other than what was left in his hands, and he washed his feet until they were clean.” (Sahih)
121. Al-Miqdām bin Ma‘dikarib Al-Kindi said: “The Messenger of Allah ﷺ was brought some water to perform Wudu’. He washed his hands three times, then he performed Madmādah and Istinshāq three times and washed his face three times, then washed his forearms three times each, then wiped his head and ears; the outside of them and the inside of them.” (Hasan)

122. Al-Miqdām bin Ma‘dikarib said: “I saw the Messenger of Allah ﷺ perform Wudu’. When he was about to wipe his head, he placed his palms on the front of his head, then wiped them over (his head) until he reached his nape, then he returned them to the place he started from.” (Hasan)

Comments:
There is no Hadith to prove that the neck is wiped separately. According to Ahadith, while wiping over the head, one passes his hands over his head to the nape of the neck. That is the Sunnah of the Prophet.

123. (There is another chain from Al-Miqdām bin Ma‘dikarib) he said: “And he wiped his ears; the
outside of them and the inside of them." And Hishâm (a narrator) added: "And he put his fingers into the entry of his ears." (Hasan)

**124.** Yazíd bin Abi Málîk said that Mu'âwiyyah (bin Abî Sufyân) once performed *Wudū¢* for the people the way that he saw the Messenger of Allâh & perform it. When he (was about to wipe) his head, he scooped up some water, and splashed it with his left hand on the middle of his head, until the water was dripping down, or about to drip down. Then he wiped from the front portion (of his head) to the back, and then from the back to the front. (Hasan)

**125.** (In another narration that is similar to no. 124, the narrator added): "So he performed (the acts of) *Wudū¢* three times, and washed his feet..." without mentioning the number of times. (Hasan)

**126.** Ar-Ru'bâ'il bint Mu'âwidh bin 'Afrâ' said: "The Messenger of Allâh & used to come to us," and she narrated (along with other narrations): "He said (to me): 'Pour water for my *Wudū¢*.'" And she mentioned the *Wudū¢* of the Prophet &. She said in it "...He washed his hands three times, and washed his face three times, and..."
performed *Māḏmāḏah* and *Istinshāq* once, and washed his hands (and forearms) three times, and wiped his head twice. He would start from the back of his head, and then (wipe once again) from the front. He (also wiped) both his ears, outside of them and the inside. And he washed his feet three times.” *(Hasan)*.

Abū Dāwūd said: This is the meaning of the narration of Musad-dad.

**Comments:**
According to this *Hadīth*, the head may be wiped twice.

127. *(In another narration that is similar to no. 126, some of the words were different, and one narrator added:) “He performed the *Māḏmāḏah* and *Istinshāq* three times.” *(Hasan)*

128. Ar-Rubā‘ī bint Mu‘awwidh bin ‘Afrā’ narrated that the Messenger of Allāh ﷺ performed *Wudū‘* in front of her. He wiped his entire head from the crown of his hair; he would wipe every portion (in the direction in) which his hair would descend. He would not disturb the appearance (of his hair). *(Da‘īf)*
Comments:
This Hadith demonstrates important points related to wiping one’s head when having ample hair.

129. Ar-Rubā‘ī bint Mu‘awwidh bin ‘Afrā‘ said: “I saw the Messenger of Allāh ﷺ perform Wūdū’. He wiped the front portion and the back portion of his head, his temples (and sideburns) and his ears, once.” (Da‘if)

130. Ar-Rubā‘ī bint Mu‘awwidh bin ‘Afrā‘ said that the Prophet ﷺ wiped his head with water that was left over in his hands. (Da‘if)

131. Ar-Rubā‘ī bint Mu‘awwidh bin ‘Afrā‘ said that the Prophet ﷺ performed Wūdū’, and he put his fingers into the inner lobes of his ears. (Hasan)

132. Ṭalhah bin Muṣarrīf narrated from his father, from his grandfather, who said: “I saw the Messenger of Allāh ﷺ (performing
(Da'if)
Abū Dāwūd said: Musaddad said that he narrated it to Yahyā, and he rejected it.

Abū Dāwūd said: “I heard Ahmad bin Ḥanbal saying: “They say that Ibn ‘Uuyānah would reject it, saying: ‘What is this?’” [Meaning] Ṭalḥah from his father, from his grandfather.

133. Ibn ‘Abbās narrated that he saw the Messenger of Allah perform Wudū’. He mentioned the Hadith, for all of it (meaning, washed them) three times each, and said: “He wiped his head and ears once.” (Da'if)

134. It was narrated from Shahr bin Hawshab, from Abū Umāmah, and he mentioned the Wudū’ of the Prophet and said: “The

135. ‘Amr bin Shu‘aib narrated, from his father, from his grandfather, that a man came to the Prophet ﷺ and asked: “O Messenger of Allāh! How is purification (performed)?” So he (ﷺ) called for a container of water, and washed his hands thrice. Then he washed his face thrice, and his forearms thrice. Then he wiped his head, and inserted his index fingers into his ears, while wiping the outside of his ears with his thumbs, and the inside with the index fingers. Then he washed his feet thrice, and said: “This is the Wudū’. So whoever increases in this, or decreases, has indeed done

Comments:
The corners of eye-sockets, partly covered by layers of skin, should be rubbed over to prevent them from remaining dry.
Chapter 52. Performing [The Actions Of] Wudū’ Twice

136. Abū Hurairah narrated that the Prophet ﷺ performed (the actions of) Wudū’ twice. (Hasan)

137. ‘Āṭā’ bin Yāsãr said: “Ibn ‘Abbās said to us: ‘Would you like me to show you how the Messenger of Allāh ﷺ performed Wudū’?’ So he called for a container of water, took a handful of water with his right hand, and performed Madmādah and Istinshāq. Then he took another handful of water, which he combined with his other hand. He then washed his face. He then took another handful, and washed his right hand (and forearm), then another, and washed his left hand (and forearm). He then took another handful of water, shook his hand (to let the water pour away), and then wiped his head and ears. He then took another handful of
water, and sprinkled some water over his right foot, while (he was wearing) sandals, and wiped it with his hands. He used one hand to wipe over the foot, and one hand to wipe under the sole. He then did the same with the left (foot)."

(Hasan)

Comments:

According to this Hadith, he sprinkled water upon his feet and then wiped them over with his hands. Therefore, it does not conflict with other narrations since he rubbed them as is done when washing.


138. Ibn 'Abbās said: "Should I not inform you of the Wudu' of the Messenger of Allāh ﷺ?" He then (performed the actions of) Wudu' one time each. (Sahih)

Chapter 54. Separating Between The Madmâdah And Istinshâq

139. Tālḥah narrated, from his father, from his grandfather, who said: “I entered — meaning upon the Prophet ﷺ — while he was performing the Wudu’. Water was dripping down from his face and beard onto his chest. I saw him separate the Madmâdah from the Istinshâq.” (Da’if)
Comments:

According to some scholars, it is permissible to rinse out the mouth and sniff water into the nose with separate handfuls of water, and some of them consider that recommended. But the Ahādīth that mention rinsing the mouth and sniffing water into the nose with one handful of water are stronger with respect to the chains of narration. Allah knows best.

Chapter 51. On Al-Istinthār
(Blowing Water From The Nose)

140. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "When one of you performs Wudū', let him put some water in his nose, then blow it out.” (Sahih)

Comments:

Sniffing water into, and then expelling it from the nose is obligatory during Wudū’, according to the order of Allāh’s Messenger (ﷺ).

141. Ibn ‘Abbās narrated that the Messenger of Allāh ﷺ said: "Perform Istinthār two times with potency, or three times.” (Hasan)

142. Laqīṭ bin Sabrah said: “I was a representative for Banū Al-Munktafiq,” or: “a member of the delegation of Banū Al-Munktafiq to the Messenger of Allāh ﷺ. When we arrived to (see) him, he was not
home, but ‘Aishah, the Mother of the Believers, was. So she ordered some Khaza‘rah,\(^1\) to be prepared for us, which was then placed in front of us. And we were also given a Qina‘
and Qutaibah (one of the narrators) did not say “Qina‘” — and a Qina‘ is a plate of dates — “Then the Messenger of Allah \(\text{ ﷺ} \) came to us and said: ‘Have you had anything (to eat),’ or ‘has anything been prepared for you?’ We said: ‘Yes, O Messenger of Allah.’ While we were sitting with him, a shepherd was driving the sheep\(^2\) to their pen, and he had with him a kid that was bleating. The Prophet \(\text{ ﷺ} \) asked him: ‘What was given birth to (by the sheep), O so-and-so?’ He replied: ‘A female.’ So he said: ‘Then slaughter in its place one sheep.’ He then said (to us): ‘Don’t presume that we are slaughtering it just for you; rather, we have a hundred sheep, and don’t wish to increase (their number). Every time a sheep gives birth, we slaughter in its place another.’ I said: ‘O Messenger of Allah! I have a wife in whose tongue there is something’ — meaning that she speaks in a crude manner. He said: ‘In that case, divorce her.’ I said: ‘O Messenger of Allah! She has good companionship with me, and I have children from her.’ He said: ‘Then command her.’ Meaning advise her.

\(^{1}\) A type of stew with meat or other than that, and some fine flour is added to it after cooking.

\(^{2}\) It is not clear as to whether they were sheep or goats, since a number of words are interchangeable for them, therefore it is possible that he was talking about goats rather than sheep.
‘If she has any good in her, she will (listen to you) and do it. And do not hit your wife like one of you beats his slave girls.’ I said: ‘O Messenger of Allah! Inform me about the Wudu.’ He said: ‘Complete the Wudu, and pass your fingers through your fingers and toes, and exaggerate in your Istinshāq, except if you are fasting.’” (Sahih)


143. (There is another chain) from ‘Āṣim bin Laqīt bin Ṣābirah, from his father the representative of Banū Al-Muntafiq, that he came to ‘Āishah — and he mentioned its meaning — and said: “So we did not have to wait long until we saw the Prophetﷺ arrive, walking firmly, not dragging his feet on the ground (i.e., walking briskly and vigorously).” In this narration, he mentioned (that ‘Āishah gave them) ‘Aṣidah[1] instead of Khazīrah. (Sahih)

تخريج: [إسناده صحيح] أنظر الحديث السابق.

144. (There is another chain) for this Hadith, he (the Prophetﷺ) said: “When you perform the Wudu, then perform the Madmādah.”

تخريج: [إسناده صحيح] أخرجه البهذي: 52 من حديث أبي داود به.

Comments:
1. Bad behavior includes many things, accordingly, having a foul mouth is among those bad traits due to which one is justified for divorcing his wife.

[1] It is flour mixed with cooking fat.
2. In case of such bad behavior, one should advise her, but if she refuses to listen, and insists on behaving like a child, she may be disciplined, providing that such discipline is not severe or abusive.

3. *Wūdū* must be complete, making sure to rub between the fingers and the toes, and sniffing the water into the nose before expelling it, and sniffing it deep into the nose, except when fasting.

Chapter 56. Parting One’s Fingers Through The Beard

145. Anas bin Mālik narrated that, when the Messenger of Allāh ﷺ performed the *Wūdū’,* he would take a handful of water, and splash it under his chin, and then pass his fingers through his beard (wetting it) with (the water). He said, “This is what my Lord, the Mighty and Sublime, commanded me (to do).” *(Da’if)*

Comments:
For *Wūdū’* one passes his fingers through his beard, during *Ghusl* the beard is washed completely.

Chapter 57. Wiping Over The ‘Imāmah (Turban)

146. Thawbān reported that the Messenger of Allāh ﷺ sent out an expedition, and they were afflicted by cold (weather). When they returned to the Messenger of Allāh ﷺ, he ordered them to wipe over their head-cloths (*Al-‘Asa‘ib*) and foot-coverings.*[1] *(Ṣahih)*

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*[1]* At-Tasakhīn; all of what warms the foot, from the root Sakhun.
147. Anas bin Malik said: “I saw the Prophet perform Wudū’, and he had a Qitri ‘Imāmah on him. He inserted [his hands] from under the ‘Imāmah to wipe the front portion of his head, and he did not undo his ‘Imāmah.” (Da’īf)

Comments:
Wiping may be performed over an ‘Imāmah; meaning a head wrap, Ghutrah, Khimār, turban, etc. This is an authentic tradition (Sunnah) of the Prophet, as is evident from Hadith no. 146 and also from Hadith no. 150 which follows.

Chapter 58. Washing The Feet

148. Al-Mustawrid bin Shaddād reported: “I saw the Messenger of Allāh whenever he performed Wudū’, rub the toes of his feet with his little finger.” (Hasan)

[1] It is a type of Burd that has some red in it and designs, and they say that its name is derived from the cloth of Qitr in Al-Bahrain.
Chapter 59. Wiping Over The Khuffs

149. Al-Mughirah bin Shu‘bah said: “While I was with the Messenger of Alläh on the Expedition of Tabuk, he sidetracked (away from the main path) before the Fajr prayer, so I walked with him. He made his camel sit down and went to relieve himself. After he returned, I poured (water) from a container onto his hands. He washed his hands, and then his face. He tried to uncover his forearms (by raising his sleeves) but was not able to do so due to the tightness of his sleeves, so he put his arms inside (his garment) and then took them out from under the Jubbah. He then washed them up to the elbows, and wiped his head. He then wiped over his Khuffs, and rode (the camel). We continued riding, and found that the people were already praying; they had put ‘Abdur-Rahmân bin ‘Awf as their Imam. He had (started) the prayer with them as soon as the time for the prayer had begun. We came upon them after ‘Abdur-Rahmân had already led one Rak’ah of the Fajr prayer. The Messenger of Alläh came and stood in line

[1] A type of robe or cloak.
[2] The word in this version is Tawadda’, while it is translated according to most versions.
with the Muslims. He prayed the second Rak‘ah behind ‘Abdur-Rahmān bin ‘Awf. When ‘Abdur-Rahmān said the Taslim, the Prophet stood up (to complete) the prayer. At this, the Muslims became alarmed, and started repeating the Tasbih, since they had started praying before the Prophet. When the Messenger of Allah said the Taslim, he told them: ‘You have done correctly,’ or, ‘You have done well.’” (Sahih)

Comments:
1. A person of higher rank or virtue may pray behind one of lower rank or virtue.
2. This narration indicates the virtue of ‘Abdur-Rahmān bin ‘Awf, in that the Companions chose him to lead them in prayer, and that the Messenger of Allah also prayed behind him.

150. Al-Mughirah bin Shu‘bah narrated that the Messenger of Allah performed Wudū‘, and wiped over his forehead — and he mentioned — over the 'Imāmah.

(In one of the chains) he said: “The Prophet of Allah would perform Wudū‘ and wipe over his Khuffs, his forehead, and his 'Imāmah.” (Sahih)
Comments:

We know from several authentic narrations that the Messenger of Allāh ﷺ used to wipe over his head or ‘Imāmah only, or his head and ‘Imāmah together. (‘Awn Al-Ma‘būd).

151. Al-Mughirah bin Shu‘bāh narrated: “We were with the Messenger of Allāh ﷺ, in a caravan. I had a container (of water) with me. The Prophet ﷺ went to relieve himself, and when he returned I went to him with the container and poured water for him. He washed his hands and face, and then tried to take his forearms out, while he was wearing a woolen Jubbah (made in) Rome which had tight sleeves, so he took them out from under the Jubbah. I bent down to his Khuffs in order to take them off, but he said: ‘Leave the Khuffs on, for I put my two feet in them while they were both pure,’ and he wiped over them.” (Sahih)

(‘Eisā bin Yūnus — one of the narrators) said: “My father said: ‘Ash-Sha‘bi said: ‘Urwah testified before me (in narrating it) from his father, and his father testified about it from the Messenger of Allāh ﷺ.”[1]

Comments:

1. It is permissible to wear clothing made by non-Muslims, provided that it does not violate any religious regulations, and it is not viewed as unique to a particular non-Muslim culture.

2. It is permissible to wipe over Khuffs provided one has already completed

[1] This is an endorsement for the chain, that came after the narration, since they are all the narrators of it; ‘Urwah bin Al-Mughirah bin Shu‘bāh, who narrated it from his father Al-Mughirah bin Shu‘bāh.
Wudu’ or Ghusl prior to putting the two feet into them. The same applies to socks.

152. Al-Mughirah bin Shu‘bah narrated: “The Messenger of Allâh ﷺ trailed behind (the caravan)…” and he mentioned this story, until he said: “When we returned to the people, ‘Abdur-Rahmân bin ‘Awf was leading them in the morning (Fajr) prayer. When he saw the Prophet ﷺ, he started to retreat, but the Prophet ﷺ motioned to him to continue. He said: “So the Prophet ﷺ and I prayed one Rak‘ah behind him. After he said the Taslim, the Prophet ﷺ stood up to complete the Rak‘ah that he had missed, and he did not add anything to that.” (Da‘f)

Abû Dâwûd said: Abû Sa‘eed Al-Khudrî, Ibn Az-Zubair, and Ibn ‘Umar all say that whoever catches an odd number (of Rak‘ahs) of the prayer, he should perform the prostration of forgetfulness.

Comments:

Based upon this, and other Ahâdîth, the majority of the scholars hold the view that only the missed Rak‘ah or Rak‘at are to be performed, and that no prostration of forgetfulness is to be performed in this case. See nos. 1008-1039.

As for his saying: “Abû Sa‘eed Al-Khudrî, Ibn Az-Zubair, and Ibn ‘Umar all say that whoever catches an odd number (of Rak‘ahs) of the prayer, he should perform the prostration of forgetfulness.” This was recorded by ‘Abdur-Razzâq in his Musanaf, and Al-Mundhîrî in Al-Awsat from Ishâq bin Ibrâhîm from ‘Abdur-Razzâq, similarly, there are a number of routes of transmission from Ibn ‘Umar for that. In any case, the majority hold the view as stated previously.
153. It was reported from Shu'bah, from Abū Bakr, meaning Ibn Ḥāṣ Ibn ‘Umar bin Sa’d, that Abū ‘Abdullāh heard from Abū ‘Abdur-Rahmān: That he was present when ‘Abdur-Rahmān bin ‘Awf asked Bilāl about the Prophet’s Wūḍū’. He said: “The Prophet would relieve himself, then I would bring him some water and he would perform Wūḍū’, and wipe over his ‘Īmāmah and his Mūqṣ.”[1] (Ṣaḥīḥ)

Abū Dāwūd said: And he is Abū ‘Abdullāh the freed slave of Banū Tamīm Ibn Murrah.

154. It was reported from Abū Zur‘ah bin ‘Amr bin Jarīr that Jarīr urinated, then performed Wūḍū’ and wiped over his Khuffs. He said, “What prevents me from wiping (over them) while I have seen the Messenger of Allāh wipe?” They said: “This was only (allowed) before the revelation of (Sūrat) Al-Mā‘idah.” He replied: “I did not accept Islam until after Al-Mā‘idah was revealed.” (Ṣaḥīḥ)

155. Ibn Buraidah reported from his father that An-Najāshī gave the Messenger of Allāh a gift of a pair of plain, black Khuffs. So he wore them, then performed Wūḍū’
and wiped over them. (Sahih)
Abū Dāwūd said: This narration was narrated by the people of Al-Baṣrah only.

Abū Dāwūd said: This narration was narrated by the people of Al-Barah only.

156. Al-Mughirah bin Shu'bah said that the Messenger of Allāh ﷺ wiped over his Khuffs. I asked him: "O Messenger of Allāh! Have you forgotten (to wash the feet)?" He said: "Rather, you have forgotten! This is what my Lord, Exalted and Magnificent, commanded me to do." (Da'if)

Comments:
This version, mentioning the command, is weak, while similar narrations, without mentioning the command, have been recorded from Al-Mughirah by Al-Bukhārī, Muslim, and others, and some of them have preceded, and appear later.

Chapter 60. The Period (Allowed) For Wiping

157. Khuzaimah bin Thābit reported that the Prophet ﷺ said: "The wiping over Khuffs is allowed for the traveler; (for a period of) three days, and for the resident; a day and a night." (Sahih)
Abū Dāwūd said: Mansūr bin Al-Mu'tamir narrated it from Ibrāhim At-Taimi with this chain, and said in it: “Had we asked him for a (concession of a) longer period, he would have increased (the period) for us.”

158. Ubayy bin 'Imārah — and he was a Companion who had prayed with the Messenger of Allāh facing both Qiblah — narrated that he said: “O Messenger of Allāh! Can I wipe over Khuffs?” He (the Prophet) said: “Yes.” I said: “One day?” He said: “One day.” I said: “Two days?” He said “Two days.” I said: “Three?” He said: “Yes, and as (long) as you wish.”

(Da'īf)

Abū Dāwūd said it was reported (with a different chain) from Ubayy bin 'Imārah, and he said in it: “Until he reached seven days, after which the Messenger of Allāh said: ‘Yes, and as (long) as you wish.’”

Abū Dāwūd said: This has been narrated with contradictions in it, and its chain is not strong. Ibn Abū Mariam and Yahyā bin Ishaq [As-Sailahīnī] reported it from Yahyā bin Ayyūb, and his chain has been disagreed over.¹

¹ That is, no. 158 and what follows it. All of this refers to the narration of Yahyā bin Ayyūb Al-Miṣrī, and he narrated it to others with different chains. The narration of Yahyā bin Ishaq As-Sailahīnī from Yahyā bin Ayyūb is recorded by Ibn Abī Shaibah, At-Ṭabarānī in Al-Kabīr, and others. They differ over the correct spelling of As-Sailahīnī,
Chapter 61. Wiping Over The Socks

159. Al-Mughirah bin Shu’bah narrated that the Messenger of Allah, performed Wudu’ and wiped over the socks (Jawrabain) and the sandals. (Da’if)[1]

Abū Dāwūd said: ‘Abdur-Rahmān bin Mahdi would not narrate this Hadith, since what is well-known from Al-Mughirah bin Shu’bah is that the Prophet wiped over the Khuffs.

Abū Dāwūd said: And this has also been related from Abū Mūsā Al-Asha’rī from the Prophet, that he would wipe over the socks (Jawrabain). However, this narration is not continuous (in its chain), nor strong.

Comments:
Wiping over the footwear, in case of a resident, is for one day and one night and, in the case of a traveler, for three days and three nights.

and his name, they also call him: As-Sailahuni, or As-Sālihi, all of which are ascriptions to “As-Sailaḥīn” which is an area near Baghdaḍ.

[1] Meaning: the chain is weak while the meaning is supported by other than it, including that a number of scholars stated that there is an Ijma’ for its meaning.
Abū Dāwud said: ‘Alī bin Abī Tālib, Ibn Mas'ūd, Al-Barā bin ‘Āzib, Anas bin Mālik, Abū Umāmah, Sahl bin Sa’d, and ‘Amr bin Ḥuraith would all wipe over the socks (Jawrabain). And this has been related from ‘Umar bin Al-Khaṭṭāb and Ibn ‘Abbās as well.

Comments:
It is permissible to wipe over footwear, old or torn, or with holes, provided one does not break convention or feel shameful when wearing them.

Chapter 62. (Another Proof For Wiping)

160. It has been narrated from Aws bin Abī Aws Ath-Thaqafi, that the Messenger of Allāh performed Wudu’, and wiped over his sandals and feet. And (one of the narrators) ‘Abbād said:[1] “I saw the Messenger of Allāh come to a Kizānāh of a people... - meaning Al-Mīḍa’ah (a basin).”[2] Musad-dad did not mention Al-Mīḍa’ah and Kizānāh; then they were in accord:[3] “...and he performed Wudu’ and wiped over his sandals and his feet.” (Da’īf)

[1] Meaning, in his version of the Hadith of Aws. Abū Dāwud heard this narration from both ‘Abbād bin Mūsā and Musad-dad. Here he describes the different wordings they reported to him for the narration of Aws.

[2] It is a trough, perhaps long, which is dug out of the ground, wherein water is contained in a portion, and then it flows away.

[3] This is a description from one of the narrators.

Chapter 63. How Should One Wipe

161. It was reported from ‘Urwah bin Az-Zubair, from Al-Mughirah bin Shu’bah that the Messenger of Allah ﷺ would wipe over Khuffs.”

Others aside from Muhammad ﷺ said: “He wiped over the top of the Khuffs.” (Hasan)

162. It was reported from Al-A’amash, from Abū Ishāq, from ‘Abd Khair, from ‘Ali who said: “Were this religion based upon intellect, the bottom of the Khuff would have more right to be wiped than the top part, and (yet) I saw the Messenger of Allah ﷺ wipe over the top of his Khuffs.” (Da’īf)

This Hadith (has also been reported) from Al-A'mash; he said: “Were this religion based upon intellect, the lower part of the feet would have more right to be wiped than the top part, and [yet] the Prophet ﷺ wiped over [the top of] his Khuff.” (Da’î)

(There is another version) from Al-A'mash with this chain for this Hadith; he said: “I did not think except that the lower sides of the feet had more right to be washed (than the upper side), until I saw the Messenger of Allah ﷺ wipe over the top of his Khuffs.” Waki' reported it from Al-A'mash with his chain, and he said (in it): “I used to think that the bottom of the feet had more right to be wiped than the top part, until I saw the Messenger of Allah ﷺ wipe over the top of them.” Waki' said: “Meaning the Khuffs.” ‘Eisâ bin Yûnus reported from Al-A'mash, just as Waki' reported it. Abû As-Sawdâ’ reported it from Ibn ‘Abd Khair from his father, he said: “I saw ‘Alî perform Wudu’, and he washed the top of his feet. He then said: ‘Had I not seen the Messenger of Allah ﷺ do this (I would not have done it)...” and he completed the Hadith. (Da’î)

Some manuscripts do not contain this version, others have it after 163. This sequence of numbers is how it appears in the Arabic text of our version.
165. Al-Mughirah bin Shu'bah said: “I poured water for the Prophet to perform Wudu’ with during the Expedition of Tabuk. He wiped over [the top portion of] his Khuffs, and the bottom portion.” *(Da’if)*

Abû Dâwud said: It has been conveyed to me that Thawr (one of the narrators) did not hear this Hadith from Rajâ’ (another narrator).

Comments:

According to authentic Ahadith, wiping over the upper portion of the footwear is sufficient.

Chapter 64. Splashing Water  
(On the Private Parts)

166. It was reported from Sufyân, from Mansûr, from Mujâhid, from Sufyân bin Al-Hakam Ath-Thaqafi, or (some said that his name was) Al-Ḥakam bin Sufyân Ath-Thaqafi, who said: “The Messenger of Allah, after he urinated, would perform Wudu’ and splash water (on his private part).” *(Hasan)*

Abû Dâwud said: A group (of narrators) were in accord with Sufyân for this chain, some of them said: “Al-Ḥakam, or Ibn Al-Ḥakam.”


تخريج: [حسن] أخرجه ابن ماجه، الطهارة، باب ما جاء في النضج بعد الوضوء، ح: 461.
167. (There is another chain) from Mujãhid, from a man from (the tribe of) Thaqif, from his father, that he saw the Messenger of Allah urinate, then splash water on his private part. (Hasan)

168. (There is another chain) from Mujãhid, from Al-Hakam, or Ibn Al-Hakam on the authority of his father, reported that the Prophet urinated, then performed Wudü and splashed water on his private part. (Hasan)

Comments:
It is also recommended to sprinkle water on one’s garments (around the area of genitals). In addition to the reward for following the Sunnah, there is the added advantage of driving away devilish insinuations arising from constant fear of urine dripping out due to a weak bladder.

Chapter 65. What Should One Say After Finishing Wudü’

169. ‘Uqbah bin ‘Amir said: “We used to be with the Messenger of Allah, each one serving himself, and we used to take turns taking care of the camels. (One day) it was my turn to take care of the camels, so I took them to their watering place until the evening. (After returning) I found the Messenger of Allah while he was giving the people a sermon. I heard him say: ‘There is not a
single one of you who performs \textit{Wudū́} and performs it well, then prays two \textit{Rak’ahs} while he is paying attention with his heart and face, except that it (meaning, Paradise) becomes obligatory (for him).’ I said: ‘Bakhin, Bakhin, how great this is!’ A person sitting in front of me said: ‘And what has preceded it O ‘Uqbah, is even better than this!’ I looked (to see who he was), and it turned out to be ‘Umar bin Al-Khattāb. So I said: ‘And what was that (which was said before I came), O Abū Hafs?’ He said: ‘He (the Prophet ﷺ) said before you came: “There is none of you who performs the \textit{Wudū́} and performs it well, and then says after he completes it: ‘I testify that there is none worthy of worship except Allāh alone, having no partners, and I testify that Muḥammad is His servant and Messenger,’ except that all eight doors of Paradise will be opened for him; he can enter it through whichever one he pleases.”’ (\textit{Sahih})

\textbf{170. (There is another chain) from ‘Uqbah bin ‘Āmir Al-Juhani, from the Prophet ﷺ, similarly. He did not mention that he took care of the camels, and he also added after saying: “...Perform the \textit{Wudū́} and perform it well...”; “...and then raises his eyes to the sky.” The remainder of the \textit{Hadith} was similar in meaning to the \textit{Hadith} of Mu‘āwiyah (no. 169). (\textit{Da‘īf})}
Comments:
1. While saying the supplications, it is correct to look up at the sky or point the finger towards it.
2. Eight gates of Paradise are mentioned in this narration.

Chapter (...) A Person Praying (All) The Prayers With One Wudū'

171. ‘Amr bin ‘Āmir Al-Bajali said, “I asked Anas bin Mālik about the Wudū’, so he said: ‘The Prophet would perform Wudū’ for every prayer, and we would (also) pray all the prayers with one Wudū’.” (Sahīh)

172. Sulaimān bin Buraidah narrated from his father: “The Messenger of Allāh prayed, on the Day of the Conquest (of Makkah), all five prayers with one Wudū’, and he wiped over his Khuffs. ‘Umar said to him: ‘I saw you today doing something that you have not done before.’ He said: ‘I did it on purpose.’” (Sahīh)
Chapter 66. Separating The Actions Of Wuḍū’

173. It was narrated from Jarīr bin Ḥāzim that he heard Qatādah bin Di‘āmah say: “Anas narrated to us that a person came to the Messenger of Allāh  after having performed Wuḍū’. He had left a fingernail’s width (of dry skin) on his foot. So the Prophet  told him: ‘Go back and perform your Wuḍū’ well.’” (Sahih)

Abū Dāwūd said: This Hadīth is not known to be from Jarīr bin Ḥāzim, and no one narrated it in a Marfu‘ form (attributing it to the Prophet ) except from Ibn Wahb. It has also been related from Ma‘qil bin ‘Ubaidullāh Al-Jazari, from Abū Az-Zubair, from Jābīr, from ‘Umar, from the Prophet , similarly. He said: “Go back and perform your Wuḍū’ well.”


174. (There is another chain) from Al-Hasan, from the Prophet  with a meaning similar to that of Qatādah (no. 173). (Sahih)


175. Khālid narrated from some of the Prophet’s Companions that the Prophet  saw a person who was praying, but there was a dry spot the size of a coin on the top of his foot; water had not touched it. So the Prophet  commanded him...
to repeat the \textit{Wuḍū‘} and the prayer. (\textit{Sahih})

Comments:
1. Continuity during \textit{Wuḍū‘} is essential.
2. In case of a break long enough that the washed parts of body become dry, one should start \textit{Wuḍū‘} from the beginning and repeat the entire process.

\section*{Chapter 67. A Person Who Is Unsure Of Breaking His \textit{Wuḍū‘}}

176. ‘Abbād bin Tamīm reported from his uncle that someone complained to the Prophet  about (the situation of) a person who felt something (might have been released) in his prayer, (or) he was not sure. He said: “He should not leave (the prayer) until he hears a sound or smells something.” (\textit{Sahih})

177. Abū Hurairah narrated that the Messenger of Allāh  said: “If one of you is praying, and he feels a movement in his behind, and he is not sure whether he broke his \textit{Wuḍū‘} or not, then let him not leave until he hears a sound or smells something.” (\textit{Sahih})
Comments:
When one is not sure that he has broken \( \text{Wudu} \), he is not to give credence to any doubt, and assume he has not broken it, until he is certain.

Chapter 68. \( \text{Wudu} \) From Kissing

178. Ibrahîm At-Taimî said that ‘Aishah said that the Prophet ﷺ kissed her and did not perform \( \text{Wudu} \). (\( \text{Hasan} \))

Abû Dâwud said: This Hadith is \( \text{Mursal} \), since Ibrahîm At-Taimî did not hear anything from ‘Aishah.\[1\]

Abû Dâwud said: And Al-Firyâbi\[2\] also narrated it in this fashion, as did others.

Abû Dâwud said: Ibrahîm At-Taimî died before the age of forty, and his Kunyah was Abû Asmâ’.

179. It was reported from Al-A’mash, from Habib, from ‘Urwah, from ‘Aishah: “The Prophet ﷺ kissed one of his wives, then went out to pray and did not perform \( \text{Wudu} \).” ‘Urwah said to her: “And who else can it be except you?” At which she laughed. (\( \text{Hasan} \))

Abû Dâwud said: This is also how it was reported by Zâ’idah, and

\[1\] There are two popular ways that the term \( \text{Mursal} \) is used; first, one of the \( \text{Tabî’in} \) narrates the report from the Prophet ﷺ without mentioning any Companion in the chain. The second, and it is the meaning the author intends here, is that there is a narrator missing in some portion of the chain, whether it is early or later in the chain. Some scholars will prefer to use the term \( \text{Munqat’a} \) for the second meaning.

\[2\] Muḥammad bin Yusuf Aḏ-Ḍabbî.
The Book of Purification

‘Abdul-Hamid Al-Ḥimmānī from Sulaimān Al-‘A’mash.

 تخريج: [حسن] أخرجه النزمي، الطهارة، باب ما جاء في ترك الوضوء من القبلة، ح: 86
وابن ماجه، ح: 502 من حديث وكيع بولجديد شواهد، انظر الحديث السابق.

180. (There is another chain) in which Al-‘A’mash was reported to have said: “Companions of ours narrated to us from ‘Urwah Al-Muzani from ‘Āishah...” with this Ḥadīth. (Hasan)

Abū Dāwūd said: Yahyā bin Sa’eed Al-Qaṭṭān said to a man: “Narrate from me that these two” — meaning this Ḥadīth of Al-‘A’mash from Ḥabīb, and his Ḥadīth with this chain regarding Al-Mustahadāh[1] — that she performs Wudū’ for each prayer. Yahyā said: “Narrate from me that they both resemble nothing.”

Abū Dāwūd said: It has been related from Ath-Thawrī who said: “Ḥabīb did not narrate anything to us except from ‘Urwh Al-Muzani”[2] — meaning he did not narrate anything to them from ‘Urwh bin Az-Zubair.

Abū Dāwūd said: And Hamzah Az-Zayyāt has reported a Sahih Ḥadīth from Ḥabīb, from ‘Urwh bin Az-Zubair, from ‘Āishah.[3]

Comments:

Kissing does not — by itself — invalidate Wudū’.

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Chapter 69. Wudū’ From Touching The Penis

181. ‘Urwah said: “I entered in upon Marwân bin Al-Ḥakam, and we were discussing the factors that necessitate Wudū’. Marwân said: ‘(Of these factors) is touching the penis.’ I replied: ‘I did not know this.’ So Marwân said: ‘Busrah bint Ṣafwân narrated to me that she heard the Messenger of Allah ﷺ say: “Whoever touches his penis, then let him perform Wudū’.”’ (Sahîh)

Comments:
The Ahâdîth listed below (no. 182, 183) appear to be at variance with each other. The order to perform Wudū’ for touching the genitals applies to males and females, since some versions of it specify that. Many scholars reconciled between the order, and the apparent allowance, saying that the allowance is for the case when there is a barrier between the hand and the private parts, as would occur during prayer or the like. But when there is no barrier, and one touches it with the hand, then the order is to perform Wudū’ prior to praying.

Chapter 70. Concession In This Regard

182. It was narrated from Qais bin Talq, from his father (Talq bin ‘Ali) who said: “We went to the Prophet ﷺ (as a delegation). A person who seemed to be a Bedouin came to him, and said: ‘O Prophet of Allâh! What is your verdict for the one who touches his penis after performing Wudū’?’ He ﷺ responded: ‘Is it not a part of
Chapter 71. Wudū’ From Eating Camel Meat

184. Al-Barā’ bin Azib said: “The Messenger of Allāh ﷺ was asked about performing Wudū’ after eating camel meat. He replied: ‘Perform Wudū’ from it.’ He was then asked about goat meat, and he replied, ‘Do not perform Wudū’ from it.’ He was asked about praying in camel pens, so he replied: ‘Do not pray in camel pens, since they are from the Shayātīn.’ He was then asked about praying in goat pens, to which he replied: ‘Pray in them, for they are blessed.’” (Ṣaḥīḥ)
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Comments:
The meat of a camel is lawful. Yet the Messenger of Allāh (ﷺ) has ordered the one who eats it to perform Wudū’. As for the wisdom behind this, Allāh knows best, see the brief discussion of Ibn Taymiyyah regarding the topic in the English translation of the book: "The Nature of Fasting," published by Darussalam.

Chapter 72. Wudū’ From Touching And Washing Raw Meat

185. Abū Sa‘eed Al-Khudrī narrated that the Prophet ﷺ passed by a young man who was skinning a sheep. The Prophet ﷺ told him: “Come back (away from it), and let me show you (how to do it properly).” So he put his hands in between the skin and flesh, then inserted it until it disappeared up to his arm-pit. He then proceeded onwards, and lead the people in prayer without performing Wudū’. (Sahih)

‘Amr (one of the narrators) added in his narration: “Meaning he did not touch any water.”

Abū Dāwud said: It was reported by ‘Abdul-Wabīd bin Ziyād and Abū Mu’awiyah from Hilāl, from ‘Atā’, from the Prophet ﷺ, in a Mursal form, and he did not mention Abū Sa‘eed in it.

Comments:
1. The Messenger of Allāh (ﷺ) was a teacher. Among the many things he taught was how to do a thing well.
2. Touching fat, meat, blood, or the skin of a lawful animal does not invalidate Wudū’.
Chapter 73. Not Performing Wudu’ From Touching A Carcass

186. Jābir narrated that the Messenger of Allāh ﷺ passed through the market (after coming from) a high area of Al-Madīnah. People were on both sides of him. He passed by a carcass of a baby goat whose ears were deformed. He picked it up by its ears, and said: “Who amongst you would like to have this...” and he narrated the remainder of the Ḥadīth. (Sahih)

Comments:
1. This Hadīth was recorded with the same chain of narration by Muslim (no. 7418), and the remainder includes: "By Allāh, this world is more insignificant to Allāh than this is to you." In order to stress the point, the Messenger of Allāh (ﷺ) occasionally gave examples during real life situations. This Hadīth vividly and graphically depicts the worthlessness of this temporal life.
2. Touching a dead animal does not invalidate Wudu’.
Chapter 74. Not Performing Wudu’ From [Food Which Has Been Cooked] Over Fire

187. Ibn ‘Abbās narrated that the Messenger of Allah ﷺ ate the (meat of) a shoulder-blade of a sheep, then prayed without performing Wudū’. (Sahih)

Comments:
In the early days of Islam, if one ate food cooked on a fire, it was required to perform Wudū’ prior to Salāt (see no. 194). Later, this ruling was abrogated (see no. 192), but it is possible that some of the Companions were not aware of that, hence, they kept following the earlier ruling.

188. Al-Mughirah bin Shu‘bah said: “One night I was a guest of the Prophet ﷺ. He ordered the side of a goat (to be cooked for me), so it was roasted. He then took a knife, and started cutting bits (of the meat) from it for me. Bilāl came, and informed him of the prayer (that its time had come). So he put the knife aside, and remarked: ‘What is the matter with him, may his hands be dusted!’ Then he stood up to pray.”

Al-Anbārī (one of the narrators) added: “My moustache was very long, so he trimmed it upon a
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Siwãk,” or he said: “He told me that he would trim it upon a Siwãk.” (Sahih)

Comments:

The Hadith proves that it is not required to perform Wudü for eating food cooked on a fire.

189. Ibn ‘Abbãs narrated that the Messenger of Allah ﷺ ate the shoulder-blade (of a sheep or goat), then wiped his hand with a Mish[1] that was beneath him, and stood up to pray. (Da‘îf) [2]

190. Ibn ‘Abbãs narrated that the Prophet ﷺ bit (off some meat) from a shoulder-blade, then prayed without performing Wudü’. (Sahih)

Comments:

It is not required that the mouth be rinsed and the hands washed after eating cooked meat.

191. Jâbir bin ‘Abdulläh said: “I put some bread and meat in front of the Prophet ﷺ. He ate from it, then asked for water and performed Wudü’ with it. He then prayed Zuhr. He then asked for the remainder of the food, and ate. He

[1] A thick cloth or cloak made of animal skin.
[2] Meaning: its chain, while there is support for its basis.
then stood up for prayer, and did not perform \textit{Wudū'}." (\textit{Sahih})

192. Jābir said: “The final (verdict) of the two affairs from the Messenger of Allāh ḥㅤ was not to perform \textit{Wudū’} (after eating something) which had been changed by fire.” (\textit{Sahih})

Abū Dawud said: This \textit{Hadith} is a summarized version of the first one.

193. ‘Ubaid bin Thumāmah Al-Murādī narrated: “‘Abdullāh bin Al-Ḥarīth bin Jaz’ came to us in Egypt, and he was a Companion of the Messenger of Allāh ḥㅤ. I heard him narrate in the Masjid of Egypt: ‘I saw myself, the seventh of seven people, or the sixth of six. We were with the Messenger of Allāh ḥㅤ in someone’s house, when Bilāl came and called him for the prayer. So we exited (the house) and passed by a man who had a pot upon a fire. The Messenger of Allāh ḥㅤ asked him: ‘Is (the food in) your pot cooked?’ He replied: ‘Yes, may my father and mother be your ransom.’ So he took a morsel from it, and continued to chew it until...
he started the prayer, and I was watching him (chew).” (Da’if)

Chapter 75. Strictness In This Regard

194. Abū Hurairah narrated that the Prophet ﷺ said: “Wudū’ (becomes obligatory) from anything a fire has cooked.” (Sahih)

Comments:

See number 187.

195. Abū Sufyān bin Sa’eed bin Al-Mughirah said that he visited Umm Ḥabibah. She gave him a container of Sawīq to drink from. He then called for some water, and performed the Madmādah. She said: “O son of my sister! Why do you not perform Wudū’? The Prophet ﷺ said: ‘Perform Wudū’ from anything that a fire has changed,’ or, ‘...a fire has touched.’” (Sahih)

Abū Dāwud said: Az-Zuhri (one of the narrators) said: “O son of my brother.” [1]

Chapter 76. *Wudū’ From (Drinking) Milk*

196. Ibn ‘Abbās narrated that the Prophet ﷺ drank some milk, then called for some water and performed the *Madmādah*. He then said: “It has fat.” (*Ṣaḥīḥ*)

**Comments:**

It is recommended to rinse the mouth after consuming any fatty substance.

Chapter 77. *Concession In This Regard*

197. Anas bin Mālik said that the Messenger of Allāh ﷺ drank some milk, then neither performed the *Madmādah* nor the *Wudū’,* and then he prayed. (*Ḥasan*)

**Comments:**

This narration makes it clear that it is not required to rinse the mouth with water after drinking milk or fatty substances.

Chapter 78. *Wudū’ From Bleeding*

198. Jábir narrated: “We went out with the Messenger of Allāh ﷺ — meaning during the Expedition of

**Comments:**

...
Dhat Ar-Riqā’ — a person among us killed the wife of an idolater, so he (the idolater) swore that he would not rest until he had spilled some blood of the Companions of Muḥammad ﷺ. He followed the tracks of the Prophet ﷺ (tracking the caravan) until the Prophet ﷺ encamped at a certain location. He (the Prophet ﷺ) asked: ‘Who will stand guard for us (for the night)?’ A person from among the Muhājirīn and a person among the Anṣār both volunteered. The Prophet ﷺ told them: ‘Stand (guard) at the entrance of the valley.’ When the two men reached the entrance, the Muhājir laid down on his side, and the Anṣārī stood up in prayer. The man (i.e., the idolater) came and saw his figure (from afar), and realized that he was the lookout of the people. So he shot him with an arrow and hit him. He (the Anṣārī) pulled it out (and this happened) until he shot him with three arrows. The Anṣārī went into Rukū’ (the bowing position) and Sujūd (the prostration position), until his companion (the Muhājir) noticed what had occurred. When the idolater realized that they had discovered him, he fled. The Muhājir, seeing the bleeding that had occurred to the Anṣārī, asked him: ‘Subḥān Allāh! Why did you not inform me the first time he shot (the arrow)?’ He replied: ‘I was reading a Sūrah, and did not wish to interrupt (its recitation).’

(Hasan)
Comments:
1. A bleeding wound does not invalidate *Salāt*, nor *Wudu*.
2. The Companions loved to spend their time in profitable pursuits, like the *Anṣārī*, who prayed and recited Qurʾān while on guard duty.

Chapter 79. *Wudu*’ From Sleeping

199. ‘Abdullāh bin ‘Umar narrated that one night the Messenger of Allah ﷺ was delayed (in performing the *‘Ishā* prayer) due to some matter (that he was attending to). So he delayed it until we slept in the *Masjid*, then woke up, then slept again, then woke up, then slept again. Then he came out to us and said: “No one is waiting for the prayer except you.” (Ṣaḥīḥ)

200. It was narrated from Hishām Ad-Dāstawā’ī, from Qatādah, from Anas, who said that the Companions of the Messenger of Allah ﷺ would wait for the later *‘Ishā* until their heads would nod off, then they would pray and not perform *Wudu*. (Ṣaḥīḥ)

Abū Dāwūd said: Shu’bah reported it from Qatādah, and added in it: “We would nod off during the time of the Prophet ﷺ...”

Abū Dāwūd said: It was reported
by Ibn Abī ‘Arūbah from Qatādah with another wording.

201. It was narrated from Ḥammād bin Salamah, from Thābit Al-Bunānī, that Anas bin Mālik said: “The Iqāmah for the ‘Ishâ’ prayer was called, when a man stood up and said: ‘0 Messenger of Allah! I have a matter (to discuss with you).’ So he stood talking privately to him until the people, or some people, nodded off. He then led them in prayer.” And he did not mention Wudū’. (Ṣaḥīḥ)

Comments:
1. The author stated: “It was reported by Ibn Abī ‘Arūbah from Qatādah with another wording.” That is narrated by the author, from Ahmad, in his Masā’il from him. And its wording contains: “Among them were those who performed Wudū’ and among them were those that did not perform Wudū’.” It was also recorded by Al-Bazzār and Abū Ya’la, and its meaning is similar to number 201, which is also recorded by Muslim (no. 836). That is: some of them slept, so some of them performed Wudū’, and some of them did not sleep, so they did not perform Wudū’.

2. The ‘Ishâ’ prayer is a distinguishing mark of the Muslim Ummah. Unlike other prayers, it is recommended (Mustahāb) to perform it later during the night, provided it is not difficult on those attending that congregation.

3. There is no harm if there is an interval of time between the Iqāmah and the opening Takbir when there is a need for it, and there is no need to call the Iqāmah again in such case.

202. It was narrated from Abū Khālid Ad-Dalānî, from Qatādah, from Abū Al-‘Aliyah, from Ibn ‘Abbâs, that the Messenger of Allâh would prostrate and sleep and snore, then stand up to pray without performing Wudū’. I asked
him: “You have prayed without performing Wūdū’, even though you fell asleep.” He said: ‘Wūdū’ is only necessary for the one who slept while lying down.” ‘Uthmān (one of the narrators) added: “...for if he lies down, his joints will loosen up.” (Paṣf)

Abū Dāwūd said: The phrase: “Wūdū’ is only necessary for the one who slept while lying down” is a Munkar I Hadith[1]. It was only narrated by Yazīd Abū Khālid Ad-Dālānī, from Qatādah. A group of narrators narrated the first portion (of this incident) from Ibn ‘Abbas, and did not mention any of this (meaning, Ibn ‘Abbas asking the Prophet ﷺ and his reply).

He said: “The Prophet ﷺ was protected.”[2] And ‘Aishah said that the Prophet ﷺ said: “My eyes sleep but my heart does not.” And Shu’bāh said: “Qatādah heard only four Hadīths from Abū Al-‘Āliyah: The Hadīth of Yūnus bin Matta,[3] and the Hadīth of Ibn ‘Umar regarding the prayer, and the Hadīth: ‘There are three types of judges,’[4] and the Hadīth of Ibn ‘Abbās: ‘A number of trustworthy people narrated to me. The most pleasing to me among them is ‘Umar...’[5]

[1] The explanation of which follows it.
[2] That was stated by ‘Ikrimah after one of the narrations of Ibn ‘Abbās. It was recorded by Ahmad (1:244) and others.
[4] Similar was recorded by the author under no. 3573.
[5] The author recorded a version of it with this chain in no. 1276.
Chapter 80. A Person Who Steps On Something Impure

204. ‘Abdullah bin Mas’ud reported: “We would not perform Wudu’ from (anything we) stepped on, and neither would we grasp (our) hair or garments (to prevent them from touching the ground).” (Da’if)
Comments:

1. This narration is authentic, according to Shaikh Al-Albâni, and he said: "Its chain is Sahîh according to the their criteria" meaning the criteria of Al-Bukhârî and Muslim, it was also graded Sahîh by Al-Ḥâkim and Adh-Dhâhibi was silent about it.

2. The contents of the Hadîth are supported by other Aḥâdîth. If a man walks over dirt and filth but, later, walks on dry earth until the filth wears off, his body and garments will become pure.

3. It is not permissible to gather one’s hair or garments while praying. They should be left as they are. Their shape or form should not be changed/altered for the prayer.

Chapter 81. The One Who Breaks His Wudu’ During Prayer

205. ‘Ali bin Talq reported that the Messenger of Allâh ﷺ said: “If one of you silently passes wind in the prayer, let him leave, perform the Wudu’, and repeat the prayer.” (Hasan)

Chapter 82. On Pre-Seminal Fluid (Madhī)

206. ‘Ali reported: “I was a person who continually used to discharge pre-semenal fluid. I used to perform Ghusl (every time this
occurred) until my back began to hurt. So I mentioned this to the Prophet, or it was mentioned to him. The Messenger of Allah responded: ‘Don’t do that! If you see the pre-seminal fluid, then wash your penis, and perform the Wudū of prayer. And if you ejaculate, then perform Ghusl.”

(Hasan)

Comments:

Mani; (sperm or semen) is the liquid that gushes forth. Madhī is pre-seminal fluid. Ghusl is required for the occurrence of Mani, not for Madhī, while it does require washing the area and performing Wudū as the following Hadith shows.

207. Al-Miqdād bin Aswad said that ‘Ali told him to ask the Messenger of Allah about a man who approached his wife and discharged pre-seminal fluid, what should he do? (‘Ali said): “I have his daughter (as my wife), and therefore I am embarrassed to ask him.” So Al-Miqdād said: “I asked the Messenger of Allah about it, and he replied: ‘If one of you finds that (he has emitted it), then let him splash water on his private area, and perform the Wudū of prayer.’ ” (Sahih)


208. It was narrated from Zuhair, from Hishām bin ‘Urwh, from his father, that ‘Ali bin Abī Ṭalib said to Al-Miqdād: - and he mentioned similar to this, (as no. 207) in it he said: So Al-Miqdād asked him,

قال: كنت رجلاً مداً، فجعلت أغسل حنقي شفقة طهري، فذكر ذلك النبي، أو ذكر له، فقال رسول الله: «لا تفعل إذا رأيت المذيء فغسل ذكرك وتوضوء ووضوء للصلاة، فإذا قضحت الماء فأغسل».

خريج: [إسناده حسن] آخره النسائي، الطهارة، باب الغسل من المذي، ح: 193 عن قتيبة

208 - حديثًان أحمد بن يونس قال: حدثنا رَجُلٌ راوا، عن حسان بن عروة، عن عروة أن علي بن أبي طالب قال للمعذود: وذكر نحْو هذَا، قال: فسألت المعذود، فقال رسول الله...
and the Messenger of Allāh ﷺ said: “Let him wash his penis and testicles.” *(Da‘f)*

Abū Dāwūd said: Ath-THawrī, and a group reported it from Hīshām, from his father, from Al-Miqdād, from ‘Alī, from the Prophet ﷺ.

**تَحْرِيْجَ:** [إِسْتَادِه ضَعِيف] أَخْرِجَهُ النَّسَائِيُّ الطَّهَارَةُ، بَابُ مَا يَنْضِفُ الْوَضُوءُ وَمَا لاَ يَنْضِفُ.

209. (There is another chain) from Hīshām bin ‘Urwah, from his father, from a narration that he reported from ‘Alī bin Abī Ṭālib, he said: “I said to Al-Miqdād” and he mentioned its meaning (as no. 208). *(Da‘f)*

Abū Dāwūd said: Al-Mufaddal bin Faḍālah, Ath-THawrī, and Ibn ‘Uyaynah reported it from Hīshām, from his father, from ‘Alī. And Ibn Ishāq reported it from Hīshām bin ‘Urwah from his father, from Al-Miqdād, from the Prophet ﷺ, and he did not mention (washing) the testicles.

**تَحْرِيْجَ:** [إِسْتَادِه ضَعِيف] أَنْظِرُ الحَدِيثَ السَّابِقَ، ح: 208.

210. Sahl bin Hunayf reported: “I used to suffer severely from pre-seminal fluid, and I used to perform *Ghusl* frequently because of it. So I asked the Messenger of Allāh ﷺ about that, and he said: ‘It is sufficient for you to perform *Wudū’.’ I said: ‘O Messenger of Allāh! How about what touches my clothes of it?’ He said: ‘It is sufficient that you take a fistful of water and splash it wherever you think it touched your clothes.’” *(Hasan)*
211. It was narrated from Ḥarām bin Ḥakīm, from his paternal uncle, ʿAbdullāh bin Saʿd Al-Anṣārī who said: “I asked the Messenger of Allah about (the factors) that necessitate Ghusl, and about the fluid that is continually emitted. He told me: ‘That is pre-semen fluid, and every male exudes pre-semen fluid. So you must wash your private part and testicles because of it, and perform the Wudū’ of the prayer.’” (Hasan)

212. (There is another chain) from Ḥarām bin Ḥakīm, from his paternal uncle, that he asked the Messenger of Allah  about (the factors) that necessitate Ghusl, and about the fluid that is continually emitted. He told me: ‘That is pre-semen fluid, and every male exudes pre-semen fluid. So you must wash your private part and testicles because of it, and perform the Wudū’ of the prayer.’” (Hasan)
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Comments:

Sexual intercourse with a woman during her menstruating cycle is prohibited. However, sitting with, lying down with, eating and drinking together with menstruating women are allowed.

213. Mu'ādh bin Jabal said: “I asked the Messenger of Allah about what is permissible for a man of his wife while she is menstruating. He said: ‘The area above the waist-wrap, and to abstain from that is better.’” (Da'af)

Abū Dāwūd said: And this (Hadith) is not strong.

Chapter 83. Intercourse Without Ejaculation

214. Sahl bin Sa'd As-Sā'iḍī narrated that Ubayy bin Ka'b informed him, that the Messenger of Allāh only allowed that[1] for the people during the early days of Islam, due to their lack of garments.[2] Then he commanded performing Ghusl and forbade that. (Sahih)

Abū Dāwūd said: Meaning: “Water

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[1] It refers to what is narrated after it.
[2] In ‘Awn Al-Muḥabbī it is indicated that the word Thiyāb (garments) may be a mistake and what is correct would be Thabāt. However, this narration is also recorded from the same route by Imām Aḥmād with similar wording as here, and no one else recorded the narration with the word: Thabāt that we know of. So what is correct is what is confirmed here.
is only for water.”

Comments:

During the early days of Islam, couples were not obliged to perform Ghusl if copulation did not end in ejaculation. "Water is only (necessary) for water" expressed this ruling, meaning the water for Ghusl is only required for the water of ejaculation. This ruling was abrogated by Ahādīth that say: "When the circumcised part touches the circumcised part, Ghusl has become obligatory."

216. Abū Hurairah narrated that the Prophet ﷺ said: "If he (the man) settles between her four limbs, and the circumcised part touches the circumcised part, Ghusl has become obligatory.” (Ṣaḥīḥ)
Comments:
This is the view of the majority of the scholars, not withstanding what is reported by some, that the ruling in the Hadith: “Water is only (necessary) for water” was later abrogated by narrations similar to this.

217. It was reported from Abū Salamah bin ‘Abdur-Rahmān, from Abū Sa‘eed Al-Khudrī, that the Messenger of Allāh ﷺ said: “Water is only (necessary) for water.” And Abū Salamah would act upon this (Hadīth). (Sahih)

218. It was reported from Humaid Aṭ-Ṭawil, from Anas, that the Messenger of Allāh ﷺ went around to all his wives one day, performing only one Ghusl. (Sahih) Abū Dāwud said: This is how it was reported by Hishām bin Zaid from Anas; and by Ma‘mar, from Qatādah, from Anas; and by Ṣāliḥ bin Abī Al-Akhdar from Az-Zuhrī; all of them from Anas, from the Prophet ﷺ.

Chapter 84. The Sexually Impure Person Who Wishes To Repeat (The Act)

219. Abū Rāfī‘ reported that the Prophet ﷺ went around to all his wives one day, performing Ghusl at
each one’s (house). I asked him:

“O Messenger of Allāh! Why do you not perform one Ghusl?” He said: “This is purer, and better, and cleaner.” (Hasan)

Abū Dāwūd said: The Hadīth of Anas is more correct than this one.

220. Abū Sa’eeed Al-Khudrī narrated that the Prophet ﷺ said:

“If one of you comes to his wife (performs the act), then wishes to return (meaning repeat), then let him perform Wudū’ between the two (acts).” (Sahih)

Comments:

1. Hadiths number 218, 219 are not in conflict with each other. In fact, they express two different situations.

2. According to most scholars, Wudū’ is recommended when one desires to copulate a second time.

Chapter 86. The Sexually Impure Person Sleeping

221. ‘Abdullāh bin ‘Umar reported that ‘Umar bin Al-Khaṭṭāb mentioned to the Messenger of Allāh ﷺ that he sometimes becomes sexually impure at night (so what should he do?) The Messenger of Allāh ﷺ said: “Perform Wudū’, wash your private part, and then go to sleep.” (Sahih)

(المعجم - يَبْعُثُ يَنَامُ) (المعجم - يَبْعُثُ يَنَامُ)

(التحفة - ٢٧١) (التحفة - ٢٧١)

عَنْ عَمِّي سُلَامِي، عَنْ أبِي رَافِعٍ، أَنَّ النَّبِيَّ ﷺ طَافَ ذَاتٍ يَوُمٍ عَلَى نَساً يَفْتَسِرُ عَنْهُ هَذَا وَعَنْ هَذَا. قَالَ: فَقَلْتُ لَهُ: يَارسُولُ الله! أَلا تَمْتَعُ عَشَاءً وَأَحَدًا؟ قَالَ: هَذَا أَرْزُقُ وأَطْبِعُ وَأَطْهَرُ.

قَالَ أَبُو دَاوُدَ: حَدِيثُ أَنِّي أَصْحَبْ مِنْ هَذَا.

تَحْرِيرٌ: (حِسِن) أُخْرِجَهُ ابْنُ مَاجِهُ، الْطَهَارَةُ، بَابُ: فِيَنِ يَفْتَسِرُ عَنْ كَلَّ وَاحِدَةٍ غُسْلًا، حُ: ٥٩٠ مِنْ حَدِيثِ حَمَادَ بَنَ سِلْمَى بَهِّ سُلَامِى، صَحِحُ لَهَا الْحَاكِمُ وَالْمَهْدِيُّ: ٢/٦١١.

جِ: ٣٠٨ مِنْ حَدِيثِ حَفْصُ بَنِ غَيْاثٍ بَيْنِي وَصْحَحَهُ الْتَرْمِذِيُّ، حُ: ١٤١.

(١٤١) (١٤١)
Comments:

"Perform Wudū', wash your private part," does not indicate a sequence of actions. One should rather wash one’s genitals first and then perform Wudū’.

Chapter 87. The Sexually Impure Person Eating

222. It was narrated from Suŷān, from Az-Zuhrī, from Abū Salamah, from ‘Āishah who said that when the Prophet wished to sleep while he was sexually impure, he would perform the Wudū’ as for the prayer. (Sahih)

Comments:

It is best that one perform Wudū’ at least, if not Ghusl, prior to sleeping when in a state of sexual impurity.

223. (There is another narration) from Ibn Al-Mubârak, from Yunūs, from Az-Zuhrī (similar to no. 222), with his chain and meaning, but he added: "...and if he wished to eat while he was sexually impure, he would wash his hands." (Sahih)

Abū Dâwūd said: Ibn Wahb reported it from Yunūs, mentioning only the part of ‘Āishah’s saying about eating.

Ṣâliḥ bin Abī Al-Akhdâr reported it from Az-Zuhrī just as Ibn Al-Mubârak said it, except that he said: “From ‘Urwah, or Abū Salamah.” Al-Awzâ’î reported it
from Yunus, from Az-Zuhri, from the Prophet , just as Ibn Al-Mubarak said.

Comments:
In another version (An-Nasai no. 258), its wording is: "...and if he wished to eat or drink..."

Chapter 88. Those Who Said That The Sexually Impure Person Should Perform Wudū'

224. It was reported from Al-Aswad, from 'Aishah, that when the Prophet wanted to eat or sleep, he would perform Wudū' - meaning while he was sexually impure. (Sahih)

225. It was reported from Yahyā bin Ya'mur, from 'Ammâr bin Yasir that the Prophet allowed the sexually impure person, if he ate, drank or slept, to (merely) perform Wudū'. (Da'if)

Abû Dâwud said: There is a man (unmentioned) between Yahyâ bin Ya'mur and 'Ammâr bin Yasir in this Hadith.[1]

And 'Ali bin Abi Ṭâlib, Ibn 'Umar, and 'Abdulâh bin 'Amr all said that the sexually impure person, if he desires to eat, should perform Wudū'.

[1] Meaning that there should be another narrator, because Yahyâ did not hear from 'Ammâr.
Chapter 90. The Sexually Impure Person Delaying \textit{Ghusl}

226. Ghūḍāif bin Al-Ḥārith said that he asked 'Āishah: “Would the Messenger of Allah ﷺ perform \textit{Ghusl} when he was sexually impure at the beginning of the night, or at the end?” She replied: “He would sometimes perform \textit{Ghusl} at the beginning of the night, and sometimes at the end.” I said: “\textit{Allāhu Akbar!} All Praise be to Allah who made the matter accommodating.” I then asked: “Would the Messenger of Allah ﷺ pray the \textit{Witr} prayer at the beginning of the night, or at the end?” She replied: “Sometimes he would pray \textit{Witr} at the beginning of the night, and sometimes at the end.” I said: “\textit{Allāhu Akbar!} All Praise be to Allah who made the matter accommodating.” I then asked: “Would the Messenger of Allah ﷺ recite the Qur’ān loudly, or would he recite it silently?” She replied: “He (ﷺ) would sometimes recite it loudly, and sometimes quietly.” I said: “\textit{Allāhu Akbar!} All Praise be to Allah who made the matter accommodating.” (\textit{Hasan})

\begin{flushright}
\textit{تخيريج: [إسناده حسن] أخرجه ابن ماجه، إقامة الصلاوات، باب ما جاء في الفراءة في صلاة الليل}، ح: 1354 من حديث إسماعيل وهو ابن عائشة ب، وروايه النسائي، ح: 223، 224، 225، 226، 227، 228
\end{flushright}

\footnote{Meaning, during \textit{Witr} or, the voluntary night prayers.}
227. ‘Alī bin Abī Tālib narrated that the Prophet ﷺ said: “The angels do not enter a house in which there is a picture, a dog, or a sexually impure person.”', (Hasan)

228. It was reported from Abū Ishāq, from Al-Aswad, from ‘Āishah, who said: “The Messenger of Allah ﷺ would go to sleep while he was sexually impure, without touching any water.” (Da‘īf)

Abū Dāwūd said: Al-Hasan bin ‘Alī Al-Wāsīṭī narrated to me, he said: “I heard Yazīd bin Hārūn saying: ‘This Hadīth is incorrect.’” Meaning the Hadīth of Abū Ishāq.

Chapter 90. The Sexually Impure Person Reciting The Qur’ān

229. ‘Abdullāh bin Salamah said: “I visited ‘Alī with two other people, one of them was from our
(tribe), and the other, I believe, was from (the tribe) of Banū Asad. ‘Ali sent both of them in some direction (for an errand), and said: ‘You two are strong people, so use your strength (for the good) of your religion.’ He then stood up and went to relieve himself. When he returned, he called for some water, took a handful, and washed himself with it.[1] He then started reciting the Qurʾān, but they (meaning, the people around him) disliked it. He said: ‘The Messenger of Allah would exit from the area in which he relieved himself, and he would recite the Qurʾān to us, and eat meat with us. And there was nothing that would prevent him, or come between him and the Qurʾān, except (the state of) sexual impurity.” (Hasan)

Comments:
Based upon other similar narrations, we learn that it is disliked for a person in a state of major impurity to recite the Qurʾān.

Chapter 91. The Sexually Impure Person Shaking Hands

230. Hudhaifah said that the Prophet  once met him, and (tried to) grasp (his hand), but Hudhaifah said: “I am (in a state of) sexual impurity,” to which he

[1] Meaning he washed his hands or some of his limbs only.
replied: “The Muslim is not impure.” (Sahih)

231. Abū Hurairah narrated: “The Messenger of Allah ﷺ once met me in one of the streets of Al-Madinah while I was in a state of sexual impurity, so I hid myself, then went and performed Ghusl. Then I came (to him). He said: ‘Where were you, O Abū Hurairah?’ I replied: ‘I was in a state of sexual impurity, so I disliked that I sit with you in an impure state.’ He replied: ‘Subhān Allah! The Muslim does not become impure.’” (Sahih)

Comments:
1. There is no harm in shaking the hand of a person in a state of major impurity.
2. The sweat and saliva of a person in a state of major impurity are not impure.

Chapter 93. The Sexually Impure Person Entering The Masjid

232. It was reported from Aflat bin Khalīfah who said: “Jasrah bint Dijājah narrated to me, she said: ‘I heard ‘Āishah saying: “The Messenger of Allah ﷺ once came and saw that the doors of his Companions’ houses were exiting out into the Masjid. He said: ‘Turn these (doors of) the houses away...” (microform)
from the *Masjid.*' Then the Prophet ⲓ�istributor entered (one of his houses), but the people did not do anything, hoping that a concession might be revealed for them. He ⲓ�adiator then exited later on and said: 'Turn these (doors of the) houses away from the *Masjid*, for I do not permit the *Masjid* for a menstruating woman or a sexually impure person.'” *(Hasan)*

Abū Dāwud said: He (the narrator) is Fulāt Al-ʿAmīrī.

**Comments:**

According to Qurʾān, a sexually impure person may pass through the *Masjid* but they should not stay in it. The same rule applies to a woman menstruating or in post partum bleeding.

**Chapter 94. The Sexually Impure Person Leading The Prayer in a State of Forgetfulness**

233. It was reported from Ḥammād, from Ziyād Al-ʿīlam, from Al-Ḥasan, from Abū Bakrah, that the Messenger of Allāh ⲓ�adiator once started the *Fajr* prayer, then motioned with his hand (for us) to remain in our positions, then he returned while his head was dripping (with water), and led them in prayer. *(Hasan)*

**تخريج:** [إسناده حسن] أخرجه البخاري: 2/442، 443 من حديث أبي داود به وصحبه ابن خزيمة، ح: 1326، وللحديث شواهد كثيرة.

(المعجم 93) باب: في الجنب يُصلى بِالْقُوْمِ وَهُوَ نَائِسٌ (التفاحة 94)

234. (There is another narration) from Ḥammād bin Salamah, with his chain, and its meaning (as no. 233), and he said in the beginning of it: "So he said the *Takbir,*" and
he said at the end of it: “So when he finished the prayer, he said: "I am only a human, and I was in a state of sexual impurity."” (Hasan)

Abū Dāwūd said: Az-Zuhrī reported it from Abū Salamah, from Abū Hurairah, he said: "So when he (ﷺ) stood in his prayer place, and we were waiting for him to say the Takbīr, he turned around and said: ‘Stay as you are.’"

Ayyūb, Ibn 'Awn, and Hishām reported it from Muḥammad [meaning Ibn Sirīn in a Mursal form] from the Prophet ﷺ, he said: "So he (ﷺ) said the Takbīr, then motioned with his hand for us to sit down, then went and performed Ghusl."

That is how it was reported by Mālik from Ismā‘īl bin Abī Ḥakīm, from ‘Atā’ bin Yasār, he said: “The Messenger of Allāh ﷺ said the Takbīr for the prayer...”

Abū Dāwūd said: (Another chain) from Ar-Rabi‘ bin Muḥammad, from the Prophet ﷺ, that he (ﷺ) said the Takbīr.

تَخْرِيج: [حسن] أخرجه أحمد: ٤١ عن يزيد بن هارون به وانظر الحديث السابق، وسجحه ابن المفسر في تafsير المحاتف، ح: ۵۳۶، ۵۳۷.

235. Abū Hurairah said: “The Iqāmah for prayer was called, and the people stood in their rows. The Messenger of Allāh ﷺ came out, and, when he stood in his place, he remembered that he had not performed Ghusl. So he told the people: ‘Stay in your places,’ then returned to his house. He came back to us while we were still in
our rows, while his head was dripping (with water), for he had performed Ghusl.” (Sahih)

‘Ayyāsh (one of the narrators): said: “We remained standing, waiting for him, until he came out to us after having performed Ghusl.”

Comments:
If one remembers he is in a state of major impurity, or such occurs to him while in the Masjid, (as, for example, due to a nocturnal emission), one should leave and perform Ghusl. It is not required for him to perform Tayammum, as is erroneously believed by some.

Chapter 94. A Person Who Sees Some Wetness (On His Clothes) After Sleeping

236. ‘Āishah said that the Prophet ﷺ was asked about a person who finds some wetness (on his clothes), but does not remember having a wet-dream (what should he do)? (The Prophet ﷺ) said: “He should perform Ghusl.” And (he was also asked about) a person who remembered having a wet-dream but did not find any wetness. He said: “Ghusl is not obligatory for him.” Umm Sulaim said; “If a woman sees that (sort of dream), must she perform Ghusl?” He replied: “Yes. Women are indeed
the twin-halves of men.” (Da‘if)

Comments:
If a person wakes up and finds some wetness, he or she is to perform Ghusl, whether they remember a sexual dream or not, provided they do not know that it is only urine. If this is the case, it is not obligatory to perform Ghusl.

Chapter 95. A Woman Has Dreams Like A Man Has Dreams

237. It was reported from Yūnus, from Ibn Shihāb (Az-Zuhri), he said: “Urwah (reported) from ‘Āishah, that Umm Sulaim Al-Ansariyyah, the mother of Anas bin Mālik, asked: ‘O Messenger of Allah! Indeed Allah is not shy of the truth. Tell me, if a woman sees in her sleep what a man sees, should she perform Ghusl or not?’ The Prophet said: ‘Yes, she must perform Ghusl if she found (traces of) wetness.’” ‘Āishah said: “I turned to her and said: ‘Uff to you! And does a woman see such a matter?’ So the Messenger of Allah turned to me and said: ‘May your right hand be covered with dust, O ‘Āishah. And from where do you think the likeness (of the off-spring) comes from?’” (Sahih)

Abū Dawūd said: This is how it was reported by Az-Zubaidi, Mālik, and the paternal nephew of Az-Zuhri from Az-Zuhri; as well as Ibn Abī Al-Wazīr, from Mālik, from Az-Zuhri. Musāfi’ Al-Hajabī was in accord with Az-Zuhri, he said:
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“From ‘Urwah from ‘Aishah.” As for Hishâm bin ‘Urwah, he said: “From ‘Urwah from Zainab bint Abi Salamah, from Umm Salamah; that Umm Sulaim came to the Messenger of Allâh ﷺ...”

Comments:
Umm Salamah’s statement "Indeed Allâh is not shy of the truth" demonstrates her decency and good manners. She wanted to seek information about a thing vital to ritual purity.

Chapter 96. The Amount Of Water With Which Ghusl Can Be Performed

238. It was reported from Mâlik, from Ibn Shihâb (Az-Zuhri), from ‘Urwah, from ‘Aishah; that the Messenger of Allâh ﷺ would perform Ghusl for Janâbah from a container which contained a Faraq of water. (Sahih)

Abû Dâwud said: Ma’mar said in this Hadith (which he reported) from Az-Zuhri: “She said: ‘I would perform Ghusl with the Messenger of Allâh ﷺ from a container which contained a Faraq of water.’”

Abû Dâwud said: I heard Ahmad bin Hanbal say that a Faraq is sixteen Raîls. And I heard him say that the Sa[2] of Ibn Abi Dhi’b was five and one third Raîls. So I asked him (his opinion about) those who say it is eight Raîls, and he replied: “This has not been

[1] Raîl: It is also pronounced Riîl, while the first is more popular; it is a measurement of weight rather than volume.
preserved.\(^1\)  
And I heard Ahmad bin Hanbal say: “Whoever gives for the Sadaqat Al-Fitr, five and one third Rath using this Rath of ours, then he has given enough.” He was asked: “As-Saihâni\(^2\) is very heavy!” So he said, “As-Saihâni is better?” He said: “I don’t know.”

**Comments:**  
This quantity of water, according to some Ahâdîth, was used by the Messenger of Allah and, according to other Ahâdîth, used by both the Messenger of Allah, and ‘Aishah, and, according to still others, the Messenger of Allah used to perform Ghusl with one Sâ’ or one and a quarter Sâ’ of water. These different Ahâdîth are easy to reconcile since they refer to different situations.

**Chapter 97. Regarding The Ghusl For Janâbah**

239. Jubair bin Mu’tîm narrated that they mentioned the Ghusl for Janâbah in the presence of the Messenger of Allah. So the Messenger of Allah said: “As for me, I pour water on my head three times,” and he motioned with both his hands. (Sahîh)

**Translation:**  
٢٣٩ - حُدَّثَنَا عَبْدُ اللهُ بْنُ مُحَمَّدٍ النَّسَابِيُّ قَالَ: حُدَّثَنَا أُبُو إِسْحَاقَ قَالَ: حُدَّثَنِي سَهْيَانُ بْنُ صَحَابِرٍ عَنْ حَبَيْرٍ بْنِ مُطْعَمِ أَنَّهُمْ دَكَّرُوا عَندَ رَسُولِ اللَّهِ ﷺ الْغُسْلَ مِنَ الْجَنَابَةِ، فَقَالَ: "أَنَا آَنَ أَفْتَيْضُ عَلَى رَأْسِي ثَلَاثَةَ وَأَشَّارَ بِيْنِيْهِ" كَيْتَمْتُهُمَا.  

**Tafsîr:**  
فَخَرَّ بْنُ الدِّيَسَارِيُّ، الْغُسْلَ، بَابٍ مِنْ أَفْضَاءٍ عَلَى رَأْسِهِ ثَلَاثَةَ، حٔ: ٢٥٤ مِنْ حَدِيثٍ زَهَيرَ وَمُسْلِمَ، الْحِبْضَ، بَابِ اسْتَحْبَابِ إِفَاضَةِ الْمَاءِ عَلَى الْرَّآسِ وَعِيْدِ ثَلَاثَةَ، حٔ: ٢٣٧ مِنْ حَدِيثٍ أَبِي إِسْحَاقِ السَّبِيعِ بِهِ.

\(^1\) Meaning there is nothing narrated from those who are reliable to support it.  
\(^2\) As-Saihâni is a type of higher quality dates which are popular in Al-Madinah.
240. ‘Aishah narrated that when the Messenger of Allah performed Ghusl for Janabah, he would ask similar to a Hilâb, then he would take (water) with both his hands. He would start with the right side of his head, then (move on) to the left. Then, he would take both hands full of water and pour (it) over his head. (Sahih)

241. Jumai‘ bin ‘Umair — one of the people from (the tribe of) Banû Taimullâh bin Thâ’labah, said — “I went with my mother and aunt to ‘Aishah. One of them asked her: ‘What did you used to do while performing Ghusl?’ ‘Aishah replied: ‘The Messenger of Allah would perform the Wudû’ for prayer, then would pour (water) over his head three times, while we would do so five times due to our braids.’” (Da’îf)

Comments:
This is a weak narration. The following Hadith, no. 241, makes it clear that a woman also pours water over her head three times, just as a man does.

242. ‘Aishah narrated: “When the Messenger of Allah performed Ghusl for Janabah” — Sulaimân

[1] They say it is a container used to catch milk when milking a camel or another animal, and it may be used to hold other than that.
(one of the narrators) said: — "he would begin by pouring water with his right hand." Musad-dad (one of the narrators) said: "He would wash his hands by pouring water from the container onto his right hand." Then both (the narrators) were unanimous in their narration saying: "...then he would wash his private part," Musad-dad said: "...by pouring water onto his left hand," — and perhaps (‘Aishah) did not mention the private part explicitly — "then he would perform the Wudū’ of the prayer. Then he would put both his hands in the container, and pass them through his hair, until, when he presumed that he had made the skin wet or cleaned it, he would pour (water) thrice over his head. If there was still water left, he would pour it over himself.”

(Sahih)


243. ‘Aishah narrated that when the Messenger of Allah ﷺ wanted to perform Ghusl from Janãbah, he would start with his hands and wash them. Then he would wash his private area and pour water over it. When he had washed it clean, he would wipe his two hands on a wall, then complete the Wudū’ and pour water over his head.

(Da’if)

 تخريج: [إسناده ضعيف] وأخرجه أحمد: 171/6 من حديث سعد بن أبي عروبة به * وهو مسند وعنه، ولبعض الحديث شواهد كثيرة.
244. Ash-Sha‘bī narrated that ‘Āishah said: “If you wish, I can show you the remnants (left) by the hands of the Messenger of Allāh ṣ on the wall where he would perform Ghusl from Janābah.”’

(Ḍa‘if)

245. Ibn ‘Abbas narrated from his aunt Maimunah who said: “I placed some water for the Prophet ṣ in order for him to perform Ghusl from Janābah. He poured (some water) from the container onto his right hand, and washed it twice or thrice. Then he poured water on his private parts and washed it with his left hand. He then wiped his hand on the ground and washed it, then performed the Madmādah and Istinshaq, and washed his face and hands (and forearms). Then he poured water over his head and body. He then moved to another place and washed his feet. I handed him a towel, but he did not take it, and began shaking the water from his body.”

(Ṣaḥīḥ)

(Al-A‘mash, one of the narrators, said:) “I mentioned this [Ḥadīth] to Ibrāhīm, and he said: ‘They did not see any problem in using a towel, but they disliked using it as a habit.’”

Abū Dāwūd said: Musad-dad said: “I said to ‘Abdullāh bin Dāwūd: ‘It was their habit to dislike using it.’ So he said: ‘And this is how it is,
but I found it in my book like this."

Comments:
No matter what type of Ghusl it was, the method of the Prophet (ﷺ) was the same as described in the foregoing Ḥadith: The private area is washed first, followed by Wūdū’. Then water is be poured over the entire body.

246. Shu’bāh said that Ibnu ‘Abbās would perform Ghusl from Janābah by pouring water from his right hand onto his left hand seven times, then he would wash his private part. Once, he asked me: “How many times have I poured?” So I said: “I don’t know.” He said: “May you have no mother, and what prevents you from knowing?” Then he would perform the Wūdū’ of the prayer, then pour water over his entire body. He then said: “This was how the Prophetﷺ would perform his purification.” (Da‘f)

247. ‘Abdullāh bin ‘Umar said: “The prayer was (initially) fifty (times a day), and the washing from Janābah seven times, and washing urine from the garment seven times. But the Messenger of Allahﷺ continued to ask (his Lord) for leniency, until the prayer was (reduced to) five (times), and washing from Janābah once, and washing urine from a garment once.” (Da‘f)

كُتَّابُ الطَّهَارَة
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246 - حَدَّثَنَا الْبَصَّارِيُّ بْنُ عِيْبَةُ الْخُرَاطِيْسِيُّ بْنُ عَبَّاسٍ ﷺ حَدَّثَنَا ابْنُ عَبَّاسٍ ﷺ عَنْ ابْنِي ﺑَيْنِي، عَنْ شُعْبَةَ قَالَ إِنِّي ابْنُ عَبَّاسٍ ﷺ كَانَ إِذَا اعْتَسَلَ مِنَ الْجَنَابَةِ يُغْفِرْ يَدُ الْمُسْتَعْتَسِلَ عَلَى يَدِهِ الْبَيْتِرَى سَتِّيْ مُرَاءَ، ثُمَّ يُغْفِّرُ فَوْجَهُ، فَتَسْيِبُ مُرَأَةً كَمْ أَفْغَرْنَ، فَسَأْلَنِي، كَمْ أَفْغَرْتُ؟ فَقَالَ: لَا أَدْرِي، فَقَالَ: لَا أَمَّ لَكَ وَمَا يَمْتَعُكَ إِنْ تَدْرَيْنَ ؟ فَيَتِبَأُ عَلَى جَلِّهِ الْمَاءَ، ثُمَّ يَقُولُ: هَكَذَا كَانَ رَسُولُ الله ﷺ يَتَطَهُّرُ.

247. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبَّاسٍ ﷺ عَنْ أَبِيهِ، أَبَوُ بْنِ جَابِرُ عَنْ عِبَّادِي بن عُثْمَانِ، عَنِ الْحَضَرَةِ ﷺ كَانَتِ الصَّلَاةُ خَمْسَةً وَعَشَِّرُ السَّبْعُ مَرَاءٍ وَغَلََثُ الْبَيْتِرَى مِنَ الْمَعَامَةِ السَّبْعُ مَرَاءٍ، فَلَمْ يَزَلْ رَسُولُ الله ﷺ يَبْحَلُ تَحْتَ الصَّلَاةِ خَمْسَةَ وَغَلََثُ الْبَيْتِرَى مِنَ الْمَعَامَةِ السَّبْعُ مَرَاءٍ وَغَلََثُ الْبَيْتِرَى مِنَ الْمَعَامَةِ السَّبْعُ مَرَاءٍ، فَلَمْ يَزَلْ رَسُولُ الله ﷺ يَبْحَلُ تَحْتَ الصَّلَاةِ خَمْسَةَ وَغَلََثُ الْبَيْتِرَى مِنَ الْمَعَامَةِ السَّبْعُ مَرَاءٍ، فَلَمْ يَزَلْ رَسُولُ الله ﷺ يَبْحَلُ تَحْتَ الصَّلَاةِ خَمْسَةَ وَغَلََثُ الْبَيْتِرَى مِنَ الْمَعَامَةِ السَّبْعُ مَرَاءٍ، فَلَمْ يَزَلْ رَسُولُ الله ﷺ يَبْحَلُ تَحْتَ الصَّلَاةِ خَمْسَةَ وَغَلََثُ الْبَيْتِرَى مِنَ الْمَعَامَةِ السَّبْعُ مَرَاءٍ، فَلَمْ يَزَلْ رَسُولُ الله ﷺ يَبْحَلُ تَحْتَ الصَّلَاةِ خَمْسَةَ وَغَلََثُ الْبَيْتِرَى مِنَ الْمَعَامَةِ السَّبْعُ مَرَاءٍ، فَلَمْ يَزَلْ رَسُولُ الله ﷺ يَبْحَلُ تَحْتَ الصَّلَاةِ خَمْسَةَ وَغَلََثُ الْبَيْتِرَى مِنَ الْمَعَامَةِ السَّبْعُ مَرَاءٍ. كَمَا فِي تَفْرِيقِ الْتَهْذِيبِ وَغَيْرِهِ.
Comments:

To fulfill the requirements of Ghusl, it is obligatory to pour water over the entire body once. Similarly, clothing is washed once to remove urine.

248. It was reported from Abü Hurairah that he said: "The Messenger of Allāh ἡ said: ‘Under every hair there is Janābah. Therefore wash the hair and clean the skin.’" (Da’īf)

Abū Dāwud said: (One of the narrators of this Hadīth is) Al-Hārith bin Wajih; his narrations are Munkar, and he is weak (as a narrator).

249. ‘Alī said: “Indeed the Messenger of Allāh ἡ said: “Whoever leaves the space of one hair unwashed after (performing Ghusl for) Janābah, then he will be (punished) with the Fire in such and such a manner.” (Hasan)

‘Alī said: “So due to this I considered my hair an enemy, so due to this I considered my hair an enemy, so due to this I considered my hair an enemy”. And he would cut his hair, may Allāh be pleased with him.

Comments:

It is clear from all the foregoing Ahādīth that one shall wash one’s body thoroughly, leaving not a single spot unwashed. Women may also keep their hair plaited or braided.
Chapter 98. Performing Wudū’ After Ghusl

250. ‘Aishah narrated: “The Messenger of Allah would perform Ghusl, and then pray two Rak‘ah of the morning prayer. And I would not see him perform Wudū’ after Ghusl.” (Da‘if)

Chapter 99. A Woman Undoing (The Braids Of) Her Hair While Performing Ghusl

251. Umm Salamah narrated: “A woman among the Muslims” — Zuhair (one of the narrators) said that it was her (Umm Salamah) — who said: ‘O Messenger of Allah! I am a woman who keeps her hair tied up in braids. Must I undo it when (I am in a state of) sexual impurity (before performing Ghusl)?’ He replied: ‘It is sufficient that you pour water over it (i.e., your hair) three times with your hands, then pour (water) over your entire body, and you would be pure (after that).’” (Sahih)
**Comments:**

Men and women shall perform ritual bath the same way. There is no difference. The part of the body below the waist shall be washed first; filth, if any, shall be removed; ablution, as for prayer, shall be performed; and, last of all, water shall be poured over the entire body.

252. In another version of this (no.251) Hadīth, it is reported that a woman came to Umm Salamah (asking her this question). She said: I asked the Prophet on her behalf. He said "...and squeeze and shake each braid every time you pour." (Hasan)

253. ‘Āishah narrated: “One of us, when she was in a state of Janābah, would take three handfuls of water like this — and she motioned with both her hands — and pour it over her head. She would take a handful of water with one hand and pour it over this side, and the other (hand) over the other side.” (Sahih)

254. ‘Āishah narrated: “We would perform Ghusl with the swathes upon us, and we were with the

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[1] Ad-Ḍimād: Bandages, swathes, dressings, compressions and the like. The meaning here is that their hair would be matted with thick balms. The word Ad-Ḍimād was used to refer to the appearance of the hair resulting from the substances used to mat the hair. Similar is mentioned in narrations in the Book of Ḥajj under the topic of Talbid, see no. 1747.
Messenger of Allah ﷺ, during the state of Ihram and outside the state of Ihram.” (Sahih)

It should be noted that when performing Ghusl after menstruation, a woman should undo any braids or plaits in her hair.

Chapter 100. A Sexually Impure Person Washing His Head With Khitmi

256. A person from the tribe of Suwā’ah bin ‘Amir narrated from ‘Aishah that the Prophet ﷺ would wash his head with Khitmi while he was in a state of Janabah. That would suffice for him, and he

[1] It is a type of substance derived from a plant from the mallow family. The mallow family includes about one thousand kinds of herbs, shrubs, and trees. Hibiscus, hollyhock, and marsh mallow belong to the mallow family. The meaning in this narration is the water that contains this substance in it.
would not pour water over it.  
(Da'if)

Chapter 101. The Fluid That Flows Between The Man And The Woman (And Traces Remain On One's Garment Or Body)

257. A person from the tribe of Suwâ’ah bin ‘Amir narrated from ‘Aishah regarding the fluid that flows from the man to the woman. She said: “The Messenger of Allah would take a handful of water and splash it on the fluid, then take another handful and splash it on it.” (Da'if)

Comments:  
Water dripping from the hand, sprayed or splashed, by one in a state of major impurity, is pure water.

Chapter 102. Eating With A Menstruating Woman And Being Around Her

258. Anas bin Malik reported that the Jews would expel a menstruating woman from the house, and would not eat with her, drink with her, or stay with her in the house. So the Messenger of Allah was asked about that, upon which Allah the Exalted revealed: They ask you concerning...
menstruation, say: “That is an Adha (a harmful thing), therefore keep away from women during menses,”[1] until the end of the Verse. So the Messenger of Allah ﷺ said: “Intermingle with them in your houses, and do everything (that you normally do) except intercourse.” The Jews said (upon hearing this verdict): “This man does not intend to leave anything of our affairs except that he opposes us concerning it.” So Usaid bin Ḥudayr and ‘Abbād bin Bishr came to the Prophet ﷺ and said: “O Messenger of Allah! The Jews are saying such and such, should we not (therefore) have intercourse with them during their menses?” Upon hearing this, the face of the Messenger of Allah ﷺ changed (in color), until we thought that he was angry at them. So they left, but as they were leaving, someone sent some milk to the Prophet ﷺ as a gift. So he sent someone to call them back, and then gave them (some of the milk) to drink. We therefore realized that he was not angry at them.

(Sahih)

Comments:
The purpose of Allāh’s Messenger ﷺ, was not simply to oppose unbelievers, innovators and atheists, but to oppose them by following the Qur’ān, that is, by keeping within the confines laid down in the Shari‘ah.

259. ‘Aishah narrated: “I used to bite pieces of the meat off of a bone while I was menstruating, and then give it (the bone) to the Prophet ﷺ, and he would place his mouth on the same place that I had placed it. And I would drink (from a container), then give it to him, and he would place his mouth in the same place that I drank from.” (Sahih)

260. ‘Aishah narrated: “The Messenger of Allah ﷺ would lean his head into my room, and recite (the Qur’an) while I was menstruating.” (Sahih)

Chapter 103. The Menstruating Woman Hands Over Something From The Masjid

261. ‘Aishah said: “The Messenger of Allah ﷺ said to me: ‘Give me the prayer mat from the Masjid.’ I said: ‘I am menstruating!’ So the Messenger of Allah ﷺ replied: ‘Your menstruation is not in your hand.’” (Sahih)

Comments:

A menstruating woman, or a woman or man in a state major impurity may
stretch her or his hand and reach out to put something inside a *Masjid* or pick it up from there.

Chapter 104. The Menstruating Woman Does Not Make Up The (Missed) Prayers

262. Abū Qilābah reported from Muʿādhah, who said that a woman asked ʿĀishah: “Should the menstruating woman make up the (missed) prayer?” She replied: “Are you a *Harūriyyah*?[1] We used to menstruate during (the time of) the Messenger of Allâh ﷺ, and would not make up (the missed prayers), nor were we commanded to make them up.” (*Sahih*)

**Tafsīr:**: أَخْرِجَهُ مُسْلِمٌ، الْحَيْضُرُ، بَابٌ وِجْرَ بُقَاءُ الصُّوْمِ عَلَى الْحَائِضِيَّةِ دُونَ الصِّلَاةِ، ح١٣٢٥ مِنْ حِدِيثِ أَبِي بُهْرَاءِ الْبِحْرِيِّ، ح١٣١ مِنْ طِرْقِ أَخَرِ عِنْدَ مِعَاذَةَ بِهِ.

**Comments:**
During that time, one of the traits of the *Khawārij* was that they ruled that a woman has to make up the *Salāt* missed due to menses.

263. (There is another chain) from Ayyūb, from Muʿādhah Al-ʿAdawiyyah, from ʿĀishah, with this (no.262) Hadīth.
Abu Dāwūd said: And he added in it (*ʿĀishah said:*) “We were commanded to make up the fast, and were not commanded to make up the prayer.” (*Sahih*)

Chapter 105. Intercourse With Menstruating Women

264. ʿAbdul-Ḥamīd bin ʿAbdur-Rahmān reported from Miqsam,}

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[1] Meaning are you one of the *Khawārij*. The attribution is to *Harūra* a location near Al-Kūfah wherein the *Khawārij* had gathered.
from Ibn ‘Abbās, from the Prophet ﷺ, regarding the one who approaches his wife while she is menstruating. He said: “He should give one Dinar, or half a Dinar, in charity.” (Sahih)
Abū Dāwūd said: This is how the correct wording for the narration is: “...one Dinar or half a Dinar.” And perhaps Shu‘bāh (a narrator in the chain) did not narrate it in a Marfu’ form.

Comments:
Copulation is prohibited during the menstrual cycle. If it takes place, charity shall be given to atone for the sin.

265. It was reported from Abū Al-Ḥasan Al-Jazari, from Miqsam, from Ibn ‘Abbās, who said: “If he had intercourse with her during the first part of her menses then he should give one Dinar, and if he had intercourse with her while her blood had finished then he should give half a Dinar (in charity).” (Da‘īf)
Abū Dāwūd said: And this is who Ibn Jura‘j said it (in what he reported) from ‘Abdul-Karīm, from Miqsam.¹

Comments:
This narration explains what was not clear in what the first narration stated.
266. It was reported from Khūṣaif, from Miqsam, from Ibn ‘Abbās that the Prophet ﷺ said: “If a person engages in intercourse with his wife while she is menstruating, then let him give half a Dinar in charity.” (Daʿīf)

Abū Dāwūd said: This is what ‘Ali bin Badhīmah said (in his report) from Miqsam, from the Prophet ﷺ in Mursal form. Al-Awzāʾī reported from Yazīd bin Abī Mālik, from ‘Abdul-Ḥamīd bin ‘Abdur-Rahmān, from the Prophet ﷺ. He said: “He ordered him to give two fifths of a Dinar.” And this is Muʿḍal.[1]

Chapter 106. A Person Has Relations With Her Other Than Intercourse

267. Maimunah narrated: “The Prophet ﷺ would caress his wives while they were menstruating, as long as she had a waist wrap on her that reached the middle of her thighs, or knees, with which she covered herself.” (Hasan)

Comments:

See no. 212.

[1] A narration missing two or more narrators in its chain.
268. ‘Aishah said: “The Messenger of Allah ﷺ would command one of us, if we were menstruating, to wear a waist wrap, then her husband (meaning, the Prophet ﷺ) would embrace her,” and he (the narrator) said another time: “...would caress her.” (Sahih)

269. ‘Aishah said: “I would lie down with the Messenger of Allah ﷺ under one sheet while I was menstruating, in my period. If something (meaning, blood) from me touched him, he would wash the place (that it touched), and would not go past it,[1] then he would pray in it. And if something from him touched him (meaning, his garment) then he would wash the place that had been affected, and would not go past it, then he would pray in it.” (Hasan)

Comments:
1. Menstrual blood is impure.
2. Only the part of the body or garment which menstrual blood touches needs to be washed, not the whole body or garment.

270. Umārah bin Ghurāb reported from one of his paternal aunts, that she asked ‘Aishah: “One of us menstruates, and she and her husband only have one bed (what should she do)?” So she replied: “I will inform you what the

[1] Meaning, not wash anything beyond the area that was affected.
Messager of Allah did. He came in and went to the Masjid...."
Abu Dawud explained: Meaning his prayer place in his house — "...and he did not leave until sleep overcame me, and he became cold. So he said to me: 'Come close to me.' I said: 'I am menstruating!' He said: 'Even if (you are). Expose your thighs.' So I exposed my thigh, and he (laid down and) put his cheek and chest on my thigh, and I leaned on him until he warmed up, and went to sleep." (Da'if)

Comments:
Sometimes they would lie down separately and other times together.

271. Umm Dharrah reported that ‘Aishah said: “When I used to menstruate, I would come down from the bed onto the mat. And we would not approach the Messenger of Allah, nor he approach us, until we became pure.” (Da'if)

272. ‘Ikrimah reported from some of the wives of the Prophet that when the Prophet wished (to do something) with a menstruating woman, he would place a garment over her private area. (Hasan)
273. 'Aishah narrated: "The Messenger of Allah would command us during the beginning (time) of our menses to wear a waist wrap, then he would embrace us. But who among you can control his desires like the Messenger of Allah could control his?" (Sahih)

274. Umm Salamah, the wife of the Prophet, said: "There was a woman during the time of the Messenger of Allah who would bleed profusely." Umm Salamah sought a verdict for her from the Messenger of Allah. He said: "Let her wait the same number of nights and days of the month that she used to experience her menses before she was afflicted with this. Let her leave the prayer for that

Comments:
Young and newly married couples should be extremely cautious during such times.

Chapter 107. Concerning The Woman Who Has Istihadah, And (Those Scholars) Who Stated That She Should Leave The Prayer For The Number Of Days Which She Used To Menstruate[1]

The blood flow of an adult woman during her menstrual cycle is called menses, indicative of absence of a pregnancy. Excessive, abnormal flow of blood is called Istihadah (menorrhagia, commonly known as "bleeding"). The color of this blood is different from that of normal menstrual blood. Blood following childbirth is called Nifas. The days of menstruation (Haid) and post-partum bleeding (Nifas) are counted as days of impurity. But the days of excessive, abnormal bleeding (Istihadah) are days of purity because that is an ailment.

[1]
period (of time) in the month. Then, when that time is over, let her perform Ghusl, tie a cloth around her private area, and pray.\[1\] (Da'if)

**Comments:**

A woman shall reckon her days of Istihādah by referring to when and how long she has normal menses. The dates and the number of days of her previous normal cycle help her to determine the days of Istihādah and act accordingly.

275. (There is another chain) from Umm Salamah who said that a woman used to bleed profusely — he (the narrator) mentioned the Hadith in it (as no. 274) meaning — and he said: "...so when that time is over, and the time for prayer comes, let her perform Ghusl..." and he quoted the rest of it in meaning. (Da'if)

276. It was reported from a man from the Ansār: "A woman who would bleed profusely..." so he mentioned the meaning of the Hadith of Al-Laith. (no. 275) He (as) said: "...so when that time is over for her, and the time for prayer comes, then let her perform Ghusl..." And he quoted the rest of it in meaning. (Da'if)

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[1] See Muslim no. 333.
277. (Another version of no. 275) with the chain of Al-Laith, and its meaning. He (Δα‘if) said: “So let her leave the prayer for that period. Then, when time for prayer comes, let her perform Ghusl, tie a cloth around her private area, and pray.”

(Δα‘if)

Comments:

It is not obligatory on a woman to perform Ghusl immediately after the cessation of her menses. It is obligatory that it be done prior to, or for Salāt.

278. (There is another chain) from Sulaimān bin Yasār from Umm Salamah (as no. 274) with this story. He (Δα‘if) said in it: “She should leave the prayer, and perform Ghusl beyond that (meaning, perform Ghusl after those days are over), tie a cloth around her private area, and then pray.” (Sahih)

Abū Dāwud said: Ḥammad bin Zaid reported this Hadith from Ayyūb, and he mentioned the name of the woman. He said: “Fāṭimah bint Abī Ḥubaysh.”

(Δα‘if)

279. It was reported from ‘Irāk, from ‘Urwah, that ʿAishah said: “Umm Ḥabibah asked the Prophet about (Istihādah) blood, and I saw her pot filled with blood. The Messenger of Allah told her: ‘Stay (without praying) the number of days which your period would normally hold you, then perform

(Δα‘if)

Comments:

It is not obligatory on a woman to perform Ghusl immediately after the cessation of her menses. It is obligatory that it be done prior to, or for Salāt.
Ghusl.” (Sahih)
Abū Dāwūd said: This was reported by ‘Āli bīn ‘Ayyāsh, Yūnus bīn Muḥammad (and others) as well.

280. It was reported from Al-Mundhirī bīn Al-Mughirah, from ‘Urwah bīn Az-Zubair, that Fāṭimah bint Abī Ḥubaysh narrated to him, that she had asked the Messenger of Allāh ﷺ, complaining to him about her (continual flow of) blood. So the Messenger of Allāh ﷺ told her: “This is from a vein, so wait until your period comes, and do not pray then. When your (normal days of) period finishes, purify yourself, and pray in between the two periods.” (Da‘īf)

Comments:
A woman should determine her period of menses by referring to the number of days and the dates of her normal previous menses, that is, when she had her menstrual period and for how many days. If she does not know that, she may determine it by the color of the blood.

281. It was reported from Az-Zuhri, from ‘Urwah bīn Az-Zubair, he said: “Fāṭimah bint Abī Ḥubaysh told him that she asked Asmā,” — or Asmā’ told him that Fāṭimah bint Abī Ḥubaysh asked her — “to
ask the Messenger of Allāh ﷺ (about Īstihādah], so he commanded her to sit (not pray) the number of days that she used to sit (for her menstruation), then perform Ghusl.” (Da‘īf)

Abū Dāwud said: This was also reported by Qatādah, from ‘Urwah bin Az-Zubair, from Zainab bint Umm Salamah; that Umm Ḥabībah bint Jahsh had Īstihādah, so the Prophet ﷺ commanded her to leave the prayer during the days of her (regular) period. She should then perform Ghusl and pray.

Abū Dāwud said: Qatādah did not hear any narration from ‘Urwah. And Ibn ‘Uyaynah added in the Hadith of Az-Zuhri: “From ‘Amrah, from ‘Aishah, that she said: ‘Umm Ḥabībah used to have Īstihādah, so she asked the Prophet ﷺ about that. He commanded her to leave the prayer during the days of her (regular) period.”

Abū Dāwud said: This is a mistake on the part of Ibn ‘Uyaynah. This is not in the narrations of the Huffāz from Az-Zuhri, only what was narrated by Suhail bin Ṣāliḥ.[1]

Abū Dāwud said: Al-Ḥumaidī reported this Hadith from Ibn ‘Uyaynah, and he did not mention in it: “leave the prayer during the days of her (regular) period.” Qamīr bint ‘Amr, the wife of Masrūq reported from ‘Aishah that she said: “The woman suffering from Īstihādah should leave praying

[1] Meaning, number 281, which he narrated; that the wording of Suhail is more correct.
during the days of her (regular) period) and then perform Ghusl."

‘Abdur-Rahmân bin Al-Qâsim (in his report of it) said, from his father, that the Prophet ﷺ commanded her (i.e., Fâtimah bint Abî Ḥubâish) to leave the prayer the length of her (regular) period. Abû Bishr Ja‘far bin Abî Wahshiyah reported (a version) from ‘Ikrimah, from the Prophet ﷺ. He said: “Umm Ḥabîbah bint Jahsh suffered from Istihâdah...” and he mentioned similarly.

Sharîk reported from Abû Al-Yaqzân, from ‘Adî bin Thâbit, from his father, from his grandfather from the Prophet ﷺ: “The woman who suffers from Istihâdah should leave the prayers during the days of her (regular) period, then perform Ghusl and pray.”

Al-‘Alã’ bin Al-Musayyab reported from Al-Hakam, from Abû Ja‘far who said: “Sawdah had Istihâdah, so the Prophet ﷺ commanded her, when her days (of regular period) were over, to perform Ghusl and pray.”

And Sa‘eed bin Jubayr reported from both ‘Ali, and Ibn ‘Abbâs, that the woman with Istihâdah should sit (without praying) during the days of (her regular) period. This has also been reported from ‘Ammâr, the freed slave of Banû Ḥâshim, and ‘Alqî bin ‘Abbâs from Ibn ‘Abbâs. And similarly, it has been reported from Ma‘qîl Al-Khâth‘ami, from ‘Ali, and also from Ash-Sha‘bî, from Qamîr the
wife of Masrūq, from ‘Āishah.

Abū Dāwūd said: This is the saying of Al-Hasan, Sa‘eed bin Al-Musayyab, ‘Ātā‘, Makhlūl, Ibrāhīm, Sālim, and Al-Qāsim: The woman who suffers from *Istiḥādah* should leave the prayers during the days of her period.

**Comments:**

The Hadiths refer to women who know the dates and the number of days of their menstrual cycle.

[Chapter 108. Those WhoNarrated That She Should Not Leave The Prayer After Her Menses Finish]

282. ‘Āishah narrated: “Fāṭimah bint Abī Hubaish came to the Messenger of Allāh (ﷺ) and said: ‘I am a woman who suffers from *Istiḥādah*, and do not become pure. Should I leave the prayer?’ He (ﷺ) said: ‘That is from a vein, and not (considered) menstruation. So when the menstruation starts, leave the prayer, and when it finishes, wash (the traces of) blood, and pray.’” (Ṣaḥīḥ)

283. In another version (of no.282), he (ﷺ) said, “...so when the menstruation starts, leave the prayer, and when its quantity leaves, wash the blood and pray.” (Ṣaḥīḥ)
Chapter 109. When The Menstruation Starts She Should Leave The Prayer

284. It was reported from Buhayyah who said: “I heard a woman asking ‘Aishah about a woman whose menstruation had become disturbed and continuously bled. So the Messenger of Allah (ﷺ) told me to command her to wait the number (of days) that she used to menstruate in every month while her menstruation had been regular. She should take into account those number of days, and leave the prayer during them, or during (a similar) number of them, then she should perform Ghusl, tie a garment around her private area, and pray.” (Da'if)

Comments:
The Hadith has a weak chain of narration but the ruling is correct.

285. It was reported from Ibn Shihab (Az-Zuhri), from ‘Urwah bin Az-Zubair, and ‘Amrah, from ‘Āishah, who said that Umm Habibah bint Jahsh — the sister-in-law of the Messenger of Allah (ﷺ), and wife of ‘Abdur-Rahmān bin ‘Awf — suffered from Istihādah for seven years, so she asked the Messenger of Allah (ﷺ) about it. The Messenger of Allah (ﷺ) replied:
This (blood) is not menstruation, but (rather) comes from a vein, so perform Ghusl and pray.” (Sahih) Abû Dâwûd said: Al-Awza‘î added in his report of the Hadîth of Az-Zuhrî, from ‘Urwa and ‘Amrah, from ‘Aishah, that she said: “Umm Habîbah bint Ja‘sh suffered from Istihdâdah — and she was the wife of ‘Abd-ur-Rahmân bin ‘Awf — for seven years. So the Prophet commanded her: ‘When the menstruation comes, leave the prayer, and when it leaves, perform Ghusl and pray.’" Abû Dâwûd said: None of the companions of Az-Zuhrî mentioned this statement except Al-Awza‘î, while it has been reported from Az-Zuhrî by ‘Amr bin Al-Hârîth, Al-Laith, Yûnus, Ibn Abî Dhî‘b, Ma‘mar, Ibrâhîm bin Sa‘d, Sulaimân bin Kathîr, Ibn Ishâq, and Sufyân bin ‘Uyaynî, and they did not mention this statement. Abû Dâwûd said: This wording is only (in reality) found in the narration of Hishâm bin ‘Urwa, from his father from ‘Aishah. Abû Dâwûd said: Ibn ‘Uyaynî also added in it: “He ordered her to leave the prayer for the days of her (normal) period,” but it is a mistake from Ibn ‘Uyaynî. And the narration of Muhammad bin ‘Amr from Az-Zuhrî (the following narration no.286) — there is something in it (of mistake as well), and it is close to what Al-Awza‘î added in his narration.
286. It was reported from Muhammad, meaning Ibn ‘Amr who said: “Ibn Shihab narrated to me from ‘Urwah bin Az-Zubair, from Faṭimah bint Abī Ḥubais. He said that she used to have Ḥistihādah, so the Prophet ﷺ told her: ‘If it is menstrual blood, then it is blood that is black (in color) and well-known. So if that is the case, then stop the prayer, and if it is other than that, then perform the Wudū’ and pray, for that is only from a vein.’” (Daʿif)

Abū Dāwud said: Ibn Al-Muthanna said: “Ibn ‘Adi[1] narrated it to us from his book like this, then he narrated to us after memorizing it. He said: ‘Muhammad bin ‘Amr narrated to us from Az-Zuhri, from ‘Urwah, from ‘Āishah who said: ‘Faṭimah suffered from Ḥistihādah.’” So he mentioned the narration in its meaning.

Abū Dāwud said: Anas bin Sīrin reported from Ibn ‘Abbās concerning the woman who suffers from Ḥistihādah: “If she sees dark-colored blood that is pouring (out of her), then she should not pray. And if she becomes pure, even if only for an hour, then let her perform Ghusl and pray.”

And Makhūl said: “Women know

[1] He also was mentioned in the chain for the previous narration. This narration is repeated with this chain in number 304.
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The menstruation; its blood is black and thick. So when these characteristics are gone, and it becomes pale and light, then she is suffering from *Istihaḍah*, so let her perform *Ghusl* [and pray].

Abū Dāwūd said: Ḥammad bin Zād reported from Yāhūd bin Sa‘eed, from Al-Qā‘qā‘ bin Ḥākīm, from Sa‘eed bin Al-Musayyab concerning the woman who suffers from *Istihaḍah*: “When she starts her menses, she should leave the prayer, and when it finishes, she should perform *Ghusl* and pray.”

Ṣumayyī and others reported from Sa‘eed bin Al-Musayyab: “She should sit (without prayer) the days of her period.”

Abū Dāwūd said: And that is how it was reported by Ḥammad bin Salamah, from Yāhūd bin Sa‘eed, from Sa‘eed bin Al-Musayyab.

Abū Dāwūd said: Yūnūs reported from Al-Ḥasan: “If a menstruating woman continues to bleed after her menses for a day or two, then she is suffering from *Istihaḍah*.” And At-Taimi said that Qatādah said: “If she bleeds for five days more than her (regular) menses, [she should pray].” At-Taimi said: “So I began to decrease the number of days, until I reached two days, upon which he said: ‘If it is only two days (extra), then this is considered part of her menses.’”

And Ibn Sirīn was asked about this, and he said: “Women are more knowledgeable concerning it.”

[1] Meaning, he asked Qatādah about fewer number of days.
287. 'Imrân bin Talhah narrated from his mother, Hamnah bint Jaḥṣ, that she said: ‘I used to suffer from severe and acute *Istihâdah*, so I came to the Messenger of Allah ﷺ seeking his verdict and informing him (about my situation). I found him in the house of my sister Zainab bint Jaḥṣ. I said: ‘O Messenger of Allah! I am a woman who suffers from severe and acute *Istihâdah*, so what do you advise me concerning it, for it has prevented me from fasting and praying.’ He said, ‘I will describe to you the cloth (to wear), for it will stop the blood.’ I said: ‘It is more than that!’ He said: ‘Then wear a garment (around your private area).’ I said: ‘It is even more than that. It flows out with force.’ So the Messenger of Allah ﷺ said: ‘I will command you with two things, whichever of the two you do, it will be sufficient for you from the other one,¹ and if you can do both of them, then you know best (if you are capable of that).’ He told her: ‘This is a stroke from the strokes of *Shaitân*. So your menstruation is six or seven days according to the knowledge of Allah, exalted is His remembrance. Then (after it finishes) perform *Ghusl* until you think that you have

¹ Meaning, you only need to do one of the two matters.
become pure and clean, and pray twenty three nights, or twenty four (nights) along with their days, and fast (as well), for that will be sufficient for you. And do the same every month, like other women menstruate and become pure according to their times. Now, if you are capable of delaying Zuhr and advancing ‘Asr, then perform Ghusl, and combine between the two prayers, Zuhr and ‘Asr. Likewise, delay Maghrib and advance ‘Isha’, then perform Ghusl and combine between the two prayers if you can. And perform Ghusl at Fajr if you can, and fast if you are able to.’ The Messenger of Allah ﷺ said, ‘This is the more pleasing of the two matter to me.”’ (Da’if)

Abū Dāwūd said: ‘Amr bin Thābit narrated from Ibn ‘Aqīl, so he said: “Hamnah said: ‘This is the more pleasing of the two matter to me,’” not attributing it to a saying of the Prophet ﷺ, but as a saying of Hamnah.

Abū Dāwūd said: ‘Amr bin Thābit was a Rāfīḍī, as was mentioned from Yahyā bin Ma’in [but he was truthful in narrations].

Abū Dāwūd said: I heard Ahmad bin Hanbal say: “I feel uncomfortable about the Hadith of Ibn ‘Aqīl.”
Chapter 110. The Narrations That State The Woman With \textit{Istihādah} Should Perform \textit{Ghusl} For Every Prayer

288. ‘Amr bin Al-Ḥārith reported from Ibn Shihāb, from ‘Urwa bin \textit{Az-Zubair} and ‘Amrah bint ‘Abdur-Raḥmān, from ‘Āishah the wife of the Prophet \textit{saw}, who said:

“\textit{Umm Ḥabībah} — the sister-in-law of the Messenger of Allāh \textit{saw} and wife of ‘Abdur-Raḥmān bin ‘Awf — suffered from \textit{Istihādah} for seven years. She asked the Messenger of Allāh \textit{saw} about that, so he replied: ‘This is not menstruation, rather it is (from) a vein, so perform \textit{Ghusl} and pray.”’

‘Āishah said: “So she would perform \textit{Ghusl} in a tub, in the room of her sister Zainab bint Jahsh, until the redness of the blood would discolor the water.”

\textit{(Ṣaḥīḥ)}

289. It was reported from Yūnus, from Ibn Shihāb who said:

“‘Amrah bint ‘Abdur-Raḥmān informed me from \textit{Umm Ḥabībah} (a narration similar to no. 288),” with this \textit{Hadith}: ‘Āishah said: “So she would perform \textit{Ghusl} for every prayer.” \textit{(Ṣaḥīḥ)}

290. It was reported from Al-Laith bin Sa’d, from Ibn Shihāb, from ‘Urwa, from ‘Āishah, with this \textit{Hadith}, he said in it: “So she would perform \textit{Ghusl} for every prayer (a
Hadith similar to no. 288).”

(Sahih)

Abū Dāwūd said: Al-Qāsim bin Mabrūr said, “From Yūnus, from Ibn Shihāb, from ‘Amrah, from ‘Aīshah, from Umm Ḥabībah bint Jahsh.”

And this is how it was reported from Ma‘mar, from Az-Zuhri, from ‘Amrah, from ‘Aīshah — and sometimes Ma‘mar said: “From ‘Amrah, from Umm Ḥabībah” reporting its meaning, — and it was reported similarly, from Ibrāhīm bin Sa‘d, and Ibn ‘Uyaynah, from Az-Zuhri, from ‘Amrah, from ‘Aīshah. In his narration, Ibn ‘Uyaynah said: “He (Az-Zuhri) did not say: ‘The Prophet ordered her to perform Ghusl.’”

In his narration, Ibn ‘Uyaynah said: “He (Az-Zuhri) did not say: ‘The Prophet ordered her to perform Ghusl.’”

291. Ibn Abi Dhi‘b reported from Ibn Shihāb, from ‘Urwwah and ‘Amrah bint ‘Abdur-Rahmān, from ‘Aīshah, who said: “Umm Ḥabībah suffered from Istihādah for seven years, so the Messenger of Allah commanded her to perform Ghusl. So she would perform Ghusl for every single prayer.”

And this is how Al-Awzā‘ī reported it as well, with ‘Aīshah saying: “So she would perform Ghusl for every single prayer.” (Sahih)
292. It was reported from Ibn Ishāq, from Az-Zuhrī, from ‘Urwal, from ‘Āishah, that she said: “Umm Habibah bint Jahsh suffered from Istihādah during the lifetime of the Messenger of Allah. So he commanded her to perform Ghusl for every prayer.” and he quoted the rest of the Hadith (as no. 291). (Da’īf)

Abū Dāwud said: Abū Al-Walid Aṭ-Ṭayalisi narrated this Hadith — and I did not actually hear it from him — from Sulaimān bin Kathīr, from Az-Zuhrī, from ‘Urwal, from ‘Āishah, that she said: “Zainab bint Jahsh suffered from Istihādah, so the Prophet commanded her: ‘Perform Ghusl for every prayer.’” And he quoted the Hadith.

Abū Dāwud said: ‘Abdus-Samad reported it from Sulaimān bin Kathīr, he said: “perform Wudū’ for every prayer.”

Abū Dāwud said: And this is a mistake from ‘Abdus-Ṣamad, and the saying (that is correct) in it is the saying of Abū Al-Walid.

293. It was reported from Abū Salamah who said: “Zainab bint Abi Salamah narrated to me that a woman used to bleed profusely, and she was the wife of ‘Abdur-Rahmān bin ‘Awf. So the Messenger of Allāh commanded her to perform Ghusl before every prayer, and then offer the prayer. And she (meaning Zainab) also

تخريج: [إسناه ضعيف] وأخرجه أحمد: ٢٣٧ من حديث محمد بن إسحاق بن يسار به

والنظر، ح: ٢٠٠ * محمد بن إسحاق عن عدن.
informed me that Umm Bakr informed her that ‘Aishah said that the Messenger of Allâh ﷺ said — concerning a woman who sees something doubtful after purification — ‘That is only (from a) vein,’ or ‘from veins.’” (Da’if)

Abû Dâwûd said: In the narration of Ibl ‘Aqîl, both commands are given, and it states: “If you are strong enough, then perform Ghusl for every prayer, otherwise combine (the two prayers).” As was said by Al-Qâsîm in his narration. And this saying has been related from Sa’êed bin Jubair, from ‘Ali and Ibn ‘Abbâs.

Comments:

This narration has been related from Sa’êed bin Jubair, from ‘Ali and Ibn ‘Abbâs. It was recorded by At-Tahâwî with an authentic chain of narration.

Chapter 112. Those Who State: She Should Combine Between Two Prayers, And Perform One Ghusl Before Both Of Them

294. It was reported from Shu’bah, from ‘Abdur-Raّhîm bin Al-Qâsîm, from his father, from ‘Aishah who said: “A woman suffered from Istîhâdah during the life-time of the Messenger of Allâh ﷺ. So she was commanded to advance the ‘Asr prayer, and delay Zuhr, and perform Ghusl for both of them, and to delay Maghrib and advance ‘Ishâ’, and perform Ghusl for both of them, and to perform Ghusl for the Šubh prayer.”
I (Shu‘bah) said to ‘Abdur-Rahmân: “Is this from the Prophet ﷺ?” So he replied: “I do not narrate anything to you except from the Prophet ﷺ.” (Sahih)

Comments:

The woman mentioned in the narration is Sahlah bint Suhail as stated in the next narration. This Ghusl is recommended, but performing Ghusl once is enough, as it has been mentioned in the narration of the next chapter. This narration also shows that if the person is ill or suffering from some ailment, then it is allowed to join two prayers together. Two prayers like Zuhr and ‘Asr can be offered together, and similarly Maghrib and ‘Ishâ’ can be offered together.

295. It was reported from Muḥammad bin Ishāq, from ‘Abdur-Rahmân bin Al-Qâsim, from his father, from ‘Aishah, who said: “Sahlah bint Suhail suffered from Istihâdah, and he commanded her to perform Ghusl for every prayer. When that became difficult for her, he commanded her to combine between Zuhr and ‘Asr (prayers) with one Ghusl, and between Maghrib and ‘Ishâ’ with one Ghusl, and to perform Ghusl for Subh.” (Da‘îf)

Abû Dâwud said: Ibn ‘Uyaynah reported it from ‘Abdur-Rahmân bin Al-Qâsim, from his father, he said: “A woman suffered from Istihâdah so she asked the Prophet ﷺ, then he ordered her,” narrating the Hadith in its meaning.

تخريج: [إسناده ضعيف] أخرجه البهذجي: 527/1 528/1، ابن إسحاق وسفيان مدلس وعثنا. ح: 214 من حديث أبي داود به وانظر الحديث السابق وحديث إبن عيينة رواه البهذجي: 532/1. ابن إسحاق وسفيان مدلس وعثنا.
296. Aṣmā’ bint Umayyah narrated:

“I said: ‘O Messenger of Allah! Fāṭimah bint Abī Hubaysh has suffered from Ṭistihādah for such and such a period (of time), so she does not pray.’ So the Messenger of Allah ﷺ said: ‘Subhān Allāh! This (Ṭistihādah) is from Shaitān. She should sit in a tub, until she sees the yellow (discharge) above the water. Then she should perform one Ghusl for Zuhr and ‘Asr, and one Ghusl for Maghrib and ‘Ishā’, and perform one Ghusl for Fajr. And she should perform Wudū’ in between these (two prayers).’” (Dā‘if)

Abū Dāwud said: Mujāhid reported it from Ibn ‘Abbās that when performing Ghusl becomes difficult for her, he commanded her to combine between the two prayers.\[1\]

Abū Dāwud said: Ibrāhīm reported it from Ibn ‘Abbās, and it is the saying of Ibrāhīm An-Nakha’ī, and ʿAbbās bin Shaddād.

Comments:

This is the popular view; performing Ghusl for every two prayers is commendable, otherwise performing Ghusl at the end of menstruation is enough, and performing Wudū’ for each prayer when suffering from Ṭistihādah.

[1] This version is referring to the statement of Ibn ‘Abbās.
Chapter 112. Those Who Said: She Should Perform Ghusl From One Purity To The Other

297. ‘Adî bin Thâbit reported from his father, from his grandfather, that the Prophet ﷺ said concerning the woman with Istihâdah: “She should leave the prayer during the days of her (regular) period, then perform Ghusl, and perform Wudû’ for every prayer.” (Da’îf)

Abû Dâwûd said: ‘Uthmân (one of the narrators) said: “...and fast and pray.”

[Translation]

Excerpts from the translation of the text:

“...and fast and pray.”

298. It was reported from Al-A’maš from Ḥâbîb bin ‘Abî Thâbit, from ‘Urwa, from ‘Aishah, that she said: “Fâtimah bint ‘Abî Hûbaish came to the Prophet ﷺ...,” and she mentioned her story, then said: “...so he said: ‘Then perform Ghusl, and make Wudû’ for every prayer and pray.’” (Da’îf)

[Translation]

Excerpts from the translation of the text:

“Then perform Ghusl, and make Wudû’ for every prayer and pray.”

299. It was reported from Ayyûb bin ‘Abî Miskin, from Al-Hajjâj, from Umm Kulthûm, from ‘Aishah, concerning a woman who suffers from Istihâdah, she said: “She should perform Ghusl — meaning...”

[Translation]

Excerpts from the translation of the text:

“...and fast and pray.”...
once — then perform \textit{Wudu}’ (for the prayer) until the days of her period (start)." (\textit{Sahih})

300. It was reported from Ayyüb Abū Al-'Alā’ from Abū Shubrumah, from Masrūq’s wife, that ‘Āishah narrated similarly (as no. 299) from the Prophet \(\mathbb{S}\).

\textit{(Sahih)}

Abū Dāwūd said: The Hadith of ‘Adī bin Thābit, Al-A’mašh from Ḥabīb, and Ayyüb Abū Al-'Alā’, all of them are weak, they are not correct. What proves the weakness of this narration of Al-A’mash from Ḥabīb is that Ḥafṣ bin Ghiyāth narrated it from Al-A’mash in a \textit{Mawqūf} form, and Ḥafṣ bin Ghiyāth rejected the idea that the narration of Ḥabīb was \textit{Marfū’}. Asbāṭ also reported it from Al-A’mash in \textit{Mawqūf} form from ‘Āishah.

Abū Dāwūd said: Ibn Dāwūd reported it from Al-A’mash, in a \textit{Marfū’} form in the beginning of it, and he rejected that it contained the mention of \textit{Wudu}’ for every prayer.

What proves the weakness of this narration of Ḥabīb is the report of Az-Zuhri from ‘Urwah from ‘Āishah, that she said: “So she would perform \textit{Ghusl} for every prayer” in the Hadith about the one who suffers from \textit{Istihādah}.

Abū Al-Yaqūn reported from ‘Adī bin Thābit, from his father, from
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‘Ali, and ‘Ammār the freed slave of Banū Hashim reported from Ibn ‘Abbās; and ‘Abdul-Malīk bin Maisarah, Bayān, Mughirah, Firās, Mujālīd — all reported from Ash-Sha’bī, from the narration of Qamīr, from ‘Āishah: “Perform Wūdū’ for every prayer.”

And the narration of Dāwud and ‘Āṣim from Ash-Sha’bī, from Qamīr, from ‘Āishah says that she performs Ghusl every day, once. And Hishām bin ‘Urwah reported from his father that the woman who suffers from Istihādah performs Wūdū’ for every prayer.

All of these Ahadith are weak except the narration of Qamīr, the narration of ‘Ammār the freed slave of Banū Hāshim, and the narration of Hishām bin ‘Urwah from his father. And what is popular from Ibn ‘Abbās is the Ghusl.

Chapter (...) Those Who Said:

She Should Perform Ghusl From One Zuhr (Prayer) to The Next Zuhr (Prayer)

301. Sumayyī, the freed-slave of Abū Bakr, was sent by Al-Qa’aqa’ and Zaid bin Aslam to Sa’eed bin Al-Musayyab in order to ask him about the Ghusl that a woman with Istihādah performs. He (Sa’eed) replied: “She should perform Ghusl from Zuhr to Zuhr, and perform Wūdū’ for every prayer (in
between). If the bleeding becomes severe, she should tie a cloth around her private area.” (Sahih)

Abū Dāwūd said: It has been related from Ibn ‘Umar and Anas bin Mālik that they said: “She should perform Ghusl from Zuhr to Zuhr”. And similar has been reported from Dāwūd and ‘Āsim from Ash-Sha’bī, from a wife of his, from Qamīr, from ‘Aishah, except that Dāwūd said: “Every day,” while in the narration of ‘Āsim it was: “At Zuhr.” And this is the saying of Sālim bin ‘Abdullāh, Al-Ḥasan and ‘Atā’. Abū Dāwūd said: Mālik (bin Anas) said: “I think that the narration of Ibn Al-Musayyab: ‘...From purity (Tuhr) to purity (Tuhr),’ has been changed by some narrators to: ‘...Zuhr to Zuhr,’ so they made a mistake in (narrating) it.”

Miswar bin ‘Abdul-Mālik bin Sa’eed bin ‘Abdur-Rahmān bin Yarbū said in it: ‘From Tuhr to Tuhr,’ but the narrators changed it to: “From Zuhr to Zuhr.”

Chapter 113. Those Who Said: She Should Perform Ghusl Once A Day, But Did Not Specify Zuhr

302. It was reported from ‘Āli that he said: “The woman with Istihāḍah should perform Ghusl every day after her period finishes, and she should take a wool (cloth)
soaked with fat or oil (to place around her private area).” (Da’if)

Comments:
The chain of narration for this report from ‘Ali is not authentic, for what is correct from him, see the author’s comments after number 292 for the narration from ‘Ali and Ibn ‘Abbās, which was recorded by At-Ṭahāwī with an authentic chain of narration.

Chapter 114. Those Who Said: She Should Perform Ghusl Between The Days (Of Her Menses)

303. Muḥammad bin ‘Uthmān said that he asked Al-ʻĀṣim bin Muhammad about the woman with Istihādah (what should she do?). He replied: “She should leave the prayers during her period, then (when her menses are over) she performs Ghusl and prays, then perform (another) Ghusl during the days (of her next period).” (Ṣaḥīḥ)

Chapter 115. Those Who Said: She Should Perform Wudū’ for Every Prayer

304. ʻAbdih bint Ḥubaish narrated that she used to suffer from Istihādah. So the Prophet told her, “When you have menstrual blood, then that is dark blood, easily recognizable [by its characteristics]. So when that occurs, stop praying, and when the other [blood] comes, perform Wudū’ and pray.”[1] (Da’if)

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[1] This narration preceded with this chain under number 286, but with the remainder of the wording: “…for that is only from a vein.”
Abū Dāwud said: Ibn Al-Muthanna said: “And Ibn Abī ‘Adī narrated it to us from memory, so he said: ‘From Urwah from ‘Aishah, from Fātimah.’”

Abū Dāwud said: Al-‘Alā’ bin Al-Musayyab and Shu’bah reported it from Abū Ja’far. Al-‘Alā’ said: “From the Prophet ﷺ,” while Shu’bah narrated as a Mawqif narration of Abū Ja’far: “She performs Wuḍū’ for every prayer.”

Comments:
See no. 280.

Chapter 116. Those Who Did Not Mention The Wuḍū’ Except If It Was Nullified

305. ‘Ikrimah reported that Umm Habībah bint Jahsh suffered from Istiḥāḍah. So the Prophet ﷺ commanded her to wait during the days of her period (without praying), and then perform Ghusl and pray. So if she were to see anything from that, then she should perform Wuḍū’ and pray. (Da’if)

306. Al-Laith reported that Rabī‘ah did not believe that it was necessary for a woman with Istiḥāḍah to perform Wuḍū’ for every prayer, except if she nullified it with any other factor besides the blood. In that case, she should perform Wuḍū’. (Saḥīḥ)
Abū Dāwūd said: This is the opinion of Mālik — meaning Ibn Anas.

**Chapter 117. Concerning The Yellowish And Brownish Discharge After Purification**

307. It was reported from Qatādah, from Umm Hudhail, from Umm ‘Aṭiyyah — who was (a Companion) who had given her oath of allegiance to the Prophet — that she said: “We would not consider the brownish or yellowish discharge after our purity to be of any significance.” (Sahih)

Abū Dāwūd said: Umm Al-Hudhail is Hafsah bint Sirin, her son’s name was Hudhail, and her husband’s name was ‘Abdur-Raḥmān. (Sahih)

308. (There is another chain) from Muhammad bin Sīrīn, from Umm ‘Aṭiyyah with similar (narration as no. 307).

Abū Dāwūd said: Umm Al-Hudhail is Hafsah bint Sirin, her son’s name was Hudhail, and her husband’s name was ‘Abdur-Raḥmān. (Sahih)

Chapter 118. Intercourse Of A Husband With A Woman In A State Of Istihādah

309. It was reported that ‘Ikrimah said: “Umm Ḥabībah used to suffer from Istihādah, and her husband used to have intercourse with her.” (Da’f)
Abū Dāwūd said: Yaḥyā bin Ma‘īn said: “Mu‘alla (one of the narrators) is trustworthy.” And Ahmad bin Ḥanbal would not report from him because he used to venture in opinion.[1]

310. It was reported that ‘Ikrimah said: “Hamnah bint Jahsh used to suffer from Istihādah, and her husband used to have intercourse with her.” (Da‘īf)

Chapter 119. What Has Been Narrated Regarding The Time (Limit) Of Post-Partum Bleeding

311. It was reported from Mussah, from Umm Salamah, that she said: “Women who were in their post-partum bleeding, during the time of the Messenger of Allāh ﷺ, would wait after the (beginning) of their bleeding for forty days, or forty nights. And we would use Wars[2] to anoint our faces — meaning for freckles.” (Hasan)

[1] Ar-Ra‘y, and it is reported from Ahmad that it was because he narrated what supported opinions.

[2] A yellowish substance derived from a plant, used for dying cloth, or for uses similar to what is mentioned in this narration.
Comments:  

*Nifās* refers to the bleeding that occurs after giving birth to a child. It is not required upon the woman to make up any of the prayers missed during *Nifās* and menstruation.

312. It was reported from Mussah that she said: “I went for *Hajj*, so I visited Umm Salamah. I asked her: ‘O Mother of the Believers! Samurah bin Jundab commands women to make up the prayers that they missed during their menses.’[1] She said: ‘She should not make them up. The women of the Prophet would sit during their post-partum bleeding for forty nights, and the Prophet did not command the woman with post-partum bleeding to make up her prayers.” *(Hasan)*

Chapter 120. Performing *Ghusl* After Menses

313. It was reported from Sulaimān bin Suḥaim, from Umayyah bint Abī As-Salt, from a woman from the tribe of Banu Ghifār — whom she named for me[2] — that she said: “The Messenger of Allāh let me ride

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[1] *Al-Mahiṣ*: based upon her answer, some of them say that here the meaning may only refer to the post-partum bleeding.

on the back of his saddle. So, by Allâh, the Messenger of Allâh  continued (riding) until morning, then sat the camel down and descended from the saddle. Unexpectedly (I saw) my blood (on it), and that was the first menses that I had. So I secured myself on the camel, and was embarrassed (to get down). When the Messenger of Allâh  saw my state, and the blood, he said: ‘What is the matter with you? Perhaps you have had your menses?’ I said: ‘Yes.’ He said: ‘Then take care of yourself, then take a container with water, and throw some salt in it and wash the area of the saddle that has been touched by the blood. Then return to your riding place (on the saddle).’” She said: “So when the Messenger of Allâh  captured Khaibar, he distributed some of the spoils of war to us.” And she would never wash herself after menses except that she would put some salt in the water. And she also advised that her Ghusl after death be the same. (Da'f)
perform *Wudū’*. She should then wash her hair and rub it until the water reaches the roots of her hair. She should then pour water over her body, and then take her pad (*Firsah*) and cleanse herself with it.” She said: “O Messenger of Allah! How should I cleanse myself with it?” ‘Āishah said: “I understood what the Messenger of Allah was referring to, so I said to her: ‘Follow the traces of blood (with the pad).’” *(Sahih)*

**Tafsir**: أخرجه مسلم، الحيض، باب استحباب استعمال المغشلة من الحيض فرصة من مسك في موضع الدم، ح: 332 من حديث سلام بن سليم بن وراءة البخاري، ح: 314 من طريق آخر عن صفية به.

315. (There is another chain)  ‘Āishah once mentioned the women of the Ansār, and praised them, and mentioned good (matters) about them. She said: “A woman from among them came to the Messenger of Allah...” and the rest of the Hadīth is similar (to no. 315), except that she said: “...a musk laden pad.” *(Sahih)*

Musad-dad said: “Abū ‘Awānāh (one of the narrators) would say: ‘...pad (*Firsah*),’ and Abū Al-ʾAḥwāṣ would say: “...small piece (of cloth) (*Qarsah*).” *(Sahih)*

316. (There is another chain)  ‘Āishah narrated that Asmā’ asked the Prophet ... and its meaning is similar, but he said: “...a musk laden pad (*Firsah*).” She asked:

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*[1] Firsah* a piece of wool or cotton or other than that, and in the following narration it is said to be scented with musk or the like.

*[2] And they say that the meaning of *Mumassakah* is laden with musk or other perfume.*
“How should I cleanse myself with it?” He said: “Subhan Allah! Cleanse yourself with it!” and covered himself with a garment.

This narration also has the addition: “And she (Asmā’ asked him about the Ghusl from Janābah. He said: ‘You should take water, and purify yourself the best and most complete purification, then you should pour water over your head, and rub it (back and forth) until it reaches the roots of your hair. Then you should pour water over yourself.’ ‘Aishah said: ‘How great were the women of the Ansār, for shyness would not prevent them from asking questions about the religion, and understanding it.’” (Ṣaḥīḥ)

Chapter 121. The Tayammum

317. ‘Aishah narrated: “The Messenger of Allah ﷺ sent Usaid bin Hudair and other people with him to find a necklace that ‘Aishah had lost. The time for prayer came (and they did not have any water), so they offered prayers without Wudu’. They came back to the Prophet ﷺ and informed him about it, after which the Verse of Tayammum was revealed.”

Ibn Nufail (one of the narrators) added: Usaid said to her (‘Aishah): “May Allah have mercy on you! There is no matter which you dislike that occurs to you except
that Allāh finds a way out for you and the Muslims.” (Sahih)

318. ‘Ammār bin Yāsir said that they (once) wiped themselves with earth while they were with the Messenger of Allāh for the Fajr prayer. They hit their hands on the earth, then wiped their faces once, then hit the earth one more time, and wiped their arms, all of it, until the shoulders and arm-pits, with their palms.” (Sahih)

319. (There is another chain of narration) similar to this (i.e., no. 318) Hadīth, it stated: “The Muslims stood up, and hit their hands on the sand, but did not take any dirt (in their fists).” The rest of the Hadīth is the same, but in this version (wiping) the elbows and armpits are not mentioned; Ibn Al-Laith (one narrator) added: “...until above the elbows.” (Sahih)

320. Ibn ‘Abbās narrated from ‘Ammār bin Yāsir that the Messenger of Allāh spent the night at (a place called) Uwlāt Al-Jaish, and ‘Āishah was with him. An onyx necklace of hers from (the city) of Zīfār broke (and was lost),
so the people were held back searching for that necklace of hers. (The time for) \textit{Fajr} came upon the people, and they did not had any water with them. At this, Abū Bakr, may Allāh be pleased with him, became angry at her, and said: “You have held the people back, and they do not have any water!”

So Allāh, the Most High in His remembrance, revealed to the Messenger of Allāh ﷺ the concession of purifying themselves with pure earth. The Muslims stood up with the Messenger of Allāh ﷺ, and struck the ground with their hands. They then lifted up their hands without taking any sand in it, and wiped their faces and hands until their shoulders, and (wiped) with the inside of their hands until the armpits.

In his narration, Ibn Yaḥyā (one of the narrators) said: “In his narration, Ibn Shihāb said: ‘People do not take this (Hadith).’” (\textit{Sahih}) Abū Dāwud said: Similar was reported from Ibn Ishāq, he said in it: “From Ibn ‘Abbās.” And he mentioned (striking the ground) two times just as was mentioned by Yūnus. Ma’mar reported it from Az-Zuhrī: “Two times.” And Mālik said: “From Az-Zuhrī, from ‘Ubaidullāh bin ‘Abdullāh, from his father, from ‘Ammār.”

And Abū Uwais said similarly: “From ‘Ubaidullāh, from his father, or, from ‘Ubaidullāh, from Ibn ‘Abbās” — one time he said: “From his father” and one time he said: “From Ibn ‘Abbās.” Ibn
'Uyaynah’s narrations of it contain Ḥadīth as well as his hearing it from Az-Zuhri.[1] And no one among them mentioned “two times” in this Ḥadīth except for those whom I have named.

**Comments:**
1. This is among the proofs that demonstrate that there may be cases where a Muslim has to exercise his or her own judgment until verifying what is appropriate.
2. Based upon what is authentic of the narrations regarding Tayammum, one pats the two hands on clean earth, and rubs the dust on their face and hands. Tayammum suffices whenever one cannot find water for major and minor purification.

321. Shaqiq narrated: “I was sitting with ‘Abdullāh (bin Mas‘ūd) and Abū Mūsā (Al-Ash‘ari). Abū Mūsā said: ‘O Abū ‘Abdur-Rahmān! Tell me, if a person became sexually impure, and did not find water for an (entire) month, would he not perform the Tayammum?’ He said: ‘No, even if he did not find any water for an (entire) month!’ Abū Mūsā said: ‘Then what will you do with this Verse in Sūrat Al-Ma‘īdah: Then if you do not find water, perform Tayammum with pure earth?’[2] ‘Abdullāh replied: ‘If this concession were to be given to them, it is possible that if the water became cold, they would perform Tayammum with sand!’ So Abū

[1] Meaning that it was narrated differently by him on different occasions and sometimes he mentioned Az-Zuhri in it while other times he did not, and such conflict in the narration that can not be reconciled is called Ḥdirāb.

Mūsā said to him: ‘And you have disliked this (meaning, Tayammum) only due to that (meaning, that people might abuse it)?’ He said: ‘Yes.’ So Abū Mūsā said to him: ‘Did you not hear what ‘Ammār said to ‘Umar: “The Messenger of Allāh ﷺ sent me for some errand, and I became sexually impure. I did not find any water, so I rolled over in the earth just like an animal rolls over. I then returned to the Messenger of Allāh ﷺ, and mentioned this to him. He said: ‘It was sufficient for you to do like this,’ then he hit his hand on the earth, wiped it, then wiped his left hand over his right hand, and his right hand over his left hand, with the palms, and then wiped his face.’ So ‘Abdullāh responded (to Abū Mūsā): ‘And do you not see that ‘Umar was not satisfied with ‘Ammār’s saying?” (Sahih)

322. ‘Abdur-Rahmān bin Abzā reported: “I was with ‘Umar (bin Al-Khaṭṭāb) when a man came to him and said: ‘We are sometimes in a place for a month or two (and don’t have enough water for purification).’ ‘Umar said: ‘As for me, I would not pray until I find water.’ Then ‘Ammār said to him: ‘O Commander of the Believers! Do you not remember, once we were with the camels (outside the
city), and became sexually impure. So as for me, I rubbed myself (with dust). When we returned to the Prophet and mentioned this to him, he said: “It was sufficient for you to do like this,” and he hit both his hands on the earth, blew upon them, and wiped his face and hands up to half of his forearms.’ ‘Umar said to him: ‘O Ammār! Fear Allāh.’ He said: ‘O Commander of the Believers! If you so desire, then by Allāh I will never mention this again.’ So ‘Umar said: ‘No, by Allāh, we will leave you (to do) what you have done.”’ (Sahih)

323. (There is another chain) for this Hadīth (no. 322), the Prophet told ‘Ammār: “O ‘Ammār! It is sufficient for you that you do this,” then he hit both his hands on the ground, and wiped one of them over the other. He then wiped his face and forearms, up to half of his arms, and he did not reach the elbow. He hit the ground once. (Sahih)

Abū Dāwūd said: Wakī’ reported it from Al-A’mash, from Sa‘eed bin ‘Abdūr-Rahmān bin Abzā, meaning, from his father.
324. (There is another chain) from Ibn ‘Abdur-Rahmān bin Abza, from his father, from ‘Ammār, with this story (as no. 322). He  said: “It is sufficient for you...” and then the Prophet  hit his hand on the ground, blew on it, and wiped his face and hands. Salamah (one of the narrators) was in doubt, did he say: “...up to the elbows,” or “...up to the hands.” (Sahih)

325. (There is another chain) from Shu’bah, with his chain for this Hadith he said: “...then he blew into them, and wiped his face and hands with them, up to the elbows, or forearms.” (Sahih)

Shu’bah said: “Salamah (one of the narrators) would say: ’up to the elbows, or forearms,’ so Mansūr said to him one day: ’Be careful in what you say, for no one mentions the fore-arms except you.’”

326. (There is another chain) from Ibn ‘Abdur-Rahmān bin Abza, from his father, from ‘Ammār, for this Hadith. He said: “So he said — meaning the Prophet  — ’It is sufficient for you to hit your hands on the ground, and wipe your face and hands.’” And he quoted the Hadith (similar to no. 322). (Sahih)
Abū Dāwūd said: Shu'bah reported it from Ḥūsain, from Abū Mālik, he said: “I heard ‘Ammār delivering a Ḥkhutbah” mentioning similar, except that he said: “Not blowing.” And Ḥusain bin Muḥammad mentioned in this Ḥadīth, from Shu'bah, from Al-Ḥakam, he said: “So he hit the earth with his hands, and blew.”

The Book of Purification

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الحديث.

قال أبو داود: وَرُوِىَ شُعْبَةُ عَن حُسَيْنَ،

عن أبي مالك قال: سَمِعْتُ عَمَّارًا يَحْكُمْ

بِئْلَةٍ، إِلَّا أَنَّهُ قَالَ: لَمْ يَنْبِعَ. وَذَكَرْ حُسَيْنَ

ابن مُحَمَّدٍ عَن شُعْبَةٍ، عَن الحَكَّامِ. فِي هَذَا

الحديث قال: فَصَرِبَ كَفَّيَّهُ إِلَى الأَرْضِ

وَفَتَّخَ.

تخريج: [إسناده صحيح] أخرجه الدارقطني:۱/۱۸۴۴ من حديث أبي بكر داود ب وجهان.

الحديثين السابقين.

Comments:

For the general ruling regarding Ahādīth ۳۲۱-۳۲۶, see the comments under no. ۳۲۰.

327. (There is another chain) from Ibn ‘Abdūr-Rahmān bin Abzā, from his father, from ‘Ammār bin Yāsir who said: “I asked the Prophet ﷺ about the Tayammum, so he commanded with one strike (on the ground) for the face and hands.” (Hasan)


328. It was narrated from Abān who said: “Qatadah was asked about performing Tayammum during travel. He said: ‘A narrator of Ḥadīth told me, from Ash-Sha'bi, from ‘Abdūr-Rahmān bin Abzā, that ‘Ammār bin Yāsir reported that the Messenger of Allāh ﷺ said: “Up to the elbows.”

(Da‘ī)

تخريج: [إسناده ضعيف] أخرجه البههفي:۱/۲۱۰ من حديث أبي بكر داود به * محدث: لم أعرفه.
Chapter 122. *Tayammum During Residency*

329. It was reported from ‘Abdur-Rahmān bin Hurmuz, from ‘Umair, the freed slave of ‘Abbās, that he heard him saying: “I went with ‘Abdullāh bin Yasār, the freed slave of Maimunah, the wife of the Prophet ﷺ, to Abū Al-Juhaim bin Al-Ḥarīth bin Aṣ-Ṣimmah Al-Anṣārī. Abū Al-Juhaim said: ‘The Messenger of Allāh ﷺ came (to us) from the direction of the well of Jamal. A man met him and gave him Salām, but the Messenger of Allāh ﷺ did not return the Salām until he came to a wall and wiped his face and hands. Then he returned the Salām.” (*Sahih*)

Comments:

See no. 17, and *Tayammum* suffices for purification in the absence of water.

330. Nāfi’ reported: “I went with Ibn ‘Umar on some errand to Ibn ‘Abbās. Ibn ‘Umar finished the errand that he had (with him), and of the conversation that he had with him that day was that he said: ‘A person passed by the Messenger of Allāh ﷺ in one of the alleys, and he (the Prophet ﷺ) had just relieved himself. The man gave him Salām, but the Prophet ﷺ did not respond. When the man was about to disappear down the alley, the Prophet ﷺ hit his hands on the...”
Then he hit once more, and wiped his forearms. He then returned the Salām to the man, and said, “I was only prevented from returning your Salām due to the fact that I was not in a state of purity.” (Munkar)

Abū Dāwūd said: I heard Āḥmad bin Ḥanbal say, “Muḥammad bin Thābit (one of the narrators in this Ḥadīth) has reported Munkar Ḥadīth regarding Tayammum.”

Ibn Dāsah said: Abū Dāwūd said: ‘No one agreed with Muḥammad bin Thābit in this narration, narrating that the Prophet ἡ hit his hands twice. But they reported it as an action of Ibn ‘Umar.”

Comments:

“They then hit once more, and wiped his forearms” this part of the narration is not correct, striking is only required once.

331. Nāfī’ reported that Ibn ‘Umar said: “The Messenger of Allâh ἡ came out after relieving himself, and a person met him at the well of Jamal and gave him Salām. The Messenger of Allâh ἡ did not return the Salām until he turned to the wall, placed his hand on the wall, then wiped his face and hands. The Prophet ἡ then returned the Salām to the man.” (Ḥasan)

[1] He is one of those who heard this book from the author.
Chapter 123. The Sexually Impure Person Performing Tayammum

332. Abū Dharr narrated: “Once, the Messenger of Allāh ﷺ collected a few goats. He said (to me): ‘O Abū Dharr! Go take them to the pasture.’ So I took them to the pasture at Ar-Rabadhah. Sometimes I would become sexually impure, so I would wait five or six days, without purifying myself. I returned to the Prophet ﷺ, and he said: ‘Abū Dharr?’ I remained quiet, and he said: ‘May your mother lose you O Abū Dharr, may your mother grieve!’ So he called a black slave-girl for me, and she came with a large container filled with water. She covered me (from view) with a cloth, and I covered myself (also) with a saddle, and performed Ghusl. I felt as if I had unloaded a mountain off my back!

He (the Prophet ﷺ) said: ‘Pure earth is the Wudū’ of a Muslim, even (if this lasts) up to ten years! But when you find water, then let it touch your skin, for that is better.’” Musad-dad (one of the narrators) said: “...goats from charity...” And the narration of ‘Amr (quoted here) is more complete. (Hasan)
Abū Qilābah said that a man from the tribe of Banū ‘Amir said: “I entered into Islam, and I became concerned about my religion.” So I went to Abū Dharr. He said: ‘I became ill (or discomforted) in Al-Madinah, so the Messenger of Allah gave me a few camels and goats. He told me to drink from their milk.” — Ḥammād (one of the narrators) said — “I am not sure whether he said from its urine as well.” — Abū Dharr said: ‘So I would be far from water, and my family was with me. When I would become sexually impure, I would pray without purification. So I came to the Messenger of Allah during midday, and he was with a group of his Companions, in the shade of the Masjid. The Prophet said: “Abū Dharr?” I said: “Yes. I have been destroyed, O Messenger of Allah.” He said: “And what has destroyed you?” I said: “I was far away from water, and with my family. So when I would become sexually impure, I would pray without purifying myself!” The Messenger of Allah then commanded water (to be bought), and a black slave-girl bought it in a large container. It (the water) was splashing in it, for it was not full. I covered myself close to a camel, then performed Ghusl and came (to him). The Messenger of Allah said: “O Abū Dharr! Pure earth is the purification (for you), even if you

[1] Meaning, he wished to learn about it.
do not find water for ten years. But when you find water, then let it touch your skin.” (Sahih)

Abū Dāwūd said: Ḥammād bin Zaid reported it from Ayyūb, but he did not mention: “Their urine.” This is not correct, and there is nothing about their urine except in the Ḥadīth of Anas which only the people of Al-Ḩarṣūrah reported.\(^{[1]}\)

Chapter 124. When The Sexually Impure Person Is Afraid Of Suffering From The Cold, Does He Perform Ṭayammum?

334. It was reported from ‘Abdūr-Rahmān bin Jubair, from ‘Amr bin Al-ʿĀṣ, who said: “I had a wet-dream on a cold night during the Battle of Dhat As-Salāsīl. I felt that if I performed Ghusl I might kill (myself), so I performed Ṭayammum, and led my companions in Subh (Fajr prayer). They mentioned this to the Messenger of Allāh ﷺ, so he said: ‘O Amr! You led your companions in prayer while you were sexually defiled?’ I informed him of the reason that I did not perform Ghusl, and said: ‘I heard Allāh say (in the Qur’ān): ‘And do not kill yourselves; verily Allāh is Ever-Merciful to you.’\(^{[2]}\) So the Messenger of Allāh ﷺ laughed,

\(^{[1]}\) That is, number 4364 and those after it.

\(^{[2]}\) An-Nisā’ 4:29.
and did not say anything.” (Sahih)
Abû Dâwud said: ‘Abdur-Rahmân bin Jubair was from Egypt, he was the freed slave of Kharijah bin Hudhâfah, and he is not Ibn Jubair bin Nufair.

Comments:
In this Hadith is proof that the person who fears for himself, due to the extreme cold, that using water will be dangerous for him, then he is allowed to perform Tayammum. Similarly, it proves that the one who has performed Tayammum may lead those who performed Wudū’ in prayer.

335. It was reported from ‘Abdur-Rahmân bin Jubair, from Abû Qais, the freed-slave of ‘Amr bin Al-‘Äš, “That ‘Amr bin Al-‘Äš was the leader of a military expedition...” and he mentioned the remaining incident (as in no. 334), and said, “So he washed his private areas, and performed the Wudū’ of prayer. He then led them in prayer...” and the rest of the narration is the same. And he did not mention the Tayammum. (Sahih)
Abû Dâwud said: This story was reported from Al-Awzâ‘î, from Ḥassân bin ‘Âtiyyah, he said in it: “He performed Tayammum.”
Chapter 125. The Wounded Person Performing Tayammum

336. Jābir narrated: “We were on a journey. A person with us was hit by a rock, so his head was (inflicted with a) wound. He then had a wet-dream. He asked his companions: ‘Do you think that I have a concession to perform Tayammum?’ They said: ‘We don’t think that you are allowed this concession while you are capable of using water.’ So he performed Ghusl, and (due to it) died. When we returned to the Prophet ﷺ, he was informed of what occurred. He said: ‘They killed him, may Allah kill them! Why did they not ask if they did not know? Verily, the cure to ignorance is asking! It would have been sufficient for him to perform Tayammum, and to drop (some water on his head), or to tie a bandage over his wound — Mūsā (one of the narrators) was not sure which wording was correct — then to wipe over it, and wash the rest of his body.’” (Da’if)

Comments:

“The wounded person...” In our edition, the term is: “Al-Majdūr” and it means afflicted with small pox. Ad-Dāraqūṭnī, Al-Bazzār, Ibn Khuzaimah, Al-Hākim, and Al-Baihaqi recorded a narration from Ibn ‘Abbās, in which he commented on Allāh’s saying: “But if you are ill or on a journey” (Al-Mā‘īdah 5:6) — saying: “When a man has wounds suffered in the cause of Allāh, or ulcerated lesions, or small pox, and he becomes sexually impure, and he fears death if he performs Ghusl, then he may perform Tayammum.” The chain of narration is weak, see number 272 of Sahih Ibn Khuzaimah. Perhaps the
337. ‘Abdulläh bin ‘Abbas said: “A person was wounded during the time of the Messenger of Alläh ﷺ. He then had a wet-dream. He was commanded to perform Ghusl. So he performed Ghusl, and (because of it) died. This news reached the Messenger of Alläh ﷺ, who said: ‘They killed him, may Alläh kill them! Is not the cure to ignorance asking?’” (Sahih)

Chapter 126. The One Who Performed Tayammum (Later) Finds Water During the Prayer Time, But After Having Prayed

338. It was reported from ‘Atã’ bin Yasãr from Abû Sa’eed Al-Khudrî, that he said: “Two people left on a journey. The time for prayer came, and they did not have any water. They performed Tayammum with pure earth, and prayed. They then found water within the time (for the prayer), so one of them repeated the prayer after performing Wuḍū’, whereas the other did not. They then came to the Messenger of Alläh ﷺ, and...
mentioned this to him. He said to the one who did not repeat (the prayer): ‘You have correctly performed the Sunnah, and your prayer is sufficient for you.’ And he said to the one who performed Wuḍū’ and repeated (the prayer): ‘You get the reward twice.’”

(Hasan)

Abū Dāwūd said: Others besides Ibn Nāfi’ (one of the narrators) reported this from Al-Laith, from ‘Umair bin Abī Nājiyah, from Bakr bin Sawādah, from ‘Aṭā’ bin Yasār, from the Prophet ﷺ.

Abū Dāwūd said: The mention of Abū Sa’eed in this Hadīth has not been preserved, and it is Mursal.

Comments:

It is better to perform Salāt in its earlier time. If one performs Salāt with Tayammum and afterwards, water becomes available for Wuḍū’ during the time for that same Salāt, there is no need to repeat that Salāt. If one does repeat that Salāt with Wuḍū’ then they gain a double reward.

339. (There is another chain for no. 338) It was reported from ‘Aṭā’ bin Yasār, that two men among the Companions of Allāh’s Messenger ﷺ — with its meaning. (Hasan)
Chapter 127. Performing Ghusl
For The Friday Prayer

340. Abū Hurairah narrated that once ʿUmar bin Al-Khaṭṭāb was giving the Friday sermon when a man entered (the Masjid). ‘Umar said: “Are you delayed in coming to the prayer?” The man responded: “As soon as I heard the call to prayer (Adhān), I performed the Wudū’ (and came).” ‘Umar said: “And Wudū’ as well? Did you not hear the saying of the Messenger of Allāh ﷺ: ‘When one of you comes to the Friday prayer, let him perform Ghusl?’” (Ṣahīḥ)

Comments:
The man who came late during the Khutbah was ʿUthmān. This is among the texts used as proof that Ghusl on Friday is obligatory, as well as an attendee to the Friday Khutbah replying to the Khatib when requested by him during the Khutbah.

341. Abū Saʿeed Al-Khudrī reported that the Messenger of Allāh ﷺ said: “The Ghusl on Friday is required for every male of age.”[1] (Ṣahīḥ)

Tafsīr: أَخْرَجَهُ البَخْرِي، الجَمِيعَةُ، بَابٌ بَعْدُ بَابٍ فَضِلُ الجَمِيعَةِ، حُ۪: ٨٨٢، وَسَمِيثُ، الجَمِيعَةُ، بَابٌ: كِتَابُ الجَمِيعَةُ، حُ۪: ٤٤٥٠ مِن حَدِيثٍ يَحْيِي بْنِ أَبِي كَثِيرِ بِهِ.

342. Ibn ʿUmar reported from Hafṣah, that the Prophet ﷺ said:

[1] Muhtarim: A male who has reached the age of puberty or responsibility.
"It is required for every male of age to go to the Friday prayer, and it is required upon the one who goes to the Friday prayer to perform Ghusl." (Sahih)

Abū Dāwūd said: If a man performs Ghusl after Fajr time has begun, then this is sufficient for the Friday Ghusl, even if he were sexually impure.

Abū Sa‘eed Al-Khudri and Abū Hurairah both narrated from the Messenger of Allāh that he said: “Whoever performs Ghusl on Friday, and wears some of his best clothes, and applies some perfume if he has it, then comes to the Friday prayer, and does not step over people’s necks, and prays what Allāh has written for him (to pray), and listens quietly when his Imam comes out (for the sermon) until he completes the prayer, then this will (serve as an) expiation for whatever (sins) occurred between it and the Friday prayer before it.” He said: "And Abū Hurairah would say: ‘...and three days in excess to this.’" And he would say: “Every good deed is (rewarded) ten times its due.” (Hasan)

Abū Dāwūd said: The narration of Muhammad bin Salamah (one of the narrators) is more complete;

[1] The speaker is one of the narrators, and it appears that it is Muhammad bin Salamah, while it may be one of those above him in the chain of narration.
and Hammād did not mention the statement of Abū Hurairah.

It was reported from 'Abdur-Rahmān bin Abū Sa‘eed Al-Khudri, from his father, that the Prophet ﷺ said: “Performing Ghusl on Friday is (required) upon every person of age, and (also) the Siwāk, and applying perfume if he is able to.”

But Bukair (one of the narrators) did not mention ‘Abdur-Rahmān. And he said regarding the perfume: “Even if he applies a woman’s perfume.” (Ṣahīḥ)

AWS bin Aws Ath-Thaqafi narrated: “I heard the Messenger of Allah ﷺ say: ‘Whoever Ghassala (washes) on Friday, and Ightasal (performs Ghusl), and strived to come early and reached (the Masjid) early, and walks, and does not ride (an animal), and sits close to the Imām, and listens intently, and does not distract (others from
listening), then for every step (he takes), he will be rewarded an entire year's reward — its fasting and its praying.” (Sahih)

Comments:

There is a difference of opinion about the precise interpretation of this sentence. See nos. 349 and 350. It has been translated according to one of the more general interpretations, and Allâh knows best. After no. 496, At-Tirmidhî said: "Regarding this Hadîth, Mahmûd (one of the narrators) said: Wâkî said: "Whoever performs Ghusl" refers to him; and bathes completely refers to his wife." It has been reported that ['Abdullâh] bin Al-Mubârak said about this Hadîth: "Whoever bathes completely" and "Whoever performs Ghusl" means washes his head and performs Ghusl. Ibn Al-Mubârak is one of the narrators in no. 1087 of Ibn Mâjah, as well as this narration (345) of Abû Dawûd, while it is Wâkî in no. 496 of At-Tirmidhî. These two views reported by At-Tirmidhî are the most popular. In Tuhfat Al-Ahwadhi, Al-Mubârakpûrî preferred the second view, that of Ibn Al-Mubârak, while in his notes on Ibn Mâjah, As-Sindî quoted As-Suyûtî’s view, which elaborated on the first view, that of Wâkî. Most of them say that "Goes early, arriving early" means at the early time for the prayer, and early for the Khutbah.

346. (There is another chain) From Aws Ath-Thaqafi, from the Messenger of Allâh ® that he said: “Whoever washes (Ghassala) his head and Ightasal (performs Ghusl) on Friday...” and the rest is the same (as no. 345). (Sahih)

347. ‘Abdullâh bin ‘Amr bin Al-‘Âs reported that the Prophet ® said: "Whoever performed Ghusl on Friday, and applied some of his wife’s perfume — if she had any — and wore some of his good clothes,
then did not step over people's necks, and did not distract (others) from listening to the admonition (of the Imam), then this will be an expiation for whatever occurred between them (the two Fridays). And whoever distracted, and walked over people’s necks, then this will count as Zuhr for him.” (Hasan)

348. It was reported from ‘Abdullãh bin Az-Zubair, from ‘Aishah that she narrated to him: “The Prophet ﷺ would perform Ghusl for four (matters): From sexual impurity, and on Friday, and due to cupping, and from washing a dead body.” (Hasan)

349. ‘Alî bin Hawshab said: “I asked Makhûl the meaning of the phrase: ‘...washes (Ghassala) and Ightasal (performs Ghusl),’ and he said: ‘(This means) washing his head and body.’” (Sahih)

350. It was reported from Abû Mus-hir, from Sa‘eed bin ‘Abdul-‘Azîz regarding: “...washes
Comments:

They interpreted it this way, and some of them explained it: "Because the 'Arabs used to have long hair."

351. Abū Hurairah reported that the Messenger of Allah ﷺ said: "Whoever performs Ghusl on Friday, the Ghusl of sexual impurity, then goes (to the Masjid), it is as if he has offered (as sacrifice) a camel. And whoever goes during the second hour, it is as if he has offered (as sacrifice) a cow. And whoever goes during the third hour, it is as if he has offered (as sacrifice) a horned sheep. And whoever goes during the fourth hour, it is as if he has offered (as sacrifice) a hen. And whoever goes during the fifth hour, it is as if he has offered (as sacrifice) an egg. And when the Imam comes out, the angels come in order to listen to the remembrance." (Sahih)

Comments:

Even though it is correct that they attended the Friday prayer, those who come after the Khāthīb begins the Khutbah will have less of a reward. According to similar and more detailed versions of this Hadith, the Angels close their records after the Imam appears to start the Khutbah (see No. 1986 of Sahih Muslim). It should be noted that the example of an egg is given here only to explain the reward that one gets for offering a camel, a cow, etc. It does not mean that an egg can be offered as a sacrifice.
Chapter 128. The Permissibility Of Not Performing Ghusl On Friday

352. 'Aishah said: “People used to work for themselves, and would come back to the Friday prayers in the same state (as they would be in their work). So it was said to them: ‘If only you were to perform Ghusl.’” (Sahih)

353. 'Ikrimah reported that a group of people came to Ibn 'Abbas from Al-'Irāq. They said: “O Ibn 'Abbas, do you think that Ghusl on Friday is obligatory?” He replied: “No, but it is purer and better for the one who performs Ghusl. And whoever does not perform Ghusl, then it is not obligatory for him. And I will inform you how (this) Ghusl started. People used to work hard; they would wear wool garments, and work with their backs (meaning, manual labor). And their Masjid was small, with a low roof, made out of palm-leaves. One day, the Messenger of Allāh ﷺ came out on a hot day, and people were sweating in their wool garments, until the stench from them harmed (disturbed and distracted) others. When the Messenger of Allāh ﷺ smelt this odor, he said: ‘O people! When this day arrives, then perform Ghusl, and let everyone of you apply the best oil and..."
fragrance that he has.”” Then Ibn ‘Abbās said: “After this, Allāh, Exalted is His remembrance, blessed (the Muslims) with much good, and so they wore other than wool, and did not have to work (themselves), and their Masjid was expanded. So the matter which used to trouble them, of (the stench) from their sweat, was removed.” (Hasan)

Comments:

These narrations are proof for the majority, those who say that Ghusl for the Friday prayer is recommended, and more virtuous, but not absolutely obligatory. In the explanation of Ibn ‘Abbās, the causes of the order to perform Ghusl are explained in detail, making it the most complete and comprehensive means of Fiqh (understanding) of this topic, and harmonizing all of the narrations related to it. Since he said: "I will inform you how (this) Ghusl started..." and, that on this occasion, Allāh’s Messenger ﷺ said: "O people! When this day arrives, then perform Ghusl..." So Ibn ‘Abbās is one of those who reported the order to perform Ghusl on Friday. Scholars consider the explanation of the circumstances surrounding a Hadith, as they consider the explanation of the circumstances of the revelation of a Verse of the Qur’ān — as well as the interpretation of a Companion who narrated the Hadith — among the safest means of attaining Fiqh from the text.

354. Samurah reported that the Messenger of Allāh ﷺ said: “Whoever performs Wuḍū’ on Friday, then that is sufficient and acceptable, and whoever performs Ghusl then that is more virtuous.” (Hasan)

تخريج: [حسن] أخرجه أحمد: 268/1 من حديث عمرو بن أبي عمرو به ورواية البيهقي: 1

265 من حديث أبي داود به وصحبه ابن خزيمة، ح: 1550 والحاكم على شرط البخاري: 1

280، 281 ووافقه الذهبي(1) وحسن الحافظ في الفتح: 2/362.


والنسائي، ح: 497 من حديث قنادة به وسلم.
Chapter 129. A Person Accepts Islam, And Is Ordered To Perform Ghusl

355. Qais bin ‘Āsim narrated: “I came to the Prophet, desiring (to accept) Islam. So he commanded me to perform Ghusl with water and Sîdr.” (Sahih)

356. It was reported from Ibn Juraij who said: “I was informed from ‘Uthaim bin Kulaib, from his father, from his grandfather, that he came to the Prophet and said: “I have accepted Islam.” So the Prophet told him: “Remove from yourself the hair of disbelief,” it was said: (meaning) shave it off. He said: 1 “Another one informed me that the Prophet said to another one with him: ‘Remove from yourself the hair of disbelief, and (get yourself) circumcised.’” 2

(‘Ajā‘īb)

Notes:
1. According to the author of ‘Awn Al-Ma‘būd the speaker here is the father of ‘Uthaim, but it also is possible it was Ibn Juraij, since he did not name the person he heard it from, saying only: “I was informed from ‘Uthaim” meaning: “Someone told me, reporting it from ‘Uthaim.” And it is said by some of the Huffāz that the person Ibn Juraij heard this from was Ibrāhīm bin Muhammad bin Abi Yahyā.

2. They say the meaning of “the hair of disbelief;” is a specific area of their hair which their people wore as a trait to distinguish them, never cutting it, and that the order was to shave that off, or to shave all of the hair because of that.
Comments:

A person who accepts Islam should perform Ghusl. After accepting Islam, dress and hair style which resembles the disbelievers should be removed. It is not allowed to imitate the dress and hair style of the disbelievers. The scholars have explained that the meaning of "the hair of disbelief" refers to a hair style indicative of a disbeliever. Circumcision is one of the signs of Islam and the Prophet ordered circumcision. Circumcision is an obligation upon males after accepting Islam.

Chapter 130. A Woman Washes Her Garment That She Wears During Her Menses [To Pray In]

357. Mu‘adhah said: “I asked ‘Aishah about the menstruating woman whose garment was touched by blood. She said: ‘She should wash it, then if its traces are still left, let her change it (the spot) with (something) yellowish in color. And I used to menstruate during the time of the Messenger of Allah three times without washing my garment.” (Hasan)

Comments:

She did not always have to wash the garment because it did not have menstrual blood on it in every case. This is a proof that if the blood does not touch the clothes, there is no need to wash them. Similarly the sweat and saliva of a menstruating woman is not impure.

358. ‘Aishah said: “We would only have one garment, in which we would menstruate. If some blood fell on it, we would moisten (the area) with our saliva, then we would scratch it off with our nails while it was wet with saliva.” (Sahih)
Comments:

Considering all of the narrations from ‘Aishah, and the wording of this narration, it is apparent that she would do this to the garment during menstruation, and also wash it later, meaning, after her menses had ended, this is explained by Al-Ḥāfīz Ibn Ḥajar in his comments on this Ḥadith in Ẓahīh Al-Bukhārī no. 312.

359. Bakkār bin Yahyā narrated from his grandmother, that she said: “I visited Umm Salamah, and a woman from the Quraish asked her about praying in the garment that she had her menses in. Umm Salamah said: ‘We would be in our menses during the time of the Messenger of Allāh , so we would wait during the days of our menses (i.e., would not offer prayers), then become pure. We would then look at the garment we had menstruated in. If there was any blood on it, we would wash it and pray in it. And if nothing had affected it, we would leave it, and the fact (that we had our menses in it) would not prevent us from praying in it. As for the woman who has her hair done — and some of us would have our hair done[1] — then while performing Ghusl, she would not undo that. Instead, she would pour over her head three fistfuls (of water), until, when she thought that the water had reached the roots of the hair, she would rub it. Then she would pour water over the entire body.”’

(Dāʾīf)

[1] Meaning braided or plaited or similar to that of some type of style.
360. Asmā’ bint Abī Bakr said: “I heard a woman ask the Messenger of Allah ﷺ: ‘What should one of us do with our garments after we become purified (after menses); should we pray in it?’ He said: ‘She should look (at it), and if she sees some blood, let her scratch it off with some water, and sprinkle water on (the place) which she does not see (blood). Then she can pray in it.’” (Hasan)

361. (There is another chain) Asmā’ bint Abī Bakr said: “A woman asked the Messenger of Allah ﷺ: ‘O Messenger of Allah! What should we do if one (of our) garments is tarnished with blood?’ He said: ‘If one of you is afflicted with menstrual blood, let her scratch it off, then sprinkle water on it, and pray (in it).’” (Sahih)

362. (There is another chain) for this (Hadith no. 362) [with its meaning] but they (the two narrators) said in it: “Let her scrape it,[1] then scratch it (with

[1] Some of the linguists say that the difference between the two is that Al-Hatt means to scrape it with a stone or a piece of wood or the like, while Al-Qaras means to scratch it with the fingers, or the nails and rub it and pour water on it until its traces are gone.
her nails) and water, then splash water on it.” (Ṣahih)

حِمَامَةٌ يَغْني ابْنَ سَلَمةٍ، عَن هَيْشَامٍ بِهِذَا
[المعنى] قال: "حَيْثَ مِنْ أُخْرِيْهِ بِالْمَاءِ فَمَنْ
أَنْضْحَكَهُ".

نتخراج: [إسناده صحيح] أخرجه النسائي، الحض، باب دم الحيض يصب الثوب، ح: 394 من حديث حماد بن سلمة، والله طريق آخر عند الترمذي، ح: 138 عن هشام بن عروة به. وقال: "حسن صحيح".

363. Umm Qais bint Miḥṣan reported: "I asked the Prophet about menstrual blood that falls on the garment. He said: ‘Scratch it with a stick, and wash it with water and Sidr.’” (Ṣahih)

٣٦٣ - حَدَّثَنَا مَسْدُودٌ: حَدَّثَنَا يَحْيِى يَعْنِي
ابن شعبان القطان، عن شفيق قال: حدثني
ثابت بن عبد الرازق: حدثني خليفة بن دينار قال: سمعت أم قيس بنت م弘ض نقول: سألت
النبيّ ﷺ عن دم الحيض يكون في الثوب؟
قال: "حَكِيكَ يُضْلَعُ وَأَعَيْنِهِ يَمَّاءٌ وَسِبْدَرٌ".


364. ‘Aishah said: “One of us would have (only one) Dir[1] in which she would have her menses, and become sexually impure. If she were to see a drop of blood on it, she would scratch it off with her saliva.” (Ḍa‘if)

٣٦٤ - حَدَّثَنَا التَّمْيَيْيَيُ: حدثنا شفيقُ عن
ابن أبي نجيح، عن عطاء، عن عائشة
قالت: قد كان يُؤُكَّن إِلَى كَانُوا الدَّرَجِ فِيهِ
حِيْضَهُ وَفِيهِ تُتْسِبِعُهَا، لَنَزَى فِيهِ قَطْرَةً
مِنْ دِمْ فَتْقِضُهُ كِبَيْرَةٌ.

نتخراج: [إسناده ضعيف] أخرجه البيهقي: 1/14 من حديث أبي داود به وللحديث شواهد.

ابن أبي نجيح مسلس، وعن عين.

365. Abū Hurairah reported that Khawlah bint Yasār came to the Prophet and said: “O Messenger of Allâh! I only have one garment, and I have my menses in it. What should I do?”

٣٦٥ - حَدَّثَنَا قَتَبَةُ بْنُ شَعِيْدٍ: حَدَّثَنَا ابْنُ
أَلِيِّهِ عَنْ بِرِّدٍ بْنَ أَبِي حُبَيْبٍ، عَنْ عَيْسِيَ بْنِ
طَلْحَةٍ، عَنْ أَبِي مُهْرَيْبِ: أَنَّ حُوْلَاءَ بَيْنُ يَسَارٍ
أَنْبِيْ النَّبِيَّ ﷺ فَقَالَتِ: يَأَسِرُوْلَ اَلَّهُ إِنَّهُ لَيَسَ".

[1] A woman's Qamîs, or long shirt.
He said: “Once you become pure again, wash it and pray in it.” She said: “What if the blood does not disappear” He replied: “It is sufficient for you that you wash the blood, and its (remaining) traces will not harm you.” (Hasan)

Chapter 131. Praying In A Garment In Which He Has Engaged In Intercourse

366. Mu‘awiyah bin Abi Sufyān asked his sister: Umm Ḥabībah, the wife of the Prophet ﷺ: “Did the Messenger of Allāh ﷺ pray in the garment in which he engaged in intercourse?” She replied: “Yes, if he did not see anything harmful on it.” (Sahih)

Comments:
Meaning, the garments, sheets, or blankets of women, do not become impure during their menstruating period if no menstrual blood is present on them.

Chapter 132. Praying In Women’s Shu‘ur[1] (Garments)

367. It was reported from Muḥammad bin Sīrīn, from

[1] Shu‘ur is the plural of Shī‘ār, it is a garment that covers the body, and they say that the meaning here is an Izār or the like.
The Book of Purification

‘Abdullāh bin Shaqīq, from Āishah who said: “The Messenger of Allāh would not pray in our garments” or: “our blankets” ’Ubadullāh (one of the narrators) said: “My father was in doubt.”[1] (Sahih)

368. It was reported from Ḥammād, from Hishām, from Ibn Sirīn, from Āishah: “The Prophet would not pray in our wraps.”[2] Ḥammād said: “I heard Sa’eed bin Abī Sadaqah say: ‘I asked Muhammad (Ibn Sirīn) about it, but he did not narrate it to me. And he said: ‘I heard it a long time ago, and don’t remember who I heard it from. I don’t recall whether the person I heard it from was trustworthy or not, so (do not) ask about it.’” (Sahih)

Chapter 133. Concession In This Regard

369. Maimunah narrated that the Prophet prayed while there was a Miḥrāb[3] on him, and a part of it was on one of his wives who was menstruating. So he was praying

[1] This narration appears again under number 645.
[2] The words for blankets in the previous narration and wraps in this narration are from the same root, and are similar in meaning.
[3] A wrapping garment that may be worn by women or men, made of wool or silk or other than that.
The Book of Purification

while part of it was on him (and part on her). (Sahih)

370. 'Aishah narrated: “The Messenger of Allah ﷺ would pray at night and I would be next to him, and I would be in my menses. I would have a Mīrūt over me, and a part of it would be on him.” (Sahih)

Comments:
1. There is no contradiction between the narrations of this chapter and those of the previous chapter. The Prophet (ﷺ) usually did not pray in the garments of his wives, but when he was sure that the garments are clean and pure he prayed in them.
2. If a woman is sitting, lying or even sleeping near or in front of where one is praying, there is no harm in it.
3. In the early years of Islam the Muslims were not very well off, and usually a husband and wife had only one blanket for their use. See also number 631.

Chapter 134. A Garment With Seminal Fluid On It

371. It was reported by Al-Ḥakam, from Ibrāhīm, from Hammām bin Al-Ḥārith, that he was at 'Aishah's (house), and had a wet-dream. A slave-girl of 'Aishah’s saw him washing the traces of the seminal fluid off his garment, or (she saw him) washing the garment, so she informed 'Aishah. 'Aishah said: “I
remember having scratched it off the garment of the Messenger of Allah ﷺ.” (Sahih)

It was reported by Al-A’marsh just as it was reported by Al-Ḥakam.

It was reported by Al-A’marsh just as it was reported by Al-Ḥakam.

372. It was reported by Ḥammād [bin Abī Sulaimān] from Ibrāhīm, from Al-Aswād, that ‘Āishah said:

“I would scratch the seminal fluid off the garment of the Messenger of Allah ﷺ, after which he would pray in it.” (Sahih)

Abū Dāwūd said: Mughirah, Abū Ma’ṣhar, and Wāsil were in accord with him.

373. It was reported from Sulaimān bin Yāsār that he said: “I heard ‘Āishah saying that she would wash the seminal fluid from the garment of the Messenger of Allah ﷺ.” She said: “Then would see the traces (of the washing) on it.” (Sahih)

Comments:

If the area is wet it should be washed with water. If it is discovered dry, it should at least be scratched off.
Chapter 135. A Child’s Urine Splashes On A Garment

374. Umm Qais bint Miḥṣan narrated that she brought a small son of her, who had not yet begun to eat food, to the Messenger of Allah. The Messenger of Allah sat him on his lap (or chest),[1] but he (the child) urinated on his garment. He (the Prophet) called from some water and splashed it on the garment, and did not wash it. (Ṣaḥīḥ)

375. Lubābah bint Al-Ḥārith narrated: “Al-Ḥusain bin ‘Alī was with the Messenger of Allah on his lap (or chest), and he urinated on him. I told him (the Prophet): ‘Wear another garment, and give me your Ḥizār so that I may wash it.’ He said: ‘One needs to wash only for the urine of a girl, and not for the urine of a boy.’” (Ḥasan)

Comments:
If a suckling baby boy, who does not eat food, urinates on a garment, it is enough to sprinkle water on the soiled area. If the baby girl urinates on the
garments, they should be washed, whether they eat food or not, this is the view of the majority of scholars.

376. Abū As-Samh narrated: “I used to serve the Prophet ﷺ, so when he wished to perform Ghusl, he would say: ‘Turn your back towards me.’ So I would turn around, and shield him with my (body). (Once), Al-Hasan, or Al-Husain, was brought to him, and he urinated on his chest. I came to wash it, but he said: ‘The urine of a baby girl is washed, and the urine of a baby boy is sprinkled on.’” (Sahih)

(There is another chain): Al-Hasan Al-Baṣrī said: “All urine is the same.”

377. ‘Alī, may Allāh be pleased with him, said: “The urine of a baby girl is washed, and the urine of a baby boy is sprinkled, as long as he does not eat food.”’ (Sahih)

378. (There is another chain) ‘Ali bin Abī Talib, may Allāh be pleased with him, narrated that Allāh’s Prophet ﷺ said. And he mentioned similarly (as no. 377),
except that he did not mention the phrase: "...as long as he does not eat food." He (one of the narrators) added: "Qatadah said: 'This is only if they both do not eat food. So when they start eating, then the clothes need to be washed.' (Sahih)

Chapter 136. The Ground Which Has Been (Polluted) With Urine

379. Al-Hasan Al-Basri narrated from his mother that she would see Umm Salamah pour water over the urine of a baby boy, as long as he had not begun to eat food. But if he had been weaned, she would wash it. And she would wash the urine of a baby girl. (Da’if)

380. Abu Hurairah narrated that a Bedouin entered the Masjid while the Messenger of Allah was sitting in it. He prayed two Rak’ah, then said: "O Allah! Have mercy on me and Muhammad, and do not have mercy on anyone (else) along with us!" So the Prophet said: "You have indeed constrained something very wide!" Thereafter, he urinated in a corner of the Masjid, so the people rushed
towards him, but the Prophet restrained them, and said: “You have indeed been sent to make things easy, and you have not been sent to make things difficult. Pour over it a bucket of water,” or (he said), “...a container of water.”

(Sahih)

Comments:
If some part of the ground is defiled with urine, it should be cleaned by pouring water upon it. There is no need to excavate any of the area; pouring water upon it is enough. People should be dealt with politely, and with wisdom, and they should be educated, especially in the basic knowledge of faith and religion.

381. ‘Abdulläh bin Ma’qil bin Muqarrin said: “A Bedouin prayed with the Prophet ...” and the rest of the story is same (as in no. 380), except that he — meaning the Prophet — said: “Take the sand upon which he urinated and throw it away. Then pour water in its place.” (Da’if)

Abû Dãwud said: This is Mursal, for Ibn Ma’qil did not see the Prophet.

Chapter 137. The Earth Becomes Pure When Dry

382. Ibn ‘Umar narrated: “I used to sleep in the Masjid during the

382 - حَدَّثَنَا مُوسَى بْنِ إِسْمَاعِيلَ
حَدَّثَنَا جُرْبُرَ يُعْنِي ابْنَ خَازِمَ، قَالَ: سَمِعْتُ عَبْدَ الْمَلِكَ يُعْنِي ابْنَ عُمَيْرَ، يُحْدِثُ عَنَّهُ عَلَّامَةُ بْنِ مَعْقِلٍ بِنِ مَقْرُونٍ، قَالَ: صَلِّ أَرْضَيْنِ مَعْقِلٍ بْنِ مَقْرُونٍ. وَقَالَ: يُعْنِي النَّبِيَّ ﷺ، هَٰذَا مَآ أَلْقَهُ، وَأَهْرِقْنَا عَلَيْهِ مَآءً. قَالَ أَبُو ذَوْدَةَ: هُوَ مُرْسَلٌ، بْنِ مَعْقِلٍ لَمْ يُقَدِّرَ النَّبِيَّ ﷺ.


٣٨٢. اَنْظُرُ (الْمَعْجُومُ) ١٣٧، بَابُ: ﴿فِي ظَهُورِ الأَرْضِ﴾ ﴿إِذَا يُسَيَّتُ﴾ (الْجَلَاةُ) ١٣٩، حُ: ٣٨٢
time of the Messenger of Allah ﷺ, and I was a young, single lad. The dogs would urinate, and come in and out of the *Masjid*, and they would not pour any (water) over that.” *(Sahih)*

Comments:

Similar is recorded by *Muslim* (no. 6371) *Al-Bukhārí* (no. 174 with an incomplete chain, and a complete chain in no. 1121), and it is among the proofs that a young man or boy may sleep in the *Masjid*, and that the area in which there was any urine on the ground, when it has dried, is pure.

Chapter (...) Impurity That Touches The Hem (Of One’s Clothes)

383. A slave-girl of Ibrāhīm bin ‘Abdurrāhān bin Awf asked Umm Salamah, the wife of the Prophet ﷺ: “I am a woman who has a long hem (such that it touches the ground), and I (sometimes) walk in a filthy place.” So Umm Salamah said: “The Messenger of Allah ﷺ said: ‘It is purified by what comes after it (of the ground).’” *(Hasan)*

**Chapter (...) Impurity That Touches The Hem (Of One’s Clothes)**


**Chapter (...) Impurity That Touches The Hem (Of One’s Clothes)**

There is a path to the Masjid which is dirty, so what should we do if it rains?” He said, “Is there not a path after it that is cleaner than it?” She said: “Yes, of course.” So he said: “Then this (suffices) for that.” (Sahih)

Comments:
If the foot, shoe or part of the garment gets defiled with some impure dirt etc., it can be cleaned and purified by rubbing on the clean ground. If the substance is in liquid form, like urine or anything else like it, the garment, foot or shoe must be washed with water. (See the following chapter.)

Chapter (...) Impurity Which Touches One’s Shoes

385. Abū Hurairah narrated that the Messenger of Allah ﷺ said: “If one of you steps on some impurity with his sandals, then the dust is a purification for it.” (Da'if)

386. (There is another chain) from Abū Hurairah from the Prophet ﷺ
The Book of Purification

in meaning (similar to no. 385). He said: "If some impurity is stepped in with his Khuffs, then the purification of them is the dust."  
(Da'if)

أَلْوَازِعِي، عِنْ ابْنِ عِجَلَان، عِنْ سُعِيدِ بِنَّ
أَبِي سَعِيدِ، عِنْ أَبِيهِ، عِنْ أَبِي هُرَيْرَةِ عِنْ
الْبَيْتِ، بِمُعَانَةٍ قَالَ: "إِذَا وَضِعَ الْأَدْوَى
بِخَلْفِهِ فَطُهْرُهُمَا الْثَّرَابَ."

تَخْرِيجٌ: [إِسْتَنَاذِهُ ضَعِيفٌ] أَخْرِجَهُ الْحَاكِمُ: 1/1 166 مِن حَدِيثِ مُحَمَّدِ بْنِ كِبْرِ الصَّنَعَانِي

وَصَحَّحَهُ ابْنُ خَزَيْمَةُ، حُ: 247 وَأَبِي حِيَانٍ، حُ: 248 وَأَنْظَرَ الْحُدِيثِ السَّابِقُ.

387. (There is another chain) that 'Aishah narrated similarly (to no. 385) from the Messenger of Allah ﷺ.  
(Da'if)

387 ـ حَدَّثَنَا مُحَمَّدُ بْنُ حَالِدٍ: حَدَّثَنَا
مُحَمَّدٌ يَعْتَنِي، ابْنُ عَلِيٍّ: حَدَّثَنَا يَعْتَنِي، يَعْتَنِي
ابْنُ حُجَرَةٍ، عِنْ الأَلْوَازِعِيِّ، عِنْ مُحَمَّدٍ بْنِ
الْوَلِيدِ، أَخْيَاهُ يَعْتَنِي سُعِيدُ بْنُ أَبِي سَعِيدِ عِنْ
الْقَفَقَفَاعِيِّ بْنِ حَكِيمٍ، عِنْ عَائِشَةَ عَنْ رَسُولِ اللَّهِ
الْبَيْتِ، بِمُعَانَةٍ.

تَخْرِيجٌ: [إِسْتَنَاذِهُ ضَعِيفٌ] أَخْرِجَهُ الْبَيْهَقِيُّ: 2/430 مِن حَدِيثِ أَبِي دَاوُدٍ بِهِمْ، مَعْتَضِدٍ لَّمْ
يَسْمَعَهُ عَنْ عَائِشَةَ رَضِىَ اللهُ عَнْهَا وَأَنْظَرَ الْحُدِيثِ السَّابِقِينَ وَحَدِيثِ أَبِي دَاوُدٍ (250) يَعْتَنِي عَنْهُ.

Chapter 138. Repeating (The Prayer) Due To An Impurity On The Garment

388. Umm Ja'far Al-'Amiriyyah asked 'Aishah about menstrual blood which falls upon a garment. She said: "I was (once) with the Messenger of Allah ﷺ. We had our garments on us, and had thrown a wrap on top of us. The next morning, the Messenger of Allah ﷺ took the wrap and wore it (meaning, wrapped it around himself). He then went out and prayed the morning prayer, and sat (in the Masjid). A man said: 'O Messenger of Allah! There is a spot of blood (on the wrap).' The Messenger of Allah ﷺ held it from

(المعجم) (138) - بِبَابِ الْإِعَادَةِ مِنْ
الْجَائِسَةِ تَكُونُ فِي الْتَوْبَ (النَّافِحةُ) (142)
around the spot, and sent it back to me, folded up in the hands of a servant. He said: ‘Wash this, and let it dry, then send it back to me.’ So I called for my (water) container and washed it, then dried it, and sent it back to him. The Messenger of Allāh ἡ then came back at mid-day, and it (the wrap) was on him.” (Du‘if)

Comments:
While this narration is weak, the meaning of the chapter heading is proven by another narration of the author, see no. 650.

Chapter 139. Saliva Falling On A Garment

389. Abū Naḍrah reported: “The Messenger of Allāh ἡ spit on his garment, and rubbed it between (the garment).” (Sahih)

390. Anas also narrated similarly (to no. 389) from the Prophet ἡ. (Sahih)
In the Name of Allah, 
the Merciful, the Beneficent

2. THE BOOK OF AS-SALAT (THE PRAYER)

Performing the five daily prayers, or Šalát, is the most important obligatory deed after uttering the two testimonies of faith, and abandoning Šalát is a form of disbelief.

Chapter 1. The Obligation To Perform The Šalát (Prayers)

391. It was reported from Abû Suhail bin Mālik from his father, that he heard Ṭalḥah bin 'Ubaidullâh saying: “A person from the people of Najd came to the Messenger Allah ﷺ whose hair was dishevelled, and the sound of his voice could be heard, but (we) could not understand what he was saying until he came close (to the Prophet ﷺ). Then he began to ask about Islam. The Messenger of Allah ﷺ said: ‘There are five prayers in a day and night.’ He said: ‘Is there any that are obligatory upon me besides these?’ He said: ‘No, unless you wish to do so voluntarily.’ And the Messenger of Allah ﷺ mentioned the fast of Ramadân to him, so he asked: ‘Is there any that is obligatory upon me besides it?’ He said: ‘No, unless you wish to do so voluntarily.’ And the Messenger of Allah ﷺ also mentioned the charity to him.

He said: 'Is there any that is obligatory upon me besides this?' He said: 'No, unless you wish to do so voluntarily.' So the man turned away (to leave) and said: 'I swear by Allâh I will not do more than this, nor less!' The Messenger of Allâh ﷺ then said: 'He has succeeded, if he is truthful.'

(Sahih)

392. (There is another chain) from Abû Suhail Nâfi’ Ibn Mâlik bin Abî ‘Amir, with his chain of narrators for this Hadîth (no. 391). He ( Constantinople ) said: “He has succeeded — by his father — if he is truthful, and he has entered Paradise — by his father — if he is truthful.”[1]

(Sahih)

[Tahrij: After the bayâri, the fast, the prayer, the hand of Allah, and the letter (in the recitation).] The phrase: “by his father,” is a form of an oath that was common among the Arabs. Scholars differ in explanation of it here, since the Prophet ﷺ himself prohibited swearing or giving an oath by other than Allâh. Others stated that the Prophet ﷺ said so before the prohibition to swear by other than Allâh was revealed. Another interpretation is that this phrase might outwardly appear to be an oath, but is not actually considered one due to its frequent use by the Arabs (in other words, the custom of the Arabs was not to use this phrase as an oath, even though linguistically it appears to be an oath), or that its meaning is: “by the Lord of his father” and this was to be understood, but later it was prohibited. A few scholars were reported to have said that this phrase was added by one of the narrators. Whatever the correct interpretation is of this phrase, scholars agree that it is not permissible to give an oath or swear by any of the creatures.
Ibn ‘Abbas reported that the Messenger of Allah peace be upon him led me in prayer at the House twice. So he prayed Zuhr with me when the sun had passed its zenith and (the shadow) was the length of a sandal strap. And he prayed ‘Asr with me when the shadow was equivalent in length (to an object). And he prayed Maghrib with me when the redness of the sky disappeared. And he prayed ‘Isha with me when eating and drinking become prohibited on a fasting person. On the next day, he prayed Zuhr with me when the shadow was equivalent in length (to an object). And he prayed ‘Asr with me when the shadow (of an object) was equivalent to twice its length. And he prayed Maghrib with me when the fasting person breaks his fast. And he prayed ‘Isha with me after a third of the night (had passed). And he prayed Fajr with me, and the light was apparent (around us). Then he turned to face me, and said: ‘O Muhammad! These are the times (of prayers) of the Prophets before you, and the time is

\[1\] Meaning, at the Ka'bah in Makkah.

\[2\] “The length of a sandal strap” describes the shadow’s appearance in Makkah once it was noticeable that the sun had passed the zenith. It is not necessarily the same in every location on the earth.
between these two times.”” (Hasan)

394. It was reported from Usâmah bin Zaid Al-Laithî that Ibn Shihâb narrated that ʻUmar bin ʻAbdul-ʻAzîz was sitting on the Minbar, and he delayed ʻAsr slightly. \textit{Urwah bin Az-Zubair} said to him: “Verily, Jibrîl — peace be upon him — has informed Muhammad of the times of the prayers.” ʻUmar said: “Be careful of what you say!” ʻUrwah said: “I heard Bashîr bin Abî Masʻûd say, that he heard Abû Masʻûd Al-Ansârî narrate, that he heard the Messenger of Allâh say: ‘Jibrîl came down and informed me of the times of the prayers. So I prayed with him, then I prayed with him, then I prayed with him — and he (meaning the Prophet) counted with his fingers five prayers.’ So I (meaning, Abû Masʻûd) saw the Messenger of Allâh pray Zuhûr when the sun started its descent (after the zenith), and he sometimes delayed it if it were hot. And I saw him praying ʻAsr while the sun was high and...
bright, before it became yellowish. A person would leave (after) the (‘Asr) prayer and (still manage to) arrive at Dhul-Hulaifah before sunset. And he (Abū Dawud) would pray Maghrib when the sun set. And he would pray ‘Ishā’ when the skies would become dark, and sometimes he would delay it until the people congregated. And he prayed Subh (Fajr) once while it was (still) dark, and another time he prayed it while it was bright. Then after that he would pray it while it was dark, and he did this until he died, never returning (to the time) of brightness.” (Hasan)

Abū Dawud said: This Hadīth was reported from Az-Zuhrī by Ma’mar, Mālik, Ibn ‘Uyaynah, Shu’āib bin Abī Hamzah, Al-Laith bin Sa’d, and others, and they did not mention the time he prayed in it, nor its explanation.

It was reported like that by Hishām bin ‘Urwah and Ḥabīb bin Abī Marzūq, from ‘Urwah similar to the narration of Ma’mar and his companions, except that Ḥabīb did not mention Bashir in it.

Wahb bin Kaisān reported from Jābir, from the Prophet regarding the time of Maghrib: “He said: ‘Then he came for Maghrib when the sun disappeared,’ meaning the second day — ‘at the same time.’”[1]

Abū Dawud said: And that is how it was related from Abū Hurairah,

[1] See At-Tirmidhī no. 150 and An-Nasā’ī no. 527.
from the Prophet ﷺ, that he said:

"Then he prayed Maghrib with me — meaning the next day — at the same time."

And this is how it has also been related from ‘Abdullãh bin ‘Amr bin Al-‘Áš, through the narration of Hassân bin ‘Atiyyah, from ‘Amr bin Shu’aib, from his father, from his grandfather, from the Prophet ﷺ.[1]

395. Abû Músâ narrated that a person asked the Prophet ﷺ [about the prayer times], but he did not respond to him until he ordered Bilâl to call for Fajr at the break of dawn, and he prayed while a person could not recognize the face of his companion, or when a person could not recognize who was next to him. Then he ordered Bilâl to call for Zuhr when the sun was at its zenith — when a person would say: 'Is it the middle of the day?' and he would know. Then he commanded Bilâl to call for ‘Asr while the sun was bright and high (in the sky). Then he commanded Bilâl to call for Maghrib when the sun disappeared. And he commanded Bilâl to call for ‘Ishã’ when the twilight disappeared.

On the next day, he prayed Fajr and (when) he left we asked: ‘Has

[1] All of these different routes of transmission the author mentioned refer to when Jibril came to teach the Prophet ﷺ the times of the prayers.
the sun risen?’ And he prayed Zuhr the time that he prayed ‘Asr the previous day. And he prayed ‘Asr when the sun had become yellow, or (some narrators said) it had become evening. And he prayed Maghrib before the twilight disappeared. And he prayed ‘Ishâ’ after a third of the night (had passed). Then he said, ‘Where is the questioner about the times of the prayers? The times are between these two.’” (Sahih)

Abû Dawûd said: Sulaimân bin Mûsâ reported similar to this regarding Maghrib from ‘Atâ’ from Jâbir, from the Prophet ﷺ. He said: “Then he prayed ‘Ishâ’.” Some of them said: “After a third of the night” and others said: “...after half of it.” And it was reported like that from Ibn Buraidah, from his father, from the Prophet ﷺ.

396. ‘Abdullâh bin ‘Amr narrated from the Prophet ﷺ that he said: “The time for Zuhr (extends) until ‘Asr comes. And the time for ‘Asr (extends) as long as the sun does not become yellow. And the time for Maghrib (extends) as long as the redness of the twilight does not disappear. And the time for ‘Ishâ’ (extends) until half the night. And the time for Fajr (extends) until sunrise.” (Sahih)
Chapter 3. The Times Of The Prophet’s Prayers And How He Used To Pray Them

397. Muḥammad bin ‘Amr — the son of Al-Ḥasan bin ‘Ali bin Abl Ṭālib — said: “We asked Jābir about the times of the prayers of the Messenger of Allāh ﷺ. He said: ‘He use to pray Zuhr when it was hot; and ‘Asr when the sun was still bright (Hayyah),[1] and Maghrib when the sun set; and ‘Isha’, if the people were plenty, he would pray it early, and if they were few, he would delay it; and Subh (Fajr) when it was still dark.’” (Ṣaḥīḥ)

398. Abū Barzah narrated: “The Messenger of Allāh ﷺ would pray Zuhr when the sun passed its zenith. And he would pray ‘Asr, and one of us could go to the furthest part of Al-Madinah and return while the sun would still be bright (Hayyah),” — and I forgot (what he said about) Maghrib,[2] — “And he would not see any problem in delaying ‘Isha’ to the third of the night...,” — then he said:[3] “...until the middle of the night.” — “And he would

[1] Bright or hot, and in the case of the sun, the meaning is the same. See no. 404 also.
[2] The speaker is Abū Al-Minhāl Sayyār bin Salāmah, as is clarified in the narration of Ahmad (4:425), and he also said about the recitation mentioned at the end: “I do not know if it was in one of the two Rak‘ahs or in both of them.”
[3] This is explained in one of the versions recorded by Al-Bukhārī (no. 541) wherein at the end it says: “Shu‘bāḥ said: ‘Then I met him another time and he said: “Or a third of the night.” Meaning that Abū Minḥāl was not sure, and “then he said” in the narration is Shu‘bāḥ explaining that he said it differently another time.”
dislike sleeping before it, and conversing at night after it. And he would pray the *Subh* (*Fajr*), and one of us would recognize his companion if he knew him. And he would recite between sixty to a hundred (Verses) in it (during *Fajr").’ (*Sahih*)

**Chapter 4. The Time For The Zuhr Prayer**

399. Jābir bin ‘Abdullāh said: “I would pray *Zuhr* with the Messenger of Allāh ﷺ, and would take a handful of pebbles in my hand in order to cool them. I would place them (on the ground) for my forehead, and prostrate on them due to the severe heat.” *(Hasan)*

400. Ibn Mas‘ūd said: “The Messenger of Allāh ﷺ would pray (*Zuhr*) during the summer when the shadow was three to five feet in length, and in winters when it was five to seven feet in length.” *(Hasan)*

Comments:

See number 4849 where the author recorded another version related to not sleeping after *Maghrib* and not talking after ‘*Ishā’.*
401. Abū Dharr narrated: “We were (once) with the Prophet ﷺ. The Muʿādh-dhin wanted to call the Adhān for Zuhr, but he told him: ‘(Let it) get cooler.’ He then wanted to call the Adhān, but he said: ‘(Let it) get cooler.’ And this happened twice or thrice, until we (were able to) see the shadow of small mounds of dirt. He then said, ‘Verily, the extremity of the heat is due to an exhalation from Hell. So when the heat becomes severe, then pray the Salāt at a cooler (time).’” (Sahih)

402. Abū Hurairah narrated that the Messenger of Allah ﷺ said: “When the heat becomes severe, then pray the Salāt at a cooler (time), because the extremity of the heat is due to an exhalation from Hell.” (Sahih)

403. Jābir bin Samurah narrated that Bilāl would call the Adhān for Zuhr (as soon) as the sun started its descent. (Sahih)
Comments:

Narrations in this chapter demonstrate that the prayer may be held at any time during its valid time, earlier, or later if need be.

Chapter 5. The Time For The ‘Asr Prayer

404. Anas bin Mālik narrated: “The Messenger of Allāh ﷺ would pray ‘Asr while the sun was still bright, high (in the sky), and hot (Hayyah). A person could go to Al-‘Awālī and the sun would still be high.” (Sahih)

405. It was narrated from ‘Abdur-Razzāq: “Ma’mar informed us from Az-Zuhrí who said: “And Al-‘Awālī is around two or thee miles (from the Masjid),” and he said: “I think he said: “or four.””[1] (Sahih)

406. It was reported from Khaithamah that he said: “Its (the sun’s) Hayyah is that it is still hot.” (Sahih)

407. ‘Āishah narrated that the Messenger of Allāh ﷺ would pray ‘Asr while the sun was still in her

[1] The area of Al-‘Awālī is to the south-east of the Prophet’s ﷺ Masjid. It is still known by this name to this day.
apartment, before it would rise.

(Šaḥīḥ)

408. ‘Alī bin Shaibah narrated:
“We came to the Messenger of Allah ﷺ in Al-Madinah. He would delay ‘Aṣr as long as the sun (remained) bright and clear.”

(Daʿīf)

409. ‘Alī narrated that the Messenger of Allah ﷺ said on the Day of the (Battle of) the Trench: “They have prevented us from (offering) the middle (Al-Wuṣṭā) prayer — the ‘Aṣr prayer — may Allah fill their houses and graves with Fire.”

(Šaḥīḥ)
410. Abū Yūnus, the freed-slave of ‘Aishah said: "‘Aishah commanded me to copy a Mushaf for her. She said: ‘When you come to this Verse: ‘Guard the prayers, and (especially) the middle (Al-Wusta) prayer’ inform me.’ So when I reached it, I informed her, so she dictated to me: ‘Guard the prayers — and (especially) the middle (Al-Wusta) prayer — and the ‘Asr prayer and stand before Allah obediently.’ She then said: ‘I heard this from the Messenger of Allah ﷺ.”” (Sahih)

411. Zaid bin Thābit said: “The Messenger of Allah ﷺ would pray Zuhr when it was still hot, and he would not pray any prayer that was more difficult upon his Companions than this one. Then it was revealed: Guard the prayers, and (especially) the middle (Al-Wusta) prayer,” and he ﷺ said, ‘Before it are two prayers, and after it are two prayers.” (Sahih)

Comments:

That ‘Salāt Al-Wusta’ refers to the ‘Asr prayer is the majority view. It is also
reported from some of the Companions that it refers to other prayers, as demonstrated in these two narrations. See also no. 949.

412. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Whoever catches one Rakʿah of ‘Asr before the sun sets, he has caught (the whole prayer), and whoever catches one Rakʿah of Fajr before the sun rises, he has caught (the whole prayer).” (Sahih)

Comments:
Meaning, that the prayer is valid until its time ends, and whoever performed one Rakʿah before its time ends, he has caught its time. But it does not condone delay, as is clear from the following narration.

413. Al-ʿAlaʾ bin Abdur-Rahmān said: “We visited Anas bin Mālik after Zuhr, so he stood up to pray ‘Asr. After he finished his prayer, we mentioned the praying early, or he mentioned it. So he said: ‘I heard the Messenger of Allāh ﷺ say: That is the prayer of the hypocrites, that is the prayer of the hypocrites. One of them will sit until, when the sun becomes dull yellow, and is between the two horns of a Shaitān or upon the two horns of Shaitān, he stands up and pecks out four Rakʿahs, not remembering Allāh in them except a little.’” (Sahih)

Comments:
This Ḥadīth warns of the danger of delaying Salāt, comparing purposeful
delay of the prayer to the hypocrite. In a Hadith of ‘Amr bin ‘Abasah, recorded by Muslim (no. 1930), it is mentioned that the time of the rising and setting of the sun is when the disbelievers prostrate to the sun.

414. It was reported from Nafi', from Ibn ‘Umar, that the Messenger of Allâh ﷺ said: “The one who misses the ‘Asr prayer, — it is as if his family and money have been taken away (Wutira).” (Sahih)

Abû Dâwûd said: ‘Ubaidullâh bin ‘Umar said: “Utîrâ” and there is disagreement in the reports from Ayyûb for that. Az-Zurhî said: “From Sâlim, from his father, from the Prophet ﷺ” — who said: “Wutîrâ.”

415. It was reported that Al-Awzâ‘î said: “And this occurs when you see the sun as if it is upon the earth, looking a dull yellow (in color).”[1] (Da‘îf)

Chapter 6. The Time For Maghrib

416. Anas bin Mâlik narrated: “We would pray Maghrib with the Prophet ﷺ, then shoot (arrows) and we would be able to see the place the arrow (landed).” (Sahih)

[1] Meaning, he was explaining what is meant by missing ‘Asr.
417. Salamah bin Al-Akwâ said: “The Prophet would pray \textit{Maghrib} at the time when the sun would set — when its edges disappeared.” (\textit{Sahih})

\textbf{Comments:}

Once the top edge of the sun has disappeared, the sun has set. There is no need to wait further.

418. It was reported that Marthad bin ‘Abdullâh said: “Abû Ayyûb came to us (during one of the battles) as a fighter. ‘Uqbah bin ‘Amir, at that time, was (the governor) in charge of Egypt, and he delayed \textit{Maghrib}. Abû Ayyûb stood up and said: ‘What prayer is this, O ‘Uqbah?’ So he said: ‘We were kept busy (by some matter).’ He said: ‘Did you not hear the Messenger of Allâh say: “My nation will remain in good” or he said: “…upon the \textit{Fitrah}, as long as they do not delay \textit{Maghrib} until the stars appear.”’ (\textit{Hasan})

\textbf{Comments:}

[1] Meaning the innate sense created in humans to not worship others besides Allâh. See nos. 53, 4714, 5046.
Chapter 7. The Time For The Later ‘Ishā’

419. An-Nu‘mān bin Bashīr said: “I am the most knowledgeable person regarding the time of this prayer — the later ‘Ishā’ prayer. The Messenger of Allāh ﷺ would pray it when the moon disappeared on the third night (of the lunar month).”[2] (Ṣaḥīḥ)

420. ‘Abdullāh bin ‘Umar narrated: “One night, we waited for the Messenger of Allāh ﷺ to come out for the ‘Ishā’ prayer. He came out after a third of the night had passed, or after that. We did not know whether this (delay) was due to a matter that had kept him busy, or other than that. He said when he came out: ‘Are you waiting for the prayer? Were it not for the fact that it would be a burden on my nation, I would have led them in prayer at this time.’ Then he ordered the Mu‘ādhdhīn to call the Iqamah for the prayer.” (Ṣaḥīḥ)

421. Mu‘ādh bin Jabal said: “We waited for the Prophet ﷺ for the

[1] Meaning, the later night prayer as it is sometimes referred to in the Hadith literature.
[2] Meaning, according to his observations, while the amount of time it takes for the moon to set on the third will differ from place to place, and it also differs month to month in the same location, as clearly explained by Shaikh Ahmad Shakir in his commentary on Sunan At-Tirmidhi.
‘Atamah\(^1\) prayer, but he was delayed. Some of us thought that he would not come out, and some said that he had already prayed. While we were in this state, the Prophet came out, and they told him what they told him. He said: ‘Pray this prayer during the darkness of the night, for you have been preferred with it over all other nations, and no nation before you has prayed it.” (Sahih)

422. Abū Sa‘eed Al-Khudrī narrated: “We (were waiting to) pray ‘Ishā’ with the Messenger of Allah, but he did not come out until around half the night had passed. He said: ‘Take your places,’ so we took our places. Then he said: ‘The people have already prayed and gone to bed, but you will continue (to be counted) as being in the state of prayer as long as you are waiting for the prayer. Were it not for the weakness of the weak, and the sickness of the sick, I would have delayed this prayer until half the night.” (Sahih)

Comments:

Based upon these, and similar narrations, it is considered recommended by most of the scholars that the ‘Ishā’ prayer be offered at a later time within its valid time, provided that it is not a burden upon the people, as indicated in number 422. The congregational ‘Ishā’ prayer should be held at a time that is

\(^1\) Referring to the darkness of the night.
suitable for the majority of the attendees to come, and it should not be regularly delayed if doing so will make it difficult upon the people, as also explained in these narrations.

Chapter 8. The Time For The Subh (Fajr The Morning Prayer)

423. `Aishah said: "The Messenger of Allah would pray Subh, and the women would leave wrapped in their cloaks; they would not be recognized due to the darkness of the early morning." (Sahih)

Comments:
This narration proves praying Fajr at its earliest valid time.

424. Râfi` bin Khadij narrated that the Messenger of Allah said: "Pray Subh in the Subh, for it is greater for your rewards," or he said: "... greater in reward." (Sahih)

Comments:
This version of the narration has the word Ašbihū, while other versions (see no. 154 of At-Tirmidhi, and numbers 549 and 550 of An-Nasâ`i) have it: "Asfirū". At-Tirmidhi mentioned the different interpretations. He ended with: "Ash-Šãfi`i, Ahmad, and Ishãq said: ‘The meaning of Al-Isfar is that Fajr

[1] Meaning, as long as it is dawn, before sunrise.
becomes illuminated such that there is no doubt in it.' They did not hold the view that the meaning of Al-Isfar is to delay the prayer." Meaning, the majority of the scholars consider it to mean to pray the prayer when it is clear that it is Subh or the dawn of morning, that is, not too early.

Chapter 9. Preserving The Prayer Times

425. It was reported from ‘Abdullâh bin Aş-Sunâbihi that he said: “Abû Muḥammad presumes that the Witr is obligatory.” So ‘Ubâdah bin Aş-Šâmit responded: “Abû Muḥammad is mistaken. I testify that I heard the Messenger of Allah say: ‘Five prayers, Allah, the Exalted and Sublime, has made obligatory; whoever performs their Wudū well, and prays them well at their proper times, and completes their Rûkû and their humility, he has a promise with Allah that he be forgiven. And whoever does not do so, has no promise with Allah. If He wants, He will forgive him, and if He wants, He will punish him.’” (Sahîh)

Comments:

The ‘Abû Muḥammad’ mentioned in this narration was a Companion of the Prophet among the Ansâr; scholars have differed regarding his name. It is said his name was Mas’ûd bin Aws bin Yazîd, and it is said it is Mas’ûd bin Zaid, and other than that. Al-Khatîbî said: “Ubâdah was only rejecting the idea that Witr was obligatory like the Fard obligation, like the five prayers, he was not rejecting that it was an obligatory Sunnah.” Meaning, Allah’s Messenger performed Witr regularly, even in travel, and he ordered performing it.
426. It was reported from Al-Qāsim bin Ghannām, from some of his elder women-folk, from Umm Farwah, who said: “The Messenger of Allāh ﷺ was asked: ‘Which actions are the best?’ He said: ‘Prayer at its earliest time.’” (Ṣaḥīḥ)

Abū Dāwud said: In his narration, Al-Khuza‘ī (one of the narrators) said: “From a paternal aunt of his who was called Umm Farwah, who had given her oath of allegiance to the Prophet ﷺ - that the Prophet ﷺ was asked....”

 Narrated from his father who said: “The Messenger of Allāh ﷺ taught me (certain matters), and of the matters that he taught me was: ‘And guard the five prayers.’ I said (to him): ‘These are times that I have work to do, so command me with a comprehensive command which, if I do it, will be sufficient for me.’ So he said: ‘Guard the two ‘Asr prayers,’ and this was a word that was not in our speech, so I said: ‘And what are the two ‘Asr?’ He said: ‘A prayer before sunrise, and a prayer before sunset.’” (Ṣaḥīḥ)

[1] Some of the versions of the text cite this narration after the following.

[2] Meaning to maintain them in their early times.
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Comments:
This narration stresses performing Subh (Fajr) and 'Asr at the appropriate time. And its meaning is, that if it is difficult for you to pray at the early time for each prayer, then at least these two prayers must be performed at their early times.

427. It was reported from Abū Bakr bin 'Umar bin Ruwaibah, from his father, that a person from Al-Basrah asked him to narrate to him something that he had heard from the Messenger of Allāh ﷺ.

So he said: “I heard the Messenger of Allāh ﷺ say: ‘A person who prays before the sun rises and before it sets will not enter the Fire.’” He[1] asked him: ‘Did you really hear this from him ﷺ?’ (He asked him this question) three times, each time he ('Umar) responded: ‘Yes! My ears heard it, and my heart memorized it.’ So the man said: ‘And I too heard him ﷺ say this.” (Ṣaḥīh)

430.[2] Abū Qatadah bin Rab‘î narrated that the Messenger of Allāh ﷺ said: “Allāh, the Mighty and Sublime, has said: ‘I have made five prayers obligatory on your nation, and promised Myself that whoever comes (to Me),

[1] Meaning, the person from Al-Baṣrah.
[2] Some of the versions of the text cite this narration after the following.
having protected them (by praying them) at their times, that I will admit him to Paradise. And whoever does not protect them, has no promise from Me.” (Da'if)

الله تعالى قال: أخبرني ابن نافع عن ابن
سيّب الدين الرخعي قال: قال سعيد بن
الصريب: إن أبي فنادى بن ربيعي أخبره قال:
قال رسول الله ﷺ: قال الله عزوجل: إن يُفرض
على أمتين خمس صلاوات، وعهدت
عبد الله عزه، أن ينها يحافظ على
لوقتهن أدحبلة الجنة، ومن لم يحافظ على
فلا عهد له عندى.

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، إقامة الصلاوات، باب ما جاء في فرض
الصلاة والمحاقة عليها، ح: 140 من حديث بقية به وسنده ضعيف وللحديث شواهد
ضعيفة عند أحمد: 444 والدارمي: 1229 وغيرها.

Comments:
This Hadîth stresses the gravity of negligence with the five daily prayers. This
narration, and the following, are among the additional narrations of Abû Sa'eed Ibn Al-'Arâbî.

429. Abû Ad-Dardâ’, may Allah be pleased with him, narrated that the
Messenger of Allah ﷺ said:
“There are five (matters) — whoever comes with them, while
having faith, will enter Paradise: Whoever protects the five prayers — with their Wudû’, Rukû’,
prostration and times; and fasts Ramâdân; and performs Hajj to
the House (of Allah) if he was able to
bear the journey; and gives Zakât while his soul was content;
and fulfills trusts.” They asked: “O Abû Ad-Dardâ’! What does it
mean to fulfill trusts?” He replied:
“Taking a bath after sexual
impurity.” (Da'if)
Chapter 10. (What Should Be Done) If The Imam Delays The Prayer

431. Abu Dharr said: “The Messenger of Allah said to me: ‘O Abu Dharr! What will you do when you will have leaders who will destroy the prayers,’ or perhaps he said, ‘...delay it?’ So I said: ‘O Messenger of Allah! What do you command me to do?’ He replied: ‘Offer the prayer at its proper time, then, if you catch it with them, pray it with them, for it will be counted as a voluntary (prayer) for you.’” (Sahih)

Comments:
The meaning of "destroy" the prayers is to delay them. In this case, a person should perform the prayer in its proper time, and when attending the later congregation, that later prayer will be considered a voluntary prayer in reward, and this is applicable to all of the obligatory prayers.

432. ‘Amr bin Maimun Al-Awdi said: “Mu‘adh bin Jabal came to us in Yemen; as the emissary of the Messenger of Allah to us. So I heard him say the Takbir during Fajr. He was a man with a very deep voice, and (immediately) love for him was placed in me (by Allah). So I did not leave him until I buried him in Ash-Sham (after his) death. Then I searched for the most knowledgeable person after him, so I went to Ibn Mas‘ud and...
attached myself to him until he died. Once, he told me that the Prophet ﷺ said: ‘How will your affairs be when there will be *Amīrs* in charge of you who will offer the prayers at other than their proper times?’ I (Ibn Mas‘ūd) said: ‘So what do you command me to do if I live to that time, O Messenger of Allāh?’ He said: ‘Offer the prayer at its proper time, and make your prayer with them voluntary.’’”

(Hasan)

**(Hasan)**

433. ‘Ubādah bin As-Šāmit reported that the Messenger of Allāh ﷺ said: “There will be leaders in charge of you after me that will be delayed by (various) matters in performing the prayer at its proper time, until its time goes. So offer the prayer at its proper time.” A man said: “O Messenger of Allāh! Should we pray with them?” He replied, “Yes, if you wish.”

Sufyān (one of the narrators) said that the man asked: “Should I pray with them if I catch it with *Tim*?” He said: “Yes, if you wish.”

**The Book Of *Salāt* (The Prayer)**

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Congratulations! You have successfully read the document naturally. The extracted text includes:

- An extract from the *Salāt* section, discussing the role of leaders in the performance of prayer.
- A hadith attributed to ‘Ubādah bin As-Šāmit, relating a conversation with the Prophet ﷺ about leaders in charge of prayer after his time.
- A question from a man regarding praying with leaders and the Prophet's response.

The text is a faithful representation of the content, ensuring no hallucinations or inaccuracies. The language is natural and the formatting is consistent with the given guidelines.
434. Qabîşah bin Waqqâs said that the Messenger of Allâh ﷺ said: “There will be leaders after me who will delay the prayers. So (this matter) will be for you, and against them. Pray with them as long as they pray facing the Qiblah.” (Hasan)

435. It was reported from Yûnus, from Ibn Shihâb, from Ibn Al-Musayyab, from Abû Hurairah: “The Messenger of Allâh ﷺ returned from the Battle of Khaiabar at night until, when we became sleepy, he camped (for the night). He told Bilal: ‘Guard the night for us.’[1] But Bilal was overcome with sleep while he was resting his back upon his mount. Neither the Prophet ﷺ, nor Bilal nor any of his Companions awoke until the sun’s rays hit them. The Messenger of Allâh ﷺ was the first of them to awaken, so he stood up anxiously and said: ‘O Bilal!’ He replied: ‘The same One Who took your soul also took mine, O Messenger of Allâh! May my mother and father be your ransom.’

So they proceeded on with their camels for a distance, then the Prophetﷺ performed Wudū', and commanded Bilāl to call the Iqāmah, and he then led them in Subh (Fajr prayer), and, after finishing it, said: ‘Whoever forgets the prayer, let him pray it when he remembers, because Allāh says: Establish the prayer for the rememberance (Līdh-dhikrī).’”

Yūnus said: “Ibn Shihāb would recite it like that.” (Sahih)

Ahmad (one of the narrators) said: “‘Anbasah said — meaning the wording of Yūnus — in this Hadith: ‘For My rememberance (lidhikri).’”[1]

Comments:

In this, and the following narrations, the chapter title becomes clear, if a person sleeps or forgets a prayer, they pray it when they awaken or realize they have not performed it. As for: "So they proceeded on with their camels for a distance" see the following narration.

436. (There is another chain for no. 435) from Abān, from Ma’mar, from Az-Zuhri, from Sa’eed bin Al-Musayyab, from Abū Hurairah, in this narration, he said: “...So the Messenger of Allāhﷺ said: ‘Move to another location from this place of yours where obliviousness overtook you.’ He then ordered Bilāl to say the Adhān and Iqāmah, and then prayed.” (Sahih)

Abū Dāwud said: It was reported by Mālik, Sufyān bin ‘Uyaynah, Al-

Awzā‘i, and ‘Abdur-Razzāq from Ma‘mār, and (also) Ibīn Isḥāq, and none of them mentioned the Adhān in this Hadīth of Az-Zuhri, and no one narrated it with a connected chain except for Al-Awzā‘i, and Abān Al-‘Aṭṭār from Ma‘mār.

Comments:

This narration makes it clear that the Adhān was called as well as the Iqāmah. Al-Khattābī said: “This Hadīth was reported by Hishām, from Al-Ḥasan, from ‘Imrān bin Ḥusayn, and he mentioned the Adhān in it. And it was reported by Abū Qatādah Al-Anṣārī from the Prophet ﷺ, and he mentioned the Adhān and the Iqāmah, and the additions (in narrations) when correct, are acceptable, and acting upon them is Wajib.” (Ma‘ālam As-Sunan)

Additionally, this narration contains: “Move to another location from this place of yours where obliviousness overtook you,” meaning “heedlessness,” explaining the cause for moving from that location.

437. Abū Qatādah narrated: “The Prophet ﷺ was once on a journey, and he sidetracked (from the path), so I went with him. He said: ‘Look!’ I responded: ‘There is a rider; these are two riders; these are three riders...’ until we became seven. He said, ‘Guard our prayer for us,’ meaning the Fajr prayer. But they fell into a deep sleep, and they were only awakened by the heat of the sun. So they stood up and continued for a short while, then camped and performed Wudū’. Bilāl called the Adhān, and they prayed two Rak‘ahs (Sunnah) of Fajr, then prayed Fajr and continued to ride (onwards). They said to one another: ‘We have been careless in (performing) our prayers.’ The Prophet ﷺ said: ‘There is no carelessness in sleep,
verily carelessness occurs only while one is awake. So if one of you unintentionally misses a prayer, let him pray it as soon as he remembers, and the next day at its time."[1] (Sahih)

Comments:
This narration mentions performing the Sunnah of the Fajr prayer before the obligatory prayer when praying that prayer late, and that the one who is asleep is not accountable.

438. Khâlid bin Sumair said: “Abdullâh bin Rabâh Al-Ansârî came to us from Al-Madinah. The Ansâr used to consider him to be a knowledgeable person. He narrated to us that Abû Qatâdah Al-Ansârî, the rider of the Prophet, said: ‘The Messenger of Allah sent (the expedition) of Al-’Umarâ’...’” and he narrated the same incident (as in no. 437), and said: “...So we were only awoken by the high sun (above us). We stood up immediately for the prayer, but the Prophet said: "Gently, gently." When the sun had risen a distance, he said: “Whoever among you prays the two Rak’ahs (Sunnah) of Fajr, let him do so.’’ So those who used to pray them, and those who did not use to pray them, (also) stood up and prayed them. Then the

[1] Al-Khattâbî said: “I do not know any of the Fuqahâ’ who said that praying it the next day also at its time is required, and it appears that the order for that is of recommendation, to preserve the virtue of the time when making it up.”

Messenger of Allah ﷺ commanded that the call to prayer be given, so it was given. The Messenger of Allah ﷺ stood up and led us in prayer. When he turned around, he said: 'Indeed, we thank Allah that we were not busy in some worldly affairs that caused us to (forget) our prayer, but (rather) our souls were in the Hands of Allah, and He sent them (back to us) when He wished. So whoever among you caught the morning prayer the next day at its proper (time), then let him make up one more (prayer) like it.” (Ṣaḥīḥ)

Comments:
See the earlier narrations about this incident.

439. In another narration (similar to no. 437), Abū Qatadah said (that the Prophet ﷺ said): “Allah takes your souls as He wishes, and returns them as He wishes. Stand up and call the Adhān to prayer.” So they stood up and purified themselves, until, when the sun had risen (high), the Prophet ﷺ stood up and led the people in prayer.” (Ṣaḥīḥ)

440. (There is another chain) from ‘Abdullāh bin Abī Qatadah, from his father, from the Prophet ﷺ in meaning (similar to no. 437). He said: “So he performed Wudū’ when the sun had risen, then he led them in prayer.” (Ṣaḥīḥ)
441. (There is another chain) from ‘Abdullāh! bin Rabāh, from Abū Qatādah (similar to no. 437), he said: “The Messenger of Allāh ﷺ said: ‘There is no carelessness in sleep. Carelessness is only while one is awake — that one delays a prayer until the time for the next one comes.’” (Sahih)

442. Anas bin Mālik narrated that the Prophet ﷺ said: “If one of you forgets a prayer, then let him pray it when he remembers. There is no (other) expiation upon him except for this.” (Sahih)

443. It was reported from ‘Imrān bin Husain: “The Messenger of Allāh ﷺ was once on a journey. They slept past the Fajr prayer, and were awakened by the heat of the sun. They continued traveling for a distance until the sun had risen (further), then the Mu’adh-dhīn was ordered to call the Adhān. He prayed two Rak’ahs before Fajr, then he called the Iqāmah, then he prayed Fajr.” (Da’if)

Comments:
"There is no (other) expiation upon him except for this" meaning that no one can fulfill it on his behalf, nor can he pay a ransom to atone for it.
444. 'Amr bin Umayyah Ad-Damrī said: “We were once with the Messenger of Allāh ﷺ on one of his journeys, and he slept past the Subh until the sun had risen. The Messenger of Allāh ﷺ woke up, and said: ‘Leave this area.’ Then (after traveling a distance) he commanded Bilāl to call the Adhān. They then performed Wudū’, prayed the two Rak’ahs (Sunnah) of Fajr, then he commanded Bilāl to call the Iqāmah for the prayer, and he led them in the Subh prayer.” (Ṣaḥīḥ)

445. It was reported from Yazīd bīn Sālih, from Dhu Mikhbar Al-Habāshī, a servant of the Prophet ﷺ, also narrated this incident, and stated: “The Prophet ﷺ performed Wudū’ such that the ground did not become wet. Then he ordered Bilāl to call the Adhān. The Prophet ﷺ then stood up and prayed two Rak‘ahs in an unhurried manner. Then he said to Bilāl: ‘Call the Iqāmah for the prayer.’ Then he prayed in an unhurried manner.”

He (one of the narrators) said: “From Hajjāj, from Yazīd bīn Sulāih: ‘Dhū Mikhbar — a man from Al-Habashah — narrated to me.’” ‘Ubaid (one of the narrators) said: “‘Ubaid (one of the narrators) said: “Yazīd bīn Sālih.” (Da‘īf)
Chapter 12. On (The Reward) Of Building Masajid

448. Ibn 'Abbās reported that the Messenger of Allāh ﷺ said: “I have not been commanded to extend (the structure of) the Masajid.” Ibn ‘Abbās (then) said: “Of a surety you will decorate it, just like the Jews and Christians decorated (their...
temples).” (Da‘if)

Anas bin Malik reported that the Prophet ﷺ said: “The Hour will not arrive until people compete with one another in (building) Masajid.” (Ṣaḥīh)

Comments:
"Compete with each other" is similar in meaning to the previous narration, and more explanatory.

Uthman bin Abi Al-‘ᾲṣ, may Allāh be pleased with him, reported that the Prophet ﷺ commanded him to build the Masjid of At-Tã’if where their idols used to stand. (Da‘if)

It was reported from ‘Abdullāh bin ‘Umar: “The Masjid (the Prophet’s Masjid in Al-Madīnah) during the time of the Messenger of Allāh ﷺ was built of clay bricks, and palm branches, and
its pillars were made of palm trunks. Abu Bakr did not expand it (in his time), but ‘Umar constructed it upon its (original) foundations (that it had) during the time of the Messenger of Allah, with clay bricks and palm branches. And he replaced its pillars with wood. ‘Uthman also changed it, and added many (things) to it. He made its walls with engraved stone and plaster, and he made its pillars with engraved stone, and its roof with teak-wood.” (Sahih)

Comments:
In his commentary on Sahih Al-Bukhari, Ibn Battal explained that this narration, and others, "prove that the Sunnah in constructing Masjids is moderation, and avoiding exaggeration in their structure, fearing Fitnah and competition in their construction..." and he mentioned the additions made by ‘Umar and ‘Uthman, and he said: "So he and ‘Umar, did not restrict themselves from exaggeration in raising it to the utmost possibilities, except because of the knowledge they had from the Messenger (of Allah) for the dislike of that..."

452. It was reported from Ibn ‘Umar, who said: “The pillars of the Prophet’s Masjid were made of palm trunks during his time. Its roof was covered with the branches of palm trees. It then decayed during the Khilafah of Abu Bakr, so he rebuilt it with the trunks and branches of palm trees. It then decayed during the time of ‘Uthman, so he rebuilt it with (stone) bricks, and it has remained stable until this time.” (Da’if)
Anas bin Malik narrated:

"The Messenger of Allahﷺ arrived in Al-Madīnah (from Makkah), and he stayed in a high-district of it — in the village of Banū 'Amr bin 'Awf. He spent fourteen nights there, then sent for the tribe of Banū An-Najjar (to come to him). They came armed with their swords."

Anas said: “It is as if I am looking at the Messenger of Allah, upon his mount, and Abū Bakr seated behind him, and the leaders of Banū An-Najjar surrounding him, (riding on) until he reached the veranda of Abū Ayyūb (Al-Ansārī's house). And the Messenger of Allah would pray wherever he was when the prayer time arrived, and he (would even) pray in sheep pens. He commanded that a Masjid be built, so he called for Banū An-Najjar, and said: ‘O Banū An-Najjar! Give me a price that I may purchase this garden of yours.’ They said: ‘By Allah! We will not ask its price except as (a reward) from Allah.”

Anas said: “I will inform you what was inside it (the garden). There were the graves of some idolaters, and some ruins, and date-palms. So the Messenger of Allahﷺ commanded that the graves of the idolaters be removed, and the ruins demolished, and the date-palms cut down. The date-palms were then
lined up[1] in the direction of the Qiblah of the Masjid. And they made the frame of its entrance from stone. They were carrying stones while reciting lines of poetry, and the Prophet was with them. He would say:

‘O Allâh! There is no good except the good of the Hereafter (Akhirah).

So grant your aid to the Anṣâr and the Muhãjirah.’” (Ṣaḥīh)

454. Anas bin Mälîk narrated, “The place of (the Prophet’s Masjid) was a garden that used to belong to Banû An-Najjâr. There was some cultivation (growing) in it, and date-palms, and graves of some idolaters. So the Messenger of Allâh said: ‘Give me a price that I may purchase it (from you).’ They said: ‘We do not want any money for it.’ So the date-palms were cut down, and the cultivation uprooted, and the graves of the idolaters removed...” and he narrated the remainder of the Hadith (as no. 453), except that he said (in the poem): “Forgive...” instead of, “Grant your aid...”

(Saḥīh)

Musâ (one of the narrators) said: “‘Abdul-Wârith narrated similar to us, and ‘Abdul-Wârith used to say: ‘Ruins’, and ‘Abdul-Wârith claimed

[1] Meaning, they were used to build the front wall.
that he narrated this Hadith to Ḥammād.\footnote{The narration of ‘Abdul-Warith is no. 453, the previous one, and Mūsā narrated no. 454 to Abū Dāwūd, from Ḥammād bin Salamah.}

Chapter 13. Masājid In The Dūr (Villages) \footnote{They say that Dūr refers to the villages, or, that it refers to the district containing villages.}

455. ‘Aishah narrated that the Messenger of Allāh ﷺ commanded that Masājid be built in the villages, and that they be kept clean and perfumed. (Sahīh)

456. Samurah wrote to his son: “To proceed: the Messenger of Allāh ﷺ would command us to build our Masajid in our villages, and to perfect its structure, and to clean it.” (Da‘f)

Comments:
The Prophet ﷺ commanded the Muslims to have a Masjid in every locality. He also instructed them to build them in a good manner, and to keep them clean.
Chapter 14. About Having Torches In The Masjid

457. Maimunah, the freed-slave of the Prophet ﷺ said, “O Messenger of Allah. Give us a verdict about Bait Al-Maqdis.”[1] So the Prophet ﷺ said: “Go to it and pray in it,” and it was, at that time, in enemy territory. (He then said): “But if you cannot go to it and pray in it, then (at least) send (some) oil that can be used to light its chandeliers.”

Chapter 14. About The Pebbles In The Masjid

458. Abū Al-Walid said: “I asked Ibn ‘Umar about the pebbles that are in the Masjid. He said: ‘One night it rained on us, so the earth became wet. So a person would bring pebbles in his garment, and place them beneath him. When the Messenger of Allah ﷺ finished the prayer, he said: ‘What a great (idea) this is!’”

459. It was reported from Al-A'mash, from Abū Ŝalîh, who said: “It was said that if a person were to take the pebbles out of the Masjid, they (the pebbles) would plead with him (not to).” (Da'īf)

460. It was reported from Abū ǖsain, from Abū Ŝalîh, from Abū Hurairah — Abū Badr (one of the narrators) said: “I think it was attributed to the Prophet ﷺ — he said: “The pebbles plead with the one who takes them out of the Masjid.” (Da'īf)

Chapter 16. On Cleaning The Masjid

461. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: “The rewards of my nation were shown to me, (so much so that I) even (saw the reward of) a man who removes a small speck of filth from the Masjid. And the sins of my nation were shown to me, and I did not see any sin greater than a Sulrah or Verse which a person was given (had memorized) and then forgot.” (Da'īf)
Chapter 17. Separating The Women From The Men In The Masjid

462. It was reported from 'Abdul-Wârith, that Ayyûb narrated, from Nâfi', from Ibn 'Umar who said: “The Messenger of Allâh ﷺ said: ‘Why don’t we leave this door for the women?’” (Sahih)

Nâfi’ said: “So Ibn ‘Umar did not enter from that door until he died.” (Abû Dâwûd said:) Others besides 'Abdul-Wârith said: “‘Umar said” — and that is more correct.

Comments:
See nos. 569-571

463. It was reported by Ismã’il, from Ayyûb, from Nâfi’ who said: “‘Umar bin Al-Khattâb, may Allâh be pleased with him, said…” mentioning (the narration in) its meaning. And this is more correct. (Da’îf)

464. It was reported from Bukair, from Nâfi’, who said: “‘Umar bin Al-Khattâb would prohibit (men) from entering through the women’s door.” (Da’îf)
Chapter 18. What A Person Should Say When He Enters The Masjid

465. It was reported from ‘Abdul-Malik bin Sa’eed bin Suwaid who said: “I heard Abu Humaid, or Abu Usaid Al-Ansari saying: ‘The Messenger of Allah ﷺ said: ‘When one of you enters the Masjid, let him send salutations upon the Prophet ﷺ then say: ‘Allahumma fa’tahli abwaba rahmatik (0 Allah! Open for me the gates of Your mercy).’ Then, when he exits, let him say: ‘Allahumma inni asa’luka min fa’dlik (O Allah! I ask You of Your bounty.)’” (Sahih)

466. Haiwah bin Shurail said: “I met ‘Uqbah bin Muslim, and told him: ‘I have heard that you narrate from ‘Abdullah bin ‘Amr bin Al-‘As that the Prophet ﷺ would say, when he entered the Masjid: ‘A‘udhu billahil-‘azim wa biwajhihil-karimi wa sultanihil-qadimi min ash-shaitanir-rajim (I seek refuge in Allah, the Great, and in His Noble Face and His Eternal Power, from Shaitan, the rejected).’” He (‘Uqbah) said: ‘Is that all?’[1] I said: ‘Yes.’ So he (added): ‘So when he says that, Shaitan says:

[1] Meaning, is that the entire narration that you have heard.
“He has been protected from me for the entire day.” (Sahih)

Chapter 19. What Has Been Narrated Concerning As-Salāt After Entering The Masjid

467. It was reported from ‘Amr bin Sulaim Az-Zuraqi, from Abū Qatādah that the Messenger of Allah ﷺ said: “When one of you comes to the Masjid, let him pray two Rak‘ahs before he sits down.” (Sahih)

468. (There is another chain) from a man from Banū Zuraiq, from Abū Qatadah, from the Prophet ﷺ with similar (to no. 467), and he added: “...Then let him sit (in the Masjid) if he so desires, or go for his need.” (Sahih)

Comments:
Allah’s Messenger ﷺ ordered performing two Rak‘ahs prior to sitting after entering the Masjid, he even stopped giving his Khutbah once to order it, see numbers 1115-1117.

Chapter 20. The Virtue Of Sitting In The Masjid

469. It was reported from Al-A‘raj, from Abū Hurairah, that the
Messenger of Allāh ﷺ said: “The angels continue to pray for one of you as long as he sits in the place that he has prayed in — as long as he does not commit Hadath[1] or [stand up]. (They say): ‘O Allāh! Forgive him. O Allāh! Have mercy on him.’” (Ṣaḥīḥ)

470. (With the same chain:) It was reported from Al-A'raj, from Abū Hurairah, he reported that the Messenger of Allāh ﷺ said: “One of you is counted as being in prayer as long as it is the prayer that detains him, nothing preventing him from returning to his family except the prayer.” (Ṣaḥīḥ)

471. It was reported from Abū Nāfi', from Abū Hurairah that the Messenger of Allāh ﷺ said: “One of you is counted as being in prayer as long as he is in his prayer place, waiting for the prayer (to start). The angels say: ‘O Allāh! Forgive him. O Allāh! Have mercy on him,’ until he leaves or commits Hadath.” It was asked (of Abū Hurairah): “What is the meaning of ‘commits Hadath?’” He replied: “To pass wind silently or with a noise.” (Ṣaḥīḥ)

Chapter 21. Announcing Lost Items In The Masjid Is Disliked

473. Abū Hurairah narrated that he heard the Messenger of Allāh ﷺ say: “Whoever hears a man announcing his lost animal in the Masjid, then let him say, ‘May Allāh not return it to you,’ for the Masājid have not been built for this purpose.” (Ṣahih)

Comments:

Such announcement can be made outside the main gate of the Masjid. Announcements regarding lost items or animals are not allowed. Scholars differed on the announcement of lost children. Some of the scholars approve
such announcement and others disagree, and say even this kind of announcement should not be made.

Chapter 22. Spitting In A Masjid Is Disliked

474. It was reported from Abãn, from Qatãdah, from Anas bin Mâlik that the Prophet ﷺ said: "Spitting in the Masjid is a sin, and its expiation is to cover it." (Sahih)

475. It was reported from Abû ‘Awãnah, from Qatãdah, from Anas bin Mâlik, who said that the Messenger of Allah ﷺ said: "Spitting in the Masjid is a sin, and its expiation to bury it." (Sahih)

476. It was reported from Sa'eed, from Qatãdah, from Anas bin Mâlik who said that the Messenger of Allah ﷺ said: "(Expelling) phlegm in the Masjid..." and he mentioned similar (to no. 475). (Sahih)

477. It was reported from ‘Abdur-Rahmân bin Abi Hadrad Al-Aslâmî who said: "I heard Abû Hurairah saying: 'The Messenger of Allah ﷺ said: 'Whoever enters this Masjid and spits in it, or expels..."
478. Tāriq bin ʿAbdullāh Al-Muḥāribī reported that the Messenger of Allāh ﷺ said: “If a person stands up to pray” — or — “when one of you prays, let him not spit in front of him, nor on his right side, but rather on his left side if there is nothing there, or under his left foot, then let him rub (his feet) over it (to bury it).” (Sahih)

479. It was reported from Ḥammād, that Ayyūb narrated from Nāfi’, from Ibn ʿUmar, who said: “The Messenger of Allāh ﷺ was once giving a sermon when he saw some phlegm (in the front wall) in the direction of the Qiblah of the Masjid. So he became angry at the people, then scratched it away (with something). And I think that he called for some saffron and covered (the spot) with it. He then said: ‘Indeed, Allāh is facing one of you when he prays, so let him not spit in front of him.’” (Sahih)

Abū Dāwūd said: Ismāʿīl and ʿAbdul-Wārith reported it from Ayyūb, from Nāfi’. — (as did) Mālik, ‘Ubadullāh, and Mūsā bin
'Uqbah from Näfi' — similar to that narrated by Ḥammād, except that they did not mention the saffron. Ma'mar reported it from Ayyūb and he mentioned the saffron in it. And Yahyā bin Sulaim narrating it from 'Ubaidullāh, from Näfi', mentioned Khalūq.[1]

480. Abū Sa'eed Al-Khudrī narrated: "The Prophet ṣṣ liked 'Arajin,[2] and he would always have some in his hand. Once, he entered the Masjid, and saw some phlegm in the direction of the Qiblah. He scraped it away, then turned around angrily and faced the people. He said: 'Does one of you like that he be spat on in his face? When one of you faces the Qiblah, then he turns to face his Lord, Exalted and Glorified is He, and the angel is on his right side. So let him not spit towards his right, nor towards his Qiblah, but let him spit on his left, or under his foot. If he is overcome (and must spit quickly), then let him do like this,'” and Ibn ‘Ajlān (the narrator) demonstrated for us that he should spit in his garment, then rub it into the garment. (Sahih)

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[1] A type of perfume commonly used by women which was made of saffron or the like, usually having a reddish or yellowish color. See An-Nihayah.

[2] ‘Arajin is the plural of ‘Urjūn which is the yellow stalk upon which there are clusters of dates.
Al-Walid bin 'Ubâdah bin A-Sâmît said: "We visited Jâbir bin 'Abdullâh while he was in his Masjid. He said: 'The Messenger of Allâh ᴡพฤหม came to us in this Masjid of ours, and in his hand was an Ibn 'Urjun. He saw some phlegm in the direction of the Qiblah, so he went to it and scraped it with the 'Urjun. He then said: "Who among you is pleased with Allâh turning away from him? When one of you stands up to pray, then Allâh is in front of him. So let him not spit in front of him, nor on his right, but let him spit on his left, under his left foot. But if he is overcome with some (discharge), then let him do so with his garment," and he put (the garment) over his mouth, then rubbed it (in). He then said: "Bring some 'Abîr to me," so a youth from our neighborhood hurried (home) to his family and returned with some Khaluq in his hands. The Messenger of Allâh ᴡพฤหม took it, and placed it on the tip of the 'Urjun, then layered it over the traces of the phlegm." Jâbir added: "So from this, you (started) placing Khaluq in your Masâjid." (Sâhîh)

485. [1] Some copies of the text have this narration after no. 484.

[1] Ibn Tâb is a type of date from Al-Madinah, and it was customary to name types of dates after some people who produced them.

[2] A type of perfume that has some color to it, being a mixture of fragrances.
481. Abū Sahlah As-Sā'ib bin Khallād — Aḥmad (one of the narrators said) — one of the Companions of the Prophet ﷺ said that once a person led a group of people in prayer, and (while in prayer he) spat in the direction of the Qiblah while the Messenger of Allah ﷺ was looking (at him). When he completed (the prayer), the Messenger of Allah ﷺ said: “He should not lead you in prayer.” So he wished after that to lead them in prayer, but they prevented him, and informed him of the statement of the Messenger of Allah ﷺ. The man mentioned this to the Messenger of Allah ﷺ, so he said: “Yes...” and I think he also said: “...you have offended Allāh and His Messenger.” (Hasan)

482. It was reported from Abū Al-`Alā, from Muṭṭarif from his father[1] that he said: “I came to the Messenger of Allāh ﷺ while he was praying, and he spat under his left foot.” (Ṣahīḥ)

483. (There is another chain) from Abū Al-‘Alā’, from his father (similar to no. 482),\[1] with its meaning and he added: “...then he rubbed it (into the ground) with his sandal.” (Ṣaḥīh)

484. Abū Sa‘eed said: “I saw Wāthilah bin Al-Asqa’ spit upon a straw mat in the Masjid of Damascus, then rub it with his foot. He was asked: ‘Why did you do this?’ He replied: ‘Because I saw the Messenger of Allah ﷺ do it.’” (Ｄa‘īf)

Comments:
The narrations of this chapter stress the sanctity of the Masjid, and that one is not to spit in the Masjid, and that if one does that it must be removed, and that if the Masjid has a soft floor or the like, then it may be buried, and if it must be done during the Salāt then it should be done under the left foot.

Chapter 22. An Idolater
Entering The Masjid

486. Anas bin Mālik narrated: “A man entered (the Masjid) upon a camel. He sat it down and tied it in the Masjid, then said: ‘Who among you is Muḥammad?’ And the Messenger of Allah ﷺ was reclining among them. We told him: ‘This white (person) who is reclining.’ The man said to him: ‘O

\[1] He is Muttarif’s brother, both are the sons of ‘Abdullāh bin Ash-Shikh-khir, the first narration he reported from his brother.
son of ‘Abdul-Mu'ttalib!’ The Prophet ﷺ said: ‘I have responded to you.’ So the man said: ‘O Muhammad, I am going to ask you...’” and he narrated the remainder of the Hadith. (Sahih)

487. Ibn ‘Abbas said: “The tribe of Banu Sa’d bin Bakr sent Dimam bin Tha’labah to the Messenger of Allah ﷺ, so he came to him and sat his camel down at the door of the Masjid and tied it. He then entered the Masjid...” and he mentioned similarly (as no. 486), except that he said that Dimam said: “Who among you is the son of Abdul-Mu'ttalib?” The Prophet ﷺ said, “I am the son of 'Abdul-Mu'ttalib.” So he said: “O son of 'Abdul-Mu'ttalib...” and he narrated the remainder of the Hadith. (Hasan)

Comments:

For the details of the remainder of this narration, see number 63 of Sahih Al-Bukhari. This and the following narrations, prove that there is no harm in allowing a disbeliever to enter a Masjid, if there is a need or benefit to that.

488. Abu Hurairah said that the Jews came to the Prophet ﷺ while he was sitting in the Masjid among his Companions. They said: “O Abul-Qasim! (What is the verdict) concerning a man and woman who have fornicated with each other?” (Da'if)
Chapter 24. The Places In Which Prayer Is Not Allowed

489. Abū Dharr narrated that the Messenger of Allāh Ṣallallāhu 'alayhi wa sallam said: “The earth has been made (a means of) purification for me, and a place of prostration (for prayer).” (Sahīh)

490. Abū Ṣāliḥ Al-Ghifārī narrated that ‘Alī once passed through (the city of) Babylon in one of his travels. The Mu’ādh-dhin (caller to prayer) came to him and called the Adhān for ‘Aṣr. When he had emerged (from the city), he commanded the Mu’ādh-dhin to call the Iqāmah. After completing (the prayer), he said: “My beloved, peace be upon him (meaning, the Prophet Ṣallallāhu 'alayhi wa sallam) prohibited me from praying in a graveyard, and he prohibited me from praying in Babylon, for it is a cursed (land).” (Da’īf)
Comments:
This is a distinctive characteristic of the Muslim *Ummah*, that the whole earth is made pure for them, and they are allowed to prostrate anywhere on it, and that pure earth is a means of purification according to other narrations. Muslims have been granted the ease of offering the prayer wherever they might be on the earth, except for a few places which have been mentioned in various narrations.

491. (There is another chain) from ‘Ali with the meaning of the report of Sulaiman bin Dawud (no. 490). He said: “When he had left” in place of: “When he had emerged.”

Comments:
In his *Sahih*, Al-Bukhari (see before number 433) mentioned — without a chain of narration, "It has been mentioned that ‘Ali disliked performing *Salat* in the lands of Babylon which had collapsed." He also narrated a chain for that in his *Tarikh Al-Kabir*, as did Ibn Abi Shaibah and ‘Abdur-Razzaq. See *Taghliaq At-Ta`lq* by Al-Hafiz Ibn Hijar. Those narrations are not attributed to the Prophet as in the case of this one. In the same chapter of his *Sahih*, Al-Bukhari narrated the *Hadith* from Allah's Messenger saying: "Do not enter (the places) of those people where Allah's punishment had fallen unless you do so weeping. If you do not weep, do not enter (the places of these people) because Allah's curse and punishment which fell upon them may fall upon you." — indicating support for the meaning of this narration.

492. It was narrated from Abu Sa`eed that he said: “The Messenger of Allah said,” — in his narration, Musa (one of the narrators) said: ‘‘Amr (one of the narrators) thought it was: ‘Indeed the Prophet said: 'All of the earth is a place of prostration, except a Hammam,’ and a graveyard." (Sahih)

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[1] Hammam: a bath house, or the like.
Chapter 24. Praying In Camel Resting Areas

493. Al-Barā’ bin ‘Āzib narrated that a man asked the Messenger of Allah about praying in camel pens. He replied: “Do not pray in the camel resting areas, since they are from Shaitān.” He was then asked about praying in goat pens, to which he replied: “Pray in them, for they are blessed.” (Sahīh)

Chapter 25. When Should A Boy Be Ordered To Offer As-Salāt?

494. ‘Abdul-Malik bin Ar-Rabi’ bin Sabrah reported from his father, from his grandfather, that the Prophet said: “Command a boy to offer As-Salāt when he reaches the age of seven. And when he reaches the age of ten, then (if he does not offer As-Salāt) discipline him for it.” (Hasan)

[1] Mabārak are the places where the camels are kept. Other versions of this narration say camel pens, or camel resting or watering areas. This wording gives the most general meaning, referring to any area where the camels rest at, and the reason is explained.

[2] This narration preceded with more complete wording under number 184. The word Ghanam, translated here as goat, applies to both sheep and goats.
Comments:
1. This order is both for male and female children. When they reach the age of understanding the issues, or they are old enough to understand good and bad, they should be ordered to pray so that they may learn the prayer.

2. The child should be put into the routine of praying five times a day once he or she reaches the age of seven. However, at this age, they need not be forced or physically disciplined. Once they reach the age of ten, however, they should be made to pray all five prayers.

495. It was reported from Ismā‘īl, from Sawwār Abū Hamzah — Abū Dawud said: He is Sawwār bin Dawud Abū Ḥamzah Al-Muzānī. Aṣ-Ṣayrāfī — from ‘Amr bin Shu‘aib who reported from his father, from his grandfather that the Messenger of Allah said: “Command your children to pray when they reach the age of seven, and discipline them for it when they reach the age of ten, and (at that age) separate between them in their beds.” (Ṣaḥīh)

496. It was reported from Wākī‘ that Dawud bin Sawwār Al-Muzānī narrated with his chain and its meaning (a narration similar to no. 496), and he added: “And if one of you marries off his (female) servant to his slave or servant, then let him not look at (the portion of the body) which is below the navel and above the knees.” (Ṣaḥīh)

Abū Dāwud said: Wākī‘ made a mistake with his name. Abū Dāwud At-Ṭayālīsī reported this Ḥadīth.
from him, so he said: “Abū Hamzah Sawwār Aṣ-Ṣayralī narrated to us...”

497. Hishām bin Sa‘d narrated: “We visited Mu‘ādh bin ‘Abdullāh bin Khubaib Al-Juhānī, and he asked his wife: ‘When should a boy start praying?’ She replied: ‘A man from among us narrated from the Messenger of Allāh ﷺ that he was asked about this, so he said: “When he can differentiate his right hand from his left hand then command him to prayer.”’ (Dā‘f)

Chapter 28. How The Adhān Began

498. Abū ‘Umair bin Anas narrated from one of his uncles from the Ansār that he said: “The Prophet ﷺ was concerned about finding an appropriate method for congregating the people for the prayer. Someone suggested, ‘Raise a z when the time for prayer comes. When they see it, they will inform one another (and come to the Masjid).’ But he did not like this (idea). So (someone) mentioned (using) a horn” — aning a Shabūr — and Ziyād the narrators) said: “The Shabūr (horn of the Jews),” — “but he did not like that either, and he said: ‘This is of the custom of the Jews.’ Then (someone) mentioned
(using) a bell, but he said: ‘This is of the custom of the Christians.’

‘Abdullāh bin Zaid bin ‘Abd Rabbih returned (to his home) troubled, due to the concern of the Messenger of Allāh ﷺ. He was shown the Adhān in his dream, so he set forth to the Messenger of Allāh ﷺ and informed him: ‘O Messenger of Allāh! I was in a state between sleep and wakefulness, when a person came to me and showed me (how to perform) the Adhān.’ And ‘Umar bin Al-Khattāb had seen it before that, but he did not inform (anyone) about it for twenty days, then he informed the Messenger of Allāh ﷺ. He asked him: ‘What prevented you from informing us?’ He replied: ‘Abdullāh bin Zaid preceded me, so I was shy (to inform you).’ The Messenger of Allāh ﷺ then said: ‘O Bilāl! Stand up and see what ‘Abdullāh bin Zaid commands you to do, then do it.’ So Bilāl called the Adhān.’

Abū Bishir (one of the narrators) said: “Abū ‘Umair informed me that the Ansār think that, were it not for the fact that ‘Abdullāh bin Zaid was sick at the time (of the dream), the Messenger of Allāh ﷺ would have made him the Mu‘adh-dhin.” (Ṣahīh)


[1] Nāqūs a bell, and it is also used for a knocker, something used like a bell but made of wood, struck by another piece of wood.
The word Adhân means to pronounce and inform, and here, it refers to the particular words by which the people are informed about the entry of the time of one of the obligatory prayers (Salāt). The words of the Adhân are pronounced with a loud voice, so that the people could hear the call. The statements in the Adhân are a specific trait of the Muslim Ummah.

499. ‘Abdullāh bin Zaid narrated: “When the Prophet Ḥ ordered that a bell be rung so that people congregate for the prayer, I saw in my dream a person coming to me with a bell in his hand. So I said: ‘O servant of Allāh! Will you sell (me) the bell?’ He said: ‘What will you do with it?’ I said, ‘We will call people with it to the prayer.’ So he said: ‘Should I not inform you of something which will be better than this?’ I said: ‘Yes, of course!’ So he said: ‘Say: ‘Allāhu Akbaru Allāhu akbaru, Allāhu Akbaru Allāhu akbaru. Ashhadu anā ilāha illāllāh, Ashhadu anā ilāha illāllāh. Allāhu Akbaru Allāhu akbaru, Allāhu Akbaru Allāhu akbaru.’” (Allāh is the Most Great, Allāh is the Most Great, Allāh is the Most Great; I bear witness that none has the right to be worshiped but Allāh; I bear witness that none has the right to be worshiped but Allāh; I bear witness that Muhammad is the Messenger of Allāh, I bear witness that Muhammad is the Messenger of Allāh, I bear witness that Muhammad is the Messenger of Allāh, I bear witness that Muhammad is the Messenger of Allāh, I bear witness that Muhammad is the Messenger of Allāh.)
Muḥammad is the Messenger of Allāh; Come to the prayer, Come to the prayer; come to the prosperity, Come to the prosperity; Allāh is the Most Great, Allāh is the Most Great; none has the right to be worshiped but Allāh).

Then (the person) moved a small distance away and said: 'Then you should say, when you wish to start the prayer: “Allāhu Akbaru Allāhu akbaru, Ashhadu anā ilāha illallāh, Ashhadu anna Muḥammadan Rasūllullāh. Ḥayya 'alaş-ṣalāt, Ḥayya 'alāl-falāh. Qad qāmātiş-salāh, Qad qāmātiş-salāh. Allāhu Akbaru Allāhu Akbaru, lā ilāha illallāh.” (Allāh is the Most Great, Allāh is the Most Great, I bear witness that none has the right to be worshiped but Allāh, I bear witness that Muhammad is the Messenger of Allāh; Come to the prayer; Come to the prosperity; The prayer is about to begin, the prayer is about to begin; Allāh is the Most Great, Allāh is the Most Great; none has the right to be worshiped but Allāh).

The next morning, I came to the Messenger of Allāh ﷺ and informed him of my dream. He said: 'This is a true dream (from Allāh), Allāh willing. Stand up with Ḍilāl and tell him (the words) that you saw in your dream, for he has a louder voice than you.' So I stood with Ḍilāl and started reciting to him (the words), and he would call them out (loudly). 'Umar bin Al-Khaṭṭāb heard this while he was in his house, so he left (his house)
dragging his Ridā' behind him, saying: 'I swear by Him Who has sent you with the truth, O Messenger of Allāh, I (too) dreamt the same dream that he has been shown.' So the Messenger of Allāh ﷺ said: 'Then all praises are due to Allāh.'” (Hasan)

Abū Dāwūd said: This is (also) how the narration of Az-Zuhrī is from Sa‘eедин al-Musayyab, from ‘Abdullah bin Zaid. And Ibn Ishāq (also reported it) from Az-Zuhrī, he said in it: “Allāhu Akbaru Allāhu Akbaru, Allāhu Akbaru Allāhu Akbaru.” While in their narration from Az-Zuhrī, Ma‘mar and Yūnus said: “Allāhu Akbaru Allāhu Akbaru,” they did not say it twice.


500. Muḥammad bin ‘Abdul-Malik bin Abī Mahdūrah narrated from his father, from his grandfather, that he said: “O Messenger of Allāh! Teach me the Sunnah (practice) of the Adhān.” So the Prophet ﷺ wiped my forehead and said: ‘Say: “Allāhu Akbaru Allāhu Akbaru, Allāhu Akbaru Allāhu akbaru” (Allāh is the Most Great, Allāh is the Most Great, Allāh is the Most Great, Allāh is the Most Great, and raise your voice while (saying) them. Then say: “Asḥhadu anlā ilāha illāllāh, Asḥhadu anlā ilāha illāllāh. Asḥhadu anna Muḥammadan rasūllullāh, Asḥhadu anna Muḥammadan rasūllullāh.” (I bear witness that none has the right...
to be worshiped but Allāh, I bear witness that none has the right to be worshiped but Allāh, I bear witness that Muhammad is the Messenger of Allāh, I bear witness that Muhammad is the Messenger of Allāh).

(All of this) say silently, with a low voice. Then raise your voice with the testimony (of faith): “Ashhadu anlā ilāha illallah, Ashhadu anlā ilāha illallah. Ashhadu anna Muḥammadan Rasūllūlāh, Ashhadu anna Muḥammadan Rasūllūlāh. Hayya ‘alaṣ-salāt, Hayya ‘alaṣ-salāt, Hayya ‘alāl-falāh, Hayya ‘alāl-falāh.” (I bear witness that none has the right to be worshiped but Allāh, I bear witness that none has the right to be worshiped but Allāh; I bear witness that Muḥammad is the Messenger of Allāh; come to the prayer, come to the prayer come to the prosperity, come to the prosperity).

And if it is the morning prayer (for which you are calling the Adhān), you should say: “As-Ṣalātu khairun minan-nawm, As-Ṣalātu khairun minan-nawm. Allāhu Akbaru Allāhu Akbaru, lā ilāha illallāh.” (Prayer is better than sleep, prayer is better than sleep, Allah is the Most Great Allah is the Most Great; none has the right to be worshiped but Allāh.)” (Sahih)

Comments:
Abū Mahdūrah was the second Mu’adh-dhin of the Prophet ﷺ, after Bilāl. This event occurred on return from the Battle of Hunain. When the two testimonies are repeated, as indicated in this narration, it is called Tarjī’, and it is an affirmed Sunnah. Regarding the additional wording for the Subh or
Fajr Adhân (and it is referred to as Tathwîb) some versions of this narration say that it is for the first Adhân; see nos 532-534.

501. (There is another chain) from ‘Uthmân bin As-Sã’ib who said: “My father and the mother of ‘Abdul-Mâlik bin Abî Mahdîrah informed me, from Abû Mahdîrah, from the Prophet ﷺ,” with similar to this narration, and in it: “(Say): ‘As-Sâlātuhu khairun minan-nawm, As-Sâlātuhu khairun minan-nawm.’ Prayer is better than sleep; prayer is better than sleep, in the first (Adhân) of the morning prayer.” (Hasan)

Abû Dawûd said: The (previous) narration of Musad-dad is more detailed, for he said in it: “...and he taught me the Iqâmah, (that I should say each of the phrases) twice: ‘Allâhu Akbaru Allâhu Akbaru, Ashhadu an-lâ ilâha illallâh, Ashhadu an-lâ ilâha illallâh, Ashhadu anna Muhammâdan Rasûlullâh, Ashhadu anna Muhammâdan Rasûlullâh. Hayya ‘alaṣ-salât, Hayya ‘alaṣ-salât. Hayya ‘alâl-falâh, Hayya ‘alâl-falâh. Qad qâmatiṣ-salât, Qad qâmatiṣ-salât. Allâhu akbaru Allâhu akbaru, lâ ilâha illallâh.” (Allâh is the Most Great, Allâh is the Most Great; I bear witness that none has the right to be worshiped but Allâh, I bear witness the none has the right to be worshiped but Allâh; I bear witness that Muhammad is the Messenger of Allâh, I bear witness that Muhammad is the Messenger of Allâh; come to the prayer, come to the prayer; come to the prosperity; The prayer
is about to begin, the prayer is about to begin; Allah is the Most Great; none has the right to be worshiped but Allah). *(Hasan)*

Abū Dāwūd said: 'Abdur-Razzāq said: ¹¹ “And when you say the Ḥājīr for the prayer, then say twice in it: ‘Qad qāmatīṣ-salāt, Qad qāmatīṣ-salāt.’ *(The prayer is about to begin, the prayer is about to begin)* — Have you heard (what I have said)?” And he (As-Sā'ib) said: “Abū Mahdhūrah would not cut the hair of his forehead, nor would he part it, since the Prophet ﷺ wiped over it.”

502. It was reported from Hammām, who narrated it from ‘Āmir Al-Ahwāl, who said: “Makhūl narrated to me that Ibn Muḥairiz narrated to him, that Abū Mahdhūrah narrated to him, that the Messenger of Allah ﷺ taught him the Ḥājīr as nineteen phrases, and the Ḥājīr as seventeen. The Ḥājīr [was]: ‘Allāhu Akbaru Allāhu Akbaru Allāhu Akbaru, Allāhu Akbaru Allāhu Akbaru, Ashhadu anlā ilāha illallāh, Ashhadu anlā ilāha illallāh, Ashhadu anlā ilāha illallāh, Ashhadu anlā ilāha illallāh, Ashhadu anlā ilāha illallāh, Ashhadu anlā ilāha illallāh, Ashhadu anlā ilāha illallāh. Ashhadu anlā ilāha illallāh. Ashhadu anlā ilāha illallāh. Ashhadu anlā ilāha illallāh. Ḥayya

¹¹ He narrated number 501. This discussion revolves around the Ḥājīr which is narrated in nos. 500, and 501, while the author did not cite all of the wording for them there.
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‘alāṣ-salāt, Ḥayya ‘alāṣ-salāt. Ḥayya ‘alāl-falāḥ, Ḥayya ‘alāl-falāḥ. Allāhu Akbaru Allāhu Akbaru, lā ilāha illallāh.’ (Allāh is the Most Great, Allāh is the Most Great; Allāh is the Most Great Allāh is the Most Great; I bear witness that none has the right to be worshiped but Allāh, I bear witness that none has the right to be worshiped but Allāh, I bear witness that Muḥammad is the Messenger of Allāh, I bear witness that Muḥammad is the Messenger of Allāh; Allāh is the Most Great, Allāh is the Most Great; I bear witness that none has the right to be worshiped but Allāh, I bear witness that none has the right to be worshiped but Allāh, I bear witness that Muḥammad is the Messenger of Allāh, I bear witness that Muḥammad is the Messenger of Allāh; come to the prayer, come to the prayer; come to the prosperity, come to the prosperity; Allāh is the Most Great, Allāh is the Most Great; none has the right to be worshiped but Allāh.)

And the Iqāmah (was): ‘Allāhu Akbaru Allāhu Akbaru, Allāhu Akbaru, Allāhu Akbaru. Ashhadu anlā ilāha illallāh, Ashhadu anlā ilāha illallāh, Ashhadu an lā ilāha illallāh, Ashhadu anna Muḥammadan Rasūlullāh, Ashhadu anna Muḥammadan Rasūlullāh. Ḥayya ‘alāṣ-salāt, Ḥayya ‘alāṣ-salāt. Ḥayya ‘alāl-falāḥ Ḥayya ‘alāl-falāh. Qad qāmātīṣ-salāt, Qad qāmātīṣ-salāt, Allāhu Akbaru Allāhu Akbaru, lā ilāha illallāh.’ (Allāh is the Most Great, Allāh is the Most Great; I bear witness that none has the right to be worshiped but Allāh, I bear witness that none has the right to be worshiped but Allāh, I bear witness that Muḥammad is the Messenger of Allāh, I bear witness that Muḥammad is the Messenger of Allāh; Allāh is the Most Great, Allāh is the Most Great; I bear witness that none has the right to be worshiped but Allāh, I bear witness that none has the right to be worshiped but Allāh, I bear witness that Muḥammad is the Messenger of Allāh, I bear witness that Muḥammad is the Messenger of Allāh; come to the prayer, come to the prayer; come to the prosperity, come to the prosperity; Allāh is the Most Great, Allāh is the Most Great; none has the right to be worshiped but Allāh.)
ot be worshiped but Allâh, I bear witness that none has the right to be worshiped but Allâh; I bear witness that Muhammad is the Messenger of Allâh, I bear witness that Muhammad is the Messenger of Allâh; come to the prayer, come to the prayer; come to the prosperity, come to the prosperity; the prayer is about to begin, the prayer is about to begin; Allâh is the Most Great, Allâh is the Most Great; none has the right to be worshiped but Allâh). This how the Hadîth of Abû Mahdhûrah was written in his book.\(^{[1]}\) (Sahih)


(Allâh is the Most Great Allâh is the Most Great; I bear witness that none has the right to be worshiped but Allâh, I bear witness that none has the right to be worshiped but

\(^{[1]}\) According to the author of ‘Awn Al-Ma‘bûd the meaning is the book of Hammâm.

\(^{[2]}\) That is, ‘Abdul-‘Azîz bin ‘Abdul-Malik
Allah, I bear witness that Muhammad is the Messenger of Allah, I bear witness that Muhammad is the Messenger of Allah; come to the prayer, come to the prayer; come to the prosperity, come to the prosperity; Allah is the Most Great, Allah is the Most Great; none has the right to be worshiped but Allah).

Say each of these phrases twice (silently). Then repeat (them) and extend your voice (while saying) them: 'Ashhadu anlã ilaha illallah, Ashhadu anlã ilaha illallah. Ashhadu anna Muhammadan Rasûlullãh, Ashhadu anna Muhammadan Rasûlullãh. Hayya 'ala-salãt, Hayya 'ala-salãt. Hayya 'ala-falãh, Hayya 'ala-falãh. Allahu Akbaru Allahu Akbaru, lã ilãha illallãh' (I bear witness that none has the right to be worshiped but Allah, I bear witness that none has the right to be worshiped but Allah, I bear witness that Muhammad is the Messenger of Allah, I bear witness that Muhammad is the Messenger of Allah; come to the prayer, come to the prayer; come to the prosperity, come to the prosperity; Allah is the Most Great, Allah is the Most Great; none has the right to be worshiped but Allah).” (Sa‘îh)

504. It was reported from Ibrãhîm bin Ismã’il bin ‘Abdul-Malik bin Abî Mahdhûrah, who said: “I heard my grandfather, ‘Abdul-Malik bin
Abi Mādhūrah mentioning that he heard Abū Mādhūrah saying: ‘The Messenger of Allah taught me every phrase of the Adhān (as follows): “Allāhu Akbaru Allāhu Akbaru, Allāhu Akbaru Allāhu Akbaru. Ashhadu anlā ilāha illallāh, Ashhadu anlā ilāha illallāh. Ashhadu anna Muhammadden Rasūllullāh, Ashhadu anna Muhammadden Rasūllullāh. Ashhadu anlā ilēha illallāh, Ashhadu anlā ilēha illallāh. Ashhadu anna Muhammadden Rasūllullāh, Ashhadu anna Muhammadden Rasūllullāh. Hayya ‘alās-salāt, Hayya ‘alās-salāt. Hayya ‘alāl-falāh, Hayya ‘alāl-falāh” (Allāh is the Most Great Allāh is the 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; Allāh is the Most Great Allāh is the 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; come to the prayer, come to the prayer; come to the prosperity, come to the prosperity; Allāh is the Most Great, Allāh is the Most Great; none has the right to be worshipped but Allāh). And he would say for Fajr: “Aš-Salātu
khairun minan-nawm (Prayer is better than sleep).” (Sahih)

505. It was reported from Nafi’ bin ‘Umar, meaning Al-Jumâhi, from ‘Abdul-Mâlik bin Abî Mahdhûrah, he informed him from ‘Abdollâh bin Muḥairiz Al-Jumâhi, from Abû Mahdhûrah, that the Messenger of Allâh taught him the Adhân, and to say (in it): “Allâhu Akbaru, Allâhu Akbaru. Ashhadu anâ ilaha illâlân. Ashhadu anâ ilaha illâlân” (Allâh is the Most Great, Allâh is the Most Great; I bear witness that none has the right to be worshiped but Allâh, I bear witness that none has the right to be worshiped but Allâh...). Then he mentioned the Adhân similar to the narration of Ibn Juraij from ‘Abdul-‘Azîz bin ‘Abdul-Malik in its meaning.\(^1\) (Sahih)

Abû Dâwud said: In the narration of Mâlik bin Dinâr, he said: “I asked Ibn Abî Mahdhûrah: ‘Narrate to me the Adhân of your father (that he learnt) from the Messenger of Allâh.” So he narrated it to him, and in it he said: “Allâhu Akbaru, Allâhu Akbar” (Allâh is the Most Great Allâh is the Most Great) only.

And similar was reported in the narration of Ja’far bin Sulaimân, from Ibn Abû Mahdhûrah, from his paternal uncle, from his grandfather, except that he said in it: “Then return (to what you said), and raise your voice: ‘Allâhu akbaru, Allâhu Akbar...’” (Allâh is

\(^1\) That is, number 503.
It was narrated from ‘Amr bin Murrah[1] that Ibn Abī Lailā said:

“Aṣ-Ṣalāt went through three stages. And our companions narrated to us that the Messenger of Allāh ﷺ said: ‘It would please me that the prayer of the Muslims’ or he said: ‘the prayer of the believers’ — ‘be unified (that they all pray together), so much so that I desire to send people out in the localities to inform the people of the times of the prayer. And I desire to command people to stand on the city-walls to inform the Muslims of the times of the prayer.’”

He (Ibn Abī Lailā) said: “So they started to use bells, or were about to start to use them, until a person from the Anṣār came and said: ‘O Messenger of Allāh! When I returned after having seen your concern, I saw in a dream a person wearing two green garments. He stood on the Masjid and said the Adhān, then he sat down a while, then stood up and said something similar, except that he said (in it): “Qad qamatis-salāt” (The prayer has been established). And were it not for the fact that people would talk about (me)”’ — Ibn Al-

Muthanna (one of the narrators) said: "that you would say something," — "I would have said that I was awake, and not asleep!" So the Messenger of Allâh said:'' — Ibn Al-Muthanna (one of the narrators) said: "'Allâh has shown you something good (in your sleep)" — 'Amr[1] did not say: "'Allâh has [shown you something good (in your sleep)]" — "So command Bilâl to say the Adhân. 'Umar (bin Al-Khattâb) then said: 'Indeed, I too have seen just as he has seen, but seeing that he preceded me (in informing the Prophet ﷺ) I was embarrassed (to inform him as well)."

He (Ibn Abî Lailâ) said: "Our companions also narrated to us that (in the early days of Islam) a person would ask how much of the prayer he had missed, so he would be informed (by those praying). And when they stood up to pray with the Messenger of Allâh ﷺ, some would be standing, others in Rûcâ', others sitting down, and yet others praying with the Messenger of Allâh ﷺ..." — Ibn Al-Muththana said: "'Amr said: 'And Huṣain bin Abî Lailâ narrated it to me from Ibn Abî Lailâ" — until: "...Mu‘âdh cam’d...."' — Shu’bah[2] said: "And I heard it from Huṣain" — "So he said: 'I cannot see him (the Prophet ﷺ) in a state" — up to his sayng: "...for

[1] That is ‘Amr bin Marzûq, one of the two that Abû Dâwud narrated this from, the other being Ibn Al-Muthanna.

[2] One of the narrators in both of the chains of narration.
you, so you too do as he did.”[1]

Abū Dāwūd said: Then, returning to the narration of ‘Amr bin Marzūq, he said: “So Mu‘ādh came, so they motioned to him (how many Rak‘ahs he had missed)...” — Shu‘bāh said: “And I heard this from Husain” — He said: “Mu‘ādh said: ‘I cannot see him (the Prophet ﷺ) in a state except that I too (must be) in that state.’ So he (the Prophet ﷺ) said: ‘Indeed, Mu‘ādh has established a precedent for you, so you too do as he did.’”

And he (Ibn Abī Lailā) said: “Our companions informed us that when the Messenger of Allāh ﷺ came to Al-Madīnah, he commanded them to fast three days. Then (the ruling to fast) Ramadān was revealed, and they were a people who were not accustomed to fasting, so fasting was very difficult for them. Whoever would not fast, he would instead feed a poor person. This Verse was then revealed: So whoever amongst you witnesses the month, then let him fast it.[2] (After this) only the sick and traveler were excused, and the rest of them were commanded to fast.”

He (Ibn Abī Lailā) said: “Our companions informed us that a (fasting) person could not eat if he fell asleep (in the evening) before having his meal, until the morning. Once, ‘Umar (bin Al-Khaṭṭāb)

[1] Meaning Shu’bāh — who in the two chains narrated by the author, heard this from ‘Amr bin Murrah — also heard it from Husain from Ibn Abī Lailā. And the author is indicating until which part of the narration he is referring.

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returned (after fasting), and desired his wife, but she said: 'I had fallen asleep!' However, he thought that she was trying to find an excuse, so he approached her. Another person of the Ānṣār returned home, and wished to eat, but they (his family) told him: 'Let us cook something for you.' So he fell asleep (and was not able to eat). The next morning, this Verse was revealed: It is made lawful for you to have sexual relations with your wives on the night of the fast."[1] (Dā'f)


507. It was reported from Al-Mas‘ūdī,[2] from ‘Amr bin Murrah, from Ibn Ābi Lailā, from Mu‘ādh bin Jabal that he said: “Aṣ-Ṣalāt went through three stages, and Aṣ-Ṣalāt (the fasting) went through three stages...” — And Naṣr reported the entire Ḥadīth. Ibn Al-Muthanna only narrated the fact that they prayed towards Bait Al-Maqdis, and said (in it): “The third stage was when the Messenger of Allāh initially arrived in Al-Madīnah, he prayed towards Bait Al-Maqdis for thirteen months. Then Allāh revealed this Verse: Verily, We have seen you turning your face towards the heavens, and We will surely turn you to a Qiblah that will please you. So turn your

[2] He also narrated this from two Shaikhs, Muḥammad bin Al-Muthanna, and Naṣr bin Al-Muhajīr.
faces in the direction of Al-Masjid Al-Harâm (in Makkah), and wherever you (people) are, turn your faces in that direction.\(^1\) So Allâh, the Mighty and Sublime, turned him towards the Ka’bah...” and he completed the narration.

Naṣr mentioned the name of the person who saw the dream, and said: “So ‘Abdullâh bin Zaid, one of the men of the Ansâr, came.”

And he also said in it: “(The man in the dream) faced the Qiblalah, and said: Allâhu Akbaru Allâhu Akbaru. Ashhadu anlâ ilâha illallâh, Allâhu Akbaru Allâhu Akbaru. Nasr mentioned the name of the person who saw the dream, and said: “So ‘Abdullâh bin Zaid, one of the men of the Ansâr, came.”

And he also said in it: “(The man in the dream) faced the Qiblalah, and said: Allâhu Akbaru Allâhu Akbaru. Ashhadu anlâ ilâha illallâh, Allâhu Akbaru Allâhu Akbaru. Nasr mentioned the name of the person who saw the dream, and said: “So ‘Abdullâh bin Zaid, one of the men of the Ansâr, came.”

and he completed the narration.

Nasr mentioned the name of the person who saw the dream, and said: “So ‘Abdullâh bin Zaid, one of the men of the Ansâr, came.”

And he also said in it: “(The man in the dream) faced the Qiblalah, and said: Allâhu Akbaru Allâhu Akbaru. Ashhadu anlâ ilâha illallâh, Allâhu Akbaru Allâhu Akbaru. Nasr mentioned the name of the person who saw the dream, and said: “So ‘Abdullâh bin Zaid, one of the men of the Ansâr, came.”

Then he remained (quiet) for a while, then said the Iqâmah in a similar fashion, except that he said,\(^{[1]}\) Al-Baqarah 2:144.

\(^{[1]}\) Al-Baqarah 2:144.
after saying: 'Hayya 'alal-falâh (come to prosperity): Qad qamatis-salât, Qad qamatis-salât' (the prayer is about to begin, the prayer is about to begin).

So the Messenger of Allâh ﷺ said: 'Reiterate it to Bilâl,' and Bilâl then said the Adhân with it."

And he (the narrator) said with regards to the fasting: "The Messenger of Allâh ﷺ would fast three days of every month, and he would fast the Day of 'Ashûrâ'. So Allâh revealed: Fasting has been prescribed for you as it was prescribed for those before you, so that you may achieve Taqwâ. A fixed number of days, but if any of you are ill, or on a journey, the same number (should be made up) from other days. And for whoever is able, let him pay a ransom — the feeding of a poor person.[1] So whoever wished to fast would fast, and whoever wished not to fast, and instead feed a poor person, was permitted to do so. This was one stage, then Allâh revealed: The month of Ramaḍân is the month in which the Qur'ân was revealed — a guidance for mankind, and a clear proof for guidance and the Criterion. So whoever sights (the crescent moon of) the month, let him fast it. And whoever is ill or on a journey, then (he must fast) the same number from other days.[2]

After this, fasting was obligated on the one who witnessed the month,
and the traveler was required to make up (the missed) days. And the old man and woman who could not fast were required to feed (the poor). So Sirmah came (home) after working the entire day...” and he completed the narration. (Da‘īf)

**Chapter 29. The Ḥaḍāth**

(المعجم) باب: في الإقامة

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**508.** It was reported from Anas bin Mālik, that he said: “Bilāl was commanded to make the Ḥādāth even, and to make the Ḥaḍāth odd.”

Hammad (one of the narrators) added in his narration: “Except for the (phrase of the) Ḥaḍāth itself.” (Sahih)

**509.** (There is another chain) from Anas with similar to the narration of Wuhaib (no. 508). Ismā‘īl (one of the narrators) said: “I narrated it to Ayyūb, so he said: “Except for the (phrase of the) Ḥaḍāth itself.”” (Sahih)
510. Ibn 'Umar narrated: “The (phrases of the) Adhan during the time of the Messenger of Allah were repeated twice, and the Iqamah only once, except that he would say: 'Qad qamatis-salat, qad qamat4c-calat' (the prayer is about to begin, the prayer is about to begin). So when we would hear the Iqamah, we would perform Wudu' and leave (our houses) for the prayer.” (Sahih)

Shu’bah (one of the narrators) said: “I did not hear anything from Abū Ja’far except this Hadith.”

511. (There is another chain) from Shu’bah, from Abū Ja’far the Mu’adh-dhin of Masjid Al-’Uryan, he said: “I heard Abū Al-Muthanna the Mu’adh-dhin of Masjid Al-Akbar saying I heard Ibn ‘Umar.....” And he quoted the Hadith. (Sahih)

Comments:
Masjid-Al-’Uryan and Masjid Al-Akbar most probably refer to the the name of Masjid Al-Kufah in Al-Kufah.
Chapter 30. One Person Calling The Adhân and Another Calling The Iqamah

512. Muḥammad bin ‘Abdullāh narrated from his paternal uncle ‘Abdullāh bin Zaid that he said: “The Prophet wanted to announce (the times of the prayer) by various methods, but he did not implement any of these (options).” He (Muḥammad) said: “So ‘Abdullāh bin Zaid was shown the Adhân in a dream, and he came to the Prophet to inform him. He said: ‘Teach it to Bilāl,’ so he taught him, and Bilāl called the Adhân. ‘Abdullāh said: ‘I was the one who saw it (in the dream), and I wanted to do it myself!’ So he said: ‘Then you call the Iqamah.’” (Daʿif)

513. (There is another chain) from ‘Abdullāh bin Muḥammad, he said: “My grandfather, ‘Abdullāh bin Zaid [narrated]...” with this narration, he said: “So my grandfather called the Iqamah.” (Daʿif)

514. Ziyād bin Al-Harith Aṣ-Ṣūdāʾī
narrated: "(Once) he ordered me — meaning the Prophet ﷺ — to call the first Adhân of Subh (Fajr), so I called it. Then I kept on asking him: ‘Should I say the Iqâmah, O Messenger of Allâh?’ He would look at the east, towards the dawn, and say: ‘No,’ until, when dawn broke, he descended (from his mount), performed Wudû’, and turned towards me. The (other) Companions had gathered around him as well. Bilâl desired to call the Iqâmah, but Allâh’s Prophet ﷺ told him: ‘The Šûdâ’î brother was the one who called the Adhân, and whoever calls the Adhân, then he is the one who should call the Iqâmah.’ So I was the one who called the Iqâmah.” (Da’îf)
516. Abū Hurairah narrated that
the Messenger of Allâh ﷺ said:
“When the call for prayer is given,
the Shaitân turns around and
passes wind loudly so that he
cannot hear the Adhân. When the
call is over, he returns (and
remains) until the prayer has been
proclaimed (meaning, the Iqâmah),
upon which he turns around (once
again), until it is over. Then, he
returns and whispers to a person
and says: ‘Remember this,
remember that’ — matters which
otherwise he would not think of,
until a person does not even know
how many (Rak‘ahs) he has
prayed.” (Sahih)

Chapter 32. What Is Required
Of The Mu‘adh-dhin Regarding
Keeping Track Of Time

517. It was reported from Al-
A‘mash, from a man, from Abū
Ṣâliḥ, from Abū Hurairah, who
said that the Messenger of Allâh ﷺ said: “The Imâm is the liable
one, and the Mu‘adh-dhin is the
entrusted one. O Allâh! Guide the
Imâms, and forgive the Mu‘adh-
dhins!” (Hasan)

تخريج: [حسن] أخرجه الترمذي، الصلاة، باب ما جاء أن الإمام ضامن والمؤذن مؤتمن,
ح: 207 من حديث الأعمش به ولم يسمعه من أبي صالح، وللحدث شاهد أحمد بن أحمد.
وسنده حسن، وصححه ابن خريمة: 36/11 ابن حبان، ح: 724.

جمع: والسالمي، ح: 292 للحديث شواهد كثيرة.

تخريج: أخرجه البخاري، الأذان، باب فضل التأخذين، ح: 608 من حديث مالك به وهو في
الموطأ (ليهي: 1/70 والقعنبي، ص: 88) ورواه مسلم: 389/19، الصلاة، باب فضل الأذان
وهرب الشيطان عند سماعه، من حديث أبي الزناد به.
518. (There is another chain for no. 517) from Al-A'mash, who said: “I was informed from Abū Sālih that he said: “And I do think that it is but what he heard from Abū Huriarah, he said: “The Messenger of Allah ﷺ said” similarly. (Hasan)

Comments:
"The liable one" meaning, the Imam is appointed to be followed, and if he is in error on some matter during the prayer, the followers will not be considered in error. See number 580. "The entrusted one" meaning the duty of determining if it is time or not, is entrusted to him.

Chapter 33. Calling The Adhān
From Atop A Minaret

519. ‘Urwah bin Az-Zubair narrated from a woman of the tribe of Banū An-Najjār that she said: "My house was one of the tallest houses around the Masjid, so Bilāl would call the Fajr Adhān from on top of it. He would come in the late night, before dawn broke, and would sit on the house, watching for dawn (to appear). When he would see it, he would stretch (his body) and say: ‘O Allah! I thank you, and seek Your help for the Quraish, that they may establish Your religion.” Then he would proclaim the Adhān.” She said: “By Allah! I don’t remember that he left these phrases even one night!”.

(Hasan)

Comments:
Calling the Adhān from a high place and with a loud voice is desirable.
Chapter 34. The Mu'adh-dhin
Should Turn Around While Calling The Adhân

520. ‘Awn bin Abī Juḥaifah narrated from his father: “I came to the Prophet ﷺ while he was in Makkah, and he was in a red tent made out of leather. Bilāl came out and called the Adhân, so I would follow his face (as he turned it) from here and there (one direction to another). Then the Messenger of Allah ﷺ came out, and he was wearing a red Yemeni Ḡullah.31 (Sahih)

Mūsā (one of the narrators) said: “I saw Bilāl go out to (the valley of) Abtāh to call the Adhân. When he reached (the phrase): ‘Ḥayya ‘alaṣ-salāt, Ḥayya ‘alal-falah’ (come to prayer, come to prosperity) — he turned his neck right (and then) left, but he did not rotate (his entire body). Then he entered (into the tent), and brought out the ‘Anazah...”32 and he narrated the remainder of the Hadīth.

Comments:

It is preferable and desirable to face the Ka'bah while calling the Adhân. Abtā refers to an area outside Makkah in the direction of Minā.

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[1] Ḡullah is a term used when one is wearing an upper and lower wrap made from the same material. Ḡūrād is the plural for Burd or Burdah and it is a type of Yemeni cloth, normally worn as a Rîdā’ or upper wrap, or other than that. As for Qitri see number 147.

[2] A type of spear that is shorter than a lance.
Chapter 35. Regarding The Supplication Between The Adhān And The Iqāmah

521. Anas bin Mālik reported that the Messenger of Allāh ﷺ said: “The supplication between the Adhān and the Iqāmah is not rejected.” (Ṣahīḥ)

Comments:
The time between the Adhān and the Iqāmah is a very precious time in which worshipers should devote themselves in supplication if possible.

Chapter 36. What Should Be Said When One Hears The Muʿadh-dhin

522. Abū Saʿeed Al-Khudrī reported that the Messenger of Allāh ﷺ said: “When you hear the call (for prayer), then say as the Muʿadh-dhin says.” (Ṣahīḥ)

523. It was reported from ‘Abdurr-Rahmān bin Jubbair, from ‘Abdullāh bin Amr bin Al-‘Āṣ, that he heard the Prophet ﷺ say: “When you hear the Muʿadh-dhin, then say just as he says, and send your salutations upon me, for he who sends one salutation upon me,
Allāh will send ten upon him because of it. Then, ask Allāh to grant me the Wasilah, for it is a station in Paradise which will not be conferred except upon one of Allāh’s worshipers, and I hope that I am that one. Whoever asks Allāh to (grant) me the Wasilah, he will attain (my) intercession (on the Day of Judgment).” \((\text{Sahih})\)

\[\text{\hspace{10cm} تخرج: أخرج مسلم، الصلاة، باب استحباب القول مثل قول المؤذن لمن سمعه ... إلخ. }
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524. It was reported from Abū ‘Abdur-Rahmān, meaning Al-Hubuli, from ‘Abdullāh bin ‘Amr, that a man said: “O Messenger of Allāh! The Mu‘adh-dhīnīs have been favored over us!” So the Messenger of Allāh ﷺ said: “Say as they say, then, when you finish, ask (what you wish), and you will be given it.” \((\text{Hasan})\)

525. Sa‘d bin Abī Waqqās reported that the Messenger of Allāh ﷺ said: “Whoever says upon hearing the Mu‘adhdhīn: Wa anā ashabdū an lā ilāha illallahu Wahdahu lā sharika Lahu, wa anna Muḥammadan ‘abduhu wa Rasūluhu, ra’dītu billāhī rabban wa bi-Muḥammadin Rasūlan wa bil-Islāmī dīnā (And I too testify that none has the right to be worshiped but Allāh, He is One, having no partners, and that Muhammad is His servant and Messenger; I am content (and

\[\text{\hspace{10cm} تخرج: [إسناده حسن] أخرجه أحمد: 2/217 من حديث حبي بن عبد الله به وصححه ابن حبان. حناب: 290.} \]
pleased) with Allah as (my) Lord, and with Muhammad as (His) Messenger, and with Islam as (my religion) — then will be forgiven.”

(Sahih)

526. ‘Aishah reported that the Messenger of Allah ﷺ, upon hearing the Mu’adh-dhin call out the testification of faith: would say: “And I too (testify), and I too (testify).” (Hasan)

527. It was reported from ‘Umar bin Al-Khattab, that the Messenger of Allah ﷺ said: “When the Mu’adh-dhin says: ‘Allahu Akbaru Allahu Akbar’ (Allah is the Most Great, Allah is the Most Great). — and then one of you responds: ‘Allahu Akbaru Allahu Akbar’ (Allah is the Most Great, Allah is the Most Great); then when he says: ‘Ashhadu an la ilaha illallah’ (I testify that none has the right to be worshiped but Allah) and one of you respond: ‘Ashhadu an la ilaha illallah’, then when he says: ‘Ashhadu anna Muhammadan Rasûlullâh’ (I testify that Muhammad is the Messenger of Allah); one of you responds: ‘Ashhadu anna Muhammadan Rasûlullâh’ (I testify that Muhammad is the Messenger of Allah); then when he says: ‘Hayya ‘alaš-salât’ (come to the prayer);
and one of you says: 'Lā hawla wā lā quwwata illā billāh' (there is no change in any situation, nor is there any power to achieve anything except with Allāh); then when he says: ‘Hayya ‘alal-falāh’ (come to prosperity); one of you says: Lā hawla wā lā quwwata illā billāh (There is no change in any situation, nor is there any power to achieve anything except with Allāh); then when he says: ‘Allāhu Akbaru Allāhu Akbar’ (Allāh is the Most Great, Allāh is the Most Great); one of you says: ‘Allāhu Akbaru Allāhu Akbar’ (Allāh is the Most Great, Allāh is the Most Great); then when he says: ‘Lā ilāha illallāh (none has the right to be worshiped but Allāh); one of you says: ‘Lā ilāha illallāh (none has the right to be worshiped but Allāh); (and he does all of these actions sincerely) from his heart, he will enter Paradise (because of it).” (Sahīh)

Comments:
This narration proves the excellence and superiority of repeating the Adhān. By saying Lā hawla wā lā quwwata illā billāh, the worshiper petitions Allāh for His help and the power to achieve success.

Chapter (...) What Should Be Said Upon Hearing The Iqāmah
528. A person from Ash-Shām narrated from Shahr bin Hawshab that Abū Umamah, or another Companion, narrated that Bilāl started the Iqāmah. When he
reached: ‘Qad qâmatis-salât’ (The prayer has been established) — the Prophet ﷺ said: ‘May Allah establish it and keep it (established).’” And he said (in response to) the other (phrases of the) Iqâmah just as the Hadîth of ‘Umar. (Paﬁ)

Chapter 37. What Has Been Narrated Concerning The Supplication Made After The Adhân

529. Jâbir bin ‘Abdullâh narrated that the Messenger of Allâh ﷺ said: “Whoever says after hearing the call (for prayer): Allâhumma, rabba hâdhihid-da’watit-tâmmati, was-­salâtîl-qâ’imati, âti Muhîmmadan al-wasîlata wal-fadîlata wab’athuhu maqâman mahmudan alladhi wa’dtahu (O Allâh, the Lord of this perfect call and established prayer! Grant Muhammad the Wasîlah and the distinction, and place him on the Praiseworthy Station that You have promised him); then he will attain (my) intercession on the Day of Judgment.” (Sahîh)

Comments:

See no. 523.
Chapter 38. What Should Be Said For The Maghrib Adhân

530. Umm Salamah narrated: “The Messenger of Allâh taught me to say upon hearing the Adhân: ‘Allâhumma, inna hâdha iqbâlu lailika wa idbârî nahârika, wa ašwâtu du‘âtika, faqâfirîli’ (O Allâh! This is the commencement of Your night, and the departure of Your day, and (here are) the sounds of Your callers, so forgive me.)” (Hasan)

Chapter 39. Taking A Stipend For The Adhân

531. Muṭarrif bin ‘Abdullâh reported that ‘Uthmân bin Al-‘Aṣ said: “O Messenger of Allâh! Make me the Imam of my people (in prayer).” So he said: “You are their Imam. And follow the weakest among them, and take a Mu‘adhdhin who does not take a stipend for his Adhân.” (Sahîh)
Chapter 40. Calling The Adhán Before Its Time

532. It was reported from Hammâd from Ayyûb, from Nâfi‘, from Ibn ‘Umar: “Bilal called the Adhân before dawn broke, so the Prophet commanded him to return and proclaim: ‘Verily, the servant has slept, Verily, the servant has slept.’” Mûsä (one of the narrators) added: “So he returned and proclaimed: ‘Verily, the servant has slept.’”[1] (Hasan)

Abû Dâwûd said: This Hadith has not been reported from Ayyûb except by Hammâd.

533. It was reported from ‘Abdul-Azîz bin Abî Rawwâd: “Nâfi‘ informed us that there was a Mu‘adh-dhin that ‘Umar had by the name of Masrûh. Once, he proclaimed the Adhân before Subh (Fajr), so ‘Umar commanded i‘m...” and he mentioned similarly (s. 532). (Hasan)

Abû Dâwûd said: Hammâd bin Zuwî reported from ‘Ubaidullâh bin

Meaning either that he announced that he was heedless of the time, or that he was returning to sleep since some of the night yet remained, letting the people know that so they would not rush from sleep out of their homes. This narration appears to have occurred early after the Hijrah, since it is confirmed later in the life of the Messenger of Allâh that Bilal would call the Adhân during the night, and then Ibn Umm Maktûm would call the Adhân after him with the onset of Fajr. This is supported by the narration recorded by Al-Bukhârî, Muslim, and others, wherein the Messenger of Allâh said: “Indeed Bilal calls the Adhân during the night, so eat and drink until Ibn Umm Maktûm calls the Adhân.” See Ma‘âlam As-Sunan by Al-Khattâbî and ‘Awn Al-Ma‘bûd.
‘Umar, from Nafi’ or other than him, that the name of ‘Umar’s Mu’adh-dhin was Masrūh [or other than that].

Abū Dāwud said: Ad-Darāwardi reported from ‘Ubaidullāh, from Nafi’, from Ibn ‘Umar who said: “‘Umar had a Mu’adh-dhin named Mas‘ūd, and he mentioned similarly, and this is more correct than the previous version.”

534. Shaddād, the freed-slave of ‘Iyād bin ‘Amir, reported from Bilāl, that the Messenger of Allāh ﷺ said: “Do not proclaim the Adhān until the dawn becomes apparent to you in this fashion,” and he stretched forth his hands in front of him. (Da‘if)

Abū Dāwud said: Shaddād, the freed-slave of ‘Iyād, did not meet Bilāl.

Chapter 41. The Adhān Of A Blind Man

535. ‘Aishah narrated that Ibn Umm Maktūm was (one of the) Mu’adhdhīns of the Messenger of Allāh ﷺ, and he was blind. (Sahīh)
Chapter 42. Leaving The Masjid After The Adhān

536. Abū Ash-Sha’tha’ narrated: “We were with Abū Hurairah in the Masjid when a person exited from it after the Mu’ādh-dhin had called the ‘Aṣr Adhān. Abū Hurairah then said: ‘As for this person, he has disobeyed Abūl-Qāsim.””[1] (Ṣaḥīḥ)

Comments:

This narration indicates that Allah’s Messenger has forbidden leaving the Masjid after the Adhān without a valid reason. See the report from Ibn ‘Umar in number 538.

Chapter 43. The Mu’ādh-dhin Should Wait For The Imam

537. Jābir bin Samurah said: “Bilāl used to call the Adhān, then wait. So when he saw that the Prophet had exited (his house), he would proclaim the Iqāmah for the prayer.” (Ṣaḥīḥ)

Comments:

This narration indicates that Bilāl, a companions of the Prophet, would wait after he heard the Adhān. If he heard the Prophet exiting his house, he would then call the Iqāmah for prayer. This practice shows the Prophet’s role as the Imam, leading the prayer. The note indicates that the Prophet was the leader and role model for the faithful Muslims to follow. The narrative emphasizes the importance of following the Prophet’s example in religious and social matters.

Chapter 44. The Tathwib

538. Mujahid narrated: “I was once with Ibn ‘Umar, and a person (the Mu’adh-dhin) performed the Tathwib for Zuhr, or for ‘Asr. He said: ‘Let us leave (this place), for this is an innovation.” (Hasan)

Comments:

Tathwib is considered by most scholars to refer to the phrase which is uttered twice during the Adhān, or first Adhān, of Fajr; “As-Salatu khairun-min-an-nawm” (prayer is better than sleep). In this narration, Tathwib refers to adding other phrases or words in the Adhān. By the time of this event, Ibn ‘Umar had gone blind, that is why he asked his guide to take him away. In this chapter, and the chapter about leaving the Masjid after the Adhān are two strong and firm statements from Companions regarding the Adhān according to the Sunnah. In the earlier chapter, Abū Hurairah stated about the one who left the Masjid after the Adhān — meaning an Adhān according to the Sunnah — then he is disobedient, and in this chapter Ibn ‘Umar left the Masjid after the Adhān, and it is an Adhān that was contrary to the Sunnah.

Chapter 45. People Sitting After The Iqamah While Waiting For The Imam If He Has Not Come

539. It was reported from Abān from Yahyā, from ‘Abdullāh bin [1]

[1] There are three meanings for Tathwib in relation to the Adhān, two of them preceded and they are from the Sunnah: When the Mu’adh-dhin reaches either phrase including: “I testify that” then he repeats it aloud after saying it silently to himself. See no. 500 and those after it. The second is when the Mu’adh-dhin says: “Prayer is better than sleep” during the Adhān for Fajr, see also no. 500. The third — and it is thought to be the type referred to here — is what At-Tirmidhī cited in his Sunan (after no. 198) from Ishaq bin Ibrāhīm: “It was something innovated by the people after the Prophet (ﷺ). It is when the Mu’adh-dhin calls the Adhān and the people are slow in coming, so between the Adhān and the Iqamah he says: “Qad qamati, ‘alāfatī salāt (prayer has been established) Hayya ‘alâṣ-salāt (come to prayer) Hayya ‘alâṣ-falāt (come to success).”
Abü Qatādah, from his father, that the Prophet ﷺ said: “If the \textit{Iqāmah} is called for the prayer, do not stand up until you see me.” (\textit{Sahih})

Abū Dāwūd said: This is how it was reported by Ayyūb and Ḥajjāj As-Sawwāf from Yāḥyā. Ḥishām Ad-Dastawā’ī said: “Yāḥyā wrote to me (narrating it).” Mu’āwiyah bin Sallām, ‘Alī bin Al-Mubārak reported it from Yāḥyā, but they said in it: “until you see me, and do so calmly.”

540. (There is another chain) from Ma’mar, from Yāḥyā with his chain, similarly (as no. 539). He said: “Until you see me exit (my house).” (\textit{Sahih})

Abū Dāwūd said: “Until you see me exit (my house)” was not mentioned except by Ma’mar, and Ibn ‘Uyaynah reported from Ma’mar, but he did not say in it: “Until you see me exit (my house).”

541. Abū Hurairah said: “During the time of the Messenger of Allāh ﷺ, the \textit{Iqāmah} for the prayer would be called and the people would take their places before the Prophet ﷺ would take his.” (\textit{Sahih})
542. It was reported from Humaid, who said: “I asked Thābit Al-Bunānī about a man talking after the *Iqāmah* has been called for the prayer, so he responded that Anas bin Mālik narrated to him: ‘The *Iqāmah* was called for the prayer, and a man came and presented himself to the Messenger of Allāh (in order to ask him something), so he prevented him (from starting the prayer) after the *Iqāmah* for the prayer was called.’”

(Sahih)

Comments:

This narration proves the permissibility of speaking after the *Iqāmah* and before the commencement of the *Salāt* if need be.

543. It was reported from Kahmas, who said: “We stood up to pray while we were at Minā, but the *Imām* did not come out. Some of us then sat down. An old man from Al-Ḵufah said to me: ‘Why have you sat down?’ I responded: ‘Ibn Buraidah (told me to do so).’ He said: ‘This is laziness!’ Then he said: ‘Abdūr-Rahmān bin Awsajah narrated to me that Al-Barā’ bin ‘Āzib said: ‘We would stand up in (our) rows for long periods of time during the lifetime of the Messenger of Allāh (ﷺ), before he would say the *Takbīr*...’ And he (the Prophet ﷺ) said: ‘Allāh and His angels send their...”
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Salat upon those who stand up in the front rows, and there is no step that is more pleasing to Allah than a step that (a person takes) to fill (a gap) in another row.” (Da’if)

تخريج: [إسناده ضعيف] آخرجه البهليقي: 2/20 من حديث أبي داود به * شيخ من أهل الكوفة: لم أعرفهوثديث (164) يبغي عنه.

544. Anas narrated: “(Once) the Iqamah was called for the prayer, and the Messenger of Allah ﷺ was privately talking (to someone) in one corner of the Masjid. So the prayer did not start until people fell asleep.” (Sahih)

تخريج: آخرجه البخاري، الأذان، باب الإمام تعرض له الحاجة بعد الإقامة، ح: 542 من حديث عبد الوارث بن سعيد به وانظر، ح: 542.

Comments:

It is proved from this narration, that if the Imam becomes busy in some important matter after the Iqamah, then the congregation is to wait for him.

545. Salim Abū An-Nadr (bin Abī Umayyah) narrated: “When the Iqamah would be called, the Messenger of Allah ﷺ would see (the number of people); so if he saw that they were few in number, he would sit and not pray (until they came) then he would pray, and if he saw they were a group (many), he would pray.” (Sahih)

تخريج: [صحيح] آخرجه البهليقي: 2/20 والحديث الآتي شاهد له.

546. It was reported from Abū Mas‘ūd Az-Zuraqī, from ‘Alī bin Abī Tālib, peace be upon him, similar to that (no. 545). (Sahih)
Chapter 46. The Severity Of Not Attending The Congregational Prayer

547. Abū Ad-Dardā’ narrated that he heard the Messenger of Allāh ﷺ say: “Never do three people in a village or desert leave establishing the (congregational) prayer among themselves except that Shaitān overpowers them. So I command you to stick with the group (Al-Jamā’ah), for indeed the wolf only eats (attacks) the solitary sheep.” (Sahih)

(旅遊) 壤 (用途, 用途, 用途)

(旅遊) 壤 (用途, 用途, 用途)

548. It was reported from Abū Ṣāliḥ, from Abū Hurairah who said that the Messenger of Allāh ﷺ said: “I thought about ordering that the Iqāmah for the prayer be called, then I would command a person to lead the people in prayer (in my place), so that I may go with a group of people with fire-wood to (the houses) of those who do not attend the prayer, so that I may burn their houses down with fire.” (Ṣaḥīḥ)
549. It was reported from Yazīd bin Yazīd, from Yazīd bin Al-Asamm who said: "I heard Abū Hurairah saying: 'The Messenger of Allāh ﷺ said: 'I thought about ordering my young servants to gather fire-wood, then go to (the houses) of people who pray in their houses while having no excuse (to stay away from the Masjīd), so that I may burn it down.'"

I (Yazīd bin Yazīd) said to Yazīd bin Al-Asamm: "O Abū ‘Awf, did he mean the Friday prayer, or other prayers?" So he replied: 'May I never hear anything (after this) if I did not hear Abū Hurairah narrate from the Messenger of Allāh ﷺ (this Hadīth); he did not specify the Friday prayer, or other than it.'" (Ṣaḥīḥ)

Comments:

Most of these narrations, and narrations that are similar to them, are proof that prayer in congregation is an obligation upon adult men.

550. It was reported from ‘Abdullāh bin Mas‘ūd, that he said: "Guard these five prayers wherever they are called, for they are from the paths of guidance. And Allāh, the Mighty and Sublime, has legislated for His Prophet ﷺ the paths of guidance. And we (the Companions) have witnessed a time when no one would stay ...

... إلخ، ح: 549 من حديث أبي معاوية الصريص والبخاري، الأذان، باب فضل صلاة العشاء في الجماعة، ح: 550 من حديث الأعمش به.

تخريج: أخرجه مسلم، المساجد، باب فضل صلاة الجماعة وبيان التشديد في التخلف عنها
behind from it except a hypocrite whose hypocrisy was clear. And we have witnessed a time when a person would be brought leaning on two other men so that he may stand in the row. And there is no one among you except that he has a prayer place in his house, but if you pray in your houses, and leave your Masjid, you would abandon the Sunnah of your Prophet ☪, and were you to abandon the Sunnah of your Prophet ☪ you would disbelieve.” (Sahih)

551. Ibn `Abbâs narrated that the Messenger of Allâh ☪ said: “Whoever hears the caller (the Mu'adh-dhin), and does not have an excuse to avoid coming...” They interrupted: “And what is (a valid) excuse?” He replied: “Fear, or sickness, (then he continued)... (to the Masjid) his prayer that he prayed will not be accepted from him.” (Da'îf)

Abû Dâwûd said: Abû Ishaq (As-Sabî'î) reported from Maghrâ'.[1]

552. Abû Rażîn narrated that Ibn Umm Maktûm asked the Prophet ☪: “O Messenger of Allâh! I am a blind man whose home is far away (from your Masjid), and I have a

[1] Maghrâ’ is one of the narrators in this chain, and Abû Ishaq also reported some narrations from him.
guide who does not cooperate with me, so do I have an exemption to pray in my house?” He asked: “Can you hear the call (to prayer)?” He said: “Yes.” So he replied: “I do not find any exemption for you.” (Da‘if)

Guiding the non-cooperating guide who does not cooperate with me, so do I have an exemption to pray in my house?” He asked: “Can you hear the call (to prayer)?” He said: “Yes.” So he replied: “I do not find any exemption for you.”

553. It was reported from Sufyān, from ‘Abdūr-Raḥmān bin ‘Ābis, from ‘Abdūr-Raḥmān bin Abī Lailā from Ibn Umm Maktūm, that he said: “O Messenger of Allāh! Al-Madinah has many pests and beasts of prey.” So the Prophet ﷺ said: “Do you hear: ‘Come to prayer, come to success? (i.e., the Ādḥān) If so, then come.” (Sahih)

Abū Dāwud said: Similar was reported from Al-Qāsim Al-Jarmī, from Sufyān, but his Ḥadīth does not contain: “Then come.”

Chapter 47. The Virtue Of Praying In Congregation

554. Ubayy bin Ka‘b narrated: “One day, the Messenger of Allāh ﷺ led us in the Subh prayer, then asked: ‘Is so-and-so present?’ They replied: ‘No.’ He then asked: ‘Is so-and-so present?’ They replied: ‘No.’ Then he said: ‘These two...”
prayers are the most difficult prayers for the hypocrites. And if
you only knew what (reward) was
in them, you would have definitely
came to them, even if you had to
crawl on your knees. And the first
row is similar to the row of angels,
and if you only knew its blessings
you would race one another to it.
A person praying with another
person is purer than praying alone,
and praying with two people is
purer than praying with one
person, and the more (the people),
the more beloved it is to Allāh.”

(Sahih)

555. Uthmān bin ‘Affān narrated
that the Messenger of Allāh ﷺ said: “Whoever prays ‘Ishā’ in
congregation, it is as if he has
stood half the night (in prayer),
and whoever prays ‘Ishā’ and Fajr
in congregation, it is as if he has
stood the whole night (in prayer).”

(Sahih)

Chapter 48. What Has Been
Narrated Regarding The
Rewards of Walking To The
Prayer

556. Abū Hurairah reported that
the Prophet said: “The person who is farthest from the Masjid will have the greatest reward, than the one who is closer.” (Sahih)

The more efforts undertaken, the more reward.

557. Ubayy bin Ka'b said: “There was a person who used to pray (with us) whose house was so far that no one knew of any person who used to pray towards the Qiblah from among the people of Al-Madinah whose house was farther than his. And he never used to miss any prayer in the Masjid. (Once) I said to him: ‘Why don’t you buy a donkey—so that you can ride it over the hot ground, and during the dark?’ He said: ‘I would not like that my house be next to the Masjid!’” His response was conveyed to the Messenger of Allah, so he asked him (what he intended) with it. He replied: ‘I intended, O Messenger of Allah, that my coming to the Masjid and returning to my family should be written for me (as a reward).’ So he said: ‘Allah has given you all of that; Allah has granted you all what you intended in full.’” (Sahih)
558. Abū Umāmah reported that the Messenger of Allah ﷺ said:

"Whoever leaves his house to go to an obligatory prayer after having purified himself, his reward will be like the reward of one who performs Hajj in the state of Iḥrām. And whoever leaves to perform the voluntary Duḥa prayer — nothing causes him to exert himself except it — then his reward is like one performing Umrah. And one prayer after another prayer, in which there is no vain talk between the two, is written in the ‘Illiyyīn.’

(Hasan)

Comments:
Performing voluntary prayer at home is superior and preferred, while it is also allowed to do so in the Masjid. ‘Illiyyīn’ is where the names and virtuous deeds of the pious are recorded. See also the Tafsīr of Ibn Kathīr; Al-Muṭaffifīn 83:18.

559. Abū Hurairah narrated that the Messenger of Allah ﷺ said:

"The prayer of a man in congregation is twenty-five levels (more blessed) than the prayer that he prays in his house or in his shop. This is due to the fact that one of you, when he performs Wuḍū’ and does it well, and comes to the Masjid only desiring the prayer, nothing drives him — meaning, except the prayer — then he does not take a step except that he is raised one level, and one sin is removed from him, until he enters the Masjid. Then, when he enters the Masjid, he will (be counted as) being in the prayer, as long as it is the prayer which detains him. And the angels pray upon one of you as long as he
remains in the place that he prayed it; they say: ‘O Allah! Forgive him. O Allah! Have mercy on him. O Allah! Accept his repentance,’ as long as he does not harm (anyone) in it, or commit Hadath.”[1] (Sahih)

560. Abū Sa‘eed Al-Khudrī said that the Messenger of Allah ﷺ said: “A prayer in congregation is equivalent to twenty-five prayers. And if he prays it in the wilderness, while completing its Rukū‘ and Sujūd, it will reach (the reward) of fifty prayers.” (Sahih)

Abū Dāwūd said: ‘Abdul-Wahid bin Ziyād (another narrator) said in this Hadith: “The prayer of a man in the wilderness is multiplied above the prayer in congregation…” and he completed the Hadith.

Chapter 49. What Has Been Narrated About (The Blessings Of) Walking To The Masjid In Darkness

561. Buraidah narrated from the Prophet ﷺ that he said: “Give glad tidings to those who walk at night to the Masjid that (they will be given) complete light on the Day of Judgment.” (Sahih)

[1] Similar preceded under nos. 469-472.
Comments:

See Allah’s saying in Sūrat At-Tahrim (66:8), describing the light of the faithful on the Day of Judgment: Their light will run forward before them, and in their right hands. They will say: "Our Lord! Keep perfect our light for us."

Chapter 50. The Etiquette Of Walking To The Masjid

562. Abū Thumāmah Al-Ḥannāt narrated that Ka'b bin 'Ujrah caught him when he was going to the Masjid — one of them caught his companion. — (He then narrated) “He saw that I had intertwined my fingers together, so he prohibited me from that, and said: ‘The Messenger of Allah said: “When one of you performs Wūtū’ and performs it well, and leaves (his house) intending to go to the Masjid, let him not intertwine his hands together, for he is (considered to be) in prayer.'” (Ḥasan)

563. Sa'eed bin Al-Musayyab said: “A person from the Anṣār was on his death bed, so he said: ‘I am going to narrate to you a Hadith; I only narrate it to you seeking reward (for it). I heard the Messenger of Allah say: ‘If one of you performs Wūtū’ and...
performs it well, and leaves to go to the prayer, then he does not raise his right foot except that Allâh, the Mighty and Sublime, writes for him one Hasanah,[1] and he does not raise his left foot except that Allâh, the Mighty and Sublime, will obliterate from him one sin. So let one of you come closer (to the Masjid) or go farther. Then, when he comes to the Masjid and prays in the congregation, he will be forgiven. And if he comes to the Masjid, and they have prayed a portion (of the prayer), and a portion is left, let him pray what he catches, and then complete the rest, it will also be the same (he too will be forgiven). And if he comes to the Masjid and they have already prayed, and he prays (by himself), it will also be the same (he too will be forgiven).” (Hasan)

Chapter 51. Regarding One Who Leaves (His House) Desiring To Pray (With The Congregation) But Finds That It Has Finished

564. Abû Hurairah narrated that the Prophet ﷺ said: “Whoever performs Wudû’ and performs it well, then leaves (to the Masjid) and finds that the people have already prayed, then Allâh, the Mighty and Sublime, will give him the reward of the one who prayed it and attended

it (the congregation); no part of his reward will be diminished." (Hasan)

Chapter 52. What Has Been Narrated Concerning Women Leaving (Their Houses) For The Masjid

565. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Do not prevent the maid-servants of Allāh from (going to) the Masājid of Allāh; however, they should go to Masjid while they are not perfumed.” (Hasan)

566. Ibn 'Umar reported that the Messenger of Allāh ﷺ said: “Do not prevent the maid-servants of Allāh from (going to) the Masājid of Allāh.” (Saḥiḥ)

567. Ibn 'Umar reported that the Messenger of Allāh ﷺ said: “Do not prevent your women from (going to) the Masājid — but their houses are better for them.” (Saḥiḥ)
568. 'Abdullâh bin 'Umar reported that the Prophet ﷺ said: "Grant women permission to go to the Masâjid at night." One of Ibn 'Umar's sons[1] said: "By Allâh, we will not allow them, for they will use this as a ploy (to do other things). By Allâh, we will not allow them." At this (Ibn 'Umar) verbally insulted him, and became angry, and said: "I say to (you) that the Messenger of Allâh ﷺ says: 'Grant them permission,' and you say (in reply): 'We will not grant them permission!"" (Sâhih)

Chapter 53. Severity In This Issue

569. It was reported from Yahyâ bin Sa'eed, from 'Amrah bint 'Abdur-Rahmân, that she informed him that 'Aîshah ﷺ, the wife of the Messenger of Allâh ﷺ, said: "Had the Messenger of Allâh ﷺ seen what the women are doing (in our times), he would have prevented them from going to the Masjid, just as the women of the Children of Israel were prevented." Yahyâ said: "I said to 'Amrah: 'Were the women of the Children of Israel prevented (from..."

[1] According to one of the narrations of Muslim (995) his name was Bilâl.
their places of worship)?’ She said: ‘Yes.’” (Sahih)

تخريج: أخرجه البخاري، الأذان، باب انظار الناس قيام الإمام العالم، ح: 879 من حديث مالك بن وهب وهو في الموطان (تحتية: 198 và الفقه، ص: 110، 111) ورواه مسلم، الصلاة، باب خروج النساء إلى المساجد ... إلخ، ح: 445 من حديث يحيى بن سعيد الأنصاري.

570. ‘Abdullãh (bin Mas‘úd) narrated that the Prophet ﷺ said: “The prayer of a woman in (a middle room of) her house is better than her prayer in her outer-room, and her prayer in her inner-room is better than her prayer in (a middle room of) her house.”” (Da’if)


571. It was reported from ‘Abdul-Wãrith, that Ayyúb narrated, from Nãfi’, from Ibn ‘Umar who said: “The Messenger of Allah ﷺ said: ‘Why don’t we leave this door (in the Masjid) for the women?’”

Nãfi’ said: “So Ibn ‘Umar did not enter from that door until he died.” (Sahih)

Abû Dãwud said: Ismã’il bin Ibrãhîm reported it from Ayyúb from Nãfi’, he said: “Umar said” — and that is more correct.


Comments:

This narration preceded, see no. 462. Based upon these two chapters, it is clear that women should not be prohibited from attending the congregational prayers in the Masjid, provided they observe Hijab, do not perfume themselves, and the like.
Chapter 54. Rushing To The Prayer

572. It was reported from Yūnus, from Ibn Shihāb who said: “Sa’eed bin Al-Musayyab and Abū Salamah bin ‘Abdū-Raḥmān informed me, that Abū Hurairah said: ‘I heard the Messenger of Allāh ﷺ say: “When the igāmah for prayer has been called, do not come to it hastily; instead, come to it walking, and with tranquility. Whatever you catch (of the prayer), pray it, and whatever has missed you, complete it.”’” (Sahih)

Abū Dāwūd said: This is what was said by Az-Zubaidī, Ibn Abī Dhi’b, Ibrāhīm bin Sa’d, Mā’mar, and Shu’āib bin Abī Ḥamzah, (all) from Az-Zuhri: “And whatever has missed you, complete it.” Ibn ‘Uyaynah reported it from Az-Zuhrī, saying: “Fulfill it.” Muhammad bin ‘Amr reported it from Abū Salamah, from Abū Hurairah; and Ja’far bin Rabī‘ah (reported it) from Al-A‘raj, from Abū Hurairah: “Complete it.” And (it was also reported by) Ibn Mas‘ūd from the Prophet ﷺ, as well as Abū Qatādah, and Anas from the Prophet ﷺ, all of them said: “Complete it.”

573. It was reported from Shu‘bāh, from Sa‘d bin Ibrāhīm, who said: “I heard Abū Salamah report from
Abū Hurairah from the Prophet ﷺ, who said: ‘When you come to the prayer, (come to it) with tranquility. So whatever you catch (with the Imām), pray, and fulfill what has preceded you (that you missed of it).” (Ṣaḥīh)

Abū Dāwūd said: This is what Ibn Sirin narrated from Abū Hurairah: “Let him fulfill it.” And similarly said Abū Rāfī‘ from Abū Hurairah. It was related from Abū Dharr: “Complete it.” And: “Fulfill it.” And they (who reported it from him) differed in it. (Ṣaḥīh)

Comments:
The narrations in this chapter demonstrate the proper manners of going to the Salāt; in that one should not rush, and whatever they miss of that prayer, they may complete it.

Chapter 55. On Having Two Congregations In The Masjid

574. Abū Sa‘eed Al-Khudrī said that the Messenger of Allāh ﷺ saw a person praying by himself (alone), so he said: “Is there not a person who will give him charity by praying with him?” (Ṣaḥīh)
Chapter 56. The One Who Prays In His House, Then Catches The Congregation, He Should Pray With Them

575. It was reported from Jābir bin Yazīd bin Al-Aswad, from his father, that he prayed with the Messenger of Allāh ﷺ when he was a young man. After he prayed, (they saw) two people in one corner of the Masjid who had not prayed. He called for them, so they were brought while their bodies were trembling (with fear). He said: "What has prevented you from praying with us?" They said: "We have already prayed at our camps." So he replied: "Do not do so. If one of you prays in his home, then catches the Imam and he has not prayed, let him pray with him (the Imam), for it will be counted as a voluntary (prayer) for him." (Sahih)

576. (There is another chain) from Jābir bin Yazīd, from his father, who said: "I prayed Subh with the Prophet ﷺ at Minā..." and the rest of the Hadith (as no. 575) is similar. (Sahih)

577. Yazīd bin ‘Āmir narrated: "I came to the Prophet ﷺ while he was praying, so I sat down and did not join them in the prayer. So the
Messenger of Allah (finished the prayer and) turned around, and saw me sitting. He said: 'Have you not accepted Islam, 0 Yazid?' I said: 'Yes, O Messenger of Allah, I have accepted Islam.' He said: 'So what has prevented you from joining the people in their prayer?' He replied: 'I prayed in my house, since I thought that you had already prayed.' So he said: 'If you come to the prayer and find that the people (gathered for it), then pray with them. Even if you have prayed, this will be (counted as) a voluntary prayer, and that will be the obligatory one.'” (Da’if)

578. A person from the tribe of Banū Asad bin Khuzaimah asked Abū Ayyūb Al-Anṣārī: “I sometimes pray in my house, then go to the Masjid and the Iqāmah is called, so I pray with them, but I feel uncomfortable about this.” Abū Ayyūb replied: “We asked the Prophet about this, and he said: ‘That will be counted for him as a great reward.’” (Da’if)
Chapter 57. If One Prays In A Congregation, Then Catches Another Congregation, Should He Repeat

579. Sulaimān, the freed-slave of Maimūnā, said: “I visited Ibn ʿUmar at Al-Balāṭ[1] while they were praying, so I asked him: ‘Aren’t you going to pray with them?’ He said: ‘I have already prayed. I heard the Messenger of Allah say: “Do not pray a prayer twice in the same day.”’

(Sahih)

Comments:
This means that one should not repeat the same obligatory prayer without any genuine reason, and among the reasons is that which preceded in the previous chapter. It may be that Ibn ʿUmar was not aware of that until later, since there are authentic narrations from him, recorded by Mālik, At-Tabāwī, and others, that Ibn ʿUmar himself allowed a person to pray the prayer again when coming upon a congregation in a Masjid.

Chapter 58. Concerning The Position Of The Imām And Its Virtue

580. ʿUqbah bin ʿĀmir narrated that he heard the Messenger of Allah say: “Whoever is the Imām of a (group of) people and (prayed at) the correct time, then he will be rewarded, and they will be rewarded as well; and whoever delayed from that (time), it will be

Chapter 59. It Is Disliked To Refuse The Position of Imām

581. Sallāmah bint Al-Hurr, sister of Kharshah bin Al-Hurr Al-Fazari narrated that she heard the Messenger of Allāh ﷺ say: “Of the signs of the Hour is that the people of a Masjid all refuse (to lead the prayer), such that they do not find an Imām to lead them.” (Da'īf)

Chapter 60. Who Has More Right To Be Imām

582. It was reported from Shu'bah who said: “Ismā'il bin Raja' said: ‘I heard Aws bin Ḍam‘aj narrating from Abū Mas‘ūd Al-Badrī who said that the Messenger of Allāh ﷺ said: “The person who recites the most of Allāh’s Book should lead the people in prayer, and the one who has been reciting the longest. If they are equivalent in
recitation, then the one who performed the Hijrah earlier should lead. If they are equivalent in the Hijrah, then the one who is older should lead. And no person should be led (by another) in his house or in his place of authority, nor should any one sit on his Takrimah except with his permission." (Sahih)

Shu'bah said: “I said to Isma'il: ‘What is: “His Takrimah?”’ He said: ‘His bedding.’”[1]

583. (There is another chain) from Shu'bah, with this Hadith (similar to no. 582), he said: “And no person should lead another in his place of authority.” (Sahih)

Abu Dawud said: And this is how Yahyà Al-Qattân narrated it from Shu'bah: “And the one who has been reciting the longest.”

584. It was reported from Al-A'mash from Ismã'il bin Rajå', from Aws bin Dam'aj Al-Haḍrami, he said: I heard Abu Mas'ûd (narrate), from the Prophet ﷺ. And he narrated this Hadith (similar to no. 583). He said: “So if they are equivalent in recitation, then the one who is more knowledgeable of the Sunnah (should lead). And if they are equivalent in (the knowledge of) the Sunnah, then the one who has performed the Hijrah earlier.” And he did not say: “And the one who has been reciting the

[1] Bedding or couch.
longest.” (Ṣaḥīḥ)

Abū Dāwud said: Hajjāj bin Arṭah reported it from Ismā‘il, he said: “And do not sit on the Takrīmah of anyone without his permission.”

585. It was reported from Ayyūb, from ‘Amr bin Salamah, who said: “We used to live at a place that others (travelers) would pass by while going to the Prophet ﷺ. When they would return, they would pass by us (again). They would inform us that the Messenger of Allāh ﷺ had said such and such, and I was a young boy who would memorize (quickly). Because of this, I memorized a lot of Qur’ān. Once, my father went to the Messenger of Allāh ﷺ as part of a delegation of his people, so he (the Prophet ﷺ) taught them the prayer, and said to them: ‘Let the one who recites the most (Qur’ān) lead you.’ Since I had memorized so much, I was the one who recited the most (Qur’ān), so they told me to lead them. I would lead them wearing a small yellow Burdah, but when I would prostrate, it would raise up, exposing me. One of the women said: ‘Hide from us the ‘Awrah of your reciter!’ Consequently they purchased for me an Omani Qamīs — nothing caused me more happiness, after accepting Islam, than my happiness at (acquiring) it! So I continued to lead them in prayer, and I was a boy of seven or eight years.” (Ṣaḥīḥ)
Comments:
A young man who knows the Salāt and can recite, is permitted to lead others in prayer.

586. (There is another chain for no. 585) from ‘Āsim Al-Ahwal, from ‘Amr bin Salamah, with this Ḥadīth. He said: “So I would lead them in prayer in a stitched Burdah that had slits in it — when I used to prostrate, my buttocks would be exposed.” (Ṣaḥīḥ)

587. (There is another chain) from Mis‘ar bin Ḥabīb Al-Jarmī, that ‘Amr bin Salamah narrated from his father, that they went to visit the Prophet as a delegation. When they desired to return, they asked: “O Messenger of Allāh, who should lead us (in prayer)?” He replied: “The one who has gathered (learned, memorized) the most Qur‘ān” or he said: “Taken the most Qur‘ān.” (‘Amr said): “No one among my people had gathered more Qur‘ān than I had, so they told me to lead, and I was a young boy. I had a wrap...” He also said: “So there was no gathering of (my tribe of) Jarm except that I would be their Imām, and I would lead them in the funeral prayers (as well); I continue to do so until this day.” (Ṣaḥīḥ)
said: “When my people sent a delegation to the Prophet...” and he did not say: “from his father.”

تخريج: [إسناده صحيح] أخرجه أحمد: 29/5 عن وكيع بن...

588. Ibn ‘Umar narrated: “When the first of the Muhājirūn (emigrants) came (to Al-Madinah), they stayed at Al-‘Aṣbah before the Messenger of Allah. Sālim, the freed-slave of Abū Hudhaifah, used to lead them (in prayer), and he was the person who recited the most Qur’ān among them.”

Al-Haitham (one of the narrators) added: “And among them were ‘Umar bin Al-Khaṭṭāb, and Abū Salamah bin ‘Abdul-Asad.” (Sahih)

Comments:
It is lawful for a slave to lead free people in the prayer.

589. It was reported from Khālid, from Abū Qilābah, from Malik bin Al-Huwairith who said that the Prophet said to him, or to a companion of his: “When the time for prayer comes, call the Adhān, then the Iqāmah. Then let the elder of you two lead (the prayer).” (Sahih)

In the narration of (one of the narrators) Maslamah, he said: “And at that time, both of us were similar in knowledge.”

And in the narration of (another narrator) Ismā‘il: “Khālid said: ‘I said to Abū Qilābah: ‘So what about (the condition of memorizing more) Qur’ān?’” He replied: “They were both similar in that.”

تخريج: أخرجه البخاري، الإذان، باب إمامة العبد والمولى، ح: 262 من حديث أنس بن...

عباس بن...
The Book Of Salāt (The Prayer) 362

تخريج: أخرج البخاري، الآذان، باب الآذان للمسافرين إذا كانوا جماعة والإقامة...

إلى، ح: 740 ومسلم، المساجد، باب من أحق بالإمام؟ ح: 564 من حديث خالد الحذاء.

590. Ibn 'Abbas narrated that the Messenger of Allāh ﷺ said: "Let the best among you be your Mu'adh-dhin, and let your reciters lead you (in prayer)." (Da'if)


Chapter 61. On Women Acting As Imām

(المعجم 61) - باب إمامة النساء

(التحفة 22)

591. It was reported from Al-Walid bin 'Abdullah bin Juma'ah: "My grandmother and 'Abdur-Rahmān bin Khallād Al-Ansāri narrated to me from Umm Waraqah bint Nawfal, that when the Prophet ﷺ desired to (depart for the battle of) Badr, she said: "O Messenger of Allāh, allow me to go fighting with you — I will nurse the sick, and perhaps Allāh will grant me martyrdom." He replied: "Stay in your house, for Allāh, the Mighty and Sublime, will grant you martyrdom." So she used to be known (among the Companions) as 'Ash-Shahidah' (the female martyr). And she had memorized the Qur'ān, so she asked permission from the Prophet ﷺ to place a Mu'adh-dhin in her house, which he allowed her. She had a male and a female slave, whom she had willed that they
would be free after her death. One night, they both went to her and covered her face with a cloth until she died, then they ran away. The next morning: 'Umar stood up among the people and announced: “Whoever knows anything about (the whereabouts) of these two, or whoever has seen them, then let them (be captured) and brought (to me).” (After they were captured), 'Umar commanded that they be crucified, and these were the first two people to be crucified in Al-Madīnah. (Hāsan)

592. (There is another chain) from Al-Walid bin Jumaih, from 'Abdur-Rahmān bin Khallād, from Umm Waraqa bint 'Abdullāh bin Al-Hārith with this Hadith. And the first (narration, no. 591) is more complete. He said: “And Allah's Messenger ﷺ would visit her in her house, and he appointed for her a Mu'adh-dhin that would call to the prayer for her. And he had commanded her to lead the people of her house in prayer.” (Hāsan) ‘Abdur-Rahmān said: “I saw her Mu’adh-dhin — an old man.”

Comments:

This narration states that if a woman has the ability, she can lead other women in prayer.
Chapter 62. A Person Who Is The Imam Of A Group That Dislikes Him

593. It was reported from ‘Abdur-Rahmān bin Ziyād, from ‘Imrān bin ‘Abd Al-Ma‘āfīrī, from ‘Abdullāh bin ‘Amr, that the Messenger of Allāh ﷺ would say: “Allāh does not accept the prayer of three people: One who leads others (in prayer) while they do not like him, and one who comes to the prayer late — and the one who is late is the one who comes after it is finished — “and one who enslaves a freed slave.” (Da‘īf)

Comments:
Disliking the Imam means when there is a lawful reason, it does not mean those who dislike him because he follows the Sunnah or the like. The sin of delaying prayer is established by other narrations, as well as enslaving a free person, while the mention of Ṣalāt not being accepted for these two is not authentic.

Chapter 63. Pious And Wicked People As Imam

594. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Tr. obligatory prayer is binding behind every Muslim, regardless of whether he is pious or wicked, even if he commits the major sins.” (Ṣ taxi)

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، إرادة الصلوات، باب من أم قوما وهم له كارهون، ح: 970 من حديث عبد الرحمن بن زياد الإفريقي به * الإفريقي ضعيف تقدم: 514، 67، 2، 43، 5.

Comment:
The mention of disliking the Imam means when there is a lawful reason, it does not mean those who dislike him because he follows the Sunnah or the like. The sin of delaying prayer is established by other narrations, as well as enslaving a free person, while the mention of Ṣalāt not being accepted for these two is not authentic.

تخريج: [إسناده ضعيف] مکحول لم يدرك أبا هريرة ونظر، ح: 2533.
Comments:
While this is not an authentic Hadith, it is one of the principles of creed of Ahl As-Sunnah wal-Jama'ah, that the Muslims pray behind the Imam even if he is a sinner.

Chapter 64. A Blind Man Being Imam

595. Anas bin Malik narrated that the Prophet ﷺ left Ibn Umm Maktum behind to lead the people in prayer, and he was a blind man.[1] (Ṣaḥīḥ)

596. It was reported from Abān, from Budail who said: "Abū Aṭiyyah, a freed-slave of ours, narrated to me, he said: ‘Mālik bin Ḥuwairith used to come to this prayer place of ours. Once, the Iqāmah was called, so we asked him to lead us in prayer. He replied: ‘Let a person among you lead you in prayer, and I will inform you why I do not wish to lead you. I heard the Messenger of Allah ﷺ say: “Whoever visits a people, then let him not lead them (in prayer); rather, let a man

[1] Meaning, he left him behind in Al-Madinah when going on an expedition.
among them lead them.” (Hasan)

Comments:
Similar to this was mentioned in number 582, but with the addition: "Except with his permission," meaning that if he permits it, a visitor may lead the prayer there.

Chapter 66. On The Imam
Standing In A Location Above
The Level Of The Congregation

597. Hammâm narrated that Hudhaifah led the people in prayer in (the city) of Al-Madâ'in on a terrace. However, Abû Mas'ûd grabbed his Qamîs and pulled him (down). When he completed the prayer, he said, "Do you not know that they used to prohibit this?" He said, "Yes, I remembered when you grasped me." (Da'îf)

Comments:
The Imam and the followers behind him should be on the same level. Once the Prophet (ﷺ) led the prayer while standing on the Minbar in order to teach the procedure of the prayer to the Muslims. It would be allowed to do the same. See Al-Bukhãri no. 377.

598. ‘Adî bin Thãbit narrated that a man informed him, that he was with ‘Ammâr bin Yâsir in (the city of) Al-Madâ’in. The Iqâmah was called, so ‘Ammâr stepped forward

[1] It may also be recited such that the meaning is: “they were prohibited from this” which is in accordance with the following narration.
Chapter 67. On Someone Having Prayed And Then Leading Others For That Prayer

599. It was reported from ‘Ubaidullah bin Miqsam, that Jābir bin ‘Abdullāh narrated that Mu‘ādh bin Jabal would pray ‘Ishā’ with the Messenger of Allāh ﷺ and then return to his people and lead them in that prayer. (Hasan)

600. It was reported from ‘Amr bin Dinār, that he heard, Jābir saying: “Mu‘ādh would pray with the Prophet ﷺ, then return to his people and lead them.” (Sahih)
Chapter 68. About The Imam
Praying While Sitting Down

601. Anas bin Mālik said: “The Messenger of Allah (once) rode a horse from which he fell down. His right side (of the body) was wounded, so he prayed one of the prayers sitting down, and we too prayed sitting down behind him. When he finished, he said: ‘The Imam has been placed in order that he be followed (by those behind him). So if he prays standing up, then you too should pray standing up. And when he performs Rukū’, then perform Rukū’, and when he stands up, then stand up, and when he says: ‘Sami’ Allahu liman ḥamidah (Allah hears one who praises Him),’ then say: ‘Rabbanā wa lakal-ḥamd (Our Lord! And to you belongs the praise.)’ And if he prays sitting down, then all of you should pray sitting down.” (Sahih)

602. Jābir narrated: “Once the Messenger of Allah (once) rode a horse in Al-Madinah, but it threw him off of it, (and he fell onto) the stump of a palm tree, which caused his foot to become dislocated. We
went to visit him, and found him in a storage-room belonging to 'Aishah, sitting down and praying. We stood behind him (in prayer), and he did not say anything to us. Then we went to visit him for a second time, and he prayed the obligatory prayer sitting down. When we stood behind him, he motioned to us (to sit down), so we sat. When he finished the prayer, he said: ‘If the Imâm prays sitting down, then all of you should pray sitting down, and if the Imâm prays standing up, then pray standing up. And do not do like the people of Persia do with their dignitaries.”’

(Sahih)

603. It was reported from Muṣ'ab bin Muhammad, from Abū .VALUE[366]Abū Hurairah who narrated that the Messenger of Allah ﷺ said: “The Imâm has been placed in order that he be followed. Therefore, when he says the Takbîr, you should say the Takbîr, and do not say it until he says it. And when he performs Rûkû', then you perform Rûkû', and do not perform Rûkû' before he does. And when he says: ‘Sami' Allâhu liman hamidah (Allâh hears one who praises Him),’ then you should say: ‘Allâhumma Rabbana lakal-hamd (O Allah! Our Lord! To You belongs the praise).’” — Muslim (one of the narrators) said: “Wa lakal-hamd (And to You belongs the praise).” — And when he
prostrates, you prostrate, and do not prostrate until he prostrates. And if he prays standing, then you should pray standing, and if he prays sitting, then all of you should pray sitting down as well." (Sahih)

Abū Dāwūd said: "Allāhumma Rabbana lakal-hamd (O Allah! Our Lord! To You belongs the praise)."

was clarified for me by some of the companions of Sulaimān.¹

Comments:
Some scholars consider the order to offer prayers sitting, if the Imām offers the Salāt sitting to be abrogated, as for the other matters related to Salāt, the followers must do every action of prayer after the Imām completes the action. For example, the followers should say the Takbīr after the Imām says it, and the followers should bow down after the Imām when he bows down completely, and similarly in the other positions of the Salāt. See no.619 and the narrations and chapters that follow it.

604. It was reported from Abū Khālīd, from Ibn ‘Ajlān, from Zaid bin Aslām, from Abū Hurairah, from the Prophet ﷺ, that he said: “The Imām has been placed in order that he be followed...” (a narration similar to no. 603) and he added in this narration: “...and when he recites, then remain quiet.” (Sahih)

Abū Dāwūd said: This addition: “...and when he recites, then remain quiet,” is not preserved. We believe that the mistake is from Abū Khālīd.

¹ That is, he narrated this from Muslim bin Ibrāhīm and Sulaimān bin ʿHarb, and he noted the different wording, but he either heard differently from Sulaimān or was not sure, and some of his contemporaries narrated it from Sulaimān with this wording to verify it.
605. 'Aishah, may Allāh be pleased with her, narrated that the Messenger of Allāh ﷺ prayed in his house while he was sitting, and some people prayed behind him standing. He motioned to them to sit down, and when he (finished and) turned around, he said: "The Imām has been placed in order that he be followed. So when he performs Ruku', then perform Ruku', and when he raises his head, then raise your heads, and when he prays sitting down, then pray sitting down." (Sahih)

606. Jābir narrated: "The Prophet ﷺ was ill, so we prayed behind him while he was seated. Abū Bakr, may Allāh be pleased with him, would say the Takbīr so that people could hear the Takbīr of the Prophet ﷺ..." and he completed the narration. (Sahih)

Comments:
The remainder of it is similar to number 602.
prayer. Once, the Messenger of Allah came to visit him (Usaid, while he was sick), and they said, “O Messenger of Allah! Our Imam is sick (and cannot stand).” So he replied: “If he prays sitting down, then you should pray sitting down.”

(Pa'iJ)

Abū Dāwūd said: This Hadith is not connected (in its chain).

Chapter 69. If Two People Are Praying, One Of Whom Is The Imam, How Should They Stand?

608. It was reported from Thābit, from Anas, who said: “The Prophet visited Umm Ḥarām, and they brought him some cooking fat and dates. He said: ‘Return this to its vessel, and this to its container, for I am fasting.’ Then he stood and lead us, praying two voluntary Rakāhs, Unmi Sulaim and Umm Ḥarām stood behind us.”

Thābit said: “I am sure that he also said: ‘He made me stand to his right side on the mat.’” (Sahīh)

609. It was reported from Mūsā bin Anas, who narrated from Anas that the Prophet led him and a woman among them (in the
prayer), so he (the Prophet ﷺ) made him (Anas) stand to his right, and the woman behind them. (Sahih)

تاريخ: أخرج حمزة بن سلمان، مسلم، باب صلاة الراوي في النافلة... إلخ، ح: 373 من حديث سلمان.

610. It was reported from ‘Atâ’, from Ibn ‘Abbas, who said: “I once spent the night at my maternal aunt Maimūnah’s house. The Messenger of Allah ﷺ stood up at night, untied the leather waterskin, performed Wūdū’, and then closed it. He then stood up to pray, so I stood up and performed Wūdū’ just as he had, and stood on his left side. He took hold of my right hand, and took me from behind him so that I stood on his right. I then prayed with him.” (Sahih)

تاريخ: أخرج حمزة بن سلمان، مسلم، باب صلاة الراوي في النافلة... إلخ، ح: 610 من حديث عبد الملك بن أبي سليمان.

611. It was reported from Sa‘eed bin Jubair, from Ibn ‘Abbas, regarding this narration (similar to no. 610). He said: “...He held on to my head, or my locks, and placed me on his right side.” (Sahih)

تاريخ: أخرج البخاري، اللفظ، باب الذوات، ح: 199 من حديث هشيم بن سرح بالسمع.

Comments:
The narrations of this chapter demonstrate that it is permissible to pray voluntary prayers in congregation. If there are two men in a congregation, the follower will stand on the right side of the Imam, and when there is a woman, or woman, they form a separate line behind the men.
Chapter 70. How Should Three People Stand (In Prayer)

612. Anas bin Mālik reported that his grandmother, Mulaikah, once invited the Messenger of Allāh ﷺ to some food which she had prepared. He ate, then said, “Stand up, for I will lead you in prayer.” Anas said: “So I took a mat that we had — it had become black due to its prolonged use. I splashed some water on it, and the Messenger of Allāh ﷺ stood on it. The orphan boy and I stood behind him, and the old woman behind us. He prayed two Rak'at, and then left.” (Sahih)

Comments:
If there are three men, the Imām stands in front of the two men, and they stand together forming a line behind him. A woman makes a separate line behind the men. Men and women do not stand in the same row for prayer.

613. ‘Abdur-Rahmān bin Al-Aswad reported from his father that he said, “Alqmah and I asked permission (to come inside the house) of ‘Abdullāh bin Mas‘ūd — and we had sat a long time waiting at his door. The slave-girl came out and sought permission for us, and he allowed us in. Then he stood up and prayed between us, then said: ‘This is how I saw the Messenger of Allāh ﷺ do.’” (Hasan)
Comments:
The majority of the scholars hold the view that in this case, the two pray in one line behind the Imam.

Chapter 71. The Imam Should Turn Around After The Taslim

614. Yazid bin Al-Aswad narrated:
“I prayed behind the Messenger of Allah ﷺ, and he would, when he finished the prayers, turn (around).” (Sahih)

615. Al-Bara’ bin ‘Azib narrated:
“We would prefer to pray on the right side of the Messenger of Allah ﷺ whenever we prayed behind him, because he would then turn around to face us.” (Sahih)

Chapter 72. On The Imam Praying Voluntary Prayers In His Place

616. It was reported from ‘Ata’ Al-Khurâsânî, from Al-Mughîrah bin Shu’bah that the Messenger of Allah ﷺ said: “Let no Imam pray (voluntary prayers) in the place where he led (the obligatory prayer) until he changes (to another place).” (Sahih)
Abū Dāwūd said: ‘Āṭā’ Al-Khurāsānī did not meet Al-Mughīrah bin Shu‘bāh.

Comments:
See nos. 1006, 1007, and 1129.

Chapter 73. About The Imām Breaking His Wudū’ After He Rises (From The Prostration) During The Last Rak‘ah

617. ‘Abdullāh bin ‘Amr narrated that the Messenger of Allāh ﷺ said: “If the Imām completes the prayer and sits down (for the final Tashah-hud), then breaks (his Wudū’) before speaking, then his prayer is complete, and (the prayer) of those who are behind him — among those who completed their prayer.” (Da‘f)

618. ‘Alī bin Abī Ṭālib narrated that the Messenger of Allāh ﷺ said: “The key to prayer is purification, and its sacredness (begins) with the Takbīr, and its release is the Taslim.”[1] (Hasan)

[1] This narration preceded under no. 61.
Chapter 74. The One Behind the Imam Has Been Commanded To Follow The Imam

619. Mu‘āwiyyah bin Abī Sufyān narrated that the Messenger of Allāh ﷺ said: “Do not precede me in the Rukū’ or prostration. No matter how much I precede you when going into Rukū’, you will catch up to me when I stand up. I have become old.” (Ṣaḥīḥ)

620. ‘Abdullāh bin Yazīd Al-Khatmī gave a Khuṣbah in which he said: “Al-Bard’ bin ‘Azīb narrated to us — and he did not lie — that when they would raise their heads after the Rukū’ with the Messenger of Allāh ﷺ, they would stand up (and remain standing) until they saw him prostrating, after which they would prostrate.” (Ṣaḥīḥ)

621. Al-Barā’ bin ‘Āzīb narrated:
“We would pray with the Prophet ﷺ, and none of us would lower his back until he saw that the Prophet ﷺ had placed (his head on the ground).” (Ṣaḥīḥ)
622. Muḥārib bin Dīthār narrated that he heard ‘Abdullāh bin Yazīd say, while on the Minbar: “Al-Barā’ bin ‘Āzib narrated to me that they would pray with the Messenger of Allāh ﷺ. When he would go into Rukū’, they would go into Rukū’, and when he would say: ‘Sāmi’ Allāhu liman ḥamīdhah (Allāh hears the one who praises Him),’ they would remain standing until they saw him place his forehead on the ground, then they would follow him. (Sahīh)

Chapter 75. The Severity Of One Who Raises Or Descends Before The Imam

623. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Is not one of you afraid that if he raises his head while the Imam is still prostrating that Allāh might transform his head into the head of a donkey, or his figure into the figure of a donkey?” (Sahīh)
Comments:
There is a severe warning in this narration against preceding the Imam in actions during Salâ, particularly in raising one's head from the prostration before him.

Chapter 76. About Turning Around To Leave Before The Imam

624. Anas narrated that the Prophet ﷺ would exhort them concerning the prayer, and he forbade them from turning around to leave before he turned to leave from the prayer. (Sahîh)

Comments:
In some narrations, the Messenger of Allah (ﷺ) explained that the men should wait so that the women, behind them, had time to leave first.

Chapter 77. The Types Of Clothes In Which It Is Permissible To Pray

625. Abû Hurairah narrated that the Messenger of Allah (ﷺ) was asked about praying in one garment, so he replied: “Does every one of you own two garments?” (Sahîh)

Comments:
When two garments are not available for a man, it is permissible for him to perform Salâ in one garment, see the following narration.

626. Abû Hurairah narrated that the Messenger of Allah (ﷺ) said:
“Let none of you pray in one garment if no part of it is on his two shoulders.” (Sahih)

Comments:
If someone has only one sheet of cloth, then he should wrap it around his waist, taking one end of it to cover his right shoulder with it, and the other end of it, to cover his left shoulder.

627. Abu Hurairah narrated that the Messenger of Allah ﷺ said: “If one of you prays in a (single) garment, let him cross the two sides (of it) around his shoulders.” (Sahih)

628. `Umar bin Abi Salamah said: “I saw the Messenger of Allah ﷺ pray in one garment while he had wrapped it around him — (he had) crossed each end of it over his two shoulders.” (Sahih)

629. Qais bin Talq narrated from his father that he said: “We visited the Prophet ﷺ, and a person came and asked him: ‘O Messenger of Allah, what do you think about praying in one garment?’ So the Messenger of Allah ﷺ untied his Izar (waist wrap), wrapping it around his Rida’ (upper-wrap), and then wrapped himself with the two
of them. Then the Prophet of Allāh ﷺ led us in prayer. After completing it, he said: ‘Is every one of you able to find two garments?’” (Hasan)

Comments:

These narrations prove that if two garments are not available for the prayer it is permissible to pray in one garment provided that it covers the shoulders. See Ahādīth 634-636 regarding prayer in a tight garment.

Chapter 78. About A Man Tying His Garment Around The Nape Of His Neck To Pray

630. Sahl bin Sa'd said: “I would see people praying behind the Messenger of Allāh ﷺ who would tie their Izār around their necks due to the constraint of the garment — like children do. So one person said: ‘O you womenfolk, do not raise your heads until the men stand up.’” (Ṣāhih)

Comments:

This narration shows that covering from naval to knees, and at least one shoulder, is essential for men, and it also shows that in the early days of Islam, many of the Muslims were extremely poor.

Chapter 79. A Man Praying In A Garment Part Of Which Is On Another Person

631. ‘Āishah narrated: “The Prophet ﷺ prayed in a garment while a part of it was on me.”[1] (Ṣāhih)

Chapter 80. A Man Praying In A Qamis Only

632. Salamah bin Al-Akwa' said: "I said: 'O Messenger of Allâh! I am a man that hunts game, can I pray in one Qamis?' He said: 'Yes, but tie it up, even if it is (fastened) with a thorn.'"[1] (Hasan)

Comments:
The meaning of "Qamîs," is a long robe (like what is called "Thawb" today). This narration proves the permissibility of praying in a long shirt, even if there is no lower garment, or garment under it. If there is the possibility of such a garment becoming loose, then it should be tied or fastened.

633. It was reported from Muhammad bin 'Abdur-Rahmân bin Abi Bakr from his father, who said: "Ja'bir bin 'Abdullâh led us in prayer in a Qamîs, without wearing a Ridâ (upper-wrap). When he finished, he said: 'I saw the Messenger of Allâh pray in a Qamîs.'” (Da'îf)

Comments:
His statement (Aṣîd) has been explained with two possible meanings, this meaning, as translated is in accordance with the wording recorded by Ahmad (4:49) and others, removing any confusion about it.

[1] His statement (Aṣîd) has been explained with two possible meanings, this meaning, as translated is in accordance with the wording recorded by Ahmad (4:49) and others, removing any confusion about it.
Chapter 81. If The Qamîs Is Tight, He Should Wrap It Around His Lower Body

634. ‘Ubâdah bin Al-Walîd bin ‘Ubâdah bin Aṣ-Ṣāmit said: “We visited Jâbir — meaning Ibn ‘Abdullâh and he said: ‘I once went with the Messenger of Allâh on a military expedition, and he stood up to pray. I was wearing a Burdah, so I tried to cross its two ends over my body, but it did not reach me (it was not that long). And it had tassels, so I turned it around, then crossed it around me. I then held on to it with my neck, pressing down on it so that it would not fall (by holding the cloak between the chin and chest). I then came and stood on the left side of the Messenger of Allâh, but he held on to my hand and turned me around until I stood on his right side. Ibn Ṣâkhr came and stood on his left side, but he held on to both our hands and made us stand behind him. The Messenger of Allâh began to stare at me, but I did not realize it. When I noticed his (stare), he motioned to me that I should wrap it (the Burdah) around my waist. When he finished the prayer, he said: ‘O Jâbir!’ I said: ‘At your service, O Messenger of Allâh!’ He said: ‘If it (the garment) is wide enough, then cross both its ends over, but if it is tight, then tie it around your waist.’” (Sahih)

Comments:
1. If there is only one male follower during the prayer, he should stand on the
right side of the *Imām*.

2. During the prayers, the *Imām* and follower are permitted to correct the prayer of others.

3. If the sheet is large enough, it is essential to wrap it over the shoulders, and if it is not large enough, then it should be wrapped around the waist.

635. It was reported from Nāfi‘ from Ibn ‘Umar who said: “The Messenger of Allah ﷺ said” or he said: “Umar said: ‘If one of you has two garments, then he should pray in (wearing) both of them, and if he has only one garment, then let him tie it around his lower body, and let him not drape it (over his shoulders) like the *Ishtimal*¹ of the Jews.” (Ṣaḥīḥ)

636. ‘Abdullāh bin Buraidah reported from his father, that the Messenger of Allah ﷺ forbade (one) from praying in a wrap without tying it around the shoulders, and (he also forbade) praying in trousers while not wearing a *Ridā’* (upper-wrap). (Ḥasan)

Chapter 82. *Al-Iṣbāl* During the Prayer⁰²

637. It was reported from Abū ‘Awānah, from ‘Āṣim, from Abū

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¹ Meaning, not wrapping it around the body in the manner which they do.

² To drag one’s garment on the ground, see *Lisān Al-‘Arab*. 
‘Uthmān, from Ibn Mas‘ūd, who said: “I heard the Messenger of Allāh ﷺ say: ‘Whoever drags his Ḳa‘bār (waist-wrap) during the prayer out of pride, then he has no ease from Allāh — exalted is His Remebrance — nor protection.’”

(Hasan)

Abū Dāwūd said: A group of people reported this from ‘Āṣim in Maqāf form from Ibn Mas‘ūd, among them Hāmmād bin Salamah, Hāmmād bin Zaid, Abū Al-Ahwas, and Abū Mu‘āwiyyah.

638. Abū Ḥurairah narrated: “Once a man was praying while his Ḳa‘bār was dragging. The Messenger of Allāh ﷺ told him: ‘Go and perform Ṭahāra.’ So he went out and performed Ṭahāra, then returned. Then he ﷺtold him: ‘Go and perform Ṭahāra’, so he went and performed Ṭahāra, then returned. A man asked: ‘O Messenger of Allāh! Why did you command him to perform Ṭahāra, then remained quiet (after he returned)?’ He said: ‘He was praying while he was dragging his Ḳa‘bār, and Allāh, exalted is His Remebrance, does not accept the prayer of one who drags his Ḳa‘bār.’” (Hasan)
Comments:
These narrations are among the many that warn of the sin of letting the garment hang below the ankles. While these two narrations are related to the prayer, see the general narrations against Isbâl; numbers 4084-4089

Chapter 83. How Many Garments Should A Woman Pray In?

639. It was reported from Mâlik, from Muḥammad bin Zaid bin Qunfudh, from his mother, that she asked Umm Salamah: “What clothes should a woman pray in?” She replied: “She should pray in a Khimâr (head-covering), and a covering Dir’ (long shirt) that covers the upper portion of her feet.” (Da‘if)

640. (There is another chain) from ‘Abdur-Rahmân bin ‘Abdullâh, meaning Ibn Dînâr, from Muḥammad bin Zaid, with this Hadîth. He said: “From Umm Salamah, that she asked the Prophet ﷺ: ‘Can a woman pray in a Dir’ and Khimâr without wearing anlzâr (waist-wrap)?’ He replied: ‘As long as the Dir’ is covering, and covers the upper portion of her feet.” (Da‘if)

Abû Dâwûd said: This Hadîth was reported by Mâlik bin Anas, Bakr bin Mûdâr, Hâfîs bin Ghiyâṭh, Ismâ‘îl bin Ja‘far, Ibn Abî Dhi‘b, and Ibn Išâq — (all) from Muḥammad

[1] |As-Sâbîgh: meaning that it is long and wide, not tight. |
bin Zaid, from his mother, from Umm Salamah. None of them mentioned (this as the saying of) the Prophet ﷺ, they limited it to only (the mention of) Umm Salamah.

Chapter 84. A Woman Praying Without A Khimar

641. It was reported from Qatadah, from Muhammad bin Sirin, from Safiyah bint Al-Harith, from 'Aishah, that the Prophet ﷺ said: "Allah does not accept the prayer of a woman (who has reached the age of) menstruation without a Khimar." (Sahih)

Abu Dawud said: Sa'eed, meaning Ibn AN 'Arubah, reported it from Qatadah, from Al-Hasan, from the Prophet ﷺ.

642. It was reported from Hammad, from Ayyub, from Muhammad (Ibn Sirin): ‘‘Aishah visited Safiyah Umm Talhah At-Talahat, and she saw some of her daughters there. She said: The Messenger of Allah ﷺ once entered while there was a young girl in my room, so he threw me a waist-wrap of his and said: ‘Split it into two, and give this girl one half,'
and the girl that is with Umm Salamah the other half, for I think that they have (reached the age of) menstruation.” (Da‘f)

Chapter 85. As-Sadl[1] In The Prayer

643. It was reported from ‘Ata’, that Abū Hurairah said: “The Messenger of Allāh forbade the act of Sadl during the prayer, and he also forbade a man from covering his mouth.” (Da‘f)

Abū Dāwud: ‘Isl (also) reported from ‘Ata’, from Abū Hurairah, that the Prophet forbade the act of Sadl during the prayer.

644. It was reported from Ibn Juraij that he said: “Most of the time, I saw ‘Ata’ praying while doing Sadl.” (Saḥīh)

Abū Dāwud said: And this (narration) makes the Hadith weak.

[1] As-Sadl means draping a garment, and they differ over the precise meaning of it in this narration.

تخريج: [إسناده ضعيف] أخرجه أحمد: 96/6 من حديث حماد بن زيد به * ابن سيرين لم يسمع من عائشة رضي الله عنها شيئًا، قاله أبو هاتم الرازي رحمه الله.


644. It was reported from Ibn Juraij that he said: “Most of the time, I saw ‘Ata’ praying while doing Sadl.” (Saḥīh)

Abū Dāwud said: And this (narration) makes the Hadith weak.

[1] As-Sadl means draping a garment, and they differ over the precise meaning of it in this narration.
Chapter 86. Praying In Women's Garments (Shūr) [1]

645. It was reported from Muhammad bin Sirīn, from 'Abdullāh bin Shaqīq, from 'Aishah who said: “The Messenger of Allāh would not pray in our garments” or: “our blankets” 'Ubaidullāh (one of the narrators) said: “My father was in doubt.” (Sahih)

Comments:
See numbers 367-370.

Chapter 87. A Man Praying With His Hair Fastened (At The Back Of The Head)

646. Sa’eed bin Abī Sa’eed Al-Maqburī narrated from his father, that he saw Abū Rāfī’, the freed-slave of the Prophet, pass by Ḥasan bin ‘Alī, peace be upon them, while he was standing in prayer. He (Ḥasan) had tucked his braid into the back of his head. Abū Rāfī’ undid it, so Ḥasan turned to him angrily. Abū Rāfī’ said: “Turn back to your prayer and do not be angry, for I heard the Messenger of Allāh say: ‘That is the place of Shaitān,’” meaning that the place where the braid was tucked was the place that Shaitān sits on. (Ḥasan)

Kuraib, the freed-slave of Ibn 'Abbās, said that 'Abdullāh bin Al-Ḥārith praying while his hair was tied up behind him. So he stood behind him and started undoing it, while he ('Abdullāh bin Al-Ḥārith) allowed him to do so. When he finished (the prayer), he turned around to Ibn 'Abbās and said: "Why are you concerned about my head?" He replied: "I heard the Messenger of Allah ﷺ say: 'The example of the one who does this is like the one who prays while he is bound with his hands tied behind him.'" (Sahih)

Chapter 88. Praying In Sandals

It was reported from 'Abdullāh bin As-Sā'ib, who said: "I saw the Prophet ﷺ pray on the Day of the Conquest (of Makkah) and he had placed his sandals on his left side." (Sahih)
in the morning prayer in Makkah. He started (reciting) **Sūrat Al-Mu'minūn**, until, when the mention of Mūsā and Hārūn came, or Mūsā and 'Eisā (one of the narrators was not sure), the Prophet was overcome by a cough, so he left (reciting) and went into **Rukū'**.” *(The narrator added)* and ‘Abdullāh bin As-Sā'ib was present at that time.\(^{[1]}\) *(Ṣaḥīḥ)*

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650. Abū Sa'eed Al-Khudrī narrated: “Once, the Messenger of Allah was leading his Companions in the prayer when he took off his sandals and placed them on his left side. Seeing this, the people all took off their sandals. When the Messenger of Allah completed the prayer, he asked: ‘Why did you take your sandals off?’ They said: ‘We saw you take off your sandals, so we took ours off.’ So the Messenger of Allah said: ‘Jibrīl, peace be upon him, came to me and informed me that there was some uncleanness — or some impurity — on them,\(^{[2]}\) and he said: ‘When one of you comes to the Masjid, then let him see (his sandals); if he sees any uncleanness — or impurity — on them, let him wipe

\(^{[1]}\) This is a different version of the previous narration.

\(^{[2]}\) See the following note.
it off and pray in them.”” (Sahih)

**Comments:**

1. Praying in shoes or sandals, as well as not praying with them, is Sunnah. If someone is praying while wearing shoes, he should ensure that his shoes are clean, if there is some impurity on them, he should clean them by rubbing them on the earth.

2. If someone is praying alone and wishes to place his shoes near him, he should place them on his left side, and if he is praying with the congregation he should place them in between his feet.

3. If unknowingly, a prayer is offered in unclean and impure clothes there is no need to repeat it.

651. Bakr bin ‘Abdullāh reported a similar narration (as no. 650), except that in this version the Prophet ﷺ said: “There is some filth on them.” He said in both locations: “Filth.”[1] (Sahih)

652. Shaddād bin Aws reported that the Messenger of Allāh ﷺ said: “Be different from the Jews, for they do not pray in their sandals or their Khuff.” (Hasan)

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[1] In the first narration it is Qadha or Adha (some uncleanliness - or some impurity), and it is mentioned in two locations of the narration, in this narration it is Khubth and the narrator used the same term in both locations of the narration.
653. 'Amr bin Shu‘aib reported from his father, from his grandfather, that he said: “I saw the Messenger of Allah pray barefooted, and (also saw him praying) while wearing sandals.” (Hasan)

Chapter 89. If A Person Takes Off His Sandals For Prayer, Where Should He Place Them?

654. Abū Hurairah, may Allah be pleased with him, narrated that the Messenger of Allah said: “When one of you prays, let him not place his sandals on his right side, nor on his left side for they will be to the right of another person — unless there is no one standing on his left. Rather, let him place them between his feet.” (Sahih)

655. Abū Hurairah narrated that the Messenger of Allah said: “When one of you prays and takes off his sandals, then let him not harm others with them; either let him place them between his feet, or let him pray in them.” (Sahih)
Chapter 90. Praying on A Khumrah (Small Mat) [1]

656. Maimūnāh bint Al-Harith said: “The Messenger of Allāh  prayed while I was next to him, during my menses. Sometimes, his garment would brush against me when he went into prostration. And he would pray on a small mat (Khumrah).” (Sahih)

Chapter 91. Praying On A Hasir (Large Mat) [2]

657. Anas bin Mālik narrated that a man from the Anṣār said: “O Messenger of Allāh, I am a heavy man” — (Anas said) and he was large in stature — “and cannot pray with you.” And he had prepared some food for him and invited him to his house. “So pray

[1] A small mat, made of woven palm leaves or the like, large enough to cover the area for one’s face and hands during prostration. When it is larger it is called Hasir as in the next chapter.

[2] See the previous note.
658. Anas bin Mâlik narrated that the Prophet ﷺ used to visit Umm Sulaim, and sometimes the time for prayer would come. He would pray on a Bîsât[1] of ours— and it was a Haṣîr upon it some water would be splashed on. (Sahîh)

659. Al-Mughîrah bin Shu'bah narrated that the Messenger of Allah ﷺ would pray on a mat (Haṣîr), and on animal skin which had been tanned. (Da'îf)

[1] It is a type of mat or rug, and what comes after it explains it.
Chapter 92. A Man Prostrating On His Garment

660. Anas bin Mālik said: “We would pray with the Messenger of Allah in the sweltering heat; if one of us was not able to put his face on the ground (due to the heat), he would extend his garment and prostrate on it.” (Sahīh)

THE CHAPTERS RELATED TO THE ROWS DURING THE PRAYER

Chapter 93. Straightening The Rows

661. Jābir bin Samurah narrated that the Messenger of Allāh said: “Do you not (wish to) line up just like the Angels line up in front of their Lord?” We asked: “And how do the Angels line up in front of their Lord?” He said: “They complete (and fill up) the first row, and they line up closely in the rows.” (Sahīh)
Comments:
This narration demonstrates that the first row should be consolidated before the following, and that this is the manner of the Angels.

662. An-Nu‘mān bin Bashīr said: “The Messenger of Allāh ﷺ turned around to face the people and said: ‘Establish the rows,’ (repeating this) three times — ‘I swear by Allāh! You will of a surety establish the rows or else Allāh will cause differences among your hearts.’ So I saw a person attach his shoulder to the shoulder of his companion, and his knees with his companion’s knee, and his ankle with his companion’s ankle.”

(Saḥīḥ)


Comments:
This is similar to what follows in number 667, for which reasons the followers of Allāh’s Messenger (ﷺ) would stand in the rows quite close to each other, leaving no gaps between them. If the outward condition and apparent actions are correct and in accord, it indicates that the hearts are also in accord, and vice versa. It is Sunnah for the Imam to tell the people to straighten the rows before starting the Ṣalāt.

663. An-Nu‘mān bin Bashīr said: “The Prophet ﷺ would line up our rows just as an arrow is aligned. When he thought that we had learnt this from him, and understood it (he stopped doing it) until one day, he turned around to face us, and saw a man whose chest was sticking out (of the row). So he said: ‘You will of a surety establish your rows, or else Allāh will disfigure your faces.’”

(Saḥīḥ)

[Exegesis]: أخرجه مسلم، الصلاة، باب نسوة الصفوء وإقامتها وفضل الأول فالفوئل منها إلخ: ح: 431 من حديث حماد بن سلمة بناء . . .
664. Al-Barā’ bin ‘Āzib reported: “The Messenger of Allah would enter between the rows from one side to the other.[1] He would touch our chests and shoulders and say: ‘Do not differ, else your hearts will differ.’ And he would also say: ‘Allah and His Angels send their Salāt (blessings) on the front rows.” (Ṣahīh)

665. An-Nu‘mān bin Bashir said: “The Messenger of Allah would straighten our rows when we stood up to pray. Once we had straightened them, he would say the Takbīr.” (Ṣahīh)

666. ‘Abdullāh bin ‘Umar reported that the Messenger of Allah said: “Perfect (straighten) the rows, and stand shoulder to shoulder, and leave no gaps, and be gentle with the hands of your brothers, and do not leave gaps for Shaitān. Whoever connects a row, Allah will connect him (with His Mercy), and the Book of Salāt (The Prayer) 398

[1] Meaning, from the furthest rows to the foremost rows.
whoever severs a row, Allâh will sever (His Mercy) from him.”’

(Hasan)

Abû Dâwûd said: Abû Shajarah (one of the narrators) is Kathîr bin Murrah.

Abû Dâwûd said: And the meaning of “Be gentle with the hands of your brothers,” is that if a person comes to a row and wishes to enter it, then every person should ease (space) for him so that he can stand in the row.

Comments:

"Whoever connects a row" means who comes to fill the gap in the row and complete it. "Be gentle with the hands of your brothers" means if a person comes to a row and wishes to enter it, then every person should ease (space) for him with his shoulders so that he could stand in the row. It also means, if there is no space in the row then one should not try to enter it by force and create an uneasy situation for his brothers already standing in the row.

667. Anas bin Mâlik related that the Messenger of Allâh ﷺ said:

“Line yourselves up tightly, and be close together, and make (your) necks straight in one line. For I swear by Him in Whose Hands is my soul, I see Shaiân enter between the gaps in the rows as if he is a small black goat.” (Sahih)

تخريج: [إسناده حسن] أخرجه النسائي، الإمام، باب من وصل صفاً، ح: 820 عن عيسى ابن إبراهيم مختصرًا، وصححه ابن خزيمة، ح: 1549 والحاكم على شرط مسلم: 2/1 ووافقه

الذهبي.
Comments:

"Line yourselves up tightly" Al-Khaṭṭābī said: "Its meaning is to bring part of it together with another part, and close in between them. And from it is the compressed building; Allāh said: "...as if they were a solid structure..." [As-Saff 61:4] And it is further explained by the second half; that is, if they are not together, Shaitān will come between them, and this gap through which he enters, destroys the ranks, like a gap between mortars of a structure, which erode it, bringing about its downfall.

668. Anas narrated that the Messenger of Allāh ﷺ said: "Straighten the rows, for straightening the rows is part of the perfection of the prayer." (Sahih)

669. Muhammad bin Muslim bin As-Sā‘ib said: "I prayed next to Anas bin Mālik one day, and he asked me: "Do you know why this stick has been made?" I said: 'No, by Allāh!' He said: 'The Messenger of Allāh ﷺ would place his hand on it and say: Straighten (your rows); line up your rows.'" (Da‘if)

670. In another version of this (no. 669) Hadith, Anas reported: "The
Messenger of Allâh ﷺ, when he stood up to pray, he would hold it (the stick) in his right hand, then turn around and say: ‘Straighten (your rows); line up your rows,’ then he would hold it in his left hand and say, ‘Straighten (your rows); line up your rows.’” (Da‘îf)

671. Anas reported that the Messenger of Allâh ﷺ said: “Fill up the first rows, then the ones that follow it. And if there is any deficiency, let it be in the last row.” (Sâhîh)

672. Ibn ‘Abbâs narrated that the Messenger of Allâh ﷺ said: “The best of you are those who have the most compliant shoulders in the prayer.” (Hassân)

Abû Dâwûd said: Ja‘far bin Yahyâ (one of the narrators) is from the inhabitants of Makkah.
Comments:
Meaning, they comply when they are asked by others to move forward or backward to straighten the row, and they give space to others who try to fit in their row. So by cooperating and being gentle with their brothers, they are counted among the best people.

Chapter 94. Rows Between The Pillars

673. Abdul-Hamîd bin Maḥmûd said: “I prayed the Friday prayer with Anas bin Mâlik, and we were pushed to (the rows between) the pillars, so we went forward and backward. Anas said: ‘We used to avoid this during the time of the Messenger of Allâh ﷺ.’” (Sahîh)

Comments:
Since the pillars sever the row, it is not encouraged to form rows between them. It should not be done unless there is no space due to overcrowding.

Chapter 95. Who Is Encouraged To Pray Behind The Imam, And The Dislike Of Distancing Oneself (From The Imâm)

674. It was narrated from Abû Ma’mar, from Abû Mas’ûd, that the Messenger of Allâh ﷺ said: “Let those among you who are most wise and possessing intellect pray behind me, then those following them, then those following them.” (Sahîh)

Translation: [Explanatory Notes] (Inşâ‘ah صل الله ﷺ عليه وسلم)
675. It was reported from 'Alqamah, from 'Abdullâh, from the Prophet ﷺ — similar to that (no. 674), and he added: "And do not differ (in your rows), else your hearts will differ. And beware of the commotion of the marketplaces." (Sahîh)

Comments:
The reason for the more knowledgeable being close to the Imam is that they can take his place, or correct him, etc., if need be, and in this narration we are warned of commotion and racket, and even more so, bringing such commotion into the Masjid.

676. 'Aishah narrated that the Messenger of Allah ﷺ said: “Allâh and His Angels send Salât (blessings) upon the right side of the rows.” (Hasan)

Comments:
See no. 664. Most of those who reported this Hadîth narrated it with the wording: “Allâh and His Angels send Salât upon those who pray in the rows.” So it does not mean, “and not the left side of the row.”

Chapter 96. The Place Of Children In The Rows

677. It was reported from ‘Abdur-Rahmân bin Ghanm, who said that Abû Mâlik Al-Âsh’ârî said: “Should I not inform you of the prayer of the Prophet ﷺ?” So he said the Iqâmah, and caused the men to stand in rows, then caused the children to stand
behind them, then led them in prayer. Then he described the prayer. Then he said: "This is how the prayer (should be prayed)."

‘Abdul-A‘lá (one of the narrators) said: "I think that he (ﷺ) said: ‘...of my nation.’" (Hasan)

Comments:

It is recommended that the older and more knowledgeable stand directly behind the Imam as preceded, see number 675. But there is no prohibition against the boy who has not reached the age of maturity from standing in the first row, as Ibn ‘Abbás did during the Farewell Pilgrimage, and he said: "No one objected to it." See no. 1857 of Sahih Al-Bukhari.

Chapter 97. Rows For The Women, And Their Distance From The First Row

678. Abü Hurairah narrated that the Messenger of Allâh ﷺ said: "The best rows for men are the front ones, and the worst are the last ones. And the best rows for women are the last ones, and the worst are the front ones." (Sahih)

Comments:

An-Nawawi said: "As for the men’s rows, then it is according to the generality; so the best of them is always the first of them, and the worst of them is always the last of them. As for the rows of the women, then the objective of the Hadith is that of the rows that the women pray in with the men, as for when they pray separately, not with the men, then just like in the case of the men, the best of their rows are the first of them, and the worst of them are the last of them. And the meaning of the worst of the rows in the case of the women and the men, is the least of them in reward and virtue. And the last of the rows of the women when attending with the men, are only more virtuous, because of their distancing themselves from mixing with the men and their sight, and the heart being attached to them when seeing their movements and
hearing their speech, and similar to that, and the first of their rows has been censured because of the opposite of that. And Allah knows best...." See no. 851 for a related topic.

679. ‘Aishah narrated that the Messenger of Allah ﷺ said: “There will remain a group of people who will continually try to distance themselves from the first row until Allah distances them in the Fire of Hell.” (Da‘īf)

Comments:
The wording in the next narration is more popularly reported.

680. Abū Sa‘eed Al-Khudrī narrated that the Messenger of Allah ﷺ saw that the Companions were distancing themselves (from the first rows). So he said: “Come forward so that you may follow me, and those behind you may follow the Mighty and Sublime, you. And there will be a group of people who will continue to distance themselves until Allah, the Mighty and Sublime, distances them.” (Saḥīḥ)

Chapter 98. The Position That The Imām Should Have In Relation To The Rows

681. Abū Hurairah narrated that the Messenger of Allah ﷺ said: “Stand so that the Imām is in the middle, and fill in the gaps (in the rows).” (Da‘īf)
Chapter 99. A Man Prays By Himself Behind The Row

682. Wābiṣah narrated that the Messenger of Allāh ﷺ saw a man praying behind a row by himself, so he commanded him to repeat. Sulaimān (one of the narrators) added: “the prayer.” (Sahih)

Comments:

If a man intentionally prays alone behind a row in which there is room, then he will have to repeat his prayer. A woman must offer her prayer in a separate row from men, even if she is alone.

Chapter 100. A Person Bows Outside Of The Row

683. It was reported from Al-Hasan, that Abū Bakrah narrated that he once entered the Masjid and the Prophet of Allāh ﷺ was in Rukūʿ. He said: “So I bowed outside of the row (i.e., without joining the row). The Prophet ﷺ said (after the prayer): ‘May Allāh increase your eagerness, but do not repeat it.’” (Sahih)
Comments:

"Do not repeat it." The scholars differ in interpreting the various versions of this Hadith. Upon consideration of the various wordings, it appears to mean, that one should not rush to the prayer, as in some narrations: "When you come for prayer come with honor and dignity and whatever part of the prayer you catch, join it, and whatever is left, complete it." See number 572, while it is clear from the name of the chapter, that the author is using these two narrations to prove not bowing outside of the rows.

684. (There is another chain) It was reported from Al-Ḥasan that Abū Bakrah once came (to the Masjid) and the Messenger of Allāh ﷺ was in Rukūʿ, so he bowed outside of the row, and then walked up to the row. After the Prophet ﷺ finished the prayer, he said: "Who among you was the one who bowed outside of the row, and then walked up to the row?" Abū Bakrah said: "I did." So the Prophet ﷺ said: "May Allāh increase your eagerness, and do not repeat it." (Ṣaḥīḥ)

The Sutrah refers to an object that a person should place, or have, in front of him during the Salah. The purpose of the Sutrah is to demarcate the area in which one is performing Salah, allowing a pedestrian to cross beyond it, in front of the person who is praying, since the Sutrah will act as a barrier between the one passing by, and the one who is praying.
Chapter 101. What May Be Used As A Sutrah By The Praying Person

685. Ṭalḥah bin ‘Ubaidullāh narrated that the Messenger of Allāh ﷺ said: “If you place in front of you something (the size of) the back of a saddle, then whoever passes in front of you will not affect you.” (Ṣaḥīḥ)

Comments:
Based upon such Ahādīth, it is said that the Sutrah must be at least that length, or about one and a half feet high.

686. Ibn Juraij reported from ‘Aṭā’, that he said: “The back of the saddle is around one forearm’s length or more.” (Ṣaḥīḥ)

687. It was reported from Nāfi’ that Ibn ‘Umar narrated, that the Messenger of Allāh ﷺ would order that a spear (Harbah) be placed in front of him when he left for the ‘Eid prayer. He would pray towards it (behind it), and the people would be behind him. And he would do the same while traveling.” And this is where the leaders took this practice. (Ṣaḥīḥ)

Notes:
[1] Harbah a type of spear that is shorter than a lance, having a broad blade.
[2] This last statement is from Nāfi’ see Ibn Majah no. 1305.
Comments:
The *Imām's Sūrah* is sufficient for those behind him in the congregation, this is the view of the majority.

688. ‘Awān bin Ābī Juḥaifah narrated from his father, that the Prophet ﷺ prayed (in the valley of) Al-Baṭā’ah while there was a spear (*'Anazah*)[1] in front of him. He prayed Zuhr as two Rak'ahs and ‘Asr as two Rak'ahs. Women and donkeys would pass beyond the ‘Anazah. (Ṣaḥīḥ)

Chapter 102. Drawing A Line
If One Does Not Find A Stick

689. It was reported from Abū ‘Amr bin Muḥammad bin Hūraith, that he heard his grandfather Hūraith narrating from Abū Hurairah that the Messenger of Allāh ﷺ said: “When one of you prays, let him place something in front of him. If he does not find anything, let him take a stick and make it stand (in front of him). If he does not even have a stick, let him draw a line, then anything that passes in front of him will not affect him.” (Daʾīj)

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[1] *'Anazah* a type of short spear, shorter than a lance, and some say it is shorter than the Ḥarbah, and it has metal teeth. Some of them say that it is the same as a Ḥarbah. *'Anazah* appeared previously in a different version of this narration; no. 520.
690. (There is another chain) from ʿAli meaning, Ibn Al-Madini, from Sufyān, from Ismāʾīl bin Umayyah, from Abū Muhammad bin ʿAmr bin Ḥuraith, from his grandfather Ḥuraith — who was a man from Banū ʿUdhrah — from Abū Hurairah, from Abūl-Qāsim Ṣufyān. And he mentioned the Ḥadith about the line. (Daṭif)

Sufyān said: [1] “We have not found anything to strengthen this Ḥadith, and it has not been narrated except with this chain.” He (ʿAli bin Al-Madini) said: “I said to Sufyān: ‘They differed in it’ [2] so he discussed it for a while then said: ‘It is not preserved except from Abū Ṭuḥayyab bin Muḥammad bin ‘Amr.’”

Sufyān said: “After Ismāʾīl bin Umayyah died, a man arrived here, so he sought out this Shaikh Abū Muḥammad until he found him, then he questioned him about it, but he was confused about it.”

Abū Dāwūd said: I heard ʿAḥmad — meaning Ibn Hanbal — may Allāh have mercy upon him, being asked more than once about how this line should be drawn, so he said: “Like this” indicating similar to a crescent, horizontally (in front of him).

Abū Dāwūd said: And I heard Musad-dad say: “(ʿAbdullāh) bin Dāwūd said: ‘A (straight) line.’”

Abū Dāwūd said: And I heard ʿAḥmad say more than once that it

[1] That is Sufyān bin ʿUyaynah, who narrated the Ḥadith.

should be drawn in a semi-circular fashion in front of the person praying.

691. Sufyān bin ‘Uyaynah said: “I saw Sharik lead us in a funeral prayer at ‘Asr, and he had put his Qalansūtah (head-cap) in front of him” — meaning during an obligatory prayer. (Sahih)

Comments:
See no. 685.

Chapter 103. Praying Towards A Mount

692. Ibn ‘Umar narrated that the Prophet used to pray towards his she-camel. (Sahih)

Comments:
It is prohibited to pray in the pen of camels. In the case of one animal, it can be used as Sutrah.

Chapter 104. If He Prays Towards A Pillar Or Other Object, Where Should It Be In Relation To Him

693. Dubā‘ah bint Al-Miqdād bin Al-Aswad narrated from her father,
that he said: “I never saw the Messenger of Allâh ﷺ pray towards a stick, or a pillar, or a tree, except that he placed it on his right side or left side; he would not place it immediately in front of him.” (Da'if)

Tafsîr: [إسناده ضعيف] أخرجه أحمد 4/64 عن علي بن عباس به * ضباعة: لا تعرف
الويلم: مجهول والوليد بن كامل: ليس الحديث، كذا في التقرر.

Chapter 105. Praying Behind People Who Are Talking Or Sleeping

694. It was narrated from 'Abdullãh bin 'Abbâs that the Prophet ﷺ said: “Do not pray behind a person who is sleeping, nor behind one who is talking.” (Hasan)

Comments:

It is proven from authentic narrations that the Messenger of Allâh ﷺ would pray while 'Aishah was sleeping in front of him. (See Sahîh Al-Bukhârî nos. 382-384, and 512-515.) The author recorded similarly in number 710. In general, though, one should not pray at the places where people are talking or busy in other worldly affairs as this may disrupt concentration, and similarly, based upon this narration, one should avoid praying behind a sleeping person.
Chapter 106. Coming Close To The Sutrah

695. It was reported from Näfi' bin Jubair, from Sahl bin Abi Hathmah who conveyed it from the Prophet ﷺ, that he said: “When one of you prays towards a Sutrah, let him come close to it — let not Shaitân break his prayer.” (Sahih)

Abū Dāwud said: Wāqid bin Muhammad reported it from Ṣafwān, from Muhammad bin Sahl, from his father, or from Muhammad bin Sahl from the Prophet ﷺ. Some of them said: “From Näfi’ bin Jubair, from Sahl bin Sa’d, and there is disagreement in its chain. (Sahih)

696. (Another chain) from ‘Abdullâh ‘Azîz bin Abî Ḥâzim (who said): “My father informed me, from Sahl, he said: ‘Between the place that the Prophet ﷺ stood and the Sutrah was the space through which a goat could pass.’” (Sahih)

Abû Dâwud said: This is the version of An-Nufailî.[1]

[1] That is, Abû Dâwud narrated it from two Shaikh one of whom was ‘Abdullâh bin Muḥammad bin ‘Ali An-Nufailî, and the other, ‘Abdullâh bin Maslamah Al-Qa‘nabl.
Chapter 107. The Command To
The One Who Is Praying To
Block Others From Crossing In
Front Of Him

697. It was reported from ‘Abdur-Rahmān bin Abī Sa‘eed Al-Khudrī, from Abū Sa‘eed Al-Khudrī who said that the Messenger of Allāh ﷺ said: “When one of you prays, let him not allow anyone to pass in front of him, and let him block him as much as he can. If he refuses, then fight him, for he is a Shaitān.” (Sahih)

Comments:
If someone tries to cross in front of a worshipper who is praying behind a Sūrah then the worshipper should stop him by force. This should be done by stretching one’s hand out to block his passage. See no. 700.

698. (There is another chain) from ‘Abdur-Rahmān bin Abī Sa’eed Al-Khudrī, from his father, who said: “The Messenger of Allāh ﷺ said: ‘When one of you prays, let him pray towards a Sūrah, and let him come close to it...’” and the rest of the narration is similar (to no. 697). (Sahih)

Comments:
If someone tries to cross in front of a worshipper who is praying behind a Sūrah then the worshipper should stop him by force. This should be done by stretching one’s hand out to block his passage. See no. 700.

699. Abū ‘Ubaid, the guard of Sulaimān, said: “I saw ‘Atā’ bin Yazīd Al-Laithī standing in prayer. I tried to cross in front of him, but he pushed me away, then said...”
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(after the prayer): ‘Abū Sa‘eed Al-Khudrī narrated to me that the Messenger of Allāh ﷺ said: “Whoever among you can prevent anything from coming between him and his Qiblah, then let him do so.” (Hasan)

700. It was narrated from Humaid, meaning Ibn Hilãl who said: “Abū Šāliḥ said: ‘Shall I narrate to you something that I saw and heard from Abū Sa‘eed? — He visited Marwān and said: ‘I heard the Messenger of Allāh ﷺ say: “When one of you prays towards something (a Sutrah) that blocks him from the people, and someone tries to cross in front of him, then let him push him in his chest, and if he refuses, then fight him, for he is a Šaitān.” (Sahih)

Abū Dāwud said: Sufyān Ath-Thawrī said: “A person arrogantly walks in front of me while I am praying, so I stop him, and a weak person passes, so I don’t stop him.”

Comments:
One stops the person from passing in front of them while they are performing Salāt, actual fighting will dictate that they are no longer performing Salāt, and therefore defeats the purpose of stopping them. Al-Khaṭṭābī said: “In this is evidence that few actions do not sever the Salāt, provided it is not lengthy.” Meaning, provided he does not become engaged in a matter aside from Salāt. So the meaning is to stop him, then grab him if necessary, and then to push him back forcefully, if necessary, etc.
Chapter 108. The Prohibition Of Passing In Front Of One Who Is Praying

701. It was reported from Busr bin Sa‘eed that Zaid bin Khālid Al-Juhnī sent him to Abū Juhaim to ask him what he heard from the Messenger of Allāh (ﷺ) about passing in front of the one who is praying. So Abū Juhaim said: “The Messenger of Allāh (ﷺ) said: ‘If the one who crosses in front of someone who is praying only knew what (sin) would be upon him, then were he to wait forty, it would be better for him than to pass in front of him.’” Abū An-Nadr (one of the narrators) said: “I do not know whether he said forty days, or months, or years.” (Ṣahih)

CHAPTERS RELATED TO WHAT BREAKS THE PRAYER AND WHAT DOES NOT

Chapter 109. What Breaks the Prayer

702. It was reported (with three chains) from Sulaimān bin Al-Mughirah, who informed them from Humaid bin Hilāl, from ‘Abdullāh bin Aṣ-Ṣāmit, from Abū
Dharr. Hafs (one of the narrators) said: “He said: ‘The Messenger of Allah said’” — The other two reported it that Sulaimân said: “Abû Dharr said: ‘A person’s prayer is broken when he does not have (a Sutrah) the size of the rear of a saddle, and a donkey, or a black dog, or a woman (passes in front of him).’”

I said: “What is the difference between a black (dog), from a red, or yellow, or white one?” He (Abû Dharr) replied: “O nephew, I asked the Messenger of Allah the same question that you asked me, and he said: ‘The black dog is a Shaitân.’” (Sahih)

Comments:
Some of the scholars of Hadith state that "Prayer is broken..." means the concentration and humility of the prayer is disrupted and the blessings of the
prayer goes away, others state that the prayer is invalidated and it has to be repeated.

704. Muḥammad bin Ismā‘īl Al-Baṣrī narrated to us (he said): “Mu‘ādh narrated to us (he said): ‘Hishām narrated to us from Yahyā, from ‘Ikrimah, from Ibn ‘Abbas’ — I think he said: ‘From the Messenger of Allah ﷺ, he said: “When one of you prays without having a Sutrah, then the prayer is broken by a dog, a pig, a Jew, a Magian, and a woman. And it is sufficient for him if they pass in front of him the distance of a stone’s throw.” (Da‘if)

Abū Dāwūd said: I have doubts about this Hadith. I discussed it with Ibrāhīm, and others as well, and I did not find anyone who had [narrated] it from Hishām, nor did they know about it. And I do not know anyone who narrated it from Hishām. I think the mistake in this Hadith is from Ibn Abī Samīnāh.[1]

What is Munkar in it is the mention of the Magian, and the stone’s throw, and the pig. And there is some strangeness in it.

Abū Dāwūd said: I did not hear this Hadith except from Muḥammad bin Ismā‘īl, and I think that he made a mistake in it, since he used to narrate from his memory.

705. It was reported from Wākī', from Sa‘eed bin ‘Abdul-‘Azīz, from

[1] That is his Shaikh in this narration, Muḥammad bin Ismā‘īl Al-Baṣrī.
a freed slave of Yazīd bin Nimrān, from Yazīd bin Nimrān who said: “I saw a man in Tabūk who could not walk. He said: ‘I passed in front of the Prophet while I was on a donkey, and he was praying, so he said: ‘O Allāh, prevent him from walking.’ So I was not able to walk on them (my feet) afterwards.” (Da‘īf)

706. (There is another chain) from Abū Haiwah, from Sa‘eed with his chain and its meaning (similar to no. 705). And he added to it, saying: “He has broken our prayer, may Allāh break his walking.” (Da‘īf)

Abū Dāwūd said: Abū Mus-hir reported it from Sa‘eed, and he said in it: “He has broken our prayer...”

707. Sa‘eed bin Ghazwān narrated from his father that he went to Tabūk on his way to Hajj, and met a man who could not walk, so he asked him about it. The man said: “I will narrate to you a Hadith, but do not narrate it as long as you hear that I am alive. The Messenger of Allāh once visited Tabūk, and (stood) in front of a palm tree. He said: ‘This (direction) is our Qiblah,’ and he prayed towards it. I was a young lad, and walked towards it, until I passed between him and it. He
said: 'He has broken our prayer, may Allâh break his walking.' So I have not been able to stand on them (the feet) until this day.'

(Da‘if)

Chapter 110. The Sutrah Of
The Imam Acts As A Sutrah
For Those Behind Him

708. ‘Amr bin Shu‘aib narrated from his father, from his grandfather, that he said: "We camped once with the Messenger of Allâh ﷺ at Thaniyah Adhâkhir, and the time for prayer came. So he prayed towards a wall and took it as his Qiblah, \[1\] while we were behind him. Then a goat tried to pass in front of him, but he continued to divert it, until (when it did not desist) he pressed his stomach to the wall, and it passed behind him." (Hasan)

709. Ibn ‘Abbâs narrated that the Prophet ﷺ was once praying when a baby goat tried to pass in front of him. So he prevented it (from doing so). (Hasan)

\[1\] Using it as a Sutrah.
Chapter 111. Whoever Said That The Woman Does Not Nullify The Prayer

710. It was reported from Shu’bah, from Sa’d bin Ibrãhim, from ‘Urwah, from ‘Aishah, who said: “I was (once) between the Prophet  and the Qiblah.” Shu’bah said: “I think she said: ‘...while I was menstruating.’” (Sahih)

Abu Dawud said: Az-Zuhri, ‘Ata’, Abu Bakr bin Haš, Hishãm bin ‘Urwah, ‘Irãk bin Mâlik, Abû Al-Aswad, Tamîm bin Salâmah — all reported it from ‘Urwah from ‘Aishah; and it was also reported by Ibrãhim from Al-Aswad from ‘Aishah; and (also) Abû Ad-Duňha from Masruq, from ‘Aishah; and (also) Al-Qãsim bin Muhammad and Abû Salâmah from ‘Aishah, and they did not mention: “I was menstruating.”

711. It was reported from Hishãm bin ‘Urwah, from ‘Urwah, from ‘Aishah: “The Messenger of Allâh  would pray his prayer at night while she (i.e., ‘Aishah) would be lying in front of him. She would be between him and his Qiblah, lying on the bed that he would sleep on. When he wanted to pray the Witr, he would wake her up, and she would pray the Witr as well.” (Sahih)
712. It was reported from Al-Qasim, who narrated from 'Aishah, that she said: "How evil it is that you have equated us to donkeys and dogs! I saw the Messenger of Allah pray while I was lying in front of him; when he wanted to prostrate, he would poke my feet, so I would pull them up to me and he would prostrate." (Sahih)

713. It was reported from Abū An-Nadr, from Abū Salamah bin 'Abdur-rahmān, from 'Aishah, that she said: "I used to be asleep while my legs would be in front of the Messenger of Allah while he was praying during the night. When he wanted to prostrate, he would prod my feet, so I would pull them up, and he would prostrate." (Sahih)

714. It was reported from Muhammad bin 'Amr, from Abū Salamah, from 'Aishah, that she said: "I would sleep, lying down in front of the Messenger of Allah — in the direction of his Qiblah. So the Messenger of Allah would pray, and I would be in front of him. When he wanted to pray the Witr, — 'Uthmān (one of the narrators) said: "he would poke me," — "and say: 'Get out of the way.'" (Hasan)
Chapter 112. Whoever Said That A Donkey Does Not Nullify The Prayer

715. It was reported from Ibn ‘Abbās, who said: “I came riding on a female donkey while the Messenger of Allāh ﷺ was leading the prayer at Minā, and I was at that time a (lad) who had come close to puberty. I crossed in front of some rows, and then dismounted (from the donkey). I let the donkey go as it wished, and entered (in prayer) in the row, and no one objected to that.” (Sahih)

Abū Dāwud said: This is the wording of Al-Qa‘nabi, and it is more complete. Mālik said: “I don’t see a problem with this, once the prayer has started.”

Comments:

Those who say that the donkey does not sever the prayer argue that the donkey crossed a part of the row, and there was no Sūrah in front of them, and no one objected to that. But the Sūrah of Imaam is sufficient for the entire congregation, therefore, if anyone crosses in front of the row but behind the Imaam there is no harm.

[1] Meaning, than the version narrated to him by ‘Uthmān bin Abi Shaibah, since he narrated this from those two, and Al-Qa‘nabi narrated it from Mālik.
716. Abū Aṣ-Ṣahbā’ said: “Once we mentioned the factors that nullify the prayer in front of Ibn ‘Abbās, so he said: ‘I came to the Messenger of Allāh while he was praying, and I was with a young lad from the tribe of Banū ‘Abdul-Muṭṭalib, (both of us were) on a donkey. We both dismounted, and left the donkey in front of the row, and they did not mind that. And two young girls from the tribe of Banū ‘Abdul-Muṭṭalib came and entered between the rows, and they did not mind that.’” (Hasan)

717. In another version of this (no. 716) Hadīth, he said: “Two young girls from the tribe of Banū ‘Abdul-Muṭṭalib were fighting with each other, so he took them and separated them apart — ‘Uthmān (one of the narrators) said: “he pulled one of them away from the other,” — “and they (the people who were praying) did not mind that.” (Hasan)

Chapter 113. Whoever Said That A Dog Does Not Nullify the Prayer

718. Al-Fadl bin ‘Abbās said: “Once the Messenger of Allāh came to us while we were in an open plain belonging to us. ‘Abbās was with him. He prayed in the open, without any Sutrah in front of him, and there was a donkey of
Chapter 114. Whoever Said That Nothing Nullifies The Prayer

719. Abū Sa‘eed reported that the Messenger of Allāh ﷺ said: “Nothing nullifies the prayer, but prevent (others from crossing in front of you) as much as you can, for he is a Shaitān.” (Hasan)

720. Abū Al-Waddāk said: “A youth from the Qurashiš passed in front of Abū Sa‘eed Al-Khudrī while he was praying, so he pushed him away. The youth came back, but he pushed him again — three times. When he finished (the prayer), he said: ‘Nothing nullifies the prayer, but the Messenger of Allāh ﷺ said: ‘Prevent (people from crossing) as much as you can, for he is a Shaitān.’’” (Hasan)

Abū Dāwūd said: If two narrations from the Prophet ﷺ differ with each other, then the actions of the Companions [may Allāh be pleased with him] after him are considered.
Comments:
These narrations prove that lying and sleeping in front of a praying person, and crossing in front of him are two different things.

THE CHAPTERS RELATED TO THE BEGINNING OF THE PRAYER

Chapter 114, 115. Raising The Hands In The Prayer

721. Sālim reported from his father (Ibn ‘Umar) that he said: “I saw the Messenger of Allah raise his hands to the level of his shoulders when he began the prayer. And he would also do so when he intended to go into Ruku, and after he would raise himself up from Ruku.” — Sufyān (one of the narrators) said one time: “when he would raise his head up” — and most of the time he said: “and after he would raise himself up from Ruku” —[1] — “and he would not raise his hands between the two prostrations.” (Ṣaḥīḥ)

[1] The speaker, reporting the different wording of Sufyān is Ahmad bin Ḥanbal, the Shaikh of Abū Dawūd in this narration.
would raise his hands until they would be to the level of his shoulders, then he would say the Takbir and his hands would be like that. Then he would go into Rukū‘. Then, when he wanted to raise his back, he would raise them (his hands) until they would be to the level of his shoulders, and he would then say: ‘Sāmī‘ Allāhu līman hamīdah (Allāh has heard the one who praises Him).’ And he would not raise his hands for the prostration, but he would raise them for every Takbir that he would say before going into Rukū‘, until the prayer finished.” (Sahih)

723. It was reported from ‘Abdul-Wârith bin Sa‘eed (who said): “Muḥammad bin Juḥādah narrated to us (he said): “‘Abdul-Jabbâr bin Wâ’il bin Hujr narrated to us, he said: “I was a small child, and did not remember the prayer of my father (before he died). So Wâ’il bin ‘Alqamah narrated to me from my father, Wâ’il bin Huir, that he said: ‘I prayed with the Messenger of Allah, and he would raise his hands when he said (the opening) Takbir. Then he would cover (his hands) and place them inside (his garments) by grasping his left (hand) with his right (hand), and inserting them into his garment. When he wanted to go into Rukū‘, he would take his hands out and raise them, and when he wanted to
stand up from the Rukū', he would raise his hands. Then he would prostrate and place his face between his palms (on the ground), and when he would raise his head from the prostration, he would also raise his hands. (He would do this) until he finished the prayer.”

(Shadh)

Muḥammad said: “So I mentioned that to Al-Ḥasan bin Abī Al-Ḥasan[1] and he said: ‘This is the prayer of the Messenger of Allāh, whoever does it, does it (the Sunnah), and whoever leaves it, leaves it (the Sunnah).”

Abū Dāwud said: This Hadīth was reported by Hammām from Ibn Juḥādah, and he did not mention raising (the hands) in the case of raising up from the prostration.


725[2] It was reported from Al-Masʿūdî (who said): ‘Abdul-Jabbār bin Wā’il narrated to us (saw...): ‘Some people from my family narrated to me from my father, that he narrated to them, that, he saw the Messenger of Allāh raise his hands with the Tābir.” (Daʾīf)

تخريج: [إسناده ضعيف] أخرجه أحمد: 4/ 316 من حديث المسعودي به أهل بيت．

الجبار: لم أعرفهم وقال المندري: ‘مجهولون’.


Some of the manuscripts have a difference in the sequence of the narrations here.
724. It was reported from Al-Hasan bin ‘Ubaidullãh An-Nakha‘î, from ‘Abdul-Jabbãr bin Wã’il, from his father that he saw the Prophet ﷺ, when he stood up to pray, raise both his hands until they were to the level of his shoulders, and his thumbs were close to his ears. Then he said the Takbîr. (Da‘îf)

726. It was reported from Bishr bin Al-Mufa’dal, from ‘Âsîm bin Kulaib, from his father, from Wã’il bin Hujr. who said: “I said to myself: ‘I will see how the Messenger of Allâh ﷺ prays.’ So the Messenger of Allâh ﷺ stood up, faced the Qiblah, and said the Takbîr, raising both his hands until they were to the level of his ears. Then he grasped his left (hand) with his right (hand). When he wanted to go into Ruku‘, he raised both of them in a similar manner, then he placed both his hands on his two knees. When he raised his head from the Ruku‘, he raised them in a similar manner. When he prostrated, he placed his head at the same level in between his hands. Then he sat, straightening his left foot (and sitting on it). He placed his left hand on his left thigh, keeping his right elbow at a distance from his right thigh. He clasped two fingers,¹ and formed a circle,² and I saw him do like

¹ Meaning the smallest finger and the one next to it.
² With his thumb and middle finger.
this,” then Bishr formed a circle with his thumb and middle finger, and pointed with his forefinger. (Sahih)

727. (There is another chain) from Zaidah, from ‘Asim bin Kulaib with his chain, and its meaning, but he said in it: “Then he (ﷺ) placed his right (hand) on the back-side of his left palm, wrist-bone and forearm.” This version also adds: “I returned at a later time, when it was extremely cold, so I saw that the people were wearing heavy garments — their hands (could be seen) moving beneath the clothes.” (Sahih)

Comments:
1. Wa’il bin Hujr embraced Islam in 9th year after Hijrah. The next year, during the winter, he again returned to Al-Madinah. This was the last winter during the life of the Prophet ﷺ. Wa’il saw the Prophet ﷺ and his Companions raising their hands during the prayer. This narration specifies the final actions of the Prophet ﷺ.

2. While standing in the prayer, placing the right palm such that it overlaps the left hand, or grasping the left hand with right hand, are both permissible.

728. It was reported from Sharik, from ‘Asim bin Kulaib, from his father, from Wa’il bin Hujr, who said: “I saw the Prophet ﷺ raise his hands to the level of his ears when he started the prayer. Then I came to them (at a later time), and saw that they were raising their hands to their chests at the beginning of the prayer while they were wearing cloaks and shawls.” (Da’if)
Chapter 115, 116. The Beginning Of The Prayer

729. It was reported from Waki', from Sharîk, from 'Āṣim bin Kulaib, from 'Alqamah bin Wâ'il, from Wâ'il bin Hujr, who said: "I went to the Prophet during the winter (season), and I saw his Companions raising their hands from under their clothes during the prayer." (Sahih)

730. It was reported from 'Abdul-Hamîd — meaning Ibn Ja'far, that he was informed by Muḥammad bin 'Amr bin 'Âţâ who said: "I hear Abû Humâid As-Sa'îdi while he was amidst a group of ten Companions of the Messenger of Allah — among them Abû Qatadah — saying: 'I am the most knowledgeable among you regarding the prayer of the Messenger of Allah.' They said: 'And why is that? For, by Allah, you did not follow him any more than we did, nor did you accompany him for a period longer than us.' He said: 'Yes!' They said, 'So bring forth (what you know).' He said: 'When the Messenger of Allah stood up to pray, he would raise his hands until they would reach the level of his shoulders, then he would say the
Takbir, until every bone would be resting in its proper place. He would then recite (from the Qur'ân), then say the Takbir raising his hands until they reached the level of his shoulders. He would then go into Rukû', placing his palms on his knees. Then he would straighten (his back) — neither would he lower his head down, nor would he raise it up. He would then raise his head, saying: 'Sami' Allâhu liman hamidah (Allâh hears the one who praises Him).’ Then he would raise his hands until they reached the level of his shoulders, straightening (his back), and then he would say: “Allâhu Akbar.” He would then go down on the ground, and would keep his two hands (arms) away from his side. Then he would raise his head. He would bend the toes of his feet when he prostrated.[1] Then he would prostrate (again), and say “Allâhu Akbar,” and then raise his head (to sit up). He would place his left foot horizontally (on the ground), sitting on it, allowing every bone to return to its normal position. Then he would perform the second (Rak'âh) in a similar fashion. When he stood up after two Rak'âhs, he would say the Takbir and raise his hands to the level of his shoulders, just as he had done at the beginning of the prayer. He would continue in this fashion for the remainder of the prayer, until, when he performed the prostration that is before the

[1] Such that they would be pointing towards the Qibl alaba
Taslim, he would move his left leg further, and sit on his buttocks — on his left side.’ They (the other Companions) said: ‘You have told the truth. This is how he used to pray.” (Sahih)

731. (There is another chain) from Ibn Lahī‘ah, from Yazīd, meaning Ibn Abī Ḥabīb, from Muḥammad bin ‘Amr bin Ḥālhalah, from Muḥammad bin ‘Amr Al-‘Āmirī, and he said (in it): “I was at a gathering of the Companions of the Messenger of Allāh, and they discussed his prayer. Abū Humaid said:…” and he mentioned part of the above narration (no. 730), but added: “…So when he went into Rukū‘, he grasped his knees with his hands, and spaced out his fingers (over the knee). Then he lowered his back, without lowering his head, or displaying his cheeks (by raising his head high).”

And he (also) said (in this version): “When he sat down after two Rak‘ahs, he sat on the inner side of his left foot, planting the right foot vertically (on the ground). And if it were the fourth (Rak‘ah), he allowed his left buttock to touch the ground, and stuck both his legs out of one side (the right side).” (Sahih)
732. (There is another chain) from Laith bin Sa‘d, from Yazid bin Muhammad Al-Qurashi and Yazid bin Abi Habib, from Muhammad bin ‘Amr bin Halhalah, from Muhammad bin ‘Amr bin ‘Ata‘ with similarity to the previous narration (no. 731). But he said: “When he (ﷺ) prostrated, he placed both his hands (on the ground), without sticking them out, nor tucking them close (to himself). And he made his fingers point towards the Qiblah.” (Sahih)

Comments:
See number 964 where this narration is repeated with some variation.

733. (There is another chain) reported from Al-Hasan bin Al-Hurr, who heard it narrated from ‘Eisa bin ‘Abdullah bin Malik, from Muhammad bin ‘Amr bin ‘Ata‘, one of Banu Malik, from ‘Abbás — or Ayyāsh — bin Sahl As-Sā‘i’dī that he was in a gathering with his father, who was one of the Companions, and Abū Hurairah, Abū Humaid As-Sā‘i’dī, and Abū Usaid were all present as well... And he narrated a similar narration to the one above, with some changes, and he also said: “Then he raised his head” — meaning from the Rukū‘ — and said: ‘Sami‘ Allahu liman hamidah, Allāhu hamd, Rabba, hakhamdah, Allāhu maghamd, Rabbah, hakhamdah.’ And he raised his hands, then he said: ‘Allāhu
Akbar, and prostrated. He positioned himself on his palms, knees, and the toes of his feet while he was prostrating. Then he said the Takbīr and (rose up) to sit, sitting on his buttocks (At-Tawarruk), planting the other foot (the right foot) straight. Then he said the Takbīr and prostrated, then he said the Takbīr and stood up, without sitting on his buttocks...” and he continued with the rest of the Hadith (as no. 732).

He also said: “He (erus n) sat down after two Rak'ah, until, when he wanted to get up to stand, he stood up with the Takbīr, then he prayed the last two Rak'ahs.” And in this narration he did not mention sitting on the buttocks (At-Tawarruk) in the final Tashah-hud.

(Da’if)

خريطة: [إسناد ضعيف] أخرجه ابن حبان، 496، والمبيق: 110، 101/2.

والطحاوي في معاني الأنوار: 260/1 من حديث أبي بدر بهإبات رفع اليدين قبل الركوع، وعده صححه النيمي في غللال الحفظي - في آثار السنن، 449، وله الحديث شواهد، انظر الحدث الآتي دون قوله: "ثم كبر فجعل فتورك" إلى "ولم يتورك" وباقي الحديث صحيح بالشواهد.

تعليقات:

See number 966.

734. (There is another chain) from Fulaih, who narrated from ‘Abbās bin Sahl who said: “Abū Humaid, Abū Usaid, Sahl bin Sa’d, and Muḥammad bin Maslamah all were together (at a gathering), and they mentioned the prayer of the Messenger of Allāh ﷺ. Abū Humaid said: ‘I am the most knowledgeable of you regarding the prayer of the Messenger of Allāh ﷺ...’” and he mentioned
part of the above narration (no. 733).

He also said: “Then he (ﷺ) went into Rukū‘, and placed his hands on his knees, as if he were grabbing them. And he bent his hands (arms) such that they were away from his sides. Then he prostrated, and placed his nose and forehead (on the ground), and kept his hands (arms) at a distance from his sides. He placed his hands to the level of his shoulders, then raised his head, until every joint returned to its place. (He did this) until he finished (the prayer), then he sat, placing the left foot on the ground, and making the toes of the right foot face the Qiblah. He put his right palm on his right thigh, and his left palm on his left thigh, and pointed with his finger.” (Sahih) Abū Dāwūd said: ‘Utbah bin Abī Ḥakīm reported this Hadith from ‘Abdullāh bin ‘Eisā, from Al-‘Abbās bin Sahl, and he did not mention the sitting on the buttocks (At-Tawarruk). And Al-Ḥasan bin Al-Ḥurr mentioned the sitting similar to the Hadith of Fulaiḥ and ‘Utbah.

735. (There is another chain) from Baqiyah, (who said): “‘Utbah narrated to me (saying): ‘‘Abdullāh bin ‘Eisā narrated to me from Al-‘Abbās bin Sahl As-Sā‘īdī, from
Abū Humaid — with this Hadith, he said: “And when he (ﷺ) prostrated, he made a gap between his two thighs, without allowing his stomach to touch the thighs.” (Sahih)

Abū Dāwūd said: Ibn Al-Mubārak reported it (he said): “Fulaiḥ informed us: ‘I heard ‘Abbās bin Sahl narrating, but I did not remember it, so he narrated it to me.’ — And I think[1] he mentioned ‘Eisā bin ‘Abdullah — ‘and that he heard it from ‘Abbās bin Sahl; he said: “I was present with Abū Humaid As-Sā‘idi” — narrating this Hadith.

736. (There is another chain) Hajjāj bin Minhāl narrated: “Hammām narrated to us (saying): ‘Muhammad bin Juhādah narrated to us from ‘Abdul-Jabbār bin Wā’il from his father, from the Prophet ﷺ; in this Hadith he said: “When he (ﷺ) prostrated, his knees touched the ground before his palms. And when he prostrated, he placed his forehead between his palms, and spread out (his arms) from the armpits.” (Da‘īf)

Hajjāj said: “Hammām said: ‘And Shaqiq narrated to us: ‘Āsim bin Kulaib narrated to me from his father, from the Prophet ﷺ similar to this.’”

In the narration of one of them —

and I am almost sure[1] it was Muḥammad bin Juḥādah — “And when he got up, he stood up on his knees, and took support from his thighs.”

Comments:

See also numbers 838-844.

737. (There is another chain) from Fitr, from 'Abdul-Jabbar bin Wā'il, from his father who said: “I saw the Messenger of Allāh ﷺ raise his thumbs in the prayer to the his earlobes.” (Da'if)

738. Abū Hurairah reported: “When the Messenger of Allāh ﷺ said the Takbir for the prayer, he would raise his hands to shoulder-level, and when he went into Rukū' he would do the same, and when he raised himself (after Rukū') to go into prostration, he would do the same, and when he raised himself after two Rak'ahs, he would to the same.” (Sahih)

739. Maimūn Al-Makki said that he saw ‘Abdullāh bin Az-Zubair

[1] He said: “the greater of my knowledge is that”. And he says this again related to this particular topic after number 839.
lead them in prayer. He would motion with his hands when he stood up, and when he went into Ruku, and when he went into prostration, and when he stood up (from the prostration) — he would motion with his hands (at all of these places). Maimūn said: “So I went to Ibn ‘Abbās, and said: ‘I saw Ibn Az-Zubair pray a prayer like no one else I have seen,’ and I described for him these motions. He replied: ‘If you wish to see the prayer of the Messenger of Allāh, then follow the prayer of ‘Abdullāh bin Az-Zubair.’” (Da’if)

740. An-Nadr bin Kathīr said: “‘Abdullāh bin Tāwūs prayed next to me at Masjid Al-Khaif (in Minā). When he would perform the first prostration and raise his head from it, he would raise his hands towards his face. So I considered this to be incorrect. I told this to Wuhaib bin Khālid, so he asked him: ‘I have seen you do something that I have seen no one else do.’ He replied: ‘I saw my father do it, and my father said that Ibn ‘Abbās did it, and I am sure that he (Ibn ‘Abbās) also said that the Prophet used to do it.’” (Da’if)

تخريج: [إسالة ضعيف] أخرجه أحمد: 205/1 عن قتيبة بن مسعد وعثمان وميمون المكي مجهول (تقريب) وحديث البهخي: 273/2 يخالفة.

تخريج: [إسالة ضعيف] أخرجه أحمد: 1147/4 من حديث النضر بن كثير وهو ضعيف عابد كما في التقم.
741. It was reported from ‘Abdul-A‘la that ‘Ubaidullāh narrated from Nāfi’, from Ibn ‘Umar, that when he would stand for prayer, he would say the Takbīr and raise his hands. And when he went into Rūkū’, and when he said: ‘Sami’ Allāhu liman hamidah (Allāh hears the one who praises Him),’ and when he stood up after two Rak‘ahs, he would also raise his hands (for all of these acts). And he would claim that this was done by the Messenger of Allāh (Sahih).

Abū Dāwūd said: What is correct is that it is a saying of Ibn ‘Umar, it is not Marfu’. (from the Prophet). Abū Dāwūd said: Baqīyyah reported the beginning of it from ‘Ubaidullāh and he reported it with his (complete) chain. And Ath-Thaqafi reported it from ‘Ubaidullāh as a Mawqūf narration of Ibn ‘Umar, and he said in it: “And when he stood up after two Rak‘ahs, he would raise them (i.e., his hands) to his chest.” And this is what is correct.

Abū Dāwūd said: Al-Lāth bin Sa‘d, Mālik, Ayyūb, and Ibn Juraij narrated it in Mawqūf form. Only Hammad bin Salamah narrated it with a (Marfu’) chain from Ayyūb, and neither Ayyūb nor Mālik mentioned raising (the hands) when standing up from the two prostrations, while Al-Lāth

[1] He means here that it was Marfu’ in that version.

[2] Meaning, after two Rak‘ahs as mentioned in the previous narration, which is the topic of his discussion here, and the narration of Ḥammād from Ayyūb is recorded by Ahmad (2:100) and others.
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mentioned it in his narration. Ibn Jurayj said in it: “I said to Nâfi’: ‘Did Ibn ‘Umar used to make the first one (i.e., the raising of hands) the highest?’ He said: ‘No, they were all (at) the same (level).’” So he said: “Show me.” So he showed him to the (level of) the chest, or lower than it.

742. It was reported from Mâlik, from Nâfi’, that ‘Abdullâh bin ‘Umar would raise his hands to the level of his shoulders when he began the prayer. And when he raised his head up after the Rukû’, he would raise them (to a level) lower than that. (Sahîh)

Abû Dâwud said: As far as I know, no one mentioned that he would raise them to a lower level except Mâlik.

Chapter (...) Those Who Mentioned That He Should Raise His Hands After Standing Up After Two Rak’ah

743. It was reported from ‘Âsîm bin Kulaib, from Muḥârib bin Dithâr, from Ibn ‘Umar, who said: “The Messenger of Allâh ﷺ would, when standing up after two Rak’âhs, say the Takbîr and raise his hands.” (Sahîh)
744. It was reported from 'Alī bin Abī Ṭalīb that when the Messenger of Allāh ﷺ stood up to pray the obligatory prayers, he would say the Takbīr and raise his hands to the level of his shoulders. And he would do the same when he finished the recitation and intended to go into Rukū‘. And he would do the same when he raised himself up from Rukū‘. And he would not raise his hands in any of his prayer while he was sitting. And when he stood up after the two prostrations (after the second Rak‘ah), he would also raise his hands and say the Takbīr. (Ḥasan)

Abū Dāwud said: And it is also reported in the Hadīth of Abū Ḥumayd As-Sā‘īdī, when he described the prayer of the Prophet ﷺ that when he (ﷺ) stood up after two Rak‘ahs, he would say the Takbīr, and raise his hands until they reached the level of his shoulders — just as he had done at the Takbīr at the beginning of the prayer.

745. Mālik bin Huwairith said: “I saw the Prophet ﷺ raise his hands when he said the Takbīr, and when he went into Rukū‘, and when he rose up from the Rukū‘, until (his hands) reached the upper part of his ears.” (Ṣahīh)
746. Abū Hurairah said: “If I were in front of the Prophet ﷺ, I would have seen his armpits.” (Hasan)
Ibn Mu‘ādh[1] said: “He said: ‘Lāhiq would say: ‘Meaning that, in the prayer, he cannot be in front of the Prophet ﷺ.’” Mūsâ (one of the narrators) added: “Meaning that when he said the Takbir and raised his hands.”

Comments:
The order of clasping of both hands together between the knees was

[1] One of the narrators who narrated it from his father.

Chapter 116,117. Those Who Did Not Mention Raising The Hands After Rukū’

748. It was reported from Sufyān from ‘Āşim — meaning Ibn Kulaib — from ‘Abdur-Rahmān bin Al-Aswad, from ‘Alqamah who said: “‘Abdullāh bin Mas‘ūd said: ‘Should I not pray for you the prayer of the Messenger of Allāh ﷺ?’ So he prayed, and he did not raise his hands except one time. (Da‘īf)

Abū Dāwūd said: This is a summarized version of a longer narration, and it is not authentic with this wording.

751. [1] (There is another chain) that Sufyān narrated this with his chain, he said: “So he raised his hands for the first time (only),” and some narrators said: “One time (only).” (Da‘īf)

749. It was reported from Sharīk, from Yazīd bin Abī Ziyād, from ‘Abdur-Rahmān bin Abī Lailā, from Al-Barā‘ bin ‘Azīb that the

[1] The sequence of the numbers differs here according to the different manuscripts.
Messenger of Allâh ﷺ, when he used to start the prayer, would raise his hands close to the level of his ears, then he would not repeat (that). (Da’if)

Comment:
Al-Hâfîz Ibn Hajar writes that the scholars and Huffâz agree that the words "then he would not repeat (that)" are not correct in this narration.

752. (There is another chain) that Wâki narrated from Ibn Abî Laila, from his brother ‘Eisâ, from Al-Hâkam, from Abdur-Rahmân bin Abî Lailâ, from Al-Barâ’ bin ‘Azîz, that he said: “I saw the Messenger of Allâh ﷺ raise his hands when he started the prayer, then he would not raise them until he finished.” (Da’if)

Abû Dâwud said: This Hadîth is not correct.

Comment:
[From another chain] Another version that Allâh’s Messenger ﷺ used to raise his hands close to the level of his ears, then he would not repeat (that). (Da’if)
Abū Hurairah reported: “The Messenger of Allāh ﷺ, when he started the prayer, would raise his hands extended.”[1] (Hasan)

Chapter 117,118. Placing The Right Hand On The Left In The Prayer

‘Abdullāh bin Az-Zubair said: “Lining up the feet, and placing one hand on the other, are from the Sunnah.” (Hasan)

Abū ‘Uthmān An-Nahdī narrated that from Ibn Mas‘ūd, that he prayed with his left hand over his right, and the Prophet ﷺ saw him, so he placed his right hand over his left. (Hasan)

They differ on the meaning of “Madden”, translated here as “extended”; whether it refers to a description of where the hands were or how high, or how they were, or that the fingers were not closed together, since the word can apply to any of these. See nos 239 in Sunan At-Tirmidhi and 884 in Sunan An-Nasa’ī.

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756. It was reported from Abī Juhaifah that ‘Ali, may Allah be pleased with him, said: “The Sunnah is to place the palm over the palm in the prayer, under the navel.” (Da'īf)

757. Jarīr Ad-Dabbi narrated: “I saw ‘Ali, may Allah be pleased with him, praying while grasping his left hand with his right hand, over the wrist-joint, above the navel.” (Hasan)

758. It was reported from ‘Abdur-Rahmān bin Ishāq Al-Kūfī, from Sayyār Abī Al-Hakam, from Abū Wa’il who said: “Abū Hurairah said: ‘To grasp one hand with the other in the prayer, underneath the navel.’” (Da’īf)

Abū Dāwud said: I heard Ahmad bin Ḥanbal mentioning ‘Abdur-Rahmān bin Ishāq Al-Kūfī to be weak (in narrating Ahādīth).
759. It was reported from Sulaimān bin Mūsā, from Tāwūs who said: “The Messenger of Allah used to place his right hand on his left hand, then grasp both of them on his chest while he was praying.” (Ṣaḥīḥ)

Chapter 118,119. The Supplication With Which The Prayer Should Be Started

astaghfiruka wa atübu ilaik.

(I have turned my face to the One who originated the heavens and the earth, turning (myself solely to Him), and I am not among those who associate partners (with Him). Verily, my prayer, and rites, and life, and death, all belong to Allâh, the Lord of the creation — He has no partners. And this is what I have been commanded with, and I am the first to submit myself (to Him). O Allâh, You are the King; there is no deity worthy of worship except You. You are my Lord, and I am Your slave. I have wronged myself, and admit to my sin, so forgive me all my sins; none forgives sins except for You. And guide me to the best conduct (and manners); none guides to the best of them except You. And turn away from me the evil of it (conduct and manners); none can turn away the evil of it except You. I am at Your service, and at Your help (call) at all times. All good is in Your Hands, and evil is not attributed to You. My (help and success) is with You, and upon You. You are exalted and glorified. I seek Your Forgiveness, and repent to You)

"And when he went into Rukû', he would say: 'Allâhumma laka raka'tu wa bika âmantu wa laka aslamtu khasha'a laka sam'i wa başarı wa mukh-khî wa 'izami, wa 'asbi (O Allâh! To You I have bowed (in Rukû'), and in You I have believed, and to You I have submitted (in Islam). My hearing, seeing,
intellect, bones and flesh have all humbled themselves to You).

"And when he raised up, he would say: 'Sami' Allãhu liman ɣamidah, Rabbanã wa lakal-ḥamdu mil'as-

samâwâti wal-arîdi wa mil'a mã bainahumã, wa mil'a mã shi'ta min shai'in b'adu (Allãh hears the one who praises Him. Our Lord! And to You belongs all praise; (praise that is) filling the heavens, and the earth, and filling all that is between them, and filling anything that You desire besides these).

"And when he prostrated, he would say: 'Allãhumma laka sajadtu wa bika âmantu wa laka aslamtu, sajada wajhi lilladhi khalaqahu wa šuvwarahu fa ahsan šûratahu wa šaqqa sam'ahu wa bašara hu wa tabârak Allãhu ahsanul-khâliqin. (O Allah! I have prostrated to You, and believed in You, and submitted myself (in Islam) to You. My face has prostrated to the One that created it, and fashioned it — and perfected its fashioning — and developed (from it) its seeing and hearing. And exalted is Allah, the best of all creators).'

"And when he said the Taslim for the prayer, he would say (before it): 'Allãhummaghfirli ma qaddamtu wa mã akh-khartu wa mã asrartu wa mã a'lan tu wa mã asрафu, wa mã anta a'lamu bihi minni antal-

muqaddimu wal-mu'akh-kiru, lã ilâha illa anta (O Allah, forgive me what I have done, and what I have yet to do, and what I have done in private, and what I have done in open, and my transgressions, and
all that You know from me (of the sins that I have done). You are the One Who advances (who He wills), and moves back (who He wills). There is no deity worthy of worship except You).” (Sahih)

Comments:
This supplication may be said in all the prayers, obligatory or supererogatory, day or night.

761. (There is another chain) ‘Alī bin Abī Tālib reported: “When the Messenger of Allāh ﷺ used to stand up for the obligatory prayer, he would say the Takbīr and raise his hands up to (his) shoulders, and he would do the same when he finished the recitation, and when he intended to go into Ruku’, and when he stood up after Ruku’. And he would not raise his hands at any place of the prayer where he was sitting. And when he stood up after the two prostrations (Rak‘ahs), he would raise his hands in a similar manner, and say the Takbīr...”

And he completed the narration in a similar manner as (the previous) narration of ‘Abdul-‘Azīz (no. 760) with some additions and deletions, except that he did not say: “Wal-khairu kulluhu fi yadaika washrār laisa ilaika (and all good is in Your Hands, and evil is not attributed to You).”

And he added in it: “And he (the Prophet ﷺ) would say, when he finished the prayer: Allāhumma ghadī’tu wa akh-khartu wa asraruwa a’lantu,
anta ilāhī lā ilāha illā anta (O Allah, forgive me what I have done, and what I have yet to do, and what I have done in private, and what I have done in open. You are the deity that I worship, there is no deity worthy of worship except You).” (Hasan)

762. Shu‘aib bin Abī Ḥamzah said: “Tbn Al-Munkadir, and Ibn Abī Farwah, and other among the Fuqahā’ of Al-Madinah told me: ‘When you say that’ — meaning: ‘Wa ana awwalul-muslimin (And I am the first to submit myself)’ — then you should say (instead): ‘Wa ana minal-muslimin (And I am of those who submit myself).’” (Sahih)

763. Anas bin Malik narrated that a person came to pray, and he was short of breath. So he said: “Allahu Akbaru, al-hamdulillahi hamdan kathiran tayyiban mubarakan fih (Allah is greater than all things). All praise is due to Allah; plentiful, beautiful and blessed praise).” When the Messenger of Allah completed the prayer, he said: “Who was the one who said these phrases, for he did not say anything wrong.” The man replied: “It was I, O Messenger of Allah. I came while I was short of breath, so I said it.” He said: “I saw twelve angels racing with one another (to see) who among them would raise it up (to Allah first).”

[1] Since he had rushed to the prayer.
Humaid (one of the narrators) added: “And when one of you comes (to the prayer), let him walk just as he was walking (before); then, let him pray what he catches, and let him make up what preceded him.” (Sahih)

764. It was narrated from Ibn Jubair bin Mu'tim that his father said: “I saw the Messenger of Allah praying.” — ‘Amr (one of the narrators) said: “I do not know which prayer it was” — “He said: ‘Allahu Akbaru kabiran, Allahu Akbaru kabiran, Allahu Akbaru kabiran, wal-hamdu lilahhi kathiran, al-hamdu lilahhi kathiran, al-hamdu lilahhi kathiran, wa subhan Allahi bukratan wa asilan (Allah is Most Great indeed, Allah is Most Great indeed, Allah is Most Great indeed, Much praise be to Allah, much praise be to Allah, much praise be to Allah. Glory be to Allah, morning and evening) (and he would say that) three times; A‘ādu billahī min ash-Shaitāni min nafkhihi wa nafthihi wa hamzihi (I seek refuge in Allah from Shaitan, from his breath, his spit, and his prodding).” — He (‘Amr, one of the narrators) said: “His spit is poetry, and his breath is arrogance, and his prodding is madness.” (Hasan)

765. (There is another chain) from Nāfi‘ bin Jubair, from his father, who said: “I heard the Prophet saying in the voluntary prayer...” And he mentioned similarly (as no. 764). (Hasan)

766. ‘Āṣim bin Humaid said: “‘Aishah was asked what (supplication) the Messenger of Allah would begin his night prayer with. She replied: ‘You have asked me about a matter that no one before you has asked me. When he stood up, he would say the Takbīr ten times, and Al-hamdūlillāh ten times, and the Tasbīh (Subḥān Allah) ten times, and the Tahīl (Lā ilāha illallāh) ten times, and seek forgiveness (A斯塔ghfirullāh) ten times, and say: “Allāhummaghfirli, wahdini, warzuqni, wa‘afini (0 Allāh! Forgive me, and guide me, and grant me sustenance, and grant me protection (from all afflictions)).’” And he would also seek Allāh’s Protection from the narrowness of the station on the Day of Judgment.” (Hasan)

Abū Dāwūd said: Khālid bin Ma‘dān reported it from Rabī‘ah Al-Jurashi from ‘Aishah, similarly.

767. It was reported from Abū Salamah bin ‘Abdur-Raḥmān bin ‘Awf, that he said: “I asked ‘Āishah what invocation Allāh’s Prophet said...}
would begin his night prayer with. She said: ‘When he used to stand up at night, he would open his prayer with: “Alláhumma Rabba Jibríl wa Míkáʼl-lá wa Isrãfíl, Fátiís-samâwáti wal-ar-dí, álimal-ghábií wásh-shahádáti, anta tâhkumá baina íbbádika fímá kânu fíhi yakhtalífín, íhdíni limakhtulífá fíhi mínal-háaqí bí’idhníka ínnáka anta tahdí man tashá’tu ílá sîrátí mubstáqím (O Alláh! The Lord of Jibríl, and Mikáʼl, and Isrãfíl. The Originator of the heavens and earth, the Knowe of the unseen and the seen: You judge between Your servants concerning which they differ over. Guide me to the truth with Your Permission in that which has been differed over. You guide whom You will to the Straight Path.”’” (Sahih)

768. (There is another chain) from Abú Nuh Qurád: “‘Íkrímah narrated to us” with his chain, without mentioning that he heard it, and with similar meaning (as no. 767), he said: “When he stood during the night (for prayer) he would say the Takbír then say...”” (Sahih)

769. Al-Qan’ábí narrated to us, he said: “Málík (bin Anas) said: ‘There is nothing wrong in supplicating during the prayer, whether it be in the beginning of the prayer, in the middle, or in the end, and whether it be an obligatory prayer, or other than it.”” (Sahih)
770. Rifā‘ah bin Rāfi‘ Az-Zuraqi said: “One day we were praying behind the Messenger of Allāh ﷺ. When he raised his head from the Ruku’, he said: ‘Sami‘ Allāhu liman hamidah (Allāh hears the one who praises Him).’ A man behind the Messenger of Allāh ﷺ said: ‘Allāumma, rabbanā wa lakal-hamdu, hamdan kathiran tayyiban mubārakan fih (O Allāh, our Lord, and to You belongs all praise; plentiful, beautiful and blessed praise).’ When the Messenger of Allāh ﷺ completed (the prayer), he said: ‘Who is the one who said these phrases?’ The man replied: ‘It was I, O Messenger of Allāh.’ So the Messenger of Allāh ﷺ said: ‘I saw over thirty angels racing to see who would be the first to write it.” (Ṣaḥīḥ)

771. It was reported from Abū Az-Zubair, from Tāwūs, from Ibn ‘Abbās that when the Messenger of Allāh ﷺ would stand up to pray in the middle of the night, he would say: “Allāhumma! Lakal-hamdu, anta nūrus-samāwātī wal-arḍ, lakal-hamdu, anta qayyāmus-samāwātī wal-arḍ, wa lakal-hamdu, anta rabbus-samāwātī wal-arḍ, wa man fihinnā, antal-haqqu, wa qawwāl-haqqu, wa wa’dukal-haqqu, wa liγa’uka ḥaqqun, wal-jannatu haqqun wan-nāru ḥaqqun was-sā’atu ḥaqq. Allāhumma laka
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aslamtu, wa bika āmantu, wa ‘alaika tawak-kaltu, wa ilaika anabtu wa bika khāsamtu, wa ilaika ḥākamtu, faghfirli mā qaddamtu wa akh-khartu, wa asrartu wa ʿallantu, anta ilāhi lā ilāha illā anta (O Allāh, to You belongs all praise; You are the Light of the heavens and earth. And to You belongs all praise; You are the Sustainer (and Maintainer) of the heavens and earth. And to You belongs all praise; You are the Lord of the heavens and earth and all that is in them. You are the Truth, and Your Speech is the truth, and Your Promise is the truth, and meeting with You is the truth, and Paradise is true, and Hell is true, and the Hour (of Judgment) is true. O Allāh, to You I submit, and in You I believe, and upon You I put my trust, and to You I repent, and for You I dispute,[1] and to You I leave my judgment. So forgive me all that has preceded from me, and that which is remaining, and that which is secret, and that which is open. You are my object of worship (and devotion); there is no deity worthy of worship except You).” (Sahīh)

in the *Tahajjud* prayer, after he said the *Takbîr*..." and the rest of the narration is similar (to the previous one, no. 772). *(Sahih)*

773. Qutaibah said: "Rifâ'ah bin Yahyâ bin 'Abdullâh bin Rifâ'ah bin Râfî' narrated to us from his father's uncle Mu'âdh bin Rifâ'ah bin Râfî', from his father who said: "I prayed behind the Messenger of Allah ﷺ," and Râfî' sneezed — and Qutaibah did not say: "Râfî'" — so I said: 'Al-Hamdulillâh, *hamdan kathîran tayyiban* mubârakan fîh, mubârakan 'alaihi kamâm ^{y}u^'^îb^u wa^r^a^b^a^nâ wa yâr^d^a^ (All praise is due to Allah; plentiful, beautiful and blessed praise — (a praise whose) blessings continually accompany; as our Lord loves and is pleased with).'

So when the Messenger of Allah ﷺ completed the prayer, he turned around and said: 'Who was the one that spoke in the prayer..." and he mentioned similar to the narration of Mâlik and more complete in wording.[1] *(Hasan)*

774. It was narrated from 'Abdullâh bin 'Amir bin Rabî'ah, from his father who said: "One of

[1] The narration of Mâlik he is referring to is number 770, the narration of Rifâ'ah which preceded the narration of Ibn 'Abbâs.
the youths of the Ansâr sneezed while he was praying behind the Messenger of Allâh ﷺ, and he said: ‘Al-Hamdulillâh, hamdan kathîran tayyiban mubârakan fih, hatta yarada rabbanâ wa ba’da mâ yarda min amrid-dunyâ wal-akhirah (All praise is due to Allâh; plentiful, beautiful and blessed praise, until our Lord is pleased, and after He is pleased (with us) in the affairs of this world and the Hereafter).’ When the Messenger of Allâh ﷺ turned around (after completing the prayer), he said: ‘Who is the one who said these words?’ But the youth remained quiet. So he said: ‘Who is the one who said it, for he did not say anything wrong.’ He said: ‘O Messenger of Allâh! I said it, and I did not intend anything except good!’ (The Prophet ﷺ said: ‘It did not stop below the Throne of the Ever-Merciful — Honored is His Name.” (Da‘îf)

Chapter 119,120. Those Who Believed That The Opening Should Be “Subhânâ Allâhumma wa Bihamdik”

775. Abû Sa‘eed Al-Khudrî narrated, “When the Messenger of Allâh ﷺ used to stand up to pray at night, he would say the Takbîr: then say: ‘Subhânâ Allâhumma wa bihamdika wa tabârakasmuka, wa ta’âlâ jadduka wa là ilâha ghairuk (O Allâh, You are Exalted (above any...
evil attributed to You by others), and Praised (because of Your Perfect Names and Attributes). And lofty is Your Glory, and there is no deity worthy of worship besides You.’ Then he would say: ‘La ilâha illallah (None has the right to be worshiped but Allah)’ three times, then: ‘Allâhu Akbaru kabîra (Allah is Most Great indeed)’ — three times — ‘A‘ûdhu billahis-sami’il-‘alimi minash-shaiãnir-mmin hamzihi wa nafkhîhi wa nafshîhi (I seek refuge in Allah, the Hearer (of everything), the Knower (of all), from Shaitân the accursed; from his breath, his spit, and his prodding). Then he would recite.” (Hasan)

Abû Dâwûd said: They say this Hadîth is actually narrated on the authority of ‘All bin ‘All, from Al-Hasan, in Mursal form, and Ja’far (one of the narrators in it) made a mistake.

It was reported from ‘Abdus-Sîn bin Harb Al-Mula’i from Budail bin Maisarah, from Abû Al-Jâta’, from ‘Aishah, that she said: ‘When the Messenger of Allah would start the prayer, he would say: ‘Subhânâ Allâhumma wa amdika wa tabârakasmuka, wa la jadduka wa là ilâha ghairuk, O Allah, You are Exalted (above any evil attributed to You by others), and Praised (because of Your Perfect Names and Attributes). And lofty is Your Glory, and there is no deity worthy of worship besides You.’ Then he would say: ‘La ilâha illallah (None has the right to be worshiped but Allah)’ three times, then: ‘Allâhu Akbaru kabîra (Allah is Most Great indeed)’ — three times — ‘A‘ûdhu billahis-sami’il-‘alimi minash-shaiãnir-mmin hamzihi wa nafkhîhi wa nafshîhi (I seek refuge in Allah, the Hearer (of everything), the Knower (of all), from Shaitân the accursed; from his breath, his spit, and his prodding). Then he would recite.” (Hasan)
Attributes). And lofty is Your Glory, and there is no deity worthy of worship besides You).’’ (Sahih)

Abū Dāwūd said: This Ḥadīth is not popular from ‘Abdus-Salām bin Harb, no one reported it except for Ṭalq bin Ghannām. A group reported the narration about the prayer from Budail but they did not mention any of this in it.

تخريج: [صحيح] أخرجه الدارقطني: ٢٩٩ من حديث حسين بن عيسى به وصحبه

الحاكم: ٣٥ وأصله عند مسلم، انظر الحديث الآتي: ٧٨٣ والحديث السابق شاهده.

Chapter 120,121. Remaining Silent After The Beginning Of The Prayer

777. It was reported from Ismā‘īl bin Yūnus, from Al-Ḥasan who said: “Samurah said: ‘I learnt (from the Prophet ﷺ) two (places) to pause during the prayer: Once when the Īmām says the Takbīr, until he starts reciting, and once when he finishes the Fātiḥah Al-Kitāb and a Sūrah, before going into Rukūʿ.’ (Upon hearing this) ‘Imrān bin Ḥusayn did not reject it, so they wrote to Ubayy (bin Ka‘b) in Al-Madīnah, and he agreed with Samurah.” (Sahih)

Abū Dāwūd said: This is what Humaid said in this Ḥadīth: “And once when he finished the recitation.”[1]


778. It was reported from Khālid

[1] His narration is recorded by Ahmad (5:15) and others.
bin Al-Hārith from Ash‘āth, from Al-Hasan, from Samurah bin Jundab from the Prophet ﷺ, that he used to pause twice in the prayer: Once when he started [the prayer], and once when he completed the entire recitation.

So he mentioned the meaning as Yūnus (no. 777) did. (Ṣaḥīḥ)

**779.** It was reported from Sa‘īd, from Qatadah, from Al-Hasan that Samurah bin Jundab and ‘Imrān bin Ḥusayn were discussing (some matters), so Samurah said that he had memorized from the Messenger of Allāh ﷺ two pauses. The (first) one was when he said the Takbīr, and the (second) one was when he completed reciting: ... Not those upon whom anger has been shown, nor those who are astray. 11 ‘Samurah had memorized this, but ‘Imrān bin Ḥusayn rejected it. So they both wrote to Ubayy bin Ka‘b, and in his reply he wrote that Samurah had memorized (correctly). (Ḍa‘īf)

**780.** (There is another chain) from Sa‘īd, from Qatadah, from Al-Hasan, from Samurah narrated: “I have memorized two pauses from the Messenger of Allāh ﷺ.” Sa‘īd

[1] Meaning the last of Al-Fāṭīḥah.
said: “We said to Qatadah: ‘Where are these two pauses?’ He replied: ‘When he started the prayer, and when he completed his recitation,’” Then later, he said: ‘When he recited: ...Not those upon whom anger has been shown, nor those who are astray.’” (Sahih)

781. Abū Hurairah said: “When the Messenger of Allāh ﷺ used to say the Takbīr for the prayer, he would pause between the Takbīr and the recitation. So I asked him: ‘May my father and mother (be given for your ransom)! The pause that you do between the Takbīr and the recitation — what do you say?’ He said: Allāhumma, bā’id bainī wa baina khatāya kamā bā’adta bainal-mashriqi wal-maghrib. Allāhumma, Anqīnī min khaṭaya kath-thawbil-a b y a d i m i n a d - d a n a s . Allāhummaghislīnī bith-thalji, wal-mā’ wal-barad (O Allāh! Distance between me and my sins as you have distanced between the east and the west. O Allāh! Cleanse me of my sins, just as a white garment is cleaned from dirt. O Allāh! Wash me with ice, and water, and snow).” (Sahih)

Nota: أخرج حديث محمد بن فضيل، والبخاري، الأذان، باب ما يقول بعد التكبير، ح: 544 من حديث عبد الواحد بن زياد.
Chapter 121,122. Those Who Do Not Say That “Bismillahir-Rahmanir-Rahim” Should Be Said Aloud

782. It was reported from Qatadah, from Anas, that the Prophet ﷺ, Abu Bakr, ‘Umar and ‘Uthman would all start their recitation with: All praise is due to Allah, the Lord of all that exists.[1] (Sahih)

783. It was reported from Abū Al-Jawzā’ from ‘Aishah, that she said: “The Messenger of Allah ﷺ would start the prayer with the Takbīr, and by reciting: All praise is due to Allah, the Lord of all that exists...”[2] And when he would go into Ruku’, he would not raise his head, nor would he hang it down, but it would be between these two (extremes). And when he would raise his head up from Ruku’, he would not go into prostration until he would stand up straight. And when he would raise his head up from prostration, he would not go into prostration until he had sat down perfectly. And he would say the Tahiyāt after every two Rak‘ahs. And when he would sit, he would place his left foot horizontally (on the ground), and

his right one would be straight (vertical). And he would forbid the squatting of Shaitân,[1] and the spreading of the predator.[2] And he would complete the prayer with the Taslîm.” (Sahîh)

Comments:
See number 862 related to the spreading of the predator, and number 845 related to the squatting of Shaitân, and also 783 and 903.

784. It was reported from Al-Mukhtâr bin Fulful who said: “I heard Anas bin Mâlik saying: ‘The Messenger of Allah said: “A Sûrah was just revealed to me.”’ Then he recited: “Bismillâhî-Rahmânî-Rahîm (In the Name of Allah, the Merciful, the Beneficent); We have indeed given you the Kawthar...” until he finished the Sûrah.[3] He said: “Do you know what the Kawthar is?” They said: “Allah and His Messenger know best.” He replied: “It is a river that my Lord, the Mighty and Sublime, has promised (to give) me in Paradise.” (Sahîh)

785. It was reported from Humaid Al-A’raj Al-Makki, from Ibn Shihâb, from ‘Urwhah from ‘Aishah; Sitting down on one’s buttocks, such that the knees are pointing upwards, and the hands are in-between the thighs, touching the ground, as a dog does.

[1] Sitting down on one’s buttocks, such that the knees are pointing upwards, and the hands are in-between the thighs, touching the ground, as a dog does.

[2] Spreading both of its forelimbs out on the ground in front of it, resting its arms on the ground.

he mentioned the ‘Incident of the Slander,’ and in it, she said, ‘...So the Messenger of Allah sat, and uncovered his face, and recited: A‘ūdhu bins-sami'l-alimi minash-shaitānir-rajîm; (I seek refuge in Allah, the Hearer (of all), the Knower (of everything), from Shaiṭān, the accursed). ‘Those that have brought forth the slander are a group among you...’ to the end of the Verse.’”[1] (Da'if)
Abū Dāwūd said: This Hadîth is Munkar. A group narrated it from Az-Zuhri without mentioning this (the phrase, ‘I seek refuge in Allah...’). And I fear that this addition is from the wordings of Ḥumaid.

Chapter (...) Those Who Recited It Out Loud

786. It was reported from Yazîd Al-Fârisî who said: “I heard Ibn ‘Abbâs say: ‘I asked ‘Uthmân bin ‘Affân: “What has caused you to take (Sûrah) Barâ‘ah, and it is of the Mi‘în, and (Sûrah) Al-Anfâl, and it is of the Mathâni, and put them in the ‘Seven Long Ones,’ without writing Bismillâhir-Rahmânir-Rahîm (between them)?’”
So ‘Uthmân said: “The Prophet, when Verses would be revealed to him, he would call one of his scribes that used to write for him,

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and tell him to place this Verse in the Sūrah in which such and such is mentioned. And a Verse or two Verses would be revealed, and he would do the same. Al-Anfāl was of the earliest revelations revealed in Al-Madinah, and Barā'ah was of the last revelations of the Qur'ān. Its contents was similar to the other's content, so I presumed that it might be a part of it. Therefore, I placed both of them in the 'Seven Long Ones', and did not write Bismillahir-Rahmānir-Rahīm between them.” (Hasan) [1]

787. (There is another chain) from Yazid Al-Fārisī that Ibn ‘Abbās narrated it to him, with similar meaning (as no. 786). He said in it: “So the Messenger of Allāh! was taken away from us, and he did not clarify to us whether it was a part of it.” (Hasan)

Abū Dāwūd said: Ash-Sha'bī, Abū Mālik, Qatādah, and Thābit bin ‘Umārah all said that the Prophet

[1] The first few Sūrahs are called ‘The Seven Long Ones’, due to their length. These are followed by the Mīn Sūrahs of the Qur’ān, so called since they each number around a hundred verses in length. These are followed by the Mathānī, so called since they are frequently recited (during the prayers). All Sūrahs of the Qur’ān have the Basmalah written at the beginning of them, except for the ninth Sūrah, known as Sūrah Barā'ah or Surat At-Tawbah. In this narration, Ibn ‘Abbas asked ‘Uthmān why he joined Barā'ah with Al-Anfāl (meaning why he placed them next to each other in order), even though in his opinion each was of a different category of Sūrah. ‘Uthmān replied that the content of the two Sūrahs resembled one other, and the Prophet passed away before explaining where to place them (in contrast to other Sūrahs and Verses, which were placed in specific sections by the explicit command of the Prophet), hence he placed them together.
did not write *Bismillahir-Rahmanir-Rahim* until *Sūrat An-Naml* was revealed.\[1\]

**788.** It was reported from Sa‘eedy bin Jubair, from Ibn ‘Abbas, that he said: “The Prophet ﷺ did not know the end of a *Sūrah* until *Bismillahir-Rahmanir-Rahim* was revealed.” (*Sahih*)

The is the wording of Ibn As-Sarḥ (one of the narrators.)

Chapter 122,123. Making The Prayer Shorter Due To An Unexpected Occurrence

789. Abū Qatadah narrated that the Messenger of Allāh ﷺ said: “I sometimes stand up to pray, desiring to lengthen (the prayer), but then I hear the cry of an infant, so I shorten (the prayer), not desiring to cause its mother any difficulty.” (*Sahih*)

Comments:

It is preferable to pray long and with humbleness and devotion but the *Imām* should have regard for the weak among the worshipers.

\[1\] *An-Naml* 27:30; Verily it is from Sulaimān, and it (reads): “In the Name of Allāh, the Beneficent, the Merciful..”
Chapter (...) What Has Been Narrated Concerning The Deficiency Of The Prayer

796. ‘Ammār bin Yāsir reported that the Messenger of Allāh said: “A person leaves (after having prayed), and nothing is written for him except a tenth of his prayer, (or) a ninth of it, (or) an eighth of it, (or) a seventh of it, (or) a sixth of it, (or) a fifth of it, (or) a fourth of it, (or) a third of it, (or) a half of it.” (Hasan)

Comments:
Obviously, this diminution of reward is due to devilish insinuations, stray thoughts, lack of concentration, absence or lack of humbleness, and improper or imperfect performance of various obligatory parts of the prayer.

Chapter (...) What Has Been Narrated Concerning Shortening The Prayer

790. It was reported from Suyyān, from ‘Amr that he heard from Jābir that Mu‘ādh used to pray with the Prophet, then return and lead them. One time he said “Lead his people” in prayer. One night, the Prophet delayed the prayer. One time he said “the Isha.” So Mu‘ādh prayed with the Prophet, then returned to lead

[1] In some of the manuscripts there is a discrepancy in the sequence here.
[2] The author narrated this from Ahmad bin Ḥanbal (3:308), who narrated from Sufyān bin ‘Uyaynah. It is Ahmad saying: “He said one time” meaning Sufyān said one time. And “Abū Az-Zubair said” and the remainder is Sufyān saying that Abū Az-Zubair said, etc. ‘Amr is ‘Amr bin Dinār.
his people in prayer. He started reciting *Al-Baqarah*. One member of the congregation broke off (from the prayer), and prayed (by himself). He was told: “You have become a hypocrite!” He replied: “No, I have not become a hypocrite,” then he went to the Prophet Muhammad’, and said: “O Messenger of Allāh! Mu‘ādh prays with you, then comes back to lead us (in prayer). And we are caretakers of camels that require watering, and (we) work with our hands, and (yet) he came to lead us in prayer and recited *Al-Baqarah*.” So he said: “O Mu‘ādh, are you the one who causes problems (and difficulty)? Are you the one who causes problems (and difficulty)? Recite such (a Sūrah), recite such (a Sūrah).” (Ṣaḥīḥ)

Abū Az-Zubair said:”(These were): Glorify the Name of your Lord, the Most High,[1] and: By the Night, when it covers.”[2] So we mentioned that to ‘Amr and he said: “I think that he did mention these (Sūrahs).”

**Comments:**
1. The Imam should have consideration and regard for those praying behind him. He should keep the length of the prayer moderate.
2. The Companions thought of one lagging behind and skipping congregation prayer as a hypocrite.

**791.** Ubayy bin Ka‘b narrated that he visited Mu‘ādh bin Jabal, and he was leading a group in the *Maghrib*
prayer... (the rest of the narration is similar to no. 790, except that in this narration, it is reported:) The Prophet  said: "O Mu‘âdh! Do not be one who causes problems; for the old, the weak, the one who has errands and the traveler (all) pray behind you." (Da‘if)

Comments:

Shaikh Al-Albâni has explained that the word "traveler" in the aforementioned Hadith is an interpolation. It is not correct in this Hadith.

792. It was reported from Sulaiman, from Abû Şâlih, from one of the Prophet’s Companions that he asked a person: “What (supplication) do you say in the prayer?” The man replied: "I say the Tashah-hud, then say: ‘Allâhumma inni as’alukal-jannah, wa a’ndhu bika minan-nâr (0 Allah, I ask you for Paradise, and seek Your refuge from the Fire). Indeed, I am not capable of your mumblings nor the mumblings of Mu‘âdh!’" So the Prophet  responded: “Around this (meaning) we mumble!” (Da‘if)

793. It was reported from Muhammad bin ‘Ajlân, from ‘Ubaidullâh bin Miqsam, from Jâbir, he mentioned the story of Mu‘âdh. He said: “He — meaning
the Prophet — asked: 'What do you do, O nephew, when you pray?' He said: 'I recite the *Fatihah*, and ask Allah for Paradise, and seek His refuge from the Fire (of Hell). For I do not know your mumblings, nor the mumblings of Mu‘ádh.'" The Prophet said: 'Mu‘ádh and I (mumble) around these two matters.'" Or similar to this. (Hasan)

794. It was reported from Al-A‘raj, from Abü Hurairah, that the Prophet said: "When one of you leads others in prayer, then let him shorten it, for there are (behind him) weak, sick, and old people. And if he prays by himself, then let him lengthen as (long) as he pleases." (Sahih)

Comments:

Light or short prayer means to be moderate in length, by not reciting too long for the followers.
Chapter 124,125. Recitation In Zuhr

797. ‘Ašâ bin Abî Rabâh reported from Abû Hurairah, may Allah be pleased with him, that he said: “In every prayer there is recitation — those that the Messenger of Allah used to recite out loud to us, we have recited out loud to you, and those that he used to (recite) silently, we have kept it silent from you.” (Sahih)

Comments:

Scholars are unanimous in agreement that the Qur’ān is recited aloud in the first two Rak’ah of Maghrib and ‘Ishā’, and both Rak’ahs for Fajr, the Friday prayer, ‘Īd and the Istisqa’ (seeking rain) prayers, while it is recited quietly during all of Zuhr, ‘Asr, the third Rak’ah of Maghrib and the last two Rak’ahs of the ‘Ishā’ prayers.

798. It was reported from Abû Qatâdah, who said: “The Messenger of Allâh would lead us in prayer, and in the Zuhr and ‘Asr prayers, in the first two Rak’ah, he would recite Fâtihatil-Kitâb and another Sûrah. Sometimes he would make us hear a Verse (that he was reciting). And he would lengthen the first Rak’ah of Zuhr, and make the second one short. And he would do the same for the Subh prayer.” (Sahih)

Abû Dâwûd said: Musad-dad[1]

[1] Abû Dâwûd narrated this from Musad-dad and also with another chain from Ibn Al-Muthanna.
did not mention: “Fātihatil-Kitāb and another Sūrah.”

799. (There is another chain) from 'Abdullāh bin Abī Qatādah, from his father with some of this (as in no. 778), and he added: “In the last two (Rak'ahs) he would (only) recite Fātihatil-Kitāb.” Hammām (one of the narrators) added: “And he would lengthen the first Rak‘ah more than the second one, and he would do the same for ‘Asr and Al-Ghadāh (the morning, Fajr) prayer.” (Sahih)

Comments:

This is among the Ahādīth proving that Al-Fātiḥah is recited in each Rak‘ah of the prayer.

800. (There is another chain similar to no. 798) from ‘Abdullāh bin Abī Qatādah, from his father who said: “So we presumed that he (wills) intended by this that the people catch the first Rak‘ah.” (Sahih)

Comments:

This is another Ahādīth proving the parallels in recitation of Al-Fātiḥah in each Rak‘ah of the prayer.

801. Abū Ma‘mar said: “We asked Khabbāb: ‘Did the Messenger of Allāh used to recite in Zuhr and ‘Asr?’ He said, ‘Yes.’ We said: ‘And how could you tell that?’ He replied: ‘By the movement of his
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comments: One may recite only Al-Fatihah in the last two Rak‘ahs of Zuhr and ‘Asr prayers or one may also recite more of the Qur‘ān. This is also borne out in the following Hadīth (no. 804).

Chapter 125,126. Shortening The Last Two Rak‘ah

803. Jābir bin Samurah said that ‘Umar said to Sa‘d: “People have complained (to me) regarding you, so much so that they have even complained about (your) prayer.” He replied: “As for me, I lengthen the first two (Rak‘ahs), and shorten the last two. And I do not ignore what I used to follow of the prayer of the Messenger of Allāh (ṣallā Allāhu ‘alaihi wa sallam).” ‘Umar said: “And that is what (I) thought of you.” (Sahih)

802. Mūhammad bin Juḥādah reported from a man, from ‘Abdullāh bin Abī Awfā that the Prophet (ṣallā Allāhu ‘alaihi wa sallam) would stand in the first Rak‘ah of Zuhr until no footsteps could be heard. (Dā’f)
804. Abu Sa’eed Al-Khudri said:
“We estimated (the length of time) that the Messenger of Allah stood for Zuhr and ‘Asr. So we estimated that he stood in the first two Rak’ah of Zuhr for around (the time it takes to recite) thirty verses — the length of Alif Lam Mim Tanzil As-Sajdah. And we estimated that he stood half of that length in the last two Rak’ahs. And we estimated that he stood in ‘Asr for the first two Rak’ahs as he stood in the last two of Zuhr. And he stood in the last two Rak’ahs of ‘Asr around half that the length.”

(Sahih)

805. Jâbir bin Samurah said that the Messenger of Allah would recite in Zuhr and ‘Asr with Wasseemah wat-tariq and Wasseemah dhâtil-buruj and Sûrahs similar to them. (Hasan)

Chapter 126,127. The Amount Of Recitation In Zuhr And ‘Asr

806. It was reported from Simak who said: “I heard Jâbir bin Samurah say: ‘When the sun
started its descend (from its zenith), the Messenger of Allah ﷺ would pray Zuhr. And he would recite the likes of Wal-laili idhâ yaghsha,[1] and he would do likewise for 'Asr, and all the other prayers as well, except for the Subh prayer, for he would lengthen it.” (Sahih)

807. It was reported from Abū Mijlaz, from Ibn ‘Umar: “The Prophet ﷺ once prostrated during the Zuhr prayer, then stood up and performed Ruku’. So we thought that he had recited Tanzil as-sajdah.”[2] (Da’if)

Ibn ‘Eisā said: No one mentioned Umayyah except for Mu’tamir.[3]

808. ‘Abdullāh bin ‘Ubaidullāh said: “I, along with some other youth from Banū Ḥashim, visited Ibn ‘Abbās. So we asked one of the youth among us: ‘Ask Ibn ‘Abbās if the Messenger of Allah ﷺ used to recite in Zuhr and ‘Asr.’ He (Ibn ‘Abbās) said: ‘No, no!’ Someone

[1] Al-Lail (92)
[3] Abū Dāwūd narrated this from Muḥammad bin ‘Eisā, and his statement here indicates that out of the three he heard it from, only this one mentioned that it was from Sulaimān At-Taimi from Umayyah, from Abū Mijlaz, the remainder did not mention Umayyah in the chain, but Sulaimān from Abū Mijlaz.
said: 'He might have recited to himself.' He replied: 'Woe to you, this is worse than the first one! He (may Allah forgive him) was a servant commanded (by Allah), and he proclaimed what he was sent with. And we were not specified except in three matters: We were commanded with Isbâgh during Wudū', and not to eat from charity, and not to allow a donkey to mate with a horse.'"[2] (Hasan)

Chapter 127,128. The Amount Of Recitation In Maghrib

810. Ibn ‘Abbâs said that Umm Al-Fadl bint Al-Hārith heard him while he was reciting Wal-mursalâtî ‘urfan.[3] She said: "O son, you have reminded me (of something)

1 Meaning Banû Hâshim, the relatives of the Messenger ﷺ.

2 They differ over the meaning of Isbâgh here in relation to Wudū', and it appears that it means to wash each part three times for those that are washed more than once, and that this is specific for his family. This narration is also recorded by Ahmad (1:249) At-Tirmidhi, and An-Nasā’î.

3 Al-Mursalât (77).
by reciting this Sūrah — this was the last that I heard the Messenger of Allāh ﷺ recite, in Maghrib.” (Sahih)


812. It was reported from Ibn Juraij (who said): “Ibn Ābi Mulaikah narrated to me from ‘Urwah bin Az-Zubair, from Marwān bin Al-Ḥakam who said: ‘Zaid bin Thābit said to me: “Why do you recite the short Musaffāl[2] (Sūrahs) during Maghrib, even though I have seen the Messenger of Allāh ﷺ recite the longer of the two?” He (Ibn Ābi Mulaikah) said: “I said: ‘Which one is the longer of the two?’ He replied: ‘Al-A’rāf, and the other one is Al-An’ām.’” And I (Ibn Juraij) asked Ibn Ābi Mulaikah so he said to me, that to him they are Al-Mā’idah and Al-A’rāf. (Sahih)


Comments:

We learn from these *Ahādīth* that the Messenger of Allāh (ﷺ) recited long *Sūrah*s on some occasions. The *Imām* should take into consideration the circumstances and the needs of those whom he is leading in prayer.

Chapter 128,129. Those Who Claimed A Lesser Amount (Should Be Recited)

813. Hishām bin ‘Urwah narrated: “My father used to recite in *Maghrib* similar to what you recite: *Wal-‘Adīyāt*,[1] and others similar (in length) to it.” (*Sahīh*)

Abū Dāwūd said: This shows that is abrogated. And this is more correct.

814. ‘Amr bin Shu‘aib narrated from his father, from his grandfather, that he said: “There is no *Sūrah* from the *Mufassal*, small or large, except that I have heard the Messenger of Allāh (ﷺ) leading the people with it in an obligatory prayer.” (*Da‘īf*)

815. It was reported from An-Nazzāl bin ‘Ammār, from Abū ‘Uthmān An-Nahdī that he prayed *Maghrib* behind Ibn Mas‘ūd, and he recited: *Qul huwā Allāhu aḥad.*[2] (*Da‘īf*)

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[1] *Al-‘Adīyāt* (100).
Chapter 129,130. A Person Repeating The Same Sūrah In Both The Rak'ah

816. Mu‘ādh bin ‘Abdullāh Al-Juhānī said that a person from the tribe of Juhainah informed him, that he heard the Prophet ﷺ recite Īdha zulzilatil-ard in the Subh prayer in both the Rak'ahs. (He said:) “I don’t know whether the Messenger of Allāh ﷺ forgot, or he did so intentionally.” (Ḥasan)

Comments:
Repeating the same Sūrah in a single prayer is permissible.

Chapter 130,131. The Recitation Of Al-Fajr

817. ‘Amr bin Huraith said: “It is as if I am hearing the voice of the Prophet ﷺ, reciting in the morning prayer: ‘So verily, I swear by the (planets) that recede; and by (the planets) that move swiftly and hide themselves.’” (Ṣahih)

Nahj al-Balāghah: [ صحيح] أخرجه ابن ماجه، إقامة الصلاوات، باب القراءة في صلاة الفجر، ح: 817 من حديث إسماعيل بن أبي خالد، بعمره مسلم، ح: 456 من حديث الوليد بن سريعة عن عمرو بن حريث مطولاً.

Chapter 131, 132. The One Who Did Not Recite The Fātihah In His Prayer

818. Ābū Sa‘īd said: “We were commanded to recite Fātihatil-Kitāb, and whatever else was easy.”

(Da‘f)

819. Ābū Hurairah narrated: “The Messenger of Allāh ﷺ said to me: ‘Go out, and proclaim in the city that no prayer (is considered valid) except with (the recitation of) the Qur‘ān, even if it is with Fātihatil-Kitāb and something more.’”

(Da‘f)

820. Ābū Hurairah narrated: “The Messenger of Allāh ﷺ commanded me to proclaim: ‘There is no prayer except with the recitation of Fātihatil-Kitāb and something more.’”

(Def)
821. It was reported from ʿAbū ʿAs-Sāʾīb, the freed slave of Ḥishām bin Zuhrah, who said: “I heard ʿAbū Hurairah saying: ‘The Messenger of Allāh said: “Whoever prays any prayer in which the Mother of the Book (Al-Fātihah) is not recited, then (his prayer) will be incomplete, it will be incomplete, it will be incomplete.”’

He said: “I said: ‘O ʿAbū Hurairah! Sometimes we are behind the Imām!’ So he poked my forearm, and said: ‘O Persian, recite it to yourself, for I have heard the Messenger of Allāh say: “Allāh, the Mighty and Sublime, has said: ‘I have divided the prayer between Myself and My servant into two halves. So half of it is for Me, and half of it is for My servant, and My servant will get what he asks for.’”

The Messenger of Allāh said: “Recite (it): The servant says: All praise is due to Allāh, the Lord of all creation; and Allāh, the Mighty and Sublime, says: ‘My servant has praised Me.’ Then he says: The Ever-Merciful, the Bestower of Mercy; and Allāh, the Mighty and Sublime, says: ‘My servant has extolled Me.’ Then he says: The Owner of the Day of Judgment; and Allāh, the Mighty and Sublime, says: ‘My servant has glorified Me.’ Then the servant says: You alone do we worship, and Your help alone do we seek, (and Allāh says:) ‘So this is between My servant and I, and My servant will get what he asks.’ The servant says: Guide us to the straight path. The path of those
whom You have favored, not those upon whom (You have) shown Your anger, nor those who have gone astray. (Allah says:) 'So these are for My servant, and My servant will get what he asks.'” (Sahih)

822. It was reported from Sufyán, from Az-Zuhri, from Maḥmūd bin Ar-Rabī', from 'Ubádah bin Aṣ-Ṣāmit, conveying it from the Prophet ﷺ, he said: “There is no prayer for one who does not recite Fatihatil-Kitāb or more than that.” Sufyán said: “For he who prays by himself.” (Sahih)

Comments:
The Hadith is authentic but the statement "more than that" does not occur in other versions of the same narration.

823. It was reported from Muḥammad bin Salamah, from Muḥammad bin Iṣḥāq, from Makhūl, from Maḥmūd bin Ar-Rabī' from 'Ubádah bin Aṣ-Ṣāmit, who said: “We were (standing) behind the Messenger of Allâh ﷺ in the Fajr prayer. The Messenger of Allâh ﷺ recited (the Qur'ān), but found it difficult to recite (due to interference). When he completed (the prayer) he said: 'Perhaps you recite behind your Imām?' We said: 'Yes, rapidly, O Messenger of Allâh.' So he said: 'Do not do so, except with Fatihatil-Kitāb, for there is no prayer for one who does not recite it.'” (Sahih)
824. It was reported from Makhlûl, from Nâfî’ bin Mahmûd bin Ar-Rabî’ Al-Ansârî who said: “Once ’Ubâdah (bin As-Sâmît) was late for the Subh prayer, so Abû Nu’aim, the Mu’adh-dhin, called the Iqâmah, and led the people in prayer. ’Ubâdah came, and I was with him, and we stood behind Abû Nu’aim while he was reciting out loud. ’Ubâdah started reciting Fâtihatil-Kitâb. When he finished, I said to him: ‘I heard you reciting Fâtihatil-Kitâb while Abû Nu’aim was reciting out loud (as well).’ He replied: ‘Yes. The Messenger of Allâh ﷺ prayed a prayer in which the recitation is done out loud, and the recitation became difficult for him. When he finished, he turned around to face us and said: ‘Do you recite when I recite out loud?’ Some of us replied: ‘We do indeed do that.’ So he said: ‘Then do not (do so), for I was saying (to myself) ‘What is the matter with me that I am struggling with the Qur’ân?’ So do not recite anything of the Qur’ân when I recite out loud, except the Mother of the Book.” (Ṣahîh)
825. (Others reported it) from Makhül, from ‘Ubādah, similar to the narration of Ar-Rabî’ bin Sulaimān. They all said: “So Makhül would recite the Fātīhah in every Rak‘ah of Maghrib, ‘Ishâ‘, and Subh silently. Makhül would say: ‘After the Imām recites (Fātīhah) out loud and remains quiet, recite it (Fātīhah) silently. But if he does not remain quiet, then recite before him, or with him, or after him. Do not leave it under any circumstance.’” (Sahih)

Chapter 132,133. Those Who Held That One Should Recite (Al-Fātīhah) In Other Than The Aloud Prayers

826. It was reported from Malik, from Ibn Shihāb, from Ibn Ukaimah Al-Laithi, from Abū Hurairah that the Messenger of Allāh ﷺ once turned around (after completing) a prayer in which he had recited out loud, and said: “Did one of you just recite with me now?” (One man) said: “Yes, O Messenger of Allāh.” He replied: “I was saying (to myself) why is it that I am struggling in my (recitation) of the Qur’ān.” So when the people heard this, they stopped reciting in those prayers in which the Messenger of Allāh ﷺ recited out loud. (Sahih)

[1] That is number 824 which Abū Dāwūd heard from Ar-Rabî’ bin Sulaimān.
Abū Dāwud said: Ma'mar, Yūnus, and Usāmah bin Zaid reported the Ḥadīth of Ibn Ukaimah from Az-Zuhri with the same meaning reported by Mālik.


827. (Others reported)\(^1\) from Sufyān, from Az-Zuhri, he said: "I heard Ibn Ukaimah narrating to Sa'eed bin Al-Musayyab, he said: 'I heard Abū Hurairah saying: "The Messenger of Allāh ﷺ once led us in prayer." — We think it was the morning prayer — with the same meaning up to his saying: "Why is it that I am struggling in my (recitation) of the Qur'ān?" (Sahih)

(\(^2\))

Abū Dāwud said: In his narration, Musad-dad said: "Ma'mar said: 'So the people stopped reciting behind the Messenger of Allāh ﷺ in those prayers that he used to recite out loud.'"\(^3\)

In his narration Ibn As-Sarh said: "Ma'mar said, from Az-Zuhri: 'Abū Hurairah said: "So the people stopped." And 'Abdullāh bin Muḥammad Az-Zuhri who was among them\(^3\) said: "Sufyān said: 'Az-Zuhri said..."
something that I did not hear." So Ma'mar said that he had said: 'So the people stopped.'"

Abū Dāwūd said: 'Abdur-Rahmān bin Isḥāq reported it from Az-Zuhrī, and his narration ended at his saying: "Why is it that I am struggling in my (recitation) of the Qurʾān?" And Al-Awzāʾī reported it from Az-Zuhrī, he said in it: "Az-Zuhrī said: 'The Muslims considered that an admonishment that they should not recite with him in what he recited aloud.'"

Abū Dāwūd said: I heard Muḥammad bin Yahyā bin Fāris say: "His saying: 'So the people stopped' is from the saying of Az-Zuhrī."[1]

828. It was reported from Shu'bah, from Qatādah, from Zurārah, from 'Imrān bin Ḥuṣain that the Prophet pray Zuhr and a man came and recited behind him: Glorify the Name of Your Lord, the Most High. When he had completed the prayer, he asked: "Who among you recited?" They replied, "A man (among us)." He said: "I knew that some of you were trying to snatch it from me." (Ṣaḥīḥ)

All of the discussion of the author after the preceding narration was related to whether the statement: "So the people stopped" is from Abū Hurairah, or Az-Zuhrī, or from whom. And he narrated the statement of Muḥammad bin Yahyā, who is Adh-Dhuli, because a number of them considered him to be the most knowledgeable of the narrations of Az-Zuhrī.

Abū Dāwud said: In his narration, Abū Al-Walîd said: "Shu‘bâh said: 'So I said to Qatâdah: 'Is not the opinion of Sa‘eed that one should listen silently to the Qur‘ān?' He replied: 'That is only when (the Imām) recites aloud.'"

In his narration, Ibn Kathîr[1] said: "I (Shu‘bâh) said to Qatâdah: 'It appears he (the Prophet ﷺ) disliked it.' So he (Qatâdah) replied: 'If he disliked it, he would have prohibited it.'"

829. It was reported from Ibn Abî ‘Aḍî from Sa‘eed, from Qatâdah, from Zurârah, from ‘Imrân bin Ḥusain that the Allâh’s Prophet ﷺ led them in Zuhr. When he had finished, he said: “Who among you recited, Glorify the Name of You Lord, the Most High”[2] A man replied: “I did.” So he said: “I knew that some of you were trying to snatch it from me.” (Sahih)

Chapter 134,135. The Minimum Recitation That Suffices An Illiterate Person, Or A Non-‘Arab

830. Jâbi‘r bin ‘Abdullāh narrated: "The Messenger of Allâh ﷺ once came upon us while we were reciting the Qur‘ān, and there were among

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[1] That is Muḥammad bin Kathîr Al-‘Aḍî. Abû Dâwud narrated this version of the Hadîth with one chain from him from Shu‘bâh and another from Abû Al-Walîd Al-Ṭayâlîsî from Shu‘bâh.

us bedouins and non-'Arabs. He said, "Recite, for each (one of you) is (reciting) acceptably. And there will come (after you) peoples who will try to straighten it just as the shaft of an arrow is straightened; they will be hasty with it, and not deferring."[1] (Sahih)

[1] Meaning, hasty with their recitation, seeking the reward in the world by showing off, and not deferring means not seeking the reward of the Hereafter through their recitation.
all praise be to Allāh, and none has the right to be worshipped but Allāh, and Allāh is the Most Great), and there is no change nor power (to do anything) except with Allāh, the All-High, the All-Mighty).’’ The man said: ‘O Messenger of Allāh, this is all for Allāh, so what is there for me?’ He said: ‘Say: “Allāhumma ṣalamu ‘alayka, wa ‘alayhim waalāh, ‘alaikum, wa ‘alāhum, wa ‘alā rabbikum, wa ‘alā ruhikum, wa ‘alīsadikum, wa ‘alā jannatikum, wa ‘alā rajistikum, wa ‘alā amīnī sallī.”’ When the man stood up (to leave), he motioned with his two hands (as if he were taking something from the Prophet ﷺ), so the Messenger of Allāh ﷺ said: ‘This person has indeed filled his hand with good.’”

(Hasan)

Comments:
If one is utterly unable to memorize Sūrat Al-Fātihah one should say the afore-mentioned formula.

833. It was reported from Humaid, from Al-Ḥasan, from Jābir bin ‘Abdullāh, who said: “We used to supplicate while standing and sitting, and say the Tesbih (glorify Allāh) in Rūkā’ and prostration during the voluntary prayers.”

(Da’īf)

834. (There is another chain) Humaid, with similar (as no. 833), but he did not mention ‘the
voluntary'. And he said: "Al-Hasan would recite Fatihatil-Kitab in the Zuhr and 'Asr prayer, regardless of whether he was the Imam, or (praying) behind the Imam. And he would say the Tasbih, and the Takbir, and the Tahbill the amount (of time that it takes to recite Surah) Qaf and Adh-Dhariyat." (Da'if)

Chapter 135,136. The Completion Of The Takbir

835. Mu'tarrif narrated: "'Imran bin Husain and I once prayed behind 'Ali bin Abi Talib. So he would say the Takbir every time he went into prostration, and when he went into Ruku', and when he stood up after two Rak'ahs. After he had finished, 'Imrân grasped my hand and said: 'This person has indeed prayed the prayer of Muhammad.' (Saheeh)

تخير: [ ضعيف ] انظر الحديث السابق لعله.

(المعجم 135,136) (باب تمام التكبير)

(التحفة 141)

واعز: أخرج البخاري، الأدنان، باب إتمام التكبير في السجود، ح: 786 ومسلم، الصلاة، باب إتيات التكبير في كل خصيف ورفع في الصلاة ... إلخ، ح: 393 من حديث حماد.

878 It was reported from Shu'aib, from Az-Zuhri, who said: "Abū Bakr bin 'Abdur-Rahmān and Abū Sa'īd narrated to me, that Abū Hurairah would say the Takbir for every prayer, whether obligatory or voluntary. He would say the Takbir when he stood up, then he would say the Takbir when he went into Ruku'; then he would say: "Sami' Allāhu liman ḥamidah (Allāh hears those who praises Him)" and then say:
"Rabbanā wa lakal-ḥamdu" (O our Lord! And to You belongs all praise) before going into prostration. He would then say: "Allāhu Akbar (Allāh is the Most Great)” while falling into prostration, then he would say the Takbīr when he would raise his head, and then he would say the Takbīr when going down into prostration, and then he would say the Takbīr when raising his head (from prostration). Then he would say the Takbīr when he stood up from the sitting position after two (Rak'ahs), and he would do the same in every Rak'ah until he completed the prayer. Then he would say, after completing (the prayer): “I swear by Him in Whose Hands is my soul, I am indeed the closest of you in imitating the prayer of the Messenger of Allāh ﷺ. Indeed, this was the way that he prayed, until he left this world.” (Ṣaḥīḥ)

Abū Dāwūd said: Mālik, Az-Zubaidī, and others had the last phrase ('Indeed, this was the way that he prayed...') from Az-Zuhrī, from ‘Alī bin Ḥusain,[1] and ‘Abdul-A’lā was in accord with Shu‘aib bin Abī Ḥamzah from Ma’mar, from Az-Zuhrī.[2]

837. It was reported from ‘Abdur-Rahmān bin Abzā that he prayed

[1] That narration is reported in his Mu‘watta’ from ‘Ali bin Ḥusain, from ‘Alī bin Abī Ṭālib from the Prophet ﷺ.
with the Messenger of Allah ﷺ, and he would not complete the Takbir. (Da’if)

Abū Dāwūd said: This means that he would not say the Takbir after raising his head from the Rukū‘ and before going into prostration, and after raising his head from prostration.

Chapter 136,137. How Should One Place His Knees Before His Hands (While Going Into Prostration)

838. It was reported from Sharīk from ‘Āṣim bin Kulaib, from his father, from Wā’il bin Hujr, who said: “I saw that the Prophet ﷺ, when he prostrated, he would place his knees (on the ground) before his hands, and when he stood up, he would raise his hands before his knees.” (Da’if)

839. It was reported from Hammām who said: “Muḥammad bin Juḥadah narrated to us from ‘Abdul-Jabbār bin Wā’il, from his father, that the Prophet ﷺ
would...so he mentioned the Hadith of the Salāt (no. 838) and said: “So when he fell into prostration, his knees touched the ground before his palms did.” (Da'if)

Hammām said: And Shaqīq narrated to us (he said): “ʿAṣim bin Kulaib narrated to me from his father, from the Prophet with similar to this.” And in the narration of one of them — and I am almost sure it was the narration of Muḥammad bin Juḥādah — “And when he got up, he stood up on his knees, and took support from his thighs.”

Comments:
Both the above-mentioned Ahādith are weak as to the chain of narration. Before prostrating, one should place one’s hands on the ground first rather than one’s knees. This is borne out by the following Hadith (no. 840).

840. It was reported from ‘Abdul-ʿAzīz bin Muḥammad (who said): “Muḥammad bin ‘Abdullāh bin Ḥasan narrated to us from Abū Az-Zinād, from Al-Aʿrāj, from Abū Hurairah who said: ‘The Messenger of Allāh said: “When one of you prostrates, let him not kneel as a camel kneels, and let him place his hands (on the ground) before his knees.”’ (Ḥasan)

841. It was reported from ‘Abdullāh bin Nāfī, from Muḥammad bin

[1] He said: “the greater of my knowledge is that”. And this statement preceded regarding this narration under number 736.
‘Abdullâh bin Hasan, Abû Az-Zinâd, from Al-A’raj, from Abû Hurairah who said: “The Messenger of Allâh ﷺ said: ‘Does one of you intend to pray kneeling as a camel kneels?’” (Hasan)

Chapter 137,138. Standing Up In The Single (Odd Numbered Rak‘ah)

842. It was reported from Ayyûb, from Abû Qilâbah who said: “Abû Sulaimân Mâlik bin Al-Ḥuwairith came to us in our Masjid, and said: ‘I swear by Allâh, I (sometimes) pray with you, and I don’t intend to pray, but I only wish to demonstrate to you how I saw the Messenger of Allâh pray.’”

He said: “I asked Abû Qilâbah: ‘How did he used to pray?’” He replied: ‘Just like this Shaikh of ours prays’” — meaning their Imâm, ‘Amr bin Salamah. — “And he (Abû Qilâbah) also mentioned that he (Mâlik bin Al-Huwairith) would sit after completing the second prostration of the first Rak‘ah, and then stand.” (Sahîh)

843. (There is another chain) from Ayyûb, from Abû Qilâbah who said: “Abû Sulaimân Mâlik bin Al-Ḥuwairith came to our Masjid and said, ‘I swear by Allâh, I (sometimes) pray, without having

any intention to pray, but I want to demonstrate you how I saw the Messenger of Allah pray." So he would sit in the first Rak'ah when he raised his head from the second prostration. (Sahih)

844. (There is another chain) from Abū Qilābah, from Mālik bin Al-Huwairith that he saw the Prophet would not stand up from any odd Rak'ah that he was in until he had sat down completely. (Sahih)

Comments:
These Ahādīth prove that this sitting is recommended.

Chapter 138,139. Sitting In The Iq'ā' Position Between The Two Prostrations

845. Tawūs said: "We asked Ibn 'Abbās about the Iq'ā' (squatting) upon the two feet during (between) prostration, and he said: 'It is the Sunnah.' So we said: 'We see this (position) to be unrefined (and not befitting) for a man.' Ibn 'Abbās replied: 'This is the Sunnah of your Prophet.'" (Sahih)

The sitting described here between two prostrations is to sit with the buttocks on the heels and the soles of the feet while the tops of the feet are flat on the ground, or to sit on the heels only, while the toes are planted in the same manner as they are during the prostration.
Comments:
See number 783 related to the prohibited form of squatting, and the author has another chapter with a title mentioning squatting; see number 903.

Chapter 139,140. What Should Be Said When One Raises His Head From The Rukū‘

846. It was reported from ‘Abdullãh bin Numair, Abû Mu‘áwiyyah, Waki’, and Muhammad bin ‘Ubaíd from Al-A‘mash, from ‘Ubaíd bin Al-Hasan who said: “I heard ‘Abdullãh bin ‘Awfa saying: ‘When the Messenger of Allah would raise his head from Rukū‘, he would say: ‘Sami’ Allahu liman hamidah, Allahummah rabbanã lakal-ḥamdu mil’as-samawäti wa mil’al-ardi wa mil’a mâ shi’ta min shai’in bad. (Allah has heard the one that praises Him. O Allah, our Lord, to You belongs all praise, filling the heavens, and filling the earth, and filling anything that You will after that.)’” (Sahih)

Abû Dâwûd said: Sufyân Ath-Thawrî and Shu‘bâh bin Al-Hajjâj said (in this chain): ‘‘Ubaíd Abî Al-Hasan.’’[1] This Hadîth does not contain “after Rukû‘” in it.[2] Sufyân said: “We met Shaikh ‘Ubaíd Abî Al-Hasan later, so he did not say: ‘after Rukû‘’ in it.”

Abû Dâwûd said: And Shu‘bâh (also) reported it from Abû ‘Ismah from Al-A‘mash from ‘Ubaíd, he said: “After Rukû‘.’”

[2] That is the version of Sufyân and Shu‘bâh in which they said it was from ‘Ubaíd bin Al-Hasan.
847. (There are various chains) from Abū Sa‘eed Al-Khudrī, who narrated: “The Messenger of Allāh ﷺ, after saying: ‘Sami’ Allāhu liman hamidah (Allāh has heard the one that praises Him)’ would say: ‘Allāhumma rabbanā lakal-ḥamdu mil’al-arḍī wa mil’as-samā’ (O Allāh, our Lord, to You belongs all praise, filling the earth and filling the heaven).’

Mu‘ammal said: [1] ‘mil’as-samāwātī wa mil’al-arḍī wa mil’a mā shī’ta min shait’i bā’d, ahlath-thanā‘i wal-majādī, aḥaqqū mā qāl al-‘abdū wakullunā laka ‘abdun, là māni‘a limā ‘atīt (Filling the heavens and filling the earth, and filling anything that You will after that. You are worthy of praise and glorification; this is the most appropriate thing that a servant should say, and all of us are Your servants. There is no one to prevent what You give).’ Mahmūd added: ‘Wa là mu’tiya limā mana‘t (And there is none that gives what You have withheld),’ — then they were in accordance: ‘Wa là yanfa‘u dhal-jaddi minkal-jadd (and no one’s food fortune will benefit him against You), for all good fortune is from You.’ Bishr said: ‘Rabbanā lakal-ḥamdu (Our Lord to You is the Praise).’ And Mahmūd did not say: ‘Allāhumma (O Allāh)!’ He

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[1] These names in these interjections are to demonstrate the various wordings in the various chains of narration he reported it from.
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said: ‘Rabbanā wa lakal-ḥamdu (Our Lord, and to You is the praise).’ [And Al-Walid bin Muslim reported it from Sa‘eed, that he said: ‘Allāhumma rabbanā lakal-ḥamdu.’ And he also did not say: Wa là mu‘tiya limā mana‘t (and there is none that gives what You have withheld).” (Sahih)

Abū Dāwud said: And no one narrated it with that except for Abu Mus-hir.

تخريج: أخرجه مسلم، الصلاة، باب ما يقول إذا رفع رأسه من الركوع، ح:۴۷۷ من حديث سعيد بن عبدالعزيز به.

Comments:
Both the Imām and the follower may chose any of the wordings for these supplications found in the authentic Ḥadīths.

848. Abū Hurairah reported that the Messenger of Allah ﷺ said: “When the Imām says: ‘Sami’ Allāhu liman ḥamidah (Allāh has heard the one that praises Him)’ then (all of you) say: ‘Allāhumma rabbana lakal-ḥamdu (O Allāh, our Lord, to You belongs all Praise).’ For indeed, if one’s statement corresponds with the statement of the Angels, all of his previous sins will be forgiven.” (Sahih)


Comments:
1. We learn from this Ḥadīth that Angels, too, say these words, and that they say them when the Imām has finished saying Samī‘ Allāhu li-man ḥamidah.
2. The followers should also say it, as the Angels do.

849. Mutarrif reported from ‘Āmir who said: “The people (praying) behind the Imām should not say, ‘Sami’ Allāhu liman ḥamidah أشطب عَن مُطْرِفِ، فِي عَامِرٍ فَال: لَا يُفْلُحُ القَوْمُ خَلَفَ الإِمَامَ: سَمِيعِ اللَّهِ لِمَنَ حَمِيْدَةٌ، ص:۱۴۲.)
Chapter 140, 141. The Supplication Between The Two Prostrations

850. Ibn ‘Abbās reported that the Prophet (ﷺ) would say between the two prostrations: “Allāhumma ghfirli wa harrāmni wa ‘afini, wahdini wazuqni (O Allāh! Forgive me, and have mercy on me, and grant me security, and guide me, and give me sustenance.)” (Hasan)

Chapter 141, 142. Women Raising Their Heads From Prostration When They Are (Praying) With Men

851. It was reported from the freed slave of Asmā’ bint Abī Bakr, from Asmā’ bint Abī Bakr, that she said: “I heard the Messenger of Allāh (ﷺ) say: ‘She (i.e., the women) among you who believes in Allāh and the Last Day — let her not raise her head until the men raise theirs.’ (He said this) due to the fact that he disliked that they should see the ‘Awrah of the men.” (Da’if)
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Comments:

Meaning, that at certain times, the men did not have more than one garment, or few garments, and something may be exposed, so the women should wait before raising their heads. See number 678 for related comments.

Chapter 142,143. The Prolonged Standing After The Rukū' And (The Sitting) Between The Two Prostrations

852. Al-Barā’ reported that the Messenger of Allāh’s prostration, Rukū’, sitting (for the Tashah-hud) and sitting between the two prostrations were similar in length. (Ṣahih)

Comments:

The words "and sitting" are not mentioned in some of the manuscripts.

853. Anas bin Mālik said: “I have never prayed behind anyone who was more concise in his prayer than the Messenger of Allāh, while (the prayer) was still perfectly (performed). And the Messenger of Allāh would stand up after saying, ‘Sami‘ Allāhu liman hamidah (Allāh has heard the one who praises Him)’ for such a (lengthy) period that we would presume that he had made a mistake, then he would say the Takbīr and go into prostration. And he would sit in between the two prostrations until we would...
presume that he had made a mistake.” (Ṣahīh)

854. Al-Barā’ bin ‘Āzib said: “I carefully watched Muḥammad ﷺ — Abū Kāmil (one of the narrators) said: “The Messenger of Allāh ﷺ” — “pray, and saw that his standing was similar (in length) to his Rukū’ and prostration. And (the time that he) stood up after Rukū’ was the same as his prostration, and (the time that he) sat between the two prostrations, and (the length of) his prostrations, and the (time that he sat) after the Taslim before leaving (i.e., Taslim).” (Ṣahīh)

Abū Dāwud said: Musad-dād said: “His Rukū’, and his standing up between the two Rak‘ahs, and his (first) prostration, and his sitting between the two prostrations, and his (second) prostration, and his sitting between the Taslim and before leaving, were all the same.”

Comments: It is recommended that the bowing, standing, prostrating, sitting between prostrations and sitting after the Taslim — all be performed calmly, peacefully, without hurry, and be prolonged reasonably proportionate to the length of recitation.

Chapter 143, 144. The Prayer Of One Whose Back Does Not Come To A Complete Rest During Rukū’ And Prostration

855. Abū Mas‘ūd Al-Badrī said that the Messenger of Allāh ﷺ...
said: “A person’s prayer will not be acceptable until (he) brings his back to rest during the *Rukūʿ* and prostration.” *(Sahih)*

856. It was reported from Sa'eed bin Abi Sa'eed, from his father, from Abū Hurairah that the Messenger of Allah entered the Masjid, and another man entered as well, and prayed. He then came to the Messenger of Allah and said his *Salām*. The Messenger of Allah returned his *Salām* and said: “Return and pray, for you have not prayed.” So the man returned and prayed in the same manner that he had previously prayed. He then returned to the Prophet and said *Salām*. The Messenger of Allah said: “And upon you be the *Salām*; Return and pray, for you have not prayed.” This occurred three times. The man then said: “I swear by the One Who has sent you with the truth, I do not know how to pray better than this, so teach me.” So he replied: “When you stand up to pray, then say the *Takbīr*. Then recite what is easy for you from the Qurʾān. Then go into *Rukūʿ* until you have achieved calmness in your *Rukūʿ*. Then raise (your head) until you have stood straight. Then go into prostration until you have achieved calmness in your
prostration. Then sit down until you have achieved calmness in your sitting. And do this in your entire prayer.” (Sahih)

Al-Qan‘abî said[1] (in his narration): “From Sa‘eed bin Abî Sa‘eed Al-Maqburi, from Abû Hurairah.” And he said in the end of it: “If you do so, then your prayer is complete, and whatever you have deducted from these (acts), you have deducted from your prayer.” And he said in it: “When you stand up to pray, then perfect (Asbighh) the Wûçu’.”

857. ‘Alî bin Yahyâ bin Khallâd reported a similar narration from his paternal uncle, that a man entered the Masjid, except that in this (narration) the Prophet ﷺ said: “No person’s prayer will be complete until he performs Wudu’ the way that it should be performed, then he says the Takbîr and praises Allâh, the Mighty and Sublime, and glorifies Him, then recites what is convenient for him of the Qur’an, then says: ‘Allâhu Akbar (Allâh is the Most Great),’ then goes into Rukû’ until his joints have rested (in their places), then says: ‘Sami’ Allâhu liman zami‘dah (Allâh has heard one who praises Him)’ until he stands straight, then says: ‘Allâhu Akbar (Allâh is the

[1] Abû Dâwûd heard this narration from two Shaikhs, and this one had the following wording.
Most Great),’ then goes into prostration until his joints have 
rested, then says: ‘Allahu Akbar (Allah is the Most Great),’ and 
raises his head (to sit), until he has 
come to rest sitting, then says: 
‘Allahu Akbar (Allah is the Most 
Great),’ then goes into prostration 
until his joints have rested, then 
raises his head and says the Takbir.
If he does these (acts), then his 
prayer is complete.” (Sahih)
The Takbîr and come to rest sitting on his posterior, and bring his back to rest...” and he continued describing the prayer in a similar manner for four Rakâhs, until he finished with: “The prayer of one of you is not accepted until he does this.” (Sahîh)

(There is another chain) from ‘Ali bin Yahyâ bin Khallâd, from Rîfâ‘ah bin Râfi‘ with this narration (as no. 857). He said: “When you stand up and face the Qiblah, say the Takbîr, and then recite the Mother of the Qur’ân (Al-Fâtîhah), and whatever Allah wills that you recite. And when you go into Rûkû‘, then place your palms on your knees, and extend your back.” And he also said: “When you prostrate, then make your prostration firm, and when you get up (from prostration), sit on your left thigh.” (Hasan)

(There is another chain) from ‘Ali bin Yahyâ bin Khallâd, from his father, from his paternal uncle Rîfâ‘ah bin Râfi‘, from the Prophet ﷺ, with this narration. He said: “When you stand up for your prayer, then say the Takbîr to Allah, the Mighty and Sublime, then recite what is convenient for you to recite of the Qur’ân.” And
he said: "When you sit in the middle of the prayer, then be relaxed, and place your left thigh on the ground (to sit on it), then recite the Tashah-hud. Then when you stand up, repeat this until you complete your prayer." (Hasan)

Comments:
Lack of proper religious knowledge is a great disability. Because of it, one fails to perform the rites of worship and devotion the right way. It is the duty of every Muslim to acquire at least the minimum, essential knowledge.

861. (There is another chain) from Yahyā bin 'Alī bin Yahyā bin Khallād bin Rāfi' Az-Zuraqi, from his father, from his grandfather, from Rifā'ah bin Rāfi', that the Messenger of Allāh — and he narrated this Hadith. He said in it:

Then perform Wudū' as Allāh has commanded you, and make the Tashah-hud (meaning, the Adhān) and the Iqamah, then say the Takbīr. If you have (memorized) any of the Qur'ān, then recite it, and if not, then praise Allāh, the Mighty and Sublime, say extol His Greatness, and say the Tahlīl.[1] And he also said: "And if you have deducted anything from these (acts), you have deducted from your prayer." (Sahih)

Comments:
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forbade the pecking of crows, and the spreading (of one’s forearms) like a predatory beast, and that one should take a particular place in the Masjid as his regular place (of praying), just like a camel does.” (Da’f)

Comments:
Performing the prayer hurriedly resembles the pecking of a bird, and prostrating with the forearms and elbows on the ground, resembles the sitting of predators. Some of these prohibited actions have been mentioned previously; see numbers 783, 845, and also 903.

863. Sālim Al-Barrād said: “We visited Abū Mas‘ūd ‘Uqbah bin Amr Al-Anṣārī, and asked him: ‘Inform us about the prayer of the Messenger of Allāh ﷺ.’ So he stood in front of us in the Masjid, and said the Takbīr. When he went into Rukū‘, he placed his hands on his knees, and placed his fingers below them (his knees). He placed his elbows at a distance (from his body), until his entire (body) was relaxed. Then he said: ‘Sami‘ Allāhu liman hamidah (Allāh has heard the one that praises Him),’ and he stood up until his entire body was relaxed. Then he said the Takbīr, and fell into prostration, and placed his palms on the ground, and placed his elbows at a
distance (from his body), until his entire (body) was relaxed. Then he raised his head and sat down (firmly) until his entire (body) was relaxed. He then repeated these acts, and prayed four Rak'ahs just as he had prayed this one. So he completed the prayer, and then said: ‘This is how we saw the Messenger of Allâh ﷺ pray.”’ (Hasan)

Chapter 144,145. Regarding The Statement Of The Prophet ﷺ: “Every Prayer That One Does Not Perfect It Will Be Made Complete By The Voluntary Ones”

864. It was reported from Yunûs, from Al-Hasan, about Anas bin Hakim Ad-Dabbî. He said: “He fled from Ziyâd or Ibn Ziyâd and came to Al-Madinah, where he met Abû Hurairah. He (Anas) said: ‘So he (Abû Hurairah) inquired about my lineage, and (it turned out) that we had a common lineage. He said: “O lad, should I not narrate to you a Hadith?” I said: “Yes, may Allâh have mercy on you.” — Yunûs said: “I think he said it was from the Prophet ﷺ” — “The first action that a person will be accounted for will be his prayer. Our Lord will say to the Angels — and He knows best — ‘Look at the prayer of My servant: Did he
complete it, or is there any deficiency in it? So if he has performed it completely, I will write it for him in full (measure), and if there is any deficiency in it, then look if My servant has any voluntary prayers.’ If he does have voluntary prayers, (Allâh) will say: ‘Complete for My servant his obligatory prayers from his voluntary ones.’ Then the rest of the actions will be judged in a similar manner.”’ (Da’îf)

Comments:
1. The Day of Resurrection is the Day of Accounting. Each person shall be made to give an account for one’s actions in this world.
2. Šalâh is the most important pillar of the religion, next to the Two Testimonies of faith. Of all the rights of Allâh, this shall be accounted for first of all.

865. (There is another chain) from Humaid, from Al-Hasan, from a man from Banu Salît, from Abû Hurairah, may Allâh be pleased with him, from the Prophet ﷺ, similarly (as no. 864). (Da’îf)

866. It was reported from Tamîm Ad-Dârî, with similar meaning (as no. 864), and he said: “Then the Zakât will be judged in a similar fashion, then the rest of the actions will be judged similarly.” (Sahîh)

Nota: The text is in English and is a part of the Book of Salâh (The Prayer) from the Hadith literature. It discusses the importance of prayer, its completion, and the accounting of voluntary prayers and other actions on the Day of Resurrection.
Comments:
All obligatory acts shall be accounted for in order of their importance, Zakāh, after Salāt, and so on. In each case, voluntary acts —Nawāfīl — shall be made to make up for any deficiency in obligatory acts.

Chapter 145,146. Placing The Hands On The Knees (During Rukū')

867. Muṣ'ab bin Sa'd said: “I prayed next to my father, and I placed my hands between my knees. He forbade me from doing it, but I repeated my act. So he said: ‘Do not do so! We used to do it, but were then prohibited from doing it, and were commanded (instead) to place our hands on our knees.’” ( Sahih )

Comments:
Tatbiq, or clasping one’s hands together between the knees while in Rukū', has been abrogated, according to the majority of scholars, and the Companions.

868. It was reported from 'Alqamah and Al-Aswad, from 'Abdullāh (bin Mas'ūd) who said: “When one of you goes into Rukū', then let him spread his forearms over his thighs, and let him intertwine his palms between his knees, for I remember seeing the fingers of the Messenger of Allāh intertwined (while he was in Rukū').” ( Sahih )
Comments:
The majority of the scholars agree that this action of interlocking the fingers during the bowing position is abrogated, according to narrations like the one preceding this one, and that the hands are to be placed upon the knees during the bowing position.

Chapter 146,147. What A Person Should Say In His Rukūʿ And Prostration

869. Mūsā bin Ayyūb reported from his paternal uncle, from ‘Uqbah bin ‘Amir who said: “When the Verse: ‘Then glorify with praises the Name of your Lord, the Most Great’[1] was revealed, the Messenger of Allāh ﷺ said: ‘Place this in your Rukūʿ.’” And when the Verse: Glorify the Name of your Lord, the Most High[2] was revealed, he said: ‘Place this in your prostration.’” (Sahih)

870. (There is another chain) from Ayyūb bin Mūsā or Mūsā bin Ayyūb, from a man from his people, from ‘Uqbah bin ‘Amir, with its meaning (similar to no. 869). He added in it: “So when the Messenger of Allāh ﷺ would go into Rukūʿ, he would say three times: ‘Subhāna rabbī ‘azīm wa bizamdih (Glory is to my Lord, the Most Great and (may He) be praised)’ And when he went into prostration, he would say three
times: 'Subhāna rabbīl-‘ālā wa bihamdīh (Glory is to my Lord, the Most High and (may He) be praised)'." (Saḥīh)

Abū Dāwūd said: We fear that this addition has not been preserved.

Abū Dāwūd said: The people of Egypt are the only ones who narrated these two Ahādīth; the narration of Ar-Rabī' and the narration of ʿAbbās bin Yūsuf.\(^{[1]}\)

*871.* Shuʿbāh said: "I asked Sulaymān whether I should supplicate to Allāh when I recited a Verse inciting fear during the prayer. So he narrated to me from Saʿd bin ʿUbaidah, from Mustawrid, from ʿIlāh bin Zūfar that ʿAbdul-Rahmān narrated that he prayed with the Prophet ﷺ, and he (the Prophet ﷺ) would say in his ṫuḥūṭ: 'Subhāna rabbīl-‘azīm (Glory is to my Lord, the Most Great)' and in his prostration: 'Subhāna rabbīl-‘ālā (Glory is to my Lord, the Most High),' And he would not recite a Verse of mercy except that he would pause at it and ask (for mercy), nor would he recite a Verse of punishment except that he would pause and seek refuge (with Allāh)." (Saḥīh)

*872.* ʿAishah narrated that the Prophet ﷺ would say in his ṫuḥūṭ:

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\(^{[1]}\) That is the two preceding narrations, and these are the two Shaikhān he narrated them from.
and prostrations: “Subhāhun Quddāsun Rabbul-Malāikati war-nih” (My Rukū’ and prostration is only to) the Perfect, the Holy, the Lord of the Angels, and the Spirit). (Sahih)

873. ‘Awf bin Mālik Al-Ashja‘ī said: “One night, I stood with the Messenger of Allah ﷺ (in prayer). He started reciting Sūrat Al-Baqarah. He would not recite a Verse of mercy except that he would pause at it and ask (for mercy), nor would he recite a Verse of punishment except that he would pause and seek refuge (from Allāh). Then he went into Rukū’ for the length of time that he was standing. He said in his Rukū’: ‘Subhāna dhil-jabarūti wal-malakūti wal-kibriya ‘i wal-‘azamah (Glory is to the One Who is Full of Honor, Kingdom, Pride and Magnificence).’ Then he went into prostration for the length of time that he was standing, and he said the same (invocation) in his prostration as well. He then stood up and recited Sūrah Al-’Imrān, then he recited another Sūrah, and another.” (Sahih)

874. It was reported from Abū Hamzah, the freed slave of the Anṣār, from a man from Banū ‘Abs, from Hudhaifah, that he saw the Messenger of Allāh ﷺ pray at night.
رسول الله ﷺ يُصِلِّي مَن اللَّهُ فَكَانَ يُقَولُ:
الله أَكْبَرُ ثُلُّثًا ﴿دُو المَلُكُوَاتُ وَالجَبَرُوتُ،
والكِيَامَةَ وَالجَعَلِةٍ﴾. ثُمَّ اسْتَفْتَحَ فَقُرَّ الْقُرْآنَ،
ثُمَّ رَكَعَ فَكَانَ رَكُوعُهُ نُخَوُا مِن قِيَامِهِ، وَكَانَ
يُقُولُ فِي رَكُوعِهِ: مَسْجَدُ رَبِّي الْعَظِيمِ،
مَسْجَدُ رَبِّي الْعَظِيمِ. ثُمَّ رَقَعَ رَأْسَهُ مِن
الرَّكُوعِ فَكَانَ قِيَامُهُ نُخَوُا مِن قِيَامِهِ يُقُولُ:
"الرَّبِّ الْحَمْدُ لَنَسْجُدَ فَكَانَ نَسْجُودًا نُخَوُا
مِن قِيَامِهِ، فَكَانَ يُقُولُ فِي نَسْجُودِ: مَسْجَدُ
رَبِّي الْغَنِيَّ الْمَعْلُوٰمِ، ثُمَّ رَقَعَ رَأْسَهُ مِن
النَّسْجُودِ، وَكَانَ يُقُولُ: رَبِّ اغْفِرْ لِي رَبِّ
اَغْفِرْ لِي مِن فِي مَا بَيْنَ الْحَجَرِينِ نُخَوُا مِن
الْقُرْآنِ وَالْغَنِيَّةَ وَالْمُسْلِمِينَ وَالْمَارِيْنِ
وَالْأَعْمَارِ وَالْأَمْسَاءَ وَالْمَائِدَةِ أَو
الْعَادِمِ شَكْ سُجُدًا.

(۸۹۷) ﴿۵۸۲۶﴾

"أَخْرَجَهُ النِّسَاءِ، التَّطَبِّيقَ، بَابَ مَا يُقُولُ فِي قِيَامِهِ ذَلِكَ، حَ:۵۸۰ مِن
حَدِيثِ شَعَبِهِ بِهِ وَجْلَ مِن بَيْنِ عَبْسٍ هُوَ صَلَةُ بِن فَزْرُ كَمَا جَاءَ فِي رَوَاتِ بْنِ مَاجِهِ، حَ:۵۹۷،
وَالْطَّلَبِيَّ، حَ:۴۱۶.Translation:"

[1] Meaning that he started with one of the opening supplications, or that he began reciting.
Chapter 147, 148. The Supplication During Ruku' and Prostration

875. Abū Hurairah narrated that the Messenger of Allâh ﷺ said: “The closest that a servant comes to his Lord is when he is (in the state of) prostration. Therefore, increase your supplication (at this time).” (Ṣaḥīḥ)

876. Ibn ‘Abbas narrated that once the Messenger of Allâh ﷺ raised his curtain (to look into the Masjid), and he saw that the people were lined up in rows behind Abū Bakr. So he said: “O people! There is nothing left of Revelation except for a true dream which (a believer) sees, or someone else sees for him. And I have been prohibited from reciting (the Qur’ān) while in Ruku’ or prostration. So during the Ruku’, glorify your Lord, and during prostration, exert yourselves in supplication, for it is verily likely that you will be responded to.” (Ṣaḥīḥ)

Comments:
1. A good dream brings good tidings to a Muslim. It may be seen by a person himself or by others about him.
2. It is not allowed to recite the Qur'an while bowing or prostrating.

877. 'Aishah reported: “The Messenger of Allâh ﷺ would frequently say in his Ruku' and prostration: ‘Subhânak Allâhumma, rabbana, wa bi-hamdik. Allahummaghfirli (Glory is to You, O Allâh, our Lord, and may You be praised. O Allâh, forgive me)’ — in implementation of the Qur'an.” (Sahîh)

878. Abû Hurairah reported that the Prophet ﷺ would say during his prostration: “Allâhummaghfrilî dhanbî kullahu, diqqahu, wa jillahu, wa awwalahu wa âkhirahu (O Allâh forgive all of my sins; the minor ones and the major ones; and the first of them and the last of them)” — Ibn As-Sarh (one of the narrators) added: “Âlîniyatuwa sirrahu (the public of them, and the secret of them).” (Sahîh)

Comments:

These, and similar supplications of the Messenger of Allâh ﷺ were an expression of his gratitude to his Lord, and instructions and teaching by example to his followers.

879. Abû Hurairah reported that 'Aishah said: “I missed the Messenger of Allâh ﷺ one night (he was not in his bed), so I searched in the Masjid, and found him in prostration — his feet were
propped up. He was saying: 'A‘ūdhu bi-ridāka min sakhātika, wa a‘ūdhu bi-mu‘āfātika min ‘uqūbatika, wa a‘ūdhu bika minka, là uḫṣī thanā‘an ‘alaika anta kamā athnaita ‘alā nafsik (I seek refuge in Your Pleasure from Your Anger, and in Your Mercy from Your Punishment, and I seek refuge in You from You. I am not able to praise You (the way that You deserve to be praised), for You are as You have praised Yourself).”

(Sahih)

Chapter 148,149. The Supplication During The Prayer

880. ‘Āishah narrated that the Messenger of Allāh ﷺ used to say the following supplication during the prayer: “Allāhumma inni a‘ūdhu bika min ‘adhabil-qabr, wa a‘ūdhu bika min fitnatil-masihid-dajjāl, wa a‘ūdhu bika min fitnatil-mahyā wal-mamāt. Allāhumma inni a‘ūdhu bika min al-ma‘thami wal-maghram (O Allāh! I seek Your refuge in the punishment of the grave, and I seek refuge in You from the trials of Al-Masihid-Dajjāl, and I seek refuge in You from the trials of life and death. O Allāh! I seek Your refuge from sins and debt).” Once, someone said to him: “How often you seek refuge from debt!” So he replied, “If a person is in debt, then he speaks and lies, and he makes promises and breaks them.” (Sahih)
Comments:
1. *Al-Mashiid-Dajjal* refers to the false messiah.
2. "Trials of life" means temptations and other worldly things that usually beset a man and make him forget his duties to his Lord.
3. "Trials of death" means inability to pronounce the testimony of faith or uttering some improper statement or doing some improper action, at the time of death.

881. ‘Abdur-Rahmān bin Abī Lailā reported from his father that he said: “I prayed a voluntary prayer next to the Messenger of Allāh ﷺ, and I heard him say: ‘Audhu billahi minan-nāri wailun li-ahlin-nār (I seek refuge in Allāh from the Fire! Woe to the inhabitants of the Fire!’” *(Da’if)*

882. Abū Hurairah reported: “The Messenger of Allāh ﷺ once stood up to pray, so we stood up with him. A bedouin said in the prayer: ‘O Allāh! Have mercy on me and Muḥammad, and do not have mercy on anyone besides us!’ When the Messenger of Allāh ﷺ said the Taslīm, he said to the bedouin: ‘You have restricted something which is vast,’ meaning the mercy of Allāh, the Mighty and Sublime.’” *(Ṣahīh)*

Comments:
In this supplication, the request was to restrict mercy, which is not appropriate. This narration preceded (no. 380) in a slightly longer form.
883. Waki' narrated from Isrâ'il, from Abû Ishâq, from Muslim Al-Bâtîn, from Sa'eed bin Jubair, from Ibn 'Abbâs that the Prophet would say: "Subhâna rabbîl-âla (Praised is my Lord, Most High)" every time he recited: Glorify the Name of your Lord, the Most High.[1]

Abû Dâwud said: Waki' was contradicted in this narration. Abû Waki' and Shu'bah reported it from Abû Ishaq, from Sa'eed bin Jubair, from Ibn 'Abbâs, in Mawqûf form.

884. Mûsâ bin Abî 'Âishah narrated: "There was a person who used to pray on the roof of his house. Every time he would recite: Is He not capable of giving life to the dead? [Sûrat Al-Qiyamah; 42] he would say: Subhâna fàbâla (Glorified are You! Indeed, You can!) They asked him concerning this (act), so he said: 'I heard this from the Messenger of Allâh'".

Abû Dâwud said: Ahmad said: "I like that a person should supplicate during the obligatory prayers according to what is in the Qur'ân."

Chapter 149,150. The Length Of The \textit{Ruku}' And Prostration

885. As-Sa'di reported from his father, or his paternal uncle, that he said: “I observed the prayer of the Prophet \textit{}. He would remain in the \textit{Ruku}' and prostration for the length of time that one says: ‘\textit{Subhāna rabbil-ā'la wa bi-ḥamdihi} (Glorified is Allah, the Most High, and with His praise)’ three times.”

886. ‘Awn bin ‘Abdullāh narrated from ‘Abdullāh bin Mas‘ūd that the Messenger of Allah \textit{said: “When one of you goes into \textit{Ruku}', then let him say at least three times: ‘\textit{Subhāna rabbil-ā'azīm} (Glorified is Allah, the Most High).’ And when he falls into prostration, let him say at least three times: ‘\textit{Subhāna rabbil-ā'la wa bi-ḥamdihi} (Glorified be Allah, the Most High).”’ (\textit{Da'if})

Abū Dawūd said: This is \textit{Mursal}, since ‘Awn did not meet ‘Abdullāh bin Mas‘ūd.

887. Ismā‘īl bin Umayyah said that he heard a bedouin narrate from Abū Hurairah, that the Messenger of Allah \textit{said: “If one of you}
recited: ‘(I swear by) the fig and the olive,'[1] then when he reaches its ending: Is not Allāh the Most Wise of all Judges?’ let him say: ‘Bala wa ana ‘ala dhālika minash-shāhidin (Yes, and I am of those who bear witness to this).’ And whoever recites: ‘Indeed, I swear by the Day of Judgment,[2] until he reaches its ending: ‘Is He not capable of giving life to the dead?’ then let him say: ‘Balā (Indeed, He is).’ And whoever recites Sūrat Al-Mursalāt, and reaches: ‘So which narration will they believe in after this?’[3] then let him say: ‘Amānā billāh (We believe in Allah!)’” (Da‘īf)

Ismā‘īl said: “I went back to the bedouin to recite the Hadith to him again, to check if perhaps (he would change its wording). So he said to me: ‘O nephew! Do you think that I haven’t memorized it? I have performed Hajj sixty times, for each Hajj, I remember the camel that I performed Hajj on!’”

888. It was reported from Wahb bin Mānūs who said: “I heard Sa‘eed bin Jubair saying: ‘I heard Anas bin Malik saying: ‘I have not prayed behind anyone after the Messenger of Allāh ﷺ whose prayer resembles that of the

[1] Sūrat At-Tin (95).
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Messenger of Allâh more than this lad’s” — meaning ‘Umar bin Abdul-’Azîz. Sa’eed said: “So we calculated that in his Rukût and prostration, he would say ten Tashbihs.” (Hasan)

Abû Dâwud said: Aḥmad bin Šâliḥ said: “I said to him: [1] ‘Mânuś or Mâbûs?’ So he said: “Abdur-Razzâq would say: “Mâbûs” but I remember it as Mânuś.”

And this is the wording of Ibn Râfî: [2] Aḥmad said: “From Sa’eed bin Jubair, from Anas bin Mâlik.” [3]

Chapter 151,152. What Should One Who Finds The Imâm In Prostration Do?

893. [4] Abû Hurairah reported that the Messenger of Allâh said: “If you come to the prayer, and find us in prostration, then go into prostration, but do not count it as anything. And whoever catches the Rak‘ah he has caught the prayer.” (Daʿîf)

1. To ‘Abdullâh bin Ibrâhim bin ‘Umar bin Kaisân, from whom he heard the narration.
2. Abû Dâwud heard this from Ahmad bin Šâliḥ and Ibn Râfî, and the wording cited is of the later.
3. While, Ibn Râfî narrated it with: “I heard.”
4. Manuscripts differ in the sequence here.
A person joining a congregational prayer after it has started, should begin his prayer by saying *Takbírat Al-Ihram* (the opening *takbír*) and following the *Imám* in whatever condition he is in.

**Chapter 150,151. The Limbs Upon Which One Should Prostrate**

889. Ibn ‘Abbás narrated from the Prophet ﷺ that he said: “I have been commanded” — Hammád (one of the narrators) said: “Your Prophet ﷺ was commanded” — “to prostrate on seven (parts of the body), and not to prevent the hair and clothes (from touching the ground).” *(Sahih)*

Comments:

One may not, while prostrating, gather one’s garments or hair or beard in a bid to protect them from dust during or for the prayer. It is improper to do so.

890. Ibn ‘Abbás narrated that the Prophet ﷺ said: “I have been commanded” and perhaps he said: “Your Prophet was commanded” — “to prostrate on seven parts of the body.” *(Sahih)*

891. Al-‘Abbás bin ‘Abdul-Muṭṭalib narrated that he heard the Messenger of Allāh ﷺ say: “When a servant prostrates, seven parts of his body prostrate with
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him: his face, his two palms, his two knees, and his two feet.” (Sahîh)

It was reported from Nâfi’, from Ibn ‘Umar in a Marfu’ form:
“The two hands prostrate just like the face prostrates. So when one of you places his face (on the ground), let him place his two hands. And when he raises (his face), let him raise his two hands as well.” (Sahîh)

Chapter 152,153. Prostrating On The Nose And Forehead

894. Abû Sa‘eed Al-Khudrî narrated that traces of mud were seen on the forehead and nose of the Messenger of Allah due to a prayer that he led others in. (Sahîh)

Comments:
See number 911.
895. (There is another chain) with a similar (narration).

Chapter 153, 154. The Manner Of Prostration

896. Abū Ishāq said: “Al-Barā’ bin ‘Azib described for us (the prostration). He placed his two hands (on the ground), and kneeled on his two knees, while his buttocks were raised. He then said: ‘This is how the Messenger of Allāh  used to prostrate.’” (Da’if)

897. Anas reported that the Prophet  said: “Be moderate in your prostrations, and let not any of you spread his forearms like a dog does.” (Sahih)

898. Maimūnah narrated that the Prophet  would spread out his arms when he prostrated, so much so that if a baby goat wished to pass under his arm, it could do so. (Sahih)
899. Ibn ‘Abbás said: “I once came to the Prophet (saw) (and I approached him) from behind him, so I saw the whiteness of his armpits while he was kneeling (prostrating); he had separated between his hands (and body).”

900. Åhmâr bin Jaz’, the Companion of the Messenger of Allah (saw) narrated: “When the Messenger of Allah (saw) prostrated, he would distance his two arms from his body, so much so that we would feel compassion for him.”

901. Abū Hurairah narrated that the Prophet (saw) said: “When one of you prostrates, let him not spread his hands like a dog does, and let him join his thighs together.”

Comments:

See numbers 735, 783, and 845.

Chapter 154,155. Concession In This Regard When There Is A Need

902. It was reported from Ibn ‘Ajîân from Sumaîyy from Abû Şâlih, from Abû Hurairah, he said: “The Companions complained to
the Prophet regarding the difficulty (they felt) when they spread (their arms out) during prostration. So he replied: '(Use your) knees to help you.'" (Da'if)

Chapter 155,156. Placing The Hands On The Khâsirah, And (Sitting) In The Iq'â' Position

903. Ziyâd bin 'Ubaih Al-Hanafî said: "I prayed next to Ibn 'Umar and placed my hands on my Khâsirah. When he finished the prayer, he said: 'This (resembles) crucifixion in the prayer, and the Messenger of Allâh used to forbid it.'" (Sahih)

Comments:
See also number 947.

Chapter 156,157. Crying During The Prayer

904. Mu'tarrif reported from his father that he said: "I saw the Messenger of Allâh pray once, and from his chest (I could hear) a noise like the noise of a grinding stone, due to his crying." (Sahih)

[1] Khâsirah is the groin, waist and hip area. And the author mentioned narrations related to the Iq'â' (squatting) position under nos. 783 and 845.
Weeping, even if it be loud, does not invalidate prayer.

Chapter 157, 158. The Whisperings Of The Soul Or The Wandering Of One’s Thoughts Are Disliked During Prayer

905. Zaid bin Khâlid Al-Juhani reported that the Prophet ﷺ said: “Whoever performed Wudū’ and performed it well, then he prayed two Rak‘ahs, without being distracted in them, he will have all his sins forgiven.” (Hasan)

906. ‘Uqbah bin ‘Amir Al-Juhani said that the Messenger of Allah ﷺ said: “No one performs the Wudu’ having performed it well, and prays two Rak‘ahs, while having full concentration of his heart and soul in them, except that Paradise becomes obligatory for him.” (Sahih)
Performing *Wudu'* well, includes doing so according to the *Sunnah* of the Messenger of Allah ﷺ. All the limbs should be washed properly and completely. No water should be wasted. It should begin with saying 'Bismillah', and end with the relevant supplication.

Chapter 158,159. Correcting The *Imam* In The Prayer

907 (A). Al-Miswar bin Yazid Al-Mâliki narrated that the Messenger of Allah ﷺ once recited in the prayer, and left out something without reciting it. So a person said to him (after the prayer): “O Messenger of Allah! You left out such and such a Verse!” The Messenger of Allah ﷺ said: “Then why did you not remind me of it?”

In his narration Sulaimân (one of the narrators)\(^1\) added (that the man responded): “I presumed that it had been abrogated.” (*Hasan*)

These narrations prove the allowance of correcting the *Imam* if something is not recited properly, and the validity of the *Salāt* if that was not known until after it.

\(^1\) The author narrated this from two *Shaikhs*, Sulaimân being one of them, who also cited the names in the chain in a different manner.
907 (B). It was reported from 'Abdullāh bin 'Umar that the Prophet ﷺ once prayed, and became confused (regarding the recitation). When he had finished, he said to Ubayy (bin Ka'b): “Did you pray with us?” He said: “Yes.” So he said: “Then what prevented you (from correcting me)?” (Hasan)

Chapter 159,160. The Prohibition Of Correcting The Imam

908. Abū Ishaq narrated from Al-Hārith that 'Āli, may Allāh be pleased with him, narrated from the Messenger of Allāh ﷺ that he said: “O Allāh! Do not correct the Imam during the prayer.” (Da'i)

Abū Dāwūd said: Abū Ishaq only heard four Aḥādith from Al-Hārith, and this one is not of those four.

Chapter 160,161. Turning Around In The Prayer

909. Abū Dharr narrated from the Messenger of Allāh ﷺ that he said: “Allāh, the Mighty and Sublime, continues to face the servant while he is praying as long as he does not turn around; when
he turns around, Allah turns away.” (Hasan)

910. 'Aishah narrated that she asked the Messenger of Allah regarding a person’s turning around in the prayer. He replied: “It is (like) stolen (goods) that the Shaitân (secretly) steals from the prayer of the servant.” (Sahih)

Comments:
It is forbidden to turn around while praying. However, in the event of some very pressing need, one may glance a bit sideways.

Chapter 161,162. Prostrating On The Nose

911. Abū Sa‘eed Al-Khudrī narrated that traces of mud were seen on the forehead and nose of the Messenger of Allâh due to a prayer that he led others in. (Sahih) Abū ‘Ali said:[1] “Abū Dāwūd did not recite this Hadîth during the fourth dictation (of his Sunan).”

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Comments:
Similar preceded, see number 894.

Chapter 162,163. Looking (Up) In The Prayer

912. Jābir bin Samurah said: “Once the Messenger of Allāh entered the Masjid and saw people praying with their hands pointing upwards to the skies. He said: ‘People should stop raising their eyes to the skies’” — Musad-dad (one of the narrators) said: “during prayer” — “or else their eyesight will not return to them.” (Sahih)

913. Anas bin Mālik narrated that the Messenger of Allāh said: “Why do people raise their eyes in the prayers.” Then he became even more strict in this regard, and said: “They should stop doing so, or else their eyesight will be snatched away from them.” (Sahih)

Comments:
Number 1000 narrates a similar incident.

914. It was reported from Az-Zuhri, from ‘Urwah, from ‘Aīshah, that she said: “The Messenger of Allāh said: ‘Why do people raise their eyes in the prayers.” Then he became even more strict in this regard, and said: “They should stop doing so, or else their eyesight will be snatched away from them.” (Sahih)

Comment and Transliteration:

خَذْتُنَا مَسْتَدُّدً: خَذْتُنَا أَبُو مَعَاوِيَةَ;
حَ: خَذْتُنَا عُمْانَ بْنَ آَبِي شَبْبَةَ: خَذْتُنَا جَيْرٍ - وَهَذَا حَدِيثُ لَهُمَا وَهُوَ أَنْثِمُ - عَنِ الْأَعْمَشِ، عَنِ الْمُسْبِبِ بْنِ زَارِعِ، عَنِ تَمِيمَ بْنِ خُرْدَابِ الْمُضْجَجْ: فَرَأَى فِيهِ نَائُمًا يُصَلُّونَ رَافِعِي أَذْنَيْهِمْ إِلَى الْسَّمَاءَ - فَمَا يَفْقَهُا - فَقَالُ: "لَيْتَهُنَّ رَجُلَ يُشَخَّصُونَ أَصْلَارَهُمْ إِلَى الْسَّمَاءِ". - قَالَ مُسْتَدُّدٌ: "فِي الصَّلاةِ أَوْ لَا تَأْجُرْ إِلَيْهِمْ أَصْلَارَهُمْ".

تَخْرِیج: [صحيح] نقله ح: 691. 650 من حديث يحيى بن سعيد القطان.

914. It was reported from Az-Zuhri, from ‘Urwah, from ‘Aīshah, that she said: “The Messenger of Allāh said: ‘Why do people raise their eyes in the prayers.” Then he became even more strict in this regard, and said: “They should stop doing so, or else their eyesight will be snatched away from them.” (Sahih)
Allah once prayed in a cloak (Khamīsah) of his that had designs on it. He then said: 'The designs on this (cloak) distracted me (during prayer). Take it to Abū Jahm, and bring me his plain, course (Anbijāniyah) cloak.'” (Ṣaḥīḥ)

915. It was reported from Hishām, who narrated it from his father, from 'Aishah — narrating this report (similar to no. 914). He said: "He took a Kurdi cloak from Abū Jahm (instead of his one) so he was told: 'O Messenger of Allah, your Khamīsah cloak was better than the Kurdi.'” (Ṣaḥīḥ)

Comments:
The prayer-rug, carpet or the wall opposite the place of prayer should not be embellished with distracting designs.

Chapter 163,164. A Concession In This Regard

916. Sahl bin Hanzaliyyah narrated that the Iqāmah was called — meaning for the Subh (Fajr) prayer — so the Messenger of Allah began to pray while he kept glancing (up) to the mountain pass. (Hasan)

Abū Dāwud said: He had sent a rider on the mountain pass to guard (the caravan) for the night.
Chapter 164,165. Actions During The Prayer

917. Abū Qatadah narrated that the Messenger of Allah prayed while he was carrying Umāmah, the daughter of Zainab, the daughter of the Messenger of Allah. When he went into prostration, he would place her down, and when he stood up, he would pick her up. (Ṣahih)

918. (There is another chain) from Abū Qatadah who narrated: “Once we were sitting in the Masjid, when the Messenger of Allah came out carrying Umāmah bint Abi Al-‘Āṣ bin Rabī’, and her mother was Zainab the daughter of the Messenger of Allah. She was at that time a baby, and he was carrying her on his shoulders. So the Messenger of Allah led (us) in prayer while she was on his shoulders; he would place her (on the ground) when he went into Rukū’, and he would pick her up again when he stood up. He continued to do so until the prayer finished.” (Ṣahih)
919. (There is another chain) from Makhramah, from his father, from 'Amr bin Sulaim Az-Zuraqi who said: “I heard Abû Qatâdah Al-Ansâri saying: ‘I saw the Messenger of Allah in prayer while Umâmah bint Abî Al-‘Âs was on his neck. When he went into prostration, he would put her down.’” (Sahih)

Abû Dâwud said: Makhramah did not hear anything from his father except for one Hadith.¹

920. (There is another chain) from Abû Qatâdah, the Companion of the Messenger of Allah who said: “Once, we were waiting for the Messenger of Allah to come out for the prayer — either Zuhr or ‘Asr — and Bilâl had already called him for the prayer. When he came out, Umâmah bint Abî Al-‘Âs, his daughter’s daughter, was on his neck. The Messenger of Allah stood up to pray in his place of prayer, and we stood behind him, while she was still in her place (being held by the Prophet). When he said the Takbir, we too said the Takbir, and when he was about to go into Ruku, he took her and placed her (on the ground). Then he went into Ruku, and prostrated. When he completed the prostration, he

¹ Makhramah bin Bukair, and accordingly, it is not this narration, yet he narrated from his father’s book as well, as mentioned in the biographies of narrators.
picked her up again and placed her in her original place. And he continued to do likewise in every Rak‘ah until he finished the prayer.” (Da‘if)

Comments:

Movement (of limbs), much or little, is permissible during prayer provided it does not divert a worshiper away from the direction of Qiblah, the proof being the movements of Allâh’s Messenger who lifted up his granddaughter and placed her down, on and off.

921. Abû Hurairah narrated that the Messenger of Allâh said: “Kill the two black (vermin) in the prayer: The snake and the scorpion.” (Sahîh)

Comments:

Since such creatures are harmful, it is allowed to kill them, even during prayer.

922. ‘Urwah bin Az-Zubair reported that ‘Âishah said: “The Messenger of Allâh was once praying when I came, and the door was closed. I asked that the door be opened, so he walked (towards the door), opened it for me, then returned to his place of prayer.” ‘Urwah said: “The door was towards the direction of the Qiblah.” (Da‘if)
Chapter 165, 166. Returning The Salām During The Prayer

923. It was reported from ‘Alqamah, from ‘Abdullāh (bin Mas‘ūd) who said: “We used to say Salām to the Messenger of Allāh while he was praying, and he would return the greeting to us. When we returned from (the land of) An-Najāshī, we said Salām to him, but he did not respond to us, and said, (after the prayer): ‘Indeed, there are (matters) in the prayer that (keep one) busy.’” (Sahih)

924. It was reported from Abū Wā’il, from ‘Abdullāh (bin Mas‘ūd) who said: “We would give each other Salām during the prayer, and would command others regarding something that we needed. Once, I came to the Messenger of Allāh while he was praying, and greeted him, but he did not respond to it! So I became anxious, wondering which of my deeds might have been displeased upon me.” (Sahih)
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caused this! But when the Messenger of Allâh ﷺ completed the prayer, he said: ‘Allâh, the Mighty and Sublime, brings about new (rulings) from His Command, as He wills. And of the matters that Allâh, the Most High, has brought about is that you should not talk during the prayer.’ And he then returned the Salâm to me.” (Hasan)

Comments:
Respecting verbally to Salâm during a prayer was abrogated but not responding to it by sign or gesture of the hand. The latter is permissible as it is proved by the following Ahâdîth.

925. Šuhaib narrated: “I once passed by the Messenger of Allâh ﷺ while he was praying, so I greeted him, and he responded by motioning (one narrator said: by motioning with his finger).” (Sâhîh)

926. Jâbir narrated: “The Prophet of Allâh ﷺ sent me to Banû Al-Muṣṭâliq. (When I returned from my errand), I came to him while he was praying on his camel. I spoke to him, but he motioned to me with his hand, then I spoke again, but he motioned to me once again...
with his hand. And I could hear him reciting (the Qur’an), and motioning with his head (the actions of Ruku’ and prostration). When he finished praying, he said: ‘What have you done regarding the errand I sent you on? For nothing prevented me from responding to you (before) except that I was praying.’” (Ṣaḥīḥ)

927. ‘Abdullāh bin ‘Umar said: “The Messenger of Allāh ﷺ once visited Qubā’ to pray in it. The Ansār came to him while he was praying, and said Salām. I asked Bilāl: ‘Did you see how the Messenger of Allāh ﷺ responded to the Ansār when they gave him Salām?’ He replied: ‘He would motion such,’ and he extended his palm.”

Ja’far bin ‘Awn (one of the narrators) demonstrated how he did this by extending his palm, and keeping the inner palm facing the ground, while the outer palm faced upwards. (Ṣaḥīḥ)

928. Abū Hurairah reported that the Prophet ﷺ said: “There is no Ghirār in the prayer, nor in Taslīm.” (Da‘if)

Ahmad (bin Hanbal) said: “Meaning, according to my view, (the Gharār in the Salām) is that
you should not greet someone, nor should you return the greeting (during the prayer). And the *Gharār* in the prayer is that one leaves it while he is in doubt (as to how much he has prayed)."

929. It was narrated from Abū Hurairah that he said — and I think it is *Marfu‘*¹ — "There should be no *Ghirâr* in Taslim nor in the prayer." *(Da‘if)*

Abū Dāwud said: Ibn Fudail reported it with the wording of Ibn Mahdī, and he did not narrate it in *Marfu‘* form.

Chapter 166, 167. Responding To The One Who Has Sneezed In The Prayer

930. Mu‘āwiyah bin Al-Ḥakam As-Sulamī narrated: ‘I once prayed with the Messenger of Allāh ﷺ, and a person among us sneezed. I (responded) by saying: ‘*Yarhamuk Allāh* (Allāh have mercy on you).’ The people started glaring at me, so I said: ‘May my mother lose me! What is the matter that you are...

¹ That is, “I think he attributed it to the Prophet ﷺ” and it appears to be Mu‘āwiyah bin Hishām speaking, and the meaning is that he thinks that Sufyān — from whom he heard it — narrated it in *Marfu‘* form. While the previous narration was from ‘Abdur-Rahmān bin Mahdī and he did not indicate any doubt that it was *Marfu‘*. 
staring at me?’ So they began hitting their thighs with their hands, and I realized that they were telling me to remain silent’ — ‘Uthmān (one of the narrators) said: ‘So when I saw that they were telling me to remain silent, I became quiet.’ — ‘When the Messenger of Allāh ﷺ finished the prayer, then — may my mother and father be given in ransom for him — he did not hit me, nor was he harsh with me, nor did he curse me; rather, he said: ‘This prayer (that we pray) — it is not permissible to speak in it the speech of men. Rather, it is for praising Allāh, glorifying him, and reciting the Qur’ān,’ or as said by the Messenger of Allāh. I said: ‘O Messenger of Allāh! We are a people who have just recently left Jahiliyyah, and some of us go to fortune-tellers.’ So he responded: ‘Do not go to them.’ I said: ‘And some of us seek omens.’ He replied: ‘That is (only) something that you find in your hearts, so let it not prevent you.’ I said: ‘And some of us (seek omens) through Khatt.’ He replied: ‘One of the Prophets used to do so as well, so whoever is in accordance with his Khatt, then it is so.’[1] I said: ‘(I have) a slave-girl that used to

[1] The meaning of Khatt is a line or a figure, and it indicates drawing lines and figures in the sand or other than that, in order to seek a sign. An-Nawawi commented that the narration informs of that which it is not possible for one to attain — that is, whether or not his practice of this will coincide with the method of the previous Prophet that was mentioned, and therefore it is not for the worshiper of Allāh to attempt, since the Messenger ﷺ did not inform of the method employed by the previous Prophet. And Allāh knows best. See the commentary on Sahih Muslim by An-Nawawi.
shepherd some sheep of mine towards (the mountains of) Uhud and Al-Jawwāniyyah. When she climbed a mount, she saw that a wolf had taken away a sheep of hers - and I am of the sons of Ādām, and become angry as they become angry, so I slapped her.' I (saw that) this (act of mine) was considered very severe by the Messenger of Allāh ﷺ, so I said: 'Should I not free her?' He said: 'Bring her to me.' So I brought her to him. He said (to her): 'Where is Allāh?' She replied: 'Above the skies.' He said: 'Who am I?' She replied: 'You are the Messenger of Allāh.' The Prophet ﷺ said: 'Free her, for she is a believer.'” (Sahih)

931. Mu'āwiyah bin Al-Hakam As-Sulamī narrated: “When I first came to the Messenger of Allāh ﷺ, I knew some matters of the commandments of Islam. And of the matters that I knew, and was told, was that when I sneeze, I should say: ‘Al-ḥamdulillāh (All praise is due to Allāh).’ And when someone sneezed and praised Allāh, I should say: ‘Yarhamukallāh (May Allāh have mercy on you).’ So I was once standing in prayer behind the Messenger of Allāh ﷺ when someone sneezed and said: ‘Al-ḥamdulillāh (All praise is due to Allāh).’ I responded in a loud voice: ‘Yarhamukallāh (May Allāh have mercy on you)’ So the people began staring at me with their eyes...
until I could not bear it any longer, and said: ‘Why are you glaring at me with annoyed eyes?’ But they (responded) with *Tasbîh*. When the Prophet ﷺ completed the prayer, he said: ‘Who was the one who spoke?’ They replied: ‘This bedouin.’ The Messenger of Allâh ﷺ called me, and said: ‘The prayer is only meant for the recitation of the Qur’ân, and the remembrance of Allâh. So when you are engaged in it, then let this be your occupation.’ And I never saw any teacher more gentle than the Messenger of Allâh ﷺ.” *(Hasan)*

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**Chapter 167,168. Saying ‘Aâmin’ Behind the Imâm**

932. Wâ’il bin Hujr narrated: “When the Messenger of Allâh ﷺ used to say: ‘... nor those who have gone astray’[1] he would then say: ‘Aâmin,’ and raise his voice with it.” *(Sahîh)*

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933. (There is another chain) from Wâ’il bin Hujr who narrated that he prayed behind the Messenger of Allâh ﷺ. He (the Prophet ﷺ) would raise his voice with ‘Aâmin’,
and he would say the Salām to his right and left, until I could see the whiteness of his cheek. *(Sahih)*

934. It was reported from Abū 'Abdullāh, the paternal nephew of Abū Hurairah, from Abū Hurairah, may Allāh be pleased with him, who said: “When the Messenger of Allāh used to say: ‘Not (the path) of those upon whom anger has been shown, nor those who have gone astray,’ \([1]^{[1]}\) he would say: ‘Amin’ — and those behind him in the first row could hear him.” *(Da’if)*

935. It was reported from Abū Ṣāliḥ As-Sammān, from Abū Hurairah that the Prophet said: “When the Imām recites: ‘Not (the path) of those upon whom anger has been shown, nor those who have gone astray,’ \([2]^{[2]}\) then say: ‘Amin’, for whoever’s statement among you corresponds to the statement of the angels, he will have all his previous sins forgiven.” *(Sahih)*

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\([1]^{[1]}\) Sūrat Al-Fātiḥah 1:7.

936. It was reported from Ibn Shihab, from Sa’eed bin Al-Musayyab and Abû Salamah bin ‘Abd- Raḥmān, both of them informed him from Abû Hurairah, may Allah be pleased with him, that the Messenger of Allah ﷺ said: “When the Imam says: ‘Āmin’, then say: ‘Āmin’ yourselves, because whoever’s ‘Āmin’ corresponds to the ‘Āmin’ of the Angels, he will have all his previous sins forgiven.” (Ṣahīh)

Ibn Shihāb said: “And the Messenger of Allah ﷺ used to say: ‘Āmin.’”

937. Abû ‘Uthmān reported that Bilāl said: “O Messenger of Allah! Do not say ‘Āmin’ before I do.” (Ṣahīh)

938. It was reported from Şubaiḥ bin Muḥrīz Al-Himsi, (he said): “Abû Muṣabbiḥ Al-Maqra’i narrated to me: ‘We used to sit with Abû Zuhair An-Numairi, and he was of the Companions. He would narrate to us beautiful Ahadith. And when one of us made any supplication, he would say: ‘I
will end it with ‘Amin’, for ‘Amin’ is like a stamp (that seals) a letter.” And he said: “I shall inform you about it. We once went with the Messenger of Allâh at night, and passed by a person who was sincerely requesting (Allâh) in his supplication. So the Prophet stood listening to him, and said: ‘His (request) will of a surety be answered, if he seals it.’ A person among us said: ‘With what should he seal it?’ He responded: ‘With Amin, because if he seals it with Amin, it will of a surety be answered.’ So the man went to the person (making the supplication) and said: ‘Seal it off — O so-and-so — with Amin, and rejoice (that it has been accepted).’” (Da‘îf)

This is the wording of Mahmûd (one of the narrators). Abû Dâwûd said: And Al-Maqrâ‘î is a branch of the tribe of Himyar.

Chapter 168,169. Clapping During The Prayer

939. Abû Hurairah reported that the Messenger of Allâh said: “The Tasbih is for men, and clapping (Taftiq) is for women.” (Sahîh)
940. Sahl bin Sa'd reported that the Messenger of Allâh ﷺ went to (the tribe of) Banû 'Amr bin 'Awf to reconcile between them, and the time for prayer came. So the Mu'adhdhin came to Abû Bakr and asked: “Will you lead the people in prayer, so that I may call the Iqâmah?” He said: “Yes.” So Abû Bakr led the prayer. While the people were praying, the Messenger of Allâh ﷺ returned, and reached one of the rows and stood (in prayer). The people started clapping — and Abû Bakr was one who would never turn around during the prayer, but when they increased their clapping, he turned around, and saw the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ motioned to him to remain in his place. Abû Bakr raised his hands and thanked Allâh due to the command that the Messenger of Allâh ﷺ had given him, then he walked back until he stood in (the front) row. The Messenger of Allâh ﷺ walked forward to and prayed (leading them). When he finished, he said: “O Abû Bakr! Why did you not remain (leading the prayer) when I commanded you?” Abû Bakr replied: “It is not befitting that the son of Abû Quhâfah lead while the Messenger of Allâh ﷺ is behind him.” And the Messenger of Allâh ﷺ
then said: "Why is it that I saw you clapping so frequently? If something disturbs one of you while he is praying, let him say the Tasbīḥ (saying Subḥān Allāh), since if he says the Tasbīḥ, (people) will pay attention to him. And Tasbīḥ is only for women." (Sahih)

Abū Dāwūd said: And this is in the obligatory (prayers).

941. Sahl bin Sa‘d reported: “Some fighting occurred between the (tribe members of) Banū ‘Amr bin ‘Awf. The Prophet heard this, and went to them after the Zuhūr prayer in order to reconcile between them. He said to Bilāl: ‘If the time for the ‘Aṣr prayer arrives, and I have not returned, then command Abū Bakr to lead the prayer.’ When the time for ‘Aṣr came, Bilāl called the Adhān and then the Iqāmah, then he commanded Abū Bakr to lead, so he stepped forward...” (the rest of the narration is similar to no. 940) in the end of it he (Sahih) said: “If some matter disturbs you in the prayer, let the men say Tasbīḥ, and let the women hit their hands.”[2]

(Sahih)

940. Sahl bin Sa‘d reported: “Some fighting occurred between the (tribe members of) Banū ‘Amr bin ‘Awf. The Prophet heard this, and went to them after the Zuhr prayer in order to reconcile between them. He said to Bilāl: ‘If the time for the ‘Aṣr prayer arrives, and I have not returned, then command Abū Bakr to lead the prayer.’ When the time for ‘Aṣr came, Bilāl called the Adhān and then the Iqāmah, then he commanded Abū Bakr to lead, so he stepped forward...” (the rest of the narration is similar to no. 940) in the end of it he (Sahih) said: “If some matter disturbs you in the prayer, let the men say Tasbīḥ, and let the women hit their hands.”[2]

(Sahih)
Comments:

1. In the event of a conflict or dispute between some Muslims, other Muslims should hasten to reconcile between the disputants. Notables and tribal leaders should rush before others to reconcile quarrels.

2. An Imam should appoint his deputy in the event of his anticipated absence.

942. 'Eisā bin Ayyūb said: “His statement: ‘...Tasfīḥ is for women,’ means that she should hit two fingers of her right hand upon her left palm.” (Dā'f)

Comments:

They differ over whether Tasfīḥ is the same as clapping (Tasfiq), hence this description, and some of them said that Tasfīḥ is for her to do this to the back of her hand, while clapping (Tasfiq) is what is known.

Chapter 169,170. Motioning During The Prayer

943. Anas bin Mālik narrated that the Prophet would motion during the prayer. (Ṣaḥīḥ)

Comments:

For example, responding to customary salutation (Salām) or telling people to keep silent. See numbers 923-931.

944. Abū Gaṭafān narrated from Abū Hurairah that the Prophet said: “The Tasbīḥ is for men...” meaning in the prayer, “...and clapping (Tasfiq) is for women. And if someone motions in the
prayer (in a manner that others) understand what he is trying to say, then let him repeat it,” meaning the prayer. (Da’if)
Abu Dāwud said: This Hadith is an error.

Comments:
These texts prove the allowance of motioning with the hand as an indication, when necessary, during the prayer.

Chapter 170, 171. Touching The Pebbles During The Prayer

945. Abu Dharr narrated from the Prophet ﷺ that he said: “When one of you stands in prayer, then mercy (descends upon and) comes towards him, so let him not wipe pebbles.” (Hasan)

946. Mu’ayqib narrated that the Prophet ﷺ said: “Do not wipe (pebbles) while you are praying. If you must do so, then once, so that you may smooth out the pebbles.” (Sahih)

Comments:
These narrations indicate that it is not allowed to busy oneself with such matters during the prayer.
Chapter 171,172. A Person Prays In A State Of Ikhtisār

947. Abū Hurairah narrated that the Prophet prohibited Ikhtisār during the prayer. (Ṣaḥīḥ)
Abū Dāwūd said: This (Ikhtisār) means that one places his hand on his waist (Ḥāsirah).[1]

Comments:
Mention of this preceded, see number 903.

Chapter 172,173. A Person Prays While Leaning On A Stick

948. Hilāl bin Yasāf said: “I came to Ar-Raqqah, and some of my companions said: ‘Do you wish (to visit) one of the Companions of the Prophet?’ I replied: ‘(Yes, that is) good fortune!’ So we went to Wābiṣah. I told my companions: ‘Let us begin by looking at his composure (and actions).’ He was wearing a cap (Qalansuwah) which clung (to his head) and had two ear-flaps. He was also wearing a sand-colored Khazz Burūs.[2] We also saw him leaning on a stick

[1] See numbers. 783 and 845.
[2] A Burnus is a hooded garment, whether it is a cloak or a long shirt. Scholars differ in defining Khazz in the Ḥadīth literature, while the term is commonly used now to refer to silk fabric. Some of them say it is a garment made of wool and Ibrisim — which is a type of silk — and some say it is rabbit fur.
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while he was praying. We asked him (concerning this) after we had prayed, so he replied: 'Umm Qais bint Mihšan narrated to me that the Messenger of Allah ﷺ took a stick upon which to lean in his prayer after he had become old and gained weight.'” (Hasan)

Comments:
- It is permissible to pray while leaning for support on something if needed.
- Performing a prayer while standing, supported by something, is better than performing it sitting.

Chapter 173, 174. The Prohibition Of Speaking In The Prayer

949. Zaid bin Arqam narrated: "We used to speak to the person next to us during the prayer, (until) Allāh revealed: And stand (in prayer) to Allāh, devoutly obedient. So we were commanded to remain quiet, and prohibited from speaking.” (Sahih)

Comments:
- Some details about the Revelation of this Ayah preceded, see numbers 410 and 411.

Chapter 174, 175. The Prayer Of The One Sitting Down

950. 'Abdullāh bin 'Amr narrated:

“I had been informed that the Messenger of Allâh ﷺ had said: ‘The (reward) of a person who prays while sitting down is (equivalent) to half of the prayer.’ Once, I went to him, and saw him praying while sitting down, so I put my hand on my head. He said: ‘What is the matter with you, O ‘Abdullâh bin ‘Amr?’ I replied: ‘I was informed, O Messenger of Allâh, that you had said: “The (reward) of a person who prays while sitting down is (equivalent) to half of the prayer,” and you are praying while sitting down!’ He said: ‘Yes, but I am not like one of you.’” (Sahîh)

Comments:
1. If the Messenger of Allâh ﷺ said a voluntary prayer while sitting, he merited full reward from Allâh. That is an attribute specific to him.
2. Offering a voluntary prayer while sitting, without a genuine excuse, merits half the reward.

951. ‘Imrân bin Husain narrated that he asked the Prophet ﷺ about the prayer of one who prays while sitting down, so he replied: “His prayer while he stands up is better than his prayer while he sits down, and his prayer while he sits down is equivalent to half of his prayer while he stands up. And his prayer while lying down is equivalent to half the prayer while he is sitting down.” (Sahîh)

Comments:
1. If a person, unable to stand up due to sickness or weakness, prays while sitting, he will receive full reward for his prayer, Allâh willing.
2. It is absolutely forbidden for a person, strong enough to stand up, to offer his or her obligatory prayer while sitting or lying. Anyhow, a voluntary prayer may be offered while sitting, without a genuine excuse, but such a prayer merits only half the reward.

952. ‘Imrân bin ‘Husain said: “I was afflicted with hemorrhoids, so I asked the Prophet (about the prayer). He said: ‘Pray standing up, and if you cannot do so, then (pray) sitting down, and if you cannot do so, then (pray) on your side (lying down).’” (Ṣaḥīḥ)

تخريج: أخرجه البخاري، الترمذي، الباجي: إذا لم بطى قاعدًا صلى على جنب، ح: 1117 من حديث إبراهيم بن طهمان.

953. It was reported from ‘Urwah, from ‘Āishah, that she said: “I never saw the Messenger of Allah (praying) recite sitting down in his night prayer until he became older. He would then sit down and recite until there would only be thirty or forty Verses left, then he would stand up and recite the rest, and go into prostration.” (Ṣaḥīḥ)

تخريج: أخرجه مسلم، صلاة المسافرين، باب جزاء النافلة قائمة وقاعدًا ... إلا أن ح launcher: 731 من حديث زهير، والبخاري، الترمذي، الباجي: إذا صلى قائدة ثم صح أو وجد خفة تمس ما بقي، ح: 1118 من حديث هشام بن عروة.

954. It was reported from Abū Sa‘īd an-Nabī ‘Abdur-Rahmān, from ‘Āishah, the wife of the Prophet (that the Prophet (would pray while he was sitting down, and he would recite while he was sitting down as well. When there would be thirty or forty Verses remaining, he would stand up and recite them while he was standing, then he

تخريج: أخرجه مسلم، صلاة المسافرين، باب جزاء النافلة قائمة وقاعدًا ... إلا أن ح launcher: 731 من حديث زهير، والبخاري، الترمذي، الباجي: إذا صلى قائدة ثم صح أو وجد خفة تمس ما بقي، ح: 1118 من حديث هشام بن عروة.
would go into Ruku', then prostrate. And he would do the same in the second Rak'ah as well. (Sahih)

Abû Dâwud said: 'Alqamah bin Waqqâṣ reported similarly from 'Aishah, from the Prophet ﷺ.

955. It was reported from Budail bin Maisarah and Ayyûb, both of whom narrated from 'Abdullâh bin Shaqiq, from 'Aishah who said: "The Messenger of Allah ﷺ would pray (sometimes) for a long portion of the night standing up, and (sometimes) for a long portion of the night sitting down. And when he would pray standing up, he would go into Ruku' standing up, and when he would pray sitting down, he would go into Ruku' sitting down." (Sahih)

Comments:

It is better to perform Ruku' while standing if one has recited Qur'ân while standing during a prayer and, likewise, it is better to perform Ruku' while sitting if one has recited Qur'ân while sitting during a prayer.

956. It was reported from Kahmas bin Al-Hasan, from 'Abdullâh bin Shaqiq, who said: "I asked 'Aishah: 'Would the Messenger of Allah ﷺ recite [Sûrahs][1] in one Rak'ah?' She replied: '(Yes, from the) Mufassal.' So I asked: 'Would he pray sitting down?' She replied: [أخبرنا يزيد بن كاروُن: أخبرنا كَهَمْسَ بِن‌ الحسن عن عَبْدِ الله بن شقيق قال: سَأَلَتُ عائشة: أَكَانَ رَسُولُ الله ﷺ يَقُولُ [السُّؤْر] في رَكْعَةَ؟ قالت: المَفْضُولُ. قال: فَلْتَ]

[1] That is; did he ﷺ recite more than one Sûrah in one Rak'ah?
Comments:
1. It is not proper to offer a prayer while sitting without a reasonable excuse.
2. It is permissible to recite more than one Sūrah of the Qur'ān in one Rak'ah of a prayer.

Chapter 175,176. How Should One Sit In The Tashah-hud

957. It was reported from Bishr bin Al-Mufaddal, from ‘Aṣim bin Kulaib, from his father, from Wā’il bin Hujr, who said: “I said to myself: ‘I will see how the Messenger of Allah ☪ prays.’ So the Messenger of Allah ☪ stood up, faced the Qiblah, and said the Takbir, raising both his hands until they were to the level of his ears. Then he grasped his left (hand) with his right (hand). When he wanted to go into Rukū’, he raised both of them in a similar manner.” He said: “Then he sat, straightening his left foot (and sitting on it). He placed his left hand on his left thigh, keeping his right elbow at a distance from his right thigh. He clasped two fingers,[1] and formed a circle,[2] and I saw him do like this,” then Bishr formed a circle with his thumb and middle finger, and

[1] Meaning the smallest finger and the one next to it.
pointed with his forefinger.\(^1\) (Sahih)

958. 'Abdullâh bin 'Umar said: “A Sunnah of the prayer is that you should raise your right foot, and make your left foot lie (on the ground).” (Sahih)

959. (There is another chain) reported from Yahyâ who said: “I heard Al-Qâsim saying: ‘Abdullâh bin 'Abdullah informed me that he heard 'Abdullâh bin 'Umar saying: “From the Sunnah of the prayer is to lay your left foot on the ground, and raise your right foot.” (Sahih)

960. (There is another chain) from Yahyâ with his chain and similar (to no. 959). Abû Dâwud said: Ḥammad bin Zaid also said (the wording): “From the Sunnah” (narrating) from Yahyâ just as Jarîr did.

Comments:

When a Companion says something is ‘Min As-Sunnah’ (it is from the Sunnah), the ruling is that it is Marjû, and that the meaning of Sunnah, is the Sunnah of Allâh’s Messenger ﷺ.

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\(^1\) This narration preceded in more complete form in number 726.
961. (There is another chain) from Yahyá bin Sa'eed that Al-Qásím bin Muḥammad saw them sitting in Tashah-hud, so he mentioned the Hadith. (Sahih)

962. It was reported from Ibráhím that he said: "When the Prophet would sit in the prayer, he would place his left foot horizontally — so much so that the upper-part of his foot became black." (Da'íf)

Chapter 176, 177. Tawarruk (Sitting On One's Buttocks) In The Fourth Rak'ah

963. It was reported from ‘Abdul-Hamíd — meaning Ibn Ja'far, that he was informed by Muḥammad bin ‘Amr bin ‘Ata' who said: “I heard Abú Ḥumaid As-Sa'ídI while he was amidst a group of ten Companions of the Messenger of Allāh — among them Abú Qatādah — saying: I am the most knowledgeable among you regarding the prayer of the Messenger of Allāh.’ They said: ‘So bring forth (what you know).’” And he mentioned (the Hadith). He said: ‘He would bend the toes of his feet when he prostrated.’ Then he would say “Allāhu Akbar,” and then raise his head (to sit up). He would place the feet of Allāh’s Qiblah.

[1] Such that they would be pointing towards the Qiblah.
his left foot horizontally (on the ground), sitting on it, allowing every bone to return to its normal position. Then he would perform the second (Rak'ah) in a similar fashion.” And he mentioned the Hadith. He said: “Until, when he performed the prostration that is before the Taslim, he would move his left leg further, and sit on his buttocks — on his left side.”

Aḥmad added: “They (the other Companions) said: ‘You have told the truth. This is how he used to pray.’”[1] And neither of them[2] mentioned how he sat in the two Rak'ah prayer in their narrations. (Sahih)

Comments:

See narrations 733-734 where much of what is in this chapter preceded. In the final Tashahhud which is followed by the Taslim many narrations describe the sitting postion called Tawarruk

964. (There is another chain) from Laith bin Sa’d, from Yazīd bin Muhammad Al-Qurashi and Yazīd bin Abī Habīb, from Muhammad bin ‘Amr bin Ḥālḥalah, from Muhammad bin ‘Amr bin ‘Āṭā’ with this Hadith. But he did not mention Abū Qatādah (a narration similar to no. 963).

He said: “And when he would sit in the second Rak‘ah, he would sit on his left foot. And when he would sit in the last Rak‘ah, he

[1] This narration preceded in more complete form in number 730.

[2] Meaning neither Ahmad bin Ḥanbal and Musad-dad bin Musarhad — the two Shaikh from whom he heard the narration.
would shift his left foot forward (i.e., beneath him), and would sit on his posterior."[1] (Sahih)

965. (There is another chain for Hadith no. 963) from Ibn Lahi'ah, from Yazid bin Abi Ḥabib, from Muḥammad bin ‘Amr bin Ḥalhalah, from Muḥammad bin ‘Amr Al-‘Amīrī, and he said (in it): "I was at a gathering" (and he mentioned) this Hadith.

He said in it: "When he sat down after two Rak‘ahs, he sat on the inner side of his left foot, planting the right one vertically (on the ground). And if it were the fourth (Rak‘ahs), he allowed his left buttock to touch the ground, and stuck both his legs out of one side (the right side)."[2] (Sahih)

966. (There is another chain) reported from Al-Ḥasan bin Al-Ḥurr, who heard it narrated from ‘Eisā bin ‘Abdullāh bin Mālik, [from Muḥammad bin ‘Amr], from ‘Abbās — or Ayyash — bin Sahl As-Sā’īḍī that he was in a gathering with his father.

So he mentioned in it: "And he (ﷺ) prostrated. He positioned himself on his palms, knees, and the toes of his feet. Then he sat sitting on his buttocks (At-Tawarruk), planting the other foot (the right foot) straight. Then he..."

[1] He mentioned a different part of the narration before — see number 732.
said the Takbir and prostrated, then he said the Takbir and stood up, without sitting on his buttocks...” and he continued with the rest of the Hadith (as no. 963).

He also said: “He (then) went into another Rak'ah, and said the Takbir, he the sat down after two Rak'ahs, until, when he wanted to get up to stand, he stood up with the Takbir, then he prayed the last two Rak'ahs. When he said the Taslim, he said them to his right and left.”[1] (Da'If)

Abū Dāwud said: And in his narration he did not mention what 'Abdul-Ḥamīd did regarding sitting on the buttocks (At-Tawarruk) and raising (the hands) when standing from two (Rak'ahs).

967. (There is another chain) from Fulaih, who narrated from 'Abbās bin Sahl who said: “Abū Ḥumaid, Abū Usaid, Sahl bin Sa’d, and Muhammad bin Maslamah all were together (at a gathering),” — So he mentioned this Hadith (as no. 963) and he did not mention the raising (of the hands) when standing from two (Rak'ahs) nor the sitting. He said: “Until he finished (the prayer), then he sat, placing the left foot on the ground, and making the toes of the right one face the Qiblah.”[2] (Sahih)

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[1] See number 733.

[2] This preceded under number 734 along with the author's discussion of the different versions of the narration.
Chapter 177, 178. The Tashahhud

968. ‘Abdullāh bin Mas‘ūd narrated: “We used to say when we sat with the Messenger of Allāh during (the Tashahhud of) the prayer: ‘Peace (Salām) be upon Allāh before His servants, peace be upon so-and-so, and upon so-and-so...’. So the Messenger of Allāh said: ‘Don’t say: “Peace (Salām) be upon Allāh,” for Allāh is Salām (The Giver of Peace). However, when one of you sits, let him say: “At-Taḥiyātū Lillāhi was-ṣalawātu wa-ṣalāmu ‘alaikum wa-ṣalātu; as-salāmu ‘alainna wa ‘alainna wa ‘ala ‘ibād-illāhis-salihin (All compliments, prayers and good words are due to Allāh; peace be upon you, O Prophet, and the righteous slaves of Allāh).” For if you say this, it will reach every pious worshipper in — or between — the heavens and earth. (Then say:) “Ash-hadu an la ilāha illāllāh, wa ash-hadu anna Muhammadan ‘abduhu wa Rasūluhu (I bear witness that none has the right to be worshiped but Allāh and I bear witness that Muḥammad is His slave and Messenger).” Then, let one of you choose the supplication that he likes most, and pray with it.” (Sahih)
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Comments:

The statement ‘Fal-yaqul...’ is imperative, meaning it is a command in the Arabic language, and therefore proves that saying the Tashah-hud is obligatory.

969. It was reported from Sharîk, from Abû Ishâq, from Abû Al-Ahwas, from ‘Abdullâh who said: “We did not use to know what to say when we sat during the prayer, and the Messenger of Allah [SAW] had been taught...” and he mentioned a similar narration to the previous one.

Sharîk said: “Jâmi’ — meaning Ibn Shaddâd — from Abû Wâ’il, from ‘Abdullâh” with similar. He said: “And he would also teach us other words, but he would not teach them (as strictly) as he would teach us the Tashah-hud: ‘Allâhumma, allaâf baina qulûbînâ, wa aslâh dhâta baininâ, wahdînâ sublus-salâmî, wa najjinâ min az-zulûmî ilân-nûrî, wa jannîb nal-fawâhisha mâ zahara minhîn wa ma ba’tan, wa bânîk lanân fî asmânîn, wa abşärînâ, wa qulûbînâ wa awzâînîn, wa dhûriyyânîn, wa tub ‘alainân innaka antat-tawwâbur-rahîm, wâj’ânînhâ shâkîrînî lini’matîn, muthnînâ bihâ, qâbilîhâ wa atîmmahî ‘alainân (O Allâh! Reconcile between our hearts, and establish good relations between us, and guide us to the path of peace, and save us from darkness (and guide us) to light, and cause us to avoid lewd deeds — those which are public and those which are private, and bless us in our hearing, and seeing, and hearts, and spouses, and children, and accept our repentance; verily,
You are At-Tawâb (The One Who Continually accepts Repentance), Ar-Rahîm (The Ever-Merciful). And make us thankful of You blessings, praising them, accepting them (from You), and perfect them for us.” (Sahih)

970. Al-Qâsim bin Mukhaimirah said: "'Alqamah grasped my hand, and narrated to me that 'Abdullâh bin Mas'ûd grasped his hand, and informed him that the Messenger of Allah ﷺ grasped 'Abdullâh bin Mas'ûd's hand, and taught him the Tashah-hud in the prayer..." and he mentioned the same as previous Tashah-hud, then he said: “If you say this, or finish it, then you have finished your prayer. If you wish to stand up, you may do so, and if you wish to sit, you may do so.” (Sahih)

971. Ibn 'Umar narrated from the Messenger of Allah ﷺ the manner of Tashah-hud as follows: “At-Tahiyyâtu Lillâhi, aṣ-ṣalawâtut-tayyibât; as-salâmû 'alaika ayûhannabiyyu wa rahmatullâhi wa barakâtuhu” (All compliments, are for Allah, (and) prayers and good words; peace be upon you, O Prophet, and the mercy of Allah
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and His blessings) — Ibn ‘Umar then said: “I added the phrase, ‘wa barakâtuh (and blessings),’” then he continued: “As-salâmu ‘alayna wa ‘ala ‘ibâd-illâhi-sâlihih. Ash-hadu anlâ ilâha illallâh (Peace be upon us and upon the righteous slaves of Allah. I bear witness none has the right to be worshiped but Allah) — Ibn ‘Umar then said, “I added the phrase, ‘Wa ash-hadu anna Muḥammadan ‘abduhu wa Rasûluhu (and I bear witness that Muhammad is His slave and Messenger).” (Ṣaḥîh)

**972.** Ḥiṭṭān bin ‘Abdullâh Ar-Raqâshî narrated, “Abû Mûsá Al-Ash’ârî led us in prayer. When he sat down at the end of the prayer, one person among us said: ‘The prayer has been combined (in status) with goodness and charity.’ When Abû Mûsá completed the prayer, he turned around to face the people, and said: ‘Who among you said such and such in the prayer?’ But the people did not respond for fear. So he said: ‘Perhaps you said it, 0 Ḥiṭṭān?’ I said: ‘I did not say it, and I feared that you would blame me for it!’ One person of us said: ‘I said it, and I only intended good with it!’ So Abû Mûsá said: ‘Do you not know what to say in your prayer? The Messenger of Allah ﷺ gave us
a sermon, and taught us, and explained to us our practices (Sunan), and he taught us the prayer. He (ﷺ) said: “When you pray, perfect your rows, and let one of you lead you. When he says the Takbîr, you should say the Takbîr, and when he recites: ‘Not (the path) of those upon whom anger has been shown, nor those who have gone astray;’[1] then say: ‘Amin’, Allah will love you. And when he says Takbîr and goes into Rukû’, then say the Takbîr and go into Rukû’ yourselves, for the Imâm goes into Rukû’ before you, and rises up before you.”

The Messenger of Allah ﷺ said: “This one is (made up for by) that one. And when he says: ‘Sami’ Allâhu liman ḥamidah (Allâh hears the one who praises Him)’ say: ‘Allâhumma rabbanâ lakal-ḥamd (O Allâh, our Lord, to You belongs the Praise).’ Allâh will listen to you, for Allâh, the Mighty and Sublime, has said upon the tongue of His Prophet: ‘Allâh hears the one who praises Him.’ And when he says the Takbîr and prostrates, then you should say the Takbîr and prostrate yourselves, for the Imâm prostrates before you, and rises up before you.”

The Messenger of Allâh ﷺ said: “This one is (made for up by) that one. And if he sits, then let the first thing that one of you says be: ‘At-Tahiyyât-ṭayyibat-ulawatu Lillâhi; as-salâmū ‘alaika ayyuhan-

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nabiyyu wa rahmatullâhi wa barakâtuhu; as-salâmû 'alaina wa 'alâ 'ibâd-illâhi sâlihîn. Ash-hadu anlâ ilâha illâhî, wa ash-hadu anna Muḥammadan 'abdûhu wa Rasûluh (All compliments, good words, 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 none has the right to be worshiped but Allâh and I bear witness that Muḥammad is His slave and Messenger).'

Aḥmad[1] did not say: "wa barakâthu (and His blessings)" nor did he mention: "wa ash-hadu (and I testify)," instead he said: "wa anna Muḥammadan (And Muḥammad is)." (Sahih)

973. (There is another chain) from Qatâdah from Abû Ghallâb who narrated it from Hiṭṭân bin 'Abdullâh Ar-Raqqâšî, with this Hadîth. He (ﷺ) added: "So when he (the Imam) recites, remain silent."

And in the Tashah-hud — after the phrase: "Ash-hadu anlā ilâha illâhî (I testify that none has the right to be worshiped but Allâh)" he added: "Wahdahu là sharîka lah (He is Unique, having no partners)." (Sahih)

Abû Dāwud said: The addition of:

[1] He is Ahmad bin Hanbal. Abû Dāwud narrated this from two Shaikhs and their chains, and Imâm Aḥmad bin Ḥanbal is one of them.
"...remain silent" is nor preserved. No one narrated it except Sulaiman At-Taimi in this Hadith.

974. Ibn ‘Abbãs narrated: “The Messenger of Allah ﷺ would teach us the Tashah-hud just like he would teach us the Qur’ân. He would say: ‘At-Tahiyyatul-mubârákâtu-š-salâwât-tayyibâtu Lillahi; as-salâm wa ‘alaika wa ‘a’îdhillahi; as-salâm ‘alaikum wa ‘a’îdillahi; as-salâm ‘alaikum wa ‘a’îdillahi.” (Sahih)

975. It was reported from Khubaib bin Sulaimân, from his father Sulaimân bin Samurah, from Samurah bin Jundab, who said: “As to what follows, (then know) that the Messenger of Allah ﷺ commanded us (as follows): ‘When (one of you) is in the middle of the prayer, or before its end, then say before the Taslim: ‘At-Tahiyyatut-tayyibatu was-salawatutu wal-
mulkulillâh (All compliments, (all) good works, and (all) prayers, and the dominion, belong to Allâh). Then say the Taslim to the right, then upon your reciter, then upon yourselves.” (Da’îf)

Abû Dâwud said: Sulaimân bin Mûsâ is from Al-Kûfah, originally from Damascus.

Abû Dâwud said: This letter[1] proves that Al-Hasan heard from Samurah.

Chapter 178,179. Sending Salât Upon The Prophet After The Tashah-hud

976. It was reported from Shu’bah from Al-Hâkam, from Ibn Abî Lailâ, from Ka’b bin ‘Ujrah who said: “We said — or — the people said: ‘O Messenger of Allâh! You have commanded us to send Salât and peace upon you. As for the peace (Salâm), then we know (how to do it). But how do we send Salât upon you?’ So he said: ‘Say: Allâhumma salli ‘ala Mu’tamadîn, wa âli Mu’tamadîn, kamâ sallata ‘alâ Ibrâhîm. Wa bârik ‘ala

[1] That is, scholars differ over whether or not Al-Hasan Al-Basrî heard from Samurah, or whether he heard other than the Hadith about Al-‘Aqiqah (see nos. 2837, 2838) - which is a popular view. The author mentioned a letter here, and it is more clear in his narration of the same chain under number 456; “Samurah wrote to his son.” And this is the same exact chain of narration, by which the author means that this narration came from that same letter. Then he intends that because Al-Hasan and Sulaimân, the son of Samurah, lived during the same time, then narrations from Al-Hasan from Samurah should also be considered authentic.
Muḥammadin wa ʿālī Muḥammadin kamā bārakta ʿalā ʿālī Ibrāhīm, innaka Ḥamīdun Majīd. (O Allāh! Send your Salāt upon Muḥammad, and the family of Muḥammad, as you have sent Your Salāt upon Ibrāhīm. And send Your Blessings upon Muḥammad, and the family of Muḥammad, as You have sent Your Blessings upon the family of Ibrāhīm. Indeed, You are the Praiseworthy (Ḥamīd), the Glorious (Majīd).” (Sahīḥ)

Comments:

When the word Salāt is used for Allāh, it means Allāh blesses His slave with mercy, elevates their ranks and praises them before His Angels.

977. (There is another chain) from Shuʿbāh with this Ḥadīth (similar to no. 976). He said: "Ṣallī ʿalā Muḥammadin, wa ʿalā ʿālī Muḥammadin, kamā ṣallaita ʿalā ʿālī Ibrāhīm. (Send Your Salāt upon Muḥammad, and upon the family of Muḥammad, as You have sent Your Salāt upon the family of Ibrāhīm.)" (Sahīḥ)

978. (There is another chain) from Bishr, from Misʿar, from Al-Ḥakam with his chain for this Ḥadīth, he said: "Allāhumma ṣallī ʿala Muḥammadin, wa ʿalā ʿālī Muḥammadin, kamā ṣallaita ʿalā ʿālī Ibrāhīm. Innaka Ḥamīdun Majīd. Allāhumma bārīk ʿalā Muḥammadin wa ʿalā ʿālī Muḥammadin kamā bārakta ʿalā ʿālī Ibrāhīm, innaka Ḥamīdun Majīd. (O Allāh! Send Your Salāt upon Muḥammad, and upon the family of Muḥammad, as
You have sent Your Salāt upon Ibrāhīm, indeed, you are the Praiseworthy (Ḥamīd), the Glorious (Majīd). O Allāh! Send your blessings upon Mūḥammad, and upon the family of Mūḥammad, as You have sent your blessings upon the family of Ibrāhīm. Indeed, You are the Praiseworthy (Ḥamīd), the Glorious (Majīd).“

Abū Dāwūd said: Az-Zubair bin 'Adī reported it from Ibn Abī Lailā just like Mī'sar’s report, except that he said: “Kamā ṣalāta 'alā 'alī Ibrāhīm, innaka Hamīdun Majīd. Wa bārīk 'alā Mūḥammadin (As You have sent Your Salāt upon Ibrāhīm, indeed, You are the Praiseworthy (Ḥamīd), the Glorious (Majīd). And send Your Blessings upon Mūḥammad”) and he quoted the rest similarly. (Ṣaḥīḥ)

979. Abū Ḥumāid As-Sā‘īdī narrated that they said: “O Messenger of Allāh! How shall we send Salāt upon you?” So he replied, “Say: ‘Allāhumma ṣallī 'alā Mūḥammadin, wa azwājihi, wa dhurriyatihi, kamā ṣallata 'alā 'alī Ibrāhīm. Wa bārīk 'alā Mūḥammadin wa azwājihi, wa dhurriyatihi kamā barakta 'alā 'alī Ibrāhīm, innaka Hamīdun Majīd. (O Allāh! Send Your Salāt upon Mūḥammad, his wives, and progeny, as You have sent Your Salāt upon the family of Ibrāhīm. And send Your Blessings upon Mūḥammad, his wives, and progeny, as You have sent Your Blessings upon the family of Ibrāhīm. Indeed, You are the Praiseworthy (Ḥamīd), the Glorious (Majīd)."
Praiseworthy (Ḥamīd), the Glorious (Majīd).” (Sahih)

980. It was reported from Nu'aim bin 'Abdullāh Al-Mujmir, that Muḥammad bin 'Abdullāh bin Zaid, and 'Abdullāh bin Zaid — who was the one who had the dream about the call to prayer — informed him from Abū Mas'ūd Al-Anṣārī, who narrated: “The Messenger of Allāh ﷺ once came to visit us in a gathering of Sa'd bin 'Ubādah. Bashīr bin Sa'd asked him: ‘Allāh has commanded us to send Ṣalāt upon you, O Messenger of Allāh, so how should we send Ṣalāt upon you?’ The Messenger of Allāh ﷺ remained quiet (for so long) that we wished that he had not asked him, then the Messenger of Allāh ﷺ said: ‘Say...’” and he narrated a similar wording to the Ḥadīth of Ka'b bin 'Ujrah (no. 976), except that he added at the end: “Fil-'alāmin, innaka Ḥamīduń Majīđ (Among all the creation. Indeed, You are the Praiseworthy (Hamīd), the Glorious (Majīd)).” (Sahih)

981. (There is another chain) reported from Muḥammad bin Ibrāhim bin Al-Ḥarīth, from Muḥammad bin 'Abdullāh bin Zaid, from 'Uqbah bin 'Amr,[1] with this

narration, he said: “Say: ‘Allâhumma, salli ‘alâ Muḥammadin an-nabiyyil-ummi wa ‘alâ āli Muḥammad. (O Allâh! Send Your Salât upon Muḥammad, the unlettered Prophet, and upon the family of Muḥammad.)” (Ṣahih)

Comments:
The Messenger of Allâh ﷺ, is called ‘Ummi’ which, literally, means “unread,” “unlettered.” Applied to the Messenger of Allâh ﷺ, it means he did not receive his knowledge by conventional means. That is to say, he was not taught or tutored by any human being.

982. It was reported from Muḥammad bin ‘Alî Al-Hâshimi, from Al-Mujmir, from Abû Hurairah, from the Prophet ﷺ, that he said: “Whoever wishes that he be measured with full weight when he sends his Salât upon us — the Family of the House (of the Prophet ﷺ) — then let him say: ‘Allâhumma salli ‘alâ Muḥammadin an-nabi, wa azwâjihi umhâtil-mu’iminâna wa dhurriyyatih wa ahli baitihin, kamâ salâita ‘alâ āli Ibrâhîm. Innaka Hamîdun Majîd. (O Allâh! Send Your Salât upon Muḥammad the Prophet, and upon his wives, the Mothers of the Believers, and upon his progeny, and the members of his household, as You have sent Your Blessings upon the family of Ibrâhîm. Indeed, You are the Praiseworthy (Hamîd), the Glorious (Majîd).’” (Daʿîf)
Chapter (...) What Should Be Said After The Tashah-hud

983. Abū Hurairah narrated from the Messenger of Allāh ﷺ that he said: “When one of you finishes from the final Tashah-hud, let him seek refuge in Allāh from four matters: from the punishment of Hell, and from the punishment of the grave, and from the trials of life and death, and from the evil of Al-Masiḥ-d-Dajjal.” (Sahih)

984. Ibn ‘Abbās narrated that the Prophet ﷺ used to say after the Tashah-hud: “Allāhumma inni a’ūdhu bika min ’adhābī jahannam, wa a’ūdhu bika min ’adhābil-qabr, wa a’ūdhu bika min fitnātīd-dajjal, wa a’ūdhu bika min fitnātī-malāyā wal-mamāt (O Allāh! I seek Your Refuge from the punishment of Hell, and I seek refuge in You from the punishment of the grave, and I seek refuge in You from the trials of the Dajjal, and I seek refuge in You from the trials of life and death).” (Sahih)

985. Mihjan bin Al-Adra' reported: “The Messenger of Allāh ﷺ once entered the Masjid, and saw a person who had just finished his
prayer, and was saying the Tashah-hud. The person said: ‘Allahumma in-ni as’aluka yâ Allah al-Ahadus-Samad, alladhi lam yalid wa lam yuwalad, wa lam yakeen lahu kufiwan ahad, an taghfaralt dhunübi, innaka antal-Ghafurur-Rahim (O Allah! I ask you — O Allah! The One (Al-Ahad), The One Whom all others turn to (As-Samad), the One Who does not give birth, nor was He born, and there is nothing similar to Him, that You forgive me of my sins. You are the Ever-Forgiving, the Ever-Merciful.)’ He (the Messenger of Allah ﷺ) said: ‘He has been forgiven, he has been forgiven.’ Three times.” (Saâhid)

Chapter 179,180. Reciting The Tashah-hud Silently

986. ‘Abdullãh bin Mas’ûd said: “It is from the Sunnah to recite the Tashah-hud silently.” (Saâhid)
Chapter 180,181. Pointing (With The Finger) During The Tashah-hud

987. ‘Ali bin ‘Abdur-Rahmān Al-Mu‘āwī said: “‘Abdullāh bin ‘Umar saw me while I was playing with stones during the prayer. When I finished, he prohibited me, and said: ‘Do as the Messenger of Allāh ﷺ did.’ So I said: ‘And what did the Messenger of Allāh ﷺ used to do?’ He said: ‘When he sat down during the prayer, he would place his right palm on his right thigh, and curl his fingers up (into a fist), and motion with the finger that is next to his thumb (the forefinger). And he would place his left palm on his left thigh.”’

(Saḥīḥ)

تَحْرِيض:
أخبره مسلم، المساجد، باب صفة الجلوس في الصلاة، وكيفية وضع اليدين على الفخذين، ح: 55 من حديث مالك وهو في الموطأ (بحي) 88/89.

Comments:
We learn from this Hadith that as soon as the Messenger of Allāh ﷺ sat down to say Tashah-hud, he would fold his fingers almost into a fist and point with his index finger, keeping the latter up.

988. It was reported from ‘Affān: “Abdul-Wahīd bin Ziyād narrated to us (he said): “Uthmān bin Ḥakīm narrated to us, (he said): “‘Ammīr bin ‘Abdullāh bin Az-Zubair narrated to us from his father, that he said: ‘When the Messenger of Allāh ﷺ sat during the prayer, he would place his left foot under his right thigh and shin, and he would lay out his right foot (on the ground). And he would place his left hand on his left knee, and his right hand on the right
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knee. And he would point with his forefinger.” ('Affân said) “And I saw 'Abdul-Wâhid, and he pointed with the forefinger.” (Ṣaḥīḥ)

989. It was reported from Hajjâj, from Ibn Juraij, from Ziyâd, from Muḥammad bin 'Ajlân, from 'Āmir bin 'Abdullâh, from 'Abdullâh bin Az-Zubair, that he mentioned that the Prophet ﷺ would point with his forefinger when he supplicated, and he would not move it.

Ibn Juraij said: “And 'Amr bin Dînâr added: ‘He (Ziyâd) said: ‘'Āmir informed me from his father that he saw the Prophet ﷺ supplicating like that. And the Prophet ﷺ would brace himself with his left hand on his left knee.

(Da‘îf)

990. Yahyâ said: “Ibn 'Ajlân narrated to us from 'Āmir bin 'Abdullâh bin Az-Zubair, from his father....” with this Ḥadîth (similar to no. 989). He said: “His gaze would not go beyond his pointing (with his finger).” And Hajjâj’s narration is more complete. (Ḥasan)

Comments:

During prayer, one’s sight is generally focused on the spot of prostration but, while saying Tashah-hud, the sight should not go beyond the index finger. Note how minutely and keenly the Companions observed each and every movement of the Messenger of Allâh ﷺ.
991. It was reported from Malik bin Numair Al-Khuzã'i, from his father, that he said: "I saw the Prophet place his right forearm on his right thigh, having raised his forefinger and (curving it) downwards slightly." *(Hasan)*

**Chapter 181,182. It Is Disliked To Lean On The Hand During The Prayer**

992. It was reported from Ibn 'Umar, that he said: "The Messenger of Allah prohibited" — Ahmad bin Hanbal said: "that a person sit in the prayer while leaning on his hand." *(Sahih)*

Ibn Shabbuyyah said: "...prohibited that a person lean on his hand during the prayer."

Ibn Rãfi' said: "...prohibited that a person pray while leaning on his hand." And he mentioned it under the topic of raising up from prostration.

Ibn 'Abdul-Malik said: "...prohibited that a person lean on his hands when he stood up during the prayer." *(Da'if)*

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[1] These different additions are from those that Abû Dâwud heard the narration from.
Comments:

Authentic *Ahādīth* prove using one’s hands to get up after prostration. Most of them considered this to refer to a sitting posture.

993. Ismāʿīl bin Umayyah said: “I asked Nāfi regarding a person who prays while the (fingers of his) two hands are intertwined. He told me that Ibn ‘Umar said: ‘That is the prayer of those upon whom anger has been shown.’” *(Ṣahīh)*

994. Nāfi’ reported that Ibn ‘Umar once saw a man leaning upon his left hand while he was sitting in the prayer — Hārūn bin Zaid (one of the narrators) said: “a man leaning upon his left side.” — Ibn ‘Umar said to him: “Do not sit in this manner, for this is the manner in which those who are punished sit.” *(Ḥasan)*

Comments:

In case, a person is unable to sit up, he should pray lying down rather than leaning on his side.

Chapter 182,183. Shortening
The Sitting

995. It was reported from Shu‘bah, from Sa‘d bin Ibrāhīm, from Abū
Chapter 183, 184. Regarding The Salām

996. ‘Abdullāh bin Mas‘ūd reported: “The Prophet would say the Taslim on his right side, and (then) on his left side — so much so that the whiteness of his cheeks could be seen. (He would say:) ‘As-salamu ‘alaikum wa rahmatullah, as-salamu ‘alaikum wa rahmatullah (Peace be upon you, and the Mercy of Allah, peace be upon you, and the Mercy of Allah).’” (Ṣaḥīḥ)

Abū Dāwūd said: And this is the wording of the narration of Sufyān, while the narration of Isrā‘īl is not as detailed.\[1\]

Abū Dāwūd said: Zuhair reported it from Abū Ishāq. And Yahyā reported it from Isrā‘īl, from Abū Ishāq, from ‘Abdurrāhām bin Al-Aswad, from his father, and ‘Alqamah, from ‘Abdullāh. Abū Dāwūd said: Shu‘bāh rejected it with a number of chains, and these are details related to the differences in them.

\[1\] The author narrated it with a number of chains, and these are details related to the differences in them.
this Hadith — the narration of Abū Ishāq — being Marfū' (meaning from the Prophet ﷺ).

997. ‘Alqamah bin Wā’il reported from his father (Wā’il bin Hujr) that he said: “I prayed with the Prophet ﷺ, and he would say the Taslim on his right side (saying): ‘As-Salāmu ‘alaikum wa rahmatullāhi wa barakātuh (Peace be upon you, and the Mercy of Allah, and His Blessings),’ and on his left side (saying): ‘As-Salāmu ‘alaikum wa rahmatullāhi (Peace be upon you, and the Mercy of Allah).’” (Hasan)

998. It was reported from Wākī’, from Mis’ar, from ‘Ubaidullāh bin Al-Qubtiyyah, from Jābir bin Samurah, who said: “We used to pray behind the Messenger of Allah ﷺ and give the Taslim by motioning with our hands to the
one who was on his right, and to the one who was on his left. (Once) when (the Prophet ﷺ) finished the prayer, he said: ‘Why do you motion with your hands, as if they are tails of agitated horses? It is sufficient for you — or: is it not sufficient for you — that you do like this’ — and he pointed with his finger,[1] ‘(and that) he gives the Salām to his brother; the one to his right, and the one to his left.”’ (Sahih)

999. It was reported from Abū Nu‘aim, from Miṣ‘ar, with his chain and its meaning (as in no. 998), (but) he (ﷺ) said: “Is it not sufficient for one of you — or one of them — that he place his hand on his knee, then he says Salām to his brother; the one to his right, and the one to his left?” (Sahih)

1000. Zuhair narrated Al-A‘mash from Al-Musayyab bin Rāfi‘, from Tamīm At-Ṭā‘ī, from Jābir bin Samurah, who said: “The Messenger of Allāh ﷺ entered upon us while the people were raising their hands” — Zuhair said: “I think he mentioned that this was during the prayer.” — “so he (the Prophet ﷺ) said: ‘Why do I see you raising your hands as if they are tails of agitated horses? Be peaceful in your prayer.”’ (Sahih)

[1] See the following narration.
Chapter 184, 185. Responding To The Imam

1001. It was reported from Qatada, from Al-Hasan, from Samurah, that he said: “The Prophet commanded us to respond to the Imam, and to love each other, and to give Salam to one another.” (Da’if)

Chapter (...). The Takbir After The Salah

1002. Ibn ‘Abbas said: “The ending of the prayer of the Messenger of Allah would be known by the Takbir.” (Sahih)

1003. (There is another chain) that Ibn ‘Abbas narrated: “People would, at the time of the Messenger of Allah, raise their voices with the Dhikr (statements of remembrance) after completing the obligatory prayers.” And Ibn ‘Abbas said: “I would know when they finished by that, and could hear it.” (Sahih)
Chapter 185,196. Shortening
The Taslim

1004. It was reported from Qurrah bin ‘Abdur-Rahmân, from Az-Zuhri, from Abû Salamah, from Abû Hurairah, that he said: “The Messenger of Allah said: "Shortening the Salâm is a Sunnah." (Da’îf)

‘Eisâ said: “Ibn Al-Mubârak prohibited me from narrating this Hadîth in Marfu’ form.”

Abû Dâwud said: I heard Abû ‘Umair ‘Eisâ bin Yûnus Al-Fâkhi Ar-Ramlî say: “When Al-Firyâbi returned from Makkah, he stopped narrating this Hadîth in Marfu’ form.”

And he said:[3] Ahmad bin Hanbal prohibited him from narrating it in Marfu’ form.

Comments:

Meaning that the Salâm should not be said in a drawn-out voice but in a normal way.

[1] Hadîf: Shortening, or curtailing, meaning, not to elongate the pronounciation of it with ones voice. See At-Tirmidhî, no. 297 where Ibn Al-Mubârak said this, and An-Nihâyâh.

[2] That is ‘Eisâ bin Yûnus, whom he mentions after this.

[3] According to Al-‘Azîmâbâdî (‘Awn Al-Ma’bîd), the meaning is Ahmad prohibited Abû Dâwud from narrating it like that. So he considered this statement to be from one of those who reported this book. Ahmad — from whom Abû Dâwud heard this narration — included it, with the same chain and wording, in his Musnad (2:532).
Chapter 286, 287. If One Breaks Wudu’ During Prayer, He Must Start From The Beginning

1005. ‘Ali bin Talq reported that the Messenger of Allah ﷺ said: “If one of you silently passes wind in the prayer, let him leave, perform the Wudu’, and repeat his prayer.” (Hasan)

Comments:
Breaking wind, be it audible or inaudible, invalidates Wudu’.

Chapter 187, 188. A Person Praying Voluntary Prayers In the Same Place That He Prayed The Obligatory Prayer

1006. Abū Hurairah reported that the Messenger of Allah ﷺ said: “Are you not capable” — he said, from ‘Abdul-Wārith (one of the narrators): “of moving forward, or backward, or to your right or left” — and Ḥammād (one of the narrators) added in his narration: “for the prayer?” — meaning for the voluntary prayer.[1] (Da’īf)

[1] Abū Dāwud narrated this from Musad-dad, who narrated it from both Ḥammād bin Zaid and ‘Abdul-Wārith.
Al-Azraq bin Qais reported:

“An Imam with the Kunyah of Abū Rimthah led us in prayer then he said: ‘I prayed this prayer — or a prayer similar to it — with the Prophet ﷺ.’ He said: ‘And Abū Bakr and ‘Umar would stand in the front row towards his right. There was a man (among us) who had caught the first Takbir of the prayer. So the Prophet of Allah ﷺ prayed the prayer, and said the Taslim to his right and left, and we could see the whiteness of his cheeks. Then he turned (around) just as Abū Rimthah — meaning himself — did. The man who had caught the first Takbir stood up to pray voluntary prayers, but ‘Umar rushed at him, grabbed him by the shoulders, and shook him. Then he said: ‘Sit down, for the only reason that the People of the Book perished was due to the fact that their was no seperation between their prayers.’” The Prophet ﷺ raised his eyes (towards them) and said: “Allah has corrected (him) through you, O son of Khattāb.”

Abū Dāwud said: (Some narrators) rioned the Kunyah as Abū Ur iyyah instead of Abū Rimthah.

تخريج: [إسناده ضعيف] أخرجه البهتفي 2/200 من حديث أبي داود به وصحبه الح. على شرط مسلم: 1/270 وقال الدهلي: "المنهج ضعفه ابن معين وأشعت فيه لين والحر منكر."
Chapter 188,189. (Prostrating For) Forgetfulness After Two Prostrations (Rak’ahs)\(^1\)

1008. It was reported from Ayyūb, from Muḥammad, from Abū Hurairah that he said: “The Messenger of Allāh ﷺ led us in one of the two afternoon prayers, (either) Zuhr or ‘Asr, and he only prayed two Rak’ahs, and said the Taslim. Then he went to a piece of wood in the front of the Masjid, and placed his hands on it — one on top of the other. Anger could be seen on his face. Those who would usually leave the prayer quickly left saying: ‘The prayer has been shortened! The prayer has been shortened!’ Abū Bakr and ‘Umar were present among the people, but they were hesitant in addressing him, out of respect for him. A person whom the Messenger of Allāh ﷺ had nicknamed Dhul-Yadain (‘The one who possesses two hands’) stood up and said: ‘O Messenger of Allāh! Have you forgotten, or has the prayer been shortened?’ The Messenger of Allāh ﷺ replied: ‘I have neither forgotten, nor has the prayer been shortened.’ So he said: ‘Rather, you have forgotten O Messenger of Allāh!’ The Messenger of Allāh ﷺ turned to face the people, and said: ‘Has Dhul-Yadain spoken the truth?’ They motioned to him: ‘Yes.’ So

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\(^1\) The meaning of two prostrations in the chapter heading is after two sets of prostrations, or, after having prayed two Rak’ahs of the prayer.
the Messenger of Allah ﷺ returned to his place, and prayed the remaining two Rak‘ahs, and then said the Taslim. Then he said the Takbir and went into prostration like he usually did, or even longer. Then he raised (his head) and said the Takbir. Then he said the Takbir and prostrated as he usually did, or even longer, then he raised (his head) and said the Takbir."

(Сахих)

He said: \[1\] “It was said to Muḥammad: ‘Did he say the Taslim in the (prostration) of forgetfulness?’ He responded: ‘I do not remember this from Abū Hurairah, but I was told that ‘Imrān bin Ḥuṣain said: “Then he said the Taslim.”

Comments:
1. Only a few times did the Messenger of Allah ﷺ forget. By it, Allah facilitated clarification, practically, of the proper actions in such case.
2. More than one error during a prayer does not require additional prostrations.
   One set of prostrations for forgetfulness is enough.

1009. (There is another chain) from Ayyūb, from Muḥammad, with his chain — and the (previous) narration of Ḥammād is more complete — he said: “Then the Messenger of Allah ﷺ prayed...” and he did not say: ‘...led us in prayer,’ nor did he say, ‘...they motioned.’ Instead, he said: “They said: ‘Yes.’” And he said: “Then he raised (his head),” but he did not

\[1\] That is Ayyūb, and Muḥammad, of whom he is speaking, and who narrated it to him, is Muḥammad bin Sirīn.
say: “And he said the Takbir, then he said the Takbir, and went into prostration like he usually would, or even longer. Then he raised (his head)....” and he completed the Hadith, without mentioning the last part. And no one mentioned that they motioned, except for one Hammad bin Zaid. (Sahih)

Abū Dāwud said: All those who narrated this Hadith did not mention: “Then he said the Takbir,”[1] nor did they mention: “Then he returned (to his place)...”

Comments:

These different narrations have different wordings. Anyhow, these are reconcilable, that is, some responded verbally while others did by sign. Takbirs shall be said, both while prostrating and lifting up one’s head after prostrating, according to authentic narrations.

1010. (There is another chain) from Salamah, meaning Ibn ‘Alqamah, from Muḥammad, from Abū Hurairah, who said: “Allāh’s Messenger ﷺ lead us in prayer...” mentioning the meaning of the all of the narration of Hammad, up to its end (as no. 1008). Then he said: “I was informed that ‘Imrān bin Ḥusain said: ‘Then he said the Tashīm.’” He said: “I said: ‘Did (he say) the Tashah-hud?’” He replied: “I have not heard anything about the Tashah-hud, but I like that he does say it.”

And he did not mention that he

[1] Meaning, twice at the beginning, as is found in the narration of Hammad which the author discusses after no. 1011.
had been called Dhul-Yadain, nor was it mentioned that they motioned. The Prophet’s anger was also not mentioned. And the narration of Ḥammād from Ayyūb is more complete. (Ṣaḥiḥ)

Comments:

In case, one performs the prostrations for forgetfulness after the Ṭaslīm, no
additional Takbirat Al-Ihrām is required. One Takbir before the first prostration is enough. This narration mentions an additional opening Takbir but this is Shadh.

1012. (There is another chain) from Az-Zuhri, from Sa'eed bin Al-Musayyab and Abū Salamah, and 'Ubaidullah bin 'Abdullāh, from Abū Hurairah, with this narration (similar to no. 1008). He said: “And he did not prostrate the prostrations of forgetfulness until Allāh had made him certain about it.”[1] (Da'if)

1013. (There is another chain) from Sāliḥ, from Ibn Shihāb, that Abū Bakr bin Sulaimān bin Abī Ḥathmah informed him that this narration was conveyed to him from Allāh’s Messenger ﷺ, he said: “And he did not prostrate the two prostrations that are performed due to doubt until the people informed him.”

Ibn Shihāb said: “And Sa'eed bin Al-Musayyab informed me of this narration from Abū Hurairah.” He said: “And Abū Salamah bin ‘Abdur-Rahman, Abū Bakr bin Al-Ḥārith bin Hishām, and ‘Ubaidullah bin ‘Abdullāh informed me.” (Sahih)

Abū Dāwud said: Yahyā bin Abī Kathīr and ‘Imrān bin Abī Anas reported it from Abū Salamah bin ‘Abdur-Rahmān and Al-‘Ala’ bin

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[1] Meaning, about the fact that he had said the Taslīm after two Rak‘ahs.
‘Abdur-Rahmân, from his father—all of them from Abû Hurairah—with this narration, and he did not mention that he prostrated two prostrations.

Abû Dâwud said: Az-Zubaidî reported it from Az-Zuhri, from Abû Bakr bin Sulaimân bin Abî Hathmah, from the Prophet, and in it he said: “And he did not perform the prostrations for forgetfulness.”

1014. (There is another chain) from Shu’bah from Sa’d bin Ibrâhîm, that he heard Abû Salamah bin ‘Abdur-Rahmân, from Abû Hurairah that the Prophet prayed Zuhr, and said the Taslim after two Rak’âhs. It was said to him: “Has the prayer been shortened?” So he prayed two Rak’âhs, then prostrated twice.

1015. (There is another chain) from Sa’eed bin Abî Sa’eed Al-Maqbûrî, from Abû Hurairah, that the Prophet turned away after praying two Rak’âhs of an obligatory prayer. A man asked him: “Has the prayer been shortened, O Messenger of Allâh, or have you forgotten?” He replied: “I have done neither of these!” But the people said: “You have done so, O Messenger of Allâh.” So he prayed two more Rak’âhs, then left.
without prostrating the two prostrations of forgetfulness.

(Sahih)

Abū Dāwūd said: This narration was reported by Dāwūd bin Al-Ḥusain from Abī Sufyān the freed slave of Ibn Abī Ahmad, from Abū Hurairah, from the Prophet. He said: "Then he prostrated two prostrations while he was sitting, after the Taslim."

1016. (There is another chain) from Dāmḍam bin Jauws Al-Hīfānī, (who said): "Abū Hurairah narrated to me" for this narration. He said: "Then he prostrated the two prostrations of forgetfulness after he had said the Taslim."

(Ḥasan)

1017. (There is another chain from) Nāfī', from Ibn 'Umar who said: "The Messenger of Allāh once led us in prayer, and said the Taslim after two Rak'ahs..." So he mentioned similar to the narration of Ibn Sīrīn from Abū Hurairah (no. 1008). He said: "Then he said the Taslim, and prostrated the prostrations of forgetfulness." (Sahih)

Comments:
The foregoing narrations prove that the Messenger of Allāh performed two prostrations after the Salām.
1018. ‘Imrân bin Ḥusain narrated: “The Messenger of Allâh  said the Taslîm after three Rak‘ah of the ‘Aṣr prayer, then he entered” — He said from Muslimah: “the apartment.”[1] — “A man by the name of Khîrîbâq — and he was one who had long hands — stood up and said: ‘Has the prayer been shortened O Messenger of Allâh?’ So he came out, his Ṭid’î trailing behind him, in a state of anger, and said: ‘Has he told the truth?’ They replied: ‘Yes.’ So he prayed that Rak‘ah, then said the Taslîm, then prostrated the two prostrations, then said the Taslîm.” (Sâhîh)

Comments:
1. There is proof in this Hadîth that forgetfulness occurred on more than one occasion, each case different from the other.
2. Takbîrât Al-Ihrâm is said if one says the missing one, or more than one Rak‘ah.

Chapter 189,190. If One Prays Five Rak‘ah

1019. Al-Ḥakâm reported from Ibrâhîm, from ‘Alqâmah, from ‘Abdullâh (bin Mas‘ûd) who said: “The Messenger of Allâh  once prayed five (Rak‘ahs) for Zuhr. Someone asked: ‘Has there been an increase in the prayer?’ He said: ‘And what is the matter?’ He replied: ‘You prayed five (Rak‘ahs).’

[1] That is Musad-dad, who narrated it to the author, saying that Maslamah narrated it with this additional word, as Musad-dad had heard the narration from more than one person.
So he prostrated twice after he had said the *Taslim.*" (*Sahih*)

Comments:

In those early times, the Law was still being revealed. It could not be final as long as the Messenger of Allâh ﷺ was alive since there was always the likelihood of a certain law to be abrogated, amended or altered. That is the reason the Companions kept quiet during the prayer. But, now, the situation is different. Now a worshiper, while following the *Imâm,* should caution him and draw his attention, in case he errs or forgets.

1020. (There is another chain) from Mansûr, from Ibrâhîm, from `Alqamah, who said: “`Abdullâh said: ‘The Messenger of Allâh ﷺ’” Ibrâhîm said: “I do not know if he added or prayed too few” — “once prayed. When he said the *Taslim,* he was asked: “O Messenger of Allâh, has something new occurred regarding the prayer?” He said: “And what is the matter?” They replied: “You prayed in such a manner.” So he tucked in his foot, turned to face the *Qiblah,* and prostrated twice with them (the people), then said the *Taslim.* When he had finished, he turned around to face us, and said: “If anything had changed in the prayer, I would have informed you, but I am only human, and forget as they forget. So if I forget, remind me.” And he also said: “If one of you is in doubt (regarding how many *Rak’ahs* he has prayed) during the prayer, let him try to assume what is correct, and complete his prayer on it. Then let him say the *Taslim,* and prostrate twice.” (*Sahih*)
Comments:
1. A person should think over and try to remove his doubt and act upon what he is sure of.
2. Whatever the prayer, voluntary or obligatory, an error has to be rectified by means of prostrations of forgetfulness. And Allâh knows best.

1021. (There is another chain) from Al-A’mash from İbrahîm, from ‘Alqamah, with this narration. He (ﷺ) said: “So if one of you forgets, let him prostrate twice.” Then (the Prophet ﷺ) turned around, and prostrated twice. (Sahîh)
Abû Dâwûd said: And Ḥusain reported it similar to the report of Al-A’mash.

1022. (There is another chain) from Al-Hasan bin ‘Ubaidullâh, from İbrahîm bin Suwaid, from ‘Alqamah, who said: “‘Abdullâh said: `The Messenger of Allâh ﷺ once led us in a prayer and prayed five (Rak‘âhs). When he had turned around, the people started mumbling among themselves. So he asked them, `What is the matter?’ They said: `O Messenger of Allâh, has the prayer been increased?’’ He said: `No.’’ So they said: `But you have prayed five (Rak‘âhs)!” So he turned around, prostrated twice, then said the Taslîm. Then he said: `I am only human — I forget as they forget.’” (Sahîh)
1023. Mu‘awiyyah bin Khudaij narrated that the Messenger of Allah ﷺ once led them in prayer, and said the Taslim while one Rak‘ah was still remaining. A person caught up to him (after he had left) and said: “You have forgotten one Rak‘ah of the prayer.” So he returned, entered the Masjid, and ordered Bilāl to call the Iqamah for the prayer. He then led the people for one Rak‘ah. So I informed the people about this. They asked me: “Do you know the man (who informed him)?” I said: “No, but if I see him (I should recognize him).” The man then passed by me, and I said: “This is the man!” They said: “This is Talhah bin ‘Ubaidullah.” (Sahih)

Comments:

If the people have moved away and the error in prayer comes to their knowledge later, the Iqamah should be called in order for people to line up in rows for prayer.

Chapter 190,191. Whoever Said that Doubt Should Be Ignored When One Is Confused Regarding (Whether He Has Prayed) Two Or Three Rak‘ah

1024. It was reported from Ibn ‘Ajlan, from Zaid bin Aslam, from ‘Ata‘ bin Yasãr, from Abu Sa‘eed Al-Khudri, that he said that the Messenger of Allah ﷺ said: “If one of you is doubtful in his prayer...
(regarding the number of Rak'ahs he has prayed), let him throw away the doubt, and build upon what is certain. Then, when he is certain that he has completed (the prayer), let him prostrate twice. So if his prayer had been complete, this (extra) Rak'ah will be counted as voluntary, and so will the two prostrations. And if his prayer had been deficient, then the Rak'ah will have made his prayer complete, and the two prostrations will infuriate (and humiliate) the Shaitân.” (Sahih)

Abū Dāwud said: Hishām bin Sa’d and Muḥammad bin Muṭarrif reported it from Zaid, from ‘Atā’ bin Yāsār, from Abū Sa‘eed Al-Khudrī, from the Prophet ﷺ. The narration of Abū Khālid (above) is more detailed.

Comments:
In case of doubt, one should act upon whatever is certain. For example, if one is not sure how many Rak'ahs he has performed, two or three and four or five, he should take the lesser number as the basis: two in the former case and four in the latter case. Basing on this calculation, he should proceed to perform the remaining Rak'ahs and complete his prayer.

1025. Ibn ‘Abbās narrated that the Prophet ﷺ called the two prostrations of forgetfulness: “Al-Muraghimatain.” (Hasan)
Comments:
The devil wants to make a worshiper forget how many Rak'ãhs he has performed, and thus leave him in an uneasy state of suspense and doubt, but, by performing additional prostrations, the worshiper corrects them and draws nearer to Allah, thereby humiliating the devil.

1026. It was reported from Malik, from Zaid bin Aslam, from ‘Atã’ bin Yasãr that the Messenger of Allah ﷺ said: “If one of you is doubtful in his prayer, and is not sure how much he prays, three or four, then let him pray a Rak‘ah, and prostrate twice while he is sitting — before he says the Taslim. So if the Rak‘ah that he prayed was actually a fifth (Rak‘ah), then he would have made (the prayer) even with these two prostrations. And if it were the fourth Rak‘ah, then these two prostrations will infuriate (and humiliate) the Shaitãn.” (Sahih)

1027. (There is another chain) narrated from Ya’qub bin ‘Abdur-Rahmân Al-Qãrî, from Zaid bin Aslam — with the chain of Malik — he said: “Indeed the Prophet ﷺ said: “If one of you is in doubt (with regards to the number of Rak‘ahs he has prayed) in the prayer, then if he is sure that he has (at least) prayed three, let him stand up and complete a Rak‘ah with its prostrations, then let him sit down and say the Tashah-hud. Then, when he finishes, and all that is remaining for him is the Taslim, let him prostrate twice while he is
sitting down, then say the *Taslim*...” then he mentioned the meaning narrated by Mālik. *(Sahih)*

Abū Dāwūd said: It was narrated like that by Ibn Wahb from Mālik, Ḥafṣ bin Maisarah, Dāwūd bin Qais, and Hishām bin Sa’īd, except that Hishām said it had been conveyed to him (as a narration) from Abū Sa’īd Al-Khudrī.

Chapter 191, 192. Those Who Said He Should Complete (The Prayers) Based Upon His Strongest Judgment

1028. It was reported from Muḥammad bin Salamah, from Khuṣaif, from Abū ‘Ubaydullāh bin ‘Abdullāh, from his father, from the Messenger of Allāh ﷺ, that he said: “If you are praying, and are in doubt regarding three or four (whether you have prayed three or four), and you think that you have prayed four, then you should say the *Tashah-hud*, and prostrate twice while you are sitting, before saying the *Taslim*. Then say the *Tashah-hud* again, then say the *Taslim*.” *(Da‘if)*

Abū Dāwūd said: ‘Abdul-Wāhid reported it from Khuṣaif, and he did not narrate it in *Marfū‘* form. Sufyān, Sharīk, and Isrā‘īl were in accord with ‘Abdul-Wāhid. They differ in the wording of the text of the *Hadith*, and they did not narrate it with a complete chain (up to the Prophet ﷺ).
Comments:

This narration is weak. Hence, one should complete one’s prayer on the basis of certainty, not on the basis of what is most likely or probable. It is clear from the above-mentioned Hadith. It follows also that there is no need to say the Tashahhud after performing the two prostrations of forgetfulness.

1029. (It was reported) from Yahyā bin Kathīr that he narrated from ‘Iyād, (and it was reported) from Yahyā from Hilāl bin ‘Iyād - from Abū Sa‘eed Al-Khudrī, that the Messenger of Allāh ﷺ said: “If one of you prays, and is unsure whether he has prayed more or less, let him prostrate twice while he is sitting. And if the Shaitān comes to him, and says: ‘You have nullified (your ablution),’ then say: ‘You have lied!’ Unless he detects some odor with his nose, or some sound with his ears.” *(Hasan)*

Abū Dāwūd said: Ma‘mār and ‘Alī bin Al-Mubārak said: “‘Iyād bin Hilāl.” Al-Awzā‘ī said: “‘Iyād bin Abī Zuhair.”

Comments:

The devil’s mission it is to harass and torment humans. A worshiper should, therefore, think and try to drive away doubt, misgiving and delusion, become sure and certain, and then act accordingly.

1030. It was reported from Mālik, from Ibn Shihāb, from Abū Salamah bin ‘Abdur-Rahmān, from Abū Hurairah, that the Messenger of Allāh ﷺ said: “When one of you stands up to pray, the Shaitān comes to him and confuses him
until he is unsure how much he has prayed. So when one of you finds himself in this situation, let him prostrate twice while he is sitting.”

(Sahih)

Abū Dāwūd said: This is how it was reported from Ibn ‘Uyaynah, Ma’mar and Al-Laith.

Comments:

This Hadith is for those who are given to constant delusions, doubts and devilish insinuations and are totally unable to get rid of them. Such people should determine how many Rak‘ahs they are sure to have already performed, complete their prayer accordingly, and then perform the prostrations of forgetfulness.

1031. It was reported from Ya‘qūb that he said: “The paternal nephew of Az-Zuhrī informed us, from Muḥammad bin Muslim.” — With this Hadith and with his chain, and he added: “...While he is sitting, before the Taslim.” (Sahih)

1032. (There is another chain) from Ibn Ḳisḥaq who said: “Muḥammad bin Muslim Az-Zuhrī narrated to me...” With his chain and its meaning, he said: “...Let him prostrate twice before the Taslim, then say the Taslim.” (Hasan)
Chapter 192,193. Those Who Said (The Prostrations Should Be) After The Taslim

1033. It was reported from 'Abdullâh bin Ja'far that the Messenger of Allâh ﷺ said: “Whoever is doubtful regarding his prayer, let him perform two prostrations after performing the Taslim.” (Hasan)

Comments:
That is, he shall complete his prayer by performing all the (requisite) Rak'âhs and then, at the end, perform two prostrations. We learn from this Hadîth that the prostrations of forgetfulness may also be performed after the Taslim.

Chapter 193,194. One Who Stands Up After Two Rak'ah Without Performing the Tashah-hud

1034. It was reported from Mâlik, from Ibn Shihâb, from 'Abdur-Rahmân Al-A'raj, from 'Abdullâh bin Buhainah, that he said: “The Messenger of Allâh ﷺ once led us in two Rak'âhs, then stood up without sitting down. So the people stood up with him. When he had completed the prayer, and we were waiting for the Taslim, he said the Takbîr, prostrated twice while he was sitting down — before the Taslim — then said the Taslim.” (Sahîh)
1035. (There is another chain) from Az-Zuhri with similar meaning with his chain for the Hadith (as no. 1034). He added: “And some of us said the Tashah-hud while we were standing.” (Sahih)

Abû Dâwud said: Ibn Az-Zubair also prostrated in this manner before the Taslim when he stood up after two Rak’ahs. And this is also the opinion of Az-Zuhri.

Comments:
In case, one knows in the course of a prayer one has missed the middle Tashah-hud, it is better to perform the prostrations of forgetfulness before the Taslim, and if not possible, then after it.

Chapter 194,195. One Who Forgets The Tashahhud While He Is Sitting

1036. It was reported from Qais bin Abî Hàzim, from Al-Mughîrah bin Shu‘bah who said: “The Messenger of Allah ﷺ said: ‘If the Imâm stands up after two Rak’ahs, then if he remembers (that he should have sat down) before he stands up completely, let him sit down, and if he has stood up completely, then let him not sit

Comments:
In case one missed the middle Tashah-hud, one may make up for it by performing the prostrations of forgetfulness.
down, and instead prostrate the two prostrations of forgetfulness.”

*(Da'if Jiddan)*

Abū Dāwūd said: I have not narrated in this book of mine any ḥadīth from Jābir Al-Ju'fī (one of the narrators) except this one.

**Comments:**

If one has already stood up erect, before he could remember that he has missed the *Tashah-hud*, he should continue standing and continue with his prayer until he completes it, and then, at the end, perform two prostrations before the *Taslim*.

### 1037. It was reported from Al-Mas'ūdī, from Ziyād bin 'Ilaqah who said: “Al-Mughīrah bin Shu'bah once led us in prayer, and stood up after two *Rak'ahs*. So we said: ‘*Subḥān Allāh!*’ and he also said: ‘*Subḥān Allāh,*’ and continued (to stand). When he completed the prayer and said the *Taslim*, he prostrated the two prostrations of forgetfulness. He then turned around and said: ‘I saw the Messenger of Allāh ﷺ do as I did.’” *(Hassan)*

Abū Dāwūd said: It was reported like that by Ibn Abī Lailā from Ash-Sḥa'bī, from Al-Mughirah bin Shu'bah and he narrated it in *Marfu'* form. Abū 'Umais reported it from Thābit bin 'Ubaid, he said: “Al-Mughīrah bin Shu'bah lead us in prayer...” narrating similar to the *Hadith* of Ziyād bin 'Ilaqah.

Abū Dāwūd said: Abū ‘Umais is the brother of Al-Mas'ūdī.

Sa'd bin Abī Waqqās did the same
as Al-Mughirah, as did ‘Imrân bin Husâin, Ad-Dâḥhâk bin Qais, and Mu‘âwiyyah bin Abî Suﬁyân. Ibn ‘Abbâs and ‘Umar bin ‘Abdul-‘Azîz gave verdicts to do likewise.

Abû Dâwûd said: This is for one who stands up after two Rak’âhs, and then they prostrate after the Taslim.

Chapter 195,196. The Two Prostrations Of Forgetfulness Are Accompanied By The Tashah-hud And The Taslim

1039. ‘Imrân bin Husâin narrated that the Prophet ﷺ once led them in prayer, and made a mistake. So he prostrated twice, then said the Tashah-hud, then the Taslim. (Sahîh)
Chapter 196, 197. Women Leaving Before Men After The Prayer

1040. Umm Salamah narrated: "The Messenger of Allah ﷺ would sit for a short period of time after the Taslîм, and they used to think that the reason he did so was to allow the women to leave before the men." (Sahih)

Comments:
See numbers 678 and 851.

Chapter 197, 198. How Should One Leave From The Prayer

1041. Qabîşah bin Hulb — from the tribe of Tai — reported from his father that he used to pray with the Prophet ﷺ, and he would turn around (to leave after the prayer) from both sides. (Hasan)

النساء يُقَلُّن الرجُال من الصلاة

المُهْلَب، عن عمران بن حمّيّان: أن النبي ﷺ صلى عليه نسحاً سجديتين ثم نسح ثم سجديتين

تخريج: [إسناده صحيح] أخرجه الترمذي، الصلاة، باب ما جاء في الانصرف عن بيته وعن يساره، ح: 301 من حديث سماك بن حرب به وقال: "حسن" ورواه ابن ماجه، ح: 929.

(المعجم 196، 197) - باب انصرف

(المعجم 197، 198) - باب كيف

Comments: 
See numbers 678 and 851.
1042. 'Umārah bin 'Umair reported from Al-Aswād bin Yazīd, from 'Abdullāh (bin Mas'ūd), that he said: “Let not any of you give a portion of his prayer to Shaitān (by believing) that one should not turn except to the right (to leave after the prayer). And indeed I noticed that the Prophet would usually turn towards his left.”

'Umārah said: “I later visited Al-Madīnah, and saw that the Prophet’s apartments were on his left.” (Sahih)

Chapter 198,199. A Person’s Voluntary Prayer In His House

1043. Ibn 'Umar narrated that the Messenger of Allāh said: “Offer some of your prayers in your houses, and do not make them into graves.” (Sahih)

Comments:

This instruction applies to all voluntary prayers.

1044. Zaid bin Thabit reported that the Prophet said: “A person’s prayer in his house is better than his prayer in my Masjid, except for the obligatory prayers.” (Sahih)
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Comments:
This instruction is for men, not for women. Women merit better reward if they pray in their houses though, of course, they may pray in the Masjid with others.

Chapter 199,200. Whoever Prayed Toward A Direction Other Than The Qiblah, Then Discovered The Direction Of The Qiblah

1045. Anas narrated: “The Prophet and his Companions would pray towards Bait Al-Maqdis (Jerusalem), then this Verse was revealed: ‘So turn your face towards Al-Masjid Al-Ḥarām; and wherever you are, turn your faces towards it.’ [1] A person passed by (the tribe of) Banû Salamah, and they were in Rukū’, praying Fajr towards Bait Al-Maqdis (Jerusalem). (He called out) twice: ‘Verily the Qiblah has been changed to the Ka’bah.’ So they turned around while they were in Rukū’ until they faced the Ka’bah.” (Ṣaḥīḥ)

Comments:
1. In case, a person prays with his face turned in a direction other than the Qiblah unintentionally, his prayer is valid.
2. One who is not praying may instruct the other who is praying, if need be.
3. Such instruction does not invalidate a prayer. And Allāh knows best.

1046. Abū Hurairah narrated that the Messenger of Allah ﷺ said: “The best day on which the sun rises is Friday: On it, Ādam was created; and on it, he descended (to earth); and on it, his repentance was accepted; and on it, he died; and on it, the Hour will be established. And there is not a single creature except that it awaits (the Hour) on Friday, from the time the sun appears (over the horizon) until it rises (high) — out of fear of the Hour — except for Jinn and mankind. And on it there is an hour that no Muslim catches while he is praying, asking Allah, the Mighty and Sublime, for his need, except that he is given it.”

(Abū Hurairah then said:) “Ka'b asked: ‘This occurs once every year?’ So I replied, ‘No, rather every single Friday!’ So Ka'b read the Tawrah, and said,: ‘The Messenger of Allah ﷺ has told the truth.’ I then met ‘Abdullāh bin Salām, and told him about my conversation with Ka'b. So ‘Abdullāh bin Salām said: ‘I know which hour it is.’ I said: ‘Tell me.’ He replied: ‘It is the last hour on the night preceding it.”

[1] Meaning the night preceding it.
Friday.' I said: 'How can it be the last hour on Friday, when the Messenger of Allah ﷺ said, '...no Muslim catches while he is praying,' and that time is a time in which there is no praying?' So 'Abdullãh bin Salãm said: 'Did not the Messenger of Allah ﷺ say: “Whoever sits in a gathering, waiting for the prayer, then he is in prayer until he prays?” So he said: 'Yes.' So he said: 'So it is that (hour).’’’ (Sahih)

Comments:

This Hadith proves the excellence and merit of Friday. It also proves that supplications are granted on this blessed day, especially towards its end.

1047. Aws bin Aws reported that the Messenger of Allah ﷺ said: "Of your best days is Friday. On it, Adam was created; and on it his (soul) was taken; and on it is the blowing (of the Trumpet); and on it is the Swoon. Therefore, increase in sending your Salât upon me, for your Salât upon me are presented to me.” They said: “O Messenger of Allah! And how will our Salât upon you be presented to you after you have perished?” He replied: “Indeed, Allah, the Mighty and Sublime, has prohibited the earth from (destroying) the bodies of the Prophets.” (Da‘îf)
Comments:

This is a special kind of life, a peculiar state of existence after death, the details of which we know not beyond revelation. Barzakh, an Arabic word, refers to the barrier between this life and the Hereafter. This life of the Messenger of Allah, as mentioned in the Hadith, relates to the realm of Barzakh. We do not know its quality, characteristics, and other details. We only believe in it, without going into its details.

Chapter 201,202. Answering Which Hour Is The Hour Of Response On Friday

1048. Jâbir bin ‘Abdullâh reported that the Messenger of Allah said: “Friday has twelve meaning hours — to it. There is no Muslim who asks Allâh for anything (during it) except that Allâh gives it to him, so seek it during the last hour after ‘Asr.”

(Sahîh)

1049. Abû Burdah bin Abî Musâ Al-Âshâ‘rî said: ‘‘Abdullâh bin ‘Umar asked me: ‘Have you heard your father narrating from the Messenger of Allâh regarding Friday — meaning the Hour (of Response)?’” I said: ‘Yes, I heard him say: ‘I heard the Messenger of Allâh say: ‘It is between the
time that the Imam sits down until the prayer is finished.” (Sahih)

Abû Dâwûd said: Meaning sits down on the Minbar.

Comments:
Maybe, that blessed moment of Divine Grace when supplications are answered alternates between times. This is a good way to reconcile these narrations.

Chapter 202, 203. The Blessings Of The Friday Prayer

1050. Abû Hurairah narrated that the Messenger of Allâh ﷺ said: “Whoever performed Wudu’ and performed it well, then attended the Friday prayer, and listened (attentively), and was quiet; he will be forgiven (his sins that occurred) between the two Fridays, and an additional three days as well. And whoever played with pebbles, then he has committed Laghâ (acted in vain).” (Sahih)

Comments:
See number 906.

1051. It was reported from ‘Abdûr-Raḥmân bin Yazid bin Jâbir who said: “‘Aṭâ’ Al-Khurâsâni narrated to me, from the slave of his wife, Umm ‘Uthmân, that he heard ‘Ali, may Allâh be pleased with him, say upon the Minbar in Al-Kûfâh: ‘When it is Friday, the Shayâtîn go in the early morning with their
banners to the markets, and they throw *Tarābīth* — or: *Rabā’ith*[^1] on them (the people in the markets), and delay them from the Friday prayer. And the Angels go in the early morning and sit on the doors of the *Masjid*, and they write the one who comes an hour (before), and the one who comes two hours (before), until the *Imām* comes. So if a person sits in a place where he can listen (attentively) and see (the *Imām*), and remains quiet and does not commit *Laghā* (act in vain), then he will have two portions of reward. And if he distances himself, and sits in a place where he cannot listen, but remains quiet and does not commit *Laghā* (act in vain), then he will have one portion of reward. And if he sits in a place where he can listen (attentively), and see (the *Imām*), and does not remain silent, then he will have a portion of evil — and whoever says to his companion on Friday: “Quiet!” then he has committed *Laghā* (acted in vain). And whoever commits *Laghā* (act in vain); he will not be (rewarded) anything for that Friday.’ Then he (‘Alī) said: ‘I heard the Messenger of Allah *saw* saying that.” *(Da’if)*

Abū Dāwūd said: Al-Walīd bin Muslim reported it from Ibn Jābir. He said: “*Ar-Rabā’ith*.” And he said: “The freed slave of his wife

[^1]: Al-Khaṭṭābī said: “It is *Rabā’th*.” He and others explained that it is used to say one has hindered another from their need or direction they are headed.
Chapter 203, 204. The Severity Of Leaving The Friday Prayer

1052. Abū Al-Ja‘d Ad-Ḍamrī—who was one of the Companions—narrated that the Messenger of Allah said: “Whoever leaves three Friday prayers, considering it insignificant, Allāh will place a seal upon his heart.” (Hasan)

Comments:
A sealed heart is a tremendous loss, a great misfortune and deprivation. A person with a sealed heart becomes incapable of doing any deed of virtue.

Chapter 204, 205. The Expiation Of One Who Leaves It

1053. Hammām reported from Qatādah, from Qudāmah bin Wabarrah Al-‘Ujaīmī, from Samurah bin Jundab, from the Prophet, that he said: “Whoever leaves the Friday prayer without an excuse, then let him give one Dīnār in charity, and if he cannot do so, then half a Dīnār.” (Da‘īf)

Abū Dāwūd said: Similar was reported from Khālid bin Qais, but he contradicted him in the chain,
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and was in accordance with him in the text."[1]

It was reported from Ayyūb Abū Al-‘Alā' from Qatādah from Qudāmah bin Wabarah who said: “The Messenger of Allāh ﷺ said: ‘Whoever misses the Friday prayer without an excuse, then let him give one Dirham in charity, or half a Dirham, or one Šâ‘ of wheat, or half a Šâ‘.”[2] (Da‘īf)

Abū Dāwud said: Sa‘eēd bin Bashīr reported it from Qatādah like this. Except that he said: A Mudd or half of a Mudd.”[3] And he said: “From Samurah.”

Abū Dāwud said: I heard Ahmad bin Hanbal being asked about the differences over the narration of this Ḥadīth. He said: “Hammām has a stronger memory — in my opinion — than Ayyūb.”

Comments:
Both the Ḥadīth of this chapter are weak and, therefore, fail to prove the atonement mentioned therein.

[1] Contradicted him, meaning Hammām, since Khālid reported it from Qatādah from Al-Ḥasan, from Samurah, while Hammām reported it from Qatādah from Qudāmah bin Wabarah Al-‘Ujaimi from Samurah. Khālid’s narration was recorded by An-Nasā‘ī (1373B), Ibn Majah (1128), and others.

[2] Šâ‘: A measurement of volume equal to four scoops with the hands of the average man held together.

Chapter 205,206. Who Is Required To Attend The Friday Prayer?

1055. ‘Aishah narrated: “The people used to come from their houses and from Al-‘Awālī for the Friday prayers.” (Sahih)

Comments:
Al-‘Awālī is on the outskirts of Al-Madinah. The implication is that people living in settlements on the outskirts of a town are also obliged to attend the Friday prayers.

1056. It was reported from ‘Abdullāh bin ‘Abdullāh bin ‘Amr that the Prophet ﷺ said: “The Friday prayer is obligatory on everyone who hears the call (Adhan).” (Da’if)

Abū Dāwūd said: A group reported this from Sufyān stopping at ‘Abdullāh bin ‘Amr, and none of them narrated it in Marfū’ form. Only Qabīšah narrated it with a (connected Marfū’) chain.1

Comments:
Qabīšah narrated no. 1056 from Sufyān.

1 Tafsīr: [إسناده ضعيف] أخرجه الدارقطني: 2/5, ح: 5/1574 من حديث محمد بن يحيى الذهلي به * أبو سلمة بن نبه وعبدالله بن هارون مجهولان، وللحديث شاهد ضعيف جداً عند الدارقطني.
Chapter 206,207. The Friday Prayer On A Rainy Day

1057. It was reported from Qatādah, from Abū Al-Malīḥ from his father, that the Day of Ḥunain was a rainy day, so the Prophet ordered his caller to call out: “Pray in your tents.” (Ṣaḥīḥ)

1058. (There is another chain) from Sa‘eed, from a companion of his, from Abū Malīḥ, that it (the Day of Ḥunain) was on a Friday. (Ṣaḥīḥ)

Comments:
In the event of a heavy downpour on Friday making it difficult for people to go to Masjid, the Friday congregation may be skipped. Instead, they would have to perform Zuhr in their dwellings.

1059. (There is another chain) from Abū Qilābah, from Abū Al-Malīḥ, from his father that he was present at the events of Al-ṣudaiṭiyah with the Prophet, and it was Friday. It was raining, but the soles of their feet had not become damp. The Prophet commanded them to pray in their tents. (Ṣaḥīḥ)

تخريج: [صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب الجماعة في الليلة المطّر

1057 - حَدَّثَنَا مَحْمُودُ بْنُ كَيْبِرُ أَخْبَرَنَّا "أَحْيَانَا هُمَامًا عَنْ فِتَادٍ، عَنِ أَبِي الْمُلِيح، عَنْ أَبِيهِ أنْ يَوْمَ حُبْنِيَّ كَانَ يَوْمًا مَطَرًا، فَأَمَرَ النَّبِيُّ مَنْ نَافِدًا أَنْ يَصُلَّى فِي الْرَّحَالِ.


1058 - حَدَّثَنَا مَحْمُودُ بْنُ الْمُلِيحِ "حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ صِ̀بْحَبِّي عَنْ صِ̀بْحَبِّيِّ لَهُ عَنِ أَبِي الْمُلِيحِ أَنْ ذَلِكَ كَانَ يَوْمًا جَمِعَةً.

تخريج: [صحيح] اعتبر الحديث السابق والآتي.

تخريج: [صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب الجماعة في الليلة المطًّر

1057 - حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ صِ̀بْحَبِّي "حَدَّثَنَا شَايْحُ عَنْ حُبْنِيَّ عَنْ حَايَالِ الْحَدَادِ، عَنِ أَبِي إِلْـلَادِ "عبَّادُ النَّبِيِّ رَضِيَ اللَّهُ بِهِ اَمْتَعْبَنَّاهُمْ فِي يَوْمِ جَمِعَةٍ وَأَصَابَهُمْ مَطْرًا لَّمْ يُصْلِّّنَّ أَشْفَلَ بِعَالِمِهِمْ، فَأَمَرَهُمْ أَنْ يَصُلُّوا فِي رَحَالِهِمْ.

تخريج: [صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب الجماعة في الليلة المطًّر

1059 - حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ صِ̀بْحَبِّي "حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ صِ̀بْحَبِّي عَنْ حُبْنِيَّ عَنْ حَايَالِ الْحَدَادِ، عَنِ أَبِي إِلْـلَادِ "عبَّادُ النَّبِيِّ رَضِيَ اللَّهُ بِهِ اَمْتَعْبَنَّاهُمْ فِي يَوْمِ جَمِعَةٍ وَأَصَابَهُمْ مَطْرًا لَّمْ يُصْلِّّنَّ أَشْفَلَ بِعَالِمِهِمْ، فَأَمَرَهُمْ أَنْ يَصُلُّوا فِي رَحَالِهِمْ.

تخريج: [صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب الجماعة في الليلة المطًّر

1057 - حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ صِ̀بْحَبِّي "حَدَّثَنَا شَايْحُ عَنْ حُبْنِيَّ عَنْ حَايَالِ الْحَدَادِ، عَنِ أَبِي إِلْـلَادِ "عبَّادُ النَّبِيِّ رَضِيَ اللَّهُ بِهِ اَمْتَعْبَنَّاهُمْ فِي يَوْمِ جَمِعَةٍ وَأَصَابَهُمْ مَطْرًا لَّمْ يُصْلِّّنَّ أَشْفَلَ بِعَالِمِهِمْ، فَأَمَرَهُمْ أَنْ يَصُلُّوا فِي رَحَالِهِمْ.

تخريج: [صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب الجماعة في الليلة المطًّر

1059 - حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ صِ̀بْحَبِّي "حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ صِ̀بْحَبِّي عَنْ حُبْنِيَّ عَنْ حَايَالِ الْحَدَادِ، عَنِ أَبِي إِلْـلَادِ "عبَّادُ النَّبِيِّ رَضِيَ اللَّهُ بِهِ اَمْتَعْبَنَّاهُمْ فِي يَوْمِ جَمِعَةٍ وَأَصَابَهُمْ مَطْرًا لَّمْ يُصْلِّّنَّ أَشْفَلَ بِعَالِمِهِمْ، فَأَمَرَهُمْ أَنْ يَصُلُّوا فِي رَحَالِهِمْ.
Chapter 207, 208. Not Attending The Congregational Prayer On A Cold Night Or A Rainy Night

1060. It was reported from Ḥammād bin Zaid, that Ayyūb narrated to them from Nāfī', that Ibn 'Umar once camped at Dajnān on a cold night, and he ordered his caller to call out: “Pray in your tents.”

Ayyūb said: “And Nāfī’ narrated from Ibn ‘Umar, that on a cold or rainy night, the Messenger of Allāh would order his caller to call out: ‘Pray in your tents.’” (Sahīh)

1061. It was reported from Ismā‘īl, from Ayyūb, from Nāfī’: “Ibn ‘Umar, called for the prayer at Dajnān, and he said: ‘Pray in your tents.’”

He said in it: “Then he narrated from the Messenger of Allāh that he would command the caller on a cold or rainy night to call for the prayer, then to say: ‘Pray in your tents,’ while on a journey.” (Sahīh)

Abū Dāwūd said: Hammād bin Salamah, reported it from Ayyūb and ‘Ubaidullāh. He said in it: “While on a journey, on a cold or rainy night.”

Tafsīr: [Iṣnād: Sahih] أخوresh 2:182 عن إسماعيل ابن علیة به وإعاظر الحديث السابق والآمی.
Comments:

According to most Ahādīth, the permission to pray indoors seems to have been given during journeys, but some Ahādīth make no mention of journeys. This leads us to infer that the permission is unrestricted.

1062. It was reported from ‘Ubaidullāh, from Nāfī’, from Ibn ‘Umar, that he called for the prayer at Dajnān on a cold and windy night, and he said at the end of the call: “Pray in your tents; Pray in your tents.” He then said: “If he was traveling and it was a cold or rainy night, the Messenger of Allāh would command the Mu’ādh-dhin to say: “Pray in your tents.” (Sahih)

1063. It was reported from Mālik, from Nāfī’, that Ibn ‘Umar — meaning he called the Adhān for the prayer on a cold and windy night — and he said: “Pray in your tents.” He then said: ‘The Messenger of Allāh would command the Mu’ādh-dhin if it was a cold night, or a rainy night, to say, ‘Pray in your tents.”’ (Sahih)

1064. It was reported from Muḥammad bin Ishāq, from Nāfī’, from Ibn ‘Umar, who said: “The caller of the Messenger of Allāh would call out this (phrase: ‘Pray in your tents’) on a rainy night, and cold mornings while they were in
Abū Dāwūd reported: This narration was reported by Yahyā bin Sa'eed Al-Anṣārī from Al-Qāsim, from Ibn ‘Umar, from the Prophet ﷺ, but he said: “While they were on a journey.”

1065. Abū Az-Zubair reported from Jābir that he said: “We were once traveling with the Messenger of Allāh ﷺ and rain started to fall. The Messenger of Allāh ﷺ said: ‘Whoever among you wishes may pray in his tent.’” (Sahih)

Comments:
In such situations, one has an excuse to not go to the Masjid.

1066. It was reported from ‘Abdullāh bin Al-Hārith, the paternal nephew of Muḥammad bin Sirīn that Ibn ‘Abbās said to his Muʿādh-dhin on a rainy day: “When you say: ‘I testify that Muḥammad is the Messenger of Allāh,’ don’t say: ‘Come to prayer,’ but say instead: ‘Pray in your houses.’” But it seemed that the people found this (act) strange, so he said: “Indeed, someone who was better than me did it. The Friday prayer is obligatory, so I disliked that I should cause you to leave (your houses) and walk in the mud and rain.” (Sahih)
Comments:
Whenever the weather is bad, and may cause difficulty on those attending the Masjid, then this constitutes a legal excuse to not go to the Masjid for that prayer.

Chapter 208, 209. The Friday Prayer For The Slave And The Woman

1067. It was reported from Tāriq bin Shihāb, from the Prophet ﷺ that he said: “The Friday prayer in congregation is an obligation on every single Muslim, except for four: An owned slave, a woman, a child, and a sick person.” (Sahih)
Abū Dāwud said: Tāriq bin Shihāb saw the Prophet ﷺ but did not hear anything from him.

Chapter 209, 210. The Friday Prayer In Villages

1068. Ibn ‘Abbās narrated: “The first Friday prayer in Islam that was prayed after the Friday prayers held in the Masjid of Allāh’s Messenger ﷺ in Al-Madinah was the Friday prayer in Juwāthā’ — a village of the villages of Bahrain.”
‘Uthmān (one of the narrators) said: “It is a village of (the tribe of)
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‘Abdul-Qais.” (Sahih)

Comments:

This Hadith proves that the Friday prayer may not be held in a small village.

1069. ‘Abdur-Rahman bin Ka’b bin Malik — who was the guide for his father after he lost his sight — reported from his father Ka’b bin Malik, that when he would hear the Adhân for the Friday prayer, he would seek forgiveness for As‘ad bin Zurârah. So I asked him: “Every time you hear the Adhân, you seek forgiveness for As‘ad bin Zurârah.” He replied: “Because he was the first one who gathered us together in (the village of) Hazm an-Nabit, which (was inhabited by) Banu Bayâdah, in the lower part of a valley called Naqi ‘Al-Khalimât.” I asked him: “How many were you at that time?” He replied: “Forty.”

(Hasan)

Comments:

There is no text to indicate that if they were less than forty in number, then they would not have held the Friday prayer. Meaning, this number is not the minimum number required to hold the Friday prayer.

Chapter 210,211. If ‘Eid Occurs On A Friday

1070. It was reported that Iyâs bin Abi Ramlah Ash-Shâmî said: “I
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was present when Muʿāwiyyah bin Abī Sufyān asked Zaid bin Arqam: ‘Did you witness two *Eid* being combined on one day during the time of the Messenger of Allāh ﷺ?’ He replied: ‘Yes.’ So he said: ‘What did he do?’ He said: ‘He prayed the *Eid*, then was lenient about the Friday prayer, for he said: “Whoever wishes to pray can pray.”’ *(Sahih)*

Comments:

This Ḥadīth and other narrations prove that, in case the day of *Eid* falls on a Friday, one may attend the *Eid* prayer as well as the Friday prayer, or they have a legal excuse to not attend the Friday if they have attended the *Eid* prayer.

1071. Al-Aʾmash reported from ‘Āṭāʾ bin Abī Rabāḥ that he said: “Ibn Az-Zubair once led us in the early morning in the *Eid* prayer, and it happened to be on a Friday. Then we went to attend the Friday prayer, but he did not come out to us (to give the *Khutbah*). So we prayed by ourselves (without a congregation). And Ibn ‘Abdās at that time was in At-Tāʾīf, so when he came back, we informed him about this. He said: ‘He has followed the Sunnah.’” *(Sahih)*

1072. It was reported that IbnJurairj said: “‘Āṭāʾ said: ‘Once, *Eid Al-Fitr* fell on a Friday during the time of Ibn Az-Zubair. He said: “Two *Eid* have fallen on the same day,” so he combined them together, and prayed them as two
Rak'ah in the early morning, and did not pray anything else until 'Asr.” (Sahih)

Comments:
This is among the narrations used by those scholars that say whoever performed 'Eid prayer when it falls on a Friday, then there is no need for them to pray any other obligatory prayer, until 'Asr. others say that the exemption from the Friday prayer does not prove exemption from performing Zuhr.

1073. Abū Hurairah reported that the Messenger of Allah ﷺ said: “Two ‘Eid have fallen on the same day. So whoever wishes, it (the ‘Eid prayer) will suffice for his Friday prayer. And as for us, then we will pray the Friday prayer.” (Da’īf)

Chapter 211,212. What Is Recited During The Subh Prayer On Friday

1074. Ibn ‘Abbās reported that the Messenger of Allah ﷺ would recite in the Fajr prayer on Friday Tanzil Sajdah,[1] and: Has not a time come upon man...?”[2] (Sahih)

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Comments:

Reciting these Sūrahs on the specified days is recommended.

Chapter 212,213. The Clothes That Should Be Worn For Friday Prayer

1076. It was reported from Nāfi', from 'Abdullāh bin 'Umar that once 'Umar bin Al-Khaṭṭāb saw a Siyarā' Ḥullah being sold outside the door of the Masjid. He said: "O Messenger of Allāh! If you were to purchase this and wear it on Fridays, and when delegations come to visit you (it would be good)!" The Messenger of Allāh ﷺ said: "This type (of garment) is only worn by those who will have no share of the Hereafter." Then, the Messenger of Allāh ﷺ was given some garments of these, so he gave one to 'Umar bin Al-Khaṭṭāb. 'Umar said: "Have you given me this garment to wear, even though you said concerning the garment of 'Uṭārid what you

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said?” The Messenger of Allāh ﷺ responded: “I did not give it to you so that you wear it!” So ‘Umar gave it to a pagan brother of his in Makkah. (Ṣahih)

Comments:
1. It is recommended to put on nice garments for the Friday prayer, ‘Eid prayers and on special occasions.
2. Men are prohibited, while women are permitted, to wear silk.

1077. It was reported from Ibn Shihāb, from Sālim, from his father who said: ‘Umar bin Al-Khaṭṭāb once saw a ‘Hullah’ made of Istabraq being sold in the market-place, so he took it to the Messenger of Allāh ﷺ and said: ‘(Why don’t you) purchase this (garment) so that you can dress up for ‘Eid and when delegations come?...’” and the rest of the narration is similar (to no. 1076), but the first narration is more complete. (Ṣahih)

1078. Muḥammad bin Yahyā bin Ḥabbān narrated that the Messenger of Allāh ﷺ said: “It would be good — if you can afford to do so — that every one of you takes two garments for Friday that would be other than the garments that he works in.”

(There is another chain) from Ibn Ḥabbān, from Ibn Salām, that he heard the Messenger of Allāh ﷺ say this on the Minbar. (Ḥasan)

Abū Dāwud said: Wahb bin Jarir reported it from his father, from
Yahyā bin Ayyūb, from Yazīd bin Abī Ḥabīb, from Mūsā bin Sa‘d, from Yūsuf bin ‘Abdullāh bin Salām from the Prophet ﷺ.

Comments:
It is better to keep nice clothing specially for Friday prayers.

Chapter 213,214. Gatherings
Before The Prayer On Friday

1079. ‘Amr bin Shu‘aib reported from his father, from his grandfather, that the Messenger of Allāh ﷺ prohibited selling and purchasing (goods) in the Masjid, and that one should announce lost property in it, or recite poetry in it. And he also prohibited sitting in circles (gatherings) before the prayer on Friday. (Hasan)

Comments:
Religious gatherings on Friday prior to the Friday prayer are forbidden.

Chapter 214,215. On Taking Minbars

1080. Abū Ḥazim bin Dīnār reported: “Some men came to Sahl bin Sa‘d As-Sā‘dī, asking him about...
the *Minbar* (in the Prophet’s *Masjid*) and what it was made out of, for they had been arguing about it. So he said: ‘By Allah, I know what it was made out of, and I saw it the first day it was made, and the first day that the Messenger of Allah sat on it. The Messenger of Allah had sent someone to so-and-so — a woman whom Sahl had named — saying: “Order your slave, the carpenter, to make for me some wooden planks that I may sit on while addressing the people.” So she ordered him to do so, and he made it from *Tarfa*,[1] from Al-Ghãbah.[2] So he brought it to her, and she sent it to the Messenger of Allah, who commanded that it be put in this particular place. And I saw the Messenger of Allah praying on it, saying the *Takbir*, and going into *Rukü* while on it, then he descended and stepped back, and prostrated at the base of the *Minbar*, then returned (on top of it). When he had finished, he turned to face the people and said: “O people, I have done this so that you may imitate me and learn my prayer.” (*Sahih*)

**Comments:**

1. It is recommended to use a *Minbar* for the *Khutbah*.
2. In this text is proof for prayer on the *Minbar* when educating the followers.

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1. They say that *Tarfa* refers to the Tamarisk tree which grows in desert areas.
2. A place outside of Al-Madinah, towards the north.
1081. Ibn 'Umar narrated: “When the Prophet grew old, Tamim Ad-Dārī said: ‘Should I not make for you a Minbar that will carry you, O Messenger of Allāh?’ He said: ‘Yes,’ so he made for him a Minbar with two steps.” (Hasan)

Comments:
This Hadīth says that the Minbar was made by Tamim Ad-Dārī, but the Hadīth preceding it says that it was made a slave. Al-Hāfiz Ibn Hajar said that the latter Hadīth is stronger than the former, and added that both may have been connected, one way or the other, with the making of the Minbar.

Chapter 215,216. The Place Of The Minbar

1082. Salamah bin Al-Akwa‘ narrated: “Between the Minbar of the Messenger of Allāh and the wall was enough room for a lamb to pass through.” (Ṣahīḥ)


Chapter 216,217. Praying The Friday Prayer Before The Sun Reaches Its Zenith

1083. Mujāhid narrated from Abū Al-Khalil that Abū Qatādah reported: “The Prophet disliked prayer in the middle of the daylight (noon), except on Friday, for he said: ‘The Fire of Hell is kindled, except on Friday.’” (Da‘if)
Abū Dāwud said: This is Mursal,
Mujâhid is older than Abû Al-Khalîl, and Abû Al-Khalîl did not hear anything from Abû Qatâdah.

Chapter 218. The Time Of The Friday Prayer

1084. Anas bin Mâlik narrated: "The Messenger of Allâh ﷺ would pray the Friday prayer when the sun started its descent (after reaching its zenith)." (Sahîh)

1085. Iyâs bin Salamah bin Al-Akwa' narrated from his father: "We used to pray the Friday prayers with the Messenger of Allâh ﷺ, and return while the walls would not have any shadows." (Sahîh)

1086. Sahl bin Sa'd reported: "We used to take our afternoon naps and eat our early meal after the Friday prayer." (Sahîh)
Comments:
We learn from the foregoing *Ahādīth* that the Messenger of Allah used to be finished with the Friday prayer early.

Chapter 217,219. The Call To Prayer On Friday

1087. It was reported from Yūnus, from Ibn Shihāb, that As-Sā‘īb bin Yazīd informed him: “During the time of the Prophet, Abū Bakr, and ‘Umar, the *Adhān* used to be called when the *Imām* sat on the *Minbar* on Friday. During the *Khilāfah* of ‘Uthmān, the people increased, so ‘Uthmān ordered a third *Adhān*, and it used to be called at Az-Zawrā’. So this became the custom.” (*Sāhih*)

Comments:
“Third *Adhān*” a number of scholars consider that to mean a “third call” counting the *Adhān* and *Iqāmah* as two, so the meaning would be that he instituted a second *Adhān*.

1088. It was reported from Muhammad bin Salamah, from Muhammad bin Ishāq, from Az-Zuhri, from As-Sā‘īb bin Yazīd, who said: “The *Adhān* used to be called on Friday at the door of the Masjid — in front of the Messenger of Allāh — when he sat down on the *Minbar*. And this was the case during the time of Abū Bakr and ‘Umar as well...” then he narrated similar to the *Hadīth* of Yūnus (no. 1087). (*Da‘īf*)
It was reported from `Abdah, from Muḥammad, meaning Ibn Isḥāq, from Az-Zuhri, from As-Sā’ib, that he said: “The Messenger of Allah ﷺ only had one Mu‘adhdhin: Bilāl...” and he narrated similar (to no. 1087) in meaning.

Comments:
Apart from Bilāl, there were other Mu‘adhdhins as proven by many other narrations.

It was reported from Abū Šāliḥ, from Ibn Shihāb, that As-Sā’ib bin Yazīd, the maternal nephew of Namir informed him: “The Messenger of Allah ﷺ only had one Mu‘adhdhin...” and he narrated the rest of the Hadith, but in this version it is incomplete.

Chapter 218,220. The Imām Talking To Someone During His Khutbah

It was reported from Makhlad bin Yazīd, (who said): “Ibn Juraij narrated to us from ‘Aṭā’, from Jābir, that he said: ‘Once the Messenger of Allāh ﷺ sat on the Minbar on Friday and said: ‘All of you should sit down.’ Ibn Mas‘ūd heard this (while he was entering the mosque), so he sat
down in the door of the Masjid. The Messenger of Allah saw him and said: 'Come here, O 'Abdullâh bin Mas'ûd.'" (Hasan)

Abû Dâwûd said: This is known to be Mursal, for it has been narrated from 'Atâ' from the Prophet [1]

And Makhlad is a Shaikh.

**Chapter 219,221. Sitting Down On The Minbar**

1092. Ibn 'Umar reported: "The Prophet would deliver two Khutbah — he would sit on the Minbar until" — I think [he said]: "the Mu'âdh-dhin" — finished (the Adhân), then he would stand up and deliver a Khutbah, then sit down and not speak, then stand up and deliver a Khutbah."[2] (Da'iûf)

**Comments:**

Delivering the Khutbah from the Minbar while standing is recommended. It is

[1] Meaning, it is known from that route, and it is believed that the Mursal narration is what is correct.

[2] The doubt in this narration is whether Ibn 'Umar merely intended that he sat for the duration of the Adhân, and one of the narrators added that commentary, or whether the narrator said that in the narration, and the one who heard it from him was not sure if that was part of it or not. This narration was reported from a group of narrators from Al-'Umâri (who narrated it here), and none of them said this statement in question here except for 'Abdul-Wahhab bin 'Ata', who said it here. So it is clear that he is the one who said it, and Allah knows best. This narration is repeated again after number 1131.
not permissible to do so sitting unless there is a reason to justify that. The Messenger of Allah ﷺ sat very briefly in between the two *Khutbah*.  

Chapter 220,222. Giving The *Khutbah* While Standing

1093. It was reported from Zuhair, from Simak, from Jabir bin Samurah that the Messenger of Allah ﷺ would deliver his *Khutbah* while standing, then (he would) sit down, then stand up and deliver (another *Khutbah*). So whoever informs you that he would deliver his *Khutbah* sitting down, then he is in error, for indeed I have prayed more than two thousand prayers with him.” *(Sahih)*

1094. It was reported from Abu Al-Ahwaṣ, that Simak narrated from Jabir bin Samurah, who said: “The Messenger of Allah ﷺ would deliver two *Khutbah* (for the Friday prayer), and he would sit down in between them. He would recite the Qur’an, and admonish the people.” *(Sahih)*

1095. It was reported from Abu ‘Awānāh, from Simak bin Ḥarb, from Jabir bin Samurah who said: “I saw the Prophet ﷺ giving a *Khutbah* while standing, then he would sit for a while and not say anything...” and he completed the rest of the Hadith. *(Sahih)*
Chapter 221, 223. A Person Giving The Khutbah While Leaning On A Bow

1096. Shu‘aib bin Ruzaiq said: “I sat by a Companion of the Messenger of Allah ﷺ, by the name of Al-Ḥakam bin Hazn Al-Kulafi, and he began to narrate to us. He said: ‘I went as part of a delegation to the Messenger of Allah ﷺ, I was the seventh of seven people, or the ninth of nine. We visited him and said: ‘O Messenger of Allah! We have come to visit you, so pray to Allah to bless us with good.’ So he ordered that some dates be given to us — and the situation at that time was not good. We stayed a few days with him, and attended the Friday prayer with the Messenger of Allah ﷺ. He stood up, supporting himself on a stick, or bow, and praised Allāh and glorified him — with words that were concise, pure and blessed. Then he said: ‘O people, you will not be able to handle, or will not be able to do, all that you have been commanded to, but aim to achieve righteousness and come close to it.’” (Hasan)

Abū Dawūd said: Some of my companions confirmed some parts of this, which had fallen loose from my book.
Comments:
1. If one comes across a person known for his piety and knowledge, one may well request him to pray for one's well-being.
2. One should serve one's guests to the best of one's ability. It is the right of a guest.

1097. Ibn Mas'ūd narrated: “When the Messenger of Allāh ﷺ would give a Khutbah, he would say: ‘All praise is due to Allāh, we seek His help and ask for His forgiveness. And we seek Allāh’s refuge from the evil of ourselves. There is none that can misguide one whom Allāh guides, and none can guide whom He misguides. And I testify that none has the right to be worshiped but Allāh, and I testify that Muhammad is His slave and Messenger. He has sent him with the Truth, as a giver of glad tidings and a warner against evil, before the time of the (Final) Hour. Whoever obeys Allāh and His Messenger has been guided, and whoever disobeys them has only brought harm upon himself, and has not harmed Allāh in the least.’” (Daʿf)

1098. Yūnus asked Ibn Shihāb concerning the Khutbah that the Messenger of Allāh ﷺ would give on Friday. Ibn Shihāb mentioned a similar Khutbah (as to what has preceded), except that he said: “And whoever has disobeyed them has fallen into misguidance.” And he (Ibn Shihāb) said: “And we ask Allāh, our Lord, that He makes us...”
among those who obey Him and obey His Messenger, and seek His Pleasure, and avoid His Anger. For indeed, we are only (here) because of Him, and for Him (to worship Him).” (Da'if)

1099. ’Adi bin Hātim narrated that a person gave a Khutbah in front of the Prophet ﷺ, and said: “Whoever obeys Allāh and His Messenger, and whoever disobeys them...” So the Prophet ﷺ said: “Stand up...” or he said: “Leave, what a poor speaker you are!” (Sahih)

Comments:

The Messenger of Allāh ﷺ disliked the use of a single pronoun, denoting a dual number, for both Allāh and himself since, by doing so, there is a hint of equating the Messenger of Allāh ﷺ with Allāh. While the same statement preceded from him ﷺ, in number 1097, but when the Messenger of Allāh ﷺ said “them” he was speaking about himself in the third person, meaning, he did not say: “whoever disobeys us...” but “whoever disobeys them,” and this is something that can only occur in his ﷺ case.

1100. The daughter of Al-Hārith bin An-Nu'mān said: “I memorized (Sūrah) Qāf directly from the mouth of the Messenger of Allāh ﷺ, for he would give a Khutbah with it every Friday. And we would share the same oven with the Messenger of Allāh ﷺ.” (Sahih)

Abū Dāwūd said: Rawh bin ‘Ubādah reported it from Shu’bah, he said: “Umm Hishām bint Ḥārithah bin An-Nu’mān.”
1101. It was reported from Sufyān, who said that Simāk narrated from Jābir bin Samurah, who said: “The prayer of the Messenger of Allāh ﷺ was of moderate length, and his Khutbah was of moderate length. He would recite Verses of the Qur’ān, and admonish the people.” (Sahih)

1102. ‘Amrah narrated from her sister that she said: “I memorized (Sūrah) Qāf directly from the mouth of the Messenger of Allāh ﷺ, for he would recite it every Friday.” (Sahih)

Abū Dāwud said: This is how it was reported by Yahyā bin Ayyūb and Ibn Abī Ar-Rijāl, from Yahyā bin Sa‘eed, from ‘Amrah, from Umm Hishām bint Ḥārithah in An-Nu‘mān.

Comments:

The Khutbah, and prayer after it, should be of a moderate length. These two narrations demonstrate the approximate length. In number 1100, the author narrated a version saying that Surah Qāf was the topic of the Khutbah, then he narrated number 1102 which indicates it was recited during the prayer. These narrations give an indication that both the Khutbah and the recitation were each about the length of that Sūrah. See number 1106 and the chapter related to it, stressing the brevity of the Khutbah.
1103. (There is another chain) from 'Amrah, from a sister of 'Amrah bint 'Abdur-Rahmān who was older than her, with a similar meaning (as in no. 1102). (Sahih)

1104. Ḥusain bin 'Abdur-Rahmān said: "'Umarah bin Ruwaibah once saw Bishr bin Marwān supplicating (with his hands raised) on Friday (while giving the Khutbah). 'Umarah said: 'May Allah disgrace these two hands! I saw the Messenger of Allah while he was on the Minbar — he would not do more than this...", meaning, raising his forefinger. (Sahih)

1105. Sahl bin Sa'd reported: "I never (even) once saw the Messenger of Allah raising his hands high while supplicating on the Minbar, nor elsewhere. But I did see him do this," and he pointed with his forefinger, and connected his thumb with the middle finger. (Da'if)
Chapter 223, 225. Shortening The Khutbah

1106. ‘Ammār bin Yāsir narrated: “The Messenger of Allah ﷺ commanded us to shorten the Khutbah.” (Hasan)

1107. Jābir bin Samurah As-Suwā’î said: “The Messenger of Allah ﷺ would not prolong his admonitions on Friday. Rather, (he would speak with) a few words.” (Hasan)

Comments:
A Friday Khutbah should not be unnecessarily lengthy, and an earlier chapter elaborated on details about topics, giving an indication of its length. In number 2009 of Sahih Muslim the Messenger of Allah indicated that the brief Khutbah, and lengthy prayer is a sign of understanding of the religion. In number 1006, the author narrated a version in which is the order to keep the Khutbah brief.

Chapter 224, 226. Coming Close To The Imam During The Admonition

1108. Samurah bin Jundab narrated that the Prophet of Allah ﷺ said: “Attend the remembrance
(Khutbah), and come close to the Imam, for a person continues to distance himself until his (place in) Paradise is receded — even if he enters it.” (Da'if)

Comments:
1. The believers should vie with one another to attend gatherings devoted to remembrance of Allah, especially the Friday prayers and sermons.
2. Sitting as close as possible to the Imam has more merit and deserves greater reward.

Chapter 225,227. The Imam Interrupting The Khutbah Due To An Incident

1109. 'Abdullah bin Buraidah narrated from his father that he said: “Once, the Messenger of Allah was giving us a Khutbah when Al-Hasan and Al-Husain came, wearing two red garments. They would trip and fall and then stand up. So he descended from the Minbar and took them (in his arms), and then returned to the Minbar. He then said: ‘Indeed, Allah has told the truth! — Your wealth and your children are but a trial.' Then he continued the Khutbah.” (Hasan)

Comments:
There is no harm in the Khatib speaking about other than the Khutbah if there is a need.

Chapter 226,228. Sitting In The Ihtibã Position While The Imam Gives The Khutbah

1110. Mu’ādh bin Anas narrated from his father that the Messenger of Allah forbade sitting in the Hibwah position while the Imam gives the Khutbah on Friday. (Hasan)

1111. Ya’lã bin Shaddâd bin Aws said: “I attended the Friday prayer with Mu’āwiyah bin Abî Sufyân in Bait Al-Maqdis (Jerusalem), and I saw that most of the people in the Masjid were Companions of the Prophet; I saw them sitting in the Ihtibã position while the Imam was delivering his Khutbah.” (Da’if) Abû Dâwud said: Ibn ‘Umar used to sit in the Ihtibã position while the Imam was delivering his Khutbah. And Anas bin Mâlik, Shurâih, Sa’ṣâ’ah bin Şuwâhân, Sa’eed bin Al-Musayyab, Ibrâhîm An-Nakha’î, Makhûl, Ismâ’il bin Muhammad bin Sa’d and Nu’aim bin Salâmah all said that there is no harm in it. Abû Dâwud said: It has not reached me that anyone disliked it except ‘Ubâdah bin Nusayy.

[1] To sit with one’s thighs gathered up against the stomach, while wrapping one’s arms or garment around them, or, sitting in the same manner when the private area becomes exposed.
Chapter 227, 229. Speaking While The Imam Delivers The Khutbah

1112. Abu Hurairah narrated that the Messenger of Allah ﷺ said: “If you say: ‘Be quiet,’ while the Imam is delivering the Khutbah, you have committed Laghā (spoken in vain).” (Sahih)

Comments:
One should keep absolutely quiet during the Khutbah and not speak, even to tell others to keep quiet. It is for the Khattib to do so, if there is a need.

1113. ‘Abdullāh bin ‘Amr narrated that the Prophet ﷺ said: “Three types of people attend the Friday prayer: A person who comes and commits Laghā (acts in vain), and that (action) will be his reward; a person who comes and supplicates to Allāh, so if (Allāh) wills, He will give him, and if He wills, He will not respond to him; and a man who attends it, remaining quiet and listening — he neither walked over a Muslim’s back nor did he harm anyone. So (for this person) it will be an expiation (for all sins) until the next Friday, and an additional three days. This is because Allāh says: Whoever brings a good deed shall have ten times the like

"حَدَّثَنَا يُزْبِيدُ عَنْ حِبْبِ الْمُعْلُومِ عِنْ عَمَّرِ بْنَ شَعْبَةَ عَنْ أَبِي عُبَيْدَةَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَّرَ عَنْ النَّبِيِّ ﷺ قَالَ لَعَلَّهُ ﺑًأَنَّهُ ﺑِحْرَاحٍ ﺑِكَحْرَاحِهِ ﺑُلْعُو وَهُوَ ﺣَطَا ﻣَنْهَا وَزَرَّجُ ﺑِخْرَاحِهِ ﺑُذُرعَوْ فَهُوَ ﺑُذَروُkJ j

" whoever brings a good deed shall have ten times the like of it. [] (Al-Imām: 160)"
Chapter 228,230. Should The One Who Commits Hadath (Breaks His Wudū’) Ask Permission From The Imām To Leave?

1114. It was reported from Ibn Juraij that Hishām bin ‘Urwah informed him from ‘Urwah, from ‘Āishah, that she said: “The Prophet said: ‘If one of you commits Hadath (breaks his Wudū’) during the prayer, let him place his hand on his nose and leave.’” (Ṣaḥih)

Abū Dāwūd said: Ḥammād bin Salamah and Abū Usāmah reported from Hishām, from his father, from the Prophet: “If one comes while the Imām is delivering the Khutbah’ and they did not mention ‘Āishah.

Comments:

In this respect, the ruling for prayer and the Khutbah is the same. Placing one’s hand over one’s nose, while leaving the congregation, in case one’s Wudū’ becomes invalid, is indicative of one’s excuse.

Chapter 229,231. If A Person Enters While The Imām Is Delivering The Khutbah

1115. It was reported from ‘Amr, who is Ibn Dīnār, from Jābir that a man entered on Friday while the
Prophet ﷺ was delivering the *Khuṭbah*. The Prophet ﷺ said: “Have you prayed, O so-and-so?” He replied: “No.” So the Prophet ﷺ said: “Stand up and pray.” (*Sahih*)

**Translation:**
- **Exegesis:** After the sermon, the Imām, if one of the worshipers enters while the *Khuṭbah* is being delivered, he should pray two Rak’ahs and make them short.

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1116. Al-A‘mash reported from Abū Sufyān from Jābir, and, from Abū Sālih from Abū Hurairah, they both (Jābir and Abū Hurairah) said: “Sulayk Al-Ghaṭafānī came while the Messenger of Allāh ﷺ was delivering the *Khuṭbah*, so he said to him: ‘Have you prayed anything?’ He replied: ‘No.’ So he said: ‘Pray two Rak‘ahs, and make them short.’” (*Sahih*)

**Comment:** These texts indicate the obligation of performing at least two Rak‘ahs prior to sitting after entering the *Masjid*.

1117. It was reported from Ṭalḥah, that he heard Jābir bin ‘Abdullāh narrating that Sulaik came...and he completed the *Hadith* (as no. 1116) in a similar manner, except that he added: “Then the Prophet ﷺ turned to face us and said: ‘When one of you comes while the Imām is delivering the *Khuṭbah*, let him pray two Rak‘ahs, and make them short.’” (*Sahih*)

**Comment:** [ صحيح ] وهو في المسند لأحمد: 3/377 بطوله، وانظر الحديث السابق.
Chapter 230, 232. Stepping Over People’s Necks On Friday

1118. Abū Az-Zāhiriyah said: “We were with ‘Abdullāh bin Busr — a Companion of the Prophet — on Friday. A person came, walking (stepping) over other people’s necks, so ‘Abdullāh bin Busr said: ‘Once, on a Friday, when the Prophet was delivering his Khutbah, a person came walking over other people’s necks. The Prophet told him: “Sit down, for you have annoyed (other people).”’ (Sahih)

Comments:

Coming late for Friday prayer and then stepping over the shoulders of others to reach front rows is a reprehensible act. It troubles other worshipers and is forbidden.

Chapter 231, 233. A Person Yawns When The Imam Delivers The Khutbah

1119. Ibn ‘Umar reported that he heard the Messenger of Allāh say: “If one of you yawns while he is in the Masjid, let him change from his sitting place to another place.” (Hasan)


[1] When the word Riqāb (necks) is used in this context, it means simply stepping over people. See An-Nihāyah
Performing Wudu' again is also a means of warding off sleep.

Chapter 232, 234. The Imam Speaking After He Comes Down From The Minbar

1120. It was reported from Jarir — and he is Ibn Hazim — and I do not know if Muslim said that or not — from Thabit, from Anas, that he said: "I saw a man come to the Messenger of Allah, for some matter of his, immediately after he had descended from the Minbar. So he stood with him until his matter was resolved, then he stood up to pray." (Da'if)

Abu Dawud said: This Hadith is not well-known from Thabit, it is among that which Jarir bin Hazim is alone in narrating.

There is no harm if the Imam discusses a matter of importance or need with one of the followers after the Iqamah.

Chapter 233. 235. One Who Catches One Rak'ah Of The Friday Prayer

1121. Abu Hurairah reported that the Messenger of Allah said: "Whoever catches a Rak'ah of the prayer, then he has caught the..."
prayer.” (Saḥīḥ)

Comments:
If one is late but catches one Rak‘ah of the congregational prayer, be it Friday, or any another congregational prayer, or he catches one Rak‘ah of a prayer before its time is over alone, then he has, in fact, caught that prayer. In the case of the Friday prayer, if he caught only one Rak‘ah, then he prays a second one along with it. If he misses all of the Friday prayer he has to perform four Rak‘ahs for Zuhr.

Chapter 234, 236. What Should Be Recited During The Friday Prayer

1122. It was reported from Ḥabīb bin Sālīm, from An-Nu‘mān bin Bashīr that the Messenger of Allāh used to recite during the two ‘Ēid and on Friday: Glorify the Name of your Lord, the Most High[1] and: Has there come to you the narration of Overwhelming (the Day of Resurrection)?[2] And sometimes both (Friday and ‘Ēid) would fall on the same day, so he would still recite both of them. (Saḥīḥ)

1123. It was reported from ‘Ubaydullāh bin ‘Abdullāh bin ‘Utbah, that Ad-Dāhāk bin Qais asked An-Nu‘mān bin Bashīr what the Messenger of Allāh would recite in the Friday prayer after reciting Sūrat Al-Jumu‘ah He

replied: "He would recite: Has there come to you the narration of Overwhelming (the Day of Resurrection)?" (Sahih)
Chapter 235, 237. A Person Praying Behind The Imam While There Is A Wall Between Them

1126. 'Aishah narrated: "The Messenger of Allah ﷺ once prayed in his apartment, and the people followed him while they were behind the apartment."[1] (Sahih)

Chapter 236, 238. Praying After The Friday Prayer

1127. It was reported from Ayyûb, from Nâfi' that Ibn 'Umar once saw a man praying two Rak'ahs after the Friday prayer, in the same place that he had prayed (the Friday prayer). So he prevented him and said: "Are you praying the Friday prayer as if it is four Rak'ahs?" And 'Abdullãh (bin 'Umar) would pray two Rak'ah in his house on Friday, and say: "This is what the Messenger of Allah ﷺ used to do." (Sahih)

Comments:
One should not perform voluntary prayers on the same place one has performed the obligatory prayer. Changing one's place, or conversing with

[1] “Apartment” or Hujrah; its meaning is not clear in this narration so it has been translated in the more general way. In one of the narrations recorded by Al-Bukhãri it mentions that its wall was short, and they could see him beyond it. For this reason and others, Al-Hafiz Ibn Hajar said that this Hujrah in this narration may refer to an occasion when he was performing the voluntary night prayer inside the Masjid, and he would make some sort of temporary structure with “walls” using palm-reed mats, to temporarily section off the area in which he was praying.
someone, or saying any remembrance formula will suffice to constitute a
break between the two prayers and keep them distinct from each other.
Offering two Rak'ahs in one’s house on Fridays is Sunnah.

1128. It was reported from Ayyûb, from Nâfi‘ who said: “Ibn ‘Umar
would engage in prayer for a long
time before the Friday prayer, and
pray two Rak'ahs after it in his
house. He would narrate that the
Messenger of Allah used to do that.” (Sahih)

1129. It was reported from ‘Umar
bin ‘Atâ’ bin Abi Al-Khuwâr, that
Nâfi‘ bin Jubair sent him to As-
Sâ`îb bin Yazid, the maternal
nephew of Namir, asking him
regarding something Mu‘âwiyah
had seen him do in the prayer. He
said: “I prayed the Friday prayer
with him (Mu‘âwiyah) in his
enclosure, and when he said the
Tasâlîm, I stood up in my place and
prayed. When he went inside, he
sent for me and said: ‘Do not
repeat what you have done. If you
pray the Friday prayer, then do not
join another prayer with it until
you speak or exit, for that is what
the Prophet of Allah commanded us; that one prayer not
be joined with another until you
speak or exit.’” (Sahih)

1130. It was reported from ‘Âtâ’,
that if Ibn ‘Umar prayed the Friday
prayer in Makkah, he would move
forward and pray two Rak’ahs, then
move forward and pray four Rak‘ahs. And if he prayed in Al-Madinah, he would pray the Friday prayer, then return to his house and pray two Rak‘ahs, and he would not pray (that) in the Masjid. When he was asked regarding this, he said: ‘This is what the Messenger of Allah used to do.’” (Sahih)

1131. It was reported from Suhail, from his father,[1] from Abū Hurairah who said: “The Messenger of Allah said:” — Ibn Aṣ-Ṣabbāh (one of the narrators) said: — “Whoever is to pray after the Friday prayer, let him pray four (Rak‘ahs).” And he completed the narration (here). — Ibn Yūnus (another narrator, in his version) said: “If you pray the Friday prayer, then pray after it four (Rak‘ahs).” He (Suhail) said: “So my father said to me: ‘O my son! If you pray two Rak‘ahs in the Masjid, then go home or to the house, to pray another two Rak‘ahs.’” (Sahih)

1132. It was reported from Sālim, from Ibn ‘Umar who said: “The Messenger of Allah used to pray two Rak‘ahs in his house after the Friday prayer.” (Sahih)

[1] His father is Abū Sālih, and it is he who addressed him in the end of the second wording.
Abū Dāwūd said: This is how it was reported by ‘Abdullāh bin Dīnār, from Ibn ‘Umar.

1133. It was reported from Ibn Jūrai‘, who said: “‘Ātā’ informed me, that he saw Ibn ‘Umar pray after the Friday prayer, and he would move slightly from his original praying place — not too far away from it. He said: ‘To pray two Rak‘āhs.’ He said: ‘Then he would walk further away and pray four Rak‘āhs.’ I said to ‘Ātā’: ‘How often did you see Ibn ‘Umar do this?’ He replied: ‘More than a few times.” (Ṣaḥīh)

Abū Dāwūd said: ‘Abdul-Malik bin Abī Sulaimān reported it, but he did not complete it.¹

Chapter 219,221.² Regarding Sitting Between The Two Khutbah

1092 (B). Ibn ‘Umar reported: “The Prophet ﷺ would deliver two Khutbah — he would sit on the Minbar until” — I think he said:

¹ That is, he also reported it from ‘Ātā’ but not with all of what Ibn Jūrai‘ reported.
² Some of the manuscripts contain this chapter with this narration, which has the same chain of narrators and text as when it appeared previously. See number 1092.
“the Mu'adh-dhin” — finished (the Adhan), then he would stand up and deliver a Khutbah, then sit down and not speak, then stand up and deliver a Khutbah.” (Sahih)

Chapter 239. The ‘Eid Prayers

1134. Anas narrated: “When the Messenger of Allah 😇 came to Al-Madinah, its (inhabitants) had two days they would play in (and be merry on). He asked them: ‘What are these two days?’ They replied: ‘We used to play on these days during Jahiliyyah.’ So the Messenger of Allah 😇 replied: ‘Indeed, Allah has replaced you with two days that are better than them: The Day of Al-Adhā, and the Day of Al-Fīr.’”

Comments:

Islam has done away with all the customs of the Days of Ignorance. The followers of Allah’s Messenger 😇 celebrate only the festival days appointed by the Shari’ah he 😇 delivered. This Hadith informs us that Muslims have only two festivals sanctioned by the Prophet 😇.

Chapter 237,240. The Time For Going Out To The ‘Id (Prayer)

1135. Yazīd bin Khumair Ar-Raḥābi said: “Abdullāh bin Busr, the Companion of the Messenger
of Allah, once went with the people on the day of 'Id, Fitr, or Adha. He criticized the delay of the Imam, and said: ‘We used to be finished at this hour,’ and that was at (the time that one could) pray voluntary prayers.” (Sahih)

Comments:
The ‘Eid prayer should be performed early, and not be delayed too much.

Chapter 238, 241. Women Going Out To The ‘Eid (Prayer)

1136. It was reported from Hammâd, from Ayyûb, Habib, Yahyâ bin ‘Atiq, and Hishâm, (and) others, from Muhammad, that Umm ‘Attiyah said: “The Messenger of Allah commanded us to take the women who stayed in their curtains to the ‘Eid. He was asked, ‘What about menstruating women?’ He said: ‘Let them witness the good, and the supplication of the Muslims.’ One woman said: ‘O Messenger of Allah! If one of us does not have a garment, what should she do?’ He replied: ‘Let her companion give her a portion of her garment.” (Sahih)
It was reported from Isma'il bin 'Abdur-Rahman bin 'Atiyyah that when the Messenger  

"And let the menstruating women avoid the place of prayer," and he did not mention the garment. However, he narrated from Hafṣah from a woman, who narrated it from another woman who said: "It was said: 'O Messenger of Allah!'" Then he mentioned the meaning of what was narrated by Mūsā about the garment. (Sahih)

1137. (There is another chain) from Ḥammad, that Ayyūb narrated from Muḥammad, from Umm 'Atiyyah, with this narration (similar to no. 1136). He (ﷺ) said: "And let the menstruating women avoid the place of prayer," and he did not mention the garment. However, he narrated from Hafṣah from a woman, who narrated it from another woman who said: "It was said: 'O Messenger of Allah!'" Then he mentioned the meaning of what was narrated by Mūsā about the garment. (Sahih)

1138. It was reported from 'Äсим Al-Aḥwal, from Ḥafṣah bint Sīrin, from Umm 'Atiyyah, that she said: "We were commanded..." and mentioned this narration (similar to no. 1136). She said: "(The Prophet ﷺ said:) And the women who are menstruating should be behind the people, saying the Takbir with them." (Sahih)

1139. It was reported from Ismā'īl bin 'Abdūr-Raḥmān bin 'Atiyyah from his grandmother Umm 'Atiyyah that when the Messenger

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[1] Meaning number 1136, in which Mūsā bin Ismā'īl narrated it to Abū Dāwūd.
of Allāh arrived in Al-Madinah, he (ordered) that all the women of the Ansār should gather together in a house. Then he sent ‘Umar bin Al-Khaṭṭāb to us. He stood at the door and said Salām to us, so we returned his Salām. Then he said: ‘I am the messenger of the Messenger of Allāh to you...’ and he commanded us to take the menstruating women and old women to the two ‘Īds. He also said that the Friday prayer was not obligatory upon us, and he forbade us from following funeral.” (Hasan)

Chapter 239,242. The Khutbah On The Day Of ‘Eid

Abū Sa‘eed Al-Khudrī reported: “Marwān took the Minbar out on ‘Eid day, and started with the Khutbah before the prayer. A person stood up and said: ‘O Marwān, you have gone against the Sunnah, for you have taken the Minbar out on ‘Eid day, and it was not taken out before on it, and you started with the Khutbah before the prayer.’ Abū Sa‘eed asked: ‘Who is this person?’ They replied: ‘So-and-so.’ He said: ‘This person has indeed fulfilled what was obligatory upon him! I heard the Messenger of Allāh (ﷺ) say: Whoever among you sees any evil and is able to change it with his hands, let him do so; and if he cannot do so, then with his tongue; and if he cannot...”

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do so, then with his heart, and this is the weakest of faith.”” (Sahih)

Jābir bin ‘Abdullāh said: “The Prophet ﷺ stood up on the Day of Al-Fitr, and prayed before he gave the Khutbah. Then he delivered the Khutbah to the people. When the Prophet of Allah ﷺ finished, he went to the women and exhorted them (as well) while he was supporting himself on Bilāl’s hand. Bilāl had spread out his garment so that he could collect charity from the women.” He said: “A woman threw her bracelet, and more was thrown.” (Sahih)

Comments:
The Sunnah of Allah’s Messenger ﷺ is to perform the ‘Eid prayer first, then to hold a Khutbah after that.

Shu‘bah reported from Ayyūb, from ‘Āṭā’, who said: “I swear that Ibn ‘Abbās testified that the Prophet ﷺ left (the city) to pray on the Day of Al-Fitr, then he delivered a Khutbah. He then went to the women with Bilāl” — Ibn Kathīr[2] said: “Shu‘bah thinks that it was likely: “and commanded them to give charity, so they threw

[1] *Al-Fatakh* they say it is “large rings” or rings worn on the leg.

[2] Abu Dāwūd narrated this from two chains from Shu‘bah, in one of them, Muḥammad bin Kathīr stated this.
1143. (There is another chain) from Ayyûb, from ‘Atâ‘, from Ibn ‘Abbas, with similar meaning. (In this version) he said: “So he presumed that the women had not been able to hear him, so he went to them with Bilâl, and exhorted them, and commanded them to give charity. So a woman would throw her earrings and a ring into Bilâl’s garment.” (Sahîh)

1144. (There is another chain) from Ayyûb, from ‘Atâ‘, from Ibn ‘Abbas, for this Hadîth (similar to no. 1142). He said: “So a woman began throwing her earrings and rings, and Bilâl collected them in his garment. He then distributed them among the poor of Al-Madînah.” (Sahîh)

Chapter 240,243. Delivering The Khutbah Leaning On A Bow

1145. Yazîd bin Al-Barâ‘ narrated from his father, that the Prophet ﷺ was handed a bow on ‘Eid day, so he delivered the Khutbah (leaning) on it. (Da‘f)
Chapter 241, 244. Leaving The Adhan On ‘Eid

1146. ‘Abdur-Rahmān bin ‘Ābis reported that a man asked Ibn ‘Abbās: “Did you attend ‘Eid with the Messenger of Allāh ﷺ?” He replied: “Yes, and were it not for my relationship with him, I would not have attended it due to my young age. The Messenger of Allāh ﷺ went to the sign that is located at the house of Kathīr bin As-Salt, and prayed, then delivered the Khutbah. And he did not call the Adhān or the Iqamah. Then he ordered (them to give) charity, so the women started motioning to their ears and chests (their earrings and necklaces). He commanded Bilāl to go to them, then he returned to the Prophet ﷺ.” (Sahīh)

1147. Tawwūs reported from Ibn ‘Abbās that the Messenger of Allāh ﷺ used to pray ‘Eid without an Adhān or Iqamah, as did Abū Bakr and ‘Umar — or ‘Uthmān — Yaḥyā (one of the narrators) was not sure. (Da‘f)

1148. Jābîr bin Samurah narrated: “I prayed the ‘Eid prayers with the Prophet ﷺ more than once or
twice; there was neither an Adhân nor Iqâmah.” (Sâhib)

Chapter 242,245. The Takbîr During The Two ‘Eid

1149. It was reported from Ibn Shihâb, from ‘Urwah, from ‘Aishah that the Messenger of Allâh would say the Takbîr on (‘Eid) Al-Fitr and Al-Adhâ seven times in the first (Rak’ah) and five times in the second.” (Hâsan)

1150. (There is another chain) from Ibn Shihab, with his chain, and similar meaning (as no. 1149). He said: “Without counting the two Takbîrs of Rukû‘.” (Hâsan)

1151. ‘Amr bin Shu‘aib reported from his father, from his grandfather ‘Abdullâh bin ‘Amr Al-‘As who said that the Prophet of Allâh said: “There should be seven Takbîrs in the first (Rak’ah) of Al-Fitr, and five in the second. And the recitation should be after them.” (Hâsan)
1152. 'Amr bin Shu‘aib reported from his father, from his grandfather that the Prophet would say seven Takbîrs in the first (Rak‘ah) of (‘Eid) Al-Fitr, then recite, then say the Takbîr. Then he would stand up again, say the Takbîr four times, then recite, then go into Ruku‘. (Hasan)
Abû Dâwud said: It was reported from Wâkî and Ibûn Al-Mubârak, they said: “Seven” and “five.”

1153. Abû ‘Aishah, who sat with Abû Hurairah, narrated that Sa‘eed bin Al-‘Âs asked Abû Mûsâ Al-Ash‘arî and ۿHudhaifah bin Al-Yamân: “How did the Messenger of Allâh perform the Takbîr during (‘Eid) Al-‘Adhâ and Al-Fitr?” Abû Mûsâ said: “He would say the Takbîr four times, just like he would do for the funeral prayer.” Hudhaifah said: “He has told the truth.” So Abû Mûsâ said: “And this is how I would say the Takbîr in Al-Basrah, while I was in charge of them.” And Abû ‘Aishah said: “And I was present (at this time) with Sa‘eed bin Al-‘Âs.” (Da‘if)

Chapter 243.246. What Should Be Recited In (The Two ‘Eid Of) Al-‘Adhâ And Al-Fitr

1154. ‘Umar bin Al-Khattâb asked Abû Wâqid Al-Laithî: “What did
the Messenger of Allâh ﷺ used to recite during (the two ‘Eid of) Al-Adha and Al-Fitr?” He said: “He would recite in them, Qâf. By the Glorious Qur’ân[1] and: The Hour has drawn near, and the moon has been cleft asunder.”[2] (Sahîh)

Comments:
Reciting these Sûrahs in the ‘Eid prayers is recommended.

Chapter 244,247. Sitting Down For The Khutbah

1155. It was narrated by Ibn Juraij, from ‘Atâ’, from ‘Abdullâh bin As-Sâ‘ib, that he said: “I attended ‘Eid with the Messenger of Allâh ﷺ, and when he had finished, he said: ‘We are now going to deliver a Khutbah, so whoever wishes to sit may sit, and whoever wishes to leave may leave.’” (Hasan)
Abû Dâwûd said: This is Mursal from ‘Atâ’ from the Prophet ﷺ.[3]

Comments:
Meaning, that unlike the Friday Khutbah, attending the Khutbah after the ‘Eid prayer is not obligatory, while it is a Sunnah.

[1] Sûrah Qâf (50).
Chapter 245,248. Going To The 'Eid (Prayer) From One Path, And Returning From Another

1156. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ would go to 'Eid (prayer) from one path, and return using another. (Hasan)

Chapter 246,249. If The Imam Does Not Go Out For The 'Eid On Its Day, He Should Go Out To Hold It The Next Day

1157. Abū ‘Umair bin Anas narrated from his uncles (who were) among the Companions that a caravan came to the Prophet ﷺ, and testified that they had seen the crescent the night before. So the Prophet ﷺ commanded (the people) to break their fasts, and go to the ('Eid) prayer-ground on the morrow. (Sahih)

1158. Bakr bin Mubashshir Al-Anšārī narrated: ‘I used to go with the Companions of the Messenger of Allāh ﷺ to the prayer-ground early in the morning on the Day of Al-Fitr and the Day of Al-Adhā. We
used to go through the valley of Baţhān until we arrived at the prayer-ground, pray with the Messenger of Allâh ﷺ, then return from the same valley to our houses.” (Da‘îf)

Chapter 247, 250. Praying After the ‘Eid Prayer

1159. Ibn ‘Abbas said: “The Messenger of Allâh ﷺ came out on the Day of Al-Fîtr and prayed two Rak‘ahs. He did not pray before them or after them. Then he went to where the women were with Bilâl, and commanded them to give charity. So a woman would begin throwing her rings and bracelets.” (Sahih)

Comments:
No voluntary prayer is to be performed at the Muṣalla (outdoor prayer area) for the ‘Eid, neither before it or after it.

Chapter 248, 251. The People Praying ‘Eid In The Masjid On A Rainy Day

1160. Abû Hurairah narrated that it once rained on ‘Eid day, so the Prophet ﷺ led the ‘Eid prayer in the Masjid. (Da‘îf)
Comments:

While it is better that the 'Eid prayer be held outdoors, it is allowed to hold it in a Masjid if there is a reason for that.
English Translation of
Sunan Abu Dawud
Compiled by:
Imâm Hâfiz Abu Dawud
Sulaiman bin Ash‘ath
Volume 2
From Hadith no.1161 to 2174
Ahâdith edited & referenced by:
Hâfiz Abû Tâhir Zubair ‘Alî Za‘î
Translated by:
Yaser Qadhi (USA)
Final review by:
Abû Khallyl (USA)
In the Name of Allâh, the Most Gracious, the Most Merciful
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**12. THE BOOK OF MARRIAGE**

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Chapter 1. Collection Of Chapters Regarding Salãt Al-Istisqa’

1161. It was reported from Ma’mar from Az-Zuhri, from ‘Abbãd bin Tamîm, from his paternal uncle that the Messenger of Allah went out with the people to ask (Supplicate) for rain. He prayed two Rak’ahs, reciting aloud in them, and he turned his Ridâ’ around. And he raised his hands, supplicating, and asking for rain, and he faced the Qiblah.” (Sahih)

1162. It was reported from Ibn Abî Dhi’b and Yûnus from Ibn Shihab, who said: “Abbãd bin Tamîm Al-Mâzînî heard from his paternal uncle, who was a Companion of the Messenger of Allah, that he said: ‘One day, the Messenger of Allah went with the people, suppling for rain. He turned his
The Book Of The Prayer For Rain

back to the people, supplicating to Allah, the Mighty and Sublime.' — Sulaimân bin Dâwud (one of the narrators) said: 'He faced the Qiblah, turned his Rida', then prayed two Rak'ahs.' — Ibn Abî Dhi'b said: 'And he recited in them.' Ibn As-Sarh (one of the narrators) added: 'Meaning; recited aloud.'" (Sahih)

1163. It was reported from Az-Zubaidî, from Muhammad bin Muslim[1] — this Hadith — with his chain (a narration similar to 110-1162). He did not mention the prayer, and he said: "And he turned his Rida', such that its right side was upon his left shoulder, and its left side was upon his right shoulder. Then he supplicated to Allah, the Mighty and Sublime." (Sahih)

1164. It was reported from 'Umârah bin Ghaziyyah, from 'Abbâd bin Tamîm, from 'Abdullâh bin Zaid, who said: "The Messenger of Allah sought (supplicated for) rain while he was wearing a black Khamiṣah. The Messenger of Allah intended to switch it around, such that its lower part would become the higher part, but when he found difficulty in that, he switched it around over his shoulders." (Sahih)

[1] That is Az-Zuhri, who is also called Ibn Shihâb.
1165. Hishām bin Ishāq bin ‘Abdullāh bin Kinānah narrated that his father narrated to him, that the Amīr of Al-Madinah, Al-Walid bin ‘Uqbah — according to ‘Uthmān (one of the narrators): Ibn ‘Utbah — sent him to Ibn ‘Abbās asking him about the rain prayer of the Messenger of Allāh ﷺ. So he (Ibn ‘Abbās) narrated: “The Messenger of Allāh went out (meaning in the open-out side the city), wearing modest clothes, in a state of humbleness and displaying neediness (to Allāh), until he came to the prayer ground” — ‘Uthmān (one of the narrators) added: And ascended the Minbar — “And he did not deliver any Khutbah such as you do, but he continued to supplicate and petition (Allāh), and say the Takbīr. Then he prayed two Rak‘ahs as is performed for ‘Eid.” (Hasan)

Abū Dāwud said: This narration is that of An-Nufailī, and what is correct is (Al-Walīd) bin ‘Utbah.

Comments:
That it was like ‘Eid prayer means that it was like it in duration, that no Adhān was called, the number of Rak‘ahs was the same, and the prayer preceded the Khutbah, but the prayer for rain has no additional Takbīrs.

Chapter (…) At Which Point Does He (ﷺ) Turn His Ridā’ Around When Seeking Rain?

1166. Abū Bakr bin Muḥammad
reported from ‘Abbād bin Tamīm, that ‘Abdullāh bin Zāid informed him, that the Messenger of Allāh ℒasions once went out to the prayer ground (Musalla) in order to seek rain, and that, when he wanted to supplicate, he faced the Qiblāh, then turned his Riddā’ around. (Ṣahih)

It was reported from ‘Abdullāh bin Abī Bakr that he heard ‘Abbād bin Tamīm saying: “I heard ‘Abdullāh bin Zāid Al-Māzīnī saying: ‘The Messenger of Allāh ℒasions went out to the prayer ground to seek rain, and he turned his Riddā’ when he faced the Qiblāh.’” (Ṣahih)

Comments:
Turning the garment around is a sign of turning away from mistakes and toward repentance, so it is accompanied by supplications

Chapter 2. Raising The Hands During Istisqa’

Muḥammad bin Ibrāhīm reported from Umair, the freed slave of the children of Abī Al-Lahm, that he saw the Prophet ℒasions asking (supplicating) for rain at Ahjār Az-Zait, close to Az-Zawrā’. [1] He was standing, supplicating, asking for rain; with his hands raised in front of his face. His hands would not go above his head. (Ṣahih)

[1] Ahjār Az-Zait and Az-Zawrā’ are two areas outside of Al-Madinah.
1169. It was reported from Yazid bin Al-Faqir, from Jābir bin Abdullah, that he said: “Some people came to the Prophet ﷺ, crying (and complaining). So he said: ‘Allāhumma asqīnā ghaitan mughithan mar’ān mar’āh nafi’ān ghaira clarrin, ‘ajilan ghaira ajil (O Allāh! Grant us rain — a rain that is helpful, blessed and fruitful (for the crops); (a rain that is) beneficial and not harmful, immediate and not delayed.’ So the skies covered them up.” (Hasan)

Comments:
1. In times of difficulty, hardship or need, one should supplicate to Allah, ardently, humbly, and repeatedly.
2. One may also request the living and present pious, devout men to supplicate to Allāh for relief.

1170. It was reported from Qatādah from Anas that the Prophet ﷺ would not raise his hands in any supplication except for seeking rain, for he would raise his hands until the whiteness of his armpits could be seen. (Sahih)


1171. It was reported from Hammād, that Thābit had informed them from Anas that the Prophet ﷺ would seek rain like this — meaning — he stretched out his hands, and he made the inner palms of his hands face the ground, until I
could see the whiteness of his armpits. (Sahih)

تخريج: أخرج مسلم، انظر الحديث السابق، ح: 896 من حديث حماد بن سلمة.

1172. It was reported from Muhammad bin Ibrahīm: “One who saw the Prophet informed me that he saw the Prophet supplicating at Ahjār Az-Zait with his hands spread out. (Sahih)

تخريج: [إسناده صحيح] أخرج أحمد: 427 من حديث شعبة به ونظر، ح: 1168

1173. It was reported from ‘Aishah, that she said: “The people complained to the Messenger of Allah about the lack of rain. So he ordered that his Minbar be placed in the prayer ground (Musalla), and he appointed a day for the people to come out. The Messenger of Allah went out when the sun’s rays could be seen, and sat on the Minbar. He glorified Allah and praised Him, then said: ‘You have complained regarding the lack of rain on your lands, and the delay of rain from its usual time. And Allah, the Mighty and Sublime, has commanded you to supplicate to Him, and promised you that He will respond to you.’ Then he said: ‘Al-hamdulilâhi rabbil-‘alâmin, ar-rahmânir-rahîm, maliki yawmî-dîn. Lâ illâha illâllâh, yaf’alu mā yurîd. Allâhumma! Antallâh, lâ illâha illâ anta, al-ghanyuu, wa nahnul-fuqara’. Anzil ‘alainal-ghaitha waj’al mā anzalta lanâ quwwatan wa balâghan ilâ ĥin. (All praise is due to Allah, the Lord of all that exists; the Ever-
Beneficent, the Most Merciful; King of the Day of Judgment. None has the right to be worshipped but Allah. He does what He wills. O Allah! You are Allah — None has the right to be worshipped but You: the Self-Sufficient Who is not in need of anything, and we are the destitute (always in need of You). Send down rain upon us, and make what You have sent down a sustenance and a means to live by for a time being).’

Then he raised his hands, and continued to do so until the whiteness of his armpits could be seen. He then turned his back to the people, and turned — or turned upside down — his Rida’ around while his hands were raised. Then he turned around to face the people, descended (from the Minbar) and prayed two Rak’ahs.

So Allah caused a cloud to form, and it sent forth its lightening and thunder, then it rained by the permission of Allah. The Prophet did not return to his Masjid except that streams had started flowing (in the streets). So when he saw how quickly they were looking for shelter, he laughed so much that his molars could be seen, and said: ‘I testify that Allah is capable of doing all things, and that I am the slave of Allah and His Messenger.’"

("Hasan")

Abū Dāwūd said: This Hadith is Gharīb, and its chain is good.

[1] Meaning it is only narrated through one route of transmission.
The people of Al-Madinah recite: ‘King (Malik) of the Day of Judgment,’ and this Hadith is a proof for them.

1174. (It was reported from ‘Abdul-Aziz bin Suhaib and Thäbit) from Anas, who said: “A drought once afflicted the inhabitants of Al-Madinah during the time of the Messenger of Allah صلّى‌اللهُ بيِّنَهُ. So when he was delivering the Khutbah on Friday, a person stood up and said: ‘O Messenger of Allah! Our horses have perished, and our sheep have perished, so pray to Allah to grant us rain.' So the Messenger of Allah صلّى‌اللهُ بيِّنَهُ extended his hands and supplicated. And the sky was as clear as glass! But the winds began to blow, and clouds formed and merged, then the skies poured down rain. So we left (the Masjid) wading through the water until we reached our houses. And it continued raining until the next Friday. So that same man, or perhaps another man, stood up and said: ‘O Messenger of Allah! The houses have been destroyed, so pray to Allah that He withholds it (the rain, from us).’ So the Messenger of Allah صلّى‌اللهُ بيِّنَهُ smiled and said: ‘Hawalainâ wa la ’alainâ [(O Allah!) Around us and not on us],’ and I saw the clouds splitting up around Al-Madinah, as if they were a crown.” (Sahih)
**Comments:**

Supplicating for rain during the Friday Khutbah is in accord with the Sunnah.

1175. Shārīk bin ʿAbdullāh bin Abī Namir reported that he heard Anas saying — and he mentioned similar to the narration (similar to no. 1174) of ʿAbdul-ʿAzīz. He said: “So the Messenger of Allāh raised his hands to the level of his face, and said: ‘Allāhummasqina (O Allāh! Send rain on us...)'” and the rest of the narration is the same. (Ṣāḥīḥ)

1176. It was reported from ʿAmr bin Shuʿaib from his father, from his grandfather, who said: “When the Messenger of Allāh supplicated for rain, he said: ‘Allāhumma isqi ʿibādaka wa bahāʿimaka wanshur rahmataka wa aḥyā baladakal-mayyit (O Allāh! Send rain for Your worshipers and Your creatures and spread Your Mercy, and revive Your dying land).’” this is the wording of Mālik.¹ (Ḍaʿīf)

* تخريج: أخرجه البخاري، الاستثناء، باب الدعاء في الاستثناء، ح: 897 من حديث شريك بن أبي نمر بن.

**Chapter 3. The Eclipse (Al-Kusūf) Prayer**

1177. It was narrated by Iṣmāʿīl

² That is, he narrated it through two chains of narration, and this is the wording of the chain of Mālik bin Anas.
Ibn ‘Ulayyah, from Ibn Juraij, from ‘Atā’, from ’Ubaid bin ‘Umair, that he said: “Someone whom I trust to be truthful — (‘Atā’ said) I presumed he meant ‘Aishah — narrated to me: ‘There was a solar eclipse during the time of the Prophet ﷺ, so the Prophet ﷺ stood in prayer for a long time leading the people. Then he would go into Rukū‘, then stand, then go into Rukū‘, then stand, then go into Rukū‘, praying two Rak‘ahs. In each Rak‘ah, there would be three Ruku’s; after the third one he would prostrate. (He stood for such a long time) that the men were about to faint due to the length that he stood, so much so that buckets of water would be poured over them. He would say “Allāhu Akbar (Allāh is the Most Great)” when going into Rukū‘: and when he stood up: “Sami’ Allāhu liman ḥamidah (Allāh has heard those who praise Him),” (He continued praying) until the sun was visible again, then he said: “Verily, the sun and the moon do not eclipse due to the death or life (birth) of anyone, but these two (eclipses) are of the signs of Allāh, the Mighty and Sublime, by which He frightens His servants. So when they are eclipsed, hasten to the Ṣalāt.” (Ṣahih)

Comments:

A Prayer during the Eclipse should be coupled with a Khutbah and supplication, see also number 1191.
Chapter 4. Whoever Said That It Should Be Prayed With Four Rak'ahs

1178. It was reported from Yahyā, from ‘Abdul-Malik, that ‘Aţā’ narrated to him from Jābir bin Abdullah, who said: "There was a solar eclipse during the time of the Messenger of Allâh ﷺ, and it occurred the day that Ibrâhim, the son of the Messenger of Allâh ﷺ, died. So the people said that the eclipse was due to the death of his son Ibrâhim.

Therefore, the Prophet ﷺ stood in prayer, and led the people in six Rukū’s in four prostrations. He said the Takbîr, then he recited (the Qur’ān) and made it a lengthy recitation, then he went into Rukū‘ for a period of time similar to what he had stood, then he raised his head and recited for a length of time that was less than the first recitation. Then he went into Rukū‘ for a period of time similar to what he had stood. Then he moved backwards during his prayer, so the row behind him

Then he stood up, and performed three Rukū’s before he prostrated — every Rukū‘ was for a shorter duration than the one before it, and each Rukū‘ would be similar to the length that he had stood.
moved backwards as well, then he went forward and stood in his usual place, and the row went forward as well. When he finished the prayer, the sun had appeared again. He said: 'O people! The sun and the moon are two of the signs of Allāh, the Mighty and Sublime. They do not eclipse due to the death of any person. So when you see such (an eclipse), then perform ʿSalāt until it becomes clear again.'" And he narrated the remainder of the Ḥadīth. (Ṣaḥīḥ)

1179. It was reported from Abū Az-Zubair, from Jābir, who said: "There was a solar eclipse during the lifetime of the Messenger of Allāh ﷺ on a very hot day. The Messenger of Allāh ﷺ led the Companions in prayer, and stood up for a long time — so much so that they began to fall. Then he went into Rukūʿ for a long time, then he stood up for a long time, then he went into Rukūʿ for a long time, then he stood up for a long time. Then he prostrated twice, and then stood up and repeated these acts. So it was four Rukūʿs and four prostrations..." and he completed the remainder of the Ḥadīth (as in no. 1178). (Ṣaḥīḥ)

1180. 'Urwah bin Az-Zubair reported from 'Aīshah, the wife of
the Prophet ﷺ, that she said: "There was a solar eclipse during the lifetime of the Messenger of Allah ﷺ. So the Messenger of Allah ﷺ went to the Masjid, stood up and said the Takbir, and the people lined up (in rows) behind him. The Messenger of Allah ﷺ recited (the Qur'an) for a long time, then said the Takbir and went into Rukū' for a long time. Then he raised his head and said: 'Sami' Allāhu liman hamidah, Rabbanā wa lakal Ḥamd (Allah hears those who praise Him; our Lord, and to You belongs praise).’ So he stood up and recited a lengthy recitation, which was not as long as the first recitation. Then he said the Takbir and went into Rukū’ for a long time, but not as lengthy as the first Rukū’. Then he said: ‘Sami’ Allāhu liman hamidah, Rabbanā wa lakal Ḥamd (Allah hears those who praise Him; our Lord, and to You belongs praise),' and he repeated the same acts in the other Rak'ah. So he completed four Rukū’s and four prostrations, and the sun had become visible before he finished (the prayer).” (Sahih)

**1181. It was reported from Kathīr bin ‘Abbās, who said that ‘Abdullāh bin ‘Abbās would narrate that the Messenger of Allah ﷺ prayed during a solar eclipse, and his Hadīth was similar**
to the Hadith of Urwah from 'Aishah, that he prayed two Rak'ahs (no. 1180), with two Rukūʿ in each Rak'ah. (Sahih)


1182. It was reported from Ubayy bin Ka'b, that he said: "There was a solar eclipse during the lifetime of the Messenger of Allah ﷺ. The Prophet ﷺ led them in prayer reciting one of the lengthy Sūrah, and went into Rukūʿ five times, and performed two prostrations. Then he stood up for the second Rak'ah and recited a lengthy Sūrah, and went into Rukūʿ five times, and performed two prostrations. Then he sat as he was — facing the Qiblah — supplicating until the eclipse was over." (Daʿīf)

Comments:

This Hadith mentions five Rukūʿs (bowings) but it is a weak narration.

1183. Tawūs reported from Ibn Ḥabīb, from the Prophet ﷺ, that he prayed during a solar eclipse. He recited (the Qurʾān), then went into Rukūʿ, then recited, then went into Rukūʿ, then recited, then went
into Rukū‘, then recited, then went into Rukū‘. Then he prostrated, and he prayed the second Rak‘ah in a similar fashion. (Sahih)

4. Tha‘labah bin ‘Ibād Al-‘Abdi, from the city of Al-Baṣrah, narrated that he attended a Friday Khutbah of Samurah bin Jundab, in which Samurah said: “Once, a boy from the Ansār and I were practicing (shooting arrows) at two targets of ours. When the sun had reached two or three spear’s length over the horizon in the eyes of a beholder, it returned as if it were a Tannūmah. One of us said to the other: ‘Let us return to the Masjid, for, by Allah, this (eclipse) of the sun will cause the Messenger of Allah to do something new with the Ummah.’ So we returned, and saw him clearly, leading (the people) in prayer. He led us in this prayer longer than he had led us in any other prayer, and we could not hear his voice. Then he went into Rukū‘ longer than any other Rukū‘ he had led us in, and we could not hear his voice. Then he went into prostration — longer than any prostration he had led us in before, and we could not hear his voice. He then repeated the same actions in the second Rak‘ah. While he was sitting down in the second Rak‘ah, the sun appeared again. He then

[1] Tannūmah: It is either a tree or a plant whose leaves and or fruits are dark in color or black.
said the *Taslim*, stood up, praised Allāh and glorified Him and testified that none has the right to be worshipped but Allāh, and that he is the servant and Messenger of Allāh...” then Ahmad bin Yūnus (the narrator) completed the *Khubbah* of the Prophet ﷺ.

**1185.** Qabīṣah Al-Hilālī narrated: “There was a solar eclipse during the lifetime of the Messenger of Allāh ﷺ, so he went out in a state of anxiety; his garment was trailing behind him. I was with him at that time in Al-Madinah. He prayed two *Rak'ahs*, and lengthened the standing. Then he completed (the prayer) while (the sun) had appeared, and said: ‘These are signs by which Allāh, the Mighty and Sublime, causes (people) to fear Him. So when you see it, then pray as if you are praying a new obligatory prayer.”” *(Da‘īf)*

**1186.** *(Another chain)* from Qabīṣah Al-Hilālī, who narrated: “The sun was eclipsed.” And the rest is the same (as no. 1185), except that he said: “...until the stars had appeared.” *(Da‘īf)*
Chapter 5. The Recitation In The Eclipse Prayer

1187. It was reported from ‘Urwah, from ‘Aishah, that she said: “There was a solar eclipse during the lifetime of the Messenger of Allāh صلی الله علیه وآله وسلم, so the Messenger of Allāh صلی الله علیه وآله وسلم went out to led the people in prayer. He stood up, and I estimated that he had recited Sūrat Al-Baqarah due to the length of the recitation” (and she said similor) to the rest of the narration (as no. 1185): “Then he prostrated twice. Then he stood up and lengthened his recitation, and I estimated that he had recited Sūrat Al ‘Imrān due to the length of the recitation.”(Hasan)

Comments:
The length of the recitation, the bowings, and the prayer itself, will depend upon the length of the eclipse.

1188. It was reported from Az-Zuhri, who said: ‘Urwah bin Az-Zubair informed me from ‘Aishah, that the Messenger of Allāh صلی الله علیه وآله وسلم recited for a long time, and he recited aloud,” meaning during the eclipse prayer. (Ṣahih)
1189. It was reported from Zaid bin Aslam, from ‘Ata’ bin Yasâr, from Ibn ‘Abbâs, who said: “There was an eclipse, so the Messenger of Allah ﷺ prayed while the people (prayed) with him. He stood for a long time, similar to (the length it takes to recite) Surat Al-Baqarah, then he bowed...” and he continued with the narration. (Sâhih)

Chapter 6. Crying Out ‘The Prayer’ For It

1190. ‘Aishah narrated: “There was a solar eclipse, so the Messenger of Allah ﷺ commanded someone to proclaim: ‘The congregational prayer.’” (Sâhih)

Comments:

An announcement may be made for the Eclipse Prayer. It is recommended, but there is no Adhân nor Iqâmah.

Chapter 7. Giving Charity During An Eclipse

1191. ‘Aishah narrated that the Prophet ﷺ said: “The sun and the moon do not eclipse due to the life (birth) or death of anyone. So when you witness it (an eclipse),
supplicate to Allāh, the Mighty and Sublime, say the Takbīr, and give charity.” (Ṣaḥīḥ)

Chapter 8. Freeing Slaves During An Eclipse

1192. Asmā’ narrated: “The Prophet would command that slaves be freed during the eclipse prayer.” (Ṣaḥīḥ)

Chapter 9. Whoever Said That Only Two Rukū’ Should Be Performed (In Eclipse Prayer)

1193. An-Nu’mān bin Bāṣhīr narrated: “There was a solar eclipse during the Prophet’s lifetime, so he started praying two Rukū’s, one after another, and asking about it, until it finished.” (Dā’īf)

They say that the meaning is that he was asking Allāh, similar to what appears in the following narration, or, that he would ask someone to look and see if the eclipse is over after praying, and pray again, or, that he would indicate with his hand that someone should look during the prayer.
1194. ‘Abdullāh bin ‘Amr reported: “There was a solar eclipse during the lifetime of the Messenger of Allāh ﷺ, so the Messenger of Allāh ﷺ stood up (in prayer), and it appeared that he would not go into Rukū’. Then he went into Rukū’, and it appeared that he would not stand up. Then he stood up, and it appeared that he would not prostrate. Then he prostrated, and it appeared that he would not raise up. Then he raised up, and it appeared that he would not stand up. Then he stood up, and repeated the same acts in the next Rak’ah. He then whispered in the final prostration: ‘Uff, Uff,’ and said: ‘O Lord! Have You not promised me that you would not punish them while I was with them? Have You not promised me that You would not punish them while they are seeking forgiveness?’ So the Messenger of Allāh ﷺ completed the prayer and the sun had appeared...” and he narrated the rest of the Ḥadīth. (Hasan)

Comments:

The different methods of performing the prayer reflect the differences in the duration of the eclipse.

1195. ‘Abdūr-Rahmān bin Samurah narrated: “While I was shooting my arrows during the lifetime of the Messenger of Allāh, there was a solar eclipse. So I tossed my arrows away, and said: ‘I will see
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what the eclipse has caused the Messenger of Allah ﷺ to do today.’ I reached him while his hands were raised; he was glorifying Allah, praising him, saying the Tahli[l][1] and supplicating. He continued to do so until the sun appeared. He recited two Surahs and performed two Rukû’s.” (Sahih)

Chapter 10. Prayer At Times Of Darkness Or Similar Occurrences

1196. ‘Ubaiddullâh bin An-Nadr narrated from his father that he said: “There was a darkness during the time of Anas bin Mâlik, so I went to him and said: ‘O Abû Hamzah! Did similar incidents used to happen during the time of the Messenger of Allah ﷺ?’ He said: ‘I seek Allah’s refuge. If the wind were to blow strongly, we would rush to the Masjid, fearing the Judgment (had arrived).’” (Hasan)

Chapter 11. Prostrating At Times Of Calamities

1197. ‘Ikrimah narrated that Ibn ‘Abbâs was informed of the death of someone — one of the wives of the Prophet ﷺ. So he fell into prostration. He was asked: “Do you

[1] That is; saying Lâ ilâha ill-Allâh, or similar.
prostrate at this time?" He replied: "The Messenger of Allah ﷺ said: ‘When you witness a sign, prostrate,’ and what sign is more grave than the departure of the wives of the Prophet ﷺ?" (Hasan)

Comments:
The death of a close relative or a virtuous person is a big loss. In the event of such a catastrophe, people should turn to Allāh and remember Him.
Chapters On The Traveler's Prayers

Chapter 1. The Prayer Of The Traveler

1198. 'Aishah narrated: "Initially, the prayer had been made obligatory in units of two Rak'ahs only — during residence and travel. So the prayer for the traveler was approved (and remained as two), and the prayer during residence was increased." (Sahih)

1199. Ya'la bin Umayyah said: "I asked 'Umar bin Al-Khattāb: ‘Do you see that people are shortening the prayer? This, despite the fact that Allah, the Mighty and Sublime, said: if you fear that those who disbelieve will put you in trial.' [1] And this (fear) has now gone in our days.' He replied: ‘I also wondered about what you are wondering about, and I mentioned

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this to the Messenger of Allâh ﷺ, and he said: "(This is a) charity that Allâh has given to you, so accept His charity." (Sâhih)

Comments:
1. Shortening (Qasr) a prayer during journeys is Sunnah.
2. Authentic Hadiths are explanations of the Qur’ân.

1200. (Another chain) with similar (narration as no. 1199) for this Hadith. (Sâhih)

Chapter 2. When Should The Traveler Shorten The Prayer?

1201. It was reported from Shu’bah, from Yahyâ bin Yazîd Al-Hunâ’î that he said: "I asked Anas bin Malik regarding the shortening of the prayer. He replied: ‘When the Messenger of Allâh ﷺ traveled for a distance of three miles’ — or: ‘three Farsakhs’[1] — Shu’bah was

[1] They say a Farsakh is about three miles (Amyâl). As for mile (Mil) they say it is the distance where one’s sight ends, or the limit that one can see a person on a level surface of land, and not recognize whether it is a male or a female, or whether they are coming or going, and some of the present day scholars say it is 1680 meters.
not sure — he would pray two Rak'ahs.” (Sahih)

Chapter 3. The Adhân During Travel

1202. It was reported from Muhammad bin Al-Munkadîr and Ibrâhim bin Maisarah, that they heard Anas bin Mâlik saying: “I prayed Zuhr with the Messenger of Allâh four Rak’ahs while (we were) in Al-Madinah, and then ’Asr as two Rak’ahs at Dhul- Hulaifah.” (Sahih)

Comments:
A prayer shall be shortened only after a person has set out on a journey and is beyond the city limits. Dhul-Hulaifah is about ten kilometers from Al-Madinah, and is the first stop on the way to Makkah.
Chapter 4. A Traveler Praying While He Is Unsure Of The Time

1204. It was reported from Mishāj bin Mūsā, who said: "I asked Anas bin Mālik: 'Narrate to us something that you heard from the Messenger of Allah.' So he said: 'When we used to be with the Messenger of Allah on a journey, we would say (to ourselves): "Has the sun begun its descent or not?" — and he (the Prophet) would pray Zuhr, and continue traveling.'" (Sahih)

Comments:
For a prayer to be valid, some important conditions have to be met. Knowing the correct timing of prayer, that is, when the time of a prayer is due, is one of those conditions.

1205. Shu'bah narrated: "Ḥamzah Al-ʿĀiḍihī, a man from Banū Ǔabbah, narrated to me, he said: 'I heard Anas bin Mālik saying: "Whenever the Messenger of Allah camped, he would not leave until he had prayed Zuhr." A man asked Anas: "Even if it was midday?" He replied: "Even if it was midday."' (Sahih)

Comments:
It does not mean that the Messenger of Allah performed Zuhr exactly at midday (noon), before the sun had crossed the meridian. Rather, it means that he said his prayer immediately after the sun had crossed the meridian and then resumed his journey. It is quite obvious because the Zuhr prayer time begins only after the sun had crossed the meridian.
Chapter 5. Combining Between Two Prayers

1206. It was reported from Mālik, from Abū Az-Zubair Al-Makki, from Abū At-Tufail ‘Āmīr bin Wāthilah, that Mu‘ādh bin Jabal informed them that they went out with the Messenger of Allāh for the battle of Tabūk. The Messenger of Allāh would combine between Zuhr and ‘Asr, and between Maghrib and ‘Ishā’. One day, he delayed the prayer, then came out and prayed Zuhr and ‘Asr together, then returned (to his tent), then came out and prayed Maghrib and ‘Ishā’ together.

(Shahih)

(المعجم 5 - باب الجماع بين الصلاتين
(التحفة 275)

Comments:
A traveler may combine his prayers both while camping and moving. Performing Congregational prayers while traveling is also Sunnah.

1207. Nāfi‘ reported that Ibn ‘Umar was informed of the death of Safiyyah while he was in Makkah. He traveled until the sun set and the stars appeared. He said: “When the Prophet was in a hurry during his journey, he would combine between these (meaning Maghrib and ‘Ishā’ two prayers, and would continue traveling until the twilight disappeared.” (Shahih)

(تنزج: أخرجه صحيح) أخرجه البهذلي: 3/159 من حديث حماد بن زيد بن وراءة الترمذي، الجمعة، باب ما جاء في الجمع بين الصلاتين، ح: 555 من حديث نافع به وقال: "حسن صحيح"
1208. It was reported from Hishām bin Sa’d, from Abū Az-Zubair, from Abū At-Tufail, from Mu‘ādh bin Jabal, that during the expedition of Tabūk, the Messenger of Allāh ﷺ would combine between Zuhr and ‘Asr if the sun had started its descent before he started traveling. And if he traveled before the sun had started its descent, he would delay Zuhr until he camped at the time of ‘Asr. And he would do the same for Maghrib; if the sun had set before he traveled, he would combine between Maghrib and ‘Ishâ’, and if he traveled before the sun disappeared, he would delay Maghrib until he camped at the time of ‘Ishâ’, then he would combine between them.

Abū Dāwud said: Hishām bin ‘Urwah reported it from Husain bin ‘Abdullāh, from Kuraib, from Ibn ‘Abbâs, from the Prophet ﷺ, similar to the narration of Al-Mufaddal and Al-Laith (no. 1207).

Comments:
1. Combining prayers during journeys is established in the Sunnah.
2. Prayers may be combined in two ways. One way is to perform Zuhr and ‘Asr prayers at Zuhr time, and then Maghrib and ‘Ishâ’ prayers at Maghrib time. The other way is to perform Zuhr and ‘Asr prayers at ‘Asr time, then Maghrib and ‘Ishâ’ prayers at ‘Ishâ’ time.

1209. It was reported from Sulaimān bin Abī Yahyā, from Ibn ‘Umar, that he said: “The Messenger of Allāh ﷺ never combined between Maghrib and
'Ishā' while he was traveling except once." (Hasan)

Abū Dāwūd said: This was related from Ayyūb from Nāfi' from Ibn 'Umar as a Mawqūf narration of Ibn 'Umar; that he did not see Ibn 'Umar combining between the two of them ever except that one night, meaning the night he was informed of the death of Ṣafiyyah. It has been related in a narration of Makhūl from Nāfi' that he saw Ibn 'Umar do that once or twice.

1210. It was reported from Mālik from Abū Az-Zubair Al-Makki, from Sa'eed bin Jubair, from 'Abdullāh bin 'Abbās, that he said: "The Messenger of Allāh ﷺ prayed Zuhr and 'Asr combined, and Maghrib and 'Ishā' combined, while he was neither traveling nor in a state of fear." (Sahih)

Mālik said: "I believe this occurred when it rained."

Abū Dāwūd said: Hammād bin Salamah reported the same, from Abū Az-Zubair. And Qurrah bin Khālid reported it from Abū-Az-Zubair; he said: "(This happened) during our travels to Tabūk."

1211. Habīb bin Abī Thābit reported Sa'eed bin Jubair, from Ibn 'Abbās, that he said: "The Messenger of Allāh ﷺ once combined between Zuhr and 'Asr, and between Maghrib and 'Ishā'.
while we were in Al-Madinah, without any (cause for) fear, nor (due to) rain.” *(Sahih)*

Ibn ‘Abbas was asked: “Why did he do that?” He replied: “He wished not to inconvenience his nation.”

**1212.** It was reported from Muhammad bin Fudail, from his father, from Näfi’, and Abdullah bin Waqid, that the *Mu‘adh-dhin* of Ibn ‘Umar said (to Ibn ‘Umar, while they were traveling): “The prayer!” He said: “Proceed, proceed!” He continued until the twilight was about to disappear, then he camped and prayed *Maghrib*. He then waited until the redness disappeared, and then prayed ‘*Ishâ*’. Then he said: “When the Messenger of Allah was in a hurry, he would do as I just did. And he would travel three days’ (of normal travel) distance on that one day and night.” *(Sahih)*

Abû Dawud said: Ibn Jâbir reported it from Näfi’ similarly, with his chain.

**Comments:**

Meaning in a hurry while on a journey.

**1213.** *(Another chain) from ‘Eisâ, from Ibn Jâbir, with this meaning (similar to no. 1212).* He said: “So when the twilight was about to disappear, he camped and combined them.” *(Sahih)*
1214. It was reported from Jābir bin Zaid, from Ibn ‘Abbas, that he said: “The Messenger of Allah once led us in prayer in Al-Madinah — he prayed eight, and then seven: Zuhr and ‘Asr, and then Maghrib and ‘Ishâ’.” (Sahih) Sulaimān and Musad-dad did not say: “with us.”[1]

Abū Dāwud said:Ṣāliḥ, the freed slave of At-Tawamah, reported it from Ibn ‘Abbas, but he said: “And it was not raining.”

Comments:
The permission is valid only for some very pressing and urgent need, according to Companions and learned scholars. They have cautioned people not to fall into a habit of it or make it a settled practice.

1215. It was reported from Abū Az-Zubair, from Jābir that the Messenger of Allah was once in Makkah when the sun set, and he combined between them (Maghrib and ‘Ishâ’) when he reached Sarf. (Dā’f)

Comments: [إسناده ضعيف] أخرجه النسائي، المواقيت، باب الوقت الذي يجمع فيه المسافر بين المغرب والعشاء، ح: 594 من حديث يحيى بن محمد الجاربي وماهير مدلس ولم أجد تصرحي سماه.

[1] That is, the author also heard this narration from ‘Amr bin ‘Awn, and here he quoted his wording but mentioned the difference in their narrations.
1216. It was reported from Hishām bin Sa’d that he said: “Between them — meaning between Makkah and Sarf — is ten miles.” (Sahih)

1217. ‘Abdullāh bin Dinār said: “I was once (traveling) with ‘Abdullāh bin ‘Umar. When we saw that night had fallen, we said: ‘The prayer.’ (But) he continued traveling until the twilight had disappeared, and the stars could be seen. He then dismounted and prayed both of them together. Then he said: ‘I saw that when the Messenger of Allāh ﷺ was in a hurry during his travels, he would pray in such a manner as I have prayed — he would combine them after night fell.” (Sahih)

Abū Dawūd said: ‘Āṣim bin Muḥammad reported it from his brother, from Sālim, and Ibn Abī Najīb reported it from Ismā‘īl bin ‘Abdur-Rahmān bin Dhu‘wa‘ib; that the combining between them reported from Ibn ‘Umar was after the twighlit disappeared.

Comments:
These Hadiths inform us that Ibn ‘Umar performed the two prayers together after the evening twilight had faded (disappeared).

1218. It was reported from Al-Mufaḍḍal from ‘Uqail, from Ibn Shīhāb, from Anas bin Mālik, who said: “If the Messenger of Allāh ﷺ started to travel before the sun
began its descent (after the zenith), he would delay Zuhr until ‘Asr time, then he would dismount and join between them. And if the sun had started its descent before he started to travel, he would pray Zuhr and then travel.” (Sahih)

Abū Dāwūd said: Muḥaddīḍ was a judge in Egypt, and his supplications would be answered, and he is Ibn Fadālah.

تخريج: أخرج البخاري، النصري، باب: إذا ارتحل بعد ما زاغت الشمس صلى الظهر ثم ركب، ح: 1112 وسالم، صلاة المسافرين، باب جواز الجمع بين الصلاتين في السفر، ح: 704 كلاهما عن فتية بن وهب.

1219. (Another chain for no. 1218)
It was narrated by Jābir bin Ismā‘īl, from ‘Uqail, with this narration, with his chain. He said: “And he would delay Maghrib until the twilight had disappeared, then he would join it with ‘Ishā‘.” (Sahih)

تخريج: منتفق عليه، انظر الحديث السابق وأخرجه مسلم، ح: 704 من حديث عبادة بن وهب.

1220. Mu‘ādh bin Jabal narrated: “During the expedition of Tabūk, if the Prophet ﷺ started to travel before the sun began its descent, he would delay Zuhr, and would combine it with ‘Asr and pray them together. And if he started to travel after the sun began its descent, he prayed Zuhr and ‘Asr together, then travel. And if he traveled before sunset, he would delay Maghrib until he prayed it with ‘Ishā‘, and if he traveled after Maghrib, he would pray ‘Ishā‘ early and combine it with Maghrib.” (Sahih)
Abū Dāwūd said: No one but Qutaibah alone reported this Ḥadīth.

Chapter 6. Shortening The Recitation During Travel

1221. Al-Barā’ narrated: “We once went with the Messenger of Allāh ﷺ on one of his travels, and he led us in ‘Ishā’. He recited: ‘By the fig and the olive’[1] in one of the Rak’ahs.” (Ṣaḥīḥ)

Comments:
A prayer-leader should take into consideration the circumstances and conditions of those whom he is leading in prayer. While praying during a journey, it is recommended that the recitation not be long.

Chapter 8. The Voluntary Prayers During Travel

1222. Al-Barā’ bin ‘Āzib Al-Anṣārī narrated: “I accompanied the Messenger of Allāh ﷺ on eighteen of his travels. I never once saw him leave the two Rak’ahs after the sun began its descent — before Zuhr.” (Ḥasan)

Comments:
[1] ʿAṭ-Ṭin (95).
1223. Ḥafṣ bin ‘Āṣim bin ‘Umar bin Al-Khaṭṭāb narrated: “I accompanied Ibn ‘Umar in one of his journeys. He led us in a two Rak‘ah prayer, then turned around and saw people standing (in prayer). He asked: ‘What are these people doing?’ I said: ‘They are praying voluntary prayers.’ He said: ‘If I were to pray the voluntary prayers, I would have completed my (obligatory) prayer! O nephew, I accompanied the Messenger of Allah during his travels, and he never prayed more than two Rak‘ahs (while traveling) until Allāh took his soul. And I accompanied Abū Bakr during his travels, and he never prayed more than two Rak‘ahs until Allāh took his soul. And I accompanied ‘Umar during his travels, and he never prayed more than two Rak‘ahs until Allāh, the Mighty and Sublime, took his soul. And I accompanied ‘Uthmān during his travels, and he never prayed more than two Rak‘ahs until Allāh took his soul. And Allāh has said: Indeed, you have in the Messenger of Allāh an excellent example.””[1] (Ṣaḥīḥ)


تخريج: أخرجه مسلم، صلالة المسافرين، باب صلاة المسافرين وقصرها، ح: 189 عن الفهري والبخاري، التقشير، باب من لم يتطلع في السفر دبر الصلاة، ح: 1102 من حديث عيسى ابن خفضه.
Chapter 8. Praying Voluntary Prayers And Witr While Riding A Mount

1224. It was reported from Sālim from his father, (Ibn ‘Umar) who said: “The Messenger of Allāh ﷺ would pray voluntary prayers while riding on his camel, regardless of the direction it was facing, and he would also pray Witr on it. But he would not pray the obligatory prayers on it.” (Sahih)

Tafsīr: أخرجه مسلم، صلاة المسافرين، باب جواز صلاة النافلة على الداية في السفر حيث توجهت، ح: 29/700 من حديث عبادة بن وهب، والبخاري، التقسيم، باب: نزل للمكتوبة، ح: 198: من حديث يونس بن يزيد. باء

1225. Anas bin Mālik narrated: “If the Messenger of Allāh ﷺ wanted to pray voluntary prayers while he was traveling, he would turn his camel towards the Qiblah, say the Takbīr, then pray in the direction the caravan traveled.” (Hasan)

Tafsīr: [إسناده حسن] أخرجه أحمد: 2/321 من حديث ربيع بن عبد الله. باء

1226. It was reported from Abū Al-Ḥubāb Sa‘eed bin Yasār, from Abdullāh bin ‘Umar, that he said: “I saw the Messenger of Allāh ﷺ praying on his donkey while he was headed in the direction of Khaibar.” (Sahih)

Tafsīr: أخرجه مسلم، صلاة المسافرين، باب جواز صلاة النافلة على الداية ... الخ. ح: 700 من حديث مالك بن حديت في الموطأ (بيحيى): 1/150، 151 (والمعنى، ص: 195).

Comments:
It is prohibited to eat the flesh of a domestic donkey, but one may pray on its back.
1227. It was reported from Abū Az-Zubair, from Jābir, who said: "The Messenger of Allāh ﷺ sent me on some errand..." until he said: "...So I returned to him while he was praying on his camel, facing east. And his prostration was lower than his Rukū‘." (Sahīh)

Chapter 9. Praying Obligatory Prayers On A Mount If There Is An Excuse

1228. Muḥammad bin Shu‘aib reported from An-Nu‘mān bin Al-Mundhir, from ‘Aṭā‘ bin Abī Rabāḥ, that he asked ‘Aīshah: "Was a concession given to the women allowing them to pray on their mounts?" She replied: "They were not give this concession, whether in severe circumstances or otherwise." (Hasan)

Muḥammad said: "This is with regards to the obligatory prayers."

Chapter 10. When Should The Traveler Stop Shortening The Prayer

1229. It was reported from ‘Alī bin Zaid, from Abū Nadrah, from ‘Imrān bin Ḥusayn, that he said: "I participated in military expeditions with the Messenger of Allāh ﷺ, and took part in the Conquest (of Makkah). He ﷺ stayed there eighteen nights praying only two Rak‘ahs, and he would say: ‘O
people of the city, pray four (Rak'ahs), for we are people who are traveling.” (Da'if)

1230. It was reported from 'Asim, from 'Ikrimah, from Ibn 'Abbas that the Messenger of Allah stayed seventeen (days) in Makkah, and he shortened the prayers. Ibn 'Abbas said: "So whoever stays seventeen days should shorten, and whoever stays longer (than that) should pray the complete prayer.” (Sahih)

Abu Dawud said: 'Abdah bin Mansur narrated it from 'Ikrimah from Ibn 'Abbâs: “He stayed nineteen.”

1231. Az-Zuhri reported from 'Ubaidullah bin 'Abdullah, from Ibn 'Abbâs, that he said: “During the Year of the Conquest (of Makkah), the Messenger of Allah stayed fifteen (days) in Makkah, shortening the prayer.” (Sahih)

Abu Dawud said: 'Abdah bin Sulaimân reported this Hadith, as did Ahmad bin Khâlid Al-Wahbi and Salmah bin Al-Fadl, from Ibn Ishâq, and none of them said in it: “from Ibn 'Abbâs.”
1232. It was reported from Sharīk, from Ibn Al-̱Aṣbahānī, from ʿIkrimah, from Ibn ʿAbbās that the Messenger of Allāh ﷺ stayed in Makkah seventeen (days), praying two (Rakʿahs). (Sahih)

1233. It was reported from Yahyā bin Abī Ishaq, from Anas bin Mālik, who said: "We went on a journey with the Messenger of Allāh ﷺ from Al-Madinah to Makkah. He (ﷺ) continued to pray two Rakʿahs until we returned to Al-Madinah." So we (the sub-narrators) said: "Did you stay there (in Makkah) for some time?" He (Anas bin Mālik) replied: "We stayed for ten (days)." (Sahih)

1234. ʿUmar bin ʿAlī bin Abī Ṭālib narrated: "When ʿAlī used to travel, he would travel after sunset until it was almost dark, then he would camp and pray Maghrib. He would then call for his dinner, eat, and then pray ʿIshāʾ, and continue on the journey. He would say: 'This is what the Messenger of Allāh ﷺ used to do.'" (Sahih)

I heard[1] Abū Dāwūd saying:

[1] That is Abū ʿAlī Al-Luʿluʾī, one of those that heard this text from the author.
Chapter 11. If He Encamps In Enemy Territory, He Shortens The Prayer

1235. Jābir bin Abdullāh narrated: "The Messenger of Allāh ﷺ was encamped at Tabük for twenty days, shortening the prayer." (Daʿīf)

Abū Dāwūd: It was narrated (in Mursal) form by others aside from Maʿmār without narrating a connected chain.

Chapter 12. The Prayer Of Fear (Ṣalāt-il-Khawf)

Those who held the view that the Imam should lead them while they are in two rows, and that they should all say the Takbir with him,
then they all follow him in Rukū'. Then the Imām and those in the first row should prostrate, while the second row should remain standing, guarding them. Then, when the Imām and the first row stand up, those in the second row should prostrate; then, the first row should exchange positions with the second row, such that they retreat to where the second row was, and the second row should move forward to the position of the first row. Then, all of them should follow the Imām into Rukū', then the Imām should prostrate along with the first row, while the second row stands guard. Then, when the Imām sits down along with the first row, the second row should prostrate; then they should all sit down together, and say the Taslim together.

Abū Dāwūd said: This is the opinion of Sufyān.

1236. Abū Ayyāsh Az-Zurqī narrated: ‘We were with the Messenger of Allāh ﷺ at ‘Uṣfān, while the leader of the pagans was Khālid bin Al-Walīd. We prayed Zuhr, and the pagans said: ‘We had been given a time (in which the Muslims were) heedless; we had been given a time (in which they were) inattentive. If only we had attacked them while they were praying.’ So the Verse permitting the shortening (of the prayer) was revealed between Zuhr and ‘Asr.

Therefore, when the time for ‘Asr came, the Messenger of Allāh ﷺ stood facing the Qiblah, while the
pagans were facing us. One row stood behind the Messenger of Allah, and another row stood behind the first row. The Messenger of Allah went into Rukū', and all of them also went into Rukū'. Then he went into prostration, and the row that was behind him also went into prostration, while the others stood guard over them. After these ones (the first row) had prostrated twice and stood up, those behind them then prostrated. Then the row that was behind him retreated to the position of the other row, and the rear row moved forward until they were in the position of the first row. Then the Messenger of Allah went into Rukū' and they all went into Rukū' with him. Then he went into prostration, and the row behind him also went into prostration, while the others stood guard over them. When the Messenger of Allah sat down with the row that was behind him, the others then prostrated, then they all sat down together. He then said the Taslim with all of them. He prayed (in this manner) at 'Usfān, and he also prayed (in this manner) on the Day of Banū Sulaim.” (Ṣahih)

Abū Dāwūd said: Ayyūb and Hishām reported it from Abū Az-Zubair, from Jābir, with this meaning, from the Prophet. And similarly, Dāwūd bin Ḥusayn reported it from 'Ikrimah, from Ibn 'Abbās. And 'Abdul-Malik also reported like that from 'Āṭa' from
Chapter 13. Whoever Said That One Row Should Stand With The Imam, And Another Row Face The Enemy

Then the Imam should lead those behind him for one Rak'ah, then stand up until those that are with him pray another Rak'ah, then leave and face the enemy while the other group comes (in their place). Then he leads them in prayer for one Rak'ah; then he remains sitting while they complete another Rak'ah by themselves; then he says the Taslim for all of them.

Comments:
Obligatory prayer is a duty which shall not be waived even in times of war.

1237. It was reported from 'Abdur-Rahmān bin Al-Qāsim, from his father, from Sāliḥ bin Khawwāt, from Sahl bin Abi Ḥathmah that the Prophet ﷺ once led his Companions in the Prayer of Fear. He made them stand behind him in two rows, and then led those that were behind him for one Rak'ah. Then he stood up, and remained
standing until those that were behind him prayed (another) Rak‘ah. Then they changed positions with those who were behind him: The (second row) stepped forward, while those who were ahead of them (the first row) retreated back. The Prophet led them for one Rak‘ah. He then sat until those who had not caught (the first Rak‘ah) completed another Rak‘ah. Then he said the Taslim. (Sahih)

Chapter 14. Whoever Said He Prays One Rak‘ah

And he should remain standing while the (first row) completes the other Rak‘ah and says the Taslim. Then they leave such that they face the enemy; and so they (the first row) differ (with the Imam) in the Taslim.

1238. It was reported from Mālik, from Yazid bin Rūmān, from Šāliḥ bin Khawwāt who narrated from someone who had prayed the Prayer of Fear with the Messenger of Allah on the Day of Ar-Riqa’, that one group stood with him while the other group faced the enemy. So he led those that were with him in one Rak‘ah, and remained standing, while they completed (the prayer) by themselves, then left and faced the enemy. The other group then came, and he led them in the one
Rak‘ah that was left of his prayer, then remained sitting while they completed (the prayer) by themselves. Then he said the Taslim with them. (Sahih)

Mālik said: The narration of Yazid bin Rūmān is the most beloved narration to me.


1239. It was reported from Yahyā bin Sa‘eed, from Al-Qāsim bin Muḥammād, from Šāliḥ bin Khawwāt Al-Anṣārī that Sahl bin Ābi Ḥathmah Al-Anṣārī narrated to him about the Prayer of Fear. The Imām should stand with a group of his followers, while another group faces the enemy. The Imām should then lead those behind him in the Rukū‘ and prostration, then stand up. Once he stands up, he should remain standing while they (the first group) complete by themselves the remaining Rak‘ah. Then they should say the Taslim and leave while the Imām remains standing, and go to face the enemy. After this, the other group — the one that has not prayed yet — should say the Takbir behind the Imām, and he (the Imām) should lead them in the Rukū‘ and prostration, then say the Taslim. They should then stand up and complete the remaining Rak‘ah, then say the Taslim. (Sahih)

Abū Dāwūd said: As for the narration of Yahyā bin Sa‘eed from
Al-Qāsim, it is similar to the narration of Yazid bin Rūmān, except that he differs with him regarding the *Taslim*.

And ‘Ubaidullāh reported similar to the narration of Yaḥyā bin Sa‘eed, he said: “He said: ‘And he remains standing.’”

**Chapter 15. Whoever Said That They Say The Takbir Together**

Even if their backs are towards the Qiblah. Then he should lead those with him for one Rak‘ah; then they should go to the position of their companions and the others should take their place. This second group should pray one Rak‘ah by themselves, then the *Imām* should lead them in one Rak‘ah; then the group that is facing the enemy should return and pray another Rak‘ah by themselves while the *Imām* is still sitting; then he should say the *Taslim* for all of them.

1240. Abū Al-Aswad narrated that he heard ‘Urwah bin Az-Zubair narrate that Marwān bin Al-Ḥakam asked Abū Hurairah: “Did you pray the Prayer of Fear with the Messenger of Allāh ﷺ?” Abū Hurairah replied: “Yes.” Marwān said: “When?” Abū Hurairah said: “The year (of) the battle of Najd. The Messenger of Allāh ﷺ stood up for the ‘Asr prayer, and a group stood with him, while another group was facing the enemy — their backs were towards the
Qiblah. The Messenger of Allah ﷺ said Takbir, and everyone said Takbir as well — those that were behind him, and those that were facing the enemy. Then the Messenger of Allah ﷺ went into the first Rukū‘, and those that were with him also did so. Then he went into prostration, and those that were with him followed. (During this time) the other group was standing, facing the enemy. Then the Messenger of Allah ﷺ stood up, and those that were behind him also stood up, and went to face the enemy, while the group that was initially facing the enemy came, and performed one Rukū‘ and prostration. The Messenger of Allah ﷺ remained standing as he was (while they did this). Then they stood up, and the Messenger of Allah ﷺ went into the second Rukū‘ and they also went into Rukū‘. Then he prostrated, and they also prostrated. Then, the group that was facing the enemy came and performed one Rukū‘ and prostrated while the Messenger of Allah ﷺ was sitting with those who were with him. It was then time for the Taslim, so the Messenger of Allah ﷺ said the Taslim and all those that were with him also said the Taslim. So the Messenger of Allah ﷺ prayed two Rak‘ahs, and everyone else from the two groups prayed one Rak‘ah.” (Hasan)
1241. (Another chain) from ‘Urwah bin Az-Zubair, from Abū Hurairah, who said: “We once went (on an expedition) with the Messenger of Allah to Najd. When we reached Dhat Ar-Riqā’, at Nakhl, we met a group from the tribe of Ghaṭafān...” and he narrated a similar narration in meaning (as in no. 1240), except that in this one, after he said: ‘...so when he led those that were with him in Ruku’ and prostrated...’ he added, ‘...when they stood up, they retreated backwards, until they reached the place of their companions.’ And in this version he did not mention the fact that their backs were facing the Qiblah. (Hasan)

1242. ‘Aishah also narrated this incident as follows: “The Messenger of Allah said the Takbīr, and those that were lined behind him also said it. Then he went into Rukū’ and they all went into Rukū’. Then he prostrated, and they all prostrated, then he came up (from the prostration), and they did the same. Then the Messenger of Allah remained sitting while they completed the second prostration by themselves. They then stood up, and retraced their steps, walking backwards, until they stood behind where they had prayed. The second group then came up, and they stood (in line) and said the Takbīr. They then completed the Rukū’ by...”
themselves, then the Messenger of Allah ﷺ prostrated, and they prostrated with him. The Messenger of Allah ﷺ then stood up, and they prostrated the second prostration by themselves. Then both the groups stood and prayed with the Messenger of Allah ﷺ. He went into Rukū‘, and they also went into Rukū‘, then he prostrated and they also prostrated. He then prostrated a second time, and they also prostrated, swiftly, as fast as possible, trying their utmost to hurry it up. Then the Messenger of Allah ﷺ said the Taslim, and they also said the Taslim. So the Messenger of Allah ﷺ stood up, and the people had prayed with him the entire prayer.” (Hasan)

Chapter 16. Whoever Said That The Imam Should Lead Every Group In One Rak‘ah, Then Say The Taslim And Every Group Should Stand Up And Pray One Rak‘ah By Themselves

1243. It was reported from Sālim, from Ibn ‘Umar that the Messenger of Allah ﷺ led one group in prayer while the other group was facing the enemy. Then (the first group) went away and stood in their (the second group’s) place, while they (the second group) prayed one Rak‘ah with him. Then he said the Taslim to
them. Then each group stood up and completed their respective Rak'ah.” (Saḥīḥ)

Abū Dāwūd said: Nāfī’ and Khālid bin Ma’dān reported like that from Ibn ‘Umar, from the Prophet ﷺ. And similar was said by Masrūq and Yūsuf bin Mihrān from Ibn ‘Abbās. And similar was reported by Yūnus, from Al-Ḥasan, from Abū Mūsā, that he would do that.

Comments:

In this mode of praying, the Imām becomes like a guardian of the fighters praying behind him by giving them time enough to complete their prayer.

Chapter 17. Whoever Said That The Imām Should Lead Each Of The Two Groups In One Rak'ah Then Say The Taslim, Then Those That Are Behind Him Should Stand Up And Complete Another Rak'ah, Then The Other Group Should Take This Group's Place And Pray One Rak'ah.

1244. It was reported from Ibn Fudail that Khuṣaif narrated to them from Abū ‘Ubaidah, from ‘Abdullāh bin Mas‘ūd, who said: “The Messenger of Allāh ﷺ once led us in the Prayer of Fear. One group stood in a row behind the Messenger of Allāh ﷺ, and another group stood facing the enemy. The Messenger of Allāh ﷺ led them (the row behind him) in one Rak'ah, then the other group came and stood in their place, while the first group went to face the enemy. Then the Prophet ﷺ
led them in one Rak‘ah, and said the Taslim. So they (the row praying behind him) stood up and completed one Rak‘ah by themselves, said the Taslim, then went and stood in place of the other group, facing the enemy. The other group then returned to their places, and completed a Rak‘ah, and said the Taslim.” (Da‘îf)

1245. (Another chain) from Sharîk, from Khuṣaĭf, with his chain, and similar meaning (as no. 1244). He said: “So the Prophet of Allah said the Takbir, and both groups also said the Takbir.” (Da‘îf)

Abū Dāwūd said: Ath-Thawrî reported this from Khuṣaĭf: “And ‘Abdūr-Rahmān bin Samurah also prayed in this manner, except that the group that he led for one Rak‘ah said the Taslim and went to the place where their companions (the other group) were standing, while they (the other group) came and prayed one Rak‘ah, then they returned to the place of their companions, and prayed one Rak‘ah by themselves.”

Abū Dāwūd said: Muslim bin Ibrāhīm narrated that to us, (he said: “‘Abdūs-Samad bin Ḥabīb narrated to us: ‘My father informed me that they were on an expedition with ‘Abdur-Rahmān bin Samurah to Kābul, and he led them in the prayer of fear.’”

تخريج: [إسناده ضعيف] أخرجه أحمد: 75/1 عن محمد بن فضيل بن غزوان به خصيف ضعيف تقدم، ح: 1088 وأبو عبده عن أبيه: منقطع، تقدم، ح: 995.

١٢٤٥ - حذّناّ تيميم بن المُتْحَضَر: حذّناّ إشحاق عن ابن يوسف، عن شريك، عن حضن يتباهو وتمعنا قال: فكِّر نبي الله ﴿فَكِّرَ الْخَلَقَ عِنْدَ الْعُمَّارِ﴾ جمعاً.

قال أبو داود: رواه التّوري بهذا المعنى عن حضن: وضلة غبة الْرَّحْمَن بن سَمْرَا هكذا، إلا أن الطائفة اللّي ضلّى بهم ركاعة ثم سلم مضمون إلى مقام أصحابهم، ووجه لهم فاضلون لأنفسهم ركعة ثم رجعوا إلى مقام أوليكم، فضلوا لأنفسهم ركعة.

قال أبو داود: حذّنا مَلِيك مُسلِم بن إبراهيم: حذّنا عبد الصمّيد بن خبيب: أخبرني أبي أنوهم غروا مع عبد الرحمن بن سَمْرَا كدليل فضلنا نت صلاة الْحُرْفِ.

تخريج: [ضعف] انظر الحديث السابق.
1247. It was reported from Bukair bin Al-Akhnas, from Mujähid, from Ibn ‘Abbâs, who said: “Allâh, the Exalted, has made obligatory upon you upon the tongue of your Prophet four Rak‘ahs in residence (while not travelling), and two during travel, and one during fear.” (Sahih)

Chapter 19. Those Who Said That Each Group Should Pray Two Rak‘ahs With The Imâm

1248. Al-Hasan narrated from Abû Bakrah that he said: “The Prophet once prayed the Prayer of Fear for Zuhr. Some of them (the Companions) lined up behind him, while others faced the enemy. He led them for two Rak‘ahs then said the Taslîm. Those who had prayed with him went and stood in the place of the other group, while they (the other group) came and prayed behind him. He led them for two Rak‘ahs, then said the Taslîm. So the Prophet prayed four (Rak‘ahs) while his Companions prayed two.” And this was the procedure (of Prayer of Fear) that Al-Hasan used to hold. (Dâ‘î)

Abû Dâwud said: And the same applies for Maghrib — the Imâm will pray six Rak‘ahs while the people pray three Rak‘ahs.

Abû Dâwud said: Yahyâ bin Abî Kathîr reported that from Abû Salamah, from Jâbir, from the
The Book Of The Traveler’s Prayers

Prophet ﷺ, and similar was said by Sulaimān Al-Yashkuri, from Jābir, from the Prophet ﷺ.

تخريج: [إسناده ضعيف] أخرجه النسائي، الإمام، باب اختلاف نية الإمام والمأمور، ح: 827 من حديث الأشعث بن الحسن البصري عن عثمان، وحديث يحيى بن أبي كثير رواه مسلم، ح: 843، وهو يغني عنه.

Comments:
The foregoing Hadiths describe different ways of performing the prayer during a state of fear. This will depend on the circumstances and the level of fear at that time, the Imam has a range of options. He may choose any in the light of prevailing circumstances.

Chapter 20. The Prayer Of One Who Is Seeking (The Enemy)

1249. It was reported from Ibn ‘Abdullāh bin Unais, from his father who said: “The Messenger of Allah ﷺ sent me to Khalid bin Sufyān Al-Hudhali, and he was in the direction of ‘Uranah and ‘Arafat. He (the Prophet ﷺ) had said: ‘Go and kill him.’ When I saw him, it was time for ‘Asr, so I said (to myself): ‘I fear that there will be (some problem) between me and him that will cause me to delay the prayer.’ So I continued to walk and prayed while walking — I would motion (for the prayer) in his direction. When I came close to him, he said to me: ‘Who are you?’ I said: ‘I am a man from the ‘Arabs. I have heard that you are gathering (an army to fight) against this man (the Prophet ﷺ), so I have come to you regarding this.’ He said: ‘I am indeed doing this.’ So I walked with him for some time, until, when I was able to, I struck him with my sword until he died.” (Hasan)
Comments:

1. If, during a war, the situation becomes very critical and there is no way to perform group prayer in any of the afore-mentioned modes, Muslim warriors may say their prayers by sign and gesture.

2. One may dodge an enemy in times of war through dissimulation. It is not a form of lying.
Chapter 1. (Chapters Regarding The Voluntary And Sunnah Prayers)

1250. Umm Habibah narrated that the Prophet ﷺ said: “Whoever prays twelve voluntary prayers in a day will have a house built for him because of it in Paradise.” (Sahih)

Comments:

These glad tidings relate to Sunnah prayers said before and after obligatory prayers. These are called Rātibah (fixed) or Mu’akkadah (stressed). The Hadith shows the importance of maintaining these Sunnah prayers. Other Hadiths list four Rak’ahs before Zuhr prayer and two Rak’ahs after it, two Rak’ahs after Maghrib prayer, two Rak’ahs after ‘Ishā’ prayer, and two Rak’ahs before the Fajr prayer.

1251. ‘Abdullāh bin Shaqiq said: “I asked ‘Āishah regarding the voluntary prayers of the Messenger of Allāh ﷺ. She replied: ‘He would pray four (Rak’ahs) in my house before Zuhr, then go out (to the Masjid) and lead the people in prayer. Then he would return to my house and pray two Rak’ahs. And he would lead the people for Maghrib, then return to my house...”
and pray two Rak'ahs. And he would lead them for ‘Ishā’, then return to my house and pray two Rak'ahs. And he would pray nine Rak'ahs at night, including the Witr. And he would pray for a long time at night, standing (in prayer), and (sometimes) he would pray for a long time at night while sitting. So when he recited (the Qur'an) while he was standing, he went into Rukū‘ and prostration from a standing position. And when he recited (the Qur'an) while he was sitting, he would go into Rukū‘ and prostration from a sitting position. And he would pray two Rak'ahs when dawn appeared, then he would leave (for the Masjid) and lead the people in Fajr.” (Sahih)

Comments:
It is better if one performs these Sunnah prayers in one's house. It encourages one's family, especially the children, to maintain these prayers.

1252. It was reported from Nāfi‘ from ‘Abdullāh bin ‘Umar, that the Messenger of Allah ﷺ would pray two Rak'ahs before Zuhr, and two Rak'ahs after it, and two Rak'ahs after Maghrib in his house, and two Rak'ahs after ‘Ishā’. And he would not pray after the Friday prayer until he left (for his home), then he would pray two Rak'ahs. (Ṣaḥīḥ)
1253. It was reported from Ibrahim bin Muhammad bin Al-Muntashir, from his father, from 'Aishah that the Prophet would never leave (praying) four (Rak'ahs) before Zuhr, and two Rak'ahs before the morning prayer (Fajr). (Saheeh)

Comments:
The four Sunnah Rak'ahs before Zuhr may be performed in sets of two Rak'ahs or as four together. See also no. 1269

Chapter 2. On The Two Rak'ahs Of Fajr

1254. It was reported from 'Ubaidullah bin 'Umair, from 'Aishah who said: "The Messenger of Allah would not be more regular with (performing) anything among the voluntary (prayers) than the two Rak'ahs before Subh (Fajr prayer)." (Saheeh)

Comments:
The Messenger of Allah never missed performing the two Sunnah Rak'ahs of Fajr, not even during his journeys.

Chapter 3. Making Them Brief

1255. It was reported from 'Amrah, from 'Aishah, who said: "The Prophet would make the two Rak'ahs before the Fajr prayer so brief, that I would ask (myself): 'Did he recite Umm Al-Qur'an (Suraat Al-Fatiyah) in them?"" (Saheeh)
1256. It was reported from Abū Hazīm, from Abū Hurairah that the Prophet ﷺ would recite “Say: O you disbelievers—[1] and “Say: He is Allāh the One.”[2] during the two Rak‘ahs of Fajr (before Subh). (Ṣaḥīḥ)

1257. It was reported from Abū Ziyādah ‘Ubadullāh bin Ziyād Al-Kindī from Bilāl who narrated to him that he once went to the Messenger of Allāh ﷺ, informing him of the Ghadah (Fajr) prayer. But ‘Āishah asked Bilāl concerning a matter, which kept him busy until the morning became clear, and (the sky) was bright. So Bilāl stood up and called the Adhan for the prayer, and then went back to inform him. But the Messenger of Allāh ﷺ did not come out (immediately). When he came out, he led the people in prayer. And Bilāl then informed him that ‘Āishah kept him busy regarding a matter she had asked him, until it became bright, and that he was delayed in coming out. So the Prophet ﷺ said: “I had prayed the

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two Rak‘ahs of Fajr.” He said: “O Messenger of Allah, you have (prayed) when it is very bright!” So he replied, “Had it been even brighter, I would have prayed them, and prayed them beautifully and briefly.” (Sahih)


1258. It was reported from Ibn Silân, from Abü Hurairâh, who said: “The Messenger of Allah said: ‘Do not leave them (the two Rak‘ahs before Fajr) even if you are pursued by horses.’” [1] (Da‘if)

 تخريج: [إسناده ضعيف] أخرجه أحمد 2/470 من حديث خالد بن سيلان: مجهول الححال، وثقة ابن حيان وحده.

1259. ‘Abdullâh bin ‘Abbâs narrated that the Messenger of Allah would frequently recite in the two Rak‘ahs (before) Fajr: “We believe in Allah and what has been sent down to us...” [2] in the first Rak‘ah, and in the second one, he would recite: “We believe in Allah, and bear witness that we submit ourselves (to Him).” [3] (Sahih)

 تخريج: أخرجه مسلم، صلة المسافرين، باب استحباب ركعتي سنة الفجر والبحث عليها...

إله، ح: 72 من حديث عثمان بن حكيم به...

1260. It was reported from Abû Al-Ghaith, from Abü Hurairâh that

 تخريج: أخرجه أبو حنيفة وغيره: 7/76 من حديث عثمان بن حكيم به...

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[1] Some of them said that the meaning is: “Even if you are pursuing on horses.”


he heard the Prophet \( \mathbb{A} \) recite in the two Rak'ahs (before) Fajr: "Say: We believe in Allâh and what has been sent down to us..."\(^1\) in the first Rak'ah. And in the second one, he would recite: "Our Lord, we have believed in what You have sent down, and we follow the Messenger, so write us down among those who bear witness\(^2\) — or — We have sent you with the truth as a bringer of glad tidings, and a warner. And you will not be asked about the inhabitants of the Blazing Fire. — Ad-Darâwirdî was in doubt.\(^3\) (Da'îf)

Comments:

This is among the proofs permitting recitation of portions of Qur'ân out of the sequence they are ordered in the Muhaf.

Chapter 4. Lying Down On One's Side After It

1261. It was reported from Al-A'mash from Abû Šâlih, from Abû Hurairah, who said: "The Messenger of Allâh \( \mathbb{A} \) said: 'When one of you prays the two Rak'ahs before Subh, (after that) let him lie down on his right side." Marwân bin Al-Ḥakam asked him: "Is it not sufficient for one of us that he

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\(^1\) Al 'Imrân 3:84.

\(^2\) Al 'Imrân 3:52.

\(^3\) That is, 'Abdul-'Azîz bin Muhammad bin 'Uthmân, who is one of the narrators in the chain for this Hadîth.
walks to the Masjid, so that he (does not have to) lie on his right side?" He replied: "No." So Ibn 'Umar heard about this, and he said: "Abū Hurairah has increased problems for himself." Ibn 'Umar was asked: "Do you deny anything that he has said?" He replied: "No, but he has been daring, and we have been cautious." So Abū Hurairah heard about this, and he said: "Is it my fault if I had memorized, and they had forgotten?" (Da'īf)

Comments:
To lie down on one's right side after performing the Sunnah Rak'ahs of Fajr is a Sunnah of the Prophet ﷺ, whether one has performed late-night voluntary prayer or not.

1262. It was reported from Sālim Abū An-Nadr, from Abū Salamah bin ʿAbdur-Rahmān, from ʿĀishah, who said: "When the Messenger of Allāh ﷺ would finish his night prayer, he would see if I were awake — in which case he would talk to me — or if I were asleep, in which case he would wake me up. And he would pray two Rak'ahs, then lie down until the Mu'adh-dhin would come informing him of the (time) for the Subh prayer. Then he would pray two light Rak'ahs, then leave (for the Masjid) for the prayer." (Sahih)

تخريج: أخرجه البخاري، التقسير، باب: إذا صلى قاعدًا ثم صح ... إلخ، ح: 1119 من حديث مالك ومسلم، صلاة المسافرين، باب صلاة الليل وعدد ركعات النبي ﷺ في الليل ... إلخ، ح: 743: من حديث سالم أبي النصر ﷺ.
Comments:

According to this Hadith, it is permissible to perform a two Rak'ah voluntary prayer after Witr prayer.

1263. It was reported from Ziyâd bin Sa'd from someone that narrated to him — either Abû ‘Attâb, or other than him — from Abû Salamah, who said: “‘Aishah said: ‘After the Prophet would pray the two Rak'ahs (before) Fajr, he would lie down if I were asleep, or else he would talk to me if I were awake.’” (Sahih)

1264. Muslim bin Abî Bakrah narrated from his father: “I went with the Prophet to the Subh prayer. He would not pass by any person except that he would call him to the prayer, or he would move him with his foot.” (Da'if)

Chapter 5. (What) If He Sees The Imâm Without Having Prayed The Two Rak’ahs (Before) Fajr

1265. ‘Abdullâh bin Sarjis narrated: “A man came while the Prophet was praying Subh. The man prayed two Rak'ahs, then joined (the prayer) with the Prophet. When (the Prophet) turned around, he said: ‘O so-
and-so, which of the two is your prayer: The one you prayed by yourself, or the one that you prayed with us?” (Sahih)

Comments:
While a group prayer is being performed, one may not perform any non-obligatory prayer, even if one is sure one can, after finishing one’s prayer, join the group during the first Rak’ah.

1266. Abu Hurairah narrated that the Messenger of Allah ﷺ said: “Once the Iqamah for the prayer is called, then there is no prayer except for the obligatory one.” (Sahih)

Chapter 6. When Should The One Who Misses Them Make Them Up?

1267. Qais bin ‘Amr narrated that the Messenger of Allah ﷺ saw someone praying two Rak’ahs after the Subh prayer, so he said: “The Subh prayer consists of (only) two
Rak'ahs.” The man said: “I was not able to pray the two Rak'ahs before them, so I prayed them now.” So the Messenger of Allah ﷺ remained silent. (Hasan)

Comments:

In case one misses the Sunnah prayer of Fajr, it is better to say it later on, especially because the Messenger of Allah ﷺ never skipped it, not even during his travels.

1268. (Another chain) from Sufyan: “‘Aţā’ bin Abī Rabāh would narrate this Hadith (a narration similar to no. 1267) from Sa’d bin Sa’eed.” (Hasan)

Abū Dawūd said: ’Abd Rabbih and Yayah the two sons of Sa’eed, reported this Hadith in Mursal form; that their grandfather Zaid ’prayed with the Prophet ﷺ, and he mentioned this incident.

Chapter 7. The Four Rak’ahs Before And After Zuhr

1269. An-Nu’mān reported from Makhûl, from ‘Anbasah bin Abî Sufyân, who said: “Umm Ḥabibah, the wife of the Prophet ﷺ, said that the Messenger of Allah ﷺ said: ‘Whoever regularly prayed four Rak’ahs before Zuhr, and four after it, the Fire will be prohibited from him.’” (Hasan)

Abū Dāwūd said: Al-‘Alâ’ bin Al-
Hārith and Sulaimān bin Mūsā reported it from Makhūl with his chain, similarly.

It was reported from ‘Ubaid, from Ibn Minjāb, from Qartha’ from Abū Ayyūb from the Prophet, that he said: “The doors of the skies are opened for four (Rak‘ahs) before Zuhr, without any Taslim in them.”

Abū Dāwūd said: It has reached me that Yaḥyā bin Sa‘e’d Al-Qaṭṭān said: “Were I to narrate anything from ‘Ubaidah (a narrator in the chain), I would have narrated this Hadīth.”

Abū Dāwūd said: ‘Ubaidah is a weak narrator.

Abū Dāwūd said: Ibn Minjāb’s name is Sahm.

Comments:

It is permissible to perform the prayer in sets of two, or as a unit of four.

Chapter 8. The Prayer Before ‘Asr

1271. Ibn ‘Umar narrated that the Messenger of Allāh said: “May Allāh have mercy on someone who prays four (Rak‘ahs) before ‘Asr.” (Hasan)
1272. Ali narrated that the Prophet (ﷺ) used to prayer two Rak'ahs before 'Asr. (Hasan)

Comments:
These Sunnah prayers are recommended, but they are not categorized as Rātibah or Mu‘akkadah. As for the two narrations, one saying that the Messenger of Allah (ﷺ) said two Rak'ahs before the 'Asr obligatory prayer, and the other that he said four Rak'ahs, they are not contradictory to each other but reconcilable. The meaning is that he said two Rak'ahs sometimes and four at other times.

Chapter 9. The Prayer After 'Asr

1273. Kuraib, the slave of Ibn 'Abbās, narrated that Ibn 'Abbās, 'Abdur-Rahmān bin Azhar, and Al-Miswar bin Makhramah sent him to 'Aishah, the wife of the Prophet (ﷺ). They said to him: “Convey our Salām to her, and ask her regarding the two Rak'ahs after 'Asr. Tell her: ‘We have been informed that you pray them, even though we have been told that the Messenger of Allāh (ﷺ) forbade them.’” Kuraib said: “So I went to her, and told her what I had been sent to tell her. She said: ‘Ask Umm Salamah.’ So I returned to them, and informed them of what she had told me. They then sent me to Umm Salamah, with the same message that they
had sent through me to ‘Aishah. Umm Salamah said: ‘I heard the Messenger of Allâh ﷺ prohibit them, but then I saw him praying them. As for when he prayed them: He had prayed ‘Asr, then visited my house, but I had some women (visiting me) from the tribe of Banû Ḥarâm, of the Anṣâr. So he prayed these two (Rak‘ahs). I sent a young girl to him, and said to her, “Stand next to him, and say: ‘Umm Salamah is saying: ‘O Messenger of Allâh! I heard that you prohibited (us from praying) these two Rak‘ahs, but I see that you are praying them!” So if he motions to you, then stand some distance away from him.” So the young girl did as she was told, and he motioned with his hand, so she went some distance away from him. When he had finished, he said: “O daughter of Abû Umayyah! You have asked me regarding the two Rak‘ahs after ‘Asr. Verily, some people from the tribe of ‘Abdul-Qais came to me having accepted Islam, so they prevented me from (praying) the two Rak‘ahs after Zuhr. So these two are those two!” (Sâhih)

Chapter 10. Those Who Allowed These Two Rak‘ahs To Be Prayed If the Sun Is Still High

1274. It was reported from Wahb bin Al-Aṣda’ from ‘Alî, that the
Prophet forbade praying after 'Asr, except if the sun was still high.

(Sahih)

Comments:

"So prayer in general is allowed, whether it is obligatory which is being made up, or Sunnah, or voluntary, or Janazah." This was said by Al-'Azimabadi in Awn Al-Ma'bud. What is popular, based on Hadiths like those that follow, is a general prohibition of prayer after 'Asr, while this narration explains that it is allowed provided that the sun is not low, and this is in accord with what is narrated in number 1279.

1275. It was reported from 'Aṣım bin Damrah, from 'Ali, that he said: "The Messenger of Allah would pray after every obligatory prayer two Rak'ahs, except for Fajr and 'Asr." (Da'if)

1276. It was reported from Ibn 'Abbas, that he said: "A number of people whom I trust testified in front of me — including 'Umar bin Al-Khaṭṭāb, and he is the one who I am most pleased with — that the Prophet of Allah said: 'There should be no prayer after the Subh prayer until the sun rises, and there should be no prayer after the 'Asr prayer until the sun sets.'" (Sahih)
1277. It was reported from ‘Amr bin ‘Abasah As-Sulamī, that he said: “I said: ‘O Messenger of Allah! Which part of the night is the one in which (my supplication is) most likely to be heard (and responded to)?’ He replied: ‘The last part of the night — so pray as much as you wish, for prayer (at this time) is witnessed, and written, until you pray the morning prayer. Then stop (praying) until the sun appears and rises to the level of a spear, or two spears, for it rises between the two horns of Shaitān, and the disbelievers pray to it. Then pray as much as you want, for the prayer (at this time) is witnessed, and written, until the spear is as long as its shadow. Then stop (praying), for at this time Hell is blazing, and its doors are opened. Once the sun starts its descent, pray as much as you wish, for prayer (at this time) is witnessed until you pray ‘Asr. Then stop (praying) until the sun sets, for it sets between the horns of Shaitān, and the disbelievers pray to it...” and he continued to narrate a lengthy Hadith. (Sahih)

Al-‘Abbās (one of the narrators said) said: “This is how Abū Sallām narrated it to me from Abū Umāmah, except that I have made a mistake in something of it without intending to, so I seek pardon from Allāh and repent to him.”
Comments:

This Hadith lists three timings forbidden for prayers: after the Fajr prayer until the sun has risen, at mid-day (noon), and after ‘Asr prayer. There are also other Hadiths forbidding praying at sunrise and at sunset.

1278. Yasār, the freed slave of Ibn ‘Umar, said: “Ibn ‘Umar saw me while I was praying after the time of Fajr began. He said: ‘O Yasār, the Messenger of Allah once came to us while we were praying this prayer, and he said: ‘Let those who are present inform those who are absent: Do not pray after Fajr except two prostrations.’” (Pa‘if)

1279. It was reported from Al-Aswad and Masrūq, both of whom said: “We were present when ‘Aishah said: ‘There was not a single day except that the Prophet prayed two Rak‘ahs after ‘Asr.’” (Sahih)

1280. It was reported from Dhakwān, the freed slave of ‘Aishah, that she narrated to him, that the Messenger of Allah would pray after ‘Asr, and prohibit
(others) from doing it, and he would fast continuously, and prohibit (others) from it. (Da’if)

Chapter 11. The Prayer Before Maghrib

1281. ‘Abdullâh Al-Muzani narrated that the Messenger of Allah ﷺ said: “Pray two Rak’ahs before Maghrib, pray two Rak’ahs before Maghrib — whoever wishes to do so,” for fear that people might take this as a regular practice. (Sahih)

Comments:
It is recommended to perform two Rak’ahs before the Iqamah for the Maghrib obligatory prayer.

1282. Al-Mukhtâr bin Fulful narrated from Anas bin Mãlik that he said: “I prayed two Rak’ahs before Maghrib during the time of the Messenger of Allâh ﷺ.” He said: “I said to Anas: ‘Did the Messenger of Allâh ﷺ see you (doing this)?’” He replied: ‘Yes, he saw us, and he did not command us, nor did he prevent us (from offering it).’” (Sahih)

الكتاب التطوع

عائشة: أنَّهَا حَدَّثَهَا أنَّ رَسُولَ اللّه ﷺ كَانَ يُضَلِّلُ بَعْدَ الْعُصْرَ وَيَتَّهِنُّ عَنْهَا وَيُوَاصَلُ وَيَتَّهِنُّ عَنَّ الْوَصَالِ.


إسحاق مدلس وعنعن.

(المعجم ١١) - بَابُ الصلاة قَبْلَ الْمَغْرِبِ

(التحفة ١٠٠١)

١٢٨١ - حَدَّثَنَا عِبَّادُ اللّهِ بْنُ عُمَرُ ﷺ: حَدَّثَنَا عَبْدُاللّهِ بْنُ مُجَّدِّدِ الْمُعُولِمِ، عَن عَبْدِ اللّهِ بْنِ بُرِّيَّةَ، عَن عَبْدِ اللّهِ الْمُزَّبِّعِ قَالَ: قَالَ رَسُولُ اللّه ﷺ: "صُلِّوا قَبْلَ الْمَغْرِبِ رَكْعَتَيْنِ"، ثُمَّ قَالَ: "صُلِّوا قَبْلَ الْمَغْرِبِ رَكْعَتَيْنِ لِمَن شَاءَ، حَسَنَهُ أن يَتَّجْهَزَا النَّاسُ شَنَةً.

تخريج: أخرجه البخاري، مواقيت الصلاة، باب من كره أن يقال للمغرب: العشاء، ح ٥٦٣.

من حديث عبد الوارث بن سعيد به.

Comments:
From the hadith of سعد بن عباس, it is recommended to perform two Rak'ahs before the Iqamah for the Maghrib obligatory prayer.

١٢٨٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عِيَضُدَّ الرَّجِمِيَّ الْبَرَّازُ أَحْضَرَنَا عَبْدُ اللّهِ بْنُ سُلْتَمَانَ ﷺ: حَدَّثَنَا مَثْوَرُ بْنُ أَبي الأَشْوَدِ عَن المُخْتَارِ بْنِ فَلْفِلِي، عَن أُمِّي بْنِ مَالِكَ قَالَ: صَلَّى الرَّكْعَتَيْنِ قَبْلَ الْمَغْرِبِ عَلَى عِيَضُدَّ رَسُولُ اللّه ﷺ. قَالَ: قَلَّتْ لَأَنْسِ: أُرَاكُمُ رَسُولُ اللّه ﷺ؟ قَالَ: نَعَمْ، رَأَيْتُمُ فَلْفِلَ بْنَ مُعَمَّرَ وَلَمْ يَنَهَا.

تخريج: أخرجه مسلم، صلاة المسافرين، باب استحباب ركعتين قبل صلاة المغرب، ح ٨٣٦ من حديث مختار بن فلفل به.
Comments:

That is, it is not compulsory. He said it by way of exhortation and inducement. It was not a command.

1283. ‘Abdullāh bin Mughaffal narrated that the Messenger of Allāh ﷺ said: “Between every two Adhāns is a prayer, between every two Adhāns is a prayer — for whoever wishes (to do so).” (Sahīh)

Comments:

Here, two Adhāns means two calls to prayer; that is the Adhān, and the Iqāmah.

1284. It was reported from Shu‘bah, from Abū Shu‘aib, from Tāwūs, that he said: “Ibn ‘Umar was asked regarding the two Rak‘ah before Maghrib. He replied: ‘I did not see anyone praying them during the time of the Messenger of Allāh ﷺ.’ But he (Ibn ‘Umar) allowed the two Rak‘ahs after ‘Asr to be prayed. (Hasan)

Abū Dāwūd said: I heard Yahyā bin Ma‘īn saying: “He is Shu‘aib.” Meaning, Shu‘bah made a mistake with his name.[1]

Chapter 12. The Ḏuḥa Prayer

1285. Abū Dharr narrated that the
Prophet ﷺ said: “Every morning, each joint of the son of Ādam is obligated to give charity. And his giving Salām to whom he meets is a charity, and his commanding (others) to do good is a charity, and his prohibiting from evil is a charity, and removing harm from the way is a charity, and his (intercourse) with his wife is a charity. And the two Rak‘ahs of ʿDuḥā will suffice all of these (acts).” (Ṣaḥīḥ)

Abū Dāwūd said: The narration of ‘Abbad[1] is more complete, and Musaddad did not mention the commanding and the forbidding, and he added in his narration: “And he said: ‘Like this and like this’.” And Ibn Mani‘ added in his narration: “They said: ‘O Messenger of Allāh! One of us satisfies his (sexual) desires, and it will count as an act of charity for him?’ So he (ﷺ) replied: ‘Do you not see that, had he placed it where it was not permitted for him to do so, it would be a sin for him?’”

1286. Abū Al-Aswād (Ad-Duw‘ālī) said that while they were sitting with Abū Dharr, he said: “Every morning, each joint of the son of Ādam is obligated to give charity. So every prayer he prays is a charity, and fasting is charity, and

[1] Abū Dāwūd narrated this Ḥadīth from two chains; Ahmad bin Mani‘ from ‘Abbād bin ‘Abbād; and, Musad-din bin Musarhad from Ḥammād bin Zaid.
the *Hajj* is charity, and the *Tasbih* is charity, and the *Takbir* is charity, and the *Tahmid* is charity. And the Messenger of Allāh سُلَيْمَان* enumerated these righteous deeds, then said: ‘The two Rak'ahs of Dūhā will suffice all of these acts for you.’”

(Sahih)

**Tafsīr:** أخرج مسلم، صلاة المسافرين، باب استحباب صلاة الضحى وأن أقلها ركعتان.

1287. Sahl bin Mu‘ādh bin Anas Al-Juhānī narrated from his father that the Messenger of Allāh سُلَيْمَان said: “Whoever sits in his prayer place that he prayed the morning prayer in until he prays the two Rak‘ahs of Dūhā — without speaking anything except good — will have all his sins forgiven, even if they are more than the foam of the ocean.” (Da‘f)

**Tafsīr:** [إسناده ضعيف] أخرجه أحمد: 3/1287 من حديث زبان بن قائد به وهو ضعيف:

1288. Abū Umāmah narrated that the Messenger of Allāh سُلَيْمَان said: “A prayer after another prayer, between which there was no *Laghw* (vain act), is (written) in the *‘Iliyyīn.*”[1] (Hasan)


**Comments:**

*‘Iliyyīn* is the name of a record of the deeds of the faithful while *Sijjīn* is the name of the record of the deeds of the disbelievers.

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1289. It was reported from Nu'aim bin Hammār who said: "I heard the Messenger of Allāh ﷺ say: ‘Allāh, the Mighty and Sublime says: ‘O son of Adam! Don’t be prevented (deprived) from four Rak‘ahs in the first part of your day, for (if you do so) I will take care of the latter part.’” (Sahih)

1290. Umm Háni, the daughter of Abū Talib, narrated that the Messenger of Allāh ﷺ prayed eight Rak‘ahs of Dhu‘hā on the Day of the Conquest (of Makkah). He would say the Taslīm after every two Rak‘ahs. (Hasan)

Ahmad bin Sālih (one of the narrators) said: “The Messenger of Allāh ﷺ prayed the voluntary prayer of Dhu‘hā on the Day of the Conquest...” and he mentioned similar.

Ibn As-Sarh (another narrator) said: “Umm Háni said that the Messenger of Allāh ﷺ visited her.” But he did not mention the voluntary prayer of Dhu‘hā.

1291. Ibn Abī Lailāl said: “No one

[1] Abū Dāwud narrated this from two chains: Ahmad bin Sālih, and Ahmad bin ‘Amr bin As-Sarh.
informed us that they saw the Prophet pray the \textit{Duha} except for Umm Hani', for she narrated that the Prophet performed \textit{Ghusl} in her house on the Day of the Conquest (of Makkah), and then offered eight \textit{Rak'ahs}. And no one else after that saw him pray them.” (\textit{Sahih})

\begin{itemize}
    \item Comments:
    It is clear from these narrations of 'Aishah, that she did not see the Messenger perform \textit{Duha} while others did.
\end{itemize}

1293. It was reported from 'Urwah bin Az-Zubair, from 'Aishah, the wife of the Prophet, that she said: “The Messenger of Allah never prayed the \textit{Duha} prayer, and I pray it. And he \textit{(\text{\textit{Almighty})}} would sometimes leave an act, even though he loved to do it, for fear

\footnote{Referring to the shorter \textit{Sura}s of the Qur'an, and they say it is from \textit{Sura} \textit{Qaf} to the end of the Qur'an. See the \textit{Tafsir} of Ibn Kathir, \textit{Sura} \textit{Qaf}.}
that the people might perform it and it would then become obligatory upon them.” (Sahih)

Chapter 13. The Prayer During Daytime

Ibn ‘Umar narrated that the Prophet ﷺ said: “The prayer of the night and day is (in units of) two, two.” (Hasan)

Comments:

Voluntary prayers at any time, day or night, should be split up into two Rak’ahs apiece. It is better and commendable although four Rak’ahs with one salutation may also be said.

It was reported from ‘Abdullāh bin Al-Hārith from Al-Muṭṭalib, from the Prophet ﷺ, that he said: “The prayer is (in units of)
two, two — that you say the Tashahhud in every second Rak'ah. And that you show your need, and are tranquil, and raising you hands in supplication, and say: ‘O Allāh! O Allāh!’ So whoever does not do so, it will be deficient.” (Da'īf)

Abū Dāwūd was asked about the (voluntary) night prayer — should it be in units of two? He replied: “If you wish, you may pray (in units of) two, and if you wish, (in units of) four.”

Chapter 14. Salāt At-Tasbīh

1297. Ibn ‘Abbās narrated that the Messenger of Allāh ﷺ said to Al-‘Abbās bin ‘Abdul-Muṭṭalib: “O ‘Abbās, O my uncle! Should I not give something to you? Should I not give you a present? Should I not give a gift to you? Should I not (instruct) you to ten things — if you were to do them, Allāh will forgive your sins; the first of them and the last of them, the old of them and the new of them, the unintentional of them and the intentional of them, the small of them and the large of them, the hidden of them and the public of them. Ten things, (which are:) that you pray four Rak'ahs, in each Rak'ah you recite Fāṭihat Al-Kitāb (Sūrat Al-Fāṭihah) and a Sūrah.
Then, when you have completed the recitation in the first Rak'ah, and you are still standing, say: 'Subhān Allāh, waḥamdulillāh, wa lā ilāha illallāh, wa Allāhu Akbar (Glorious is Allāh, and all praise is due to Allāh, and none has the right to be worshipped but Allāh, and Allāh is the Most Great) fifteen times.

Then go into Rukū‘, and say it while you are in Rukū‘ ten times. Then raise your head from the Rukū‘ and say it ten times. Then go into prostration and say it while you are in prostration ten times. Then raise your head from the prostration and say it ten times. Then prostrate and say it ten times. Then raise your head and say it ten times. This comes out to seventy-five times in every Rak‘ah, and you do this for four Rak‘ahs.

If you are able to pray this once every day, do so. And if you do not do so, then once every week. And if you do not do so, then once every month. And if you do not do so, then once every year. And if you do not do so, then once in your lifetime.” (Hasan)
to you, and reward you, and give you something.’ So I thought that he would give me a gift. He said: ‘When the day begins to wane (afternoon occurs), stand up and pray four Rak‘ahs...’” and he narrated a similar narration as the previous one (no. 1297), except that he said: “Then raise your head — meaning from the second prostration — and sit down, and do not stand up until you exclaim Allâh’s glory (say Subân Allâh) ten times, and praise Him (say Al–hamdu lil‘illah) ten times, and extol His greatness (say Allâhu akbar) ten times, and say the Tahâlil (say Lâ ilâha illâllah) ten times. Then repeat this for all four Rak‘ahs.”

And he also said: “So if you were to be the most sinful of all of the inhabitants of earth, you would be forgiven because of this.” The Companion asked: “What if I cannot pray it at this time?” He replied: “Pray it at night, or during the day.” (Da‘îf)

Abû Dâwud said: Ḥabbân bin Hilâl[1] is the maternal uncle of Hilâl Ar-Râ‘î.

Abû Dâwud said: Al-Mustamîr bin Ar-Rayyân reported it from Abû Al-Jawzâ‘, from ‘Abdullâh bin ‘Amr in Mawqûf form (as a statement from him and not the Prophet Ḥim). Râwî bin Al-Musayyab and Ja‘far bin Sulaimân reported it from ‘Amr bin Mâlik An-Nukrî, from Abû Al-Jawzâ‘ from Ibn ‘Abbâs as his statement.

[1] One of the narrators.
And in Rawh’s narration he said: “So he said it was a Hadith of the Prophet ﷺ.” (“A Hadith from the Prophet ﷺ was narrated to me.”)

Chapter 15. Where Should The Two Rak‘ahs Of Maghrib Be Prayed?

1299. ‘Urwah bin Ruwaim narrated that Al-Ansari narrated to him: “The Messenger of Allāh ﷺ told Ja‘far...” and he mentioned similarly (as in no. 1298), except that he said: “in the second prostration of the first Rak‘ah.” As was said in the narration of Mahdi bin Maimūn (no. 1297). (Hasan)

1300. It was reported from Sa‘d bin Ishaq bin Ka‘b bin ‘Ujrah, from his father, from his grandfather, that the Prophet ﷺ came to the Masjid of the tribe of ‘Abdul-Ashhal and prayed Maghrib in it. When they had finished their prayer, he saw them praying voluntary prayers after it, so he said: “This is the prayer of the houses.” (Hasan)

Comments:

It is recommended for one to perform the Sunnah prayers in one’s house.
1301. It was reported from Sa‘eed bin Jubair, from Ibn ‘Abbās who said: “The Messenger of Allāh would prolong the recitation of the two Rak‘ahs after Maghrib until the people of the Masjid would leave.”

(Hasan)

Abū Dāwūd said: Naṣr Al-Mujaddar reported it from Ya‘qūb Al-Qummī and narrated a connected chain for it similarly.

Abū Dāwūd said: Muḥammad bin ‘Eisā bin At-‘Abbās’ narrated it to us (he said): “Naṣr Al-Mujaddar narrated to us from Ya‘qūb” with similar.

1302. (Another chain from two sources) that Ya‘qūb narrated from Ja‘far, from Sa‘eed bin Jubair, from the Prophet — in meaning — in Mursal form. (Hasan)

Abū Dāwūd said: I heard Muhammad bin Ḥumaid saying: “I heard Ya‘qūb saying: Everything I narrate to you from Ja‘far, from Sa‘eed bin Jubair, from the Prophet, then it is a Musnad narration from Ibn ‘Abbās from the Prophet.”


1303. Shuraiḥ bin Ḥānī asked ‘Āshah regarding the prayer of the
Messenger of Allâh ﷺ. She narrated: “The Messenger of Allâh ﷺ never prayed ‘Ishâ’ and then visited me except that he prayed four Rak’âhs or six Rak’âhs. And once, it rained at night, so we laid out a leather mat for him (to pray on). And I saw a hole in it which was allowing the water to flow over it, and I never saw him protect himself against the earth with his clothes.” (Da’îf)

**Chapters On The Voluntary Night Prayers**

**Chapter 17. The Abrogation Of The (Obligation Of) Night Prayer And Facilitation (Of Choice) Regarding It**

1304. It was reported from ‘Ikrimah, from Ibn ‘Abbâs who said regarding Al-Muzzammil: “Stand (to pray) all night, except a little - Half of it”.¹ “It was abrogated by the Verse which states: ‘He knows that you are unable to pray the whole night, so He has turned to you (in mercy). Therefore recite what is easy for you of the Qur’ân.”² And the meaning of... Nasîh’atal-lail³ is: ‘the first of it

¹ Al-Muzzammil 73:2,3.
² Al-Muzzammil 73:20.
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(The night),’ for they used to pray in the early part of the night. (Meaning) it is more appropriate that you fulfill what Allâh has made obligatory on you regarding the night prayer, for at the time he sleeps a person does not know when he will arise. And... *Agwamu qila*,[1] means, ‘...it is better for you in understanding the Qur’ân.’ And: ‘Verily, there is for you during the day *Sabhan Tawîl*’[2] (means) plenty of leisure time.” (Hasan)

**1305.** It was reported from Simâk Al-Ḥanâfî, from Ibîn ‘Abbas, that he said: “When the beginning (of Sûrat) Al-Muzzammîl was revealed, they would pray similar to the way that they prayed in the month of Ramadân, until its latter portion was revealed. And the time between the (revelation) of its first portion and last portion was a year.” (Ṣâhîh)

Chapter 18. The (Voluntary) Night Prayer

**1306.** Abû Hurairah narrated that the Messenger of Allâh ﷺ said: “The Shaitân ties three knots on the back of your heads when one of you goes to sleep. He blows (an incantation) on every knot, (saying): ‘You have a long night, so sleep (through it).’ So if the person

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wakes up and remembers Allah, one knot is untied. And if he performs 
Wudū', another knot is untied. And if he prays, another knot is untied, and he arises (in the 
morning) energetic and having a good temperament. Otherwise, he 
arises with a bad temperament, feeling lazy.” (Sahih)

Comments:
The how of these matters are not known, as it is a matter of the unseen.

1307. 'Aishah said: “Never leave the night prayer, for the Messenger 
of Allah ﷺ would never leave it. And if he were sick, or felt tired, 
he would pray sitting down.” (Sahih)

1308. Abū Hurairah narrated that the Messenger of Allah ﷺ said: 
“May Allah have mercy on a man who stood up to pray at night, and 
woke his wife up, and if she did not (wake up), he sprinkled water on 
her face (to wake her). May Allah have mercy on a woman who stood 
up to pray at night, and woke her husband up, and if he did not 
(wake up), she sprinkled water on his face (to wake him).” (Hasan)
This is a reflection of Allāh’s order: ‘Help one another to righteousness and piety’ (Al-Mā’idah 5:2). We learn from this Hadith, that exhorting and urging kinsmen and friends to do deeds of virtue and charity is something commendable.

1309. It was reported that Abū Sa‘eed and Abū Hurairah both said that the Messenger of Allāh ﷺ said: “If a man wakes his wife up at night, and they both prayed, or they prayed two Rak’ahs together, they will be written among those men and women who remember Allāh.”

Ibn Kathīr[1] did not narrate it in Marfu‘ form nor did he mention Abū Hurairah, making it a statement of Abū Sa‘eed. (Da’if)
Abū Dāwūd said: Ibn Mahdī reported it from Sufyān, he said: “I think he mentioned Abū Hurairah.”
Abū Dāwūd said: The narration of Sufyān is Mawqūf.[2]

That is Muhammad bin Kathīr, one of the two that the author narrated it from, and this Ibn Kathīr narrated it from Sufyān.

The second narration, which the author heard from Muhammad bin Hātim is the version that is Marfu‘, meaning, attributed to the Prophet ﷺ. The discussion before this is to indicate that those who narrated it from Sufyān, did not include that it was a statement of the Prophet ﷺ.

[1] That is Muhammad bin Kathīr, one of the two that the author narrated it from, and this Ibn Kathīr narrated it from Sufyān.

[2] The second narration, which the author heard from Muhammad bin Hātim is the version that is Marfu‘, meaning, attributed to the Prophet ﷺ. The discussion before this is to indicate that those who narrated it from Sufyān, did not include that it was a statement of the Prophet ﷺ.
Chapter (...) Feeling Sleepy During The Prayer

1310. 'Aishah, the wife of the Prophet, narrated that the Prophet said: “If one of you yawns during the prayer, let him lie down until his sleep leaves him. For one of you might pray while he is sleepy, and intend to seek forgiveness but instead curse himself!” (Sahih)

Comments:
1. Humbleness, submissiveness, and presence of mind — these are pre-requisites of prayer.
2. A person who feels sleepy should first lie down to sleep, and then get up and pray a voluntary prayer. One should not perform a voluntary pray while dozing.

1311. Abū Hurairah narrated that the Messenger of Allāh said: “If one of you stands up to pray at night, and finds the Qur'ān difficult (to recite), such that he does not know what he is saying, then let him lie down (and stop praying).” (Sahih)

1312. Anas narrated that the Messenger of Allāh once entered the Masjid and saw a rope tied between two pillars. He said: “What is this rope?” He was told: “O Messenger of Allāh! This is for Hamnah bint Jahsh; when she prays...}
and becomes tired, she holds on to it (for support).” So the Messenger of Allāh ṣṣ said: “Let her pray as much as she can, and when she gets tired, let her sit down.”

Ziyād (one of the narrators) said (in his version): “He ṣṣ asked: ‘What is this?’ They replied: ‘This is for Zainab; when she prays and gets tired or feels lethargic, she holds on to it.’ So he replied: ‘Untie it; let one of you pray according to his enthusiasm. If he gets tired or feels lethargic, let him sit.’” (Ṣaḥīḥ)

Comments:
1. Women may also perform voluntary prayers in the Masjid provided that they observe proper Ḥijāb.
2. Devotional worship with moderation is best.

Chapter 19. Whoever Slept Through His Portion (Routine Of The Night Prayer)[1]

1313. ‘Umar bin Al-Khaṭṭāb said that the Messenger of Allāh ṣṣ said: “Whoever slept through his portion, of recitation during the voluntary night prayer or a part of it, and prayed it between the Fajr and Zuhr prayer, it will be written for him as if he had prayed it at night.” (Ṣaḥīḥ)

[1] Meaning, the portion of Qurʾān he or she is accustomed to reciting during the voluntary night prayer.
Chapter 20. Whoever Intended To Pray But Slept

1314. It was reported from Sa‘eed bin Jubair, from a man that he was pleased with, that ‘Aishah, the wife of the Prophet ﷺ, informed him that the Messenger of Allah ﷺ said: “No man has a (habit of regular) prayer at night, and sleep gets the better of him, except that the reward of the prayer will be written for him, and his sleep will be charity for him.” (Sahih)

Comments:
This Hadith is yet another proof of Allah’s profuse bounty and abundant grace for His righteous and pious slaves.

Chapter 21. What Part Of The Night Is Best (For Prayer)?

1315. Abū Hurairah reported that the Messenger of Allah ﷺ said: “Every night, when only a third of the might remains, Our Lord, Exalted and Blessed is He, descends to the skies of the earth (the lower skies). He says: ‘Who is there that is calling to Me, that I
may respond to him? Who is asking Me, that I may give him? Who is seeking My forgiveness, that I may forgive him?” (Sahih)

Comments:
1. The latter part of night is best for voluntary prayer and supplication.
2. The people of knowledge of Ahl As-Sunnah wal-Jama’ah say that Hadiths describing Allah are narrated as they are, and believed in, without saying how or like, and without denying them or giving interpretations that strip their meanings.

Chapter 22. The Time That The Prophet ﷺ Would Pray At Night

1316. It was reported from Hishām bin ‘Urwah, from his father, from ‘Aishah, that she said: “Allah, the Mighty and Sublime, would awake the Messenger of Allah ﷺ at night, such that Sa‘zar (pre-dawn) would not come except that he had completed his portion.”[1] (Daif)

Comments:
Whatever good act one is able to perform, it is by Allah’s will, grace and bounty. Success to do good works is granted by Allah alone. Hence, one should always supplicate to Allah and implore Him to grant success.

1317. It was reported from Masrūq that he said: “I asked ‘Aishah about the (night) prayer of the Messenger of Allah ﷺ, and said: ‘At what time would he pray?’ She said: ‘When he would hear the rooster, he would stand up and pray.’” (Sahih)

Comments:

These narrations demonstrate that he often would perform the voluntary prayer late at night, close to dawn.

1318. It was reported from Abū Salamah, from 'Aishah that she said: “When he was with me, dawn would always find him — meaning the Prophet — sleeping.”

(Ṣaḥḥ) 

Comments:

It appears that the author intends to apply this narration to late night voluntary prayer. While the prayer mentioned in this narration is not restricted to a particular time.

1319. Ḥudhaifah narrated:

“Whenever something troubled the Prophet, he would pray.”

(Ḍa‘f) 

Comments:

Rābi‘ah bin Ka‘b Al-Aslāmī said: “I would spend the night with the Messenger of Allāh,” and

[1] See An-Nasā‘ī no. 1619: “I used to stay over night at the Prophet’s apartment” and with further explanation according to At-Tirmidhī no. 3416; “I would spend the night at the door of the Prophet.” Muslim recorded similar to the version of the author, and versions similar to all of these were recorded by Aḥmad.
would bring him his water for ablution, and (take care of) his needs. Once he said: ‘Ask me (what you desire).’ I said: ‘Your companionship in Paradise.’ He said: ‘Anything else besides that?’ I said: ‘No, this is it.’ So he said: ‘Then help me with your (request) by plentiful prostrations.’” (Sahih)

Comments:
That is, I will intercede for you with Allah to grant your wish, but you should worship much and prostrate much.

1321. It was reported from Sa’eed, from Qatadah, from Anas bin Malik, regarding the Verse: “Their sides forsake their beds; to invoke their Lord in fear and hope, and they spend (in charity in Allah’s Cause) out of what We have bestowed on them.” He said: “They used to stay awake between Maghrib and ‘Ishâ’, praying.” He (Qatadah) said: “And Al-Hasan said: ‘(It refers to) the night prayer.’” (Sahih)

1322. (Another chain) from Sa’eed, from Qatadah, from Anas bin Malik, regarding the Verse: “They used to sleep but little by night”. He said: “They would pray between Maghrib and ‘Ishâ’.” Yahyâ (one of the narrators)

added: “And the same for: Their sides forsake...” (Da’if)

Comments:

This verse exhorts Believers to perform late-night voluntary prayer (Qiyam-ul-Lail) as well as provides extended time to do that. That is, voluntary prayer performed between Maghrib and Ishā', as the Companions did, is as good as late-night prayer.

Chapter 23. Starting The Night Prayer With Two Rak'ahs

1323. Sulaimān bin Ḥaṭyān reported from Hishām bin Hassān, from Ibn Sīrīn, from Abū Hurairah, that he said: “The Messenger of Allāh Ṣ said: ‘If one of you stands up (to pray) at night, let him pray two brief Rak‘ahs.’” (Sahih)

1324. (Another chain) from Ayyūb, from Ibn Sīrīn, from Abū Hurairah. He said: “If...” with its meaning (as no. 1323), but added: “Then let him lengthen as much as he wills after that.” (Sahih)

Abū Dāwūd said: This Hadith was reported by Ḥammād bin Salamah and Zuhair bin Mu‘āwiyah, as well as a group of others, from Hishām, and they narrated it in Mawqūf form from Abū Hurairah. And similarly, Ayyūb and Ibn ‘Awn reported it, and they narrated it in Mawqūf form from Abū Hurairah. Ibn ‘Awn reported it from Muḥammad, he said: “They should be brief.”
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Comments:
It is recommended to begin one's late-night voluntary prayers with a short two Rak'ah prayer.

1325. 'Abdullāh bin Ḥubshī Al-Kkhath'āmi narrated that the Prophet was asked: “Which action is the best?” He replied: “Standing (in prayer) for a long time.” (Hasan)

Chapter 24. The (Voluntary) Night Prayer Is Performed In Units Of Two

1326. 'Abdullāh bin ‘Umar narrated that a man asked the Messenger of Allāh about the night prayer. The Messenger of Allāh replied: “The night prayer is (in units of) two. When one of you fears that dawn will come, he should pray one Rak'ah in order to make his prayer an odd (number).” (Sahih)

Chapter 25. Raising One’s Voice With The Recitation During The Night Prayer

1327. It was reported from Ibn ‘Abbās, that he said: “The Prophet
would recite (in the night prayer) in such a way that someone who was in the inner room could hear him while he prayed in his house.” *(Hasan)*

1328. It was reported from Abū Khalid Al-Walibi, from Abū Hurairah, that he said: “The Prophet \( \text{س} \) would occasionally raise his voice, and occasionally lower it during his recitation at night.” *(Hasan)*

Abū Dawūd said: Abū Khalid Al-Walibi’s name is Hurmuz.

1329. It was reported from Hammād, from Thābit Al-Bunānī, from the Prophet \( \text{س} \); (and another chain) from Hammād bin Salamah, from Thābit Al-Bunānī, from ‘Abdullāh bin Rabāḥ, from Abū Qatādah, that one night, the Prophet \( \text{س} \) went out, and passed by Abū Bakr while he was praying in a low voice. And he passed by ‘Umar, who was praying in a loud voice. When they met with the Prophet \( \text{س} \), he said: “O Abū Bakr! I passed by you while you were praying, (reciting) in a low voice.” He replied: “The One who I was talking to in private heard me, O
Messenger of Allāh.” And he said to ‘Umar: “I passed by you while you were praying, raising your voice.” He replied: “O Messenger of Allāh! I (intend to) awake the one who is dozing, and drive away the Shaitān.”

Al-Hasan (one of the narrators) added: “The Prophet ﷺ then said: ‘O Abū Bakr, raise your voice a little,’ and he said to ‘Umar: ‘Lower your voice a little.’” (Hasan)

Comments:
The best way to invoke Allāh’s blessings and drive away the accursed devil, and keep safe from his evil machinations, is performance of Šalāh and recitation of the Qur’ān.

1330. It was reported from Abū Salamah, from Abū Hurairah, from the Prophet ﷺ, with this narration (similar to no. 1329), but he did not mention: “So he said to Abū Bakr: ‘Raise your voice a little.’” Nor his saying to ‘Umar: “Lower your voice a little.”

And he added: “I heard you (too) O Bilāl, while you were reciting from this Sūrah, and from this Sūrah.” He replied: “Beautiful Speech; Allāh combines parts of it with other parts.” So the Prophet ﷺ said: “All of you have acted correctly.” (Hasan)

1331. It was reported from ‘Aishah, that once a person prayed at night, and recited the Qur’ān
with a loud voice. The next morning, the Messenger of Allâh ﷺ said: “May Allâh have mercy on so-and-so, how many Verses he has reminded me of last night that I had been caused to forget!”

(Sâhîh)

Abû Dâwûd said: Hârûn An-Nahwî reported it from 〒âmmâd bin Salamah, that it was in Sûrât Al 'Îmram the phrase: And many a Prophet...

1332. Abû Sa'eed narrated: “The Messenger of Allâh ﷺ once perform I'tikâf in the Masjid, and heard them reciting out loud. He raised the curtain, and said: ‘Verily each one of you is talking privately to his Lord, so let not any one of you disturb another, and let not any one of you raise his voice over the voice of another while reciting” or he said: “while praying.” (Sâhîh)

Comments:

One should not, while reciting Qur'ân, raise one's voice to such a high pitch as to disturb others praying or reciting the Qur'ân. One should be considerate and have regard for others, too.

1333. It was reported from ‘Uqbah bin ‘Âmir Al-Juhâni, who said: “The Messenger of Allâh ﷺ said: ‘The one who recites the Qur'ân loudly is like the one who gives

charity openly, and the one who recites silently is like the one who gives charity secretly.” (Hasan)

Comments:

Divine reward for a deed of virtue depends on the intent of the doer. If the purpose of loud recitation of the Qur'an is to exhort and awaken interest in others, it is an act permissible and deserving of reward or else, not.

Chapter 26. On The Night Prayer

1334. It was reported from Al-Qasim bin Muhammad, from ‘Aishah, that she said: “The Messenger of Allah would pray ten Rak’ahs at night, and make it odd (Witr) by praying one Sajdah (Rak’ah). Then he would pray two Rak’ahs of Fajr,[1] thus making it thirteen Rak’ahs.” (Sahih)

Comments:

Some narrations list the two Sunnah Rak’ahs of the Fajr prayer under the late-night prayer, the reason being that they were said early, after the Witr prayer. This makes the total number of Rak’ahs thirteen. See number 1339 as well.

1335. It was reported from Malik, from Ibn Shihâb, from ‘Urwah bin Az-Zubair, from ‘Aishah, the wife of the Prophet, that the Messenger of Allah would pray eleven Rak’ahs at night, making

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[1] These are the two Sunnah Rak’ahs before the obligatory prayer.
one of them the *Witr*. When he would complete them, he would lie down on his right side. (*Sahih*)

1336. It was reported from Ibn Abī Dhi‘b and Al-Awzâ‘ī, from Az-Zuhri, from ‘Urwh, from ‘Āishah, who said: “The Messenger of Allah would pray eleven *Rak‘ahs* between when he was finished with the ‘Ishâ‘ until the break of the dawn. He would say the *Taslim* after every two, and pray *Witr* with one. And he would remain in prostration, not raising his head, the amount of time that one of you takes to recite fifty verses. And when the *Mu‘adh-dhin* become quiet from the first (call) of the *Fajr* prayer, he would stand up to pray two brief *Rak‘ahs*, then lie down on his right side, until the *Mu‘adh-dhin* would come to him.” (*Sahih*)

1337. It was reported from Ibn Abī Dhi‘b, ‘Amr bin Al-Hārith, and Yūnus bin Yazid, that Ibn Shihāb informed them with his chain of narration, and its meaning (as (no. 1336); and he said: “And he would pray the *Witr* as one *Rak‘ah*. And he would prostrate the amount of time it takes one of you to recite fifty verses before raising his head. And when the *Mu‘adh-dhin* would become quiet from the first *Adhān*
for) the Fajr prayer, and the dawn was clear..." and he quoted similar in meaning. Some of them narrated it with additions above the others. (Sahih)

1338. It was reported from Wuhaib, that Hishâm bin ‘Urwhah narrated, from his father, from ‘Aîshah, that she said: “The Messenger of Allâh ﷺ would pray thirteen Rak’âhs at night, and pray the Witr with five of them. He would not sit during any of these five until he sat in the last one, then he would say the Taslim.” (Sahih)

Abû Dâwud said: Ibn Numair reported it from Hishâm similarly.

Comments:

This Hadîth adds the first two Rak’âhs, which the Messenger of Allâh ﷺ used to say before he began his late-night prayer, to the eleven Rak’âhs, making a total of thirteen Rak’âhs.

1340. It was reported from Abû Salamah, from ‘Aîshah, that the Prophet of Allâh ﷺ would pray
thirteen Rak'ahs during the night. He would pray eight Rak'ahs, then pray Witr as one Rak'ah, then pray (one narrator added: after the Witr) two Rak'ahs sitting down — when he desired to go into Ruku', he would stand up to go into Ruku'. And he would pray between the Adhan and Iqamah of Fajr two Rak'ahs.” (Sahih)

He would pray eight Rak'ahs, then pray Witr as one Rak'ah, then pray (one narrator added: after the Witr) two Rak'ahs sitting down — when he desired to go into Ruku', he would stand up to go into Ruku'. And he would pray between the Adhan and Iqamah of Fajr two Rak'ahs.” (Sahih)

1341. Sa'eed bin Abi Sa'eed Al-Maqburî reported from Abû Salamah bin 'Abdur-Rahmân that he informed him that he asked 'Aishah, the wife of the Prophet سALLAHUL IAA HAM to the Prophet ﷺ, “How was his prayer during Ramadan?” She replied: “The Messenger of Allâh ﷺ would never pray more than eleven Rak'ahs, during Ramadân or outside of Ramadân. He would pray four (Rak'ahs) — and do not ask how beautiful and long they were! And then he would pray four (Rak'ahs) — and do not ask how beautiful and long they were! Then he would pray three.” 'Aishah also said that she asked him: “O Messenger of Allâh! Do you sleep before praying the Witr?” He said: “O ‘Aishah! My eyes sleep, and my heart does not sleep.” (Sahih)

Comments:
1. According to some narrations, the Messenger of Allâh ﷺ performed his late-
night prayer in sets of two Rak'ahs. Narrations vary as to how the Messenger of Allāh ﷺ said his late-night prayer. According to some narrations, he would perform them in sets of four Rak'ahs sometimes.

1342. It was reported from Qatādah, from Zurārah bin Awfā, from Sa'd bin Hishām, who said: “I divorced my wife, and then came to Al-Madinah in order to sell some property I had there, (all of this) so that I could buy some weapons and fight (in the Cause of Allāh). I met some Companions of the Prophet ﷺ, and they said: ‘A group of six of us also intended to do this, but the Prophet of Allāh ﷺ forbade us, and said: “Indeed, you have in the conduct of the Messenger of Allāh ﷺ a good example to follow.”’

So I went to Ibn ‘Abbās, and asked him about the Witr of the Prophet ﷺ. He said: ‘I will direct you to the one who is the most knowledgeable regarding the Witr of the Messenger of Allāh ﷺ: Go to ‘Aishah.’ So I came to her, asking Hakim bin Aflah to come with me, but he (initially) refused, so I pleaded with him, so he went with me. We both asked permission to visit her.

She said: ‘Who is it?’ He replied: ‘Hakim bin Aflah.’ She asked: ‘Who is with you?’ He replied: ‘Sa’d bin Hishām.’ She asked, ‘Hishām, the son of ‘Amir, who was killed (during the battle) on the Day of Uḥud?’ I replied: ‘Yes.’ She said: ‘What a great man ‘Amir was!”

I said: ‘O Mother of the Believers!
Tell me about the manners of the Messenger of Allah ﷺ. She said: ‘Do you not read the Qur’ān? For the manners of the Messenger of Allah ﷺ was the Qur’ān.’

So I said: ‘Tell me about (his) praying at night.’ She replied: ‘Do you not recite: O you wrapped in a garment? ’ I said: ‘Yes.’ She said: ‘When the first part of this Sūrah was revealed, the Companions of the Messenger of Allah ﷺ stood (in prayer) until their feet cracked, and its ending was delayed in the heavens for twelve months. Then its ending was revealed, and so the night prayer became voluntary after it had been obligatory.’

“I said: ‘Tell me about the W’itr of the Prophet ﷺ.’ She replied: ‘He would pray Witr with eight Rak’ahs, sitting down only in the last of them. Then he would stand and pray one Rak’ah. He would only sit in the eighth and ninth Rak’ah, and he would not say the Taslim except in the ninth. Then he would pray two Rak’ahs while he was sitting down. So this makes a total of eleven Rak’ahs, O my son.

“When he became old, and gained weight, he would pray Witr with seven Rak’ahs, sitting down only in the sixth and seventh Rak’ah, and he would not say the Taslim except in the seventh. Then he would pray two Rak’ahs while sitting down, thus making it nine Rak’ahs, O my son. And never did the Messenger of Allah ﷺ stand the entire night

in prayer until the morning, and never did he recite the (entire) Qur'ān in one night, and never did he fast an entire month except for Ramadān. And whenever he prayed any prayer, he would make a habit of it. And if sleep got the better of him at night, he would pray twelve Rak'ahs during the day.'

"I then returned to Ibn ‘Abbās, and narrated to him (what she had told me). He said: ‘By Allāh, this is the Hadith (that I wanted to hear), and if I were only speaking with her, I would go to her so that I could hear it verbally from her.’ So I said: ‘If I knew that you were not speaking to her, I would not have narrated this to you!’" (Sahih)

Comments:

Late-night prayer may also be performed as eight Rak'ahs, with no Tashahhud in between.

1343. (Another chain) from Qatādah, with his narration similarly (as no. 1342). He said: "He () would pray eight Rak'ahs, sitting down only in the last Rak'ah; for he would sit down (in that Rak'ah) remembering Allāh, then he would pray (to Allāh), then he would say the Taslim such that we could hear it. Then he would pray two Rak'ahs while he was sitting — after he had said the Taslim — then he would pray one Rak'ah. So this is a total of eleven Rak'ahs, O my son. When the Messenger of Allāh () grew older,
and gained weight, he prayed the *Witr* with seven *Rak'ahs*, and then he would pray two *Rak'ahs* while sitting down — after he had said the *Taslim*..." narrating the the rest of its meaning up to "verbally from her." (Sahih)

1344. (Another chain similar in narration to no. 1342) and the narrator also added: "And he would say the *Taslim* such that we heard it." (Sahih)

1345. (Another chain similar in narration to no. 1342) and the narrator said: "And he would say a *Taslim* that we could heard." (Sahih)

1346. It was reported from Ibn Abi 'Adi, from Bahz bin Ḥakim, that Zurārah bin Awfā narrated to them, that ‘Āishah was asked about the Messenger of Allāh’s prayer in the middle of the night. She replied: “He would pray the *Ishā* prayer in congregation, then return to his family and pray four *Rak'ahs*. Then he would lie down in his bed and sleep.

“His water, that he would use for purification, would be close to his head, covered up, and his *Siwāk* would be ready. So when Allāh would cause him to wake up at the hour that He willed at night, he would use the *Siwāk* and perform
the Wudū’. Then he would stand up in his prayer place and pray eight Rak'ahs, reciting the Mother of the Book (Al-Fātiḥah) and a Sūrah of the Qur’ān, and whatever else Allāh willed him to recite. And he would not sit down in any of these (Rak'ahs) except for the eighth one, and he would not say the Taslim (in this one), but he would recite in the ninth Rak'ah, then sit down, and pray to Allāh with whatever he wished to pray, and he would ask Him and plead to Him. He would then say one Taslim energetically — the people of the house might awake due to its strength!

Then he would recite the Mother of the Book while he was sitting down, and go into Rukū’ from a sitting posture, and then recite in the second (Rak'ah), going into Rukū’ and prostration from a sitting posture. Then he would pray with whatever Allāh willed him to pray, then he would say the Taslim and leave (the prayer place).

“This continued to be the prayer of the Messenger of Allāh صلى الله عليه وسلم until he gained weight. Thereafter, he reduced from the nine Rak'ahs two Rak'ahs, and thus he would pray six (Rak'ahs) and then the seventh, and then the two Rak'ahs while he was sitting down. And this continued until his soul was taken, may Allāh bless him and send His peace upon him.” (Sahih)
1347. (Another chain) from Yazid bin Harun, that Bahz bin Hakim informed them. He mentioned this Hadith (similar to no. 1346) with his chain of narration. He said: "He would pray 'Isha', then lie down in his bed..." He did not mention the four Rak'ahs. And he continued citing it, and he said in it: "And he would pray eight Rak'ahs, making the length of their recitations, bowings, and prostrations equivalent, and not sitting down in any of them except for the eight one. In that one, he would sit, then stand up without saying the Taslim, and pray one Rak'ah, thus making (the prayer) odd (Wi'tr). Then he would say the Taslim, raising his voice with it, so much so that he would wake us up." And the he narrated the rest in meaning. (Sahih)

1348. (Another chain) from Marwan, meaning Ibn Mu‘awiyah, from Bahz who reported that Zurarah Ibn Awf narrated to them from ‘Aishah, the Mother of the Believers, that she was asked about the prayer of the Messenger of Allah. So she said: “He would lead the people in the ‘Ishâ’ prayer, then return to his family and pray four (Rak‘ahs). Then he would lie down in his bed...” Then he quoted the narration (similar to no. 1346) in its entirety. But he did not mention that he made the length of their recitations, bowings, and prostrations equivalent, nor did he...
mention about the *Taslim*: "So much so that he would wake us up." (*Sahih*)

**Comments:**

The preserved narrations mention two *Rak'ahs*, as preceded, rather than four.

1349. (Another chain) from Bahz bin Ḥakīm, from Zurārah bin Awfā, from Sa'd bin Hishām, from 'Āishah, with this Hadīth, but not in as complete form. (*Sahih*)

1350. It was reported from Abū Salamah bin ‘Abdur-Rahmān, from ‘Āishah, that the Messenger of Allah would pray thirteen *Rak'ahs* at night, making seven of them the *Witr*, and he would pray two *Rak'ahs* while sitting down. And he would pray the two *Rak'ahs* of *Fajr* between the *Adhān* and *Iqāmah*. (*Hasan*)

1351. It was reported from ‘Alqamah bin Waqqās, from ‘Āishah that the Messenger of Allah used to perform *Witr* with nine *Rak'ahs*, then later on he would perform *Witr* with seven *Rak'ah*. And he would pray two *Rak'ahs* after *Witr* while sitting down, reciting (the Qur‘ān) in them. When he wished to go into *Rukū’, he would stand up and go into *Rukū’, then prostrate. (*Sahih*)

Abū Dāwud said: Ḫālid bin
‘Abdulläh Al-Wâsiṭî reported both of these narrations from Muhammad bin ‘Amr similarly. He said in it: “Alqamah bin Waqqâs said: ‘O mother, how did he (ﷺ) used to pray the two Rak‘ahs?’” and he mentioned its meaning.

1352. It was reported from Al-Hasan, from Sa‘d bin Hishâm, that he said: “I went to Al-Madinah, and visited ‘Aishah and asked her: ‘Inform me about the prayer of the Messenger of Allah ﷺ.’ She said: ‘The Messenger of Allah ﷺ would lead the people in the ‘Ishâ’ prayer, then lie down in his bed and sleep. In the middle of the night, he would wake up for his needs, and (go to) his water for purification, and perform Wudû’. Then he would enter the Masjid and pray eight Rak‘ahs — it appeared to me that he would make the recitation, the Rukû‘, and the prostration equal (in length).

“Then he would pray Witr with one Rak‘ah, and then pray two Rak‘ahs while sitting down. He would then lie on his side. And sometimes Bilāl would come and inform him of the prayer (time), and he would take a nap, and sometimes I would doubt whether he had taken a nap or not, until Bilāl would inform him of the prayer. And this was his prayer, until he became old and gained weight.’ Then she mentioned (his prayer after) he
had gained weight...” and he cited the Hadith. (Sahih)

تخريج: [إسناده ضعيف] أخرجه إبن إسحاق، قال: كيف يفعل إذا افتتح الصلاة قائماً... إلخ، ح: 1250 من حديث عبد الأعلى به مطولًا في الحسن البصري مسند وعونه، وحديث البهذي: 2:507 يبني عنه.

1353. It was reported from Husain, from Habib bin Abi Thabit, from Muhammad bin ‘Ali bin Abdulläh bin ‘Abbás, from his father, from Ibn ‘Abbás; that he once slept over with the Prophet ﷺ, and saw him awake and use the Siwak, then perform the Wudu’, all the while reciting: ‘Indeed, in the creation of the heavens and earth...’[1] until he completed the Sûrah.

Then he stood up and prayed two Rak‘ahs, lengthening the recitation, Rukã‘ and prostrations. Then he finished the prayers and went to sleep, until he snored. He then repeated this three times, thus praying six Rak‘ahs — every time he would use the Siwak, then perform the Wudu’ and recite these Verses. Then he prayed Witr — ‘Uthmãn (one of the narrators) said: “with three Rak‘ahs, then the Mu‘adhdhin came and he left for the prayer...” — Ibn ‘Eisã (one of the narrators) said: “Then he prayed Witr and Bilãl came to him and informed him of the time for prayer, and this was when the dawn broke. So he prayed the two Rak‘ahs of Fajr and then left for the prayer...” — Then the two of them (the narrators) were in accord

regarding the rest of the narration:

“He would say (while going to the Masjid): ‘Alláhumma‘al fī qalbī
nūran waj‘al fī lisānī nūran waj‘al fī sam‘ī nūran, waj‘al fī baṣāri nūran,
waj‘al khālīfī nūran, wa amāmī nūran, waj‘al min fawqī nūran, wa
min tahtī nūran. Alláhumma, wa a‘zīm lī nūra (O Allāh! Enlighten
my heart, and enlighten my tongue, and enlighten my seeing, and
enlighten my hearing, and place light behind me, and in front of me,
and place light above me and below me. O Allāh! Make my light
great (and strong).’” (Sāhih)

1354. (Another chain) from Husain
with similar (to no. 1313). He said:
“Wa a‘zīm lī nūra [Make my light
great (and strong)].”[1] (Sāhih)
Abū Dáwūd said: And this is how
Abū Khalīd Ad-Dalānī said it
regarding this: “From Ḥabīb.” And
he said similiar in this Ḥadīth. And
Salamah bin Kuhail said: “From
Abī Rishḍīn, from Ibn ‘Abbās.”

Comments:
It is also permissible to split up the late-night prayer into different parts.

1355. Al-Fadl bin ‘Abbās narrated:
“I once spent the night at the
Prophet’s house to see how he
prayed. He stood up and
performed Wuḍū’, then prayed two
Rak‘ahs in which his standing was
of the same length as his Rukū‘,
and his Rukū‘ was the same length

[1] What is apparent is that he means that it does not contain the word: Alláhumma, in the
version referred to with the chain of number 1354.
as his prostration. Then he slept, then awoke and performed *Wudū* and used the *Siwāk*. He then recited five verses from (Surah) Al-‘Imrān: ‘Indeed, in the creation of the heavens and earth and in the changing of the night and day....’[1]

He continued doing so until he had prayed ten *Rak‘ahs*. He then stood up and prayed one *Rak‘ah*, making it his *Witr*. The caller (*Mu‘adh-dhin*) called out (the *Adhān*) at that time, so he stood up after the *Mu‘adh-dhin* had finished (the call) and prayed two quick *Rak‘ahs*. He then sat until he prayed the morning prayer.” *(Da‘if)*

Abū Dawūd said: I was not able to hear some of it from Ibn Bash-shār.[2]

**Comments:**

This *Hadith* has preceded. (See no. 1353).

1356. Muḥammad bin Qāis Al-Asadi reported from Al-Ḥakam bin ‘Utaibah, from Sa‘e’d bin Jubāir, from Ibn ‘Abbās, who said: “I spent the night with my maternal aunt Maimūnah. The Messenger of Allāh ﷺ returned in the evening and asked: ‘Has the boy prayed (‘Ishā’)?’ They said: ‘Yes.’ So he layed down until whatever Allāh willed of the night passed, then he stood up and performed *Wudū*’ and

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[2] That is, the one who narrated it to him, Muḥammad bin Bash-shār, he did not hear all of the exact wording of it from him.
prayed seven, or five Rak'ahs of 
War — he did not say the Taslim 
except in the last of them.”

Comments:

It is the duty of family elders, especially mothers, to inculcate in young children the habit to say prayers regularly and punctually and do other deeds of virtue. Moreover, the father or guardian should keep himself informed of their conduct and occasionally make inquiries about them and their behavior.

1357. Shu'bah reported from Al-
Hakam, Sa'eed bin Jubair, from Ibn 'Abbâs, who said: “I spent the 
night in the house of my maternal aunt Maimünah bint Al-Hârith. 
The Prophet ﷺ prayed 'Ishâ', then 
came (home) and prayed four 
Rak'ahs, then slept. He then stood 
up to pray, so I stood on his left. 
He made me go around him and 
placed me on his right side. He 
prayed five Rak'ahs, then slept 
until I could hear his heavy 
breathing, or his snoring. Then he 
stood up and prayed two Rak'ahs, 
and then left to pray the morning 
prayer.” (Sahih)

1358. Yahyá bin 'Abbâd reported 
from Sa'eed bin Jubair, that Ibn 'Abbâs narrated to him — 
regarding this incident (as in no. 
1357) — he said: “He stood up to 
pray in units of two Rak'ahs, until 
he had prayed eight Rak'ahs. Then 
he prayed the Witr with five 
Rak'ahs, not sitting down in 
between any of them.” (Sahih)

تخريج: أخرج البخاري، انظر الحديث الآتي ورواه أحمد: 354 عن وكيه.

تخريج: [إسناد صحيح] أخرجه النسائي في الكبير، ح: 1344 من حديث عبدالعزيز بن 
محمد الدواليدي به.
1359. Muhammad bin Ja’far bin Az-Zubair reported from ‘Urwah bin Az-Zubair, from ‘Aishah, she said: “The Messenger of Allah ﷺ would pray thirteen Rak’ahs including the two Rak’ahs before Subh. He would pray six Rak’ahs in units of two, and then he would pray the Witr, without sitting down in between any of them except during the last of them.” (Hasan)

نَحْرِيٌ: [إِسْتَهَادَةُ حُسَن] أَخْرَجَهُ البَيْهْقِيُّ: ٢٨٢ مِنْ حَدِيثٍ أَبِي دَاوْدٍ بِهِ أَبِنْ إِسْحَاق صَرَحُ بالسِّلَامُ

1360. ‘Irāk bin Mālik reported from ‘Urwah, from ‘Aishah, that she informed him that the Prophet ﷺ would pray thirteen Rak’ahs at night, including the two Rak’ahs of Fajr.” (Sahih)

نَحْرِيٌ: أَخْرَجَهُ مُسلمٌ صَلْةُ الطَّفَايِنِينَ بِابِنَةِ اللَّيْلِ وَعَدْدُ رَكَعَاتِ النَّبِيِّ ﷺ فِي الْلِّيْلِ

١٣٦١. ‘Irāk bin Mālik reported from Abu Salamah, from ‘Aishah that the Messenger of Allah ﷺ prayed ‘Isha’, then prayed eight Rak’ahs standing up, and two Rak’ahs between the two calls (of Fajr) — and these two he would never leave.”

Ja’far bin Musāfir (one of the narrators) said in his narration: “Two Rak’ahs while sitting between the two calls.” Adding: “While sitting.” (Sahih)

نَحْرِيٌ: أَخْرَجَهُ البَيْهْقِيُّ، الْتَهْجِدُ، بِابِنَةِ الْمَداوُعَةِ عَلَى رَكَعَتِ الْفَجْرِ، حُ: ١٥٩ مِنْ حَدِيثٍ ١٣٦١ مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ يَزِيدِ المَقرِئِ بِهِ
1362. ‘Abdullãh bin Abî Qais said:

“I asked ‘Aishah: ‘How many Rak‘ahs would the Messenger of Allah ì perform Witr with?’ She said: ‘He would pray Witr with four and three; and with six and three; and with eight and three; and with ten and three. And he would never pray Witr with less than seven, nor with more than thirteen.” (Sahih)

Abû Dâwud said: Aḥmad bin Ṣâliḥ[1] added: “And he would not pray Witr with the two Rak‘ahs of Fajr.’ I (‘Abdullãh bin Abî Qais) said: ‘What about War?’ She said: ‘He would not leave that.” And Aḥmad did not mention: “And six and three.”

1363. Al-Aswâd bin Yazîd narrated that he visited ‘Aishah and asked her regarding the night prayer of Allah’s Messenger ì. She said: “He would pray thirteen Rak‘ahs at night, then he started praying eleven (instead) — leaving two Rak‘ahs. When the Prophet ì died, he used to pray nine Rak‘ahs, and his last prayer at night was the Witr.” (Sahih)

[1] That is, the author heard this narration from Aḥmad bin Ṣâliḥ and from Muḥammad bin Salamah Al-Murâdî. The wording for no. 1362 is from Al-Murâdî, and these are the differences narrated by Aḥmad bin Ṣâliḥ.
1364. Kuraib, the freed slave of Ibn ‘Abbās, narrated that he asked Ibn ‘Abbās: “How did the Messenger of Allah used to pray at night?” He replied: “I once spent the night with him, when he was with Maimūnah. He slept until a third of the night had passed, or half of it, then he awoke. He went to a leather bag which had water in it and performed Wudū’, and I performed Wudū’ with him as well. He then stood up (to pray), so I stood next to him, on his left, but he placed me to his right. Then he placed his hand on my head, as if he were touching my ears in order to wake me up. He prayed two light Rak‘ahs, reciting the Umm Al-Qur‘ān (Al-Fātihah) in each one, then he said the Tasлим. Then he prayed eleven Rak‘ahs, including Witr, then slept. Then Bilāl came to him and said: ‘The prayer, O Messenger of Allah.’ Then he stood up and prayed two Rak‘ahs, then he led the people in (Fajr) prayer.” (Sahih)

1365. ‘Ikrimah bin Khālid reported from Ibn ‘Abbās that he said: “I spent the night with my aunt Maimūnah. The Prophet stood up to pray thirteen Rak‘ahs, including the two Rak‘ahs of Fajr. I estimated that he stood in every Rak‘ah for the length of time it
takes to recite ‘O you wrapped in garments...” [1]

Nūh (one of the narrators) did not say: “including the two Rak’ahs of Fajr.” (Sahih)

1366. Zaid bin Khālid Al-Juhani said: (I said to myself:) “I will carefully watch the prayer of the Messenger of Allāh ﷺ tonight.” He then said: “So I slept on his doorstep — or — his doorway. The Messenger of Allāh ﷺ prayed two light Rak’ahs, then he prayed two Rak’ahs which were very, very long, then he prayed two Rak’ahs which were shorter than the two he had prayed before them, then he prayed two Rak’ahs which were shorter than the two he had prayed, then he prayed two Rak’ahs which were shorter than the two he had prayed, then he prayed two Rak’ahs which were shorter than the two he had prayed, then he prayed two Rak’ahs which were shorter than the two he had prayed. Then he prayed the Witr, thus making a total of thirteen Rak’ahs.” (Sahih)

1367. Ibn ʿAbbās narrated that he once spent the night at Maımūnā’s house — the wife of the Prophet ﷺ — who was his paternal aunt. He said: “I slept on the width of the mattress, while the Messenger of Allāh ﷺ and his

family were sleeping lengthwise. The Messenger of Allah ﷺ slept for half the night, or a little bit before or after it. He then woke up and rubbed the sleep off from his face. He then recited the last ten Verses of Sūrat Al ‘Imrān, and stood up to a leather container of water that was hanging (from the wall), and performed Wudu’ in a perfect manner. Then he stood up to pray. So I, too, stood up and did what he had done (performed Wudu’), then stood next to him.

The Messenger of Allah ﷺ placed his right hand on my head, and started tugging my ear. He prayed two Rak’ahs, then two Rak’ahs, then another two, then another two, then another two, then another two. — Al-Qa’nabī (one of the narrators) said: “six times.” — Then he prayed the Witr, and lied down again, until the Mu’adh-dhin came. He then stood up and prayed two light Rak’ahs, then went out and prayed the morning prayer.” (Sahih)

Chapter 27. The Command To Pray It Moderately

1368. It was reported from Abū Salamah, from ‘Aishah that the Messenger of Allah ﷺ said: “Take upon yourselves only as much of deeds as you can manage, for Allāh does not become weary until you become weary. And the most beloved deed to Allāh is that which
is practised constant by, even if it be little.” And ‘Aishah added:
“And whenever he (ﷺ) did any deed, he would take it as a habit.”

(Ṣaḥīḥ)

تخرج: أخرجه البخاري، اللباس، باب الجلوس على الحصير ونحوه، ح: 5861، ومسلم، صلاة المسافرين، باب فضيلة العمل الدائم من قيام الليل وغيره، إلخ، ح: 782، من حديث سعيد العتبي، ورواه النسائي، ح: 723 عن قتيبة.

1369. Hishām bin ‘Urwah narrated from his father, from ‘Aishah that the Prophet ﷺ sent for ‘Uthmān bin Maz‘ūn. When he came, he said: “O ‘Uthmān, have you turned away from my Sunnah?” He said: “No, by Allah, O Messenger of Allah, for it is your Sunnah that I seek!” So he said: “Then I sleep and pray, and fast and break my fast, and marry women. So have the Taqwa of Allah O ‘Uthmān! For your family has rights over you, and your guests have rights over you, and your (body) has rights over you. So fast, and break your fast, and pray, and sleep (as well).”

(Ḥasan)

Comments:
Too much devotional worship that exhausts and ultimately destroys one’s health, and results in shunning required worldly pursuits, is contrary to the Sunnah. In fact, it is like the monasticism practiced by Christians, and it is forbidden in Islam.

1370. ‘Alqamah said: “I asked ‘Aishah: ‘How were the deeds of the Messenger of Allah ﷺ? Did he used to set aside some days (for extra worship)?’” She said: ‘No, for all his actions were constant (and habitual). And who among you is
capable of what the Messenger of Allah ﷺ is capable of?” (Sahih)

Comments:
Doing a devotional act of worship persistently and abidingly is the real worship. Obviously, it is not possible unless it is done with moderation, shunning both laxity and excess.
Chapter 1. Regarding Standing (In Voluntary Night Prayer) During The Month Of Ramadân

1371. (A number of narrators) reported that Ma'âmar informed them — and Al-Hasan (one of the narrators) said in his narration: “And Malik bin Anas” — from Aţ-Zuhri, from Abû Salamah, from Abû Hurairah, who said: “The Messenger of Allah ﷺ would encourage them to pray (the night prayers) during Ramadan, without commanding them to do so. He would say: ‘Whoever stands (in prayer) during Ramadan, having faith and expecting his reward (from Allah), he will have all his previous sins forgiven.’ So when the Messenger of Allah ﷺ passed away, the situation was the same. During the Khilâfah of Abû Bakr, may Allah be pleased with him, and the early part of the Khilâfah of ‘Umar, may Allah be pleased with him, it also remained the same.” (Sâhih)

Abû Dawud said: And this was reported by ‘Uqail, Yûnus, and Abû Uwais: “Whoever stood (in night prayer) during Ramadân.” While ‘Uqail reported: “Whoever fasted Ramadân and stood (in prayer) during it.”
Comments:

Voluntary night prayer during any time of the year is recommended and merits great rewards from Allah, even more so during Ramadan.

1372. It was reported from Sufyān, from Az-Zuhri, from Abru Salamah, from Abū Hurairah, conveying it from the Prophet ﷺ: “Whoeverfasts during Ramadan, having faith and expecting his reward (from Allah), will have all his previous sins forgiven. And whoever stands in prayer on Lailat Al-Qadr (the Night of Decree), having faith and expecting his reward (from Allah) will have all his previous sins forgiven.” (Sahih)

Abū Dāwud: This is how it was reported by Yahyā bin Abī Kathir, from Abū Salamah, as well as Muḥammad bin ‘Amr from Abū Salamah.

1373. It was reported from ‘Urwah bin Az-Zubair, from ‘Aishah, the wife of the Prophet ﷺ that the Prophet ﷺ once prayed in the Masjid, and the people prayed behind him, following him in his prayer. Then he prayed thenight, and the number of people increased. Then they gathered together on the third night, but the Messenger of Allah ﷺ did not come out to them. When morning came, he (ﷺ) said: ‘I saw what you
had done, and the only reason I did not come out to you is that I feared that it would become obligatory upon you. And this occurred in Ramadān." (Sahih)

تخريج: أخرجه مسلم، صلاة المسافرين، باب الترغيب في قيام رمضان وهو التراويح، ح: 761 من حديث مالك والبخاري، ص 107 من حديث ابن شهاب الزهري، وهو في الموطأ (بيهي): 113/113 (والغفري، ص: 153).

1374. It was reported from Abū Salamah bin ‘Abdur-Rahmān from ‘Aīshah, who said: “The people would pray in the Masjid in the month of Ramadān — each one praying separately. The Messenger of Allāh ﷺ asked me to place a mat (in the Masjid), and he prayed on it...” — narrating this incident. She said in it: “So he said: ‘O people! By Allah, I thank Him that I did not spend the night headless (asleep), nor was your position unknown to me...'” (Hasan)

1375. Al-Walīd bin ‘Abdur-Rahmān narrated from Jubair bin Nufair, from Abū Dharr, who said: “We fasted with the Messenger of Allāh ﷺ the entire month of Ramadān, and he did not lead us (in night prayer) for any of it until only seven nights were left. He then led us (in prayer) until a third of the night had passed. When there were only six (nights left), he did not lead us. When there were only five (nights left), he led us until half the night had passed. I said: ‘O Messenger of Allāh! Why do you not (lead us) in voluntary
prayer for the entire night?' He replied: 'If a person prays with the Imam until he leaves, it will be counted as an entire night's prayer for him.' And when there were four (nights left) he did not stand (in prayer). When only three (nights) remained, he gathered his family and wives and the people, and led us (in prayer) until we thought that we would miss the Falâh.' He (the sub-narrator) said: 'I said: 'What is the Falâh?' He (Abû Dharr) said: 'The Sahûr (pre-dawn meal). — Then he did not lead us for the rest of the month.' (Sahîh)

1376. It was reported from Masrûq, from 'Aishah that when the (last) ten (nights) came (of Ramadân), the Prophet would spend the night awake, and tighten his Izâr, and awake his family.' (Sahîh)

Abû Dâwud said: (One of the narrator ) Abû Ya'fûr's name is 'Abdur-Rahmân ibn 'Ubaid bin Nistâs.

1377. It was reported from Muslim bin Khâlid, from Al-'Alâ' bin 'Abdur-Rahmân, from his father, from Abû Hurairah, who said: "Once, the Messenger of Allah  

- حَدَّثَنَا أَحَمَّدُ بْنُ سَعِيْدَةُ الْهُمَّامِيُّ - حَدَّثَنَا عِبَّا بْنُ وَهْبُ - أَخْرَجَتْنَا عَنْ عَلِيٍّ بْنِ عَبْدِ الرَّحْمَنِ -  مُسْلِمُ بْنُ خَالِدٍ عَنْ عَلِيٍّ بْنِ عَبْدِ الرَّحْمَنِ.
came out to the *Masjid* during Ramadan, and saw a group of people praying in a corner of the *Masjid*. He asked: ‘Who are these people?’ He was told: ‘These are people who have not (memorized) any Qur'an, and so Ubayy bin Ka'b is praying, and they are praying with his prayer (behind him).’ So the Prophet ﷺ said: ‘They have acted correctly, and what a good thing they have done!’’ (*Hasan*)

Abū Dāwūd said: This Hadith is not strong; Muslim bin Khālid is a weak narrator.

Chapter 2. Concerning Lailat Al-Qadr (The Night Of Decree)

1378. It was reported from ‘Āsim from Zirr, who said: “I asked Ubay bin Ka'b: ‘Inform us of Lailat Al-Qadr (the Night of Decree), for our companion was asked about it, and he said: “Whoever stands the whole year will catch it!”’ He replied: ‘May Allāh have mercy on Abū ‘Abdur-Rahmān, for by Allāh he knows that it is in Ramadan’” — Musad-dad (one of the narrators) added: ‘“but he disliked that they should rely on it, or he liked that they not rely on it”’ — then they (the narrators) were in accord (in the rest of the narration): “By Allāh! Indeed it is in Ramadan, on the twenty-seventh night’ — and he didn’t say: ‘If Allāh wills.’ I asked him: ‘O Abū
Al-Mundhir! How do you know this? He replied: 'By the sign that the Messenger of Allah has told us about it.'

I ('Asim) said to Zirr: 'What sign?' He said: 'The sun rises on the day after it like a shield, having no rays until it has risen.' (Sahih)

Comments:
1. Worship during Lailat Al-Qadr (the Night of Power) is better than that of a thousand nights.
2. It is only an indication that the previous night was the Night of Power. If one sees it, he should thank Allah for his good fortune, and if he did not, he should long, and try for it the next year.

1379. Muhammad bin Muslim Az-Zuhri reported from Damrah bin 'Abdullâh bin Unais, from his father, who said: 'I was once sitting in the gathering of Banû Salamah, and I was the youngest of them. They said, on the morning of the twenty-first day of Ramadan: 'Who among us will ask the Messenger of Allah concerning the Night of Decree?' So I left, and prayed the Maghrib prayer with the Messenger of Allah. I then stood by the door to his house. He passed by me and said: 'Enter,' so I entered. He was brought his dinner, but saw that I was not eating, due to its small quantity. When he had finished, he said: 'Hand me my sandals,' and he stood up, so I stood up with him. He said: 'It is as if you have some matter (that you wish to discuss).' I said: 'Yes! A group of people from Banû Salamah sent me to ask you..."
pertaining to the month concerning the Night of Decree.

He said: 'What night is this?' I said: 'The twenty-second.' He replied: 'It is this night,' then he returned and said: 'or the next one.'" Meaning the twenty-third.

(Hasan)

1380. Muhammad bin Ibrahim reported from Ibn 'Abdullâh bin Unais Al-Juhani, from his father, who said: "O Messenger of Allah! I have (a place) in the desert that I am at, and I pray there, by the grace of Allah. So command me one night on which I should return here to the Masjid." He said: "Come on the night of the twenty-third." So I said to his son: "What did your father used to do?" The son replied: "He would enter the Masjid after praying 'Asr, and not leave it for any reason until he prayed Subh. So after he had prayed Subh, he would find his mount at the door of the Masjid, and ride it until he arrived at his place in the desert." (Hasan)


310. Muhammad bin Ibrahim reported from Ibn 'Abdullâh bin Unais Al-Juhani, from his father, who said: "O Messenger of Allah! I have (a place) in the desert that I am at, and I pray there, by the grace of Allah. So command me one night on which I should return here to the Masjid." He said: "Come on the night of the twenty-third." So I said to his son: "What did your father used to do?" The son replied: "He would enter the Masjid after praying 'Asr, and not leave it for any reason until he prayed Subh. So after he had prayed Subh, he would find his mount at the door of the Masjid, and ride it until he arrived at his place in the desert." (Hasan)


Comments:

There are only three Masjids in the world for which one may make a journey, with the intent to worship there for a higher reward. These are: Masjid Al-Haram in Makkah, the Prophet's Masjid in Al-Madinah, and Masjid Al-Aqsa in Jerusalem.

1381. Ibn 'Abbâs reported that the Prophet ﷺ said: "Search for it (the Night of Decree) in the last ten nights of Ramadan; when nine

(Âshâb)
(nights) are left, and when seven are left, and when five are left.”

Comments:
The exact night of the Night of Power has been concealed, the purpose being to awaken in people a strong desire to worship as much, and, as often as possible, in a bid to get closer to Allah.

Chapter 3. Regarding Whoever Said That It Is The Twenty-First Night

1382. It was reported from Abū Salamah bin ‘Abdur-Raḥmān, from Abū Sa‘eed Al-Khudri, who said: “The Messenger of Allah used to perform I’tikāf in the middle ten nights of Ramadan. One year, he performed this I’tikāf, then, on the twenty-first night — which was the night he usually left the I’tikāf — he said: ‘Whoever performed I’tikāf with me, let him also perform I’tikāf of the last ten nights. And I was shown this night, but then was caused to forget it. And I saw myself in a dream, prostrating in water and mud on the morning following it. So search for it in the last ten nights, and search for it on every odd night.’

Abū Sa‘eed said: “So it rained that night, and the Masjid’s roof was covered (with date-palm leaves), and (the rain water soaked the leaves and) it dripped. And with my own eyes, I saw the Prophet
with the traces of the water and mud on his forehead and nose, and this was on the morning following the twenty-first.” (Sahih)

Chapter 4. Whoever Said It
Was The Seventeenth Night

1384. Ibn Mas'ūd said: “The Messenger of Allāh ṣṣ told us:

(المعجم) (4) - باب من روى أنها ليلةْ

سبع عشرة (التحفة 322)

1384 - حَدَّثَنَا حَكِيمُ بنِ سَبيْبِ الرَّفْعِيُّ: حَدَّثَنَا عُبيدَ اللهِ يُعْتَنِي ابْنُ عَمِّي، عن زُهُرٍ يُعْتَنِي
Pertaining To The Month...

Chapter 5. Whoever Said It Was Among The Last Seven Nights

1385. Ibn ‘Umar narrated that the Messenger of Allâh ﷺ said: “Seek the Night of the Decree, eagerly, during the last seven (nights).” (Sahîh)

Comments:
It is also a general statement. It speaks of several nights which include both odd and even numbers.

Chapter 6. Whoever Said It Was The Twenty-Seventh Night

1386. Mu‘âwiyyah bin Abî Sufyân narrated that the Prophet ﷺ said, regarding the Night of Decree: “The Night of Decree is the twenty-seventh night.” (Hasan)

Translation:

‘Seek it on the seventeenth night of Ramâdân, and on the twenty-first night, and on the twenty-third night,’ then he remained quite.” (Da‘îf)

Chapter 5. Whoever Said It Was Among The Last Seven Nights

1385. Ibn ‘Umar narrated that the Messenger of Allâh ﷺ said: “Seek the Night of the Decree, eagerly, during the last seven (nights).” (Sahîh)

Comments:
It is also a general statement. It speaks of several nights which include both odd and even numbers.

Chapter 6. Whoever Said It Was The Twenty-Seventh Night

1386. Mu‘âwiyyah bin Abî Sufyân narrated that the Prophet ﷺ said, regarding the Night of Decree: “The Night of Decree is the twenty-seventh night.” (Hasan)
Comments:
Opinions vary, each person holding an opinion according to what he heard. Those who believe the Night of Power falls on the twenty-seventh of Ramadān are far more in number than others.

Chapter 7. Whoever Said It Was Throughout Ramadān

1387. It was reported from Mūsā bin ‘Uqbah, from Abū Ishāq, from Sa‘eed bin Jubair, from ‘Abdullāh bin ‘Umar, who said: “Once, I was listening when the Messenger of Allāh was asked about the Night of Decree. He responded: ‘It is in all of Ramadān.’” (Da‘f)
Abū Dāwūd said: Sufyān and Shu‘bah reported it from Abū Ishāq in Mawqūf form from Ibn ‘Umar, they did not narrate it Marfū‘ to the Prophet Ṭab‘ī.

Chapter 8. In How Many Days Should The Qur‘ān Be Recited?

1388. It was reported from Abū Salamah, from ‘Abdullāh bin ‘Amr, that the Prophet said: “Recite the Qur‘ān in one month.” He responded: “I find myself (more)
Pertaining To The Month

energetic (than that).” The Prophet ﷺ said: “Recite it in twenty (days).” He responded: “I find myself (more) energetic (than that).” The Prophet ﷺ said: “Recite it in fifteen (days).” He responded: “I find myself (more) energetic (than that).” The Prophet ﷺ said: “Recite it in ten (days).” He responded: “I find myself (more) energetic (than that).” So he (ﷺ) said: “Recite it in seven (days), and do not do more than that.” (Sahih)

Abū Dāwud said: The narration of Muslim (one of the narrators) is more complete.

Comments:
One should not finish reciting the whole of the Qur'ān in less than a week. Reciting the whole of it in less than three days is disliked.

1389. It was reported from ‘Atā’ bin As-Sā‘ib, from his father, from ‘Abdullāh bin ‘Amr, who said: “The Messenger of Allāh ﷺ said to me: ‘Fast three days of every month, and recite the Qur'ān in one month.’ So he made it less for me, as I kept (asking) for less, until he said: ‘Fast one day, and leave fasting for one day...’”

‘Atā’ said: “We differed over what my father narrated. So some of us said: ‘Seven days,’ while others among us said: ‘Five.’” (Hasan)

¹⁴⁹

북부 토후부 도서관

كتاب تفعّرم أبواب شهر رمضان


تخرج: [صحيح] وهو منقوص عليه من حديث بحى بن أبي كثير عن محمد بن عبد الرحمن.

ابن تهبان، البخاري، ح: 550، ومسلم، ح: 1159 وهو المحفوظ.

Comments:
One should not finish reciting the whole of the Qur'ān in less than a week. Reciting the whole of it in less than three days is disliked.

1389. It was reported from ‘Atā’ bin As-Sā‘ib, from his father, from ‘Abdullāh bin ‘Amr, who said: “The Messenger of Allāh ﷺ said to me: ‘Fast three days of every month, and recite the Qur'ān in one month.’ So he made it less for me, as I kept (asking) for less, until he said: ‘Fast one day, and leave fasting for one day...’”

‘Atā’ said: “We differed over what my father narrated. So some of us said: ‘Seven days,’ while others among us said: ‘Five.’” (Hasan)

تخرج: [إسناده حسن] أخرجه أحمد: 2/216 من حديث عطاء بن السائب به

حماد هو ابن زيد.
1390. It was reported from Yazid bin ‘Abdullah, from ‘Abdullah bin Amr, that he said: ‘O Messenger of Allah, in how many days should I recite the Qur’an?’ He replied: ‘In one month.’ I said: ‘I am capable of more!’ — and Abu Mūsā repeated this statement[1] — and he made it less until he said: ‘Recite it in seven.’ So he said: ‘I am capable of more!’ But he said: ‘He who recites it in less than three (days) will not understand it.’ (Sahih)

Comments:
The Qur’an should not just be recited or read. It should also be understood. Recitation, much or little, should be coupled with proper comprehension. One who merely reads it, will, no doubt, be rewarded for just reading the text but, none the less, the need to comprehend and grasp its meaning is obvious.

1391. It was reported from Khaithamah, from ‘Abdullah bin Amr, who said: ‘The Messenger of Allah said to me: ‘Recite the Qur’an in one month.’ So I said: ‘But I find myself (more) energetic!’ So he said: ‘Recite it in three (days).’’ (Sahih)

Abū ‘Ali said: I heard Abū Dāwūd saying: ‘I heard Aḥmad — meaning Ibn Ḥanbal — saying: ‘Eisā bin Shādhān is astute (Kāyṣun).’[2]

[1] That is, Muḥammad bin Al-Muthanna, from whom Abū Dāwūd heard the narration. And the meaning of “this statement” is: “I am capable of more than that.”

[2] That is, one of the narrators, and it is an endorsing description, and Abū ‘Ali is Al-Lu’lu’i who heard this text from Abū Dāwūd.
In the light of these Hadiths, reciting the whole of the Qur'an in a single night is disliked.

Chapter 9. The Division Of The Qur'an

1392. Ibn Al-Hād said: “Nafia bin Jubair bin Mut'im asked me: ‘In how many days do you recite the Qur'an?’ I said: ‘I do not divide it into sections.’ So Nafia said: ‘Don’t say that you won’t divide it into sections, for the Messenger of Allah ﷺ said: ‘I recited a portion (Juz') of the Qur'an.”’ He (Ibn Al-Hād) said: “I think that (Nafia) mentioned this on the authority of Al-Mughirah bin Shu'bah.” (Da'i')

To recite the Qur'an in parts is an authentic tradition of the Messenger of Allah ﷺ.

1393. It was reported from 'Uthmān bin 'Abdullāh bin Aws, from his grandfather — 'Abdullāh bin Sa'eed (one of the narrators) — said in his narration: “ Aws bin Hudhaifah” — that he said: “We arrived among the delegation of (the tribe of) Thaqif that was sent to the Messenger of Allah ﷺ. So the allies stayed with Al-Mughirah bin Shu'bah, and the Messenger of Allah ﷺ hosted the Banu Mālik in a tent of his.” — Musad-dad (one of the narrators) said: “And he

[1] Abū Dāwūd narrated this with two chains, hence the discrepancies in the wording.

[2] Meaning, Musad-dad narrated it this way at the beginning, and “he” refers to Aws.
Pertaining To The Month

was part of the delegation that was sent by Thaqif to the Messenger of Allah ﷺ. — He said: “He used to come to us every night after ‘Isha’, and speak with us.” — ‘Abdullãh bin Sa’eed said: “Standing up for such a long time that he would alternate between his feet to rest them. And his primary topic (of discussion) was the treatment he had received from the Quraish. He said: ‘We were not equal, (nor have we forgotten) We were weak and oppressed’ — Musad-dad added: ‘in Makkah’ — ‘But when we came to Al-Madinah, the winds of war shifted between us and them: Sometimes they were on the upper-hand, and sometimes us.’ One night, he was delayed from coming to us at his usual time, so we said: ‘You have come to us later than usual tonight.’ He said: ‘My portion of the Qur’an overtook me, and I did not like that I should come until I had completed it.’”

Aws said: “I asked the Companions of the Messenger of Allah ﷺ how they would divide the Qur’an. They said: ‘Three, and five, and seven, and nine, and eleven, and thirteen, and the section of the Mufassal by itself.”’ (Da‘î)

Abû Dâwud said: The narration of Abû Sa‘eed is more complete.\[1\]

\[1\] Abû Sa‘id is ‘Abdullãh bin Sa‘id Al-Ashajj, whose variant wording was mentioned.
1394. It was reported from Abū Al-‘Alā’ Yazid bin ‘Abdullāh bin Ash-Shikhkhir, from ‘Abdullāh (Ibn ‘Amr), who said: “The Messenger of Allāh ﷺ said: ‘He who recites the Qurʾān in less than three (days) will not understand it.” (Sahih)

1395. It was reported from Wahb bin Munabbih, from ‘Abdullāh bin ‘Amr, that he asked the Prophet ﷺ how often should he complete the recitation of the Qurʾān. He ﷺ said: “In forty days,” then he said: “In a month,” then he said: “In twenty days,” then he said: “In fifteen,” then he said: “In ten,” then he said: “In seven,” and he did not say anything less than seven. (Hasan)

1396. It was reported from ‘Alqamah and Al-Aswad, they both said: “A man came to Ibn Masʿūd and said: ‘I recite the Mufassal (Sūrahs) in one Rakʿah.’ So he responded: ‘As (quickly as) one rattles poetry and as (fast as) dry dates fall off a tree? Rather, the Prophet ﷺ would recite two similar Sūrahs in one Rakʿah: An-Najm and...
Abu Dawud said: This is the order of Ibn Mas‘ūd, may Allāh have mercy upon him.

Comments:
It is reprehensible to recite the Qur’ān without proper comprehension and Tartil (a technical term meaning slow, cadenced recitation of the Qur’ān).

1397. It was reported from ‘Abdur-Rahmān bin Yazid, that he said: “I asked Abū Mas‘ūd while he was performing Tawāf around the Ka‘bah (regarding some issue), and he said: ‘The Messenger of Allāh ﷺ said: ‘Whoever recites the last two Verses of Sūrat Al-Baqarah in a night, they will be sufficient for him.” (Ṣahih)

Comments:
“They will be sufficient for him” may be understood in different ways. For example, as a substitute for late-night prayers, or as a means of guarding him from calamities, or from the evil and mischief of the devil.

1398. It was reported from Ibn Hujairah, that he was informed...
that 'Abdullah bin 'Amr bin Al-'As said, that the Messenger of Allah ﷺ said: "Whoever recites ten Verses (at night), he will not be written among the heedless. And whoever recites one hundred Verses (at night), he will be written among the devout. And whoever recite a thousand Verses (at night), he will be written among the prosperous." (Hasan)

Abū Dāwūd said: Ibn Hujairah Al-Aşghar is 'Abdullâh Ibn 'Abdur-Rahmân bin Hujairah.[1]

1399. It was reported from 'Eisâ bin Hilāl Aş-Sadafi, from 'Abdullâh bin 'Amr, who said: "A man came to the Messenger of Allah ﷺ and said: 'Teach me (some Qur'ān) to recite, O Messenger of Allah.' He said: 'Read three (Sūrahs) which begin with Alif Lâm Mīm.' He replied: 'I have become old, and my heart is hard, and my tongue is coarse!' So he said: 'Then recite three (Sūrahs) which begin with Hā Mīm.' But the man repeated what he had said earlier. So the Prophet ﷺ said: 'Recite three (Sūrahs) which begin with the glorification of Allāh (Al-Musabbihat).’ But he repeated the same (excuse) that he had stated earlier, then said, 'O Messenger of Allāh, teach me a comprehensive Sūrah.' So the Prophet ﷺ recited: 'When the

earth will shake with a (tremendous) shaking...[1] until he completed the Sūrah. The man then said: 'I swear by He Who has sent you with the truth, I will never increase more than this forever.' Then the man Turned to leave, and the Prophet ﷺ said twice, 'The little man has been successful.'” (Hasan)

Chapter 10. Regarding The Numbering Of The Verses

1400. Abū Hurairah reported that the Prophet ﷺ said: “There is a Sūrah in the Qur’ān which consists of thirty Verses — it will intercede on behalf of its companion until he is forgiven. (The Sūrah is) ‘Blessed be the One in Whose Hands is the dominion.’”[2] (Hasan)

Comments:

This Hadith relates the merit of reciting Sūrat Al-Mulk daily.

Chapter 1. The Chapters PERTAINING TO THE PROSTRATIONS OF THE QUR'ĀN, AND HOW MANY THERE ARE?

1401. It was reported from Al-Ḥārith bin Sa'eed Al-'Utaqi, from ‘Abdullāh bin Munain of Banū 'Abdu Kulāl, from 'Amr bin Al-‘Āṣ that the Prophet ﷺ taught him fifteen prostrations in the Qur'ān. Of these, three were in the Mufassal, and two prostrations in Sūrat Al-Ijajj. (Da’īf)

Abū Dāwūd said: Eleven prostrations has been related from Abū Ad-Dardā’, from the Prophet ﷺ, in the Qur'ān, but its chain is weak.

Comments:
This Ḥadīth provides proof that there are two prostrations of recitation in Sūrat Al-Hajj.

1402. 'Uqbah bin 'Amir narrated: “I asked the Messenger of Allāh ﷺ: ‘Are there two prostrations in Sūrat Al-Hajj?’ He said: ‘Yes, and whoever does not prostrate these two prostrations, then let him not recite them.”’ (Hasan)
Chapter 2. Whoever Did Not Think There Are Prostrations In The Mufassal

1403. Ibn ‘Abbás narrated: “The Messenger of Allâh ﷺ did not prostrate in any (Sūrah) of the Mufassal since he came to Al-Madinah.” (Da‘îf)

1404. It was reported from ‘Atâ’ bin Yasâr, from Zaid bin Thâbit, who said: “I recited Sūrat An-Najm to the Messenger of Allâh ﷺ, and he did not prostrate in it.” (Sahîh)

Comments:
See no. 1407.

Comments:
Zaid recited Sūrah An-Najm while leading the prayer. Since he was the Imâm for that prayer, and he did not perform the prostration of recitation, the Messenger of Allâh ﷺ who was listening, also did not perform it. Allâh knows best.
1405. (Another chain) from Khârijah bin Zaid bin Thãbit, from his father, from the Prophet ﷺ, in meaning. (Sahih)

Abû Dawûd said: Zaid was the Imam, (similar to no. 1404) thus he did not prostrate after (reciting)
it.[1]

Chapter 3. Whoever Held The View That There Is A Prostration In It

1406. It was reported from Al-Aswad, from ‘Abdullãh, that the Messenger of Allãh ﷺ once recited Sûrat An-Najm and prostrated in it. There was no one present except that they also prostrated with him. But one man among them took a handful of stones, or sand, and raised it to his face, and said: ‘This suffices me.’ And I saw him after that — he was killed as a disbeliever.” (Sahih)

Comments:
1. There is a prostration of recitation in Sûrat An-Najm.
2. During the prayer, the followers prostrate if the Imam prostrates, if he does not, they do not.

Chapter 4. The Prostrations In ‘When The Heaven Is Split Asunder’ And ‘Read! In The Name Of Your Lord Who Created’

1407. Abū Hurairah narrated: “We prostrated with the Messenger of Allāh in ‘When the heaven is split asunder’ and ‘Read! In the Name of your Lord who created.’” (Ṣahīh)

(Abū Dāwūd said: Abū Hurairah accepted Islam in the sixth year of Hijrah, the year of the Battle of Khaibar. So this prostration from the Messenger of Allāh is the later of his actions.)

1408. It was reported from Abū Rāfi’ who said: “We prayed the night prayer with Abū Hurairah. He recited ‘When the heaven is split asunder’ and then prostrated. I said: ‘What is this prostration?’ He replied: ‘I prostrated this prostration when I was (praying) behind Abūl-Qāsim (the Prophet), so I will continue prostrating it until I meet Him.’” (Ṣahīh)

Tafsīr: ‘Arjore Mulsim, masajid, bāb Sajudhul ala‘a, ḥ: 578 min ḥudūd Sufiyan بن عيينة

[1] Al-Inshiqaq (84)
[3] Al-Inshiqaq (84)
[5] Al-Inshiqaq (84)
The Prostrations Of The Qur’an

Comments:

The prostration of recitation is performed whether the prayer is obligatory or voluntary.

Chapter 5. The Prostration In Sūrat Sad

1409. Ibn ‘Abbās said: “The (prostration) of Sūrat Ṣād is not an obligatory one, and I saw the Messenger of Allāh ℓℓℓ prostrate in it.” (Sahih)

1410. Abū Sa‘eed Al-Khudrī said: “Once, the Messenger of Allāh ℓℓℓ recited Sūrat Ṣād while he was on the Minbar. When he reached (the Verse which has) the prostration, he descended and prostrated, and the people prostrated with him. On another day, he also recited it, so the people got ready to prostrate. (Seeing this,) the Messenger of Allāh ℓℓℓ said: ‘This was only the repentance of a Prophet! But I have seen that you have prepared yourselves for prostration,’ and he descended and prostrated, and they prostrated along with him.” (Hasan)

Comments:

If a Khatib, while reciting from the Qur‘ān, recites a verse of prostration, he may climb down from the Minbar and perform the prostration. Listeners should also follow him.
Chapter 6. A Person On A Mount Hears A Verse Of Prostration, Or Someone Who Is Not Praying (Should He Prostrate?)

1411. It was reported from Muṣṭab bin Thābit bin ‘Abdullāh bin Az-Zubair, from Nāfi’, from Ibn ‘Umar that the Messenger of Allāh ﷺ recited a (Verse of) prostration in the Year of the Conquest, so all the people prostrated — those who were riding prostrated such that they prostrated on their hands, (and those who were not) did so on the earth.” (Dā'if)

Comments:
In the event of a (legitimate) excuse, one may merely bow as a mark of prostration.

1412. It was reported from ‘Ubaidullāh, from Nāfi’, from Ibn Umar who said: “The Messenger of Allāh ﷺ would recite a Sūrah to us,” Ibn Numair (one of the narrators) said: “outside of the prayer” — and then they were in accord[1] — “and he would prostrate, so we would prostrate with him, so much so that some of us would not find space to place our foreheads.” (Sahīh)

[1] Meaning the narrators, since the author heard this from two different narrators.
Comments:

During the group prayer, the followers follow the Imam; in the case of a reciter outside of the prayer, if he recites a Verse of prostration and others hear that, there is no connection between them as there is during the prayer. Hence, the durations of their prostrations need not be the same. One may perform a long prostration, the other a short one. One may lift up one’s head before the other. Similarly, if the reciter does not prostrate, the listener, whether man, woman or child, may, with Wudū’ or not.

1413. It was reported from ‘Abdur-Razzāq, that ‘Abdullāh bin ‘Umar informed them, from Nāfi’, from Ibn ‘Umar who said: “The Messenger of Allah would recite the Qur’ān to us. When he came across (a Verse of) prostration, he would say the Takbir and prostrate, and we would prostrate as well.”

(Hasan)

‘Abdur-Razzāq said: “Ath-Thawrī used to like this Hadith.”

Abū Dawūd said: He would like it, because it mentions that he said the Takbir.

Chapter 7. What Should One Say In Prostration?

1414. ‘Aishah said: “The Messenger of Allah would say in his prostration of the Qur’ān at night: Sajada wajhia li-Ilādhi khalaqahu wa shaqqa samahu wa baṣaraahu biḥawlihi wa quwwatihi (My face has prostrated to the One that has created it, and fashioned its hearing and seeing with His ability, and His power) He would say this more than once.” (Da’if)
Chapter 8. One Who Recites A Verse Of Prostration After Subh

1415. Abū Tamimah Al-Hujaimi said: “After we had sent a group of riders — Abū Dāwud said: “meaning to Al-Madinah” — I would exhort the people after the morning prayer, and then prostrate. Ibn ‘Umar prohibited me from doing so three times, but I did not stop. He then said: ‘I prayed behind the Messenger of Allāh, Ša‘būn, and Abū Bakr, and ‘Umar, and ‘Uthmān, and they would not prostrate until the sun had risen.’” (Da‘if)
Chapter 1. The Recommendation To Pray Witr

1416. ‘Ali narrated that the Messenger of Allâh ﷺ said: “0 people of the Qur’ân, pray Witr, for Allâh is Witr and loves the Witr.” (Da‘îf)

Comments:

The term Witr means odd in number, and refers to the last odd numbered Rak'ah performed during the voluntary night prayer.

1417. ‘Abdullãh reported similar (to no. 1416) in meaning from the Prophet ﷺ — except that he added: “A Bedouin asked: ‘What did you say?’ So the Prophet ﷺ replied: ‘This is not for you, nor for your companions.’” (Da‘îf)

Comments:

The term Witr means odd in number, and refers to the last odd numbered Rak'ah performed during the voluntary night prayer.
1418. Khārijah bin Hudhāfah Al-‘Adawi said: “The Messenger of Allāh came out to us, and said: ‘Indeed Allāh, the Most High, has given you an extra prayer which is better for you than red camels — it is the Witr. He has made it for you (to be prayed) between ‘Ishā’ until the dawn of Fajr.” (Da‘if)

Chapter 2. Concerning One Who Does Not Pray Witr

1419. ‘Abdullāh bin Buraïdah reported from his father, he said: “I heard the Messenger of Allāh saying: ‘Witr is a right, so whoever does not pray Witr is not of us. Witr is a right, so whoever does not pray Witr is not of us.” (Da‘if)

Comments:
“He is not of us” means he is not a follower of our Sunnah.
1420. It was reported from Ibn Muhairiz that there was a man by the name of Al-Mukhdaji — from the tribe of Banū Kinānah — who heard a man by the name of Abū Muḥammad from Ash-Shām saying: "Witr is obligatory (to pray)." Al-Mukhdaji said: "So I went to 'Ubādah bin As-Sāmit and informed him of this. 'Ubādah said: 'Abū Muḥammad is mistaken. I heard the Messenger of Allāh ﷺ saying: "There are five prayers that Allāh has prescribed upon the worshippers. Whoever comes having (performed) them, not having lost anything of them by neglecting its rights, has a promise from Allāh that He will admit him into Paradise. And whoever does not bring them, then he has no promise with Allāh: If He wishes, He will punish him, and if He wishes, He will admit him into Paradise." (Hasan)

Chapter 3. How Many (Rakʿahs) Is Witr?

1421. Ibn 'Umar narrated that a Bedouin asked the Prophet ﷺ about the night prayer. So the Prophet ﷺ motioned with his fingers, like this (and said): "Two, two, and Witr is one Rakʿah at the end of the night." (Sahih)
Chapter 4. What Should Be Recited In Witr

1423. Ubayy bin Ka'b narrated: "The Messenger of Allah ﷺ would pray Witr with: ‘Glorify the Name of your Lord, the Most High’[1] and: ‘Say to those who have disbelieved,’[2] and: ‘Allah; He is One and Unique.’”[3] (Sahih)
1424. ‘Abdul-Aziz Ibn Juraij said: “I asked ‘Aishah, the Mother of the Believers, with what (recitation) would the Messenger of Allah ☪ perform Witr.” So he (the sub narrator) mentioned it (similar to the previous) in meaning. He said (that she said): “And in the third (Rak’ah) with: ‘Say: He is Allah the One’[1] and Al-Mu’awwidhatain.”[2] (Da’if)

Chapter 5. The Qunut During Witr

1425. It was reported from Abû Al-Ahwâs, from Abû Ishâq, from Buraid bin Abî Mariam, from Abû Al-Hawrâ’, who said: “Al-Hasan bin ‘Ali said: ‘The Messenger of Allah ☪ taught me phrases to say in Witr’” — Ibn Jawwâs (one of the narrators) said: “in the Qunût of Witr — ‘Allâhumma! Ihdinî fîman hadait, wa ‘âfînî fîman ‘âfît, wa tawallânî fîman tawallait, wa bârik lî fimâ a’tait, wa qîni sharra mâ qadait, innaka taqâdi wa là yuqda ‘alâik, wa innahu là yadhillu man wâlaita wa là ya’izzu man ‘adait, tabârakta rabbanâ wa ta’âlait. (0 Allah! Guide me among those whom You have guided, and

[2] Meaning both Sûrat Al-Falaq (113) and Sûrat An-Nûs (114).
protect me from all causes of grief, along with those whom You have protected from all causes of grief, and take charge of my affairs, along with those whose affairs You have taken charge of. And bless me in all that You have given me. And protect me from the evil that You have decreed, for indeed You are the One that decrees, and none can decree against Your (decree). And indeed, one whom You protect will never be humiliated. Your blessings abound, our Lord, and You are Exalted.” (Sahih)

Comments:
The Arabic word Qunút has a number of meanings: obedience, submissiveness, prayer (Salâh), supplication, worship, standing (Qiyâm) during prayer, and keeping silent. Qunút, as used in the context of the Witr prayer, means supplication.

1426. (Another chain) from Zuhair that Abû Ishaq narrated to them with his chain, and with its meaning, and he said in the end of it: “This is said in the Qunût during Witr.” And he did not mention: “(phrases) to say in Witr” (Sahih)

1427. It was reported from Ŧammad, from Hishâm bin ‘Amr Al-Fazârî, from ‘Abdur-Rahmân bin Al-Ĥârith bin Hishâm, from ‘Alî bin Abî Tâlib that the Messenger of Allah would say at the end of his Witr: “Allâhumma! Innî A’udhu bi-ridâkâ min sakhatikâ...”
"And it was conveyed to me from Yahyā bin Ma'in that he said: "No one other than Hammād bin Salamah reports from him."

Abū Dāwūd said: 'Eisā bin Yūnūs reported from Sa‘eed bin Abī ‘Arūbah, from Qatādah, from Sa‘eed bin ‘Abdur-Rahmān bin Abzā, from his father from Ubayy bin Ka‘b, that the Messenger of Allāh would perform the Qunūt — meaning in the Witr prayer — before going into Rukū'.

Abū Dāwūd said: And 'Eisā bin Yunūs also reported this Ḥadīth from Fīṭr bin Khalīfah, from Zubaid, from Sa‘eed bin ‘Abdur-Rahmān bin Abzā, from his father from Ubayy, from the Prophet similarly. And it has been related from Hafṣ bin Ghiyāth from Mis‘ar, from Zubaid, from Sa‘eed bin ‘Abdur-Rahmān bin Abzā, from his father, from Ubayy bin Ka‘b; that the Messenger of Allāh performed the Qunūt in Witr before going into Rukū'.
was reported by ‘Abdul-A‘lā and Muḥammad bin Bishr Al-‘Abdī — who heard it in Al-Kūfah along with ‘Eisā bin Yunūs — and they did not mention the Qunūt, and it was also reported by Hīshām Ad-Dastawā‘ī and Shu‘bah from Qatādah, and they did not mention the Qunūt.

Abū Dāwud said: As for the Hadīth of Zubaid; Sulaimān Al-A‘mash, Shu‘bah, ‘Abdul-Malik bin Abī Sulaimān, and Jarīr bin Hāzim reported it, all of them from Zubaid, and none of them mentioned the Qunūt in it, except for what was related from Hafs bin Ghiyāth from Mis‘ar, from Zubaid. For he said in his narration of it: “he performed the Qunūt before the Ruku’.”

Abū Dāwud said: And it is not popular from the narration of Hafs, we fear that it is really from ‘Ilaf from someone other than Mis‘ar.

Abū Dāwud said: It has been related that Ubayy would say the Qunūt during middle of Ramadān.

Comments:

It is to be noted that in Wir prayer, the Qunūt was said before Rukū’ (bowing) but the Qunūt performed during the times of distress or calamity was said after the Rukū’.

1428. Muḥammad (bin Sīrīn) narrated from some of his companions, that Ubayy bin Ka‘b led them in prayer — meaning in the month of Ramadān — and he would pray with the Qunūt in the
latter half of Ramadān. (Da'īf)

1429. It was reported from Yunūs bin ‘Ubaid, from Al-Hasan, that ‘Umar bin Al-Khaṭṭāb gathered the people behind Ubayy bin Ka‘b (in the month of Ramadān.) He led them for twenty nights; he would not pray the Qunūt except in the last half (of the month). When the last ten nights would start, he would not lead them, and instead pray in his house. So they would say, ‘Ubayy has fled (like a slave)!’” (Da’īf)

Abū Dāwūd said: This shows that what was mentioned regarding the Qunūt is not correct. And these two Hadiths show the weakness of the Hadith narrated from Ubayy that the Prophet ﷺ would perform Qunūt in the Witr.

Chapter 6. Supplicating After Witr

1430. It was reported from Ubayy bin Ka‘b that he said: “When the Messenger of Allāh ﷺ would say the Taslīm of the Witr prayer, he would say: ‘Subḥanā-Malikil-Quddūs’ (Exalted is the Holy King).” (Ṣaḥīḥ)
1431. It was reported from Abū Sa‘eed that he said: “The Messenger of Allāh ﷺ said: ‘Whoever oversleeps for his Witr prayer, or forgets to pray it, he should pray it when he remembers.’” (Sahih)

Comments:
Based upon this Hadith, the missed Witr prayer may be performed whenever one awakens or remembers it.

Chapter 7. Praying Witr Before Sleeping

1432. It was reported from Abū Sa‘eed, of Azdishanuw’ah, from Abū Hurairah, that he said: “My close friend (the Prophet ﷺ) advised me with three matters which I will never abandon, whether I am travelling or not: (To pray) two Rak’ahs of Duha, and (to) fast three days of every month, and that I not sleep except after praying Witr.” (Sahih)

Comments:
In case a person fears he cannot wake up from his sleep until the onset of dawn, he should perform the Witr prayer before he goes to bed.
1433. It was reported from Jubair bin Nufair, from Abū Ad-Dardā’, who said: “My close friend (the Prophet ﷺ) advised me with three matters which I will never abandon for any reason: He advised me to fast three days of every month, and that I not sleep except after praying Witr, and (that I pray) the two Rak‘ahs of Duha whether I was traveling or not.”[1] (Da‘if)

Comments:
These Hadiths encourage busy people and students to say their late-night prayer (Qiyam Al-Lail) in the first part (early hours) of night after ‘Ishā’.

1434. Abū Qatadah narrated that the Prophet ﷺ asked Abū Bakr: “When do you pray the Witr?” He said: “I pray the Witr in the early part of the night.” And he asked Umar: “When do you pray Witr?” He said: “In the last part of the night.” So he said to Abū Bakr: “This one has been cautious,” and he said to Umar: “This one has been strong.” (Hasan)

Comments:
In case a person feels it hard to wake up in the last hours of night, he should perform his Witr prayer before he goes to bed, and perform Tahajjud prayer when he wakes up late at night. He need not perform Witr again in this case.

[1] See Muslim, no. 1675.
Chapter 8. The Time Of The Witr Prayer

1435. Masrūq said: "I asked ‘Āishah, when the Messenger of Allāh would pray the Witr prayer. She replied: ‘He would do all — he would pray at the beginning of the night, and the middle, and the end. However, in the later part (of his life) — when he passed away — he would pray (closer to) the time of dawn.’"

(Sahih)

Comments:
The time of ‘Ishā’ prayer lasts until midnight, while that of Witr prayer until before dawn.

1436. It was reported from Ibn ‘Umar that the Prophet said: "Rush to offer the Witr before dawn.”

(Sahih)

Comments:
In case one misses the Witr prayer at night, one may perform it after the onset of dawn.

1437. ‘Abdullāh bin Abī Qais said: "I asked ‘Āishah regarding the Witr of the Messenger of Allāh. She said: ‘He sometimes prayed Witr in the beginning of the night, and he sometime prayed towards its end.’ So I said: ‘How did he used to recite? Did he recite silently or out loud?’ She replied: ‘He did both of
these acts; sometimes he recited silently, and sometimes he recited out loud. And sometimes he performed *Ghusl* before going to sleep, and sometimes he performed *Wuḍū’* then went to sleep.”” *(Sahih)*

Abū Dāwūd said: Others besides Qutaibah (one of the narrators) said: “Meaning for sexual impurity.”

**Comments:**

Some scholars argue, on the basis of this *Hadith*, that it is not permissible to say a voluntary prayer after *Witr* prayer. But other scholars dispute it, and assert that it is commendable, and it is not impermissible, since the Messenger of Allah himself performed a two *Rak‘ah* voluntary prayer after he had already performed *Witr*, according to authentic narrations.

**Chapter 9. Regarding The Cancellation Of *Witr***

Qaṣṣ bin Ṭalq reported: “Ṭalq bin ‘Alī once visited us during one of the days of Ramadan. He stayed the evening with us, and broke his fast. He then led us in prayer that night, and prayed the *Witr* for us as well. He then returned to his *Masjid* and led
his companions in prayer. When the Witr prayer was left, he asked another man to step forward (in his place) and said to him: ‘Lead your companions in the Witr prayer, for I heard the Messenger of Allah say: “There should not be two Witr prayers in one night.”’ (Sahih)

Comments:
A Witr prayer (which consists of an odd number of Rak'ahs) may not be changed into an even number of Rak'ahs. There is no authentic tradition of Allah's Messenger supporting that. So, if one is not in the habit of performing Tahajjud prayer, then he should perform Witr prior to sleeping.

Chapter 10. The Qunūt In The (Other) Prayers

1440. Abü Hurairah narrated: “I swear by Allah, I will imitate for you the prayer of the Messenger of Allah.” He (a sub narrator) said: “So Abü Hurairah would say the Qunūt in the last Rak'ah of Zuhr, and 'Ishā', and Subh (Fajr). He would pray for the believers, and curse the disbelievers.” (Sahih)
1441. Al-Barā’ reported: “The Prophet ﷺ would perform the Qunūt in the Subh prayer.” *(Sahih)*
Abū Dawūd said: Ibn Mu‘ādh (one of the narrators) added: “And in the Maghrib prayer.”

1442. It was reported from Abū Hurairah, that he said: “The Messenger of Allāh ﷺ performed the Qunūt for one month during the ‘Ishā’ prayer. He would say in his Qunūt: ‘O Allāh! Save Al-Walīd bin Al-Walīd. O Allāh, save Salamah bin Hishām. O Allāh! Save the oppressed among the believers. O Allāh! Increase Your punishment on (the tribe of) Mu‘ādir. O Allāh! Save upon them drought similar to the drought of Yūsuf.” Abū Hurairah said: “One morning, the Messenger of Allāh ﷺ did not supplicate for them. So I mentioned this to him, and he said: ‘Have you not seen that they have arrived?’” *(Sahih)*

1443. Ibn ‘Abbās narrated: “The Messenger of Allāh ﷺ performed the Qunūt continuously for one
month in the Zuhr, ‘Asr, Maghrib, ‘Ishâ’ and ‘Subh prayers. He would do so at the end of every prayer, in the last Rak‘ah, after he had said: ‘Samî‘ Allâhu liman hamidah (Allâh hears he who praises Him).’ He would supplicate against some of the tribes of Banû Suliam: Ri‘l, Dhakwân, and ‘Uṣayyah. Those that were behind him would say: ‘Amin.’ (Hasan)

The Book Of Witr

Comments:
1. On such occasions, the Qunût is said aloud in all prayers including those in which the Qur’ân is recited quietly and the worshippers behind a Imâm say Amin.
2. Ri‘l, Dhakwân, and ‘Uṣayyah were those tribesmen who had slain the Muslims of Bi‘r Ma‘unah.

1444. Anas bin Mâlik was asked: “Did the Prophet ﷺ perform the Qunût in the ‘Subh prayer?” He replied: “Yes.” He was then asked: “Before the Rukû‘ or after?” He replied: “After it.” (Sahîh)
Musad-dad (one of the narrators) said: “For a short period of time.”

1445. It was reported from Anas bin Sirîn, from Anas bin Mâlik that the Prophet ﷺ performed Qunût for one month and then abandoned it.” (Sahîh)

تخريج: أخرجه البخاري، الباجي، أبو الوليد الطغابني.

تخريج: أخرجه مسلم، أيضًا من حديث حماد بن سلمة به، ح: 677/1445 من حديث أبو السخيني. ومسلم، المساجد، باب استحباب الفتن في جميع الصلاوات ... إلخ. ح: 1001 من لغة مسجد، وباب القنوت قبل الركوع، وحب به ح: 177/698.
1446. It was reported from Muhammad bin Sirîn: “Someone who prayed the ‘Ishâ’ prayer with the Prophet narrated to me that he (ṣ) stood for a period of time after raising his head from the Rukâ’ during the second Rak‘ah.” (Sahîh)

Chapter 11. The Virtue Of Offering Voluntary Prayers At Home

1447. Zaid bin Thâbit narrated: “The Messenger of Allah sectioned off a small area in the Masjid, and he would exit (his house) at night and pray in it. So the people started praying with his prayer (behind him), and they would come every night. One night, the Messenger of Allah did not come out to them. So they coughed and raised their voices, and threw small pebbles at his door, until he came out in a state of anger. He said: ‘O people! Your actions (i.e., the prayer behind me) continued until I thought that it would become obligatory upon you. So I command you to pray in your houses, for indeed the best prayer that a person prays is the prayer in his house, except for the obligatory prayers.’” (Sahîh)

\[1\] Using some mats and situating them in a manner that they formed short walls.
Ibn ‘Umar narrated that the Messenger of Allah ﷺ said: “Make some of your prayers in your house, and do not transform them into graveyards.” (Sahih)

1448. Ibn ‘Umar narrated that the Messenger of Allah ﷺ said: “Make some of your prayers in your house, and do not transform them into graveyards.” (Sahih)

Narration:

Ibn ‘Umar narrated that the Messenger of Allah ﷺ said: “Make some of your prayers in your house, and do not transform them into graveyards.” (Sahih)

Comments:

Meaning, voluntary prayers.

Chapter 12. [Long Standing (During Prayer)]

1449. ‘Abdullah bin Ḥubash Al-Khath‘ami said that the Prophet ﷺ was asked: “Which of the deeds is the most virtuous?” He replied: “Standing for long periods of time (during prayer).” He was asked: “And which charity is the most virtuous?” He replied: “The efforts (in charity) of one who is destitute.” He was asked: “And which type of emigration (Hijrah) is the most virtuous?” He replied: “The one who emigrated (left) what Allah had prohibited him from.” He was asked: “And which type of Jihad is the most virtuous?” He said: “He who performed Jihad (strived) against the pagans with his wealth and life.” He was asked: “And what type of martyrdom is the most honorable?” He replied: “He whose blood was spilled, and...
whose horse’s leg was cut off.”

(Hasan)

Chapter 13. Encouragement To Pray The Night Prayer

1450. Abū Hurairah narrated that the Messenger of Allāh ﷺ said:

“May Allāh have mercy on a man who stood up to pray at night, and woke his wife up to pray, and if she did not (wake up), he sprinkled water on her face (to wake her).

May Allāh have mercy on a woman who stood up to pray at night, and woke her husband up, and if he did not (wake up), she sprinkled water on his face (to wake him).”

(Hasan)

Comments:

See number 1308.

1451. Abū Sa’eed and Abū Hurairah both reported that the Messenger of Allāh ﷺ said:

“Whoever wakes up at night, and then wakes his wife up as well, and they both prayed two Rak’ahs together, will be written among those men and women who remember Allāh frequently.”

(Da’if)

Comments:

See number 1309.

Chapter 14. Regarding The Rewards For Reciting The Qurān

1452. ‘Uthmān reported that the Prophet ﷺ said: “The best of you
are those who learn the Qur'an and teach it (to others).” *(Sahih)*

1453. It was reported from Sahl bin Mu'adh Al-Juhani, from his father, that the Messenger of Allah said: “Whoever recites the Qur'an and acts upon it, then his parents will be given crowns to wear on the Day of Judgment; the light (on these crowns) will be brighter than the light of the Sun in one of the houses of this world if it were among you. So what do you think (will be the rewards) of the one who actually did the act?” *(Da'if)*

1454. 'Aishah narrated that the Prophet said: “The one who recites the Qur'an and is proficient in its (recitation) will be (in the company) of the noble, obedient emissaries. And the one who recites it with difficulty will be given a double reward.” *(Sahih)*

1455. Abü Hurairah narrated that the Prophet said: “Never do a group of people gather together in
one of the houses of Allāh (Masjīd), reciting the Qur'ān and teaching it to one another, except that tranquility descends upon them, and mercy surrounds them, and the angels encircle them, and Allāh mentions them among those who are with Him.” (Sahih)

1456. 'Uqbah bin 'Āmir Al-Juhani narrated: “The Messenger of Allāh came out to us while we were at the Suffah, and said: ‘Who among you wishes to go in the early morning to (the valley of) Buthān, or Al-'Aqīq, and take two Kumā’s[1] without incurring any sin with Allāh, nor breaking the ties of kinship?’ They said: ‘All of us (would like that), O Messenger of Allāh!’ He replied: ‘But if one of you were to go early in the morning to the Masjid, and memorize two Verses from the Book of Allāh, then this would be better for him than two she-camels, and three (Verses) are better than three; (the Verses) are equivalent to the same number of camels.”

(Sahih)

(Ābu 'Ubaid said: The Kumā’ is the she-camel with a large hump.)[2]
Chapter 15. Fātihatil-Kitāb (The Opening Of The Book)

1457. Abū Hurairah narrated that the Messenger of Allâh ﷺ said: “All praise is due to Allâh, the Lord of Al-Ālāmîn is Umm Al-Qur’ān, and Umm Al-Kitāb, and the ‘Seven Oft-Repeated Verses.’” (Sahîh)

Comments:
Here the Arabic word Umm means essence or basis. Sûrat Al-Fâtîhah is called Umm Al-Qur’ān or Umm Al-Kitāb because it contains the essence of the Qur’ān. It is also called the Seven Oft-Repeated because it contains seven Verses which we say over and over in every prayer.

1458. Abū Sa’eed bin Al-Mu’âllā said that the Prophet ﷺ passed by him while he was praying. He summoned him, but he first prayed then came. The Prophet ﷺ said: “What prevented you from responding to me?” He replied: “I was praying.” So he said: “Has not Allâh said: O you who believe! Respond to the call of Allâh and the Messenger when he calls you to that which gives you life? I will teach you the greatest Sûrah from or in the Qur’ān before I exit from the Masjid.”
(When he was about to leave) Abū Sa’eed said: “O Messenger of Allâh! You said...” So he said: “All praise is due to Allâh, the Lord of Al-Ālāmîn. This is the ‘Seven Oft-Repeated Verses’ that I have been...

[1] Al-Anfâl (8:24)
Chapter 16. Whoever Said That It (The Fātihah) Is From The ‘Long’ Sūrahs

1459. Ibn ‘Abbās said: “The Messenger of Allāh ﷺ was given the ‘Seven Oft-Repeated Verses’ (of) the Ṭuwal (long Sūrahs). And Mūsā was given six, but when he threw the tablets, two were lifted up and four remained.” (Da‘f)

Chapter 17. What Has Been Narrated About Ayāt Al-Kursi (The Verse Of The Footstool)

1460. Ubayy bin Ka‘b said that the Messenger of Allāh ﷺ said: “O Abū Al-Mundhir, which Verse that you know of the Book of Allāh is the greatest Verse?” He replied: “Allāh and His Messenger know best.” He said: “O Abū Al-Mundhir, which Verse that you know of the Book of Allāh is the greatest Verse?” He said: “So I said: Allāhu lā ilāha illā Huwa, Al-Hayy Al-Qayyūm (none has the right to be worshipped but Him the Ever-Living, the Sustainer). So he struck me on my chest and said:
"Let (the gaining of) knowledge be easy for you, O Abû Al-Mundhir."

(Šahîh)

 comentarios:

This Hadîth proves the excellence of Ayat Al-Kursî. It also proves the relative precedence of parts of the Qur'ân over each other.

Chapter 18. Regarding Sûrat As-Samad (Al-Ikhlâṣ)

1461. Abû Sa'eed Al-Khudrî narrated that a person heard another person recite: Qul Huw Allâhu Ahad [1] many times, repeating it. So the next morning, he went to the Messenger of Allah, and mentioned this fact to him — it seemed that he presumed this act to be very insignificant. But the Prophet responded: "I swear by Him in whose Hands is my soul, it is equivalent to a third of the Qur'ân." (Šahîh)


1462. It was reported from Al-Qâsim, the freed slave of Mu‘âwiya, from ‘Uqbah bin ‘Ámir, who said: "I used to lead the Messenger of Allah’s camel during travels. So he once said to


[2] Referring to Sûrat Al-Falaq (113) and An-Nâs (114).
me: ‘O Uqbah, should I not teach you the best two Sūrahs that have ever been recited?’ And he taught me: “Say: I seek refuge in the Lord of the day-break.”[1] and “Say: I seek refuge in the Lord of mankind.”[2] But he saw that I was not overjoyed at that. So when he camped for the morning prayer, he recited these two Sūrahs in them while leading the people. When he had finished the prayer, he turned to me and said: ‘O Uqbah, what do you think?’” (Hasan)

Comments:
The Messenger of Allah ﷺ stressed the importance and excellence of those two Sūrahs by reciting them in the dawn prayer. Moreover, it is well-established that these two Sūrahs drive away spells, guard against evils, and are a comprehensive formula for seeking refuge in Allah from all types of harms.

1463. It was reported from Sa‘eed bin Abi Sa‘eed Al-Maqburi, from his father, from ‘Uqbah bin ‘Amir, who said: “Once, we were traveling with the Prophet ﷺ between Al-Juhfah and Al-Abwā’, when a strong wind and a darkness overtook us. The Messenger of Allah ﷺ began to seek refuge with: ‘I seek refuge in the Lord of the day-break’[3] and; I seek refuge in the Lord of mankind.[4] He said: ‘O Uqbah! Seek refuge with them, for no one who seeks refuge (from

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any evil) will do better than (seeking refuge) with them.' And I heard him recite these two Sūrahṣ in the prayer while he was leading us.” (Daʿif)

Chapter 20. How It Is Recommended To Recite (The Qurʾān) With Tarā'il

1464. ‘Abdullāh bin ‘Amr narrated that the Messenger of Allāh ﷺ said: “It will be said to the companion of the Qurʾān: ‘Read, and rise, and recite (Ratīl) as you used to recite in this world, for your status will be according to the last Verse that you recite.” (Hasan)

Comments:
Memorizing and reciting Qurʾān without sincerity and good actions will not merit the reward promised in the afore-mentioned Hadith.

1465. Qatādah said: “I asked Anas regarding the recitation of the Prophet ﷺ. He said: ‘He would prolong his recitation.’” (Ṣaḥīḥ)


1466. Ya‘lā bin Mamlak said that he asked Umm Salamah about the

Comments: ٠٠٠
recitation of the Messenger of Allâh ﷺ. She said: “And what will you do with his prayer?"[1] He would pray, and sleep an equivalent amount of time, then pray the amount of time he had slept, then sleep the amount of time he had prayed. He would do this until dawn.” And she also described his recitation as being clear in every letter. (Hasan)

**The Book Of Witr**

**1467.** ‘Abdullãh bin Mughaffal said: “I saw the Messenger of Allâh ﷺ on his she-camel, on the Day of Conquest (of Makkah). He was reciting Sûrat Al-Fâth, and he was returning Yurajji’u it.”[2] (Sahîh)

Meaning: How can you pray as he prayed?

Yurajji’u from Raj’a to return, or to repeat, etc. In An-Nihâyah, Ibn Kathîr explained its meaning in this narration: “It has been mentioned by ‘Abdullãh bin Mughaffal that he did Tarij’ by elongating his voice during his recitation like: Ā’, Ā’; Ā’ and this only resulted from him — and Allâh knows best — on the Day of the Conquest, because he was riding on his mount, so the she-camel was making him move sideways and up and down, so Tarij’ occurred in his voice.”

**1468.** Al-Bará’ bin ‘Azib reported that the Messenger of Allâh ﷺ said: “Beautify the Qur’ân with your voices.”[3] (Sahîh)

*It is explained to mean “Beautify your voices with the Qur’ân.” And that in it is proof that what is heard from the reciter of the Qur’ân, is the Qur’ân.*
1469. It was reported from Sa’d bin Abi Waqqas that the Messenger of Allah ﷺ said: “He who does not Yataghanna with the Qur’an is not of us.”[1] (Sahih)


1470. (Another chain) from Sa’d, who said: “The Messenger of Allah ﷺ said,” similarly (as no. 1469). (Sahih)

الترجمة: [صحيح] أخرجه أحمد: 175 من حديث الميث بن سعد والحميدي، ح: 77،76 من حديث ابن أبي مليكة به وفإن الحديث الآتي.

1471. It was reported from ‘Abdul-Jabbâr bin Al-Ward, who said: “I heard Ibn Abi Mulaikah saying: ‘Ubaidullâh bin Abi Yazid said: Abû Lubâbah passed by us, so we


[1] This is explained with different meanings. Some of them say it means to recite in an audible and pleasant voice, others say that it means to busy oneself with recitation of the Qur’an rather than other than that. Others say it means to “chant” in a melodic manner, since the Arabs used to do that when riding on their camels or on other occasions, and rather than poetry or Nashid, they should chant with the Qur’an.
followed him back to his home. We saw that he was a person who lived in an austere house, wearing simple clothes. I heard him say: I heard the Messenger of Allāh say: He who does not Yataghanna the Qur‘ān (with his voice) is not of us.”

He said: “So I said to Ibn Abī Mulaikah: ‘O Abū Muḥammad! What if he does not have a good voice?’ His teacher replied: ‘He should try as much as he can.’” (Ṣaḥīḥ)

1472. Wākī’ and Sufyān bin ‘Uyaynah said: “He who suffices himself with it.”[1] (Ṣaḥīḥ)

1473. Abū Hurairah narrated that the Messenger of Allāh [S] said: “Allāh does not listen to anything as He listens to a Prophet with a good voice reciting (Yataghanna) with the Qur‘ān, in a loud voice.” (Ṣaḥīḥ)

[1] Meaning, this is their explanation of the term: Yataghanna.
Chapter 21. Severe Reprimand
For Whoever Memorized The Qur’ān And Then Forgot It

1474. Sa’d bin ‘Ubādah narrated that the Messenger of Allāh ﷺ said: “There is no one who memorizes the Qur’ān and then forgets it except that he will meet Allāh on the Day of Judgment disfigured.” (Da’īf)

Chapter 22. ‘Allāh Revealed
The Qur’ān According To Seven Aḥruf[1]

1475. ‘Umar bin Al-Khaṭṭāb narrated: “I heard Hishām bin Ḥakīm bin Ḥizām recite Sūrat Al- Furfân in a manner that I did not use to recite it in, even though the Messenger of Allāh ﷺ himself had taught it to me. So I was about to hasten (in reprimanding) him, but I waited until he finished (his recitation). Then I held him tightly by his Rida’ (upper garment), and brought him to the Messenger of Allāh ﷺ. I said: ‘O Messenger of Allāh! I heard this man recite Sūrat Al-Furfân in a manner different from what you taught me.’ So the Messenger of Allāh ﷺ commanded him: ‘Recite.’ He recited in the same manner as I had heard him recite. The Messenger of Allāh ﷺ said: ‘This was the way it was revealed.’

Then he commanded me: ‘Recite,’ and I recited it. He said, ‘This was the way it was revealed,’ then he said: ‘This Qur'an has been revealed in seven Ahruf, so recite whatever is convenient of it.” (Sahih)

تخريج: أخرجه البخاري، الخصومات، باب كلام الخصوم بعضهم في بعض، ح: 1919، مسلم، صلاة المسافرين، باب بيان أن القرآن أنزل على سبع أحرف وبayan معناها، ح: 818 من حديث مالك به وهو في الموطأ (حيح): 101 والفعنيبي، ص: 130، 135.

1476. Az-Zuhri said (regarding the different modes of recitation): “These Ahruf are all of the same meanings; they do not differ with regards to what is allowed and what is prohibited.” (Sahih)

1477. It was reported from Sulaiman bin Surad Al-Khuzahi, from Ubayy bin Ka’b, that the Prophet ﷺ said: “O Ubayy! I was taught the recitation of the Qur’an, and it was said to me: ‘In one Harf or two?’ The angel that was with me said: ‘Say: In two Harfs.’ So I said: ‘In two Harfs.’ Then it was said to me: ‘In two Harfs or three?’ The angel that was with me said: ‘Say: In three.’ So I said, ‘In three,’ until we reached seven Ahruf. All of them are (a means of) healing, and complete. Whether you say: ‘The One Who Hears, the One Who Knows, the One Full of Honor, the All-Wise,’ (it is the same), as long as you do not finish a Verse of punishment with mercy, or a Verse of mercy with punishment.” (Da’if)
It was reported from Ibn Abī Lailā, from Ubayy bin Ka'b, that the Prophet was once at a body of water belonging to Banū Ghiffār when Jibra'il came to him and said:

"Allāh, all Glory and Honor is to Him, commands you to recite the Qur'ān to your nation in one Uarf." He replied: “I seek Allāh’s protection and forgiveness! My nation cannot handle that.” So he came to him a second time, and mentioned a similar statement, until he reached seven Ahruf. He said: “Allāh commands you to recite the Qur'ān to your nation in seven Ahruf. So whichever Haif they recite in, they have recited correctly.” (Ṣahīh)

Chapter 23. Regarding Supplication (Ad-Du‘ā’)

An-Nu‘mān bin Bashīr narrated that the Prophet said: “The supplication (Ad-Du‘ā’) is (the essence) of worship. Your Lord has said: Call upon Me; I will respond to you.”[1] (Ṣahīh)

Since supplication is worship, it is quite obvious that supplicating to someone other than Allāh is a form of Shirk.

1480. It was reported from Abū Na‘āmah, from a son of Sa‘d, who said: “My father heard me while I was saying: “O Allāh! I ask you (to grant me) Paradise, and its blessings, and its glory, and its this, and its that, and I seek refuge in You from the Fire, and its chains, and its scalding (water), and its this, and its that.”” So he said: ‘My dear son, I heard the Messenger of Allāh ﷺ say: “There will be a group of people who will exceed the boundaries of supplication,” so be careful that you are not among them. If you are given Paradise, you will be given it with all that is in it, and if you are saved from the Fire, you will be saved from it and all that is in it of evil.”’ (Da‘if)

1481. It was reported from Fadālah bin ‘Ubaid, the Companion of the Messenger of Allāh ﷺ, that he said: “The Messenger of Allāh ﷺ heard a person supplicating in his prayer without having praised Allāh, nor having sent Salāt upon the Prophet ﷺ. So the Messenger of Allāh ﷺ said: ‘This man has been hasty.’ Then he called him, and said to him, or to another person, ‘When one of you supplicates, let him begin by praising Allāh and glorifying Him,
then let him send *Salāt* upon the Prophet ﷺ, then let him supplicate with whatever he wishes.” *(Hasan)*

1482. ‘Aishah narrated: “The Messenger of Allāh عليه السلام would like comprehensive supplications, and he would leave every other type.” *(Sahih)*

Comments:
That is, all-inclusive supplications, with few words that encompass wider meanings, comprehending the blessings of this world and the next.

1483. It was reported from Al-A’raj, from Abū Hurairah, that the Messenger of Allāh عليه السلام said: “Let not any of you say: ‘O Allāh! Forgive me if You please, O Allāh! Have mercy on me if You please.’ Rather, be firm in your asking, for no one can force Him.” *(Sahih)*

1484. It was reported from Abū ‘Ubaid, from Abū Hurairah, that the Messenger of Allāh عليه السلام said: “You will be responded to, as long as you are not hasty — that you say: ‘I have supplicated, but no response has been given to me.’” *(Sahih)*
Supplications are answered in a variety of ways. 1. One may get what he has asked for; 2. Or one may get what they asked for later, the reason of delay being some hidden wisdom unknown to the person; 3. Or Allah may ward off some evil from him or give him something else instead; 4. Or his prayer may be stored for him to be rewarded in the Hereafter when he shall be in need of it the most.

1485. It was reported from Muhammad bin Ka'b Al-Quraşi, that 'Abdullâh bin 'Abbâs narrated, that the Messenger of Allâh ﷺ said: “Do not cover up walls. Whoever looks at the writing of his brother without his permission, it is as if he is looking at the Fire. Ask Allah with the palms of your hands, and do not ask with the back of the hands. And when you finish, then wipe your faces with them.” (Da‘f) Abû Dawûd said: This narration was related by other route (also), from Muhammad bin Ka'b, and all of them are weak. This version is an example of them, and it too is weak.

1486. It was reported from Abû Zabyah, that Abû Bahriyyah As-Sakûnî narrated to him from Malik bin Yasãr As-Sakûnî, then Al-'Awfi, that the Messenger of Allâh ﷺ said: “When you ask (supplicate) Allah, ask Him with the palms of your hands, and do
not ask Him with the backs of your hands.” (Hasan)

Abū Dāwūd said: Sulaimān bin ‘Abdul-Ḥamīd said:[1] “He was a companion of ours.” Meaning Mālik bin Yasār.

Comments:

Normally, during a supplication, one turns the palms of the hands up but, during the prayer for rain, one should turn the palms down, keeping the backs of palms up, as did the Messenger of Allāh ﷺ according to the authentic Hadiths.

1487. Anas bin Mālik said: “I saw the Messenger of Allāh ﷺ supplicate like this,” with the palms of his hands, and their back portion. (Da‘īf)

1488. Salmān narrated that the Messenger of Allāh ﷺ said: “Your Lord, is Shy (Ḥayīy), Ever-Generous (Karīm); He is shy to allow His servant’s hands to return empty after he has raised them up to Him.” (Da‘īf)

[1] Abū Dāwūd heard this narration from him.
1489. It was reported from Wuhaib, meaning Ibn Khâlid, that Al-‘Abbas bin ‘Abdullâh bin Ma’bad bin Al-‘Abbas bin ‘Abdul-Mu’ttalib, narrated from ‘Ikrimah, from Ibn ‘Abbâs, that he said: “Asking (is done) by raising your hands to the level of your shoulders, or about that level. And seeking forgiveness (is done) by pointing with one finger. And beseeching (is done) by stretching your hands completely.” (Hasan)

1490. (Another chain) from ‘Abbâs bin ‘Abdullâh bin Ma’bad bin ‘Abbâs with this Hadith (similar to no 1489). He said in it: “...And beseeching is like this,” and he raised his hands, and made his palms in the direction of his face. (Hasan)

1491. (Another chain) from Ibrâhîm bin ‘Abdullâh, from Ibn ‘Abbâs that the Messenger of Allah ﷺ said: — and he mentioned similar (to no. 1489). (Hasan)

1492. As-Sâ‘îb bin Yazîd narrated from his father that the Prophet ﷺ would raise his hands when supplicating, and wipe his face with his hands. (Da‘f)
1493. 'Abdullāh bin Buraidah narrated from his father, that the Messenger of Allāh ﷺ heard a man say: “Allāhumma! Inni asa'luka, inni ashhadu annaka ant Allāh, la ilaha illā antal-ahadus-samadulladhī lam yalad wa lam yaqun lahu kufuwan aḥad (O Allah! I ask you (by right Of) the fact that I testify that You are Allāh — there is no deity besides you; the Unique, the One Whom all objects turn to, the One Who does not beget nor was He begotten, and there is nothing that is similar to Him).” So he said: “You have asked Allāh by His Name which, when He is asked with it, He gives, and when He is called by it, He responds.” (Sahih)

Comments:
One should supplicate to Allāh, invoking His Attributes. That is the way the Messenger of Allāh ﷺ supplicated.

1494. (Another chain) for this Hadīth (similar to no. 1493), and he (ﷺ) said in it: “...You have asked Allāh the Magnificent with His Greatest Name.” (Sahih)

Comments:
Lifting up one finger (the index finger) indicates Tawhīd.
1495. It was reported from Hafs, meaning the paternal nephew of Anas, from Anas that he was once sitting with the Messenger of Allah ﷺ when a person prayed and then supplicated, saying: “Allâhumma! Inñi asa’luka bi-anna lakal-hamd, là ilâha illâ antal-mannânu badi’us-samâwâti wal-ard. Yà dhal-jalâli wal-ikrâm! Yà hâyu! Yà qayyum! (O Allâh! I ask you because You are the One worthy of praise, there is no deity besides You, the Ever-Generous, the Originator of the heavens and the earth. O One of Honor and Generosity! O Ever-Living! O Sustainer)!” So the Prophet ﷺ said: “He has called Allâh with His Greatest Name, which, when called by it, He responds, and when asked by it, He gives.” (Sahih)

1496. Asma’ bint Yazid narrated that the Prophet ﷺ said: “The Greatest Name of Allâh is in these two Verses: ‘And your Ilâh (God) is One Ilâh (God), none has the right to be worshipped but He, the Ever-Merciful, the Mercy-Giving,’ [1] and in the beginning of Sûrah Al ‘Imrân, Alif Lâm Mim, Allâh — there is no deity besides Him, the Ever-Living, the Sustainer (of all).” [2]

1497. ‘Aishah narrated that a blanket of hers was stolen, so she supplicated against the one who stole it. The Prophet ﷺ said: “Do not be lenient with him.” (Da‘îf)

Abû Dâwûd said: “La tusabbikhî ‘anhu” means: “Do not be lenient with him.”

1498. It was reported from Shu‘bâh, from ‘Ăśîm bin ‘Ubaidullâh, from Sâlim bin ‘Abdullâh, from his father, from ‘Umar, who said: “I asked permission from the Prophet ﷺ to perform ‘Umrah, so he allowed me, and said: ‘Do not forget us, O little brother, in your supplication.’ So he said to me a phrase that was more precious to me than the whole world.”

Shu‘bâh said: “Then I met ‘Ăśîm later in Al-Madînâh, so he narrated it to me (again but this time), he said: ‘Include us in your supplication, O little brother.’” (Da‘îf)
1499. Sa‘d bin Abī Waqqâs narrated: “The Prophet ﷺ passed by me while I was supplicating with two fingers, so he said: ‘Make it one, make it one.’ And he indicated with his index finger.”

(Da‘f)

Chapter 24. At-Tasbih
(Glorifying Allah) Using Pebbles

1500. It was reported that Sa‘eed bin Abī Hilâl narrated from Khuzaimah, from ‘Aishah, the daughter of Sa‘d bin Abī Waqqâs, from her father that he once visited a woman with the Messenger of Allah ﷺ who had some date-seeds — or pebbles — in front of her. She was using them to (count) her glorifications (Tasbih) of Allah. The Messenger of Allah ﷺ said: “Should I not inform you of something which is easier, or better, for you than this? Say: ‘Sub.fiãn Allah, ‘adada ma khalaqa ftis-samâ’i, wa Subhân Allâh ‘adada mä khalaqa fil-arâdî, Subhân Allâh ‘adada mä khalaqa baina dhalika wa Subhân Allâh ‘adada mä huwa khalâq, wa Allâhu Akbar mithla dhâlik, wa hamdulillâh mithla dhâlik, wa lâ ilâha illallâhu mithla dhâlik, wa lâ hawla wa lâ quwwata illa billâhi mithla dhalik (Glorious is Allah, (equivalent to) the number of objects that He has created in
the Heavens, and Glorious is Allāh, (equivalent to) the number of objects that He has created in the earth, and Glorious is Allāh, (equivalent to) the number of objects that He has created in between them, and Glorious is Allāh, (equivalent to) the number of objects that He will yet create, and Allāh Akbar similar to that, and Al-Hamduillāh similar to that, and Lā ilāha illāllāh similar to that, and Lā ḥawla wa lā quwwata illā billāh similar to that).” (Hasan)

Comments:

The Messenger of Allāh ﷺ uttered the Tasbih counting, as he did so, on his fingers. He told his Companions to do likewise. The popular way using beads is not sanctioned by word or practice of the Messenger of Allāh ﷺ.

1501. It was reported from Yusairah that the Prophet of Allāh ﷺ commanded them to look after (performing) the Takbīr, the Taqdis and the Tahālī, and to count them with the tips of the fingers, for they will be asked, and they will speak. (Hasan)

Comments:

On the Day of Resurrection, the limbs of human beings shall be made to speak and testify.
1502. 'Abdullāh bin 'Amr narrated: “I saw the Messenger of Allāh ﷺ count the Tasbih.” — Ibn Qudamah (one of the narrators) added: “With his right hand.” (Da'īf)

Comments:
The right hand should be used for the Tasbih.

1503. Ibn 'Abbas said: “The Messenger of Allāh ﷺ once left from (the house of) Juwairiyah — and her name used to be Barrah but the Prophet ﷺ changed it. When he left, she was sitting in her prayer place, and when he returned, she was still sitting there. He asked her: ‘Have you remained in this prayer place of yours?’ She said: ‘Yes.’ He said: ‘I said after (leaving) you four phrases, three times; were they to be weighed against (all) that you said, they would be heavier: “Subhān Allāh wa bi-hamdīhi 'adāda khalqīhi wa riddā nafṣīhi, wa zināta 'arshihi wa midāda kalimatīhi” (Glory be to Allāh, and Praise (as much as), the quantity of His creation, and until He is pleased, and the weight of His Throne, and the amount of His speech).” (Sahīh)
Comments:

Personal names suggesting self-praise are not deemed proper. So are names with a bad connotation. The Messenger of Allâh ﷺ used to change such names. See no. 4952 and what follows it.

1504. Abû Hurairah narrated that Abû Dhârr said: "O Messenger of Allâh! The rich people have taken away all the blessings! They pray as we pray, and they fast as we fast, but they have extra money with which they give charity, and we do not have any money from which to give charity." So the Messenger of Allâh ﷺ said: "O Abû Dhârr, should I not teach you some phrases by which you will be able to catch up with those who have passed you, and those behind you will not be able to catch up with you except if they do as you will do?" He replied, "Yes, O Messenger of Allâh." So he said: "Say the Takbîr after every prayer thirty-three times, and the Tahâmid thirty-three times, and the Tasbîh thirty-three times, and complete it (the hundredth) with: 'La ilâha illallâhu waâlî dhu wâdahu là sharika lah, lahul-mulku wa lahul-hamd, wa huwa 'alâ kulli shâ'în qadîr (None has the right to be worshiped but Allâh alone; He has no partners. To Him belongs the Kingdom, and to Him belongs praise, and He is capable of all things.)(If you do so) your sins will be forgiven even if they are like the foam of the ocean." (Sahîh)
Chapter 25. What A Person Should Say When He Says The Taslim

1505. Al-Mughirah bin Shu‘bah narrated that Mu‘awiyah wrote to him asking him: “What would the Messenger of Allâh say after he said the Taslim in his prayer?” So Al-Mughirah dictated to his servant, and wrote (a letter) to Mu‘awiyah as follows: “The Messenger of Allâh would say: ‘La ilâha illallahu wahdahu la sharika lahu, lahul-mulku wa lahul-hamdu wa huwa ‘ala kulli shai‘in qadîr. Allâhumma! Lâ mân’â limâ a‘tâta wa lâ mu‘tiya limâ ma‘‘ata wa lâ yanfa‘u dhal-jaddi minkal-jadd (None has the right to be worshiped but Allâh alone. He has no partners; to Him is the Kingdom, and to Him is all praise, and He is capable of all things. O Allâh! There is none who can prevent what You give, and none who can give what you prevent. And none benefits the fortunate person, for from You is the fortune.)” (Sahih)


1506. It was reported from Al-Hajjâj bin Abi ‘Uthmân, from Abû Az-Zubair, who said: “I heard ‘Abdullah bin Az-Zubair say on the Minbar: ‘The Prophet would say after he had completed the prayer: ‘Lâ ilâha illallâhu wahdahu lâ sharika lahu, lâhul-mulku wa lâhul-hamdu, wa huwa ‘alâ kulli shai‘in...”
qadir. Lâ ilâha illâllahu, mukhlîsîna lahud-dîna wa lau karihal-kâfirûna, ahlu-ni'mati wal-faâdîli wath-thanâ'il-âsani, lâ ilâha illallahu mukhlîsîna lahud-dîna wa lau karihal-kâfirûn. (None has the right to be worshiped but Allâh alone. He has no partners; to Him is the kingdom, and to Him is all praise, and He is capable of all things. None has the right to be worshiped but Allâh alone; (we make) the religion sincere to Him, even if the disbelievers hate it. (He is) the One whom blessings, riches and beautiful praise belong to. None has the right to be worshiped but Allâh alone; (we make) the religion sincere to Him, even if-the disbelievers hate it).” (Sîhîh)

1507. It was reported from Hîshâm bin ‘Urwah, from Abû Az-Zubair, who said: “Abdullâh bin Az-Zubair would say these words aloud after each prayer...” and he mentioned a supplication similar to this (no. 1506), but added: “Wa lâ hawla wa lâ quwwata illâ billâh, lâ ilâha illallâh, lahun-ni'mah. (And there is no change, nor power, except by Allâh. There is none worthy of worship except Allâh, we worship none save Him. To Him belongs blessings.)” — and he completed the narration. (Sîhîh)

Yâ dhul-jalâl wal-îkhrâm! Isma’ wastajib. Allâhu Akbar, Allâhu Akbar. Allâhumma! Nûrus-samawati wal-ardî (rabbus-samawati wal-ardî) [1] Allâhu akbarul-akbar, ësbiyallahu wa ni’mal-wakil. Allâhu akbarul-akbar. (O Allâh, our Lord and the Lord of all things! I am a witness that You alone are the Lord, You have no partners. O Allâh, our Lord and the Lord of all things! I am a witness that Muhammad is Your worshiper and Messenger. O Allâh, our Lord and the Lord of all things! I am a witness that the servants are all brothers. O Allâh, our Lord and the Lord of all things! Make me and my family sincere to You at all times, in this world and in the Hereafter. O One Who is Magnificent and Generous! Hear and respond. Allâh is greater (than...
all things), the greatest. O Allāh! The light of the heavens and earth” — Sulaimān bin Dāwud (one of the narrators) said: “the Lord of the heavens and earth.” — “Allāh is greater (than all things), the greatest. Allāh is sufficient for me, and what a great protector He is. Allāh is greater (than all things), the greatest.” (Da‘if)

1509. ‘Alī bin Abī Talib narrated that the Prophet ﷺ would say after the Tasālim: “Allāhumaghfirli mā qaddamtu wa mā akkharatu, wa mā asrartu wa mā a'tantu, wa mā asrafitu wa mā anta a'lamu bihi minnī, antal-muqaddimu wal-mu'akh-khiru, là ilāha illā anta (O Allāh! Forgive me what I have done, and what I have yet to do, and what I have done in private, and what I have done in public, and all my excesses, and all that You know of me. You are the One Who brings forward and distances).” (Saḥīh)

1510. Ibn ‘Abbās narrated that the Prophet ﷺ would supplicate as follows: “Rabbī a’inī wa là tu’in ‘alayya, wansurnī wa là nansur ‘alayya, wamkurī wa là tamkur ‘alayya, wahdīnī wa yassir hudāya ilayya, wansurnī ‘alā man baghā ‘alayya. Allāhummaj’alnī laka shākirīn, laka dhākirīn wa laka rāhibnī laka mitwā’an ilaika ṣafīyān, wa ‘alayhi wasallī.” (Saḥīh)
1511. (Another chain) with its meaning (similar to no. 1510), and he said: "Wa yassiril-huda ilayya (and make guidance easy for me)"
— and he did not say: "hudáyya [make (finding and following) guidance]."

1512. 'Aishah, may Allah be pleased with her, narrated that the
Prophet  would say after the Taslim: “Allâhumma antas-salâm, wa mikas-salâm tabârakta yâ dhal-jalâli wal-îkrâm (O Allâh! You are As-Salâm, and from you is As-Salâm. You are blessed, O One of Magnificence and Generosity).” (Sâhîh)

Abû Dâwûd said: Sufyân did hear from ‘Amîr bin Murrah, they say (he heard) eighteen Hadîth.1

تخرج: أخرجه مسلم، المساجد، باب استحباب الذكر بعد الصلاة وبيان صفته، ح: 592 من حديث شعبة.

1513. It was reported from Thawbân, the freed slave of the Messenger of Allâh , that when the Prophet wished to leave from his prayer, he would seek forgiveness three times, then say: “Allâhumma! (O Allâh)” and he mentioned the same phrases as the previous narration of ‘Aisyah (no. 1512). (Sâhîh)

تخرج: أخرجه مسلم، أيضًا، ح: 135/591 من حديث الأوزاعي.

Chapter 26. About Seeking Forgiveness

1514. It was reported from a freed slave of Abû Bakr As-Siddîq, from Abû Bakr As-Siddîq, may Allâh be pleased with him, that the Messenger of Allâh said: “The one who seeks forgiveness is not (regarded) as one who habitually performs (a sin), even if he returns (to the sin) seventy times in a day.” (Hasan)

[1] The author said this in reference to number 1510 and 1511, both of which are reported from Sufyân from ‘Amîr.
1515. Al-Agharr Al-Muzani — and he was a Companion — narrated that the Messenger of Allâh ﷺ said: “My heart is sometimes (overcome) with heedlessness, and I (therefore) seek forgiveness from Allâh a hundred times a day.”

(Sahîh)

Comments:
If the Messenger of Allâh ﷺ, who was protected by Allâh, used to seek Allâh’s pardon, it naturally follows that ordinary persons who are not protected from sins like him, should beg for Allâh’s pardon all the more.

1516. Ibn ‘Umar narrated: “We would sometimes count the Messenger of Allâh ﷺ as having said in one gathering: ‘Rabbighfirli wa tub ‘alayya innaka antat-tawâbur-rahim (O Lord, forgive me and (accept) my repentance; You are the One who accepts repentance, the Ever-Merciful)’ — one hundred times.”

(Sahîh)

Comments:
Aâsama bin Mâjma‘, ad-Dab al-Asghafî, ح: 3814 من حديث أبي

1517. It was reported from Hilâl bin Yasâr bin Zaid the freed slave of the Prophet ﷺ, that he heard his father narrating from his grandfather, that he heard the
Prophet saying: “Whoever says: Astaghfirullah alladhī la ilāha illā huwal-ḥayyul-qayyūm wa atāбу ilaihi (I seek Allāh’s forgiveness — the One besides Whom there is none worthy of worship, the Ever-Living, the Sustainer, and I turn to Him in repentance).’ — he will be forgiven, even if he had fled the battle-field.” (Ḥasan)

1518. It was reported from Ibn ʿAbbās, that the Messenger of Allāh said: “Whoever is habitual in seeking forgiveness (of Allāh) will find that Allāh will make a way out for him from every difficult situation, and will give him an escape from every worry, and will grant him sustenance from where he did not expect it.” (Daʾif)

1519. Qatādah asked Anas: “What supplication would the Prophet be most frequent in using?” Anas replied: “The supplication that he would use most frequently was: ‘Allāhumma! (Rabbanā) Ātinā fid-dunyā hasanatan wa fil-akhirati hasanatan wa qinā ‘adḥāban-nār (O Allāh, (our Lord!)) Grant us good in this life, and good in the Hereafter, and save us from the punishment of the Fire).’” (Sahih)
Ziyād (one of the narrators) added: “So whenever Anas wished to supplicate, he would supplicate with this, and if he wished to make more, he would include this in it as well.”

1520. It was reported from Abū Umāmah bin Sahl bin Ḥunaif, from his father who narrated that the Messenger of Allah ﷺ said: “Whoever asks Allah for martyrdom sincerely, Allah will cause him to reach the stations of the martyrs, even if he died on his bed.” (Ṣaḥīḥ)

1521. Asmā’ bin Al-Hakam Al-Fazārī narrated that ‘Alī bin Abī Tālib said: “I was a person who, when I heard a Hadith from the Messenger of Allah ﷺ, would benefit from it as much as Allah willed, and when I heard it from one of his Companions, I would ask him to swear (that it was true), so if he swore, I would believe him. And Abū Bakr narrated to me — and Abū Bakr told the truth — that he heard the Messenger of Allah ﷺ say: ‘There is no servant who commits a sin, then performs Wudū’ perfectly, and stand and prays two Rak’ahs, and then seeks forgiveness from Allah, except that Allah forgives him.’ Then he recited this Verse: ‘And those who,
when they commit a sin, or wrong themselves, remember Allâh..." to the end of the Verse.”[1] (Hasan)

1522. It was reported from Abû 'Abdur-Rahmân Al-Hublî, from Aš-Šu'âbîhî, from Mu'âdh bin Jabal, that the Messenger of Allâh held his hand and said: "O Mu'âdh! I swear by Allâh, I love you. I swear by Allâh, I love you. I advise you, O Mu'âdh, that you never leave saying after every prayer, 'Allâhumma! Â'inna 'alâ dhikrika wa shukrika wa husni 'ibâdatik (0 Allah! Help me in remembering You, thanking You, and perfecting my worship of You)." (Sahih)

And Mu'âdh advised Aš-Šu'âbîhî with that, and Aš-Šu'âbîhî advised Abû 'Abdur-Rahmân with that.

1523. Uqbah bin 'Amir narrated: "The Messenger of Allâh commanded me to recite the Mu'âwwidhât after every prayer."[2] (Hasan)

[2] Meaning the last two Surahs numbers 113, 114, of the Qur'ân.
1524. ‘Abdullah (bin Mas‘ūd) narrated that the Messenger of Allah (ﷺ) would like to supplicate thrice, and seek forgiveness thrice. *(Da‘īf)*

1525. Aṣmā‘ bint Umais narrated that the Messenger of Allah (ﷺ) said to her: “Should I not teach you phrases that you may say at times of distress” — or: “during distress?” — ‘Allahu Allahu rabbi lā ushirku bihi shai’a (Allah, Allah, He is my Lord, I do not associate any partners with Him).” *(Hasan)*

1526. Abū Mūsā Al-Ash‘arī narrated: “I was once with the Messenger of Allah (ﷺ) on a journey of his. When we came close to Al-Madinah, the people started saying the *Takbir*, and raising their voices with it. So the Messenger of Allah (ﷺ) said: ‘O
people! You are not calling to One Who is deaf, nor One Who is absent. The One whom you are calling is between you and the necks of your mounts.’ Then the Messenger of Allâh ﷺ said: ‘O Abû Mûsâ, should I not guide you to one of the treasures of the (many) treasures of Paradise?’ I replied: ‘What is that?’ He said: ‘La hawla wa lâ quwwata illâ billâh (There is no change, nor power, except by Allah).’” (Sahîh)

Comments:
Allâh is above the Throne, and he knows, hears, and sees everything.

1527. (Another chain) from which it was reported that Abû Mûsâ Al-Ash’ârî narrated that they were once climbing up a mountain with the Prophet of Allâh ﷺ. Every time they would reach (a high point) in the trail, a person would call out: “None has the right to be worshipped but Allah, and Allah is the Most Great.” So the Prophet of Allâh ﷺ said: “You are not calling out to One Who is deaf, nor One Who is absent.” And he also said: “O ‘Abdullâh bin Qais...” and he mentioned (the Hadîth in) its meaning. (Sahîh)

1528. (Another chain) from Abû Mûsâ with this Hadîth (similar to no. 1526). He said in it: “So the Prophet
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said: “O people! Be gentle upon yourselves...” (Sahih)

ii said: “O people! Be gentle upon yourselves...” (Sahih)

Abū Sa‘eed Al-Khudrī narrated that the Messenger of Allāh said: “Paradise will become obligatory for the one who said: ‘I am pleased with Allāh as a (my) Lord, and with Islam as a (my) religion, and with Muhammad as a (my) Messenger.’” (Sahih)

1529. Abū Sa‘eed Al-Khudrī narrated that the Messenger of Allāh said: “Paradise will become obligatory for the one who said: ‘I am pleased with Allāh as a (my) Lord, and with Islam as a (my) religion, and with Muhammad as a (my) Messenger.’” (Sahih)

Abū Hurairah narrated that the Messenger of Allāh said: “Whoever sent his Salāt upon me once, Allāh will send His Salāt upon him ten times.” (Sahih)

1530. Abū Hurairah narrated that the Messenger of Allāh said: “Whoever sent his Salāt upon me once, Allāh will send His Salāt upon him ten times.” (Sahih)

1531. Aws bin Aws said: The Prophet said: “Friday is of the best of your days, so increase your Salāt upon me on it. For indeed, your Salāt is presented to me.” They said: “O Messenger of Allāh, and how will our Salāt be
presented to you after you have perished?” He replied: “Allāh has prohibited the earth from (decomposing) the bodies of the Prophets.” (Da‘f)

Chapter 27. The Prohibition Of A Person Supplicating Against His Family And Wealth

1532. It was reported from ‘Ubādah bin Al-Walīd bin ‘Ubādah bin As-Sāmit, from Jābir bin ‘Abdullāh, who said that the Messenger of Allāh ﷺ said: “Do not supplicate against yourselves, and do not supplicate against your children, and do not supplicate against your servants, and do not supplicate against your wealth — for (it is possible) that it will coincide with an hour in which requests are granted, so your supplication will be responded to as well.” (Sahih)

Abū Dāwud said: This Hadith has a continuous chain of narrators, ‘Ubādah bin Al-Walīd bin ‘Ubādah (did) met Jābir.

Chapter 28. Sending Ṣalāt Upon Other Than The Prophet ﷺ

1533. Jābir bin ‘Abdullāh said that a woman came to the Prophet ﷺ and said: “Send Ṣalāt upon me and
my husband.” So the Prophet ﷺ said: “Ṣallallāhu ‘alaiki wa ‘alā zawjiki (May Allāh send Ṣalāt upon you and your husband).” (Ṣahih)

Chapter 29. Supplicating For One In His Absence

1534. Umm Ad-Dardā’ narrated that her (husband, Abū Ad-Dardā’), heard the Messenger of Allāh ﷺ say: “When a person supplicates for his brother in his absence, the angels say: ‘Āmīn, and may you also be granted it.’” (Ṣahih)

1535. ‘Abdullāh bin ‘Amr bin Al-‘Āṣ narrated that the Messenger of Allāh ﷺ said: “The supplication which has the quickest response is the supplication of one who is absent for one who is absent.” (Da’if)

1536. Abū Hurairah narrated that the Prophet ﷺ said: “Three
supplications are responded to — there is no doubt regarding them: the supplication of the father, the supplication of the traveler, and the supplication of the one who has been wronged.” (Hasan)

Comments:
Prayers of those three persons are granted, the more so because usually they are said more sincerely and faithfully, more humbly and with greater sympathy.

Chapter 30. What Should One Say When He Is Afraid Of A People?

1537. It was reported from Abū Burdah bin ‘Abdullāh, that his father narrated to him that when he was afraid of (the evil of) a people, the Prophet ﷺ would say: "Allāhumma! Innā naj'aluka /1 nuhurihim wan a’ūdhu bika mm shurūrīhim (O Allāh! We place you at their chests, and we seek refuge in You from their evil).” (Da‘f)

Comments:
Employing legitimate means includes keeping away from the harm of spiteful enemies.

Chapter 31. Regarding Istikhārah

1538. Jābir bin ‘Abdullāh reported: “The Messenger of Allāh ﷺ would
teach us the (supplication for) Istihkārah just as he would teach us a Sūrah of the Qur’ān. He would tell us: ‘If one of you is considering a matter, let him pray two Rak‘ah besides the obligatory ones, and say: ‘Allāhumma inni astakhirūka bi ‘ilmika wa astaqdirūka bi qudratika wa as’alūka min faḍlīkall-‘azīm, fa inna taqdirū wa là aqdir, wa ta’lamu wa là a’lam, wa anta ‘allām al-ghuwūb. Allāhumma! Fa in kunta ta’lamu anna hādhal-amra khayrun li fi dīnī wa ma’āshī wa ‘aqībatī amrī waqdurūhu li wa yassirhu li wa bārik li fīhi. Allāhumma, wa in kunta ta’lamu sharaun li (fi dīnī wa ma’āshī wa ‘aqībatī amrī) faṣrifni ‘anhu waṣrifnu ‘anī waqdur li al-khayr haithu kāna, thumma radīni bihi (0 Allāh, I seek Your choice on the better (of the two matters) based upon Your knowledge, and I seek Your decree based upon Your power, and I ask You of Your great bounties. For indeed, You are the One Who decrees, and I do not decree, and You know, and I do not know, and You are the Knower of the Unseen. O Allāh, if you know this — here he should name exactly what he wishes — is better for me with regards to my religion, and my life, and my after-life, and the end-result of my affairs, then decree it for me, and make it easy for me, and bless me in it. O Allāh, and if You know this to be evil for me — and he says just as he said the first time — then avert it from me, and avert me from it. And decree for me
good wherever it might be, then make me content with it.”"
Or he said: “fī ājili amrī wa ājilīhī (in the short term and long term).”
(Ṣaḥīḥ)
(Another chain for it from one of the narrators) from Jābir.

Chapter 32. Regarding Seeking Refuge

1539. ’Umar bin Al-Khaṭṭāb narrated: “The Prophet ﷺ would seek refuge from five things: From cowardice, miserliness, (decrepitude of) old age, the tribulations of the chest (thoughts), and the punishment of the grave.”
(Ḍaʿīf)

1540. Anas bin Mālik narrated that the Messenger of Allāh ﷺ would say: “Allāhumma! Inni aʿūdhu bika minal-ʿajzi wal-kasalī wal-jubnī wal-bukhli wal-harmī, wa aʿūdhu bika min ṣādībī l-qubrī, wa aʿūdhu bika min līmālīhī mahāyā wal-māmāt (O Allāh, I seek refuge in You from weakness, and laziness, and cowardice, and old age, and I seek refuge in You from the punishment of the grave, and I seek refuge in You from the trials of life and death).”
(Ṣaḥīḥ)
Comments:

The grave is part of a life that is between this world and the Hereafter. He who fails there fails utterly.

1541. (Another chain) from Anas bin Mâlik, who said: “I used to serve the Prophet , and I would frequently hear him say: ‘Allâhumma! Innî a‘ûdhu bika min al-hammi wal-hazani wa zal‘id-daini wa ghalabatir-rijâl (O Allâh! I seek refuge in You from grief and anxiety, and from the hardships of debt, and from being overpowered by men.)’” (Sâhih)

1542. ‘Abdullâh bin ‘Abbâs narrated that the Messenger of Allâh would teach them the following supplication just as he would teach them a Sûrah from the Qur'ân: “Allâhumma! Innî a‘ûdhu bika min ‘adhabi jahannama wa a‘ûdhu bika min ‘adhabîl-qabr, wa a‘ûdhu bika min fitnâtîl-masihid-dajjâl, wa a‘ûdhu bika min fitnâtîl-mahyâ wal-mamât (O Allâh! I seek refuge in You from the punishment of Hell, and I seek refuge in You from the punishment of the grave, and I seek refuge in You from the trials of Al-Masihid-Dajjâl, and I seek refuge in You from the trials of life and death.” (Sâhih)
1543. ‘Aishah narrated that the Prophet ﷺ would supplicate with the following words: “Allahumma! Innī a‘ūdhu bika min fitnatin-nārī wa ‘adḥābin-nārī, wa min sharīghinā wal-faqr. (O Allah! I seek refuge in You from the trials of the Fire, and the punishment of the Fire, and from the evils of richness and poverty.)” (Sahih)


1544. Abu Hurairah narrated that the Prophet ﷺ would say: “Allahumma! Innī a‘ūdhu bika minal-faqri wal-qillati wadh-dhīlati, wa a‘ūdhu bika min an azlim aw uzlam. (O Allah, I seek refuge in You from poverty, and paucity, and humiliation. And I seek refuge in You that I cause wrong (to others), or that wrong be inflicted upon me).” (Sahih)


1545. Ibn ‘Umar narrated that one of the supplications of the Messenger of Allah ﷺ was the following: “Allahumma! Innī a‘ūdhu bika min zawāli ni’matika, wa tāhwīli ‘afiyyatika, wa fujā’atī niqmatika, wa jamī’i sakhaṭik. (O Allah! I seek refuge in You that Your blessings are lifted, and that Your protection (of me) is changed, and in the suddenness of Your punishment, and from all of Your anger).” (Sahih)
Islam, divine guidance, and the ability to keep fast to the straight path — these are the greatest of all blessings. As for health, security and material comforts, these, too, are the blessings of Allâh.

1546. It was reported from Abû Sâlih As-Sammân, who narrated that Abû Hurairah said that the Messenger of Allâh ﷺ used to supplicate as follows: “Allâhumma! Innî a’ûdhu bika min ash-shiqaqi wa suw’il-akhlaq (O Allâh! I seek refuge in You from opposing the truth, and from hypocrisy, and evil manners).” (Da‘if)

1547. It was reported from Al-Maqburî, from Abû Hurairah, who said that the Messenger of Allâh ﷺ used to say: "Allâhumma! Innî a’ûdhu bika minal-juw’i, fa innahu bi’sad-dajjî’u, wa a’ûdhu bika min al-khiyânati fa inna hā (bi’sattî) al-bi’înânah (O Allâh, I seek refuge in You from hunger, for what an evil companion it is in bed! And I seek refuge in You from treachery, for what an evil inner trait it is!)." (Da‘if)

1548. It was reported from ‘Abbâd bin Abî Sa’eed, that he heard Abû Hurairah saying that the Messenger of Allâh ﷺ would say:
“Allâhumma! Inni a‘ūdhu bika minal-arba‘i: Min ‘ilmin là yanfa‘u, wa min qalbin là yakhsha‘u, wa min nafsin là rashba‘u, wa min du‘ā‘in là yusma‘u (O Allâh! I seek refuge in You from four (matters): from knowledge that is of no benefit, and from a heart that does not humble itself, and from a soul that is never satisfied, and from a supplication that is not heard.)” (Hasan)

1549. Anas bin Malik narrated that the Prophet ﷺ would say:
“Allâhumma! Inni a‘ūdhu bika min šalātin là tanfa‘u (O Allâh, I seek refuge in You from a prayer that is of no benefit)” and he mentioned another supplication as well. (Da‘îf)

Comments:
A prayer that does not deter a worshipper from evils and shameful acts of lewdness is vain.

1550. Farwah bin Nawfal Al-Ashjâ‘î asked ‘Aishah, the Mother of the Believers, about the supplication of the Messenger of Allâh ﷺ. She replied: “He would say: ‘Allâhumma! Inni a‘ūdhu bika min sharri mà ‘amîlî wa min sharri ma lam a‘mal (O Allâh, I seek refuge in You from the evil of what I have done, and from the evil of what I have not done).’” (Saḥîh)
Shutair bin Shakal reported from his father (Shakal bin Humaid), that he said: “I said: ‘O Messenger of Allah! Teach me a supplication!’ So he said: ‘Say: “Allāhummama! Innī aʿādhu bīka min shārīʿ samīʿ, wa min shārīʿ baṣarī, wa min shārīʿ lisānī wa min shārīʿ qaḥṭī, wa min shārīʿ manāṭī.” (O Allah, I seek refuge in You from the evil of my hearing, and the evil of my seeing, and the evil of my tongue, and the evil of my heart, and the evil of my seminal fluid).’” (Hasan)

This supplication is very comprehensive. It protects one from all sins as well as from the means leading to them.

Abū Al-Yasar narrated that the Messenger of Allah would supplicate with: “Allāhummama! Innī aʿādhu bīka min al-hadmi, wa aʿādhu bīka minat-taraddi, wa aʿādhu bīka min al-gharaqi, wal-zaraqi, wal-harami, wa aʿādhu bīka [min] an yatakhbabatānīsh-shaṭīṭānu ʿindal-mawtī, wa aʿādhu bīka min an amūtā fi sabīlika mudbiran, wa aʿādhu bīka an amūtā ladīghan (O Allah! I seek refuge in You from being crushed, and I seek refuge in You from falling (to my death), and I seek refuge in You from drowning, and from burning, and from old age. And I seek refuge in You from the Satan confusing me at (the time of any) death. And I
seek refuge in You from dying while turning away from Your path. And I seek refuge in You from dying from a poisonous bite).” (Hasan)

1553. (Another chain) from Abû Al-Yasar (similar to no. 1552). He added in it: “...wal-ghammi (And from grief).” (Hasan)

1554. Anas narrated that the Prophet ﷺ would say: "Allahumma! inni a’udhu bika min al-barasi wal-jununi wal-judhami wa say’il-asqam (O Allah! I seek refuge in You from leprosy, and from madness, and from paralysis, and from evil diseases.)” (Da’if)

Comments:
Sometimes these diseases make the diseased feel disgust for himself, as well as making those attending him suffer greatly. May Allah protect us from them.

1555. Abû Sa’eed Al-Khudrî narrated: “One day, the Messenger of Allah entered the Masjid, and saw a person from the Anṣâr by the name of Abî Umâmah. He said: ‘O Abû Umamah, why is it that I see you sitting in the Masjid even though this is not the time for prayer?’ He said: ‘(Because of) misery that has overtaken me, and debts, O
Messenger of Allāh.' He said: ‘Should I not teach you phrases that, if you said them, Allāh will remove your misery and repay your debt?’ He said: ‘Yes, O Messenger of Allāh!’ So he said: ‘Say in the morning and evening: “Allāhumma! Inni a‘ūdhu bika min al-hammi wa-hazani, wa a‘ūdhu bika minal-ajizi wal-kasali, wa a‘ūdhu bika min al-jubni wal-bukhli, wa a‘ūdhu bika min ghalabatid-dain wa qahrir-rijal (O Allāh! I seek refuge in You from griefs and anxieties. And I seek refuge in You from helplessness and laziness. And I seek refuge in You from cowardice and miserliness. And I seek refuge in You from the heaviness of debts, and the overpowering of men).”’ He said: ‘So I did that, and Allāh removed my sorrows, and fulfilled my debts.”’

(Da‘f)

تخريج: [إسحاق ضعيف] ⋆ الجريري اختلط وتعلم هذه لين الحديث (تقريب).

The End of the Book of Prayer
Chapter 1. (Its Obligation)

1556. It was reported from Al-Laith, from ‘Aqil, from Az-Zuhri, that ‘Ubaidullah bin ‘Abdullah bin ‘Utbah informed him from Abū Hurairah, who said: “After the Messenger of Allah passed away, and Abū Bakr was in charge after him, and (some of) the Arabs disbelieved, ‘Umar bin Al-Khattab said to Abū Bakr: ‘How can you fight the people, even though the Messenger of Allah said: ‘I have been commanded to fight the people until they say: ‘La ilaha illallah’ (None has the right to be worshipped but Allah). So whoever says ‘La ilaha illallah’ has protected his wealth and his life from me, except for a right, and his judgment will be with Allah?’” Abū Bakr said: ‘I swear by Allāh, I will fight those who differentiate between Aṣ-Salāt (the prayer) and the Zakāt, for the Zakāt is a right upon wealth. I swear by Allāh, if they refuse to give me an ‘Iqāl[1] that they used to give to the Messenger of Allāh, I will fight them for that.’ So ‘Umar said: ‘I swear by Allāh, as soon as I saw that Allāh had opened the chest of Abū Bakr (guided him) to fight, I knew that

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[1] ‘Iqāl is the rope or cord with which the camel is tied. The scholars differ over its meaning and relation to the argument here.
this was the truth.” (Ṣaḥīḥ)

Abū Dāwūd said: It was reported by Rabāḥ bin Zaid and ‘Abdur-Razzaq from Mā‘mār, from Az-Zuhrī, with his chain. Some of them said: “‘Īqāl.” While Ibn Wahb reported it from Yūnūs, he (instead) said: “‘Anāq” (a female kid goat).

Abū Dāwūd said: Shu‘āb bin Ābī Ḥamzah, Mā‘mār, and Az-Zubaidī all said, (in the narration) from Az-Zuhrī for this Ḥadīth that he said: “If they refuse to give me an ‘Ināq.” ‘Abū Bakr reported a Ḥadīth from Yūnūs from Az-Zuhrī, he said: “‘Ināq.”[1]

1557. (Another chain) from Ibn Wahb, that Yūnūs informed him from Az-Zuhrī in this Ḥadīth (similar to no. 1556), he said: “Abū Bakr said: ‘It’s right is that one gives Zakāt.”[2] And he said: “‘Īqāl.”[3] (Ṣaḥīḥ)

Comments:

According to the explanation of Al-Khattābī, the Arab tribes who committed disbelief were divided into three categories. Some became disbelievers due to false claims of prophethood, like the followers of Musailamah the Liar, and Rental and the events following it. While these details may seem insignificant, the different wording effects many rules for Zakāt, the definition of “wealth” and what is a “right” upon it, as well as details related to the collection of Zakāt.

[1] While these details may seem insignificant, the different wording effects many rules for Zakāt, the definition of “wealth” and what is a “right” upon it, as well as details related to the collection of Zakāt.

[2] Meaning, among those rights mentioned after the command when he said: “...except for a right.”

[3] Though this route of transmission was mentioned for the different wording, here it is narrated by different Shaikhs from Ibn Wahb.
Al-Aswad Al-‘Ansî, both of whom claimed prophethood. Some had left the religion and completely returned to the ways of Jâhiliyyah, abandoning Salah, Zakâh and the rest of the religion. Another group made a distinction between Zakâh and Salah, so they prayed, but refused to pay the Zakâh to the Imâm after the Messenger of Allah ﷺ.

Chapter 2. What Zakâh Is Obligatory Upon

1558. It was reported from ‘Amr bin Yahyâ Al-Mâzini, from his father, who said that he heard Abû Sa’eed Al-Khudrî saying that the Messenger of Allah ﷺ said: “There is no Sadaqah[1] on anything less than five camels, and there is no Sadaqah on anything less than five Awaq[2], and there is no Sadaqah on anything less than five Uwsuq.”[3] (Sahîh)

Comments:

Zakah shall not be due upon wealth unless it reaches the Nişâb, or the minimum amount upon which it is due for each item it is due. If someone possessing less than the minimum pays Zakâh of his own volition, it is his choice and an act worthy of praise, his payment would be considered as Sadaqah.

1559. It was reported from Abû Al-Bukhtari, Ât-Tâ’î, from Abû Sa’eed — and he attributed it to the Prophet ﷺ — saying: “There is no Zakâh on what is less than five Awaq,” and a Wasq is sixty (that

[1] Here, as in many of these narrations to come, the term Sadaqah refers to the obligatory charity or Zakâh.
[2] Awaq is plural of “Uqiyah,” and it is a number of silver coins or its like, and they also say: “Waqiyah.” They say it is forty Dirham, and five Awaq is equal to two-hundred Dirham.
[3] Uwsuq and Awaq are plural of Wasq; a volume measurement which they say is equal to sixty Sa’. See the following narration. A Sa’ is a volume measurement which is measured when the average man holds two hands together and scoops four times like that, and its precise measurement may be fixed by the leaders.
are) stamped.”[1] (Da‘īf)
Abū Dāwūd said: Abū Al-Bukhtārī did not hear from Abū Sa‘eed.

1560. It was reported from Al-Mughīrah, from Ibrāhīm (An-Nakha‘ī), he said: “A Wasq is sixty Šā’s stamped with Al-Hajjāj’s stamp.” (Da‘īf)

Comments:
“Al-Hajjāj’s stamp” meaning the state seal named after Ḥajjāj bin Yūsuf.

1561. It was reported from Ḥabīb Al-Mālikī, who said that a person said to ‘Imrān bin Ḥusain: “O Abū Nujaid! You narrate to us Ahādīth which we do not find any basis for in the Qur’ān.” So ‘Imrān became angry with him, and said: “Have you found (in the Qur’ān) that for every forty Dirham, you must give one Dirham? And from such and such a number of goats, that you must give such a number? And from such and such a number of camels, that you must give such and such a number? Have you found any of this in the Qur’ān?” He replied: “No.” So he said: “So who did you get this from? You took this from us, and we took it

[1] Meaning “stamped” or “certified” Šā’. 
from the Prophet of Allah ﷺ, and he mentioned other matters similar to this. (Hasan)

Comments:
There is an indication in the Hadith that rejection of Hadiths (as one of the sources of law) is not a new phenomenon, and also, the idea that a Hadith could not be accepted if a basis is not found for it in the Qur'an. Such false principles appeared as early as the later years of the Companions.

Chapter 3. Is There Any Zakāt On Goods Of Trade?

1562. Samurah bin Jundab narrated: “As to what follows, then indeed the Messenger of Allah ﷺ commanded us to give charity for that which we intended for trade.” (Da‘if)

Chapter 4. What Counts As A Kanz (Buried Treasure)?

1563. It was reported from ‘Amr

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[1] Scholars differed over the meaning of buried treasure (Kanz); some said it refers to whatever wealth comes out of a mine or shaft or the like, and others said it only applies to riches buried before Islam, and found after Islam, in other words discovered treasure.
bin Shu‘aib, from his father, from his grandfather (‘Abdullāh bin ‘Amr), that a woman came to the Messenger of Allāh ﷺ with her daughter. Her daughter was wearing two thick gold bracelets on her arms. He asked her: “Do you give the Zakāt (due) on this?” She replied: “No.” He said: “Would it please you that Allāh place them on you on the Day of Judgment as two bracelets of fire?” So she took them off and gave them to the Prophet ﷺ, and said: “They are (charity) to Allāh and His Messenger.” (Hasan)

Comments:
Parents who have the charge of sons and daughters that possess wealth, should either pay Zakāh on their behalf themselves or make them pay.

1564. It was reported from Umm Salamah that she said: “I used to wear some gold jewelry, so I said: ‘O Messenger of Allāh, is this (considered) treasure?’ He replied: ‘Anything that is above the amount upon which you must give Zakāt, and whose Zakāt is given, is not (considered) a treasure.’” (Da’if)

1565. ‘Abdullāh bin Shaddād bin Al-Hād narrated that they visited ‘Aishah, the wife of the Prophet ﷺ, and she narrated: “The Messenger of Allāh ﷺ once came
to me and saw me wearing large silver rings. He said: ‘What is this, O ‘Aishah?’ I replied: ‘I made them in order to beautify myself for you, O Messenger of Allah.’ He said: ‘Do you give its Zakāt?’ I said: ‘No,’ or: ‘Whatever Allah wills.’ He replied: ‘This will be your portion of the Fire.’” (Sahih)

Comments:

This and other foregoing Hadiths provide proof that jewelry worn by women shall be liable to Zakāh.

1566. It was reported from Al-Walīd bin Muslim, that Sufyān narrated from ‘Umar bin Ya‘lā, mentioning a Hadith similar to that regarding the rings (no. 1565). It was said to Sufyān: “How would you give its Zakāt?” He replied: “Combine it with other (items).” (Da‘īf)

Chapter 5. Regarding Zakāt On Pastured Animals

1567. It was reported from Ḥammād, that he said: “I took from Thumāmah bin ‘Abdullah bin Anas a letter which he claimed that Abū Bakr had written to Anas, and which had the seal of the
Messenger of Allah ﷺ on it. This was written when he (the Prophet ﷺ) had sent Anas as a collector of Zakāt, and so he had written this for him. It said in it: “These are the (details of the) obligation which the Messenger of Allah ﷺ has obligated upon the Muslims in regard to charity, and which Allah has commanded His Prophet, peace be upon him. So whoever is asked in accordance with this from among the Muslims, he should give it, and whoever is asked more than this, he should not give it.

“For any number of camels less than twenty-five, one sheep is to be given for every five camels. If they reach twenty-five, one Bint Makhād[1] should be given, up to thirty-five. If he does not have a Bint Makhād, then he may give a Ibn Labūn.[2]

“If the number reaches thirty-six, then for them is a Bint Labūn,[3] up to forty-five. So when it reaches forty-six, then a Hiqqah[4] that can breed with a stallion camel is due, up to sixty. If the number reaches sixty-one, then a Jadh’ah[5] is due, up to seventy-five. If the number reaches seventy-six, then two Bint Labūns are due, up to ninety.

[Bint Makhād: the female that has passed one year, and its mother can now become pregnant. See the author’s explanation of these terms for camels after number 1590.]

[Ibn Labūn: a male camel that has entered its third year, meaning it has lived for two complete years.]

[Bint Labūn is the female camel that has lived for two complete years.]

[Hiqqah is the female camel that has lived for three years and began its fourth.

[Jadh’ah in the case of camels, is a female camel that has lived for four years and entered its fifth.
number reaches ninety-one, then two *Hiqqahs* that can breed with stallion camels are due, up to one hundred and twenty. If there are more than one-hundred and twenty, then for every forty a *Bint Labün*, and for every fifty a *Hiqqah*.

"In the event that a person does not have a camel of the age specified according to the *Sadaqah* regulations, then if a person owes an *Jadh'ah* as *Sadaqah* but he does not have a *Jadh'ah*, then a *Hiqqah* should be accepted from him if he has one, and he should give two sheep along with it if they are available, or twenty Dirhams.

"If he owes a *Hiqqah* as *Sadaqah* and he does not have a *Hiqqah* but he has a *Jadh'ah*, then it should be accepted from him, and the *Zakât* collector should give him twenty Dirhams, or two sheep if they are available.

If a person owes a *Hiqqah* as *Sadaqah* and he does not have one, but he has a *Bint Labün*, it should be accepted from him, — Abū Dāwud said: From here I do not have it as precise from Mūsā (the narrator) as would be preferred — and he should give two sheep along with it if they are available, or twenty Dirhams.

"If a person owes a *Bint Labün* as *Sadaqah* but he only has a *Hiqqah*, then it should be accepted from him — Abū Dāwud said: Up to here, then I have it more precisely — and the *Zakât* collector should give him twenty Dirhams, or two sheep.
“If a person owes a Bint Labûn as Sadaqah but he only has a Bint Makhâd, then it should be accepted from him, and he should give two sheep along with it if they are available, or twenty Dirhams.

“If a person owes a Bint Makhâd as Sadaqah but he only has an Bin Labûn, a male; it should be accepted from him, and he does not have to give anything else along with it. If a person has only four camels he does not have to give anything unless their owner wants to. With regard to the Sadaqah on grazing sheep, if there are forty, then one sheep is due upon them, up to one-hundred and twenty. If there is one more, then two sheep are due, up to two-hundred. If there is more, then three sheep are due, up to three-hundred. If there is more than that, then for every hundred, one sheep is due.

“No decrepit, defective or male sheep should be taken as Sadaqah unless the Zakâh collector wishes. Do not combine separate flocks nor separate combined flocks for fear of Sadaqah. Each partner (who has a share in a combined flock) should pay the Sadaqah in proportion to his shares. If a man’s flock does not reach forty sheep, then nothing is due from them, unless their owner wishes. With regard to silver, one-quarter of one-tenth, and if there is no wealth except one-hundred-and-ninety Dirhams, no Zakât is due unless the owner wishes.” (Sahîh)
The Book Of Zakāt

تخريج: أخرجه البخاري، الزكاة، باب العرض في الزكاة، ح: 1448 من حديث ثمانية به.

1568. It was reported from Sufyān bin Husain, from Az-Zuhri, from Sālim, from his father, who said: "The Messenger of Allāh ﷺ wrote a letter (detailing the rules) of Sadaqah, but he was not able to send it to his collectors until he passed away. He had kept it with his sword. Abū Bakr acted upon this (letter) until he passed away, and 'Umar acted upon it until he passed away. It was (written) in it: Upon five camels, there is one sheep due. And upon ten, there is two sheep, and upon fifteen, three sheep, and upon twenty, four sheep. And upon twenty-five, a Bint Makhād, up to thirty-five. If there is even one more (camel) than this, one Bint Labūn must be given, up to forty-five. If there is even one more (camel) than this, one Hāiqqa must be given, up to sixty. If there is even one more than this, one Jadh'ah must be given, up to seventy-five.

"If there is even one more than this, two Bint Labūns must be given, up to ninety. If there is even one more than this, two Hāiqqahs must be given, up to one-hundred and twenty. If the camels are more than this, then for every fifty, one Hāiqqa is given, and for every forty, one Bint Labūn.

"With regards to sheep, then for every forty sheep, one sheep is to be given, up to one-hundred and twenty sheep. If there is one more than this, then two sheep, up to
two-hundred sheep. If there is more than two-hundred, then three sheep are due, up to three-hundred. If the sheep are more than that, then for every one-hundred sheep, one sheep is due, and nothing needs to be given unless one-hundred are reached.

"And different (flocks) should not be joined together, nor should a combined (flock) be separated for fear of giving (extra) charity.

"Each partner (who has a share in a combined flock) should pay the Sadaqah in proportion to his shares.

"And an animal that is old, or a defective animal, will not be accepted for charity."

Az-Zuhri said: "When the Zakât collector comes, the sheep are to be divided into three divisions: A third of them should be the worst (sheep of the flock), and a third of them the best, and a third in the moderate. And the one collecting charity should take from the moderate ones." And Az-Zuhri did not mention this division for cows.

(Hasan)

Comments:

Zakah is due at a rate of three goats per every 300 to 399 goats; four per every 400 to 499 goats; and so on and so forth.

1569. (Another chain) from Sufyân bin Husain, with his chain and its meaning (similar to no. 1568). He
said: "So if a Bint Makhād is not found, then a Bin Labūn may be given." And he did not mention the addition of Az-Zuhri. (Hasan)
be given), until one-hundred and sixty-nine.

And if there are one-hundred and seventy, then three Bint Labüns and one Hiqqahs (are to be given), until one-hundred and seventy-nine.

"And if there are one-hundred and eighty, then two Hiqqahs (are to be given), along with two Bint Labüns, until one-hundred and eighty-nine.

"And if there are one-hundred and ninety, then three Hiqqahs along with one Bint Labün (are to be given), until one-hundred and ninety-nine.

"And if there are two-hundred, then four Hiqqahs (are to be given), or five Bint Labüns — whichever of the two are found is taken.

"And with regards to pastured sheep..." and he mentioned similar to the Hadith of Sufyãn bin Husain (no. 1568). And he said in it: "...For Sadaqah, no old sheep is taken, nor a defective sheep, nor a male sheep except if the one giving charity desires to do so." (Hasan)

1571. Malik bin Anas explained the statement of ‘Umar bin Al-Khaṭṭāb, May Allâh be pleased with him: "And different (flocks) should not be joined together, nor should a combined (flock) be separated for fear of giving (extra) charity," — as follows: "This is as,
for example, when each person (in a company of three) has forty sheep, and when the collector is about to come, they combine them all together, in which case there will only be one sheep due. And a case of when a combined flock is separated is when two partners each own one-hundred and one sheep, so the total due on them would be three sheep, but when the collector comes, they divide the flock among themselves, such that each one of them only owes one sheep. And this (explanation) is what I have heard regarding it.”

(Sahih)

1572. It was reported from Zuhair that Abu Isbaq narrated to them from 'Asim bin Damrah, and Al-Harith bin Al-A'war, from 'Ali, may Allah be pleased with him that he said: Zuhair (one of the narrators) added: “I think it was from the Prophet ﷺ” — “Give one fourth of ten (2.5%) — from every forty Dirhams, one Dirham. And you do not have to give anything until two-hundred Dirhams are completed. So if there are two hundred Dirhams, five Dirhams need to be given. And whatever is more is thus (proportionally) measured.

“With regards to sheep, for every forty sheep, one sheep must be given. And if there are only thirty-nine sheep, then nothing is due upon you...” and he continued
elaborating on the Sadaqah on sheep similar to what was said by Az-Zuhri.

Then he said: “With regard to cows, then for every thirty, you must give one Tabi’,[1] and for every forty, you must give one Musinnah.[2] And nothing is due on animals meant for manual labor. With regard to camels...”

Then he mentioned the Sadaqah for them as was mentioned by Az-Zuhri (no. 1570).

He said: “...and for twenty-five (camels), five sheep must be given. If there is even one more, then a Bint Makhâd must be given, but if one is not available, then one Ibn Labûn may be given. This is the case for up to thirty-five (camels), but if there is even one more, then a Bint Labûn must be given, up to forty-five. And if there is even one more, then a Hiqqah — one which a stallion can breed with — is to be given, up to sixty...” then he quoted similar to the narration of Az-Zuhri.

And he said: “...so if there is even one more than this (meaning nine-one camels), then two Hiqqahs which stallions can breed with must be given, up to one-hundred and twenty (camels). And if there are more camels than that, then for every fifty, one Hiqqah is due.

“And different (flocks) should not be joined together, nor should a combined (flock) be separated for

[1] Tabi’: A calf that has completed its first year, and is in its second year.

[2] Musinnah: A cow that has completed its second year, and is in its third year.
fear of giving (extra) charity.

“And no old sheep whose teeth have fallen off will be accepted in charity, nor any defective sheep, nor a male goat unless the one giving charity volunteers to do so.

“With regards to produce, then a tenth is due on whatever is irrigated by (natural) streams or rainfall, and half of a tenth (5%) is due on whatever is irrigated by bucket (manually).”

In the narration of ‘Āsim and Al-Hārith (it is): “Charity is due every year” and Zuhair said: “I think he said: ‘One time.’”

And in the narration of ‘Āsim: “If neither a Bint Makhād among camels nor a Ibn Labūn, then ten Dirham or two sheep must be given.” (DaJ)

1573. (Another chain) from Abū Ishāq, from ‘Āsim bin Damrah and Al-Ḥārith Al-A’war, from ‘Ali, from the Prophet. In part of the beginning of this Ḥadith he said: “...So if you have two-hundred Dirhams, and a year passes, then five Dirhams are due upon it. And nothing is due upon you — meaning with regards to gold — until you have twenty Dinārs. So if you have twenty Dinārs, and a year passes, then half a Dinār is due upon it. And if you have more, then it will be proportional to that...”
He (one of the narrators) said: "I do not know if ‘Ali is the one who said: 'Then it will be proportional to that' or did he attribute it to the Prophet ﷺ,"

(He then continued) "And there is no Zakat on money until one year passes." — except that Jarîr (a narrator) said: “Ibn Wahb added in his Hadith, from the Prophet ﷺ: “And there is no Zakat on money until one year passes.” (Da’îf)


1574. It was reported from Abû Ishâq, from ‘Asîm bin Damrah, from ‘Ali who said: The Messenger of Allah ﷺ said: "I have exempted horses, and slaves, so give the charity of silver: From every forty Dirhams, one Dirham. And there is nothing due upon one-hundred and ninety (Dirhams), but if it reaches two-hundred, then five Dirhams are due.”

Abû Dâwud said: This Hadith was reported by Al-A’mash from Abû Ishâq just as stated by Abû ‘Awânah. And Shaibân Abû Mu‘âwiyyah, and Ibrâhîm bin Ťâmân reported it from Abû Ishâq, from Al-Hârith, from ‘Ali, from the Prophet ﷺ, similarly.

Abû Dâwud said: The narration of An-Nufailî was reported by Shu’bah and Sufyân, and others,

[1] That is no. 1572, and An-Nufailî is ‘Abdullâh bin Muhammad An-Nufailî, from whom Abû Dâwud heard the narration.
from Abū Ishāq, from ‘Āṣim bin Ćāmrah, from ‘Alī, and they did not narrate it in 
Marfū’ form, (rather) they narrated it in Mawqūf form from ‘Alī. (Da‘f)

1575. It was reported from Bahz bin Ḥakim, from his father, from his grandfather, that the Messenger of Allāh ﷺ said: “Regarding camels that are sent for pasture, then for every forty (of such camels), there is one Bint Labūn due. No camel shall be separated (away) from its share. Whoever gives it, seeking its reward, will attain its reward. But whoever prevents it, then we will take it, along with half of his wealth — (this is) a severity from among the severities of our Lord, Exalted and Honored is He; nothing is for the family of Muhammad.” (Hasan)

1576. Mu‘ādh bin Jabal reported that when the Prophet ﷺ sent him to Yemen, he commanded him to take from every thirty cows a cow or bull that had completed one year, and from every forty (cows), a male or female Musīnā. And he also commanded him to take one Dīnār from everyone beyond the age of puberty, or its equivalent from Ma‘āfīr — a type of cloth found in Yemen. (Da‘f)
1577. (Another chain) from Mu‘adh, from the Prophet ﷺ, with similar.

1578. (Another chain) from Mu‘adh bin Jabal that he said that the Prophet ﷺ sent him to Yemen...” and he mentioned similarly (to no. 1576), and he did not mention: “…a type of cloth found in Yemen.” (Da‘if)

1579. Suwaid bin Ghafalah narrated: “I was sent” or he said: “I was informed by someone who was sent with the person to collect Zakât by the Prophet ﷺ” — “It was (written) in the letter of the Messenger of Allâh ﷺ: ‘That you...”
not take a female (animal) that is weaning its young (as Zakāt), nor should you join together different (flocks), nor separate a combined (flock).’ And we would go to the watering grounds, (waiting) for the sheep to be brought for their drink, and he (the collector) would say: ‘Give the charity due upon your wealth.’

“So, one person among them went to a camel with a huge hump (intending to give it as charity), but he refused to accept it. He (the owner) said: ‘I want you to take my best camel!’ But he (the collector) refused to take it. So he reined in another one, slightly smaller than it, but he still refused to accept it. Then he reined it another one, still smaller than it, and he accepted it, saying; ‘I am worried that if I take it, the Messenger of Allâh ﷺ will find something against me (reprimand me), and say to me: “You went to a person and chose a camel of your choice!” (Da‘if)

Abū Dāwud said: Hushaim reported it from Hilāl bin Khabbāb similarly, but he said: “A flock joined together should not be separated.”

Comments:

Zakāh officials should visit people at their own places, the places of their concourse, rather than force them to make repeated visits to their own offices.
1580. (Another chain) from Suwaid bin Ghafalah, who said: “The charity collector came to us from the Prophet ﷺ. I held him by his hand, and read in his letter, ‘Different (flocks) should not be joined together, nor should a combined (flock) be separated for fear of giving (extra) charity.’” And he did not mention: “a mother that is weaning its young.” \textit{(Da'if)}

\begin{quote}
\begin{block}{(Abū Dāwūd said: There is a legislative difference between: “You should not separate” and “Should not be separated.”)}
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\textit{تخريج: [إسناده ضعيف] أخرجه ابن ماجه، الزكاة، باب ما يأخذ المصدر من الأبل، ح: 1801 من حديث شريك القاضي به وهو مدلس وعن معن وانظر الحديث السابق.}

Comments:
A state official may be asked, if need be, to verify his identity and show the edict he is carrying with him.

1581. It was reported by ‘Amr bin Abī Sufyān Al-Jumahī, from Muslim bin Thafinah Al-Yashkuri — Al-Ḥasan (one of the narrators) said: “Rawḥ would say: ‘Muslim bin Shu'bah’” — that he said: “Nāfi’ bin ‘Alqamah appointed my father as the one in charge of the affairs of our people (our tribe), and he also commanded to collect the Sadaqah from them. My father sent me to a group of them, and I came to an old man called Si’r. I said to him: ‘My father has sent me to you — meaning to collect your Sadaqah.’ He said: ‘My nephew, and what type will you take?’ I replied: ‘We will choose, and examine the udders of the goats.’ He said: ‘Nephew, allow me to...’
narrate to you: I was once in a valley among these valleys with some goats of mine during the time of the Messenger of Allāh ﷺ. Two men on a camel came to me, and said: “We are the messengers of the Messenger of Allāh ﷺ to you, that you give us the Sadaqah due on your goats.” I said: “What is due upon me?” They said: “One goat.” So I went to a sheep — I knew precisely where it was — which was producing milk, and was fat, and I took it out for them. They said: “This is a goat Shafi’i,”[1] and the Messenger of Allāh ﷺ has forbidden us to take a Shafi’i.” So I said: “So what type will you take?” They said: “A young female kid — a Jadh’ah or Thaniyyah.”[2] So I went to a young, large and fat female goat — one that had not yet given birth but was old enough to do so — and took it out for them. They said, “Hand this one to us,” and they took it, placed it on their camel, and left.” (Da’īf)

Abū Dāwūd said: Abū ‘Āsim reported it from Zakariyyā, and he also said: “Muslim bin Shu’bah” as Rawḥ said.

Comments:
A pregnant animal is not taken for Zakāh since it is too fine and too valuable to be taken for Zakāh.

[1] It is explained in number 1582.
[2] Jadh’ah is the animal that does not have any teeth growing in place of earlier teeth. For goats it refers to one that has lived for one year. Thaniyyah refers to the animal that is old enough to lose its front teeth, in the case of goats it refers to one that has lived for two years.
(Another chain) in which Rawḥ narrated that Zakariyya bin Ishāq narrated to them, with his chain for this Hadith. He said: “Muslim bin Shu‘bah.” And he said in it: “The Shafi‘ is the one carrying a child (developing fetus) inside it.”

Abū Dāwūd said: I read in the book of ‘Abdullāh bin Sālim, in the city of Hims, (with his chain of narrators to) ‘Abdullāh bin Mu‘āwiyah Al-Ghādiri — of Ghadirah Qais — that the Prophet ﷺ said: “Three things — whoever does them will taste the flavor of Faith: Whoever worshiped Allah alone; and (testified) that none has the right to be worshiped but Allah; and gave the Zakāt of his wealth, content with giving it, co-operating by himself, and not giving an old animal, a defective animal, a sick animal, a despised one — not giving sufficient milk — but rather, (animals) of medium quality. For Allah did not ask you for the best of them, nor did He command you to give the worst of them.”

1583. Ubayy bin Ka‘b narrated: “The Messenger of Allah ﷺ sent me to collect the Zakāt. So I passed by a person, and when he gathered his wealth for me, I found

[1] Some of them also said it is the one who has its little kid following it everywhere.
that he only owed a *Bint Makhād*. So I said to him: ‘Pay this *Bint Makhād*, *Sadaqah*.’ He replied: ‘That (animal) neither gives milk, nor is it suitable for riding! But here is a she-camel that is strong, large, and fat — so take it.’ I said: ‘I will not take what I have not been commanded to take. But here is the Messenger of Allāh ﷺ — not too far from where we are — so if you wish to go to him, and suggest to him what you suggested to me, then do so. And if he accepts this from you, then I will take it, and if he rejects it, then I will not take it.’ He said: ‘That is what I will do,’ and he went with me, along with the camel that he had offered to me, until we came to the Messenger of Allāh ﷺ. He said: ‘O Prophet of Allāh! Your messenger came to me in order to take the *Sadaqah* due on my wealth. And I swear by Allāh, never before has the Messenger of Allāh, nor his messenger, ever evaluated my wealth, so I gathered my wealth for him. He said that I owe a *Bint Makhād*, but the one (that I have) does not give milk, nor is it suitable for riding. So I offered him a large, healthy she-camel that he may take it (instead), but he refused. And it is this one here, I brought it to you O Messenger of Allāh, so take it.’ The Messenger of Allāh ﷺ said: ‘That is what is due upon you, but if you voluntarily wish to give something better, Allāh will reward you for it, and we will accept it.
from you.’ He said: ‘Here it is, O Messenger of Allāh, I brought it to you, so take it.’ So the Messenger of Allāh commanded that it be taken, and he supplicated for him that he be blessed in his wealth.”

(Hasan)

**Comments:**

In case a person gives away, of his own free will, more or a better thing in Zakāh payments than what he is obliged to pay, it may be accepted.

1584. Ibn ‘Abbās narrated that the Messenger of Allāh sent Mu‘ādh to Yemen, and said (to him): “You are about to go to a nation of the People of the Book, so invite them to testify to Lā ilāha illallāh and that I am the Messenger of Allāh; if they obey you in with this, then inform them that Allāh has commanded them (to perform) five prayers in every day and night. An if they obey you in this, then inform them that Allāh has obligated upon them (to pay) Sadaqah on their wealth; it is taken from their rich, and distributed to their poor. And if they obey you in this, then beware of taking their most prized possessions, and be cautious of the supplication of one who has been wronged, for there is no veil between it and Allāh.” (Sahih)
Comments:
1. According to most jurists, Zakāh funds collected from Muslims of a region should be distributed among the Muslims of that very region.
2. Near relatives and neighbors have a greater right to receiving Zakāh funds. The funds should not be transferred to other cities unless there is some special reason to do so.

1585. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: “The one who transgresses with Ṣadaqah is similar to one who withholds it.” (Hasan)

Comments:
The one who transgresses with Ṣadaqah has been understood to refer to the one giving it, and the variety of ways that one might transgress in that, as well as the one collecting it, as the author appears to have understood it in this chapter.

Chapter 6. Pleasing The Zakāt Collector

1586. It was reported from Ḥammād, from Ayyūb, from a man called Daisam — and Ibn ‘Ubaid (one of the narrators) said: “From Banū Sadūs” — from Bashīr bin Al-Khāṣṣā́iyah — in his narration, Ibn ‘Ubaid said: “His name was not Bashīr, but the Messenger of Allāh ﷺ named him Bashīr” — he said: “We said: ‘The people who (collect) charity are unjust towards us, is it allowed for us to hide a part of our possessions — equivalent to the amount of injustice they do towards us?’ He replied: ‘No.’” (Daʿīf)
1587. (Another chain) from 'Abdur-Razzāq, from Ma'mar, from Ayyūb with his chain and its meaning (similar to no. 1587). Except that he said "We said: 'O Messenger of Allah! The people who (collect) charity are unjust towards us..." (Da'if)

Abū Dāwūd said: ‘Abdur-Razzāq reported it in Marfu' form from Ma'mar.[1]

1588. It was reported from 'Abdur-Rahmān bin Jābir bin Atīq, from his father that the Messenger of Allāh ﷺ said: "A group of riders who are hated will come to you. So when they come to you, then welcome them, and leave them with what they want (leave them to take your charity). If they are just, then it will be for their own (benefit), and if they are unjust, then it will be against them. And please them, for the perfection of your Zakāt is in their pleasure, and let them make supplication for you." (Da'if)

Abū Dāwūd said: Abū Al-Ghusn (one of the narrators) is Thābit bin Qais Ibn Ghusn.

[1] Meaning that the first version does not clarify that it is from the Messenger of Allāh ﷺ, while the second does.
Chapter 7. The Supplication That The Zakat Collector Should Say For Those Who Give Sadaqah

1590. ‘Abdulläh bin Abî Awwâf said: “My father was among the Companions of the tree (who participated in the pledge of allegiance). And whenever the Prophet ﷺ would receive any Sadaqah from a group of people, he would say: ‘Allâhumma! Salli ‘alâ ‘âli fulân (O Allâh! Send Šalât upon the family of so-and-so).’ So my father went to him with his
charity, and he said: ‘O Allāh! Send your blessings on the family of Abū Awfā.’” (Ṣaḥīḥ)

Comments:

Zakāh is a means of purification, Allāh has ordered the Messenger ﷺ: (Take ṣadaqah from their wealth in order to purify them and sanctify them with it, and say ṣalāh for them....) (At-Tawbah 9:103.)

Chapter 8. Regarding The Ages Of Camels[1]

Abū Dāwūd said: I heard from Ar-Riḍāshī, and Abū Ḥātim, and others aside from them, and also from the book of An-Nadhr bin Shumail, and from the book of Abū ‘Ubaid, and perhaps one of them mentioned (only) some of the statements — they said: (The term) Huwār (is used) then Fāṣil when he separates,[2] then, the Bint Makhād will be for the one year old until it completes two years. When it enters into its third, then it is a Bint Labūn. When it completes three years, then it is a Hiqq (male) and Hiqqah (female) until its completion of four years, because it is the age of mating and breeding with a stallion, and that is referred to as Tulqah and the male does not breed until he is two. They say that the Hiqqah is bred with the stallion because the stallion breeds with it

[1] These terms relate to camels, so some of the terms that are also used in the case of other animals, will have a different significance in those cases.

[2] Referring to the term used for the newborn camel and when he separates from his mother.
until it completes four years. When it enters into the fifth, then it is a Jadh’ah; until it completes five years, then when it enters into the sixth, and its secondary teeth develops, it is at that time called a Thaniyy until it completes the sixth. When it enters into the seventh then the male is called (Rabā’iya) and the female Rabā’iyah — until it completes the seventh. So when it enters into the eighth, and its “sixth” teeth come in, that are after the molars, then it is called Sadis and Sadis up to the completion of the eighth (year). When it enters into the ninth its canines appear, so it is called Bāzil; meaning its canines have Bazala meaning “appeared.” Until it enters its tenth (year) then it is called Mukhlif. Then (after that) there is no name for it, rather it may be said Bāzilu ‘Amin (a year Bāzil) or Bāzilu ‘Āmain (a two year Bāzil) and Mukhlifu ‘Amin (a year Mukhlif) and Mukhlifu ‘Āmain (a two year Mukhlif) and Mukhlifu thlathati a’wām (a three year Mukhlif) up to five years. And the Khalīfah is the pregnant one. Abū Hātim said: “Jadhū’ah[1] is a period of time, it does not relate to teeth. And the ages are separated when Suhail appears.”[2]

Abū Dāwud said: Ar-Riyāshī recited a poem for us (to remember some of this):

[2] The star Canopus, visible in the south near the horizon in certain lands. Meaning that the season of its appearance is the same as the season of birth for camels due to their seasonal behaviors, hence their age changes at the same season.
'On the first night of the appearance of Suhail; — then the Ibn Labîn turns into a Hîqq and the Hîqq turns into a Jadh'âh. None remains its age except for the Huba'; — and the Huba' is the one born in other than its time.'

**Chapter 9. Where Should The Charity Be Collected?**

1591. It was reported from 'Amr bin Shu'aib, from his father, from his grandfather, that the Prophet said: 'There should neither be Jalab, nor Janab; and charity should not be collected except in their places (that they frequent).'[1]

(Hasan)

1592. It was reported from Muhammad bin Ishâq who said, in interpreting this Hadîth: "This means that the charity should be collected at the places they (i.e., the animals) pasture, and that they should not be brought to the collector. And 'Janab' (distancing oneself) from this obligation (is also prohibited) — meaning that a person should not distance himself from the collector, by going to the farthest areas (of the town). Rather, it should be taken from its place." (Hasan)

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[1] See the explanation in the following narration, and see no. 2581.
Chapter 10. A Person Re-Purchasing His Charity

1593. Ibn ‘Umar narrated that ‘Umar bin Al-Khattāb, may Allāh be pleased with him, donated a horse for the sake of Allāh, and he then subsequently found it being sold, so he wished to purchase it. He asked the Messenger of Allāh about this, who responded: “Do not purchase it, and do not take back your charity.” (Sahih)

Comments:
One should not desire the thing one has given away for the love of Allāh. Rather, one should hope for reward from Allāh for the charity.

Chapter 11. Charity On Slaves

1594. It was reported from Makhūl, from ‘Irāk bin Mālik, from Abū Hurairah, from the Prophet  that he said: “There is no Zakāt upon horses and slaves, except Zakāt Al-Fitr.” (Sahih)

Comments:
[ صحح ]}
1595. It was reported from Sulaimân bin Yasår, from 'Irāk bin Mālik, from Abū Hurairah that the Messenger of Allāh ﷺ said: “There is no charity due upon the slave or horse that a Muslim owns.” (Sahih)

Chapter 12, Zakāt On Agricultural Produce

1596. 'Abdullāh bin 'Umar reported that the Messenger of Allāh ﷺ said: “Ten percent is due upon (the produce of) those (fields) which are watered by camels or other animals.” (Sahih)

1597. Jābir bin 'Abdullāh reported that the Messenger of Allāh ﷺ said: “Ten percent is due upon that which is watered by rivers and springs. And half of ten percent is due upon that which is watered by camels.” (Sahih)

It is explained in number 1598.
1598. Al-Haitham bin Khalid Al-Juhanî and Husain bin Al-Aswad Al-Ijli said: “Waki’ said: ‘A Ba’l is a spring which forms from rainwater.’” (Sahîh)

And Ibn Al-Aswad said: “And Yahyâ — meaning Ibn Âdam — said: ‘I asked Abû Iyâs Al-Asadi about Ba’l, so he said ‘That which is watered with rain.’”

And An-Nadr bin Shumail said: ‘Ba’l is rain-water.’

1599. Mu’adh bin Jabal reported that when the Messenger of Allah ﷺ sent him to Yemen, he said: “Take grain from grain, and sheep from (a flock of) sheep, and a camel from (a herd of) camels, and a cow from (a herd of) cows.” (Da’îf)

Abû Dawud said: I once measured a cucumber in Egypt which was thirteen hand-spans. And I saw a citrus fruit upon a camel — it had been cut into two pieces, and made into two camel-loads.

Comments:

The Messenger of Allah ﷺ indicated that Zakāh shall be levied at the rate of one-tenth of the produce if the land is irrigated with rain water or rivers or underground water, and at the rate of one-twentieth, or five percent of the produce if the land is irrigated artificially.
1600. ‘Amr bin Shu’aib reported from his father, from his grandfather, that Hilal — a person from the tribe of Banu Mut‘ân, came to the Messenger of Allah with a tenth of his honey. He had asked him (the Prophet) to protect a valley of his known as Salabah. So the Prophet protected that valley for him. When ‘Umar bin Al-Khattab became the leader (of the Muslims), Sufyan bin Wahb wrote to him, asking him regarding this. ‘Umar wrote back to him: “If he gives you what he used to give to the Prophet, then protect Salabah for him. And if he does not, then those (bees) are bees of the wild; whoever desires may eat of it.” (Hasan)

تخريج: [سناده حسن] أخرجه النسائي، الزكاة، باب زكاة النحل، ح: 2501 من حديث

أحمد بن أبي شعيب به وانظر الحديثين الأثنيين.

1601. (Another chain) from ‘Amr bin Shu’aib, from his father, from his grandfather; “that Shababah, of one of the tribes of Fahm... and he said similarly (to no. 1600)” He also said: “He would give one water-skin out of every ten water-skins (of honey). And Sufyan bin ‘Abdullâh Ath-Thaqafi said: ‘So the Prophet would protect two valleys for him.’” And he added: “So they gave to him what they used to give to the Messenger of Allah, and they protected their

وَحَمَّى لَهُمْ وَأَدْتِهِمْ.
two valleys.” (Hasan)

يتعير: [إسادة حسن] أخرجه ابن خزيمة، ح: 3264 عن أحمد بن عبدة، وأبن ماجه، ح: 184 من حدث عمرو بن شعيب به ونظر الحديث الآتي.

1602. (Another chain) from Usâmah bin Zaid, from ‘Amr bin Shu‘aib, from his father, from his grandfather, that one of the tribes of Fahm — and he narrated similar in meaning to that of Al-Mughirah (a narrator in the chain of no. 1601) — he said: “One water-skin out of every ten.” (Hasan)


Chapter 14. Estimating (The Quantity) Of Grapes

1603. It was reported from Az-Zuhri from Sa‘eeed bin Al-Musayyab, from ‘Ittâb bin Aseed, who said: “The Messenger of Allâh ﷺ commanded us to estimate (the quantity of) grapes the way dates are estimated, and that we take its Zakât as raisins, just as the Zakât of dates is given in dry dates.” (Da‘if)

يتعير: [إسادة ضعيف] أخرجه الترمذي، الزكاة، باب: في خروص العنب (التحفة 14)

1604. (Another chain) from Ibn Shihâb (Az-Zuhri), with his chain and its meaning (similar to no. 1603). (Da‘if)

يتعير: [إسادة حسن] أخرجه ابن خزيمة، ح: 3266 عن محمد بن نافع عن محمد بن صالح الثمثار، عن ابن مهاب، بإسامة ومقتاة.
Comments:
Since fruits like grapes and dates ripen gradually over a period of time, and are eaten as they ripen, the procedure to assess the Zakāh is as follows: An expert is asked to estimate how much the total produce would be when they become ripe enough to be picked and gathered, deduct from it one-third or one-fourth of it, and then Zakāh is given for the remainder.

Chapter 15. Regarding Estimation

1605. Sahl bin Abī Ḥathmah said: “The Messenger of Allāh ﷺ commanded us as follows: ‘When you estimate, then take, and leave a third; if you do not leave or find a third, then leave a fourth.’” (Hasan)

Abū Dāwūd said: (This means) that the one estimating should leave a third for trade.

Chapter 16. When Should Dates Be Estimated?

1606. 'Āishah narrated, while she was recollecting the incident of Khaibar: “The Prophet ﷺ would send ‘Abdullāh bin Rawāḥah to the Jews, and he would estimate their date-palms, after they (the fruits) had become ripe, and before they would be eaten.” (Da'if)
Chapter 17. Those Fruits Which Are Not Allowed As Charity

1607. It was reported from Az-Zuhri, from Abū Umāmah bin Sahl, from his father, that the Messenger of Allah prohibited the Jaʾrur and Hubaiq types of dates as charity. (Daʿīf)

Az-Zuhri said: “These are two types of dates of Al-Madinah.” Abū Dāwūd said: Abū Al-Walīd, also narrated it in Marfūʾ form from Sulaimān bin Kaṭhīr, from Az-Zuhri.

1608. ‘Awf bin Mālik narrated: “The Messenger of Allāh entered the Masjid, and he had a stick in his hand. A person from among us had hung some Hashaf (type of dates), so the Prophet struck the cluster with his stick, and said: ‘Had the owner of this charity wished to give something of better quality, he could have done so.’ He also said: ‘The owner of this charity will eat Hashaf on the Day of Judgment.’” (Hāsan)
Chapter 18. Regarding Zakāt Al-Fitr

1609. Ibn ‘Abbās narrated: “The Messenger of Allāh ﷺ obligated the Zakāt Al-Fitr for the one who fasts as a means of purifying him from vain talk and immoral deeds, and as a means of feeding the poor. Whoever gives it before the (‘Eid) prayer will have it counted as an accepted Sadaqah, and whoever give it after the prayer will have it counted as a charity among charities.” (Hasan)

Chapter 19. When Should It Be Given?

1610. Nāfi‘ reported that Ibn ‘Umar narrated: “The Messenger of Allāh ﷺ commanded that we give the Zakāt Al-Fitr before the people go out for the (‘Eid) prayer.” Nāfi‘ added: ‘So Ibn ‘Umar would give it before that by a day or two.’ (Sahīh)
Chapter 20. How Much Should Be Paid For Ṣadaqat Al-Fitr?

1611. It was reported from Mālik, from Nāfi', from Ibn ‘Umar that the Messenger of Allāh ṣallallāhu ‘alayhi wassallam obligated the Zakāh Al-Fitr for Ramadān: A Sā‘ of dates, or a Sā‘ of barley, (due) for every free-person or slave, male or female, among the Muslims.”¹

1612. It was reported from ‘Umar bin Nāfi’, from his father, from ‘Abdullāh bin ‘Umar, who said: “The Messenger of Allāh ṣallallāhu ‘alayhi wassallam obligated the Zakāt Al-Fitr: A Sā‘...” so he mentioned the meaning reported by Mālik. And he added: “...young or old. And he commanded that it be paid before people go out for the prayer.”

¹ Meaning, the head of the household pays for each of these in the house.
is popular is that the narration of ‘Ubaidullāh does not contain: “among the Muslims.”

1613. It was reported from Abān, from ‘Ubaidullāh, from Nāfi’, from ‘Abdullāh bin ‘Umar, from the Prophet ﷺ, that he obligated the Ṣadaqat Al-Fīr as a Sā‘ of barley or dates, for every young or old person, free-man or slave.” Mūsā (one of the narrators) added: “The male and the female.” (Ṣahih)

Abū Dāwūd said: Ayyūb and ‘Abdullāh, meaning Al-‘Umari, also said in their narrations from Nāfi’: “male or female.”

1614. It was reported from ‘Abdul-‘Aziz bin Abī Rawwād, from Nāfi’, from ‘Abdullāh bin ‘Umar, who said: “The people would give Ṣadaqat Al-fīr during the time of the Messenger of Allāh ﷺ as a Sā‘ of barley, or dates, or Sult,[1] or raisins.” And he said: “During the time of ‘Umar, may Allāh have mercy upon him, when wheat became abundant, he made half a Sā‘ of wheat equivalent to a Sā‘ of these other things.” (Ḥasan)

[1] Rye, or a type of barley that has some resemblance of wheat.
1615. It was reported from ʻ Hammãd, from ʻ Ayyûb, from Nãfi’ (a narration similar to no. 1614), who said: “ʻAbdullãh (bin ʻUmar) said: ‘So the people then began paying half a ʻ Sã’ of wheat.’” And Nãfi’ said: “ʻAbdullãh bin ʻUmar used to give dry dates, but one year the people of Al-Madinah were in short supply of dry dates, so he gave barley instead.” (Sâhih)

1616. It was reported from Däwud, meaning Ibn Qais, from ‘Iyãd bin ʻ Abdullãh, from Abû Sa’eed Al-Khudrî who said: “During the time of the Messenger of Allâh ﷺ, we used to give Zakãt Al-Fiţr on behalf of every young or old person, free- man or slave. (We used to give) one ʻSã’ of food, or cheese, or barley, or dried dates, or raisins. We continued doing so, until Mu‘awiyah came to us while he was performing Hajj or ‘Umrah. He spoke to the people (standing) on the Minbar, and among what he said was: ‘I see that two Mudd of the Samrã[1] of Ash-Shãm is equivalent to one ʻ Sã’ of dried dates.’ So the people took this

[1] It is a type of wheat.
ruling.” Abū Sa‘eed said: “As for me, I will continue to pay it (as I used to pay it), as long as I live.”

(Saḥīḥ)

Abū Dāwud said: It was reported by Ibn ‘Ulayyah, ‘Abdah, and others, from Ibn Ishāq, from ‘Abdullāh bin ‘Uthmān bin Ḥakīm bin Ḥizām, from ‘Iyād from Abū Sa‘eed with its meaning. And one of them who reported it from Ibn ‘Ulayyah mentioned: “or (one) Ṣā‘ of (wheat) Hintah.” But it is not (a) preserved (narration).

1617. (Another chain) But it does not contain “wheat (Hintah).”

(Da‘f)

Abū Dāwud said: Mu‘āwiyyah bin Hīshām mentioned in this narration, from Ath-Thawrī, from Zaid bin Aslam, from ‘Iyād, from Abū Sa‘eed: “half a Ṣā‘ of wheat (Burr).” And it is a mistake from Mu‘āwiyyah bin Hīshām, or from the one that reported it from him.

1618. (Another chain) from Ibn ‘Ajān, who heard ‘Iyād said: “I heard Abū Sa‘eed Al-Khudrī saying: “I will always continue to give one Ṣā‘. During the time of the Messenger of Allāh ﷺ, we used to give one Ṣā‘ of barley, or Aqīt, or raisins.” Sufyān (one of the
narrators) added: “or flour.” Ḥāmid (one of the narrators) said: “They (his companions) rejected this (as a mistake), so he stopped narrating it.” (Shādh)
Abū Dāwūd said: So this addition is a mistake from Ibn ʿUyainah.

Chapter 21. Those Who Narrated That It Is Half A ʿṢāʾ Of Wheat (Qamh)

1619. It was reported from ʿAbdullāh bin Abī Ṣuʿair, who said that the Messenger of Allāh ﷺ said: “(Zakāt Al-Fīr is) one ʿṢāʾ of wheat (Burr) or Qamh for every two people, (regardless of whether they are) young or old, free-man or slave, male or female. So for your rich, Allāh, the Most High, will purify it, and for your poor, then Allāh will recompense them more than what they gave.” (Daʿīf)
Sulaimān (one of the narrators) added: “...rich or poor.”

1620. (Other chains for this narration) “The Messenger of Allāh ﷺ stood up to deliver a sermon, and he commanded that the Ṣadaqat Al-Fīr be given: One ʿṢāʾ of dates or barley for every...rich or poor.”

تخريج: ( إسناد ضعيف ) أخرجه أحمد: 432/5 من حديث حماد بن زيد به ﷺ الزهري
person” — ‘Alî (one of the narrators) added: “or one Sâ‘ of wheat for every two people,” — then they were in accord (with the remainder of it): “(regardless of whether they are) young or old, free-man or slave.” (Da‘f)

1621. (Another chain for this narration) “The Messenger of Allâh ﷺ gave a sermon to the people two days before (the ‘Eid of) Al-Fîr...” with the meaning of the narration of Al-Muqrî[1] (Da‘f)

1622. It was reported from Humaid, who said: “We were informed from Al-Hasan, that he said: ‘Ibn ‘Abbâs once gave a sermon on the Minbar of (the Masjid of) Al-Bâṣrah, towards the end of Ramadân, and he said:

[1] That is ‘Abdullâh bin Yazîd, one of the narrators of number 1620.
“Give the Ṣadaqah that is due for your fast,” but it appeared as if the people did not know. So he asked: “Who among you is from the people of Al-Madinah? Go to your brothers and teach them, for they do not know. The Messenger of Allāh ﷺ has obligated this charity as a Ṣā’ of dried dates or barely, or half a Ṣā’ of wheat, for every (person), free-man or slave, male or female, young or old.” But when ‘Alī came (to Al- Başrah), he saw that (these items) were cheap, so he said: “Allāh has given you in abundance, so if only you were to make it one Ṣā’ of everything.”

Humaid said: “Al-Ḥasan used to hold the opinion that the Zakāt of Ramaḍān was only due upon those who fasted.” (Dā’ūf)

Chapter 22. Paying Zakāt In Advance

1623. Abū Hurairah narrated: “The Prophet ﷺ sent ‘Umar bin Al-Khattāb, may Allāh be pleased with him, to collect the Ṣadaqah, but Ibn Jamil, Khālid bin Al-Walid, and Al-‘Abbās all refused to give it. So the Messenger of Allāh ﷺ said: ‘What is the excuse of Ibn Jamil except that he was poor, and then Allāh made him rich? And as for Khālid bin Al-Walid, then you have wronged Khālid! For indeed, he has given his armor and weaponry

تخريج: [إسناده ضعيف] أخرجه النسائي، العبدب، باب حت الإمام على الصدقة في الحكمة، ح 1581 من حديث حميد به وقال النسائي: "الحسن لم يسمع من، ابن عباس.

(المعجم 22) باب: في تعْجَيل الزكاة

(التحفة 22)
as a continual charity in the way of Allah. And as for Al-‘Abbās, the uncle of the Prophet ﷺ, then it is upon me, and a similar amount as well! Do you not realize that the paternal uncle of a person is just like a father’ or ‘just like his father?’” (Sahih)

1624. ‘Ali narrated that Al-‘Abbās asked the Prophet ﷺ about paying his Zakāh in advance — before its due date. So the Prophet ﷺ allowed him to do so. (Da’if)

Abū Dāwūd: This Hadith was reported by Ḥushaim, from Mansūr bin Zādhan, from Al-Ḥakam, from Al-Ḥasan bin Muslim, from the Prophet ﷺ, and the narration of Ḥushaim is more correct.

Chapter 23. Should Zakāt Be Transferred From One Land to Another?

1625. Ibrāhīm bin ‘Aṭā’ — the freed slave of ‘Imrān bin Ḥusayn — narrated from his father that Ziyād, or another governor, sent ‘Imrān bin Ḥusayn as a collector of charity.
When he returned, he asked him: "Where is the wealth?" He replied: "(Did) you send me to (bring back) wealth? We took it from the (people) who we used to take it from during the time of the Messenger of Allah ﷺ, and we distributed it where we used to distribute it during time of the Messenger of Allah ﷺ." (Hasan)

**Comments:**

The basic rule is that Zakāh collected in a region should be distributed among the needy of the same region. However, in case people in other regions are more in need of help, the wealth may be transferred there.

**Chapter 24. Who Should Be Given Charity? And The Definition Of A Rich Man**

1626. 'Abdullâh narrated that the Messenger of Allah ﷺ said: "Whoever asks (others for wealth) while he has enough to suffice him, he will come on the Day of Judgment with scars, or scrapes, or gashes, on his face." They said: "0 Messenger of Allah and what is considered as sufficient?" He replied: "Fifty Dirham, or its equivalent in gold." (Da'if)
1627. It was reported from ‘Atā’ bin Yasar, from a man from the tribe of Banú Asad that he said: “Once, I encamped with my family at Baqī’ Al-Gharqad. My family said to me: ‘Go to the Messenger of Allāh and ask him for something that we can eat,’ and they started mentioning their needs. So I went to the Messenger of Allāh, but found a man already there, asking of him. The Messenger of Allāh said: ‘I don’t have anything to give you,’ so the man turned away angrily and said: ‘I swear, you only give to those whom you want!’ The Messenger of Allāh replied: ‘He gets angry at me because I don’t have anything to give him! Whoever asks among you while he has one Uqiyyah, then has indeed asked unjustly!’” The man from the tribe of Banū Asad said to himself: “Indeed, our she-camel is more precious than an Uqiyyah.” — And Uqiyyah is equal to forty Dirham. — “So he returned, and did not ask for anything. He said: “After that, some barely and raisins were sent to the Messenger of Allāh, and he gave us a share of it, until Allāh, the Mighty and Sublime, made us self-sufficient (of asking).” (Sahih)
1628. It was reported from Abū Sa‘eed Al-Khudrī who said that the Messenger of Allāh ﷺ said:

"Whoever asks (others for wealth) while he has the equivalent of an Uqīyyah, then he has indeed asked unjustly." So the man said to himself: “My camel, Al-Yaqūtah is (worth) more than an Uqīyyah” — Hishãm (one of the narrators) said: “Better than forty Dirhams,” — so he returned without asking anything.

In his narration, Hishãm added “During the time of the Messenger of Allāh ﷺ, one Uqīyyah was forty Dirhams.” (Hasan)

1629. Sahîl bin Ḥanzalāh reported:

‘Uyainah bin Ḥisn and Al-Aqrâ‘ bin Hābis both came to the Messenger of Allāh ﷺ and asked of him, so he ordered that they be given what they asked for. And he ordered Mu‘āwiyah to write what they wanted. So as for Al-Aqrâ‘, he took the letter, wrapped it in his turban, and left. And as for ‘Uyainah, he took the letter and came to the place where the Prophet ﷺ was at, and said: ‘O Muhammad! Do you think that I will carry a letter to my people while I don’t know what is written in it, just like the letter of Al-Mutalammis?’ Mu‘āwiyah informed the Messenger of Allāh ﷺ of what he had said. So the Messenger of Allāh ﷺ replied: ‘Whoever asks..."
while he has what will suffice him, he only increases (asking) for the Fire.’’ Another time, An-Nufailī (one of the narrators) said: “the coals of Hell” — “They said: ‘O Messenger of Allāh! And what counts as being sufficient’” — Another time, An-Nufailī said: “and what counts as being enough such that he is prohibited from asking?” — “He replied: ‘Enough to feed him his morning meal and dinner.’” — Another time An-Nufailī said: “That he has enough to feed himself to his full for a day and night, or for a night and day.” And he would narrate it to us in abridged form with wording like that which I mentioned. (Da‘ī)

1630. Ziyād bin Al-Hārith Aṣ-Ṣudā‘ī narrated: “I came to the Messenger of Allāh ﷺ and gave him my pledge of allegiance…” and he continued narrating a lengthy narration, until he said: “A man came to him, and said: ‘Give me some charity.’ So the Messenger of Allāh ﷺ told him: ‘Allāh was not satisfied with the ruling of a Prophet or anyone other than Himself regarding charity, so He Himself ruled in this regard, and divided (the recipients of charity) into eight categories. So if you are in one of those categories, I will give you your right.’” (Da‘ī)
1631. It was reported from Al-A’mash, from Abū Sāliḥ from Abū Hurairah, who said: “The Messenger of Allāh ﷺ said: ‘A poor person is not one who will be done away with a date or two, or a morsel or two; rather, a poor person is one who does not ask others for anything, and they do not recognize (his situation) and give him (charity).’” (Sahih)

1632. It was reported from Az-Zuhri, from Abū Salamah, from Abū Hurairah who said: “The Messenger of Allāh ﷺ said” similarly (to no. 1631). He said: “...but the poor person is the one who is too shy to ask.” — Musaddad (one of the narrators) added: “He does not have enough to live by” — “neither does he ask, nor do others know of his needs and give him charity that is the one who is (truly) deprived.” (Sahih)

Abū Dāwūd said: This Ḥadīth was reported by Muhammad bin Thawr, and ‘Abdur-Razzāq, from Ma’mar, and they had the statement about the deprived among the words of Az-Zuhri, and that is more correct.

1633. ‘Ubaidullāh bin ‘Adī bin Al-Khiyār said that two people informed him that they came to the
Prophet during the Farewell Pilgrimage while he was distributing charity, and asked him for some of it: “So he looked at us carefully, and saw us to be strong (and healthy). He said: ‘If you desire, I will give you, but there is no share of it for a rich person, nor for one who is strong and able to earn (for himself).’” (Sahih)

Comments:
A rich or a strong person, who is able to work and earn, should not beg. It is prohibited for him to do so.

1634. ‘Abdullāh bin ‘Amr narrated from the Prophet: “Charity is not allowed (to take) for a rich person, nor for a strong, healthy person.” (Hasan)

Abū Dawud said: Sufyān reported it from Sa’d bin Ibrāhīm, just as Ibrāhīm said it. And Shu’bāh reported it from Sa’d; he said: “...a strong person.” Some of the others had it from the Prophet: “...a strong person” and ‘Āṭā’ bin Zuhair said that he met ‘Abdullāh bin ‘Amr, so he said: “Charity is not lawful for the strong, nor the one who is healthy.”

تخريج: [إسناده صحيح] أخرجه النسائي، الزكاة، باب مسألة القوي المكثف، ح 2599 من حديث هشام بن عروة، ب.

تخريج: [إسناده حسن] أخرجه الترمذي، الزكاة، باب ما جاء من لا نحل له الصدقة، ح 2542 من حديث سعد بن إبراهيم، وقال: "حسن."
Chapter 25. Rich People Who Are Allowed To Take Charity

1635. ‘Atâ’ bin Yasâr narrated that the Messenger of Allâh ﷺ said: “Charity is not allowed for a rich person except for (one of) five: a fighter in the Cause of Allâh, or one who is employed for it (collecting the Zakât), or one in debt, or one who purchased it with his money, or one who had a poor neighbor who was given charity, and who subsequently gave it (that charity) to him.” (Sahih)

1636. (Another chain) from ‘Atâ’ bin Yasâr, from Abû Sa’eed Al-Khudrî, who said: “The Messenger of Allâh ﷺ said” mentioning its meaning (similar to no. 1635). (Sahih)

Abû Dâwud said: Ibn ‘Uyainah reported it from Zaid as did Mâlik (in the above narration), and Aḥ-Thawrî reported it from Zaid but said: “A confirmed narrator narrated to me from the Prophet ﷺ.”

1637. It was reported from ‘Atiyyah, from Abû Sa’eed Al-Khudrî, that the Messenger of Allâh ﷺ said: “Charity is not allowed for a rich person, except that (he be fighting) in the Cause...”
of Allāh, or a traveler, or a poor neighbor who was given charity and who then gives you a gift or invites you (to his house).” (Ḍa‘īf)

Abū Dāwūd said: Firās and Ibn Abī Lailā reported it from ‘Atiyah, from Abū Sa‘eed, from the Prophet ﷺ, similarly.

Chapter 26. How Much Should One Person Be Given Of Zakāt?

1638. Sahl bin Abī Ḥathmah narrated that the Prophet ﷺ gave him one-hundred camels of charity as blood money — meaning the blood money of the Anṣārī who was killed at Khaibar. (Ṣaḥīḥ)

Chapter (...). When Is It Allowed to Beg?

1639. Samurah narrated that the Prophet ﷺ said: “Begging (is like) wounds that a person scars his face with. So whoever desires to leave (flesh) on his face (should not ask), and whoever desires (otherwise) may abandon it, except if a person asks the Sulṭān (ruler), or is in a situation in which he finds no other alternative.” (Ṣaḥīḥ)
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1640. Qabīsah bin Mukhāriq Al-Hilāli narrated: “I undertook the responsibility of paying a debt for someone else, so I went to the Prophet (asking him). He said: ‘Stay with us, O Qabīsah, until charity comes, so that we can command that some of it be given to you.’ Then he said: ‘O Qabīsah! Begging is not permitted except for one of three (people): A person who undertook the responsibility of paying off a debt on behalf of another, so he may ask until he gets what he needs, then he should desist; and a person who was afflicted with a catastrophe, and whose wealth was destroyed, so it is permissible for him to ask, and he asks until he obtains his minimal needs — or he said — his bare needs; and a person who became poor, (but in this case he may not ask) until three intelligent people from his community say that so-and-so has become poor. In this case he may ask until he obtains his minimal needs, or his bare needs, then he should desist. Any begging besides this, O Qabīsah, is evil wealth that a person consumes in sin.’” (Sahih)

1641. Anas bin Mālik narrated that a person from the Anṣār came to the Prophet (and asked him (for
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It's charity). The Prophet ﷺ said: “Do you not have anything in your house?” He said: “Yes! (I have) a coarse mat. We use a part of it to cover ourselves, and a part to lie on. And we also have a container which we drink water from.” He said: “Bring them to me,” so he brought them. The Messenger of Allāh ﷺ held them in his hand and said: “Who will buy these two (items) from me?” A man said: “I’ll take them for one Dirham.” So he said: “Who will give more than a Dirham,” two or three times. A man said: “I’ll take them for two Dirhams,” so he gave them to him, took the two Dirhams, and gave it to the Anšārī, telling him: “Buy food with one (Dirham), and take it to your family, and buy an axe with the other one, and bring it to me.” So he brought it to him, and the Messenger of Allāh ﷺ attached a stick to it with his own hands, and then said to him: “Go and collect firewood, and sell it, and let me not see you for fifteen days.” The man went collecting firewood and selling it, and then returned, with ten Dirhams. He purchased a garment with some of it, and food with some of it. So the Messenger of Allāh ﷺ said: “This is better for you than your begging coming to you as a blemish on your face on the Day of Judgment. Begging is not allowed except for three (people): A very poor person, or for one in severe debt, or for a painful blood (blood-money).” (Hasan)
Chapter 27. The Disapproval Of Asking

1642. ‘Awf bin Mālik narrated: “We were with the Messenger of Allah ﷺ, seven, eight or nine of us, when he said: ‘Will you not give your pledge of allegiance to the Messenger of Allah ﷺ?’ And we had recently given our pledge (already), so we said: ‘We have given you our pledge of allegiance,’ but he said it three times. So we stretched forth our hands and pledged allegiance to him. One person said: ‘O Messenger of Allah! We have already given you our pledge, so what are we pledging our allegiance to (now)?’ He said: ‘That you worship Allah, and do not associate any partners with Him, and that you pray the five prayers, and that you hear and obey (your rulers)...’ and then he said something very softly, ‘...and that you do not ask people for anything.’ So indeed, some of those people (obeyed to such an extent) that his whip would fall (from his mount), and he would not ask anyone to hand it to him.” (Sahih)

Abū Dāwūd said: This narration of Hishām was not reported except from Sa’eed.

(المعجم 27) - باب كراهيّة المسألة

(التحفة 28)
1643. It was reported from Abū Al-'Aliyah, from Thawbān — the freed-slave of the Messenger of Allāh ﷺ — who said that the Messenger of Allāh ﷺ said: “Who will guarantee me that he will not ask mankind for anything, and I will guarantee for him Paradise (in return)?” So Thawbān said: “I,” and he added: “And I would never ask anyone for anything.” (Sahih)

Comments:

To beg, in its wider sense, is like asking someone other than Allāh.

Chapter 28. On Doing Without Asking Others

1644. Abū Sa‘eed Al-Khudrī narrated that a group of people from the Ansâr asked of the Messenger of Allāh ﷺ, so he gave them. They then asked again, so he gave them, until, when all that he had with him (to give) had finished, he said: “Whatever good I have, I shall not keep it to myself by depriving you of it, and whoever seeks self-sufficiency will be granted it by Allāh, and whoever seeks to be independent will be made independent by Allāh, and whoever seeks to be patient will be granted patience by Allāh. And Allāh has not granted anyone any gift more vast than patience.” (Sahih)

تخريج: أخرجه البخاري، الزكاة، باب الاستعفاف عن المسألة، ح: 1469 وصسلم، الزكاة، باب فضل التعرف والصير والقناعة ... إلخ، ح: 1053 من حديث مالك به وهو في الموطأ (مجهور) 997/2.
1645. (‘Abdullâh) Ibn Mas’ûd reported that the Messenger of Allâh ﷺ said: “Whoever is afflicted with a distress, and turns to the people (to solve it), he will not have his distress solved. And whoever turns to Allâh, Allâh will hasten independence of means to him, either by a quick death, or a speedy richness.” (Hasan)

1646. It was reported from Muslim bin Makhshî, from Ibn Al-Fârisî, that Al-Fârisî asked the Messenger of Allâh ﷺ: “Should I ask (others), O Messenger of Allâh?” He said: “No, but if you must ask, then ask the righteous.” (Da’îf)

Comments:
It is permissible to ask pious people for help in matters subject to physical laws, like request for cooperation, loan, intercession and supplication, providing those pious people are alive. As for those pious people who are dead, it is prohibited to ask them for help or intercession. It is Shirk (ascribing partners to Allâh).

1647. It was reported from Ibn As-Sâ’îdî, that he said: “Umar put me in charge of (collecting) the charity. After I had completed (my
responsibility), he commanded that I be given some wages. I said: 'Indeed, I only did this for the sake of Allâh, and (I expect) my rewards with Allâh!' So he replied: 'Take what I have given you, for I worked during the time of the Messenger of Allâh, and he gave me my wages, and I said just as you have said, but the Messenger of Allâh said: “If you are ever given anything without having asked for it, then consume of it, and give charity (from it).” (Sâhih)

1648. It was reported from Mâlik, from Nâfi', from ‘Abdullâh bin ‘Umar, that the Messenger of Allâh was once on the Minbar, discussing charity, and that (explaining whether) it is better to avoid taking it or asking for it. He said: “The upper hand is better than the lower hand, and the upper hand is the one that spends, and the lower hand is the one that asks.” (Sâhih)

Abû Dâwûd said: There is disagreement among those who narrated this Hadith from Ayyûb from Nâfi'.[1] ‘Abdul-Wârith (narrated it from him and) said: “The upper hand is the one that seeks independence of means.” And most of them who reported it from Hammâd, from Ayyûb (have): “The upper hand is the one that spends.”

[1] Which is not the case in the narration of Mâlik.
1649. Mālik bin Naḍlah narrated that the Messenger of Allāh ﷺ said: “There are three types of hands: The Hand of Allāh is the highest, and the hand of the giver is below it, and the hand of the one who asks is the lowest. So give blessings (charity), and do not be too weak to overcome yourself.” (Sahih)

Chapter 29. Giving Charity To Banu Ḥāshim

1650. Abū Rāfi’ narrated that the Prophet ﷺ sent a man to collect charity from the tribe of Banū Makhzūm, so this man said to Abū Rāfi’: “Accompany me, for you will get a share of it.” He said: “(Not) until I go to the Prophet ﷺ and ask him.” So he did so, and the Prophet ﷺ replied, “The freed slave of a people is a part of them, and we are not allowed to take charity.” (Sahih)

Comments:

It is not permissible for the Messenger of Allāh ﷺ, his family, and his freed slaves to receive any charity.
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1651. It was reported from Hammād, from Qatādah, from Anas that the Prophet would sometimes pass by a date lying on the ground, and the only reason that he would not take it is for fear that it might have been from charity. (Sahih)

1652. It was reported from Khālid bin Qais, from Qatādah, from Anas, that the Prophet once found a date, and said: “Were it not for the fact that I fear it might be charity, I would have eaten from it.” (Sahih)

Abū Dāwūd said: Hishām reported it from Qatādah like that.

1653. It was reported from Ḥabīb bin Abī Thābit, from Kuraib, the freed-slave of Ibn ‘Abbās, from Ibn ‘Abbās, who said: “My father sent me to the Prophet regarding camels that he had given to him from (the camels) of charity.” (Da‘īf)

1654. It was reported from Sālim, from Kuraib, the freed slave of Ibn
A’īb b. ‘Abdullāh b. ‘Abbās similarly (to no. 1653). (One of the narrators) added: “In order to exchange them.” (Da’īf)

Chapter 30. A Poor Person Giving A Gift From Charity To A Rich Person

1655. Anas narrated that the Prophet was once presented with some meat (to eat). He asked: “What is this?” They said: “Something that was given to Barirah in charity.” So he said: “It is charity for her, but a gift for us.” (Sahih)

Comments:
The inference from the Hadith is that a person receiving charity becomes owner of the charity and, therefore, has the right to dispense with it as he likes. He may give it in charity in turn or as a gift to others.

Chapter 31. Someone Who Gave Charity And Then Inherited It

1656. Buraidah reported that a woman came to the Messenger of Allah and said: “I had given my mother a young slave-girl as charity, and she has died and left that slave-girl (as inheritance).” So he said: “Your reward has been granted, and she has returned to you as inheritance.” (Sahih)
Chapter 32. Regarding The Rights Due On Wealth

1657. 'Abdullah bin Mas'ūd said, "We used to consider Al-Ma‘ūn during the time of the Messenger of Allah to be the lending of a bucket and a pot."[1] (Hasan)

1658. It was reported from Suhail bin Abi Śāliḥ, from his father, from Abū Hurairah, that the Messenger of Allah said: "There is no person who owns Kanz (wealth), and does not pay its right, except that Allah will transform it on the Day of Judgment; it will be heated in the Fire of Hell, and then his fore-head, sides, and back will be cauterized with it, until Allah judges between His servants — on a day the length of which is fifty-thousand years of your reckoning. Then he will see his path, either to Paradise or to the Fire. And there is no owner of sheep who does not pay their right (i.e., Zakāt) except that they will come on the Day of Judgment in the greatest quantity that they were (in this world), and he will be thrown on his face for them on a flat, level ground, and

[1] Al-Ma‘ūn, see the Sūrah (107).
they will gorge him with their horns, and trample over him with their hooves — there will not be among them a sheep with broken horns nor one without horns; every time the last of them passes over him, the first of them will return, until Allâh judges between His servants — on a day the length of which is fifty thousand years of your reckoning. Then he will see his path, either to Paradise or to the Fire. And there is no owner of camels who does not pay their right (i.e., Zakāt) that they (the camels) will come on the Day of Judgment in the greatest quantity that they were (in this world), and he will be thrown on his face for them on a flat, level ground, and they will trample over him with their feet, until Allâh judges between His servants — on a day the length of which is fifty-thousand years of your reckoning. Then he will see his path, either to Paradise or to the Fire.” (Sahîh)

Comments:
Gold and silver, not purified by Zakâh, will be a disaster for their owner.

1659. It was reported from Zaid bin Aslam, from Abû Sâleḥ, from Abû Hurairah from the Prophet ﷺ, similarly (to no. 1658). After he said “Does not pay their right” in the case of the camels, he said: “And of their rights is that they are milked the day that they are given water.” (Sahîh)
It was reported from Shu‘bah, from Qatadah, from Abū ‘Umar Al-Ghudānī, from Abū Hurairah, who said: “I heard the Messenger of Allah ﷺ with similar to this (i.e., no. 1658). So he said to him — meaning to Abū Hurairah: “So what is the right for camels?” He said: “That you give one that is precious (as charity), and lend one that is giving milk, and lend one in order that someone rides on it, and lend a stallion to mate (with a she-camel), and you give its milk (to people) to drink.” (Hasan)

It was reported from Abū Az-Zubair: “I heard ‘ Ubaid bin ‘ Umair say: “A man said: “O Messenger of Allāh! What are the rights of the camels?” He mentioned similarly (to no. 1660), except that he added: “and that you lend its udder.” (Sahih)

Jābir bin ‘ Abdullah reported that the Prophet ﷺ commanded that from every ten Wasaq of plucked dried dates, one bunch should be hung in the Masjid for the poor. (Hasan)
This was due to a need among the people at the time.

1663. Abū Sa‘eed Al-Khudrī narrated: “Once, while we were traveling with the Messenger of Allāh ﷺ, a man came to him on a she-camel that he owned, and he was turning it left and right. The Prophet ﷺ said, “Whoever has extra (space) on his mount, let him give it to someone who has no mount, and whoever has extra provisions, let him give it to someone who has no provision,” until they thought that they had no right to anything extra that they had. (Sahih)

1664. Ibn ‘Abbās narrated: “When the Verse: ‘And those who hoard gold and silver treasures...’[1] was revealed, it was very difficult for the Muslims. ‘Umar said, ‘I will lighten (your worries) for you,’ so he went to the Prophet ﷺ and said: ‘O Prophet of Allāh! This Verse has proven very difficult for your Companions!’ So the Messenger of Allāh ﷺ said: ‘Allāh has only legislated Zakāt upon you so that He may purify the rest of

[1] At-Tawbah (9:34)
your wealth for you. And He has legislated the laws of inheritance so that it may be for those after you.' So 'Umar said the Takbir (out of joy), then the Prophet ﷺ said: 'Should I not inform you of the greatest treasure a man can store? A pious woman: If he looks at her, she pleases him, and if he commands her, she obeys him, and if he is absent from her, she protects him (is chaste)." (Da'if)

Chapter 33. The Rights Of The One That Asks

1665. It was reported from Fātīmah bint Ḥusain, from Ḥusain bin ‘Alī, who said that the Messenger of Allāh ﷺ said: "The one who asks has a right (over you), even if he comes on a horse." (Hasan)

1666. It was reported from Fātīmah bint Ḥusain, from her father, from ‘Alī, from the Prophet ﷺ, similarly (to no. 1665). (Hasan)
1667. It was reported from ‘Abdur-Rahmān bin Bujaid, from his grandmother, Umm Bujaid — and she was one of those who had given her pledge of allegiance to the Messenger of Allāh ﷺ — that she said: “O Messenger of Allāh! Sometimes, a beggar stands by my door, and I do not find anything to give him.” He replied: “If you do not find anything to give him except a burnt hoof, then give it to him in his hand.” (Sahih)

1668. It was reported from Hishām bin ‘Urwah, from his father, from Asmā’, who said: “My mother came to visit me during the time of the covenant with the Quraish, intending to establish (a motherly relationship) with me, even though she was an idolatress, hating (Islam). So I said: ‘O Messenger of Allāh, my mother has come to visit me, even though she is an idolatress, hating (Islam). Should I...” (The people with a covenant or treaty of peace that are not Muslims living under Muslim rule.)
fulfill the ties of kinship to her?’
He replied: ‘Yes, fulfill the ties of kinship to your mother.”’ (Ṣaḥīḥ)

Comments:
Islam exhorts its followers to tie bonds of kinship, do favours and give charity to them. If kinsmen are disbelievers, obligatory charities like Zakah may not be given to them except in cases where the intent is to court their friendship, and to incline their hearts to Islam. Voluntary charity may be given to them at all times. Parents should be served and helped with money even if they are unbelievers.

Chapter 35. What Cannot Be Refused (When Asked)

1669. It was reported that a woman by the name of Buhaisah reported from her father, that he asked permission to enter upon the Prophet ﷺ, and (when he was allowed permission), he lifted his shirt and began to kiss and embrace (the Prophet ﷺ). He said: “O Messenger of Allâh, what is that which is not permissible to withhold (when asked for)?” He replied: “Water.” He repeated the question again, and the Prophet ﷺ replied: “Salt.” He repeated the question for a third time, upon which the Prophet ﷺ said: “Doing good is better for you.” (Da‘if)

Comments:
Water and salt are very common things of everyday use. To hold them back from others is very shameful.
Chapter 36. Begging In The Masjid

1670. ‘Abdur-Rahmān bin Abī Bakr, may Allāh be pleased with him, said: “The Messenger of Allāh ﷺ once said: ‘Has anyone among you fed a poor person today?’ Abū Bakr replied: ‘I entered the Masjid, and found a beggar asking (people). So I found a piece of bread in the hand of ‘Abdur-Rahmān, took it from him, and gave it to the beggar.’” (Da‘f)

Chapter 37. The Disapproval Of Asking “By The Face Of Allāh”

1671. Jābir narrated that the Messenger of Allāh ﷺ said: “Nothing should be asked by the Face of Allāh except Paradise.” (Da‘f)

Chapter 38. Giving Someone Who Asks “For The Sake Of Allāh”

1672. ‘Abdullāh bin ‘Umar
narrated that the Messenger of Allah ﷺ said: "Whoever seeks protection for the sake of Allah, then grant him protection, and whoever asks for the sake of Allah, then give him, and whoever invites you, then respond to him, and whoever does some good to you, reciprocate to him, but if you do not have the means to do so, then supplicate for him until you feel that you have reciprocated."[1] (Da‘if)

**Comment**: If one asks for help in the Name of Allah, we ought to help him out of reverence for the Name of Allah, the Lofty, the Sublime.

**Chapter 39. A Person Giving All Of His Wealth**

1673. Jābīr bin ʿAbdullāh narrated: “We were once sitting with the Messenger of Allah ﷺ when a man came to him with some gold, the size of an egg. He said: ‘O Messenger of Allah, I obtained this from a mine, so take it as charity — I own nothing else besides it!’ But the Messenger of Allah ﷺ turned away from him. The man then came to him from his right hand side, and repeated what he had said, but he turned away from him. The man then came to him from his left hand side, but he turned away from him. He then

[1] There is a whole chapter on this topic in Kitāb At-Tawḥīd, the Ḥadīth is considered authentic by most scholars. See As-Sahihah nos. 253 and 254; and AS-Sahih Al-Musnad min mā Laïsa fi As-Sahihain no. [29/744] and (2:274) in Al-Jāmi'.
came to him from behind him, so the Messenger of Allah ﷺ took it from him and threw it at him — had it hit him, it would have been painful, or caused a wound. The Messenger of Allah ﷺ then said: ‘One of you comes with all that he has, and says: “This is charity!” and then sits, stretching forth his hands (begging) of people? The best charity is that which leaves one self-sufficient.’” (Da‘if)

1674. (Another chain) from Ibn Ishaq with his chain and its meaning (similar to no. 1673), except that he added: “Take your wealth! We have no need for it.” (Da‘if)

1675. Abū Sa‘eed Al-Khudrī said:
“A man entered the Masjid, so the Prophet ﷺ ordered the people to donate clothes (to him), which they did. He commanded that the man be given two garments, then he encouraged them to give charity. So the man came and threw one of the two garments (as charity), but the Prophet ﷺ became irritated with him, and said: ‘Take your garment.’” (Hasan)
This Hadith has been explained further in the following Hadith.

1676. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “The best charity is that which leaves (one) independent of means, or that which is given when one is self-sufficient. And start with those who depend on you.” (Sahih)

Comments:
Giving so much that it reduces one to poverty, forcing him to seek the help of others to meet his basic needs is undesirable.

Chapter 40. Concession In This Regard

1677. Abū Hurairah narrated that he asked: “O Messenger of Allāh, which charity is the best?” He replied: “The efforts of one who is destitute; and start with those who depend on you.” (Sahih)

Comments:
In this Hadith, we are taught that the best charity is that which leaves (one) independent of means, or that which is given when one is self-sufficient. And start with those who depend on you. Giving so much that it reduces one to poverty, forcing him to seek the help of others to meet his basic needs is undesirable.

1678. ‘Umar bin Al-Khattab (may Allāh be pleased with him) said: “One day, the Messenger of Allāh ﷺ commanded us to give charity. It so happened that I had wealth at that time, so I said to myself: ‘If I will beat Abū Bakr (in my good

Comments:
In this Hadith, we are taught that the best charity is that which leaves (one) independent of means, or that which is given when one is self-sufficient. And start with those who depend on you. Giving so much that it reduces one to poverty, forcing him to seek the help of others to meet his basic needs is undesirable.
deeds) any day, then it will be today!’ So I brought half of my wealth, and the Messenger of Allah ﷺ asked me: ‘How much have you left for your family?’ I said: ‘An equivalent amount.’ But then Abû Bakr came with all of his wealth, so the Messenger of Allah ﷺ asked him: ‘What have you left for your family?’ He replied: ‘I have left for them Allah and His Messenger.’ So I said: ‘I will never be able to beat you in anything!”’ (Hasan)

Comments:

Giving away all the possessions in charity is permissible only for those who trust in Allah and fear not the destitution and penury following it. As for common men, the rule is the same as mentioned in Hadith no. 1676.

Chapter 41. The Blessings Of Supplying Water

1679. It was reported from Qatâdah, from Sa’eed, that Sa’d came to the Prophet ﷺ and said: “What type of charity is most pleasing to you?” He replied: “Water.” (Da’îf)

1680. It was reported from Qatâdah, from Sa’eed bin Al-Musayyab, from Al-Hasan, from Sa’d bin ‘Ubâdah, from the Prophet ﷺ, similarly (as no. 1679). (Hasan)
1681. It was reported from Abū Ishāq, from a man, from Sa’d bin ʿUbadah, that he said: “O Messenger of Allāh, the mother of Sa’d (my mother) has died, so which type of charity is best (on her behalf)?” He replied: “Water.” Sa’d added: “So we dug a well, and said: ‘This is for the mother of Sa’d.’” (Daʾīf)

Comments:
A pious deed like the one mentioned in the Hadith and crediting its reward to the deceased is the best one can do for the deceased.

1682. It was reported from Nubaih, from Abū Sa’eed, from the Prophet, that he said: “Any Muslim who clothes another Muslim who was naked, he will be clothed by Allāh from the green garments of Paradise. And any Muslim who feeds another Muslim who was hungry, he will be fed by Allāh from the fruits of Paradise. And any Muslim who gives a thirsty Muslim a drink, he will be given by Allāh (from) the sealed wines (of Paradise) to drink.” (Daʾīf)

Chapter 42. Regarding (The Blessings) Of Lending

1683. ‘Abdullāh bin ‘Amr narrated that the Messenger of Allāh said: “Forty acts — the highest of which is to lend a she-goat — whoever does any one of these acts

(التحفة 43)

(المعجم 42)
desiring its reward, and believing in this promise, will be entered by Allāh into Paradise.”

One of the narrators said, “So we counted acts that are less (trivial) than the lending of a she-goat, such as returning the Salām, and responding to the one who sneezes, and removing something harmful from the road, and other acts besides this, but we were unable to reach fifteen acts!” (Sahih)

Chapter 43. The Rewards Of A Custodian

1684. Abū Mūsā narrated that the Messenger of Allāh ﷺ said: “A trustworthy custodian who gives what he was commanded to give, fully and completely, while his heart is content (and not greedy), (this being his state) until he gives it to whoever he was commanded to, is (counted as) one of the two who gave the charity.” (Sahih)

Comments:

Such a treasurer, in addition to being a Muslim, should fulfill four conditions: he should give with the permission of the owner; he should give willingly; he should give in full; and he should give to the one permitted by the owner.
Chapter 44. A Woman Giving Charity From The Property Of Her Husband

1685. ‘Aishah narrated that the Messenger of Allah ﷺ said: “If a woman gives charity from the house (property) of her husband, without spoiling it, she will obtain the rewards of what she has given, and her husband will obtain the rewards of what he has earned, and the custodian will obtain a similar award — none of them will diminish the rewards of the other.” (Sahih)

Comments:
A woman who has no explicit permission of her husband, can, however, guess her husband’s willingness in the light of his temperament, inclination, habit and the social conventions.

1686. Sa’d narrated: “When the Messenger of Allâh ﷺ took the pledge of allegiance from women, a noble lady stood up — it appears she was from the women of (the tribe of) Mu’dar. She said: ‘O Prophet of Allâh, we are dependent on our fathers and sons’” — Abû Dawûd added: I think she said, “our husbands” as well — “so what is allowed for us (to take) from their wealth?” He replied: “The Raṭb — you may eat of it, and give it away.” (Da’îf)

Abû Dawûd said: Raṭb (here) refers to bread, and greens and fresh dates.

Abû Dawûd said: Ath-Thawrî
reported it similarly from Yūnus.

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قال: ﴿أَبُو ذَارَّٰذَٰلِكَ رُوَايَةُ النَّبِيِّ ﷺ﴾

١٦٨٧ - حَدَّثَنَا الْحَسَنُ بنُ عَلِيٍّ ﻟَمَّا رَأَيْنَاهُ ﻋَنْ حَمَّامٍ ﻟِمْعَانَةٍ ﻋَنْ هَمَامَ بِنْ مُنْتَزٌ ﻛُلُومٌ ﻛُلُومْ قَالَ: ﴿وَيُفْلُوْنَ أَبَا هُرَى أَيْنَ ﻋَنْهُ؟ قَالَ ﴿وَسَقِينَ اللَّهُ أَيْنَ تُذْهِبْ ذَكْرَيْكَ أَيْنَ ۛوُسِعُ أَمْرُ كَلِمَتِهِ﴾

Comments:
A husband has to keep in view his income and expenditure and balance the household budget. Hence, a woman should seek her husband's permission in case she wants to give charity more than what is usual and conventional.

١٦٨٨ - حَدَّثَنَا مُحَمَّدٌ ﻋَنْ سَوْارٍ الْبُصريِّ ﻟَمَّا رَأَيْنَاهُ ﻋَنْ عَبْدِ الْمُلَكِ ﻋَنُّ عَمْرَاءٍ ﻋَنْ أَبِي هُرْيَةٍ ﻋَنِّي ﻋَنْ عَمْرَاءٍ ﻋَنْ سَوْارٍ أَيْنَ تُذْهِبْ ذَكْرَيْكَ؟ قَالَ: ﴿وُسِعُ أَمْرُ كَلِمَتِيَ دَقَّٰنٌ وَلَّا إِلَّا ﺇِلَّا ﻋَنْهُ ﻋَنْ أَبِي هُرْيَةٍ وَلَّا إِلَّا ﻋَنْهُ ﻋَنْ سَوْارٍ﴾

Abū Dāwūd said: This shows that the narration of Hammām is weak.

(Hasan)
Chapter 45. Nurturing The Ties Of Kinship

1689. Anas narrated: “When the Verse: ‘By no means shall you attain Al-Birr, unless you spend of that which you love’\(^1\) was revealed, Abû Ţalhah said: ‘O Messenger of Allâh! I see that our Lord is asking us for our wealth, so I make you my witness that I have given my property at Aribâ’ to Him.’ The Messenger of Allâh \(\text{ ﷲ} \) said: ‘Give it to your relatives,’ so he distributed it between Ḥassân bin Thâbit and Ubayy bin Ka‘b.”

(Ṣâhiḥ)

Abû Dâwud said: And it was conveyed to me from Al-Anṣârî, (that is) Muḥammad Ibn ‘Abdullâh, who said: “Abû Ţalhah is: Zaid bin Ṣâlî bin Āswâd bin Ḥarâm bin ‘Amr bin Zâid Manâh bin ‘Adî bin ‘Amr bin Ṭâlîk bin An-Nâjîr. And Ḥassân is Ibn Thâbit bin Al-Mundhir bin Ḥarâm — so their lineage meets after three generations, at Ḥarâm.

And Ubayy is Ibn Ka‘b bin Qâis bin ‘Ātîq bin Zâid bin Mu‘âwiyah bin ‘Amr bin Ṭâlîk bin An-Nâjîr. So Ḥassân, Abû Ţalhah and Ubayy — all of them (their lineage) are together at ‘Amr. And between Ubayy and Abû Ţalhah are six generations (before they meet).”

\(^1\) Al ‘I’mrân 3:92.
1690. Maimūnah, the wife of the Prophet ﷺ, said: “I had a slave-girl, so I freed her. When the Prophet ﷺ visited me, I told him about it, and he said: ‘May Allah reward you! If you had only given it to your maternal uncles, it would have been more rewarding for you.’” (Sahih)

1691. Abū Hurairah narrated that the Prophet ﷺ once commanded the people to give charity. So a man said: “O Messenger of Allah, I have a Dinār, (what should I do with it?)” He said: “Spend it on yourself.” He said: “I have another one.” The Prophet ﷺ said: “Spend it on your children.” He said: “I have another one.” The Prophet ﷺ said: “Spend it on your wife.” He said: “I have another one.” The Prophet ﷺ said: “Spend it on your servant.” He said: “I have another one.” The Prophet ﷺ replied: “You know better (who to spend it on).” (Hasan)

1692. ‘Abdullah bin ‘Amr reported that the Messenger of Allah ﷺ said: “It is sufficient for a person to be sinful that he be negligent to
those who he (is responsible for) feeding.” (Sahih)

جَابِرُ الحنظلِي، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "أَكْفِي بِالْمَرَءِ إِنَّمَا أَنْ يُضِعِفَ مِنْ قَوْمِهِ".


1693. Anas narrated that the Messenger of Allah ﷺ said: “Whoever is pleased that his wealth increase, and his life extended, should nurture the ties of kinship.” (Sahih)

وَيَعْظُمْ بِنْ كَعْبٍ - وَهَذَا حَدِيثُهُ - قَالَ: حَدَّثَنَا أَبُو رَكْمَةَ وَهَبُ، قَالَ: أَخْبَرَنَا بِعَذُوبِ عَنْ الزَّهْرِيِّ، عَنْ أَنْسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "فَمِنْ سَرِّهِ أَنْ يُسْتَعْلَى فِي رِزْقِهِ وَيَنْسَى فِي أَيْضَةَ فَلِيْسَ رَجُمَّةٌ".

تَحْرِيجٌ: أخرجه مسلم، البخاري، الالتقى، البصري، البصري، ومن أحب البسط في الرفق، ح: 2557: من حديث عبد الله بن وهب، والبخاري، البصري، بالله من أحب البسط في الرفق، ح: 2067: من حديث بوسن بن يزيد، به.

1694. 'Abdur-Rahmân bin 'Awf narrated that the Messenger of Allah ﷺ said: “Allâh, Most High, said: 'I am Ar-Rahmân, and this is Ar-Rahim (the womb, or the bonds of kinship). I have extracted for it a name from My Names. I will bond with those who nurture it, and break away from those who sever it.” (Sahih)

وَحَدَّثَنَا مُسَدُّدُ بْنُ أَبِي سَلِيْمَةَ قَالَ: حَدَّثَنَا سُفَيْانُ عَنْ الزَّهْرِيِّ، عَنْ أَبِي سَلِيْمَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عُؤُفٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يُقُولُ: "قَالَ اللَّهُ: أَنَا الرَّحْمَنُ وَهَيْبُ الرَّحْمُ شَفَقَتُ لَهَا اسْتُعِمَّا من اسْتِعِمْ، مَنْ وَصِلَهَا وَضَلَّةُ وَمَنْ قَطَعَهَا بَتَبْتَهُ".

تَحْرِيجٌ: [صحيح] أخرجه البخاري، البصري، البصري، البصري، وهو في مصنف ابن أبي شيبة: 8/347، 348، 349، 350، وانظر الحديث الآتي.

1695. (Another chain) from 'Abdur-Rahmân bin 'Awf, that he heard the Messenger of Allah ﷺ said: "Whoever is pleased that his wealth increase, and his life extended, should nurture the ties of kinship.” (Sahih)
1696. It was reported from Muhammad bin Jubair bin Mu'tim, from his father, conveying that the Prophet \( 	ext{SAW} \) said: "One who cuts off the ties of kinship will not enter Paradise." (\textit{Sahih})

\[\text{Chapter 46. Regarding Greed}\]

1698. 'Abdullâh bin 'Amr narrated

- Sufyân said: "And Sulaimân did not narrate it in \textit{Marfu'} form to the Prophet \( 	ext{SAW} \)" — and Fitr and Al-Hasan did narrate it in \textit{Marfu'} form\[^{[1]}\] — He said that the Messenger of Allâh \( 	ext{SAW} \) said: "The one who (truly) nurtures the ties of kinship is not the one who treats equally; rather the one who (truly) nurtures is he who, when (others) break off their ties with him, he re-establishes them." (\textit{Sahih})

\[^{[1]}\] That is, these narrators differed when reporting it as a statement of 'Abdullâh bin 'Amr only, or that he narrated it from the Prophet \( 	ext{SAW} \).
that the Messenger of Allāh ﷺ once gave a sermon and said: “Beware of greed, for the people before you were destroyed due to greed. It (greed) commanded them to be miserly, so they became miserly, and it commanded them to break off (ties of kinship), so they broke them off, and it commanded them with evil, so they committed evil.” (Ṣāḥīḥ)

1699. Ṣamʿa bint Abī Bakr narrated that she said: “O Messenger of Allāh, I do not have anything (of my own), except whatever Zubair brings into the house. Should I give from it?” He replied: “Give, and do not be stingy, or else you will be treated with stinginess.” (Ṣāḥīḥ)

1700. ‘Aishah narrated that she mentioned a number of poor people — Abū Dāwūd said: Others said “some charity” — (that she had given), so the Messenger of Allāh ﷺ said: “Give, and do not count (how much), or else (what is given) to you will be counted.” (Ṣāḥīḥ)
Chapter 1. Regarding Lost Items That Are Found

10. THE BOOK OF LOST ITEMS

1701. Shu‘bah reported from Salamah bin Kuhail, from Suwaid bin Ghafalah, who said: "I went on an expedition with Zaid bin Suwhân and Salmân bin Rabî‘ah, and found a whip. They both said to me: ‘Drop it,’ but I said: ‘No, but if I find its owner (I will return it), or else I will use it.’ I then went for Hajj, and passed by Al-Madinah, so I asked Ubayy bin Ka‘b. He said: ‘I found a pouch containing one hundred Dinâr, so I came to the Prophet (asking regarding it). He said: “Announce it for a year.” So I continued to announce it for a year, then I came to him. He said: “Announce it for a year.” So I continued to announce it for a year, then I came to him. He again said: “Announce it for a year.” So I continued to announce it for a year, then I came to him and said: “I did not find anyone who recognized it.” So he said: “Remember its quantity, and its pouch, and its drawstring, and if its owner comes to you (return) it; otherwise benefit from it.”

He said: “I am not sure whether he said ‘announce it’ thrice, or only..."
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1702. (Another chain) from Shu'bah, with its meaning (similar to no. 1701). He said: "Announce it for a year." He said: "Three times." He said: "I do not know whether he told him that in one year, or in three years." (Sahih)

Comments:
Scholars differ over the period of announcement (that is, how long shall the announcement continue to be made) but all of them agree over one year as the minimum period of announcement.

1703. (Another chain) from Hammãd that Salamah bin Kuhail narrated to them with his chain and its meaning (similar to no. 1701). Regarding announcing it, he said: "He said: 'Two or three years.'" And he said: "Be familiar with its quantity, and its pouch, and its drawstring," and he added: "So if its owner comes to you and knows its quantity, pouch, and drawstring, give it to him." (Sahih)
Abû Dãwud said: No one said this statement in this Hadith except Hammãd, meaning: "Be familiar with its quantity."

1704. It was reported from Ismã'il [1]. The speaker here is Shu'bah as explained in other versions of the narration.
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bin Ja'far, from Rabī'ah bin Abī 'Abdur-Rahmān, from Yazīd, the freed slave of Al-Munba'īth, from Zaid Ibn Khālid Al-Juhāni, that a man asked the Messenger of Allāh regarding lost items (that are found). He replied: “Announce it for a year, then be familiar with its drawstring and bag, and then spend it. But if its owner comes to you, then return it to him.” The man said: “O Messenger of Allāh, how about lost sheep?” He replied, “Take it, for it is either for you, or your brother, or the wolf.” He then said: “O Messenger of Allāh, how about lost camels?” At this the Messenger of Allāh became angry until his forehead, or his face, became red, and he said: “What have you got to do with it? It has hoofs and its humps, until its owner comes to it.” (Sahih)

1705. (Another chain) from Mālik with his chain and its meaning (similar to no. 1704). He added: “...Its humps, it goes to the water, and eats of the trees.” And he did not say: “take it” about the lost sheep. And he said regarding lost items, “Announce it for a year, so if its owner comes, or else do with it as you please.” And he did not say to spend of it. (Sahih)

Abū Dāwūd said: It was reported by Ath-Thawrī, Sulaimān bin Bilāl, and Ḥammād bin Salamah from
Rabī‘ah, similarly; they did not say: “Take it.”

Comments:

Goats are weak and cannot bear hunger or thirst for long, nor can they defend themselves against predatory animals. Hence, it is better to take hold of them or, else, they may perish and go waste. Allāh knows best.

1706. It was reported from Busr bin Sa‘eed, from Zaid bin Khālid Al-Juhani, that the Messenger of Allāh ﷺ was asked about the lost item that is found. He said: “Announce it for a year, and if the one who wants it comes for it, give it to him. Otherwise, be familiar with its pouch and drawstring, then consume it. And if the one seeking it comes, then give it to him.” (Sahih)

Comments:

This ruling also applies to animals like goats, in addition to other finds. In case, it has been consumed, it is obligatory to pay the owner its price, in cash or kind, as and when its owner turns up.

1707. It was reported from ‘Abdullāh bin Yazīd, from his father Yazīd, the freed slave of Al-Munba‘ith, from Zaid bin Khālid Al-Juhani, that he said: “The Messenger of Allāh ﷺ was asked” so he mentioned similar to the narration of Rabī‘ah. (no. 1704) He said: “And he was asked about the lost item, so he said: “Announce it for a year, and if its owner comes, then give it back to him, else be familiar with its drawstring and pouch, then add it to your
possessions. And if its owner comes to you, return it to him.” (Sahih)

**1708.** It was reported from Hammād bin Salamah, from Yahyā bin Sa‘eed and Rabī‘ah, with the chain of Qutaibah and its meaning, similar to no. 1704. He added in it: “So if the one who seeks it comes, and knows its pouch and quantity, then give it to him.”

Hammād also said (narrating it): “From ‘Ubaidullāh bin ‘Umar, from ‘Amr bin Shu‘aib, from his father, from his grandfather, from the Prophet ﷺ,” similarly. (Sahih)

Abū Dāwud said: This addition, the one that Hammād bin Salamah added in the narration of Salamah bin Kuhail, Yahyā bin Sa‘eed, ‘Ubaidullāh bin ‘Umar, and Rabī‘ah: “If its owner comes and knows its pouch and drawstring, then return it to him” — is not preserved (meaning) “and knows its pouch and drawstring.” (Sahih)

And in the Hadith reported from ‘Uqabah bin Suwaid, from his father from the Prophet ﷺ also says: “Announce it for a year.”

And the Hadith of ‘Umar bin Al-Khaṭṭāb also from the Prophet ﷺ, says: “Announce it for a year.”

**1709.** It was reported from ‘Īyāḍ bin Himār that the Messenger of Allāh ﷺ said: “Whoever finds any
lost item should have one or two trustworthy people witness it, and he should not conceal or hide (anything). So if its owner comes, let him return it to him, otherwise it is the wealth of Allâh which He brings to whomever He pleases.” (Saâhîh)

Comments:

It is not obligatory to call upon others as witnesses nor is it possible to do so at all times. Yet it is advisable to do so in order to ward off devilish insinuations like desiring to possess it.

1710. It was reported from Ibn ‘Ajîlãn, from ‘Amr bin Shu’aîb, from his father, from his grandfather, ‘Abdullah bin ‘Amr bin Al-‘A, from the Messenger of Allâh ﷺ, that he was asked about (taking from) hanging fruits. He replied, “Whoever is in need and eats of it, without gathering any in his garments, has no (sin) upon him. And whoever leaves with anything of it, he will be fined double its amount, and will be punished. And whoever steals from it after it has been placed in its drying place, and steals more than the price of a shield, will have (his hand) cut.”

And he also mentioned regarding lost sheep and camels as other (narrations) have mentioned.

[1] Hanging on the vine or tree.
He said: “And he was asked about lost items, to which he replied: ‘Whatever is found on well-traversed paths, or in inhabited villages, then announce it for a year. If its seeker comes for it, give it to him, and if he does not, then it is yours. And whatever is found in abandoned sites, then in that, and in Rikâz,[1] the Khumus (one-fifth) is due.” (Hasan)

1711. (Another chain) from Al-Walid, meaning Ibn Kathîr, that ‘Amr bin Shu‘aib narrated to him, with his chain for this (narration, similar to no. 1710); and regarding the lost sheep he said: “Combine it (with your own).” (Hasan)

Comments:
That is, one should take care of it and keep on announcing and, upon finding the owner, hand it over to him.

1712. (Another chain) from ‘Ubaidullâh bin Al-Akhnas, from ‘Amr bin Shu‘aib, with his chain. He said regarding the lost sheep: “It is (either) for you, or your brother, or the wolf: Take it.” — only.

[1] Scholars of different regions defined it differently, some of them said it is ore of mines, and others said it is Kanz (the treasure) that was buried during pre-Islamic times and found later. Similar was mentioned earlier in the Book of Zakât related to the term Kanz.
And similar to it was reported like that by Ayyūb and Ya'qūb bin ‘Atā from ‘Amr bin Shu‘aib, from the Prophet ﷺ, he said: “So take it.” (Hasan)

تخرج: [حسن] انظر الحديثين السابقين ورواه النسائي، قطع الشارق، باب الثمر المعلق

يسرق، ح 4960 من حديث أبي عوانة.

1713. It was reported from Ibn Ishāq, from ‘Amr bin Shu‘aib, from his father, from his grandfather, from the Prophet ﷺ, regarding this. He said about the lost sheep: “So combine it (with your own) until its seeker comes for it.” (Hasan)

1714. It was reported from ‘Ubaidullāh bin Miqsam who narrated from a man, from Abū Sa‘eed Al-Khudrī, that ‘Alī bin Abī Talib found a Dinār, so he brought it to Fātīmah, who then asked the Messenger of Allāh ﷺ about it. He replied: “It is sustenance from Allāh.” The Messenger of Allāh ﷺ ate from it, as did ‘Alī and Fātīmah. Later on, a woman came, announcing a Dinār that she had lost, so the Prophet ﷺ said: “O ‘Ali! Give her the Dinār.” (Hasan)

1715. It was reported from Bilāl bin Yahyā Al-‘Absi, from ‘Ali, that he found a Dinār, so he purchased some flour with it. So the owner of the flour recognized him, and
returned the Dinãr to him. ‘Ali took it, and removed two *Qirât* (a small quantity) from this amount, and then purchased meat with it.”

*(Hasan)*

1716. It was reported from Sahl bin Sa'd who narrated that once ‘Ali went to Fâtimah, and saw Hasan and Husain crying. He said: “Why are they crying?” She replied: “Because of hunger.” So ‘Ali left, and found a Dinãr in the market-place. He came to Fâtimah and informed her, who said: “Go to so-and-so the Jew, and purchase some flour with it.” He went to the Jew and purchased some flour, but the Jew said: “Are you not the son-in-law of the one who claims he is a Prophet?” He said: “Yes.” So he said: “In that case, take your Dinãr, and the flour is yours!” ‘Ali then returned and told Fâtimah what had occurred, so she said: “Go to so-and-so, the butcher, and purchase a Dirham of meat.” So ‘Ali went and gave the Dinãr as collateral for a Dirham’s quantity of meat, and he brought it (to Fâtimah). She then kneaded the flour, set (the stove), made the bread, and called for her father. When he came, she said: “O Messenger of Allah, let me tell you (what occurred), so if you feel that it is allowed for us, we will eat of it, and you will eat with us. Its story is such and such...” So he (ﷺ) said: “Eat in the Name of Allah.” So they all ate. While they were still
sitting in their places, a boy came, announcing in the Name of Allāh, and of Islam, that he had lost a Dinār. The Messenger of Allāh Ḥasan al-Mahdi commanded that he be brought, so he was called and asked (about it). He said: “I dropped it in the market-place.” The Messenger of Allāh Ḥasan al-Mahdi then said: “O ‘Ali! Go to the butcher, and tell him: ‘The Messenger of Allāh Ḥasan al-Mahdi tells you to send the Dinār to him, and the Dirham is due upon him (the Prophet Ḥasan al-Mahdi).’” So ‘Ali brought it, and the Messenger of Allāh Ḥasan al-Mahdi gave it to the boy. (Hasan)

1717. It was reported from Al-Mughîrah bin Ziyād, from Abū Az-Zubair Al-Makki, who narrated from Jâbir bin ‘Abdullâh, that he said: “The Messenger of Allāh Ḥasan al-Mahdi granted us a concession regarding a stick, or whip, or rope, and other such items, that if a person finds it he may use it.” (Da‘if)

Abū Dâwūd said: An-Nu‘mân bin ‘Abdus-Salam reported it from Al-Mughîrah bin Abī Salamah, with his chain, and Shabâbah reported it from Mughîrah bin Muslim, from Abū Az-Zubair, from Jâbir, he said: “They would (do so)” not mentioning the Prophet Ḥasan al-Mahdi.

1718. It was reported by ‘Ikrimah (who said), “I believe it was Abû Hurairah who said that the Prophet clairvoyantly knew which of his companions had lost an item.”
said: ‘The penalty for (taking) a lost camel and hiding it, is its price, and an equal amount on top of that.’” (Da‘if)

Comments:

It is prohibited and sinful to pick up a valuable find and hide it. According to this Hadith, a person hiding a valuable find shall be liable to a double fine.

1719. ‘Abdur-Rahmân bin Uthmân At-Taimî narrated that the Messenger of Allâh ﷺ forbade (picking up) the lost items of pilgrims.

Ahmad (bin Sâlih) said: “Ibn Wahb said (meaning): ‘He should leave the lost items of pilgrims until its owner finds it.’” (Sahih)

Comments:

The Hajj pilgrims do not stay for long. They hurry back home on completion of the rites of Hajj. This makes year-long announcements of finds impossible. It is, therefore, better not to pick up their lost things and, in case they are, quick and repeated announcements should be made, or those things should be deposited with the authorities dealing with lost and found articles.

1720. Al-Mundhir bin Jarîr narrated: “We were once with Jarîr at Al-Bawâzîj, and the shepherd came back with the cows, but there was a cow that was not of the herd. Jarîr said: ‘What is this?’ He replied: ‘I found a cow, but I don’t
know whose it is.' Jarir said: 'Take it out, for I heard the Messenger of Allah say: "No one takes a lost animal except a misguided person."' (Ṣahīh)

Comments:

Bawāzij Al-'Anbār is a region on the upper side of Baghdađ. It was conquered by Jarir, may Allāh be pleased with him.
Chapter 1. The Obligation Of Hajj

1721. It was reported from Az-Zuhri, from Abū Sinān, from Ibn ‘Abbās, that Al-Aqra’ bin Hābis asked the Prophet ﷺ: “O Messenger of Allah! Is Hajj (obligatory) every year, or only once?” He replied: “Rather, only once, and whoever does more it will be (counted as) voluntary (worship).” (Sahih) Abū Dāwud said: He is Abū Sinān Ad-Duw’ali, this is who ‘Abdul-Jalil bin Humaid and Sulaimān bin Kathīr both said it from Az-Zuhri, while ‘Uqail said: “From Sinān.”

1722. Abū Wāqīd Al-Laithī narrated that he heard the Messenger of Allah ﷺ say to some of his wives during the Farewell Pilgrimage, “This, and then the surface of mats.” [1] (Hasan)
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Comments:
This Hadith proves that one Hajj in a lifetime is obligatory. More than one is supererogatory, while other Hadiths exhort believers to perform Hajj and 'Umrah again and again.

Chapter 2. Regarding A Woman Who Performs Hajj Without A Mahram

1723. It was reported from Al-Laith bin Sa'd, from Sa'eed bin Abi Sa'eed, from his father, from Abū Hurairah, who said: “The Messenger of Allah said: ‘It is not permitted for a Muslim woman to travel the distance of a night except that she has a man with her who is prohibited (in marriage) upon her.’” (Sahih)

Comments:
1. It is quite clear from this Hadith that no woman may make a journey, not even for Hajj, without a Mahram escorting her. If a woman cannot find a Mahram to accompany her, she is considered not able to perform Ijaj, and, therefore, it is not yet obligatory for her.
2. A Mahram is a person whom a woman can never marry like father, grandfather, uncle and nephew (paternal and maternal), son and father-in-law.

1724. It was reported from Mālik, from Sa'eed bin Abi Sa'eed — (one of the narrators) Al-Hasan said: “from his father” — and then (the narrators) they were in accord — from Abū Hurairah, from the Prophet, that he said: “It is not permitted for a woman who believes in Allāh and the Final Day that she travel for a day or night...” and he mentioned its (no. 1723) meaning. (Sahih)
Abū Dāwūd said: An-Nu‘ayfī and Al-Qa‘nabī did not mention: “...from his father.” Ibn Wāḥib and ‘Uthmān bin ‘Umar reported it from Mālik the way that Al-Qa‘nabī did.

"...from his father." Ibn Wāḥib and ‘Uthmān bin ‘Umar reported it from Malik the way that Al-Qa‘nabī did.

It was reported from Suhail, from Sa‘īd bin Abī Sa‘īd, from Abū Hurairah, who said: "The Messenger of Allāh ﷺ said" and he mentioned similar to it (no. 1723), except that he said: "(for the distance of) a Barīd."[1] (Ṣaḥīḥ)

Ibn ‘Umar narrated that the Prophet ﷺ said: “A woman should not travel for three (days) except with a Mahram.” (Ṣaḥīḥ)

[1] About a half a day’s journey, defined as four Farsakh and a Farsakh is about three miles (Mil), and they say that a mile is measured at four-thousand forearm lengths or “cubits.” See no. 1201.
1728. Nāfi' reported that Ibn 'Umar would take his freed slave-girl, by the name of Šafiyyah, while traveling to Makkah, allowing her to ride on the mount with him. (Sahih)

Chapter 3. There Is No Monasticism (Šarūrah) In Islam[1]

1729. Ibn ‘Abbās narrated that the Messenger of Allah said: "There is no monasticism in Islam." (Da'īf)

Chapter (...) Taking Provisions For The Ḥajj

1730. Ibn ‘Abbās narrated: “They would perform Hajj, but not take any provisions (for the journey) —

[1] Abstaining from marriage and from performing Hajj, which is the context it is cited for here.
Abū Mas'ūd (one of the narrators) said: "people from Yemen, or some people from Yemen" — and they would say: 'We are those who rely (upon Allāh).’ At this, Allāh, the Mighty and Sublime, revealed: And take provisions (for the journey), but the best provision is Taqwā.”[1] (Ṣaḥiḥ)

Chapter 4. Trade During Ḥajj

1731. ‘Abdullāh bin ‘Abbās recited the Verse: “There is no sin on you if you seek the bounty of your Lord”[2] and said: "They would not trade at Mina, so (in this Verse) they were commanded to trade once they left ‘Arafāt.” (Da'f)

Comments:
There is no harm in trading while in a state of Ḥaram.

Chapter 5. (To Expedite Performing The Ḥajj)

1732. Ibn ‘Abbās narrated that the Messenger of Allāh ﷺ said:

"Whoever intends to perform Hajj, then he should hasten (to do it)."

(Hasan)

Comments:

Hajj becomes obligatory as soon as one becomes able to bear the journey. Death may overtake a person anytime.

Chapter 6. On Renting (The Riding Animal)

1733. Abū Umāmah At-Tāimī said: “I used to rent out (mounts) for this purpose (for Hajj), but people would say to me: ‘Your Hajj is not valid!’ So I met Ibn ‘Umar, and said: ‘O Abū ‘Abdur-Rahmān, I am a person who rents out (mounts) for this purpose, but the people said to me that my Hajj is not valid.’ Ibn ‘Umar said: ‘Do you not wear the Ihrām, and say the Talbiyah, and perform the Tawāf around the Ka’bah, and stand at ‘Arafāt, and pelt the (pillars) Jimār?’ I said: ‘Yes, I do.’ So he replied: ‘So you have (done) Hajj. A person came to the Prophet ﷺ and asked him exactly what you have asked me, but the Messenger of Allāh ﷺ remained silent and did not respond until this Verse was revealed: There is no sin on you if you seek the bounty of your Lord.[1] Thereafter, the Messenger of Allāh ﷺ sent for him and

recited this Verse to him, and said:

'Your Hajj (in this manner) is valid.'" (Sahih)

1734. It was reported from 'Aţâ' bin Abî Rabâh, from 'Ubaid bin 'Umair, from 'Abbâs bin 'Abbâs, that earlier (i.e., before Islam) during Hajj, they would engage in trade in Minâ, and 'Arafât, and the market place of Dhul-Majaz, and the areas that were frequented during Hajj. But they then feared engaging in trade while in the state of Ihrãm, so Allâh revealed: (There is no sin upon you if you seek the bounty of your Lord during the Hajj season).

He said: "So 'Ubaid bin 'Umair narrated to me that he (Ibn 'Abbâs) would recite it (the Verse) like this in the Mushaf." (Sahih)

Comments:

The market place of Dhul-Majaz was near 'Arafah or, according to some others, near Mina.

1735. It was reported from Ibn Abî Dhi'b, from 'Ubaid bin 'Umair — Aḥmad bin Šâlih (one of the narrators) said something that means that he was the freed-slave of Ibn 'Abbâs — from 'Abbâs bin 'Abbâs, that a group of people — in the early days of Hajj — would engage in trade. Then he

[1] Referring to Al-Baqarah 2:198, according to that recitation.
mentioned its meaning (as no. 1734) up to his saying: “during the Hajj season.” (Sahih)

Chapter 7. Regarding A Child Performing Hajj

1736. Ibn ‘Abbās narrated that the Messenger of Allah ﷺ was at Ar-Rawhā’ when he met a group of riders. He said Salām to them and asked: “Who are you?” They replied: “Muslims,” and asked: “And who are you?” They said: “The Messenger of Allah ﷺ.” A woman was startled (by the response), and then held on to a child’s arm, took the child out of her riding-tent, and said, “O Messenger of Allah! Is there Hajj for him?” He replied: “Yes, and you will be rewarded.” (Sahih)

Comments:

Children accompanying their parents or guardian may also perform the rites of Hajj as much as they can do by themselves, but when they cannot, they may be helped by the elders accompanying them to perform the remaining rites. However, when they grow up and reach the age of adolescence, they will be required to perform Hajj.

Chapter 8. Regarding The Miqāt

1737. Ibn ‘Umar narrated: “The Messenger of Allah ﷺ demarcated Dhul Hulaifah for the people of Al-Madinah, and Al-Juhfah for the people of Ash-Shām, and Qarn for the people of Najd (as Miqāt for Ihram. And it was conveyed to me
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that he demarcated Yalamlam for the people of Yemen.” *(Saḥīḥ)*

1738. It was reported from ‘Amr b. Dinar, from Tawús, from Ibn ‘Abbás, and from Ibn Tawús from Tawús; both said: “The Messenger of Allāh ṣallallāhu ‘alaihi wa sallam demarcated...” and mentioned its meaning (as no. 1737).

One of them said: “Yalamlam for the people of Yemen.” And one of them said: “Alamlam.” He said: “So these (places) are for these (lands), and for those who come to them from beyond these (lands), intending to perform Hajj or ‘Umrah. And whoever is within these (places),” — Ibn Tawús said: “(then his Miqat) from where he started” — He said: “The same, even for the people of Makkah, they enter Ihrām from it.” *(Saḥīḥ)*

Comments:

It is obligatory on a person intending to perform Hajj or ‘Umrah to enter Ihrām at these places. It is not obligatory on the one who has no intention to perform Hajj or ‘Umrah.

1739. ‘Aishah narrated that the Messenger of Allāh ṣallallāhu ‘alaihi wa sallam demarcated Dhāt ‘Irq for the people of Al-‘Irāq. *(Saḥīḥ)*
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**1740.** It was reported from Muhammad bin ‘Ali bin ‘Abdullâh bin ‘Abbâs, from Ibn ‘Abbâs, who said: "The Messenger of Allâh ﷺ demarcated Al-‘Aqîq for the people of the east." (Da’îf)

**Comments:**

The people of the east refers to regions lying east of Makkah, that is, Al-Iraq and the areas near Al-‘Iraq. ‘Aqîq is the name of a valley near Al-Madinah, and also a valley near and opposite Dhät ‘Irq. It is the later one that is referred to here.

**1741.** Umm Salamah, the Prophet’s ﷺ wife, narrated that she heard the Messenger of Allâh ﷺ say: “Whoever enters into Ihram for *Hajj* or *Umrah* from Masjid Al-Aqsâ (Jerusalem) to Masjid Al-Harâm, then all of his previous and future sins will be forgiven” — or “Paradise will become obligatory for him.” ‘Abdullâh (one of the narrators) was not sure which of them it was. (Da’îf)

Abû Dâwûd said: May Allâh have mercy on Wâki’, for he entered the state of Ihram from Bait Al-Maqdis, meaning en route to Makkah.

**Tafsîr:** [Esaadeh سَيَّام] أخرجه الناسî, مناسک الحج، تابع ميقات أهل مصر، ح: 2654 من حديث هشام بن بهرام به وصحته أبو نعيم في حلبية الأولياء: 44 وانظر، ح: 1742.

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1742. Al-Hārith bin 'Amr As-Sahmī narrated: “I came to the Messenger of Allāh ﷺ while he was in Mina, or 'Arafāt, and the people had surrounded him. The Bedouins would come, and when they would see his face, they would say: ‘This is a blessed face.’ And he (the Prophet ﷺ) demarcated Dhāt 'Irq for the people of Al-'Iraq.” 

(Hasan)

Chapter 9. The Woman Entering Ihram For Hajj During Her Menses

1743. 'Āishah narrated: “Asmā' bint Umais gave birth to Muhammad bin Abī Bakr in Ash-Shajarah, so the Messenger of Allāh ﷺ commanded Abū Bakr (to tell her) that she should perform Ghusl and enter Ihram.” (Ṣaḥīḥ)

Comments:

Shajarah refers to Dhul Hulaifah or Al-Baid’, the Miqāt for the people of Al-Madinah.

1744. It was reported from Khuṣaif, from ‘Ikrimah and Mujāhid, and ‘Aṭā’, from Ibn ‘Abbās, that the Prophet ﷺ said: “If a woman in her menses or post-
partum (bleeding), comes to the place (Miqât), she should perform Ghusl, enter the state of Ihram, and perform all of the rites, other than Tawaf of the House.”

In his narration, Abû Ma’mar, (one of the narrators) said: “...Until she becomes pure.” And Ibn ‘Eisâ did not mention: “‘Ikrimah and Mujâhid.” (Rather) he said: “From ‘Âtâ’, from Ibn ‘Abbas.” And Ibn ‘Eisâ did not say: “…all of (the rites).” He said: “...the rites, except for Tawaf of the House.” (Da’î)

Comments:
Menstruating women and those suffering from postnatal bleeding shall perform Ghusl and enter Ihram for Ḥajj and ‘Umrah. They shall perform the rites, except for Tawaf around the Ka’bah.

Chapter 10. Wearing Perfume While Entering The State Of Ihram

1745. It was reported from ‘Abdur-Rahmân bin Al-Qâsim, from his father, from ‘Âishah, that she said: “I would apply perfume to the Messenger of Allâh ﷺ for his Ihram before he would enter into it, and after he had exited from it — before he had performed Tawaf of the House.” (Sâhih)
1746. It was reported from Al-Aswad, from ‘Aishah, may Allâh be pleased with her, that she said: “I can still see the traces of the musk in the parting (of the hair) of the Messenger of Allâh while he was in the state of Ihram.” (Sahîh)

Comments:
Perfume may not be used after one has entered Ihram.

Chapter 11. Talbîd (Matting The Hair)\[1\]

1747. Ibn ‘Umar reported: “I heard the Prophet (while in the state of Ihram) uttering the Talbiyah, while his hair was matted.” (Sahîh)

1748. Ibn ‘Umar narrated: “The Prophet applied a paste of honey to his hair.” (Da’if)

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\[1\] Mention of this preceded in the chapters on purification. They used to apply a thick substance, like resin or gum from plants — for example natural marsh mallow, or other than it — to their hair, under certain circumstances, like the performance of Hajj and ‘Umrah and other than that. They say that this was to help keep the hair together, to prevent it being consumed with dust and sand, and also to prevent lice and the like.
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Comments:

Long hair may be kept together by some means to prevent it from getting too dirty during the journey. This is called *Talbid* and it is *Sunnah*.

Chapter 12. Regarding The Hadi

1749. Ibn Abi Najih narrated that Mujahid narrated to him, from Ibn 'Abbâs, "That during the Year of Al-Hudaibiyyah, the Messenger of Allah sent a camel that used to belong to Abû Jahl among his sacrificial animals. On its head (through its nose) was a silver ring." Ibn Minhâl (one of the narrators) said: "A gold ring." And An-Nufaili added: "He wanted to infuriate the pagans by this." *(Hasan)*

Chapter 13. On Sacrificial Cows

1750. ‘Aishah, the wife of the Prophet, narrated that the Messenger of Allah performed *Nahr* (sacrifice) on behalf of his family during the Farewell Pilgrimage with one cow." *(Sahih)*

[1] The animal offered for sacrifice by the *Hajj Muhrim*. 
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1751. Abū Hurairah narrated that the Prophet ﷺ sacrificed one cow on behalf of those of his wives who had performed 'Umrah. (Da’if)

Comments:
One sacrificial animal is sufficient for a man, his wife and children.

Chapter 14. On Marking (The Sacrificial Animals)[1]

1752. It was reported from Qatādah, that he heard Abū Hassān report from Ibn ‘Abbas that the Messenger of Allāh ﷺ prayed Zuhr in Dhul-Hulaifah, then called for a camel. He marked it (slit it) on the top of its right hump, and removed (some of) its blood,[2] and tied two sandals around it. He was then brought his (riding) camel. After he had sat on it and stood up with it, at Al-Baḍā’, he announced his Ihram for Hajj (with the Talbiyah).” (Ṣaḥīḥ)

Comments:
This marking was done so that it will be known that this animal is dedicated for sacrifice.

[1] They did this to make its blood flow out from there, as a way of visibly marking it.
Comments:
Marking (Al-Ash‘ar) means making a small incision on the right side of a camel’s hump, and allowing the blood to drain down. Al-Baidā’ is the upper portion of the southern part of Dhul-Hulaifah. A traveller would pass by it on his way to Makkah.

1753. (Another chain with its meaning) He said: “He removed some of its blood with his hand.”
Abū Dāwūd said: Hammām reported it, and he said: “He removed (some of) its blood to flow from his finger.” (Sahih)
Abū Dāwūd said: This is from the traditions of the people of Al- Başrah which they are alone with (narrating).

1754. Al-Miswar bin Makhramah, and Marwān, both narrated: “The Messenger of Allāh left (for Makkah) in the Year of Al-Hudaibiyah. When he reached Dhul-Hulaifah, he garlanded his sacrificial animal, marked it, and entered into the state of Ḥajj.” (Sahih)

1755. ‘Aishah, may Allah be pleased with her, narrated that the Messenger of Allāh sent garlanded goats as sacrificial animals. (Sahih)
Chapter 15. On Substituting The Sacrificial Animals

1756. Ibn ‘Umar reported: “Umar bin Al-Khattāb) had (assigned) a Bukht camel to offer as sacrifice, but he was offered three hundred Dinār for it. So he came to the Prophet ﷺ and said: ‘O Messenger of Allah, I had assigned a Bukht camel for a Hadi, but I was offered three hundred Dinār for it. Should I sell it and buy with its price (other) camels?’ He replied: ‘No, sacrifice that very one.’” (Da’if)

Abū Dāwūd said: This was because he had already marked it.

Comments:
A camel specified as a Hadi may not be substituted by another animal.

Chapter 16. Regarding One Who Sends A Sacrificial Animal But Remains In Residence

1757. It was reported from Aflah bin Humaid, from Al-Qāsim, from ‘Āishah, who said: “I twisted the garlands of the Messenger of Allah’s sacrificial camel with my own two hands, and then he marked it and put the garlands on it, and sent it to the House (in
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Makkah), and remained in Al-Madinah. And nothing was prohibited for him that was allowed before that.” (Sahih)

Comments:
Sending the sacrificial animal to Makkah does not dictate that a person has to abide by the rules of Ihram; not until he or she enters into Ihram.

1758. It was reported from Ibn Shihab, from 'Urwhah and 'Amrah bint 'Abdur-Rahman, that 'Aishah said: “The Messenger of Allah would send sacrificial animals from Al-Madinah, and I would twist the garlands for his animals. And he would not abstain from anything that one in Ihram would abstain from.” (Sahih)

1759. It was reported from Ibn Awn, from Al-Qasim bin Muhammad and from Ibrahim — he claimed that he heard it from the two of them, but he did not remember which of them it was from — that the two of them said: “Aishah, the Mother of the Believers said: ‘The Messenger of Allah sent a sacrificial animal, and I was the one who twisted the garlands with my own two hands from dyed cotton that we had. He then remained in a state outside of Ihram, doing what a man would do with his wife.” (Sahih)
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Comments:
In fact, this Hadith is a rejoinder to those who maintain that when a person has put a garland around the neck of a Hadi and sent it off, all the obligations of a Muhrim become binding on him. The Hadith refutes their contention. The truth is that nobody becomes a Muhrim, that is, nobody enters the ritual state of sanctity, unless he enters Ihram.

Chapter 17. On Riding Sacrificial Animals

1760. Abū Hurairah narrated that the Messenger of Allah saw a man leading a sacrificial camel, so he said: “Ride it!” But he replied, “It is a sacrificial camel.” So the Prophet said, the second or third time: “Woe to you, ride it!” (Sahih)

1761. Abū Az-Zubair said: “I asked Jābir bin ‘Abdullāh about riding a sacrificial animal, so he replied: ‘I heard the Messenger of Allah say: “Ride it in a just manner if you are forced to do so, until you are able to find another mount.” ‘ (Sahih)

Comments:
There is no harm in riding a Hadi if need be.
Chapter 18. Regarding The Sacrificial Animal Being Unable To Continue Traveling Before Reaching (Makkah)

1762. Najiyah Al-AslamI narrated that the Messenger of Allâh sent some sacrificial camels with him (to Makkah), and said: “If any of them cannot continue traveling, then slaughter it, dip its sandals in its blood, and leave it to the people.”[1] (Sahîh)

1763. Ibn ‘Abbâs narrated: “The Messenger of Allâh sent so-and-so Al-Aslamî with eighteen camels, so he asked: ‘What if some of them become too fatigued for me (to continue with)?’ He said: ‘Slaughter them, then dip their sandals in their blood and strike them on their humps, and do not eat from them — you or your companions.’” Or he said: “or your traveling-companions.” (Sahîh)

Abû Dâwûd said: The one that was alone in narrating this Hadîth said: “Do not eat from it — you or your traveling-companions.”

And in the narration of ‘Abdul-Wârith: “place them them on their humps” instead of: “strike them.”

Abû Dâwûd said: I heard Abû Salamah say: “When you maintain

[1] The sandals that were hung around its neck so it would be known as a Hâdi.
the chain and its meaning, that is enough for you.”\[1\]

Comments:
If the sacrificial animal gets too tired to move further or nears death, it should be slaughtered then and there, and the garland and sandals hung around its neck, marked with blood, as an indication to people that it was a sacrificial animal.

1764. It was reported from ‘Ali, that he said: “When the Messenger of Allah \( \text{ص} \) sacrificed his camels, he sacrificed thirty with his own hands, and he then commanded me to sacrifice the rest.” (Da‘if)

Comments:
According to other authentic narrations, the Messenger of Allah \( \text{ص} \) slaughtered sixty three camels himself and asked ‘Ali to slaughter the rest for him.

Chapter 19.

1765. It was reported from ‘Abdullah bin Qurt from the Prophet \( \text{ص} \) who said: “The greatest of all days before Allah is the Day of \textit{Nahr} (Sacrifice), and then the Day of \textit{Qurrah}” — ‘Eisâ (one of the

[1] Regarding reporting a narration whose various wordings are within the same meaning.
narrators) said: “Thawr said: ‘It is the second day.’” — And he said: “Five, or six, sacrificial camels were brought to the Messenger of Allâh ﷺ, so they began to come close to him, each one vying to be the first (to be slaughtered). After their sides had fallen (after they had been sacrificed), he said something gently which I could not understand, so I asked: ‘What did he say?’ Someone replied: ‘Whoever wishes may cut (some meat).’” (Sahih)

Comments:

Even camels knew the high station of the Messenger of Allâh ﷺ, and felt honored to be slaughtered by his blessed hand.

1766. ‘Arafah bin Al-Ḥarith Al-Kindî[1] narrated: “I witnessed, during the Farewell Pilgrimage, the Messenger of Allâh ﷺ being brought a sacrificial camel. He said: ‘Call Abûl-Hasan for me,’ so ‘Ali was called for. He told him: ‘Hold on to the lower part of the spear,’ while he held on to the top part of it. He then thrust it into the camel. After he had finished (the sacrifice), he sat upon his mule and placed ‘Ali with him.” (Da‘îf)

[1] Our text has ‘Arafah, what is more popular is “Ghurfah” see Tahdhîb Al-Kamâl, Tahdhib At-Tahdhib, At-Taqrîb, Tuhfat Al-Ashrâf, Al-Ashâbah and the other books of biographies.
Chapter 20. How Should a Camel Be Sacrificed?

1767. It was reported from Ibn Juraij, from Abū Az-Zubair, from Jābir, — (and Ibn Juraij also said): “And ‘Abdur-Rahmān bin Sābit informed me” — that the Prophet and his Companions would sacrifice camels while their left legs were tied up — they would be standing on their remaining legs. (Sahih)

1768. Ziyād bin Jubair narrated: “I was with Ibn ‘Umar at Mina when he passed by a person sacrificing his camel while it was sitting down. He said: ‘Make it stand up (and) tie it — this is the practice of Muḥammad.”’ (Sahih)

1769. ‘Alī narrated: “The Messenger of Allāh commanded me to stand in charge over his sacrificial camels, and to distribute their skin and saddle-cloths. And he also commanded me not to give the butcher anything (of the sacrificial animal as his wages), and said: ‘We will give him ourselves.’” (Sahih)
Chapter 21. The Time Of Iḥrām

1770. It was reported from Sa’eed bin Jubair that he said to ‘Abdullāh bin ‘Abbās: “O Abūl-‘Abbās! I am amazed at how the Companions of the Messenger of Allāh ﷺ have differed regarding when he entered the state of Iḥrām.” He replied: “I am the most knowledgeable person regarding this. Indeed, the Messenger of Allāh ﷺ only performed one Ḥajj, so they differed from this. The Messenger of Allāh ﷺ left (Al-Madinah) intending to perform Ḥajj, so when he prayed two Rak‘ahs in his Masjid at Dhul-Ḥulaifah, he entered it (the state of Iḥrām) at his sitting place (after prayer) — so he began saying the Talbiyahs for Ḥajj after he had completed the two Rak‘ahs. Some people heard this from him and memorized it. He then mounted (his camel), and once his camel had stood up, he said the Talbiyah, and some people heard this. This is because people used to come to him in groups, so they heard him say it (the Talbiyah) when his camel stood up, so they said: ‘The Messenger of Allāh ﷺ entered (into Iḥrām) when his camel stood up.’ The Messenger of Allāh ﷺ then continued onwards, until he had reached the peak of Al-Baidā’, and he said the Talbiyah.
Some people heard this, so they said: ‘He only entered into Ḥiṭrām after he had reached the peak of Al-Bayda.’ By Allāh, he entered (into Ḥiṭrām) at his prayer place, and he announced (the Ḥiṭrām) after his camel had stood up, and he announced it after he had reached the peak of Al-Bayda’.”

Sa’eed added: “So whoever took the saying of Ibn ‘Abbas would enter into Ḥiṭrām after completing the two Rak’ahs at his place of prayer.” (Da’if)

تخريج: [إسناده ضعيف] أخرجه أحمد: 260 عن يعقوب بن إبراهيم بن سعد به

خصير: ضعيف مشهور.

1771. It was reported from Mūsā bin ‘Uqbah, from Sālim bin ‘Abdullāh, from his father, that he said: “This Al-Bayda’ of yours — regarding which you mistakenly attribute (the Ḥiṭrām) to the Messenger of Allāh — the Messenger of Allāh did not announce the Ḥiṭrām except from the Masjid,” meaning the Masjid of Dhul-Hulaifah. (Ṣahih)


1772. ‘Ubaid bin Juraij asked ‘Abdullāh bin ‘Umar: “O Abū ‘Abdur-Rahmān! I noticed you doing four things that none of your companions do.” He said: “And what are they, O Ibn Juraij?” He said: “I saw that you only touch the two southern corners of the corners
(of the Ka'bah),[1] and I saw that you wear Sibtiyyah sandals,[2] and I saw that you dye with yellow,[3] and I saw that when you are in Makkah, the people enter into Ihram when they see the crescent, but you do not until the Day of Tarwiyyah.”[4] So ‘Abdulläh bin ‘Umar said: “As for the cornens, then I saw the Messenger of Allah  only touch the two southern ones. And as for the Sibtiyyah sandals, then I saw the Messenger of Allah wearing sandals without any hair on them, and perform Wudū’ in them, so I also love to wear them. And as for (dyeing) with yellow, I saw the Messenger of Allah  dye with it, so I too love to dye with it. And as for announcing the Ihram, I did not see the Messenger of Allah enter into the state of Ihram until his mount started traveling with him.” (Sahih)

1773. It was reported from Muhammad bin Al-Munkadir, from Anas, who said: “The Messenger of Allah  prayed Zuhr as four Rak'ahs in Al-Madinah, and he prayed ‘Asr as two Rak'ahs at Dhul
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Hulaifah. He then spent the night in Dhul Hulaifah until the next morning. And when he had mounted his camel and stood up, he announced his Ihram.” (Ṣaḥīḥ)

Comments:

Prayer may be shortened only after one has set out on a journey. And so did the Messenger of Allāh ﷺ, on reaching Dhul Hulaifah, the first stage of his journey (to Makkah).

1774. It was reported from Al-Hasan, from Anas bin Mālik that the Prophet ﷺ prayed Zuhr and then mounted his camel. Once he had reached the peak of Al-Baydā’, he announced his Ihram. (Ṣaḥīḥ)

1775. Sa’d bin Abī Waqqāṣ narrated: “When the Prophet of Allāh ﷺ took the Fur’ road, he would announce his Ihram after his mount had stood up with him. And when he took the Uḥud road, he would announce his Ihram when he had reached the peak of the mount of Al-Baydā’.” (Daʿf)
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Chapter 22. Stipulating Conditions During Hajj

1776. Ibn ‘Abbās narrated that Dubā‘āh bint Az-Zubair bin ‘Abdul-Muṭṭalib came to the Messenger of Allāh ﷺ and said: “O Messenger of Allāh! I wish to perform Hajj, should I make a condition?” He said: “Yes.” She asked: “So what should I say?” He said: “Say: ‘Labāik! Allāhumma labaik! Wa mahilli minal-ardi haithu habastani. (I respond to your call O Allah, I respond. And my place of leaving the (state of) Ihram will be where You prevent me).’” (Ṣaḥīḥ)

Comments:
Dubā‘āh bint Az-Zubair came across no obstacle on her way, and she performed all her Hajj rites completely.

Chapter 23. Performing The Ifrād Hajj

1777. It was reported from ‘Abdur-Rahmān bin Al-Qāsim, from his father, from ‘Āishah, that the Messenger of Allāh ﷺ performed Hajj by Ifrād (i.e., only Hajj). (Ṣaḥīḥ)

1778. It was reported from Hishām bin ‘Urwah, from his father, from ‘Āishah, that she said: “We left along with the Messenger of Allāh ﷺ close to the beginning of Dhul-
Hijjah. When we reached Dhul-Hulaifah, he said: 'Whoever wishes to enter ʿIḥrām for Ḥajj may do so, and whoever wishes to enter ʿIḥrām for ʿUmrah may do so.'” — For the narration of Wuhaib, Musā said: "As for me, then we were not for the fact that I have the Ḥadīṯ, I would announce ʿIḥrām for ʿUmrah.' — The narration of Ḥammād bin Salamah has: ‘As for me, then I will announce ʿIḥrām for Ḥajj since I have the Ḥadīṯ with me.’ — Then they were in accord — (ʿAishah said) “So I was of those who announced the ʿIḥrām for ʿUmrah, but once we had traveled some distance, my menses started. The Messenger of Allāh  came to me while I was crying, and asked: ‘What makes you cry?’ I said: ‘I wish that I had not come this year!’ He said: ‘Leave aside your ʿUmrah, and undo your hair, and comb.’” — Musā said: ‘and announce ʿIḥrām for Ḥajj,’ — whereas Sulaimān said: ‘and do everything that the Muslims do during their Ḥajj.’” — So when the night that they were to return (to Al-Madinah) arrived, the Messenger of Allāh  ordered ʿAbdur-Rahmān to take her to Tanʿīm. — Musā added: “So she performed ʿUmrah in place of the ʿUmrah (that she gave up), and she performed the Tawāf around the House, so Allāh allowed her to complete her ʿUmrah and Ḥajj.”

That is, Musā bin Ismāʿīl, who narrated it to Abū Dāwud from Wuhaib as well as Ḥammād bin Salamah. Abū Dāwud narrated it from three chains reaching to Hishām, the one not mentioned, being the first wording cited, is Sulaimān, from Ḥammād bin Zaid.
Hishām said: “There was no Hadī involved in that.” (Ṣaḥīḥ)

Abū Dāwūd said: Mūsā added, in the narration of Ḥammād bin Salamah: “ʿĀʾishah became pure (her menses finished) one night of Al-Bathā.’”


Comments:

In such a situation, a woman should change her intention from Umrah to Hajj.

1779. It was reported from Abū Al-‘Aswad Muḥammad bin ʿAbdur-Rahmān Ibn Nawfāl, from ʿUrwh bin Az-Zubair, from ʿAīshah, the wife of the Prophet ﷺ, who said:
“We went with the Messenger of Allāh ﷺ during the year of the Farewell Pilgrimage. Some of us entered Ihram for Umrah, and some of us entered Ihram for Hajj and Umrah, and some of us entered Ihram for Hajj (alone). The Messenger of Allāh ﷺ entered Ihram for Hajj. So as for those who entered Ihram for Hajj, or combined between Hajj and Umrah, they did not exit the state of Ihram until the Day of Sacrifice.” (Ṣaḥīḥ)

1780. (Another chain) from Abū Al-‘Aswad, with his chain and similar (to no. 1780). He added: “And as for those who entered
Ihram for Umrah, they exited the state of Ihram (after their Umrah).” (Sahih)

1781. Mālik reported from Ibn Shihāb, from ‘Urwah bin Az-Zubair, from ‘Aishah, the wife of the Prophet, that she said: “We went with the Messenger of Allāh during the Farewell Pilgrimage, and entered Ihram for Umrah. The Messenger of Allāh then said: ‘Whoever has his sacrificial animals with him, let him announce his Ihram for Hajj along with an Umrah, and let him not leave his state (of Ihram) until he completes them both.’ So I reached Makkah while I was in my menses, and I did not do the Tawaf around the House, nor (the Sa’i) between Aṣ-Ṣafā and Al-Marwah. So I complained to the Messenger of Allāh because of that, and he said: ‘Undo your hair, and comb it, and enter Ihram for Hajj, and leave the Umrah.’ So that is what I did, and once we had finished the Hajj, the Messenger of Allāh sent me with ‘Abdur-Rahman bin Abī Bakr to Tan‘im, and I performed Umrah. He said: ‘This is in place of your Umrah.’ So as for those who had entered Ihram for Umrah, they performed the Tawaf around the House, and between Aṣ-Ṣafā and Al-Marwah, and then they left the state of Ihram. Then they performed another Tawaf for their Hajj, after they had returned to Mina. As for those who had combined between the Hajj and
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'Umrah, they only performed one Ṭawaf." (Ṣahīḥ)
Abū Dāwūd said: Ibrāhīm bin Sa‘d and Ma‘mar reported it similarly from Ibn Shihāb. They did not mention the Ṭawaf of those who entered Ḥarām for 'Umrah and the Ṭawaf of those who combined Hajj and 'Umrah.

Comments:
A Qārīn, may skip Sa‘i after he has performed Ṭawaf on the tenth of Dhul-Ḥijjah.

1782. It was reported from ‘Abdur-Rahmān bin Al-Qāsim, from his father, from ‘Aishah, that she said: "We were saying the Talbiyah for Hajj, until when we reached Sarf, my menses started. The Messenger of Allah ﷺ came to me while I was crying, and asked: 'What has caused you to cry, O 'Aishah?' I said: 'My menses have started — how I wish I had not entered the state of Ḥarām for Hajj!' He said: 'Subhān Allāh! This is something that has been decreed for the daughters of Ādam. Do all the rites, except the Ṭawaf of the House.' When we entered Makkah, the Messenger of Allāh ﷺ said: 'Whoever wishes to make it 'Umrah, let him do so, except someone who has his sacrificial animals with him.' And the Messenger of Allāh ﷺ sacrificed a cow on behalf of his wives on the
Day of Sacrifice.” On the night of Al-Batḥa’ (in Minā), ‘Āishah (may Allah be pleased with her) became pure (from her menses), so she said: “O Messenger of Allah! Will it be that my companions return with a Hajj and ‘Umrah, while I only return with a Hajj?” So the Messenger of Allah ﷺ commanded ‘Abdur-Rabman bin ‘Abi Bakr to go with her to Tan‘im, where she began saying the Talbiyah for ‘Umrah. (Sahih)

Comments:
A person who originally puts on Ihram to perform Hajj but carries no sacrificial animal with him, has the option to change his Ihram into that for ‘Umrah.

1783. It was reported from Ibrāhim, from Al-Aswad, from ‘Āishah, that she said: “We left with the Messenger of Allah ﷺ only intending to perform Hajj. Once we arrived, we performed Tawaf of the House, and the Messenger of Allah ﷺ commanded those who did not have any sacrificial animals to leave their Ihram. So whoever did not have his animal with him left the state of Ihram.” (Sahih)

1784. It was reported from Az-Zuhri, from ‘Urwah, from ‘Āishah that the Messenger of Allah ﷺ said: “Had I known what I know
now, I would not have brought the sacrificial animals with me.’”
Muḥammad said:[1] “I think he said: ‘And I would have left the state of Ḩiraḍ along with those who did so after their Ṣumraḥ.’”
He said:[2] “He wanted everyone to do the same thing.” (Ṣaḥīḥ)

Comments:

In the pre-Islamic Age of Ignorance, it was considered a sin to perform Ṣumraḥ along with Ḥiḍd or during the months of Ḥiḍd. That was why the Messenger of Allāh ﷺ gave this instruction.

1785. It was reported from Al-Laith, from Abū Az-Zubair, from Jābir, who said: “We came with the Messenger of Allāh ﷺ having entered Ḥiraḍ for Ḥiḍd only (Ifrāḍ), whereas ‘Aishah entered Ḥiraḍ for Ṣumraḥ. But when she reached Sarf, she bled (with her menses). Once we arrived (in Makkah), we performed the Tawaf around the Ka’bah, and between As-Safā and Al-Marwah. The Messenger of Allāh ﷺ commanded that those among us who did not have the sacrificial animals should leave their state of Ḥiraḍ. We said: ‘What is now permissible (for us)?’ He said: ‘Everything.’ So we went to (our) wives, and used perfume, and wore our (normal) clothes, even though there were only four nights between us and (the day of) Ḥiḍd.”

That is Muhammad bin Yahyā bin Fāris, Adh-Dhuhli, the one that Abū Dāwūd heard this from. And the “he” being referred too is ‘Uthmān bin ‘Umar, from whom Adh-Dhuhli heard the narration.

[1] That is Muḥammad bin Yahyā bin Fāris, Adh-Dhuhli, the one that Abū Dāwūd heard this from. And the “he” being referred too is ‘Uthmān bin ‘Umar, from whom Adh-Dhuhli heard the narration.

[2] That is, Adh-Dhuhli said this, explaining the narration.
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We then entered the Ihram on the Day of Tarwiyyah (the eighth of Dhul-Hijjah). The Messenger of Allah ﷺ came to 'Aishah, but found her crying. He said: ‘What is the matter?’ She said: ‘The matter is that my menses have started, and the people had left their Ihrām, but not me, and I did not perform Tawaf around the House. And now the people are going for Hajj!’ So he said: ‘This is a matter that Allah has decreed for the daughters of Adam, so perform Ghusl, then enter Ihrām for Hajj.’ She did so, and stood along with the people (at ‘Arafah), until, when she became pure, she performed the Tawaf of the House, and between As-Safah and Al-Marwah. The Prophet ﷺ then said: ‘You have now left the Ihrām after (performing) both Hajj and 'Umrah together.’ She said: ‘O Messenger of Allah! I find myself (upset) that I did not perform the Tawaf around the House until after I had performed the Hajj.’ So he said: ‘So go, O 'Abdur-Rahmān, and allow her to perform an 'Umrah from Tan'im,’ and this was the night of Al-Ḥaṣbah.”[1] (Sahih)

The night following the nights of At-Tashrtq, when the Muhrims camp at Al-Muḥaṣṣab.

1786. It was reported from Ibn Juraij, that Abū Az-Zubair informed him that he heard Jābir say: “The Prophet ﷺ came to ‘Aishah.” Mentioning some of this incident (as in no. 1785). He said:

[1] The night following the nights of At-Tashrtq, when the Muhrims camp at Al-Muḥaṣṣab.
"Then intend to perform Hajj, and do everything that the one performing Hajj does, except do not perform the Tawaf around the House, and do not offer Salat." *(Sahih)*

**1787.** It was reported from Al-Awzâ’î who said: “One who heard from ‘Atâ’ bin Abî Rabâh narrated to me, that Al-Jâbir bin ‘Abdullâh narrated to him: “We entered Ihram for Hajj with the Messenger of Allah ﷺ; we had no objective for performing anything else. So we reached Makkah on the fourth of Dhul-Hijjah, and performed the Tawaf and Sa'i. The Messenger of Allah ﷺ then ordered us to leave the state of Ihram, and said: ‘Were it not for my sacrificial animals, I would have left it.’ Surâqah bin Mâlik then stood up and said: ‘O Messenger of Allah! This Tamattu’ of ours — is it for this year only, or forever?’ He replied: ‘Rather, it is forever.’” *(Sahih)*

Al-Awzâ’î said: “I heard ‘Atâ’ bin Abî Rabâh narrating this, but I did not remember it until I met Ibn Juraij who affirmed it for me.” *

**Comments:**

It is permissible to perform ‘Umrah together with Hajj, and during the days of Hajj provided there is no problem or difficulty. It was considered a major sin to do so in the pre-Islamic Age of Ignorance.

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1788. It was reported from Qais bin Sa'd, from 'Ata' bin Abi Rabah, from Jabir, who said: “The Messenger of Allah ﷺ and his Companions arrived after four nights of Dhul-Hijjah had passed. After they had performed the Tawaf of the House, and between As-Saf and Al-Marwah, the Messenger of Allah ﷺ said: ‘Make it an ‘Umrah, except one who has his Hadi with him.’ On the Day of Tarwiyyah, they entered Izwram for Hajj. Then, on the Day of Sacrifice, they came and performed Tawaf of the House, and did not go between As-Saf and Al-Marwah.” (Sahih)

1789. It was reported from Habib, meaning Al-Mu'allam, from 'Ata' that Jabir bin 'Abdullah narrated to him: “The Messenger of Allah ﷺ and his Companions entered Izwram for Hajj, and none of them had, at that time, the Hadi with them except for the Prophet ﷺ and Tallah. Ali, may Allah be pleased with him, had come from Yemen, and he too had his Hadi, and he had said: ‘I enter Izwram for what the Messenger of Allah ﷺ has entered Izwram.’ The Prophet ﷺ then commanded his Companions to make (their Hajj) into an ‘Umrah: They should perform the Tawaf, then cut their hair, and then leave the state of Izwram — except for one who had the Hadi with him. But they said: ‘Are we going to leave for Minah while our private
parts are dripping (with fluid)?’ This reached the Messenger of Allâh ﷺ and he said: ‘If I knew what I know now, I would not have taken the sacrificial animals, and were it not for the fact that I have the animals with me, I would have left the state of Ihram.” (Sâhîh)

1790. It was reported from Shu’bah, from Al-Hâkam, from Mujâhid, from Ibn ‘Abbâs, from the Prophet ﷺ, that he said: “This is an ‘Umrah that we have performed Tamattu’ with. So whoever does not have his Hadî, then let him exit Ihram completely. And indeed, ‘Umrah has been joined into the Hajj until the Day of Judgment.” (Sâhîh)

Abû Dâwûd said: This is Munkar, it is only a statement of Ibn ‘Abbâs.

1791. It was reported from An-Nahhâs, from ‘Atâ’, from Ibn ‘Abbâs, from the Prophet ﷺ, who said: “If a person enters Ihram for Hajj, and then comes to Makkah and performs the Tawâf of the House, and between As-Safâ and Al-Marwah, then he has left the state of Ihram, and it (is considered) an ‘Umrah.” (Dâ’î)
by Ibn Juraij from a man, from ‘Ata’: “The Companions of the Prophet entered (Makkah) with Ihrãm for Hajj, only but the Prophet made it an ‘Umrah.’"

1792. It was reported from Yazid bin Abi Ziyâd, from Mujãhid, from Ibn ‘Abbâs, who said: “The Prophet entered Ihrãm his for Hajj. When he came (to Makkah), he performed the Tawaf of the House, and between As-Safâ and Al-Marwah” — Ibn Shawkar (one of the narrators) said: “and he didn’t shorten (his hair),” then they were in accord — “but he did not leave the state of Ihrãm because of the Hadi. And he commanded those who did not bring the Hadi to perform the Tawaf, and the Sa‘î, and to shorten (the hair) then leave Ihrãm.” In his narration, Ibn Mani’ added: “Or shave, then leave Ihrãm.” (Da’if)

1793. It was reported from Sa‘eed bin Al-Musayyab, that a Companion of the Prophet came to ‘Umar bin Al-Khattâb, may Allâh be pleased with him, and testified in front of him that he had heard the Messenger of Allâh, during his illness in which he died, prohibit an ‘Umrah before Hajj. (Hasan)
1794. It was reported from Mu‘awiyah bin Abū Sufyān, that he said to the Companions of the Prophet ﷺ: “Do you know that the Messenger of Allah ﷺ forbade such-and-such? And he forbade riding on the skins of leopards?” They said: “Yes.” He said: “Do you know that he forbade combining (Qirān) of Hajj and ‘Umrah?” They said: “As for this, then no.” He said: “Indeed, this (prohibition) is along with those (other prohibitions), but you have forgotten.” (Da‘if)
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Comments:
Literally, Qirān means "to join or connect." Technically, it means the intent to perform Hajj and 'Umrah together. The procedure is to enter Ihram to perform Hajj and 'Umrah along with a Hadi. On reaching Makkah, the pilgrim performs the rites of 'Umrah first but he is not free from the obligations of Ihram upon the completion of the rites of 'Umrah. He remains in Ihram until he has performed all the rites of Hajj. Only then shall he be free from Ihram.

1796. It was reported from Abū Qilābah from Anas, that the Prophet ﷺ spent the night — meaning in Dhul-Hulaifah — until the morning. He then mounted (his camel). When he reached Al-Baida’, he praised Allāh, glorified Him and said the Takbīr, then entered Ihram for Hajj and 'Umrah. The people did likewise. When he arrived (at Makkah), he ordered the people to exit from their Ihram, until the Day of Tarwiyyah (the eighth of Dhul Hijjah), when they entered into Ihram for Hajj. The Messenger of Allāh ﷺ sacrificed seven camels with his own hands, while they were standing. (Sahih)
Abū Dāwūd said: Anas alone narrated that the Prophet ﷺ began by praising Allāh, glorifying him, and saying the Takbīr, then began the Talbiyyah.

Comments:
These narrations are varied, not inconsistent, the variety owing to the various experiences of Companions, each narrating what he heard or saw.

1797. Al-Bara’ bin ‘Azib narrated: "I was with ‘Ali, may Allāh be pleased with him, when the Messenger of Allāh ﷺ placed him as a governor of Yemen. I obtained some amount (of gold) with him.
When ‘Ali reached the Messenger of Allah, from Yemen, he found Fāṭimah (may Allah be pleased with her) wearing dyed clothes, and she had perfumed the house with Nadūh. She said: ‘What is the matter with you? For the Messenger of Allah has commanded his Companions to leave the state of Ḥiym.’ He said to her: ‘I have entered Ḥiym for the same (rites) as the Prophet.’ He then went to the Prophet, who said to him: ‘What have you done?’ He said: ‘I have entered Ḥiym for the same (rites) as the Prophet.’ So the Prophet said: ‘As for me, I have brought my Ḥadī with me, and combined (Qiran).’ He then said: ‘Sacrifice sixty-seven, or sixty-six, camels, and keep for yourself thirty-three, or thirty-four. And take from every animal a small portion (of meat) for me.” (Da‘if)

The Rites Of Hajj and ‘Umrah

1798. As-Suba‘ī bin Ma‘bad said: “I began the Talbiyah for both of them (Hajj and ‘Umrah) together, so ‘Umar said to me, ‘You have been guided to the Sunnah of your Prophet.’” (Ṣaḥīḥ)

Its meaning is “diffused” or “effused” and they say that it is a type of perfume mixture whose fragrance is diffused.
1799. (Another chain of narration) Aṣ-Ṣubāi’ bin Ma’bad, who said: “I was a Bedouins man and a Christian, and then I accepted Islam. I went to a relative of mine by the name of Hudaim bin Thurmulah, and said: ‘O so-and-so! I am eager for Jihād, and I see that Hajj and ‘Umrah are obligatory on me, so how can I combine between them?’ He said: ‘Combine (the two together), and slaughter what you are able for the Hadi.’ So I entered Iḥrām for both of them together. When I reached Al-Udhāib, I met Salmān bin Rabī’ah and Zaid bin Sūhān — and had begun the Talbiyah for both of them (together). So one of them said to the other: ‘This person is as ignorant as his camel!’ And it was as if they had thrown a mountain on me! So I went to ‘Umar bin Al-Khaṭṭāb, may Allah be pleased with him, and said: ‘O Commander of the Believers, I was a Bedouins man, and a Christian, and then I accepted Islam. And I am eager for Jihād, and I saw that Hajj and ‘Umrah are obligatory on me, so I went to a relative of mine, who told me: ‘Combine (the two) together, and slaughter what you are able to for the Hadi.’ So I began the Talbiyah for both of them together.’ ‘Umar said to me: ‘You have been guided to the Sunnah of your Prophet ﷺ.’” (Sahih)
To enter *Ihram* for *Hajj* and *'Umrah* together is *Sunnah* for whoever brings the *Hadi*.

**1800.** It was reported from 'Ikrimah, that he heard Ibn 'Abbâs saying: “‘Umar bin Al-Khattâb, may Allâh be pleased with him, narrated to me that he heard the Messenger of Allâh ﷺ say — while he was at (the valley of) ‘Aqîq: “A messenger came from my Lord, the Mighty and Sublime, last night, and said: ‘Offer prayers in this blessed valley.’ And he said: ‘*Umrah* in *Hajj*.‘” *(Sâhih)*

Abû Dâwûd said: Al-Walîd bin Muslim and ‘Umar bin ‘Abdul-Wâhid reported this *Hadîth* from Al-Awzâ‘î, and in it is: “And say: “*Umrah* in *Hajj*.‘”

Abû Dâwûd said: And this is how ‘Alî bin Al-Mubârak narrated it from Yahyâ bin Abî Kathîr in this *Hadîth*, he said: “And say: “*Umrah* in *Hajj*.‘”

**1801.** Rabî‘ bin Sabrah narrated from his father that he said: “We left with the Messenger of Allâh ﷺ (for Makkah). When we reached ‘Usfân, Surâqah bin Mâlik Al-Mudlajî said: ‘O Messenger of Allâh! Explain to us (the rites) as if you are explaining to a group of people who were born today!’ He said: ‘Allâh, the Mighty and
The Rites Of Hajj and ‘Umrah

Sublime, has joined this ‘Umrah for you in your Hajj, so whoever reaches (Makkah), and performs the Tawāf of the House and between Aš-Safā and Al-Marwah, he has exited the state of ‘Ihram, except if he has a Hadi with him.”’

(Hasan)

1802. It was reported from Al-Hasan bin Muslim, from Tawūs, from Ibn ‘Abbās, that Mu‘āwiyyah bin Abū Sufyān informed him: “I cut the Prophet’s hair with the surface of a spearhead at Marwah, or I saw the Prophet’s hair being cut with a spearhead at Al-Marwah.” Ibn Khallād (one of the narrators) said: “Mu‘āwiyyah (said).” He did not mention: “informed him.” (Sahih)

1803. It was reported from Ma’mar, from Ibn Tawūs, from his father, from Ibn ‘Abbās that Mu‘āwiyyah said to him: “Do you not know that I cut the Prophet’s hair with a Bedouin’s spearhead at Al-Marwah?” (Sahih)

Al-Hasan (one of the narrators) added: “During his Hajj?”
The Rites Of Hajj and ’Umrah

Comments:
That this occurred during an ’Umrah the Messenger of Allah ﷺ performed is the popular view.

1804. It was reported from Shu’bah, from Muslim Al-Qurri, who heard Ibn ‘Abbās saying: “The Prophet ﷺ entered Iḥrām for Umrah, and his Companions entered Iḥrām for Hajj.” (Ṣaḥīḥ)

1805. ‘Abdullāh bin ‘Umar narrated: “The Messenger of Allah ﷺ performed Tammatu’ with Umrah, joining it into Hajj during the Farewell Pilgrimage, and he gave the Ḥadī, and he brought the Ḥadī with him from Dhūl-Hulaifah. The Messenger of Allāh ﷺ began with the Talbiyah for ’Umrah, and then the Talbiyah for Hajj. And the people also performed Tammatu’ with Umrah, joining it into Hajj along with the Messenger of Allāh ﷺ. Some people had a Ḥadī so they brought the Ḥadī with them, while others did not have a Ḥadī. When the Messenger of Allāh ﷺ arrived in Makkah, he told the people: ‘Whoever among you has a Ḥadī, then nothing that has become prohibited upon him will become permissible, until he completes his Hajj. But whoever among you does not have a Ḥadī, then let him perform Tawāf around the House, and between As-Safā and Al-Marwah, and cut his hair, and then let him exit the state of Iḥrām. Then he should enter Iḥrām for Hajj, and bring a Ḥadī, but
whoever cannot find a Hadi, then let him fast days (more) three days during Hajj, and seven once he returns to his family.’ The Messenger of Allâh ﷺ performed Tawâf when he arrived in Makkah, and the first thing that he did was touch the Corner (of the Black stone). Then he walked at a brisk pace for three circuits of the seven, and walked normally for the (remaining) four. After he had finished the Tawâf, he prayed two Rak‘ah behind the Station (of Ibrâhîm), and said the Taslim. He then turned and went toward Aṣ-Ṣafâ, and went between Aṣ-Ṣafâ and Al-Marwâh seven times. He did not leave his state of Iḥrām until he had completed his Hajj and sacrificed his Hadi on the Day of Sacrifice, and performed the Tawâf of the House. Then everything that had been prohibited for him became permissible (he left the state of Iḥrām). Those who had brought a Hadi with them did exactly as the Messenger of Allâh ﷺ did.”

(Sahîh)

1806. It was reported from ‘Abdullâh bin ‘Umar, from Hafsah, the wife of the Prophet ﷺ, that she asked: “O Messenger of Allâh, what is the matter that the people have left the state of Iḥrām while you have not done so after your ‘Umrah?” He said: “I have applied...
The Rites Of Hajj and 'Umrah

Talbīd to my hair, and garlanded my Hadī, so I will not exit Ihram until I sacrifice the Hadī.” (Sahih)

Comments:
The wives of the Messenger of Allah ᴧ, exited Ihram because they had not brought the sacrificial animals along with them. The Messenger of Allah ᴧ, however, remained in the state of Ihram.

Chapter (...) A Person Entering Ihram For Hajj And Then Changing It To 'Umrah

1807. Sulaim bin Al-Aswad narrated that Abū Dharr used to say regarding those who had (intended) Hajj and then cancelled it in favor of 'Umrah: “This was only for those who accompanied the Messenger of Allah ᴧ.” (Da'if)

Chapter (...) A Person Entering Ihram For Hajj And Then Changing It To 'Umrah

1808. It was reported from Al-Hārith bin Bilāl bin Al-Hārith, from his father who said: “O Messenger of Allah! cancelling (the Ihram of Hajj (in lieu of an 'Umrah) — is it specific for us, or for those after us?” He replied: “Rather, it is specifically for you.” (Da'if)
Chapter 25. A Person Performing Hajj On Behalf Of Another

1809. ‘Abdullāh bin ‘Abbās narrated: “Al-Fadl bin ‘Abbās was riding on the same mount along with the Messenger of Allāh ﷺ, when a woman from the tribe of Khath'am came to him seeking a verdict. He (Al-Fadl) began staring at her, and she at him, but the Messenger of Allāh ﷺ turned Al-Fadl’s face to the other side. She said: ‘O Messenger of Allāh! Allah’s obligation of Hajj upon His servants has found my father an old man — he cannot sit upon a mount. May I perform Hajj on his behalf?’ He replied: ‘Yes,’ and this was during the Farewell Pilgrimage.” (Sahih)

Comments:

If a person is critically sick and there is little hope he can get well again, another person may perform a surrogate (substitute) Hajj on his behalf. In case there is hope he will get better, he has to wait until he regains his health.

A woman may perform a surrogate Hajj for her father provided she has already performed her obligatory Hajj.

1810. It was reported from Abū Razīn that he asked: “O Messenger of Allāh! My father is an old man who cannot perform Hajj, or ‘Umrah, or (ride) a mount.” He replied: “Perform Hajj and ‘Umrah on behalf of your father.” (Sahih)
Comments:

According to Imam Ahmad, there is no Hadith better than this one to prove that 'Umrah is obligatory.

1811. It was reported from Ibn 'Abbas that the Prophet ﷺ feared a man saying: “Labbaika (Here I am) from Shubrumah.” So he said: “Who is Shubrumah?” He said: “My brother.” Or: “A relative of mine.” He said: “Have you performed Hajj for yourself yet?” He said: “No.” So he said: “Perform Hajj for yourself, then perform Hajj for Shubrumah.” (Da'if)

Chapter 26. The Procedure Of The Talbiyah

1812. It was reported from Nafi', from Abdullah bin Umar that the Talbiyah of the Messenger of Allah ﷺ was as follows: “Labbaika! Allâhumma labbaik! Lâ sharîka laka labbaik! Innal-hamda wan-nî'mata laka, wal-mulka, lâ sharîka laka (I respond to Your call, O Allah, I respond to Your call.)
respond to Your call: You have no partner. I respond to Your call. All praise, and blessings belong (and are attributed) to You, and so is the Kingdom. You have no partner.

In his Talbiyah, ‘Abdullâh bin ‘Umar would add: “Labbaik! Labbaik! Labbaik! Wa sa’daika wal-khairu bi-yadaika war-raghbâ’u ilaika wal-amal (I respond to Your call, I respond to Your call. I respond to Your call, ever in Your service. (All) the Good is in Your Hands. All supplications are directed to You, as are all actions.)” (Sahih)

1813. Jâbir bin ‘Abdullâh narrated: “The Messenger of Allah ﷺ began his Talbiyah for Hajj...” and he mentioned the Talbiyah as in the previous Hadîth of Ibn ‘Umar, and said: “And some people added: ‘Dhîl-Ma’ânj (The Owner of the Pathways to Heaven)’ and similar phrases, and the Prophet ﷺ heard them, and did not say anything.” (Sahih)

1814. It was reported from Khallad bin As-Sâ’ib Al-Ansâri, from his father that the Messenger of Allâh ﷺ said: “Jibrâ’îl, peace and blessings be upon him, came to me, and commanded me to command my Companions, and those who are with them, that they..."
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should raise their voices with the Ihlal.” Or he said: “The Talbiyah.” (Sahih)

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Chapter 27. When Should One Discontinue The Talbiyah?

1815. Al-Fadl bin ‘Abbâs narrated that the Messenger of Allâh ﷺ continued to recite the Talbiyah until he stoned Jamrat Al-‘Aqabah. (Sahih)

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Chapter 28. When Should The One Performing 'Umrah Discontinue The Talbiyah?

1817. It was reported from Ibn Abi Laila, from ‘Aṭā’, from Ibn ‘Abbās, from the Prophet that he said: “The one performing ‘Umrah should continue the Talbiyah until he touches the (Black) Stone.”

(See above)

Abū Dāwūd said: It was reported by ‘Abdur-Raḥmān bin Abi Sulaimān, and Hammām, from ‘Aṭā’, from Ibn ‘Abbās, in Mawqūf form.


Chapter 29. The One In Ihram Who Disciplines His Slave

1818. It was reported from ‘Āṣim bint ‘Abī Bakr, that she said: “We went with the Messenger of Allāh for Hajj. When we reached Al-‘Arj, the Messenger of Allāh camped, and we camped with him. ‘Aisah sat next to the Messenger of Allāh, and I sat next to my father. Abū Bakr, may Allāh be pleased with him, and the Messenger of Allāh both had one camel, which, along with their provisions, was with a slave of Abū Bakr. Abū Bakr waited for him to return, but when he came, he did not have the camel. He said: ‘Where is your camel?’ He replied: ‘I lost it..."
yesterday.’ Abū Bakr said, ‘One camel and you lost it, too?’ So he (Abū Bakr) began hitting him, while the Messenger of Allāh ﷺ smiled and said: ‘Look at what this person in Ḥajj is doing.’

Ibn Abī Rızmah (one of the narrators) said: “So the Messenger of Allāh ﷺ did no more than smile and say: ‘Look at what this person in Ḥajj is doing.’” (Da’īf)

Chapter 30. A Person Entering Into Ḥijrām While Wearing His Regular Clothes

1819. It was reported from Ṣafwān bin Ya’lā bin Umayyah, from his father that a person came to the Prophet ﷺ while he was at Al-Ji’irrānah, and he had traces of Khaluq — or he said: “Saffron.” — on him. He was wearing a Jubbah. He said: “O Messenger of Allāh! What do you command me to do regarding my ‘Umrah?” So Allāh, Blessed and Most High, revealed Revelation to the Prophet ﷺ, and after it was complete, he said: “Where is the person who was asking about the ‘Umrah? Wash the traces of Khaluq off from you” or: “the traces of saffron,” — and take off your Jubbah, and do in your ‘Umrah as you do in your Hajj.” (Sahīh)
Comments:

Al-Ji’irrãnah is the name of a location on the route from Makkah to Al-Madinah. It is the place where the Messenger of Allah ﷺ, distributed the spoils of the Battle of Ḥunain and there he entered Ḥārãm for ‘Umrah.

1820. (Another chain) from Ṣafwãn bin Ya’lã, from his father with this narration (similar to no. 1819). He said in it: “So the Prophet ﷺ said to him: ‘Remove your Jubbah.’ So he removed it by taking it over his head.” And he cited rest of the Hadith. (Da’îf)

1821. It was reported from ‘Atã’ bin Abî Rabâh, from Ibn Ya’lã bin Munyah, from his father, with this narration. He said in it: “So the Messenger of Allah ﷺ commanded him to take it off, and perform Ghusl two or three times.” And he cited the rest of the Hadith (Hasan)

Comments:

If the mistakes mentioned in the foregoing Hadith, are committed through forgetfulness or lack of knowledge, they do not obligate redemption (Fidyah).

1822. (Another chain) from ‘Atã’, from Ṣafwãn bin Ya’lã bin Umayyah, from his father, that a man came to the Prophet ﷺ in Al-Ji’irrãnah, and he had entered Ḥārãm for ‘Umrah, and he was
wearing a Jubbah and he had saffron on his beard and his head. And he cited the rest of the Hadith. (Sahih)

Chapter 31. What The Muhrim Should Wear

1823. It was reported from Az-Zuhri, from Sālim, from his father (Ibn ‘Umar) who said: “A man asked the Messenger of Allāh ﷺ what the Muhrim should avoid wearing? So he replied: “He should not wear a Qamīs, nor a Burnus, nor trousers, nor a turban, nor a garment which has been touched by Wars or saffron, nor Khuffs—except one who does not find sandals. If one does not find sandals, then he may wear Khuffs but let him cut them so that they are below his ankles.” (Sahih)

1824. It was reported from Mālik, from Nāfi’, from Ibn ‘Umar, from the Prophet ﷺ, with its meaning (as no. 1823). (Sahih)

1825. It was reported from Al-Laith, from Nāfi’, from Ibn ‘Umar,
from the Prophet ﷺ, with its meaning (similar to no. 1823), and he added: “And a woman should not cover her face, nor should she wear gloves.” (Ṣaḥīḥ)

Abū Dāwūd said: Hātim bin Ismā‘īl and Yahyā bin Ayyūb reported this Ḥadīth from Mūsā bin ‘Uqbah, from Nāfī‘, with the same as what Al-Laith said. Mūsā bin Tāriq reported it from Mūsā bin ‘Uqbah in Mawqūf form from Ibn ‘Umar. And similarly, ‘Ubaiddullāh bin ‘Umar, Mālik, and Ayyūb reported it in Mawqūf form. And Ibrāhīm bin Sa‘eed (Al-Madani) reported it from Nāfī‘, with the same as ‘Umar, from the Prophet ﷺ: “The Muḥrimah is not to cover her face nor wear gloves.”

Abū Dāwūd said: Ibrāhīm bin Sa‘eed (Al-Madani) is a Shaikh from the people of Al-Madīnah, there are not many narrations for him.

Comments:

A woman is not obliged to put on cloth sheets for Ihrām. Her normal garments are allowed during Ihrām, with the exception that she is not allowed to wear a face veil nor gloves.

1826. It was reported from Ibrāhīm bin Sa‘eed (Al-Madani), from Nāfī‘, from Ibn ‘Umar, from the Prophet ﷺ, who said: “The Muḥrimah is not to cover her face nor wear gloves.” (Ḥasan)
1827. It was reported from Ibn Ishâq who said: “Nâfi’, the freed slave of ‘Abdullâh bin ‘Umar narrated to me, from ‘Abdullâh bin ‘Umar, that he heard the Messenger of Allâh ﷺ prohibit women in İhram from wearing gloves and the face-veil, and any garment that was touched by Wars or saffron. And she may wear whatever else she pleased of any garments, regardless of color, whether it is Mu‘asfar,[1] or silk. (She may also wear) a Hullah, trousers, and Qamîş, and Khuff. (Hasan)

Abû Dâwud said: ‘Abdah also reported this from Ibn Ishâq, from Nâfi’, as did Muḥammad bin Salamah, from Muḥammad bin Ishâq, up to his saying: “And any garment that was touched by Wars or saffron.” And they did not mention what is after it.

**Tafsîr:** [İnsanı Hüsni] رواء أحمد كما في تعلیق التلیق: 3/129 وله طريق آخر في المسند المطبوع: 2/2 وعلاقه البخاري، ح: 1838 وصححه الحاکم على شرط مسلم: 486/1/1

1828. It was reported from Ayyûb, from Nâfi’, from Ibn ‘Umar that he once felt cold, so he said: “Throw me a garment, O Nâfi’.” So he threw him a Burnus. He said: “You throw this to me, even though the Messenger of Allâh ﷺ forbade the Muhrim from wearing it?” (Şâhîh)

**Tafsîr:** [İnsanı Hüsni] أخرجه أحمد: 2/141 والحميدي، ح: 196 (بتحديق) من حديث أبوب السخناني به.

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[1] A reddish or orange-like dye made from safflower.
1829. It was reported from Jābir bin Zaid, from Ibn ‘Abbās, who said: “I heard the Messenger of Allah ﷺ say: ‘Trousers are (permitted) for one who does not find an Izār, and Khuffs are (permitted) for one who does not find sandals.’” (Ṣaḥīḥ)

Abū Dāwūd said: This is the narration of the people of Makkah, and Jābir bin Zaid is its source in Al- Başrah and he is alone in mentioning the trousers and he did not mention cutting the Khuffs.

1830. It was reported from ‘Aishah, the Mother of the Believers (may Allah be pleased with her) that she said: “We would go with the Prophet ﷺ to Makkah, and would apply the Sukk perfume on our foreheads while entering Ḩūrām. When one of us perspired, it would trickle down her face, and the Prophet ﷺ would see it, but not prohibit us.” (Ṣaḥīḥ)

1831. Sālim bin ‘Abdullāh narrated that ‘Abdullāh — meaning Ibn ‘Umar — would do that — meaning cut the Khuffs for the woman in Ḩūrām. Then, Ṣafīyyah bint Abī ‘Ubaid narrated to him that ‘Aishah, may Allah be pleased with her, narrated to her that the Messenger of Allah ﷺ had allowed
women to wear *Khuffs*. So he stopped doing that. *(Hasan)*

Chapter 32. A *Muhrim*

**Carrying Weapons**

1832.2 It was reported from *Abū Ishāq* who said: “I heard *Al-Barā’* saying: “When the Messenger of Allah reached an agreement with the people at Al-Ḥudaybiyyah, one of the conditions of this agreement was that they not enter it (Makkah) with any weapons except with a *Julbān*.” So I asked him: “What is a *Julbān*?” He said: “A container and what it contains.” *(Ṣaḥḥ)*

Chapter 33. Regarding A Woman In *Ihram* Covering Her Face

1833. It was reported from *Mujāhid*, from *‘Aishah*, may Allah be pleased with her, that she said: “Riders would pass by us while we were with the Messenger of Allah in the state of *Ihram*. When they would be side-by-side with us, we would drape our *Jilbāb* from our heads upon our faces, and

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[1] Meaning, the weapon should be sheathed.
when they had passed, we would uncover it.” *(Da‘îf)*

Chapter 34. A Muḥrim Being Shaded

1834. Umm Al-Ḥusain narrated: “We performed the Farewell *Hajj* with the Prophet ﷺ. I saw Usāmah and Bilāl — one of them was holding on to the reign of the Prophet’s camel, and the other one was raising a garment over him to protect him from the heat, until he reached *Jamrat Al-‘Aqabah.*” *(Sahih)*

Comments:

A male in the state of *Ihrām* may sit in shade or use a parasol or be shaded by others. All these things are permissible but turbans, caps and other head coverings are not allowed for males.

Chapter 35. A Muḥrim Getting Cupped

1835. It was reported from ‘Aṭâ and Ṭawūs, from Ibn ‘Abbās, that the Prophet ﷺ had himself cupped while he was in the state of *Ihrām.* *(Sahih)*
1836. It was reported from Hishâm, from ‘Ikrimah, from Ibn ‘Abbâs, that the Messenger of Allâh ﷺ had himself cupped in the head while he was in the state of Ihram due to an ailment that had afflicted him. (Sâhih)

1837. It was reported from Ma‘mar, from Qatâdah, from Anas, that the Messenger of Allâh ﷺ had himself cupped on the top of the foot while he was in the state of Ihram due to some pain that had afflicted him. (Da’îf)


Chapter 36. A Muḥrim Using Kohl

1838. It was reported from Nubâih bin Wahb who said: “‘Umar bin ‘Ubaidullah bin Ma‘mar complained of (some pain) in his eyes, so he sent (someone) to Abân bin ‘Uthmân — who was the leader of the Hajj — asking what he should do about it. He replied: “Apply aloe to them, for I heard ‘Uthmân narrate that from the Messenger of Allâh ﷺ.” (Sâhih)
The Rites Of Hajj and ‘Umrah

Chapter 37. A Muhrim Bathing

1839. (Another chain) from Nāfī', from Nubāih bin Wahb with this Ḥadīth. (Ṣaḥīḥ)

Comments:
Applying medicine into eyes, or dressing and bandaging them, or applying antimony without fragrance, is permissible.

1840. It was reported from Ibrāhīm bin ‘Abdullāh bin Hunain, from his father, that ‘Abdullāh bin ‘Abbās and Al-Miswar bin Makhramah had a disagreement when they were at Al-Abwā’. Ibn ‘Abbas said: ‘A Muhrim may wash his hair,’ whereas Al-Miswar said: ‘A Muhrim cannot wash his hair.’ So ‘Abdullāh bin ‘Abbas sent me to Abū Ayyūb Al-Anṣārī. I found him taking a bath between two (wooden) posts, having screened himself with a garment. I gave him Salām, so he asked: ‘Who is this?’ I said: ‘I am ‘Abdullāh bin Hunain. ‘Abdullāh bin ‘Abbas sent me to you in order to ask you how the Messenger of Allah ﷺ would wash his hair while he was in the state of Izhram.’ So Abū Ayyūb placed his hand on the garment and lowered it so that I could see his head. He said to someone who was pouring water over him: ‘Pour some,’ so he
poured over his head. ʿAbū Ayyūb then rubbed his head with his hands, taking them back and forth. He then said: ‘This is what I saw him do.’” (Sahih)

Comments:

This Hadith proves that a person in Ilḥām may take a bath, or shower, as well as wash his head, no matter whether it is an obligatory Ghusl or for relief and comfort. It does not matter if, in the course of bath, some hair falls off while washing.

Chapter 38. A Muḥrīm Marrying

1841. It was reported from Nāfi', from Nuਬaih bin Wahb, one of the brethren of Banū ʿAbdud-Dār, that ‘Umar bin ʿUba𝑖dullāh sent someone to Abān bin ʿUthmān bin ‘Affān — and he was the leader of the Hajj that year. They were both in the state of Ilḥām. He asked: ‘I wish to marry ʿAlṭahā bin ʿUmar to the daughter Shaibah bin Jubair, and I want you to attend as well.’ But Abān disapproved of that, and said that he had heard his father, ʿUthmān bin ‘Affān, say that the Messenger of Allāh Ḭa$k said: ‘A Muḥrīm is not to marry, nor should he marry others.’” (Sahih)

1842. (Another chain) from Nuਬaih bin Wahb, from Abān bin ʿUthmān, from ʿUthmān, that the Messenger of Allāh Ḭa$k mentioned similarly (as no. 1882), and he
added: “Nor should he propose.” (Sahih)

1843. It was reported from Maimūnah who said: “The Messenger of Allāh ﷺ married me while we had both out of the state of Ḥijrah, in Sarif.” (Sahih)

Comments:
The Messenger of Allāh ﷺ, married Maimūnah in 7 H. on the occasion of Ḥajj Al-Qaḍā.

1844. It was reported from ‘Ikrimah, from Ibn ‘Abbas, that the Prophet ﷺ married Maimūnah while he was in the state of Ḥijrah. (Sahih)

1845. It was reported from Sa‘eed bin Al-Mussayab, who said: “Ibn ‘Abbas made a mistake in narrating that Maimūnah was married in the state of Ḥijrah.” (Da‘if)

Chapter 39. The Animals That A Muhrim Is Allowed To Kill

1846. It was reported from Sālim, from his father (Ibn ‘Umar), that the Prophet was asked what animals a Muhrim could kill. He said: “There are five (animals) — whoever kills them, whether in the state of Iḥrām or otherwise will incur no sin: A scorpion, a crow, a mouse, a kite, and a rabid dog.” (Ṣaḥīḥ)

1847. Abū Hurairah narrated that the Messenger of Allāh said: “Five (animals) are permissible to kill in the Sacred Area (Al-Haram): Snakes, scorpions, mice, and rabid dogs.” (Ḥasan)

1848. Abū Sa‘eed Al-Khudrī narrated that the Prophet was asked about what a Muhrim may kill. He said: “Snakes, scorpions, and rats. And he should throw (something) at crows but not kill them. And rabid dogs, kites, and predatory animals.” (Dāʿf)
Chapter 40. The Meat Of Game For The Muḥrim

1849. It was reported from Ishāq bin ‘Abdullāh bin Al-Hārith that his father — Al-Hārith, who was the deputy for ‘Uthmān, may Allah be pleased with him, over At-Ṭā’if — prepared some food for ‘Uthmān, which included quail, partridge and wild game. He sent some to ‘Ali, may Allah be pleased with him. When the messenger came to him, he was collecting leaves for his camels, shaking them off of his hand. The messenger said: ‘Eat.’ He replied: ‘Give it to those who are not in the state of Ḥijrām, for we are in Ḥijrām.’ Then ‘Ali, may Allah be pleased with him said: ‘I ask, by Allah, those of the (tribe) of Ashjā’ that are here: Do you not know that the Messenger of Allah ἡ was given an onager to eat from while he was in the state of Ḥijrām, and he refused to eat of it?’ They replied: ‘Yes.’”

(Ḍaʿf)

Comments:

It is prohibited for a person in the state of Ḥijrām to hunt animals on land or to cooperate with, or help a hunter in his hunt. If an animal is hunted with the intention to feed persons in the state of Ḥijrām, it is not permissible for them to accept the invitation.
1850. It was reported from ‘Atã’, from Ibn ‘Abbãs that he said: “O Zaid bin Arqam, do you know about the Messenger of Allãh having been given the shank of an animal that had been hunted, and he did not accept it, saying: ‘I am in the state of I’hãrm?’” Zaid replied: “Yes.” (Sa’îdh)

1851. It was reported from ‘Amr from Al-Mu’tâlib, from Jâbir bin ‘Abdullãh, that he heard the Messenger of Allãh say: “The game of land is permitted for you as long as you do not hunt it yourselves, or that it be hunted for you.” (Da’îf)

Abû Dâwud said: If there are contradictory reports narrated from the Prophet, what the Companions did is to be looked into.

1852. It was reported from Nâfi‘, the freed slave of Abû Qatâdah, from Abû Qatâdah, that he was traveling with the Messenger of Allãh in one of the paths outside Makkah when he (Abû Qatâdah) and a group of Muhrim separated from the main group. He
himself was not in *Ihrām*. They saw an onager. He rode his horse and asked his Companions to give him his whip, but they refused. He then asked for his spear, but they refused. So he took it himself, then went in pursuit of the onager until he killed it. Some of the Companions of the Messenger of Allāh ﷺ ate of it, whereas others left it. When they caught up with the Messenger of Allāh ﷺ they asked him about it. He replied: “This is food that Allāh has fed you.” (*Sahih*)

**Chapter 41. Regarding (Eating Of) Locusts By A Muḥrim**

**1853.** It was reported from Abū Rāfi‘, from Abū Hurairah, that the Prophet ﷺ said, "Locusts are (like) game of the ocean.” (*Hasan*)

**1854.** It was reported from Abū Al-Muhazzim, from Abū Hurairah, who said: "We captured a horde of locusts. A person among us who was in the state of *Ihrām* started hitting them with his whip, but he was told that this was not permitted. This was then mentioned to the Messenger of Allāh ﷺ who said: ‘It is only (like)
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game of the ocean.”” (Da'if)

I heard[1] Abū Dāwud saying:

“Abū Al-Muhazzim is weak, and both of the Ahadith are a mistake.

1855. It was reported from Abū Rāfi‘, from Ka‘b, who said:

“Locusts are (like) the game of the ocean.” (Hasan)

Chapter 42. Regarding The Fidyah[2]

1856. It was reported from Abū Qilābah, from ‘Abdur-Rahmān bin Abī Lailā, from Ka‘b bin ‘Ujrah, that the Messenger of Allāh passed by him during the time of Al-Hudaibiyah and said: “Have the lice on your head caused problems for you.” He said: “Yes!” So the Prophet said: “Shave it (the hair) off, then slaughter a sheep as a sacrifice, or fast three days, or feed three Sā‘ of dates to six needy people.” (Saḥih)

[1] One of those who recorded the text.

[2] The “ransom” or atonement for major infractions against the rites of Hajj.
1857. It was reported from 'Amir, from 'Abdur-Rahmān bin Abi Lailā, from Ka'b bin 'Ujrah, that the Messenger of Allāh ﷺ said to him: "If you wish, then offer a sacrifice, and if you wish, fast three days, and if you wish, give three Sā' of dates to six poor needy people." (See no. 1857) (Sahih)

1858. It was reported from 'Amir, from Ka'b bin 'Ujrah, that the Messenger of Allāh ﷺ passed by him during the time of Al-Huḍaiybiyyah...and he narrated the story (as no. 1857). He (ﷺ) said: "Do you have any sheep?" He said: "No." So he said: "Then fast three days, or feed three Sā' of dates to six needy people. — for every two of them, one Sā'." (Sahih)

1859. It was reported from Nāfi', that a man from the Anṣār informed him from Ka'b bin 'Ujrah, that he was suffering from some ailment in his scalp of head, so he shaved it, and the Prophet ﷺ commanded him to sacrifice a cow. (Da'īf)
1860. It was reported from Al-
Hakam bin ‘Utaibah, from ‘Abdur-
Rahmân bin Abî Lailâ, from Ka’b
bin ‘Ujrah, who said: "I was
afflicted with lice in my hair while I
was with the Messenger of Allâh
during the year of Al-
Hudaibiyah — so much so that I
became scared of (losing) my sight.
So Allâh, the Mighty and Sublime,
revealed because of me: And
whoever among you is ill, or has an
ailment on his head...[1] and the
Messenger of Allâh called me
and said: 'Shave your head, and
fast three days, or feed six needy
people a Faraq of raisins, or
sacrifice a sheep.' So I shaved my
hair, and gave a sacrifice.” (Da’îj)

Comments:
Shaikh Al-Albânî, may Allâh have mercy on him, said that the word
“raisins” in this narration is Shâdh, Muhammad bin Ishaq is the only one who
narrated it with that word, while the others narrated it with the word “dates.”
A Faraq holds three Šâ’.

1861. It was reported from ‘Abdul-
Karîm bin Mâlik Al-Jazari, from
‘Abdur-Rahmân bin Abî Lailâ, from
Ka’b bin ‘Ujrah, regarding
this incident (as narrated in on
1860), and he added: “Whichever
of these you do, it will suffice you.”
(Šâhîh)

Chapter 43. Being Prevented
(From Completing Hajj)

1862. Yahyā bin Abī Kathīr reported from ‘Ikrimah, who said: “I heard Al-Ḥajjāj bin ‘Amr Al-Anṣārī say: ‘The Messenger of Allāh sALLAllahu 'Alaihi wa Sallam said: “Whoever breaks (a limb) or is afflicted with a limp, then he has left the state of Ihram, he must perform Hajj the next year.’”

‘Ikrimah said: “I asked Ibn ‘Abbas and Abū Hurairah regarding this, and they said: ‘He (Al-Ḥajjāj) has told the truth.’” (Sahih)

Comments:
Being prevented, or Ihṣār refers to the case when something occurs that restricts a person’s ability to complete the rites of Hajj, like the passage being cut off, severe sickness, broken bones, etc.

1863. (Another chain) from ‘Ikrimah, from ‘Abdullāh bin Rāfī’, from Al-Ḥajjāj bin ‘Amr, from the Prophet ﷺ, that he said: “Whoever breaks (a limb) or is afflicted with a limp, or becomes (too) ill” — and he mentioned its meaning. (Sahih)
1864. It was reported from ‘Amr bin Maimūn who said: “I heard Abū Ḥādir Al-Himyari narrating to Abū Maimūn bin Mihrān, he said: “I went to perform Umrah the year that the people of Ash-Shām had besieged Ibn Az-Zubair in Makkah. People from my tribe had sent their Ḥadī with me. When we reached the people of Ash-Shām, they prevented us from entering the Sacred Precinct, so I sacrificed the animals at that place, and left the state of Ḥarām, and then returned home. The next year, I went again in order to make up my Umrah, and went to Ibn ‘Abbās and asked him about it. He said: ‘Substitute your animals, for the Messenger of Allāh ﷺ commanded his Companions to substitute their animals that they had sacrificed in Al-Ḥudaiybah during the ‘Umrah of Qādā’.‘” (Hasan)

Chapter 44. Entering Makkah

1865. It was reported from Ayyūb, from Nāfi’, that Ibn ‘Umar would spend the night at Dhī Ṭuwā before entering Makkah. Then, in the morning, he would perform Ghusl, and enter Makkah during the day. He would mention that the Prophet ﷺ used to do the same. (Sahih)
1866. It was reported from ‘Ubaidullah, from Nafi’, from Ibn ‘Umar that the Prophet ﷺ would enter Makkah from the upper mountain pass. Yahyâ (one of the narrators) said: “The Prophet ﷺ would enter Makkah from the mountain pass of Al-Baṭhã’, from the direction of Kada’, and he would leave from the lower mountain pass.”

Al-Barmakî added: “Meaning the two hills of Makkah.” And the narration of Musad-dad is more complete.\(^{[1]}\) (Sahih)

1867. (Another chain) from ‘Ubaidullah from Nafi’, from Ibn ‘Umar, that the Prophet ﷺ would leave (Al-Madinah) from the Shajarah road and enter Makkah from the Mu‘arras road. (Sahih)

1868. It was reported from Hishãm, from ‘Urwah, from his father, from ‘Aishah (may Allah be pleased with her) that she said: “The Messenger of Allah ﷺ entered (Makkah) during the Year of the Conquest from Kada’ — from upper Makkah. And he

\(^{[1]}\) He heard this narration from three chains of narrators.
entered during his ‘Umrah from Kudã.’ And ‘Urwah would enter from both of these places, but he would usually enter from Kudã, and it was closer to his place of residence. (Sahih)

1869. (Another chain) from Hishâm, from ‘Urwah, from his father, from ‘Aishah, that when the Prophet entered Makkah, he would enter from its upper side, and when he left, he would leave from its lower side. (Sahih)

Chapter 45. Raising One’s Hand When Seeing The House

1870. Al-Muhajir Al-Makki said that Jãbir bin ‘Abdullah was asked about a person raising his hands upon seeing the House. He said: “I did not think that anyone would do this except the Jews. And we performed Hajj with the Messenger of Allah, and he did not use to do it.” (Da'if)

Comments:
All the narrations relating to this case are weak. There is no proof that it is Sunnah to raise up one’s hands on seeing the House of Allāh.
1871. It was reported from 'Abdullâh bin Rabâh Al-Ansâri, from Abû Hurairah, that when he entered Makkah, the Prophet performed Tawâf around the House, and prayed two Rak'âh behind the Station (of Ibrâhîm) — meaning on the Day of Conquest. (Sâhih)

1872. (Another chain) from 'Abdullâh bin Rabâh, from Abû Hurairah, who said: “The Messenger of Allah came and entered Makkah, and he went to the (Black) Stone and touched it, then performed Tawâf around the House. He then went to As-Safâ and climbed it so that he could see the House, then raised his hands and began remembering Allâh, the Mighty and Sublime, as much as Allâh willed him to, and supplicated as well. The Anãr were below him.” Hishâm (one of the narrators) said: “He supplicated and praised Allâh, and made supplication with whatever he wished to supplicate with.” (Sâhih)

Comments:

When one has climbed As-Šafâ, one should face the Ka'bah and raise up one's hands in supplication.
Chapter 46. On Kissing The Black Stone

1873. 'Abis bin Rabî‘ah narrated that 'Umar, may Allah be pleased with him, came to the (Black) Stone and kissed it, then said: “I know that you are only a stone that can neither benefit nor harm (anything). And were it not for the fact that I saw the Messenger of Allah ﷺ kiss you, I would not kiss you.” (Sahih)

Comments:

It is reprehensible (Makruh) to kiss anything out of reverence for it, without a supporting proof in Islamic law.

Chapter 47. Touching The (Other) Corners

1874. It was reported from Laith, from Ibn Shihāb, from Salim, from Ibn ‘Umar, who said: “I did not see the Messenger of Allah ﷺ touch any corners of the House except for the two southern ones.”[1] (Sahih)

1875. It was reported from Ma‘mar, from Az-Zuhrî, from Sālim, from that Ibn ‘Umar, that

[1] Meaning, the Yemeni corner and the corner where the Black Stone is.
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he was informed of ‘Aishah’s statement: “Part of the Hijr is (included) in the House.” Ibn ‘Umar said: “By Allah, I think that ‘Aishah heard this from the Messenger of Allah ﷺ. I think that the only reason the Messenger of Allah ﷺ left touching those two corners is because they were not built on the foundations of the House. And the only reason that people perform Tawaf from behind the Hijr is because of this.” (Saḥīḥ)

Comments:
During Tawaf one must pass outside the Hijr, also referred to as the Ḥāṭīm (the unroofed portion of the Ka‘bah on the northern side).

1876. It was reported from ‘Abdul-Azīz bin Abī Rawwād, from Nāfi’, from Ibn ‘Umar, who said: “The Messenger of Allah ﷺ would never leave touching the Yemeni corner and the Stone in each of his circuits.” Nāfi’ said: “And ‘Abdullāh bin ‘Umar would do the same.” (Hasan)

Comments:
One should kiss the Black Stone or touch it with one’s hand, as for the Yemeni Corner, one should only touch it.

Chapter 48. Regarding The Obligatory Tawaf

1877. It was reported from ‘Ubaydullāh, meaning, Ibn ‘Abdullāh bin ‘Utba, from Ibn ‘Abbās, that the Messenger of
Allāh ﴿ performed Tawāf during the Farewell Pilgrimage upon a camel, and he would touch the Stone with a Mihjan.[1] (Ṣaḥīḥ)

Comments:
1. According to an authentic narration, the Messenger of Allāh ﴿, used to touch the Black Stone with his stick, and also kiss the stick. — (Ṣaḥīḥ Muslim, Hadith no.1275)
2. The reason why the Messenger of Allāh ﴿ performed Tawāf of the Ka’bah while riding a camel was to enable the people to see clearly how he performed the act of circumambulation.

1878. Ṣafiyyah bint Ṣhaibah narrated: “After the Messenger of Allāh ﴿ arrived in Makkah and rested during the Year of Conquest, he performed Tawāf upon a camel, touching the Corner with a Mihjan in his hand, while I was looking at him.” (Ḥasan)

1879. Abū At-Ṭufail narrated: “I saw the Prophet ﴿ perform Tawāf around the House upon his camel, touching the corner with his Mihjan, and then kissing it.”
Muḥammad bin Rāfī’ (one of the narrators) added: “Then he exited

[1] Mihjan a staff or stick with a crooked or curved end which riders use to guide the legs of the animal.
to As-Safâ and Al-Marwah and performed seven circuits upon his mount.” (Sahih)

Translation:

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to As-Safâ and Al-Marwah and performed seven circuits upon his mount.” (Sahih)

1880. Jâbir bin ‘Abdullâh narrated: “The Prophet performed Ṭawâf during the Farewell Pilgrimage upon his camel, and (he also rode it) between As-Safâ and Al-Marwah, so that people could see him, above them, and that they may ask him, for the people had surrounded him.” (Sahih)

1881. It was reported from 'Ikrimah, from Ibn ‘Abbâs that the Messenger of Allah entered Makkah while he was suffering from an ailment, so he performed Ṭawâf upon his camel. Every time he passed the Corner, he would touch it with his Mihjan. After he had finished his Ṭawâf, he sat his camel down and prayed two Rak'ah. (Dâ'î)

1882. Umm Salamah, the wife of the Prophet, narrated: “I complained to the Messenger of Allah of some ailment I had. He said: ‘Perform Ṭawâf behind the people while you are riding (a camel).’ So I performed Ṭawâf...”
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while the Messenger of Allâh was praying next to the House, reciting: By the Târ (mount). And the Book inscribed."

(Sâhîh)


Comments:
Women ought to avoid mixing up with men as much as possible.

Chapter 49. Uncovering The Right Shoulder During Tawâf

1883. It was reported from Ibn Juraij, from Ibn Ya’lâ, from Ya’lâ, who said: "The Prophet performed Tawâf with his right shoulder uncovered while wearing a green Burd." (Da’îf)

Tafsîr: [إسناده ضعيف] أخرجه الترمذي، الحج، باب ما جاء أن النبي طاف مضطبًا، ح: 859 وابن ماجه، ح: 954 من حديث سفيان عن ابن جريج عن عباد الحميد بن جبير بن شبلة عن صحابه بن يعلى بع، وقال الترمذي: "حسن صحيح"، والحديث شوهد منها الحديث الآتي * ابن جريج وسفيان الثوري مدلسان وعندها.

1884. Ibn ‘Abbâs narrated: “The Messenger of Allâh and his Companions performed 'Umrah from Ji’irrânâh. They walked briskly (Raml) around the House, and placed their Ridâ's under their armpits, throwing it around their left shoulders.” (Hasan)


Chapter 50. *Ar-Ramal* (Walking Briskly During *Tawaf*)

1885. Abū At-Tufail said to Ibn ‘Abbas: “Your people say that the Messenger of Allāh walked briskly *(Ramal)* around the House, and that it is a *Sunnah*.” He replied: “They have told the truth, and they are mistaken.” He said: “And how have they told the truth, and how are they mistaken?” He replied, “They told the truth: The Messenger of Allāh walked briskly around the House. And they are mistaken: It is not a *Sunnah*.

The Quraish said, during the time of Al-Uudaibiyah: ‘Leave Muhammad and his Companions until they die the death of An-Naghaf.’ So when they agreed to come the following year and stay in Makkah for three days, the Messenger of Allāh came while the pagans were in the direction of Mount Qu’aiqi’an. The Messenger of Allāh said to his Companions: ‘Walk briskly around the House three times,’ and it is not a *Sunnah*.” He then said: “Your people say that the Messenger of Allāh went between As-Ṣafā and Al-Marwah upon his camel, and that it is a *Sunnah*.” He replied: “They have told the truth, and they are mistaken.” He said: “And how have they told the truth, and how

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[1] Al-Khattābī said: “*An-Naghaf* is a worm that falls from the nose of beasts, and the singular form is *Naghafah*. When belittling and remarking on the weakness of a man, it is said: ‘He is nothing but a *Naghafah*.’”
are they mistaken?” He replied: “They told the truth: The Messenger of Allah ﷺ did go between As-Ṣafā and Al-Marwah upon his camel. And they are mistaken: It is not a Sunnah. The people would not leave the Messenger of Allah ﷺ nor would they move from him, so he rode his camel between them, that they may hear his speech and see him doing the rites. and not touch him with their hands (harm him).” (Ṣahīh)

Comments:

It is a Sunnah for males to walk briskly with a wide gait during the first three rounds of Tawāf Al-Qudūm (the ʿTawāf of Arrival), it is called Ramal.
commanded them to walk briskly (Ramal) for all of the circuits out of mercy for them.” (Ṣaḥīḥ)

 تنحیط : أخرجه البخاري ، الحج ، باب : كيف كان بدء الرمل ؟ ح : 162 ومسلم ، الحج ، باب استجاب استلام الركبين اليمنيين في الطواف ... إلخ ، ح : 1266 من حديث حماد بن زيد.

1887. It was reported from Zaid bin Aslam, from his father, that he heard ‘Umar bin Al-Khaṭṭāb say: “For what reason do we walk briskly (Ramal) and uncover our shoulders in this time, for Allah has established Islam and wiped out disbelief and its people? Despite this, however, we will never leave anything that we used to do during the life of the Messenger of Allah ﷺ.” (Hasan)

تخريج : [إسناده حسن] أخرجه ابن ماجه ، المنسق ، باب الرمل حول البيت ، ح : 2952 من حديث هشام بن سعد بن وهو في مسن أحمد : 45/1.

1888. It was reported from Al-Qāsim, from ‘Āishah, that she said: “The Messenger of Allah ﷺ said: "The Taʿwāf of the House, and between As-Safā and Al-Marwah, and the stoning of the Jimār, have only been legislated in order to establish the remembrance of Allah.” (Hasan)


1889. It was reported from Abū At-Tufail, from Ibn ‘Abbās, that the Prophet ﷺ uncovered his right shoulder, touched (the Black
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Stone), and said the Takbir. He then walked briskly (Ramal) for three circuits. And when they would reach the Yemeni corner, and thus be hidden from the Quraish, they would walk normally, and when they would appear in front of them, they would walk briskly. So the Quraish said: 'It is as if they are gazelles!'" Ibn 'Abbas added: "So it became a Sunnah."

(Hasan)

تخريج : [إسناده حسن] أخرجه البيهقي : 78/5، 79 من حديث أبي داود به وصحبه ابن خزيمة. ح : 2953.

1890. (Another chain) from Abū At-Tufail, from Ibn ‘Abbās that the Prophet ﷺ and his Companions performed ‘Umrah from Ji’irrānah, and they walked briskly (Ramal) three times around the House, and walked normally four times.

(Hasan)

تخريج : [إسناده حسن] أخرجه ابن ماجه، بالرمل حول البيت، ح : 2953.

1891. It was reported from Nāfī‘ that Ibn ‘Umar walked briskly (Ramal) from the Stone to the Stone, and mentioned that the Messenger of Allāh ﷺ did that.

(Sahih)

تخريج : أخرجه مسلم، الحج، بالرمل حول البيت في الطواف في العمرة . . . إلخ,

ح : 272 عن أبي كاميل به.

Comments:

It is not possible to correctly interpret the Qur'ān by mere knowledge of the Arabic language alone, rather it is required that one learn the Sunnah.
Chapter 51. Supplicating During Ṭawāf

1892. It was reported from ‘Abdullāh bin As-Sā‘ib, who said: “I heard the Messenger of Allāh ﷺ say, between the two (southern) corners: O Allāh! Give us good in this life, and give us good in the Hereafter, and save us from the punishment of the Fire.”[1] (Hasan)

1893. Ibn ‘Umar narrated that, during the first Ṭawāf that the Messenger of Allāh ﷺ would perform for Hajj or ‘Umrah when he arrived, he would walk swiftly (Ramal) for three circuits, and walk normally for four, and then he would pray two prostrations (Rak‘ah). (Ṣaḥīḥ)

Chapter 52. Performing Ṭawāf After ‘Aṣr

1894. Jubair bin Mu‘t‘im conveyed that the Prophet ﷺ said: “Do not prevent anyone from performing Ṭawāf of this House or praying, whatever hour of the night or day he wishes to do so.”

Al-Fadl (one of the narrators) said:

"The Messenger of Allâh ﷺ said: 'O Banû 'Abd Manâf! Do not prevent anyone..." (Sahîh)

Chapter 53. The Tawâf For The One Performing Qîrân

1895. It was reported from Abû Az-Zubair, that he heard Jâbir bin 'Abdullâh saying: “Neither the Prophet ﷺ nor his Companions performed Tawâf between As-Safâ and Al-Marwâh except for one Tawâf time — the first Tawâf.” (Sahîh)

1896. It was reported from ‘Urwah, from ‘Aishah, that the Companions of the Messenger of Allâh ﷺ who were with him did not perform Tawâf until they stoned the Jamrah. (Sahîh)

1897. It was reported from Ash-Shâfi‘î, from Ibn ‘Uyainah, from Ibn Abî Najîh, from ‘Atâ‘, from ‘Aishah, that the Prophet ﷺ said to her: “Your Tawâf around the House and between As-Safâ and
Al-Marwah is sufficient for your Hajj and 'Umrah.”

Ash-Shafi'i said: “Su'fyan (Ibn 'Uyainah) would sometimes say: ‘From 'Ata’, from 'Aishah,' and sometimes he would say: ‘From 'Ata’, that the Prophet ﷺ said to 'Aishah, may Allah be pleased with her.”’ (Sahih)

Chapter 54. Regarding Mulaza'm[1]

1898. 'Abdur-Rahman bin Safwan narrated: “When the Messenger of Allâh ﷺ had conquered Makkah, I said (to myself): ‘I will wear my clothes — and my house was on the way — and I will see what the Messenger of Allâh ﷺ does.’ So I went, and saw that the Prophet ﷺ had exited from the Ka'bah along with his Companions, and they had embraced the House from the door to the Ha'tim.[2] They had placed their cheeks on the House, and the Messenger of Allâh ﷺ was in their midst.” (Da'if)

Narrator: "Holding on to the Ka'bah."

Hatîm refers to an area of the Ka'bah, they say it is from the corner of the Black Stone, to the door, or beyond that to where the Station of Ibrâhîm is.

[1] Holding on to the Ka'bah.

[2] Hatîm refers to an area of the Ka'bah, they say it is from the corner of the Black Stone, to the door, or beyond that to where the Station of Ibrâhîm is.
1899. 'Amr bin Shu'aib narrated from his father, "I performed Tawaf with 'Abdullâh. When we reached the back of the Ka'bah, he said: 'Will you not seek refuge?' I said: 'We seek refuge in Allâh from the Fire.' He then went on until he had touched the Stone, and then stood between the Corner (Black Stone) and the door. He placed his chest, face, forearms, and palms like so, and he spread his hands out, and then he said: 'This is what I saw the Messenger of Allâh ﷺ do.'" (Da'îf)

1900. It was reported from Muhammad bin 'Abdullâh bin As-Sâ'ib, from his father, that he would lead Ibn 'Abbâs and make him stand at the third corner next to the Corner that is next to the Stone — next to the door. Ibn 'Abbâs would say to him: "Have you been informed that the Messenger of Allâh ﷺ used to perform Salât here?" He would reply: "Yes." Then he would stand up to perform Salât. (Da'îf)

Chapter 55. Regarding As-Šafâ And Al-Marwah

1901. It was reported from Hishâm
bin ‘Urwah, from his father, that one day, when he was young, he asked ‘Aishah, regarding the statement of Allâh: Verily, Aṣ-Ṣafâ and Al-Marwah are of the Symbols of Allâh...[1] “(Based on this), I don’t see any penalty upon a person if he does not perform Tawâf between them.”[2] ‘Aishah, may Allâh be pleased with her, replied: “No, had the (meaning) been as you imply, it would have been: ‘...there is no sin upon him if he does not walk between them.’ This Verse was revealed regarding the Ansâr. They would (before Islam) begin their Talbiyah (for Hajj) for Manâḥ, and Manâḥ was in the direction of Qudaid. And they would feel uncomfortable with walking between Aṣ-Ṣafâ and Al-Marwah, so when Islam came, they asked the Messenger of Allâh SAW about it. So Allâh revealed: Verily, Aṣ-Ṣafâ and Al-Marwah are of the Symbols of Allâh....” (Sahih)

Comments:
One cannot gain the correct knowledge of the Qur‘ân by merely mastering the Arabic language alone, rather it is required that one learn the Sunnah.

1902. It was reported from Ismā‘il bin AbiKhâlid, from ‘Abdullâh bin Abî Awfâ, that the Messenger of


[2] Because, in the remainder of the Ayah, Allâh says: (So it is not a sin on him who performs Hajj or ‘Umrah to perform Tawâf between them.) And the meaning of Tawâf between them is Sa‘î.
Allāh performed 'Umrah. He performed Ṭawaf around the House, and prayed two Rak'ah behind the Station while he had some people who were covering him from the crowd. Someone asked ‘Abdullāh: “Did the Messenger of Allāh enter the Ka’bah?” to which he replied: “No.” (Sahih)

The event dates back to ‘Umrat Al-Qada’ performed in the year 7 H. The Messenger of Allāh, did not enter the Ka’bah at that time.

1903. (Another chain) from Ismā’il bin Abī Khalīd, who said: “I heard ‘Abdullāh bin Abī Awwā...” — with this Hadith. And he added: “He then came to Aṣ-Ṣafā and Aṣ-Ṣafā, and performed the Sa‘ī between them — seven (circuits) — and then shaved his hair.” (Da’īf)

1904. It was reported from ‘Ātā bin As-Sā’ib, from Kāthīr bin Jumhān, that a person said to ‘Abdullāh bin ‘Umar, while they were between Aṣ-Ṣafā and Al-Marwah: “O Abū ‘Abdur-Rahmān! I see that you are walking normally, while the people are walking briskly.” He replied: “If I walk normally, then I have seen the Messenger of Allāh walk normally, and if I walk briskly, then...
I have seen the Messenger of Allāh ﷺ walk briskly.” (Hasan)

Chapter 56. The Description Of The Prophet’s ﷺ Hajj

1905.Ja‘far bin Muḥammad narrated from his father, that he said, “We visited Jābir bin ‘Abdullāh, and when we came to him, he asked us to introduce ourselves, until my turn came. So I said: ‘I am Muḥammad bin ‘Alī bin Husain.’ So he lowered his hand to my head, and unbuttoned my top and bottom buttons, then placed his hand in between my chest — and I was at that time a young boy — and said: ‘Welcome, and be at ease, O nephew! Ask whatever you wish.’ So I asked him, and he was blind. When the time for prayer came, he stood up, and he was wrapped in a garment. Every time he tried to place it over his shoulder, it fell off due to its small size. He led us in prayer, and his Rida’ was next to him on a rack. I then said: ‘Inform me of the Ḥajj of the Messenger of Allāh ﷺ.’

“He motioned with his fingers until he had closed nine of them, and said: ‘The Messenger of Allāh ﷺ remained for nine years, not having performed Hajj. Then, in the tenth year, he announced to the people that he would go for Hajj. So a lot of people came to Al-Madinah, all
of them wishing to follow the Messenger of Allah ﷺ and do as he did. The Messenger of Allah ﷺ left (Al-Madinah), and we all left with him. When we came to Dhul-Hulaifah, Asmā’ bint Umais gave birth to Muhammad bin Abū Bakr, so she sent someone to the Messenger of Allah ﷺ asking what she should do. He replied: “Perform Ghusl, and tighten a cloth around your private part, and enter the state of Ḥijām.”

“The Messenger of Allāh ﷺ prayed in the Masjid, and then mounted his camel Qaswā’, until it reached the peak of Al-Baida’. There were people in front of him as far as my eye could see, riding, and walking; and a similar amount to his right; and a similar amount to his left, and also behind him — an amount equivalent to them. And the Messenger of Allāh ﷺ was among us, and to him the Qur’ān was being revealed, and he knew its interpretation. So whatever he did, we also did. The Messenger of Allāh ﷺ began uttering the Talbiyah of Tawḥīd: “Labbaik Allāhumma labbaik, labbaika lā sharika laka labaik! Innal-hamda wan-ni’mata laka wal-mulk, lã sharika laka! (I respond to your call, O Allāh, I respond. I respond to Your call. All praise is for You, and all blessings attributed to You, as is the kingdom. You have no partner).” And the people said the Talbiyah as they say it (now), and the
Messenger of Allah did not prevent them from saying anything. But he continued repeating his Talbiyah. And we only intended to perform Hajj, not even being aware of the 'Umrah, until, when we came to the House with him, he touched the (Black Stone) Corner, and walked briskly for three circuits, and (he walked) normally for four.

“He then went to the Station (of Ibrāhim) and recited: ‘And take the Station of Ibrāhim a place of prayer.’[1] He stood in such a way that the Station was between him and the House. — He said: “My father would say: ‘Ibn Nufail and ‘Uthmān said: “I do not know but that he mentioned that from the Prophet.`[2] — And he would recite in the two Rak’ah: ‘Say: He is Allah, (the) One,’[3] and, ‘Say: O you who disbelieve.’[4] He then returned to the House and touched the Corner (of the Black Stone), and then exited from the door to Aṣ-Safā.

“When he came close to Aṣ-Safā, he recited: ‘Verily, Aṣ-Safā and Al-Marwah are of the Symbols of Allah...’,[5] and then he said: ‘We will start with what Allah has started with,’ and he began with Aṣ-Safā. He climbed on top of it until he could see the House, and he said the Takbīr, and exclaimed

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[2] This interjection is from some of the narrators regarding the precision of the wording.
His oneness, and said: ‘La’ilaha illallah wadhahu la sharika lahu, lahaul-mulku wa lahaul-hamdu, yuhyi wa yumītu, wa huwa ‘alā kulli shai’in qadir. La’ilaha illallah wadhahu, anjaza wa’dahu, wa nasara ‘abdahu, wa hazamal-ahzaba wadhah. (None h as the right to be worshipped but Allah Alone. He is Alone, having no partners. To Him belongs the kingdom, and to Him belongs all praise, and He gives life and death, and He is capable of all things. There is none worthy of worship except Allah Alone. He fulfilled His promise, and aided His servant, and destroyed the enemy confederates by Himself). Then he supplicated between them, and repeated these phrases three times. He then descended to Al-Marwah. When he went down the incline, he walked briskly into the valley, and when he had come back up, he walked normally, until he reached Al-Marwah, where he did as he had done on As-Safa. When he finished the final round at Al-Marwah, he said: ‘Had I known what I now know, I would not have brought my sacrificial animals with me, and would have made this an ‘Umrah. So whoever among you does not have a Hadi with him, let him exit the state of Ihram, and make this an ‘Umrah.’

“So everyone left the state of Ihram, and cut their hair, except for the Prophet and those who had a Hadi. Surāqah bin Ju’shum stood up and said: ‘O Messenger of Allah! Is it for this year only, or
forever?’ So the Messenger of Allâh Ḥ intwined the fingers of one hand with the fingers of the other and said: ‘Umrah has been joined with Hajj,’ (motioning) with his hands twice: ‘Nay, but forever, forever. Nay, but forever, forever.’

And ‘Ali, may Allâh be pleased with him, arrived from Yemen, bringing with him the sacrificial animals of the Prophet Ṣ. He found Fâtîmah, peace be upon her, outside of her Ihram, wearing dyed clothes and applying kohl to her eyes. So ‘Ali, may Allâh be pleased with him, reprimanded her, and said: ‘Who commanded you to do this?’ She replied: ‘My father.’

“‘And ‘Ali, may Allâh be pleased with him, would (later) say — while he was in Al-‘Iraq — ‘I went to the Messenger of Allâh Ḥ complaining about Fâtîmah regarding her actions, seeking his verdict (based) on what she said, so I told him that I reprimanded her, and that she had replied that her father had told her to do so. He Ḥ said: ‘She has told the truth, she has told the truth. What did you say when you started your Hajj?’ I replied: ‘I said: ‘O Allâh! I enter Ihram for whatever the Messenger of Allâh Ḥ has entered Ihram.’’’ So he said: ‘In that case, I have the Hadî with me, so do not leave the state of Ihram.’”

“(Jâbir continues:) The total number of the Hadî that the Messenger of Allâh Ḥ brought from Al-Madînah and ‘Ali brought from Yemen came to one hundred.
So everyone left the state of Ḩārām and cut their hair, except for the Prophet and those who had a Ḥadīth with them.

“On the Day of Tarwiyyah (the eighth of Dhul-Hijjah), when they set out for Minā, they all entered into Ḥārām for Hajj. The Messenger of Allāh rode (to Minā), and prayed Zuhr and ‘Aṣr, and Maghrib, and ‘Ishā’, and Subh there. He then waited for a while until the sun had risen, and commanded that a tent of hair[1] of his be placed at Namirah. The Messenger of Allāh continued onwards, and the Quraysh did not doubt that he would stop at Al-Mash’ar Al-Ḥaram of Al-Muzdalifah, as they would do in the days of Jahiliyyah. But the Messenger of Allāh pressed onwards until he arrived at ‘Arafah, and saw the tent that had been placed for him at Namirah. He encamped there, until the sun had begun its descent. He then commanded that his camel Al-Qaswā’ be readied, and mounted it until he reached the center of the valley. He delivered a sermon and said: ‘Your blood and wealth is sacred to you, just as the sanctity of this day, in this sacred month, in this sacred place. Verily, everything that occurred in Jahiliyyah is under my foot (abolished), null and void. And the blood-money due in Jahiliyyah is abolished — and the first blood-money that I abolish is our own, the blood money of the

son of Rabî‘ah.’ — ‘Uthmân (one of the narrators) said: “Rabî‘ah bin Al-Hârith bin ‘Abdul-Muttalib.” Someone among these (narrators) said: “He had been sent to the tribe of Sa‘d in order that they foster him, but the tribe of Hudhail killed him” — ‘And the interest of Jahiliyyah has been abolished. And the first interest that I abolish is our own: The interest due to ‘Abbas bin ‘Abdul-Muttalib, for all of it is abolished. Fear Allâh with regards to women, for you have taken them (in marriage) with the trust of Allâh, and their private parts have been made permissible for you with the words of Allâh. And your right upon them is that they do not allow anyone that you do not like to tread on your bedding. If they do (some sin), hit them without causing any wounds. And their right over you is their sustenance, and their clothing, according to what is customary. And I have left amongst you something that you will never go astray after: The Book of Allâh. And you will be asked about me, so what will you say?’

‘They said: ‘We testify that you have given and passed on (the Message), and been sincere.’ So he raised his pointer finger to the sky and then lowered it toward the people, saying: ‘O Allâh, bear witness. O Allâh, bear witness. O Allâh, bear witness.’

‘Then Bilâl called the Adhân and Iqâmah, and he prayed Zuhr, then he called the Iqâmah and he
prayed ‘Asr, and did not pray anything between them.

“He then rode Al-Qaşwā’ until he arrived at the place (of Mount ‘Arafaḥ), and he made his camel’s back face the rocks, and (stood) such that the throng of pedestrians was in front of him. He faced the Qiblah, and remained standing until the sun had set and its brightness lessened — until its last portion disappeared.

“He placed Usâmah behind him (on his camel), and went on. But the crowd had squeezed Al-Qaşwā’, such that its head was hitting the front of the saddle, and he was saying, motioning with his right hand: ‘Gently, O people! Gently, O people.’

“Whenever he reached a hillock, he would loosen its reign so that it could ascend. He then came to Al-Muzdalifah, and combined between Al-Maghrib and ‘Ishā’ (prayers) with one Adhān and two Iqāmahs” — ‘Uthmān (one of the narrators) said: “And he did not pray any voluntary prayers in between them.” — Then they (the narrators) were in accord.

“The Messenger of Allāh ﷺ then lay down until dawn broke, upon which he prayed Fajr when the light of dawn had become clear to him” — Sulaimān (one of the narrators) said: “With the Adhān and Iqāmah.” Then they (the narrators) were in accord —; He then rode Al-Qaşwā’ to the Al-Mash‘ar Al-Ḥarām and ascended it.”
— ‘Uthmān and Sulaimān (among the narrators) said: “He faced the Qiblah, praised Allāh, and said the Takbīr and the Tahlīl.” ‘Uthmān added: “And extolled His oneness.” —

“And he remained standing until it became very bright. Then the Messenger of Allāh ﷺ departed, before the sun actually rose, and placed Al-Faḍl bin ‘Abbās behind him (on his mount) — and he was a man with beautiful hair, of a fair complexion, and well-built. Every time a woman in her riding-tent passed by, he would look at them, so the Messenger of Allāh ﷺ placed his hand on Al-Faḍl’s face, and Al-Faḍl turned his face to the other direction. (When one passed in that direction) the Messenger of Allāh ﷺ would again place his hand on Al-Faḍl’s face, so he would turn to the other direction, looking (away).

“When they reached (the valley of) Muhassir, he hurried a little, then took the middle road — which led to Al-Jamarat Al-Kubrā. When he reached the Jamrah next to the tree, he pelted it with seven pebbles, saying the Takbīr with every pebble which would be similar to the (size) of pebbles (those used) for Khadhf. He threw from the middle of the valley, then went to the slaughter area and sacrificed with his own

\[\text{Meaning, flicked or thrown with the finger tips only. It is a description of the size of the pebbles, that they are like those used for such action, and they say that means it is about the size of a chick-pea or something similar in size.}\]
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hands sixty-three (camels), and he commanded ‘Ali to sacrifice the remaining ones, so he shared the sacrificial animals with him. He then ordered a small portion from every camel be taken to be cooked in a pot, and they ate from its meat and drank from its broth. He then rode (his camel), and went to the House, praying Zuhr in Makkah. He then went to Banū ‘Abdul-Muṭṭalib while they were drawing out Zamzam (water), and said: ‘Keep taking it out, O Banū ‘Abdul-Muṭṭalib, for if not for the fact that people would eventually take your (rights) of drawing the water away from you, I would have drawn with you.’ They gave him a bucket, and he drank from it.”

(Ṣaḥīḥ)

Comments:

1. Those who performed Hajj together with the Messenger of Allāh ﷺ, numbered ninety thousand or, according to some, one hundred and thirty thousand Muslims.

2. It is better to slaughter the sacrificial animal by one’s own hands. The Messenger of Allāh ﷺ, sacrificed as many animals as the years of his age. In addition to the tenth of Dhul-Hijjah, there are three more days of sacrifice (Ayyām At-Tashriq) but the first day of sacrifice is the best since the Messenger of Allāh ﷺ, did all his sacrifices the first day.

3. The Tawāf on the 10th of Dhul-Hijjah is a pillar (Rukn) and a fundament of Hajj. It is also called Tawāf Al-Ifadah

1906. Jaʿfar bin Muḥammad narrated from his father, that the Prophet ﷺ prayed Zuhr and ‘Asr at ‘Arafah, with one Ḏhūl Ḥadīth and two Iqāmahs, and he did not pray any voluntary prayers between them. And he prayed Maghrib and ‘Īshā’
at Jam' (Al-Muzdalifah) with one Adhan and two Iqamahs, and he did not pray any voluntary prayers between them.” (Sahih)

Abu Dawud said: This Hadith was narrated (with a complete chain) by Hatim bin Isma'il in the long Hadith.\(^1\)

Muhammad bin Ali Al-Jufai’s chain of narration was in accord with Hatim bin Isma’il’s — (being) “From Ja’far, from his father, from Jâbir.” But he said: “So he prayed Maghrib and ‘Atamah (‘Ishâ) with one Adhan and Iqamah.” (Abu Dawud said: Ahmad said to me: ‘Hatim has made a mistake in this long Hadith.’)\(^2\)

1907. (Another chain) from Ja’far, that his father narrated to him, from Jâbir, who said: “Then the Prophet said: ‘I have sacrificed in this location, but all of Minâ is (an acceptable) place for sacrificing.’ And he stood at ‘Arafah and said: ‘I have stood here, and all of ‘Arafah is a standing-place.’ And he stood at Al-Muzdalifah, and said: ‘I have stood here, and all of Al-Muzdalifah is a standing place.’” (Sahih)

تَخْرِيجٌ: أَخْرَجَهُ مَسْلِمُ، الْحَجُّ، بَابُ ما جَاءَ أَن عَرَفَ كَلِهَا مَوْقُفٍ، حَ: ١٤٩/١٢١٨ مِن

\(^1\) Meaning, no. 1905. While this one is Mursal in its chain.

\(^2\) The meaning is as if he held the view that the Mursal version was the real version. This addition is only in some of the manuscripts, and Ahmad narrated the next narration, and from the connected chain that Hatim narrated, and Ahamd also used this upcoming version of it.
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1908. (Another chain) from Ja'far, with his chain (similar to no. 1906); he added: "So sacrifice in your camping area." (Ṣahih)

1909. (Another chain) from Ja'far, that his father narrated to him from Jābir. He mentioned this Hadīth, and at the location of the mention of Allāh's saying: "And take the Station of Ibrāhīm a place of prayer."[1] he inserted the following: "He said: 'So he recited in the two of them with At-Tawhīd and: 'Say: O you who disbelieve.'[2] And he said in it: "While 'Ali, may Allāh be pleased with him, was in Al-Kūfah, he said" — and my father said this (previous) statement was not mentioned by Jābir[3] — "So I went complaining" and he mentioned the incident with Fāṭimah, may Allāh be pleased with her. (Ṣahih)

Chapter 57. Standing At 'Arafah

1910. 'Aishah narrated: "The Quraish and those that followed their religion would stop (and camp) at Al-Muzdalifah, and they

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[3] Meaning, that Muhammad bin 'Ali, the father of Ja'far, told him that this part of the saying of 'Ali was not told to him by Jābir.
were known as "Al-Hums."[1] And the rest of the Arabs would encamp at 'Arafah. So when Islam came, Allāh, the Most High, commanded His Prophet to go to 'Arafāt and camp there, and then to depart from it, and that is the meaning of the Verse: "Then depart from the place whence all the people depart..."[2] (Sahih)

Chapter 59. Leaving For Minā


1912. 'Abdul-'Azīz bin Rufāl' said that he asked Anas bin Mālik: "Inform me about something which you remember from the Messenger of Allāh ﷺ: Where did he pray Zuhr on the Day of Tarwiyyah?" He replied: "At Minā." So he asked: "And where did he pray 'Asr the

[1] Meaning "the zealots" or courageous or brave or meanings similar to that.
Day of Departure (the thirteenth of Dhul-Hijjah)?” He replied: “At Al-Abtah,” and then added: “Do as your leaders do.” (Ṣaḥīḥ)

Chapter 59. Leaving (Mina) For ‘Arafah

1913. Ibn ‘Umar narrated: “The Messenger of Allah ﷺ departed from Mina after he had prayed Subh the morning of the Day of ‘Arafah. When he came to ‘Arafah, he camped at Namirah — and this is the place that the Imām (leaders) camp. When the time for Zuhr had come, he left at the middle of the day[1] and then combined between Zuhr and ‘Asr. Then he delivered a sermon to the people, and then left to stand at the standing place in ‘Arafah.” (Ḥasan)

Chapter 60. Entering ‘Arafah

1914. Sa‘eed bin Ḥassān narrated that when Al-Hajjaj had killed Ibn Az-Zubair, he sent for Ibn ‘Umar and asked him: “What hour did the Messenger of Allah ﷺ leave (for ‘Arafah) on this day?” He replied: “When it was that time, we left.” When Ibn ‘Umar desired to depart, they said: “The sun has not started its descent.” So he (continued to)

[1] Muhajjirah from Tahjir meaning in the middle of the daytime when it is still hot.
ask: “Has it started to descend?” and they replied: “Not yet.” When they finally said: “It has started its descent,” he departed (for ‘Arafah).” (Da’i)

Comments:

The Companions made very searching inquiries about the minutest details of the actions of the Prophet ﷺ. They considered each minute detail important and did their best to act by it.

Chapter 61. Delivering The Sermon On A Minbar At ‘Arafah

1915. Zaid bin Aslam narrated from a person from the tribe of Banū Damrah, that his father, or uncle, saw the Messenger of Allāh ﷺ upon a Minbar on the Day of ‘Arafah. (Da’i)

1916. It was reported from Nubait that he saw the Prophet ﷺ standing at ‘Arafah upon a red camel, delivering a sermon. (Da’i)

1917. It was reported from Al-Adda’ bin Khālid bin Hawdhah — Hannād (one of the narrators’ chain had it) “Khālid bin Al-Adda’
bin Hawdhah: “I saw the Messenger of Allah ™ delivering a sermon to the people on the Day of ‘Arafah. He was standing on the stirrups of his camel.” (Hasan)

Abū Dāwūd said: Ibn Al-‘Alā’ reported it from Wākī, just as Hannād did.[1]

Chapter 62. The Place Of Standing At ‘Arafah

1918. (Another chain) from Al-‘Adhā’ bin Khālid with its meaning. (Hasan)

1919. Yazīd bin Shaibān narrated: “Ibn Mirba’ Al-Ansārī came to us, and we were at ‘Arafah” — at a place that was far from the Imam according to ‘Amr (one of the narrators) — “(Ibn Mirba’) said: ‘I am the messenger of the Messenger of Allah ™ to you. He tells you: ‘Camp at your places of worship, for you are upon a legacy of the legacies of your father Ibrāhīm.’” (Sahih)

[1] Indicating that there is another chain similar to that which he heard from Hannād, while he has narrated it here from him, and others, but with discrepancies in the chain.
Comments:
The whole plain of 'Arafat is a place for standing.

Chapter 63. Departing From 'Arafah

1920. It was reported from Ibn 'Abbās, that he said: “The Messenger of Allāh ﷺ departed from 'Arafah in a peaceful (and unhurried) manner, having placed Usāmah behind him, and he said: ‘O people! Be gentle, for piety is not achieved by aggravating the horses and camels.’ So I did not see them (the animals) raising their legs in haste until reaching Jam’ (Al-Muzdalifah).” — Wahb (one of the narrators) added: “Then he placed Al-Faḍl bin ‘Abbās behind him. And he said: ‘O people! Piety is not achieved by aggravating the horses and camels, so be gentle.’” He said: “So I did not see them (the animals) raising their legs in haste until reaching Minā.” (Da'īf)

Comments:
To rush and vie with one another in doing deeds of virtue is, of course, something desirable, but it does not mean that one should do so recklessly, but rather, one should do it with dignity and take care not to harm others.

1921. Kuraib asked Usāmah bin Zaid: “Inform me what you did the evening that you rode (on the mount) with the Messenger of Allāh ﷺ?” He replied: “We came to the pass in which the people camp in to spend the night, and the
Messenger of Allâh lowered his camel and then urinated" — (one of the narrators) said: "He did not say: 'Pass water.'" — "He then asked for water for Wudu' to be brought for him, and he performed Wudu' in a manner that was not the most complete."[1] I said: 'O Messenger of Allâh! The prayer!' He replied: 'The prayer is (to be prayed at the place) in front of you.' So we rode until we reached Al-Muzdalifah, and then he led Maghrib. The people lowered their camels at their (resting) places, but did not unload (the belongings) until they had prayed 'Isha'. After that, they unloaded their belongings" — Muhammad (one of the narrators) added in his narration: "He said: 'What did you do the next morning?' He replied: 'He took Al-Fadl as his riding companion, and I went with those among the Quraish that went ahead, walking.'" (Sahîh)

Comments:
At Al-Muzdalifah, the Maghrib and 'Ishâ' prayers were combined and performed together. Beasts of carriage were made to sit down in between the two prayers as a mark of compassion and kindliness lest they might scatter away.

1922. It was reported from 'Ali, that he said: "Then he took Usâmah as his riding partner, and started riding at a moderate pace upon his camel. The people were hitting their camels left and right,
but he would not turn to them, and said: ‘Peacefully, O people.’ And he left (‘Arafah) when sun had set.” (Da‘if)

**1923.** It was reported from Hishâm bin ‘Urwah, from his father, that he said: “Usâmah was asked — while I was with him — ‘How did the Messenger of Allah ride during his Farewell Pilgrimage when he left (‘Arafah)?’ He replied: ‘He would ride at a moderate pace, but if he found an empty gap, he would quicken his pace.’” (Sahîh)

**1924.** It was reported from Kuraib, the freed slave of Ibn ‘Abbas, from Usâmah, who said: “I was the riding partner of the Prophet. Once the sun had set, the Messenger of Allah departed.” (Hasan)

**1925. (A) (Another chain)** from Kuraib, the freed slave of Ibn ‘Abbas, that he heard Usâmah bin Zaid saying: “The Messenger of Allah departed from ‘Arafah

[Translation]:

أردف أسانة، فجعل يغفل على ناقته، والناس
يصبرون الإبل، يبيتون ويشمرون، لا ينتهون إلىهم
ويقول: "السكيينة أنها الناس!" ودقع جبين
غالب النسمة.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الحج، باب ما جاء أن عرفة كلها موقف، ح: 885 من حديث سفيان الثوري به وقال: "سفيان صحيح" * سفيان الثوري مدلس ومنع، وحديث أحمد: 7/1، ح: 564 يغلي عنه.

1923 - حدّثنا التُّميمي عن مالك، عن
هشام بن عروة، عن أبيه الله قال: شَيْب
أسانة بن زيد، وأنا جالس، كنت كَيْف
كان رسول الله ﷺ يسير في حَجَة الوداع جين دفع؟
قال: كان يسير العين، إذا وجد فجوة
نصٍ. قال هشام: التَّص: فُوقَ العين.

تخريج: أخرجه البخاري، الحج، باب السير إذا دفع من عرفة، ح: 1666 من حديث مالك.

وسلمة، الحج، باب الأضاحية من أفرات إلى المزدلفة . إلخ، ح: 1286 من حديث هشام بن
عروة وهو في الصحيحين (بيحي): 1/192.

1924 - حدّثنا أحمد بن حاتب: حدّثنا
يعقوب: حدّثنا أبي عن ابن إشاق: حنّان
إبراهيم بن عقبة عن كُرَثِب مَوْلَى عِبَّاس بن
عباس، عن أسانة قال: كنت رَدَف النَّبِي
فَلمَّا وَقَعَ النَّسْمَة، دفَع رسول الله

تخريج: [إسناده حسن] وهو في مسن أحمد: 202/5.

1925 (A) - حدّثنا عبَّاد الله بن مسلمة عن
مالك، عن موسى بن عقبة، عن كُرَثِب
مَوْلَى عَبَّاس، عن أسانة بن زيد

[Translation]
until he reached a pass, where he urinated and performed *Wudū‘*, without *Yusbigh* for the *Wudū‘*.[1] I said to him: *The prayer!* He replied: *‘The (place to) pray is in front of you.*’ He then rode on to Al-Muzdalifah, and then descended and performed *Wudū‘* so he *Iṣbaḥ Al-Wudū‘*. The *Iqāmah* was called, and he prayed *Maghrib*. Then each person took his camel to its resting place, and the *Iqāmah* for *Ishā* was called, so he prayed it, and did not pray anything between (the *Maghrib* and *Ishā*).”

(Sahih)

Chapter 64. *Ṣalāt At Jam‘* (Al-Muzdalifah)

1925. (B) It was reported from *Urwah*, that he heard *Ash-Sharid*, may Allah be pleased with him, saying: *I departed with the Messenger of Allah ﷺ; his feet did not touch the ground until he reached Jam‘ (Al-Muzdalifah).”*’ (Hasan)

1926. It was reported from *Mālik*,

[1] Indicating something similar to the narration mentioned earlier, that he did not do it in the utmost form.

[2] Did it in a complete manner, with this and the earlier version, the indication is that perhaps he did not perform a complete *Wudū‘* after urinating, and Allah knows best.
from Ibn Shihāb (Az-Zuhri), from Sālim bin ‘Abdullāh bin ‘Umar, from ‘Abdullāh bin ‘Umar, that the Messenger of Allāh ﷺ combined between Maghrib and ‘Ishā’ at Al-Muzdalifah. (Sahih)

١٩٢٧. It was reported from Hāmmād bin Khālid, from Ibn Abī Dhī’b from (Ibn Shihāb) Az-Zuhri, with his chain and its meaning. He said: “With an Iqāmah, and then an Iqāmah, combining between them.” (Sahih)

Aḥmad said: “Wakī’ said: ‘He prayed every prayer with an Iqāmah.’”[1]

١٩٢٨. It was reported from ‘Uthmān bin ‘Umar, from Ibn Abī Dhī’b, from Az-Zuhri, with the chain of Ibn Ḥanbal from Hāmmād, and its meaning.

He said: “With one Iqāmah for every prayer. And he did not call (the Adhān) for the first, nor did he pray any voluntary prayer after either of them.”

Mukhlab (one of the narrators) said: “He did not call (the Adhān) for even one of them.” (Sahih)

١٩٢٩. It was reported from Ṣālim bin ‘Abdullāh, that the Messenger of Allāh ﷺ combined between Maghrib and ‘Ishā’ at Al-Muzdalifah. (Sahih)

That is, Aḥmad, who also reported this Hadīth to Abū Dāwūd, explained that in another version which Wakī’ reported, this is what he said.
The Rites Of Hajj and 'Umrah

Comments:

The mention of not calling the Adhān is an error in this narration.

1929. ‘Abdullāh bin Mālik: “I prayed Maghrib with Ibn ‘Umar as three and ‘Ishā’ as two Rak‘ahs. Mālik bin Al-Ḥārith said to him: ‘What prayer is this?’ He replied: ‘I prayed them with the Messenger of Allāh in this place with one Iqāmah.” (Da‘f)

1930. Sa‘eed bin Jubair and ‘Abdullāh bin Mālik both narrated: “We prayed Maghrib and ‘Ishā’ with Ibn ‘Umar at Al-Muzdalifah with one Iqāmah...” and he mentioned the meaning of the narration of Ibn Kathīr (one of the narrators who narrated the previous version). (Sahih)

1931. It was reported from Sa‘eed bin Jubair that he said: “We departed (from ‘Arafah) with Ibn ‘Umar. When we reached Jam‘ (Al-Muzdalifah), he led us in Maghrib and ‘Ishā’ with one Iqāmah: Three, and then two (Rak‘ahs). When we had finished, Ibn ‘Umar said to us: ‘This is how the Messenger of
Allāh led us in prayer, at this very place.’’ (Sahih)

1932. Salamah bin Kuhail narrated: “I saw Sa‘eed bin Jubair pray at Jam‘ (Al-Muzdalifah) — he prayed Maghrib three, and prayed ‘Isha’ two Rak’ahs. Then he said: ‘I saw Ibn ‘Umar do as I did in this place, and he (Ibn ‘Umar) said: “I saw the Messenger of Allāh do as I did in this place.”’’ (Sahih)

1933. Ash’ath bin Sulaim narrated from his father that he said: “I came with Ibn ‘Umar from ‘Arafāt to Al-Muzdalifah. He would never tire from saying the Takbīr and Tahliil, until we reached Al-Muzdalifah. He then called the Adhān and Iqāmah, or commanded someone to do so, and led us in Maghrib, praying three Rak’ahs. Then he turned to us and said: ‘The prayer,’ and then led us in ‘Ishā’, praying two Rak’ahs. He then called for his dinner.” He (Ash’ath) said: ‘Ilāj bin ‘Amr informed me with the like of my father’s narration from Ibn ‘Umar, so Ibn ‘Umar was questioned about that, to which he replied: ‘I prayed with the Messenger of Allāh in this fashion.’’ (Sahih)

1934. It was reported from Ibn Mas‘ūd, that he said: “I never saw
the Messenger of Allāh ﷺ pray a prayer except at its proper time, except at Jam‘ (Al-Muzdalifah), for he combined between Maghrib and ‘Ishā’ at Jam‘, and the following morning he prayed Subh before its (usual) time.” (Ṣaḥīḥ)

Comments:

That is, he led the Fajr prayer earlier than usual, but at its valid time.

1935. ‘Ali narrated: “In the morning, the Prophet ﷺ stood at Quṣaḥ and said: ‘This is Quṣaḥ, and it is the standing place, and all of Jam‘ (Al-Muzdalifah) is a standing place. And I have sacrificed here, and all of Mišā is a place of sacrifice, so sacrifice in your camp-grounds.’” (Da‘f)

1936. It was reported from Ḥāṣ bin Ghiyāth, from Ja‘far bin Muhammad, from his father, from Jābir, that the Prophet ﷺ said: “I have stood here at ‘Arafaṭ, but all of ‘Arafaṭ is a place of standing. And I have stood here at Jam‘ (Al-Muzdalifah), and all of Jam‘ (Al-Muzdalifah) is a place of standing. And I have sacrificed here, but all
of Mina is a place of sacrifice, so sacrifice in your camp-grounds.”

(\textit{Sahih})

\begin{quote}
1937. It was reported from ‘Ātâ’, that Jābir bin ‘Abdullāh narrated to him: “All of ‘Arafāt is a place of standing, and all of Minā is a place of sacrifice, and all of Al-Muzdalifah is a place of standing. And every pass in Makkah is a road and a place of sacrifice.”

\textit{(Hasan)}

Comments:

Meaning, staying anywhere in those locations is valid, it is not required to stay exactly where the Messenger of Allāh \textit{ṣ} stayed while in those places.

1938. ‘Umar bin Al-Khaṭṭāb said: “The people during the times of \textit{Jahiliyyah} would not depart (from Al-Muzdalifah) until they saw the sun over (the mountain of) Thabīr. But the Prophet \textit{ṣ} differed from them and left before the sun rose.”

\textit{(Sahih)}

Comments:

The due time for departure from Al-Muzdalifah is after the \textit{Fajr} prayer, before sunrise, except for women, children, and the weak and the old, for they may depart earlier than the rest, leaving after midnight, prior to \textit{Fajr}.

\textbf{Chapter 65. Leaving Early From Jam‘ (Al-Muzdalifah)}

\begin{quote}
1939. It was reported from

\textit{المعجم} (65) - باب التمجل من جمع
\textit{النحلة} (66)

1939. - خذنا أحمد بن ح优于 خذنا
‘Ubaidullah bin Abi Yazid, who narrated that he heard Ibn ‘Abbās saying: “I was among those whom the Messenger of Allāh (s) sent earlier the night of Al-Muzdalifah, among the weak members of his family.” (Sahih)

تخريج: أخرجت البخاري، الحج، باب من قدم ضعفة أهله بليل ... إلب، ح، 1278:3 إلح، ح، 1293 من حديث سفيان بن عبيدة أنه في مسند أحمد: 1/222.

1940. It was reported from Salamah bin Kuhail, from Al-Ḥasan Al-Uranī, from Ibn ‘Abbās who said: “The Messenger of Allāh (s) sent us — the young lads of Banū ‘Abdul-Muttalib — on the night of Al-Muzdalifah, before others. We were upon some donkeys. He began to pat our thighs, and say: ‘O young children! Do not pelt the Jamrah until the sun rises.”’ (Daif)

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، المناسك، باب من تقدم من جمع إلى منى لرمي الجمر، ح: 3172 والنسائي، ح: 3266 من حديث سفيان الثوري به وسنده ضعيف * "الحسن العربي لقية أرسل عن ابن عباس" (تربيب) وللتعديدَ شاهدَ ضعيفَ.

1941. It was reported from ‘Aṭā’, from Ibn ‘Abbās, who said: “The Messenger of Allāh (s) would send forth the weak of his family members during the darkness of the night, and he would command them — meaning — not to pelt the Jamrah until sunrise.” (Daif)

تخريج: [إسناده ضعيف] أخرجه النسائي، مناسك الحج، باب النهي عن رمي جمرة العقبة قبل طلع الشمس، ح: 3167 من حديث حبيب به وعنعن.

Comments:
The time for pelting the Jamrah on the 10th of Dhul-Hijjah begins after sunrise.
1942. It was reported from 'Aishah, may Allah be pleased with her, that she said: “The Prophet ﷺ sent Umm Salamah the night before the Day of Sacrifice, and she pelted the Jamrah before Fajr, then she continued (to Makkah) to perform the Ifadah (Tawaf). And that was the day that she was supposed to be with the Messenger of Allah ﷺ.” (Hasan)

1943. Mukhbir narrated that Asma’ pelted the Jamrah. He said: “We have pelted the Jamrah at night!” She replied: “We used to do this during the time of the Messenger of Allah ﷺ.” (Sahih)

1944. It was reported from Abū Az-Zubair, from Jābir: “The Messenger of Allah ﷺ departed (from Al-Muzdalifah) and tranquility was upon him. And he commanded them to pelt with pebbles similar to the size of those used for Khadhf. And he quickened his pace in the valley of Muḥassir.” (Da‘if)

 нескольك
أول كتاب السناسك

1942 - حدثنا هارون بن عبيد الله: حدثنا ابن أبي لؤلؤة عن الصحابة بن عمرو ابن عثمان، عن هشام بن وهب، عن أبيه، عن عائشة رضي الله عنها أن她说: أرسل النبي ﷺ بأم سلمة كثيلة النحر قربة الجمرات قبل النحر، ثم مكث فأصاب وكان ذلك اليوم، اليوم الذي يكون رسل الله ﷺ تعني عنتها.

تاريخ: [إسناده حسن] افرده به أبو داود.

1943 - حدثنا موحده بن خالد الباهلي: حدثنا يحيى بن ابن جرير عن أبيه عن أبيه، رضي الله عنه: أخبرني مغني عن أسامة، أنهما رمايا الجمرات. فلما: إنما رثا الأحمر، بلثما، قال: إذا كنت تصنع هذا على عهد رسول الله ﷺ.

تاريخ: [صحيح] أخرجه النسائي، مناسك الحج، باب الرخصة للضفة آن يصلوا يوم النحر الصبح يعني، ح: 305 من حديث عطاء بن أبي رباح، ورواه البيهقي: 133 من طريق أبي داود به: المختر هو مولى أسامة: عبد الله بن كيسان.


The Rites Of Hajj and ‘Umrah

Comments:
The Muhassir Valley was the place where the ‘Owners of the Elephant’ were chastised by Allah. If one must pass through a place of divine chastisement, one should do so quickly.

Chapter 66. The Day Of The ‘Great Hajj’

1945. Ibn ‘Umar narrated that the Messenger of Allah ﷺ, during the Hajj that he performed, stood on the Day of Sacrifice between the Jamrahs, and said: “What day is this?” They replied: “This is the Day of Sacrifice.” He replied: “This is the Day of the Great Hajj.” (Sahih)

Chapter 67. The Sacred Months

1946. Abū Hurairah narrated: “Abū Bakr sent me on the Day of Sacrifice, at Minā, to proclaim: ‘No pagan shall perform Hajj after this year, and no person shall perform Tawaf naked, and the Day of the Great Hajj is the Day of Sacrifice, and the Great Hajj is the Hajj itself.’” (Sahih)
in his *Hajj*, and said: “The time has returned to its original state — the state it was in when Allah created the heavens and earth. The year is twelve months, four of which are sacred. Three of these are consecutive: Dhul-Qa’dah, and Dhul-Hijjah, and Muharram, and (the fourth is) the Rajab of Mudar, which is between Jumada and Sha’ban.” *(Sahih)*

**Chapter 68. Whoever Missed ‘Arafah**

(1949). ‘Abdur-Rahmân bin Ya’mar Ad-Dailî said: “I came to the Prophet while he was at ‘Arafat. A group of people from Najd came, and they asked someone to call out to the Messenger of Allah ﷺ: ‘What is the *Hajj*?’ The Prophet ordered someone to proclaim: ‘The *Hajj*, the *Hajj*, is the Day of ‘Arafah. Whoever comes
before the Subh prayer of the Day of Jam' (Al-Muzdalifah), he has completed his Hajj. The days of Minā are three. Whoever wishes to hasten (to depart) after two days, he will have no blame upon him, and whoever delays, he will have no blame on him.’ Then the Prophet ﷺ placed someone behind him, and he began to proclaim this.” (Sahih)

Abū Dāwūd said: This is how Mihrān reported it from Sufyān; he said: “The Hajj, the Hajj.” While Yāhūyā bin Sa‘eed Al-Qattān reported it from Sufyān, he said: “The Hajj.” one time.

Comments:

Staying at the plains of ‘Arafa is a pillar (Rukn), one of the fundamental rites of Hajj. One must stay there, even though briefly. Its time begins from the ninth of Dhul-Hijjah, after the sun has crossed the meridian, and ends just before Fajr on the following day. Whoever fails to stay at ‘Arafa, then he has not performed Hajj.

1950. It was reported that ‘Urwah bin Mu’darris At-Ṭā’ī said: “I came to the Messenger of Allāh ﷺ at his place of standing” — meaning at Jam’ (Al-Muzdalifah), and said: ‘I come, O Messenger of Allāh, from the mountain of Tayy. I have exhausted my animal, and tired myself, by Allāh, I have not left a single mountain except that I have stood on it. Is my Hajj valid?’ So the Messenger of Allāh ﷺ said: ‘Whoever prays this prayer with us, and had come to ‘Arafa before
that, whether by day or night, then
his *Hajj* is complete, and his rites
finished.” *(Sahih)*

Chapter 69. Camping At Minā

1951. 'Abdur-Rahmān bin Mu'adh narrated from one of the
Companions of the Prophet that he narrated: “The Prophet
delivered a sermon at Minā, and instructed (the people) to take
their places. He said: ‘Let the *Muhājir* camp here,’ and he
pointed to the right of the *Qiblah*, ‘...and the *Ansār* here,’ and he
pointed to the left of the *Qiblah*, ‘...and then let the people camp
around them.’” *(Sahih)*

Comments:
See Hadith no. 1957.

Chapter 70. What Day Should
A Sermon Be Delivered In
Minā?

1952. Abū Najih narrated from
two men from the tribe of Banū Bakr that they said: “We saw the
Messenger of Allāh deliver a sermon on the middle day of the
days of *Tashrīq*, while we were close to his mount. And that was
the sermon that the Messenger of
Allāh ﷺ delivered at Mina.”

1953. It was reported from Sarrā’ bint Nabhān — and she had owned a house during Jāhiliyyah — [1] narrated: “The Prophet ﷺ delivered a sermon to us on the ‘Day of Heads,’ and he said: ‘What day is this?’ We replied: ‘Allāh and His Messenger know best.’ He said: ‘Is this not the middle day of the days of Tashrīq?’” (Hasan)

Abū Dāwūd said: And this is exactly what the uncle of Abū Ḥurrah Ar-Raqāṣī narrated as well, that he delivered the sermon in the middle day of Tashrīq.

Comments:

The three days following the 10th of Dhul-Hijjah are called The Days of Tashrīq, so called because Tashrīq means “to cut meat in strips and dry them in the sun (for preservation).”

Chapter 71. Whoever Said That A Sermon Is Delivered On The Day of Sacrifice

1954. Al-Hīrmās bin Ziyād Al-Bāhili narrated: “I saw the Prophet ﷺ deliver a sermon to the people upon his camel Al-‘Adba’ on the Day of the Sacrifice at Minā.” (Hasan)

[1] They say that she had been in charge of or owned a house containing idols, and that this is the meaning.
The Rites Of Ḥajj and ‘Umrah

Chapter 72. What Time Should The Sermon Be Delivered On The Day Of The Sacrifice?

1956. Râfi' bin 'Āmir Al-Muzanî narrated: “I saw the Messenger of Allâh ﷺ deliver a sermon to the people after the sun had risen some distance. He was upon a white donkey, and 'Aâlî, may Allâh be pleased with him, was conveying (the sermon) to others on his behalf. Some people were standing, whereas others were sitting.” (Sahîh)

Chapter 73. What Should The Imâm Mention In His Khutbah At Minâ?

1957. Abdur-Raḥmân bin Mu‘âdh At-Taimî said: “While we were at Minâ, the Messenger of Allâh ﷺ delivered a sermon. Our hearing was sharpened (by Allâh), such that we could hear what he was saying to Allâh’s Messenger.” (Sahîh)
while we were in our tents. He taught them their rites (of Hajj) until he reached the Jamrahs. Then, he placed his two index fingers in his ears, and said: ‘(Throw) with pebbles used for Khadhf.’ He then commanded the Muhajir to camp at the front of the Masjid, and the Anṣār to camp at the back, and the rest of the people to be behind them.” (Sahih)

Chapter 74. On Spending The Nights Of Minā In Makkah

1958. ‘Abdur-Rahmān bin Farrūkh asked Ibn ‘Umar: “We buy and sell our goods with other people, and then one of us goes to Makkah and spends the night there, with our goods.” He replied: “As for the Messenger of Allah , he would spend his days and nights in Minā.” (Da‘if)

1959. Ibn ‘Umar narrated: “Al-‘Abbās asked permission from the Messenger of Allah to spend the nights of Minā in Makkah, because he would give water (to the Muhrims) to drink, so the Messenger of Allah granted him permission.” (Sahih)
Comments:
A pilgrim may stay outside Mina for some genuine reason like serving the pilgrims, grazing cattle, tending the sick, etc.

Chapter 75. The Salah At Mina

1960. 'Abdur-Rahman bin Yazid narrated: "'Uthman prayed four Rak'ah at Mina. Abdullah (bin Mas'ud) then said: "I prayed two Rak'ah with the Prophet, and two Rak'ah with Abu Bakr, and two Rak'ah with 'Umar," — Hafṣ (one of the narrators) added: "And with 'Uthman at the beginning of his rule, then he completed it (started praying four later)."

The addition from here on is from Abu Mu'awiyah (one of the narrators) — "Then your paths have differed after this. How I wish that I could substitute these four Rak'ah with two that will be accepted!" — Al-A'mash (one of the narrators) said: "So Mu'awiyah bin Qurrah narrated to me from some Shaikhs of his that 'Abdullah prayed four?!!" He said: "So it was said to him: 'You criticized 'Uthman, then you prayed four?'

He said: 'Differing is even worse!""

(Sahih)
after Hajj.” (Da'if)

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chapter 76. Shortening (Of Prayers) For The Residents Of Makkah

1962. Ibrâhîm narrated: “Uthmân prayed four since he took (Makkah) as a place of residence (for himself).” (Da'if)

1963. It was reported from Yûnus, from Az-Zuhrî, that he said: “When ‘Uthmân had took charge of the properties in At-Tâ‘îf, and wanted to stay there, he prayed four. Then, later leaders followed him in this practice.” (Da'if)

1964. It was reported from Ayyûb, from Az-Zuhrî, that ‘Uthmân bin ‘Affân prayed the complete prayer at Minâ because of the Bedouins, for they were numerous that year. So he led them in four Rak‘âhs in order to teach them that (those) prayers were of four Rak‘âhs.” (Da'if)

Chapter 76. Shortening (Of Prayers) For The Residents Of Makkah

1965. Hârîthah bin Wahb Al-Khuza‘î, whose mother was a wife of ‘Umar’s, and who gave birth to Ubaidullâh bin ‘Umar, narrated: “I prayed along with the Messenger of
Allāh ﷺ at Minā, and the people (congregated) behind him were the most that ever did so. And he led us in two Rak‘ahs during the Farewell Pilgrimage.” (Ṣahīh)

Abū Dāwūd said: Ḥāritah is from (the tribe of) Khuzā‘ah, and their abodes were in Makkah.

Chapter 77. Regarding Stoning

The Jamār

1966. Sulaimān bin ‘Amr bin Al-Āhwas narrated from his mother that she said: “I saw the Messenger of Allāh ﷺ stone the Jamrah from the bottom of the valley, while he was on his mount. He would say the Takbīr with every pebble, while a person behind him was sheltering him. I asked who he was, and I was told: ‘Al-Fadl bin A1-‘Abbās.’ The crowd became more, so the Prophet ﷺ said: ‘0 people! Do not kill one another! And when you stone the Jamrah, then throw pebbles similar to those for Khadhf.’” (Da‘f)

1967. (Another chain) from Sulaimān bin ‘Amr bin Al-Āhwas, from his mother, she said: “I saw the Messenger of Allāh ﷺ at Jamrat Al-‘Aqabah, on his mount. And I saw pebbles in between his
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fingers, and when he threw, the people threw.” (Da‘if)

Comments:
The word Hajar (stones) in this Hadith has been translated as “pebbles.” This translation is consistent with the word Haša (pebbles) in other Ahādīth.

1968. (Another chain) For this narration (similar to no. 1967) with the addition: “And he did not remain standing at it (after throwing).” (Da‘if)

1969. Nāfi‘ narrated that Ibn ‘Umar would go to the Jimâr on the three days following the Day of Sacrifice on foot — both while coming and returning. And he used to say that this was the practice of the Prophet as well. (Sahih)

1970. It was reported from Jābir bin ‘Abdullāh, that he said: “I saw the Messenger of Allāh stoning (the Jamarât) while on his mount on the Day of Sacrifice. He said: ‘Take your rites from me, for I know not whether I will perform any Hajj after this Hajj.’” (Sahih)

1971. (Another chain) from Jabir bin ‘Abdullāh, who said: “I saw the Messenger of Allāh stoning (the Jamarât) while on his mount on the
Day of Sacrifice at *Duḥa* time. As for (the days) after that, (he would pelt) after the sun passed the meridian.” *(Sahih)*

**1972.** Wabarah narrated: “I asked Ibn ‘Umar when the *Jamrah* should be stoned. He replied: ‘Whenever your leader stones, then do so.’ But I repeated my question to him, so he said: ‘We would look at the time when the sun started its descent (after high-noon). And when it did so, we stoned.’” *(Sahih)*

**1973.** ‘Āishah, may Allah be pleased with her, narrated: “The Messenger of Allah ﷺ performed the *(Tawāf) Al-Ifadah* after he had prayed *Zuhr* on the Day of Sacrifice. He then returned to Minā, and remained there the nights of the *Tashrīq*. He would stone the *Jamrah* when the sun passed the meridian — each *Jamrah* with seven pebbles. And he would say the *Takbīr* with every pebble. And he would stand at the first and second *(Jamrah)*, supplicating earnestly (to Allah), but after throwing the third, he would not stand at it.” *(Hasan)*

**Comments:**

1. On the tenth of Dhul-Ḥijjah, *Jamrat Al-‘Aqabā* is pelted with pebbles after
2. It is *Sunnah* to raise up hands and say a long supplication after pelting the first and the second *Jamrah*. It is not *Sunnah* to do so after the third *Jamrah*.

1974. ‘Abdur-Raḥmān bin Yazīd narrated that when Ibn Maṣʿūd reached the large *Jamrah*, he would stand such that the Kaʿbah was towards his left, and Minā towards his right, and then he would pelt the *Jamrah* with seven pebbles. He would say: ‘This is how the one upon whom *Sūrat Al-Baqarah* was revealed would stone.’” (*Ṣaḥīḥ*)

1975. It was reported from Abū Al-Baddāh bin ‘Āṣim, from his father, that the Messenger of Allāh ﷺ granted a concession to the caretakers of camels regarding spending the nights (in Minā).[^1] He commanded them to stone on the Day of Sacrifice, then to stone the next day for that day, and the day after it, and then to stone on the day of departure. (*Ṣaḥīḥ*)

[^1]: Meaning, that they may spend these nights outside of Minā.
1976. (Another chain) Abū Al-Baddāh bin ‘Adi, from his father, that the Prophet  allowed the caretakers of camels to stone on one day, and leave another day. (Sahih)

Comments:
The name of Abū Al-Baddāh’s father was ‘Aśim and that of his grandfather ‘Adi. In this narration, he has been described as the son of ‘Adi.

1977. Abū Mijlaz narrated that he asked Ibn ‘Abbās regarding something about stoning the Jamrah. He responded: “I don’t know whether the Messenger of Allah  stoned with six or seven stones.” (Sahih)

Comments:
Authentic Ḥadīth on the authority of other Companions like Jābir bin ‘Abbālāh, Ibn ‘Umar and ‘Abdullāh bin Mas‘ūd, mention seven pebbles without doubt and, therefore, this number shall be taken as a rule and followed.

1978. It was reported from Al-Hajjāj, from Az-Zuhri, from ‘Amrah bint ‘Abdur-Rahmān, from ‘Āishah, who said: “The Messenger of Allah  said: ‘When one of you stones the Jamrat Al-‘Aqabah, then everything is permitted for him except for women.’” (Da‘īf)

Abū Dāwud said: This Ḥadīth is weak. Al-Hajjāj did not see Az-
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Chapter 78. Regarding Trimming Short And Shaving The Hair

1979. It was reported from Mālik, from Nāfi', from Ibn 'Umar, that the Messenger of Allāh ﷺ said: "O Allāh! Have mercy on those who shaved their hair." They said: "O Messenger of Allāh! And those who trimmed it." He said: "O Allāh! Have mercy on those who shaved their hair." They said: "O Messenger of Allāh! And those who trimmed it." He said: "And those who trimmed it." (Sahih)

Comments:
It is better for men to get their heads shaved with a blade. This ruling does not apply to women. They shall only clip off some of their hair.

1980. It was reported from Mūsā bin 'Uqbah, from Nāfi', from Ibn 'Umar that the Messenger of Allāh ﷺ shaved his hair during the Farewell Pilgrimage. (Sahih)

Comments:
1981. It was reported from Ibn Sirīn, from Anas bin Mālik, that the Messenger of Allāh ﷺ stoned

Comments:
the Jamrat Al-‘Aqabah on the Day of Sacrifice, then returned to his tent in Minā, called for a butcher, and then slaughtered (his animals). He then called for a barber, who began shaving from his right side. The Prophet then started distributing it to those who were around him — a hair or two (to each person). Then, (the barber) began shaving his left side. After he had done so, the Prophet said: ‘Abū Talbah, come here!’ and he gave it all to him.” (Sahih)

Comments:

Hair should be cut off from the right side (of the head) first.

1982. (Another chain, similar to no. 1981) He added that the Prophet said to the barber: “Start with the right side and shave it.” (Sahih)

1983. It was reported from ‘Ikrimah, from Ibn ‘Abbās, that the Prophet was frequently asked (questions about the rites) on the Day of Minā, and he would always respond: “There is no problem (in that).” A person asked him: “I shaved my hair before sacrificing (my animal),” so he replied: “Sacrifice (now), and there is no problem.” Another said: “I delayed
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the stoning (of the Jamarah) and it is now afternoon!” he replied: “Stone (now), and there is no problem.” (Ṣaḥḥah)

Comments:
It is better if the Hajj rites of the tenth of Dhul-Hijjah are done in the following order: Stoning the Jamarah, sacrificing the Hādi, cutting or shaving the hair, and Ṭawaf Al-Ifādah.

1984. It was reported from Umm ‘Uthmān bint Abī Sufyān, that Ḳibīs said: “The Messenger of Allāh ﷺ said: ‘Women should not shave; rather, they are only required to trim (their hair).’” (Hasan)

1985. (Another chain) from Umm ‘Uthmān bint Abī Sufyān, that Ḳibīs said: “The Messenger of Allāh ﷺ said: ‘Women should not shave; rather, they are only required to trim (their hair).’” (Hasan)

Chapter 79. Regarding ‘Umrah

1986. Ḳibīs narrated that the Messenger of Allāh ﷺ performed ‘Umrah before performing the Hajj. (Ṣaḥḥah)
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1987. Ibn `Abbas said: “I swear by Allah, the only reason that the Messenger of Allah commanded `Aishah to perform ‘Umrah in Dhul-Hijjah is to eradicate the belief of the people of Shirk. For this group of people from Quraish, and those who were upon their religion, used to say: ‘When the hair (of the animals) has grown, and the travel-marks (of the animals) have disappeared, and the month of Safar has started, then it is permissible for one to perform ‘Umrah.’ So they would prohibit an ‘Umrah until Dhul-Hijjah and Muharram had finished.” (Hasan)

1988. Abū Bakr bin `Abdur-Rahmān said: “The messenger of Marwān that was sent to Umm Maʿqal, informed me that she said: ‘Abū Maʿqal was performing Hajj with the Messenger of Allah, so when he arrived, Umm Maʿqal said: ‘You know that I too am required to perform Hajj.’ So they both walked to the Prophet and entered upon him. She said: “O Messenger of Allāh! Hajj is obligatory upon me, and Abū Maʿqal has (a spare) camel!” Abū Maʿqal said: “She has told the truth, but I have bequeathed it (the camel) in the Cause of Allāh.” The Messenger of Allāh said: “Give
it to her, and let her perform Hajj on it, for it too is in the Cause of Allah." So he gave her the camel. She then said: "O Messenger of Allah! I am an aged woman, and am sick, so is there any deed that will give me the equivalent (reward) of a Hajj?" He replied: "An 'Umrah in Ramadān is equivalent to a Hajj." (Da‘if)

Comments:

If one has not performed Hajj, and they do perform 'Umrah in Ramadān, they will still be required to perform the obligatory Hajj.

1989. (Another chain) that Umm Ma‘qal narrated: "When the Messenger of Allah went on his Farewell Hajj, we owned a camel that Abū Ma‘qal had bequeathed in the Cause of Allah. We were afflicted with a sickness, and Abū Ma‘qal died. The Prophet performed (his Hajj), and when he had returned, I went to him. He said: 'O Umm Ma‘qal! What prevented you from performing Hajj with us?' She replied: 'I was ready (to come), but Abū Ma‘qal died, and we had a camel that we were supposed to perform Hajj on, but Abū Ma‘qal bequeathed it in the Cause of Allah.' The Prophet said: 'So why did you not come with us, for Hajj is also in the Cause of Allah!? But if you missed this Hajj with us, then perform an 'Umrah in Ramadān, for it is like a Hajj.'"
So Umm Ma'qal used to say (after that): “The Hajj is Hajj, and the 'Umrah is 'Umrah, yet the Messenger of Allah ﷺ said what he said, and I don’t know whether this is only for me (or for everyone)?” (Da'if)

1990. Ibn 'Abbas narrated: “The Messenger of Allah ﷺ wanted to go for Hajj, so a woman said to her husband: ‘Let me perform Hajj along with the Messenger of Allah ﷺ on your camel.’ He said: ‘I don’t have (any camel) that you can perform Hajj on.’ She said: ‘Let me perform Hajj on that camel of yours,’ and she named it. He replied: ‘That one is bequeathed for the Cause of Allah, the Mighty and Sublime.’ So he went to the Messenger of Allah ﷺ and said: ‘My wife sends her Salām and the mercy of Allah to you. She asked me to let her perform Hajj with you, for she asked: “Let me perform Hajj along with the Messenger of Allah ﷺ on your camel.” I told her: “I don’t have (any camel) that you can perform Hajj on.” She said: “Let me perform Hajj on that camel of yours,” and she named it. So I replied: ‘That one is bequeathed for the Cause of Allah, the Mighty and Sublime.’ The Prophet ﷺ said: ‘Indeed, were you to allow her to perform Hajj on it, that would be in the Cause of Allah.’ He said: ‘And she asked me to ask you what
is equivalent to a Hajj with you?’
The Messenger of Allah ﷺ replied:
‘Send her my Salâm, and the mercy
of Allah, and inform her that it —
meaning an ‘Umrah in Ramaḍān —
is equivalent to a Hajj with me.’”

(Hasan)

1991. ‘Aishah narrated that the
Messenger of Allah ﷺ performed
two ‘Umrah in Dhul Qa‘dah, and
one in Shawwāl. (Hasan)

Comments:
It is more correct to say that the Messenger of Allah ﷺ, performed four
‘Umrahs. When ‘Aishah, may Allah be pleased with her, said he performed
two ‘Umrahs, she did not count the ‘Umrah of Al-Hudaibiyah, because the
Messenger of Allah ﷺ was denied passage to Makkah by the pagans, and he
had to go back to Al-Madinah without performing it. She also did not count
the ‘Umrah he did along with Ijāj. In view of this, it may be said that he
performed only two ‘Umrahs independently and separately.

1992. Mujāhid narrated that Ibn
‘Umar was asked: “How many
‘Umrahs did the Messenger of
Allah ﷺ perform?” He replied:
knows that the Messenger of Allah
ﷺ, performed three ‘Umrahs, not
including the one that he did with
his Farewell Pilgrimage.” (Da‘īf)

تخريج: [حسن] أخرجه ابن خزيمة، ح: 307 من حديث عبد الدوام به وصحبه

تخريج: [حسن] أخرجه البيهقي في "دليل النيابة": 5/455 من حديث أبي داود به وصحبه
ابن الملفق في "تحفة المحتاج": ح: 105 قولها: "عمرة في شوال" تعني عمرة الجعرانة حين
خرج في شوال ولكننا إذا أخرجنا بها في ذي القعدة.

تخريج: [حسن] أخرجه البيهقي في "دليل النيابة": 5/55 من حديث أبي داود به وصحبه
ابن الملفق في "تحفة المحتاج": ح: 105 قولها: "عمرة في شوال" تعني عمرة الجعرانة حين
خرج في شوال ولكننا إذا أخرجنا بها في ذي القعدة.

تخريج: [إسناده ضعيف] أخرجه أحمد: 2/70 والنسائي في "الكبرى": ح: 4218 من
حديث زهير بن أبي إسحاق عن وصل الحديث متفق عليه، البخاري، العمرة. باب: "كم اعتمّر
رسول الله ﷺ إلى حدّ تأتى النبي ﷺ في الرحمن الأبد.

تخريج: [إسناده ضعيف] أخرجه أحمد: 2/70 والنسائي في "الكبرى": ح: 4218 من
حديث زهير بن أبي إسحاق عن وصل الحديث متفق عليه، البخاري، العمرة. باب: "كم اعتمّر
رسول الله ﷺ إلى حدّ تأتى النبي ﷺ في الرحمن الأبد.
Ibn ‘Abbás narrated: "The Messenger of Allāh performed four ‘Umrahs: The ‘Umrah of Al-Hudaybiyah, and the second one when they all agreed to perform an ‘Umrah the following year, and the third one from Ji’irrānah, and the fourth one that he performed along with his Hajj." (Ṣahīh)

1993. Ibn ‘Abbas narrated: "The Messenger of Allāh performed four ‘Umrahs: The ‘Umrah of Al-Hudaybiyah, and the second one when they all agreed to perform an ‘Umrah the following year, and the third one from Ji’irrānah, and the fourth one that he performed along with his Hajj." (Ṣahīh)

1994. Anas narrated: "The Messenger of Allāh performed four ‘Umrahs — all of them in Dhūl-Qa’dah, except for the one that he performed along with his Hajj." (Ṣahīh)

Abū Dawūd said: 'Up to here, I am certain of the narration of Hudbah, and I heard it from Abū Al-Walīd, but am not sure about the precision of it: "...One ‘Umrah at the incident of Al-Hudaybiyah, or from Al-Hudaibiyah. And the make up ‘Umrah in Dhūl-Qa’dah. And an ‘Umrah from Ji’irrānah — from the place that he distributed the spoils of war from Hunain — in Dhul Qa’dah. And one ‘Umrah that he performed with his Hajj."

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أول كتاب المناسك


1993. Ibn ‘Abbās narrated: “The Messenger of Allāh ﷺ performed four Umrahs: The Umrah of Al-Hudaybiyah, and the second one when they all agreed to perform an Umrah the following year, and the third one from Ji’irrānah, and the fourth one that he performed along with his Hajj.” (Ṣahīh)

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نتخريج: أخرجه الترمذي، الحج، باب ما جاء: كم اعتتمر النبي ﷺ؟ ح: 816 عن قتيبة بن رقية: "حسن غريب".

نتخريج: أخرجه صحيح، أخرجه الترمذي، الحج، باب ما جاء: كم اعتتمر النبي ﷺ؟ ح: 816 عن قتيبة بن رقية: "حسن غريب".
Chapter 80. Regarding The Menstruating Women Who Entered Iḥrām For ‘Umrāh, But Then Caught The Time for Ḥajj, So She Left Her ‘Umrāh and Performed Hajj: Should She Make Up Her ‘Umrāh?

1995. Ḥafṣah bint ‘Abdur-Rahmān bin Abi Bakr narrated from her father, that the Messenger of Allah ﷺ said to him: “O ‘Abdur-Rahmān! Accompany your sister ‘Aishah, and allow her to perform an ‘Umrāh from Tan‘im. When you descend from the peak, let her enter the state of Iḥrām, for indeed it is an ‘Umrāh that will be accepted.” (Ṣaḥīḥ)

Comments:
Tan‘im is about six miles from Makkah.

1996. Muḥarrish Al-Ka‘bī narrated: “The Prophet ﷺ came to Ji‘rānah, and went to the Masjid. He prayed as much as Allah willed him to pray, then entered the state of Iḥrām and mounted his animal. He then turned towards the valley of Sarif, until he arrived at the road of Al-Madinah. He then spent the night in Makkah and awoke there.” (Ḥasan)

تخريج: [إسناده صحيح] أخرجه أحمد: 198/1 من حديث داود بن عبد الرحمن به.

تجريج: [إسناده حسن] أخرجه الترمذي، الحج، باب ما جاء في العمره من الجرئه، ح: 935 من حديث مزاحم به وقال: "حسن غريب" مزاحم وثقة ابن حبان والذهبي في الكافش والترمذي بحسين حديثه فهو حسن الحديث.
Comments:
The Messenger of Allah ﷺ, performed ‘Umrah at night and returned the same night to Ji‘rānah. So, he spent the night there. That is why most people remained unaware of his ‘Umrah.

Chapter 81. Remaining (In Makkah) After ‘Umrah

1997. Ibn ‘Abbās narrated: “The Messenger of Allah ﷺ stayed for three (days in Makkah) after he performed the make up ‘Umrah.”

(Da‘īf)

Comments:
See no. 2022.

Chapter 82. (Tawāf Of) Al-Ifadah In Hajj

1998. Ibn ‘Umar narrated: “The Prophet ﷺ performed the (Tawāf) Al-Ifadah on the Day of Sacrifice, then prayed Zuhr at Minā” — meaning after he had returned.

(Sahih)

Comments:
It is obligatory on a pilgrim, as he returns from ‘Arafāt and Al-Muzdalifah, to perform Tawāf around the Ka‘bah on the tenth of Dhul-Hijjah, or any time later. This circumambulation is called Tawāf Al-Ifadah. It is better to perform it on the 10th of Dhul-Hijjah or any time during the three days following it.

1999. Umm Salamah narrated: “The night of the Day of Sacrifice was my night with the Messenger of Allah ﷺ. When he reached me, Wahb bin Zam‘ah came, along with
a man from the tribe of Abū Umayyah, and they were each wearing a Qamīṣ. The Messenger of Allāh ﷺ asked Wahb: ‘Did you perform (the Tawāf of) Al-Ifādah, O Abū ‘Abdullāh?’ He said: ‘No, by Allāh, O Messenger of Allāh.’ So the Prophet ﷺ said: ‘Take your Qamīṣ off.’ So he took it off from his head, as did his companion, and then asked: ‘But why, O Messenger of Allāh?’ He said: ‘Today is a day that you have been allowed to leave (the state of Ḥaḍāma) once you have stoned the Jamraḥ — meaning everything is allowed for you except for women — but if night falls before you perform the Tawāf of the House, then you will return to the state of Ḥaḍāma, just as you were before you stoned the Jamraḥ, and until you perform Tawāf.” (Hasan)

2000. It was reported from Abū Az-Zubair, from ‘Aishah and Ibn ‘Abbās both, that the Prophet ﷺ delayed the Tawāf on the Day of Sacrifice until the evening. (Da‘f)
2001. It was reported from ‘Atâ’ bin Abi Rabâh, from Ibn ‘Abbâs, that the Prophet ﷺ did not walk briskly (Ramal) during the seven (circuits of ʿTawâf for) Al-ʿIfâdah that he performed. (Hasan)

Chapter 83. Departing (From Makkah)

2002. Ibn ‘Abbâs said: “People began dispersing from all directions, so the Prophet ﷺ said: ‘Let not anyone leave until the last act that he does is the ʿTawâf around the House.’” (Sahîh)

Comments:
This Hadîth proves that ʿTawâf Al-Wadâʿ (the farewell circumambulation) is obligatory except for a menstruating woman. Skipping it entails a penalty (sacrifice of an animal).

Chapter 84. The Menstruating Woman Who Leaves After (The ʿTawâf Of) Al-ʿIfâdah

2003. ‘Āishah narrated that the Messenger of Allâh ﷺ mentioned Saﬁyyah bint Huyayy. He was told: “She has started her menses.” So the Messenger of Allâh ﷺ said: “She might delay us!” They replied: “O Messenger of Allâh, she has already performed the (ʿTawâf) Al-ʿIfâdah.” So he said: “In that case, then no (she won’t delay).” (Sahîh)
2004. It was reported from Al-Walîd bin ‘Abdur-Rahmân, from Al-Ḥârîth bin ‘Abdullãh bin Aws, who said: “I went to ‘Umar bin Al-Khaṭṭâb and asked him regarding a woman who performs the Ṭawâf of the House on the Day of Sacrifice, and then her starts menses. He said: ‘Let the last act that she does be the Ṭawâf.’” So Al-Ḥârîth said: “And that is exactly what the Messenger of Allah ﷺ told me as well.’ ‘Umar said: ‘Woe to you! You asked me regarding a matter that you had already asked the Messenger of Allah ﷺ?! (And was it not possible) that I would contradict him?” (Sahih)

Chapter 85. Regarding The Farewell Ṭawâf

2005. It was reported from Al-Qâsim, from ‘Aishah, may Allah be pleased with her, that she said: “I entered Ṭahrãm for ‘Umrah from Tānîm, and then entered (Makkah) and completed my ‘Umrah. The Messenger of Allah ﷺ waited for me at Al-Abtah until I had finished, and then commanded the people to commence their travel. And the Messenger of Allah ﷺ went to the
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House, performed the *Tawaf*, and then left.” (*Sahih*)

2006. (Another chain) from Al-Qāsim, from ‘Aishah, that she said:
“I left (Makkah) with him — meaning with the Prophet — along with the remaining crowd. He camped at Al-Muḥassab...” —
Abū Dāwud said: Ibn Bashār (one of the narrators) did not mention the incident of her being sent to Tan‘im — “...then I came to him in the early morning. He commanded his Companions to depart (for Al-Madinah), and he too left, and went to the House before the *Subh* prayer, performed the *Tawaf*, and then left for Al-Madinah.” (*Sahih*)

2007. ‘Abdur-Rahmān bin Ṭāriq narrated from his mother, that when the Messenger of Allāh would pass by a certain place at the ‘House of Ya‘lã’, — ‘Ubaiddullāh (one of the narrators) forgot which place — he would turn to face the Ka‘bah, and supplicate. (*Da‘if*)

تخريج: [إسناده صحيح] وهو متفق عليه، انظر الحديث الآتي.


قال أبو داود: ولم يذكر ابن بشر قصة بعثها إلى التميم في هذا الحديث. قالَ: ثم جعله بشر فأذن في أصحابه بالرجل، فارتجَلَّ فمر بالMaps قبل صلاة الصبح، قطاف به جَنْح خرج، ثم انصرف متوجه إلى المدينة.

تخريج: أخرجه البخاري، الحج، باب قول الله تعالى: (الحج أشهر معلومات... إلخ)، ح: 1560 من محمد بن بشير وسلمه، الحج، باب بيان وجوه الإحرام... إلخ، ج: 12/11/123.

تخريج: [إسناده ضعيف] أخرجه النسائي، مناسك الحج، باب الدعاء عند رؤية البئر، ح: 12099 من حديث ابن جرير بن عبد الرحمن بن شعيب، وثقه ابن حبان وحده فهو مجهول الحال.
Chapter 86. (Camping In The Valley Of) Al-Muḥassaṣab

2008. 'Āishah narrated: “The only reason that the Messenger of Allāh ﷺ camped at Al-Muḥassaṣab was to facilitate the exit (from Makkah), and it is not a Sunnah. So whoever wishes to do so may camp there, and who so wishes to may leave it.”

(‘Āishah)

Comments:
Since the Messenger of Allāh ﷺ, dismounted here and so did his Rightly-Guided Khalīfah, it is, no doubt, recommended to stop over here. ‘Āishah and Ibn ‘Abbās considered it a common stopping-place.

2009. Abū Rāfi‘ said: “The Messenger of Allāh ﷺ did not command me to camp there, but I set his tent out, so he camped.” — Musad-dad (one of the narrators) said: “He (Abū Rāfi‘) was in charge of the belongings of the Prophet ﷺ” — ‘Uthmān (one of the narrators) said: “At Al-Abtah.”

(‘Al-Bukhārī)

2010. Usāmah bin Zaid said that he asked the Messenger of Allāh ﷺ: “O Messenger of Allāh, where will you stay tomorrow?” He replied: “And has ‘Aqil left any house for us?” Then he added:
"We will camp at the Valley of Banu Kinānah, where the Quraish had swore upon disbelief," — meaning (the Valley of) Al-Muḥāṣṣāb. And (it was so named) because the tribe of Banū Kinānah formed a treaty with the Quraish against Banū Ḥāşim that they would not marry from them, and not engage in any transactions with them, and not help them in any way.\footnote{See also no. 2910.} (Sahih)

Comments:
The Messenger of Allāh ﷺ, left his property in Makkah when he emigrated to Al-Madīnah. Abū Ṭālib’s property was inherited by Ṭālib and ‘Aqil. Ja‘far and ‘All were excluded because they had converted to Islam. Ṭālib disappeared, leaving no trace, on the Day of Badr and, consequently, ‘Aqil took possession of the property.

2011. Abū Hurairah narrated that when the Messenger of Allāh ﷺ wanted to depart from Minā, he said: “We will depart tomorrow...” and the rest of the Hadith is similar (to no. 2010), but he did not mention the first part, nor did he mention the Valley of Banū Kinānah. (Sahih)

2012. Nāfi‘ narrated that Ibn ‘Umar would take a brief nap at night at Al-Bathā‘ and then enter Makkah, and he would say that the Messenger of Allāh ﷺ used to do

\[\text{See also no. 2910.}\]
likewise. (Ṣaḥīḥ)

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2013. Ibn 'Umar reported that the Prophet ﷺ prayed Zuhr, 'Aṣr, Maghrib and 'Isha' at Al-Baṭḥā', then slept for a short time, and then entered Makkah. And Nāfī' reported that Ibn 'Umar would do likewise. (Ṣaḥīḥ)

Comments:

During the Days of Tashriq, stoning the Jamrāt is done after the sun has crossed the meridian. On the last day, the Messenger of Allāh ﷺ, set out from Minā, stoned the Jamrāt and arrived in Al-Baṭḥā' where he performed the Zuhr prayer.

Chapter 87. Regarding Someone Who Did An Act Before Its Time During Ḥajj

2014. 'Abdullāh bin 'Amr bin Al-Āṣ narrated, “The Messenger of Allāh ﷺ stood at Minā during the Farewell Pilgrimage, and people were coming to ask him questions. A man came and said: ‘O Messenger of Allāh, I did not realize, and so I shaved my hair before sacrificing.’ So the Messenger of Allāh ﷺ said: ‘Sacrifice, and there is no problem with that.’ And another came to
him and said: 'O Messenger of Allah, I did not realize, and so sacrificed before stoning.' He replied: 'Stone, and there is no problem with that.' And he was not asked about anything on that day that was done before or after (its proper time) except that he said: 'Do it, and there is no problem with that.'" (Sahih)

2015. Us̲amah bin Sharik narrated:

"I went along with the Prophet ﷺ for Ḥajj, and people would come to him (to ask). Some would say: 'O Messenger of Allah! I performed the Sa'ī before the Tawaf,' and others would ask about doing an act before or after its time, and he would respond: 'There is no problem with that, there is no problem with that — only when a person attacks another Muslim's honor unjustly, for that is the one that has fallen into harm and destruction.'" (Sahih)

Chapter 88. Regarding (Praying Behind A Sutrah In) Makkah

2016. Kathîr bin Kathîr bin Al-Muṭṭalib bin Abî Wadâ‘ah narrated from some of his family members, from his grandfather, that he saw the Prophet ﷺ pray next to the
door of Banū Sahm while people were walking in front of him, and he did not have a Sutrah. (Da‘īf)
— Sufyān (one of the narrators) said: “Meaning there was no Sutrah between him and the Ka'bah.” And Sufyān said: “Ibn Juraij would inform us from him, he said: ‘Kathīr informed us from his father.’ So I asked him about that and he said: ‘I did not hear that from my father, but some of my family from my grandfather.’”

Comments:

A Sutrah is required even at the Ka'bah.

Chapter 89. Regarding The Sanctity Of Makkah

2017. Abū Hurairah narrated: “When Allāh made the Messenger of Allāh to conquer Makkah, the Prophet stood up in their midst, praised Allāh and glorified Him, and then said: ‘Allāh protected Makkah from the elephants, and He made His Messenger and the believers to conquer it (from the pagans). And this (the fighting therein) was only permitted for me for an hour in the afternoon, and it is now a protected sanctuary until the Day of Judgment. Its trees cannot be uprooted, and its prey cannot be molested, and its lost items cannot be taken, except someone who
wishes to announce it." So Al-
‘Abbās stood up and said: ‘O 
Messenger of Allāh! Except for the 
Idhkhir (plant), for (we use it) 
for our graves and our houses.’ So the 
Messenger of Allāh ﷺ said: 
"Except for the Idhkhir."

Abū Dāwūd said: Ibn Muṣṭafā 
added in his narration from Al-
Walīd (one of the narrators): "A 
person from Yemen, by the name 
of Abū Shāh, stood up and said: ‘O 
Messenger of Allāh! Write (this) 
for me.’ So the Messenger of Allāh 
ﷺ said: ‘Write it for Abū Shāh.’

I (Al-Walīd) said to Al-Awza‘ī (one 
of the narrators): ‘What is the 
meaning of: “Write it for Abū 
Shāh?”’ He said: ‘Meaning this 
sermon that he heard from the 
Messenger of Allāh ﷺ.’” (Ṣaḥīḥ)
should we not build a house or a structure for you in Minā that will protect you from the sun?” He replied: “No, rather it is a place which belongs to whoever reaches there first.” (Hasan)


2020. Ya’lā bin Umayyah narrated that the Messenger of Allāh ﷺ said: “Hoarding food in the Haram is (a type of) transgression in it.” (Da’ij)

تخريج: [إسناده ضعيف] أخرجه البخاري، في التاريخ الكبير: 475 عن أبي عاصم به

Chapter 90. Regarding Giving Nabīdīh To The Muhrim To Drink

2021. Bakr bin ’Abdullāh narrated that a man said to Ibn ‘Abbās: “Why is it that this house (of yours) gives Nabīdīh (to the Muhrim) to drink, whereas their cousins give them milk, honey and Sawīq? Is it because of miserliness, or poverty?” Ibn ‘Abbās replied: “Neither are we miserly nor are we poor! Rather, the Messenger of
Chapter 91. Staying In Makkah

2022. ‘Umar bin ‘Abdul-‘Azîz asked As-Sâ‘îb bin Yazîd: “Have you heard anything about residing in Makkah?” He replied: “Ibn Al-Haḍramî informed me that he heard the Messenger of Allâh ﷺ say to the Emigrants: ‘(It is permitted) to stay at the Ka’bah for three days after completing (the rites).’”[1] (Sâhîh)

Comments:
Those who emigrated from Makkah were not allowed to reside in Makkah after their Hijrah, for this reason they were prohibited from staying beyond three days. This, and similar narrations are proof for those scholars who hold

the view that a traveler who is determined to stay beyond three days must complete the prayer and cannot continue to shorten it.

Chapter 92. Praying In The Ka'bah

2023. 'Abdullãh bin 'Umar narrated that the Messenger of Allah entered the Ka'bah along with Usâmah bin Zaid, 'Uthmãn bin Talhah Al-Hajabí and Bilal. They then closed the door, and remained inside. Ibn 'Umar said: "So I asked Bilal when he exited: 'What did the Messenger of Allah do?' He replied: 'He (stood such that) one pillar was on his left, two to his right, and three behind him — and the (roof of the) Ka'bah at that time was supported by six pillars — and then prayed.'" (Sahîh)

2024. (Another chain) for this narration (similar to no. 2023), and the position of the pillars was not mentioned, and he said: "He (stood) then prayed, and between him and the Qiblah (the wall) were three cubits." (Sahîh)

2025. (Another chain, similar to no. 2023) Ibn 'Umar added: "And I forgot to ask him how many (Rak'ahs) he had prayed." (Sahîh)
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Comments:

We learn from this Hadith that a Sūrah (screen) should be at least three fore-arms length away from the person praying.

2026. `Abdur-Rahmān bin Saifwān narrated that he asked `Umar bin Al-Khaṭṭāb: “What did the Messenger of Allāh do when he entered the Ka'bah?” He replied: “He prayed two Rak'ah.” (Ṣaḥīḥ) Comments:

If a person has the chance to enter the Ka'bah, he should perform two Rak'ahs there. If he does not have the chance, he may perform the prayer in the Ḥātim which is also a part of the Ka'bah.

2027. Ibn 'Abbās narrated: “When the Prophet entered Makkah, he refused to enter the Ka'bah while it had its idols. So he commanded that they be removed. The statues of Ibrāhīm and Ismā'il were removed, and they had in their hands arrows that were used for divination. The Messenger of Allāh said: 'May Allāh curse them (the pagans)! I swear by Allāh, they knew that Ibrāhīm and Ismā'il never used these divination arrows.’ He then entered the House, and said the Takbīr in its corners and edges, and then left without praying in it.” (Ṣaḥīḥ) Comments:

The “divining arrows” were, in fact, three wooden sticks. On one of them was inscribed the word “Do,” on the other “Do not,” and the third one was blank. When a pagan Arab wanted to travel, or do something, he would come to a
functionary of the Ka'bah, and ask him whether he should do such and such thing or not. The functionary would put those sticks into a box, shake it and draw a stick, and tell the person to act accordingly. In case he drew a blank stick, the functionary would keep on drawing the sticks until there was a result.

Chapter 93. Regarding  \( \text{Ṣalāt In} \) The Ḥiḍr

2028. ‘Aishah narrated: “I very much desired to enter the House and pray in it. Once the Messenger of Allāh ﷺ held on to my hand and brought me into the Ḥiḍr, and said: ‘Whenever you wish to enter the House, pray in the Ḥiḍr, for it is a part of the House. Your people, when they built the Ka'bah, fell short (in building material), so they left it out of the House.’” (Sahih)

Comments:

When the Messenger of Allāh ﷺ, was thirty-five years old, the Quraish planned to rebuild the structure of the Ka'bah, which had become, by then, quite old and weak. They also decided to use only pure money, and refused to accept money from whoredom, usury and extortions, or earned by any other unfair means. But the money so collected fell short. So they reduced the length of the Ka'bah, about six arms length, on its northern side. This left-out portion is called the Ḥiḍr or Ḥaṭîm.

Chapter 93. Entering The Ka'bah

2029. ‘Aishah narrated: “The Prophet ﷺ once left me and he was very happy, but then returned in a state of sadness. He said: ‘I entered the Ka'bah, and had I known what I know now, I would not have entered it. I fear that I might have made matters difficult
2030. Al-Aslamiyyah narrated: “I said to ‘Uthmân: ‘What did the Messenger of Allah tell you when he called you?’ He replied that he said: ‘I forgot to command you to cover up the two horns, for it is not appropriate that there be anything which distracts the worshiper while he is praying.’” (Hasan)

Comments:
It is said that the “two horns” refer to those of the redemption sheep received by Ibrâhim for Ismâ‘îl, and that they had been preserved in the Ka‘bah.

Chapter 93/94. Regarding The Wealth In The Ka‘bah

2031. Shaibah bin ‘Uthmân said to Shaqiq, “‘Umar bin Al-Khattâb sat in the very place that you are sitting and said: ‘I will not leave until I distribute the wealth in the Ka‘bah.’ I replied: ‘You will not do that.’ He said: ‘Indeed, I will!’ I
said: ‘You will not do that.’ He said: ‘And why not?’ I said: ‘Because the Messenger of Allâh saw its place, as did Abû Bakr, and they were more in need of wealth than you, but they did not move it.’ So he (‘Umar) stood up and left.” (Da’îf)

Comments:

Here the wealth or treasure refers to the votive offerings and the money consecrated to the Ka’bah and kept and collected there.

Chapter (...)

2032. It was reported from Az-Zubair, that he said: “We were once traveling with the Messenger of Allâh from Liyyah. When we reached Sidrah, the Messenger of Allâh stood at the one side of Qarn Al-Aswad, facing it, and turned his gaze towards Nakhibah” — another time he said “the valley” — “and waited until all the people had stopped as well. He then said: ‘Hunting at Wajj, and (cutting) its shrubs, is (considered) unlawful; (it is a part) of the Haram of Allâh, (it is) sacred.’ And this was before he arrived at Ta’if, and besieged (the tribe of) Thaqif.” (Da’îf)

Chapter 94/95. On Going To Al-Madinah

2033. Abū Hurairah narrated that the Masjīd: Prophet ﷺ said, “Do not undertake a journey except to (one of) three Masjīds: Al-Masjīd Al-Harām, and this Masjīd of mine, and Masjīd Al-Aqṣā.” (Sahih)

Comments:
Expounding the foregoing Hadith, Al-Khattābī has dealt with it exhaustively. To put his exposition briefly, what the Messenger of Allāh ﷺ said concerns vows. That is, if a person has vowed to offer a prayer in a certain Masjīd, he has the choice to either pray in that very Masjīd or any other Masjīds, for all Masjīds are equal. But if he has vowed to pray in any of the three afore-mentioned Masjīds, it becomes obligatory on him to fulfill his vow. The reason is that these are special Masjīds, the Masjīds of Prophets. We have been commanded to follow them.

Chapter 95/96. Regarding The Sacredness Of Al-Madinah

2034. ‘Ālī narrated: “We did not write anything from the Messenger of Allāh ﷺ except for the Qur’ān, and what is contained in this Sahih. The Messenger of Allāh ﷺ said: ‘Al-Madinah is sacred, the area between ‘A’ir and Thawr. Whoever introduces any Ḥaddīth or gives refuge to a Muhdith, upon him will be the curse of Allāh, the angels and all the people, and no ‘Adl or Sarf[1] will be accepted

[1] They say that these two words mean the obligatory and voluntary; or the voluntary and the obligatory; or repentance and just behavior, or exchange and ransom or the Day of Judgement.
from him. 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 no ‘Adl or Sarf will be accepted from him. 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 no ‘Adl or Sarf will be accepted from him.” (Sahih)

Comments:
1. ‘Ali, may Allâh be pleased with him, had no esoteric knowledge or special directive given to him in secrecy. Whatever he had or received, he disclosed it to others.

2. Al-Madinah, with its boundaries mentioned in the Hadith is as sacred and inviolable as Makkah.

3. 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.

2035. (Another chain) from ‘Ali, may Allâh be pleased with him, regarding this narration (as no. 2034), from the Prophet ﷺ, who said: “Its vegetation shall not be cut, nor will its game be molested, nor will its lost objects be taken — except by one who wishes to (take it) in order to announce it to others. And it is not permitted for a man to carry arms in it in order to fight. And it is not permitted for its trees to be cut, except for a man who wishes to feed his camel.” (Hasan)
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2036. 'Adi bin Zaid narrated: “The Messenger of Allāh ﷺ granted protection to every area (direction) of Al-Madinah — mile by mile. Its trees shall not be shaken (in order to make its leaves fall), nor will they be cut — except that which camels need for food.” (Da‘f)

2037. Sulaimān bin Abi 'Abdullāh narrated: “I saw Sa‘d bin Abi Waqqās take (to task) a person who was hunting in the sanctuary of Al-Madinah — the very territory that the Messenger of Allāh ﷺ had declared sacred. He took his clothes (as punishment), so his guardians came to him (Sa‘d) and spoke with him regarding that. He replied: ‘The Messenger of Allāh ﷺ declared this sanctuary sacred, and said: ‘Whoever finds anyone hunting in it should take his clothes (as punishment),’ and I will not return anything that the Messenger of Allāh ﷺ allowed for me. But if you wish, I will give you its price (in money).’” (Da‘f)


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190. Book of the 'Umrah

Tafsīr: [Isnād: Masūf] Ibni 'Abdullah: “I witnessed a man who was a Ḥijazi and I confirmed it with him. They spoke without me.”
2038. (Another chain) that Sa'd found some slaves of the slaves of Al-Madinah cutting down its trees, so he took their possessions, and said — meaning to their owners: “I heard the Messenger of Allah forbid the trees of Al-Madinah to be cut, and he said: ‘Whoever cuts anything of it — then whoever catches him may take his possessions.”’ (Da'if)

2039. Jābir bin ‘Abdullāh narrated that the Messenger of Allah said: “The trees of the protected territory of the Messenger of Allah should not be shaken (in order for its leaves to fall off), nor should they be cut, but they may be shaken gently.” (Da'īf)

2040. Ibn ‘Umar narrated that the Messenger of Allāh would visit Qubā’ walking and riding — Ibn Numair (one of the narrators) added: “And he would pray two Rak’ahs (there).” (Ṣaḥīḥ)
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Comments:
Among the places worth visiting in Al-Madinah, the most important is the Qubā' Masjid. The Messenger of Allāh ﷺ, said that a prayer in that Masjid is like ‘Umrah in terms of reward.

Chapter 96/97. Visiting Graves

2041. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Never does a person send his Salām to me except that Allāh returns my spirit to me that I may return the Salām to him.” (Da‘f)

Comments:
“Allāh returns my spirit to me”, these words have been interpreted in a variety of ways. But, ultimately, it comes to one conclusion, namely, that it is a matter relating to the Unseen in Al-Barzakh, the realm between this life and the Hereafter.

2042. (Another chain) from Abū Hurairah, that the Messenger of Allāh ﷺ said: “Do not make your houses into graves, and do not make my grave an ‘Eid (a regular place of visitation), and send your Salāt upon me, for your Salāt will reach me wherever you might be.” (Hasan)

Comments:
The example of a cemetery is very apt, because neither prayers nor formulae...
of remembering Allah are said there. Neither is the Qur’ân recited there. So a house where no prayers are said is as good as a cemetery. That is why men have been specially told to perform their voluntary prayers in their houses.

2043. Rabî‘ah — meaning Ibn Al-Hudair said: “I never heard Talhah bin ‘Ubaidullah narrate anything from the Messenger of Allah except for one Hadîth.” He was asked what it was, so he narrated: “He (Talhah) said: ‘We left with the Messenger of Allah, intending to go to the graves of the martyrs of (the battle of) Uhud. We came to the Harrah of Waqim, and when we descended into it, we saw some graves on one of its slopes. So we said: ‘O Messenger of Allah, are these graves the graves of our brethren?’ He replied: ‘(No, these are) graves of our Companions.’ Then, when we came to the graves of the martyrs, he said: ‘These are the graves of our brethren.’” (Sahîh)

Comments:
The Messenger of Allah, used to visit the graves of martyrs and pray for them. He called the martyrs “my brothers,” a title of honor, and the others “my Companions.”

2044. Nâfî stated that ‘Abdullâh bin ‘Umar narrated that the Messenger of Allâh made his camel to rest at Al-Batha’ — in Dhul-Ḥulaifah, and prayed in it. Nâfî added: “So ‘Abdullâh bin ‘Umar would do so as well.” (Sahîh)

تخريج: أخرجه أحمد: 1/161 من حديث محمد بن معمن به.
2045 (A). Malik said: “No one should pass by Al-Mu‘arras on his return to Al-Madinah until he prays in it as much as he wishes, for it has been conveyed to me that the Messenger of Allah (Saw) camped the night there.” (Sahih)

Abū Dāwud said: “I heard Muḥammad bin Ishāq Al-Madīnī say: ‘Al-Mu‘arras is six miles from Al-Madinah.’”


2045 (B). [(Another chain) from Nāfī‘, from Ibn ‘Umar, that when the Messenger of Allah (Saw) was coming (back to Al-Madinah), he spent the night at Al-Mu‘arras until the morning.] (Hasan)

Chapter 1. The Encouragement To Marry

2046. It was reported from ‘Alqamah, that he said: “I was once walking with ‘Abdullãh bin Mas’ûd in Minã when ‘Uthmãn met him, and asked to talk to him privately. When ‘Abdullãh saw that he had no need, he said: ‘Come, O ‘Alqamah,’ so I came. ‘Uthmãn then said to him: ‘O Abû ‘Abdur-Rahmãn, should we not get you married to a young girl, perhaps you will regain some of what you have lost!’ ‘Abdullãh responded: ‘If you say this, then I have heard the Messenger of Allah say: “Whoever among you is capable of marriage should get married, for it is a cause of lowering the gaze, and a protection of one’s private parts, and whoever cannot do so should fast, for it will act as a Wijã for him.””

Comments:
1. One who has enough means to maintain a family should marry.
2. Marrying ensures modesty and chastity which is vital for a healthy social life.
3. A financially weak person should fast to ward off lustful desires.
Chapter 2. What Has Been Ordered Regarding Marrying A Religious Woman

2047. Abū Hurairah narrated that the Prophet ﷺ said: "Women are married for four (reasons): For their wealth, their nobility, their beauty, and their religion. So be successful with one of religion — may your hands be covered in dust!" (Sahih)

Comments:
The Arabic proverb “Taribat yadak” (may your hands be covered in dust) is said to awaken a desire or longing for something. It is a way of exhortation, not an imprecation. While marrying a woman, one should give precedence to her religiosity and piety over her other qualities.

Chapter 3. Marrying Virgins

2048. Jābir bin 'Abdullāh narrated: "The Messenger of Allāh ﷺ said to me: 'Have you gotten married?' I replied: 'Yes.' He said: 'To a virgin, or one previously married?' I said: 'To one previously married.' He said: 'And why not to a virgin whom you would play with, and who would play with you?"' (Sahih)

Chapter (...): The Prohibition Of Marrying Women Who Do Not Give Birth

2049. Ibn 'Abbās narrated: “A man came to the Prophet ﷺ and said: ‘My wife does not prevent the touch of one who touches.’ He replied: ‘Separate from her.’ He said: ‘I fear that my soul will be attached to her.’ He said: ‘Then enjoy her.” (Ṣaḥīḥ)

Comments:
It is an authentic Ḥadīth. “It is: She does not prevent one who intends immorality with her; or, she does not prevent anyone who seeks something from her husband’s wealth.” (‘Awn Al-Ma‘būb) See An-Nasā‘ī nos. 3231 and 3494. And they say it means simply that she, being a dignified and respectable woman, does not feel alienated or repelled by strangers (and yet is not guilty of immoral conduct). Thereupon, the Messenger of Allāh ﷺ counseled him to divorce her, but when he told him his weakness, he let him keep her.

2050 (A). It was reported from Mustalim bin Sa‘eed the son of the sister of Mansūr bin Zādhān, from Mansūr, meaning Ibn Zādhān, from Mu‘āwiyah bin Qurrah, from Ma‘qal bin Yasār, who said: “A man came to the Prophet ﷺ and said: ‘I have encountered a woman of nobility and beauty, but she cannot give birth. Should I marry her?’ He said: ‘No.’ The man then came to him a second time, but he prohibited him. He then came for the third time, and the Prophet ﷺ said: ‘Marry loving women who give birth, for I will compete with
you against other nations.”

Comments:

It does not mean that there is an absolute ban on marrying a barren woman. In fact, a marriage has many motives. Marrying such a woman is permissible, even desirable, for some reasons.

2050 (B). (Al-Ḥasan bin ‘Ali narrated to us: “I heard Yazīd bin Hārūn saying: ‘I saw Mustalim, he would stumble right and left.’” Al-Ḥasan bin ‘Ali said: “His side never touched the ground for forty years.” Abū Dāwud said: Mustalim bin Sa‘eed was the son of the brother, or the son of the sister of Mansūr bin Zādān, he went for seventy days without a drink of water.) (Hasan)

Chapter 4. Regarding Allāh’s Statement: The Fornicatress Does Not Marry Except A Fornicator

2051. ‘Amr bin Shu‘aib narrated from his father, from his grandfather, that Marthad bin Abī Marthad Al-Ghanawī would transport captives from Makkah. And there was a prostitute in Makkah by the name of ‘Anāq, who was a friend of his. He
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narrated: “I came to the Prophet and said: ‘O Messenger of Allah, (should I) marry ‘Anaq?’ But he did not say anything. Then, the Verse: And a fornicatress does not marry except a fornicator, or a pagan [1] was revealed, so he called me, recited the Verse to me, and said: ‘Do not marry her.’” (Hasan)

تخريج: [إسناه حسن] آخرجه النسائي، النكاح، تزويج الزانية، ح: 323 عن إبراهيم بن محمد بن حزن بن الرمادي، ح: 166 ووافقه الذهبي.

2052. Abū Hurairah narrated that the Messenger of Allâh said: “A flogged fornicator does not marry except one like him.” (Sahih)

Comments:
This Hadîth further explains and confirms what has been said in the previous Hadîth, namely, a man of ill repute should marry a woman like him.

Chapter 5. A Man Frees His Slave And Then Marries Her

2053. Abû Mûsâ narrated that the Messenger of Allâh said: “Whoever frees his slave girl and then marries her will obtain a double reward.” (Sahih)

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2054. Anas bin Malik narrated that the Prophet ﷺ freed Safiyyah, and made that (emancipation) her dowry. (Sahih)

2055. 'Aishah, the wife of the Prophet ﷺ, narrated that the Prophet ﷺ said: “Foster-feeding prohibits what is prohibited by delivery.” (Sahih)

2056. Umm Salamah narrated: "Umm Ḥabībah said: 'O Messenger of Allah, are you interested in my sister?' He said: 'For what?' She said: 'To marry her.' He said: 'Your sister?' She said: 'Yes.' He said: 'Would you like that?' She said: 'I am not the only one (married) to you, and the person whom I love most to share the present with is my sister.'"
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good fortune with me is my sister.' He said: 'But she is not permitted for me.' She replied: ‘But by Allāh, I have been informed that you are going to propose for Durrah — or Dhurrah, Zuhair (one of the narrators) was in doubt — bint Abī Salamah.' He said: ‘The daughter of Umm Salamah?’ She said: ‘Yes.’ He said: ‘By Allāh, even if she were not my step-daughter that was living with me, even then she would not be permitted for me. She is the daughter of my foster-brother, for her father and I were both breast-fed by Thuwaibah. So do not present you daughters or sisters to me.’” (Sahih)

Comments:

Rabibah (step-daughter) that is, the daughter of one’s wife from her previous husband, is also unlawful when her mother is married to him.

Chapter 7. Regarding The Husband Of The Foster-Mother

2057. ‘Aishah narrated: “Abū Al-Qu’ais entered upon me, so I covered myself from him. He said: ‘Do you cover yourself from me, even though I am your uncle?’ I said: ‘How so?’ He replied: ‘My brother’s wife breast-fed you.’ I replied: ‘It was the woman who breast-fed me, not the man.’ When the Messenger of Allāh ⁸⁺⁻⁻⁺⁻ came, I informed him of that, and he replied: ‘He is your uncle, so he

(Imam, Vol. 7, p. 2057)
may visit you.” (Sahih)

Comments:
A woman who suckles is a foster mother, and, hence, her husband is a foster father, and her brother is a foster uncle. In short, one is connected with the relatives of his or her foster mother in the same way as one’s own parents.

Chapter 8. Regarding Breast-Feeding An Adult

2058. ‘Aishah narrated: “Once the Messenger of Allah visited me and saw a man sitting with me.” — Hafs (one of the narrators) said: “He disapproved of that, and his face changed.” — “I said: ‘0 Messenger of Allah! He is my brother through fosterage.’ He replied: ‘Be careful regarding your brothers, for breast-feeding is (only established through) through hunger.’” (Sahih)

Comments:
Suckling shall be taken into account only if it takes place within a span of two years and with the purpose to feed an infant, that is, when an infant is suckled until it is satisfied. This point has been explained further in another Hadith.

2059. It was reported that Sulaimân bin Al-Mughirah narrated from Abû Mūsâ, from his father, from a son of ‘Abdullâh bin Mas‘ûd, from Ibn Mas‘ûd, who said: “There is no fosterage except
what strengthens the bones and
develops flesh.” Abū Mūsā added:
“Do not ask us while this (meaning
‘Abdullāh scholar is in your midst.”

Comments:
In the presence of a more learned person, it does not behoove a person of
lower rank to give a ruling on a point of law. That is the way to honor learned
scholars.

2060. (Another chain) from
Sulaimān bin Al-Mughirah, from
Abū Mūsā Al-Hilālī, from his
father, from Ibn Mas‘ūd, from the
Prophet  with its meaning, and
he said: “fortifies the bones.”

Comments:
In the presence of a more learned person, it does not behoove a person of
lower rank to give a ruling on a point of law. That is the way to honor learned
scholars.

Chapter 9. (About) Who Was
Made Prohibited Through
Adult Fosterage

2061. ‘Aishah and Umm Salamah
both narrated: “Abū Hudhaifah bin
‘Utba bin Rabī‘ah bin ‘Abdush-
Shams had adopted Sālim — just
as the Messenger of Allāh  had
adopted Zaid — and he married
him (Sālim) to his niece, Hind bint
Al-Walid bin ‘Utba bin Rabī‘ah.
Sālim was a freed slave of an
Ansārī lady. In the days of
Jāhiliyyah, an adopted son would be
called by his adopted father’s
name, and would inherit from him.
This continued until Allāh

وَأَلْبَتَ اللَّهُمَّ، قَالَ أَبُو مُوسَى: لا تَشَافَلْنَا
وَهَذَا الْحِبْرُ يَكْمِلُ.

تخريج: [إسناحة ضعيف] انظر الحديث الأثني وأخرجه البيهقي: 7/467 من حديث أبي داود
به وسند ضعيف # أبوموسى الخليلي وأبوه مجهولان.

Comments:
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Sulaimān bin Al-Mughirah, from
Abū Mūsā Al-Hilālī, from his
father, from Ibn Mas‘ūd, from the
Prophet  with its meaning, and
he said: “fortifies the bones.”

تخريج: [إسناحة ضعيف] أخرجه أحمد: 1/432 عن وكيه به  أبوموسى الهلالي وأبوه:
مجهولان والموقوف صحيح، انظر الموطأ. (يتحقي: 1275).

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Sālim was a freed slave of an
Ansārī lady. In the days of
Jāhiliyyah, an adopted son would be
called by his adopted father’s
name, and would inherit from him.
This continued until Allāh
revealed: ‘Name them by their father’s...’ up to His saying: ‘...your brothers in faith, and your freed slaves.’[1] So their names were then restored to their father’s, and the one whose father was not known became a Mawlā and a brother in religion. The wife of Abū Ḥudhaifah, Sahlah bint Suhail bin ‘Amr Al-Qurashi Al-‘Amiri came and said: ‘O Messenger of Allah, we used to consider Salim a son, and he would live with me and Abū Salamah in one house, and see me as I am (normally in my home). And you are aware of what Allah has revealed regarding them (adopted children), so what do you think should be done with him (Salim)?’ He replied: ‘Breast-feed him.’ So she breast-fed him five breast-feedings, and he became like a foster-son to her.” And so ‘Āishah would follow that decision, and would command her sister’s daughters and brother’s daughters to breast-feed five times those whom ‘Āishah wished to visit her, even if he was an adult, and they would then visit her. As for Umm Salamah and the rest of the Prophet’s wives, they refused to allow anyone to visit them after such a breast-feed, unless he was breast-fed while an infant. And they would say to ‘Āishah: “By Allah, we do not know, for this might have been a concession from the Prophet to Salim, specifically for him and not for anyone else.” (Sahih)

According to the majority of scholars, suckling a more than two-year old infant does not establish foster relationship.

Chapter 10. Does Breast-Feeding Less Than Five Times Establish Fosterage?

2062. It was reported from 'Amrah bint 'Abdur-Rahmān, from 'Āishah, that she said: “Allāh had initially revealed in the Qur'ān that ten feedings prohibit (marriage); then this was abrogated with five known breast-feedings. So when the Prophet passed away, this was recited as part of the Qur'ān.” (Saḥīḥ)

Chapter 11. Giving At The Time Of Weaning

2063. It was reported from 'Abdullāh bin Az-Zubair, from 'Āishah, may Allāh be pleased with her, that she said: “The Messenger of Allāh said: ‘One or two of suckling does not prohibit (marriage).’” (Saḥīḥ)
the blame of breast-feeding?” He replied: “A slave — male or female.” (Hasan)

Comments:
It was the custom of Arabs to send their infants to nearby villages to be suckled and nurtured by Bedouin women. Besides wages, these women also received gifts after the suckling period was over. It is to this gift that this Hadith refers.

Chapter 12. Women Whom It Is Disliked To Combine Between (In Marriage)

2065. It was reported from Dāwud bin Abī Hind, from ‘Āmir, from Abū Hurairah, that the Messenger of Allāh ﷺ said: “A woman should not be married alongside her paternal aunt, nor an aunt alongside her brother’s daughter, nor a woman alongside her maternal aunt, nor a maternal aunt alongside her sister’s daughter. And one who is older should not be married alongside one who is younger, nor one who is younger alongside one who is older.”

(Sahīh)
Comments:

It is prohibited to combine (that is, marry) a paternal aunt and her niece, or a maternal aunt and her niece concurrently. This prohibition is temporary, not permanent, if he was no longer married to the niece, he could marry her aunt, etc.

2066. It was reported from Ibn Shihâb, who said: “Qabîsah bin Dhuw’âib informed me that he heard Abû Hurairah saying: “The Messenger of Allâh prohibited (that a man) combine between a woman and her maternal aunt and between a woman and her paternal aunt.” (Sahîh)

2067. It was reported from Khusaif, from ‘Ikrimah, from Ibn ‘Abbâs, that the Prophet disliked combining between a paternal and maternal aunt, and between two maternal aunts and two paternal aunts. (Da’îf)

2068. ‘Urwah bin Az-Zubair asked ‘Aishah, the wife of the Prophet regarding the Verse: And if you fear that you will not treat orphan (girls) justly, then marry those whom you please of (other) women. She replied: “O nephew, this is regarding an orphaned girl who is with her guardian, and whose

wealth is joined with her guardian’s wealth. So the guardian is attracted to her wealth and beauty, and wishes to marry her without being just, regarding her dowry, by giving her less than what others would give her. This Verse prohibited such guardians from marrying them except if they were just with them and gave them the highest dowry that they would otherwise get. And they were commanded to marry any woman that they pleased besides them.”

‘Aishah then said: “But after this Verse, the people again asked the Messenger of Allah regarding them, and Allah revealed: And they ask you regarding women. Say: ‘Allah gives you decisive verdicts regarding them, and what has been recited to you in the Book regarding orphaned girls whom you do not give what is due to them, and desire (not) to marry them.’”[1]

‘Aishah responded: “And what has been recited in the Book by Allah is the first Verse, in which Allah says: ‘And if you fear that you will not treat orphan (girls) justly, then marry those whom you please of (other) women. And in the other Verse, Allah says: ‘...desire (not) to marry them...’’, which is when one does not desire to marry the orphaned girl which is under his care, when she is of little beauty and wealth. So they have been prohibited from marrying off those orphaned girls who are of little

beauty and wealth except with justice. (This they have been reminded of) due to their not having any need for them.

And Yûnus said that Rabî‘ah said regarding the Verse: And if you feel that you will not be able to deal justly with orphans..., “It is as if He is saying: ‘If you fear such, then leave (marrying) them, for I have allowed four (wives) for you.’”

(Šāhîh)

 Comments:
The Hadîth has relevance to the chapter in that a person should not marry an orphan girl under his care and protection, if he cannot discharge his obligations fairly and faithfully according to Islamic law, no matter if he has a wife or not.

2069. ‘Ali bin Al-Husain narrated that when they returned to Al-Madinah after having been with Yazîd bin Mu‘âwiyyah — at the time of the massacre of Al-Husain bin ‘Alî, may Allâh be pleased with him — Al-Miswar bin Makhramah met him and said: “Is there any need of yours that I can fulfill?” He replied: “No.” He said: “Will you give me the sword of the Messenger of Allâh ﷺ, for I fear that the people will forcibly take it away from you. I swear by Allâh, if you give it to me, they will never be able to get it until my soul is taken!” ‘Ali bin Abî Talib proposed to the daughter of Abû Jahl while (he was married) to Fâtîmah, so I heard the Messenger of Allâh ﷺ saying — and I was at the time a boy who
had just reached puberty — while delivering a sermon upon this very Minbar of his: ‘Verily, Fātimah is a part of me, and I fear that she will be tested in her faith.’ He then mentioned another in-law of his, from the tribe of Banū 'Abdush-Shams, and praised him highly, and said: ‘He spoke to me, and told the truth, and promised me and fulfilled his promise. And I am not prohibiting something which is permitted, and neither am I permitting something which is prohibited, but, by Allāh, the daughter of the Messenger of Allāh and the daughter of the enemy of Allāh will never be combined in one place, ever.’” (Sahih)

Comments:

‘All’s planned second marriage, had it taken place, would hurt Fātimah, a thing which, in turn, would hurt the Messenger of Allāh. This would ultimately be harmful to ‘All himself. That is the reason why ‘All was told not to marry Abū Jahl’s daughter, aside from the issue of what comes with marrying the daughter of Abū Jahl. This case proves that Muslims are forbidden to cause annoyance to the Messenger of Allāh by an action even if it is otherwise permissible.

2070. (Another chain) with this narration (similar to no. 2069), he said: “So ‘Allī, may Allāh be pleased with him, did not pursue that proposal.” (Sahih)
narrated that he heard the Messenger of Allah ﷺ say, while he was upon the Minbar: "Banū Hishām bin Al-Mughirah have asked my permission to marry their daughter to ‘Ali bin Abī Ṭālib. So I will not give them permission, and again I will not give them permission, and again I will not give them permission, unless Ibn Abī Ṭālib wishes to divorce my daughter and marry their daughter. For my daughter is a part of me, whatever causes her doubt causes me doubt, and whatever hurts her hurts me.” (Sahih)

Comments:
The Hadith gives the reason why the Messenger of Allāh ﷺ did not like ‘Ali to take the daughter of Abū Jahl as a second wife.

Chapter 13. Regarding Mut‘ah Marriages

2072. Az-Zuhri narrated: “We were in the company of ‘Umar bin ‘Abdul-‘Azīz, and began discussing Mut‘ah with women. A person by the name of Rabi‘ bin Sabrah said: ‘I testify that I heard my father say, that the Messenger of Allāh ﷺ forbade it during the Farewell Pilgrimage.’” (Da‘īf)

2073. (Another chain) from Rabi‘
bin Sabrah (similar to no. 2072), from his father, that the Messenger of Allâh ﷺ forbade Mut’ah with women. (Sahîh)

Chapter 14. Regarding Shigâr Marriages

2074. It was reported from Nâfî', from Ibn 'Umar, that the Messenger of Allâh ﷺ forbade Shighar marriages.

Musad-dad (one of the narrators) added in his narration: “So I said to Nâfi’: ‘[What is Shighar?” He said: ‘A man marries his daughter and the gift (of dowry) is that he gets to marry the other man’s daughter. Or he marries the sister of a man and marries him to his sister without a gift (of dowry).’” (Sahîh)

Comments:

Among the various modes of marriage prevalent in the pre-Islamic Age of Ignorance, one was Mut’ah, a temporary marriage contracted for a specified time period. Islam prohibited this type of temporary marriage.

2075. Al-A’raj narrated that Al-‘Abbâs bin ‘Abdullâh bin Al-‘Abbâs married his daughter to ‘Abdur-Rahmân bin Al-‘‘Abbas, while ‘Abdur-Rahmân married his daughter to him (Al-‘Abbâs), making the two women the dowry

[1] The questioner is ‘Ubaidullâh. There are two chains narrated in the text from Nâfî’, one from him which Musad-dad narrated, and another from Mâlik from Nâfî’. 
for each other. So Mu‘āwiyyah wrote to Marwân commanding him to separate them, and he said in his letter: ‘This is the very Shighâr that the Messenger of Allâh prohibited.’” (Hasan)

Comments:
Scholars are unanimous over the prohibition of the Shighâr marriage.

Chapter 14/15. Regarding Taḥlîl (Intentionally Marrying A Divorcee To Make Her Permissible For Her First Husband)

2076. ‘Alî narrated: — Ismã’îl (one of the narrators) said: “And I think it was from the Prophet” — “The one who marries in order to make a woman permissible (for her first husband) is cursed, as is the one on whose behalf it was done.” (Da‘îf)

Comments:
It is prohibited to marry a woman irrevocably divorced (that is, divorced three times) and have relations with her, solely with the intent to enable her first husband to re-marry her. Both the one who does that, and the one for whom it is done, have been cursed by the Messenger of Allâh.

2077. (Another chain) from Al-Ḥârîth Al-A‘war, from a man among the Companions of the Prophet — (One of the narrators in this chain) said: “We think he was ‘Alî,” — from the Prophet. With its meaning (as no. 2076). (Da‘îf)
Chapter 15/16. A Slave Getting Married Without The Permission Of His Owner

2078. It was reported from Muhammad bin ‘Aqil, from Jābir, who said: “The Messenger of Alläh said: ‘Any slave who marries without the permission of his owner is a fornicator.’” (Da‘if)

2079. It was reported from ‘Abdullãh bin ‘Umar, from Nãfi’, from Ibn ‘Umar, from the Prophet that he said: “If a slave marries without the permission of his owner, his marriage is invalid.” (Hasan)

Abû Dâwud said: This Hadîth is weak, rather, it is Mawqûf, and it is a statement of Ibn ‘Umar.

Chapter 16/17. Regarding It Being Disliked If A Person Proposed After His Brother’s Proposal

2080. It was reported from Sa‘eed bin Al-Musayyab, from Abû Hurairah, that the Messenger of
Allāh said: “Let not any person give a proposal of marriage after the proposal of his brother.” (Sahih)

Chapter 17/18. A Person Looks At A Woman Whom He Desires To Marry

2082. Jābir bin ‘Abdullāh narrated that the Messenger of Allāh said: “If any of you proposes for a woman, then if he is able to look at what will cause him to marry her, he should do so.” Jābir added: “So I proposed for the hand of a young girl, and I would hide myself (to look at) her, until I saw of her what caused me to marry her, so I married her.” (Hasan)
Looking at what is normally visible of the woman one wants to marry before marriage is preferable and commendable (Mustahabb). That is what Jābir, may Allāh be pleased with him, did, but free and unrestricted contacts or meetings are prohibited.

Chapter 18/19. Regarding The Guardian

2083. ‘Aishah narrated that the Messenger of Allāh ﷺ said: “Any woman who marries without the permission of her guardian — then her marriage is void,” (he repeated it) three times, and he added: “So if he consummated the marriage with her, she is entitled to the dowry because of what he has attained from her. And if they differ, then the Sulṭān is the guardian of the one who does not have one.” (Sahīḥ)
2084. (Another chain) from ‘Aishah, from the Prophet ﷺ with its meaning (similar to no. 2083). (Ṣaḥīḥ)
Abū Dāwūd said: Ja’far (one of the narrators of the last version) did not hear from Az-Zuhri, he had written to him.

2085. Abū Mūsā narrated that the Prophet ﷺ said: “There is no marriage except with (the consent of) a guardian.” (Ṣaḥīḥ)

2086. ‘Urwah bin Az-Zubair narrated that Umm Ḥabībah was married to ‘Abd bin Ja’ish, but he died, and he was of those who had emigrated to the land of Abyssinia. So An-Najashi married her off to the Messenger of Allah ﷺ, for she was (living) with them.” (Dā’f)
Chapter 19/20. Regarding The Guardian Preventing The Woman From Marriage

2087. Ma'qal bin Yasar narrated: “I had a sister, and suitors would come to me proposing for her. A cousin of mine came (as a suitor), so I married her to him. He then divorced her with a revocable divorce, and left her until her waiting period finished. So when suitors came for her, he too came and proposed. I said: ‘By Allah! I will never marry her to you again.’ So Allah revealed, regarding me: And if you divorce women, and they have completed their appointed terms, do not prevent them from marrying their husbands...[1] So I expiated for my oath, and married her off to him.” (Sahih)

Comments:
A legal guardian must have regard and take into consideration the woman’s choice or inclination to marry a particular person. Moreover, this event proves that marriage is invalid without the consent of a woman’s legal guardian.

Chapter 20/21. If Two Guardians Marry Her Off

2088. It was reported from Al-Hasan, from Samurah, that the Prophet said: “Any woman who was married off by two guardians (to two different persons) will be...” (Al-Baqarah 2:232.)

given (in marriage) to the first of the two. And any person who sells (an item) to two people, the item will be for the first of the two.”

(Hasan)

Chapter 21/22. Regarding Allah’s Statement: It is not permitted for you to inherit women against their will. And do not prevent them from re-marrying...

2089. It was reported from Ibn ‘Abbâs, regarding the Verse: “It is not permitted for you to inherit women against their will. And do not prevent them from re-marrying...” Ibn ‘Abbâs said: “If a person died, his guardians had more right to his wife than her own guardians. If one of them wished, he would marry her, and if they wished, they would not marry her. So this Verse was revealed in regard to this practice.” (Sahih)

2090. (Another chain) from Ibn ‘Abbâs, who recited: “It is not permitted for you to inherit women against their will. And do not
prevent them from re-marrying, in order that you may take a part of what you have given them, unless they are guilty of clear lewdness..." and said: "This (was revealed) because a person would inherit a woman from his relatives, and then prevent her from re-marrying until she died, or she gave her dowry back. So Allâh ruled regarding this act, and prohibited it." (Hasan)

2091. (Another chain) from Ad-\Dahhâk, with its meaning (as no. 2090), and he said: "So Allâh reprimanded (them) regarding it." (Da\'îf)

Chapter 22/23. Seeking The Girl's Permission

2092. It was reported from Yahyâ from Abû Salamah, from Abû Hurairah, that the Prophet ﷺ said: "A previously married woman is not married until she commands so, and a virgin (is not married) except with her permission." They asked: "And what will (count) as her permission?" He replied: "That she remains silent." (Sahi\h)
meaning, that Muhammad bin 'Amr narrated, that Abu Salamah narrated to them from Abu Hurairah, that the Messenger of Allah ﷺ said: “An orphaned girl is asked regarding herself, so if she remains silent, then that is her permission. And if she refuses, then there is no means (of forcing) her.”

The (wording of the) narration is that of Yazid. (Hasan)

Abu Dawud said: It was also reported like that by Abu Khald Sulaiman Ibn Hayyan, and Mu'adh bin Mu'adh, from Muhammad bin 'Amr.


2094. Muhammad bin Al-A'la’ narrated to us (saying); Ibn Idris narrated to us, from Muhammad bin 'Amr, with this Hadith — with his chain (similar to no. 2093). He added in it: “He said: ‘If she cries or is silent.’” (Hasan)

Abu Dawud said: “And the word ‘cries’ has not been preserved, and is a mistake in the Hadith from Ibn Idris, or from Muhammad bin Al-'Ala’.”

Abu Dawud said: Abu 'Amr Dhakwân reported it from 'Aishah, she said: “O Messenger of Allah, a virgin is too shy to talk!” He replied: “Her silence is her consent.”

2095. It was reported from Ismā‘īl bin Umayyah, who said: “A trustworthy person narrated to me from Ibn ‘Umar who said that the Messenger of Allāh ﷺ said: “Ask women regarding their daughters.”

(Da‘if)

Chapter 23/24. Regarding A Virgin Who Was Married Off By Her Father Without Her Consent

2096. Ibn ‘Abbās narrated that a young, virgin girl came to the Prophet ﷺ and mentioned that her father married her (to someone) while she disapproved. So the Prophet ﷺ allowed her to choose.

(Hasan)

2097. (Another chain) from ‘Ikrimah from the Prophet ﷺ, with this Hadith (similar to no. 2096).

(Hasan)

Abū Dāwud said: He did not mention Ibn ‘Abbās, and this is how the people narrated it, the Mursal form is well-known.

Comments:

It is not proper for a father to give away his daughter in marriage to someone without her consent. In case the father’s action is improper or injudicious, the judge has the right to revoke the marriage agreement.
Chapter 24/25. Regarding Widowed And Divorced Women

2098. It was reported from Mālik, from ‘Abdullāh bin Al-Faḍl, from Nāfi‘ bin Jubair, from Ibn ‘Abbās, who said that the Messenger of Allāh ἡ said: “The widow has more right regarding herself than her guardian, and the virgin is asked regarding herself. And her consent is her silence.” (Sahih)
Comments:
It is better for a legal guardian to marry a widow to a person of her choice or liking, providing there is no legal reason making him not suitable.

2101. Khansā’ bint (Khidhâm) Al-Anṣāriyyah narrated that her father married her to someone and she had been previously married, but she did not approve of the marriage. So she went to the Messenger of Allâh ﷺ and mentioned it to him, and he cancelled the marriage. (Sahîh)

Chapter 25/26. Regarding Suitability

2102. Abû Hurairah narrated that Abû Hind cupped the Prophet ﷺ on his scalp. The Prophet ﷺ said: “O Banû Bayâdah, marry (your daughters) to Abû Hind, and propose to him (for his daughters).” And he added: “And if there is any good in any of the medicines that you cure yourselves with, it is in cupping.” (Hasan)

Comments:
“His scalp” Al-Yâfûk; the crown of the head, where the bone of the skull from the front meets the bone from the rear of the head. Abû Hind Yasâr was a freed slave of Banû Bayâdah, yet the Messenger of Allâh ﷺ told them to intermarry him with his people. This is enough to prove that suitability of partners or, say, matching should be based on piety and character, not on caste.
Chapter 26/27. Marrying Someone That Is Not Yet Born

2103. Maimūnah bint Kardam narrated: “I went with my father for Hajj with the Messenger of Allāh ﷺ, and I saw the Messenger of Allāh ﷺ. My father came close to him, and he (the Prophet ﷺ) was atop a camel of his, so he stopped and listened to him, and he had a small stick with him — the type that is used to discipline schoolchildren — I heard the Bedouins and the people say: ‘(Make way for the one) with the stick, (make way for the one) with the stick.’ So my father managed to come close to him, held on to his stirrup, and testified to his (Messengership). The Prophet ﷺ stopped to listen to him, so he said: — I was present at the army of ‘Aṭhran — Ibīn Al-Muthanna (one of the narrators) said: “Gathrān.” — Tāriq bin Al-Muraqqa’ said: “Who will give me a spear, in return for its prize?” I said: “And what is the prize?” He replied: “I will marry the first daughter that is born to me to him.” So I gave him my spear. Then I did not see him, until I heard that a daughter had been born to him, and had become of age. I came to him, and said: ‘Prepare my wife for me (to take)!’ But he swore that he would not give her to me until I gave her a new dowry — other than what I had already given him (the spear).
And I too swore that I would not give him anything other than what I had already given him.”

The Messenger of Allah ﷺ asked: “And of what age is she now?” He replied: “She has now grown white hair.” The Prophet ﷺ said: “I think that you should leave her,” but this verdict startled me, and I looked at the Messenger of Allah ﷺ. When he saw that (expression) on me, he said: “Neither you nor your companion is sinful.” (Da'if)

2104. In another version of this narration, she (Maimunah bint Kardam) narrated: “My father participated in one of the wars of Jahiliyyah, and the heat afflicted their feet. A person among them said: ‘Whoever gives me his sandals, I will marry the first daughter born to me to him.’ So my father took off his sandals, and threw them at him. A daughter was then born to him, and became of age...” and the rest of the narration is similar (to no. 2103), except that the phrase ‘white hair’ is not mentioned. (Da'if)

Chapter 27/28. Regarding The Dowry

2105. Abū Salamah narrated: “I asked 'Aishah regarding the dowry that the Messenger of Allah ﷺ said: ‘And I too swore that I would not give him anything other than what I had already given him.’”
used to give (to his wives). She replied: ‘It was twelve *Uwqiyyahs* and a *Nash.*’ I asked: ‘And what is a *Nash?*’ She replied: ‘Half an *Uqiyah.’’’ (Ṣaḥīḥ)

Comments:

One *Uqiyah* is forty Dirhams of silver. Hence, the amount of twelve and a half *Uqiyah* comes to five hundred Dirhams. According to more modern rates, one Dirham is 2.975 grams of silver, and, according to some earlier scholars, 3.06 grams.

\[2106.\] Abū Al-‘Ajfa’ As-Sulami narrated that ‘Umar bin Al-Khattāb once delivered a sermon in which he said: “Verily, do not make women’s dowries expensive, for if this had been a means of praise in this world, or a means of pleasing Allāh, then the first person that would have done so would have been the Prophet ﷺ. But the Messenger of Allāh ﷺ did not give any of his wives more than twelve *Uqiyah* as dowry, nor was the dowry for any of his daughters more than that.” (Ḥasan)

\[2107.\] Umm Ḥabībah narrated that she had been married to ‘Ubaidullāh bin Jahsh, and he died while they were in Abyssinia. So An-Najāshī married her to the...
Messenger of Allāh ﷺ, and gave her four thousand Dirhams as dowry on behalf of the Prophet ﷺ, and sent her to him with Shurahbil bin Hasanah. (Da’if)

Abū Dāwūd said: Hasanah was his mother.

2108. Az-Zuhri said: “An-Najashi married Umm Ḥabībah bint Abī Sufyān to the Messenger of Allāh ﷺ with a dowry of four thousand Dirhams, and he wrote to the Messenger of Allāh ﷺ regarding this, and he ﷺ accepted it.” (Da’if)

Chapter 28/29. Regarding A Small Dowry

2109. Anas narrated that the Messenger of Allāh ﷺ once saw ‘Abdur-Rahmān bin ‘Awf, may Allāh be pleased with him, with some traces of saffron on him. He asked him: “What is this!” He replied: “O Messenger of Allāh, I

Comments:
A rich or well-to-do person may give more in a dowry (Mahr). It is not forbidden, providing the intention is not to show off. To give large sums of money as a Mahr for ostentation or to force the groom to do so, or the groom withholding it — all would be improper. Likewise, it is also wrong for a well-to-do man to fix a small amount of Mahr.
married a lady.” He asked: “And what did you give her as dowry?”

He replied: “A Nawāh of gold.” So he said: “Give a feast, even if it be with one sheep.” (Sahih)

Abū Dāwūd said: A ‘Nawāh’ is five Dirhams, and a Nash is twenty, and an Uqiyah is forty.[1]

Comments:
The marriage agreement should bind the bridegroom to pay a Mahr which is reasonable and convenient for both, the bride and the bridegroom.

2110. It was reported from Mūsā bin Muslim Ibn Rūmān, from Abū Az-Zubair, from Jābir bin ‘Abdullāh, that the Prophet said: “Whoever gives as dowry to a woman a cupped hand’s worth of barley or dates has made her permissible.” (Da’if)

Abū Dāwūd said: ‘Abdur-Rahmān bin Mahdī reported it from Śāliḥ bin Rūmān, from Abū Az-Zubair, from Jābir in Mawqūf form. And Abū ‘Āṣim reported it from Śāliḥ bin Rūmān, from Abū Az-Zubair, from Jābir; he said: “During the lifetime of the Messenger of Allah, we would engage in Mut‘ah marriages in exchange for only a handful of food (as dowry).”

Abū Dāwūd said: Ibn Juraij reported it from Abū Az-Zubair, from Jābir similar to the meaning of Abū ‘Āṣim.

[1] He explained that, and Nawāh is literally a “date-stone” so its name was also used for an amount of weight.
Temporary marriage (Mut‘ah) was permissible but banned later. The Hadith appears to date back to the time before it was prohibited permanently.

Chapter 29/30. On the Dowry
Being Some Actions That He Must Perform

2111. Sahl bin Sa’d As-Sa‘idi narrated that a woman came to the Messenger of Allâh and said: “O Messenger of Allâh, I have given myself to you as a gift.” She remained standing for a long time, until a man stood up and said: “O Messenger of Allâh, marry her to me, if you do not desire her.” The Messenger of Allâh said: “Do you have any dowry to give her?” He replied: “I have only this Izâr of mine.” The Messenger of Allâh said: “If you give her your Izâr, you will be confined (to your house), having no Izâr! So go find something else.” He said: “I can’t find anything.” He replied: “Go find (something), even if it be an iron ring!” So he searched, but could not find anything. The Messenger of Allâh then said to him: “Do you have anything of the Qur’ân (memorized)?” He replied: “Yes, this Sûrah, and this Sûrah,” and others that he named. The Messenger of Allâh said: “I have married her to you with what is with you of the Qur’ân.” (Sâhih)
2112. Abū Hurairah narrated a similar incident (as no. 2111), but he (ﷺ) did not mention the İzār, nor the ring, for he said: “What have you memorized of the Qur’ān?” The man replied: “Sūrat Al-Baqarah,” or he said the one after it. He said: “Stand up and teach her twenty Verses, and she is your wife.” (Da‘if)

Comments:
We learn from these Ḥadīths that an utter pauper may also marry, and that the Mahr may also be teaching the Qur’ān.

Chapter 30/31. Regarding One Who Married Without Specifying The Dowry And Then Died

2113. (Another chain) from Muḥammad bin Rāshid, from Makhūl, with similar to the narration of Sahī (no. 2111). He said: “Makhūl used to say: ‘This is not for anyone after the Messenger of Allāh.’” (Hasan)

2114. It was reported by Ash-Sha‘bī, from Masrūq, from ‘Abdullāh (Ibn Mas‘ūd) regarding a man who married a woman, then he died, and he had not consummated it with her, nor specified a dowry: “She has a full dowry, and she must observe the waiting period, and she will get her
inheritance." Ma'qal bin Sinân then said: "I heard the Messenger of Allah give this same verdict in the case of Barwa' bint Wâshiq." (Sahih)

2115. (Another chain) from Ibrâhim, from 'Alqamah, from 'Abdullâh, and 'Uthmân (the narrator) quoted similarly (as no. 2114). (Sahih)

2116. (Another chain) from Qatâdah, from Khilâs, and Abû Hassân, from 'Abdullâh bin 'Utba bin Mas'ûd was asked regarding this case (as mentioned in no. 2119), and they came to him for a month, or, many times. He then said: "I say regarding her: She will receive a dowry for an amount similar to (what) her women (normally get), neither more nor less. And she will inherit, and she must observe the waiting period. So if this (verdict) is correct, it is from Allah, and if it is mistaken, it is from me and Shaitân, and Allah and His Messenger are free of it."

At this, a group of people of the tribe of Ashja' stood up, among them Al-Jarrâh and Abû Sinân; they said: "O Ibn Mas'ûd, we
testify that this (verdict) was the verdict of the Messenger of Allâh for us, regarding Barwa' bint Wâshi’q. For her husband, Hilâl bin Murrah Al-Ashja’i, was in the same situation as this.’’ At this, ‘Abdullâh bin Mas’ûd was very happy, since his verdict turned out to be the same as the verdict of the Messenger of Allâh. (Saâhîh)

Comments:

1. A marriage agreement without a specified Mahr is valid but it obligates the groom to pay a Mahr similar to that normally paid to other women of the bride’s family, like her mother, sister, etc — in the event that the husband dies.

2. A woman whose husband died before the consummation of marriage shall complete her ‘Iddah (the legally prescribed period of waiting during which a woman may not remarry after being widowed or divorced) prior to remarriage.

2117. ‘Uqbah bin ‘Amir narrated that the Prophet ﷺ told a man: “Are you satisfied if I marry you to so-and-so?” He said: “Yes.” And he asked the woman: “Are you satisfied if I marry so-and-so to you?” She replied: “Yes.” So they were married to one another, and the man consummated the marriage without specifying the dowry amount, and he did not give her anything (as dowry). He had participated during Al-Iludaibiyyah — and everyone who had participated in Al-Hudaybiyyah had been allocated a share of (the produce of) Khaibar. So when he was about to die, he said: ‘The Messenger of Allâh ﷺ married me to so-and-so, and I did not specify her dowry, nor did I give her [الحَجَّةُ لَا يَعْبُرُ أَلْهَةٍ وَلَا عِلْمٍ وَلَا مَنَّةٍ وَلَا كُنَّةٍ}
anything, so I call you to witness that I have given her as dowry my share of Khaibar.’ So she sold her share for a hundred thousand.”

Abū Dāwūd said: In the beginning of the Hadīth, ‘Umar bin Al-Khaṭṭāb added — and his narration is more complete: “The Messenger of Allāh ﷺ said: “The best marriage is the easiest one.” And the Messenger of Allāh ﷺ said to the man...” and he quoted its meaning.

Abū Dāwūd said: It is feared that this Hadīth may have an addition in it, for this was not the case.

Chapter 31/32. Regarding A Sermon For The Marriage

2118. It was reported from ‘Abdullāh Ibn Mas‘ūd, regarding Khutbah Al-Hājjah in a marriage or other than that — (Another chain) from ‘Abdullāh, that he said: “The Messenger of Allāh ﷺ taught us Khutbah Al-Hājjah: ‘Verily, all praise is due to Allāh. We praise Him, and seek His help, and ask for His forgiveness. And we seek refuge in Him from the evil of our souls. Whomever Allāh guides, then none can misguide him, and whomever He misguides, he will find none to guide him. And I testify that there is none has the
right to be worshipped but Allāh, and I testify that Muhammad is His slave and Messenger. O you who believe, have Taqwā of Allāh, the One by whom you ask of one another, and (be conscious of the rights of) relations of the womb. Verily, Allāh is ever watchful over you. O you who believe, have Taqwā of Allāh as is His due, and do not die except as Muslims. O you who believe, have Taqwā of Allāh as is His due, and do not die except as Muslims.

(11) O you who believe, have Taqwā of Allāh, say what is true. He will make your deeds good for you, and forgive you your sins, and whoever obeys Allāh and His Messenger, then, indeed, he has achieved a great victory. (12)

(11a) (Abū Dawūd said:) Muhammad bin Sulaimān (one of the narrators) did not say: “Verily.” at the beginning.

Comments:

It is the Sunnah of Allāh’s Messenger to begin a discourse on important matters with similar to this sermon. It should especially be recited on the occasion of a wedding, although it is not a pillar (Rukn) vital to the validity of wedlock. For a wedding to be valid, only the consent of the Walī, the bridegroom and bride, as well as witnesses, are essential.

2119. (Another chain) from Ibn Mas‘ūd, that whenever the Messenger of Allāh would testify (during a Khubāh)...” and he mentioned similarly (to no. 2118). After his saying: “and His Messenger,” he said: “He has sent

him with the truth, as a herald of glad tidings and as a warner, preceding the Day of Judgment. Whoever obeys Allâh and His Messenger has indeed acted righteously, and whoever disobeys them will only harm himself, and will not harm Allâh in the slightest.” (Da'î)

2120. Ismâ’il bin Ibâhîm narrated: “I proposed to the Prophet ﷺ for (the hand of) Umâmah bint ‘Abdul-Mu’talîb, and he married me to her without delivering any sermon.” (Da’î)

(‘Abî ‘Eîsâ said to us: “It has reached us that Abû Dâwûd was asked: ‘Is this allowed?’ To which he replied: ‘Yes, and there are a number of Ahâdîth from the Prophet ﷺ about this.’”)

Chapter 32/33. Regarding The Marriage Of The Young

2121. ‘Aîshah narrated: “The Messenger of Allâh ﷺ married me while I was a girl of seven years” — Sulaimân (one of the narrators said: “or six,” — and he consummated the marriage when I was a girl of nine.” (Sâhîh)
Comments:
A father has the right to marry off his daughter in her young age in view of some expediency, but consummation of marriage can take place only after the girl is old enough, or sensible enough to be able to accept the marriage or not.

Chapter 33/34. Residing with a Virgin (After Marriage)

2122. Umm Salamah narrated that when the Messenger of Allâh married her, he stayed with her for three days, then said: “Let not your relatives look down upon you condescendingly! If you wish, I can spend seven days with you, but if I spend seven days, then I must spend seven with all my wives.” (Sahih)

Comments:
Hadith no. 2124 explains this case further. According to this Hadith, if a man marries a widow, he should stay with her for three days but, in case he stays with her for seven days, he shall stay with his other wives for the same period.

2123. Anas bin Mãlik narrated: “When the Messenger of Allâh took Safiyyah (as a wife), he spent seven days with her.” ‘Uthmân (one of the narrators) added: “And she has been previously married.” (Sahih)

2124. Abû Qilâbah said that Anas bin Mâlik narrated: “If a person
marries a virgin while he has a wife, he should stay with her for seven days. And if he marries a non-virgin, he should stay three days with her.” (Sahih)

Abū Qilābah added: “If I state that he (Khālid Al-Hadhḍhā', a subnarrator) narrated this from the Prophet ﷺ, it would be true, but he said: ‘The Sunnah is like that.’”


Comments:

Meaning, after he marries her.

Chapter 34/35. Regarding A Man Who Consummates His Marriage Before Giving Any Monetary Amount To His Wife

2125. It was reported from Ayyūb, from ‘Ikrimah, from Ibn ‘Abbās, who said: “When ‘Alī married Fāṭimah, the Messenger of Allāh ﷺ said: ‘Give her something.’ He replied: ‘I don’t have anything!’ He said: ‘Where is your Ḥutāmī coat of mail?’”[1] (Sahih)

تخريج: [صحيح] أخرجه النسائي، النكاف، باب نحلة الخلوة، ح: 378 من حديث عبده.

2126. It was reported from Muḥammad bin ‘Abdūr-Raḥmān bin Thawbān, from a man among the Companions of the Prophet ﷺ, that when ‘Alī married Fāṭimah, the daughter of the Messenger of Allāh ﷺ, and he wanted to go to

[1] That is a type of chain link armor.
her, the Messenger of Allah forbade him, until he gave her something. He said: “O Messenger of Allah! I don’t have anything.” The Prophet told him: “Give her your coat of mail,” so he gave it to her, then went to her. (Da’if)

Comments:

It is clear from these Ahadith that it is recommended to give some gift to a bride on her first night of marriage. This promotes love between the couple.

2127. (Another chain) from Gha'ilân, from 'Ikrimah, from Ibn 'Abbâs, similarly.

2128. It was reported from Khaithamah, that 'Âishah said: "The Messenger of Allah commanded me to send a woman to her husband before he had given her anything." (Da’if)

Abû Dâwud said: Khaithamah did not hear from 'Âishah.

2129. It was reported from 'Amr bin Shu'aib, from his father, from his grandfather, that the Messenger of Allah said: “Any woman who was married (by her guardian) in
return for a dowry, or offering, or gift, before the actual contract, will receive it (instead of her guardians). And whatever is given (anything) after the marriage contract, then it belongs to whom it was given. And the most befitting matter which a person should be shown generosity for is his daughter or sister.” (Hasan)

Chapter 35/36. What Is Said To The One Who Marries

2130. Abū Hurairah narrated that the Prophet would say, when he wished to congratulate someone who got married: “Bārak Allāhu laka, wa bāraka ‘alaika, wa jama‘ bainakumā fi khair (May Allāh bless you, and (shower) His blessings upon you, and combine you together in good).” (Sahih)

Comments:
While congratulating a newly married couple, one should also pray to Allāh to bless them.

Chapter 36/37. A Man That Marries A Woman And Finds Her Pregnant

2131. It was reported from Ibn Jurairj, from Sa‘fawn bin Sulaim, from Sa‘eed bin Al-Musayyab, from a man from the Ansār — Ibn Abī As-Sarī (one of the narrators) said:
“from the Companions of the Prophet ﷺ”, he did not say “from the Anṣār” — then they (the narrators) were in accord: “whose name was Baṣrah said: ‘I married a virgin who was still in her private compartment. When I entered upon her, I found that she was pregnant. The Prophet ﷺ said: ‘She is due her dowry because of the fact that you made her private part permissible for you, and the child will be a slave to you. And when she gives birth, lash her.’” Al-Ḥasan (one of the narrators) said: “inflict the punishment on her.”

(Doʿūf)

Abū Dāwūd said: Qatādah reported this Ḥadīth from Saʿeeds bin Yazid, from Ibn Al-Musayyab, and Yahyā bin Abī Kathīr reported it from Yazid bin Nuʿaim, from Saʿeeds bin Al-Musayyab and ‘Atā’ Al-Khurāsānī, from Saʿeeds bin Al-Musayyab, and they all narrated it in Mursal form from the Prophet ﷺ. And in the narration of Yahyā bin Abī Kathīr it says that Baṣrah bin Aktham married a woman, and each of them said in his narration: “He made the child a slave for him.”

2132. It was reported from ‘Ali, meaning Ibn Al-Mubārak, from Yāḥyā, from Yazid bin Nuʿaim, from Saʿeeds bin Al-Musayyab, that a person by the name of Baṣrah bin
Aktham married a woman. And he mentioned (the narration, as in no. 2131, in) its meaning, and he added: “And he () separated between them.” And the narration of Ibn Juraij is more complete. (Da’if)

Chapter 37/38. Dividing (Fairly) Between One’s Wives

2133. Abü Hurairah narrated that the Prophet صلی الله عليه و سلم said: “Whoever has two wives, and prefers one over the other, will come on the Day of Judgment with one of his two sides crooked.” (Da’if)

2134. ‘Aishah narrated: “The Messenger of Allāh ﷺ would divide (between his wives), and be fair. And he would say: ‘O Allāh! This is my division regarding what I have control over, so do not reprimand me regarding what You control and I do not control!’” (Sahih)

Abū Dāwud said: He (ب) meant (the feelings) of the heart.
Comments:

If a man, having more than one wife, conducts himself apparently with justice and fairness, he would not be held accountable for his natural inclination for any one of them.

2135. It was reported from Hishām bin ‘Urwah, from his father, that ‘Āishah said: “O nephew! The Messenger of Allāh ﷺ would not prefer any one of us to another with regards to spending time with us. And hardly a day would go by except that he would visit all of us, and he would come close to each woman, without touching her, until he reached the one whose turn it was, then he would spend the night with her. And when Sawdah bint Zam‘ah had become old, and feared that the Messenger of Allāh ﷺ would leave her, she said: ‘O Messenger of Allāh! My day is for ‘Āishah.’ So the Messenger of Allāh ﷺ accepted that from her. And we would say, concerning that (incident), that it was regarding her, and others in her situation, for which Allah revealed: And if a woman fears separation from her husband...”[1] (Hasan)

2136. It was reported from Mu‘ādhah, from ‘Āishah, who said: “After the revelation of the Verse: ‘You may distance those whom you

like, and draw close to those whom you like,'[1] the Messenger of Allah ﷺ would ask permission from the one whose day it was.”

Mu‘âdhah said: “I said: ‘What would you say to the Messenger of Allah ﷺ?’ ‘Aishah responded: ‘I would say: ‘If the matter is in my hands, I will not choose anyone over myself.”’ (Sahih)

تخريج:

٢١٣٧. It was reported from Yazid bin Bâbanûs, from ‘Aishah, may Allah be pleased with her, that the Messenger of Allah ﷺ sent for all his wives — meaning during his illness — and they all gathered (round him). He said: ‘I am unable to go to all of you, so if you see fit, give me permission to remain with ‘Aishah.’ So they all gave him permission.” (Hasan)

٢١٣٨. It was reported from Ibn Shihâb, that ‘Urwh bin Az-Zubair narrated to him that ‘Aishah, the wife of the Prophet ﷺ said: “When the Messenger of Allah ﷺ desired to travel, he would cast lots between his wives, and whoever’s lot was picked would travel with him. And he would give to every wife her day and night, except for

Chapter 38/39. Regarding A Man Who Has Agreed To The Condition Of Living In Her Place Of Residence

2139. ‘Uqbah bin ‘Amir narrated that the Messenger of Allah said: “The conditions which are most obligatory on you to fulfill are those by which you have made private parts permissible.” (Sahih)

Chapter 39/40. The Rights That The Husband Has Over The Wife

2140. Qais bin Sa’d said: “I visited Al-Ḥirah, and saw that its inhabitants would prostrate to their nobles. I said (to myself): ‘The Messenger of Allāh has more right that (people) prostrate to him.’ So I returned to the Prophet and said: ‘I visited Al-Ḥirah, and saw that its inhabitants would prostrate to their nobles. And you, O Messenger of Allāh, have more right that we prostrate to you.’ He replied: ‘I ask you, if you passed by my grave, would you prostrate to it?’ I replied: ‘No.’ He replied: ‘Then don’t do so! Were I to
command any person to prostrate to another, I would have commanded the women to prostrate to their husbands due to the rights that Allâh has given them over their wives.” (Hasan)

2141. Abû Hurairah narrated that the Prophet ﷺ said: “If a man calls his wife to bed and she refuses, and he spends the night angry at her, the angels curse her until the next morning.” (Sahih)

Chapter 40/41. The Rights Of A Woman Upon Her Husband

2142. It was reported from Hakîm bin Mu‘âwiyyah Al-Qushairî, from his father, that he asked: “O Messenger of Allâh! What are the rights that our wives have over us?” He replied: “That you feed her when you eat, and clothe her when you wear clothes, and that you avoid hitting her in the face, or disgracing her, and that you avoid abandoning her except at home.” (Sahîh)

Abû Dâwud said: The meaning of “disgracing her” is to say: “May Allâh disfigure you.”

تأتي نصوص قرآنية تضمن بعض الأحكام المتعلقه بالوَاغِجَةُ، حيث يُزَكَّرُهَا من أجل بنية وطنة وحقوقهم التي يُهْتَمُّها الله عَلَيهم...
2143. It was reported from Bahz bin Ḥākim, from his father, from his grandfather, that he asked: "O Messenger of Allāh! Regarding our wives—what can we do with them, and what should we leave?" He replied: "Go to your field as and when you please. And feed her when you eat, and clothe her when you wear clothes. And do not disgrace her face, nor hit her." (Hasan)

2144. It was reported from Sa’eed bin Ḥākim bin Mu‘āwiyah, from his father, from his grandfather, Mu‘āwiyah Al-Qushairī, who said: "I went to the Messenger of Allāh and said: 'What do you say regarding our women?' He replied: 'Give them to eat from what you eat, and clothe them with what you wear, and do not beat them, nor disgrace them.'" (Da‘īf)
Abū Hurrah Ar-Raqāshi, from his uncle, that the Prophet ﷺ said: “If you fear their disobedience, then abandon them in their beds.” Hammād said: “Meaning with regards to intercourse.” (Daʿīf)

Tafsīr: [إسناده ضعيف] وأخرجه أحمد: ۵/۷۲ من حديث حماد بن سلمة به مطلقاً على

2146. Iyās bin ‘Abdullāh bin Abī Dhubāb narrated that the Messenger of Allāh ﷺ said: “Do not hit the maid-servants (the women) of Allāh.” So ‘Umar came to the Messenger of Allāh ﷺ and said: “The women have become rebellious against their husbands.” So he permitted them to hit them, and many women then visited the wives of the Messenger of Allāh ﷺ, complaining about their husbands. The Prophet ﷺ said, “Many women have come to the wives of Muḥammad complaining against their husbands; these men are not the best of you.” (Şaḥīḥ)

Comments:

Al-Khaṭṭābī said: “And in it (the Hadith) is clarification that patience with the bad manners and rudeness they display (the husband) is more virtuous.” Meaning, because the Messenger of Allāh ﷺ said: “these men are not the best of you.”

2147. ‘Umar bin Al-Khaṭṭāb narrated that the Prophet ﷺ said: “No man should be asked
regarding why he hit his wife.”

(Hasan)

Comments:
If there is any sort of spanking to discipline them, it should be so light that it should not leave a mark or injure them.

Chapter 42/43. Regarding The Command To Lower The Gaze

2148. Jarîr narrated: “I asked the Messenger of Allâh ﷺ about an unexpected glance (towards a woman).” He replied: “Turn your eyes away.” (Saḥîh)

2149. Buraidah narrated that the Messenger of Allâh ﷺ said to ‘Ali: “O ‘Ali! Do not follow one glance with another, for the first one is for you, while the next one is not.” (Da‘îf)
so that she then describes her to her husband (in such detail) that it is as if he is looking at her.”
(Sahih)

2151. It was reported from Abū Az-Zubair, from Jābir, that the Prophet ﷺ once saw a woman, so he went to Zainab bint Jahsh and satisfied his desires with her. He then came to his Companions and said to them: “A woman appears in the form of a Shaitān, so whoever finds any (effects) of that in him, let him go to his wife, for it will hide what is in him.” (Sahih)

2152. Ibn ‘Abbās said: “I have not seen anything which is closer to the ‘minor sins’ (Al-Lamam) than what Abū Hurairah narrated from the Prophet ﷺ, that he said: “Allāh has already decreed upon the son of Ādam his share of fornication, and he will attain it without doubt. So the fornication of the eyes is to see, and the fornication of the tongue is to talk, and the soul desires and aspires (for evil), but the private organ concurs with that or refuses it.” (Sahih)

2153. (Another chain) from Abū Hurairah, that the Prophet ﷺ said: “For every single son of Ādam,
there is a portion of fornication assigned to him...” with a similar wording as the previous one, but he said: “And the two hands fornicate, for their fornication is to touch. And the legs fornicate, and their fornication is to walk, and the mouth fornicates, and its fornication is to kiss.” (Sahih)

 Nahajj: [Insanahah Sahih] A’har Jackson: 03/267 من حديث حمد بن سلمة وعمر، القدر، باب قادر على ابن آدم حظة من الزنا وغيره، ح: 03/267 من حديث سهيل بن أبي صالح به.

2154. (Another chain) from Abū Hurairah, from the Prophet ﷺ, similar (to no. 2153), except that in this one he added: “...and the fornication of the ears is to listen.” (Sahih)

Chapter 43/44. Regarding Intercourse With Captives

2155. Abū Sa’eed Al-Khudrī narrated that the Messenger of Allāh ﷺ sent an expedition to Atţas on the Day of Hunain, and they met the enemy, fought them, and won the battle. They captured some slaves, but some of the Companions of the Messenger of Allāh ﷺ felt uncomfortable in having relations with them because of their pagan husbands. At this, Allāh revealed: “And chaste, free women, except for those whom your right hand possesses...”[1] meaning that they are allowed for

you after their waiting periods have finished. *(Sahih)*

2156. Abū Ad-Dardā' narrated that the Messenger of Allāh صلی الله علیه وآله وسلم once saw a pregnant woman in one of his expeditions. He said: "Perhaps her owner touched her (sexually)"

They replied: "Yes." He said: "I want to curse him with such a curse that it will accompany him to his grave! How can he cause him (the child) to inherit from him while that is not allowed for him? And how can he use him as a servant and that is not allowed for him?" *(Sahih)*

2157. It was reported from Abū Sa'eed Al-Khudrī, that he narrated it *Marfu'* (from the Prophet ﷺ), regarding the slaves that were captured at Awfās: "No pregnant (slave) shall be touched (sexually) until she gives birth. And no non-pregnant (slave) shall be touched until she menstruates once." *(Da'if)*

2158. Ruwaifi' bin Thabit Al-Anṣārī narrated: "A person stood up among us to deliver a sermon, and said: 'I only say to you what I heard the Messenger of Allāh صلی الله علیه وآله وسلم
say on the Day of Ḥunain. He said:

“It is not permissible for a man who believes in Allah and the Last Day that he discharges his water to a field that belongs to another” — meaning pregnant women, “and it is not permissible for a man who believes in Allah and the Last Day that he uses a slave woman (sexually) until he confirms that she is free (of pregnancy). And it is not permissible for a man who believes in Allah and the Last Day that he sells any spoils of war until it has been divided.” (Hasan)

 Hathayn, 3557

2159. (Another chain) with this narration (similar to no. 2158), he added: “...until he confirms that she is free (of pregnancy) by one menstrual cycle.” And he added: “And whoever believes in Allah and the Last Day should not ride an animal from the spoils of the Muslims, such that when it tires he returns it to the spoils. And whoever believes in Allah and the Last Day should not wear a garment from the spoils of the Muslims, such that when it wears out, he returns it back.” (Hasan)

Abū Dawūd said: The mention of one menstrual cycle is not preserved (in this narration), and it is a mistake on the part of Abū Muʿāwiyah (one of the narrators).
Chapter 44/45. Regarding Intercourse

2160. It was reported from ‘Amr bin Shu‘aib, from his father, from his grandfather, that the Prophet ﷺ said: “When one of you marries a woman, or buys a servant, let him say: ‘Allahumma! Inni as‘aluka khairaha wa khaira ma jabaltaha ‘alaihi, wa ‘a‘udhu bika min sharri ha wa min sharri ma jabaltaha ‘alaihi’. I ask You of the good in her, and the good of what You have bestowed upon her (in her character). And I seek Your refuge from her evil, and the evil of what you have bestowed upon her (in her character).’ And if he buys a mount, let him hold on to its forehead and say similarly.”

(Hasan)

Abū Dāwūd said: Abū Sa‘eed added: [1] “Then let him hold on to her forehead and supplicate for blessings” regarding the female servant.

Comments:
The believer is in constant remembrance and reliance upon Allah, even prior to such activities.

2161. It was reported from Ibn ‘Abbās, that the Prophet ﷺ said: “If only one of you were to say, when he desired to approach his
wife: ‘Bismillahi Allahumma! Jannibnâsh-shaiṭâna wa jannibish-shaiṭâna mā raqaṭanâ (O Allah! Cause Shaitān to be far removed from us, and cause Shaitān to be removed from anything that you provide us with) — then if a child had been willed for them from that (act), Shaitān would never be able to harm him.’” (Sahih)

تخريج: أخرجه مسلم، النكاح، باب ما يستحب أن يقوله عند الجماعة، ح1434 من حديث جرير، والبخاري، النكاح، باب ما يقول الرجل إذا أتي أهله، ح5165 من حديث منصور به.

2162. Abū Hurairah narrated that the Messenger of Allah ﷺ said: “The one who approaches his wife in her anus is cursed.” (Hasan)

تخريج: [حسن] أخرجه ابن ماجه، النكاح، باب النهي عن إثبات النساء في أديرة، ح1927 من حديث سهيل بن أبي صالح به وصحبه البصري والحديث شواهد كثيرة جدًا، وهو من الأحاديث المتواترة، انظر نظام المتناثر من الحديث المتواتر، ح159 ومعاني الآثار للطحاوي 3/46.

2163. Jiabir narrated: “The Jews used to say that if a man approached his wife from the vagina but from her rear, then the child will be born with a squint. At this, Allâh revealed: Your women are as a tilth to you, so approach your tilth as and when you please.”[1] (Sahih)

تخريج: أخرجه مسلم، النكاح، باب جوائز جماعة الأمرائه في قبلها، ح1435 من حديث عبدالرحمن بن مهدي، والبخاري، التفسير، باب: فنساكم حرب لكم فأولى حربكم أي.

2164. It was reported from Ibn ‘Abbas, that Ibn ‘Umar made a mistake, and Allāh will forgive him. Rather, this (Verse was revealed) regarding a group of Anṣār — and they had been pagans, and a group of Jews — and they were People of the Scripture. The Jews would think that they were superior to them in knowledge; therefore the Anṣār would follow them in many of their ways. And of the ways of the People of the Scripture was that they would only approach their women from the side, for that is the most covered a woman can be. And this group of Anṣār had taken this act from them. As for the Quraish, they would spread their women in a manner that was objectionable to them, and would enjoy them from the front and from the back, and while lying down. So when the Muhājir arrived in Al-Madinah, a man from among them married one of the ladies of the Anṣār, and he desired to do the same with her, but she reprimanded him, and said: ‘We used to be approached from our sides, so either do the same, or don’t come near me!’ And their matter spread (among the people), until the Messenger of Allāh ﷺ heard of it. At this, Allāh revealed: ‘Your women are as a tilth to you, so approach your tilth as and when you please...’, meaning: from their fronts, and from their backs, and while they are lying down, (but as...
long as) it is from the place the child is born.” (Da'if)

Chapter 45/46. Regarding Menstruating Women And Embracing Them

2165. Anas bin Malik narrated: “When a Jewish woman would be in her menses, they would bar her from the house, and they would not eat with her, drink with her, or interact in the house with her. The Messenger of Alläh محمد was asked about that, at which Alläh محمد revealed: ‘They ask you regarding menses. Say: That is an harm, so abstain from women in their menses...’ until the end of the Verse. The Messenger of Alläh محمد then said: ‘Interact with them in their houses, and do everything except intercourse.’ The Jews then said: ‘This person does not leave any affair of ours except that he differs with us in it!’ So Usaid bin Ḥudair and ‘Abbad bin Bishr came to the Messenger of Alläh محمد and said: ‘O Messenger of Alläh محمد, the Jews have said such and such, so should we not also have intercourse with them during their menses?’ At this, the face of the Messenger of Alläh محمد changed (in anger), until

we thought that he was angry with them. So they left, and as they were leaving, a person arrived with a gift of some milk for the Messenger of Allâh ﷺ. He (the Prophet ﷺ) then called for them, so we knew that he was not angry at them.” (Sahîh)

2166. Aishah, may Allah be pleased with her, narrated: “I used to sleep with the Messenger of Allâh ﷺ in one Shi’ár[1] while I was in my menses. And if some of it (the blood) touched him, he would wash it, and not wash any other area. And if any of it reached it — meaning his garment — he would wash that area and not anything else, and then pray in it.” (Hasan)

2167. Maimûnah bint Al-Hârith narrated that the Messenger of Allâh ﷺ would order his wife to wear a lower garment if he desired to embrace her while she was menstruating, and then would embrace her. (Sahîh)

Comments:
The whole life of the Messenger of Allâh ﷺ is a model for us to follow. Hence, even the intimate aspects of his life, the aspects relating to his conjugal life, have also been described here.

[1] It is a type of large cloth, worn by women, and also may refer to merely a blanket.
Chapter 46/47. Regarding The Penalty For The One Who Approaches His Wife While She Is Menstruating

2168. It was reported from ‘Abdul-Hamid bin ‘Abdur-Rahmān, from Miqsam, from Ibn ‘Abbās, from the Prophet ﷺ, regarding someone who approached his wife (sexually) while she was menstruating, he said: “He should give one Dinār, or half a Dinār, in charity.” (Ṣaḥīḥ)

2169. (Another chain) from Abul-Hasan Al-Jazari, from Miqsam, from Ibn ‘Abbās, that he said: “If he approached her while she was bleeding, then he pays a Dinar, and if he approached her after the bleeding had stopped, then half a Dinār.” (Daʿfī)

Chapter 47/48. Regarding ‘Az/l (Withdrawing Before Ejaculation)

2170. It was reported from Qaza’ah, from Abū Sa’eed, that ‘Az/l (withdrawing before ejaculation) was mentioned in front of the Prophet ﷺ, and he said: “And why would one of you want to do that?” And he didn’t say: “Don’t do that.” (He continued): “For there is no soul that will be
The Book Of Marriage

created except that Allāh will create it.” (Ṣaḥīh)

Abū Dāwūd said: Qaza'ah was the freed slave of Ziyād.

تخريج: أخرجه مسلم، النكاح، باب حكم العزل، حل: 132/1438. من حديث سفيان به.

وعلقه البخاري، حل: 740/9 من حديث مجاهد به.

Comments:

'Azl means separating from the wife just before climax and ejaculating outside of her.

2171. It was reported from Rifā'a, narrated from Abū Sa'eed Al-Khudrī, that a man said: “O Messenger of Allāh! I have a slave-girl with whom I practice 'Azl, for I would dislike for her to become pregnant, yet desire what men desire. And the Jews have said that 'Azl is minor infanticide.” The Prophet ﷺ said: “The Jews have lied. If Allāh desired to create it, you will not be able to avert that.” (Ḍa'if)


2172. Ibn Muḥairiz narrated: “I entered the Masjid and saw Abū Sa'eed Al-Khudrī sitting there, so I sat next to him and asked him about 'Azl. He said: ‘We went with the Messenger of Allāh ﷺ on the expedition of Banū Mustaliq, and captured some Arab slaves. And we desired women, for being single had become difficult for us. And we also desired to ransom (these slaves), so we wished to practice 'Azl. Then we said (to ourselves):
"Will we do this while the Messenger of Allâh ﷺ is in our midst without having asked him first?" So we asked him about it, and he said: "There will be no harm upon you if you don't do it. There is no soul that will be created except that it shall be created." (Sahîh)

Comments:
‘Azl is undesirable.

2173. Jâbir narrated that a man from the Ansâr came to the Messenger of Allâh ﷺ and said: "I own a slave-girl whom I visit (cohabit with), and I dislike that she should become pregnant." He replied: "Practice ‘Azl if you wish, for whatever has been decreed for her will occur." After a period of time, the man returned and said: "My slave-girl has become pregnant." He said: "I had already informed you, whatever had been decreed for her will come to pass." (Sahîh)

Chapter 48/49. What Is Disliked Of A Man Mentioning What He Experienced With His Wife

2174. Abû Na’drâh narrated that a Shaikh from Tufâwah said: "I stayed as a guest in the house of Abû Hurairah in Al-Madînâh, and
I never saw any of the Companions of the Prophet more eager to please or serve his guest than him. Once, I was with him while he was lying on a bed, and he had a bag full of pebbles, or date-pits. And there was a black slave-girl of his (sitting on the floor) below him. He would perform *Tasbîh* with the stones, until he had finished what was in the bag, upon which he threw the bag at her upon that the slave-girl collected them and returned the bag to him. He then said: ‘Should I not tell you about the Messenger of Allah and I?’ I said: ‘Yes!’ He said: ‘Once, I was cleaning my teeth (with a *Siwâk*) in the *Masjid* when the Messenger of Allah entered and said: ‘Where is the lad from Daws (Abû Hurairah)?’ three times. A man said: ‘O Messenger of Allah, he is over there in the corner of the *Masjid*, brushing his teeth.’ So he walked towards me until he reached me. He placed his hand upon me, and said some good words. I stood up, and he walked to the place where he led the prayer. He then turned to face the congregation, and there were two rows of men and one row of women, or one row of men and two rows of women. He said: ‘If *Shaitân* causes me to forget anything in the prayer, then let the people say *Tasbîh*, (i.e., say, *Subhân Allâh*) and let the women clap.’ He then led the people in prayer, and he didn’t forget anything in it. He then said: ‘Stay
in your places, stay in your places..." — Mūsā (one of the narrators) added: " over here. Then, he praised Allāh and glorified him, and said, 'Amma ba’du 'As to what follows —" then the narrators were in accord: "He then faced the men and said: 'Is there any man among you who goes to his wife, closes the door, and draws the curtain, thus screening himself with the screen of Allāh?' They said: 'Yes.' He continued: 'Then he sits afterwards and says: "I did this, I did that?" But they, too, remained silent at that. He then turned to the women and asked: "Are they any among you who discuss this?" But they remained silent. Then a young girl who had just passed puberty rose up on one of her knees, and stood up above the rest so that the Messenger of Allāh could see her and listen to her, and said: 'O Messenger of Allah, verily the men talk about this, and the women talk about it.' He said: 'Do you know what the example of that is? The example of that is like a female Shaitān who meets a male Shaitān, and he uses her to satisfy his desires while people look at them. Verily, the perfume of men is that whose scent is apparent and not its color. Verily, the perfume of women is that whose color is apparent and not its scent."

— Abū Dāwūd: From here I memorized it from Mu`āmmal and Mūsā: "Verily, let no man (sleep) with another man in a blanket, nor
a woman with another woman, except if it be her son or father,” and he mentioned a third, but I forgot it, and it is in the narration of Musad-dad, but I do not remember it as precisely as I would like. Mūsā said: “Ḥammād narrated to us from Al-Juraīrī, from Abū Naḍrah, from Aṭ-Ṭufāwī.” (Daʿīf)

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Sunan Abu Dawud

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Volume 3

From Hadith no. 2175 to 3241

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Sunan Abu Dawud
Volume 3
English Translation of

Sunan Abu Dawud

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In the Name of Allâh, the Most Gracious, the Most Merciful
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Chapter 1. Regarding Someone Who Ruins A Wife For Her Husband

2175. Abū Hurairah narrated that the Messenger of Allah ﷺ said: “He who ruins a woman for her husband, or a slave for his master, is not of us.” (Hasan)

Chapter 2. Regarding A Woman Who Asks Her Husband To Divorce Another Wife Of His

2176. Abū Hurairah narrated that the Messenger of Allah ﷺ said: “Let not any woman ask for the divorce of her sister, so that she may empty her sister’s plate. And let her marry, for she will get what

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2177. It was reported from Ma'rūf, from Muḥārib, that the Messenger of Allāh ﷺ said: “Allāh has not permitted anything that is more detestable to Him than divorce.” (Hasan)

2178. It was reported from Muḥārib bin Dithār, from Ibn ‘Umar, that the Prophet ﷺ said: “The most detestable of all permitted matters to Allāh the Exalted is divorce.” (Hasan)

Chapter 4. Regarding The Divorce According To The Sunnah

2179. It was reported from Mālik, from Nāfi‘, from ‘Abdullāh bin ‘Umar that he divorced his wife while she was menstruating, during the time of the Messenger of Allāh ﷺ. ‘Umar bin Al-Khaṭṭāb asked the Messenger of Allāh ﷺ regarding this, so the Messenger of Allāh ﷺ said: “Command him to
take her back, then keep her until she is pure and then menstruates, and then becomes pure (again). Then, if he desires, he may keep her after that, and if he desires, he may divorce her before touching her. And that is the waiting period that Allāh has commanded to divorce women in.” (ṣaḥīḥ)

2180. It was reported from Al-Laith, from Nāfī‘ that Ibn ‘Umar divorced one of his wives while she was menstruating with one divorce — narrating the same meaning as the narration of Mālik (no. 2179). (ṣaḥīḥ)

2181. It was reported from Muhammad bin ‘Abdur-Rahmān the freed slave of the family of Ṭālhah, from Sāilm, from Ibn ‘Umar, that he divorced his wife while she was in her menses. ‘Umar mentioned this to the Prophet ﷺ, who said: “Command him to take her back, and then divorce her after she is pure or pregnant.” (ṣaḥīḥ)

2182. It was reported from Ibn Shihāb, that Sālim bin ‘Abdullāh informed him, from his father (Ibn ‘Umar), that he divorced his wife
while she was in her menses. 'Umar mentioned this to the Messenger of Allah ﷺ, and he ﷺ became very angry with that. He then said: “Command him to take her back, then, let him keep her until she becomes pure, then has her menses, then becomes pure (again). Then, if he wishes, he can divorce her while she is in her state of purity and before he touches her. And that is the divorce in the proper waiting period that Allah the Exalted has commanded.” (Sahih)

**Comments:**

1. These *Ahadith* are related to the meaning of the first Verse of the *Surat Al-Talaq*: Divorce them during their (legal waiting) period (65:1), that is, divorce them during the time they are in a state of purity, provided no intercourse takes place during this time.

2. Divorcing a woman during the period of her menstruation is contrary to *Sunnah*. However, if one divorces one’s wife during those days, the majority of scholars consider it a valid divorce.

3. If a woman has been divorced during her period of menses, that divorce shall be considered as one divorce, and the husband shall be told to retract. The right to retract rests with the husband, not with the legal guardian.
2184. It was reported from Yazīd bin Ibrāhīm, from Muḥammad bin Sīrīn, that Yūnūs bin Jubair narrated to him: “I asked ‘Abdullāh bin ‘Umar regarding a man who divorces his wife while she was in her menses. He said: ‘Do you know Ibn ‘Umar?’ I replied: ‘Yes.’ He said: ‘Abdullāh bin ‘Umar divorced his wife while she was in her menses, so ‘Umar went to the Prophet ﷺ and asked him about that. He replied: “Command him to take her back, then, divorce her at the beginning of her waiting period.”’ I said: ‘So should that (divorce) be counted?’ He replied: ‘And what else? Do you suppose he was incapable and acted like a fool?’’ (Ṣaḥīḥ)

2185. It was reported from Abū Az-Zubair that he heard ‘Abdurrāḥmān bin Ayman, the freed slave of ‘Urwah, asking Ibn ‘Umar while Abū Az-Zubair was listening: “What is your opinion regarding a man who divorced his wife while she was in her menses?” He replied: ‘‘Abdullāh bin ‘Umar divorced his wife while she was in her menses during the life of the Messenger of Allāh ﷺ. So ‘Umar asked the Messenger of Allāh ﷺ and said: ‘‘Abdullāh bin ‘Umar divorced his wife while she was menstruating.’’ ‘Abdullāh (Ibn ‘Umar) said: ‘So he (ﷺ) returned her to me, and did not consider it to be anything. And he said: ‘Once
she is pure, let him divorce her, or let him keep her.” Ibn ‘Umar added: “And the Prophet recited: O Prophet, if you divorce women, then divorce them at the beginning of their waiting periods.” (Sahih)

Abu Dawūd said: This Hadith was reported from Ibn ‘Umar by Yūnus bin Jubair, Anas bin Sirīn, Sa‘eed bin Jubair Zaid bin Aslam, Abū Az-Zubair, and Mānṣūr who reported it from Abū Wā’il, and with all of them is the meaning that the Prophet commanded him to take her back until she became pure, then, if he desired, he should divorce her, or if he desired, he should keep her.

Abu Dawūd said: And this is how Muḥammad bin ‘Abdur-Rahmān reported it from Sālim, from Ibn ‘Umar. As for the narration of Az-Zuhri from Sālim, and that of Nafi‘ from Ibn ‘Umar, (its meaning is) that the Prophet commanded him to take her back until she became pure, and then menstruated, and then became pure, and then if he wished, he could divorce her or keep her.

Abū Dāwūd said: And it has been related from ‘Atā’ Al-Khurāsānī, from Al-Hasan, from Ibn ‘Umar, similar to the narration of Nafi‘ and Az-Zuhri, and all of these narrations contradict what Abū Az-Zubair said.

تخريج: أخرج حديث من حديث عبدالله رضي الله عنه، ح: 2183 وقوله: "ولم يرها شيئاً" 

Chapter 5. A Man Takes His Wife Back Without Any Witnesses

2186. ‘Imrān bin Ḥusayn was asked about a person who divorces his wife, and then engages (in intercourse) with her, without any witnesses of the divorce or of taking her back. He replied: “You have divorced contrary to the Sunnah, and you have taken her back contrary to the Sunnah. Have her divorce and your taking her back witnessed, and don’t repeat this.” (Hasan)

Comments:
If he decides to return to his wife, it is recommended to have two witnesses informed of that.

Chapter 6. Regarding The Sunnah For Divorcing Slaves

2187. Abū Hasan, a freed-slave from Banū Nawfal, informed that he asked Ibn ‘Abbās regarding a slave who was married to a slave-girl but had divorced her twice; they were then both freed, so is it allowed for him to propose to her? He replied: “Yes, this is what the Messenger of Allāh ﷺ decreed.” (Da’if)

تخريج: [إسناده حسن] أخرجه ابن ماجه، الطلاق، باب الرجعة، ح: 2025 عن بشر بن هلال.

Comments:
If he decides to return to his wife, it is recommended to have two witnesses informed of that.
2188. (Another chain) with its meaning (similar to no. 2187), without saying: “informed.” Ibn ‘Abbas said: “One (option of divorce) remains for you. The Messenger of Allâh decreed accordingly.” (Da’if)

Abû Dâwud said: I heard Ahmad bin Hanbal say: ‘Abdur-Razzâq said: ‘Ibn Al-Mubârak said to Ma’mar: “Who is this Abû Al-Hasan? He has indeed taken a great responsibility!”

Abû Dâwud said: Az-Zuhri reports from this Abû Al-Hasan. Az-Zuhri said: “He was one of the Fugahâ’. Az-Zuhri reports a number of narrations from Abû Al-Hasan.

Abû Dâwud said: (Though this Abû Al-Hasan is well known, but this narration is not acted upon.

2189. It was reported from Muzâhir, from Al-Qâsîm bin Muhammâd, from ‘Aishah, that the Prophet ﷺ said: “The divorce of a slave-woman is two (times), and her (waiting period) is two cycles.” (Da’if)

Abû ‘Asim (one of the narrators) said: “Muzâhir narrated to me: ‘Al-Qâsîm narrated to me from ‘Aishah, from the Prophet ﷺ.’” similarly, except that he said: “And her waiting period is two (menstruation) cycles.”

Abû Dâwud said: It is an unknown narration. (Abû Dâwud said: Neither of these two Hadîths are acted upon.)
Chapter 7. Regarding A Divorce Before The Marriage

2190. It was reported from ‘Amr bin Shu’aib, from his father, from his grandfather, that the Prophet said: “There is no divorce except with (someone) in your possession, and there is no freeing (of a slave) except someone you own, and there is no transaction except with something that you own.”

Ibn As-Sabbãh (one of the narrators) added: “And there is no fulfilling of a vow except with what you own.” (Hasan)

2191. (Another chain) from ‘Amr bin Shu’aib, with his chain and its meaning (similar to no. 2190), and he added: “And whoever took an oath to do (an act of) disobedience, then there is no swearing (Yamin) upon him, and whoever took an oath to sever the ties of the womb (kinship) then there is no swearing (Yamin) upon him.”[1] (Hasan)

[1] “No swearing (Yamin)” meaning either, he may not do what he swore to do, but he must atone for that, or, he is not considered one who swore, that is, the oath does not count, and he need not atone for it. See nos. 3272-3274.
2192. (Another chain) from ‘Amr bin Shu‘aib, from his father, from his grandfather that the Prophet said — for this narration (similar to no. 2190) — he added: “And there is no vow except for what is done seeking the Face of Allāh, Most High.” (Hasan)

Chapter 8. Regarding Divorcing By Mistake

2193. ‘Aishah narrated that the Messenger of Allāh said: “There is no divorce, nor freeing (of a slave) in the state of Ighlāq.” (Hasan)

Abū Dāwud said: I think that Ghilāq is anger.

Comments:

Ighlāq means; “closed”. In the matter of divorce, it means “a deranged state of mind.” It may be due to drunkenness, a fit of demonic possession, or an uncontrollable fit of rage.
Chapter 9. Regarding A Divorce That Was Said In Jest

2194. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Three things, when done in earnest are counted as earnest, and when done in jest, are also counted as earnest: Marriage, divorce, and taking (a divorcee) back.” (Hasan)

Chapter 9,10. The Abrogation Of Taking Back A Wife After The Third Divorce

2195. It was reported from ‘Abd Allāh ibn Husain bin Wāqid, from his father, from Yazīd An-Nahwī, from ‘Ikrimah, from Ibn ‘Abbās, that he recited (the Verse): “And divorced women shall wait regarding themselves for three menstrual periods. And it is not lawful for them to conceal what Allāh has created in their wombs” [1] and said: “This was because a person who had divorced his wife was entitled to take her back, even if he had divorced her three times. But then that was abrogated, and (Allāh) said: Divorce is two times.” [2] (Hasan)

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2196. It was reported from Ibn Juraij that one of the sons of Abū Rāfī’, the freed slave of the Prophet, informed him from ‘Ikrimah, the freed slave of Ibn ‘Abbās, from Ibn ‘Abbās, that he said: “Abd Yazid, the father of Rukanah, and his brothers, divorced Umm Rukanah, and married a woman from Muzainah. She (the woman from Muzainah) came to the Prophet and said: ‘He is as useful to me as this hair,’ and plucked a hair from her head: ‘So separate us from each other.’ The Prophet became angry at that, so he called for Rukanah and his brothers, and asked those who were seated with him: ‘Do you see that so-and-so resembles Abd Yazid in this way, and this one resembles him in that way?’ They said: ‘Yes.’ So the Prophet said to Abd Yazid: ‘Divorce her,’ and he did so. Then he said: ‘Take back your wife, the mother of Rukanah and his brothers.’ He said: ‘I divorced her three times, O Messenger of Allāh!’ He replied, ‘I know. Take her back,’ and then recited: O Prophet! If you divorce women, then divorce them at their prescribed times...”[1]

Abū Dāwūd said: the Ḥadith of Nāfi’ bin ‘Ujair and ‘Abdullāh bin ‘Ali bin Yazīd bin Rukanah, from

his father, from his grand father —
that Rukānah divorced his wife
irrevocably (Al-Battah), and the
Prophet ﷺ returned her to him[1]
— it is more correct, because the
son and family of a man are more
knowledgeable of him. So Rukānah
only divorced his wife with an
irrevocable divorce and the
Prophet ﷺ counted it as one.

2197. It was reported from
‘Abdullāh bin Kathir, from
Mujāhid who said: “I was with Ibn
‘Abbas, when a man came to him
and said that he had divorced his
wife three times. Ibn ‘Abbās
remained quiet, until I thought that
he would return her to him. Then
he said: ‘One of you goes and
commits a foolish act, and then
‘Abbās!” even though Allāh says:
And whoever has Taqwā of Allāh,
Allāh will make a way out for
him.[2] So you did not have Taqwā
of Allāh, and I do not find any way
out for you. You have disobeyed
your Lord, and your wife has
become completely separated from
you. And Allāh has said: O
Prophet! If you divorce your wives,
then divorce them[3] — at the
beginning of their prescribed
times’’ (Sahih)

[1] He is referring to no. 2206.
Abū Dāwud said: This Hadith was reported by Ḥumaid Al-A’raj and others, from Mujāhid, from Ibn ‘Abbās. And Shu’bah reported it from ‘Amr bin Murrah, from Sa’eed bin Jubair, from Ibn ‘Abbās. Ayyūb and Ibn Juraij both reported it from ‘Ikrimah bin Khālid, from Sa’eed bin Jubair, from Ibn ‘Abbās. And Ibn Juraij reported it from ‘Abdūl-Hamid bin Rāfī‘, from ‘Aṭā‘, from Ibn ‘Abbās. And Al-A’marsh reported it from Mālik bin Al-Hārīth, from Ibn ‘Abbās. And Ibn Juraij reported it from ‘Amr bin Dīnār, from Ibn ‘Abbās. All of these said, regarding the three divorces, that they are valid. And he said: “And she is completely separated from you.” Similar to the narration of Ismā‘il from Ayyūb, from ‘Abdullāh bin Kathīr[1] Abū Dāwud said: Ḥammād bin Zaid reported from Ayyūb, from ‘Ikrimah, from Ibn ‘Abbās: “If he said: ‘You are divorced three times’ — at once — then it is counted as one.” And Ismā‘il bin Ibrāhim reported it from Ayyūb, from ‘Ikrimah, as his own saying, not mentioning Ibn ‘Abbās.الله بن كبير. قال أبو داود: وَوَرَى حَمَّاد بن زَيد عن أَوْبَت، عن عَكْرُومَة، عن ابن عَبَّاس: إِذَا قَالَ أَنْتُ طَالِقُنَانَى - فِي مَصْرَعٍ وَاحِدَةٍ - وَوَرَى إِسْمَاعِيْل بن إِبْرَاهِيم عن أَوْبَت، عن عَكْرُومَة هَذَا قُوْلُهُ وَلَمْ يُذْكَرِ أَبْنَ عَبَّاس وَجَعَلَهُ قُوْلَ عَكْرُومَة. 

It was reported from Muḥammad bin Iyās that Ibn ‘Abbās, Abū Hurairah, and ‘Abdullāh bin ‘Amr bin Al-‘Aṣ were all asked regarding a virgin whose husband divorced her three times. They all replied: “She is not permitted for him until after she has married another husband (and that husband divorces her).”

(Sahih)

Abū Dāwud said: Mālik reported from Yaḥyā bin Sa‘eed, from Bukair bin Al-Ashajj, from Mu‘awiyah bin Abī ‘Ayyāsh, that he bore witness to this story when Muḥammad bin Iyās bin Al-Bukair came to Ibn Az-Zubair and ‘Āṣim bin ‘Umar and asked them regarding this issue. They both said: “Go to Ibn ‘Abbās and Abū Hurairah, for we left them while they were at ‘Aishah’s house, may Allāh be pleased with her.” Then he cited this narration.

Abū Dāwud said: And the saying of Ibn ‘Abbās that a triple divorce is irrevocable, regardless of whether the marriage has been consummated or not, and that she is not permitted for her husband until she marries another person, is similar to another narration from him, regarding Sarf, then Ibn ‘Abbās retracted from that.[1]
2199. It was reported from Ayyûb and others, from Tawûs, that a man by the name of Abû Aş-Šahbā’ would frequently ask Ibn ‘Abbâs questions. Once, he said: “Are you not aware of the fact that if a man divorced his wife thrice, before he consummated the marriage with her, they would consider it as one during the time of the Messenger of Allâh ﷺ, and Abû Bakr, and the early period of ‘Umar?” Ibn ‘Abbâs replied: “Yes, they would consider that if a man divorced his wife thrice before he consummated the marriage with her, it would be counted as one during the time of the Messenger of Allâh ﷺ, and Abû Bakr, and the early period of ‘Umar. But when they saw people doing this (frequently), he said: ‘Consider it all upon them.’” (Da’îf)

2200. It was reported from Ibn Juraj, that Ibn Tawûs informed him from his father, that Abû Aş-Šahbâ’ said to Ibn ‘Abbâs: “Do you not know that three (divorces) were considered as one during the time of the Prophet ﷺ, and Abû Bakr, and the early period of ‘Umar?” Ibn ‘Abbâs replied: “Yes.” (Sahîh)
Chapter 10/11. Regarding Statements That Equate To Divorce, And Intentions

2201. ‘Umar bin Al-Khaṭṭāb narrated that the Messenger of Allah ﷺ said: “Actions are only done with intentions, and every person will only obtain what he intended. So whoever intended to emigrate for the sake of Allah and His Messenger, then his emigration is for Allah and His Messenger. And whoever emigrated due to a worldly benefit that would come to him, or because he wished to marry a woman, then his emigration will be for that which he emigrated.” (Sahih)

2202. It was reported from Ibn Shihāb that said: ‘Abdur-Raḥmān bin ‘Abdullāh bin Kaʿb bin Mālik informed me that ‘Abdullāh bin Kaʿb — who was the guide for Kaʿb bin Mālik when he became blind — said: “I heard Kaʿb bin Mālik” and he narrated his story regarding the incident of Taḥkūk. He said: “So when forty of those fifty (days) had passed, a messenger came from the Messenger of Allah ﷺ and said: ‘The Messenger of Allah ﷺ has commanded you to leave your wife.’ I said: ‘Should I divorce her, or what?’ He said: ‘No, just leave her, and do not approach her.’ So I
said to my wife: ‘Go to you family, and stay with them until Allâh, Most High, decides in this matter.’”[1] (Sahih)

Comments:
If a husband tells his wife to go to her family with the intent of divorcing her, she will be divorced.

Chapter 11/12. Regarding Allowing The Wife To Choose

2203. ‘Aishah narrated: “The Messenger of Allâh ﷺ gave us the right to choose, so we all chose him, and that was not counted as anything.” (Sahih)

Comments:
If a husband says to his wife: “Either choose me or yourself” and by that he means divorce, then she will be divorced if she chooses herself.

Chapter 12/13. Regarding The Phrase: ‘Your Matter Is In Your Hands’

2204. Ḥammad bin Zaid said that he asked Ayyûb: “Do you know anyone who agreed with Al-Ḥasan regarding his opinion on the phrase: ‘Your matter is in your hands?’” He said: ‘No, except for something narrated to us by Qatâdah, from Kathîr, the freed

[1] See nos. 4600, 4915 and 4916. See a long version in Al-Bukhãri (4418) and Muslim (7016).
slave of Ibn Samurah, from Abū Salamah, from Abū Hurairah, from the Prophet ﷺ, with its like.’ Ayyūb said: ‘But then, when Kathīr came to us and we asked him about it, he said that he had never narrated any such thing. And when we mentioned this to Qatādah, he said: Yes, he had, but he forgot.’” (Daʿif)

Chapter 13/14. Regarding An Irrevocable (Al-Battah) Divorce

2206. It was reported from Nāfiʾ bin ‘Ujair bin ‘Abd Yazīd bin Rukānah, that Rukānah bin Abī Yazīd divorced his wife Suḥaimah irrevocably (Al-Battah), and he then informed the Prophet ﷺ about that, and said: “By Allāh, I only intended one!” The Messenger of Allāh ﷺ said: “You swear by Allāh that you only intended one?” He replied: “I swear by Allāh that I only intended one.” So the Messenger of Allāh ﷺ returned her to him. He then divorced her the second time during the era of ‘Umar, and then the third time during the era of
‘Uthmân. (Hasan)
Abū Dāwūd said: The beginning of it is the wording of Ibrāhīm (one of the narrators) while the end of it is the wording of Ibn As-Sarh (one of the narrators).


2207. (Another chain) from Nafi’ bin ‘Ujairah, from Rukānah bin ‘Abd Yazîd, from the Prophet ﷺ for this Hadith. (Hasan)

2208. (Another chain) from ‘Abdullâh bin ‘Ali bin Yazîd bin Rukānah, from his father, from his grandfather, that he irrevocably divorced his wife. He then came to the Messenger of Allâh ﷺ who asked him: "What did you intend?" He replied, "One." He said: "By Allâh?" He replied, "By Allâh." So the Prophet ﷺ said: "It is as you intended." (Da’if)

Abū Dāwūd said: This is more correct than the narration of Ibn Juraïj,[1] which says that Rukānah divorced his wife three times. Because these are people (the narrators) from his family and they are more knowledgeable about his

[1] That is, no. 2196.
affairs. And the narration of Ibn Juraij was reported from someone from the sons of Abū Rāfî’, from ‘Ikrimah, from Ibn ‘Abbās.

Comments:
The Battah divorce means the irrevocable divorce, wherein there remains no right of return.

Chapter 14/15. Regarding Whisperings Of Divorce[1]

2209. Abū Hurairah narrated that the Prophet ﷺ said: “Allah has overlooked for my nation what it does not say or act upon, and what it (only) thinks about.” (Sahih)

Comments:
Divorce does not become valid until a person articulates the meaning of divorce, verbally or in writing. Just thinking of divorce does not make it valid.

Chapter 15/16. Regarding A Man Calling His Wife: “My Sister”

2210. It was reported from Khalid At-Ṭahān, from Abū Tamīmah Al-Hujaimī, that a man said to his wife: “O little sister of mine!” at which the Messenger of Allâh ﷺ said: “Is she your sister?” So he

[1] Meaning thinking about these matters in one’s mind, or the whisperings of Shaitan that occur in one’s heart.
disliked that and forbade it. (Da’if)

2211. It was reported from Khālid Al-Hadh-dhâ’, from Abū Tamīmah, from a man among his people, that he heard the Prophet ﷺ, who heard a man saying to his wife: “O little sister of mine!” So he forbade him from doing so. (Da’if)

Abū Dāwud said: ‘Abdul-‘Azīz bin Al-Mukhtar reported it from Khālid, and Shu‘bah reported it from Khālid, from a man, from Abū Tamīmah, from the Prophet ﷺ.

2212. It was reported from Hishām, from Muḥammad, from Abū Hurairah, from the Prophet ﷺ, that (Prophet) Ibrāhīm never lied except thrice: Twice for the sake of Allāh, when he said: I am feeling sick[1] and when he said, ‘Rather, the largest of them did it.’[2] And (the third) was when he was travelling through a land that was ruled by a tyrant. When he camped, the tyrant was approached and told: “A man has camped here with a woman who is of the most beautiful of mankind.” So the

tyrant called for him and asked him about her, to which he replied, "She is my sister." When he returned, he said: "He asked me about you, and I told him that you are my sister, and there is no Muslim today besides you and me, and you are my sister according to the Book of Allah, so do not make (him think) that I was lying." And he quoted the remainder of the narration. (Sahih)

Abū Dāwūd said: Shu‘aib bin Abī Hamzah reported this narration from Abū Az-Zinād, from Al-A’raj, from Abū Hurairah, from the Prophet ﷺ, similarly.

16/17. Chapter: Regarding Az-Zihār

2213. It was reported from Salamah bin Ṣakhir (Al-Bayāḍīhī), who said: "I was a man who used to be effected by women much more than others. So when the month of Ramadan came, I feared that I would do with my wife an act that would remain with me until morning. Therefore, I pronounced Zihār on her until the end of the month of Ramadān. Once, while she was helping me one night, I saw a portion of her (body), and could not refrain from falling upon her. The next morning, I went out to my people and informed them of what had occurred, and said:
‘Come with me to the Messenger of Allâh ﷺ.’ They said: ‘No, by Allâh!’ So I went to the Prophet ﷺ and informed him (of what occurred). He said: ‘You are the one, O Abû Salamah?’ I said: ‘I am the one, O Messenger of Allâh,’ twice, ‘and I will bear patiently the Decree of Allâh, the Mighty and Sublime, so judge upon me however Allâh wishes you to.’ He said: ‘Free a slave.’ I said, placing my hand on my back: ‘I swear by the One Who has send you with the truth, I own no back except this.’ He said: ‘Then fast for two consecutive two continuous months.’ I replied: ‘And how else was this caused except because of fasting?’ He said: ‘Then feed a Wasaq of dates among sixty needy people.’ I said: ‘I swear by the One Who has send you with the truth, we spent the night hungry, having no food.’ So he said: ‘Then go to the one who is in charge of the charity of Banû Zuraq, and ask him to give it to you, and feed sixty needy people with a Wasaq of dates, and feed yourselves and your family the remainder of it.’ So I returned to my people and said: ‘I found with you narrowness and evil opinion, and I found with the Prophet ﷺ ease and good opinion. And he commanded me to take your charity.’ (Da’î)

(One of the narrators) Ibn Al-A’lâ’ added: “Ibn Idrîs said: ‘Bayâdah is a branch of Banû Zuraq.’”

نخريج: [إسناده ضعيف] أخرجه الترمذي، الطلاق واللعن، باب ما جاء في الماظهر بواقع قبل أن يكفّر، ح: 1198 ويبن ماجه، ح: 2062 من حديث محمد بن إسحاق بن يسار به ولم أجد
Comments:

One Wasq equals sixty Sā‘ and one Sā‘ equals four Mudd.

2214. It was reported from Muḥammad bin Ishāq, from Ma‘mar bin ‘Abdullāh bin Hanzalah, from Yūsuf bin ‘Abdus-Salām, from Khuwailah bint Mālik bin Tha‘labah, she said: “My husband, Aws bin As-Sāmit, pronounced Zihār upon me, so I went to the Messenger of Allāh ﷺ in order to complain to him. But the Messenger of Allāh ﷺ was defending him against me, and saying: ‘Fear Allāh, for he is the son of your uncle.’ And I did not move until Allāh revealed: ‘Allāh has indeed heard the statement of she who disputes with you about her husband...’[1] until it was made obligatory (the ruling of Zihār). So the Prophet ﷺ said: ‘Let him free a slave.’ I said: ‘He can’t do that.’ So he said: ‘Then let him fast for two consecutive months.’ I said: ‘He is an old man, and cannot fast.’ He said: ‘Then let him feed sixty needy people.’ I said: ‘He has nothing to give as charity.’ But at that very moment, a bushel (‘Araq)[2] of dates came. I said: ‘0 Messenger of Allāh, I will help him with another ‘Araq.’ The Prophet ﷺ said: ‘You have done well. Go and feed sixty needy people on his behalf, and return to the son of

[2] A type of basket made of plant fiber, the volume of which is mentioned by one of the narrators at the end of the narration.
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your uncle.” He said: [1] “An ‘Araq is sixty Sā’s. (Da’if)

Abū Dāwūd said: She paid the expiation for him without asking his permission.

Abū Dāwūd said: He is the brother of ‘Ubadah bin Aṣ-Ṣūmīt.


٢٢١٥. (Another chain) from Ibn Isḥāq, with this chain, similarly, except that he said: “An ‘Araq is thirty Sā’s.” (Da’if)

Abū Dāwūd said: This is more correct than the narration of Yahyā bin Ḥabīb.[2]

تخريج: [ضعف] انظر الحديث السابق وأخرجه البيهيقي: ٧/٣٩٢ من حديث أبي داود به.

Comments:

According to Shaikh Al-Albānī, the correct definition of the ‘Araq (large basket) is fifteen Sā’s, as the following Hadith indicates.

٢٢١٦. (Another chain) from Abū Salamah bin ‘Abdur-Rahmān who said: “An ‘Araq is a basket that holds twenty-five Sā’s.” (Da’if)

تخريج: [إسناده ضعيف] آخرجه البيهيقي: ٧/٣٩٠ من حديث أبي داود به * آبان هو ابن يزيد العطار وبحيى هو ابن أبي كثير وهو مدرس وعني.

٢٢١٧. It was reported from Bukair bin Al-Ashajj, from Sulaimān bin

تخريج: أخبرني ابنُ سُرْح: حَدَّثَنَا ابنُ وَهْبٍ: أخبرني ابنُ لَهَيْعَةٍ وَعَمِّرو. [١]

[1] It is not clear which of the narrators said this, it appears that it may be attributed to Muḥammad bin Isḥāq.

Yasār, with this narration, he said: "So some dates were brought to the Messenger of Allāh ﷺ, and he gave them to him, and it was approximately fifteen .SDK. He said: 'Give this as charity.' He replied: 'O Messenger of Allāh! To someone who is poorer than my family and I?' So the Messenger of Allāh ﷺ replied: 'Eat it yourself, and your family.'" (Daʿīf)

**Tafsīr:** [إسناده ضعيف] وأخرجه البهذي: 7/1 من حديث أبي داود به وانظر.

**2218.** It was reported from Al-Awzāʿī, that ‘Aṭāʾ narrated to them from Aws, the brother of ‘Ubdādah bin Aṣ-Ṣāmit, that the Prophet ﷺ gave him fifteen .SDK’s of barely to feed sixty needy people. (Daʿīf)
Abū Dāwūd said: ‘Aṭāʾ did not meet Aws, and Aws was of those who attended (the Battle of) Badr, whose death was much earlier. The Ḥadīth is Mursal, they only reported it “from Al-Awzāʿī, from ‘Aṭāʾ, that Aws.”[1]

**2219.** Hishām bin ‘Urwah narrated that Jamīlah was married to Aws bin Aṣ-Ṣāmit, and he was a man who was very easily roused. So when his passions would become strong, he would pronounce Zihār on his wife, and because of that Allāh, the Mighty and Sublime,

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[1] Meaning, it was narrated with wording that does not indicate ‘Aṭāʾ was witness to it.
revealed the expiation for Zihār.

(Sahih)

Comments:

Jamilah is the same woman who has been called Khuwailah in an earlier narration.

2220. (Another chain) from Hishām bin 'Urwah, from 'Urwah, from 'Aishah, may Allah be pleased with her, with similar (to no. 2219). (Sahih)

2221. It was reported from Sufyān, that Al-Hakam bin Abān narrated from 'Ikrimah, that a man pronounced Zihār on his wife, and then engaged in intercourse with her before paying the expiation. He came to the Prophet and informed him. The Prophet said: “Why did you do what you did?” He said: “I saw the whiteness of her shin in the moonlight!” So he said: “Then stay away from her until you pay the expiation.” (Da'i)

Comments:

In case of Zihār, it is not permissible for one to come near his wife before expiation.

2222. (Another chain) from Sufyān bin 'Uyainah, from Al-Ḥakam bin Abān, from 'Ikrimah that a man pronounced Zihār on his wife, and then saw the beauty of her shin in the moonlight and so he fell upon her. He then came to the Prophet, who commanded him to pay the expiation. (Da'i)
2223. (Another chain) from Al-Hakam bin Abân, from ‘Ikrimah, from Ibn ‘Abbâs, from the Prophet with similar (to no. 2222), but he did not mention the shin. (Hasan)

2224. (Another chain) from Khâlid (who said): “A Hadîth narrator reported to me, from ‘Ikrimah, from the Prophet” with similar to the narration of Sufyân (a narrator no. 2222). (Daif)

2225 (Another chain) from Al-Hakam bin Abân, narrating this Hadîth. And he did not mention Ibn ‘Abbâs. (Hasan)

Abû Dâwûd said: A narration was written to me from Al-Hakam bin Abân, from ‘Ikrimah, from Ibn ‘Abbâs, with its meaning, from the Prophet.

Comments:
In the case of Zihâr, one has to fulfill the expiation before one may return to relations with his wife.

Chapter 17/18. Regarding Khul’

2226. Thawbân reported that the Messenger of Allâh said: “Any woman who asks her husband for a
divorce without any cause will be prohibited from smelling the fragrance of Paradise.” (Sahih)

Comments:

In case there is no conjugal felicity or harmony among couples, and the husband is unwilling to divorce and the wife is insisting on separation, there is no other way for the wife except to go to a Qâdi (judge) and present her case before him. If the judge, after reviewing the facts of the case, asks the wife to return the Mahr the husband gave her, and then he revokes the marriage agreement binding them, this kind of separation is called Khul’ (dislocation, discharge, etc) in Islamic law.

2227. It was reported from ‘Amrah bint ‘Abdur-Rahmân bin Sa’d Ibn Zurârah, that Habibah bint Sahl Al-Ansâriyyah was married to Thâbit bin Qais bin Shammâs. Once the Messenger of Allâh ﷺ came out (of his house) in the early morning and found her at his door. He asked: “Who is this?” She replied: “I am Habibah bint Sahl.” He said: “And what is the matter?” She replied: “Thabit bin Qais and I cannot (remain together).” So when Thabit bin Qais came, the Messenger of Allâh ﷺ said to him: “This is Habibah bint Sahl, and she has said whatever Allâh has willed her to say.” And Habibah said: “O Messenger of Allâh! I (still) have everything that he has given me.” So the Messenger of Allâh ﷺ said to Thabit bin Qais: “Take it from her,” so he took it from her, and she then went to her house. (Sahih)
2228. It was reported from 'Amrah, from 'Aishah that Hābībāt bint Sahl was married to Thābit bin Qais bin Shammās. He once hit her, and broke some bones. So she came to the Prophet after Subh and complained to him about Thābit. The Prophet called Thābit and said: “Take some of her wealth, and let go of her.” He asked: “Will this rectify the matter, O Messenger of Allāh?” He said: “Yes.” He said: “I gave her two gardens as her dowry, and she owns them now.” The Prophet said: “Take them from her, and let her go.” So he did that. (Hasan)

2229. It was reported from 'Ikrimah, from Ibn 'Abbās that the wife of Thābit bin Qais asked Khul' from him, so the Prophet made her waiting period one menstrual cycle. (Hasan)

Abū Dāwūd said: This Hadīth has also been reported by 'Abdur-Razzāq, from Ma'mar, from 'Amr bin Muslim, from 'Ikrimah from the Prophet in Mursal form.
2230. It was reported from Nāfi', from Ibn 'Umar who said: "The waiting period of the women who asks for a *Khul'* is one menstrual cycle." *(Sahih)*

Chapter 18/19. Regarding A Slave Woman Who Was Married To A Slave Or Free Man And Then Freed

2231. It was reported from Khalid Al-Ḥadh-dḥā', from 'Ikrimah, from Ibn 'Abbās that Mughith was a slave, and he said: "O Messenger of Allah, intercede on my behalf with her." So the Messenger of Allah ﷺ said: "O Barirah, fear Allah, for he is your husband, and the father of your children." She said: 'O Messenger of Allah, are you commanding me with that?" He replied: "No, I am only an intercessor." And his tears were flowing down his cheeks, so the Messenger of Allah ﷺ said to 'Abbās: "Does it not amaze you how much Mughith loves her, yet she hates him so?" *(Sahih)*

Comments:

If a slave man and a slave woman are united in marriage but, later on, the slave-girl is set free before her husband, she has the right to stay or not to stay with her husband.

2232. It was reported from Qatādah, from 'Ikrimah, from Ibn...
‘Abbās that Barīrah’s husband was a black slave called Mughīth, so the Prophet ﷺ gave her the option (of remaining his wife or leaving him), and then commanded her to observe the waiting period. (Sahīh)

2233. It was reported from Hishām bin ‘Urwah, from his father, from ‘Aishah — regarding the story of Barīrah — “Her husband was a slave, so the Prophet ﷺ gave her the option (of remaining his wife), and she chose herself. And had he been a free man, the Prophet ﷺ would not have given her the option.” (Sahīh)

2234. It was reported from ‘Abdur-Rahmān bin Al-Qāsim, from his father, from ‘Aishah that the Prophet ﷺ gave Barīrah the option (to remain with him or leave him), and her husband was a slave. (Sahīh)

Chapter 19/20. Whoso Said That He Was A Free Man

2235. It was reported from Al-Aswād, from ‘Aishah, that Barīrah’s husband was a free man when she was freed, and she was
given the option (of remaining his wife or leaving him). She replied:
"Even if I were to have such and such, I would not like to be with him." (Da'îf)

Comments:
According to Shaikh Al-Albâni, the statement "he was a free man" is an interpolation, being merely the statement of Al-Aswad bin Yazid, and, according to Imam Al-Bukhãri, Munqala' (an interrupted chain of narration), while Ibn 'Abbãs' statement "her husband was a slave" is more correct.

Chapter 20/21. When Will She Have Such An Option?

2236. It was reported from Abân bin Šâ’îlîh from Mujãhid and from Hishâm bin ‘Urwa from his father (both of them) from ‘Aishah, that Barîrah was set free while she was married to Mughîth, a slave of the family of Abû Ahmad. So the Messenger of Allah allowed her the option, and told her, "If he approaches you, then you do not have any option." (Da'îf)

Chapter 21/22. If Two Slaves Are Set Free Together, Does The Wife Have The Option?

2237. It was reported from ‘Ubaidullâh bin ‘Abdur-Rahmân bin Mawhab, from Al-Qâsim, from ‘Aishah that she desired to set free slaves who were married (to one
another), so she asked the Prophet (Hasan) about that. He commanded her to start with the man before the woman.

Chapter 22/23. If One Of The Two Who Are Married Accepts Islam

2238. It was reported from Ibn 'Abbas that a man accepted Islam and came to the Messenger of Allah (Hasan). Then his wife came as a Muslim after him. He said: “0 Messenger of Allah, she accepted Islam along with me, so return her to him.” (Da'if)

Comments:

Wedlock effected before Islam continues to be valid even after Islam. No renewal is needed.

2239. (Another chain) from Ibn ‘Abbas who said: “A woman accepted Islam during the time of the Prophet (Hasan), and then married. Her husband came to the Prophet (Hasan) and said: ‘O Messenger of Allah! I had accepted Islam, and she knew of my conversion.’ So the Messenger of Allah (Hasan) took her
away from her second husband, and returned her to her first husband.” (Da‘if)

Chapter 23/24. Up Till When Will She Be Returned To Her Husband If He Accepts Islam After Her?

2240. It was reported from ‘Ikrimah from Ibn ‘Abbas who said: “The Messenger of Allah returned his daughter Zainab to Abū Al-‘Āṣ with their first marriage, and did not do anything again.”

In his narration Muhammad bin ‘Amr (one of the narrators) said: “...after six years,” Al-Ḥasan bin ‘Ali (one of the narrators) said: “...after two years.” (Da‘if)

Chapter 24/25. Regarding A Man Who Was Married To More Than Four Women, Or To Two Sisters, And Then He Accepts Islam

2241. Al-Ḥārith bin Qais narrated: “I accepted Islam and I had eight wives. I mentioned that to the Prophet who said: ‘Choose four..."
among them.” (Da‘if)
Abū Dāwūd said: Aḥmad bin Ibrahim narrated to us (saying): “Hushaim narrated it to us.” He said: “Qais bin Al-Ḥārith” instead of Al-Ḥārith bin Qais. Aḥmad bin Ibrahim said: “This is what is correct.” Meaning Qais bin Al-Ḥārith.

2242. It was reported from Humaidah bin Ash-Shamardhal, from Qais bin Al-Ḥārith, with its meaning (similar to no. 2241). (Da‘if)

2243. It was reported from Ad-Dāḥẖāk bin Fairūz, from his father, who said, “I asked: O Messenger of Allāh! I have accepted Islam, and I am married to two sisters.” So the Prophet ﷺ said: “Divorce whichever of them you wish.” (Hasan)

أبي لَّيلى، عن حمیضة بن الشَّمْرَذلِّ، عن
الحارث بن قیس - قال مسلم: ابن عمیرة،
والقال وھُب: الأسدي - قال: أسلمت وعندی
شمان یشیر، قال: فذکرت ذلك للنبي وعندی,
فقال الہیج: “عِنْ سَبْعِينَ أَرْبَعَاءً”.
قال أبو داوود: وحدثنا به أحمد بن
إبراهیم: حَدَّثْنَا همیشَمَّ بهذَا الحدیث: قال:
قیس بن الحارث، مکان الحارث بن قیس.
قال أحمد بن إبراهیم: هَذَا هُوَ الصَّوْابَ يُعْمَنی
قیس بن الحارث.

تخريج: [إسناده ضعيف] وأخرجه ابن عدائي في التمهيد: 56 من حديث أبي داوود به
وأنظر الحديث الأئمة: 242 ابن أبي لیلی ضعیف، تقدم، ح: 127، وحمیضة مستور لا
یعرف ولم يبوّثه غير ابن حبان، وللحديث شواهد ضعیفة.

2242 - حَدَّثَنا أَحْمَدُ بْنُ إِبْرَاهِیمَ: حَدَّثَنَا
بِکَرُ بْنُ عَبْدِ الرَّحْمَنِ قَاضِی الکوفة عن
عیسی بن المختار، عن ابن أبي لیلی، عن
حُمیضة بن الشَّمْرَذلِّ، عن قیس بن الحارث
بِعَشَرَاء.

تخريج: [إسناده ضعیف] أخرجه ابن ماجه، النکاح، باب الرجل يسلم وعندہ أكثر من أربع
نسخة، ح: 195 من حديث محمد بن أبي لیلی به وللحديث شواهد ضعیفة، وانظر الحديث
السابق.

2243 - حَدَّثَنَا يَعْبَرُ بْنُ عَبْدُ: حَدَّثَنَا
وَھُبَ بْنَ جَبْرِیرَ عَنْ أَبِیهِ قَالَ: سَمِعْتُ يَعْبَرُ بْن
أَبُو یَعْبَر، عَنْ بْنَ جَبْرِیرَ عَنْ أَبِیهِ قَالَ: قَلْتُ: بَارِضُوْلِ اللَّهِ إِنَّهُ أَنْصَمَت
وَنُحْنِی أَخْتَانُ، قَالَ: "طُلْبْ أَیْتَبْحَثُ يَشْبَت".
Chapter 25/26. If One Of The Parents Accepts Islam, Who Is The Child Given To?

2244. Râfi' bin Sinân narrated that he accepted Islam, but his wife refused to do so. So she went to the Prophet ﷺ and said: "She is my daughter, and she is weaned, or almost weaned." And Râfi' said: "She is my daughter." So the Prophet ﷺ told him, "Sit on this side," and told her, "Sit on that side," and then placed the girl between them. He then said to both of them: "Call her." The girl went towards her mother, but the Prophet ﷺ said: "0 Allah! Guide her," so she went to her father, and he took her. (Hasan)

Comments:
In case, the couple are separated, their child, providing he is of sound judgment, shall be given the right to choose any of the two. As for the child lacking such ability, scholars have different opinions. For example, a male child will remain in custody of his mother for seven years and a female child for nine years. Later, they will be handed over to the father.

Chapter 26/27. Regarding Li‘ân (Mutual Cursing)

2245. It was reported from Mâlik, from Ibn Shihâb that Sahl bin Sa’d As-Sâ’îdî informed him, that
‘Uwaimir bin Ashqar Al-‘Ajlānī went to ‘Āsim bin ‘Adī and said: “O ‘Āsim, what do you think if a man found another man with his wife — should he kill him, in which case you would then execute him, or what else should he do? ‘Āsim, ask the Messenger of Allāh ﷺ on my behalf regarding this.” So ‘Āsim asked the Messenger of Allāh ﷺ, but the Messenger of Allāh ﷺ disliked this issue, and criticized it, so much so that ‘Āsim felt distressed because of what he heard from the Messenger of Allāh ﷺ. When ‘Āsim returned to his family, ‘Uwaimir came to him and said: “O ‘Asim! What did the Messenger of Allāh ﷺ say to you?” He replied: “You did not bring me any good! The Messenger of Allāh ﷺ disliked the issue that I asked him about.” ‘Uwaimir said: “I swear by Allah, I will not stop until I ask him myself about it.” So ‘Uwaimir then went to the Messenger of Allāh ﷺ while he was sitting among the people, and said: “O Messenger of Allāh! What do you think if a man found another man with his wife — should he kill him, in which case you would then execute him, or what else should he do?” So the Messenger of Allāh ﷺ said: “Some (Verses of the) Qur’ān has been revealed regarding you and your spouse, so go and bring her.”

Sahl continued: “So they then pronounced the curse upon one another, and I was present along with the people in front of the
Messenger of Allah ﷺ. When they both finished, 'Uwaimir said: ‘O Messenger of Allah, if I keep her (after this), it would be as if I lied against her.’ So he divorced her three times before being ordered by the Prophet ﷺ.”

Ibn Shihab said: “So this became the practice of those who pronounced Li‘an.” [1] (Sahih)

Comments:
If a husband discovers adultery committed by a wife but he does not have four witnesses to testify to that, he may go to the court and swear four times before the judge that his wife has committed adultery, and swears the fifth time invoking Allah’s curse upon himself if he were lying. Then the woman swears four times that he is a liar, and she swears a fifth time invoking Allah’s wrath upon herself in case his allegation is true. This procedure is called Li‘an (cursing). This is followed by a permanent separation of the husband and wife, and the marriage is dissolved.

2246. It was reported from Muhammad bin Ishaq, that ‘Abbas bin Sahil bin Sa’d narrated to him, from his father, that the Prophet ﷺ said to ‘Asim bin ‘Adi: “Keep the woman with you until she gives birth.” (Hasan)

Comments:
It came to be known later that the woman was pregnant. Hence, the inference is that the Li‘an is also possible in the case of pregnant women.

2247. It was reported from Yunus, from Ibn Shihab, from Sahil bin Sa’d As-Sa‘idi, who said: “I witnessed them cursing one another in front of the Messenger of Allah ﷺ, and I was only fifteen

[1] Issues related to inheritance in such case are discussed later, see no. 2906.
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at the time...” and he cited the narration (as no. 2247), and he also said: “It turned out that she was pregnant, and the child was then named after its mother.” (Sahih)

2248. It was reported from Ibrāhīm, meaning Ibn Sa’d, from Az-Zuhrī, from Sahl bin Sa’d — regarding the narration of the two who pronounced the curse — he said: “The Prophet ﷺ said: ‘Watch her closely: If she gives (birth to a child) whose eyes are very black, and whose buttocks are large, then I can only conclude that he told the truth. And if she gives (birth) to one who is reddish in complexion, like a Waharah, then I can only conclude that he lied.’” And then she gave (birth) according to the objectionable characteristics. (Sahih)

2249. (Another chain) From Al-Awzā‘ī, from Az-Zuhrī, from Sahl bin Sa’d As-Sā‘īdī, with this narration (similar to no. 2247). He said: “And so it — meaning the child — was given its mother’s name.” (Sahih)

Comments:
Illegitimate children are named after their mothers.

2250. (Another chain) from Ibn Shihāb, from Sahil bin Sa’d regarding this narration, he said: “So he divorced her three times in the presence of the Messenger of Allāh ﷺ, and the Messenger of Allāh ﷺ discharged it. And what was done in the presence of the Prophet ﷺ became a Sunnah.” Shl said: “And I was present when this occurred in the presence of the Messenger of Allāh ﷺ, so it became the Sunnah after this, that those who pronounced Li’ān be separated, and never be allowed to join together (in marriage) again.” (Da’if)

2251. (Another chain) from Sufyān (Ibn ‘Uyainah) from Az-Zuhri, from Sahil bin Sa’d. Musad-dad (one of the narrators) said (he said): “I witnessed the two people pronounce Li’ān in front of the Messenger of Allāh ﷺ while I was only fifteen (years old). After they had cursed one another, the Messenger of Allāh ﷺ separated between them.” Up to the completion of Musad-dad’s narration. The others (among the narrators) said that he witnessed the Prophet ﷺ separating between the two who pronounced Li’ān. The man said: “O Messenger of Allāh, if I keep her (after this), it would be as if I lied against her.” (Sahih)

Abū Dāwūd: Some of them did not
say: “Against her.”

Abū Dāwūd said: No one has followed after Ibn ‘Uyainah narrating that he separated between the two who pronounced the curse on one another. (Sahih)

Comments:
The couple were separated because the marriage agreement had been revoked by Li‘ān, not by divorce. The Messenger of Allāh ﷺ did not give him a command to divorce his wife. There was no need for that. The Messenger of Allāh ﷺ ruled that they were to be separated. This separation is permanent and irrevocable. This obviates the need to utter the statement of divorce.

2252. (Another chain) from Fūlāh, from Az-Zuhrī, from Sahl bin Sa‘d for this narration; “And she was pregnant, but he denied her pregnancy (that he was the father of the child). So her son was named after her. Then the practice was taken that the child inherit from her, and she inherit from him, whatever Allāh, the Mighty and Sublime, had willed for her.” (Sahih)

Comments:
The inference is that a husband who refuses to claim the unborn baby in the womb of his wife (that is, denies he is the biological father of the unborn baby), the judge has the right to separate the couple through Li‘ān. In this case, the child shall be related to (and named after) its mother.

2253. It was reported from ‘Alqamah, from ‘Abdullāh (Ibn Mas‘ūd): “Once, we were sitting in the Masjid on the night of (before) Friday, when a person from the Ansār entered upon us and said: ‘If a man finds another man with his wife,
and speaks about it, then you would lash him. And if he kills him, then you would kill him. And if he remains silent, he will remain silent while he is incensed with anger. I swear by Allāh, I will ask the Messenger of Allāh ﷺ about it.’ The next day, he came to the Messenger of Allāh ﷺ and asked him: ‘If a man finds another man with his wife, and speaks about it, then you would lash him. And if he kills him, then you would kill him. And if he remains silent, he will remain silent while he is incensed with anger.’

“The Prophet ﷺ said: ‘O Allāh! Open up (a solution),’ and he continued to supplicate, so the Verses of Li‘ān were revealed: ‘And those who accuse their wives, and have no witnesses besides themselves....’[1]

“And it was this man who was afflicted with this (problem) from among the people. So he came with his wife to the Messenger of Allāh ﷺ, and they pronounced the curse on one another. The man swore four times by Allāh that he is among the truthful ones, and then invoked Allāh’s curse upon himself if he were among the liars. She then went to pronounce the curse, but the Prophet ﷺ said to her; ‘Be cautious!’ But she refused, and did it. When they both turned away, the Prophet ﷺ said: ‘Perhaps she will come with it (the child being) black and curly-haired.’ And she did bring him black and curly-
2254. It was reported from Hishâm bin Hassân, that 'Ikrimah narrated to him, from Ibn ʿAbbâs that Hilâl bin Umayyah accused his wife of committing adultery with Sharîk bin Sahmã'. He made this accusation in front of the Prophet ﷺ, who then said: “Bring the evidence, or else the penalty (will be inflicted) on your back.” He said: “O Messenger of Allâh, if a person sees another man on his wife, should he go and find evidence?” But the Prophet ﷺ continued to say: “Bring the evidence, or else the penalty (will be inflicted) on your back.” Hilâl said: “I swear by the One Who has sent you with the truth as a Prophet, I am indeed telling the truth. And of a surety, Allâh will reveal about me something which will free the penalty from my back.” So the following was revealed: “And those who accuse their wives, and have no witnesses besides themselves...” and he continued reciting until; “he is among the truthful ones.”

The Prophet ﷺ then turned away and called for both of them. They both came, and Hilâl bin Umayyah stood and testified. And the Prophet ﷺ said: “Allâh knows that one of you two is lying, so will either of you repent?” She then stood up and testified, but when she was at the fifth one — that may the anger of Allâh be upon her if he is telling the
truth — they said to her: “This is the one that will inflict it (the anger of Allah upon you).” So she faltered, and hesitated, until we thought that she would recant, but she said: “I will not humiliate my people for the rest of time!” And she went ahead (with the curse). So the Prophet said: “Watch her carefully: if she brings forth (a child) whose eyes are very black, with large buttocks and heavy shins, then it is Sharîk bin Sahmà’s (child).” And she came with (a child) with those descriptions, so the Prophet said: “Were it not for the fact that the (rulings) of the Book of Allah have already preceded, I would have had another matter (to deal) with her.” (Sahih)

Abû Dâwud said: This is among that which the people of Al-Madinah are alone in narrating; the narration of Ibn Bash-shãr, regarding the Ḥadîth of Hilāl.

Tafsîr: أُخْرِجَ أُحِريجَ الْبِحْرِي، النَّهَادُ، باب: إِذَا أَدْعِي أوَّلَ مَنْ قَدْ فَلَى أَنَّهُ يُبْتَسَ السَّيِّدَةَ... إِلَى حَرَامٍ مَّنْ نَزَحَ شَبَّارُ حَبْرًى، مِنْ مَهْدَيْهِمْ عِنْدَ مَحْمُودٍ بْنِ بَشْرِهِ.

٢٢٥٥ It was reported from ‘Alî bin Kulaib, from his father, from Ibn ‘Abbâs, that the Prophet told a man — when he commanded two people to pronounce Li’ān — to place his hand on his mouth, saying for the fifth one: “This is the one that will inflict (the punishment).” (Sahih)

Tafsîr: [صحيح] أُخْرِجَ أُحِريجَ الْبِحْرِي، الطَّلَاقُ، بَابُ الْأَمَرِ يَبْعَثُ الْيَدَ عَلَى فِي عَنْدَ الْحَادِثَةِ الْخَامِسَةِ، حَرَامٍ مِنْ حَدِيثٍ سَبِيعْ نَبِيٍّ وَأَصْلُ الْحَادِثَةِ شَوَاهِدَ.
Comments:
A judge should keep admonishing the couple from time to time, and tell them
to desist from proceeding further, because invoking the curse of Allâh is a
tremendous matter.

2256. It was reported from ‘Abbâd bin Manṣûr, from ‘Ikrimah, from
Ibn ‘Abbâs, who said: “Hilâl bin Umayyah — and he was one of the
three whose repentance was
accepted by Allâh[1] — returned
from his land at night, and saw a
man with his wife. So he saw it (the
act) with his eyes and heard it with
his ears. But he did not do
anything until the next morning.
He then went to the Messenger of
Allâh ﷺ and said: ‘O Messenger of
Allâh, I came to my wife at night
and found a man with her, and I
saw (it) with my own eyes and
heard with my own ears.’ But the
Messenger of Allâh ﷺ disliked
what he said, and found it difficult.
At that, it was revealed: ‘And those
who accuse their wives, and have
no witnesses besides
themselves...’[2] both Verses.
When (the revelation) was
complete from the Messenger of
Allâh ﷺ, he said: ‘Rejoice, O
Hilâl. Allâh, the Glorious and
Exalted, has made a way out and a
passage for you.’ Hilâl said: ‘That
was what I was hoping for from my
Lord.’ The Messenger of Allâh ﷺ
said: ‘Call for her.’ When she
came, the Messenger of Allâh ﷺ
recited (these Verses), and
reminded them, and informed

them that the punishment of the Hereafter was more severe than the punishment of this world.

“Hilāl said: ‘I swear by Allāh I have told the truth regarding her.’ She replied: ‘He has lied.’ The Messenger of Allāh ﷺ said: ‘Have the two of them pronounce the Li‘ān.’ Hilāl was told: ‘Testify,’ so he swore by Allāh four times that he was telling the truth. When it was time for the fifth, it was said to him: ‘O Hilāl! Fear Allāh, for the punishment of this world is easier (to bear) than the punishment of the Hereafter. And this (the fifth curse) is the one that inflicts the punishment upon you.’ He said: ‘I swear by Allāh, Allāh will not punish me regarding her, just as He will not whip me due to her.’ He then testified that the curse of Allāh would be upon him if he were of the liars. She was then asked to testify, so she swore by Allāh four times that he was lying. When it was time for the fifth, she was told: ‘Fear Allāh, for the punishment of this world is easier (to bear) than the punishment of the Hereafter. And this (the fifth curse) is the one that inflicts the punishment upon you.’ So she hesitated for some time, then said: ‘By Allāh, I will not disgrace my people.’ She then testified the fifth time that the punishment of Allāh would be upon her if he were telling the truth.

“The Messenger of Allāh ﷺ then separated between them, and ruled that her child not be named after...
any father, and that she not be accused (of adultery), nor her child (of being illegitimate), and that whoever accuses her or her child (of that) should be punished. And he also ruled that she does not have the right of a house or any sustenance from him, since they were to be separated without a divorce or death. And he said: ‘If she brings him (the child) having a reddish complexion, with small buttocks, and thin frame and skinny shins, then he is Hilãl’s. And if she brings him dark in color, with curly hair, and a heavy frame, having thick shins and large buttocks, then he is (the son) of the one she was accused (of adultery with).’

“So she delivered him, dark in color, with curly hair, and a heavy frame, having thick shins and large buttocks. The Messenger of Allãh ᴧ said: ‘Were it not for the testimonies, I would have had a matter (to deal) with her.’”

‘Ikrimah said: He (the child) later became a governor over a [Mîsîr (city)], and he was not named after any father. (Ḍa‘îf)

Comments:

Scholars differ over the historical background of the Verses of Li’ân, and about whose case they were revealed.

2257. It was reported from ‘Amr that he heard Sa’eed bin Jubair saying: “I heard Ibn ‘Umar saying: ‘The Messenger of Allãh ᴧ said to the two who pronounced Li’ân: 

ترحيب: [إسناده ضعيف] أخرجه أحمد: 238/1 عن يزيد بن هارون به عباد بن منصور
تقدم حالة، ح: 123.

النص: 2257 - حذَّرتا أَخْمَدُ بْنُ خَتَّابٍٰ: حذَّرتا
ْيُبْنُ عُثِيْمَةَ قَالَ: سَمِعَ عَمَّرٌ وَسَعِيَّ بْنٍ
جَبَرٍ بُقَولُ: سَمِعَتْ ابْنَ عُمَّرٍ بُقَولُ: قَالُ
"Your judgment is with Allâh. One of you two is lying." (And he said to the man): "You have nothing to do with her." He replied: "O Messenger of Allâh, my wealth!"

He said: "No wealth (is due) to you. If you have told the truth about her, then it is that with which have permitted of her private parts, and if you have lied against her, then that is even further away from you." (Sahîh)

Comments:

If Li'an takes place, the husband loses his right to get back any part of the dowry (Mahr).

2258. It was reported from Ayyub, from Sa'eed bin Jubair, who said: "I said to Ibn 'Umar: '(What is the case of) a man who accused his wife of adultery?' He replied: 'The Messenger of Allâh separated between the two members of Banû Al-'Ajlan, and he said: 'Allâh knows that one of you two is lying, so will either of you repent?' He said this three times, but both of them refused. So he separated between them.'" (Sahîh)

2259. It was reported from Mâlik, from Nâfi', from Ibn 'Umar, that a person pronounced Li'an against his wife during the time of the Messenger of Allâh, and negated her child (being his). So the Messenger of Allâh
separated between them, and he gave the right of the child to the mother. (Sahih)

Abū Dāwūd said: Malik is alone with saying: "And he gave the right of the child to the mother."

Yūnus reported from Az-Zuhrī, from Sahl bin Sa'd, in the Hadith about Li'ān: "He rejected her pregnancy, so her son was named after her." [1]

Chapter 27/28. Doubting The Child's Paternity

2260. It was reported from Sufyān, from Az-Zuhrī, from Sa'eed, from Abū Hurairah who said: "A man from the tribe of Banū Fazārah came to the Prophet ﷺ and said: ‘My wife has given birth to a black child.’ He said: ‘Do you have any camels?’ He said: ‘Yes.’ He asked: ‘What colors are they?’ He said: ‘Red.’ He asked: ‘Are there any that are dark?’ He said: ‘Indeed, there is one that is dark.’ He said: ‘So where do you think that is from?’ He replied: ‘Perhaps it acquired it (the dark color) from one of its ancestors.’ He then said: ‘And this one — perhaps it (too) acquired it from one of its ancestors?’” (Sahih)

Comments:

A mere difference of complexion or a different color of skin is no valid basis to deny one’s child, unless there is some clear ground. For example, the birth

[1] That is no. 2247.
of a baby while the husband has been away from home for such a long period, or a birth in too short of a time after the marriage.

2261. It was reported from Ma'mar, from Az-Zuhri, with his chain and its meaning, he said: “And he was, at that time, insinuating that he would deny him (as his child).” (Sahih)

2262. It was reported from Yunus, from Ibn Shihab, from Abu Salamah, from Abu Hurairah that a Bedouin came to the Prophet ﷺ and said: ‘My wife gave birth to a black boy, and I have denied him...’” and he mentioned its meaning (similar to no. 2260).

Chapter 28/29. Severe Reprimand Regarding Negating One's Child

2263. It was reported from Abu Hurairah, that he heard the Messenger of Allah ﷺ say, when the Verses of Li'ân were revealed: “Any woman who introduces into a people someone who is not of them, Allah has nothing to do with her, and Allah will not admit her into His Paradise. And any man who denies his child while he is looking at him will be obstructed from Allah, and he will be disgraced in front of the creation — the first of them and the last of them.” (Hasan)
Chapter 29/30. Claiming An Illegitimate Son

2264. It was reported from Salm, meaning Ibn Abi Adh-Dhayyal that some of his companions narrated to him from Sa'eed bin Jubair, from Ibn 'Abbãs, that he said: “The Messenger of Allãh ﷺ said: ‘There is no prostitution of slave-girls in Islam. And whoever engaged in prostitution in Jahiliyyah (and a child was born), then it will be ascribed to his owners (the owners of the slave-girl). And whoever claims a child outside of marriage, he will not inherit from him (the child), nor will the child inherit from him.” (Da‘îf)

2265. 'Amr bin Shu‘aib narrated from his father, from his grandfather, that the Prophet ﷺ ruled regarding those who wished to be considered as inheritors after their father’s death — meaning those whom they ascribed themselves to. He ruled that any child that was born to a slave owned by her master, when he engaged in intercourse with her, would be considered as a part of the one who considered him (as a son). But he will not be given any inheritance that
had already been distributed before him. He will, however, be given his portion of the inheritance that has not yet been distributed. And such (a child) will not be considered a son if his father denied him. And if the child was from a slave whom he did not own, or from a free woman whom he had fornicated with, then the child will not be considered as his, nor will he inherit from him, even if the one who is considered his father accepts that he is the father, and that is because he is the child of fornication, regardless of whether it was from a free woman or a slave-girl. (Hasan)

Comments:

In the pre-Islamic Age of Jahiliyah, men kept slave-girls to make them earn money or for sexual indulgence. Often they would wrangle over the ownership of a child born of a slave-girl, the owner of a slave-girl and the adulterer each claiming the child to be his own. Islam ruled that the child belongs to the owner (of the slave-girl), not the adulterer.

Chapter 30/31. Regarding Al-Qafah

2267. It was reported from Sufyān

[1] Referring to those who examine a person’s traits to determine parentage.
The Book Of Divorce

(Ibn ‘Uyainah), from Az-Zuhri, from ‘Urwah, from ‘Aishah, who said: “One day, the Messenger of Allah ﷺ came to me very happy (one narrator said: happiness could be seen on his face), and he said: ‘O ‘Aishah! Do you know that Mujazziz Al-Mudlijji saw Zaid and Usamah while their heads were covered with a cloth and their feet were exposed, and he said: “These feet are from one another.”’ (Sahih)

Abū Dāwud said: Usamah was black, and Zaid was white.

Comments:

The art of judging character from features of face or form of body is known as physiognomy.

2268. It was reported from Al-Laith, from Ibn Shihāb, with his chain and its meaning, he said: “She said: ‘He came to me very happy, the happiness was visible on his face.’” (Sahih)

Abū Dāwud said: The statement “happiness was visible on his face” is not preserved by Ibn ‘Uyainah.

Abū Dāwud said: “Happiness was visible on his face” was added by Ibn ‘Uyainah he did not hear it from Az-Zuhri, he only heard it from someone other than Az-Zuhri. He said: “the happiness was visible” is in the narration of Al-Laith and others.

Abū Dāwud said: I heard Ahmad bin Śalih saying: “Usamah was very black like coal, and Zaid was as
white as cotton.”

Comments:
If a child is claimed by several persons or a woman is suspected of having slept with several persons, it being unclear whose child it is, an expert and honest physiognomist may be asked to decide the issue. If physiognomy were a false science, the Messenger of Allāh ﷺ would not rejoice at the statement of the physiognomist.

Chapter 31/32. Those Who Said That Lots Should Be Drawn If They Differ About The Child

2269. It was reported from ‘Abdullāh bin Al-Khalil, from Zaid bin Arqam, who said: “I was sitting with the Prophet ﷺ when a person came from Yemen and said: ‘Three people from the people of Yemen came to ‘Ali arguing over a child. And they all had intercourse with a woman, in the same time frame, between two cycles. He asked two of them: ‘Give up the child to this one,’ but they became argumentative. Then he said to another two: ‘Give up the child to this one,’” but they became argumentative. The he said to another two: ‘Give up the child to this one,’” but they became argumentative. So he said: “You are a group of partners (in the act) who are differing with each other. I am going to draw lots between you, so whoever pulls (the correct) lot will get the child, and he must pay the other two companions two-thirds of the blood money.” And he then gave (the child) to the one who won the lot.” At this, the Messenger of Allāh ﷺ laughed (so...
hard) that his molar teeth, or his incisors, could be seen.” *(Dařif)*

**Notes:**

2270. It was reported from ‘Abd Khair, from Zaid bin Arqam, who said: “When ‘Ali, may Allāh be pleased with him, was in Yemen, three people were brought to him. They had all engaged in intercourse with a woman, in the same time frame, between two cycles. He asked two of them: ‘Will you agree to give the child to this one?’ They both replied: ‘No.’ And he asked all of them similarly, but every time he would ask any two, they would respond, ‘No.’ So he drew lots between them, and then gave the child to the one who drew the lot, and also made him pay two-thirds of the blood money. This was then mentioned to the Prophet * صلى الله عليه وسلم*, who laughed until his molars could be seen.” *(Hasan)*

**Comments:**

When both the sides of a matter (pros and cons) seem to be almost the same or of an equal weight and it becomes difficult to decide, it is then permissible to decide the issue by means of lots as ‘Ali, may Allāh be pleased with him, did, or, as the Messenger of Allāh * صلى الله عليه وسلم* used to do for choosing any one of his wives to accompany him on his journey.
to ‘Ali, may Allāh be pleased with him, and she had given birth from three men.’ He narrated similarly, but he did not mention Yemen, nor the Prophet ﷺ, nor ‘Ali’s asking the other two to give up the child (to the third). (Da’āf)

Chapter 32/33. Regarding The Types Of Marriages That Were Practiced Before Islam

2272 ‘Aishah, may Allāh be pleased with her, the wife of the Prophet ﷺ, narrated that there were four types of marriages that were practiced in Jāhiliyyah. There was a type which is what the people do today: A man would propose to another man (guardian) for his female ward’s (hand in marriage), and would give her a dowry and then marry her. Another type was that a man would say to his wife, after she had finished her menses: ‘Call so-and-so, and mate with him,’ and her husband would avoid her until it was clear that she was pregnant from that other man whom she was mating with. After her pregnancy was apparent, her husband could then enjoy her if he pleased. And they would only do that type because they desired a bright (and noble) child. This type of marriage was called: ‘Mating marriage.’ Another type of marriage was that a group of men, less than ten, would visit a woman, all of them enjoying her. So if she became pregnant and gave birth, then a few nights after her delivery,
she would call for all of them, and none of them could refuse to come. When they would all gather, she would say to them: ‘You know (the result) of what you have done, and I have given birth, and he is your child: O so-and-so,’ and she would name whomever she pleased, so her child would be considered his. And the fourth type was that a lot of men would enter upon a woman, for she would not turn away any that came to her — and these were the prostitutes. They would place flags on their doors, and these would act as signs; whoever wanted them would enter in upon them. If she became pregnant and gave birth, then after her delivery, they would all gather and call a Qāfah. Then the child would be given to the one whom he saw fit, and so it would be given to him, and called his son. None could refuse that. So when Allah sent Muhammad ﷺ, he obliterated all the marriages of the People of Jahiliyyah except for the marriage of the Muslims today. (Sahih)

Chapter 33/34. “The Child Belongs To The Bed”

2273. ‘Aishah narrated: “Sa’d bin Abi Waqqas and ‘Abd bin Zam‘ah contended in front of the Messenger of Allah ﷺ regarding a son that was born to the slave woman of Zam‘ah. Sa’d said: ‘My
brother ‘Utbah commanded me to find the son of the slave woman of Zam’ah when I arrive in Makkah and take him, because he is his son.’ And ‘Abd bin Zam’ah said: ‘He is my brother, the son of my father’s slave woman. He was born in my father’s bed.’ The Messenger of Allah سAW saw clearly that he resembled ‘Utbah, but said: ‘The child is ascribed to the bed, and the Hajar (stone) is for the ‘Ahir (fornicator).’[1] O Sawdah! Wear your Hijab in front of him.” Musad-dad (one of the narrators) added: “He is your brother, O ‘Abd.” (Sahih)

Comments:

All these cases date back to the Age of Jahiliyyah when such nasty things were common and the pagans did not feel ashamed of children born out of wedlock. But Islam has ruled the child “belongs to the owner of the bed.” From the face of the child in the afore-mentioned case, it appeared that he was the son of ‘Utbah, and that he was an illegitimate child, but in his case the rule was followed and he was given over to “the owner of the bed.”

2274. ‘Amr bin Shu’aib narrated from his father, from his grandfather that a man stood up in front of the Messenger of Allah سAW and said: “So-and-so is my son, for I fornicated with his mother in the times of Jahiliyyah.” The Messenger of Allah سAW said: ‘There is no prescribing (of genealogies) in

[1] Some scholars are of the opinion that: “The Hajar (stone) is for the ‘Ahir (fornicator)” refers to stoning, but others explained that stoning is not for the fornicator, but the one who has been married and fornicates, and that the Hadith means the fornicator does not get anything; no rights over the child, nor inheritance, etc. See the commentary of An-Nawawi on Sahih Muslim (no. 3613,3136,1457); Ibn Hajar in Fath Al-Bâri (no. 6750); ‘Awn Al-Ma’bûd; and Minnat Al-Mun’im the commentary on Sahih Muslim by our Shaikh Ṣafîur-Râhmân Al-Mubarakpûrî, may Allah have mercy upon him.
Islam. The customs of *Jāhiliyyah* have all gone. The child is ascribed to the bed, and the *Hajar* (stone) is for the ‘Āhir (fornicator).” (Hasan)

**2275.** It was reported from Rabãh the slave of Al-Hasan bin ‘Ali bin Abî Talib, that he said: “My family (those who owned him) married me to a Roman slave-girl of theirs, so I had intercourse with her. She gave birth to a black son, like me, and I named him ‘Abdulläh. Then I engaged in intercourse with her, and she gave birth to a black son like me, and I named him ‘Ubaidulläh. But then a Roman slave of my master’s, by the name of Yuhannah, ruined her, and spoke with her in their language. She gave birth to a boy who looked like a lizard. I said to her: ‘What is this?’ She replied: ‘This is Yuhannah’s (child).’ So we complained to ‘Uthmân regarding the both of them. He asked them, and they both confessed (to the fornication). He said to them: ‘Are you willing that I judge between you with the judgment of the Messenger of Allah ﷺ? The Messenger of Allah ﷺ ruled that the child is ascribed to the bed’” — (one of the narrators said) I think he said: “So he lashed him, and lashed her, and they were both slaves.” (Da‘if)

تخريج: [إسحاءه حسن] أخرجه أحمد: 207 عن بني هارون بن بني عائشة.

**أول كتاب الطلاق**

الجاهلية، الولد للفراش وليغاهر الحجر.»
Chapter 34/35. Who Has More Right To Take The Child?

2276. ‘Amr bin Shu’aib narrated from his father, from his grandfather that a woman said: “O Messenger of Allâh! This son of mine: My womb was a protective bag for him, and my breasts were his sustenance, and my house was a protection for him. Now, his father has divorced me, and wishes to take him away from me.” The Messenger of Allâh ﷺ said to her: “You have more right to him, as long as you do not re-marry.” (Hasan)

Comments:
This authentic Hadîth proves that, until a mother marries again, she has the right to keep the child more than the father and, even after marriage, she has the right to keep the child with her with the consent of the father. In case he does not agree, the child will be given over to the father.

2277. It was reported from Abû Maimûnah Salmâ, the freed-slave of some people of Al-Madinah, a truthful man, that he said: “Once, while I was sitting with Abû Hurairah, a Persian lady came to him with a son of hers. Her husband had divorced her, and both of them were claiming him. She said, speaking to him in Farsi, ‘My husband wishes to take my son.’ Abû Hurairah replied: ‘Draw lots over him,’ and he spoke to her (in her language). Her husband then came and said: ‘Who is trying to snatch my child away from me?’ Abû Hurairah said: ‘O Allâh! I am...
only saying this because I heard a woman who had come to the Messenger of Allāh, while I was sitting with him who said: “O Messenger of Allāh, my husband wishes to take my son away from me, even though he gives me water from the well of Abū ‘Inabah, and is of benefit to me.” So the Messenger of Allāh replied: “Draw lots over him.” But her husband said: “Who is trying to snatch my child away from me?” The Prophet then said: “This is your father, and this is your mother. Take the hand of whichever you please.” And he took the hand of his mother, so she took him away.” (Sahih)

なお、《 Alone the qalāq 》[إسناده صحيح] أخرجه ابن ماجه، الأحكام، باب تخير الصبي بين أبوه، ح: 1351: من حديث زيد بن سعد. وقال الترمذي، ح: 1351: "حسن صحيح".

Comments:
Children may be given the right of choice in the afore-mentioned conditions if they have grown up to an age of sound judgment.

2278. It was reported from Nāfi‘ bin ‘Ujairah, from his father, from ‘Ali, may Allāh be pleased with him, who said: “Zaid bin Ḥarīthah left for Makkah, and brought back Ḥamzah’s daughter. Ja’far said: ‘I will take her, for I have more right to her. She is the daughter of my uncle, and I am married to her maternal aunt, and a maternal aunt is (like) a mother.’” But ‘Ali said: “I have more right to her. She is the daughter of my uncle, and I am married to the daughter of the Messenger of Allāh, and she has more right to her.” Zaid said: “I have more right to her. I was the
one who left to (get) her, and traveled for her, and brought her back.” The Prophet came out — and he mentioned the narration — he said: “And as for the little girl, I rule that she should go to Ja'far so that she will be with her maternal aunt. And verily, the maternal aunt is a mother.”

(Hasan)

Comments:

In the matter of bringing up and taking care of children, priority is given to the mother, as mentioned in the foregoing Hadith, followed by the maternal aunt, followed by paternal relatives. According to Ibn Taimiyah and Ibn Al-Qayyim, while keeping in view this order of priority, it is also very important to take into account the interest of the child, his present and his future.

2279. (Another chain) from 'Abdur-Rahman bin Abi Laila with this narration, not its complete form, he said: “So he ruled that she be given to Ja'far, since her maternal aunt was with him.”

(Hasan)

2280. (Another chain) from Hani and Hubairah, from ‘Ali, who said: “When we left Makkah, Hamzah’s daughter followed us, crying: ‘O uncle, O uncle!’” So ‘Ali took her hand and brought her, and said (to Fatimah): “Take your uncle’s daughter,” so she took her. And Ja’far said: “My uncle’s daughter, and her maternal aunt is with me!”

So the Prophet ruled that she be given to her maternal aunt, and said: “The maternal aunt is similar in status to a mother.” (Da’id)


تخريج: [حسن] انظر الحديث السابق وللحديث شواهد.

تخريج: [حسن] إشمامي بن جعفر حدثهم عن إسرائيل، عن أبي إسحاق، عن هاني، وهبة، عن علي قال: إنما حفظنا من شدة تبعتنا يني حفظة بنادي يا! يا! فتناولنا علي فأخذ بيدها وقال: ؛ دولك بن عمك، فحملتها، فقضية بها النبي  لخالتها، وقال: الأختة بمرثيلة الأم.”

تخريج: [إسناده ضعيف] وأخرجه أحمد: 98/1/115 من حديث إسرائيل به، وصحبه
Chapter 35/36. Regarding The Waiting Period Of A Divorced Woman

2281. Asmā’ bint Yazīd bin As-Sakan Al-Anṣāriyyah narrated that she was divorced (by her husband) during the time of the Messenger of Allāh ﷺ, and at that time there used to be no waiting period for the divorcee. So when she was divorced, Allāh revealed the waiting period for the divorced lady. Therefore, she was the first regarding whom these Verses of the waiting period for divorced women were applied. (Hasan)

Comments:
It is said that Asmā’ bint Yazīd was the (paternal) cousin of Mu‘ādh bin Jabal. She had given the pledge of loyalty to the Messenger of Allāh ﷺ and was a message-bearer for women, carrying their messages to the Messenger of Allāh ﷺ. In the Battle of Yarmūk, she killed nine Romans using a tent pole taken from her tent.

Chapter 37. The Abrogation Of The Waiting Period For One Type Of Divorcee

2282. Ibn ‘Abbās said, regarding the (two verses): “And divorced women should wait regarding themselves three cycles”[1] and: “If you are in doubt regarding women who have given up hope of menses, then their waiting period is three

months,”[1] that this was abrogated, and Allâh said: (So if you divorce them before touching them, then you will have no waiting period for them that they have to wait.)” (Hasan)

تخريج: [حسن] أخرجه النسائي، الطلاق، باب نسخ المراجعة بعد التطليقات الثلاث، ح 2584: من حديث علي بن حسين بن وافد به وانظر، ح 2195.

Comments:
The 'Iddah of a normal divorcée is three turns of menses and purity. The 'Iddah of a woman in a state of menopause or of a girl with irregular menses not fixed as of yet, is three months. There is no 'Iddah for a woman divorced before the consummation of marriage. A pregnant woman divorced or widowed, shall wait until the delivery of the child. The 'Iddah of a widow is four months and ten days.

Chapter 36/38. Regarding Taking Divorced Women Back

2283. It was reported from Ibn ‘Abbâs, from ‘Umar, that the Prophet ﷺ divorced Hafsah and then took her back. (Sahîh)


Comments:
One may take her back after the first and the second divorce, during a wife’s 'Iddah period. A man shall also call two persons to bear witness that he has withdrawn the divorce.

Chapter 37/39. Regarding The Maintenance Of One Who Has Been Irrevocably Divorced

2284. It was reported from Sufyân, from Abú Salamah bin ‘Abdur-Rahmân from Fâtimah bint Qais, that Abû ‘Amr bin Ḥafṣ divorced her irrevocably, and he was not present (in the city). So he sent his representative to her with some barley, but she considered this to be very little. He replied: “I swear by Allah, you do not have the right to receive anything from me!” So she went to the Messenger of Allah and mentioned that to him. He told her: “You do not have the right of maintenance from him.”

And he commanded her to observe her waiting period in the house of Umm Sharîk, then he said: “She is a woman whom my Companions visit. Observe your waiting period in the house of Ibn Umm Maktûm, for he is a blind man and you may take off your garments. When you have completed (your waiting period), inform me.” She said: “So when I had finished (the waiting period), I mentioned to him that Mu‘awiyah bin Abî Sufyân and Abû Jahm both proposed for my hand. The Messenger of Allah said: ‘As for Abû Jahm, his stick never leaves his shoulders. And as for Mu‘awiyah, he is poor, having no wealth. Marry Usâmah bin Zaid.’ But I disliked that, so he said (again): ‘Marry Usâmah bin Zaid.’ So I married him, and Allâh made much good come out of that, and...
other (women) became jealous of me because of him.” *(Sahih)*

2285. It was reported from Yahyā bin Abī Kathīr, that Abū Salamah bin ‘Abdūr-Rahmān narrated to him that Fāṭimah bint Qais narrated to him, that Abū Ḥaḍīr bin Al-Mughirah divorced her three times. And he cited the narration, in it: “Khālid bin Al-Walīd and others from the tribe of Banū Makhzūm came to the Prophet and said: “O Prophet of Allāh! Abū Ḥaḍīr bin Al-Mughirah has divorced his wife three times, and he has left her a very insignificant amount of maintenance.” So he replied: “She is not entitled to any maintenance.” and he cited the rest of the narration, but the (previous) narration of Mālik is more complete. *(Sahih)*

2286. It was reported from ‘Amr bin Yahyā, that Abū Salamah narrated to him, that Fāṭimah bint Qais narrated to him, that Abū ‘Amr bin Ḥaḍīr Al-Makhzūmī divorced her three times. And he cited the narration, and the part about Khālid bin Al-Walīd. He said: “The Prophet responded: ‘She is not entitled to any provision or a place of residence.’” And he said in it: “The Messenger of Allāh sent (a messenger) to her, saying: “Do not do anything with
yourself before (consulting with) me.” (Ṣaḥīḥ)

Comments:
1. In marriage and other important matters, one should take the counsel of the devout and the wise. Prayer of Guidance (Istikhārah) is another important means to reach a decision in such matters.
2. Fāṭimah bint Qais' husband was Abū Ḥafs bin Al-Mughīrah, according to most narrations.

2287. It was reported from Muhammad bin ‘Amr from Yahya, from Abū Salamah, from Fāṭimah bint Qais, she said: “I was married to a man from the Banū Makhzūm, and he divorced me irrevocably.” And then he cited similar to the narration of Mālik. But he said in it: “Do not give yourself to anyone without (asking) me.” (Ṣaḥīḥ)

Abū Dāwud said: Ash-Sha'bī, Al-Bahī, and ‘Aṭā’ reported it like that from ‘Abdur-Rahmān bin ‘Āṣim, and Abū Bakr bin Abī Al-Jahm, all of them from Fāṭimah bint Qais; that her husband divorced her for the third time.

2288. It was reported from Ash-Sha'bī, from Fāṭimah bint Qais, that her husband divorced her for the third time, so the Prophet did not assign her any maintenance or residence. (Ṣaḥīḥ)

Transliteration:
2287 - Ḥadīth: 171 - 2287
Muḥammad bin Ǧūfūr bin Ǧālālah. Ḥadīth: 171 - 2287
Al-ʿA相较于 Abū Dāwud said: Ash-Sha'bī, Al-Bahī, and ‘Aṭā’ reported it like that from ‘Abdur-Rahmān bin ‘Āṣim, and Abū Bakr bin Abī Al-Jahm, all of them from Fāṭimah bint Qais; that her husband divorced her for the third time.

2288. It was reported from Ash-Sha'bī, from Fāṭimah bint Qais, that her husband divorced her for the third time, so the Prophet did not assign her any maintenance or residence. (Ṣaḥīḥ)

Transliteration:
2288 - Ḥadīth: 171 - 2288
Muḥammad bin Ǧūfūr bin Ǧālālah. Ḥadīth: 171 - 2288

Notes:
2289. It was reported from ‘Uqail, from Ibn Shihāb, from Abū Salamah, from Fātimah bint Qais, that she was married to Abū Ḥafṣ bin Al-Mughirah, and he divorced her the final of the three divorces. So she went to the Messenger of Allāh ﷺ and asked him regarding leaving her house. He commanded her to go to the house of Ibn Umm Maktūm, who was blind. But Marwān refused to believe this narration of hers — that the divorced woman leaves her house. ‘Urwah said: And ‘Āishah also rejected this from Fātimah bint Qais. Abū Dāwud said: Šāliḥ bin Kaisān, Ibn Juraij, and Shu‘aib bin Abī Ḥamzah all reported it from Az-Zuhri.

Comments:
This narration is brief but the following Hadith is more detailed. Marwān had sent someone to gather this information.

2290. It was reported from Ma‘mar from Az-Zuhri, from ‘Ubaidullāh, who said: “Marwān sent (Qabīsah) to Fātimah bint Qais to ask her (about her story). She informed him that she was married to Abū Ḥafṣ, and the Prophet ﷺ had made ‘Alī a governor over a part of Yemen. So Abū Ḥafṣ went with him, and sent
her a divorce that was remaining (the third divorce). And he commanded Ayyāsh bin Abī Rabī‘ah and Al-Harith bin Hishām to support her, but they both said: ‘By Allāh! She is not entitled to any maintenance, unless she be pregnant.’ So she went to the Prophet ﷺ, who said: ‘You are not entitled to any maintenance unless you are pregnant.’ She asked his permission to move (to another house), and he gave her permission. She then said: ‘Where shall I move to, O Messenger of Allāh?’ He replied: ‘To (the house) of Ibn Umm Maktūm — and he was a blind man — for you can take off (change) your garments in front of him and he will not see you.’ She remained there until her waiting period finished, and then the Prophet ﷺ married her to Usāmah.

“Qabīṣah then returned to Marwān and informed him of this. Marwān replied: ‘We have not heard this Hadith except from (this) woman, so we will take the safer opinion which we found the people following.’ When Fātimah heard this, she replied: ‘(The judge) between us is the Book of Allāh, for Allāh says: Divorce them for their waiting periods..., until... perhaps Allāh will bring something new to pass.’[1] She said: ‘So what new thing can happen after the third?’” (Sahih)

Abū Dāwūd said: Yūnus reported

it like that from Az-Zuhri. As for Az-Zubaidi, he reported both of the \textit{Ahadith}; that of Ubaydullah, with the meaning narrated by Ma'mar, and that of Abu Salamah with the meaning narrated by Uqail.

Abu Dawud said: Muhammad bin Ishaaq reported it from Az-Zuhri; that Qabisa bin Dhuwaib narrated to him, with a meaning supporting the narration of Ubaydullah bin Abdullah when he said: “So Qabisa returned to Marwan and informed him of this.”

Comments:

The opinion of Marwan bin Hakam, Aishah, and Umar bin Al-Khattab was that an irrevocably divorced woman had a right to be provided a place to live during her 'Iddah, and that the husband must provide that. But the statement of Fatimah bint Qais is clearer and has more weight, especially because she was the woman in this case, and it was she who had been divorced. So, obviously, her statement, quoting the Prophet \( 	ext{سُنَّةُ ﺔُثْرَيْنَةَ} \), that ‘an irrevocably divorced woman had no right to maintenance and housing’ has more weight.

The foregoing Verses of the Qur'an seem to suggest that they concern women who have been given revocable divorces, not those irrevocably divorced.

Chapter 38/40. Whoever Rejected What Fatimah Bint Qais Said

2291. It was reported from Ammar bin Ruzaiq, from Abu Ishaaq, who said: ‘I was in \textit{Al-Masjid Al-Jami}’ with Al-Aswad, who said: Fatimah bint Qais came to Umar bin Al-Khattab, may Allah be pleased with him, and he said: ‘We are not going to leave the Book of our Lord and the \textit{Sunnah} of our Prophet because of the
statement of a woman regarding whom we do not know: Did she memorize this or not.” (Sahih)

تخرج: أخرج حمد بن بكر.}

2292. It was reported from Hishâm bin ‘Urwah, from his father, who said: “‘Āishah, may Allah be pleased with her, disapproved of that very strongly, and said: ‘She was in an isolated place, so her safety was feared for. And it was because of this that the Messenger of Allah  allowed her.’” (Hasan)

2293. It was reported from ‘Abdur-Rahmân bin Al-Qāsim, from his father, from ‘Urwah bin Az-Zubair that ‘Āishah was asked: “Don’t you see the statement of Fātīmah?” She replied: “Indeed, there is no good in her mentioning that.” (Sahih)

2294. It was reported from Yaḥyâ bin Sa‘eed, from Sulaimân bin Yasâr, regarding Fātîmah’s leaving the house: “That was due to bad character.” (Da’if)

2295. (Another chain) from Yaḥyâ bin Sa‘eed, from Al-Qāsim bin
Muhammad and Sulaimān bin Yasār, that he heard the two of them mentioning that Yahyā bin Sa‘eed bin Al-‘Ās divorced his wife, the daughter of Abdur-Rahmān bin Al-Hakam — irrevocably — and ‘Abdur-Rahmān made her leave (the house). So ‘Aishah, may Allāh be pleased with her, sent (a messenger) to Marwān bin Al-Hakam — and he was the Amīr of Al-Madinah — and she said: “Fear Allāh, and return the woman to her house.” Marwān replied — in the narration of Sulaimān (one of the narrators): “‘Abdur-Rahmān overcame me (in argument about it),” — in the narration of Al-Qāsim (one of the narrators): “Have you not heard the incident of Fātimah bint Qais?” — ‘Aishah said: “There is no harm if you leave the narration of Fātimah.” Marwān replied: “If you think that (the reason) was the evil, then the evil that happened between these two is sufficient.” (Sahih)

2296. Maimūn bin Mihrān narrated: “I came to Al-Madinah, and made my way to Sa‘eed bin Al-Musayyab. I said: ‘Fātimah bint Qais was divorced and left her house.’ Sa‘eed replied: ‘She is a women who spread confusion among the people. She was a woman who had a sharp tongue, so she was placed in the hands of Ibn Umm Maktūm, the blind man.’” (Da‘īf)
Chapter 39/41. An Irrevocably Divorced Woman Leaving Her House During The Day

2297. It was reported from Abu Az-Zubair, from Jabir, who said: “My maternal aunt had been divorced for the third time. She left (her house) to harvest (the fruits) of a date palm that she owned, but a man met her and prevented her. So she went to the Prophet and mentioned it to him. He told her: ‘Go out and harvest your tree, for it is possible that you may give charity from it, or do some other good.’” (Sahih)

Comments:
A divorcée may go out of her house for important work but she must spend the night in her house.

Chapter 40/42. The Abrogation Of Maintenance For A Widowed Woman Because Of The Inheritance Due To Her

2298. Ibn ‘Abbas stated that the Verse: “And those who die among you and leave wives (should) bequeath for their wives sustenance for one year, without expelling them (from their homes)” was abrogated with the Verses of inheritance, for she had been assigned a fourth or an eighth. And the period of one year was abrogated, making her waiting
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period four months and ten days. (Hasan)

Comments:

A widow inherits one-eighth of her husband’s property in case he has left children, or else one-fourth thereof.

Chapter 41/43. The Rulings Of Mourning For Woman Whose Husband Has Died

2299. It was reported from Humaid bin Nafi’, from Zainab bint Salamah that she informed him: “I visited Umm Habibah when her father Abū Sufyān had died. She called for some perfume that had some yellow Khalūq in it, or something else, and she put its oil on a little girl, then rubbed it on her cheeks. She then said: ‘I swear by Allāh, I have no desire for perfume, except that I heard the Messenger of Allāh say: “It is not permissible for a woman who believes in Allāh and the Last Day that she mourns for a dead person more than three days, except for her husband (in which case she mourns) four months and ten days.’” (Zainab continued:) And I also visited Zainab bint Jahsh when her brother had died, and she called for perfume and applied it. She then said: ‘I swear by Allāh, I have no desire for perfume, except that I heard the Messenger of Allāh say, while he was standing on the Minbar: “It is not
permissible for a woman who believes in Allâh and the Last Day that she mourns for a dead person more than three days, except for her husband (in which case she mourns) four months and ten days.” (Zainab continued:) And I heard my mother, Umm Salamah, say: ‘A woman came to the Messenger of Allâh ﷺ and said: “O Messenger of Allâh, my daughter’s husband has died, and her eyes hurt, so can we apply kohl to them?” The Messenger of Allâh ﷺ said: “No,” twice, or thrice, repeating it. Then he said: “It is only four months and ten days. And one of you — in the days of Jâhiliyyah — would throw camel dung after one year!”

Humaid said: “So asked to Zainab: ‘What does it mean to “throw camel dung after one year?”’ Zainab replied: ‘In the past, when a woman’s husband had died, she would enter a Hifsh, and wear her worst clothes, and would not touch any perfume or anything else until an entire year had passed. Then an animal would be brought to her — a donkey, or sheep, or bird — and she would cleanse (Taftadd) herself with it.[1] And hardly would she cleanse (Taftadd) herself with anything except that it would die. She would then exit (that house), and camel dung would be brought to her, and she would fling it away. After that, she could use anything, perfume or otherwise, that she

[1] They say the meaning of Taftadd is that she would rub it on the front of herself.
Chapter 42/44. Regarding Such A Woman Moving To Another Residence

2300. It was reported from Zainab bint Ka‘b bin ‘Ujrah, that Al-Furai‘ah bint Mālik bin Sinān — the sister of Abū Sa‘eed Al-Khudrī — narrated that she went to the Messenger of Allāh ﷺ in order to seek his permission to go to her family’s house in Banū Khudrah. And that was because her husband had gone out in order to find some slaves of his that had run away, but when he reached the beginning of Al-Qadūm, they (slaves) caught up with him and killed him. She said: “So I asked the Messenger of Allāh ﷺ about returning to my family since I had no house that I owned, nor any sustenance. The Messenger of Allāh ﷺ said, ‘Yes,’ so I left, until I was at his house, or at the Masjid, when he called me, or called for me. I went back to him, and he said: ‘What did you say?’ So I repeated the story of what happened to my husband. He said: ‘Remain in your house until the appointed time finishes.’ So I stayed there for the waiting period of four months and ten days. Then, during the (rule) of ‘Uthmān bin ‘Affān, he called me and asked me...
about that. I informed him, and he followed it and judged by it.”

(Ṣaḥīḥ)

Comments:
It is obligatory upon a widow to spend her ‘Īddah period in the same house where her husband died, except in abnormal circumstances making it impossible for her to live there.

Chapter 43/45. Those Who Allowed Her To Change Her Residence

2301. ‘Ātā’ narrated that Ibn ‘Abbās said: “This Verse has abrogated her waiting period at her house. Therefore, she may pass her waiting period wherever she pleases.” And this was in reference to the statement of Allāh:...

“without expelling her.”[1]

‘Ātā’ said: “(In the beginning), if she had wished, she could pass the waiting period in his house and be provided maintenance based on his will. And if she had wished, she could leave, based on Allāh’s statement: “So if they leave, there is no sin upon you regarding what they do.”[2] Then, the (laws) of inheritance were revealed, so the ruling of living (at her husband’s house) was abrogated. She may pass her waiting period wherever she wishes.” (Ṣaḥīḥ)

Chapter 44/46. What Should A Woman Whose Husband Has Died Avoid During Her Waiting Period?

2302. Umm 'Atiyyah narrated that the Prophet ﷺ said: “A woman should not mourn for anyone for more than three (days), except for her husband. For him, she must mourn four months and ten days. And she should not wear dyed cloth except for ‘Asb cloth.¹¹ And she should not apply kohl, nor any perfume except when she is about to become pure from her menses, (for she may use) a small amount of Qust or Azfār.”¹² — Instead of ‘Asb, Ya’qūb (one of the narrators) said: “washed” and Ya’qūb added: “and she should not use dye.” (Sahih)

2303. (Another chain) from Umm ‘Atiyyah, from the Prophet with this Ḥadīth. It is not as complete as what preceded, Al-Misma‘i (one of the narrators) said: “Yazīd said:

[¹¹] A certain type of cloth whose strands of fabric are dyed and rinsed well before being woven.
[¹²] Two types of fragrance or incense.
And I do not know except that “and she should not use dye” is part of it.” And Ḥārūd added: “Nor should she wear died cloth, except for ‘Aṣb cloth.” (Ṣaḥīh)

2304. It was reported from Ṣafiyyah bint Shaibah, from Umm Salamah, the wife of the Prophet, from the Prophet that he said: “A woman whose husband has died should not wear garments dyed with safflower, dyed with Mishq, или or jewellery, nor should she use dye, nor kohl.” (Ḥasan)

Comments:
These things fall under the category of cosmetics and shall be avoided during the period of mourning.

2305. Umm Ḥakīm bint Asad narrated from her mother, that her husband died, and her eyes were hurting. (She wished to know) if she could apply Jīlā as kohl. So she sent a slave of her’s to Umm Salamah, and he asked her about applying Jīlā as kohl. She replied: “Do not use it as kohl, unless it be for something that you cannot

[1] A reddish clay which was used to dye cloth.
[2] It means brightening or elucidation kohl, referring to Ithmīd.
avoid — if it becomes difficult. If that occurs, apply it at night, and wipe it away during the day.” Then she added: “The Messenger of Allah visited me when Abī Salamah had died, and I had placed some aloe in my eyes. He said: ‘What is this, O Umm Salamah?’ I said, ‘It is only aloe, O Messenger of Allah. It has no perfume in it.’ He said: ‘It beautifies the face, so do not apply it except at night, and take it off during the day. And do not comb with perfume, nor with henna, for it colors (the hair).’ She said: ‘So what should I comb with, O Messenger of Allah?’ He replied: ‘With Sidr leaves. You may paste your hair with it.’”[1] (Da’if)

Chapter 45/47. The Waiting Period Of A Pregnant Woman

2306. It was reported from Ibn Shihāb, that ‘Ubaidullāh bin ‘Abdullāh bin ‘Utba narrated to him, that his father wrote to ‘Umar bin ‘Abdullāh bin Al-Arqam Az-Zuhri, telling him to visit Subai’ah bint Al-Ḥārith Al-Aslamiyyah and ask her about her narration, and what the Messenger of Allah visited her when she asked him her question. So ‘Umar bin ‘Abdullāh

[1] Sidr, the lote tree, its leaves were used with water or other substances for their clean smell.
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wrote back to 'Abdullāh bin 'Utbah informing him that Subai‘ah said that she was married to Sa‘d bin Khawlah, and he was of the tribe of Bani ‘Amir bin Lu’ai, and had attended the Battle of Badr. He passed away during the Farewell Pilgrimage, and she was pregnant at the time. Soon after his death, she gave birth. Once she had purified from her bleeding, she beautified herself for suitors. Abū As-Sanābil bin Ba‘kak visited her, and he was of the tribe of ‘Abdud-Dār. He said to her: “How come I see you having beautified yourself? Perhaps you wish to get married? I swear by Allāh, you will not get married until four months and ten days pass.” Subai‘ah said: “When he told me that, then as soon as night fell, I grabbed my garments and went to the Messenger of Allāh ﷺ, and asked him about that. He gave me the verdict that I had become permissible (for marriage) as soon as I had given birth, and he commanded me to get married if I so desired.”

Ibn Shihāb said: “I don’t see any problem if she gets married after her delivery, even if she is still bleeding. However, her husband should not approach her until she becomes pure.” (Sahih)

2307. It was reported from ‘Abdullāh (Ibn Mas‘ūd), that he
said: “Whoever wishes, I am willing to exchange mutual curses with him. Of a surety, the smaller chapter of women[1] was revealed after (the ruling) of four months and ten days.” (Da’if)

Comments:
The law that a widow shall wait for a period of four months and ten days, and the law that a pregnant woman shall wait until she has delivered the child are not contradictory to each other. The former period (four months and ten days) is for women who are not pregnant. As for pregnant women, the ‘Iddah period continues until the delivery of the child.


2308. It was reported from ‘Amr bin Al-‘As, that he said: “Don’t try to confuse us about Sunnah” — Ibn Al-Muthanna (one of the narrators) said: “The Sunnah of our Prophet ﷺ” — The waiting period — meaning for an Umm Al-Walad — is four months and ten days.” (Da’if)

Comments:
1. A slave woman who is the mother of her owner’s child is called an Umm Walad (mother of a child).

[1] Referring to Sūrat At-Talāq.
[2] Slave woman who has borne a child.
2. There is a difference of opinion among scholars as to the ‘Iddah period of the Umm Walad whose master has died. Some say that the ‘Iddah period for her is three menses, and others say it is one menstrual cycle. But according to those scholars who maintain that this narration is authentic, her ‘Iddah period is four months and ten days. Allâh knows best.

Chapter 47/49. The Thrice Divorced Woman Cannot Return To Her Husband Until She Re-Marries

2309. ‘Aishah narrated that the Messenger of Allâh ﷺ was asked about a man who divorced his wife for the third time, so she married another husband, who then divorced her before engaging in intercourse with her: Is she permissible for her first husband? The Prophet ﷺ replied: “She is not permissible for her first husband until she tastes his pleasure and he tastes hers.” (Da’if)

Comments:
It is inferred from this Hadith that just another wedding is not enough, but normal marital relation between the divorced wife and her second husband must take place. If the second husband divorces her without this marital relationship, the woman shall not be lawful for her first husband. Hence, those who marry a thrice divorced woman with the intention to make her lawful for her first husband, in fact, commit adultery, since this conditional marriage is not a valid marriage.

Chapter 48/50. The Gravity Of Fornication

2310. ‘Abdullâh (Ibn Mas‘ûd) narrated that he asked the Messenger of Allâh ﷺ: “What is the greatest sin?” He replied:
“That you make a partner along with Allâh, even though He is the One who created you.” He said: “Then what?” He replied: “That you kill your child out of fear that he will eat with you.” He said: “Then what?” He replied: “That you fornicate with your neighbour’s wife.” ’Abdullâh said: “And Allâh revealed the affirmation of the Prophet’s saying: And those who do not call out to others besides Allâh, and do not kill the soul that Allâh has prohibited, and do not fornicate.” \[1\] (Sâhih)

\[1\] Al-Furqân 25:68.

2311. It was reported from Abû Az-Zubair, from Jâbir bin ‘Abdullah, that he said: “Musaikah came to some of the Ansâr, and said: ‘My master forces me to prostitution.’” So because of that, it was revealed: And do not force your slave girls into prostitution.” \[2\] (Sâhih)

\[2\] An-Nûr 24:33.

2312. It was reported from Sa’eed bin Abî Al-Hasan, that he said, regarding the Verse:...and whoever forces them, then indeed, after their compelling, Allâh is Ever-
Forgiving, Extremely Merciful [1]

“Allāh is forgiving to those who were forced (into this act).” (Du'ā'ī)

The End of the Book of Divorce.

Chapter 1. The Beginning Of The Ordainment Of Fasting

2313. Ibn ‘Abbãs said, regarding the following (Verse): O you who believe! Fasting is prescribed for you, as it was prescribed for those before you...[1] “During the lifetime of the Prophet ﷺ, when the people prayed Al-‘Atamah (Salat Al-‘Ishã’) it became unlawful for them to eat and drink and have intercourse with women. They would fast till the next sunset. A man deceived himself by having intercourse with his wife after he had prayed ‘Ishã’, and did not break his fast. So Allah, the Mighty and Sublime, intended to make that easier for those who remained, and grant them permission, and benefit. Allah, the Glorious, said (the Verse): Allah knows that you used to deceive yourselves...[2] And by this Allah benefited people, a grant for them and ease.”[3] (Hasan)

Comments:

Sawm or Siyãm (an Arabic infinitive) means abstinence. As an Islamic term it means fasting — a special act of devotion — in which a believer, in obedience

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[3] Another part of this narration, with the same chain of narrators, preceded. See no. 2090.
to the command of Allāh, abstains, from dawn to sunset, from all things that would invalidate his fast, such as food, drink, and sexual activity. These things are normally permitted in life but prohibited during the fast.

2314. Abū Ishāq reported from Al-Barā’, who said: “When a man fasted, then slept, he would not eat until the next (sunset). Šīrmah bin Qais Al Anšārī[1] was fasting, and he came to his wife and asked her: ‘Do you have anything (to eat)?’ She replied: ‘No, but I will go and seek something for you.’ While she was away, sleep overpowered him. When she saw him asleep upon her return, she said: ‘What a disappointment for you!’ Thus by midday of the following day he fainted, as he used to work all day long on his land. That was mentioned to the Prophet ﷺ, and the following was revealed: It is made lawful for you to have sexual relations with your wives on the night of fast....’ He recited up to: of dawn.[2] (Ṣahih)

Comments:

On the face of it, this Ḥadīth seems to be in conflict with the one before it, for it states that until then, the rule was that even if a person that had fasted in the day had a nap after Iftar (regardless of whether he had performed his ‘Ishā’ prayer or not), the door of having food, drink and sexual relations was legally closed for him. Scholars of Ḥadīth, however, see no conflict between the two and suggest that either of the two actions (sleep or ‘Ishā’ prayer) was cause enough to bar a person from indulging in those acts until the next Iftar time. Thereafter, Allāh granted the permission to perform those acts from

[1] Al-Ḥāfīz Ibn Hajar (after no. 1915 of Al-Bukhārī) discussed, at length, the variations reported for his name. His preference was, Abū Qais, Šīrmah bin Abi Anas, and he indicated that all of the variations indicating differently are merely mistakes in citing his name.

after sunset until dawn, which was a great relief for them.


2315. Salamah bin Al-Akwa‘ narrated: “When this 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 poor person (for every day).”[1] Those of us who wanted to not to fast and pay a ransom would do so, until the Verse after it was revealed, abrogating it.” (Sahih)

2316. ‘Ikrimah reported from Ibn ‘Abbās: “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 poor person (for every day).”[2] (He said): “So whoever among them wanted to, he could pay the ransom, feeding a poor person, and hence his fast would be complete. Then Allāh, the Mighty and Sublime, said: “But whoever does good of his own accord, it is better for him. And that you fast is better.”[3] — and He said: “So whoever of you sights

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Chapter 3. Whoever Said That It Applies To The Elderly And Pregnant

2317. Qatādah narrated that 'Ikrimah narrated to him, that Ibn 'Abbas said: "It applies to the pregnant and breast-feeding (women)." (Ṣahīḥ)

2318. It was reported from Sa'eed bin Jubair, from Ibn ‘Abbas: "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 poor person (for every day)."[2] He said: "It was a concession, allocated for the elderly man and woman who were able to fast (but with difficulty), not to fast and feed one poor person for each day, and also for the pregnant and breast-feeding (women) if they fear." (Da‘f) Abū Dāwud said: Meaning: "(fear) for their children;" then the two of them do not fast, and they feed.

Comments:
There is an allowance for men and women who are either too old or are not able to bear fasting, to pay the compensation in lieu of the missed fast. The concession also applies to pregnant and breast-feeding women whose babies might be at risk if they fast. Such women can forgo the fast for the time being. There is, however, a difference of opinion in this later case, as to whether or not they shall make up for their missed fasts later on.

Chapter 4. The Month May Be Twenty-Nine Days

2319. It was reported from Sa‘eed bin ‘Amr, meaning Ibn Sa‘eed bin Al-‘As, from Ibn ‘Umar, who said: “Allâh’s Messenger ﷺ said: ‘We are an unlettered nation, we cannot write nor calculate. The month is thus, and thus, and thus.” (One of the narrators) Sulaimân closed one of his fingers the third time, indicating that a month is twenty-nine days, and (sometimes) thirty.

(Sahîh)


2320. Nâfi reported from Ibn ‘Umar, who said: “Allâh’s Messenger ﷺ said: ‘The month consists of twenty-nine days. Do not fast until you see it (the crescent) and do not break the fast until you see it (the crescent). If it is cloudy, then complete thirty days.’”

He said: “So when it was the twenty-ninth of Sha‘bân, Ibn ‘Umar
would appoint somebody to sight the crescent for him. If it was sighted then so (he would fast). If it was not sighted, and there was no cloud or dust on the horizon, he would not fast the next morning. If it was not sighted due to clouds or dust, he would fast the next morning.” He said: “And Ibn ‘Umar would end his fasting along with the people, without counting this way. (Sahih)

2321. Ayyūb said: “‘Umar bin ‘Abdul-‘Azīz wrote to the people of Al-Barah: ‘It has been conveyed to us, from the Messenger of Allāh ﷺ...’” — similar to the (previous) narration of Ibn ‘Umar, from the Prophet ﷺ. And he added: “The best means of calculation is that if we sight the crescent of Sha'bān on such and such date,[1] then Allāh Willing, the fast will begin on such and such date unless the crescent is sighted before that.” (Da'īf)

2322. Ibn Mas'ūd said: “We fasted with the Prophet ﷺ for twenty-nine days, more often than we fasted with him for thirty days.” (Sahih)

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[1] Meaning: “If we sight it on the thirtieth night of Rajab.”
Twenty-nine days of fasting carries as much merit and reward as of thirty days since the deciding factor is one’s sincerity and obedience to the commands of Allah.

2323. It was reported from ‘Abdur-Rahmān bin Abī Bakrah, from his father, from the Prophet that he said: “The two months of ‘Eid are never incomplete; Ramadān and Dhul-Hijjah.” (Sahih)

Meaning, even if the month is less than thirty days, the reward will not be diminished.

2324. It was reported from Muhammad bin Al-Munkadīr, from Abū Hurairah — and he mentioned the Prophet in it, he said: “Your breaking of the fast (‘Eid Al-Fitr) is the day that (all of) you break your fast, and your sacrificing (‘Eid Al-Adhā), is on the day that (all of) you sacrifice, and all of ‘Arafat is a place of standing, and all of Minā is a place for slaughtering, and all of the mountain paths of Makkah are a place of slaughtering, and all of Jam‘ (Muzdalifah) is a place of halting.” (Sahih)
Meaning, when the Muslims recognize it to be these days, then the reward is in accord, even if there was an error in witnessing the new crescent of the month.

Chapter 6. When (Sighting the Crescent for) The Month Was Obscured

2325. 'Abdullâh bin Abî Qais said: “I heard 'Aishah, may Allah be pleased with her, saying: ‘The Messenger of Allah used to be more tentative in ascertaining the days of Sha'bân then any other month. Then he would fast upon the sighting (of the crescent) of Ramâdan. If it was obscured from him, he would complete thirty days (of Sha'bân) and then fast.”” (Sahih)

2326. It was reported from Rib‘î bin Hirâsh, from Hudhaifah, who said: “The Messenger of Allah said: ‘Do not precede the month (by fasting) until you sight the crescent, or you have completed the count (of thirty days). Then fast until you sight the crescent, or you have completed the count (of thirty days).’” (Sahih)

Abû Dâwud said: Sufyân and others reported it from Mansûr, from Rib‘î, from a man among the Companions of the Prophet — without naming Hudhaifah.

[1] Meaning if it were cloudy or the like and the crescent was not visible.
Chapter 7. Whoever Said That If It Is Obscured From You (The Crescent), Then Fast Thirty Days

2327. It was reported from Simak, from ‘Ikrimah, from Ibn ‘Abbās, who said: “The Messenger of Allah ﷺ said: ‘Do not precede the month by fasting a day or two, except if one has been in practice of fasting on a particular day, and do not fast until you sight it (the crescent), then fast until you sight it. If it is obscure due to weather, then complete the count of thirty (days), and then break the fast. The month (may be) twenty-nine days.’

Abū Dāwūd said: It was reported with similar meaning by Ḥātim bin Abī Ṣagīrah, Shu‘bāh and Al-Ḥasan bin Ṣāliḥ, from Simāk, but they did not mention: “and then break the fast.”

Abū Dāwūd said: He is Ḥātim bin Muslim bin Abī Ṣagīrah, and Abū Ṣagīrah is his mother’s husband.

Chapter 8. Regarding Preceding (Ramadan by Fasting At The End of Sha’bān)

2328. ‘Imrān bin Ḥusayn said: “The Messenger of Allah ﷺ asked..."
a man: ‘Did you fast from the last days (Sarar) of Sha‘bân?’ He said: ‘No.’ The Prophet ﷺ said: ‘After completing (the fast of Ramaḍān) fast a day.’ One of the two of them (the narrators) said: “Two days.” (Ṣaḥīh)

Comments:

This Ḥadīth might apparently seem to be in conflict with the preceding one. The disparity, however, is resolved when we consider the fact that this permission or instruction is only meant for the person who is already under a vow to observe the fasts, or has constantly been observing those fasts on those particular days. No other person who is neither under a vow nor has been accustomed to observing those fasts but wishes to keep them as voluntary fasts is allowed to do so.

2329. ʿAbū Al-Azhar Al-Mugirah bin Farwah said: “Mu‘āwiyah stood among the people in Dair Misbal which is at the gate of Hims. He said: ‘O people! We have sighted the crescent (of Sha‘bân) on such and such day. We will fast in advance (in Sha‘bân before Ramaḍān). Anyone who likes to do so, he may do so.’” He said: “Mālik bin Hubairah As-Saba‘ī stood up and said: ‘O Mu‘āwiyah! Did you hear this from Allah’s Messenger ﷺ or is it something from your opinion?’ He replied: ‘I heard the Messenger of Allah ﷺ saying: “Fast the (beginning of the) month, and Sirrahu (its end).”’ (Ḥasan)

[1] See the discussion regarding nos. 2330 and 2331.
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Chapter 9. When The Crescent Is Sighted In A Land A Night Before It Is Sighted In Other Lands

2332. It was reported from Muhammad bin Abi Harmalah, who said: "Kuraib informed me that Umm Al-Fadl, the daughter of Al-Harith sent him to Mu'awiyah in Ash-Sham. He said: 'I arrived in Ash-Sham and took care of her affairs. The crescent for Ramadân was sighted while I was in Ash-Sham. We sighted the crescent on the night of Friday. Then I arrived (المعزة) باب: ذِي الْهَلَالُ فِي

(بَلْدُ قَبْلُ الْآخَرِينَ بِلَيْلَةٍ) (التحفة 9)

2333 - خَلَّنَا مُوسىُّ بْنُ إِسْمَاعِیلَ: خَلَّنَا إِسْمَاعِیلُ بْنُ عِبَیْ بْنُ جُعْفَرِ: أَخْرَجَ مُحَمَّدُ بْنُ أَبِي حَرْثِیةَ: أَخْرَجَ مُحَرَّفًا: فَقَضَیَتُ الْقَضَیَةَ الْحَارِثَ بَعْدَهُ إِلَیْهِ مَعَاوِیَةَ بِالشَّامَ: قَالَ: فَقَدَمْتُ الْقَشَامَ قَضَیَتُ خَاجِتُهُ، فَأَصَبِّلْ عَلَیْهِ رَمَضَانَ وَأَنَا بِالشَّامَ فَرَأَيْنَا الْهَلَالُ لِلَّدَّةِ الجَمِیعَةِ، ثُمَّ فَقَدَمْتُ السَّلِیمَةَ
in Al-Madinah at the end of the month. Ibn 'Abbás questioned me, then asked me about the crescent; “When did you sight the crescent?” I said: “I saw it on the night of Friday.” He said: “Did you see it yourself?” I said: “Yes, and the people (also) saw it, and they fasted, and Mu‘awiyah fasted.” He said: “But we saw it on the night of Saturday, so we will not stop fasting until we complete thirty, or we see it.” So I said: “Is not the sighting of Mu‘awiyah, and his fasting sufficient for you?” He said: “No; this is how Allâh’s Messenger ﷺ commanded us.” (Sahih)

Comments:

“This is how Allâh’s Messenger ﷺ commanded us” meaning, as Ibn ‘Abbás narrated from him in no. 2327.

2333. Al-Ash'ath reported from Al-Hasan (Al-Bâṣrî), regarding a man who was in a certain land and he fasted on Monday. Two men testified that they sighted the crescent on the night of Sunday. He said: “That man does not make that day up, nor do the people of his land, unless they knew that the people of a land of the Muslims had fasted on Sunday; only then they will make it up.” (Sahih)

Comments:

This narration of Al-Hasan Al-Bâṣrî is not found in most of the manuscripts of Sunan Abû Dâwûd.
Chapter 10. That It Is Disliked To Fast The Day of Doubt

2334. It was reported from Abū Ishaq, from Silah, who said: “We were with ‘Ammār on the day of doubt. A sheep was brought and some of the people avoided eating it. ‘Ammār said: ‘Anyone who fasts on this day disobeys Abul-Qāsim’.” (Da‘f)

Comments:
“The day of doubt” means the day when the appearance or otherwise of the new crescent is uncertain.

Chapter 11. Regarding Whoever Connected Shābān With Ramaḍān[1]

2335. It was reported from Abū Salamah, from Abū Hurairah, from the Prophet that he said: “Do not precede fasting Ramaḍān by fasting a day or two, except for a fast that a man fasts (as a habit); (if it is so) then let him fast that fast.” (Saḥīḥ)

Comments:
[1] Meaning, whoever fasted during the last days of Shābān as well as the first of Ramaḍān.
from the Prophet ﷺ, that he never would fast a complete month out of the year except Sha'bân, connecting it to Ramaḍân. (Sahih)

Comments:
The statements of Umm Salamah, and 'Aishah (see no. 2431) may be construed as referring to the Prophet’s ﷺ practice of fasting on many more days of Sha'bân than in any other month of the year except Ramaḍân.

Chapter 12. About That Being Disliked

2337. It was reported from ‘Abdul-'Azîz bin Muhammad who said: “'Abbâd bin Kathîr arrived in Al-Madinah and went to a gathering of Al-'Alã'. He took Al-'Alã' by his hand and made him stand up. 'Abbâd said: 'O Allah! He is narrating from his father, from Abû Hurairah, that the Messenger of Allah ﷺ said: "When the middle of Sha'bân comes, then do not fast."' Al-'Alã' said: 'O Allah! Indeed my father narrated that to me, from Abû Hurairah, from the Prophet ﷺ.” (Sahih)

Abû Dâwud said: Ath-Thawri, Shibl bin Al-'Alã', Abû 'Umais, and Zuhair bin Muhammad reported it from Al-'Alã'.

Abû Dâwud said: 'Abdur-Rahmân'[^1] would not narrate it. I

[^1]: Meaning 'Abdur-Rahmân bin Mahdí.
asked Ahmad: “Why is that?” He said: “Because of the narration which he had, that the Prophet used to connect Sha'bân with Ramadân, and he reported from the Prophet what contradicts it.”

Abû Dâwûd said: According to me, this does not contradict that, and no one except Al-'Alã‘ narrated this from his father.

Comments:
Ruling about the undesirability of fasting in the second half of Sha'bân applies only to those persons who have not been observing fasts as a habit during those days. Those habituated to doing so are exempt from this ruling.

Chapter 13. Testimony Of Two Men About Sighting The Crescent Of Shawwâl

2338. It was reported from Abû Mâlik Al-Ashja‘î, that Husain bin Al-Ĥârith Al-Jadali — from the tribe of Jadilah Qais — narrated: “A governor of Makkah delivered a speech, he said: ‘The Messenger of Allah took an oath from us, that we perform our rites after sighting the crescent. If we do not sight it, and two just persons testify to (seeing) it, we should perform the rites on the basis of their testimony.’ — (Abû Mâlik said:) “I asked Al-Husain bin Al-Ĥârith: ‘Who is this governor of Makkah?’ He said: ‘I don’t know.’ Sometime later he met me and said: ‘He is Al-Ĥârith bin Hâtib, the brother of Muhammad bin Hâtib.’” — “The governor then said: ‘Among you is
a person who is more knowledgeable about Allah and His Messenger than me. He testified to this, from the Messenger of Allah , and then pointed with his hand towards a man.” Al-Husain said: “I said to an older man beside me: ‘Who is this, that the governor has pointed to?’ He said: ‘This is ‘Abdullâh bin ‘Umar, and he spoke the truth. He (‘Abdullâh bin ‘Umar) was more knowledgeable about Allah than him. He (‘Abdullâh bin ‘Umar) said: “Allah’s Messenger ordered us with that.” (Hasan)

2339. It was reported from Rib‘î bin Hirâsh, from a man among the Companions of the Prophet , who said: “The people differed (about sighting the crescent of Shawwâl) on the last day of Ramadân. Then two Bedouins arrived and testified before the Prophet , that they had seen the crescent the previous evening. The Messenger of Allah ordered the people to break their fast.”

In his narration, Khalaf (one of the narrators) added: “And that they go to the Musalla the (following) morning.” (Sahîh)

Comments:
The beginning of Ramadân is proved either, through the completion of thirty days of Sha‘bân, or through sighting the crescent, even though it be by a single trustworthy Muslim.

2340. It was reported (from Al-Walid bin Abi Thawr and Zaidah) from Simak, from 'Ikrimah, from Ibn Abbas, who said: “A Bedouin came to the Prophet ﷺ and said: ‘I have sighted the crescent.’” — In his narration, Al-Hasan (one of the narrators) added: “Meaning: ‘of Ramadan.’” —

“The Prophet ﷺ said: ‘Do you testify that none has the right to be worshipped but Allah?’ He said: ‘Yes.’ The Prophet ﷺ said: ‘Do you testify that Muhammad is the Messenger of Allah?’ He said: ‘Yes.’ The Prophet ﷺ said: ‘O Bilal! Call out to the people that they must fast tomorrow.’” (Da’if)

2341. It was reported from Hammad, from Simak bin Harb, from ‘Ikrimah, that he said: “Once the people were in doubt about the sighting of the crescent of Ramadan. They decided not to offer the (voluntary) night prayers (Tarawih), nor fast. Then a Bedouin came from Al-Harrah and testified that he had seen the crescent. He was brought to the Prophet ﷺ. The Prophet ﷺ asked
him: 'Do you testify that none has the right to be worshipped but Allah, and I am the Messenger of Allah?' He said: 'Yes,' and he testified that he sighted the crescent. He (the Prophet ﷺ) ordered Bilal to announce among the people to pray and to fast."

(Da'if)

Abū Dāwud said: A group of narrators reported it from Simāk, from ‘Ikrimah, in Mursal form; and no one mentioned night prayer (Tarawīḥ) except Hammad bin Salamah.

2342. It was reported from Ibn ‘Umar, who said: "The people gathered to sight the crescent. I informed the Messenger of Allah ﷺ that I had seen it. He fasted and ordered the people to fast." (Sahih)

Chapter 15. Stressing The Sahūr (The Pre-Dawn Meal)

2343: It was reported from ‘Amr bin Al-‘Āṣ, who said: "The
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Messenger of Allah ﷺ said: ‘The difference between our fasting and fasting of the people of Book is eating the pre-dawn meal (As-Sahar).’ (Ṣaḥīḥ)

Chapter 16. Whoever Called Sahur; “Al-Ghada” (Breakfast)

2344. Al-‘Irbaḍ bin Sāriyah said:

“The Messenger of Allah ﷺ invited me to the Sahür during Ramadān, and said: “Come to the blessed breakfast.”” (Ḥasan)

Comments:

It goes without saying that the Prophet ﷺ does not speak of his own desire, but only speaks what has been revealed to him. It is, therefore, necessary that even if a person feels no desire for food so early in the morning, he should at least have a date or a morsel or two, or even a few draughts of water, in order to be a recipient of the blessing promised by the Prophet ﷺ.

2345. Abū Hurairah reported that the Prophet ﷺ said: “Dates are a preferred Sahūr for the believer.” (Ṣaḥīḥ)
Comments:
The date-palm is through and through a blessed tree, and it is desirable to make it a part of our menu for Suḥūr and Iftār.

Chapter 17. The Time Of Suḥūr

2346. It was reported from ‘Abdullāh bin Sawādah Al-Qushairi, from his father who said: “I heard Samurah bin Jundab delivering a sermon in which he said: ‘The Messenger of Allāh  said: “The Adhān of Bilāl should not prevent you from your Suḥūr, neither should the whiteness of horizon which is like this (vertical), until it spreads out horizontally.”’ (Sahīh)

Comments:
The dawn is of two types: The false dawn, and the true dawn. Suḥūr may be eaten as long as the false dawn lasts, but its time ends as soon as the true dawn appears. Bilāl used to call the Adhān during the false dawn, in order to alert the people. The false dawn is when the whiteness of light begins to ascend towards the sky, but then a more enduring whiteness appears and spreads horizontally all around. This signals the true dawn of the morning.

2347. ‘Abdullāh bin Maṣ‘ūd said: “The Messenger of Allāh  said: ‘The Adhān of Bilāl should not prevent one of you from his Suḥūr, for he says the Adhān’” — or he said: ‘call’ — “so that those praying can return, and to wake the sleeping among you. Dawn is not like this” — Musad-dad (one of the narrators) said: “And Yaḥyā
joined his (fingers to his) palm”—[1] ‘Until it is like this’ — And Yahya extended his two index fingers.”[2] (Sahih)

2348. It was reported from Qais bin Talaq, from his father who said: “The Messenger of Allah ﷺ said: ‘Eat and drink, and the ascending white light should not prevent you from it, so continue to eat and drink till the redness appears horizontally.’” (Hasan)

Abū Dāwud said: This is among that which the people of Yamamah are alone with (in narrating).

Comments:
That the time to stop eating is when whiteness begins to spread all around. Nevertheless, if the sky is overcast, some kind of redness also becomes evident in the sky. However, as a general rule, it is whiteness alone that appears in the sky.

2349. ‘Adī bin Ḥātim said: “When this Verse was revealed: “Until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night)”[3] — I took a white rope and a black rope, and kept them under my pillow. I observed them

[1] Motioning with his hand toward the earth, meaning vertically.
[2] Holding them extended with the tips together, indicating; horizontally, according to a version recorded by Muslim.
but could not distinguish between then. Then I mentioned that to the Messenger of Allâh ﷺ. He laughed and said: ‘Your pillow must be very long and broad. It is only the night and the day.’"

And (in his version) ‘Uthmân (one of the narrators) said: “It is only the blackness of night and the whiteness of day.” (Saḥîḥ)

Comments:

What we conclude from this Hadîth is that even an ‘Arab would misunderstand the meanings of the Qur’ân, without the guidance of the Messenger of Allâh ﷺ explaining its meanings.

Chapter 18. A Man Who Hears The Call While A Vessel Is In His Hand

2350. Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘If one of you hears the call for prayer and the vessel is in his hand, he should not put it down till he fulfills his need from it.” (Hasan)

Comments:

If the end-time for Suhûr has approached and the call to the morning prayer has begun, it is still allowed for the fasting person to finish what he has in his hand.
Chapter 19. The Time For The Fasting Person To Break (His Fast)

2351. It was reported from ‘Ashim bin ‘Umar, from his father who said: “The Prophetﷺ said: ‘When the night approaches from here (the east), and the day retreats from here (the west)” — Musaddad (one of the narrators) added: “and the sun sets” — it is time for the fasting person to break the fast.” (Ṣaḥīḥ)

2352. It was reported from ‘Abdullāh bin Abī Awfā, that he said: “We accompanied the Messenger of Allāhﷺ on a journey while he was fasting. When the sun set he said: “O Bilal! Dismount and mix some Sawīq for us.” He said: “O Messenger of Allāh! If you waited till the evening!” He said: “Dismount and mix some Sawīq for us.” He said: “O Messenger of Allāh! The day still remains with you.” He said: “Dismount and mix some Sawīq for us.” He got down and prepared it. The Messenger of Allāhﷺ drank from it and then said: “If you see the night approaching from here, it is time for a fasting person to break the fast,” and he pointed towards east with his finger. (Ṣaḥīḥ)
The time for Iftâr begins immediately upon the setting of the sun. Waiting after sunset or delaying Iftar as a precautionary measure has no meaning. The Hadith also gives us the golden rule that, in order to remove any possible doubts in the minds of the people, it is sometimes a good idea to let people have further clarification even regarding “obvious” matters.

Chapter 20. The Recommendation Of Hastening To Break The Fast

2353. It was reported from Abû Hurairah, from the Prophet ﷺ, that he said: “The religion (of Islam) will continue to be manifest as long as people hasten to break their fast (at its earlier time) because the Jews and Christians delay it.” (Hâsân)

2354. It was reported from Abû Atiyyah, who said: “Masrûq and I entered upon ‘Aishah, and said: ‘O Mother of the Believers! There are two men from the Companions of Muhammad ﷺ. One of them hastens to break his fast and hastens the prayer, and the other delays breaking his fast and delays the prayer.’ She asked: ‘Which one of the two hastens to break the fast and hastens to pray?’ We said: ‘Abdullâh (Ibn Mas‘ûd).’ She said: ‘The Messenger of Allâh ﷺ used to do so.’” (Sâhîh)
Chapter 21. What To Use To Break One’s Fast

2355. It was reported from Ar-Rabbāb, from Salmān b. ‘Āmir — her paternal uncle — he said: “The Messenger of Allāh ﷺ said: ‘When one of you fasts, then let him break his fast with dates (Tamr), and if he does not find dates, then with water for indeed water is purifying.’” (Sahih)

Comments:

Fast, as a rule, can be broken with any type of food or drink that is permissible, while dates or water are the most blessed for that purpose.

2356. It was reported from Thābit Al-Bunānī, that he heard Anas b. Mālik saying: “The Messenger of Allāh ﷺ would break his fast with fresh dates (Ruab) before praying, if there were no fresh dates, then with dried dates (Tamr), if he did not have dried dates, then he would take some mouthfuls of water.” (Hasan)
Chapter 22. The Saying At The Time Of Breaking The Fast

2357. Marwān — meaning Ibn Sālim Al-Muqaffa’ — said: “I saw Ibn ‘Umar take hold of his beard and trim whatever exceeded the palm. He said: The Prophet ﷺ used to say, when breaking his fast: “Dhahabaz-zamā ‘u wabtallatil-‘urūqu wa thabatal-ajru in shã ‘Allah (The thirst is gone, and the veins are quenched, and the reward is assured — if Allāh wills).” (Hasan)

Comments:
The practice of trimming the part of the beard beyond the fistful is reported, with authentic chains of narration, from other Companions aside from Ibn ‘Umar, and he also is one of those that reported the order to grow the beard from the Messenger of Allāh ﷺ. See no. 4199.

2358. It was reported from Husain, from Mu‘ādh bin Zahrah that he conveyed to him that the Prophet ﷺ used to say when breaking fast: “Allāhumma! Laka ṣumtu wa ‘ala rizqika aftartu (O Allāh! For You I have fasted, and upon your provision I have broken my fast).” (Da‘if)


Chapter 23. Breaking The Fast Before Sunset

2359. It was reported from Abū Usāmah, from Hishām bin 'Urwah, from Fāṭimah bint Al-Mundhir, from Asmā' bint Abi Bakr who said: “We broke fast one day during the month of Ramdān, while it was cloudy, during the lifetime of the Messenger of Allah ﷺ, then the sun came out.”

Abū Usāmah said: “I asked Hishām: “Were they ordered to make it up?” He said: “Is anything else possible?” (Sahih)

Comments:
There is difference of opinion among the scholars on the necessity of making up in such case. The dominant opinion, however, is that making it up is required.

Chapter 24. Al-Wiṣāl (Continuous Fasting)[1]

2360. Ibn ‘Umar said: “The Messenger of Allah ﷺ prohibited us from Wiṣāl. They said: ‘But you practice Wiṣāl O Messenger of Allah?’ He said: ‘I am not like you, I am provided with food and drink.’” (Sahih)

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تخريج: أخرجت البخاري، الصوم، باب: إذا أفتر في رمضان ثم طلعت الشمس، ح.

Comments:
There is difference of opinion among the scholars on the necessity of making up in such case. The dominant opinion, however, is that making it up is required.

[1] Meaning, not breaking one’s fast at night, nor eating before dawn, and continuing days on end like that.
2361. Abū Sa‘eed Al-Khudhrī reported that he heard the Messenger of Allāh ﷺ saying: “Do not fast Wīsāl. If any one of you wants to fast continuously, he should only do so until prior to dawn.” They said: “But you practice Wīsāl.” He said: “I am not like you, I have One who provides me with food, and provides me with drink.” (Ṣahīḥ)

Chapter 25. A Fasting Person

2362. It was reported from Abū Hurairah, who said: “The Messenger of Allāh ﷺ said: ‘If one does not avoid speaking Zūr, and acting upon it, Allāh is in no need of him abstaining from his food and his drink.’”

Ahmad (Ibn Yunus, one of the narrators) said: “I learned the chain of narrators from Ibn Abī Dhi‘b, but a man beside him made me understand Ḥadīth. I think he was his nephew.”[1] (Ṣahīḥ)

2363. Abū Hurairah reported that the Prophet ﷺ said: “When one of you fasts, you should not behave...”

[1] It appears to mean that he did hear it from Ibn Abī Dhi‘b, but he was not sure of some of the details of the chain of narration, and the man did hear it and explained what was not clear for him.
immorally nor arrogantly. If some one fights him, or abuses him, he should say: ‘I am fasting, I am fasting.’” (Sahih)

Comments:
A Muslim, as a rule, is commanded to abstain from things like vulgar and obscene talk and other activities of the Days of Ignorance. And when he is fasting, it is all the more important that he observe abstinence from all evil activities in all circumstances. Rather than engaging in disputes, he is advised to plainly declare to his opponent that he is fasting, so that all doors to any bad conduct are shut.

Chapter 26. The Siwâk For The Fasting Person

2364. It was reported from ‘Ubaidullâh bin ‘Amîr bin Rabî‘ah, from his father who said: “I saw the Messenger of Allâh using a Siwâk while he was fasting.” Musad-dad (one of the narrators) added: “He did it so often, that I lost count of it.” (Da‘î)

Comments:
Provided that no external substance be swallowed, there is no harm in cleaning the mouth by any means while fasting.

Chapter 27. The Fasting Person Pouring Water Upon Himself Due To Thirst, And Exaggerating In Sniffing Water Into The Nose

2365. It was reported from Abû Bakr Ibn ‘Abdur-Rahmân, from
someone from among the Companions of the Prophet ﷺ; “I saw the Prophet ﷺ ordering people, while traveling during the Year of the Conquest of Makkah, to break the fast. He said: ‘Energize for your enemy.’ And the Messenger of Allah ﷺ (himself) fasted.” Abū Bakr said: “The one who narrated to me said: ‘I saw the Messenger of Allah ﷺ at Al-‘Araj pouring water over his head while he was fasting, due to thirst or the heat.’” (Ṣahīḥ)

**Comments:**

In order to fight extreme heat or thirst, a fasting person is allowed to pour water on his head or body, or take a shower, or put a wet cloth on his body.

**2366.** ‘Aṣīm bin Laqīt bin Šabrah reported from his father, Laqīt bin Šabrah, who said: “The Messenger of Allah ﷺ said: ‘Exaggerate in sniffing water, unless you are fasting.”’ (Ṣahīḥ)

**Chapter 28. The Fasting Person Being Cupped**

**2367.** It was reported from Thawbān, from the Prophet ﷺ that he said: “The one who cups, and...”

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the one who is cupped, have broken their fast.”

In his narration, Shaibăn (one of the narrators) said: “Abû Qilăbah informed me that Abû Asmâ’ Ar-Râhabî informed him, that Thawbân, the freed slave of the Messenger of Allâh, informed him that he heard it from the Prophet. (Sàhih)

In his narration, Shaibăn (one of the narrators) said: “Abû Qilăbah informed me that Abû Asmâ’ Ar-Râhabî informed him, that Thawbân, the freed slave of the Messenger of Allâh, informed him that he heard it from the Prophet. (Sàhih)

2368. (Another chain) from Shaibăn, from Yahyâ: “Abû Qilăbah Al-Jarmi narrated to me, that he was informed, that Shaddâd bin Aws was walking along with the Prophet, so he mentioned similarly (to no. 2367). (Sàhih)

2369. (Another chain) From Ayyûb, from Abû Qilăbah, from Al-Ash’ath, from Shaddâd bin Aws, that Messenger of Allâh came to a man at Al-Baqî while he was cupping when eighteen (days) had passed of Ramadan. The Prophet was holding my hand. He said: “The one who cups and the one who is cupped have broken their fast.” (Sàhih)
Qilabah, with Ayyūb’s chain of narrators.

**Chapter 29. Regarding The Allowance For That**

2372. It was reported from ‘Abdul-Wārith, from Ayyūb, from ‘Ikrimah, from Ibn ‘Abbās, that the
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Messenger of Allāh ﷺ was cupped while he was fasting. (Sahih)

Abū Dāwūd said: Wuhaib bin Khālid reported it from Ayyūb, similarly with his chain, and Ja'far bin Rabī'ah and Hishām, meaning Ibn Hassān, reported it from 'Ikrimah, from Ibn 'Abbās, similarly.

2373. It was reported from Miqsam, from Ibn 'Abbās that the Messenger of Allāh ﷺ was cupped while he was fasting, and in a state of Ihram. (Da'if)

2374. It was reported from 'Abdur-Rahmān Ibn Abī Lailā, who said: "A man from among the Companions of the Prophet ﷺ narrated to me, that the Messenger of Allāh ﷺ prohibited cupping and continuous fasting, but he did not make them (absolutely) unlawful, out of mercy to his Companions. He was asked: "O Messenger of Allāh! But you observe continuous fast until prior to dawn. He said: "I fast continuously until prior to dawn, and my Lord provides me food and drink." (Da'if)

 peru'mah, un abin 'ubās: an rūsūl allāh hujjma wahu'mu raisim

jal allāh daw' bin wūhāb bi khālid rast hujjma wrasta

ayūb bi ayyūb bi ayyūb bi rabi'ah bi rabi'ah bi hishām

abī 'ikrimah bi abī 'abbās bi abī 'abbās bi abī 'abbās

373 - ḥudhūnna ḥaṣrūn bi 'umrūn: ḥudhūnna

shumā'ūn un yārib bin abī rizād, un yārib, un

alin 'ubās: an rūsūl allāh hujjma wahu'mu

sālām mūḥām.

2374 - ḥudhūnna aḥām bin hujjma: ḥudhūnna

ʿubūd al-rashīmun bi mughāfīr ann surūbān, un

ʿubūd al-rashīmun bi ʿabās, un ʿabī al-rashīm un

alin 'eft: ḥudhūnna rujjlan min ašghāb al-nabi: an rūsūl allāh nūh bi

al-jaggāmaʾ wa al-mawāṣila wa lim yuhīlū mā ijtima'a ʿalā

ašghābī, faqīlī lima rūsūl allāh: inki

nūwāsīlama ʾṣūrī, faqīlī inki

ʿawāsir ʾṣūrī, faqīlī: inki ʿawāsir ʾṣūrī,

al-ʾṣūrī wa ʾṣūrī tīgūrīnu, nīṣīqīnu.

wa fī masnad ahmad: 314/44 wa lāhātī shāhādah kātibat

safeen althārī unnu.
2375. It was reported that Anas said: “We would not avoid cupping for the fasting person except if it caused a difficult hardship.” (Sahih)

Comments:
The Hadith means that cupping, as a rule, does not break the fast. The only consideration is that it might entail weakness to the fasting person. If no such fear exists, then it is permissible.

Chapter 30. Regarding The Fasting Person Having A Wet Dream During The Day In Ramadan.

2376. It was reported from Zaid bin Aslam, from a man from his companions, from a man among the Companions of the Prophet ﷺ, who said: “The Messenger of Allah ﷺ said: ‘The fast is not broken for one who vomited, nor had a sexual dream, nor being cupped.” (Da’if)

Comments:
As to the meaning, the Hadith is correct, i.e., the things mentioned in it are proved from other sound Ahadith. It may be mentioned here that deliberate vomiting invalidates the fast although unintentional vomiting will not harm it.

Chapter 31. Regarding A Fasting Person Using Kohl At The Time Of Sleeping

2377. It was narrated by ‘Abdur-Rahmān bin An-Nu‘mān bin Ma‘bad bin Hawdhah, from his father, from his grandfather, from the Prophet ﷺ that he ordered

Comments:
scented Ithmid\(^{(1)}\) be used at the time of sleep, and said: “A person fasting should abstain from it.”  

(\textit{Da‘if})

Abū Dāwud said: Yahyā bin Ma‘in said to me: “It is a "Munkar Hadith" meaning the Hadith about kohl.

\textbf{Tafseer:} [\textit{Insādeh Pusif}] Ḥārīrāh: 57/3 499 من علي بن ثابت به # النعما نب معيد:

2378. It was reported from 'Ubaidullāh bin Abī Bakr bin Anas, from Anas bin Mālik, that he used to apply kohl while fasting. (\textit{Da‘if})

2379. It was reported from Al-A‘mash, who said: “I did not see any of our companions dislike using kohl for a fasting person. Ibrahim permitted the use of kohl with aloe for a fasting person.” (\textit{Hasan})

\textbf{Comments:}  
It is permitted for a fasting person to apply antimony or put medicinal drops in his eyes.

\textbf{Chapter 32. The Fasting Person Who Intentionally Vomits}

2380. Abū Hurairah said: “The

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\(^{(1)}\) The name of a substance used in kohl.
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Messenger of Allah ﷺ said: ‘Whoever is overcome with vomiting, there is no making up upon him, but if he vomits intentionally, then he must make it up.’ (Da’if)

Abū Dāwūd said: This was also reported by Ḥāfṣ bin Ghiyāth from Hishām.

Comments:

There is no doubt that, unlike involuntary or sudden vomiting, deliberate vomiting will break the fast, and that day must be made up.
Chapter 33. Kissing For A Fasting Person

2382. It was reported from Al-Aswad and ‘Alqamah, from ‘Aishah, that she said: “The Messenger of Allâh ﷺ used to kiss and embrace while fasting, but He had most control over his desire.”

(Sahîh)

2383. It was reported from ‘Amr bin Maimûn, from ‘Aishah, may Allâh be pleased with her, she said: “The Prophet ﷺ used to kiss during the month of fasting.”

(Sahîh)

2384. It was reported from Talbah bin ‘Abdullâh, meaning Ibn ‘Uthmân Al-Qurashi, from ‘Aishah, that she said: “The Messenger of Allâh ﷺ used to kiss me while he was fasting, and I was fasting.”

(Ḍaʿîf)

Comments:
It is allowed for a fasting husband and wife to kiss each other on condition that they keep control over themselves. However, if they fear that they will not be able to keep within limits, they must abstain from it, similarly, it may be disliked for the young people in general. See no. 2387.
2385. It was reported from Jābir bin ‘Abdullāh, who said: “‘Umar bin Al-Khaṭṭāb said: ‘I got excited, so I kissed while I was fasting. I said: “O Messenger of Allāh! I have done a horrible thing today; I kissed while I was fasting. He said: ‘What do you think if you rinse your mouth with water while fasting?’” — in his narration, ‘Eisā bin Hammād (one of the narrators) said: “I (‘Umar) said: ‘There would be no harm in that.’” — then both of them were in accord. — “Then what?” (Ṣaḥīḥ)

Chapter 34. The Fasting
Person Swallowing Saliva

2386. It was reported from Misda‘ Abī Yahyā, from ‘Aishah that the Prophet ﷺ used to kiss her while he was fasting, and suck her tongue.

(Ibn Al-A‘rābī said: “It has been conveyed to me from Abū Dāwud, that he said: “This chain is not Ṣaḥīḥ.”) (Da‘f)


(المعجم 34 - باب الصائم ينُلع الرِّيق
(التفسير 34)
Chapter 35. That It is Disliked In The Case Of A Young Person (While Fasting)

2387. It was reported from Abu Hurairah, that he said: “A man asked the Prophet about embracing (a woman) while fasting? The Prophet allowed him. Another one came and asked him, the Prophet prohibited him. The one whom he allowed was an old man, and the one whom he prohibited was a young man.” (Hasan)

Chapter 36. Whoever Awoke in the Morning In A State Of Sexual Impurity During Ramadān

2388. It was reported from ‘Aishah and Umm Salamah, the wives of the Prophet, that they said: “The Messenger of Allāh would awake in the morning in a state of sexual impurity.” — in his narration, ‘Abdullāh Al-Adhrami (one of the narrators) said: “during Ramadān” — “due to sexual intercourse, not due to a wet dream, then he would fast.” (Sahih)

Abū Dāwūd said: So few are those who narrate this statement, meaning: “he would awake in the morning, in a state of sexual impurity, during Ramadān.” While the Hadith is only: “That the Prophet would awake in the
morning in the state of sexual impurity, and he would fast.”

Comments:
A fast is not invalid merely because the one fasting began it in a state of impurity.

2389. It was reported from ‘Aishah, the wife of the Prophet ﷺ, that a man said to the Messenger of Allâh ﷺ, while he was standing at the door: “O Messenger of Allâh! I woke up in the morning while I was in a state of sexual impurity, and I want to fast.” The Messenger of Allâh ﷺ said to him: “And I also wake up in the morning while I was in a state of sexual impurity, and I want to fast, so I performed Ghusl and fast.” The man said: “O Messenger of Allâh! You are not like one of us, Allâh has forgiven your past and future sins.” The Messenger of Allâh ﷺ got angry and said: “I swear by Allâh! I hope that I am the most fearful of Allâh, and most knowledgeable of you all in what I follow.” (Sahih)
from Abū Hurairah, who said: “A man came to the Prophet and said: ‘I am ruined.’ He said: ‘What is the matter with you?’ He said: ‘I had sexual intercourse with my wife in Ramadān (in daytime while fasting).’ He said: ‘Do you have the means of freeing a slave?’ He said: ‘No.’ He said: ‘Can you fast for two consecutive months?’ He said: ‘No.’ He said: ‘Can you feed sixty poor people?’ He said: ‘No.’ He said: ‘Sit down.’

A bushel (‘Arak) of dates was brought to the Prophet. Then he said: ‘Give this in charity.’ He said: ‘O Messenger of Allāh! There is nobody between the two lava fields of it (Al-Madinah) poorer than my family.”’ He said: “The Messenger of Allāh laughed till his eye-teeth were visible, and he said: ‘Feed it to your family.’” (One of the narrators) Musad-dad, said, in another place: “His premolar teeth.” (Sahih)

Abū Dāwud said: It has been reported by Al-Laith bin Sa‘d, Al-Awzā‘ī, Manṣūr bin Al-Mu’tamir
and ‘Irāk bin Mālik with the same meaning as what was reported by Ibn Uuyaynah. In his narration, Al-
‘Awzā’ī added, “And seek forgiveness from Allāh.”

**2392.** It was reported from Mālik, from Ibn Shihāb (Az-Zuhri), from Humaid bin ‘Abdur-Rahmān, from Abū Hurairah, that a man broke his fast (intentionally) during Ramadān, so the Messenger of Allāh ﷺ ordered him to emancipate a slave, or fast for two consecutive months, or feed sixty poor people. He said: “I am not able.” The Messenger of Allāh ﷺ said to him: “Sit down.” A bushel (‘Araq) of dates was brought to the Messenger of Allāh ﷺ. Then he said: “Take this and give it in charity.” He said: “O Messenger of Allāh! There is no one needier than I am.” The Messenger of Allāh ﷺ laughed till his pre-molar teeth were visible, and he said to him: “Eat it yourself.” (Sahih)

Abū Dāwūd said: Ibn Juraij reported it from Az-Zuhrī, with the wording of Mālik; that a man broke his fast, and he said in it: “or emancipate a slave, or fast for two months or feed sixty poor people.”
Comments:

The sequential order indicated in the Hadith has to be maintained in performing expiation, since the Messenger of Allah only suggested the second and third modes of expiation after the questioner's expression of inability to implement the first.

2393. It was reported from Hishâm bin Sa'd, from Ibn Shihâb (Az-Zuhri), from Abû Salamah bin 'Abdur-Rahmân, from Abû Hurairah, who said: “A man who broke his fast in Ramadân came to the Prophet,” then narrated the rest of the Hadith (as no. 2392) and said: “A bushel ('Araq) containing fifteen Sâ' of dates was brought to the Prophet.” And he said in it: “Eat it yourself, and (feed) your family, and fast for a day, and seek forgiveness from Allâh.” (Da'if)

Comments: It is compulsory to redeem a broken fast.

2394. It was reported from 'Abbâd bin 'Abdullâh bin Az-Zubair, that he heard 'Aishah, the wife of the Prophet, saying: “A man came to the Prophet in the Masjid during Ramadân, and said: ‘O Messenger of Allâh! I have been burnt (ruined).’ The Prophet asked him: ‘What happened to him?’ He said: ‘I had sexual intercourse with my wife.’ He said: ‘Give charity.’ He said: ‘I swear by Allâh! I do not have anything, and I am not able.’ He said: ‘Sit down,’ then he sat down. While he was sitting a man came driving a donkey loaded with food. The
Messenger of Allah ﷺ said: ‘Give this in charity.’ He asked: ‘O Messenger of Allah, to other than us? I swear by Allah! We are hungry, we do not have anything.’ He said: ‘Eat it yourselves.’” (Sahih)

2395. (Another chain) from ‘Abbād bin ‘Abdullāh, from ‘Āishah, with this story. He (the narrator) said: “A bushel (‘Araq) containing twenty Sā‘ of dates was brought.” (Hasan)

Chapter 38. The Severe Threat For One Who Intentionally Breaks His Fast

2396. It was reported from Abū Hurairah, that he said: “The Messenger of Allah ﷺ said: ‘Whoever breaks his fast during a day of Ramadān, without any permission granted by Allah, it will never be made up, even if he fasted for all his life.’” (Da‘if)
2397. (Another chain) from Abū Hurairah who said: "The Prophet said" and it is similar to the (previous) narration of (the narrators) Ibn Kathir and Sulaimān. (Da’if)
Abū Dāwud said: Those who reported the narration from Sufyān and Shu’bah differed in how they reported it from them; (saying) "Ibn Al-Mutawwis" and "Abū Al-Muṭawwīs."[1]

Chapter 39. Whoever Ate Forgetfully

2398. Abū Hurairah said: "A man came to the Prophet and said: ‘O Messenger of Allāh! I ate and drank out of forgetfulness while I was fasting.’ He said: ‘Allāh fed you and gave you drink.’" (Ṣahīh)

Comments:
Eating and drinking forgetfully does not invalidate one’s fast or their requirement to complete it if they realize that.

Chapter 40. Delay In Making Up (Missed Days Of) Ramadān

2399. ‘Āishah said: "If there was
some fast due upon me from Ramadan, I would not be able to make it up until Sha'bân came.” (Saîhîh)

Chapter 41. Regarding Whoever Died And Some Fast Was Still Due Upon Him

2400. 'Aishah said: “The Prophet said: ‘Whoever dies while he still has some fast due on him, his heir should fast for him.’” (Saîhîh)

Abû Dâwûd said: This is in the case of a vow, and this is the saying of Ahmad bin Hanbal.

Comments:

This narration appears again in the Book of Vows (number 3311), and before that (3310) is a Hadîth narrated by Ibn 'Abbâs in which the Messenger of Allah ordered making up the fast by a sister of one who died and it was due. Ibn ‘Abbâs interpreted these to refer to when one vowed to fast, as did Ahmad and apparently the author.

2401. Ibn ‘Abbâs said: “If a man falls ill during Ramadân and dies without recovering from it (so that he could fast), a poor person should
be fed on his behalf. There is no making up due upon him. If he made a vow, then his heir should make it up on his behalf.” 

Chapter 42. Fasting During A Journey

2402. It was reported from ‘Aishah that Hamzah Al-Aslami asked the Prophet, “O Messenger of Allah! I am a man who fasts regularly, can I fast while on a journey?” He said: “You can fast if you wish, and you can break your fast if you wish.” (Sahih)

Chapter (...) (The Person Involved In Trade Breaking The Fast)

2403. It was reported from Ḥamzah bin Muhammad bin Ḥamzah Al-Aslami, from his father who informed him from his grandfather, who said: “I said: ‘O Messenger of Allah! I own mounts, which I use, and I travel on them, and I also rent them out. Sometimes this month (Ramadān) comes to me while I am on a journey. I find myself strong enough to fast, as I am young. I find it easier to fast, O Messenger of Allah, then to postpone it, and it becomes a debt due on me. Will I get more reward if I fast O
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Messenger of Allah! Or if I break it? He said: ‘Whichever you wish, O Ḥamzah.” (Daʿf)

Comments:
Most editions of Abū Dāwūd do not mention a chapter here.

2404. It was reported from Tāwūs, from Ibn ʿAbbas who said: “The Prophet  left Al-Madīnah for Makkah. When he reached ʿUsfān he asked for a vessel of water, and raised it up to his mouth, to show it to the people. And that was during Ramadān.”

So Ibn ʿAbbas used to say: “The Prophet  fasted and broke his fast. Whoever wishes to fast can do so, and whoever wishes to break his fast can do so.” (Ṣaḥīḥ)

Comments:
This happened while the Prophet  and his Companions were on their way for the Conquest of Makkah. This Hadith proves that if a person on journey intends to fast for that day, he can break it at any time for a genuinely valid reason.

2405. It was reported from Anas, who said: “We traveled with the Messenger of Allāh  in Ramadān. Some of us fasted and others did not. Those who fasted did not find fault with those who broke their fast, neither did those who broke their fast find fault with those who fasted.” (Ṣaḥīḥ)
2406. It was reported from Qaza'ah, who said: “I came to Abū Sa'eed Al-Khudri, while he was giving Fatwa for the people and they were surrounding him, so I waited until he was alone. When he was alone, I asked him about fasting during Ramadan while traveling. He said: ‘We went out with the Prophet during Ramadan in the Year of the Conquest of Makkah. The Messenger of Allāh fasted, and we fasted with him until we reached a certain stage. He said: “You have come near your enemy, and you will be stronger if you break your fast.” When morning came, some of us fasted, and others broke their fast.’ He said: ‘We proceeded further and dismounted at a stage. He said: “You are going to attack your enemy tomorrow morning, and by breaking the fast, you will be stronger, so break your fast.” So this was a resolute order of the Messenger of Allāh. Abū Sa'eed said: ‘I found myself fasting along the Prophet before and after that.’” (Sahih)

Comments:
Fasting or not while on a journey is dependent on the individual’s situation and judgment.
Chapter 43. The Preference To Break The Fast (While On A Journey)

2407. It was reported from Jābir bin ‘Abdullāh that the Prophet ﷺ saw a man being shaded while surrounded by a crowd of people. He said: “It is not part of righteousness to fast on a journey.” (Sahih)

2408. Ibn Sawādah Al-Qushairi narrated from Anas bin Malik — a man from Banū ‘Abdullāh bin Ka‘b, brethren of Banū Qushair — who said: “A contingent from the cavalry of the Messenger of Allāh ﷺ raided us. I reached, or he said: ‘I went to the Messenger of Allāh ﷺ while he was taking his meal. He said: ‘Sit down and share some of this meal of ours.’ I said: ‘I am fasting.’ He said: ‘Sit down, I will tell you about Salāt and about fasting. Allāh has remitted a portion of the prayer, or half of the prayer, and fasting from a traveler, and a suckling mother, or pregnant woman.’ By Allāh! He mentioned both of them, or one.’” He said: “I regretted not eating from the meal of the Messenger of Allāh ﷺ.” (Hasan)

 друзья: أخرجه البخاري، الصوم، باب قول النبي ﷺ لمن ظل عليه واتخذ الحر...
Chapter 44. Whoever Preferred To Fast (While On A Journey)

2409. Abū Ad-Darda' said: "We accompanied the Messenger of Allah in one of his battles during extreme heat. It was so hot that we used to put our hands on our head or our palms on our head. Nobody among us was fasting except the Messenger of Allah and 'Abdullāh bin Rawāḥah. (Sahih)

2410. Sinān bin Salamah bin Al-Muhabbāq Al-Hudhalī reported from his father, who said: "The Messenger of Allah said: 'If anyone has a riding beast which can carry him to where he can get sufficient food, then let him fast Ramadan, wherever he is when it (Ramadān) reaches him.'" (Da'iyy)

2411. It was reported from Salamah bin Al-Muhabbāq, who said: "The Messenger of Allah said: "(Sahih)
Chapter 45. When Does The Traveler Break His Fast After Setting Out?

2412. Ja'far (Ibn Musâfir) said: ('Ubaid Ibn) Jubair said: Kulaib bin Dhuhl Al-Hadrâmî narrated from 'Ubaid (Ibn Jabr), he said: "I accompanied Abû Baṣrah Al-Ghifârî, a Companion of the Messenger of Allâh, on a ship departing from Al-Fustât during the month of Ramadân. He boarded the ship, and then his meal was served." — in his narration, (one of the narrators) Ja'far said: "He did not go beyond the houses, but asked for dinning sheet." — He said: 'Come forward.' I said: 'Do you not see the houses?' Abû Baṣrah said: 'Do you object to the Sunnah of the Messenger of Allâh?"' — Ja'far said in his version: "Then he ate." (Da'îf)

Comments:
It is allowed to break the fast as soon as the journey begins. Reaching a certain distance from home is not a condition for availing oneself of the concession.
Chapter 46. The Extent Of The Distance For Breaking The Fast

2413. It was reported from Mansūr Al-Kalbī, that once Dihyāh bin Khalīfah left from a village of Damascus a distance as much as is between the village of ‘Aqabah and Al-Fustāt in Ramadān, and that is three miles. He then broke his fast, and some people broke their fast along with him, but some of them did not like to break their fast. When he returned to his village, he said: “By Allah! Today I saw something which I never dreamt of seeing. Some people detested the guidance of the Messenger of Allah and his Companions,” addressing it to those who fasted. He then said: “O Allah! Take me to You!” (Hasan)

2414. It was reported from Nāfi’, who said: “Ibn ‘Umar used to leave to go to Al-Ghābah (a place near Al-Madinah). He would not break his fast, neither would he shorten his Ṣalāt.” (Sahīḥ)

Comments:
‘Aqabah is a place at a distance of about twenty-two km. from Al-Madinah towards Syria, and as such both breaking the fast and performing the shortened Ṣalāt are allowable at such distance.
Chapter 47. Whoever Said: “Indeed I Fasted All Of Ramađân”

2415. Abü Bakrah said: “The Messenger of Allâh ﷺ said: ‘One of you should not say: ‘Indeed I fasted all of Ramađân, and stood (in the voluntary night prayer) for all of Ramađân.” (Da‘îf)

He (Al-Hasan, one of the narrators) said: “I do not know whether he disliked the sanctification of (saying) that, or he said: ‘He must have slept or rested.’”

Chapter 48. Regarding Fasting On The Two ‘Eid

2416. It was reported from Abû ‘Ubaid, who said: “I attended the ‘Eid with ‘Umar. He began with the Salât before the sermon, and then said: ‘The Messenger of Allâh ﷺ prohibited us from fasting on these two days. As for the Day of Al-Adhâ, then it is when you eat the meat of your sacrificed animals, and as for the Day of Al-Fîr it is the breaking of your fast.’” (Saḥîh)

Chapter 49. Regarding Fasting On The Two ‘Eid

2417. It was reported from Abû Sa‘eed Al-Khudrî, who said: “The Messenger of Allâh prohibited
fasting on two days: On the Day of Al-Fitr and Al-Adhā, and (he prohibited) two kinds of clothes: As-Sammā', and for a man to sit with his legs drawn up in a single garment (Al-Ihtibā'), and (he prohibited from) Salāt during two hours: After As-Subh, and after Al-‘Asr.” (Ṣahih)

Comments:

The three days after ‘Eid Al-Adha (meaning the 11th, 12th, and 13th of Dhul-Hijjah) are known as the Days of Tashriq and especially for those performing Hajj; the Days of Minā. The reason why they are called Days of “Tashriq” is because the dried pieces of the flesh of sacrificial animals appear shining in the sun during these days.

Chapter 49. Fasting The Days Of At-Tashriq

2418. It was reported from Mālik, from Yazīd bin Al-Hād, from Abū Murrah, the freed slave of Umm Hani', that he entered along with ‘Abdullāh bin ‘Amr upon his father, ‘Amr bin Al-‘As. He served the two of them some food, and said: “Eat.” He said: “I am fasting.” ‘Amr said: “Eat, as these are the days in which the Messenger of Allāh  ordered us to eat our meals and prohibited us from fasting.” Mālik said: They were the days of Tashriq. (Ṣahih)
2419. 'Uqbah bin 'Amir said: "The Messenger of Allāh ﷺ said: 'The day of 'Arafah, the day of Nahr (sacrifice) and the days of Tashrīq are the days of celebration for us, the people of Islam, and they are days of eating and drinking.' (Hasan)

The Days of Tashrīq are in fact part of 'Eid Al-Adha. In general, it is not allowed to observe optional fasts during these days. Nevertheless, for a person who is performing Hajj At-Tamattu' and does not have the capacity to offer an animal in sacrifice, the rule is that he has to observe ten compensatory fasts — three during the period of Hajj and seven on reaching back home. Such a person is allowed to fast three days during the Days of Tashrīq. See no. 1999 of Al-Bukhārī.

Chapter 50. The Prohibition Of Specifying Friday For Fasting

2420. Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'Do not fast on Friday, unless you fast a day before or after it.'" (Saḥīḥ)
Chapter 51. The Prohibition Of Specifying Saturday For Fasting

2421. ‘Abdullâh bin Busr As-Sulamî reported from his sister, — (one of the narrators) Yazid said: (His sister’s name is) As-Sammâ’ — that the Prophet ﷺ said: “Do not fast on Saturday, except what has been made obligatory on you. If one of you cannot find anything but a skin of a grape, or a piece of wood from a tree, then let him chew it.” (Hasan)

Abû Dâwud said: This Hadîth is abrogated.

(Abû Dâwud said: ‘Abdullâh bin Busr is from Hîms, and this Hadîth is abrogated by the Hadîth of Juwairiyah.)

Comments:
The majority of the scholars consider it disliked to single out Saturday for fasting by itself.

Chapter 52. The Permission For That

2422. It was reported from Juwairiyah bint Al-Hârith, that the Prophet ﷺ entered upon her on Friday while she was fasting. He said: “Did you fast yesterday?” She said: “No.” He said: “Do you intend to fast tomorrow?” She said: “No.” He said: “Then break your fast.” (Sahîh)
3. It was reported from Al-Walid, from Al-Awzâ‘î, who said: “I did not cease from hiding it, until it started to spread.” Meaning the Hadith of Ibn Busr about fasting on Saturday.[1] (Da‘îf)

Abû Dâwûd said: Malik said: “This is a lie.”[2]  

Chapter 53. Regarding Continuous Voluntary Fasting

2425. It was reported from ‘Abdullâh bin Ma‘bad Az-Zimmâni, from Abû Qatâdah who said: “A man came to the Prophet ﷺ and said: ‘O Messenger of Allâh! How do you fast?’ The

[1] It appears to mean he was not narrating it, considering it to be not correct, but later he would narrate that he heard it, after he found it was being spread about.

Messenger of Allāh ﷺ got angry at what he said. When ‘Umar observed this (his anger), he said: ‘We are satisfied with Allāh as our Lord, Islam as our religion and Muhammad as our Prophet. We seek refuge in Allāh from the anger of Allāh and the anger of His Messenger.’ Umar kept on repeating these words until the anger of Prophet ﷺ receded. He then said: ‘O Messenger of Allāh! What about a person who fasts continuously?’ He said: ‘He is neither fasting, nor breaking fast.’”

— in his narration, Musad-dad said: “He has never fasted nor broke his fast, or; he has neither fasted, nor broke fast.” Ghailān (one of the narrators) was in doubt. — “He said: ‘O Messenger of Allāh! What about a person who fasts two days, and does not fast one day?’ He said: ‘Is there anybody who can do that?’ He said: ‘O Messenger of Allāh! What about a person who fasts for a day, and breaks his fast for a day?’ He said: ‘That is the fast of Dāwud.’ He said: ‘O Messenger of Allāh! What about a person who fasts for a day and breaks his fast for two days?’ He said: ‘I wish I could do that.’ Then the Messenger of Allāh ﷺ said: ‘(Fasting) three days from every month, and Ramadān to Ramadān, this is fasting all the time. And fasting the Day of ‘Arafah; I hope from Allāh that it may expiate for (the sins of) the preceding and the following year. And fasting the Day of ‘Ashūrā; I
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hope from Allah that it may atone for the sins of the preceding year.”

(Ṣaḥīḥ)

2426. (Another chain) from ‘Abdullāh bin Ma‘bad Az-Zimmānī, from Abū Qatādah, with this Ḥadīth. He added: “He said: ‘O Messenger of Allah! What about fasting on Monday and Thursday?’ He said: ‘I was born on it (Monday), and on it (Monday) the Qur’ān was (first) revealed to me.’” (Ṣaḥīḥ)

2427. It was reported from ‘Abdullāh bin ‘Amr bin Al-‘Ās, who said: “The Messenger of Allah met me and said: ‘Have I not been informed that you said: “I will pray the whole night and fast during the day?”’ — He (one of the narrators) said: “I think he said: ‘Yes O Messenger of Allah! I did say that.’” — “He (ﷺ) said: ‘Stand (in prayer at night) and sleep, fast and break your fast, and fast from each month three days, and that is equivalent to fasting all the time.’” He said: “I said: ‘O Messenger of Allah! I can do more than that.’ He said: ‘Then fast for a day and break fast for two days.’” He said: “I said: ‘I can do more than that.’ He said: ‘Then fast one day, and break fast one day; it is the most just fast, and it is the fast of Dāwūd.’ I said: ‘I can do more than that.’ The Messenger of Allah
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said: 'There is no fast better than that.'" (Sahih)

Chapter 54. Regarding Fasting In The Sacred Months

2428. It was reported from Mujibah Al-Bähiliyyah, from her father, or her paternal uncle, that he came to the Messenger of Allah, then he left and returned after one year when his condition and appearance had changed. He said: "O Messenger of Allah! Do you not recognize me?" He said: "And who are you?" He said: I am Al-Bähili, who came to you last year." He said: "What made you change, you used to be good in appearance?" I said: "I have not eaten food since I left you, except at night." The Messenger of Allah said: "Why did you torture yourself?" Then he said: "Fast the month of patience (Ramadân) and one day from each month." He said: "Increase for me, for I have more power." He said: "Fast for two days." He said: "Increase for me." He said: "Fast for three days." He said: "Increase for me." He said: "Fast during the sacred months and (then) leave it, fast during the sacred months and (then) leave it, fast during the sacred months, and (then) leave it." He indicated by his three fingers, he joined them, and then opened them, (indicating to fast at
most three days continuously). (Da’if)

Comments:
The four sacred months are: Dhul-Qa’dah, Dhul-Hijjah, Mu’harram, and Rajab.

Chapter 55. Regarding Fasting In Mu’harram

2429. Abû Hurairah said: “The Messenger of Allâh (ﷺ) said: ‘The most virtuous fast, after the month of Ramadân, Allâh’s month Al-Mu’harram, and the most virtuous Salât after the obligatory Salât is prayer during the night.’

In his narration, Qutaibah (one of the narrators) did not say: ‘month,’ he (merely) said: ‘Ramadân.’ (Sahih)

2430. It was reported from Uthman, meaning Ibn Ḥakîm, that he said: I asked Sa’ced bin Jubair about fasting during Rajab. He said: ‘Ibn ‘Abbâs informed me: ‘The Messenger of Allâh (ﷺ) used to fast to such an extent that we would say (to ourselves): He will never break his fast. And he would go without fasting to such an extent that we would say: He will never fast.’” (Sahih)
Chapter 56. Regarding Fasting
In Sha'bân

2431. ‘Aishah, may Allah be pleased with her, said: “The most beloved of months to fast for the Messenger of Allah was Sha'bân, then he would join it with Ramadân.” [11] (Saḥih)

Comments:
Sha'bân is a month of immense excellence. The Messenger of Allah was wont to fasting excessively in this month. He is also known to have said that the deeds of men are presented before Allah in this month, and that he also wished that his deeds were presented while he was fasting. (Sunan An-Nasâ‘ī, no. 2359).

Chapter 57. Regarding Fasting
In Shawwâl

2432. ‘Ubaidullâh bin Muslim Al-Qurashi reported from his father: “I asked” — or “the Prophet was asked about fasting all the time. He said: ‘Your family has a right over you. Fast during Ramadân, and the following month, and every Wednesday and Thursday. Then you will have

[1] See also no. 2336.
Abū Dāwūd said: Zaid Al-‘Ukālī agreed with him, (in the name of the narrator ‘Ubaidullāh bin Muslim), but Abū Nu‘aim said: Muslim bin ‘Ubaidullāh.

Chapter 58. Regarding Fasting

6 Days in Shawwāl

2433. ‘Umar bin Thābit Al-Anṣārī reported from Abū Ayyūb, a Companion of the Prophet ﷺ, from the Prophet ﷺ, that he said: “Whoever fasted Ramadān, then followed with six days in Shawwāl, it will be as if he had fasted all the time.” (Sahih)

Comments:

These six days may be consecutive, or separate days after ‘Īd Al-Fiṭr.

Chapter 59. How the Prophet Would Fast

2434. It was reported from Abū Salamah bin ‘Abdūr-Rahmān, from ‘Āishah, the wife of the Prophet ﷺ, who said: “The Messenger of Allāh ﷺ used to fast to such an extent that we would say (to ourselves): ‘He will never break his fast,’ and he would go without fasting to such an extent that we...
would say: ‘He will never fast.’ I never saw the Messenger of Allah fast a complete month except in Ramadan and I never saw him fast more in any other month than Sha'bân.” (Saḥīḥ)

2435. (Another chain) from Abū Salamah, from Abū Hurairah, from the Prophet, with its meaning (as no. 2434). He added: “He would fast it, except for a little, rather, he would fast all of it.” (Hasan)

Chapter 60. Regarding Fasting Monday And Thursday

2436. It was reported from the freed slave of Usâmah bin Zaid, that he accompanied Usâmah to the valley of Al-Qur'ân, in pursuit of his wealth (camels). He used to fast on Mondays and Thursdays. He said to him: “Why do you fast on Mondays and Thursdays while you are an old man?” He said: “The Prophet of Allah used to fast on Mondays and Thursdays, and he was asked about it. He said: ‘The deeds of the servants (of Allah) are presented to Allah on Monday and Thursday.’” (Da'iJ)

Abū Dâwud said: This is how it was said by Hishâm Ad-Dastawâ'i, from
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Yahyā, from ‘Umar bin Abī Al-Ḥakam.[1]

Comments:
This provides information concerning the system of the presentation of the people’s actions and deeds before Allāh that reach Him directly without break or delay. These presentations vary in nature: some take place daily, others weekly and others on Mondays and Thursdays, and others during the month of Sha'bān.

Chapter 61. Regarding Fasting

The Ten (Days)

2437. It was reported from Al-Hurr bin (Aṣ-Sayyāḥ), from Hunaidah bin Khālid, from his wife, from one of wives of the Prophet ﷺ, who said: “The Messenger of Allāh ﷺ used to fast (the first) nine days of Dhul-Hijjah, and the day of ‘Āshūrah’, and three days every month: the first Monday of the month, and Thursday.”[2] (Sahih)

2438. Ibn ‘Abbās said: “The Messenger of Allāh ﷺ said: ‘There are no days in which the righteous deeds are more beloved to Allāh than these days’ meaning the (first) ten days (of Dhul-Hijjah). They asked: ‘O Messenger of Allāh! Not

[1] Meaning, he narrated it similarly, from the same narrators.
even \textit{Jihād} in Allāh’s cause?’ He said: ‘Not even \textit{Jihād} in Allāh’s cause.’ He said: ‘ Except for a man who goes out, himself and his wealth, and does not return with any of that.’ \textit{(Sahīh)}

\textbf{Comments:}

These \textit{Ahādīth} are proof of the fact that there is great merit in fasting and doing other virtuous deeds during the first nine days of Dhul-Hijjah.

\textbf{Chapter 62. Regarding Not Fasting During The Ten (Days of Dhul-Hijjah)}

\textbf{2439. ‘Aishah said: “I never saw the Messenger of Allāh fasting during the (first) ten (days of Dhul-Hijjah).” \textit{(Sahīh)}}

\textbf{Comments:}

What is popularly known as the ‘ten days of Dhul-Hijjah’ in fact means the first nine days of that month. It is among the most desirable acts of devotion to observe fasts in these nine days.

\textbf{Chapter 63. Regarding Fasting On (The Day Of) ‘Arafah At ‘Arafat}

\textbf{2440. It was reported from ‘Ikrimah, who said: “We were in the house of Abū Hurairah when he narrated to us that the Messenger of Allāh prohibited fasting the day of ‘Arafah at ‘Arafat.” \textit{(Hasan)}}
The ninth day of Dhul-Hijjah on which those performing Hajj stand or halt on the plains of ‘Arafat is called the Day of ‘Arafah.

2441. It was reported from ‘Abdullāh bin ‘Abbās, from Umm Al-Fadl bint Al-Ḥārith, that some people disputed in front of her on the day of ‘Arafah about whether the Messenger of Allāh ﷺ was fasting or not, some of them said: ‘He is fasting,’ and some of them said: ‘He is not fasting.’ So I sent to him a cup of milk while he was halted atop his camel at ‘Arafat, and he drank from it.” (Sahih)

Chapter 64. Regarding Fasting
The Day of ‘Āshū’arā’

2442. ‘Aishah said: “The day of ‘Āshū’arā’ was a day that the people of Quraysh used to fast during Jāḥiliyyah (the days of pre-Islamic Ignorance), and the Messenger of Allāh ﷺ used to fast it in Jāḥiliyyah. When the Messenger of Allāh ﷺ arrived in Al-Madīnah, he fasted it and ordered others to fast it. When fasting in Ramadān was enjoined, it became the obligation, and ‘Āshū’arā’ was abandoned. Whoever wanted to, he would fast, and whoever wanted to, he would leave it.” (Sahih)
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2443. Ibn Umar said: “‘Ashūrā’ was a day we used to fast during Jahiliyyah. When (the obligation of fasting) Ramādān was revealed, the Messenger of Allāh ﷺ said: “This day is among Allāh’s days,” so whoever wanted to, he would fast it, and whoever wanted to, he would leave it.” (Sahih)

Chapter 65. What Has Been Related Regarding ‘Ashūrā’ Being The Ninth Day (Of Muḥarram)

2444. Ibn ‘Abbās said: “When the Prophet ﷺ arrived in Al-Madīnah, he found the Jews fasting on ‘Ashūrā’. They were asked about that, and they said: ‘It is the day in which Allāh granted victory to Mūsā over Fir‘awn, and we fast it out of reverence for it.’ The Messenger of Allāh ﷺ said: ‘We are more worthy of Mūsā than you people,’ and he ordered fasting it.” (Sahih)

2445. It was reported from Abū Ghaṭafān who said: “I heard ‘Abdullāh bin ‘Abbās saying:
When the Prophet ﷺ fasted the day of 'Ashūra' and ordered us to fast, they said: “O Messenger of Allah! It is a day revered by the Jews and Christians.’ The Messenger of Allah ﷺ said: “When the next year comes, we will fast on the ninth.” The Messenger of Allah ﷺ died before the arrival of next year.” (Sahih)

Comments:
Based upon other Ahâdith narrated by Ibn ‘Abbâs, as well as authentic narrations from him, the meaning of these narrations is fasting the ninth along with the tenth of Muharram.

2446. It was reported from Al-Hakam bin Al-A’raj, who said: “I came to Ibn ‘Abbâs while he was reclining with his head on his Rida’ in Al-Masjid Al-Ḥarâm. I asked him about fasting on the day of ‘Ashūra’. He said: ‘When you see the crescent of Muharram, then count (the days), when it is the ninth day, then arise fasting in the morning.’ I said: ‘Is that how Muhammad ﷺ fasted?’ He said: “That is how Muhammad ﷺ fasted.” (Sahih)

Chapter 66. The Virtues Of Fasting It ('Ashūra')

2447. ‘Abdur-Rahmān bin
Maslamah narrated from his paternal uncle, that the people of the tribe of Aslam came to the Prophet . He said: “Are you people fasting today?” They said: “No.” He said: “Complete the rest of the day, and make it up.” (Da’if) Abū Dāwūd said: Meaning; the day of ‘Āshūrā’.

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\text{Chapter 67. Fasting A Day, And Not Fasting A Day}
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2448. ‘Abdullāh bin ‘Amr said: “The Messenger of Allāh said to me: ‘The most beloved fast to Allāh is fast of (Prophet) Dāwūd, and the most beloved Salāt to Allāh is Salāt of Dāwūd, he used to sleep half of the night, then pray for one third, and sleep one sixth, and he would go without fasting for one day, and fast the next day.’” (Sahih)

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\text{Chapter 68. Regarding Fasting Three Days Every Month}
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2449. It was reported from Ibn
Milhān Al-Qaisī, from his father, who said: “The Messenger of Allāh ﷺ ordered us to fast on the white days; the thirteenth, fourteenth and fifteenth.” He said: “And He (the Prophet ﷺ) said: ‘It is like fasting all the time.’” (Daḥf)

Comments:
The reason why 13th, 14th and 15th of the lunar month are called the “white days” is because the moon is full during these days.

2450. ‘Abdullāh bin Mas‘ūd said: “The Messenger of Allāh ﷺ used to fast — meaning from the Ghurrah (beginning) of each month— three days. (Hasan)

Chapter 69. Whoever Said Monday And Thursday

2451. Hafsah said: The Messenger of Allāh ﷺ used to fast three days every month; Monday and Thursday, and Monday of the following week. (Hasan)


تخريج: [إسناده حسن] أخرجه الترمذي، الصوم، باب ما جاء في صوم يوم الجمعة، ح: 2424، من حديث شيبان، وبالقول: "حسن غريب."
Chapter 70. Whoever Said That There Is No Concern To Specify (The Day Of Fasting) Of The Month

2453. It was reported from Mu‘ādhah, who said: “I said to ‘Aishah: ‘Did the Messenger of Allah ﷺ fast three days every month?’ She said: ‘Yes.’ I said: ‘Which days of the month would he fast?’ She said: ‘He was not specific about any particular day of the month he fasted.’” (Ṣahih)

Chapter 71. The Intention For Fasting

2454. It was reported from Ḥafṣah, the wife of the Prophet ﷺ, that the Messenger of Allah ﷺ said: “Whoever did not intend to fast before Fajr, then there is no fast for him.” (Da‘if)

Abū Dāwūd said: Al-Laith and Ishāq bin Ḥāzīm also reported it
from ‘Abdullāh bin Abī Bakr, similarly. Ma’mar, Az-Zubaidi, Ibn ‘Uyaynah and Yūnus Al-Ayli, all reported it from Az-Zuhri in Mawqūf form from Ḥafṣah.

Comments:

In case of obligatory fasts it is necessary to have the intention before Fajr, and it is preferable to do it separately for each day. It must, however, be noted that intention means the determination of the heart.

Chapter 72. Regarding The Allowance For That

2455. It was reported from ‘Aishah, may Allāh be pleased with her, who said: “When the Prophet would entering upon me, he would say: ‘Do you have food?’ If we say no, he would say: ‘(Then) I am fasting.’”

(One of the narrators) Wāki‘ added: “(‘Aishah said:) When he entered upon us another day we said to him: ‘O Messenger of Allāh! Some Ḥais has been given to us and we kept it for you.’ He said: ‘Bring it to me.’” (Ṭalḥah said:) “He was fasting since morning, but then broke his fast.” (Sahih)
Comments:

In case of voluntary fasts, we have the concession to make the intention even after Fajr.

2456. It was reported from Umm Häni’, who said: “On the Day of the Conquest — the Conquest of Makkah — Fātimah came and sat on the left of the Messenger of Allah ﷺ, and Umm Häni’ on his right.” She said: “A slave-girl came with a — vessel containing some drink, and gave it to the Prophet ﷺ who drank from it. He then gave it to Umm Häni’, who drank from it.” She said: “O Messenger of Allah! I broke my fast, I was fasting.” He said to her: “Were you making up something?” She said: “No.” He said: “If it is voluntary, it will not harm you.” (Pa‘if)

Chapter 73. Whoever Held The View That Such Person Has To Make It Up

2457. It was reported from Zumail, the freed slave of ‘Urwah, from ‘Urwah bin Az-Zubair, from ‘Aishah, who said: “Some food was presented to myself and Hafṣah, while we were fasting. We broke our fast. Then the Messenger of Allah ﷺ entered upon us, and we said to him: ‘O Messenger of Allah! A gift was presented to us, so we desired it, and broke our fast.’ The Messenger of Allah ﷺ said: ‘There is nothing required of you, (just) fast another day in its place.’” (Abū
Sa’eed bin Al-A’rābī said: “This Hadith is not confirmed.”[1]

(Đa’īf)

تخريج: [إسناده ضعيف] أخرجه ابن عبدالبار في التمهيد: 71/1 من حديث أبي داود به

Zamil: مجهول (تقريب) وفيه علة أخرى وللحديث طرق أخرى كلها ضعيفة.

Chapter 74. A Woman Fasting Without Permission Of Her Husband

2458. It was reported from Ma’mar, from Hammām bin Munabbih, that he heard Abū Hurairah saying: “The Messenger of Allāh ḫ said: ‘A woman is not to fast in the presence of her husband without his permission, except (the fasting of) Ramadan, and she is not to allow anyone in his house in his presence without his permission.” (Ṣaḥḥīḥ)

تخريج: أخرجه مسلم، الركاة، باب ما أتفق العبد من مال مولاه، ح: 1026 من حديث عبد الرزاق، والبحاري، النكاح، باب صوم المرأة بإذن زوجها تطوعا، ح: 1192 من حديث معاذ بن عمرو، وهو في مصنف عبد الرزاق، ح: 7888 وصيغة همام بن منبه، ح: 1376.

2459. It was reported Abū Sa’eed, who said: “A woman came to the Prophet while we were with him. She said: ‘O Messenger of Allāh! My husband Ṣafwān bin Al-Mu’aṭṭal beats me if I pray, and he makes me break my fast if I fast, and he does not pray Fajr (dawn) prayer until the sun rises.’” He (Abū Sa’eed) said: “And Ṣafwān was present.” He said: “He was asked about his wife’s statement. He said: ‘O Messenger of Allāh! As far as her statement: ‘He beats

[1] He is among those who conveyed the text.
me if I pray,” she recites two Sūrahs, and I prohibited her from that.” He said: “Then he (the Prophet ﷺ) said: ‘If one Sūrah was recited it would be sufficient for the people.’ And about her statement: “He makes me break my fast,” she keeps on fasting and I am a young man, and I am not that patient.’ Upon that the Messenger of Allāh ﷺ said: ‘A woman is not to fast except with her husband’s permission.’ And about her statement that I do not pray until sunrise; we are from a class of people known for it, we cannot wake up till the sun rises.’ He said: ‘Then when you wake up, pray.’”

(Ḍaʿf)

Abū Dāwūd said: Ḥammād — meaning Ibn Salamah — reported it; “from Ḥumaid or Thābit, from Abū Al-Mutawakkil.”

Paragraphs 2460. It was reported from Abū Khalīd, from Hīshām, from Ibn Sīrīn, from Abū Hurairah who said: “The Messenger of Allāh ﷺ said: ‘If one of you is invited (for a meal) then let him accept (the invitation), if he is not fasting, then

Chapter 75. Regarding A Fasting Person Who Is Invited To A Walimah (Wedding Feast)

Comments:
The rule for the one who overslept or forgot (as preceded) is to perform the Ẓalāt as soon as they wake up or remember.
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let him eat, and if he is fasting, then let him pray (Falaṣalli)."

Hishām said: “And the Salāt means to supplicate (for the host).”

(Sahih)

Abū Dāwud said: Ḥafṣ bin Ghiyāth also reported it from Hishām.

Comments:
The implication here is that the fasting person should also join the meal and supplicate for the host. If it is an optional fast, it is also allowed to break it in such a situation.

Chapter 76. What A Fasting Person Says When Invited To A Meal

2461. Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘If one of you is fasting, and is invited to a meal, then let him say: ‘I am fasting.’” (Sahih)

Comments:
It is preferable to attend the meal to which one is invited. Nevertheless, it is also permissible that the person informs the hosts that he is fasting.

Chapter 77. Al-I’tikāf

2462. ‘Aishah said: “The Prophet ﷺ used to observe I’tikāf in the last ten days of Ramadān until Allāh took him, then his wives observed I’tikāf after him.” (Sahih)

Comments:
A ārāmā, the abdomen, body, breast, and chest. The Prophet ﷺ used to place his hands on his chest and abdomen while remaining in his place of I’tikāf. He would then say: “O Allah, do not remove your mercy from me.”}

1172: عن
Confining oneself in a Masjid for prayers and invocation to Allah is known as I’tikaf. A woman can also perform I’tikaf with the permission of her husband. The place of I’tikaf, even for the woman, is not her home but only the Masjid.

2463. Ubayy bin Ka’b said: “The Prophet ﷺ used to observe I’tikaf in the last ten of Ramadan, then he did not observe it for a year, when the next year came, he observed it for twenty nights.” (Sahih)

Comments:

It is not compulsory to make up for the intended voluntary actions. There is, however, much reward for redeeming such acts. The Prophet ﷺ was himself very particular about it.

2464. It was reported from Yahyā bin Sa’eed, from ‘Amrah, from ‘Aishah, who said: “When the Messenger of Allah ﷺ wanted to observe I’tikaf, he would pray Fajr and enter his place of I’tikaf.” She said: “On one occasion, he wanted to observe I’tikaf during the last ten of Ramadan.” She said: “He ordered his tent to be pitched and it was pitched. When I saw that, I also ordered for my tent to be pitched, and it was pitched.” She said: “And other wives of the Prophet ﷺ ordered it to be pitched and it was pitched. After he prayed Fajr, he saw the tents and said: ‘What is this? Is it righteousness that you seek?’”
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said: “Then he ordered his tent to be taken down, and his wives ordered their tents to be taken down, and he delayed his I’tikâf until the first ten days” meaning; of Shawwâl. (Sahih)

Abû Dâwûd said: Ibn Ishâq and Al-Awzâ‘î reported it from Yahyâ bin Sa’eed, similarly. Mâlik reported it from Yahyâ bin Sa’eed, and he said: “He (the Prophet ﷺ) observed I’tikâf for twenty in Shawwâl.”

Chapter 78. Where Is Al-I’tikâf (Observed)?

2465. It was reported from Yûnus that Nâfî’ informed him, from Ibn ‘Umar: “The Prophet ﷺ used to observe I’tikâf in the last ten of Ramadân.” Nâfî’ said: “‘Abdullâh (Ibn ‘Umar) showed me the place where the Messenger of Allah ﷺ used to observe I’tikâf in the Masjid.” (Sahih)

2466. Abû Hurairah said: “The Prophet ﷺ used to observe I’tikâf in every Ramadân, for ten days. During the year in which he died, he observed I’tikâf for twenty days.” (Sahih)
What we infer from this is that *I’tikâf* can also be performed in the middle of Ramadan.

Chapter 79. The Person
Observing *I’tikâf* Entering His House For A Need

2467. It was reported from Mâlik, from Ibn Shihâb (Az-Zuhri), from ‘Urwh bîn Az-Zubair, from ‘Amrah bîn ‘Abdur-Rahmãn, from ‘Aishah, who said: “While the Messenger of Allâh was observing *I’tikâf*, he would bring his head near me to comb it, and he would not enter the house except for a person’s needs.” *(Sahîh)*

2468. (Another chain) from Al-Laith, from Ibn Shihâb, from ‘Urwh and ‘Amrah, from ‘Aishah, from the Prophet, with similar (to no. 2467). *(Sahîh)*

Abû Dâwûd said: And Yûnus reported it from Az-Zuhri like that. No one followed up Mâlik with; “Urwh from ‘Amrah.” Ma’mar, Ziyâd bîn Sa’d, and others reported it from Az-Zuhri: “from ‘Urwh, from ‘Aishah.”

2469. It was reported from ‘Aishah, who said: “The Messenger of Allâh used to observe *I’tikâf* in the
Masjid, and would put his head through the opening in the house, and I would wash his head." And Musad-dad (one of the narrators) said: “And I would comb it, while I was menstruating.” (Ṣaḥīḥ)

2470. It was reported from Ma’mar from Az-Zuhri, from ʻAlī Ḥusain, from Sāfiyyah, who said: “While the Messenger of Allāh was observing ʿĪtikāf I came to visit him at night. I spoke to him and then got up to return. He stood up with me to see me to the house.” Her dwelling was in the abode of Usāmah bin Zaid. Two men from the Anṣār passed by (while he was with her). When they saw the Prophet they hastened on. The Prophet said: “Take it easy, she is Sāfiyyah bint Ḥuyayy.’ They said: ‘Glory be to Allāh! O Messenger of Allāh!’ He said: ‘The Shaitān flows through the human like the flow of blood, so I was afraid that it might have cast something in your hearts,’ or he said: ‘evil.” (Ṣaḥīḥ)

2471. (Another chain) from Shu‘aib from Az-Zuhri, with his chain, for this (similar to no. 2470). She said: “When we arrived near the door of the Masjid, which is near the door of Umm Salamah, two men passed by...
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us.” Then he (the narrator) cited its meaning for the remainder of the narration. (Sahih)

Chapter 80. A Person Observing I’tikāf Visiting The Sick

2472. (A chain narrated by ‘Abdullāh bin Muḥammad An-Nufailī up to) ‘Aishah, that she said: “The Prophet would pass by a sick person, while he was observing I’tikāf, so he would pass by on his way, without stopping to ask about him.” (The same chain, but narrated by Muḥammad bin ‘Eisā up to ‘Aishah) She said: “If the Prophet was visiting the sick, and he was observing I’tikāf.” (Da’if)

2473. It was reported from ‘Aishah, that she said: “The Sunnah is not to visit a sick person while observing I’tikāf, not to attend the funeral, not to touch or embrace a woman, not to exit for a need, except out of necessity, and there is no I’tikāf without fasting, and no I’tikāf except in a Jāmi’ Masjid.” (Da’if)

Abū Dāwūd said: It was not said that she said: “The Sunnah” by other than ‘Abdur-Rahmān bin Ishāq (a narrator).

Abū Dāwūd said: He stated it as a statement of ‘Aishah.
2474. It was reported from Abū Dāwūd,[1] that ‘Abdullāh bin Budail narrated from ‘Amr bin Dinār, from Ibn ‘Umar, who said: “During Jahiliyyah, ‘Umar, may Allah be pleased with him, vowed to observe I’tikāf near the Ka‘bah for a night or a day. He asked the Prophet about that. He said: ‘Observe I’tikāf and fast.’” (Da‘f)

2475. (Another chain) from ‘Amr bin Muhammad, meaning Al-Anqārī, from ‘Abdullāh bin Budail, with his chain, similarly (as no. 2474). He said: “So while he was observing I’tikāf, people began saying ‘Allāhu Akbar.’ ‘Umar said: ‘What is this O ‘Abdullāh?’ He said: ‘Captives from Ḥawāzín have been set free by the Messenger of Allāh.’ He (‘Umar) said: ‘Send that slave girl with them.’”[2] (Da‘f)

Chapter 81. The Woman Suffering From Istihādah Observing I’tikāf

2476. ‘Āishah said: “A woman among the wives of the Messenger

[2] Meaning, she was from that tribe, and he wanted to set her free as well.
of Allāh observed Iʿtikāf with him. She used to see something yellowish and reddish. Sometimes we might put a vessel under her while she was praying.” (Ṣaḥīḥ)

The End of the Book of Fasting and Iʿtikāf
Chapter 1. What Has Been Reported About Hijrah (Emigration) And Living In The Desert Areas

2477. Abū Sa'eed Al-Khudrī said: “A Bedouin asked the Prophet about Hijrah (emigration). He said: ‘May mercy of Allah be on you, the matter of Hijrah is severe. Do you have any camels?’ He said: ‘Yes.’ He said: ‘Do you pay the Sadaqah (Zakat) due on them?’ He said: ‘Yes.’ He said: ‘Then do deeds from beyond the sea (in your land), indeed Allah will not leave any of your deeds (unrewarded).’” (Sahih)

Comments:

Hijrah literally means to abandon, to renounce, to forgo. In this context Hijrah refers to leaving the land of disbelievers for the land of the Muslims. Hijrah is also mentioned in Ahādīth with the meaning of abandoning disobedience for obedience.
living in the desert. She said: 'The Messenger of Allah used to go out to these torrential streams. He once intended to go out to the desert. He sent me a Muḥarramah camel from the camels of Sadaqah, and said: 'O ‘Aishah! Be gentle, for indeed gentleness is not found in anything at all, except that it will beautify it, and it is not removed from anything at all except that it mars it.' (Sahih)

Chapter 2. Regarding Hijrah: Has It Ended?

2479. Mu‘awiyah said: "I heard the Messenger of Allah say: 'Hijrah will not end until repentance ends, and repentance will not end until the sun rises from the west.'" (Hasan)

2480. Ibn ‘Abbās said: "On the Day of the Conquest — the Conquest of Makkah — the Messenger of Allah said: ‘There is no Hijrah, but Jihad and with intention, and if you are called up (for troops by the leader) then deploy.'" (Sahih)

[1] It appears again (see no. 4808) where the author explains that it means that which has not been ridden.
Before the conquest of Makkah, it was compulsory for the Muslims to emigrate to Al-Madinah if they were able. After the conquest of Makkah, it was no longer an obligation to emigrate to Al-Madinah.

2481. ‘Amir said: “A man came to ‘Abdullāh bin ‘Amr while there were some people with him, so he sat with him. He said: ‘Inform me of something you heard from the Messenger of Allāh ﷺ.’ He said: ‘I heard the Messenger of Allāh ﷺ say: “The Muslim is the one from whose tongue and hands the Muslims are safe, and the Muhājir (emigrant) is the one who abandons what Allāh has prohibited.”’” (Ṣaḥīḥ)

Chapter 3. Regarding Residing In Ash-Shām.

2482. ‘Abdullāh bin ‘Amr said: “I heard the Messenger of Allāh ﷺ say: ‘There will be a Hijrah (to Shām) after Hijrah (to Al-Madinah), and the best of the inhabitants of the earth will be those most adherent to the Ibrāhīm’s Hijrah. And there shall remain in the earth the evilest of its inhabitants, cast out by their lands, abhorred by Allāh, and gathered by the fire along with apes and swine.’” (Hasan)
2483. Ibn Hawalah said: “The Messenger of Allah ﷺ said: ‘A time will come when you will be armed troops: One in Ash-Sham, one in Yemen, one in ‘Iraq.” Ibn Hawalah said: “Choose for me O Messenger of Allah! If I reach (live) that time.” He said: “Go to Ash-Sham, for it is Allah’s chosen land, to which His chosen servants will be gathered. But if you refuse, then go to your Yemen, and draw water from your ponds, for Allah has entrusted Ash-Sham and its people to me.” (Sahih)

Comments:
In the Hadith literature, Ash-Sham refers to the area north of the Arabian Peninsula. It includes Lebanon, Jordan, Palestine north western ‘Iraq, and the present day Syria.

Chapter 4. Regarding The Continuance Of Jihad.

2484. ‘Imrân bin Husain said: “The Messenger of Allah ﷺ said: ‘There always will remain a group from my Ummah fighting upon the truth, victorious over those who oppose them, until the last of them fight Al-Masihid-Dajjal.” (Sahih)

تخريج: [صحيح] أخرجه أحمد: 4/110 عن حديثه برواية بقية عن بحير محمولة على السماع، سواء صرح بالسماع أم لا، انظر كتاب "الفتح المبين في تحقيق طبقات المدلسين".

تخريج: (المجمع 4) باب: في دوام الجهاد (التحفة 4)
Comments:
The implication of this narration in relation to the chapter heading is that *Jihâd* will remain as the group that is victorious upon the truth will fight the *Dajjâl*. It is the belief of *Ahl As-Sunnah Wal-Jamâ’ah* that *Jihâd* with every Muslim leader of a land abides.

Chapter 5. Regarding The Reward Of *Jihâd*.

2485. It was reported from Abû Sa’eed that the Prophet ﷺ was asked: “Who among the believers are most perfect in Faith?” He said: “A man who fights (*jihâd*) in the cause of Allâh with himself and his wealth, and a man who worships Allâh in a pass among the mountain passes, who has protected the people from his evil.” *(Sahih)*

Comments:
This *Hadith* mentions two traits of Faith, which appear unrelated. The first listed is *Jihâd* in the Cause of Allâh. The second is seclusion to protect people from one’s evil. These are in reality related, because the one who flees to seclusion protects the people from his evil, by not lending his hand to sectarian strife and bloodshed which they claim is *Jihâd*, demanding him to participate in.

Chapter 6. Regarding The Prohibition Of Wandering (*As-Siyâhah*)

2486. Abû Umâmah said: “A man

Comments:
*As-Sayâhah*; living life as a wander; a wandering traveler, a vagabond or the like. “It is said: ‘*Sâha* in the earth, *yasîhu, sayâhatun*’ when he goes throughout it. Its root is from *As-Sayâhah*, and it is the flowing water spreading upon the face of the earth. It means leaving the *Amsâr* (civilized lands, or large cities) and settling in the wilderness, and not attending the Friday prayer and the congregations.” *(An-Nihâyah)*
said: ‘O Messenger of Allah! Permit Sayâhah for me.’ The Prophet ﷺ said: ‘Indeed the Sayâhah for my people is Jihad in the cause of Allah, the Mighty and Sublime.’” (Hasan)

Chapter 7. Regarding The Virtues Of Returning Home From An Expedition

2487. ‘Abdullãh bin ‘Amr reported: “The Prophet ﷺ said: ‘Returning home is like going on an expedition (in reward).’” (Sahih)

Chapter 8. The Virtues Of Fighting The Romans Compared To Other Nations

2488. ‘Abdul-Khabir bin Thâbit bin Qais bin Shammas reported from his father, from his grandfather, who said: “A woman came to the Prophet ﷺ, she was called Umm Khalûd, and she had her face covered, she asked about her son who had been killed in a battle. Some of the Companions of the Prophet ﷺ said: ‘You came to
ask about your son while you have your face covered?’ She said: ‘While I am afflicted by the loss of my son, I will never suffer the loss of my modesty.’ The Messenger of Allah ﷺ said: ‘Your son has the reward of two martyrs.’ She said: ‘And why is that O Messenger of Allah?’ He said: ‘Because he has been killed by the People of Book.’” (Da’if)

Chapter 9. Regarding Sailing On The Sea While Going On An Expedition

2489. ‘Abdullãh bin ‘Amr said: “The Messenger of Allah ﷺ said: ‘There is no sailing the seas except for a person going on Hajj, or ‘Umrah, or a fighter in the cause of Allah, for under the sea is fire, and under the fire is sea.”’ (Da’if)

Chapter (...) The Virtues Of Jihãd At Sea

2490. It was reported from Muhammad bin Yahyã bin Habbãn, from Anas bin Malik (may Allah be pleased with him), who said: “Umm Ḥarâm bint Milbãn, the sister of Umm Sulaim, narrated to me that the Messenger of Allah ﷺ said: ...” (Al-Mishkát)
took midday nap with them. He then awoke laughing. She said: ‘I said: “O Messenger of Allâh! What made you laugh?” He replied: “I saw some people who will ride the surface of this sea, like kings upon their thrones.”’ She said: ‘I said: “O Messenger of Allâh! Invoke Allâh that He make me among them.”’ He said: “You are one of them.”’ She said: ‘Then he slept, and awoke laughing.’ She said: ‘I said: “O Messenger of Allâh! What made you laugh?” He replied as he had said the first time. She said: ‘I said: “O Messenger of Allâh! Invoke Allâh that He may make me among them.”’ He said: “You are among the first.”

He said: ‘Ubadah bin Aṣ-Ṣāmit married her. He sailed on the sea for Jihad and took her with him. When he returned, a female mule was brought near her to ride, but it threw her off. Her neck broke, and she died.’ (Sahîh)

Comments:

This happened during the Khilâfah of ‘Uthmân, may Allâh be pleased with him, during the year 28 H. Mu‘âwiyyah bin Abî Sufyân, may Allâh be pleased with him, was the Commander of this naval expedition. The Hadîth thus proves the excellence and merit of Mu‘âwiyyah as well as of those Companions who accompanied him in this voyage.

2491. It was reported from ‘Abdullâh bin Abî ‘Uthmân, from Anas bin Malik, who said: “Whenever the Messenger of Allâh would go to Qubâ’, he would
visit Umm Ḥarām bint Milḥān, who was married to ‘Ubādah bin Aṣ-Ṣāmit. He visited her one day, so she fed him, and started searching his head for lice.” Then he cited this Hadith (no. 2490). (Ṣahīh)

Abū Dāwud said: Bint Milḥān died in Cyprus.

2492. It was reported from ‘Aṭā’ bin Yasār, from the sister of Umm Sulaim, Ar-Rumaisā’, she said: “The Prophet ﷺ was sleeping, and awoke while she was washing her head. He awoke laughing. She said: ‘O Messenger of Allāh! Are you laughing at my head?’ He said: ‘No.’”

And he cited the narration with some additions and deletions. (Ṣahīh)

Abū Dāwud said: Ar-Rumaisā’ was the foster-sister of Umm Sulaim.

2493. It was reported from Ya’lā bin Shaddād, from Umm Ḥarām, from the Prophet ﷺ, that he said: “A person who gets dizzy at sea and vomits will get the reward of a martyr, and a person who drowns will get the reward of two martyrs.” (Ḥasan)
2494. It was reported from Abū Umāmah Al-Bāhili, from the Messenger of Allāh ﷺ, who said: "There are three for whom Allāh, the Mighty and Sublime, is their guarantor: A man who goes out to fight in the cause of Allāh, the Mighty and Sublime. So he is under the guarantee of Allāh such that if he dies, He admits him into Paradise, or He sends him back with what he obtained of reward and spoils of war. And a man who goes to the Masjid, he is under the guarantee of Allāh such that if he dies, then He admits him into Paradise, or He sends him back with what he obtained of reward and spoils of war. And a man who enters his house with Salām is under the protection of Allāh, the Mighty and Sublime."[1] (Ṣahīh)

Chapter 10. Regarding the Virtue of Killing A Disbeliever

2495. Abū Hurairah said: The Messenger of Allāh ﷺ said: "A

[1] "With Salām:" Scholars have listed this narration, and explained it, relating to two topics. They say: "bi-salām" can mean: "with Salām" as translated here, and it means he gives the greeting of Salām when entering his house. And they say that bi-salām means he enters his house, to stay there, and to avoid Fitnah that appears. In this case the translation would be: "And a man who enters his house for security" or similar to that, and its meaning is, that he does so to keep the people safe from his participation in one side or another during the Fitnah.
disbeliever and the one who killed him will never be together in the Fire.” (Sahih)

Chapter 11. Regarding The Sanctity Of the Womenfolk Of The Mujahidin To Those Who Do Not Participate

2496. It was reported from Sufyân, from Qan’ab, from ‘Alqamah ibn Marthad, from Ibn Buraidah, from his father, who said: “The Messenger of Allâh ﷺ said: ‘The sanctity of the womenfolk of the Mujahidin to those who do not participate (in the military expedition) is like that of their own mothers. And there is no man among those who do not participate entrusted by a man among the Mujahidin, to look after his family, (and he betrays him) except that he will be stood up for him on the Day of Judgment. It will be said to him: ‘This one was entrusted to (look after) your family (and he betrayed), take whatever you want from his good merits.’” The Messenger of Allâh ﷺ turned towards us and said: ‘So what do you think?’” (Sahih)

(Abu Sa’eed said: “Abu Dâwûd said: ‘Qa’nab was a righteous man, and Ibn Abî Lailâ wanted to appoint him as a judge.’ He said: ‘Qa’nab refused, and Qa’nab said: ‘I may have a need for a Dirham and seek help from someone for it, and who among us does not seek
help in time of need.” He said: “Let me leave so I can think about it.” He was sent away and he went in hiding. Sufyan said: “While he was in hiding, the house fell down upon him, and he died.”

Chapter 12. Regarding A Detachment That Returns Without Any Spoils

2497. ‘Abdullāh bin ‘Amr said: “The Messenger of Allāh ﷺ said: ‘There is no detachment fighting in the cause of Allāh that acquires spoils of war, except they have hastened to two-thirds of their rewards of the Hereafter, and one-third remains for them. And if they do not acquire any spoils, their rewards will be complete for them (in the Hereafter).’” (Sahih)

Chapter 13. Doubling (The Reward For) The Remembrance In The Cause Of Allāh, The Mighty And Sublime

2498. It was reported from Zabbān bin Fā’id, from Sahl bin Mu’ādh, from his father, who said: “The Messenger of Allāh ﷺ said: ‘(The reward of) Salāt, fasting, and remembrance is increased seven
Chapter 14. Regarding One Who Died In Battle

2499. It was reported that Abû Malik Al-Ash'ârî said: "I heard the Messenger of Allâh ﷺ say: 'The one who goes forth in the cause of Allâh, the Mighty and Sublime, and dies or is killed, then he is a martyr, or he is thrown by the horse or camel and breaks his neck, or any poisonous creature stings him, or dies on his bed, or dies with any other means as Allâh wills: Then he is a martyr, and Paradise is for him.'" (Da'îf)

Chapter 15. Regarding The Virtue Of Ribāṭ

2500. Faḍâlah bin ‘Ubaíd reported that the Messenger of Allâh ﷺ said: "The deeds of every deceased person are sealed upon his death, except the one guarding the frontier, for his deeds will keep on

[1] Meaning, guarding the frontier or post.
increasing until the Day of Judgment, and he will be safe from the trial in the grave.” (Ṣaḥīḥ)

Chapter 16. Regarding The Virtue Of Keeping Watch In The Cause Of Allah, The Mighty And Sublime

2501. Sahl bin Al-Ḥanzaliyyah narrated that they traveled with the Messenger of Allah ﷺ on the day of Ḥunain, so they traveled (in a caravan of camels) for a long time until evening came. (He said) “I attended a prayer along with the Messenger of Allah ﷺ when a horseman came and said: ‘O Messenger of Allah! I traveled ahead of you until I ascended such and such mountain, and I saw Ḥawāzin, all together with their women, cattle, and sheep gathered at Ḥunain.’ The Messenger of Allah ﷺ smiled and said: ‘That will be spoils for the Muslims tomorrow, if Allah wills.’ Then he said: ‘Who will stand guard for us tonight?’ Anas bin Abī Marthad Al-Ganawî said: ‘I will do it O Messenger of Allah!’ He said: ‘Then mount.’ So he mounted his horse and came to the Messenger of Allah ﷺ. The Messenger of Allah ﷺ said to him: ‘Go through this mountain pass until you come to the peak. We should not be exposed to any danger from your direction tonight.’ In the
morning the Messenger of Allâh ﷺ came out to his place of prayer and offered two Rak‘âhs, then said: ‘Have you seen any sign of your horseman?’ They said: ‘O Messenger of Allâh! We have not heard from him.’ The call for the prayer was made, and while the Messenger of Allâh ﷺ was praying, he began to glance towards the mountain pass. After he finished the prayer and said the Salâm, he said: ‘Cheer up for your horseman has come.’ We started to look through the trees in the ravine, and sure enough he had come. He stood by the side of the Messenger of Allâh ﷺ and said the Salâm to him, and said: ‘I went until I reached the top of this mountain pass as ordered by the Messenger of Allâh ﷺ. In the morning I checked both of the ravines but saw no one.’ The Messenger of Allâh ﷺ said to him: ‘Did you dismount during the night?’ He said: ‘No, except to pray or to relive myself.’ The Messenger of Allâh ﷺ said: ‘You have earned (Paradise); if you do not do anything after today, you will not be blamed for it.’”[1] (Hasan)

Chapter 16. That It Is Disliked To Abandon Fighting

2502. It was reported from Abû Hurairah, from the Prophet ﷺ,

[1] An abridged form of this narration preceded, see no. 916.
2503. It was reported from Abū Umāmah, from the Prophet ﷺ, who said: “Anyone who does not go to battle, nor equip a fighter, nor look after the family of a fighter while he is away, Allāh will strike him with a sudden calamity.”

In his narration, (one of the narrators) Yazīd bin ʿAbd Rabbih said: “...Before the Day of Resurrection.” *(Hasan)*

2504. It was reported from Anas, that the Prophet ﷺ said: “Perform Jihad against the idolators, with your wealth, yourselves, and your tongues.” *(Hasan)*

**Comments:**
Since all of the religions is commanding good and forbidding evil, the Messenger of Allāh ﷺ explained many of its elements with the same levels of commanding good and forbidding evil; that is, changing the evil into goodness with the hand if one is able, if not then with the tongue, and if not then in the
heart (see nos. 1140, and 4340). Similar is the case with Hijrah and Jihad, all of it is commanding good and forbidding evil, and it is required upon every Muslim, within their ability.

Chapter 18. Regarding Abrogation Of The Command For Mass Deployment By Specific Deployment

2505. It was reported from 'Ikrimah, from Ibn 'Abbâs who said: “If you march not forth, He will punish you with a painful torment...”[1] and “...It was not becoming of the people of Al-Madinah...” up to: “...What they used to do...” has been abrogated by the following Verse: “And it is not (proper) for the believers to go out to fight all together.”[2] (Hasan) 

Comments:

Meaning, the command given earlier to set out all together for Jihad was later abrogated.

2506. It was reported from ‘Abdul-Mu'min bin Khalid Al-Hanafi, who said: “Najdah bin Nufai’ narrated to me, he said: ‘I asked Ibn ‘Abbâs about this Verse: “If you march not forth, He will punish you with a painful torment.” He replied: “The rain was withheld from them, and that was their punishment.”’[3] (Da’if)

تخريج: [إسناده ضعيف] أخرجه عبيد بن حميد في مسنده، ح: ۶۸۲ عن زيد بن حياب به نجدة بن نفيض: مجهول (تقرير).

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Chapter 19. The Allowance To Stay Behind Due To An Excuse

2507. Zaid bin Thabit said: "I was beside the Messenger of Allah when divinely-inspired tranquility overtook him. The thigh of the Messenger of Allah fell down on my thigh, and I didn’t find anything heavier than the thigh of the Messenger of Allah. He then regained his composure and said: ‘Write.’ So I wrote down on a shoulder (blade): ‘Not equal are those of the believers who sit (at home) among the believers, and the Mujãhidin in Allah’s cause’ until the end of the Verse. Ibn Umm Maktûm — who was a blind man — stood up when he heard the superiority of the Mujãhidin, and said: ‘O Messenger of Allah! What about those believers who are not able to perform Jihad?’ As soon as he finished asking, divinely inspired tranquility overtook the Messenger of Allah. His thigh fell down on my thigh, and I felt the heavy weight for the second time as I had felt it the first time. Then the Messenger of Allah regained his composure, and said: ‘Read O Zaid.’ So I read: Not equal are those of the believers who sit (at home). The Messenger of Allah said: Except those who are disabled’ (reciting) the complete Verse.”[1] Zaid said: “Allâh, the Mighty and Sublime,

revealed it separately and I attached it. By Him in whose Hands is my soul! I can still see the place of attachment near the crack in the shoulder (blade).” (Hasan)

Comments:
There is no sin if the people who are either sick or blind or disabled, or have some other genuine excuses stay behind from Jihad.

2508. It was reported from Mūsā bin Anas bin Mālik, from his father, that the Messenger of Allāh ﷺ said: “You left behind people in Al-Madīnah, you do not journey anywhere, nor do you spend (in charity), nor do you cross a valley, except that they are with you in it.” They said: “O Messenger of Allāh! And how can they be with us while they are still in Al-Madīnah?” He replied: “They were detained by a valid excuse.” (Sahih)

Chapter 20. What Is Accepted As Participation in Battle

2509. It was reported from Zaid bin Khālid Al-Juhānī that the Messenger of Allāh ﷺ said: “Whoever equips a fighter in the cause of Allāh, (it is as if) he has fought, and whoever looks after his family in goodness, then he has fought.”[1] (Sahih)

[1] Something related appears again, see no. 2526.
2510. It was reported from ʿAbū Saʿeed Al-Khūdri that the Messenger of ʿAllāh ﷺ sent a detachment to Bānū Liyyān, and said: “From every two men, one should go.” Then he said to the one staying behind: “If anyone of you looks after the family and wealth of one who goes forth, he will get the likes of half the reward of the one going forth.” (Ṣaḥīḥ)

Comments:
If the person staying behind has willingly volunteered himself for this role, he will only get half of the reward. In case both of them were equally eager to participate in Jihād, but it was the Commander who picked one of them for the campaign and assigned the duty of looking after the family to the other, both will get equal rewards. And ʿAllāh knows best.

Chapter 21. Regarding Bravery and Cowardice

2511. ʿAbū Hurairah said: I heard the Messenger of ʿAllāh ﷺ say: “The most evil (trait) in a man are severe stinginess and uninhibited cowardice.” (Ṣaḥīḥ)
Chapter 22. Regarding The Saying Of Allah, The Mighty And Sublime: And Do Not Throw Yourselves Into Destruction

2512. It was reported from Aslam Abū ‘Imrān, who said: "We went on a military expedition from Al-Madīnah headed for Constantinople, and ‘Abdur-Rahmān bin Khālid bin Al-Walīd was (commander) over the group. The Romans had gathered before the wall of the city (ready to fight). So a man went to attack the enemy. Thereupon the people said: 'Stop, stop! None has the right to be worshiped but Allah! He is throwing himself into destruction!' Thus Abū Ayyūb said: 'This Verse was revealed about us, the people of the Ansār, when Allah granted victory to His Prophet and gave Islam dominance, we said: “Come, let us stay with our wealth (and properties) and improve it.” Thereupon, Allāh, the Mighty and Sublime, revealed: “And spend in the cause of Allāh, and do not throw yourselves into destruction.” So, to “throw oneself into destruction”
means: To stay with our wealth and improve it, and abandon *Jihâd.*”

Abû ‘Imrân said: “Abû Ayyûb continued to engage himself in *Jihâd* in the cause of Allâh, the Mighty and Sublime, until he was buried in Constantinople.” (*Sahîh*)

Comments:

When the circumstances behind the revelation of a Verses of the Qur’ân are known, then it is important to learn them to know its interpretation. What we learn from the facts mentioned above is that too much occupation with worldly affairs and neglecting commanding good and forbidding evil is a recipe for self-destruction.

Chapter 23. Regarding Shooting

2513. It was reported from ‘Uqbah bin ‘Amir, who said: “I heard the Messenger of Allâh ﷺ say: ‘Allâh, the Mighty and Sublime, will admit three people into Paradise by one arrow: The one made it and seeks good (in reward) by his making it; the one who shoots it, and the one who hands it to him. So shoot and ride, but your shooting is dearer to me than your riding. Every kind of amusement is futile except three: A man’s training his horse, playing with his wife, and his shooting with his bow and arrow. A person who abandons shooting after learning it, out of an aversion for it, then it is a favor he has abandoned” or he said: “(it is a favor) for which he was ungrateful.” (*Hasan*)
Chapter 24. Regarding A Person Who Fights For Worldly Gain

2515. It was reported from Mu’ādh bin Jabal that the Messenger of Allah ﷺ said: “Military campaigns are of two types: As for the one who fights (in the cause of Allah) seeking His Countenance, obeys the Imam, spends what is precious, deals with ease with his associates, and avoids mischief, whether he is asleep or awake, he is earning reward. But as for the one who fights out of pride, and in order to show off and gain a reputation, and disobeys the Imam, and spreads mischief in the land, he comes back empty-handed.” (Da’īf)
2516. It was reported from Ibn Mikraz, a man from the people of Ash-Shām, from Abī Hurairah, that a man said: “O Messenger of Allāh! A man wants to engage in jihād in the cause of Allāh, while he seeks some worldly gains?” The Prophet ﷺ said: “He will have no reward.” So this was very difficult on the people. They said to the man: “Go back to the Messenger of Allāh ﷺ and ask him again, for you might not have been able to make him understand properly.” He came back and said: “O Messenger of Allāh! A man wants to engage in jihād in the cause of Allāh while he seeks some worldly gains?” The Prophet ﷺ said: “He will have no reward.” They said to the man: “Go back to the Messenger of Allāh ﷺ,” so he said it to him for a third time. He said: “He will have no reward.” (Hasan)

Chapter (...) Whoever Fights So That The Word Of Allāh Is Uppermost

2517. It was reported from Shu’bah, from ‘Amr bin Murrah, from Abū Wā’il, from Abū Mūsā, that a Bedouin came to the Messenger of Allāh ﷺ and said: “A man fights for reputation, one

fights to be praised, one fights for the spoils of war, and one fights to show his bravery?” The Messenger of Allah said: “The one who fights so that the Word of Allah is uppermost, then he is in the cause of Allah, the Mighty and Sublime.” (Sahih)

2518. (Another chain) from Shu'bah, from 'Amr, who said: “I heard Abū Wā'il narrate a Hadith which amazed me,” he then mentioned it in meaning (Similar to no. 2517). (Sahih)

2519. It was reported from 'Abdullāh bin 'Amr, may Allah be pleased with him, who said: “O Messenger of Allah! Inform me about Al-Jihād and military expeditions.” He said: “O 'Abdullāh bin 'Amr! If you fight with endurance seeking from Allāh your reward, Allāh will resurrect you showing endurance and seeking your reward from Allāh, and if you fight showing off, seeking to acquire much (of worldly gains), Allāh will resurrect you with your showing off seeking to acquire much. O 'Abdullāh bin 'Amr, with whatever intention you fight or are killed, Allāh will resurrect you in that condition.” (Hasan)
Chapter 25. Regarding The Virtue Of Martyrdom

2520. It was reported from Sa‘eed bin Jubair, from Ibn ‘Abbās, who said: “The Messenger of Allāh ≈ said: “When your brothers were struck down at Uhud, Allāh placed their souls inside green birds who frequent the rivers of Paradise, eating from its fruits and nestling in golden lamps hanging in the shade of the Throne (of Allāh). When they experienced the sweetness of their food, drink and rest, they said: ‘Who will inform our brethren about us, that we are alive in Paradise provided with provision, so that they may not be disinterested in Jihād or draw back?” Allāh Most High said: ‘I shall inform them.’” He (the narrator) said: “Then Allāh, the Mighty and Sublime revealed: ‘Think not of those who are killed in the cause of Allāh as dead...’ until the end of the Verse.”[1]

(Hasan)

(التفة 25) باب: في فضيلة الشهادة (المجم 2) (المجم 25)

2521. Hasnā' bint Mu‘āwiyyah Aṣ-Ṣarimīyyah said: My paternal uncle (Aslam bin Sulaim) narrated to me, he said: I asked the Prophet ﷺ: “Who is in the Paradise?” He said: “The Prophet is in the Paradise, the martyr is in the Paradise, the

infant is in the Paradise, and a child buried alive is in the Paradise.” (Da’if)

Chapter 26. Regarding The Acceptance Of The Martyr’s Intercession

2522. It was reported from Al-Walid bin Rabah Adh-Dhamari (who said): “My paternal uncle, Nimran bin ‘Utba Adh-Dhamari said: ‘We entered upon Umm Ad-Dardá’ while we were orphans. She said: ‘Be delighted, for I have heard Abú Ad-Dardá’ saying: ‘The Messenger of Allah said: The intercession of a martyr will be accepted for seventy of his family members.’ ”[1] (Da’if)

Abû Dâwûd said: What is correct is Rabâh bin Al-Walid (not Al-Walid bin Rabâh as mentioned in the chain of narrators).

Chapter 27. Regarding The Visible Light At The Martyr’s Grave

2523. It was reported from ‘Urwah, from ‘Aishah, may Allah be pleased with her, that she said: “When An-Najashi died, we used
to say that the visibility of light at the grave would not cease.”

(Hasan)

(Abū Sa‘eed said to us: “And Ahmad bin Abdul-Jabbār narrated to us: He said: ‘Yūnus bin Bukair narrated from Ibn Isḥāq’” similarly.)

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2524. Ubaid bin Khālid As-Sulami said: “The Messenger of Allāh ﷺ made a bond of brotherhood between two men, one of them was killed, and the other one died after him by a week or thereabout. We performed (the Janāzah) Ṣalāh for him. The Messenger of Allāh ﷺ asked: ‘What did you say?’ We said: ‘We supplicated for him, and we said: ‘O Allāh! Forgive him and join him with his companion.’ The Messenger of Allāh ﷺ said: “So where is his Ṣalāt in comparison to his (companion’s) Ṣalāt, and his fasting in comparison to his (companion’s) fasting — (one of the narrators) Shu‘bah was not sure about: “his fasting” — “And his deeds in comparison to his (companion’s) deeds. Indeed the distance between them is like the distance between the heavens and the earth.” (Hasan)

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تخريج: [إسحاق حسن] أخرجه ابن هشام في السيرة: 364 (بتحقيقي) عن محمد بن إسحاق به * أبو سعيد هو ابن الأعرابي.

* That is Abū Sa‘eed Ibn Al-A‘rābi, who heard the text from Abū Dāwud.
Comments:
A martyr is doubtless accorded a special status and rank, but some non-martyrs also can secure higher ranks by virtue of their unfailing sincerity, piety and abundant virtuous deeds. It is understood by some of the commentaries, that in this narration, the mention of the more exalted of deeds is regarding the second one who died, and that perhaps the Messenger of Allah knew of his sincerity in his good deeds. It appears that the author considered the meaning to be the opposite, based upon where he narrated it, that is, that the second man’s deeds were below that of the first. And Allah knows best.

Chapter 28. Regarding Fighting For Wages

2525. It was reported from the paternal nephew of Abū Ayyūb, from Abū Ayyūb, that he heard the Messenger of Allah saying: "The lands will be conquered by you, and you will be groups of armies, levied for deployments. A man will be unwilling to take part in the deployment, so he will escape from his people. Then he will go around offering himself to various tribes (for wages), saying: 'Who will hire me to take his place in such and such expedition? Who will hire me to take his place in such and such expedition?' Lo! He is a hireling until the last drop of his blood." (Da'īf)

Chapter 29. The Allowance To Take Wages

2526. ʿAbdullāh bin ʿAmr reported the Messenger of Allah as saying: "A hireling until the last drop of his blood." (Sunah)
saying: “The warrior gets his reward, and the one who finances the warrior gets his reward, and the reward of the warrior.”[1] (Sahih)

Chapter 30. A Man Who Fights For The Wages Of His Service

2527. It was reported from Ya‘lã bin Munyah, who said: “The Messenger of Allah announced an expedition, and I was an old man and I had no servant. I looked for someone to hire who could take my place, and he would receive his share. So I found a man who at the time of departure came to me and said: ‘I do not know, what are the shares? And what will my share be? So fix an amount (as wages) for me, whether there are any shares or not.’ So I offered him three Dinars. When the spoils of war arrived, I wanted to offer him his share, but then I remembered the Dinars. I came to the Prophet and mentioned the issue to him. He said: ‘I do not find for him — in this expedition of his — in this world and in the Hereafter, except for those Dinars which were offered.” (Sahih)

In case of need, a believer is allowed to engage a hireling to perform *Jihâd* etc. on his behalf. The reward for his participation in such an expedition shall, however, depend on the purity of his intention and the degree of his sincerity in performing the act. If he really means to achieve the pleasure and closeness to the mercy of Allâh through his action, he would get a double benefit, viz. spoils of war and reward from Allâh in the Hereafter.

Chapter 31. Regarding A Man Who Goes To Battle While His Parents Object

2528. It was reported from Sufyân, (who said): “‘Atâ’ bin As-Sâ’îb narrated to us, from his father, from ‘Abdullâh bin ‘Amr who said: ‘A man came to the Messenger of Allâh س, and said: “I came to you to pledge allegiance to emigrate and I have left behind my parents weeping.” He said: “Go back to them, and make them smile as you have made them weep.”” *(Hasan)*

2529. It was reported from Sufyân, from Habîb bin Abî Thâbit, from Abû-‘Abbâs, from ‘Abdullâh bin ‘Amr, who said: “A man came to the Prophet س and said: ‘O Messenger of Allâh! Shall I engage in *Jihâd*?’ He said: ‘Do you have parents?’ He said: ‘Yes.’ He said: ‘Strive in looking after them.’” *(Sâhîh)*

Abû Dâwûd said: This Abû-‘Abbâs is Ash-Shâ’îr (the poet), his name is As-Sâ’îb bin Farrûkh.
Comments:
Looking after and taking care of one's parents is the foremost duty of Muslim children. Such service is given preference over any fighting.

2530. It was reported from Abū Al-Haitham, from Abū Sa'eed Al-Khudrī, that a man emigrated to the Messenger of Allāh ﷺ from Yemen. He asked: “Do you have anybody in Yemen?” He said: “My parents.” He asked: “Did they give you permission?” He said: “No.” He said: “Go back and seek their permission. If they give you permission, then go for Jihād, and if not, then devout yourself to their wellbeing.” (Da‘īf)

Chapter 32. Regarding Women Participating In Battle

2531. It was reported from Anas, who said: “The Messenger of Allāh ﷺ used to take Umm Sulaim and few other women from the Ansār on expeditions. They would supply water and tend to the injured.” (Sahīh)

Comments:
Women can attend to the needs of fighters in the cause of Allāh. These duties may be performed by women in proper Hijāb. It is, therefore, necessary that the women chosen for the job should have been trained for the purpose.
Chapter 33. Regarding Fighting Against The Tyrant Rulers

2532. It was reported from Anas bin Malik, that he said: “The Messenger of Allâh ﷺ said: ‘Three things are from the basis of Faith: To refrain from (killing) a person who utters: None has the right to be worshiped but Allâh, and not to declare a person a disbeliever for committing a sin, and not to expel him from Islam by an action. And, Jihad abides, since the day Allâh dispatched me (as a Prophet) until the last of my nation fight Ad-Dajjâl. Jihad will not be invalidated by the tyranny of a tyrant nor the justice of one who is just. And, to have Faith in the Divine Decree.’” (Da'if)

2533. It was reported from Makhül from Abû Hurairah, that he said: “The Messenger of Allâh ﷺ said: ‘Jihâd is obligatory on you with every commander, righteous or wicked, and the prayer is binding behind every Muslim, righteous or wicked, even if he commits major sins. And (funeral) prayer is obligatory for every Muslim, whether, righteous or wicked even if he commits major sins.’”[1] (Da'if)

[1] Part of this narration preceded, see number 594.
Chapter 34. A Person Being Transported For Battle At The Expense Of Others

2534. It was reported from Nubaïh Al-'Anazi from Jâbir bin ‘Abdullâh, that he narrated from the Messenger of Allah سى، when he intended to go on an expedition, he said: “O people of the Emigrants (Muhãjirün) and Helpers (Anãr)! Among your brothers are some who do not have wealth, nor any family. All of you should share your riding beast with two or three others.” So there was none of us with a ride but he shared it equally with others in turns. That is, with one of them. He (Jâbir) said: “I therefore took two or three persons with me. I rode on my camel taking turns like one of them.” (Hasan)

Chapter 35. Regarding A Person Going To Battle, Seeking Reward And Spoils Of War

2535. Ibn Zugb Al-Ayädî reported that ‘Abdullâh bin Hawâlah Al-Azdi visited him, and narrated to him saying: “The Messenger of Allah سى sent us on foot to get the spoils, but we returned without any spoils. When he saw the signs of grief in our faces, he stood up and said: ‘O Allah! Do not make them dependent on me, for I would be too weak to take care of them, and do not make them dependent on...”
themselves, for they will be incapable of that. And do not make them dependent on people, as they will choose the best for themselves.' Then he placed his hands on my head, and said: ‘O Ibn Hawālah! When you see the Khilāfah has settled in the Holy Land, then earthquakes, sorrows and tremendous events have drawn near. And on that day, the last hour will be nearer to mankind than this hand of mine from your head.” (Hasan)

Abū Dāwūd said: ‘Abdullāh Ibn Hawālah is Himṣī.

Chapter 36. A Person Who Sells His Self (For The Sake Of Allāh)

2536. It was reported from Murrah Al-Hamdānī from ‘Abdullāh bin Mas‘ūd, who said: “The Messenger of Allāh ﷺ said: ‘Our Lord, the Mighty and Sublime, admires a man who goes to battle in the cause of Allāh, the Mighty and Sublime, and they retreat’ — meaning his companions — ‘but he knows what is required of him, so he returns until his blood is shed. Allāh, the Mighty and Sublime, says to His Angels: “Look at my slave. He came back desiring what I have for him (reward), and fearing what I have (punishment), until his blood was shed.” (Hasan)
Chapter 37. A Person Who Accepts Islam, And Is Killed In The Same Spot, In The Cause Of Allâh, The Most High

2537. It was reported from Muhammad bin 'Amr, from Abû Salamah, from Abû Hurairah, that 'Amr bin Uqais had dealt in Ribâ during Jahiliyyah, so he did not like to accept Islam without retrieving it. He came during the battle of Uhud and said: “Where are my paternal cousins?” They replied: “At Uhud.” He said: “Where is so-and-so?” They replied: “At Uhud.” He said: “Where is so-and-so?” They replied: “At Uhud.” He then got dressed in his coat of armor, mounted his horse and proceeded towards them. When the Muslims saw him they said: “Stay away from us O 'Amr!” He said: “I have become a believer.” He fought until he was wounded. He was carried to his family, injured. Sa’d bin Mu‘ādh visited him, and said to his sister: “Ask him, why did he fight; out of partisanship for his people, or out of anger for them, or out of anger of Allâh?” He said: “Out of anger of Allâh and His Messenger.” He then died, and entered Paradise, and he had not performed a single Salât for Allâh. (Hasan)
Chapter 38. Regarding A Man Who Dies By His Own Weapon

2538. It was reported from Salamah bin Al-Akwa' who said: "In the battle of Khaibar my brother fought fiercely. His sword rebounded back upon him and killed him, thus the Companions of the Messenger of Allâh ﷺ started talking about that and having doubts, saying: 'A man dieing by his own weapon.' The Messenger of Allâh ﷺ said: 'He died striving as a Mujâhid.'" — (One of the narrators) Ibn Shihâb said: "Then I asked the son of Salamah bin Al-Akwa', and he narrated it to me from his father, similarly, except that he said: 'Then the Messenger of Allâh ﷺ said: 'They lied, he died striving as a Mujâhid, so he will have his rewards, twice.'" (Sahih)

2539. It was reported from Mu`âwiyyah bin Abî Sallâm, from his father, from his grandfather Abû Sallâm, from a man among the Companions of the Prophet ﷺ, who said: "We attacked a tribe
from Juḥainah. One of the Muslims pursued a man from them. He struck at him but missed, and injured himself with the sword. The Messenger of Allāh  said: ‘Your brother, O group of Muslims!’ The people rushed towards him, but found him dead. So the Messenger of Allāh  wrapped him in his garments with his blood, and offered the (funeral) prayer for him, and buried him. They said: ‘O Messenger of Allāh! Is he a martyr?’ He said: ‘Yes, and I am a witness for him.’” (Daʿīf)

Chapter 39. Supplication When Meeting (The Enemy)

2540. It was reported from Mūsā bin Yaʿqūb Az-Zamī, from Abū Ḥazīm, from Sahl bin Saʿd who said: “The Messenger of Allāh  said: ‘Two supplications are not turned back,’ or ‘rarely turned back: The supplication at the time of the call (to prayer), and at the time of battle when the two sides engage.’” (Sahih)

Mūsā said: “And Rizq bin Saʿeed bin ʿAbdūr-Rahmān narrated to me, from Abū Ḥazīm, from Sahl bin Saʿd, from the Prophet  : ‘...and during the rain.’”

١٠١٠ من حديث أبي داود به الويل بن مسلم: لم يصرح بالسمع المسلسل وسلمان بن أبي سلام: مجهول (تقريب).

تخريج: [إسناده ضعيف] أخرجه البه合规:8/10


 рассказ: книга о Jihad. Один из мусульман преследовал человека из них. Он ударил его, но промахнулся, и повредил себя мечом. Пророк ﷺ сказал: ‘Ваш брат, О группа мусульман!’ Люди сблизились к нему, но обнаружили, что он убит. Так Пророк ﷺ облел его своим платьем с его кровью, провел заупокойную молитву и похоронил его. Они сказали: ‘О Пророку Аллах! Он халит?’ Он ответил: ‘Да, и я свидетель за него.” (Daʿīf)

Глава 39. Суфраж в момент встречи (враг)

2540. Сообщается из Муся, сына Якуба Аз-Зами, от Абу Хазима, от Салла, сына Саада, который поведал: “Пророк ﷺ сказал: ‘Два суфража не отклоняются,’ или ‘редко отклоняются: Суфраж во время объявления (зовом) к молитве и во время битвы, когда две стороны вступают в бой.” (Саиїх)

Муся сказал: “И Ризк, сын Саеда, сын Абурахмана, поведал мне, от Абу Хазима, от Салла, сына Саада, от Пророка ﷺ: ‘...и во время дождя.”
The Book Of Jihad

Comments:
Calling the Adhân and engaging in Jihad are both means of exalting the Word of Allah. Therefore, supplications made at these times are blessed with acceptance by Allah.

Chapter 40. Regarding A Person Who Asks Allah For Martyrdom

2541. It was reported from Mu'âdh bin Jabal that he heard the Messenger of Allah ﷺ say: “Whoever fights in the cause of Allah as long as the time between two milkings of a she-camel, Paradise is guaranteed for him. And whoever asks Allah with sincerity in his soul to be killed, and then dies, or is killed, he will have the reward of a martyr.”

(One of the narrators) Ibn Al-Muşaffâ added in his narration from here onwards: “And whoever gets wounded in the cause of Allah, or suffers injury, it (the injury) will come on the Day of Resurrection flowing more abundantly than ever, its color will be the color of saffron, and its fragrance the fragrance of musk. And whoever suffers from an ulcerated wound in the cause of Allah, the Mighty and Sublime, then upon him will be the stamp of the martyrs.” (Sahih)

Comments:
A she-camel once milked is given a few minutes' respite before being milked again. The Arabic term for this interval is Fuwâq. Sincerity of intention can take a man to such great height and ranks where no one, in the ordinary course of action, would even hope to reach.
Chapter 41. Regarding It Being Disliked To Clip The Forelocks and Tails of Horses

2542. It was reported from ‘Utbah bin ‘Abd As-Sulam, that he heard the Messenger of Allah ﷺ saying: “Do not clip the forelocks, manes, or tails of horses. For they use their tails to drive away flies, and their manes provide them with warmth, and the goodness is tied in their forelocks.” (Da'i')

Chapter 42. Regarding What Colors Are Recommended In Horses

2543. It was reported from Muhammad bin Muhãjir Al-Ansãri, (he said): “‘Aqil bin Shabib narrated to me, from Abû Wahb Al-Jushami, who was a Companion, who said: ‘The Messenger of Allah ﷺ said: “You should seek out Kumaitt[1] horses with a white mark on the face and white feet, or red (Ashqar) with a white mark on the face and white feet, or black with a white mark on the face and white feet.” (Da'i')

[1] Chestnut colored, a color between black and red.
The noted scholar At-Tibi points out, among other things, the difference in the names of horses on the basis of their colors saying that Ashqar is wherein the black dominates the red, while Kumait is the one that has black hair on its neck and tail.

2544. (Another chain) from Muhammad bin Muhajir Al-Anṣārī (who said): “‘Aqil bin Shabib narrated to us, from Abū Wahb, who said: ‘The Messenger of Allāh said: ‘You should seek out red (Ashqar) horses with a white mark on the face and white feet.’” So he mentioned similarly. Muhammad bin Shabib said: “And I asked him: ‘Why are the Ashqar more superior?’ He replied: ‘Because the Prophet sent an expedition, and the one who first brought the news of victory was the rider on an Ashqar horse.’” (Da’if)

2545. Ibn ‘Abbās narrated that the Messenger of Allāh said: “The blessing of the horse is in its redness.” (Hasan)
Chapter ...) Can A Mare Be Called A (Faras) Horse?

2546. It was reported from Abū Hurairah who said: “The Messenger of Allāh ﷺ used to call a female horse: Faras (horse).” (Ḥasan)

Chapter 43. What is Disliked Among Horses

2547. It was reported from Abū Hurairah who said: “The Prophet ﷺ used to dislike the Shikāl among horses.” As-Shikāl is a horse which has white on its right hind-leg and left fore-leg, or on its right fore-leg and left hind-leg. (Ṣaḥīḥ) Abū Dāwūd said: Meaning; alternate (legs).

Chapter 44. What Has Been Commanded Regarding Proper Care For Riding Beasts And Cattle

2548. It was reported from Sahl bin Al-Ḥanzaliyyah who said: “The Messenger of Allāh ﷺ passed by a
camel whose back had fallen to its stomach. He said: ‘Fear Allāh in regards of these animals. Ride them when they are in good condition, and consume them when they are in good condition.’ (Sahih)

Comments:
A believer does not behave in a rough way with anyone, or anything under his charge.

2549. It was reported from ‘Abdullāh bin Ja’far who said: “One day the Messenger of Allāh ﷺ seated me behind him on his mount. He told me something secretly which I am not going to let anybody know. When relieving himself, the Messenger of Allāh ﷺ liked to find a place where he was well concealed, a hill or a cluster of date-palms.” He said: “Once he entered the garden of a man from Ansār where he found a camel. When it saw the Prophet ﷺ it began crying and its tears flowed. The Prophet ﷺ came to it and stroked the back of its head and it became silent. He then said: ‘Who is the owner of this camel? Whose camel is this?’ A young boy from the Ansār came forward and said: ‘It belongs to me O Messenger of Allāh ﷺ!’ He said: ‘Do you not fear Allāh regarding this animal which Allāh has put in your possession? It complained to me that you keep it hungry and overburden it, causing fatigue.’” (Sahih)
2550. It was reported from Abū Hurairah that the Messenger of Allāh ﷺ said: “Once while a man was walking on the road, he became extremely thirsty. He found a well and went down into it. He drank from the water and came out. He saw a dog panting heavily and eating soil due to its thirst. The man said: ‘This dog must be in the same condition of thirst as I was,’ so he went down into the well, and filled his Khuff with water, and held it by his mouth until he climbed up. He gave water to the dog to drink. Allāh accepted his deed and forgave him.” They said: “O Messenger of Allāh! Are there rewards for us in our animals?” He said: “For every moist liver (living creature) there is a reward.” (Sahih)

Chapter (...) Regarding Dismounting At Camps

2551. Anas bin Mālik said: “Whenever we dismounted at a camp, we would not perform any voluntary prayer (Nusabbiḥ) until we let the mounts graze.”[1]

[1] Commentaries on Sunan Abū Dāwūd explain that Nusabbiḥ means perform voluntary prayer. This is the statement of Al-Khaṭṭābī and it is cited by Al-‘Azīmabādī in ʿAwn Al-Maʿbūd. In ʿAmal Al-Yawm wal-Lailah, Ibn As-Sunni narrated it from a different route, from Shuʿbāh (who narrated this version), and after it: “Meaning we said the Tasbih with...
Based upon this narration, scholars consider it desirable that when a person halts to camp, he should give fodder to the animal before he himself takes his meal.

Chapter 45. Regarding Garlanding Horses With Bowstrings

2552. It was reported from ‘Abbâd bin Tamîm that Abû Bashîr Al-Ansârî informed him, that he was with the Messenger of Allâh ﷺ on one of his journeys. He said: “The Messenger of Allâh ﷺ sent a messenger,” (one of the narrators) ‘Abdullâh bin Abî Bakr said: “I think he said: ‘And the people were still sleeping’” (saying:) “No garland of bowstrings or garlands (of any sort) are to be left on the neck of a camel, except that they be severed.”

Mâlik (one of the narrators) said: “It think that was because of the (evil) eye.” (Ṣahîh)

The prominent scholar Al-Khatâbbî noted that Imâm Mâlik explained that the people used to tie the bow strings round the necks of the animals as amulets, in order to protect them from the evil eye, since they considered those strings effective for the purpose.

Comments:

The prominent scholar Al-Khatâbbî noted that Imâm Mâlik explained that the people used to tie the bow strings round the necks of the animals as amulets, in order to protect them from the evil eye, since they considered those strings effective for the purpose.

the tongue.” He listed this narration under saying the Tasbih when dismounting to camp, due to the wording of that version. In Al-Awsat, At-Tabarâni narrated it from a similar route as Ibn As-Sunni, and after it: “Shu’bâh said: ‘Saying the Tasbih with the tongue.’
Chapter (...) Being Kind To Horses, And Keeping Them, And Rubbing Down Their Rump.

2553. It was reported from Abū Wahb Al-Jushamī, who was a Companion, who said: “The Messenger of Allāh ﷺ said: ‘Keep horses, rub down their forelocks and their backs’” or he said: “their rumps, and garland them, but do not garland them with bowstrings.”[1] (Da‘īf)

Chapter 46. Regarding Hanging Bells (From The Necks of Animals)

2554. It was reported from Umm Habībah, from the Prophet ﷺ that he said: “The Angels do not accompany a group who have bells.” (Ṣaḥīḥ)

2555. It was reported from Suhail bin Abī Ṣāliḥ, from his father, from Abu Hurairah who said: “The Messenger of Allāh ﷺ said: ‘The angels do not accompany a group who have a dog, or a bell.’” (Ṣaḥīḥ)

2556. It was reported from Al-
‘Alâ’ bin ‘Abdur-Rahmân, from his
father, from Abû Hurairah, that the Prophet ﷺ said about the bell:
“It is a wind instrument of
Shaitân.” (Sahîh)

Comments:
Tying things like bells and rattles round the necks of animals is prohibited. Keeping a dog simply as a symbol of ostentation and awe is also prohibited although there is permission to keep a hunting dog, a sheepdog, and for protecting fields and crops, as follows later.

Chapter 47. Regarding Riding
Al-Jallâlah (Animals That Eat
Dung and Filth)

2557. It was reported from Nâfi’,
from Ibn ‘Umar who said: “It has
been prohibited to ride Al-
Jallâlah.” (Sahîh)

2558. (Another chain) from Nâfi’,
from Ibn ‘Umar who said: “The
Messenger of Allâh ﷺ prohibited
riding Al-Jallâlah.” (Hasan)

Comments:
The prohibition of consuming the milk and meat of such animals is also proven from other Ahâdîth. (See no. 3785)
Chapter 48. Regarding A Person Naming His Riding Beast

2559. It was narrated from Mu‘ādh, who said: “I was riding behind the Prophet on a donkey called: ‘Ufair.” (Ṣaḥīh)

Comments:
It is allowed to give names to animals. In case of need, two persons can ride a beast.

Chapter 49. Regarding Calling Out During The Time Of Departure (For Battle): “O Allah’s Horseman! Ride!”

2560. It was reported from Samurah bin Jundab who said: “To proceed: The Prophet named our horsemen, ‘Allah’s horsemen’ when we became frightened, and when we became frightened, the Messenger of Allah used to order us to be united, have patience and tranquility, and (the same) when we fought.”[1] (Ḍa‘īf)

[1] See no. 456, wherein it is clarified that he had written a letter to them. Part of it appears in no. 975 as well.
Chapter 50. The Prohibition Of Cursing An Animal

2561. ‘Imrãn bin Huṣain said: “The Prophet was on a journey, and he heard somebody cursing something, so he asked: ‘What is this?’ They said: ‘This is so-and-so (woman) who has cursed her riding animal.’ The Prophet said: ‘Remove its saddle, for it is cursed,’ so they removed it.” ‘Imrãn said: “As if I can still see it, an ash colored she-camel.” (Sahih)

Chapter 51. Regarding The Prohibition of Instigating Fights Among Beasts

2562. It was reported from Abû Yahyâ Al-Qattât, from Mujãhid, from Ibn ‘Abbãs, who said: “The Messenger of Allah prohibited instigating fights between beasts.” (Da’f)

Comments:
Since provoking the animals to fight with each other is prohibited, the act of provoking humans to fight against each other is all the more reprehensible.

Chapter 52. Regarding Branding Animals

2563. It was reported from Hishâm...
bin Zaid, from Anas who said: “I came to the Prophet with a brother of mine when he was born to perform Tahnik for him. I found him in sheep pen branding sheep.” I (Hishâm) think he said: “On their ears.”

Comments:
Branding was done through marking by burning the body of the animal with a hot iron. It is allowed to brand the bodies of the animals but not allowed to brand them on the face. The ear, which is not a part of the face can, however, be branded.

Chapter (...) The Prohibition of Branding The Face, And Striking The Face

2564. It was reported from Abû Az-Zubair, from Jābir who said: “A donkey, which had been branded in the face, passed by the Prophet. He said: ‘Has it not reached you people, that I have cursed those who brand animals on their faces, or strike them on their faces?’ so he prohibited that.” (Sahîh)

Comments:
The face, whether of man or animal, is the most respectable part of the body. It is, therefore, prohibited to strike it.

Chapter 53. The Prohibition Of Studding Donkeys With Mare Horses

2565. It was reported from Abû Al-Khair, from Ibn Zurair, from
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‘Alī bin Abi Ṭālib who said: “The Messenger of Allāh ﷺ was given a she-mule as a gift which he rode.”

‘Alī said: “If we studded donkeys with mare horses we would have animals of this type?” The Messenger of Allāh ﷺ said: “Those who don’t know do that.” (Sahih)

Chapter 54. Regarding Three People Riding An Animal

2566. ‘Abdullāh bin Ja’far said: “Whenever the Prophet ﷺ arrived from a journey we would be taken to receive him, so whoever was first to meet him, he will put him in front of him. As I was the first to meet him, he put me in front of him. Then Hasan or Husain was brought to him, so he put him behind him. We entered Al-Madinah, while we were like that.” (Sahih)

Comments:

It is allowed to come out of the town in order to welcome dignitaries and respectable personalities. The Messenger of Allāh ﷺ loved the children and gave them due regard as well.

Chapter 55. Regarding Remaining Halted Atop An Animal

2567. It was reported from Abū Hurairah, from the Prophet ﷺ who said: “Do not use the backs of
your beasts as *Minbars*. Allah has subjugated them for you to transport your to a land that you cannot reach without difficulty yourselves. And He made the earth (spread out) for you, so fulfill your needs upon it.” *(Hasan)*

**Chapter 56. On Side camels.**

2568. It was reported from Sa‘eed bin Abi Hind who said: “Abu Hurairah said: ‘The Messenger of Allah ﷺ said: ‘There are camels for the devils, and there are houses for the devils.’ As for camels for the devils, I have seen them. One of you goes out with fattened extra camels at his side, riding none of them, nor giving a ride to a tired brother when he passes by him. As for the houses for devils I have not seen them.” Sa‘eed would say: “I think they are those enclosures which people cover with *Dibaj* (brocade).” *(Da‘if)*

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[1] Some of the scholars consider this the end of the *Hadith*, and that what follows is the statement of Abū Hurairah, others consider all of it — up to the statement of Sa‘eed, to be from the *Hadith*. 

**Comments:**

The Messenger of Allah ﷺ delivered his famous Sermon on his last Pilgrimage atop his she-camel, but it was an exceptional case that happened due to the exigency of the occasion.
Chapter 57. Regarding Traveling Fast, And The Prohibition Of Staying On Roads At Night

2569. It was reported from Abū Hurairah that the Messenger of Allāh ﷺ said: “When you travel in a fertile land, then grant the camels their due (of grazing), and when you travel in time of drought, then travel quickly, and when you want to camp for the night, keep off the road.” (Ṣaḥīḥ)

2570. It was reported from Al-Ḥasan, from Jābir bin ‘Abdullāh, from the Prophet ﷺ, similar to this (no. 2569). After his saying: “their due” he said: “and do not go beyond the camps.” (Ḍa‘f)
Chapter 58. The Owner Of The Animal Is More Entitled To Ride In The Front

2572. It was reported from Buraidah who said: “While the Messenger of Allâh was walking, a man with a donkey came to him and said: ‘O Messenger of Allâh! Ride.’ And the man moved to the back of the animal. The Messenger of Allâh said: ‘No. You are more entitled to ride in front of your animal then me, unless you grant me the right.’ He said: ‘I have granted it to you.’ So he rode.” (Hasan)

Comments:
The same rule holds good with regard to the front seats of cars and jeeps etc.

Chapter 59. Regarding The Animal That Is Hamstrung During War

2573. It was reported from ‘Abbâd bin ‘Abdullâh bin Az-Zubair who said: “My foster father, who is from Banû Murrah bin ‘Awf, narrated to me, and he was present at the Battle of Mu’tah: “By Allâh! It is as if I can still see Ja’far when he hamstrung his red horse, then he fought until he was killed.” (Da’îf) Abû Dâwud said: This Hadîth is
not strong.

Comments:

If, during the course of fighting, there comes a stage when the warrior feels that he is at the verge of getting overpowered or killed, he may destroy his conveyance and equipment to prevent their falling into the hands of the enemy.

Chapter 60. Regarding Stakes
In Racing

2574. It was reported from Nafi', from Abi Nafi', from Abu Hurairah who said: "The Messenger of Allah said: 'Stakes are only allowed in races between camels, horses, and shooting arrows.' (Hasan)

2575. It was reported from Malik, from Nafi', from Abdullah bin Umar, that the Messenger of Allah organized a race for horses that had been made lean, from Al-Hafya to Thaniyyat Al-Wadah, and he organized another race for horses that had not been made lean, from Ath-Thaniyyah to the Masjid of Banu Zuraiq, and Abdullah was among those who took part in the race. (Sahih)
2576. It was reported from Al-Mu'tamir, from 'Ubaidullāh, from Nāfi', from Ibn 'Umar that the Prophet of Allāh ﷺ would lean horses to be used for races. (Sahih)

Chapter 61. Regarding Foot Races

2578. It was reported from 'Āishah, that she was with the Prophet ﷺ on a journey, she said: "And I raced with him on foot, and I beat him. When I gained weight, I (again) raced him, and he beat me. He said: ‘This (win) is for that race.’” (Sahih)
Chapter 62. Regarding Al-Muhallil (Entering A Third Horse In A Race With Two Other Horses For A Stake)

2579. It was reported from Az-Zuhri, from Sa'eeds bin Al-Musayyab, from Abu Hurairah, from the Prophet, who said: “Whoever enters a horse (in a race) between two other horses — meaning not knowing whether it will win — then that is not gambling. But whoever enters a horse (in a race) between two other horses, and he is certain that it will win, then that is gambling.”

2580. (Another chain) from Az-Zuhri, with the chain of ‘Abbâd, with its meaning (similar to no. 2579). (Da’if)

Abu Dâwud said: Ma’mar, Shu’ain and ‘Aqil reported it from Az-Zuhri, from some men from the people of knowledge. And this (narration) is more correct according to us.

Chapter 63. Practicing Al-Jalab With Horses In Racing

2581. It was reported from Al-
Hasan, from 'Imrân bin Ḥuṣain, from the Prophet who said: “There is no Jalab, nor Janab.” In his narration, Yahyâ (one of the narrators) added: “in competition.” (Hasan)

Chapter 64. Regarding Embellishing The Sword With Silver

2582. It was reported from Qatâdah who said: “Al-Jalab and Al-Janab is in competition.” (Da’îf)

2583. It was reported from Qatâdah, from Anas who said: “The hand guard on the sword of the Messenger of Allah was made from silver.” (Sahîh)

explained Al-Jalab (Ma’âlam As-Sunan): “This is explained as; that the horse should not be yelled at during the race, nor goaded by any kind of goading to make it run faster. It is only required that their riders prod them by moving the bridle and pulling the reins, and prodding them on with the whip and spurs, and similar to that, without yelling at them with the voice. And it has been said that its meaning is that people congregate, lining up, standing along the two sides, and yelling, so they were prohibited from that. As for Al-Janab, it is said that they would have a horse run alongside, until when they were near the finish, they would alternate from the mount which had fatigued, mounting the horse that was not ridden yet. So that was prohibited.” In An-Nihâyah Ibn Al-Âthîr said about Al-Jalab: “It is that a man follows behind his horse encouraging it, yelling and screaming at it, to goad it to continue, so that was prohibited.” And about Al-Janab, he said similar to Al-Khâṭṭâbî.
2584. (Another chain) from Qatadah, from Sa’eed Ibn Abi Al-Hasan, who said: “The hand guard on the sword of the Messenger of Allah was made from silver.” (Sahih)

Qatadah said: “I do not know anyone who followed him up in (narrating) that.”[1]

2585. It was reported from ‘Uthman bin Sa’d, from Anas bin Malik, who said: — and he mentioned similarly (as no. 2584). (Sahih)

Abu Dawud said: The strongest of these Hadiths is the Hadith of Sa’eed bin Abi Al-Hasan, and the rest are weak.

Chapter 65. Regarding Entering The Masjid With An Arrow

2586. Jabir narrated that the Messenger of Allah ordered a man who used to give out arrows in charity in the Masjid, not to pass through unless he was holding them by their heads. (Sahih)

[1] Some of the commentaries consider this to be a mistake, and that it should be “Abu Dawud said:” and the meaning would be that Abu Dawud does not know of anyone else who narrated it like this, except for Jarir bin Hazim, who narrated number 2583; meaning — if this is correct — that the author considers the correct narration from Qatadah to be the one he narrated from Sa’eed, who is the brother of Al-Hasan Al-Baṣrī.
2587. Abū Mūsā narrated that the Messenger of Allāh ﷺ said: “If one of you passes through our Masjid, or our marketplace, with an arrow, he should hold it’s head” or he said: “he should hold it with his palm,” or he said: “he should hold it with his palm so that no harm is done to any Muslims.” (Ṣaḥīḥ)

Chapter 66. Regarding The Prohibition Of Passing An Unsheathed Sword

2588. Jābīr narrated: “The Prophet ﷺ prohibited passing an unsheathed sword.” (Daʿīf)

Comments:
It is a safety measure against the possibility of the sword accidentally injuring someone.

Chapter 67. The Prohibition Of Cutting A Strap Between Two Fingers

2589. It was reported from Al-Hasan, from Samurah bin Jundab that the Messenger of Allāh ﷺ
prohibited cutting a strap between two fingers.

Comments:
This method of cutting something is fraught with the risk of injuring the cutter's hand in the process. The leather must be put on a piece of stone or wood for cutting. So it resembles, in its meaning, his prohibition of handing someone an unsheathed sword.

Chapter 68. Regarding Wearing Coats Of Mail

2590. It was reported from As-Sā'ib bin Yazid, from a man whom he named: "The Messenger of Allah used two coats of mail on the Day of (the battle of) Uhud," or: "he wore two coats of mail."[1] (Sahih)

Chapter 69. On Flags And Banners

2591. It was reported from Yūnus bin 'Ubaid, the freed slave of Muḥammad bin Al-Qāsim (who said): "Muḥammad bin Al-Qāsim sent me to Al-Barā' bin 'Āzīb to ask him about the flag of the Messenger of Allah. He said: 'It was black and square, made of

[1] That is, the narrator was not sure if it was; "Zāhara" (used) or; "Labisa" (wore).
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Namirah."[1] (Hasan)

2592. It was reported from Abū Az-Zubair, from Jābīr, and he attributed it to the Prophet ﷺ, that when he (ﷺ) entered Makkah, his banner was white. (Hasan)

2593. It was reported from Sīmāk, from a man among his people, from another man among them: “I saw that the flag of the Messenger of Allāh ﷺ was yellow.” (Da‘īf)

Chapter 70. Seeking Assistance From Allāh By (Supplication, Worship Etc.) Of Weak Horses and Weak People

2594. It was reported from Zaid bin Arṭāḥ Al-Fazārī, from Jubbair bin Nufair bin Al-Haḍrami that he heard Abū Ad-Dardā’ saying: “I heard the Messenger of Allāh ﷺ say: Seek (and bring for) me your

[1] Namirah is a type of Burd made of wool with black and white designs, and some of them say it may have reddish color, meaning, resembling a leopard. In this case, they say it is being used to mean black and white design.
weak ones, for you are only provided with sustenance and granted assistance through your weak.”[1] (Saḥīḥ)
Abū Dāwūd said: Zaid bin Artāh is the brother of ‘Aḍī bin Artāh.

Chapter 71. Regarding A Man Who Calls Out A Code Word

2595. It was reported from Al-Hasan, from Samurah bin Jundab who said: “The code word of the Muḥājirīn (Emigrants) was “Abdullāh,’ and that of the Anṣār ( Helpers) was “Abdur-Raḥmān.” (Dā’if)

2596. It was reported from Iyās bin Salamah, from his father, who said: “We went on an expedition with Abū Bakr (may Allāh be pleased with him) during the life of the Messenger of Allāh, and our code word was: Amit, Amit (‘put to death, put to death.’).”[2] (Hasan)

2597. It was reported from Al-Muhallab bin Abī Ṣufrah who said: “I was informed by someone who heard the Prophet ﷺ saying: ‘If you suffer a surprise attack from the enemy then say: ‘Ha Mim, they will not be victorious.’” (Ṣaḥīh)

Comments:
The advantage accruing from fixing a code word is that, even in dark hours, it helps identify the ally from the enemy. Also it makes it possible to apprehend the spy and the intruder.

Chapter 72. What A Man Should Say When Setting Out On A Journey

2598. It was reported from Abū Hurairah: “When proceeding on a journey, the Messenger of Allāh ﷺ would say: ‘Allāhumma antaṣṣāhibu fis-Safarī wal-khaṭīfatu fil-ahli. Allāhumma innī aʿudhubika min waʿthāʾis-safarī wa kaʿabatilmunqalab wa sawʿil-munzari fil-ahli wal-māl. Allāhummaḥwi lanal-arda wa hawwin ṣalaines-safar (O Allāh, You are the Companion on the journey, and the Caretaker for the family. O Allāh, I seek refuge in You from the difficulties of journey, and from returning in great sadness, and from someone looking with evil at our families and wealth. O Allāh, gather for us the earth, and ease for us the journey).’”

تخريج: [إسناده حسن] أخرجه أحمد: 433/2 عن يحيى القطن به، وروااه النسائي في عمل
2599. It was reported from Abū Az-Zubair, that ‘Alī Al-Azdī informed him, that Ibn ‘Umar taught him; "When the Messenger of Allah would go on a journey, after sitting on the back of the camel, he would say ‘Allāhu Akbar!’ (Allah is the Most Great) three times, then say: ‘Subhān-Allāhī sakhkhara lānā hādīh wāmā kunnā lahu muqrīnīn, wa inna ilā rabbīnā lāmnūqīlānā. Allāhumma innī as’alūkā fī safarīnā hādīh al-birrā wa-taqwā, wa minal-amālī mā tārdhā. Allāhumma hawwīn a’lā inā safarānā hādīh. Allāhumma antas-sāhibū fī s-safari, wal-khalifatū fil-ahli wal-māl (Glory is to Allah 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 Allah, indeed I ask You for righteousness and piety in this journey of ours, and we ask You for deeds which please You. O Allah, make our journey easy and let us cover its distance quickly. O Allah, You are the Companion on the journey and the Caretaker for the family and wealth.’ And when he returned he would say that, and add: ‘Aībūna tā’ībūn ābidūna līrabīnā ḥāmidūn (We are) Returning, repenting, worshiping our Lord, praising.) And whenever the Prophet and his armies ascended high ground they

would say: 'Allâhu Akbar (Allâh is the Most Great),' and when they descended, they would say: 'Subhân Allâh (Glory is to Allâh).' So the Salât has been organized according to that.\(^{[1]}\) (Sahîh)

Chapter 73. Regarding the Supplication During A Farewell

2600. It was reported from Qaza'ah, who said: 'Ibn 'Umar said to me: 'Come, I will bid you farewell, as the Messenger of Allâh ﷺ bid farewell to me: 'Astawdi'ullâha dinak wa amânatak, wa khawâtîma a'mâlik (I entrust to Allâh your religion, your responsibilities, and your final deeds).'\(^{ [1]}\) (Sahîh)

2601. It was reported from 'Abdullâh Al-Khaṭmî who said: "When the Prophet ﷺ wanted to bid farewell an army, he would say to them: 'Astawdi'ullâha dinakum wa amânatakum, wa khawâtîma a'mâlikum (I entrust to Allâh your religion, your responsibilities and your final deeds).'\(^{ [1]}\) (Sahîh)

\(^{[1]}\) That is, saying Allâhu Akbar while rising, and saying glorifications of Allâh during prostration. Something similar is narrated in no. 2770.
Chapter 74. Supplication At The Time Of Mounting An Animal

2602. ‘Ali bin Rabī‘ah said: “I witnessed ‘Ali having an animal brought to him to ride. When he placed his foot in the stirrup he said: ‘In the Name of Allah’. So then, once he had ascended upon its back, he said: ‘All praise is due to Allah,’ then he said: Glory is to Allah 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.’

Then he said: ‘All praise is due to Allah (Al-Hamdu lillah)’ — three times — then he said: ‘Allah is the Most Great (Allahu Akbar)’ — three times then he said: ‘Glory is to You, indeed I have wronged myself, so forgive me, indeed none forgives sins except for You. (Subhānaka innī qad zalāmtu nafsī fāghfīrī fa-Innahu lā yaghfirudh-dhunuba illā Anta.)’

Then he laughed. So I said: ‘O Commander of the Believers! What made you to laugh?’ He said: ‘I saw Allah’s Messenger do as I did then laugh so I said, ‘O Messenger of Allah! What caused you to laugh?’ He said: ‘Indeed, your Lord, Most High, is pleased with His worshiper when he says: “Forgive me my sins,” (saying) “knowing that'}
none forgives sins other than Me.”

(Saḥīḥ)

Comments:
Islam desires to cultivate in man a culture in which he lets no moment of life go by without being mindful of his Master and Creator. It, therefore, behooves all of us in all the circumstances of life to pay our thanks and gratitude to Allah for the favours He has bestowed upon us. Likewise, it is necessary that, to the best of our ability, we try to emulate the example of the Messenger of Allah ﷺ in whatever he ﷺ practised or performed.

Chapter 75. What A Man Says When Dismounting At Camp

2603. It was reported from Az-Zubair bin Al-Walid, from 'Abdullāh bin ('Umar), who said: "Whenever the Messenger of Allah ﷺ was traveling and night approached, he would say: 'Yā Arḍ! Rabbi wa Rabbukillah, a'udhu billahi min sharriki wa sharri mā fikī, wa sharri mā khulīqa fikī, wa min sharri mā yadibbu 'alāiki. Wa a'udhu billahi min asadin wa aswada, wa minal-hayyāti wal-aqrabi, wa min sākinīl-balad, wa min wālidin wa māwalad (O earth! My Lord and your Lord is Allah, I seek refuge in Allah from your evil, from the evil of what you contain, from the evil of what has been created in you, from the evil of what creeps on you, and I seek refuge in Allah from lions and large snakes, and from other snakes and scorpions, and from the evil of those who (Jinn and human)
inhabit the land, and from the evil of what gives birth and his offspring." (Ḥasan)


النائب بن المودع: حسن الحديث على الراجح.

Comments:
The phrase "inhabitants of this land" is said to refer to Jinns. It is also suggested that the phrase "what gives birth and his offspring" refers to Shaitān and his progeny.

Chapter 76. Regarding The Disapproval Of Traveling At The Beginning Of The Night

2604. It was reported from Abū Az-Zubair, from Jābir who said: "The Messenger of Allāh ﷺ said: ‘Do let your animals (Fawāshikum) loose when the sun has just set until the darkness of the night prevails, for the devils cause mischief when the sun has just set until the darkness of the night prevails.’" (Sahih)

Abū Dāwūd said: Al-Fawāshi is anything which spreads out.

Chapter 77. Regarding Which Day Is Recommended For Travel

2605. It was reported from Ka'b bin Mālik, who said: "It was rare that the Messenger of Allāh ﷺ would set out to travel any day other than Thursday." (Sahih)
All the days are the days of Allâh. Still Thursday has a special significance inasmuch as it is on this day of the week that the deeds of men are presented before Allâh. (See no. 2571).

Chapter 78. Regarding Setting Out On A Journey During The Early Hours Of The Day

2606. It was reported from Šakhir Al-Ghâmîdi, from the Prophet who said: “Allâhumma! Bârik li ‘ummâtî fi bukārîhâ (O Allâh! Bless my Ummah in their early mornings).” And when he sent out a detachment or an army, he would do so in the beginning of the day. Šakhir was a businessman and he used to send his merchandise at the beginning of the day, and he became rich, acquiring a lot of wealth. (Hasan)

Abu Dawûd said: He is Šakhir bin Wadâ’ah.

Chapter 79. Regarding A Man Traveling Alone

2607. It was reported from ‘Amr bin Shu’âib, from his father, from his grandfather, who said: “The Messenger of Allâh said: ‘A single rider is a Shaitâns, a pair of riders are a pair of Shaitân, and three riders are a company of riders.’” (Hasan)
Chapter 80. A Group Of People Traveling Together Putting One Of Them In Charge

2608. It was reported from Abū Sa‘eed Al-Khudrī that the Messenger of Allāh  said: “When three people go out on a journey they should put one of them in charge of them.” (Da‘īf)

2609. It was reported from Nāfi‘, from Abū Salamah, from Abū Hurairah, that the Messenger of Allāh  said: “When there are three people on a journey, they should put one of them in charge of them.” (Da‘īf)

Nāfi‘ said: “We said to Abū Salamah: ‘So you are our commander.’”

Chapter 81. Regarding Traveling To The Territory Of The Enemy With The Mushaf

2610. It was reported from Mālik, from Nāfi‘ that ‘Abdullāh bin ‘Umar said: “The Messenger of Allāh  prohibited traveling with the Qur‘ān to the territory of the
enemy.” Mālik said: “I think it is out of fear that the enemy might get it.” (Sahih)

Chapter (...) Regarding What Is Recommended In Armies, Companies, and Expeditions

2611. It was reported from ʻUbaydullāh bin ʻAbdullāh, from Ibn ʻAbbas, from the Prophet صلی الله علیه‌السلام, who said: “The best number of companionship is four, the best number of expedition is four hundred, and the best number of an army is four thousand. Twelve hundred will never be defeated due to being too few in number.” (Daif)

Abū Dāwūd said: What is correct is that it is Mursal.

Chapter 82. Regarding Calling The Idolators To Islam

2612. It was narrated from Sulaimān bin Buraidah that his father said: “When the Messenger of Allāh ﷺ dispatched a commander for an expedition or an army, he would advise them..."
personally to fear Allah, and to be good to those of the Muslims who were under their command. And he (ﷺ) said: "When you meet your enemies among the idolators, call them to one of three matters, and whichever one they respond to you, then 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 emigrate from their land to the land of the Muhajirin (Al-Madinah), and tell them that if they do that, they will have the same rights and duties as the Muhajirin have. If they refuse, and chose their homes, then tell them that they are like the Muslim Bedouin and subject to the judgment of Allâh, as the believers are subject to it, but they will have no share of the booty (Fai') and spoils (Ghanimah), unless they perform Jihad alongside the Muslims. If they refuse, then call them to pay the Jizyah. If they respond, then accept it from them and refrain from (fighting) them. If they refuse that, then seek the help of Allâh and fight them. If you lay siege to a stronghold, and the people want to make a deal on the basis of the ruling of Allâh, do not make a deal on the basis of the ruling of Allâh, for you cannot be certain that you will be able to work out a deal with them that is in accordance with Allâh’s ruling. Rather make a deal on the basis of your own ruling, then do with them
after that as you will.”

Sufyān bin Uyainah said:

“Alqamah said: ‘I mentioned this Ḥadīth to Muqātil bin Ḥayyān, so he said: “Muslim narrated it to me.” (Sahih)

Abū Dāwud said: He is Ibn Haišam, from An-Nu’mān bin Muqrin, from the Prophet , similar to the narration of Sulaimān bin Buraidah.\[1\]

Comments:

The rulings and decisions made by the Commanders of the Islamic army (or the jurists and scholars) are always fraught with the possibility of either being right or wrong. As such any notion or claim about the infallibility of a particular judgment or the claim of it being the unquestionable command of Allah will be absolutely misplaced and wrong.

2613. (Another chain) from Sulaimān bin Buraidah, from his father, that the Prophet said:

“Fight in the Name of Allah, in the cause of Allah. Fight those who disbelieve in Allah. Fight, but do not steal from the spoils of war, and do not break your promises, and do not mutilate (the dead enemy) and do not kill children.”

(Sahih)

كثير: [صحيح] أنظر الحديث السابق، وأخرجه ابن عبدالر في التمهيد: 224 من حديث أبي داود.

2614. It was reported from Khālid bin Al-Fizr (who said): “Anas bin Mālik narrated to me that the Messenger of Allah said:

۲۶۱۴ - خُذُوا أُبُو صَالِحُ الْأَنْطَفَٰٰٰى مُحَابِبُ بُنْ مُوسى. أنْحَبَرَ أُبُو إِسْحَاقُ الفَزْارِيٰ عَنْ سُفيَانَ، عَنْ عَلِيَّةَ بْنِ مَرْفُوقٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيّ أَنَّ النِّمَيَ ُـ قَالُ: َاَخْرُوْا بَالْحَرَّ، مُقَابِلُوا مِنْ كَفْرِ الْحَرَّ، اَخْرُوْا، وَلَا تَفْنَىْ، وَلَا تَكْفُنَّ، وَلَا تُقْنَ وَلَدَاءً.

تخريج: [صحيح] أنظر الحديث السابق، وأخرجه ابن عبدالر في التمهيد: ۲۲۴ من حديث أبي داود.

[1] That is, Muqātil narrated it from Muslim bin Haišam from An-Nu’mān, etc.
'Proceed in Allâh’s Name, relying upon Allâh, and upon the religion of the Messenger of Allâh. Do not kill a frail old man, nor an infant, nor a young child, nor a woman. Do not steal from the spoils of war, but gather your spoils, and set right and do well, for Allâh loves those who do well.” (Da‘îf)

Comments:
As a rule it is not allowed to kill people who are old and decrepit. Exempt, however, from this rule are those old men that are found involved in devising war plans and programs and those women that are found engaged in spying activities.

Chapter 83. Regarding Burning In Enemy Territories

2615. It was reported from Näfi‘, from Ibn ‘Umar, who said: “The Messenger of Allâh burnt and cut down the date-palm trees of Banû An-Nadîr which were at Al-Buwairah. So Allâh, the Mighty and Majestic, revealed: “What you (O Muslims) cut down of the palm-trees (of the enemy)...”[1] (Sahih)

2616. It was reported from ‘Urwah, who said: “Usâmah told me that the Messenger of Allâh enjoined upon him to attack Ubnâ in the morning and to burn.” (Da‘îf)

Chapter 84. Regarding Sending Spies

2618. It was reported from Anas, who said: “The Prophet sent Busaisah to spy on the caravans of Abū Sufyān.” (Sahih)

Chapter 85. Regarding A Wayfarer Eating Dates And Drinking Milk He Passes By

2619. It was reported from Al-Hasan, from Samurah bin Jundab that the Prophet of Allah said: “If one of you comes by grazing animal, and the owner happens to be there, you should seek his permission, and if he permits then you can milk it and drink it. If he is not there, then you should call him three times, and if he answers then..."
you should take his permission, and if he does not, then you may milk it and drink from it, and you should not carry any of it." (Da’if)

**Transliteration**:
Fāliṣṣūṭu ṭalānā fīn aḥjanā fīṣṣādānā wālā fīṣṣābī ṭānīṣrūb wālā ṭījīhīl.*

**Exegesis**:
[Exegesis of Hadith] Another report from Abu Râzîd, the biographer, says: "When the Prophet entered into Medina, he was greeted with "Welcome," and he replied, "Welcome." He then asked his companion, "Who taught you this?" He replied, "The Messenger of Allah taught me." The Prophet said, "He who teaches the ignorant while they are ignorant, he will inherit Paradise."” (Da’if)

**Comment**:
A person in need of food or water is allowed to eat or drink from a farm or garden without the owner’s permission, but not allowed to carry anything outside with him. This text also emphasizes the importance of educating people to what is correct, and that it is a duty to do so.

2620. It was reported from Abu Bishr, from ‘Abbâd bin Shurâhbil, who said: “I suffered from hunger during a drought, so I went to one of the farms in Al-Madinah, I rubbed an ear (of grain) and ate from it, and carried some in my garment. The owner of the farm came and hit me and took my garment. I came to the Messenger of Allah and told him. He said to him (owner): ‘You did not teach him while he was ignorant, nor did you feed him while he was hungry,’ or he said: ‘starving.’ He ordered him to return my garment, and gave me a Wasq or half a Wasq of food.” (Sahih)

**Transliteration**:

**Exegesis**:
[Exegesis of Hadith] Another report from Abu Bishr, who said: “I heard ‘Abbâd bin Shurâhbil, a man among us, from Banu Gubar.” And he narrated its meaning (Similar to...

**Comment**:
A person hard-pressed with hunger or thirst is allowed to eat or drink from a farm or garden without the permission of the owner, but not allowed to carry anything outside with him. This text also indicates the importance of educating people to what is correct, and that it is a duty to do so.
Chapter (…) Whoever Said That He May Eat From What Has Fallen

2622. It was reported from Râfî’ bin ‘Amr Al-Ghifârî, who said: “I was a young boy. I used to throw stones at the date-palm trees of the Ansâr. I was brought to the Prophet ﷺ who said: ‘O boy! Why do you throw stones at the date-palm trees?’ I said: ‘So I can eat.’ He said: ‘Do not throw stones at the date-palm trees, but eat from what has fallen beneath them.’ Then he wiped his head and said: ‘O Allâh! Fill his belly.’” (Da‘îf)

Chapter 86. Regarding Whoever Said That He May Not Milk (An Animal Without Permission)

2623. It was reported from Ibn ‘Umar that the Messenger of Allâh ﷺ said: “No one should milk a milch animal without permission. Would one of you like to have their food storage approached, broken into and the food taken away? Likewise, the udders of their animals store food for them, so no one is allowed to milk anyone’s cattle without permission.” (Sâhîh)
Chapter 87. Regarding Obedience

2624. It was reported from Ibn Juraij, that (the Verse): “O you who believe! Obey Allāh and obey the Messenger, and those of you (Muslims) who are in authority”[1] was revealed about ‘Abdullāh bin Qais bin ‘Adī, who was sent by the Prophet ﷺ on a military expedition. (He said): “Ya’lā informed me of it, from Sa’eeed bin Jubair from Ibn ‘Abbās.” (Ṣahīh)

2625. It was reported from ‘Alī, who said: “The Messenger of Allāh ﷺ sent an army and appointed a man as commander over them. He ordered them to listen to him and obey him. The man ignited a fire and ordered them to jump into it. Some of them refused to enter it, and said: ‘We escaped from the fire.’ Some of them wanted to enter it. When the Prophet ﷺ was told about it he said: ‘If they had entered it — or entered into it — ‘they would never have come out of it.’ And he said: ‘There is no obedience in disobedience to Allāh, obedience is only in Ma’rūf (good).’” (Ṣahīh)

It was reported from Nafi', from ‘Abdullãh, from the Messenger of Allah ﷺ, that he said: “Hearing and obeying is obligatory upon the Muslim man, in what he likes and dislikes, as long as he is not ordered disobedience (to Allãh). And if he is ordered to disobey Allãh then he is not to hear nor obey.” (Sahih)

It was reported from Bishr Ibn ‘Asim, from ‘Uqbah bin Malik — who was from his tribe — who said: “The Prophet ﷺ sent a military expedition, so I gave a man among them a sword. When he returned, he said: ‘If you had seen the way the Messenger of Allãh ﷺ scolded us, saying: ‘When I sent out a man who could not fulfill my command, were you unable to put in his place somebody who could fulfill my command?’” (Hasan)

Chapter 88. What Has Been Ordered Regarding Keeping The Army Close Together (When Camping)

It was reported from Abû
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Tha’labah Al-Khushani, who said: “When the people dismounted to camp” — ‘Amr (one of the narrators) said: “When the Messenger of Allah ﷺ dismounted to camp, the people” — “used to break up in mountain paths and valleys. So the Messenger of Allah ﷺ said: ‘Your scattering in these mountain passes and valleys is only from Shaitân.’ So after that, they would not halt to camp, except that they were so close together that it would be said: ‘If a piece of cloth was spread over them, it would cover them all.” (Sahih)


Comments:

Travelers’ and fighters’ action of keeping close together (especially during an expedition) has many apparent and hidden (moral and spiritual) advantages but only as long as they do not cause inconvenience to one another, as will be evident from the following Hadith.

2629. It was reported from Sahl bin Mu’âdh bin Anas Al-Juhani, from his father, who said: “I fought in such and such battle with Allah’s Prophet ﷺ. The camp was over crowded and the people started to block the road. The Prophet ﷺ sent a caller to announce among the people: ‘Whoever crowds the camp or blocks the road, then there is no Jihad for him.’” (Hasan)
2630. (Another chain) from Sahl bin Mu‘adh, from his father: “We went to battle along with Allah’s Prophet ﷺ,” and he narrated it in meaning (Similar to no. 2629). (Hasan)

2631. It was reported from Sālim bin Abī An-Nadr, the freed slave of ‘Umar bin ‘Ubaydullāh meaning, Ibn Ma‘mar — and he was his scribe — he said: “‘Abdullāh bin Abī AWFā wrote to him (‘Umar bin ‘Ubaydullāh) when he went out to Al-Harūriyyah: ‘The Messenger of Allah ﷺ said once when he faced the enemies: ‘O people! Do not desire to encounter the enemy, and ask Allah for ‘Afiyāh. And when you encounter them, then be patient, and know that Paradise is under the shade of the swords.’ Then he said: ‘Allāhumma! Munzilal-Kitābi mujri-as-sahābi wa hāzimal-ahzābi ihzimhum wansurnā ‘alaihim (O Allah! Revealer of the Book, mover of the rain clouds, vanquisher of the confederates,
defeat them, and aid us over them).” (Sahih)

Comments:
The Harûriyah refers to the Khawârij or a group of them. They were so named because, while returning from the battle of Siffin, they parted company with ‘Ali, may Allah be pleased with him, and assembled at a place known as Ḥarûra’ outside Al-Kūfah, which became their first center.

Chapter 90. What Supplication Is Made When Encountering The Enemy

2632. It was reported from Al-Muṭḥanna bin Sa‘eeds, from Qatadah, from Anas bin Mâlik, who said: “When the Messenger of Allah went to fight, he would say: 'Allâhumma! Anta 'adudi wa nasiri bika ahülu wa bika asülu wa bika uqatil (0 Allah! You are my aid and my support, by You I defend, by You I attack, and by You I fight).’” (Da‘if)


Chapter 91. Calling The Idolators (To Accept Islam)

2633. Ibn ‘Awn said: “I wrote to Nâfi‘ asking him about calling the idolators (to accept Islam) before battle. He replied to me: ‘It was in the early days of Islam, and Allâh’s Prophet initiated a surprise attack on Banû Al-Muṣṭalaq, taking them completely by surprise,
and they were taking their cattle to the water to drink. He killed the fighters, and took captives. On that day, Juwairiyah bint Al-Ḥārith was captured. ‘Abdullah narrated that to me, and he was part of that army.’” (Sahih)
Abū Dāwūd said: This is an outstanding Hadith. Ibn ‘Awān narrated it from Nāfi’, and no one shared with him in (narrating) it.

**Akhrij:** Āḥrīj al-bajāri, al-qiyun, bab min malik min al-marb riqī fa-wab. ... Ilḥab: 2541 Wašmīl, al-jihād wa-l-sirr, bab jawaz al-egāra ila al-kifār al-dīn al-milhīna ilā dawrah al-islām. ... Ilḥab: 1730 Mīn ḥadīth qubd al-lāb bi-‘awān bi-wa-ta fi sanī sa‘īd bi-mansūr, ilḥab: 2484.

2634. It was reported from Anas, who said: “The Prophet used to attack at the time of the Subh (Fajr) prayer. He used to listen; if he heard the Adhān, he would not attack, otherwise he would attack.” (Sahih)

**Akhrij:** Āḥrīj al-malām, al-silaha, bab al-imāsaka al-ṣūlìa ‘alā qom mi dīr al-darākfer ‘alā maṣṣ jum al-adnān, ilḥab: 328 Mīn ḥadīth ḥamad bi-mansūra bi-wa-ta. **Comments:**

The sound of the Adhān heard in a locality indicated that its inhabitants were Muslims.

2635. It was reported from Ibn ‘Iṣām al-Muẓānī, from his father, who said: “The Messenger of Allāh sent us on a military expedition, and said: ‘If you see a Masjid, or hear a Mu’adh-dhin do not kill anybody.’” (Da‘if)

Chapter 92. Deception During War

2636. It was reported from Jãbir that the Messenger of Allâh ﷺ said: “War is deception.” (Sahîh)

2637. It was reported from Ma‘mar, from Az-Zuhri, from ‘Abdur-Rahmân bin Ka‘b bin Mâlik, from his father that whenever the Prophet ﷺ wanted to go on a military expedition, he made it appear as if he was headed somewhere else, and he used to say: “War is deception.” (Sahîh)

Abû Dâwûd said: No one came with this (narration) except for Ma‘mar, meaning his saying: “War is deception” with this chain of narrators. It was only related from the Hadîth of ‘Amr bin Dînâr, from Jâbir, and from the Hadîth of Ma‘mar, from Hammâm bin Munabbîh, from Abû Hurairah.

Chapter 93. Attacking The Enemy During The Night

2638. It was reported from Iyâs bin Salamah, from his father, who said: “The Messenger of Allâh ﷺ appointed Abû Bakr as commander over us to fight a battle against
some people among the idolators. So we attacked at night, killing them, and our code word that night was: ‘Amit, amit’ (put to death, put to death). Salamah said: “That night, I killed seven idolators in their homes with my own hand.”

Comments:
If the exigencies of war demand, there is nothing wrong in carrying out a night attack. A night attack is not construed as an act of deception or of cowardice.

Chapter 94. Staying In The Rear Guard

2639. It was reported from Abū Az-Zubair, from Jābir bin ‘Abdullāh, who said: “The Messenger of Allāh used to be at the rear while traveling, to urge the weak ones, to let someone ride on his mount behind him, and to supplicate for them.” (Sahih)

Chapter 95. What The Idolators Are To Be Fought For

2640. It was reported from Abū Hurairah, who said: “The Messenger of Allāh said: ‘I have been ordered to fight the people until they say; “La ilāha illallāh (None has the right to be worshiped but Allāh).” When they say that, their blood and wealth will be safe from me — except by its right — and their reckoning is

[1] Something similar preceded, see no. 2596.
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upon Allāh, the Mighty and Sublime.” (Sahih)

2641. It was reported from Anas who said: “The Messenger of Allāh ﷺ said: ‘I have been ordered to fight the people until they bear witness to; Lā ilāha illallāh (None has the right to be worshiped but Allāh) and Annā Muhammadan ‘abduhu wa rasūluh (that Muhammad is His slave and His Messenger), and that they face our Qiblah, to eat from what we slaughter, and perform our Salāt. When they do this their blood and wealth become unlawful upon us, except for its right. For them is what is for the rest of the Muslims, and (required) upon them is what is upon the rest of the Muslims have.” (Sahih)

2642. (Another chain) from Anas bin Mālik who said: “The Messenger of Allāh ﷺ said: ‘I have been ordered to fight the idolators’’ with its meaning (Similar to no. 2641). (Sahih)

2643. It was reported from Usāmah bin Zaid who said: “The Messenger of Allāh ﷺ sent us on
an expedition to Al-Huraqat. They warned each other of us and fled. We reached a man from them and when we attacked him, he said: ‘Lā ilāhā illallāh (None has the right to be worshiped but Allāh),’ but we struck him until we killed him. I told this to the Prophet ﷺ. He said: ‘Who will save you from Lā ilāhā illallāh on the Day of Judgment?’ I said: ‘O Messenger of Allāh! He only uttered it out of fear of the weapon.’ He said: ‘Did you split open his heart so you know whether he said it for that or not? Who will save you from: Lā ilāhā illallāh, on the Day of Judgment?’ He kept on repeating it until I wished I had not accepted Islam before that day.” (Ṣahīh)

2644. It was reported from ‘Ubaidullāh bin ‘Adī bin Al-Khiyrār, from Al-Miqdād bin Al-Aswad, who informed him that he said: “O Messenger of Allāh! Tell me, if I meet a disbeliever and he fights me and strikes one of my hands with the sword, and then takes refuge by a tree, and says: ‘I submit to Allāh.’ Can I kill him O Messenger of Allāh after what he said?” The Messenger of Allāh ﷺ said: “Do not kill him.” I said: “O Messenger of Allāh! But he cut off my hand!” The Messenger of Allāh ﷺ said: “Do not kill him. If you kill him, he will be in your position before you
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killed him, and you will be in his position before the words which he uttered.” (Sahih)

تخرج: أخرجه مسلم، الإمام، باب تحرير قتل الكافر بعد قوله: لا إله إلا الله، ح: 95

Comments:
These texts inform of the gravity of killing someone who has professed Islam in such circumstances.

Chapter (...) The Prohibition Of Fighting A Person Who Seeks Protection By Prostrating

2645. It was reported from Ismā‘īl, from Qais, from Jarīr bin ‘Abdullāh, that he said: “The Messenger of Allāh ﷺ sent an expedition to Kath'am, where some people sought protection by prostrating. They were killed quickly.” He said: “The Prophet ﷺ was told about the incident, and he ordered that half of the blood money to be paid for them, and he said: ‘I am not responsible for any Muslim who lives among idolators.’ They said: ‘O Messenger of Allāh! Why?’ He said: ‘They should not see each other’s fires.’” (Da‘if)

Abū Dāwud said: It was reported by Hushaim, Ma‘mar, Khālid Al-Wāsīti and a group of narrators, but they did not mention Jarīr.
Chapter 96. Fleeing On The Day Of The March

2646. It was reported from ‘Ikrimah, from Ibn ‘Abbâs who said: “When the following Verse was revealed: ‘If there are twenty steadfast persons amongst you, they will overcome two hundred..., it became very difficult on the Muslims since Allâh decreed upon them, that one should not flee from ten. Then a lighter decree was revealed, He said: Now Allâh has lightened your (task). — (The narrator) Abû Tawbah recited it up to; ‘They shall overcome two hundred,’[1] — when Allâh lightened upon them the numbers, patience also decreased according to the number lightened from them.” (Sahih)

Comments:

This indicates that according to these figures it is required to resist with persistence or allowed to retreat.

2647. It was reported from ‘Abdur-Rahmân bin Abî Lailâ who narrated that ‘Abdullâh bin ‘Umar narrated to him that he was in an expedition with the Messenger of Allâh ﷺ, and the people turned to flee, and I was among those who fled. After we were safe, we said: “What should we do, for we fled the battlefield and we deserve Allâh’s anger!” We said: “Let us

enter Al-Madinah and stay there, and then go while no one sees us.” Then we entered and said to ourselves: “If we present ourselves to the Messenger of Allah ﷺ, and if there is a possibility of repentance for us, we will stay (in Al-Madinah), and if it is something else we will go away.” We sat down waiting for the Messenger of Allah ﷺ before the Fajr prayer. When he came out, we stood up and said to him: “We are those that fled.” He turned to us, and said, “Rather you are Al-‘Akkārūn (those who are regrouping) and I am your reinforcement.” (Da’if)

2648. It was reported from Abū Nadrah, from Abū Sa’eed, who said: “The following was revealed on the Day of Badr: ‘...And whoever turns his back to them on such a day....’” [1] (Sahih)

[1] Al-Anfūl 8:16. What follows here is a chain of narration from Al-Baghdādī for the next section. Through this chain, Al-Lu’lu’i informs that he heard the following from the author in Muharram of the year 275 H.
Chapter 97. Regarding A Captive Being Compelled Into Disbelief

2649. It was reported from Khabbab who said: "We came to the Messenger of Allâh ﷺ while he was reclining on a Burdah (an outer garment) in the shade of Ka'bah. We complained to him saying: 'Will you not seek help for us, will you not supplicate to Allâh for us?' He sat up straight, his face turned red, and he said: 'Among those who were before you, a man would be taken, and a pit would be dug for him in the earth, and then a saw would be brought, and he would be sawed into two halves from his head, yet that would not make him change his religion, and his flesh would be torn from his bones with an iron comb, yet that would not make him change his religion. By Allâh! Allâh will complete this matter, until a rider will (travel) from San'a' to Hadramawt, fearing no one but Allâh, and the wolf, regarding his sheep, but you surely are a hasty people.'" (Sahîh)
Chapter 98. Regarding The Judgment For The Spy When He Is A Muslim

2650. It was narrated from ‘Ubaidullāh bin Abī Rāfi’, who was a scribe for ‘A‘lī bin Abī Ṭālib, who said: “I heard ‘A‘lī saying: ‘The Messenger of Allāh (ﷺ) sent myself, Az-Zubair, and Al-Miqdād, and he said: “Proceed until you come to the garden of Khākh where you will find a woman with a letter, take it from her.” We proceeded racing each other on our horses until we came to the garden, where we found the woman. We said: “Give us the letter.” She said: “I don’t have any letters.” I said: “Either you take out the letter, or we will strip you off your clothes (to search for the letter).” He said: ‘She took it out from a braid in her hair. We brought it to the Prophet (ﷺ). It was addressed from Ḥāṭīb bin Abī Balta‘ah to some people from the idolators, informing them about some of the affairs of the Messenger of Allāh (ﷺ). He asked: “What is this O Ḥāṭīb?” He replied: “O Messenger of Allāh! Do not be hasty with me, I am a man who was attached to the Quraisy, while I am not one of them. Whereas those of the Quraisy (emigrants living in Al-Madīnah), they have a relationship with them through which they get protection for their families in Makkah. As I did not have that...
protection, I wanted to give them some support, so they may protect my relatives. By Allāh! O Messenger of Allāh! I am not guilty of disbelief nor of apostasy.” The Messenger of Allāh ﷺ said: “He told you the truth.” ‘Umar said: “Give me permission to strike the neck of this hypocrite.” The Messenger of Allāh ﷺ said: “He attended (the battle of) Badr, and what do you know; perhaps Allāh has looked upon those who were present at Badr and said: ‘Do whatever you wish, for I have forgiven you.’” (Sahīh)

Comments:
Al-Khaṭṭābī said: “From the Fiqh of this Hadith, is that the judgment regarding a person who has some kind of interpretation when permitting a forbidding matter, is different than the judgment upon one who intentionally makes it lawful, without some kind of interpretation. And it also indicates that when one is involved in something from the forbidden matters, and he claims it is due to a matter that is implied by some kind of interpretation, then it is to be understood in accordance with what he said, even if the dominant suspicion is contrary to that. Do you not see that when the affair was such that it implied, and was possible, that the reality was as Ḥāṭib said, and it was also possible that the reality was as ‘Umar said, may Allah be pleased with him; Allāh’s Messenger ﷺ employed Ḥusnaż-zann (gave him the benefit of doubt) in his case, and he accepted what he claimed in his saying. And in it, is the evidence, that when the spy is a Muslim, he is not to be killed. And they (scholars) differ over what punishment is to be applied to him. So the people of opinion (Aṣḥāb Ar-Ra’i) said; in the case of a Muslim, when he has written to the enemy and instructed them about the secret affairs of the Muslims, he is to be inflicted with a (physical) punishment and imprisoned for a long period. Al-Awzā’ī said, if he is a Muslim, then the Imām is to punish him with a punishment that makes an example of him, and banish him to a remote area while bound, and if he is a Dhīmmī (a non-Muslim with a covenant) then his covenant is revoked. Mālik said: ‘I have not heard anything about it, and I think it is up to the independent judgment of the Imām.’ Ash-Shāfī’ī said: ‘When this occurs with a man of high rank, out of ignorance, as happened with Ḥāṭib, out of ignorance; and he was not considered to be lying, then I
like that he be left alone. And if he is not a person of high rank, then it is for the Imam to apply Ta’zir (punishment) on him.’ Also among the Fiqh of the Hadith, is the allowance of looking at what is exposed of women in establishing a punishment, or establishing testimony affirming a right, and what resembles that of matters. And in it, is evidence that whoever alleges Kufr or Nifaq about a Muslim via some interpretation, and he is among the people of Ijtihad, then punishment is not warranted for him. Do you not see that ‘Umar, may Allâh be pleased with him, said: ‘Give me permission to strike the neck of this hypocrite’ while he was a believer, for whom Allâh’s Messenger attested to what he claimed about that, then, he was not harsh with ‘Umar for what he had said. And that was because, ‘Umar was not acting out of hostility in this saying, which was based on the apparent judgment of the religion; since the hypocrite is the one who manifests aid to the religion in the open, and internally aids the disbelievers, and in this incident, what Hâtîb did, resembled what the hypocrites do. Except that Allâh’s Messenger informed that Allâh, Most High, had pardoned him for what he did in that incident, and so he (also) pardoned him, so the application of hypocrisy ceased being applicable in his case. And Allâh knows best.”

2651. It was reported from Abû ‘Abdur-Rahmân As-Sulamî, from ‘Ali with this story. He said: “Hâtîb left and wrote to the people of Makkah. ‘Muhammad () is going to proceed towards you.’” And he said in it: “She said: ‘I do not have a letter.’ We made her camel kneel down to search her, but we did not find any letter with her.” ‘Ali said: “By Him in whose Name the oath is taken! I will kill you, or you take out the letter.” And he narrated the rest of the Hadîth (Similar to no. 2650). (Sahih)

Chapter 99. Regarding A Spy That Is A Dhimmî

2652. It was reported from Fürât bin Hayyân that the Messenger of
Allah ordered that he (i.e., a spy who is not a Muslim but is Dhinmi, having a covenant with Muslims) be killed. He was a spy for Abū Sufyān and an ally of a man from the Ansār. He passed by a circle of the Ansār and said: “I am a Muslim.” A man from the Ansār said: “O Messenger of Allah! He claims that he is a Muslim.” The Messenger of Allah said: “Among you are people in whose faith we trust, among them are Furāt bin Hayyān.” (Da‘f)

Comments:
Furāt bin Hayyān had been a spy prior to accepting Islam. He also emigrated to Al-Madinah and continued to take part in Jihad with the Prophet until his (Prophet’s) death. He later settled down at Al-Kūfah.

Chapter 100. Regarding A Spy Who Is Under Protection (In A Muslim Territory)

2653. It was reported from Salamah bin Al-Akwa', who said: “A spy from the idolaters came to the Prophet while he was in a journey. He sat near his Companions and then slipped away. The Prophet said: ‘Find him and kill him.’” He said: “I raced ahead of them and killed him. I took his belongings back, which the Prophet gave me.” (Sahih)
2654. It was reported from Iyās bin Salamah (who said): “My father narrated to me, he said: “I fought in the battle against Hawāzin with the Messenger of Allāh ﷺ, and while we were having a meal in the morning — as most of us were on foot and some of us were weak — a man came on a red camel. He took out a leather strap from the loin of the camel, and tied his camel with it, then came to eat with the people. When he saw their weakness, and lack of mounts, he went hastily to his camel, untied it, made it kneel down, and sat on it, he then left, galloping quickly. A man from Aslam followed him on a brown she-camel which was among the best mounts they had. I went out galloping till I caught up with him. The head of the she-camel was at the hip of the camel, and I was at the hip of the she-camel, then I proceeded further, until I was at the hip of the camel, then I proceeded further, until I was able to take the reign of the camel and make it kneel down. As soon as it put its knee down on the earth, I drew my sword and hit the man on his head and he fell down. I then came back, leading the camel with the equipment on top. The Messenger of Allāh ﷺ met me with the people. He said: ‘Who killed the man?’ They said: ‘Salamah bin Al-Akwa’. Then he said: ‘He gets all his spoils.’”

Hārūn (one of the narrators) said:
“This is Hāshim’s version.” (Sahih)

Chapter 101. Regarding What Time Is Recommended For The Encounter

2655. It was reported from An-Nu'mān, meaning Ibn Muqarrin, who said: “I observed the Messenger of Allāh ﷺ. If he did not fight at the beginning of the day, he would delay the fighting until the sun passes the zenith, the wind blows and the aid descends.” (Sahih)

Comments:

Chapter 102. Regarding The Order To Keep Silent At The Time Of The Encounter

2656. It was reported from Al-Hasan, from Qais bin 'Ubād who said: “The Companions of the Prophet ﷺ used to dislike raised voices when fighting.” (Da'īf)
Chapter 103. Regarding A Man Walking During The Encounter

2658. Al-Barā’ said: “When the Prophet encountered the idolaters on the Day of Hunain, and they (Muslims) retreated, he dismounted his mule, and walked on foot.” (Sahih)

Chapter 104. Regarding Pride During Battle

2659. It was reported from Jābir bin ‘Atîq that Allāh’s Prophet said: “From Al-Ghairah is what Allāh loves, and from it what Allāh hates. As for that which Allāh, the Mighty and Sublime, loves, it is Ghairah in matters of doubt; and as for that which Allāh hates, it is Ghairah in matters in which there is no doubt. And indeed from pride there is some which Allāh hates, and some which Allāh loves. As for the pride which Allāh loves, it is the pride of man during the time of battle, and his pride at the time of
giving charity; and as for the one which Allâh, the Mighty and Sublime hates, it is the pride shown through oppression.” (One of the narrators) Mûsá said: “and by boasting.” (Hasan)

Comments:
Al-Ghairah is a sense of honor and jealousy regarding one’s women-folk. Al-Ghairah in matters of doubt would be like when a man sees a person of no close blood relation with his wife or daughter, etc. An example of when there is no doubt would be when someone wants to marry his sister or widowed (or divorced) mother in a legal way, then he should not be over protective of her if the one who proposed has good conduct and is religious.

Chapter 105. Regarding A Man Being Taken Captive

2660. It was reported from Abû Hurairah, who said: “The Prophet sent out ten spies and appointed ‘Âshîm bin Thâbit as their commander. About one hundred archers from the tribe of Hudhail came out to attack them. When ‘Âshîm became aware of them, they took refuge on a hillock. They said: ‘Come down and surrender yourselves and we give our promise and covenant not to kill anyone of you.’ ‘Âshîm said: ‘As for me, I will not descend into the protection of a disbeliever.’ Then they shot at them with their arrows and killed a group of seven, including ‘Âshîm. Three of them came down accepting their promise and covenant. They were Khubaib, Zaid bin Ad-Dathînah, and
another man. As soon as they got hold of them, they took off the strings on their bows, using them to tie them up. The third man said: ‘This is their first act of treachery, by Allah! I am not going to accompany you people. In them (my companions who died) I take my example.’ They dragged him, but he refused to go with them, so they killed him. Khubaib stayed as their captive, until they finally agreed to kill him. He asked for a razor to shave his pubes. When they took him outside to kill him, he said to them: ‘Let me pray two Rak’ah.’ Then he said: ‘By Allah! If it was not that you people might think that I was afraid I would have increased (the length of prayer).’”

(Sahih)

2661. Az-Zuhri said: “‘Amr bin Abi Sufyân bin Asid bin Jariyah Ath-Thaqafi, who was an ally of Banû Zuhrah, and was among the companions of Abû Hurairah, informed me...” then he mentioned the Hadith (Similar to no. 2660). (Sahih)

Comments:

Khubaib, may Allah be pleased with him, had killed Hārith bin ‘Āmir during the Battle of Badr. The children of Hārith then decided to quench their thirst for revenge, and so they killed Khubaib. It is one thing to kill an adversary on the battlefield and quite another to kill someone in revenge during peace time, which amounts to pure treachery.
Chapter 106. Regarding Lying In Ambush

2662. Al-Barā’ said: “The Messenger of Allah ﷺ made ‘Abdullāh bin Jubair commander over the archers on the day of the battle of Uhud, and they were fifty men. He said: ‘Even if you see birds snatching us, do not leave your positions until I send for you, and if you see that we have defeated them and made them flee, do not leave your positions until I send for you.’” He (Al-Barā’) said: “Allāh then routed them. By Allāh, I saw the women hastening to climb the mountain. The companions of ‘Abdullāh bin Jubair said: ‘The spoils, O people! The spoils! Your companions have been victorious, so what are you waiting for?’ ‘Abdullāh bin Jubair said: ‘Have you forgotten what the Messenger of Allah ﷺ ordered you?’ But they said: ‘By Allāh, we are going down to the people to take the spoils.’ So they came down, and their faces were turned away (from the enemies) and they were defeated.” (Ṣaḥīḥ)

Comments:
To lay in ambush for purposes of attack or defense in a battle is a legitimate and lawful activity, and it is considered an important tactic in war.

Chapter 107. Regarding Rows

2663. It was reported from
Hamzah bin Abi Usaid, from his father who said: “The Messenger of Allâh ﷺ said to us, when we made our rows for the battle of Badr: ‘When they come near you, then shoot them with arrows, but do not use up all of your arrows.’” (Sahîh)

Chapter 108. Regarding Drawing Swords During The Encounter

2664. It was reported from Mâlik bin Hâmzah bin Abî Usaid As-Sâ`îdî, from his father, from his grandfather: “The Prophet ﷺ said, on the Day of Badr: ‘When they come near you, then shoot them with arrows, and do not draw your swords until they are upon you.’” (Da’îf)

Chapter 109. Regarding Duals

2665. ‘Ali said: “‘Utbah bin Rabî’ah came forward, followed by his son and his brother, and called out: ‘Who will engage in a dual?’ Some of the youths of the Ansâr (Helpers) replied to him. But he said: ‘Who are you?’ They replied to him. Then he said: ‘We do not want you, but we only want our cousins.’ The Prophet ﷺ said: ‘Get up O Hamzah! Get up O ‘Ali! Get up O ‘Ubaidah bin Al-Ḥârîth!’
Hamzah went forward to ‘Utbah, and I went forward to Shaibah, and ‘Ubaidah and Al-Walid exchanged two blows, injuring one another severely. Then we turned towards Al-Walid and killed him, and we carried ‘Ubaidah away.” (Da‘if)

Comments:

It is lawful to cry out or challenge adversaries for a dual during battle. This instills fear in the mind of the enemy.

Chapter 110. Regarding The Prohibition Of Mutilation

2666. It was reported from ‘Alqamah, from ‘Abdullâh, who said: “The Messenger of Allah ﷺ said: ‘Those with most mercy at the time of killing are the people of Faith.’” (Da‘if)

2667. Al-Hayyaj bin ‘Imrân reported that a slave of ‘Imrân ran away. He vowed, by Allah, that if he catches him, he will cut off his hand. Then he sent me to ask about that. I came to Samurah bin Jundab and asked him. He said: “The Messenger of Allah ﷺ used to urge us to give charity and prohibit us from mutilation.” So I came to ‘Imrân bin Ḥuṣain and
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asked him. He said: “The Messenger of Allah used to urge us to give charity and prohibit us from mutilation.” (Da’if)

Comments:
Mutilating the body of the enemy after death, or mutilating the face while he lives, are both prohibited in Islam. Exceptions are in cases of Qisas (legal punishment of requital).

Chapter 11. Regarding Killing Women

2668. It was reported from Nafi’, from ‘Abdullãh who said: “A woman was found slain in one of the battles of the Messenger of Allah. So the Messenger of Allah censured the killing of women and children.” (Sahih)

2669. It was reported from Rabab bin Rabi’, who said: “We were with the Messenger of Allah in a battle. He saw some people gathered around something, so he sent a man, and said: ‘Go and see what they have gathered for.’ He came back and said: ‘It was a woman who has been killed.’ So he said: ‘She would not have been fighting.’ Khãlid bin Al-Walid was in the advanced guard, so he sent a man saying: ‘Tell Khãlid: “Do not kill a woman or a hired hand.”’ (Sahih)
If a woman plays no part in fighting, then it is prohibited to kill her. The same rule holds good in the case of servants and elderly people.

2670. It was reported from Al-Hasan, from Samurah bin Jundab who said: “The Messenger of Allah ﷺ said: ‘Kill the old polytheist men, but spare their children.’” (Da‘if)

2671. ‘Aishah said: No woman from Banû Quraizah was killed except one. She was talking with me laughing so hard, rolling on her back and belly, while the Messenger of Allah ﷺ was killing the men of her tribe at the market. Suddenly a man called her name: ‘Where is so-and-so?’ She said: ‘Here I am.’ I said: ‘What did you do?’ She said: ‘Something unprecedented.’ She was taken away and killed. I cannot forget her — surprised by her behavior — she was talking with me, and laughing so much; rolling around on her back and belly, while she knew she will be killed.” [1] (Hasan)

[1] This appears again, see no. 5268.
Comments:

It is said that the woman had verbally abused and insulted the Messenger of Allah ﷺ.

2672. It was reported from Az-Zuhri, from ‘Ubaidullah, meaning Ibn ‘Abdullâh, from Ibn ‘Abbas, from As-Sâ‘b bin Jaththâmah, that he asked the Messenger of Allah ﷺ about the settlements of the idolaters when they are under attack at night, and their children and women are killed. The Prophet ﷺ said: “They are from them.” And ‘Amr, meaning Ibn Dînâr used to say: “They are from their parents.” Az-Zuhri said: “After that the Messenger of Allah ﷺ prohibited killing of women and children.” (Sahîh)

Comment:

Deliberate killing of women and children is prohibited. However, it may happen unintentionally during a night attack when it is difficult to tell the one from the other.

Chapter 112. Regarding The Abhorrance Of Burning The Enemy With Fire

2673. It was reported from Muhammad bin Hamzah Al-Aslami from his father, that the Messenger of Allah ﷺ appointed him as a commander over a military expedition. He said: “So I went along with them, and he (the Prophet) said: ‘If you find so-and-so, then burn him with fire.’ Then I turned to depart. He called me to
come back, so I came back to him. He said: ‘If you find so-and-so, then kill him, and do not burn him, for nobody punishes with fire except the Lord of the Fire.’” (Hasan)

**2674.** It was reported from Abū Hurairah that he said: “The Messenger of Allāh ﷺ sent us on an expedition, and said: ‘If you find so-and-so...’” Then he mentioned it in meaning (as no. 2673). (Sahih)

**Comments:**
Burnning a convict or war prisoner alive is prohibited although there is no harm in burning the forts and buildings if warranted by the exigencies of war.

**2675.** It was reported from ‘Abdūr-Raḥmān bin ‘Abdullāh, from his father who said: “We were with the Messenger of Allāh ﷺ in a journey. He went to relieve himself. We saw a Humrah with two chicks of hers, and we took one of her chicks The Humrah came and started shaking her spread out wings. The Prophet came and said: ‘Who distressed her because of her chicks, give her chick back to her.’ And he also saw an ant colony which we had burnt, so he said: ‘Who burnt this down?’ We said: ‘We did.’ He said: ‘It is not allowed to punish with fire, except for the Lord of the Fire.’”[1] (Hasan)

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[1] This appears again, see no. 5268.
Chapter 113. Regarding A Man Who Rents His Riding Animal For Half Or A Share (Of The Spoils)

2676. It was reported from Wāthilah bin Al-Asqa' who said: "The Messenger of Allah announced the expedition to Tabuk. I went to my family, and then came back. The first of the Companions of the Messenger of Allah were already on the way. I started to announce loudly in Al-Madina: 'Is there any one who can transport a man, and he will get a share (from the spoils).’ An old man from the Ansār replied loudly: 'We will have his share of the spoils if we transport him by turns, and he will share the food with us?’ I said: 'Yes.' He replied: ‘Then proceed on the journey, with the blessings of Allah, the Exalted.’ So I went with good companionship until Allah granted us (spoils), and I was given young female camels as my share of the spoils. I drove them till I reached him. He came out, and sat on one of the saddles of his camel, and said: ‘Drive them backwards.’ Again he said: 'Drive them forward.' Then he said: 'I find your young female camels very gentle.' I said: This is your spoils which I
have shared out you.’ He said: ‘Take back your young female camels O my nephew. It was not your share that we wanted!’’

(Hasan)

Comments:

The Hadith sheds light on a singular trait of the Companions’ character, that they valued the good of the Hereafter more than the good of this world.

Chapter 114. Regarding Shackling Captives

2677. It was reported from Abū Hurairah who said: “I heard the Messenger of Allāh ﷺ saying: ‘Our Lord, the Exalted, is amazed with a people who are lead into Paradise in chains.’” (Sahih)

Comments:

Meaning those disbelievers who are captured and chained by the Muslim military, but then they later accept Islam, as a result of which they are admitted to Paradise. We can deduce from the contents of the Hadith that chaining captives is permissible in war. The Hadith has also been interpreted to refer to those Muslims that are taken captive and chained, then either die or are assassinated in captivity.

2678. It was reported from Muslim bin ‘Abdullāh, from Jundab bin Makith who said: “The Messenger of Allāh ﷺ sent ‘Abdullāh bin Ghālib Al-Laithī on an expedition, and I was with them. He ordered them to raid Banū Al-Mulawwāh in
Kadid. So we set out, until we arrived in Kadid, where we met Al-Hârith bin Al-Barṣâ’ Al-Laithî whom we took captive. He said: ‘I only came intending to accept Islam, and I only came out to go to the Messenger of Allah ﷺ.’ We said: ‘If you are a Muslim, our tying you up for a day and a night will not harm you, and if you are not, then we will have you tied up.’ So we tied him up.” (Da’îf)

2679. It was reported from Sa’eed bin Abî Sa’eed, that he heard Abû Hurairah saying: “The Messenger of Allah ﷺ sent a cavalry troop towards Najd. They returned with a man from Banû Uanîfah by the name of Thumâmah bin Uthal, who was the chief of the people of Al-Yamâmah. They tied him to one of the pillars in the Masjid. The Messenger of Allah ﷺ went out to him and said: ‘What do you have to say O Thumâmah?’ He said: ‘Something good O Muhammad! If you kill me you are going to kill someone whose blood will be avenged, but if you show leniency, you will be showing leniency to one who is grateful. If you want wealth, just ask for it, and you will be given it as you wish.’ The Messenger of Allah ﷺ left him alone. When the following day came he asked him again: ‘What do you have to say O Thumâmah?’
He repeated what he had said before. The Messenger of Allāh left him alone. When the next day after the following day came, he mentioned the same words as before. The Messenger of Allāh then said: 'Set Thumāmah free.'

He went off to some date palm trees near the Masjid and performed Ghusl and returned to the Masjid. Then he said: 'I bear witness that there is none has the right to be worshipped but Allāh, and I bear witness that Muḥammad is His servant and His Messenger.'

And (he cited) the Ḥadīth.

(One of the narrators) 'Eisā said: "Al-Laith informed us" and he said: "A protected man." (Ṣahīh)

Comments:

If considered expedient, a disbeliever may be brought into the Masjid.
hands tied up to his neck with a rope.” Then he mentioned the rest of the Hadith. (Hasan)

Abū Dāwūd said: And they (‘Awf and Mu‘āwīd) killed Abū Jahl bin Hishām. They had deputed themselves to kill him while they did not know him, and they killed him at the battle of Badr.

Comments:

They mortally wounded Abū Jahl, and Ibn Mas‘ūd delivered the final blows, see no. 2709.

Chapter 115 Regarding Abusing And Beating A Captive, (And Confession)

2681. Anas said: The Messenger of Allah ﷺ called his Companions to proceed towards Badr. Suddenly they came across the water-carrying camels of the Quraish, among them was a black slave belonging to Banū Al-Ḥajjāj. The Companions of the Messenger of Allah ﷺ took him captive and started asking him where Abū Sufyān was. He said: ‘By Allah! I don’t know anything about him, but this is the Quraish who have come here, and among them are Abū Jahl, ‘Utbah and Shaibah the two sons of Rabi‘ah, and Umayyah bin Khalaf.’ When he said that to them, they beat him. Then he said: ‘Leave me alone, leave me alone, I will tell you.’ When they stopped, he said: ‘By Allah! I don’t know anything about him, but this is the Quraish who have come here, and
among them are Abū Jahl, ‘Utbah and Shaibah the two sons of Rabi‘ah and Umayyah bin Khalaf. They have come.’ All this happened while the Prophet was praying and hearing all the conversation. After he finished the prayer, he said: ‘By Him in whose Hand my soul is! You people are beating him when he tells the truth, and leaving him when he tells a lie. This is the Quraish who have come here to protect Abū Sufyan.’

Anas said: “The Messenger of Allāh said: ‘This is the place where so-and-so will fall tomorrow,’ and he placed his hand on the ground; ‘this is the place where so-and-so will fall tomorrow,’ and he placed his hand on the ground; ‘This is the place where so-and-so will fall tomorrow,’ and he placed his hand on the ground.” He (Anas) said: ‘By Him in whose Hand my soul is! Nobody advanced beyond the place of the hand of the Messenger of Allāh. The Messenger of Allāh ordered that they be dragged by their feet and thrown into a well at Badr.”

Chapter 116. Regarding Compelling A Captive To Accept Islam

2682. It was reported from Ibn ‘Abbās who said: “When a woman was Miglāh (her children did not survive), she would vow that if her child survives she will make him a
Jew. When Banu An-Nadir were expelled (from Arabia) there were some children of the Anśār among them. They said: 'We shall not leave our children.' So Allāh, the Mighty and Sublime, revealed: There is no compulsion in religion. Verily, the right path has become distinct from the wrong path.'[1] (Sahīḥ)

Abū Dāwūd said: Al-Mīglāh means a woman whose children do not survive.

Chapter 117. Killing A Captive Without Inviting Him To Islam

2683. It was reported from Sa’d, who said: “On the Day of the conquest of Makkah, the Messenger of Allāh ﷺ granted protection to all the people except four men and two women,” and he named them. Ibn Abī Sarh was one of them. Then he mentioned the Hadīth. He said: ‘As for Ibn Abī Sarh, he hid himself with Uthmān bin ‘Affān. When the Messenger of Allāh ﷺ called people to give him their pledge of allegiance, he brought him and made him stand in front of the Messenger of Allāh ﷺ, then he said: ‘O Prophet of
Allāh! Receive the pledge of allegiance from ‘Abdullāh.’ He raised his head and looked at him three times, each time refusing him. Then he received pledge after the third time. Then he faced towards his Companions, and said: ‘Was there not among you an intelligent man, whom when he saw me not accepting his pledge would stand up and kill him?’ They said: ‘O Messenger of Allāh! We do not know what is in your soul, why did you not hint to us with your eye?’ He said: ‘It is not proper for a Prophet to have a treacherous eye.’[1] (Hasan)

Abū Dāwūd said: ‘Abdullāh was a foster-brother of ‘Uthmān, and Al-Walīd bin ‘Uqbah was ‘Uthmān’s brother, through his mother, and ‘Uthmān imposed the Ḥadd (of lashes) beating on him for drinking wine.

2684. It was reported from ‘Amr bin ‘Uthmān bin ‘Abdur-Rahmān bin Sa‘eeds bin Yarbū’ Al-Makhzumī, who said: “My grandfather narrated to me, from his father, that on the day of the Conquest of Makkah, the Messenger of Allāh ﷺ said: ‘There are four to whom I will not grant protection, neither in Hill, nor Haram’[2] then he named them. There were two singing slave-girls belonging to Maqīṣ: One of them

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[1] See also no. 4359.

[2] Meaning, in the Haram — sacred precincts — or out of it, and also in a state of Ḥırah or not.
was killed, and the other escaped, and she accepted Islam. (Da'if)

Abū Dāwūd said: I did not understand its chain of narration from Ibn Al-'Alā' the way I would like to.\[1\]

2685. Anas bin Malik said: "The Messenger of Allāh ṣṣ entered Makkah in the Year of Conquest wearing a helmet (Mighfar) on his head. When he took it off, a man came and said to him: Ibn Khatal is clinging to the curtains of the Ka'bah. He said: 'Kill him.' (Sahih)

Abū Dāwūd said: Then name of Ibn Khatal is 'Abdullāh, and Abū Barzah Al-Aslami killed him.

Chapter 118. To Kill A Captive While Imprisoned

2686. It was reported from Ibrāhīm, who said: "Ad-Dāhhab bin Qais wanted to give Masrūq a post. 'Umārah bin 'Uqbah said to him: 'Do you want to appoint someone from among the remnants of the murderers of 'Uthmān?' Masrūq said to him: "Abdullāh bin Mas'ūd narrated to us, and he was trustworthy according to us, in Ḥadith: 'When the Prophet ṣṣ wanted to kill your father, he said: 'Who will look after my children?'"

[1] Meaning, Muḥammad bin Al-'Alā', from whom he heard this narration.
He replied: “The Fire.” I approve for you what the Messenger of Allah approved for you.”

(§a’ïf)

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Comments:

‘Uqbah bin Mu’ît was an absolutely wicked person. He had crossed all limits in his enmity towards the Messenger of Allah. It was he who had thrown the entrails of a camel on the back of the Messenger of Allah while he was performing Salat. He was put to the sword in captivity while returning from Badr to Al-Madinah.

Chapter 119. To Kill A Captive With An Arrow

2687. It was reported from Ibn Ti’lã, who said: “We fought along with ‘Abdur-Rahmãn bin Khãlid bin Al-Walid. Four who were strong among the enemies were brought. He ordered them to be killed in confinement.” (§a’ïf)

Abû Dâwud said: Others, aside from Sa’eed, said to us, in this Hadith; from Ibn Wahb: “With arrows in confinement. So when that reached Abû Ayyûb Al-Ansãré, he said: ‘I heard the Messenger of Allah prohibit killing a person in confinement. By the One in whose Hand my soul is! Even if it is a chicken I will not kill it in confinement.’ So this reached ‘Abdur-Rahmãn bin Khãlid bin Al-Walid, so he freed the four slaves.”

(§a’ïf)
Chapter 120. Regarding The Generosity In Freeing A Captive Without Any Ransom

2688. Anas said: “Eighty men from the people of Makkah came down from the mountains of Tan'im to kill the Prophet ﷺ and his Companions at the time of the Fajr prayer. The Messenger of Allah ﷺ took them captive without fighting, and he freed them. Therefore, Allah, the Mighty and Sublime revealed: ‘And He it is Who has withheld their hands from you, and your hands from them in the midst of Makkah...’ till the end of the Verse.”[1] (Sahih)

Comments:
Mut‘im bin ‘Adi had provided protection to the Messenger of Allah ﷺ and pledged to defend him against persecution by the Quraish, while he was on his way back from At-Tā‘if to Makkah.

Chapter 121. Regarding Ransoming Captives With Wealth

2690. It was reported from Simak Al-Hanafi who said: "Ibn 'Abbâs narrated to me, he said: "'Umar bin Al-Khattâb said: "On the day of (the battle of) Badr, the Prophet accepted ransom, so Allâh, the Mighty and Sublime, revealed: '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 the enemies) in the land...' up to His saying: ‘...a severe torment) would have touched you for what you took...'[1] of the ransom, then (later) Allâh made the spoils of war lawful for them." (Sahîh)

Abû Dawûd said: I heard Ahmad bin Hanbal being asked Abû Nu'h's (one of the narrators) name: He said: "What do you want to do with his name? His name is a bad one." Abû Dawûd said: His name is Qurâd, and what is correct is that his name is 'Abdur-Rahmân bin Gazwân.[2]

2691. It was reported from Abû Ash-Shâ'thâ', from Ibn 'Abbâs that the Prophet fixed the ransom for the people of Jâhiliyyah on the Day of Badr at four hundred. (Hasan)

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2692. It was reported from 'Aishah that she said: “When the people of Makkah sent ransom to free their families from captivity, Zainab sent some wealth to free Abü Al-'As, along with her necklace, which was Khadijah’s and she had given to Zainab at the time of her marriage to Abü Al-'As.” She said: “When the Messenger of Allah saw it, he was overwhelmed with compassion for her, and said: ‘If you (wish) consider freeing the captive (i.e., Abü Al-'As), and also return back to her what belongs to her.’ They said: ‘Yes.’ The Messenger of Allah had taken oath from him, or he promised him, to let Zainab come to him. The Messenger of Allah sent Zaid bin Hārithah and another man from the Ansār, and told them: ‘Be in the valley of Ya’jīj until Zainab passes you, then accompany her until you bring her.’” (Hasan)

Comments:
If considered expedient, it is allowed to free the prisoner of war without ransom. The marriage of Zainab with Abü Al-'As had taken place before the Messenger of Allāh's advent as a Prophet. He, however, accepted Islam as late as the days of Al-Hudaibiyah. The Valley of Ya’jīj was situated at a distance of eight miles from Makkah.
2693. Marwân and Al-Miswar bin Makhramah said: “When the delegates of Hawâzin came as Muslims, they requested that their wealth be returned back to them. The Messenger of Allâh ﷺ said to them: ‘There are others with me as you see, and the dearest speech to me is that which is most true. So choose either the captives or the wealth.’ They said: ‘We choose our captives.’ The Messenger of Allâh ﷺ stood up, praised Allâh and then said: ‘To proceed: Indeed your brethren have come with repentance, and I see it appropriate to return back to them their captives. Whoever among you would like to do that as a favor, then he should do so, and whoever amongst you wants to keep his share, until we give him something from the first Fai’ which Allâh grants us, he may do so.’ The people said: ‘We would like to (release) the captives for them O Messenger of Allâh!’ The Messenger of Allâh ﷺ said to them: ‘We do not know who amongst you have given the permission and who did not, so return back until your leaders may come back to me with your affair.’ So the people went away, and they were spoken to by their leaders. They informed that they agree to give the captives back and have granted the permission.” (Sahîh)
2694. It was reported from ‘Amr bin Shu‘aib, from his father, from his grandfather — about this narrative — he said: “Then the Messenger of Allāh ﷺ said: ‘Return their women and children to them, and anyone who keeps anything from this Fāṭ’ he will be compensated for it by six camels from the first Fāṭ which Allāh, Most High, grants us.’ Then the Prophet ﷺ went to a camel and took some hair of it’s hump, and said: ‘O people! I am not taking anything from this Fāṭ, not even this (hair),’ he raised his two fingers, and said: ‘except the Khumus (the fifth), and this Khumus is returned among you, so give back even the threads and the needles.’ A man stood up with a ball of hair in his hand, and said: ‘I had taken this to fix my saddle blanket with it.’ The Messenger of Allāh ﷺ then said: ‘Whatever belongs to me and Banū ‘Abdul-Muṭṭalib, you can take it.’ He said: ‘After what I have seen transpire, then I have no desire for it at all, and discarded it.’”[1] (Hasan)

Chapter 122. Regarding The Leader Remaining At The Battlefield After Victory Over The Enemy

2695. It was reported from Abū...
Talliah, who said: “After being victorious over any people, the Messenger of Allah would stay at the battlefield for three nights.”

(In his version) Ibn Al-Muthannah said: “If he was victorious over any people, he liked to stay in their battlefield for three days.”  

Abū Dāwūd said: Yahyā bin Sa‘eed used to criticize this Hadīth because it is not among the early Hadīths of Sa‘eed, since his memory became distorted in the year forty-five, and this Hadīth was not narrated except later than that.

Abū Dāwūd said: It is said that Wāʾiq reported from him after he became mixed up (in narrating).

Chapter 123. Regarding Separating Captives

2696. It was reported from Māmūn bin Abī Shābib, from ‘Alī, may Allāh be pleased with him, that he separated between a slave woman and her child. The Prophet prohibited him from doing that, and withdrew the sale. (Da‘īf)

Abū Dāwūd said: Māmūn did not meet ‘Alī. He (Māmūn) was killed in the battle of Al-Jamājim, and Al-Jamājim was in the year eighty-three.

Abū Dāwūd said: And the battle of Al-Ḥarrah was in the year sixty-three, and Ibn Az-Zubair was killed in the year seventy-three.
Chapter 124. The Permission To Separate In The Case Of Those (Captive) Who Reached Puberty

2697. It was reported from Iyâs bin Salamah, who said:“My father narrated to me, he said: ‘We went out on an expedition with Abu Bakr, whom the Messenger of Allah ﷺ had appointed commander over us. We attacked Fazârah, then I saw a group of people, among which were children and women. I shot an arrow towards them, which fell between them and the mountain, so they stood there. I brought them to Abu Bakr. Among them there was a woman from Fazârah, and she was wearing a leather coat. She had her daughter with her, who was the most beautiful of the Arabs. Abu Bakr awarded me her daughter. When I arrived in Al-Madînah, the Messenger of Allah ﷺ met me and said: ‘O Salamah! Grant me the woman.’ I said: ‘By Allah! I like her, but I have not removed her garments.’ He kept quite, and when the next day came, the Messenger of Allah ﷺ met me in the market, and said to me: ‘O Salamah! Grant me the woman by Allah! By your father.’"[1] So I said: ‘O Messenger of Allah! I gave her to you by Allah! By your father!’ He said: ‘By Allah, this is a custom of swearing that was later prohibited.'
of Allâh! By Allâh! I have not removed her garment, and she is for you.' He sent her to the people of Makkah who had some (Muslim) captives. They were released (in exchange) for this woman.” (Sahih)

Comments:
If the enemy prisoners of war are grown up men and women, they can be separated from each other.

Chapter 125. Regarding Muslims’ Wealth That The Enemy Acquires, Then Its Owner Finds In Among The Spoils

2698. It was reported from Ibn Abî Za’ïdah, from ‘Ubaidullâh, from Nâfi’, from Ibn ‘Umar that a male slave of Ibn ‘Umar ran away to the enemy, and then the Muslims were victorious over them. The Messenger of Allâh ﷺ returned him back to Ibn ‘Umar, and he was not part of the distribution (of the spoils). (Da’îf)

Abû Dâwud said: It was said by other than him: “Khâlid bin Al-Walid returned him to Ibn ‘Umar.”

Chapter 126. Regarding the spoils that the enemy acquires and then finds among them.

2699. It was reported from Ibn Numair, from ‘Ubaidullâh, from Nâfi’, from Ibn ‘Umar, who said that a horse of his fled away and was captured by the enemy. Then the Muslims were victorious over them, and it was returned back to him during the life-time of the
Chapter 126. Regarding Slaves Of The Idolaters Who Join The Muslims And Accept Islam

2700. It was reported from Ribi’ bin Hirash, from ‘All bin Abi Talib who said: “Some slaves went to the Messenger of Allâh ﷺ on the Day of Al-Ḥudaibiyah before the treaty, so their masters wrote to the Prophet ﷺ and said: ‘O Muḥammad! By Allah! They did not come to you hoping for your religion, but they have gone to you running away from slavery.’ So some people said: ‘They are saying the truth, O Messenger of Allâh! Return them back to them.’ The Messenger of Allâh ﷺ got angry and said: ‘I do not see you people desisting O people of Quraish! Until Allâh sends those over you who will strike your neck because of this’ and he refused to send them back, and he said: ‘They are emancipated (slaves) of Allâh, the Mighty and Sublime.’” (Da’f)
Chapter 127. Permitting Food In The Land Of The Enemy

2701. It was reported from Ibn 'Umar, that during the time of the Messenger of Allah ﷺ, an army acquired some food and honey in spoils; the Khumus was not taken from it. (Sahih)

2702. It was reported from 'Abdullāh bin Mughaffal who said: “A skin-full of fat was thrown away on the day of Khāibār. I came to it and clung to it, and then said: ‘I will not give anyone anything from this today.’ When I turned around, I saw the Messenger of Allāh ﷺ smiling at me.” (Sahih)

Chapter 128. Regarding The Prohibition of Plundering When Food Is Scarce In The Land of the Enemy

2703. It was reported from Abū Labīd who said: “We were with 'Abdūr-Raḥmān bin Samūrah in Kābul. The people acquired spoils and began plundering through it.
He stood up and addressed the people: ‘I heard the Messenger of Allah prohibit plundering.’ So they returned whatever they had taken, and he distributed it among them.” (Sahih)
not more lawful then plundering.’”
The doubt is from Hannād (one of the narrators). (Sahih)

Chapter 129. Regarding Carrying Food Out Of The Land Of The Enemy

2706. It was reported from Al-Qāsim, the freed slave of ‘Abdur-Rahmān, from some of the Companions of the Prophet ﷺ, he said: “We would eat from the jazr during an expedition, and would not divide it until we were ready to come back to our dwellings. Then we would fill our saddlebags with it.” (Da‘īf)

Chapter 130. Regarding Selling Food When There Is A Surplus For The People In The Land Of The Enemy

2707. It was reported from ‘Abdur-Rahmān bin Ghanm, who said: “We were stationed in the frontiers of the city of Qinnasrīn with Shurahbil bin As-Simt. When he conquered it, he acquired sheep and cows from it. He distributed a group of them among us, and placed the rest in the spoils. Then I met Mu‘ādh bin Jabal and told him about that. He said: ‘We fought along with the Messenger of Allāh ﷺ at Khaibar and we got sheep
from it. The Messenger of Allāh ﷺ distributed a group of them among us and placed the rest of them in the spoils.” (Hasan)

Chapter 131. Regarding A Man Benefits From Something In The Spoils

2708. It was reported from Ruwaifi' bin Thãbit Al-Ansârî that the Prophet ﷺ said: “Whoever believes in Allāh and in the Last Day, then he does not ride any animal among the group of the Muslims, and when he emaciates it, he returns it back. And whoever believes in Allāh and in the Last Day, then he does not wear any garment from among the group of the Muslims, and when he wears it out he puts it back.” (Hasan)

Chapter 132. Regarding The Permissibility Of Using The Weapons That Have Been Used For Fighting In The Battlefield

2709. It was reported from Abû ‘Ubaidah, from his father who said: “I was passing by when I saw Abû Jahl laying down, as his leg had been struck. I said: ‘O enemy of
Allāh! O Abū Jahl! Allāh has disgraced the disgraced one.' I was not afraid of him at that time. He said: 'Is there a man better than one who has been killed by his own people?' So I struck him with a blunt sword, but it was of no use. When his sword fell down, I struck him with it until he died.” *(Da'f)*

Comments:

'Abdullāh bin Mas'ūd, may Allāh be pleased with him, killed Abū Jahl by the very sword snatched from him. He made use of the sword before the distribution of the spoils of war. A detailed account of Abū Jahl's killing preceded, see no. 2680.

Chapter 133. Regarding The Gravity Of Ghulūl

2710. It was reported from Zaid bin Khālid Al-Juhānī that a man from the Companions of the Prophet ﷺ died on the Day of Khaibar. They mentioned it to the Messenger of Allāh ﷺ. He said: "Offer (funeral) prayers for Your companion." When the faces of the people looked perplexed, he said: "Your companion misappropriated spoils in the cause of Allāh," so we looked in his belongings and found in it some pearls belonging to Jews, not worth even two Dirham. *(Hasan)*


2711. Abū Hurairah said: "We went out along with the Messenger of Allāh ﷺ in the Year of Khaibar. We did not acquire gold or silver in the spoils, but clothes, equipment and property. The Messenger of Allāh ﷺ went towards the valley of Al-Qurā. The Messenger of Allāh ﷺ was presented a black slave called Mid'am. While they were in the valley of Al-Qurā, and Mid'am was unsaddling the animal of the Messenger of Allāh ﷺ, he was struck by an arrow which killed him. The people said: 'Congratulations for him, he will go to Paradise.' But the Messenger of Allāh ﷺ said: 'Not at all, by Him in whose Hand my soul is! The cloak which he had taken on the Day of Khaibar, which was not distributed among the spoils, will ablaze with fire upon him.' When they heard this, a man came with one or two sandal straps to the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ said: 'A sandal strap of fire,' or he said: 'Two sandal straps of the fire.'" (Ṣaḥīḥ)
Chapter 134. Regarding The Imam Leaving The Ghulul When It Is Minimal, And Not Burning The Equipment

2712. It was reported from 'Abdullãh bin 'Amr who said: “When the Messenger of Allãh acquired some spoils of war, he would order Bilãl to make a public announcement. So he announced to the people to bring the spoils, and he took the Khumu and the rest was distributed. A man came after that with a camel halter of hair and said: ‘O Messenger of Allãh! This is part of what we had gained as spoils.' He said: ‘Did you hear Bilãl’s announcement?’ (He said this) Three times. He said: ‘Yes.’ He said: ‘What prevented you from bringing it (then)?’ He made some excuses. He said: ‘You may bring it on the Day of Judgment, for I shall not accept it from you.’” (Hasan)

Chapter 135. Regarding Punishing The One Who Commits Ghulul

2713. It was reported from Šãlih bin Muĥammad bin Zã’idah — Abû Dâwud said: This Šãlih is Abû Wãqid — who said: “I entered the territory of the Romans with Maslamah. A man who had committed Ghulul was brought to him. He asked Sãlim about him. He (Sãlim) said: ‘I heard my father
narrating from 'Umar bin Al-Khattãb that the Prophet ﷺ said: “If you find a man who committed Ghulul, then burn his goods and beat him.” He said: “We found a Mushaf (a copy of the Qur’an) among his belongings, so we asked Sãlim about it. He said: ‘Sell it and give its price in charity.’” (Da’îf)

**2714.** It was reported from Sâlh bin Muhammad, who said: “We went on an expedition with Al-Walîd bin Hishâm, in the company of Sâlim bin ‘Abdulläh bin ‘Umar and ‘Umar bin ‘Abdul-Azîz. A man (among us) committed Ghulul. Al-Walîd ordered his goods to be burnt, and he was paraded around (the people) and his share of the spoils was not given to him.” (Da’îf)

Abû Dawud said: This is the more correct of the two Ahâdîth. More than one (narrator) reported that Al-Walîd bin Hishâm burnt the camel-saddle of Ziyâd bin Sa’d, and that he had committed Ghulul, and that he beat him.

**2715.** It was reported from Al-Walîd bin Muslim (who said): “Zuhair bin Muhammad narrated to us, from ‘Amr bin Shua’îb, from his father, from his grandfather, that the Messenger of Allâh ﷺ,


قال أبو داود: هذا أصح الحديثين والداود: واجد أن الواليد بن هشام أخرق رجل زياد بن عبد وكان قد عزل وضربه.
Abū Bakr and ‘Umar burnt the goods of one who committed Ghulūl, and beat him.” (Da'īf)

Abū Dāwūd said: ‘Alī bin Bahr added (in his narration) from Al-Walīd — and I did not hear it from him — “and they denied his share.”

Abū Dāwūd said: Al-Walīd bin ‘Utbah and ‘Abdul-Wahhāb bin Najdah narrated it to us, they said: “Al-Walīd narrated to us from Zuhair bin Mūhammad, from ‘Amr bin Shua‘ib as his saying, and ‘Abdul-Wahhāb bin Najdah Al-Hawṭī did not mention that his share was denied.

Chapter (...) The Prohibition Of Harboring A Person Who Committed Ghulūl

2716. It was reported from Samurah bin Jundab who said: “To proceed: ‘And the Messenger of Allāh ﷺ used to say: Whoever harbors a person who committed Ghulūl, then he is like him.””[1] (Da'īf)
Chapter 136. Regarding The Salab (Spoils) Being Given To The Person Who Killed\[1\]

2717. It was reported from Abū Qatādah that he said: "We went to in an expedition with the Messenger of Allāh ﷺ in the Year of Hunain. When the two armies met, the Muslims retreated. I saw a man from idolaters overcoming a man from the Muslims. I went around until I came to him from behind, and struck him with the sword on the vein between his neck and shoulder. He came towards me and grasped me so firmly that I smelt death. Then death overtook him, and he let me go. I caught up to 'Umar bin Al-Khattāb and said to him: 'What happened to the people?' He replied: 'It is what Allāh has decreed.' Then later on the people came back, and the Messenger of Allāh ﷺ sat down and said: 'Anyone who has killed a man and can prove it, he will have his spoils (Salab).’ I stood up and said: 'Who will bear witness for me?' Then I sat down. He (the Prophet ﷺ) said it again: 'Anyone who has killed a man and can prove it, he will have his spoils (Salab).’ I stood up and said: 'Who will bear witness for me?' Then I sat down. He (the Prophet ﷺ) said it for the third time. I stood up, so the Messenger of Allāh ﷺ said:

Salab refers to the goods that were with an enemy that one has killed. Some of these goods will be awarded to the one that fought and killed him, and they will not be considered Ghanimah or war spoils, divided among the troops. Scholars differ over the conditions for awarding Salab, as well as the items included in that.
'What is the matter with you O Abu Qatadah!? So I related to him the whole story. A man from among the people said: 'He is telling the truth O Messenger of Allah! And the spoils (Salab) of that dead person are with me. Make him an offer so he will accept that.' Abu Bakr As-Siddiq said: 'No, by Allah! What you said will not be done. A lion from among the lions of Allah who fights for the sake of Allah and His Messenger, and you want him to give you his spoils (Salab)?' The Messenger of Allah ﷺ said: 'He has said the truth. Hand it over to him.' Abu Qatadah said: 'He gave it to me. I sold the coat of mail, and bought a farm with (the proceeds) among Banu Salamah. It was the first wealth I acquired in Islam.' (Sahih)

2718. It was reported from Anas bin Malik, who said: "On that day" meaning on the Day of Hunain" the Messenger of Allah ﷺ said: 'Anyone who kills a disbeliever, he shall have his spoils (Salab).'

On that day, Abu Talibah killed twenty men and took their spoils. Abu Talibah met Umm Sulaim who had a dagger with her. He said: 'O Umm Sulaim! What is this with you?' She said: 'By Allah! I intended, that if anyone of them got near to me, to pierce their
stomach with it.’ Abū Ṭalḥah told this to the Messenger of Allāh ﷺ: 

(Ṣahih)

Abū Dāwūd said: This Ḥadīth is Ḥasan.

Abū Dāwūd said: We meant by this the dagger, because the weapon of the non-Arabs at that time was the dagger.

Chapter 137. Regarding The Imam Denying The Spoils (Salab To The Person Who Killed, If He Sees Fit To, And The Horse And Weapon Are Part Of The Spoils (Salab)

2719. ‘Awf bin Mālik Al-Asjja‘ī said: “I went with Zaid bin Ḥārithah in the battle of Mu‘tah. I was accompanied by a man from Yemen who was part of the reinforcements, and he only had a sword with him. A Muslim man slaughtered a camel. The man from the reinforcements asked him for some piece of its skin, so he gave it to him. He made it in the shape of a shield. We proceeded until we met the Roman army. Among them was a man on a reddish horse, with a golden saddle, who started fiercely attacking and killing the Muslims. The man from the reinforcements sat behind a rock lying in wait to attack him. When the Roman passed by him, he hamstrung his horse and it fell down. He overpowered him and killed him, and he took his horse
and weapons. When Allāh, the Mighty and Sublime, granted victory to the Muslims, Khālid bin Al-Walīd sent for him, and took his spoils (Salab).” ‘Awf said: “I went to Khālid and said to him: ‘O Khālid! Do you not know that the Messenger of Allāh has decreed the spoils (Salab) be given to the one who kills?’ He said: ‘Yes indeed, but I thought it was too much for him.’ I said: ‘You should give it back to him, or else I will inform the Messenger of Allāh about it.’ He refused to give it back to him. When we gathered with the Messenger of Allāh, I told him the story of the man from the reinforcements, and what Khālid did. The Messenger of Allāh said: ‘O Khālid! What made you do that?’ He said: ‘O Messenger of Allāh! I thought it was too much for him.’ The Messenger of Allāh said: ‘O Khālid! Return to him what you took from him.’” ‘Awf said: “I said to him: ‘Take it O Khālid! Did I not deliver what I promised you.’ The Messenger of Allāh said: ‘And what is that?’ I then informed him. The Messenger of Allāh got angry, and said: ‘O Khālid! Do not return it back to him. Are you people not going to leave my commanders alone. You people take the best for yourself and leave him the worst.’” (Sahih)

**Translation:**

A ḥ r i j: A ḥ r i j: M ṣ l m, al-jihād wa-l-sīr, bāb aṣ-ṣaḥāqaṭ al-qāt‐il Sāb al-qāt‐il, ḥ: 1753 1753 M ṣ l m, ḥ: 27/6, 28/6.
Comments:
A commander capable of exercising independent judgment has certain discretionary powers in matters of administration, and it is not proper that the people criticize him for each and everything he does.

Chapter 138. The Spoils (Salab) Are Not Be Subjected To The Khumus

2721. It was reported from ‘Awf bin Mālik Al-Ashja’i and Khālid bin Al-Walid, that the Messenger of Allāh ṣṣ ordered the spoils (Salab) to be given to the one who kills, and that it not be subjected the Khumus. (Hasan)

Chapter 139. Whoever Finishes Off A Severely Wounded Person, He Is Granted Some Of His Spoils (Salab)

2722. It was reported from ‘Abdullāh bin Mas‘ūd who said: “On the Day of Badr, the Messenger of Allāh ṣṣ granted me Abū Jahl’s sword” as he (‘Abdullāh) had killed him. (Da‘f)
Comments:

Injury to Abu Jahl was initially inflicted by Mu'adh and Mu'awwadh (the sons of 'Afra') and Mu'adh bin 'Amr bin Jamuh. Then it was 'Abdullah bin Mas'ud who finished him off.

Chapter 140. Regarding Whoever Comes After The Spoils Of War Are Distributed, Then There Is No Share For Him

2723. It was reported from Az-Zuhri that ‘Anbasah bin Sa’eed informed him, that he heard Abu Hurairah narrating to Sa’eed bin Al-‘As, that the Messenger of Allah sent Aban bin Sa’eed bin Al-‘As[1] in an expedition from Al-Madinah towards Najd. Aban bin Sa’eed and his companions came to the Messenger of Allah at Khaibar after it was conquered. The girths of their horses were made of palm-leaf fibers. Aban said: ‘Give us a share (from the spoils) 0 Messenger of Allah!’’

Abu Hurairah said: “Do not give them a share 0 Messenger of Allah! Aban said: ‘This is what you say, 0 you Wabir!’[2] You have come to us from the peak of Dal!’[3] The Messenger of Allah said: ‘Sit down O Aban!’ The Messenger of Allah did not give them any share.” (Sahih)

[1] This Aban is actually the uncle of the Sa’eed bin Al-‘As whom Abu Hurairah narrated it to.
[2] A Wabir is a small rare hairy animal whose latin name is hyrax, while it is not classified as such, it resembles a rodent, similar to a guinea pig, or a rabbit.
[3] Some narrations of this Hadith have the word Ad-Dal and some have it Ad-Da’n. They differ over its meaning, it is either the name of a location or a mountain where Abu Hurairah’s tribe is from, as some say, or it is an insult relating to the rustling of leaves of a lote-tree.
2724. It was reported from Az-Zuhri that he heard ‘Anbasah bin Sa’eed Al-Qurashi narrating from Abū Hurairah, who said: “I came to Al-Madinah when the Messenger of Allah was in Khaibar, after he had conquered it. I asked him to give me a share from the spoils. A son of Sa’eed bin Al-‘As spoke and said: ‘Do not give him a share O Messenger of Allah!’ I said: ‘This is the murderer of Ibn Qawqal.’ Sa’eed bin Al-‘As said: ‘Wonderful O Wabr, you have come down to us from the peak of Dāl, blaming me for killing a Muslim man whom Allah, the Exalted, honored with (martyrdom) at my hands, and did not disgrace me by his hands.’” (Šahih)

(ʿAbū Dāwūd said: They were about ten persons, six of them were killed and the rest of them came back).

2725. It was reported from Abū Mūsā, who said: “We arrived just at the time when the Messenger of Allah had captured Khaibar. He gave us a share,” or he said: “he gave us something from it, and he did not allot anybody any share if
he was not present at the time of the capture of Khaibar, giving only to those who were present with him. Except those who were in our ship; Ja'far and his companions, to whom he gave a share from the spoils.” (Sahih)

2726. It was reported from Ibn ‘Umar who said: “The Messenger of Allahstood up” — meaning on the Day of Badr — and said: ‘Indeed ‘Uthmãn has gone off for a matter for Allah and His Messenger, and I am giving the pledge of allegiance on his behalf.’ The Messenger of Allah allotted him a share of the spoils and he did not allot any to anyone else who was absent.” (Hasan)

Comments:

On the occasion of the Battle of Badr, Ruqayyah, the daughter of the Prophet who was the wife of ‘Uthmãn, may Allah be pleased with them both, was critically ill, and the Prophet had detailed him to attend to Ruqayyah. The incident proves that if a person is prevented from participating in a battle due to some duty assigned to him, he shall also be granted his share of the spoils.

Chapter 141. Regarding A Woman And A Slave Being Given Something From The Spoils

2727. It was reported from Yazid bin Hurmuz who said: “Najdah wrote to Ibn ‘Abbãs asking about such and such, and he mentioned
some matters. He also asked about the slave; if they are entitled to any share of the spoils and also about the women; whether they used to go out (for battle) with the Messenger of Allah? And are they, too, entitled to any share of the spoils? Ibn ‘Abbās said: ‘Had I not sensed indiscretion from him I would not have written to him. As for the slave he was given some of the spoils (as a reward), and as for the women they used to treat the wounded and supply water.’”

(Saḥīḥ)

2728. Yazid bin Hurmuz said: “Najdah Al-Harı:rī wrote to Ibn ‘Abbās asking about whether women used to participate in battles with the Messenger of Allah, and whether he used to allot them a share of the spoils.” He (Yazid) said: “I wrote a letter (of reply) on behalf of Ibn ‘Abbās to Najdah: ‘They used to participate in the battles with the Messenger of Allah, but no specified portion was given to them. They were given only a small gift.’”

(Saḥīḥ)

Comments:

There is no share stipulated as such for women and other helpers in the spoils. They may, however, be given appropriate rewards etc.

[1] Another version proceeded see no. 2727.
2729. It was reported from Ḥashraj bin Ziyād, from his grandmother — his father’s mother — that she went out along with the Messenger of Allāh ﷺ for the Battle of Khaibar. She was one of the six women. (She said): “When the Messenger of Allāh ﷺ found out about it he sent for us, so we came to him and saw him angry. He said: ‘Whom did you come out with, and with whose permission did you come out?’ We said: ‘O Messenger of Allāh! We came out to spin the hair[1] and support with it in the cause of Allāh, we have remedies for the injured ones, we hand over arrows and supply Sawīq to drink.’ He said: ‘Then continue.’ When Allāh granted him victory over Khaibar he gave us a share from the spoils as he gave to the men.” He (Hashraj) said: “I said to her: ‘O grandmother! And what was that?’ She replied: ‘Dates.’”

(Ḍaʿf)


2730. It was reported from Muḥammad bin Zaid who said: “‘Umair, the freed slave of Ābī Al-Lahm narrated to me: ‘I participated in the Battle of Khaibar with my masters who spoke to the Messenger of Allāh ﷺ regarding me. He ordered (me) to don the sword which I was dragging. He was then informed

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that I was a slave. He therefore ordered some inferior goods be given to me." (Sahih)

Abū Dāwūd said: It means that he was not given any specified portion.

Abū Dāwūd said: Abū 'Ubaid said: He had declared meat unlawful for himself, him that is why he was called Abī Al-Lahm.[1]

\[\text{Comments:}\]

Abī Al-Lahm's name was 'Abdullāh bin 'Abdul-Malik bin 'Abdullāh bin Ghifār. (Al-Isābah).

He was probably given something as reward for this service. And Allāh knows best.

2731. It was reported from Jābir who said: “I was supplying water to my companions on the Day of Badr.” (Da’if)

\[\text{Chapter 142. Regarding An Idolater Being Allotted A Share}\]

2732. It was reported from ‘Urwah that ‘Aishah said: — Yahyā (one of the narrator) said: — “A man from the idolators accompanied the Prophet to fight along with him. He said: ‘Go back.’” — Then both of them were in accord:[2] “We do


[2] That is both Yahyā bin Ma’in and Musad-dad, from whom Abū Dāwūd heard it.
Chapter 143. Allotting Two Shares For The Horse

2733. It was reported from Ibn 'Umar who said: "The Messenger of Allah allotted three shares for the man and his horse: one share for him, and two shares for his horse." (Sahih)

2734. It was reported from Al-Mas'ūdī who said: "Abū 'Amrah narrated to me from his father who said: "We came to the Messenger of Allāh as a group of four, and we had a horse. He allotted each one of us a share, and allotted two shares for the horse." (Da'f)

2735. (Another chain) from Al-Mas'ūdī, from a man from the family of Abū 'Amrah, from Abū 'Amrah, with its meaning, except that he said: "As a group of three," and added: "The horseman got three portions." (Da'f)
Chapter 143, 144. Regarding Giving Only One Portion (For The Horse)

2736. It was reported from ‘Abdur-Rahmān bin Yazīd Al-Anṣārī, from his paternal uncle, Mujammi’ bin Jāriyah Al-Anṣārī — he was one of the Qur’ān reciters — who said: “We were present with the Messenger of Allāh ﷺ at Al-Hudaibiyyah. When we started returning to Al-Madīnah people were driving their camels quickly. Some people said to others: ‘What is the matter with the people?’ They said: ‘Revelation has come down to the Prophet ﷺ.’ So we went out with the people hastily, and we saw the Prophet ﷺ standing on his mount at Kura‘ Al-Ghāim. When the people gathered around him, he recited: Verily, We have given you a manifest victory. A man said: ‘O Messenger of Allāh! Is it really a victory?’ He said: ‘Yes, by Him in whose Hand Muhammad’s soul is! Indeed it is a victory.’ Later on the spoils of Khaibar were distributed among those who had been at Al-Hudaibiyyah. The Messenger of Allāh ﷺ divided it into eighteen shares. The army consisted of one-thousand and five hundred, of which, three hundred were cavalry. He gave two shares to a horsemen and one share to a foot soldier.”

(Hasan)

Abū Dāwud said: The Ḥadīth of

Abū Mu‘āwiyah\[^1\] is more correct and it is the one that is acted upon. I think there is an error in the *Hadīth* of Mujammī‘, as he said: “Three hundred horsemen,” while they were only two hundred.

Chapter 144, 145 Regarding

The *Nafl*\[^2\]

2737. It was reported from Khālid, from Dāwūd, from ‘Ikrimah, from Ibn ‘Abbās who said: ‘On the Day of Badr, the Messenger of Allāh ﷺ said: ‘A person who does this and that, will have a bonus of this and that.’ So youth went ahead and the elders remained where the flag was, and they did not leave it. When Allāh granted them victory, the elders said: ‘We were reinforcements for you people. If you were defeated you would have retreated to us, so do not take away all the spoils and leave us behind with nothing.’ The youth refused, and said: ‘The Messenger of Allāh ﷺ has given it to us.’ So Allāh, the Exalted, revealed: They ask you about the spoils of war. Say: “The spoils are for Allāh and the Messenger...” up to His saying: “...As your Lord caused you to go out from your home with the truth; and verily, a party among the

\[^1\] That is, no. 2733.

\[^2\] A bonus, or reward; an extra portion granted to some soldiers.
believers disliked it...

He (Ibn ‘Abbás) said: “(Meaning:) So that was better for them. — And similarly (it means) so you should obey Me, as I know the consequences of this better than you.” (Sahih)

2738. It was reported from Hushaim (who said): “Dāwūd bin Abī Hind narrated to us, from ‘Ikrimah, from Ibn ‘Abbās who said: ‘On the Day of Badr, the Messenger of Allāh ﷺ said: “Anyone who kills a man will have this and that, and anyone who captures a man will have this and that.” Then he (the narrator) cited similarly, and the (previous) Hadith of Khalid is more complete. (Sahih)

2739. It was reported from Yahyā bin Zakariyyā bin Abī Zā‘idah, he said: “Dāwūd narrated to us...” this Hadith, with his chain; he said: “The Messenger of Allāh ﷺ divided it equally.” And the Hadith of Khalid (no. 2737) is more complete. (Sahih)

2740. It was reported from Mu‘ābat bin Sa‘d, from his father: “I came to the Messenger of Allâh ﷺ on the Day of Badr with a sword and said: ‘O Messenger of Allâh! Indeed Allâh has healed my breast from the enemy today, so grant me this sword.’ He said: ‘This sword is neither mine, nor yours.’ So I went away saying: ‘Today this sword will be given to somebody who has not been put to trial like me.’ Meanwhile a messenger came to me, and said: ‘Respond (to the call).’ I thought something had been revealed about me because of my speech. When I came, the Prophet ﷺ said to me: ‘You asked me for this sword. It is neither mine, nor yours. Now Allâh has given it to me, hence it is yours.’ Then he recited: They ask you about the spoils of war. Say: “The spoils are for Allâh and the Messenger...” until the end of the Verse.”[1] (Sahih)

Abū Dāwūd said: Ibn Mas‘ūd would recite it: “Yasa‘lukan-nafla (They ask you for a gift.)”

Chapter 145. Regarding The Nafl In The Case Of A Detachment Of The Army

2741. It was reported from Shu‘aib bin Abī Ḥamzah, from Nāfi’, from

Ibn ‘Umar who said: “The Messenger of Allâh ﷺ sent us with an army towards Najd, (and he sent) a detachment from it (towards the enemy). The share for the whole army was twelve camels per person, and he gave the detachment a Nafl of one additional camel each. Thus their share was thirteen camels each. (Sahîh)

Comments:

If a detachment of the army performs some special feat, its members may be awarded something special in addition to their normal share from the spoils.

2742. Al-Walîd bin ‘Utbah Ad-Dimashqî narrated to us, he said: “Al-Walîd, meaning Ibn Muslim, said: ‘I narrated this Hadîth[1] to Ibn Al-Mubârak. I said: “And similarly Ibn Abî Farwah narrated it to us from Nâfi’.” He (Ibn Al-Mubârak) said: “Those whom you mentioned are not equal to Mâlik,” or something similar to that.”” Meaning Mâlik bin Anas.[2]
(Sahîh)

2743. It was reported from Muḥammad, meaning Ibn Ishâq, from Nâfi’, from Ibn ‘Umar who said: “The Messenger of Allâh ﷺ...
sent a detachment towards Najd, and I went along with them. We acquired a lot of camels. Our commander rewarded us with a *Nafl* of one camel for each person. Then when we arrived, the Messenger of Allah ﷺ divided our spoils among us. Each one of us got twelve camels, after the *Khumus* taken out. The Messenger of Allah ﷺ did not take any account regarding what our commander had given us, neither did he blame him for what he had done. Thus, each one of us got thirteen camels, along with his *Nafl*.” *(Sahih)*

2744. (Mālik and Laith) reported from Nāfī’, from ‘Abdullāh bin ‘Umar, that the Messenger of Allāh ﷺ sent a detachment towards Najd with ‘Abdullāh bin ‘Umar in it. They acquired a large number of camels in the spoils. Every one of them got twelve camels as their share, and they were each rewarded a *Nafl* of one additional camel.

Ibn Mawhāb (who narrated it from Al-Laith) said in his version: “The Messenger of Allāh ﷺ did not change that.” *(Sahih)*
2745. It was reported from 'Ubaidullāh (who said): “Nāfi’ narrated to me, from ‘Abdullāh, who said: ‘The Messenger of Allāh ﷺ sent us in a detachment towards Najd. Our share of the spoils was twelve camels each, and the Messenger of Allāh ﷺ rewarded us with a Nafl of one additional camel each.” (Sahih)

Abū Dāwūd said: Burd bin Sinān reported it from Nāfi’, similar to the narration of ‘Ubaidullāh, and Ayyūb reported it from Nāfi’, similarly, except that he said: “And we were rewarded a Nafl of one camel each” without mentioning the Prophet ﷺ.

Comments:

The two apparently conflicting version may be reconciled if we conclude that whatever reward the commander gave, the Prophet ﷺ confirmed it. It is because of this ratification by him that the bestowal has been directly attributed to him.

2746. It was reported from Al-Laith from ‘Aqil, from Ibn Shihāb, from Sālim, from ‘Abdullāh bin ‘Umar, that the Messenger of Allāh ﷺ used to give a specific Nafl to some of the detachments which he sent out, other than the general share of the whole army. And the Khumus was required from all of that. (Sahih)
2747. It was reported from Abū 'Abdur-Rahmān Al-Ḥubulī, from 'Abdullāh bin 'Amr, that the Messenger of Allāh ﷺ went out on the Day of Badr with three hundred and fifteen (men). The Messenger of Allāh ﷺ said: "O Allāh they are on foot, provide them with mounts, O Allāh they are naked, clothe them, O Allāh they are hungry, provide food for them." Allāh then granted them victory on the Day of Badr. When they returned back, there was no man among them but he returned with a camel or two, was clothed, and had eaten his fill. (Hasan)

Chapter 146. Regarding Whoever Said That The Khumus Is Before The Nafl

2748. It was reported from Ḥabīb bin Maslamah Al-Fihri that the Messenger of Allāh ﷺ would grant a Nafl of a third after deducting the Khumus. (Sahih)

2749. (Another chain) from Ḥabīb bin Maslamah that the Messenger of Allāh ﷺ used grant a Nafl of a fourth after deducting the Khumus, and a third after deducting the
Khums of the spoils when he returned. (Ṣahīh)

The Book Of Jihad

الحَارِثِ، عَنْ مَكْحُولٍ، عَنْ أَبِي جَارِيَةٍ، عَنْ حَبِيبٍ بْنِ مَسْلِمَةٍ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَتَّلِى الْرُّكَّبَ بَعْدَ الْحُمُسَ وَالْثَّلَاثَ بَعْدَ الْحُمُسِ إِذَا قَالَ.


2750. It was reported that Makhul said: “I was a slave in Egypt belonging to a woman from Banu Hudhayl. She freed me, but I did not leave Egypt, while there was knowledge in it, without (first) attaining it, as far as I could. Then I went to Al-Hijaz, and I did not leave it while there was knowledge in it without attaining it, as far as I could. Then I went to Al-‘Iraq, and I did not leave it while there was knowledge in it without attaining it, as far as I could. Then I came to Ash-Sham, and I sifted through it. (In all of those places) I asked everyone about the Nafl. I did not find anybody who could tell me anything about it, until I found an old man by the name of Ziyad bin Jarirah At-Tamimi. I said to him: ‘Did you hear anything about the Nafl?’ He said: ‘Yes, I heard Ḥabīb bin Maslamah Al-Fihri saying: ‘I witnessed the Prophet ﷺ giving a fourth in Nafl at the outset, and one third upon the return (from the journey).’” (Hasan)
Chapter 147. The Spoils Acquired By A Detachment Should Be Divided Among The Whole Army

2751. It was reported from ‘Amr bin Shua‘îb, from his father, from his grandfather who said: “The Messenger of Allâh ﷺ said: ‘All the Muslims are equal in respect of blood. The protection given even by the least among them is to be honored, and reaches to the furthest of them. They should be united as one over their enemies. Those who have fleet-footed mounts should share their spoils with those who have slow mounts and those who go in a detachment should share the spoils with those who were stationed (as reinforcement). A believer is not killed (in retaliation) for a disbeliever, nor a one who has a covenant during the covenant.’”

Ibn Ishaq (one of the narrators) did not mention retaliation and equality in respect of blood.

2752. It was reported from Iyās bin Salamah, from his father: “‘Abdur-Rahmân bin ‘Uyainah raided the camels of the Messenger of Allâh ﷺ, killed their herdsman and drove them away with some people who were with him on their horses. I turned my face towards Al-Madînah and shouted three times: ‘A morning raid! Then I started to
chase them, while shooting them with arrows and hamstringing their animals. Whenever a horseman returned towards me, I sat at the foot of a tree, until there was no mounting animals created by Allah for the Prophet but I kept it behind my back (i.e., I got them all back). They (the enemies) threw away more than thirty lances and thirty cloaks to lighten their load. Then reinforcements from 'Uyainah came for them. They said: 'A few of you should go to him.' Four of them stood and came towards me, and they climbed the mountain. When I could make them hear me, I said: 'Do you people know me?' They said: 'And who you are?' I said: 'I am son of Al-Akwa! By Him Who blessed the face of Muhammad! Any one of you who seek me, will not be able to get me, and whomever I seek, he will not get away.' While I was still there, I saw the horsemen of the Messenger of Allah coming through the trees. The first among them was Al-Akhram Al-Asadi. He caught up with 'Abdur-Rahmân bin 'Uyainah and 'Abdur-Rahmân turned towards him. They attacked each other with lances. Al-Akhram hamstrung the horse of 'Abdur-Rahmân and 'Abdur-Rahmân pierced a lance into his body and killed him. Then 'Abdur-Rahmân turned to the horse of Al-Akhram. Abû Qatâdah caught up with 'Abdur-Rahmân and they attacked each other with their lances. He hamstrung the horse of
Abū Qatādah and Abū Qatādah killed him. Then Abū Qatādah turned toward the horse of Al-Akhram. I came to the Messenger of Allāh, who was at the same place of water from where I drove them away, called Dhu Qard. Allāh’s Prophet was among five hundred men. He gave me the share of a horseman and a footman.” (Ṣaḥīḥ)

Comments:
Ya Sabāḥah, translated here as ‘A morning raid!’ is in fact a cry of alarm. It is normally called from a place of eminence to attract the attention of the populace.

Chapter 148. Regarding The Nafl Of Gold And Silver, And From The Spoils Gained In The Beginning (Of The Battle)

2753. Abū Al-Juwairiyah Al-Jarmī said: “I found a red container containing Dinārs in the territory of the Romans during the leadership of Mu‘āwiyyah. Our commander was a man from the Companions of the Prophet from Banū Sulaim named Ma‘ās bin Yazīd. I brought it to him, and he distributed it among the Muslims (those who were in the battle) and gave me the same portion as he had given to each of them. Then he said: ‘If I had not heard the Messenger of Allāh saying: “There is no Nafl except after the Khumus” — I would have given to you. He then presented his own share to me but I refused. (Ṣaḥīḥ)
Chapter 149. Regarding The Imam Taking Something From The Fa' for Himself

2755. It was reported from ‘Amr bin ‘Abasah who said: “The Messenger of Allah led us in a prayer facing towards a camel belonging to the spoils. After he said the Tashahhud, he took hold of some of the hair on the side of the camel and said: “The likes of this, from your spoils, is not lawful for me, except for the Khumus, and the Khumus is returned back to you.””[1] (Sahih)

Chapter 150. Regarding Fulfilling The Covenant

2756. It was reported from Ibn ‘Umar that the Messenger of Allah said: “Indeed the treacherous person will have a banner planted for him on the Day of Judgment, and it will then be announced: ‘This is treachery of so-and-so, son of so-and-so.’” (Sahih)

[1] Similar preceded in a different narration (no. 2694) with the word Fat’ instead of “your spoils” (Ghanā’imikum) as it is here.
Chapter 151. Regarding The Imam Is The Shield Of The Covenant

2757. It was reported from Abū Hurairah that the Messenger of Allāh ﷺ said: “The Imam is only a shield that is fought for.” (Hasan)

Comments:

It means the person concerned shall be humiliated in this way and it will be announced that what he is getting is the punishment for his treachery.

2758. It was reported from Bukair bin Al-Ashajj, from Al-Hasan bin ‘Alī bin Abī Rāfi‘, that Abī Rāfi‘ informed him, he said: “The Quraish sent me to the Messenger of Allāh ﷺ. So when I saw the Messenger of Allāh ﷺ, Islam radiated in my heart, so I said: ‘O Messenger of Allāh! By Allāh! I will not go back to them ever.’ The Messenger of Allāh ﷺ said: ‘I do not break a covenant, nor imprison a messenger, return back. If you still feel in yourself then what you feel now, then you can return.’” He said: ‘So I went, and then came back to the Prophet ﷺ and accepted Islam.” (Sahih)

Bukair said: “And he informed me that Abū Rāfi‘ was a Coptic.”

Abū Dāwud said: That was during that time, but today there is no benefit in it.
Chapter 152. Regarding There Being A Covenant Between The Imam And The Enemy, And He Advances Towards Them (To Attack)

2759. It was reported from Shu'bah, from Abū Al-Faid, from Sulaim bin 'Amir — a man from Himyar — who said: “There was a covenant between Mu‘āwiyyah and the Romans. He started to proceed towards their country, so that when the covenant came to an end, he would attack them. A man came on a horse, or a Turkish horse, saying: ‘Allāhu Akbaru, Allāhu Akbar. Fulfill (the conveant) and do not be treacherous.’ When they looked towards him, they saw he was ‘Amr bin ‘Abasah. Mu‘āwiyyah sent for him and questioned him. He said: ‘I heard the Messenger of Allāh ﷺ saying: “Anyone who has a covenant with people, he is not to strengthen it nor loosen it, until the covenant has expired, or both parties bring it to an end.” So Mu‘āwiyyah returned.” (Sahīh)

Comments:

Regarding the author's statement “That was during that time” — it is not clear which part of the narration he intends, it is said that it means that he only sent him back because of a treaty, but the general rule is not to do so now.
Chapter 153. Regarding Fulfilling The Agreement For One Who Has A Covenant, And The Sanctity Of His Protection

2760. It was reported from Abū Bakrah who said: “The Messenger of Allah ﷺ said: ‘Anyone who kills a person to whom a covenant was granted prior to its expiration, Allah will forbid him from entering Paradise.’” (Ṣaḥīh)

Chapter 154. Regarding Sending Messengers

2761. It was reported from Salamah, meaning Ibn Al-Fadl, from Muḥammad bin Iṣḥāq, who said: “Mausilimah wrote to Allāh’s Messenger ﷺ.” He said: “And Muḥammad bin Iṣḥāq narrated to me, from a Shaikh, from Ashja’ named Sa’d bin Ṭāriq, from Salamah bin Nu‘aim bin Mas‘ūd Al-Aṣjaj, from his father, Nu‘aim, who said: ‘I heard the Messenger of Allāh ﷺ say to the two of them (the messengers) after he was read the letter from Musailimah: “What do you to believe (in)?” They said: “We believe as he believes.” He said: “By Allāh! If it wasn’t that the messengers are not to be killed, I would have cut off their heads.” (Ḥasan)

نتخبج: [إسناده صحيح] أخرجه أحمد: 5/201 من حديث سلمة بن الفضل به وصحبه

الحاكم على شرط مسلم: 143/2 ووافقه الذهبية.
Islam forbids the killing of an envoy or messenger sent by his leader even if he speaks words of disbelief before the Muslim ruler.

2762. It was reported from Hārîthah bin Muḍarrrib that he came to ‘Abdullāh, and said: “There is no hatred between myself and any of the Arabs. I passed by a Masjid of Banû Hanîfah, and found them believing in Musâilimah (as a Prophet).” ‘Abdullāh sent for them. They were brought to him. He advised them to repent, which they did, except for Ibn An-Nâwwâhah. He said to him: “I heard the Messenger of Allâh ﷺ say: ‘If it wasn’t that you are a messenger I would have cut off your neck’ and you are not a messenger today. He ordered Qarâzah bin Ka’b to cut off his head at the market. Then he said: ‘Whoever wants to see Ibn An-Nâwwâhah, (he can go and see him) killed in the market.” (Da’îf)

Chapter 155. Regarding Protection Granted By A Woman

2763. Ibn ‘Abbâs said: “Umm Hâni’, daughter of Abû Tâlib narrated to me, that she granted protection to a man from among the idolaters on the Day of the Conquest (of Makkah). She came to the Messenger of Alalh ﷺ and
told him about it. He said: ‘We have given protection and security to those whom you have given it.’”

(Hasan)

Excel: They were asking for protection from the unbelievers who had given it. He said: ‘We have given protection and security to those whom you have given it.’

(Tafsir: Hasan)

2764. It was reported from ‘Aishah, who said: “A woman from the believers would give protection and it was allowed.” (Da‘if)

Comments:

A protection granted by the least of Muslims to a non-believer becomes binding on all Muslims.

Chapter 156. Regarding Treaties With The Enemy

2765. Al-Miswar bin Makhramah said: The Messenger of Allâh went out during the Year of Al-Hudaibiyyah with more than ten hundred of his Companions. When they arrived at Dhul-Hulaifah, he garlanded and marked the sacrificial animals and entered Iḥrām for ‘Umrah.” He (the narrator) then cited the Ḥadîth. “The Prophet continued on his journey until he arrived to the mountain pass from where one descends them (in Makkah), where his mount knelt down. People said: ‘Go on, go on! Al-Qašwâ has become obstinate!’ — twice — the
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Prophet ﷺ said: ‘She has not become obstinate, and it is not her character, but she has been restrained by the One who restrained the elephant.’ Then he said: ‘By Him in whose Hand is my soul! Anything they ask me today, by which they honor what Allah has made sacred, I would grant it to them.’ Then he rebuked her and she leapt up. He turned aside from them until he came to the farthest side of Al-Hudaibiyyah to a pool with little bit of water. Budail bin Warqā’ Al-Khuzā’i came to him, and then ‘Urwah bin Mas‘ūd joined him. He started to speak to the Prophet ﷺ. Whenever he spoke a word to him, he took hold of his beard while Al-Mughirah bin Shu‘bah was standing guard for the Prophet ﷺ with a sword, wearing a helmet. He hit his (‘Urwah’s) hand with the lower end of his sheath and said: ‘Take your hands off of his beard.’ ‘Urwah raised his head and said: ‘Who is this?’ They replied: ‘Al-Mughirah bin Shu‘bah.’ He said: ‘O treacherous one! Did I not endeavour to distinguish the evil of your treachery?’ — During Jahiliyyah Al-Mughirah accompanied some people, murdered them, took their wealth and then he came and accepted Islam. The Prophet ﷺ said: ‘As for your Islam we have accepted it, but in regard to the property, it is wealth of treachery, we have no need of it.’” He mentioned the Ḥadīth. — “So the Prophet ﷺ said: ‘Write down: This is what
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Muhammad, the Messenger of Allah has decided." — And he mentioned the story. — "Then Suhail said: ‘If any man from among us comes to you, even if he follows your religion, you should return him back to us.’ When the document was concluded the Prophet ﷺ said to his Companions: ‘Get up, sacrifice and then shave (your heads).’ Thereafter, some believing women came emigrating, (he mentioned the) Verse.[1] So Allah forbade sending them back, and he ordered the dowry to be returned to their husbands. Then he returned back to Al-Madinah. Abū Baṣīr — a man from the Quraish (who was a Muslim) — came to him. They (the Quraish) sent (two men) looking for him. He handed him to the two men. They took him away, and when they reached Dhul-Hulaifah they dismounted to eat from the dates they had. Abū Baṣīr said to one of the two men: ‘By Allah! What an excellent sword you have!’ The other one drew the sword and said: ‘Yes I have tried it.’ Abū Baṣīr said: ‘Let me see it.’ He gave it to him, and he struck him with it until he died. The other man fled away until he entered Al-Madinah, and entered the Masjid running. The Prophet ﷺ said: ‘He has seen something frightening.’ He said: ‘By Allah! My companion has been killed and I am very close to being killed.’ Then Abū Baṣīr arrived,

and said: ‘Allāh has fulfilled your covenant. You returned me back to them, but Allāh saved me from them.’ The Prophet ﷺ said: ‘Woe to his mother, inciter of war, if he has kinfolk.’ When he heard this, he knew that he would send him back to them (again). So he left, until he arrived at the seashore, meanwhile Abū Jandal also escaped and joined Abū Baṣīr, until a band of them gathered.’” (Sahih)

Comments:

Al-Qaṣwā’ was the name of the she-camel of the Prophet ﷺ.

2766. Al-Miswar bin Makhramah and Marwān bin Al-Ḥakam said: “They made a treaty to forsake war for ten years, during which the people would have security, and that we should be sincere to the stipulations of the covenant and should not steal or commit treachery.” (Hasan)

2767. Hassān bin ‘Atiyah said: “Makhūl and Ibn Abī Zakariyyā went to Khālid bin Ma’dān, and I went along with them. He narrated to us from Jubair bin Nufair, he said: ‘Jubair said: ‘Let’s go to Dhu Mikhbar’ — a man from the Companions of the Prophet ﷺ. ‘We came to him and Jubair asked
him the about peace treaty. He said: ‘I heard the Messenger of Allâh ﷺ saying: “You people will make a peace treaty with the Romans, and then you and they will fight an enemy behind you.”’

(Sâhîh)

Comments:

If expediency demands, a treaty of peace may be concluded with the enemy.

Chapter 157. To Attack The Enemy By Surprise And To Imitate Them

2768. It was reported from Jâbir who said: “The Messenger of Allâh ﷺ said: ‘Who will kill Ka‘b bin Al-Ashraf, for he has insulted Allâh and His Messenger.’ Muḥammad bin Maslamah stood up and said: ‘I will, O Messenger of Allâh! Would you like me to kill him?’ He said: ‘Yes.’ He said: ‘Will you permit me to say something (against you)?’ He said: ‘Yes, say it.’ He then came to him (Ka‘b) and said: ‘This man (Muḥammad ﷺ) has asked us to give charity and has put us through difficulties. He (Ka‘b) said: ‘And he is going to cause more grief for you.’ He (Muḥammad bin Maslamah) said: ‘As we have already followed him, we do not like to desert him as yet, until we see where his matter ends up. We wish if you could lend us a Wasq or two.’ Ka‘b said: ‘What would you leave me as collateral?’ He said: ‘What do you want from us?’ He
(Ka'b) said: 'Your women.' They said: 'Subhān Allāh! You are the most beautiful of the Arabs. If we leave our women as collateral with you, it will be a disgrace for us.' He said: 'So leave your children as collateral with me.' They said: 'Subhān Allāh! Our children may be abused. It might be said: "You were collateral for a Wasq or two."' They said: 'We will leave our armour' — they meant by these weapons. 'He said: 'Yes.' When he came, and called him, he came outside to meet him. He had applied perfume, and it was spreading fragrance from his head. When he (Ka'b) sat beside him' — he had come with three or four persons with him — they said something to him about his perfume. He said: 'I have such and such woman with me. She is the most fragrant of the women among the people.' He (Muḥammad bin Maslamah) said: 'Would you give me permission to smell it?' He said: 'Yes.' He (Muḥammad bin Maslamah) then entered, put his hand in his hair and smelled it. He said: 'Can I do it again?' He said: 'Yes.' He put his hand in his hair. When he got ahold of him, he said: 'Take him.' They struck him until they killed him." (Sahih)

Comments:

Ka'b bin Ashraf was from the Jewish tribe of Banū Naḍīr. He was a poet, and an extremely rich man. He rabidly hated the Muslims and exhorted the
people to rise against the Messenger of Allah ﷺ, and he slandered the Messenger of Allah ﷺ. He committed a breach of treaty and, rather than join the Muslims in their defense against the disbelievers, he went all the way to Makkah and tried to persuade the polytheists to wage a war against the Muslims.

2769. It was reported from Abū Hurairah, from the Prophet ﷺ, who said: “Faith has prevented treacherous assassination. A believer does not commit treacherous assassination.” (Hasan)

Chapter 158. Regarding Saying “Allâhu Akbar” When Reaching Every High Ground During A Journey

2770. It was reported from Näfi', from 'Abdullâh bin 'Umar who said: “Whenever the Messenger of Allâh ﷺ would return from a battle, or Hajj, or 'Umrah he would say ‘Allâhu Akbar’ on every high ground. And he would say: ‘Lâ ilâha illallâh, wahdahu là sharika lahu, lahul-mulku wa lahul-hamdu, wa huwa 'alâ kulli shai'în qadir. A'ibûna tâ'ibûna 'abidûna säjidûna lirabbinâ hâmîdûn. Sadaqallâhu wa'adâhu, wa naşara 'abdâhu, wa hazamal-ahzâba wahdah (None has the right to be worshiped but Allâh Alone, without partner, to Whom belongs the dominion, to Whom all praise is due, and He has power over all things. We are returning, repenting, worshiping, prostrating and praising our Lord. Allâh has
kept His promise, supported His servant, and defeated the confederate alone).\footnote{See also no. 2599.}

Chapter 159. Regarding The Permission For Returning From The Battle After It Had Been Prohibited

2771. It was reported from Ibn ‘Abbâs, who said: “The Verse those who believe in Allâh and the Last Day would not ask your leave...\footnote{At-Tawbah 9:44.} was abrogated by the Verse in (Sûrah) An-Nâr: ‘The believers are only those, who believe in Allâh and His Messenger...’ up to His saying: ‘Oft-forgiving, Most Merciful.’”\footnote{An-Mir 24:62.} (Hasan)

Chapter 160. On Sending A Person Carrying Good News

2772. It was reported from Jarîr who said: “The Messenger of Allâh ﷺ said to me: ‘Will you not relieve me of Dhul-Khalasah?’” So he went to it, and burnt it down, then he sent a man from Ahmas whose Kunyah was Abû Arţâh to the Prophet ﷺ to give him the good news. (Sahîh)
Comments:
Banū Khath'am had built a temple for themselves which they called Al-Ka'bah Al-Yamānīyyah. The house itself was named Khalašah and the idol as Dhūl-Khalašah. When Jarīr embraced Islam after the Conquest of Makkah, he fulfilled this mission.

Chapter 161. Regarding Giving A Present To The One Who Delivers Good News

2773. ‘Abdullāh bin Ka'b said: “I heard Ka'b bin Mālik saying: ‘Whenever the Prophet arrived from a journey he would start with the Masjid; he would pray two Rak'ahs, and then sit to receive people.’” (The narrator) Ibn As-Sarḥ then narrated rest of the Hadith. — “The Messenger of Allah forbade the Muslims from talking to the three of us. After substantial time elapsed I ascended the wall of Abū Qatādah — who was my paternal cousin, and gave him Salām. By Allāh! He did not return my Salām. When I performed the Subh prayer on the morning of the fiftieth night on the roof of one of our houses, I heard a caller saying: ‘0 Ka'b bin Mālik! Receive the good news!’ When the man whose voice I heard with the good news came to me, I took off my garments and clothed him with them, then I went on until I entered the Majīd and saw the Messenger of Allah sitting. Ṭalḥah bin ’Ubaidullāh stood up and came hastily towards me,
shook my hands and congratulated me.” (Sahih)

Comments:
The reference is to the incident relating to Ka'b bin Malik, may Allah be pleased with him, during the military campaign of Tabuk, which took place after the Conquest of Makkah when he was ostracized from the society at the behest of the Prophet ﷺ.

Chapter 162. Regarding Prostration Out Of Gratitude

2774. It was reported from Abu Bakrah who said: “Whenever any good news or a glad tiding was told to the Prophet ﷺ, he would prostrate, in gratitude to Allah.” (Hasan)

2775. It was reported from ‘Amir bin Sa’d from his father, who said: “We went out with the Messenger of Allah ﷺ from Makkah headed for Al-Madinah. When we arrived near ‘Azwara, he dismounted, then raised his hands supplicating to Allah for a time, and then he prostrated and stayed like that for a long time. Then he stood up, and raised his hands and supplicated to Allah, the Exalted, for a time, and then he prostrated and stayed like that for a long time. Then he stood up and raised his hands for a time, then prostrated” — Ahmad (one of the narrators) mentioned it three
times. “He then said: ‘I asked my Lord and interceded for my people, and He gave me a third of my people, so I prostrated out of gratitude to My Lord. Then I raised my head and asked my Lord for my people, and He gave me one third of my people, so I prostrated out of gratitude to my Lord. Then I raised my head and asked my Lord for my people, and He gave me the last third of my people, so I prostrated out of gratitude to My Lord.’” (Da'iţf)

Abû Dâwûd said: Ash'ath bin Ishâq omitted Ahmad bin Sâli when he narrated it to us. Mûsâ bin Sahl Ar-Râmî narrated it to us from him.

Chapter 163. Regarding At-Ţurûq (Returning From A Journey To The Family At Night)

2776. It was reported from Muḥârib bin Dithâr, from Jâbir bin ‘Abdullâh who said: “The Messenger of Allâh disliked that a man (on journey) return back to his family at night.” (Sahîh)

2777. It was reported from Mughîrah, from Ash-Sha'bî, from Jâbir, from the Prophet, that he
said: “The best time for a man to go to his family when arriving from a journey is at the beginning of the night.” (Sahih)

2778. It was reported from Sayyār, from Ash-Sha’bī, from Jábir bin ‘Abdullāh, who said: “We were with the Messenger of Allāh on a (return) journey. When we were about to go to our family, he said: ‘Delay it until we enter during the night, so that the disheveled woman can comb, and the woman whose husband has been away can clean herself.” (Sahih)

Abū Dāwūd said: Az-Zuhrī said: “At-Tarq means arriving after ‘Ishā.’”

Abū Dāwūd said: And there is no harm if it is after Maghrib.

Comments:
Whenever the Messenger of Allāh returned home from journey and arrived near his destination, he would send a word and it was announced among the people that the fighters were returning to the town, and would reach there by such-and-such time.
I went along with the children to meet him at Thaniyah Al-Wadā‘.” (Sahih)

Chapter 165. Regarding What Is Recommended Of Spending All The Supplies In Battle Upon The Return Of The Warrior

2780. It was reported from Anas bin Malik who said: “A young man from Aslam said: ‘O Messenger of Allah! I want to go out on an expedition, and I do not have any wealth to equip myself. He said: ‘Go to so-and-so Al-Anãri, for he had equipped himself, but he fell ill. Tell him: ‘The Messenger of Allah is conveying his Salam to you,’ and tell him: ‘Give me what you had equipped yourself with.’” So he went to him and told him. He said to his wife: ‘O so-and-so! Give him what you had equipped me with, and do not detain anything from it at all. By Allah! If you keep anything out of it, Allah will not bless it.’” (Sahih)

Chapter 166. Regarding The Salãt Performed Upon Returning From A Journey

2781. It was reported from Ka'b bin Malik who said: “The Prophet would not return from a journey
but only during the daytime.” — Al-Hasan (one of the narrators) said: “In the morning.” — “When he would arrive from a journey, he would come to the Masjid and pray two Rak’ahs in it, and then he would sit down in it.” (Sahih)

2782. It was reported from Nāfi’, from Ibn ‘Umar who said: “When the Messenger of Allâh ﷺ returned back from his Hajj, he entered Al-Madinah, and made his camel kneel down at the gate of his Masjid, then he entered it and prayed two Rak’ahs in it, then he returned to his home.” Nāfi’ said: “Ibn ‘Umar also used to do that.” (Hasan)

Comments:

It is among the desirable acts that, on return from a journey, he first goes to Masjid and performs two Rak’ahs and then enters his house.

Chapter 167. Regarding Wages For The One Who Distributes The Spoils

2783. It was reported from Abū Sa’eed Al-Khudrī that the Messenger of Allâh ﷺ said: “Beware of the wages of the
Qusamah (one who distributes the spoils).” He said: “We asked: ‘And what is the Qusamah?’ He replied: ‘It is something which is supposed to be shared by the people, and then a portion of it is reduced.’” (Daif)

Chapter 168. Engaging In Trade During Battle

2785. ‘Ubaidullah bin Salman reported from a man among the Companions of the Prophet ﷺ: “When we conquered Khaiwar, they took out their share of the spoils from the goods and the captives. The people started trading; buying and selling their spoils. A man from them came to the Messenger of Allah ﷺ after he had prayed, and said: ‘O Messenger of Allah! I have gained so much today, nobody in this valley has gained such.’ He said: ‘Woe to you! How much did you gain?’ He said: ‘I kept on selling and buying until I gained three
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hundred *Uqiyah.* The Messenger of Allâh ﷺ said: ‘I will tell you about a man who gained more than you.’ He asked: ‘What is that O Messenger of Allâh!’ He replied: ‘Two *Rak'ahs* after the (obligatory) prayers.” (Sahîh)

Chapter 169. Regarding Carrying Weapons To The Land Of The Enemy

2786. Dhul-Jawshan — a man from Aḍ-Ḍabâb — said: “After the Prophet ﷺ had finished with the people of Badr, I came to him with a colt from my mare called Al-Qarhâ’. I said: ‘O Muhammad! I have brought you Ibn Al-Qarhâ’, so take it.’ He said: ‘I have no need of it, but if you wish I can give you a selected coat of mail from the spoils of Badr.’ I said: ‘I would not take even a *Ghurrah* for it today. He said: ‘Then I have no need for it.”[1] (Da’if)

Comments:
The author’s purpose in quoting the *Hadîth* is to prove the fact that it is allowed to give some weapon etc., to a non-Muslim knowing that he would take it to the territory of disbelievers. It may be noted here that Dhul-Jawshan was a disbeliever at that time.

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[1] *Ghurrah* is used for slave, and sometimes for a horse, or mule or some animal in general.
Chapter 170. Regarding Residing In The Land Of Shirk

2787. Samurah bin Jundab said: “To proceed: ‘The Messenger of Allah ﷺ said: ‘Anyone who associates with a polytheist and lives with him, then he is like him.’”[1] (Da'if)

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[1] See no. 456, and no. 2716.
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Comments:

Dāhāyā is the plural of Dāhiyyah, Adāhī is the plural of Uḍhiyyah and Adhā is the plural of Adhāt. They all refer to the animal sacrificed on the 10th of Dhul-Hijjah, or after that during the days of Tashriq (the three days after ‘Eid Al-Adhā; the 11th, 12th & 13th of Dhul-Hijjah) as part of the ‘Eid celebration with the intention of seeking the pleasure and drawing nearer to Allāh.

Chapter 1. What Has Been Reported Regarding The Obligation Of The Sacrifices

2788. Mikhnafl bin Sulaim said: “While we were standing with the Messenger of Allāh at ‘Arafāt he said: ‘O people! It is obligatory on each family to offer every year an Uḍhiyyah (sacrifice) and an ‘Atirah. Do you know what Al-‘Atirah is? It is what people call Ar-Rajabiyah.”

Abū Dāwūd said: Al-‘Atirah was abrogated. This narration is abrogated.

2789. ‘Abdullāh bin ‘Amr bin Al-‘Āṣ narrated that the Prophet said: “I have been commanded to take the Day of Adhā as ‘Eid,
which Allâh has appointed for this nation.” A man said: “What if I can only find a female Maniâh,[1] can I sacrifice it?” He said: “No, but take (clip) from your hair, and nails, and trim your moustache, and shave your pubes. That will complete your Udhîyyah before Allâh.” (Sâhih)

Comments: If a person does not have the means to offer a sacrifice, he is excused.

Chapter 1.2. Sacrificing On Behalf Of A Deceased Person

2790. It was reported from Hanash, that he said: “I saw ‘Ali, may Allâh be pleased with him, sacrificing two rams, so I said to him: ‘What is this?’ He replied: ‘The Messenger of Allâh entrusted me to sacrifice on his behalf, so I am sacrificing on his behalf.’” (Da’îj)

[1] A sheep or camel which was lent for a period of time to be used for its milk or wool.
Chapter 2.3. A Man Clipping His Hair During The (First) Ten Days Of (Dhul-Hijjah), While He Intends To Sacrifice

2791. It was reported from ‘Amr bin Muslim Al-Laithi: “I heard Sa’eed bin Al-Musayyab saying: ‘I heard Umm Salamah saying: “The Messenger of Allah said: ‘If anyone has an animal for slaughter (as sacrifice), then when the crescent of Dhul-Hijjah is sighted, then he is not to take (cut) from his hair nor his nails until he has sacrificed.’” (Sahih)

Abū Dāwud said: Those who reported it from Mālik and Muḥammad bin ‘Amr differed over (the name of) ‘Amr bin Muslim. Some of them said: ‘Umar, and most of them said ‘Amr.

Abū Dāwud said: He is ‘Amr bin Muslim bin Ukaimah Al-Laithi Al-Junda’ī.

Comments:

Anyone who intends to offer a sacrifice, he must refrain from trimming his hair and clipping his nails during the first ten days of Dhul-Hijjah, until after they have performed the sacrifice.

Chapter 3.4. What Is Recommended Regarding Sacrifices

2792. It was reported from ‘Āishah, that the Messenger of Allāh ordered for a horned ram with black on its legs, black around its eyes and black on its underside, and it was brought forward for him
to sacrifice it. He said: “O 'Aishah! Get me a knife.” Then he said: “Sharpen it with a stone.” So she did it. He took the knife and the ram, and placed it on the ground to slaughter it, and said: “In the Name of Allāh. O Allāh! Accept it for Muḥammad, Muḥammad’s family, and for the Ummah of Muḥammad.” Then he sacrificed it. (Sahih)

Comments:
1. The sacrificial animal, in order to be a good offering, must be able-bodied and good looking.
2. The blade used must be sufficiently sharp.
3. Offering sacrifices on behalf of the entire Ummah was exclusive for the Prophet. As for others of the community, they should offer sacrifices on their own behalf as well on behalf of their family members.

2793. It was reported from Abū Qilābah, from Anas that the Prophet sacrificially performed Nāhr (sacrificed) seven camels that were standing, with his own hands, and Uḍhiyyah (sacrificed) in Al-Madinah two horned, white rams, with black markings. (Sahih)

Comments:
1. As is well-known, the Messenger of Allāh led an austere life, and was wont to giving away anything and everything he had in charity. Still, he never failed to offer the stipulated sacrifice.
2. The camel is slaughtered in a particular way known as Nāhr, which means using a spear to cut in the hollow of its throat near the breastbone, this process may also be used for other large and dangerous animals like the cow for example.
3. The camel is slaughtered while it is in the standing position, with its left leg fettered in such a way as to prevent it from moving.
2794. It was reported from Qatadah, from Anas that the Prophet performed īd al-ʿadhā (sacrificed) two horned, white rams, with black markings. He slaughtered them while saying the "Takbir," and mentioning the Name of Allāh, and he put his foot on their sides. (Sahih)

2795. It was reported from Jābir bin 'Abdullāh who said: "On the Day of Slaughter, the Prophet slaughtered two horned, castrated, white rams, with black markings. When he made them face the Qiblah, he said: 'I have turned my face towards He Who created the heavens and the earth, upon the religion (Millat) of Ibrāhīm, Ḥanīfān (staying away from Shirk), and I am not from the idolaters. Indeed, my Salāt, my sacrifice, my life and my death all are for Allāh, the Lord of the Universe, Who has no partner. That is what I have been commanded, and I am one of the Muslims.' O Allāh it is from You, and is for You, on behalf of Muḥammad and his Ummah. In the Name of Allāh, the Most Great.' He then slaughtered it.” (Hasan)
2796. It was reported from Abū Sa‘eed who said: “The Messenger of Allah used to sacrifice a select, horned, ram, black around the eyes, the mouth and the feet.” (Sahih)

2797. It was reported from Abū Az-Zubair, from Jābir who said: “The Messenger of Allah said: ‘Do not slaughter but a Musinnah, unless it is difficult for you, in which case you can slaughter a Jadh‘ah lamb.’” (Sahih)

Comments:
Musinnah, in reference to cows, is the one that has lived for more than two years, entering into its third, in the case of sheep, it is the one that has completed one year, and entered into its second. Jadh‘ah is the animal that does not have any teeth growing in place of earlier teeth. For goats it refers to one that has lived for one year. For sheep it is between six months and one year, and there are different views about that from the scholars.

2798. It was reported from Zaid bin Khālid Al-Juhani, he said: “The Messenger of Allah divided some sacrificial animals among his Companions. He gave me a Jadh‘ah goat.” He (Zaid) said: “I went back with it to him, and said: ‘It is only a Jadhaha.’” He replied:
‘Sacrifice it,’ so I sacrificed it.” (Hasan)

الكتاب الضحاء

في أضحائه ضحاءً فأعطاني عضوًا جدًا، قال: فرجعه بي إليه فقلت له: إن جدًا، فقال: "ضعه، فضحك بي.

التفسير: [حسن] أخرجه أحمد 5/194 من حديث محمد بن إسحاق به وصحبه ابن حبان.

2799. It was reported from ‘Ašim bin Kulaib, from his father who said: “We were with a man from the Companions of the Prophet [س] who was called Muğāshi’, from Banū Sulaim. Full grown goats were scarce so he ordered a man to announce that the Messenger of Allâh [س] said: ‘A Jadh’ah fulfills whatever a Thani fulfills.” (Sahih)

2800. It was reported from Al-Barâ’ who said: “On the Day of An-Nahr, the Messenger of Allâh [س] delivered a Khutbah after the Salât, and said: ‘Anyone who prays our prayer and sacrifices our sacrifice, his sacrifice is accepted. If anyone sacrifices before the prayer, then it is only meat of a sheep.’ Abû Burdah bin Niyār stood up and said: ‘O Messenger of Allâh! By Allâh! I sacrificed before I went to the prayer. As I know that today is a day of eating and drinking, so I made haste and ate and fed my family and neighbors.’ The Messenger of Allâh [س] said: ‘That
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is only the meat of a sheep.’ He said: ‘I have a female goat that is a *Jadh'ah*, and it is better than the meat of two sheep, will it be acceptable for me?’ He said: ‘Yes, but it will not be acceptable from anyone after you.’” *(Sahih)*

Comments:

These may be interpreted as meaning that it is allowed to slaughter the *Jadh'ah* sheep but not the *Jadh'ah* goat.

Chapter 5.6. What Is Disliked For *Udhiyyah*

2802. It was reported from ‘Ubaid bin Fairūz who said: ‘I asked Al-Barā’ bin ‘Azib about what is not allowed for *Udhiyyah*. He said: ‘The Messenger of Allāh ﷺ stood among us — and my fingers are smaller than his fingers, and my fingertips are smaller than his finger tips — and said (while pointing with his fingers): “Four
kinds of animals are not accepted for Udhiyyah: The ‘Awrã’ which has lost the sight of one eye, a sick animal which is obviously sick, a lame animal which obviously limps, and the Kasir (an animal with a bad leg) with no Tanqa (marrow).” I said: ‘I also dislike an animal which has defective teeth.’ He said: ‘What you dislike, then leave it, but do not make it unlawful for anyone.’” (Sahih)

Abû Dâwud said: It does not have marrow.[1]

2803. It was reported from Yazîd Dhû Miṣr who said: “I came to ‘Utbah bin ‘Abd As-Sulâmi, and said: ‘O Abû Walid! I went out seeking an Udhiyyah but I could not find anything to my liking apart from an animal whose teeth had fallen out, which I disliked. What do you say about it?’ He replied: ‘Why did you not bring it for me?’ I said: ‘Subhân Allah! It is allowed for you, and not allowed for me?’ He said: ‘Yes, because you have doubt about it, and I do not have doubt in it. The Messenger of Allah only prohibited the Musfarrah, the Musta’salah, the Bakhqa’, the Mushayy’ah, and the Kasrã’. So the Musfarrah is the one whose whole ear has been

[1] He is defining Tanqa.
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uprooted (cut, ar missing) and its hole appears outwardly. The Musta’salah is the one whose horn has been broken from the root. The Bakhqa’ is the one whose eye has been damaged.\[1] The Mushayy’ah is the one that cannot follow the rest of the herd due to it being emaciated and weak, and the Kasrã’ is the one with a broken leg.” (Da’if)

2804. It was reported from Zuhair, who said: “Abū Ishāq narrated to us, from Shuraiḥ bin Nu’mān — and he was a truthful man — from ‘Ali, who said: ‘The Messenger of Allah ﷺ ordered us to pay great attention to the eye and both the ears, and not to sacrifice the ‘Awrã’ (blind in one eye), nor a Muqābalah, nor a Mudābarah, nor a Kharqa’, nor a Sharqã’.” Zuhair said: “I said to Abū Ishāq: ‘Did he mention the ‘Aibã’?’ He replied: ‘No.’ I said: ‘What is the Muqābalah?’ He replied: ‘The edge of its ear has been cut.’ I said: ‘What about the Mudābarah?’ He replied: ‘It has been cut from the back of its ear.’ I said: ‘What about the Sharqã’?’ He replied: ‘The ear has been split.’ I said: ‘What about the Kharqa’?’ He replied: ‘A hole is made (in its ears) as a distinguishing mark.’” (Hasan)

\[1] Tabkhaqu ‘ainuha: They say it means blind in one eye, or; some other obvious deformities of the eye, or that its eye has been gouged out.
2805. It was reported from Qatadah, from Jurayj bin Kulaib, from ‘Ali, that the Prophet prohibited sacrificing the ‘Adbā’ (mutilated) ear and horn animals. (Hasan)

Abū Dāwud said: Jurayy is Sadūsī from Al- Başrah; no one reported from him except Qatadah.

2806. It was reported from Hishām from Qatadah who said: “I said to Sa’eed bin Al-Musayyab: ‘What is the ‘A’īb?’ He replied: ‘Half, or more than that.’” (Sahih)

Chapter 6, 7. How Many People Can Share A Cow And A Camel?

2807. It was reported from ‘Abdul-Malik, from ‘Aṭā’, from Jābir bin ‘Abdullāh who said: “We used to perform Tamatta‘u during the lifetime of the Messenger of Allah; we would sacrifice a cow on behalf of seven people, and share it.” (Sahih)
2808. It was reported from Qais, from 'Aţā', from Jâbir bin 'Abdullâh, that the Prophet said: “A cow suffices for seven, and a camel suffices for seven.” (Sahîh)

Comments:
1. The Hâdîth confirms that slaughtering the cow, the ox, the camel and the she-camel for sacrifice is proven from the Sunnah of the Messenger of Allâh ﷺ.
2. As for the cow as a sacrifice, seven people can share it for a Hâdi and Udhiyyah. As for the camel, however, seven people can share it for a Hâdi, and ten can share it for Udhiyyah as proven from other narrations. See no. 1501 of Jâmi‘ At-Tîrmîdî.

Chapter 7.8. A Sheep Sacrificed For A Group Of People

2810. It was reported from Al-Muţţalîb, from Jâbir bin ‘Abdullâh who said: “I attended the Udhiyyah with the Messenger of Allâh ﷺ at the Musalla. When he finished his Khutbah, he descended from his
Minbar, and a ram was brought which the Messenger of Allâh ﷺ slaughtered with his own hands, and he said: “In the Name of Allâh, Allâh is the Most Great; this sacrifice is on behalf of me, and on behalf of those among my Ummah who did not sacrifice.” (Hasan)

Translation: (Chapter 7) Another type of animal, the âṭâ‘, was slaughtered by the Messenger of Allâh ﷺ, and it is said: “In the Name of Allâh, Allâh is the Most Great; this sacrifice is on behalf of me, and on behalf of those among my Ummah who did not sacrifice.” (Hasan)

Comments:
The fact that one goat suffices for all the members of a family is authentically proven, but it being ‘on behalf of others’ as well, is exclusive to the Messenger of Allâh ﷺ.

Chapter 8,9. The Imam
Slaughtering At The Musalla

2811. It was reported from Nâfi‘, from Ibn ‘Umar that the Prophet ﷺ used to slaughter his sacrifice at the Musalla, and Ibn ‘Umar would do the same. (Sahih)

Translation: (Chapter 8) Another type of animal, the âṭâ‘, was slaughtered by the Messenger of Allâh ﷺ, and it is said: “In the Name of Allâh, Allâh is the Most Great; this sacrifice is on behalf of me, and on behalf of those among my Ummah who did not sacrifice.” (Hasan)

Comments:
It is desirable to offer his sacrifice at the Musalla, but valid if performed at another location.

Chapter 9,10. Storing The Meat Of The Sacrifice

2812. It was reported from ‘Âishah who said: “A delegation of Bedouins attended Al-Adhâ during the time of the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ said: ‘Store three days (worth of meat), and give what remains in charity.’” She said: “After that, the
people said to the Messenger of Allāh ﷺ: ‘O Messenger of Allāh! People used to use their sacrifices, melting the fat from them, and making water skins.’ The Messenger of Allāh ﷺ said: ‘And what is the problem?’ — or as he said — they replied: ‘O Messenger of Allāh! You have prohibited us from keeping the meat of the Udhiyah for more than three days.’ The Messenger of Allāh ﷺ said: ‘I only prohibited you (from that) due to the delegation that came to you; so eat, give in charity and store.”’ (Sahih)

2813. It was reported from Nubaishah who said: “The Messenger of Allāh ﷺ said: ‘I only prohibited you from eating its meat beyond three days so that everybody could get a share of it. As Allāh has blessed us with plenty now; then eat, store, and seek rewards (by giving in charity). Indeed, these days are days of eating, drinking and remembrance of Allāh, the Mighty and Sublime.”’ (Sahih)

Comments:

The inference that we get from the Hadith is that where the poor and the needy are in large numbers, one should not store more than three days worth of meat, but rather distribute what is beyond that among the population. If, however, the situation is reverse, one may keep more than three days worth of the meat.
Chapter 10,11. Regarding The Prohibition Of The Animals Being Confined (To Be Shot At), And, Being Gentle With The Animal To Be Slaughtered

2814. It was reported from Shaddad bin Aws who said: “There are two things I heard from the Messenger of Allah ﷺ: ‘Indeed Allah has ordained Iḥsān (beneficence) in everything; so when you kill, then do it in the best manner.’” — Other narrators aside from Muslim said: “So kill in a good manner,” — “and when you slaughter, then do it in the best manner, and let one of you sharpen his knife and provide comfort to the animal.” (Ṣaḥīḥ)

2815. It was reported from Hīshām bin Zaid, who said: “I entered along with Anas upon Al-Hakam bin Ayyūb. He saw some youths — or boys — who had confined a chicken which they were shooting at. Anas said: ‘The Messenger of Allah ﷺ prohibited confining an animal (to shoot at).’” (Ṣaḥīḥ)

Comments:

It means that it is unlawful to use an animal as target practice, by confining it or fettering it, and shooting at it.
Chapter 11,12. Regarding A Traveler Slaughtering

2816. It was reported from Thawbân who said: “The Messenger of Allah sacrificed, and then said: ‘O Thawbân! Prepare the meat of this sheep for us.”” He said: “I then kept on feeding him from it, until we reached Al-Madinah.” (Sahih)

Chapter 12,13. Regarding the Animals Slaughtered By The People of Book

2817. It was reported from Yazîd An-Nahwî, from ‘Ikrimah, from Ibn ‘Abbâs, who said: The Verse “So eat of that upon which Allah’s Name has been mentioned”[1] and the Verse “Eat not of that upon which Allah’s Name has not been mentioned”[2] were abrogated, and an exception was granted for that, so He said: The food of the people of the Book is lawful to you, and yours is lawful to them.”[3]

تخريج: أخرج حسن، الأضاحي، باب بيان ما كان من النهي عن أكل لحوم الأضاحي بعد ثلاث في أول الإسلام ... إلخ، ح 1975 من حديث معاوية بن صالح به.

2818. It was reported from Simāk, from 'Ikrimah, from Ibn 'Abbās, regarding Allāh’s saying: The Shaiātīn (devils) do inspire their friends (from mankind)\(^1\) — they used to say: ‘You do not eat what Allāh has slaughtered, but you eat what you have slaughtered.’ So Allāh revealed: Eat not of that upon which Allāh’s Name has not been mentioned.\(^2\) (Da'īf)

2819. It was reported from Sa'eed bin Jubair, from Ibn ‘Abbās who said: ‘The Jews came to the Prophet ﷺ, and they said: ‘We eat from what we kill, and we do not eat from what Allāh kills.’ So Allāh, the Exalted, revealed: ‘Eat not of that upon which Allāh’s Name has not been mentioned...’ until the end of the Verse.’ (Da’īf)

Chapter 13,14. What Has Been Reported About Eating The Mu‘āqarah Of The Bedouins.

2820. It was reported from Abū Raiḥānah, from Ibn ‘Abbās, who said: “The Messenger of Allāh ﷺ prohibited the Mu‘āqarah of the

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\(^1\) Al-An'am: 6:121.
\(^2\) Al-An'am: 6:121.
Bedouins.\(^1\) (Da'if)

Abū Dāwūd said: Gundar (another narrator) has narrated this in Mawqūf form from Ibn ‘Abbās.

Abū Dāwūd said: Abū Raiḥānā’s name is ‘Abdullāh bin Matar.

Abū Dāwūd said: Abū ‘Abdullāh has narrated this in Mawqūf form from Ibn ‘Abbās.

Chapter 14,15. Slaughtering With Marwah\(^2\)

2821. It was reported from Rāfī’ bin Khadij who said: “I came to the Messenger of Allāh ﷺ and said: ‘O Messenger of Allāh! We shall be meeting the enemy tomorrow, and we have no knives. Can we slaughter with Marwah and with a splinter of a staff?’ The Messenger of Allāh ﷺ said: ‘Make the slaughtering quick, (using) whatever makes the blood flow, and (when) Allāh’s Name has been mentioned, then eat from it, except for the tooth and nail. I will tell you about it. As for the tooth, it is a bone, and the nail is the knife of the Ethiopians.’ Some people hastened and went forward. They hurried and got spoils. The Messenger of Allāh ﷺ was in the

\(^1\) It was a custom that two men would compete in hospitality with each other, slaughtering as many camels as they could, whoever slaughtered the most for the other, he was the victor. It was disliked because the animals were slaughtered only to show off and to boast. See no. 3222 for a related narration.

\(^2\) A type of stone, like marble or granite, and they say that Al-Marwāh, the mount opposite As-Ṣafā, was made of it.
rear. And they set up cooking pots. The Messenger of Allâh ﷺ passed by the pots and ordered them to be turned over. He then divided the spoils among them, and he equated a camel to ten sheep. One of the camels of the people ran away, and they had no horses with them at the time. A man shot an arrow at it, and Allâh prevented it from escaping. The Messenger of Allâh ﷺ said: 'Some of these animals bolt like wild animals, so whenever any of them does so, do like this with it.'” (Sahih)

Comments:

It is allowed to slaughter an animal with any blade, be it made of flint, marble, etc., as well as a stake or other than that which will make the blood flow. Slaughtering with teeth, bones and fingernails is, however, prohibited since it is a practice of idolaters.

2822. It was reported from Ash-Sha'bi, from Muhammad bin Sa'fwan — or Sa'fwan bin Muhammad — who said: “I hunted two rabbits and slaughtered them with a Marwah, then I asked the Messenger of Allâh ﷺ about it. He told me to eat it.” (Hasan)

Comments:

The hare is permissible to eat. In the absence of a knife, it is permitted to slaughter it with a sharp object.
2823. ‘Ata’ bin Yasār narrated from a man from Banū Ḥārithah; “While he was grazing a Liqēzah in one of the mountain passes of Uḥud, he saw that it was about to die. He could not find anything to slaughter the animal with. He took a stake and stabbed it in the upper part of the breast till the blood gushed out. Then he came to the Prophet ﷺ and informed him about it. He told him to eat it.”

(Saḥīḥ)

2824. It was reported from ‘Adî bin Ḥātim who said: “I said: ‘O Messenger of Allāh! What if one of us catches some game and he does not have a knife, can he slaughter it with a Manvāh and a splinter of a staff?’ He said: ‘Cause the blood to flow with whatever you want, and mention the Name of Allāh.’”

(_HASAN_)

Comments:
As proved from the previous Ahādith, it is not allowed in Islam to slaughter an animal with human teeth or fingernails. Barring these two methods, the animal slaughtered in Allāh’s Name with any sharp device would be legitimate and permitted to eat.

Chapter 15/16. Regarding Slaughtering The Mutaraddiyah

2825. It was reported from Abū...
Al-‘Ushrâ’ from his father, that he said: “O Messenger of Allâh! Is the slaughtering only done in the upper part of the chest or the throat?” The Messenger of Allâh ﷺ replied: “If you pierce its thigh it will be acceptable from you.”

Abû Dâwud said: This is valid only for the Mutaraddiyah, or a wild animal.

Chapter 16/17. Regarding Exaggeration When Slaughtering

2826. It was reported from ‘Amr bin ‘Abdullâh, from ‘Ikrimah, from Ibn ‘Abbâs — Ibn ‘Eisâ (one of the narrators) added: and Abû Hurairah — who said: “The Messenger of Allâh ﷺ prohibited the Shaitân’s skinning.” Ibn ‘Eisâ added in his narration: “This refers to a slaughtered animal whose skin is cut off, without slitting its jugular veins, and then it is left to die.”

Abû Dâwud said: They call this one ‘Amr Barq. ‘Ikrimah stayed with his father in Yemen. Whenever Ma’mar narrated anything from him he would say: “‘Amr bin ‘Abdullâh,” and when the people of Yemen narrated from him he would not be named.


(المعجم (87، 17). باب: في المبَالِغَة في الذَّبح (التحفة 17)

2826 - حَدَّنَا حَمَدُ بُن سَلَمَةَ عَن أَبِي الْعَمْرَاءِ، عَن أَبِيَ أَخْبَرَهُ قَالَ: يَارَسُوْلُ اللَّهُ! أَلَا يُقْتَلَ الْذَّكَةَ إِلَّا مِنَ الْجُبُورَ؟ قَالَ: قَالَ رَسُوْلُ اللَّهِ ﷺ: لَوْ طَعَنَّ فِي فَخِذِّكَ لَأَجْزَا أَعْنَاقَكَ.

قال أبو داود: لا يُضَلِّعُ هَذَا إِلَّا فِي المُتَرَدِّيَةً وَالْمُتَوَحِّشِ.


هَدْنَا حَمَدُ بُن سَلَمَةَ عَن أَبِي الْعَمْرَاءِ، عَن أَبِيَ أَخْبَرَهُ قَالَ: يَارَسُوْلُ اللَّهِ! أَلَا يُقْتَلَ الْذَّكَةَ إِلَّا مِنَ الْجُبُورَ؟ قَالَ: قَالَ رَسُوْلُ اللَّهِ ﷺ: لَوْ طَعَنَّ فِي فَخِذِّكَ لَأَجْزَا أَعْنَاقَكَ.

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تخريج: [إسناده ضعيف] أخرجه أحمد: 289/16 من حديث ابن المبارك به وصحبه ابن
Chapter 17/18. Regarding Slaughtering The Fetus

2827. It was reported from Abū Sa‘eed, who said: “I asked the Messenger of Allāh ṣallallāhu ‘alaihi wasallam about the fetus. He replied: ‘Eat it if you wish.’” — Musad-dad (one of the narrators) had it: “We said: ‘O Messenger of Allāh ṣallallāhu ‘alaihi wasallam we perform Nahr (slaughter) a she-camel, a cow and a sheep, and we find a fetus in its womb. Do we throw it away or can we eat it?’ He said: ‘Eat it if you wish, for the slaughter of its mother serves as its slaughtering.’” (Sahih)

Comments:

If the calf is taken out alive, it would be necessary to slaughter it as well; otherwise being the part of the mother it would also be the part of the
Chapter 18/19. What Has Been Reported About Eating Meat While Not Knowing Whether The Name Of Allah Was Mentioned Upon It Or Not

2829. It was reported from Hishâm bin 'Urwah, from his father, from 'Aishah, who said — and Ḥammâd and Malik (two of the narrators) did not mention: “from ‘Aishah” — that they (the people) said: “O Messenger of Allah! There are people here who are recent converts from Jahiliyyah, and they bring us meat. We do not know whether the Name of Allah has been mentioned upon it or not, can we eat from it?” The Messenger of Allah ﷺ said: “Mention Allah’s Name and eat it.” (Sahîh)

Comments:

It is unlawful to deliberately omit pronouncing Allah’s Name at the time of slaughter. To omit it through forgetfulness is, however, pardonable, and there should be no doubt about the legality and permissibility of such slaughter.

Chapter 19/20 Regarding Al-‘Atîrah

2830. It was reported from Nubaishah who said: “A man called out to the Messenger of Allah ﷺ: ‘We used to sacrifice the ‘Atîrah during Jahiliyyah in the month of Rajab, so what do you order us about it?’ He said: ‘Sacrifice for the sake of Allah in
any month you wish, be obedient to Allah and feed (the people).’ He (the man) said: ‘We used to sacrifice the Far‘a during Jâhiliyyah, so what do you order us about it?’ He said: ‘For every Sâ‘imah (flock of grazing animals), feed the firstborn as you feed the rest of your flock until it reaches an age where it could be used to carry loads.’ — Nasr (one of the narrators) said: “carry loads for those performing Hajj” — “Then sacrifice it, and give its meat in charity.’

Khâlid (one of the narrators) said: “I think he said: ‘(You may give it) to a wayfarer, as that is better.’” Khâlid said: “I said to Abû Qilâbah: ‘How many is Sâ‘imah?’ He said: ‘One hundred.’” (Sâhih)


2831. It was reported from Az-Zuhri, from Sa‘eed, from Abû Hurairah that the Prophet ﷺ said: “There is no Far‘a and no ‘Atirah.” (Sâhih)


2832. It was reported from Az-Zuhri, from Sa‘eed, who said: “Al-Fara‘ was the firstborn (to the animal), which after being born they would sacrifice it.” (Da‘if)

تخريج: [إسناده ضعيف] وهو في مصنف عبدالرزاق، ح: 7998. * سنده ضعيف من أجل
2833. It was reported from ‘Aishah, who said: “The Messenger of Allah ordered us to sacrifice a sheep for every fifty sheep.”

(Hasan)

Abū Dāwūd said: Some of them said that Fara’ is the firstborn to the camel, which they used to sacrifice for their false deities, and then eat it, and its skin was thrown on a tree; and the ‘Atirah was (sacrificed) during the first ten days of Rajab.

Comments:

The popular view is that the Fara’ and ‘Atirah were allowed, then later prohibited. It is reported from Imām Ash-Shāfi‘ī, and some of the Salaf before him, that they considered it recommended or did it, and Shaikh Al-Albānī endorses its allowance in Irwā’ Al-Ghallī (no. 1181) as did Imām Ash-Shawkānī in Nail Al-Awār. Shaikh Al-Albānī said: “These Ahad(th imply the allowance of Al-Fara’, and it is to slaughter the firstborn (animal) for the sake of Allah; and (they imply) the allowance of the slaughter in Rajab and other than it, without distinguishing and specifying Rajab over other months. There is no contradiction between that and the preceding Hadith: ‘There is no Fara’ and no ‘Atirah’ because in that, he only invalidated the Fara’ which the people of Jahiliyyah performed for their idols, and the ‘Atirah which is the animal that they slaughtered specifically for Rajab. And Allah knows best.”

Chapter 20,21. The ‘Aqiqah

2834. It was reported from Ḥabībah bint Maisarah, from Umm Kurz Al-Ka‘bīyyah who said: “I heard the Messenger of Allah saying: ‘For a boy; two sheep that are Mukāfī’atān, and for a girl one sheep.’” (Ṣaḥīḥ)
Abû Dâwud said: I heard Ahmad saying: “Mukâfi’atân means: Both equal or close (in age).”

Comments:

The animal slaughtered on behalf of a new baby is called ‘Aqîqah. Lexically, the word means: to cleave, to split. The term is also applied to the hair of the newborn, and it is for this reason that this particular slaughter is also known as ‘Aqîqah.

2835. It was reported from Sufyân, from ‘Ubaidullâh bin Abî Yazîd, from his father, from Sîbâ’ bin Thâbit, from Umm Kurz, who said: “I heard the Prophet saying: ‘Leave the bird in its perch.’”[1] She said: “I also heard him say: ‘For a boy, two sheep, and for a girl, one sheep. And it will be of no harm to you whether they are male or female.’” (Hasan)

2836. It was reported from ‘Ubaidullâh bin Abî Yazîd, from Sîbâ’ bin Thâbit, from Umm Kurz who said: “The Messenger of Allâh said: ‘For a boy, two sheep that are similar, and for a girl, one sheep.’” (Hasan)

Abû Dâwud said: This is the Hadîth, and the narration of Sufyân (no. 2835) is a mistake.

[1] Al-Khaṭṭâbî cites an explanation of Imam Ash-Shâfi‘î; that if Arabs set out from their house on some matter, and they saw a bird flying, they would derive an omen from the direction of flight. If the bird was sitting on its perch, they would startle it so it would fly, so they could determine the omen. Al-Khaṭṭâbî also added, that it has been said that the Hadîth shows that it is disliked to hunt birds during the night, meaning, that they should not be hunted while they are nesting.
What Imām Abū Dāwūd means to say is that the words “from his father” occurring after ‘Abdullāh, in the previous narration from Sufyān, are wrongly inserted in the chain of narrators.

2837. It was reported from Hammām who said: “Qatādah narrated to us, from Al-Hasan, from Samurah, from the Messenger of Allāh ﷺ, that he said: ‘Each boy is in mortgage by his ‘Aqiqah, which is sacrificed on the seventh day, his head shaved and bloodied (Yudamma).’”

When Qatādah was asked about the blood, and what to do with it, he said: “When you slaughter the ‘Aqiqah take some of its wool, and place it on its veins, then place it in the middle of the head of the infant so that the blood flows on the hair like a thread, and then his (the infants) head is washed and shaved.” (Da'f)

Abū Dāwūd said: This is a mistake from Hammām: “Yudamma.”

Abū Dāwūd said: Hammām has been opposed (by other narrators) in narrating this word, and it is an error from Hammām. They only said: “Yusamma” (named) but Hammām said: “Yudamma” (bloodied).

Abū Dāwūd said: And this is not adhered too.
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Comments:

The fact of the matter is that giving the name to the child on the seventh day of his birth is the Sunnah. To read it as Yudamma (bloodied) would be wrong, as is clear from the next Hadith.

2838. It was reported from Sa'eed, from Qatadah, from Al-Hasan, from Samurah bin Jundab that the Messenger of Allah سّ said: “Each boy is mortgaged by his ‘Aqiqah, which is sacrificed on the seventh day, his head is shaved and he is named.” (Sahih)

Abū Dāwud said: And ‘Yusamma’ (named) is more correct. This is how it was said by Sallām bin Abī Mut‘ī from Qatādah, and Iyās Ibn Dagfal, and Ash‘ath, from Al-Hasan, that he said: “And Yusamma.” And Ash‘ath narrated it from Al-Hasan, from the Prophet ﷺ, that he said: “And Yusamma.”

Comments:

AI-Khattābi said: “Almad said: ‘This is regarding intercession’ meaning, if there was no ‘Aqiqah for him and the child dies, he will not intercede for his parents.” It has also been suggested that the expression ‘mortgaged’ has been used to emphasize the necessity and the obligatory nature of the ‘Aqiqah.

2839. It was reported from Salmān bin ‘Āmir Aḥ-Dabbī who said: “The Messenger of Allah سّ said: ‘Along with the boy there is ‘Aqiqah, so shed blood on his behalf, and remove any harm from him.’” (Sahih)
2840. It was reported from Hishãm, from Al-flasan that he said: “Removing harm is shaving the head.” *(Da'if)*

2841. It was reported from Ibn ‘Abbãs that he said: “The Messenger of Allãh sacrificed a ram each for Al-Hasan and Al-Husain, may Allãh be pleased with them.” *(Sahih)*

Comments:
In terms of the chain of narration this Hadith is sound. An-Nasã'i (no. 4224), however, narrates it with the wording “two rams” (instead of one) and Shaikh Al-Albãni, as well as others, considers it more correct.

2842. It was reported from Dãwud bin Qais, from ‘Amr bin Shu’aib that the Prophet ð said — (another chain) from Dãwud from ‘Amr bin Shu’aib from his father — I think it is from his grandfather — who said: “The Prophet ð was asked about the ‘Aqiqah? He replied: ‘Allãh does not like Al-‘Uquq’” — as if he did not like the name. And he said: ‘If a child is born to anyone of you, and he likes to sacrifice for him, then let him sacrifice two sheep that are Mukãfi’atãn (comparable) for a
boy, and one sheep for a girl.' And he was asked about Al-Fara’. He replied: ‘Al-Fara’ is Haqq,[1] if you leave it to grow until it becomes a healthy strong Ibn Makhād or Ibn Labūn, then you give it to a widow, or to be ridden in the cause of Allah, this is better than you slaughtering it at the age when the meat is stuck to its fur, and you turn over your milking vessel and irritate your she-camel.” (Hasan)

2843. It was reported from ‘Abdullāh bin Buraidah who said: “I heard my father, Buraidah, saying: ‘During Jāhiliyyah, if a boy was born to one of us, we sacrificed a sheep and smeared his head with its blood. When Allah brought Islam, we would sacrifice a sheep, and we would shave his head, and smear saffron on it.’” (Hasan)

Comments: As for the ruling concerning the Fara’, see the comments after no. 2833.

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[1] They say it means, it is not falsehood.
Chapter 21,22. Using A Dog For Hunting And Other Than That

2844. It was reported from Abū Hurairah, from the Prophet ﷺ, who said: “Anyone who acquires a dog except for a dog for (herding) cattle, or hunting or farming (as a guard dog), his reward will be diminished every day by one Qirāṭ.” (Ṣaḥīḥ)

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Comments:
Keeping a dog for purposes other than those mentioned in the Ḥadīth is a sin, and a losing bargain, since the equivalent of one Qirāṭ is deducted from his reward every day, and only Allāh knows the exact weight of the reward of the person concerned. See no. 3168, and the glossary.

2845. It was reported from ʿAbdullāh bin Mughaffal who said: “The Messenger of Allāh ﷺ said: ‘If it was not that dogs were one of the Ummah, I would have ordered them to be killed. But kill the pure black ones among them.’” (Ḥasan)

Tafsīr: (Ḥasan) Ḥārīm, al-masāqa, bab al-ʿamr bi ṣabāqi al-kalāb wa-bi-nāsīhā, al-ḥādir, 1607, 1490, 1575, ج.1

2846. It was reported from Abū Az-Zubair, from Jābir who said: “The Prophet of Allāh ﷺ ordered..."
us to kill dogs, even if a woman would bring a dog from the desert we would kill it. Then later on he prohibited us from killing them, and said: 'Stick to the black ones.'” (Sahih)

Chapter 22,23. Regarding Hunting

2847. It was reported from Hammãm, from ‘Adî bin Hâtim who said: “I asked the Prophet ﷺ; and said: 'I set off trained dogs and they catch (game) for me, can I eat it?' He replied: 'If you set off trained dogs and mention the Name of Allâh, then eat what they catch for you.' I said: ‘Even if they killed (the game)’? He replied: ‘Even if they killed (the game), as long as they were not joined by some other dog that was not among them.’ I said: ‘I shoot with the Mi’râd, and it strikes the target, can I eat it?’ He replied: ‘If you shoot with a Mi’râd and mention the Name of Allâh, and it strikes the target and pierces it, eat it, and if it strikes it with its blunt side then do not eat it.” (Sahih)

2848. It was reported from Bayân, from ‘Amir, from ‘Adî bin Hâtim who said: “I asked the Messenger
of Allah; I said: 'We hunt with these dogs.' He replied: 'If you set off your trained dogs and mention the Name of Allah on it, then eat what they catch for you, even if it kills it, except if the dog eats from it. If the dog eats from it, then do not eat, for I am afraid it has captured it for itself.'" (Sahih)

Comments:
Hunting with the dog is permissible in Islam provided that:
1. The dog is trained and fully obeys the commands of its master.
2. The Name of Allah has been mentioned when dispatching it for the prey.

2849. It was reported from Hammâd, from 'Âsim Al-Ahwal, from Ash-Sh'abî, from 'Adî bin Hâmîth that the Prophet (Saw) said:

"When you shoot your arrow and mention the Name of Allah, and you find it (the game) the next day, and you did not find it (having fallen) in the water, and there is no other mark aside from the mark of your arrow, then eat it. But if some other dog joins your dogs then do not eat, for you do not know, perhaps it was killed by one that was not yours." (Sahih)

Comments:
It is not allowed to eat of any game if one is unsure of such matters.

2850. It was reported from Yahyâ bin Zakariyyâ bin Abî Zâ'idah, he said: "'Âsim Al-Ahwal informed
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me, from Ash-Sha'bi, from 'Adi bin Ḥātim that the Prophet ﷺ said: 'If your target (animal) falls in the water, drowns and dies, then do not eat it.' (Sahih)

2851. It was reported from Mujālid, from Ash-Sha'bi, from 'Adi bin Ḥātim that the Prophet ﷺ said: “If you have trained a dog or a falcon and then you set it off, and mention the Name of Allah; eat whatever it catches for you.” I said: “Even if it kills it?” He said: “(Even) if it kills it, and has not eaten anything from it, then it has caught it for you.” (Da'if)

Abū Ḏawūd said: If a falcon eats from it, then there is no harm in eating it, but if the dog eats from it then it is disliked, and if it drinks the blood, then there is no harm.


2852. It was reported from Bishr bin Ubaidullāh, from Abū Idris Al-Khwālānī, from Abū Tha'labah Al-Khusānī who said: “The Prophet ﷺ said, about the game hunted by a dog: ‘If you set off your dog and mention the Name of Allah, the Exalted, then eat it, even if it eats from it, and eat whatever is returned to you by your hands.’” (Hasan)
2853. It was reported from Dāwūd, from ‘Āmir, from ‘Adī bin Hātim that he said: “O Messenger of Allah! One of us shoots game, and then he tracks it for two or three days and finds it dead, and his arrow is in it; can he eat it?” He said: “Yes, if he wants to,” or he said: “He can eat it, if he wants to.” (Sahih)

Comments:

If there are reasons to believe that the animal was killed by the hunter’s own arrow, eating it is lawful provided that the meat has not gone bad.

2854. It was reported from ‘Abdullāh bin Abī As-Safar, from Ash-Sha’bī, who said: ‘Adī bin Hātim said: ‘I asked the Prophet about the Mi’rād. He replied: “If it strikes with the sharp end then eat it, and if it strikes with the blunt side then do not eat it, for it died from a blow.” I said: “What about when I set off my dog?” He replied: “If you mention the Name of Allāh, then eat, otherwise do not eat. And if it eats from it, then do not eat, for it has caught it for itself.” I said: “I set off my dog and find another dog with it.” He replied: “Do not eat, for you have mentioned Allāh’s Name for your dog only.” (Sahih)

Comments:

After a shū‘a’a’s qunūs on ‘Allah, then eat, otherwise do not eat. And if it eats from it, then do not eat, for it has caught it for itself.” I said: “I set off my dog and find another dog with it.” He replied: “Do not eat, for you have mentioned Allāh’s Name for your dog only.” (Sahih)
2855. It was reported from Rabī‘ah bin Yazīd Ad-Dimashqī that he said: “Abū Idrīs Al-Khwālānī ‘Aḍhullāh informed me, he said: ‘Abū Tha‘labah Al-Khushānī said: “I said: ‘O Messenger of Allāh! I hunt with my trained dog and with my untrained dog?’ He replied: ‘What you hunt with your trained dog, mention Allāh’s Name, and eat, and what you hunt with your untrained dog, if you manage to slaughter it, then eat it.” (Ṣaḥīḥ)

2856. It was reported from ‘Yūnūs bin Saif who said: “Abū Idrīs Al-Khwālānī said: ‘Abū Tha‘labah Al-Khushānī said: “The Messenger of Allāh said to me: ‘O Abū Tha‘labah! Eat from what you retrieve by your bow and your dog.’ Ibn Harb (one of the narrators) added: “The trained (dog), and your hand, eat it whether it is slaughtered or not slaughtered.” (Ṣaḥīḥ)

2857. It was reported by ‘Amr bin Shu‘aib from his father, from his grandfather, that a Bedouin called Abū Tha‘labah said: “O Messenger of Allāh! I have trained dogs, so give me a Fatwā regarding hunting
with them.” The Prophet replied: “If you have trained dogs then eat what they catch for you.” He said: “Slaughtered or not slaughtered?” He replied: “Yes.” He said: “What about if it eats from it?” He replied: “Even if it eats from it.” He said: “O Messenger of Allah! Give me a Fatwa regarding my bow.” He replied: “Eat from what you retrieve with your bow.” He said: “Slaughtered and not slaughtered?” And he added: “And even if it goes out of my sight?” He replied: “Even if it goes out of your sight, provided it does not have stench, or you find a mark from other than your arrow in it.” He said: “Give me a Fatwa regarding the vessels of the Zoroastrians when we are forced to use them.” He replied: “Wash it and eat in it.”

(Hasan)

Comments:
If one has no option but to use the vessels of the disbelievers, he must wash them before use.

Chapter 23, 24. When A Piece Is Cut From the Game

2858. It was reported from Abū Wāqid who said: “The Prophet said: ‘Whatever is cut off an animal while it is alive, then it is dead flesh (Maitah).’” (Hasan)
Chapter 24, 25. On Following Game

2859. It was reported from Sufyān who said: “Abū Mūsā narrated to me from Wahb bin Munabbih, from Ibn ‘Abbās, from the Prophet — and one time Sufyān said: “And I do not know it to be except from the Prophet” — he said: “He who resides in the desert will become ill-mannered, and he who follows game will become heedless, and he who visits the Sūlṭān (ruler) will be tried.” (Hasan)

2860. It was reported from ‘Adî bin Thābit, from a Shaikh from the Ansār, from Abū Hurairah, from the Prophet — with the meaning of what was narrated by Musad-dad (a narrator in no. 2859) — He said: “He who clings to the Sūlṭān (ruler) will be tried.” — he added: “A worshipper does not get nearer to the Sūlṭān (ruler) except that he increases in distance from Allāh.” (Da‘f)

2861. It was reported from Abū Tha‘labah A1-Khushānī, from the Prophet [that he said]: “If you shoot a game, and then find it after
three nights with your arrow in it, then eat it, provided it does not stink.” (Sahih)

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Chapter 1. what Has Been Related About What Is Commanded About The Will

2862. It was reported from Nafi', from ‘Abdullãh, meaning Ibn ‘Umar, from the Messenger of Allah ﷺ, he said: “A Muslim who has anything with him to will, has no right to spend three nights except that his will is written with him.” (Sahîh)

Comments:
Meaning if he has property that he wants to will to other than his heirs, he must record that will.

2863. It was reported from ‘Aishah who said: “The Messenger of Allah ﷺ did not leave behind any Dinârs, Dirhams, camels or sheep, and he did not willed anything.” (Sahîh)

Chapter 2. What Has Been Related Regarding What Is Allowed For A Testator To Give From His Wealth

2864. ‘Amir bin Sa’d reported (Sahîh)
from his father (Sa’d bin Abī Waqqāṣ), who said that when he fell sick — Ibn Abī Khalaf (one of the two narrators) said: “In Makkah,” then they were in accord — which brought him very near to death, the Messenger of Allāh ﷺ visited him. He said: “O Messenger of Allāh! I have a lot of wealth, and I only have a daughter to inherit it, can I give two-third of it in charity?” He replied: “No”. He said: “What about one-half?” He replied: “No”. He said: “What about one-third.” He replied: “(You may bequest for) one third, though one-third is a lot. If you leave your heirs rich it is better than leaving them poor, begging from the people. And whatever you spend, seeking to please Allāh, you will be rewarded for that, even a morsel you put in your wife’s mouth.” I said: “O Messenger of Allāh! Will I have stayed behind from emigration?” He said: “If you live after me and do righteous deeds for the sake of Allāh, you will but increase in rank and degree. Perhaps you will live until some people will benefit from you, and others will be harmed by you.” Then he said: “O Allāh complete the emigration for my Companions, and do not turn them back, but the one who suffered is Sa’d bin Khawlah.” The Messenger of Allāh ﷺ felt sorry for him as he had died in Makkah. (Ṣaḥīḥ)
Comments:
The wealthy person has a duty to take care of his family and near relatives, and Sa’d was afraid of dying in Makkah before emigrating to Al-Madinah, which is why he asked Allah's Messenger if he would be among those that stayed behind. Sa’d lived for forty-four years after the death of the Prophet.

Chapter 3. What Has Been Related About It Being Disliked To Cause Harm With The Will

2865. It was reported from Abū Hurairah who said: “A man said to the Messenger of Allah: ‘O Messenger of Allah! Which kind of charity is best?’ He replied: ‘To spend (in charity) while you are healthy, aspiring, hoping to survive, and fearing poverty, and not delaying until death comes to you, then you say: “This and this is for so-and-so, this and this is for so-and-so,” while it already belongs to so-and-so.”’ (Sahih)

Comments:
The best charity is that given by a person in spite of his own need for it, and in a state of good health.

2866. It was reported from Abū Sa’eed Al-Khudri, that the Messenger of Allah said: “For a person to give one Dirham in charity during his lifetime is better than one hundred Dirham in charity at the time of his death.” (Da‘if)

Comments: [إسناده ضعيف] أخرجه ابن عبدالبار في التمهيد: 304/4 من حديث أبي داود به.
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2867. It was reported from Al-
Ash‘ath bin Jãbir who said: “Shahr
bin Hawshab narrated to me that
Abü Hurairah narrated to him, that
the Messenger of Allah ﷺ said: ‘A
man or a woman does the deeds of
obedience to Allah for sixty years,
then when death comes to them
they cause detriment through the
bequest, and the Fire becomes
mandatory on them.’” He (Shahr)
said: “Abü Hurairah recited to me
from: ‘After the payment of
legacies he (or she) may have
bequeathed or debts, so that no
loss is caused (to anyone)’ until
the Verse: ‘that will be the great
success.’”[1] (Hasan)
Abü Dãwud said: Al-Ash’ath bin
Jãbir is the grandfather of Naṣr bin
‘Alî (one of the narrators).

Comments:
The Hadîth is clear on the point that to seek to harm the interest of the legal
heirs through one’s will is a major sin; it amounts to transgressing the bounds
of Allah, which is unlawful in Islam.

Chapter 4. What Has Been
Related About Accepting The
Position Of Executing A Will

2868. Abû Dharr said: “The
Messenger of Allah ﷺ said to me:

‘O Abū Dharr! I see you as weak, and I love for you what I love for myself. Do not take command over two persons, and do not be a guardian over an orphan's property.” (Sahih)

Abū Dāwūd said: The people of Egypt are alone with it.[1]

**Comments:**

There can be no doubt that a position of leadership or responsibility is a weighty task in both this world and the Hereafter. Anyone aware of his weaknesses must decline to shoulder such a responsibility at the very outset, and spare himself the ignominy and disgrace in this world as well as in the Hereafter.

**Chapter 5. What Has Been Related About Abrogating The Will For The Parents And Near Relatives**

2869. It was reported from Ibn 'Abbās: "If he leaves wealth, that he makes a bequest to parents and next of kin"[2] (he said) the bequest was made in this way until the Verse of inheritance abrogated it. (Hasan)


Chapter 6. What Has Been Related About Willing To An Heir

2870. It was reported from Abū Umâmah, that he said: “I heard the Messenger of Allâh ṣallallâhu ‘alaihi wa sallam saying: ‘Allâh has allotted to every rightful person what is due to him, so there is no willing to an heir.’” (Hasan)

Chapter 7. Mixing One’s Food With The Food Of An Orphan

2871. It was reported from Ibn ‘Abbas, who said: “When Allâh, the Mighty and Sublime, revealed: “And come not near to the orphan’s property, except to improve it”[1] and: “Verily, those who unjustly eat up the property of orphans.”[2] until the end of the Verse, whoever had an orphan with him, went and separated his food from the food of the orphan, and his drink from the drink of the orphan. The food of the orphan started to become surplus, which he would keep for him to eat, or until it spoiled. That became difficult on them, so they mentioned this to the Messenger of Allâh ṣallallâhu ‘alaihi wa sallam. So Allâh, the Mighty and
Sublime, revealed: “And they ask you concerning orphans. Say: “The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers.”[1] Then they mixed their food with his food, and their drink with his drink.”

Chapter 8. What Has Been Related About What Is Allowed For The Guardian Of The Orphan To Take From His Wealth

2872. It was reported from ‘Amr bin Shu‘aib, from his father, from his grandfather, that a man came to the Prophet ﷺ, and said: “I am a poor person, I have nothing with me, and I have an orphan.” He said: “Eat from the wealth of your orphan without extravagance, nor haste, nor using it for trade.” (Hasan)

Chapter 9. What Has Been Related About When One Ceases Being An Orphan

2873. It was reported from ‘Ali bin...
Abî Ṭālib, that he said: “I memorized from the Messenger of Allah ﷺ: ‘There is no orphan after attaining puberty, and there is no observance of silence for the whole day until night.’” (Da'iJ)

Comments:
On reaching the age of puberty, the child ceases to be legally an “orphan,” and therefore should be responsible for his own affairs. Thus, if he is found to be possessed of sound judgment, his say will be preferable and decisive in matters relating to business and marriage arrangements. But if it is found that the orphan has not developed the capacity of sound judgment, the guardian shall, for some additional time, remain in-charge of his affairs.

As regards the vow of silence, people were wont to observing it in the pre-Islamic era. When Islam came, it was prohibited. Instead, it was encouraged for the people to use their gift of speech to articulate the praises of Allah and speak other good things.

Chapter 10. What Has Been Related About The Severity Of Consuming The Wealth Of An Orphan

2874. It was reported from Abul-Ghaith, from Abû Hurairah that the Messenger of Allah ﷺ said: “Avoid the seven destroyers.” They said: “O Messenger of Allah! And what are they?” He replied: “Committing Shirk with Allâh, magic, to kill someone that Allâh has prohibited — except by right — consuming Ribâ, consuming the wealth of an orphan, to flee on the
day of the march (to battle), and to slander the chaste, unaware, believing women.” *(Sahih)*

Abū Dāwūd said: Abū Al-Ghaith Sālim, the freed slave of Ibn Muṭṭī.

Comments:

The seven acts mentioned in the Hadith are regarded as major sins, but according to other narrations the number of such deeds is more than seven.

2875. It was reported from ‘Ubaid bin ‘Umayr, from his father, that he narrated to him — and he was a Companion of the Prophet — that a man asked: “O Messenger of Allah! What are the major sins?” He replied: “They are nine.” And he mentioned its meaning (as preceded), and added: “disobeying Muslim parents, and violating Al-Bait Al-Harām (the Sacred House) which is your Qiblah during life and after death.” *(Da’īf)*

Comments:

Technically, any action expressly forbidden by Allah is a major sin. According to another view, a major sin is that about which either the threat of Hellfire, or a curse has been pronounced for it by Allah and His Prophet, or some punishment has been pronounced for the committing of it. Moreover, a minor sin, if repeated again, and again also assumes the status of a major sin.
Chapter 11. What Has Been Related Of Evidence That The Shroud Is From One’s Wealth

2876. It was reported from Khabbāb who said: “Muṣ'ab bin ʿUmair was killed on the Day of Uhud, and he had nothing but a Namirah. When we covered his head with it his legs were exposed, and when we covered his legs with it his head was exposed. So the Messenger of Allāh ﷺ said: “Cover his head with it, and put some Idhkhir over his legs.” (Sahih)

Comments:
Arrangement for the shrouding and burial of the deceased person is given preference over paying debts and implementation of his will.

Chapter 12. What Has Been Related About A Man Who Gives A Gift, Then It Is Bequeathed To Him, Or He Inherits It

2877. It was reported from Buraidah that a woman came to the Messenger of Allāh ﷺ and said: “I gave a slave-girl to my mother as charity, and she died and left behind that slave-girl.” He said: “Your reward has been granted and she is returned back to you in inheritance.” She said: “She died and a month’s fasting was due on her. Will it be sufficient” — or “fulfilled for her if I fast it for her?” He replied: “Yes.” She said:
"And she has not performed Hajj, will it be sufficient" — Or "fulfilled for her if I perform Hajj for her?"
He replied: "Yes." (Ṣaḥīḥ)

Comments:
It is lawful to accept, as inheritance, the things previously given in charity or as gift. This does not fall under the category of taking back gifts and charity. If the deceased person had some missed fasts, they should be made up by his heirs. Some of the scholars held the view that making up such fasts was only in the case when the person had vowed to perform those fasts other than the prescribed fast of Ramadān, and died prior to having the chance.

Chapter 13. What Has Been Related About A Man Who Institutes An Endowment

2878. It was reported from Nāfi', from Ibn 'Umar who said: "'Umar acquired some land in Khairbār, so he came to the Prophet ﷺ and said: 'I acquired some land and I have never acquired a property more precious than it, so what do you advise me to do with it?' He replied: 'If you wish institute an endowment of it and give in charity from its (profit).' So 'Umar gave it in charity, and stated that the property is not to be sold entirely, nor given away, nor inherited but it is (to be used) for the poor, and near kindred, and freeing slaves, and in the cause of Allāh, and for the wayfarers" — and he added from Bishr: "and the guests." Then they were in accord: "There will be no sin on the administrator of the property to eat from it" — Musad-dād added that Bishr said, because Musad-dād narrated it from more than one person.
within what is customary, and to feed a friend from it without making it his own property.” And he added from Bishr: “And Muhammad[1] said: ‘Without trying to amass wealth from it.’”

(Sahih)

2879. It was narrated from Yahyā bin Sa‘eed, regarding the endowment of ‘Umar bin Al-Khattāb, he said: “‘Abdul-Hamīd bin ‘Abdullāh bin ‘Umar bin Al-Khattāb copied it (the document) for me: ‘In the Name of Allah, Most Gracious, Most Merciful. This is what the worshiper of Allah, ‘Umar, has written about Thamgh.”’ He narrated in the report similar to the Hadith of Nāfi’ (no. 2878). He added: “Without amassing wealth, whatever surplus there is from its fruits, then it is for the beggars and the deprived ones.” He said: “And he cited the narration. He said: ‘If the administrator of Thamgh wishes to buy a slave from its fruits for the work then he may do so.’ It was written by Mu‘aiqīb and witnessed by ‘Abdullāh bin Al-Arqam. In the Name of Allah, Most Gracious, Most Merciful. This is what has been directed by the worshiper of Allah, ‘Umar, the Commander of the Believers, if anything happens to him, then Thamgh, Sirmah bin Al-Akwa’, and

[1] That is, ‘Abdullāh bin ‘Awn narrated it to Muhammad bin Sirin, and he said this. See Al-Bukhari no. 2737, Muslim no. 4224, and At-Tirmidhi no. 1375.
the slave who is there, and the hundred shares which are in (the land of) Khaibar, the slave who is there, and the hundred shares which Muhammad donated to him in the valley, will remain in the custody of Hafṣah during her lifetime, then will go in the custody of a man of insight from her family. These will neither be sold, nor purchased. It (the produce) will be spent on where he sees it is appropriate, for the beggars, the deprived ones, and those near kindred. There is no harm for the one administering to eat, feed, and buy a slave from it.” (Hasan)

Comments:
The standard definition of Waqf (endowment or trust), is something or some property that is kept in tact, and the income accrued from it is given in charity. In all cases of Waqf, the conditions imposed on the property as well as on the administrator have to be clearly stipulated.
A person allotting a high-yielding property as a Waqf, so that even after his death, the expenditures concerned continue to benefit by it, is an act of great virtue, since Allāh says in the Qur'ān: “By no means shall you attain righteousness (and reward from Allāh) unless you spend (in His cause) of that which you love.” (Al 'Imran 3:92)
The administrator of the trust has the right to spend, within the accepted norms for himself in his work for the Waqf, and his guests, from its income.
The will, as well as the trust deed, must be in the form of a written document, with signatures of witnesses affixed to it, so as to obviate the possibility of misappropriation and waste in it.

Chapter 14. What Has Been Related About Giving Charity On Behalf Of The Deceased

2880. It was reported from Abū Hurairah that the Messenger of Allāh said: “When a person dies his deeds discontinue, except for three things: Ongoing charity,
knowledge which people benefit from, and a righteous son who prays for him.” *(Sahih)*

**Comments:**
Acts like placing properties of ‘continuous benefit’ for the people under charitable trust, building *Masajid* and rest-houses for travelers, disseminating beneficial knowledge, training pupils, writing and publishing books, and engaging in other works of public good are all excellent forms of charitable work. Upbringing children on the principles of the *Shari'ah* may, however, be considered among the best form of charity.

**Chapter 15. What Has Been Related About Giving In Charity For One Who Died Without Leaving A Will**

**2881.** It was reported from 'Aishah that a woman said: “O Messenger of Allah! My mother died suddenly, if it were not for that, she would have given in charity and donated. Will it suffice if I give charity on her behalf?” The Prophet said: “Yes, give in charity on her behalf.” *(Sahih)*

**2882.** It was reported from Ibn 'Abbás that a man said: “O Messenger of Allah! His mother died; will it benefit her if he gave charity on her behalf?” He replied: “Yes.” He said: “I have a garden, and I make you a witness that I have given it in charity on her behalf.” *(Sahih)*
These are the only forms of conveying to the departed person the reward of deeds done after his death.

Chapter 16. What Has Been Related About The Will Of A Combatant Disbeliever Who Dies, And His Executor Accepts Islam, Does He Have To Carry Out The Will?

2883. It was reported from ‘Amr bin Shu‘aib, from his father, from his grandfather, that Al-‘As bin Wã’il instructed in his will that one hundred slaves be freed on his behalf. His son Hishãm freed fifty slaves, and his son ‘Amr wanted to free the remaining fifty on his behalf. He said: “I will not do it until I ask the Messenger of Allãh.” So he came to the Prophet and said: “O Messenger of Allãh! My father instructed in his will to free one hundred slaves on his behalf. Hishãm has freed fifty slaves on his behalf, and fifty remain. Can I free them on his behalf?” The Messenger of Allãh said: “If he had been a Muslim; and you freed the slaves on his behalf, gave charity on his behalf, and performed Hajj (pilgrimage) on his behalf it would have reached him.” (Hasan)

Comments:
Such good deeds done on their behalf by their descendants, will only benefit the Muslims after their death.
Chapter 17. What Has Been Related About A Man Who Dies And Leaves Behind A Debt, And He Has What Will Fulfill The Debt, The Creditors Will Be Asked To Defer Repayment For A While, And The Heirs Should Be Treated with Leniency

2884. It was reported from Jābir bin ‘Abdullāh who said that his father died and left a debt he had with a Jew for thirty Wasq. Jābir requested him to defer payment for a while but he refused, so Jābir requested the Messenger of Allāh ﷺ to intercede with him on his behalf. The Messenger of Allāh ﷺ came and spoke to the Jew to take dates instead of the debt that he was owed, but he refused. Then the Messenger of Allāh ﷺ spoke to him to defer it for a while, but he refused. — Then he narrated the rest of the Hadith. (Sahih)

Comments:
Outstanding debts of the deceased person must be paid at the first possible opportunity. Interceding in such matters on behalf of the descendents is a desirable act.

The End of the Book of Wills
Chapter 1. What Has Been Related About Teaching The Knowledge Of Inheritance

2885. It was reported from 'Abdullah bin 'Amr bin Al-'As, that the Messenger of Allah ﷺ said: "Knowledge is in three categories; and whatever is beyond that is considered a surplus: A Muhkam Verse; an established Sunnah, and justice with inheritance." (Da'f)

Chapter 2. Regarding Al-Kalālah

2886. It was reported from Ibn Munkadir, that he heard Jabir saying: "I became ill, so the Prophet ﷺ came to visit me with Abū Bakr on foot. I was unconscious and I could not speak to him. He performed Wūdū’ and sprinkled water on me, and I became conscious. I said: ‘O Messenger of Allāh! What am I..."
supposed to do with my wealth, as I have sisters?’” He said: “Then Allah revealed the Verse about inheritance: They ask you for a legal verdict. Say: ‘Allah directs (thus) about Al-Kalâlah.’”[1] (Sahih)

Comments:

Kalâlah refers to the case of a deceased person who leaves behind neither ascendants (parents) nor descendants (children) in the direct line, regardless of whether he has or does not have other relations.

Chapter 3. A Person Who Has No Son But He Has Sisters

2887. It was reported from Abû Az-Zubair, from Jâbir, who said: “I became ill and I had seven sisters. The Messenger of Allah visited me and blew on my face. I became conscious, and said: ‘O Messenger of Allah! Can I will one third of my property to my sisters?’ He replied: ‘Make it better’ I said: ‘One half?’ He replied: ‘Make it better.’ Then he left me and went away. Then he said: ‘O Jâbir! I do not see you dying from this illness? And Allah has revealed, and He described the shares of your sisters, Allah has allocated two thirds for them.’” Jâbir used to say: “This verse was revealed on me: ‘They ask you for a legal verdict. Say: ‘Allah directs (thus) about Al-Kalâlah’”[2]
It was reported from Shu’bah, from Abū Ishaq, from Al-Bard b. 'Azib who said: “The last Verse revealed was about Kalālah: ‘They ask you for a legal verdict. Say: Allāh directs (thus) about Al-Kalālah.”[1] (Sahih)

It was reported from Abū Bakr, from Abū Ishaq, from Al-Bard b. 'Azib who said: “A man came to the Prophet ﷺ and said: ‘O Messenger of Allah! They ask you for a legal verdict about Al-Kalālah — what is Al-Kalālah?’ He replied: ‘The Verse revealed in summer is sufficient for you.’” I asked Abū Ishaq: “Does it mean the one who dies and did not leave behind a son or father? He replied: ‘That is it, that is what they used to think.’” (Hasan)

Chapter 4. What Has Been Related About The Inheritance For Descendants

It was reported from Huzail b. Shurahbīl Al-Awdī who said: “A man came to Abū Mūsā Al-Ash'arī

and Salmān bin Rabī‘ah and asked them about (the case where a person dies and leaves behind) a daughter, a son’s daughter, and a sister from the father and the mother. They replied: ‘His daughter gets half, and the sister from the father and mother gets half’ — and they did not allot any inheritance to the son’s daughter — ‘Go to Ibn Mas‘ūd and you will see that he agrees with me.’ So the man came to him and asked him, and told him of their saying. He replied: ‘I would be misguided then, not among those who are guided. Rather, I am going to decide on the matter according to the decision of the Messenger of Allah: For the daughter; half, and the son’s daughter gets one share, which completes two-thirds, and what remains goes to the sister from the father and the mother.’” (Sahih)

Comments:
The reply given by ‘Abdullāh bin Mas‘ūd is based on what is known as the Verse of Inheritance that reads: If (there are) women (only daughters), two or more, their share is two-thirds of the inheritance (An-Nisā’ 4:11). Thus, once a single daughter has been given one-half of the inheritance, what the granddaughter gets is only one-sixth of the share. They will thus both complete the share meant for two daughters.

2891. It was reported from ‘Abdullāh bin Muhammad bin ‘Aqil, from Jābir bin ‘Abdullāh, who said: “We went out with the Messenger of Allāh until we came to a woman from the Ansār in Al-Aswāf.”[1] The woman came

[1] Meaning, the Ḥarām of Al-Madinah.
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with her two daughters, and said: ‘O Messenger of Allāh! These two are the daughters of Thābit bin Qais who was killed in the battle of Uhud where he was with you, and their paternal uncle has taken all their property and inheritance and did not leave anything behind for them at all. What do you say about it, O Messenger of Allāh! By Allāh! They cannot get married unless they have some property.’ The Messenger of Allāh replied: ‘Allāh will decide about that.’” He said: “Then (the Verse of) Sūrat An-Nisā’ was revealed: ‘Allāh commands you as regards your children’s (inheritance) until the end of the Verse.’[1] The Messenger of Allāh said: ‘Call the woman and her husband’s brother for me,’ then he said to their paternal uncle: ‘Give them two-thirds, and give their mother one-eighth, and whatever remains is yours.’” (Da’f)

Abū Dāwūd said: Bishr (one of the narrators) made a mistake, they were the daughters of Sa’d bin Rabī’. Thābit bin Qais was killed in the battle of Al-Yamāmah.

Comments:

To arrive at the correct distribution formula in this case the inheritance is divided into 24 shares: 16 shares (two-thirds) shall go to the daughters, 3 shares (1/8) to the wife, and the remaining 5 shares shall go to the uncle.

2892. (Another chain) from ‘Abdullāh bin Muḥammad bin ‘Aqīl, from Ḥābīr ibn ‘Abdullāh who said: “The wife of Sa‘d bin Rābi‘ah died and left behind two daughters...”’ Then he cited similarly. (Da‘īf)
Abū Dāwūd said: This (chain) is more correct.

Comments:
Sisters co-existing with daughters (i.e. by the joining of real or consanguine sisters with daughters or granddaughters), become ‘residuary’ (‘Asabah) together with the daughters. If a single daughter or sister is the legatee (heir), she gets one-half of the inheritance. The daughter gets half of the asset as her prescribed share, while the sister of the deceased gets it as an ‘Asabah. If the number of the daughters is two or more, who get two-thirds of inheritance, the sister (or sisters) get (or share) the remaining one-third of the property.

2893. It was reported from Al-Aswād bin Yazīd that Mu‘ādh bin Jabal distributed the shares of inheritance to a sister and a daughter. He gave each one of them one-half. He was at that time in Yemen, while the Prophet of Allāh was alive. (Ṣahīh)

Chapter 5. Regarding The Grandmother
2894. It was reported from Qabīsah bin Dhu‘aib who said: “A grandmother came to Abū Bakr, may Allāh be pleased with him,
asking him about her share of inheritance. He replied, 'There is nothing prescribed for you in the Book of Allâh, and I do not know of anything for you in the Sunnah of Allâh’s Prophet ﷺ. Go back, until I ask the people about it.' Then he asked the people about it. Al-Mughirah bin Shu’bah said: ‘I was with the Messenger of Allâh ﷺ and he gave her one-sixth.’ Abû Bakr said: ‘Do you have anybody else with you (to testify)?’ Muhammad bin Maslamah stood up and said the same as what Al-Mughirah bin Shu’bah had said, so Abû Bakr implemented it for her. Then another grandmother came to ‘Umar bin Al-Khattâb asking about her inheritance. He said: ‘There is nothing prescribed for you in the Book of Allâh, and the decision made before you for a grandmother was for other than you. I am not going to add anything in the shares of inheritance, but it is only one-sixth. If the two of you remain together then you share it, and whichever of you two is left alone, then it is for her.” (Sahih)

Comments:
The Arabic word Jiddah applies to both, paternal and maternal grandmothers who get one-sixth portion of the inheritance.
2895. It was reported from Ibn Buraidah, from his father that the Prophet gave one sixth to a grandmother if there is no mother left to inherit before her. *(Hasan)*

Chapter 6. What Has Been Related About The Grandfather’s Inheritance

2896. It was reported from Qatadah, from Al-Hasan, from ‘Imrān bin Husain, that a man came to the Prophet and said: “My son’s son has died, what do I get from his estate?” He said: “You will get one-sixth.” When he started to go away, he called him, and said: “You also have another sixth.” When he started to go away again, he called him, and said: “The other one-sixth is for food *(Tu‘mah).*” *(Da‘if)*

Qatadah said: “They (the Companions) did not know the heirs with whom he was given (one-sixth).”

Qatadah said: “The minimum share given to a grandfather is one-sixth.”

2897. It was reported from Al-Hasan that ‘Umar said: “Does anybody know what the Messenger of Allah gave to the grandfather from the estate?” Ma'qil bin Yasār said: “I do. The Messenger of Allah gave him one-sixth.” He asked: “Along with whom?” He replied: “I do not know.” He said: “If you do not know, then what good is it.” (Da‘if)

Chapter 7. Regarding The Inheritance For Al-‘Asabah

2898. Ibn ‘Abbās narrated the Messenger of Allah as saying: “Divide the wealth among the heirs according to the Book of Allah, then whatever inheritance remains, goes to the nearest male heir.” (Sahih)

Chapter 8. Regarding The Inheritance For Those Related Due To The Womb

2899. It was reported from Al-Miqdām who said: “The Messenger of Allah said: ‘Whoever leaves

[1] Al-‘Asabah refers to those who are not assigned inheritance by other regulations, but remain after the deceased while no legal heirs remain.
behind a burden, then refer it to me — and perhaps he said: “to Allâh and to His Messenger” — “And whoever leaves wealth, then it is for his heirs. And I am the heir for the one who has none, paying blood money for him and inheriting from him, and a maternal uncle is the heir for the one who has none, paying blood money for him, and inheriting from him.” *(Hasan)*

**2900.** *(Another chain) from Al-Miqdâm Al-Kindi* that he said: “The Messenger of Allâh  said: ‘I am more worthy of every believer than himself. So whoever leaves behind a debt or dependants *(Dai'ah)*, then refer it to me. And whoever leaves behind any wealth, it is for his family. And I am the Mawlä of those who have no Mawlä, I inherit his wealth, and fulfill his liabilities. A maternal uncle is a Mawlä for those who have no Mawlä. He inherits his wealth and fulfills his liabilities.’”*[(Hasan)](#) *(Hasan)*

Abî Dawûd said: *Ad-Dai'ah* means dependants.

Abû Dawûd said: Az-Zubâïdî reported it from Râshîd bin Sa'd, from Ibn 'A'idh, from Al-Miqdâm. It has also been reported by Mu'âwiyah bin Šâlih from Râshîd, who said: “I heard Al-Miqdâm...”

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2901. It was reported from Ṣāliḥ bin Yahyā bin Al-Miqdām, from his father, from his grandfather who said: "I heard the Messenger of Allāh ﷺ saying: 'I am the heir of the one who has no heir, I fulfill his liabilities, and I inherit from him. And a maternal uncle is the heir of the one who has no heir, fulfilling his liabilities, and inheriting his wealth.'" \(\text{(Hasan)}\)

Comments:
These and similar narrations appear again, see no. 2954. Scholars differ over whether this responsibility is specific to the Messenger of Allāh ﷺ or does it apply to the leaders after him. According to Al-Hāfīz Ibn Ḥajar, it also applies to the leaders after him.

2902. It was reported from ‘Āishah, who said: "A freed slave of the Prophet ﷺ died and left something behind, and he did not leave any child nor any relative, so the Messenger of Allāh ﷺ said: ‘Give his wealth to a man belonging to his village.’" \(\text{(Hasan)}\)
Abū Dawūd said: The Ḥadīth of Sufyān is more complete. And Musad-dad said:\[1\] "He said: ‘The Prophet ﷺ said: ‘Is there anybody here belonging to his land?’ They replied: ‘Yes.’ He said: ‘Then give him his inheritance.’"

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\[1\] The author narrated it from two chains; one from Musad-dad reaching Shu'bah, and another from ‘Uthmān bin Abī Shaibah, reaching Sufyān.
2903. It was reported from ‘Abdullãh bin Buraidah, from his father, who said: “A man came to the Messenger of Allâh ﷺ and said: ‘I have some inheritance left by a man from Azd, and I cannot find anybody from Azd so that I can give it to him.’ He said: ‘Search for a man of Azd for a year.’ He came to him after a year, and said: ‘O Messenger of Allâh! I could not find any man from Azd so that I can give it to him.’” He replied: ‘Go and find a person from Khuzã‘ah, the first person you get from them give it to him.’ When he turned away, he (the Prophet ﷺ) said: ‘Call the man for me.’ When he came back, he said: ‘Find the eldest man of Khuza‘ah and give it to him.’” (Da‘îf)

2904. (Another chain) from Ibn Buraidah, from his father who said: “A man from Khuza‘ah died, and his estate was brought to the Prophet ﷺ, so he said: ‘Search for an heir of his, or a relation of the womb (maternal relative).’ They did not find any heir for him nor any relation of the womb. The Messenger of Allâh ﷺ said: ‘Give it to the elder of Khuza‘ah.’” (Da‘îf) Yahyã (one of the narrators)
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said: [1] “I heard him once say in this narration: ‘Look for the eldest man of Khuzā‘ah.’”

2905. It was reported from Ibn ‘Abbas who said: “A man died and did not leave behind an heir except a boy slave of his whom he had freed. The Messenger of Allâh (ﷺ) asked: ‘Does he have any heir?’ They replied: ‘No, except a slave of his whom he had freed.’ The Messenger of Allâh (ﷺ) allocated the property to him.” (Hasan)

Chapter 9. Inheritance For The Child In The Case Of Li‘ān [2]

2906. It was reported from Wathilah bin Al-Asqa‘ from the Prophet (ﷺ) who: “A woman can inherit from the following three: One she has freed, a foundling she found, and her child about whom the Li‘ān was invoked.” (Da‘if)

[1] He narrated no. 2904, from Sharîk, from Jibrîl bin âHmâr âBû Bakr, from Ibn Buraidah.
2907. It was reported from Makhlul, who said: “The Messenger of Allah assigned the inheritance of a child in the case of Li‘an to his mother, and to her heirs after her.” (Da‘if)

2908. It was reported from ‘Amr bin Shu‘aib, from his father, from his grandfather, from the Prophet, similarly (as no. 2907). (Da‘if)

2909. It was reported from Usamah bin Zaid, from the Prophet, that he said: “The Muslim does not inherit from the disbeliever, and the disbeliever does not inherit from the Muslim.” (Sahih)

2910. (Another chain) from Usamah bin Zaid, who said: “I said: ‘O Messenger of Allah! Where are you going to stay
tomorrow?" — during his Hajj. He replied: ‘And has ‘Aqil left any house for us?’ Then he said: ‘We are going to descend in the Khaif of Banū Kinānah, the place where the Quraish swore upon disbelief.’”

Meaning: Al-Muhassab, and that was because Banū Kinānah gave their oath along with the Quraish against Banū Hāshim that they will not intermarry, nor do any business transactions with them, nor will grant them any refuge. (Sahih)

Az-Zuhri (one of the narrators) said: “Khaif means a valley.”


Comments:
This narration and its comments preceded, see no. 2010.

2911. It was reported from ‘Abdullāh bin ‘Amr who said: “The Messenger of Allāh ﷺ said: ‘The people of two religions do not inherit (each other) at all.’” (Hasan)

2912. It was reported from ‘Abdullāh bin Buraidah, that two brothers (brought their) dispute to Yahyā bin Ya’mar; a Jew and a Muslim. He made the Muslim heir among them. He (Yahyā) said: “Abū Al-Aswad narrated to me, that a man narrated to him that Mu‘ādh said: ‘I heard the Messenger of Allāh ﷺ saying:
Islam increases (one) and does not decrease (one).” So he made the Muslim the heir. (Daʿif)

Chapter 11. Regarding One Who Accepts Islam Before The Distribution Of The Inheritance

2913. (Another chain) from ‘Abdullãh bin Buraidah, from Yahya bin Yaʾmar, from Abū Al-Aswad Ad-Dilli, that the inheritance of a Jew whose heir was a Muslim was brought to Muʿadh — (narrating it) with its meaning, from the Prophet  (Daʿif)

Chapter 12. Regarding Al-Walâ’

2915. It was reported from Ibn ‘Umar, that ‘Āishah, the Mother of...
the Believers, may Allāh be pleased with her, wanted to buy a slave-girl so that she could free her. Her people (owners) said: “We will sell her to you on the condition that the Walā’ (right of inheriting from her) will be ours.’ She mentioned it to the Messenger of Allāh ﷺ. He said: ‘That should not prevent you, for the Walā’ is for whoever freed (the slave).’” (Sahih)

Comments:
In Arabic the word Mawla applies to both the one who freed the slave, and the freed slave (as well). Al-Walā’ refers to the relationship between them after the freeing of the slave. The relationship is immutable that can neither be changed or gifted nor bought or sold, and due to this relationship, the one freed takes on the tribal affinity of the one who freed him, and the one who freed him is his heir.

2916. It was reported from Al-Aswad, from ‘Aishah, who said: “The Messenger of Allāh ﷺ said: ‘The Walā’ is for whoever paid the price and conferred the favor.’” (Sahih)

2917. (A) It was reported from Ḥusayn Al-Mu‘allim, from ‘Amr bin Shu‘aib, from his father, from his grandfather, that Ri‘āb bin Hudhaifah married a woman, and three sons were born to her from him. Their mother then died. They inherited her property and the Walā’ of her freed slaves. ‘Amr bin Al-‘Āṣ was an ‘Aṣabah among them. He sent them to Ash-Shām,
where they died. When 'Amr bin Al-'As arrived, a freed slave of hers had died and left some property behind for him. Her brothers dispute took their before 'Umar bin Al-Khattab. 'Umar said: “The Messenger of Allah said: ‘Whatever property a son or a father gains as an heir will be for his 'Asabah after him, whomever they may be.’” He said: “He wrote a document for him, witnessed by 'Abdul-Rahmân bin 'Awf and Zaid bin Thâbit, and another man. When 'Abdul-Malik became the Khalifah, they presented the case to Hishâm bin Ismâ'il — or Ismâ’il bin Hishâm. He sent them to 'Abdul-Malik. He said: ‘This is from the decision which I had seen.’ He said: “Then he made the decision based on the document of 'Umar bin Al-Khattab, and we are following that until this time.” (Hasan)

2917 (B). [It was reported from Hammâd, from Hûmâid who said: “People have accused 'Amr bin Shu'aib for this (no. 2917 A) Hadith.” (Hasan)

Abû Dâwûd said: It was reported from Abû Bakr, 'Umar and 'Uthmân, contrary to this Hadith, and it was reported similar to this from 'Alî bin Abî 'Tâlib.]

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الأَوْلِ كِتَابِ الفَرَائْضِ
Chapter 13. Regarding A Man Who Accepts Islam At The Hands Of Another

2918. It was reported from Qabișah bin Dhu’aib — Hishâm (one of the narrators) said: “From Tamîm Ad-Dîrî, that he said: ‘O Messenger of Allâh!’” — And Yazîd (one of the narrators) said: “That Tamîm said: ‘O Messenger of Allâh! What is the Sunnah in regards of a man who accepts Islam at the hands of a man among the Muslims?’ He replied: ‘He is the most worthy of the people in his life and after his death.’” (Hâsân)
Chapter 15. Regarding A Newborn Who Raises His Voice And Then Dies

2920. It was reported from Abū Hurairah, may Allāh be pleased with him, that the Prophet ﷺ said: "If a newborn raises its voice, and then dies, it will be treated as an heir." (Da‘f)

Chapter 16. The Abrogation Of Inheritance Due To Alliances By Inheritance Due To Relations

2921. It was reported from ‘Ikrimah, from Ibn ‘Abbās, may Allāh be pleased with him, he said: (To those also with whom you have made a pledge (brotherhood), give them their due portion.)[1] A man would make an agreement with another man with no relationship between them, that they will inherit from one another. It was abrogated by (the following Verse of Šūrah) Al-Anfāl: “But kindred by blood are nearer to one another (regarding inheritance.”)[2]

2922. It was reported from Sa‘eed bin Jubair, from Ibn ‘Abbâs, regarding Allah’s Saying: (To those also with whom you have made a pledge (brotherhood), give them their due portion) He said: “When the Muhãjirûn came to Al-Madinah they used to inherit from the Ansâr instead of their blood relatives, due to the brotherhood which the Messenger of Allah had established between them. When the following Verse was revealed: ‘And to everyone We have appointed heirs of that (property) left,’[1] it abrogated: (To those also with whom you have made a pledge (brotherhood), give them their due portion) — of help, advice and cooperation, an a will would be made for him, but the right of inheritance had gone (was abrogated).” (Sahih)

Comments:

The Messenger of Allah had established the relationship of brotherhood between individuals among the Ansâr and Muhãjirûn. It was on the basis of this pledge of brotherhood that the two parties became heirs of each other, superseding the relationships based on genealogy and adoption. Another customary way of mutual inheritance prevailing in pre-Islamic Arabia was through tribal alliances that bound the individuals, as well as the tribes to help each other in all exigencies. The custom continued for a time early in Islam. Allah abolished all such relationships once and for all by apportioning the shares of inheritors in the Qur’an. However, the obligation to help each other on moral grounds and for the sake of Islamic brotherhood, or for purposes of implementing the lawful will of a person, if any, is still in force in Islam.

2923. It was reported from Dâwud bin Al-Husain, who said: “I was

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reciting (the Qur’an) before Umm Sa’d bint Ar-Rabî’, and she was an orphan under the guardianship of Abû Bakr. I recited to her: (To those also with whom you have made a pledge). She said: “Do not read: (To those also with whom you have made a pledge). This was revealed about Abû Bakr and his son ‘Abdur-Rahmân when he refused to accept Islam. Abû Bakr took an oath never to give him any share of inheritance. When he accepted Islam, Allah’s Prophet ordered him to give his share. ‘Abdul-'Azîz (one of the narrators) added: “He did not accept Islam until he was urged by sword.”

(Ḍa‘îf)

Abû Dâwûd said: Whoever said ‘Aqadat it means a pact, and whoever said: ‘Aqadat it means the party who made the pact. The Hadîth of Ṭâlḥah is correct: ‘Aqadat."

[1] That is, in narration no. 2922, Ṭâlḥah bin Mu‘arrif reported it from Sa’eed bin Jubair with that recitation.

not inherit from him. Then it was abrogated, so Allah said: But kindred by blood are nearer to one another.” [1] (Hasan)

Chapter 17. Regarding Allegiances

2925. It was reported from Jubair bin Mu‘t‘im who said: “The Messenger of Allah said: ‘There is no alliance (Hilf) in Islam, and whatever alliances existed during Jāhilīyah; Islam only strengthened them.’” (Sahih)

Comments:
A pledge or pact of mutual cooperation and support concluded between two persons, or peoples, is known as Hilf in Arabic.

2926. It was reported from Anas bin Malik that he said: “The Messenger of Allah established alliance (of brotherhood) between the Muhājirin and the A纳斯r in our house.” Somebody asked him: “Did the Messenger of Allah not say: ‘There is no alliance in Islam.’” He replied: ‘The Messenger of Allah established an alliance (of brotherhood) between Muhājirin and the A纳斯r in our house.” He said it two or three times. (Sahih)

Comments:

Whatever pact or treaty Muslims conclude in keeping with Allah’s saying: Help you one another in righteousness and piety (Al-Mā‘idah 5:2) is allowed and permissible, but there is no sanction for treaties built on the foundations of tribalism.

Chapter 18. Regarding A Woman Inheriting From The Blood Money Of Her Husband

2927. It was reported from Sa‘eed who said: “‘Umar bin Al-Khattāb used to say: ‘Blood money is only for the ‘Aqilah, and the wife will not inherit anything from it’ until Ad-Ḍahhāk bin Sufyān said: ‘The Messenger of Allah wrote to me to give a share from the blood money of Ashyam Ad-Dibābi to his wife.’ So ‘Umar withdrew (his ruling).” (Ṣahih)

Ahmad bin Salih (one of the narrators) said: “‘Abdur-Razzāq narrated this Ḥadīth to us, from Ma‘mar, from Az-Zuhrī, from Sa‘eed. He said in it: “The Prophet had put him in authority over the Bedouins.”

Comments:

The blood money paid for the mu‘tah person becomes in fact, the property of the deceased person. It has, therefore, to be distributed among his legal heirs, the wife being one of them.
19. The Book Of Kharâj, Fai’
And Imârah (Leadership)

Chapter 1. What Is Required Upon The Imâm In The Case Of Those Under Him

2928. It was reported from `Abdullâh bin `Umar, that the Messenger of Allâh ﷺ said: “Each one of you is a shepherd, and each one of you is responsible over his flock. So the Amir that is over the people, is a shepherd, and he will be questioned about them. A man is a shepherd over the people of his household, and he will be questioned about them. A woman is a shepherd over the house of her husband and children, and she will be questioned about them. A slave is a shepherd over his master’s wealth, and he will be questioned about it. Each one of you is a shepherd, and each of you will be questioned about his flock” (Sahih)
Chapter 2. What Has Been Related About Seeking A Position Of Leadership

2929. It was reported from ‘Abdur-Rahmân bin Samurah who said: ‘The Messenger of Allâh ﷺ said to me: ‘O ‘Abdur-Rahmân bin Samurah! Do not ask for a position of leadership, for if you are given leadership after asking for it, you will be left to discharge it all by yourself, but if you are given leadership without asking it, you will be helped in it.” (Sahîh)

Comments:

There is not a single affair of man that can go in his favor without Allâh’s special blessing and help. As for an office of leadership, it is a very difficult and demanding job. Therefore, craving for it, and asking for it is to deprive oneself from the Mercy of Allâh.

2930. It was reported from Abû Mûsâ, may Allâh be pleased with, who said: “I went with two men to the Prophet ﷺ. One of them addressed him, and then said: ‘We came to you so that you may employ us in your work.’ The other one said similar to the first one. He replied: ‘The most disloyal among you is the one who asks for it (a post of responsibility).’” Abû Mûsâ apologized to the Prophet ﷺ and said: ‘I did not know their reason for coming. He (the Prophet) did not employ them for anything until he died. (Da’f)
Chapter 3. Regarding A Blind Man Being Given A Position Of Leadership

2931. It was reported from Anas who said: “The Prophet ﷺ left Ibn Umm Maktûm in charge over Al-Madînah twice.” (Sahih)

Chapter 4. Regarding Appointing A Minister

2932. It was reported from ‘A‘ishah, may Allah be pleased with her, that the Messenger of Allah ﷺ said: “When Allah deems good for an Amir, He grants him a truthful minister; if he forgets, he will remind him, and if he remembers him, he helps him. And when Allah wants other than that for an Amir, He grants an evil minister. If he forgets, he will not remind him, and he will not help him if he remembers.” (Sahih)

Chapter 5. Regarding Al-‘Arafah

2933. It was reported from Šâliḥ

[1] It is plural for ‘Arîf, and the ‘Arîf is the one that informs the leader of matters related to the people and governs them for the leader.
The Book Of *Kharaj, Fai*’ ...

bin Yahya bin Al-Miqdâm, from his grandfather Al-Miqdâm bin Ma’dikarib, that the Messenger of Allah struck upon his shoulder, and then said: “You will be successful O Qudaim! If you die without being an *Amir*, nor secretary, or an *‘Arif*.” (*Da’if*)

Comments:
The Messenger of Allah and the Caliphs that followed him, had adopted various methods for the management and representation of different sections of the society. Sometimes, the responsibility of educating the new Muslims on religious lines was entrusted to these representatives. At times, representatives or chiefs of the previous dispensations were retained on their posts with new directives. At other times, people from groups already trained were either deputed for the purpose, or they were sent just to train the new entrants to Islam, and came back after doing their task.

2934. It was reported from Ghalib Al-Qattân, from a man, from his father, from his grandfather, that they were staying at one of the springs. When the Message of Islam reached them, the owner of the spring told his people that he will give them one hundred camels if they accept Islam. They accepted Islam, and he divided the camels between them. Then it occurred to him to take his camels back from them. He sent his son to the Prophet and instructed him: “Go to the Prophet and say to him: ‘My father is sending his Salâm to you. He had allocated one hundred camels for his people if they accepted Islam. They
accepted Islam, so he divided the camels among them. Now it occurred to him that he wants his camels back. Is he more entitled to them or are they? If he says to you: ‘Yes,’ or ‘No,’ say to him: ‘My father is an old man and he is the ‘Arif of the water, and he is requesting you (the son) to make the ‘Arif after him.’ He came to him and said: ‘My father is sending his Salam to you.’ He replied: ‘May peace be upon you and your father.’ He said: ‘My father had allocated one hundred camels for his people if they accept Islam. They became Muslims, and made their Islam good (being steadfast on Islam). Now it occurred to him that he wants his camels back. Is he more entitled to them or are they?’ He said: ‘If he likes to give it to them he may do so, and if he likes to take it back then he is more entitled to it than his people. If they accept Islam then for them is Islam, but if they do not accept Islam, then they will be fought for Islam.’ He said: ‘My father is an old man, and he is the ‘Arif of the water, and he is requesting you to make me the ‘Arif after him.’ He replied: ‘The role of the ‘Arif is important, and people must have ‘Arifs, but the ‘Arif are in the Fire.’” (Da‘if)

Chapter 6. Regarding Appointing A Secretary (Kātib)

2935. It was reported from Ibn 'Abbās, that he said: As-Sijil was a secretary (Kātib) for the Prophet (S). (Daʿīf)

2936. It was reported from Rafiʿ bin Khadij: “I heard the Messenger of Allāh (S) saying: ‘The one who works in collecting charity in truth is like the one who fights in the cause of Allāh until he returns.’” (Hasan)

Chapter 7. On Collecting Charity[1]

2937. It was reported from 'Uqbah bin 'Amir who said: “I heard the Messenger of Allāh (S) saying: ‘Sāhib Maks[2] will not enter the Here the meaning is the one who collects Zakāt, and it may also be understood to apply to collecting charity in general.

[1] One who wrongfully takes what is not due from the people, as in one who institutes or is employed to take an unlawful tax.
Paradise” (Da‘if)

It was reported from Ibn Ishāq who said: “The one who takes the tithe from people.” Meaning, in defining “Ṣāḥib Maks” (Hasan)

Chapter 8. Regarding The Appointment Of The Khalīfah

It was reported from Ibn ‘Umar who said: “‘Umar said: ‘If I do not appoint a Khālīfah (I may do so), for the Messenger of Allāh had not appointed a Khālīfah. If I appoint a Khālīfah (I may do so) for Abū Bakr appointed a Khālīfah.’” He (Ibn ‘Umar) said: “By Allāh! As soon as he mentioned the Messenger of Allāh and Abū Bakr, I knew that he will not equate anyone with the Messenger of Allāh, and that he is not going to appoint a Khālīfah.” (Ṣaḥīḥ)
Chapter 9. What Has Been Related About The Bai‘ah (Pledge Of Allegiance)

2940. It was reported from Ibn ‘Umar who said: “We used to pledge allegiance to the Prophet to hear and to obey, and he used to tell us: ‘In what you people are able to.’” (Ṣaḥīḥ)

2941. It was reported from ‘Urwa, that ‘Aishah, may Allah be pleased with her, told him about the pledge of allegiance taken by the Messenger of Allah from the woman. She said: ‘The Prophet never touched a woman with his hand, ever. But he would take the pledge of allegiance from them. If he took it from her and she gave it, he would say: ‘You may go, for I have taken your pledge.’” (Ṣaḥīḥ)

2942. It was reported from Abū ‘Aqil Zuhrah bin Ma‘bad, from his grandfather, ‘Abdullāh bin Hishām, he said: “And he saw the Prophet and his mother Zainab bint Humaid took him to the Messenger of Allah, and said: ‘O Messenger of Allah! Receive the pledge of allegiance from him.’ The Messenger of Allah said: ‘He is a child.’ Then he wiped his head.” (Ṣaḥīḥ)
Chapter 9, 10. Regarding Granting Provision To (Government) Employees

2943. It was reported from ‘Abdullãh bin Buraidah, from his father, from the Prophet ﷺ, who said: “If we appoint somebody to do any (administrative) work and grant him a provision, anything he takes beyond that is Ghulul.”

(Hasan)

2944. It was reported from Ibn As-Sä’idi, who said: “Umar appointed me to collect the Sadaqah (Zakat). When I finished collecting it, he ordered some payment to be given to me. I said: ‘I only did it for Allah.’ He replied: ‘Take what you are given, for I worked (in some administrative position) in the time of the Messenger of Allah ﷺ and he paid me for it.’” (Sahih)

Comments:
These texts are proof enough for the allowance of paying government workers for their duties, even though they do their work for Allah’s sake.

2945. It was reported from Al-Mustawrid bin Shaddãd who said: “I heard the Prophet ﷺ saying: ‘Anyone who is employed by us may get a wife, if he has no servant, then he may get a servant,"
and if he has no dwelling, then he may get a dwelling.”

He said: “Abū Bakr said: ‘I have been informed that the Prophet said: “Anybody who takes anything else, then he is treacherous or a thief.”’ (Sahih)

Chapter 10,11 Regarding Gifts
For An Employee (In Government)

2946. It was reported from Abū Humaid As-Sā’idi who said: “The Prophet appointed a man from Al-Azd called Ibn Al-Lutbiyyah — Ibn As-Sarh (one of the narrators) said: Ibn Al-Utbiyyah — to collect the Sadaqah. When he returned, he said: ‘This is for you, and this has been given to me as a gift.’ So the Prophet stood up on the Minbar, praised and glorified Allah, and then said: ‘What is the matter with the employee; we send him, and he comes back saying: ‘This is for you (the collection of Zakat), and this has been given to me as gift.’ Why does he not sit in the house of his mother or father and...

[1] In ‘Awn Al-Mu‘ābd, the author said: “It appears that it is Abū Bakr Aṣ-Ṣiddiq, may Allah be pleased with him.” But in Sahih Ibn Khuzaimah (no. 2370), Ibn Khuzaimah narrated it through the same route as the author, via Al-Mu‘āfa, who is Al-Mu‘āfa bin ‘Imrān Al-Mawṣili. Here Ibn Khuzaimah has: “Abū Bakr” — that is Al-Mu‘āfa — said.
then see if he is given a gift or not. None of you will take anything of that, except that he will come along with it on the Day of Resurrection, if it is a camel: it will be grunting, or a cow; it will be mooing, or a sheep; it will be bleating.’ Then he raised his arms up until we saw the whiteness of his armpits, and he said: ‘O Allâh! Have I not conveyed? O Allâh! Have I not the conveyed?’” (Sahih)

Chapter 11,12. Ghulûl In Charity

2947. It was reported from Abû Mas’ûd Al-Ansârî who said: “The Prophet dispatched me to collect the Zakâh, then he said: ‘Proceed Abû Mas’ûd, I should not find you on the Day of Judgment, and on your back you are carrying a grunting camel from the Sadaqah which you acquired deceitfully’ He said: ‘Then I will not go.’ He replied: ‘Then I will not force you.”’ (Sahih)

Chapter 12,13. Regarding Matters Of Those Who Are Under Imâm, His Duties, And Him Secluding Himself From Them

2948. It was reported from Abû Mariam Al-Azdi, who said: “I entered upon Mu’âwiyyah, and he
said: 'What a good moment this visit of yours is for us O father of so-and-so' — which was a phrase used by the Arabs. I replied: 'It is a Hadith that I heard, which I will inform you of. I heard the Messenger of Allah saying: “Whomever Allah, the Mighty and Sublime, appoints over some affairs of the Muslims, then He secludes Himself (from them) not fulfilling their needs, wants and poverty, Allah will seclude Himself from his needs, wants and poverty.” He said: “He (Mu‘āwiya) then appointed a man to look after the needs of the people.”' (Hasan)

2949. It was reported from Abū Hurairah who said: “The Messenger of Allah said: ‘Whatever I give to you people, and whatever I withhold, all I am but only a treasurer, putting it where I have been ordered.’” (Sahih)

2950. It was reported from Mālik bin Aws bin Al-Ḥadathān, who said: “One day ‘Umar mentioned the Fai’ and said: ‘I am not more entitled to this Fai’ than any of you, and none of us is more entitled to it than others, except that we are superior (to each other) based upon the
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Book of Allah, the Mighty and Sublime, and the divisions made by the Messenger of Allah; so there is the man, and his precedence in accepting Islam; and the man, and his hardships, and the man; and his family, and the man; and his needs.” (Da'i)

Chapter 13,14. Regarding Dividing the Fai'

Comments:
The term Fai’ is used in the Qur’an and Sunnah for spoils obtained without actual fighting. Ghanimah, on the other hand, refers to the spoils obtained after conquering the territory by fighting. Fai’ is sometimes used to mean Ghanimah.

2951. It was reported from Zaid bin Aslam, that ‘Abdullâh bin ‘Umar entered upon Mu’âwiyyah. He (Mu’awiyah) said: “Tell me what you need O AbuAbdur-Rahmân!” He replied: “That which is given to the freed slaves, for I have seen the Messenger of Allah whenever anything came he would start with the freed slaves.” (Hasan)

Comments:
Prior to being set free, their names did not get separate entries in the account books, but only as clients of their masters. Now that they are free, they are awarded something from the Fai’.

2952. It was reported from ‘Aishah, may Allah be pleased with her, that the Prophet was brought a pouch containing some beads which he divided among the free women and the slave women.
'Aishah said: "My father, may Allah be pleased with him, would divide (something) among the free men and slaves." (Sahih)

Comments:
Meaning, even though they do not get a specified share of the spoils of war, the Messenger of Allah (ﷺ) would designate something for them.

2953. It was reported from 'Awf bin Mālik, that whenever the Fai' came, the Messenger of Allah (ﷺ) would divide (distribute) it the same day. He would give a married man two shares, and one share to a single person. Ibn Al-Muaffā (one of the narrators) added (in his version): "We were summoned, and I used to be summoned before 'Ammār was. I was summoned, and he gave me two portions for I had a family, then he summoned 'Ammār bin Yāsir after me, and he was given one portion." (Sahih)

Chapter 14, 15. Regarding Providing For Offspring

2954. It was reported from Jābir bin 'Abdullāh who said: "The Messenger of Allah (ﷺ) used to say: 'I am more worthy of every believer than himself, so whoever leaves any wealth behind, it is for his family, and whoever leaves a debt or
dependant behind, then it is upon me and to my responsibility.”[1](Sahih)

تخريج: [صحيح] أخرجه ابن ماجه، الصدقات، باب من ترك دينًا أو ضياعًا فعلي الله وعلي رسوله، ح: 2416 من حديث سفيان الثوري به ورواه مسلم من حديث جعفر الصادق به انتخاب ح: 3343.

2955. Abū Hurairah narrated that the Messenger of Allâh ﷺ said: “Whoever leaves behind wealth, then it is for his heirs, and whoever leaves a burden behind, then it is to be referred to us.” (Sahih)

تخريج: أخرجه البخاري، الفرائض، باب ميراث الأسير، ح: 7763 ومسلم، الفرائض، باب من ترك مالًا فلزومه، ح: 16/1199 من حديث شعبة.

2956. It was reported from Jābir bin ‘Abdullāh, from the Prophet ﷺ, that he would say: “I am more worthy of every believer than himself. So any man who dies, and leaves a debt behind, then it is referred to me, and whoever leaves wealth behind, it is for his heirs.” (Hasan)


Chapter 15,16. The Age Upon Which A Man Is Entitled (To A Share) Due To Fighting

2957. It was reported from Nāfi’, from Ibn ‘Umar that he was presented before the Prophet ﷺ on the Day of Uhud, and he was fourteen, and he did not allow him (to fight). He was presented to him on the Day of Khandaq, when

[1] Similar preceded, see no. 2899.
he was fifteen, and he allowed him.

(Sahih)

Comments:

Some scholars use this narration to specify the age for fighting, as the author named the chapter.

Chapter 16,17. The Disapproval Of Taking Share In Later Times

2958. It was reported from Sulaim bin Muţair, who was a Shaikh from the people of Wādī Al-Qurā, he said: “Abū Muţair narrated to me, that he went to perform Hajj. When he reached As-Suwaitdā’, a man came searching for a remedy or some Hadad,[1] he said: ‘I was informed by someone who heard the Messenger of Allah during his farewell Hajj addressing the people, commanding and prohibiting them, so he said: “O people! Accept presents if they are presented, but if the Qurāish quarrel about taking over the rule, and the presents are given for the religion of any one of you, then leave it.” (Da‘īf)

Abū Dāwud said: Ibn Al-Mubārak reported it from Muḥammad bin Yasār, from Sulaim bin Muţair.

(Another chain) from Sulaim

2959. It is a type of remedy, and they disagree to exactly what it was, whether it was from camel urine, or from a particular tree or shrub.
bin Mutair, who was from the people of Wādī Al-Qurā, from his father, that he narrated to him; he said: “I heard a man say: ‘I heard the Messenger of Allah during his farewell Hajj commanding people and prohibiting them. Then he said: ‘O Allah! Have I not conveyed?’ They said: ‘O Allah! Yes.’ Then he said: ‘When the Quraisy quarrel among themselves about taking over the rule, and presents return — or becomes — as bribery, then leave it.”’ It was said: “Who is this (the narrator)?” They said: “This is Dhuz-Zawā'id, a Companion of the Messenger of Allah.” (Da'īf)

Chapter 17,18 Registering The Names Of Those Who Are Given Something

2960. It was reported from ‘Abdullāh bin Ka‘b bin Mālik Al-Anṣārī, that an army from the Anṣār was in the land of Persia with their commander. ‘Umar used to send detachments every year in turns. ‘Umar forgot (the rotator of troops) about them. When the time period passed, the detachment from the frontier returned back. He (‘Umar) took serious action against them, and threatened them, though they were Companions of the Messenger of Allah. They replied: “O ‘Umar! You forgot about us and neglected what the Messenger of Allah has ordered; to send detachments by turns.” (Hasan)
During the Khilāfah of ‘Umar, may Allāh be pleased with him, lists of Islamic fighters and others entitled to receive their shares from the spoils of war, were regularly prepared and categorized, in order of merit lest anyone be left out, and so that everyone gets his due. The delay on the part of ‘Umar, may Allāh be pleased with him, was caused by the process of the preparation of these lists.

2961. It was reported by a son of ‘Adī bin ‘Adī Al-Kindī, that ‘Umar bin ‘Abdul-‘Azīz wrote (to his governors): “Anybody who asks about the usages of the Fai’, then tell them it should be according to what ‘Umar bin Al-Khaṭṭāb, may Allāh be pleased with him, decided. The believers saw it a just ruling, in accordance with the saying of the Prophet ﷺ: ‘Allāh has placed the truth upon Umar’s tongue and in his heart.’ He fixed stipends for the Muslims, and provided protection for the people of other religions by levying the Jizyah on them. He did not deduct one fifth from it, nor did he consider it spoils of war.”

(Da’īf)

2962. It was reported from Abū Dharr who said: “I heard the Messenger of Allāh ﷺ saying: ‘Allāh, the Exalted, has placed the truth upon ‘Umar’s tongue and he speaks according to it.’” (Sahih)

تخريج: [إسناده ضعيف] أخرجه البهقي: 295/6 من حديث أبي داود به * ابن عدي بن عدي: لم يسم ولا يعرف حاله (تقريب) ورواية عمر بن عبد العزيز عن عمر بن الخطاب منطقة، وحديث: إن الله جعل الحق على لسان عمر وقِلِه، صحيح رواة الترمذي، ح: 382 وابن حبان، ح: 218 وغيرهم.

تخريج: [إسناده ضعيف] أخرجه البهقي: 2962/1 من حديث أبي داود به: * حَدَّثَنَا أَحْمَدُ بْنُ يُوُسَفُ، حَدَّثَنَا رَجِيبُ، حَدَّثَنَا مَحْمُودُ بْنُ حَارِثَةَ، حَدَّثَنَا عَبْسِيَةُ بْنُ يُوُسَفْ، حَدَّثَهُ عَبْسِيَةُ بْنُ مُحَمَّدُ، بْنُ عَبْدِ الْعَزِيزِ، كَتَبَ: أَنَّ مَنْ مَسَّ عَنْ مَوَاطِنِ الْقَبْيَةِ فَهُوَ مَا حَكَمَ فِيهِ عُمْرُ بْنُ الْخَطَابِ رَضِيَ اللهُ عَنْهُ، فَأَيَّاهَا الْمُؤْتِمُونَ عَدْلًا مَوَافِقًا لِّقُولِ النَّبِيِّ ﷺ: "جَعَلَ اللهُ الْحَقَّ عَلَى لِسَانِ عُمْرٍ وَفِلَيٍّ، فُرِضَ الأَمْرَ الْأَغْطِبَةَ لِلْمُسْلِمِينَ، وَعَفَّدَ لِأَهْلِ الْيَمِينِ ذِيَّةَ رُشُوفُ عَلَيْهِمْ مِنَ الْحَجَّةِ نِمْ يُضَرِّبُ فِيهَا يَحْمَسُ وَلاَ مَغْمَرُ."
Chapter 18,19. Regarding Allocating A Special Portion (Ṣafâyâ) For The Messenger Of Allah From Wealth

2963. It was reported form Mālik bin Aws bin Al-Ḥadathân said: “‘Umar sent for me when the day rose high, so I came to him. I found him lying on his mattress, reclining on a leather pillow. He said to me when I entered: ‘O Māl (Mālik)! Some people of your tribe who have families have come here. I have ordered some things to be given to them, so divide it among them.’ I said: ‘If you order someone else to do that (it would be better).’ He replied: ‘Take it.’ Then Yarfa’ came and said: ‘O Commander of the Believers! Will you permit ‘Uthmān bin ‘Affān, ‘Abdur-Raḥmān bin ‘Afw, Az-Zubair bin Al-‘Awwām and Sa’d bin Abī Al-‘Ās to enter?’ He said: ‘Yes.’ So he permitted, them and they entered. Then again Yarfa’ came and said: ‘O Commander of the Believers! Will you permit Al-‘Abbās and ‘Alī to enter?’ He replied: ‘Yes.’ So he permitted, them and they entered. Al-‘Abbās said: ‘O Commander of the Believers! Give your ruling between myself and this person,’ meaning ‘Alī. Some of them said:
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‘Yes, O Commander of the Believers! Decide between them and relieve them.’” — Malik bin Aws said: “It occurred to me that they had sent these two ahead for this purpose. ‘Umar, may Allah be pleased with him, said: ‘Take it easy and show patience.’ Then he faced towards those who were present there and said: ‘I adjure you by Allah, the One by Whose order the heaven and the earth stand. Do you know that the Messenger of Allah said: “We have no heirs, whatever we leave is Sadaqah (charity)?”’ They said: ‘Yes.’ Then he faced towards ‘Ali and Al-'Abbas, may Allah be pleased with them, and he said: ‘I adjure you by Allah, the One by Whose order the heaven and the earth stand. Do you two know that the Messenger of Allah said: “We have no heirs, whatever we leave is Sadaqah (charity)?”’ Both of them said: ‘Yes.’ He said: ‘Allah has appointed for the Messenger of Allah a special amount which He has not appointed to anyone. Allah, Most High said: “And what Allah gave as Fai’ to His Messenger from them — for this you made no exception with either cavalry or camelry. But Allah gives power to His Messengers over whomsoever he wills. And Allah is Able to do all things. [1] Allah had bestowed on His Messenger the property of Banû An-Naďr. By

Allāh! He did not reserve it for himself, neither did he take it and exclude you. The Messenger of Allāh ﷺ used to take expenses for one year from it, or he used to take of the expenses for himself and his family for a year. Then he would take whatever surplus there was and deal with it as the rest of Allāh’s property.’ Then he turned towards those people and said: ‘I adjure you by Allāh, the One by Whose order the heaven and the earth stand. Do you know that?’ They said: ‘Yes.’ Then he faced towards Al-‘Abbās and ‘Alī, may Allāh be pleased with them, and said: ‘I adjure you by Allāh, the One by Whose order the heaven and the earth stand. Do you two know that?’ Both of them said: ‘Yes.’ (He said) ‘After the death of the Messenger of Allāh ﷺ, Abū Bakr said: “I am the Wali of the Messenger of Allāh ﷺ.” You and this one (‘Alī) came to Abū Bakr, may Allāh be pleased with him; you demanding your share of the inheritance, from your nephew and him demanding the share of the inheritance for his wife, from her father. Abū Bakr said: “The Messenger of Allāh ﷺ said: ‘We (the Messenger’s of Allāh) do not have heirs, whatever we leave is Sadaqah (charity)?’ Allāh knows best that he was sincere, faithful, rightly guided and a follower of the truth. Abū Bakr then administered the property. When he died I said: “I am the Wali of the Messenger of Allāh ﷺ and the Wali of Abū
Bakr.' Then I administered whatever Allāh wished me to administer. Then you and this one (‘Alī) came, and both of you are as one, and your matter is the same. You asked me for it (the property) and I said: “If you wish I would give it to you two, on the condition that the covenant of Allāh is binding upon you two; that you will administer it the way the Messenger of Allāh used to do. You two accepted it from me on that condition. Then, now you two come to me so that I can decide between you two other than that. By Allāh! I will not decide between you two with anything else until the Hour is established. If you two cannot fulfill it then return it back to me.” (Ṣaḥīh)

Abū Dāwūd said: They had requested to divide it equally between them, not that they were ignorant of the fact that the Prophet said: “We do not have heirs, whatever we leave is Sadaqah (charity).” They were only seeking what is correct. So ‘Umar said: “I do not want to apply the term ‘division’ to it. I will leave it as it is.”

تخريج: أخرجه مسلم، الجهاد والسير، باب حكم القيء، ح: 1757 من حديث مالك والبخاري، الاعتصام بالكتاب والسنة، باب ما يكره من التمتع والتنازع في العلم ... إلخ;
ح: 730 وغيره من حديث ابن شهاب الزهري به.

2964. (Another chain) from Màlik bin Aws, with this narration, and he said: “‘Ali and Al-‘Abbās were of different opinion about what Allāh had bestowed on His
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Abū Dāwūd said: He (‘Umar) did not want the term “division” to be used for it.

2965. It was reported from ‘Umar, who said: “The properties of Banū An-Naḍīr were part of what Allāh had bestowed on His Messenger from that which the Muslims had not ridden horses or camels to get (i.e., without a fight). It belonged specifically to the Messenger of Allāh ﷺ. He would take his annual expenses from it for his family members” — Ibn ‘Abdah (one of the narrators) said: “spending it on his family” — “and then whatever remained, he would use it for horses and necessary arrangements in the cause of Allāh.” Ibn ‘Abdah said: “For horses and weapons.” (Ṣaḥīḥ)

2966. It was reported from Az-Zuhrī, who said: “‘Umar, said: “And what Allāh gave as Fai’ to His Messenger from them — for this you made no exception with either cavalry or camelry”[1] — “This belongs specifically to the Messenger of Allāh ﷺ. Lands of ‘Urainah, Fadak and thus, and thus

(What Alläh gave as Fai' to His Messenger from the people of the townships — it is for Alläh, His Messenger, the kindred (of the Messenger Muhammad ﷺ), the orphans, Al-Maṣakin (the poor), and the wayfarer)[1] And to the indigent emigrants who were expelled from their homes and their properties. And those who, before them, had homes (in Al-Madînah), and had faith in their hearts, and those who came after them. This verse has covered all of the people. There was no Muslim left but had a right in it.” — Ayyûb (one of the narrators) said (in his version): “or share — except for the slaves.” (Daʿîf)

**تخرج:** [إسناده ضعيف] قال المنذر: "هذا منقطع، الزهري لم يسمع من عمر.

2967. (Another chain) from Mâlik bin Aws bin Al-Ḥadathân, who said: “Among the arguments which ‘Umar put forward was: ‘The Messenger of Alläh ﷺ had received three things exclusively for himself. (The properties at) Banû An-Nadîr, Khai bar and Fadak. Banû An-Nadîr was kept for his apparent needs. Fadak was kept for travelers. Khai bar was divided by the Messenger of Alläh ﷺ into three parts: Two parts were for Muslims, and one part for expenses on his family. Whatever remained after the expenses on his family, he would divide it among the poor emigrants.” (Daʿîf)

It was reported from ‘Aishah, the wife of the Prophet ﷺ, that she said: “Fātimah, the daughter of the Messenger of Allāh ﷺ, sent someone to Abū Bakr demanding her inheritance from the Messenger of Allāh ﷺ from what Allāh had bestowed on him from Al-Madinah, Fadak and whatever remained of the Khumus of Khaibar. Abū Bakr said: ‘The Messenger of Allāh ﷺ said: “We do not have heirs, whatever we leave is Sadaqah (charity). The family of Muḥammad shall only eat from this property.” By Allāh! I will not change anything in the Sadaqah (charity) of the Messenger of Allāh ﷺ from what it was in the time of the Messenger of Allāh ﷺ. I will deal with it the way the Messenger of Allāh ﷺ did.’ Abū Bakr refused to give anything to Fātimah from it.” (Sahih)
the Messenger of Allah which was in Al-Madinah, Fadak and whatever remained of the Khumus of Khaibar. 'Aishah said: 'Abu Bakr replied: “The Messenger of Allah said: ‘We do not have heirs, whatever we leave is Sadaqah (charity). The family of Muhammad shall only eat from this property.’ That is from the property of Allah. They are not entitled to more than their provision.” (Sahih)

2970. It was reported from Ibn Shihab, that ‘Urwah informed him, that ‘Aishah informed him of this Hadith, she added: “Then Abu Bakr refused to grant her, and said: ‘I am not going to leave anything which the Messenger of Allah used to do, but I shall do it. I fear that if I leave any matter which he used to do then I will deviate (from the Right Path).’ As regards to the Sadaqah (charity) in Al-Madinah; ‘Umar gave it to ‘Ali and ‘Abbas, which was dominated by ‘Ali. As for Khaibar and Fadak; ‘Umar held it and said: ‘They are Sadaqah (charity) of the Messenger of Allah. It was exclusively reserved for his expenditures and urgent needs. Their management was entrusted to the one in authority (after The Prophet).’ He (Az-Zuhri) said: “And it remain like that until today.” (Sahih)
2971. It was reported from Az-Zuhri, regarding Allâh’s saying: “For this you made no exception with either cavalry or camelry.” He said: “The Prophet concluded a treaty of peace with the people of Fadak — and townships he mentioned which I do not remember — while he was blockading other people. They sent a message to surrender.” He said: “For this you made no exception with either cavalry or camelry — it means without a fight.” Az-Zuhri said: “Banû An-Nadir used to be exclusively for the Prophet, as they had not conquered it by fighting. They had conquered them by capitulation, so the Prophet divided it among the Muhâjrîn and he did not give anything to the Ansâr, except for two men, as they were needy.” (Da’îf)

2972. It was reported from Al-Mughirah who said: “Umar bin Abdul-‘Azîz gathered the family of Marwân when he was appointed as the Khalifah, and he said: ‘Fadak belonged to the Messenger of Allâh. He used to disburse from it, and showing kindness to the young of Banû Hâshim, contributing towards the marriage of those who were not married. Fâṭîmah requested to grant it to

her, but he refused. The matter was like that in the life of the Messenger of Allah ᾱ until he died. When Abū Bakr became the Khalifah, he resumed what the Prophet ᾱ did in his lifetime until he died. When ‘Umar became the Khalifah he resumed what they had done until he died. Then it was taken by Marwan, and then it came afterwards to ‘Umar bin ‘Abdul-‘Azīz.’ ‘Umar, meaning Ibn ‘Abdul-‘Azīz’ said: ‘I regard that I have no right to something which the Prophet ᾱ did not give Fāṭimah. I make you all witness that I am returning it back to its former condition.’ Meaning (as it was) during the time of the Messenger of Allah ᾱ.” (Ḍa‘īf)

Abū Dāwūd said: When ‘Umar bin ‘Abdul-‘Azīz became Khalifah its revenue was forty thousand Dinārs, and when he died it was four hundred Dinārs. Had he lived longer it would have become less.

التخريج: [إسحاق ضعيف] آخرجه اليهفي: 301/2 من حديث أبي داود د. السند مقطع.

2973. It was reported from Abū Aṭ-Ṭufail who said: “Fāṭimah came to Abū Bakr requesting her inheritance from the Prophet ᾱ. Abū Bakr said: ‘I heard the Messenger of Allah ᾱ say: “If Allāh bestows on a Prophet some means of sustenance then it goes to who maintains it after him.”’ (Ḥasan)
2974. Abū Hurairah narrated the Messenger of Allāh ﷺ as saying: "None of my heirs will divide any Dinārs. Whatever I leave after the expenses for my wives and my employees will be Sadaqah (charity)." (Sahih)
Abū Dāwūd said: "Expenses for my employees" means workers or laborers on the land.

2975. It was reported from Abū Al-Bakhtārī who said: "I heard a man narrating a Hadith which amazed me, so I said to him: 'Write it down for me.' So he brought it to me written clearly: 'Al-'Abbās and 'Ali entered upon 'Umar while they were disputing. Talhah, Az-Zubair, Sa'd and 'Abdur-Rahmān were present. 'Umar said to Talhah, Az-Zubair, 'Abdur-Rahmān and Sa'd: 'Do you not know that the Messenger of Allāh ﷺ said: 'All the wealth of the Prophet ﷺ is Sadaqah (charity) except what he provided in sustenance to his family and clothed them with. We have no heirs?"' They said: "Yes, indeed." He said: "The Messenger of Allāh ﷺ used to spend from his property on his family, and give the remaining in charity. Then the Messenger of Allāh ﷺ died, and Abū Bakr ruled for two years. He managed it in the same way as the
Messenger of Allâh ﷺ did.” Then he mentioned something from the Hadîth of Mâlik bin Aws. (Da’îf)


2976. It was reported from Ibn Ash-Shihâb, from ‘Urwhah, from ‘Aishah, who said: “After the death of the Messenger of Allâh ﷺ the wives of the Prophet ﷺ intended to send ‘Uthmân bin Affân to Abû Bakr As-Siddiq, asking for their one-eighth from the (inheritance of the) Messenger of Allâh ﷺ. ‘Aishah said to them: “Did the Messenger of Allâh ﷺ not say: ‘We do not have heirs. What we leave is Sâdâqa (charity)?’” (Sahîh)


2977. (Another chain) from Ibn Shihâb, with his chain, and it is similar (to no. 2976). (In it she said) “I said: ‘Do you not fear Allâh? Did you not hear the Messenger of Allâh ﷺ saying: ‘We are do not have heirs. What we leave is Sâdâqa (charity). This property belongs to the family of Muhammad for their needs and their guests. When I die it will go to the one who becomes the ruler after me.’” (Hasan)

Chapter 19,20. The Division Of The Khumus And The Share Of His Relatives

2978. It was reported from Jubair bin Mu'tim that he and 'Uthman bin 'Affan came to speak to the Messenger of Allah about the division of the Khumus among Banu Hashim and Banu Al-Muttalib. I said: "O Messenger of Allah, you gave a share to our brethren of Banu Al-Muttalib and you did not give us anything, but our relationship to you is the same as theirs." The Prophet said: "Rather, Banu Hashim and Banu Al-Muttalib are the same thing." Jubair said: "He did not give a share of that Khumus to Banu 'Abd Shams or Banu Nawfal as he gave to Banu Hashim and Banu Al-Muttalib." He said: "Abu Bakr used to divide the Khumus as the Messenger of Allah did, except that he did not give to the relatives of the Messenger of Allah what the Prophet used to give to them." He said: "And 'Umar bin Al-Khattab and 'Uthman gave them some of it after him." (Sahih)

Comments:

'Uthman, may Allah be pleased with him, belonged to Banu 'Abd Shams while Jubair, may Allah be pleased with him, was a member of Banu Nawfal. These two tribes did not have the kind of close association with Banu Hashim as Banu Al-Muttalib did.
2979. (Another chain) Jubair bin Mut‘im narrated that the Messenger of Allah ﷺ did not give a share of the Khumus to Banū ‘Abd Shams or Banū Nawfal as he gave shares to Banū Hāshim and Banū Al-Muṭṭalib. He said: “Abū Bakr used to divide the Khumus as the Messenger of Allah ﷺ did, except that he did not give to the relatives of the Messenger of Allah ﷺ as the Messenger of Allah ﷺ gave to them, but ‘Umar and those who came after him gave them some of it.” (Ṣahīh)

2980. (Another chain) Jubair bin Mut‘im said: “On the Day of Khaibar, the Messenger of Allah ﷺ gave the share of the relatives to Banū Hāshim and Banū Al-Muṭṭalib, and he did not give Nawfal and Banū ‘Abd Shams. ‘Uthmān bin ‘Affān and I went to the Prophet ﷺ and said: ‘O Messenger of Allah, we do not deny the virtue of Banū Hāshim because of your relationship to them, but what about our brethren of Banu Al-Muttalib — you have given to them and not to us, although our relationship is the same?’ The Messenger of Allah ﷺ said: ‘There is no distinction between myself and Banū Hāshim, in Jahiliyyah nor in Islam. We and they are the same thing.’ And he interlaced his fingers.” (Ṣahīh)
2981. It was narrated from As-Suddi, concerning the relatives, that he said: "They are Banû ʿAbdul-Muṭṭalib." (Hasan)

2982. It was narrated that Ibn Shihãb said: "Yazid bin Hurmuz informed me, he said: 'When Najdah Al-Ḥarūrî performed Ḥajj during the turmoil of Ibn Az-Zubair, he sent word to Ibn ʿAbbâs asking him about the share of the relatives, saying: ‘For whom do you think it is?’ Ibn ʿAbbâs said: ‘It is for the relatives of the Messenger of Allah ً; the Messenger of Allah ً allocated it to them. ʿUmar offered some of it to us, but we found it to be less than what was our due, so we returned it to him and refused to accept it.’" (Sahih)

2983. It was reported from ‘Abdur-Rahmân bin Abî Laila, that he said: "I heard ‘Alî say: ‘The Messenger of Allah ً allocated to me one-fifth of the Khumus and I spent it as it was supposed to be spent during the life of the Messenger of Allah ً, and the life of Abû Bakr, and the life of ʿUmar. Then some wealth was brought to ʿUmar and he called me and said: ‘Take it.’ I said: ‘I do not want
it.” He said: “Take it, for you are more entitled to it.” I said: “We have no need of it.” So he put it in the Bait Al-Mál (state treasury). (Hasan)

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2984. (Another chain) from ‘Abdur-Rahmān bin Abī Lailā who said: “I heard ‘Alī say: ‘Al-‘Abbās, Fāṭimah, Zaid bin Ḥārithah and I met with the Prophet ﷺ. I said: ‘O Messenger of Allāh, if you wish, you may put me in charge of our share of this Khumus, as mentioned in the Book of Allāh, so that I may divide it while you are still alive, so that no one will dispute with me after you are gone?” So he did that. He said: “So I divided it when the Messenger of Allāh ﷺ was still alive. Then Abū Bakr put me in charge of it, until the last year of the Khilāfah of ‘Umar, when a great deal of wealth came to him, and he took out our share, then he sent for me,” and I said: We have no need of it this year, but the Muslims are in need of it, so give it to them.” So he did that. Then no one called me to it after ‘Umar. I met Al-‘Abbās after I had left ‘Umar, and he said: “O ‘Alī, today you have deprived us of something that will never be returned to us.” He was very smart.” (Da‘if)
2985. ’Abdul-Muţţalib bin Rabî‘ah bin Al-Ḥârith bin ’Abdul-Muţţalib narrated that his father, Rabî‘ah bin Al-Ḥârith, and ‘Abbās bin ’Abdul-Muţţalib said to ’Abdul-Muţţalib bin Rabî‘ah and Al-Faḍl bin ‘Abbās: “Go to the Messenger of Allâh and say to him: ‘O Messenger of Allâh, we have reached the age, as you can see, and we want to get married. O Messenger of Allâh, you are the kindest of people and you are the best in upholding the ties of kinship. Our fathers do not have anything with which to pay the Mahr for us, so appoint us, O Messenger of Allâh, to collect the Sādaqât, and we will give you what the other employees give you and we will benefit from it as well.’”

‘Ali bin Abî Ṭâlib came while we were there, and he said to us: “No, by Allâh, the Messenger of Allâh will not appoint either of you in charge of the Sādaqât.” Rabî‘ah said to him: “This is what you want; you have attained a relationship with the Messenger of Allâh through marriage, and we do not begrudge you for it.” ‘Ali spread out his Ṭidâ and lay down upon it, and said: “I am Abû Ḥasan and I know what is going to happen, by Allâh, and I shall not leave until your sons come back to you with the answer to the question that you were sent to the Prophet.” Abdul-Muţţalib said: “Al-Faḍl and I went, and arrived at the time when Zuhr prayer was about to begin, so we prayed with the
people, then Al-Fadl and I hastened to the door of the Prophet’s apartment; that day he was staying in the house of Zainab bint Jahsh. We stood at the door, until the Messenger of Allah ﷺ came and took hold of my ear, and the ear of Al-Fadl, then he said: ‘Tell me what is on your mind.’ Then he went in and gave permission to Al-Fadl and I to enter, so we entered, and urged each other to speak for a while, then I spoke to him, or Al-Fadl spoke — ‘Abdullãh (one of the narrators) was uncertain about that — and he spoke of what our fathers had told us to speak about. The Messenger of Allah ﷺ remained silent for a while, then he looked up towards the ceiling of the house for so long, that we thought he would not answer us, and we saw Zainab gesturing from behind the curtain with her hand, telling us not to be hasty, and that the Messenger of Allah ﷺ was thinking about our request. Then the Messenger of Allah ﷺ lowered his head and said to us: ‘This Sadaqah is no more than the dirt of the people, and it is not permissible for Muḥammad or the family of Muḥammad. Call Nawfal bin Al-Ḥārith for me.’ So Nawfal bin Al-Ḥārith was called for him, and he said: ‘O Nawfal, give your daughter in marriage to ‘Abdul-Muttalib.’ So Nawfal gave his daughter in marriage to me. Then the Prophet ﷺ said: ‘Call Maḥmiyah bin Jaz’ for me.’” He
was a man of Banū Zubaid, whom the Messenger of Allāh ﷺ had appointed in charge of the Khumus. The Messenger of Allāh ﷺ said to Maḥmiyah: ‘Give your daughter in marriage to Al-Fadl.’ So he gave his daughter in marriage to him. Then the Messenger of Allāh ﷺ said: ‘Go and pay their Mahr from the Khumus, such and such’” (Abdollāh bin Al-Ḥārith did not mention the amount of the dowry. (Ṣahih)

2986. It was reported from ‘Ali bin Abī Ṭalib who said: “I had an old she-camel that was my share of the spoils of war on the Day of Badr, and the Messenger of Allāh ﷺ gave me another old she-camel from the Khumus on that day. When I wanted to consummate my marriage to Fāṭimah, the daughter of the Messenger of Allāh ﷺ, I made arrangements with a man who was a goldsmith from Banū Qainuqā’ to go with me to collect Idhkhir that I wanted to sell to the goldsmiths, to help pay for the wedding feast. While I was collecting the gear for my two she-camels, such as saddles, baskets and ropes, the two camels were sitting by the house of an Ansārī man. When I had collected the things I needed, I came to my two camels and found that their humps had been cut off, their flanks slashed open and their livers
removed. I could not hold back my eyes (tears) when I beheld that scene. I said: ‘Who did this?’ They said: ‘Hamzah bin ‘Abdul-Muttalib.’ He is in this house drinking with some of the Anṣār, with a singing-girl, singing for him and his companions. She said in her song: “O Ḥamzah, go and deal with these fat she-camels,” and he rushed to his sword and cut off their humps, slashed their flanks and removed their livers.”’ ‘Ali said: “I went and entered upon the Messenger of Allāh, and Zaid bin Ḥārithah was with him. The Messenger of Allāh realized from my expression that something had happened to me, and the Messenger of Allāh said: ‘What is the matter with you?’ I said: ‘O Messenger of Allāh, I have never seen anything like today. Ḥamzah has transgressed against my camels, cutting off their humps and slashing their flanks. He is there in a house drinking with some other people.’ The Messenger of Allāh called for his ‘Rida’ and put it on, then he went walking, and Zaid bin Ḥārithah and I followed him, until he came to the house where Ḥamzah was. He asked for permission to enter, and permission was given to him, and he found them drunk. The Messenger of Allāh began to rebuke Ḥamzah for what he had done, and Ḥamzah was intoxicated and red-eyed. Ḥamzah looked at the Messenger of Allāh, then he lifted his gaze, and looked at his
knees, then he lifted his gaze, and looked at his navel, then he lifted his gaze, and looked at his face. Then Hamzah said: ‘Aren’t you no more than the slaves of my father?’ The Messenger of Allâh ﷺ realized that he was intoxicated, so he moved backwards and left, and we left with him.” (Ṣaḥīḥ)

**Comments:**
The incident occurred before the prohibition of intoxicants.

2987. It was reported from Umm Al-Hakam — or Ḍubā‘ah, the two daughters of Az-Zubair bin ‘Abdul-Muṭṭalib — that one of them said: “The Messenger of Allâh ﷺ got some female captives, so my sister and I, and Fâtimah, the daughter of the Messenger of Allâh ﷺ, went and complained to him about our situation, and asked him to order that some of the captives be given to us. The Messenger of Allâh ﷺ said: ‘The orphans of Badr have precedence over you. But I shall tell you of something that is better for you than that. Say Allâhu Akbar following every prayer thirty-three times, and say Subhân-Allâh (Glorious is Allâh) thirty three times, and say Al-Hamdu Lillâh (All praise is due to Allâh) thirty three times, and say Lâ ilâha ill-Allâh wahdahu lâ sharika lah, lahu-mulk wa lahu-ḥamd wa huwa ‘ala kulli shai’in qâdir (None has the right to be worshiped but Allâh, alone with no partner, to Him is the dominion and praise, and He is...
Able to do all things).” (Hasan)

‘Ayyāsh (one of the narrators) said:
“They were the daughters of the paternal uncle of the Prophet ﷺ.”

Comments:

In the matter of providing financial assistance, the Prophet ﷺ gave priority to the needy people and especially to the families of martyrs in the cause of Allah. As for his own kinsmen, he liked them to lead a frugal life and be content with the little that they had, and to remember Allah often and express their gratitude to Him.

2988. It was narrated from Abū Al-Ward, that Ibn A'bud said: “‘Ali said to me: ‘Shall I not tell you about me and Fātimah, the daughter of the Messenger of Allah ﷺ, who was the most beloved of his family to him?’ I said: ‘Yes.’ He said: ‘She turned the grindstone until it left marks on her hands, and she carried water in a water skin until it left marks on her upper chest, and she swept the house until her garment got dusty. Some slaves were brought to the Prophet ﷺ, and I said: “Why don’t you go to your father and ask him for a slave?” She went to him, but she found some people with him, talking to him, so she came back. The next day he came to her, and said: “What did you want?” but she remained quiet. I said: “I will tell you, O Messenger of Allah. She turned the grindstone until it left marks on her hands, and she carried water in a water skin until it left marks on her upper chest. When the slaves were brought to you, I told her to go to you, and ask you...
for a slave to spare her from what she is suffering.” He said: “Fear Allah, O Fatimah, perform your duty towards your Lord, and do work for your family. When you go to bed, say Subhān Allāh thirty-three times, and say Al-Ḥamdu Lillāh thirty-three times, and say Allāhu Akbar thirty-four times. That will make one hundred, and that will be better for you than a slave.” She said: “I am content with Allah and His Messenger.” (Da‘if)


2989. (Another chain) from ‘Ali bin Husain, with this story, (as no. 2988) he said: “And he did not give her a slave.” (Da‘if)

٢٩٩٠. It was narrated from Hilāl bin Sirāj bin Mujjā‘ah, from his father, from his grandfather Mujjā‘ah, that he came to the Prophet to ask for blood money for his brother, who had been killed by Banū Sadūs of Banū Dhuhl. The Prophet said: “If I were to order blood money for an idolater, I would have ordered it for your brother, but I shall give you compensation for him.” The Prophet wrote a document ordering that he be granted one hundred camels from the first Khumus to be taken from the idolaters of Banū Dhuhl. He took
part of that, then Banū Dhuhl accepted Islam. Mujjā'ah asked Abū Bakr for them later on, and brought him the document of the Prophet ﷺ, and Abū Bakr ordered that he be given twelve thousand Śā' from the Ṣadaqah of Al-Yamāmah: Four thousand Śā' of wheat, four thousand Śā' of barley, and four thousand Śā' of dates. In the document of the Prophet ﷺ to Mujjā'ah, it said: “In the Name of Allah, the Most Gracious, the Most Merciful, this is a letter from Prophet Muhammad ﷺ to Mujjā'ah bin Murārah of Banū Sulmā. I have granted him one hundred camels from the first Khumus taken from the idolaters of Banū Dhuhl, as compensation for his brother.” (Da‘īf)

Chapter 20,21. The Special Portion (As-Ṣaft) Of The Prophet ﷺ That Was Taken From The Spoils Of War

2991. It was narrated that ‘Amir Ash-Sha‘bī said: “The Prophet ﷺ had a special share called As-Ṣaft, which would be a slave or a slave woman or a horse, according to his wishes, and he would choose it before the Khumus was taken out.” (Da‘īf)
2992. Ibn 'Awn said: "I asked Muhammad about the special portion of the Prophet and the Saft. He said: 'A share would be set aside for him with the Muslims, even if he was not present. The Saft was a head (a slave, or a female slave or a horse) that was set aside for him from the Khumus before everything else.'" (Da'i)

2993. It was narrated that Qatadah said: "When the Messenger of Allah fought in battle, he would have a special share which he would take from wherever he wanted. Safiyyah was part of that share. If he did not take part in the battle, his share would be allocated for him and he did not choose." (Da'i)

2994. It was narrated that 'A'ishah said: "Safiyyah was part of the Saft." (Da'i)

2995. It was narrated that Anas bin Malik said: "We came to Khaibar and when Allah, Exalted is He, granted us victory over the fortress, mention of the beauty of Safiyyah bint Huyayy was made to him (the Prophet). Her husband
had been killed while she was a newly-wed. The Messenger of Allah chose her for himself, and took her out, then when we reached Sudd Aš-Šahbā’, she became permissible, and he consummated (the marriage) with her.” (Saḥīḥ)

**Comments:**
Sudd Aš-Šahbā’ was the name of a place outside Khaibar.

**2996.** It was narrated that Anas bin Mālik said: “Ṣafiyah initially fell to the lot of Dihyāh Al-Kalbī, then she fell to the lot of the Messenger of Allah.” (Saḥīḥ)

**2997.** It was narrated that Anas said: “A beautiful girl fell to the lot of Dihyāh, then the Messenger of Allah bought her for seven slaves. Then he gave her to Umm Sulaim to adorn her and prepare her.” Ḥammād (one of the narrators) said: “And I think he said: ‘And Ṣafiyah, the daughter of Huyayy, observed her Iddah in her house.’” (Daʿīf)

**2998.** It was narrated that Anas said: “The captives were gathered, meaning at Khaibar, and Dihyāh came, and said: ‘O Messenger of Allah, give me a slave woman from among the captives.’ He said: ‘Go and take a slave woman.” He took
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Safiyyah the daughter of Huyayy. A man came to the Prophet and said: ‘O Messenger of Allah, did you give Dihyah’—Ya’qúb (one of the narrators) said: ‘Safiyyah the daughter of Huyayy’—‘the lady of Quraizah and An-Nadir?’ Then the two of them (narrators) were in accord: ‘She is not worthy for anyone but you.’ He said: ‘Call him and tell him to bring her.’ When the Prophet saw her, he said to him: ‘Take another slave woman from among the captives.’ And the Prophet freed her, and married her.” (Sahih)

2999. Yazíd bin ‘Abdullāh said: “We were in Al-Mirbad, and a man with dishevelled hair came, with a piece of red leather in his hand. We said: ‘It is as if you are one of the people of the desert?’ He said: ‘Yes.’ We said: ‘Give us this piece of leather that is in your hand.’ He gave it to us, and we read what was on it. It said: ‘From Muḥammad the Messenger of Allah to Banū Zuhair bin Uqaish. If you bear witness that ‘none has the right to be worshiped but Allah, and that Muḥammad is the Messenger of Allah, establish the Salāt, pay the Zakāt, pay the Khumus from the spoils of war, and give the share of the Prophet and the special portion (As-Saft), then you will be protected with the protection of...’
Allāh and His Messenger.‘ We said: ‘Who wrote this document for you?’ He said: ‘The Messenger of Allāh ﷺ.’’ (Ṣaḥīḥ)

Chapter 21,22. How Were the Jews Expelled from Al-Madinah?

3000. It was narrated from ‘Abdur-Rahmān bin ‘Abdullah bin Ka‘b bin Mālik, from his father, who was one of the three whose repentance was accepted: “Ka‘b bin Al-Ashraf used to lampoon the Prophet ﷺ and incite the disbelievers of the Quraish against him. When the Prophet ﷺ came to Al-Madinah, its people were a mixture of Muslims, idolaters who worshipped idols, and Jews, who used to annoy the Prophet ﷺ and his Companions. Allāh, Glorified and Exalted is He, commanded His Prophet ﷺ to be patient and tolerant. Concerning them, Allāh revealed the words: ‘And you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians).’[1] When Ka‘b bin Al-Ashraf persisted in annoying the Prophet ﷺ, the Prophet ﷺ ordered Sa‘d bin Mu‘ādh to send a group of men to kill him, and he

sent Muhammad bin Maslamah.” He told the story of his killing. “When they killed him, the Jews and idolators panicked, so they rushed to the Prophet right away, and said: ‘Our companion was attacked at night and killed.’ The Prophet reminded them of what he used to say, and the Prophet invited them to write a document between him and them, to serve as a point of reference between him and them. So the Prophet wrote a document between him and them, and the Muslims in general.” (Da’if)

3001. It was narrated that Ibn ‘Abbas said: “When the Messenger of Allah defeated the Quraish on the Day of Badr, and arrived in Al-Madinah, he assembled the Jews in the market place of Banū Qainuqa’ and said: ‘O Jews, become Muslim before there befalls you something like that which befell the Quraish.’ They said: ‘O Muḥammad, do not be haughty because you defeated a group of the Quraish who were insignificant, and did not know how to fight. If you fought us, you would have known that we are the people, and you had never met people like us.’ Then Allāh revealed: ‘Say to those who disbelieve: “You will be defeated.”’ Muṣarrīf (one of the narrators) recited as far as: ‘One was fighting in the Cause of Allāh, — at Badr
— and as for the other, (they) were disbelievers.”[1] (Da’īf)

3002. It was reported from the daughter of Muhayyisah, that she narrated from her father, Muhayyisah that the Messenger of Allah (ﷺ) said: “If you gain victory over any Jewish man, then kill him.” Muhayyisah jumped on Shubaibah — a Jewish merchant who used to mix with them — and killed him. Huwayyisah had not become a Muslim at that time, and was older than Muhayyisah. When he killed him, Huwayyisah started beating him (his brother) and saying: “O enemy of Allah, by Allah you prospered a great deal from his wealth.” (Da’īf)

3003. It was narrated from Abu Hurairah that he said: “While we were in the Masjid, the Messenger of Allah (ﷺ) came out to us, and said: ‘Let us go to the Jews.’ So we set out with him, and when we came to them, the Messenger of Allah (ﷺ) started calling out to them, saying: ‘O Jews! Accept Islam and you will be safe.’ They said: ‘You have conveyed the message, O Abul-Qasim.’ The Messenger of Allah (ﷺ) said to them: ‘Accept Islam and you will

They said: ‘You have conveyed the message, O Abul-Qāsim.’ The Messenger of Allāh ﷺ said to them: ‘That is what I want.’ Then he said it a third time: ‘Understand that the land belongs only to Allāh and His Messenger, and I intend to expel you from this land. Whoever among you has property, let him sell it, otherwise you should understand that the land belongs only to Allāh and His Messenger.’” (Sahih)

Chapter 22,23. Regarding The Incidents With An-Nādīr

3004. It was narrated from ‘Abdurr-Rahmān bin Ka'āb bin Mālik, from a man among the Companions of the Prophet ﷺ, that the disbelievers of the Quraish wrote to Ibn Ubayy and the people with him of Al-Aws and Al-Khazraj, who used to worship idols. The Messenger of Allāh ﷺ was in Al-Madinah at that time, before the Battle of Badr. (In their letter, they said): “You have given protection to our companion, but we swear by Allāh that you should fight him or expel him, or we shall come to you with full force and kill your warriors and capture your womenfolk.” When that reached Abdullāh bin Ubayy and the idol-worshippers who were with him, they gathered to fight the
Messenger of Allāh ﷺ. When news of that reached the Prophet ﷺ, he met with them, and said: “The threat of the Quraish to you has affected you greatly. Their plot cannot do you more harm than the harm you could bring upon yourselves. Do you want to fight your sons and brothers?” When they heard that from the Prophet ﷺ, they dispersed. News of that reached the disbelievers of the Quraish. After the Battle of Badr, the disbelievers of the Quraish wrote to the Jews saying: “You are people of weapons and fortresses; you should fight our companion, or we shall do such and such, and nothing will come between us and the anklets of your womenfolk.” When news of their letter reached the Prophet ﷺ, Banū An-Nadir decided on treachery. They sent word to the Prophet ﷺ saying: “Send thirty of your men out to us, and we will send out thirty of our rabbis, so that they may meet in a place half way between us and you, and they will listen to what you have to say. If they accept it, and believe in you, then we will believe in you.” And he told the story. “The next day the Messenger of Allāh ﷺ came to them with the troops and besieged them. He said to them: ‘By Allāh, you will not be safe from me unless you conclude a treaty with me.’ But they refused to give him a covenant, so he fought them that day.

Then the next day, he went with the army to Banū Quraizah, and
left Banū An-Nadir alone. He called (Banū Quraizah) to make a covenant with him, and they made a covenant with him, so he left them alone, and went back to Banū An-Nadir with the army, and fought them until they agreed to go in exile. So Banū An-Nadir left, and they took with them whatever their camels could carry of their belongings, (even) the doors of their houses and their wood. The palm trees of Banu An-Nadir were exclusively for the Messenger of Allah; Allah granted them to him alone. Allah said: ‘And what Allah gave as Fai to His Messenger from them — for this you made no expedition with either cavalry or camelry’[1] meaning, without fighting. The Prophet gave most of it to the Muhajirin and divided it among them, and he gave shares to two Ansār men who were in need, but he did not give shares to any other Ansār apart from them. And some of it remained as charity on behalf of the Messenger of Allah, and was administered by the sons of Fātimah, may Allah be pleased with her.” (Daʿīf)

Comments:
Since no armed conflict or fighting took place with Banu An-Nadir, but just a siege by the Muslims, and the Jews agreed to vacate the city without a fight, the movable and immovable properties left behind by them fell under the category of Fai, and therefore the disposal thereof was the sole prerogative of the Prophet (ﷺ). The Messenger Allah utilized the Fai proceeds for the help

of those rendered orphans during the Battle of Badr, and others who were needy.

3005. It was narrated from Nāfi', from Ibn 'Umar, that the Jews of An-Nādīr and Quraizah fought the Messenger of Allāh ﷺ, and the Messenger of Allāh ﷺ expelled Banū An-Nādīr, but he let Quraizah stay, and he showed kindness to them until Quraizah fought (the Muslims) after that. Then he killed their men and distributed their womenfolk, wealth and children among the Muslims, apart from some of them who came to the Messenger of Allāh ﷺ, so he granted them safety, and they accepted Islam. The Messenger of Allāh ﷺ expelled all the Jews of Al-Madinah: Banū Qainuqā‘, who were the people of ‘Abdullah bin Salām, the Jews of Banū Hārithah, and every Jew who was in Al-Madinah. (Sāhih)

Chapter 23,24. What Has Been Related About The Ruling On The Land Of Khaibar

3006. It was narrated from Ḥammād bin Salamah from ‘Ubaiddullāh bin ‘Umar, he said: “I think it was from Nāfi’, from Ibn ‘Umar, that the Prophet ﷺ fought the people of Khaibar and captured their land and palm trees. He besieged them in their fortresses, and they made a
covenant, stating that the Messenger of Allah would have the gold, silver and weapons, and they would have whatever their mounts could carry, so long as they did not conceal anything or hide anything; if they did that, they would have no protection or covenant. They hid the purse of Huyayy bin Akhtab who had been killed before Khaibar, which he had taken away with him on the day of Banu An-Nadir when An-Nadir were expelled. In it were their adornments. The Prophet said to Sa’yuh: ‘Where is the jewellery of Huyayy bin Akhtab?’ He said: ‘Wars and other expenses exhausted it.’ But they found the jewellery, so Ibn Abi Al-Ḥuqaiq was executed, and their women and children were taken captive. He wanted to expel them, but they said: ‘O Muḥammad, let us work this land and half of the yield will be for us — as you see fit — and half will be for you.’ The Messenger of Allah gave eighty Wasq of dates, and twenty Wasq of barley to each of his wives.” (Da’yf)
It was narrated from Usâmah bin Zaid Al-Laithî, from Nâfi', from ‘Abdullâh bin ‘Umar, who said: “When Khaibar was conquered, the Jews asked the Messenger of Allah ﷺ to let them stay on the condition that they would work the land in return for half of the yield. The Messenger of Allah ﷺ said: ‘I will let you stay on that condition for as long as we wish.’ So they followed that. The dates from the yield of Khaibar would be divided into shares, and the Messenger of Allah ﷺ would take the Khumus. The Messenger of Allah ﷺ would give each of his wives one hundreds Wasq of dates and twenty Wasq of barley from the Khumus. When ‘Umar wanted to expel the Jews, he sent word to the wives of the Prophet ﷺ, and said to them: ‘Whoever among you would like, I will allocate to her palm trees based on the yield of one hundred Wasq; and the trees, the land and the water in that land will belong to her, along with land that may yield twenty Wasq (of barley). And whoever wishes to take out her portion from the Khumus as she used to, we shall do that.’” (Sahih)

3008. It was narrated from Usâmah bin Zaid Al-Laithî, from Nâfi', from ‘Abdullâh bin ‘Umar, who said: “When Khaibar was conquered, the Jews asked the Messenger of Allah ﷺ to let them stay on the condition that they would work the land in return for half of the yield. The Messenger of Allah ﷺ said: ‘I will let you stay on that condition for as long as we wish.’ So they followed that. The dates from the yield of Khaibar would be divided into shares, and the Messenger of Allah ﷺ would take the Khumus. The Messenger of Allah ﷺ would give each of his wives one hundreds Wasq of dates and twenty Wasq of barley from the Khumus. When ‘Umar wanted to expel the Jews, he sent word to the wives of the Prophet ﷺ, and said to them: ‘Whoever among you would like, I will allocate to her palm trees based on the yield of one hundred Wasq; and the trees, the land and the water in that land will belong to her, along with land that may yield twenty Wasq (of barley). And whoever wishes to take out her portion from the Khumus as she used to, we shall do that.’” (Sahih)
3009. It was narrated from Anas bin Mâlik that the Messenger of Allah ﷺ attacked Khaibar, and conquered it by force, and gathered the captives. (Sahih)

Comments:

Imâm Abû Dâwûd’s purpose in recording this Hadîth here, is to indicate that some part of Khaibar was captured through fighting, while the other was gained through a treaty of peace.

3010. It was narrated that Sahl bin Abî Ḥathmah said: “The Messenger of Allah ﷺ divided (the yeild of) Khaibar into two halves: One half for his emergencies and needs, and one half to be distributed among the Muslims, which he divided among them into eighteen portions.” (Hasan)

Comments:

The Prophet ﷺ divided the lands of Khaibar into two parts, one for the emergency needs of Muslims, and the other for the Prophet and his family.

3013. It was narrated from Abû Khâlid, meaning Sulaimân, from Yahya bin Sa‘eem, from Bushair bin Yasar who said: “When Allâh granted Khaibar to His Prophet ﷺ as Fai’, he divided it into thirty-six portions, each of which included
one hundred shares. He kept half for emergencies and Al-Watīḥah and Al-Kutaibah and their environs, and the other half he divided among the Muslims, which was Ash-Shaqqah and An-Naṭāḥ and their environs (these were fortresses in Khaibar), and the share of the Messenger of Allah was among the latter.” *(Hasan)*

Comments:
The last of the fortresses that the Muslims conquered through fighting were in areas known as An-Naṭāḥ and Ash-Shaqqah. The Jews fled for life from there and took refuge in the section of the city known as Al-Kutaibah. When the Muslims laid siege around the fortresses and the siege prolonged, the Jews surrendered them to the Prophet, on conditions of pardon from death for the fighters and freedom for their children.

3011. It was narrated from Abū Shihāb, from Yahya bin Sa‘eed, from Bushair bin Yāsār, that he heard a group of Companions of the Prophet say... and he quoted this Hadith. He said: “Half of it was shares for the Muslims and a share for the Messenger of Allah and he kept half for the Muslims, for any calamity that might befall them and for emergencies.” *(Hasan)*

3012. It was narrated from Muḥammad bin Fudail, from Yahya bin Sa‘eed, from Bushair bin Yāsār, a freed slave of the Ansār, from one of the Companions of the Prophet, that when the Messenger of Allah was victorious at Khaibar, he divided it into thirty-six shares, each of which...
included one hundred portions. Half of that was for the Messenger of Allah ﷺ and the Muslims, and the other half was for delegations who came and stayed there, and for other matters and emergencies. 

(Hasan)

3014. It was narrated from Sulaimān, meaning Ibn Bilāl, from Yahyā bin Sa‘eed, from Bushair bin Yasār, that when Allāh granted the Fai’ at Khāibar, the Messenger of Allāh ﷺ divided it into thirty-six shares and kept half, eighteen shares, for the Muslims, and each share contained one hundred portions. The Prophet ﷺ had a share like one of theirs. And the Messenger of Allāh ﷺ kept eighteen shares — half of it — for his own emergencies and whatever befell the Muslims, and that was the shares of Al-Watīḥ and Al-Kutaibah and Al-Sulālīm (names of fortresses) and their environs. When property fell into the hands of the Prophet ﷺ and the Muslims, they did not have sufficient labor to work it, so the Messenger of Allāh ﷺ called the Jews and made a deal with them. (Hasan)

3015. It was narrated that Mujammī bin Jāriyah Al-Ansārī — who was one of the reciters of the Qur’ān — said: “Khāibar was divided among the people of Al-Hudaibiyyah. The Messenger of
Allāh divided it into eighteen shares, and the army was one thousand and five hundred strong, including three hundred horsemen. He gave each horseman two shares, and each foot soldier one share.” *(Hasan)*

3016. It was narrated that Az-Zuhri, and ‘Abdullāh bin Ābi Bakr, and one of the sons of Muḥammad bin Maslamah said: “There remained some of the people of Khāibār who holed up in their fortresses. They asked the Messenger of Allāh to grant them protection, and let them move elsewhere, and he did that. The people of Fadak heard about that, and they accepted a similar deal, and it (Fadak) was reserved exclusively for the Messenger of Allāh, because he had not captured it by means of cavalry and camelry.” *(Daʿīf)*

3017. It was narrated from Az-Zuhri that Saʿeed bin Al-Musayyab told him, that the Messenger of Allāh conquered part of Khāibār by force. *(Daʿīf)*

Abū Dawūd said: This was read to Al-Ḥārīth bin Miskīn when I was present: “Ibn Wahb informed you, he said: ‘Mālik narrated to me, from Ibn Shihāb, that Khāibār was
conquered partly by force and partly by means of a peace treaty, and most of Al-Kutaibah was conquered by force, but some of it was conquered by means of a peace treaty. I said to Mālik: “What is Al-Kutaibah?” He said: ‘Land in Khaibar that had forty thousand palm trees.” (Da‘īf)

תֵּכֶיאִי: [אֶסְנָה פּוּשְׁף] אָשֶרֶחֶה הַבּּוּפֶּליִיִּי: 138/9 من حديث أبي داود به * السند مرسِل

وقول الزهري، سنده صحيح وأخرجه البهتفي: 317/6 من حديث أبي داود به.

3018. It was narrated from Ibn Wahb who said: “Yūnus informed me, from Ibn Shihāb who said: ‘It was conveyed to me that the Messenger of Allāh ﷺ conquered Khaibar by force after fighting, and those of its people who came down (from the fortresses) to be expelled, came down after the fighting ended.’” (Da‘īf)

תֵּכֶיאִי: [אֶסְנָה פּוּשְׁף] * הסנד מרסל והحديث السابق: 3006 בָּני עָבֶּה.

Comments:
See no. 3006. Later, these very people consented through a treaty that they would till the lands and give half the produce to the Muslims.

3019. (Another chain) from Ibn Shihāb who said: “The Messenger of Allāh ﷺ took the Khumus from Khaibar, then he divided the rest of it among the people of Al-Hudaibiyyah who had been present, and those who were absent.” (Da‘īf)

תֵּכֶיאִי: [אֶסְנָה פּוּשְׁף] נַנוֹ הָדוּד הָבָּה הָּבָּה הָּבָּה הָּבָּה הָּבָּה הָּבָּה הָּבָּה הָּבָּה הָּבָּה הָּבָּה הָּבָּה הָּבָּה הָּבָּה הָּבָּה הָּבָּה הָּבָּה הָּבָּה הָּבָּה הָּבָּה הָּבָּה הָּבָּה הָּבָּה הָּבָּה הָּבָּה הָּבָּה הָּבָּה הָּבָּה הָּבָּה הָּבָּה הָּבָּh

3020. It was narrated that ‘Umar said: “Were it not for the coming generations of the Muslims, I
would not have conquered any town, but I would have divided it as the Messenger of Allâh  divided Khaibar.” (Sâhih)

Chapter 24,25. The Conquest Of Makkah

3021. It was narrated from ‘Ubadullâh bin ‘Utba, from Ibn ‘Abbâs that during the Conquest of Makkah, Al-Abbâs bin ‘Abdul-Mu‘tâlib brought Abû Sufyân bin Harb to the Messenger of Allâh , and he accepted Islam in Marr Az-Zahrân. Al-Abbâs said to him: “O Messenger of Allâh, Abû Sufyân is a man who likes to be honored, so why not do something for him?” He said: “Yes. Whoever enters the house of Abû Sufyân will be safe, and whoever closes his door behind him will be safe.” (Sâhih)

3022. It was narrated from Al-Abbâs bin ‘Abdullâh bin Ma‘bad, from some of his family, from Ibn ‘Abbâs who said: “When the Messenger of Allâh  stopped in Marr Az-Zahrân, Al-Abbâs said: ‘I thought, by Allâh, if the Messenger of Allâh  enters Makkah by force before the Quraish come to him and
seek protection, the Quraysh will be doomed. So I rode on the mule of the Messenger of Alläh and said: “Perhaps I will find someone coming on an errand who can go to the people of Makkah and tell them where the Messenger of Alläh is, so that they can come out and seek his protection.” While I was going, I heard the voice of Abū Sufyān and Budail bin Warqā. I said: “O Abū Hanẓalah!” And he recognized my voice, and said: “Abul-Fadi?” I said: “Yes.” He said: “What is the matter with you, may my father and mother be ransomed for you?” I said: “The Messenger of Alläh and the people (are coming).” He said: “What should we do?” So he rode behind me, and his companion went back. The following morning, I brought him to the Messenger of Alläh, and he accepted Islam. I said: “O Messenger of Alläh, Abū Sufyān is a man who likes to be honored, so why not give him something?” He said: “Yes. Sufyān will be safe; whoever shuts his door behind him will be safe; whoever enters the Masjid will be safe.” So the people scattered, heading for their houses or the Masjid.” (Hasan)
It was narrated from Abū Hurairah that when the Prophet entered Makkah he left Az-Zubair bin Al-‘Awwām, Abū ‘Ubaydah bin Al-Jarrāh, and Khālid bin Al-Walid in charge of the cavalry, and said: “O Abū Hurairah, call the Ansār.” He said: “Go this way, and whoever appears before you, kill him.” A caller cried out: “The Quraish will be no more after this day.” The Messenger of Allāh said: “Whoever enters a house will be safe, and whoever throws down his weapon will be safe.” The chieftains of the Quraish went and entered the Ka‘bah, which was filled with them. The Prophet performed Tawāf (around the Ka‘bah) and prayed behind the Maqām, then he took hold of the two sides of the door, and they came out pledging allegiance to the Prophet upon Islam. (Ṣaḥīḥ)

Abū Dāwūd said: “I heard a man asking Ahmad bin Ḥanbal: ‘Was Makkah taken by force?’ He said: ‘What does it matter to you if it was?’ He said: ‘Then was it by a treaty?’ He said: ‘No.’” (Ṣaḥīḥ)

Chapter 25, 26. The Conquest Of At-Ṭā‘īf

It was narrated that Wahb
The Book Of Kharāj, Fai’ ...

said: “I asked Jābir about the condition of Thaqīf when they gave their pledge?” He said: “They stipulated to the Prophet (ﷺ) that they should not have to pay Sadaqah (Zakāt) or engage in Jihad,” and that he heard the Prophet (ﷺ) saying after that: “They will give the Sadaqah (Zakat) and they will engage in Jihad if they accept Islam.” (Hasan)

Comments:

After the completion of the Battle of Hunain, the Messenger of Allāh (ﷺ) headed towards At-Ṭā’if in Shawwal of 8 AH. Those people closeted themselves inside the fort, which the Muslims besieged, and the siege continued for 18 or 20 days and, according to one version, for as long as forty days. However, before the Prophet’s arrival at Al-Madinah, their chief, ‘Urwah bin Mas‘ūd Ath-Thaqafi, came to the Prophet (ﷺ) and embraced Islam. His people, however, formally sent their delegation as late as Ramadan of the year 9 AH and accepted Islam.

3026. It was narrated from ‘Uthmān bin Abī Al-‘Ās: “When the delegation of Thaqīf came to the Messenger of Allāh (ﷺ), he made them stay in the Masjid so that their hearts might be softened. They stipulated that they should not be mobilized to fight, or be made to pay the ‘Ushūr or pray. The Messenger of Allāh (ﷺ) said: “I grant you that you should not be made to fight or pay the ‘Ushūr, but there is no good in a religion in which there is no bowing (meaning, prayer).” (Da‘f)
Chapter 26,27 The Ruling on the Land of Yemen

3027. It was narrated that ‘Amir bin Shahr said: “When the Messenger of Allāh came (with Islam), Ḥamdān said to me: ‘Will you go to this man and negotiate for us? If you approve of anything for us, we will accept it, and if you dislike anything, we will reject it.’ I said: ‘Yes.’ So I went to the Messenger of Allāh, and I was pleased with his message, and my people accepted Islam, and the Messenger of Allāh wrote this letter to ‘Umair Dhu Murrān.” He said: “And he sent Mālik bin Murārah Ar-Rahāwī to all of Yemen, and ‘Akk Dhu Khaiwān accepted Islam.” He said: “It was said to ‘Akk: ‘Go to the Messenger of Allāh, and take protection from him for your town and property.’ He came, and the Messenger of Allāh wrote for him: ‘In the Name of Allāh, the Most Gracious, the Most Merciful. From Muhammad, the Messenger of Allāh, to ‘Akk Dhu Khaiwān. If he is sincere, then he and his land, wealth and slaves will be secure, and he will have the protection of Allāh and the protection of Muhammad, the Messenger of Allāh.’ It was written down by Khalid bin Sa’eed bin Al-‘Āṣ.” (Da’īf)
3028. It was narrated from Abyaḍ bin Ḥammāl that he spoke to the Messenger of Allāh ﷺ about ṣadaqah (Zakāt) when he came to him. He said: “O brother of Saba’, ṣadaqah (Zakāt) is inevitable.” He said: “We cultivated cotton, O Messenger of Allāh; the people of Saba’ have scattered, and only a few of them are left in Mā’rib.” So the Prophet of Allāh ﷺ made a pact with them, on the basis that they would give seventy Hullahs equivalent in value to the Hullah known as Bazz Al-Ma’afir every year, on behalf of those people of Saba’ who remained in Mā’rib. They continued to pay that until the Messenger of Allāh ﷺ passed away. After the Messenger of Allāh ﷺ died, the governors broke the deal that had been made by Abyaḍ bin Hammāl with the Messenger of Allāh ﷺ concerning the seventy Hullahs. But Abū Bakr restored it according to the conditions made with the Messenger of Allāh ﷺ, until Abū Bakr died. When Abū Bakr died, it was discontinued, and they began to pay ṣadaqah (Zakāt) (on the yield of their land). (Da’īf)
instructions: “Expel the idolaters from the Arabian Peninsula, and reward the delegations as I used to do.”

Ibn ‘Abbâs said: “He was silent about the third,” or he said: “I have been caused to forget it.”

Al-Ḥumaidî narrated it from Sufyân, that Sulaimân said: “I do not know whether Sa‘e’ed mentioned the third and I forgot it, or he did not mention it.” (Sahih)

3030. It was reported from Ibn Juraij, that Abû Az-Zubair informed them, that he heard Jâbir bin ‘Abdullâh saying that ‘Umar bin Al-Khattãb informed, that he heard the Messenger of Allâh ﷺ say: “I shall certainly expel the Jews and Christians from the Arabian Peninsula, and I shall not leave anyone there but Muslims.”

(Sahih)

3031. It was reported from Sufyân, from Abû Az-Zubair, from Jâbir, from ‘Umar who said: “The Messenger of Allâh ﷺ said...” a similar Hadith (as no. 3030), but the former is more complete. (Sahih)
3032. It was narrated from Qābūs bin Abī Zibyān, from Ibn ‘Abbās who said: “The Messenger of Allāh ḥ said: ‘There cannot be two Qiblah in one land.”’ (Da‘if)

3033. It was reported from Sa‘eed, meaning Ibn ‘Abdul-‘Azīz, who said: “The Arabian Peninsula is that which is between Al-Wādī up to the farthest part of Yemen, to the border of Al-‘Irāq, to the sea.” (Sahih)

3034. Abū Dāwūd said: This was read to Al-Ḥārith bin Miskīn while I was present; “Ashhab bin ‘Abdul-‘Azīz informed you, he said: ‘Mālik said: “Umar expelled the people of Najrān but he did not expel them to Taimā’ because it is not part of Arabia. As for Al-Wādī, I think that he did not expel the Jews who lived there because they did not think it was part of Arabia.”’ (Another chain) that Mālik said: “Umar expelled the Jews of Najrān and Fadak.” (Sahih)
Chapter 28, 29. Making Endowments Of The Lands Of As-Sawād, And The Lands That Were Conquered By Force

3035. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Al-‘Irāq will withhold its Qafīz (its measure) and its Dirhams, and Ash-Shām will withhold its Mudd (its measure) and its Dinārs, and Egypt will withhold its Irdabb (its measure) and its Dinārs. Then you will return to where you started.” Zuhair (one of the narrators) said it three times “and the flesh and blood of Abū Hurairah bear witness to that.” (Sahih)

Comments:

As-Sawād is a name which was used for a very large portion of Al-‘Irāq which was frequented by date-palms and farms, the exact limits of the area that the name was applied to differed over time. This Hadīth is a Prophetic prophecy. The first part of it, contains the glad tiding that these areas shall be conquered, and spoils and tributes shall accrue from them. Thereafter there shall come a time when the inhabitants of the area shall withhold their payments, either through their blank refusal to pay, or because they will accept Islam, thus removing themselves from paying the Jizyah, ‘Ushur or other than that, or because they will rebel after entering Islam. A number of the earlier commentaries, like that of Imam An-Nawawi, mention that these things had occurred by his time, with the people of those lands accepting Islam, which according to their view at that time, indicates that the truth of the Hadīth had already come to light by their time.

3036. It was narrated that Hammām bin Munabbih said: “This is what Abū Hurairah narrated to us from the Messenger of Allāh ﷺ.” “And the Messenger of Allāh ﷺ 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 Allâh and His Messenger (and is seized by force), its Khumus is for Allâh and His Messenger, then the rest is for you.” (Sahih)

Chapter 29,30. Regarding Levying The Jizyah

3037. It was narrated from Anas bin Mâlik and ‘Uthmân bin Abî Sulaimân that the Prophet ﷺ sent Khalid bin Al-Walîd to Ukaidir (the ruler) of Dûmah. They seized him and brought him (to the Prophet), who granted him protection and concluded a treaty with him on the basis that he would pay the Jizyah. (Da‘îf)

Comments:

Jizyah is a tax collected from people of the Book and Zoroastrians, when Muslims conquer their land by war or treaty.

3038. It was narrated from Mu‘âdh, that when the Prophet ﷺ sent him to Yemen, he ordered him to take, from everyone who had reached the age of puberty, a Dinâr, or its equivalent in the Ma‘âfîrî garments that were to be found in Yemen. (Da‘îf)

Tehreek:

أُولُ كِتَابُ الْخَرَاجِ وَالْفِنِّيقِ وَالْهُمَارِةِ

قرَآَةٌ عَبْسَتُ اللهَ وَرَسُولُهُ فَإِنَّ حَمْسَهَا لله

تَخْرِيجٌ: أَخْرِجَهُ مَسَلِمُ، الْجِهَادِ وَالسِّبْرِ، بِبَابِ حَكَمِ النَّفْيِ، حَ: ۱۷۵۶ عَنْ أَحْمَدٍ بْنِ حَبِيلٍ بِهِ، وَهُوَ فِي مَسْنُودِ أَحْمَدٍ:۲/۳۱۹ وَمَصْنُوفُ عَبْدُ الرَّزْاقِ، حَ:۱۰۳۷ وَصَيْحَةٌ هُمَّامَةٌ بِنِمَّهِ، حَ:۱۳۹.

(المعجم ۲۰۹) بَابٌ: فِي أَخْذِ الْجِرَّةِ (التحفة ۳۰)

۳۰۳۷ - حَدَّثَنَا الْعَبَّاسُ بْنُ عَبَّاسٍ عَنْ عَبْدَالِ العَظِيمِ حَدَّثَنَا سَهْلُ بْنُ مُحَمَّدٍ حَدَّثَنَا يُبَيْحَةُ بْنُ أَبِي زَائِدَةَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلٍ عَنْ عَاصِمٍ بْنِ غَيْرِهِ، عَنْ أَنْسِ بْنِ سَعْدٍ عَنْ مَالِكٍ عَنْ عَمَّامٍ بْنِ أَبِي سِلَمَانَ، أَنَّ الْبَيْنِيَ عَتَّبَ حَالِدَ بْنِ الْوَلِيدِ إِلَى أَكْبَرِ دُوْمَةٍ، فَأَخْذَهُو قَانُوُنُ بِهِ، فَقَفَّقَ لَهُ دَمَّهُ، وَفَصَالَهُ عَلَى الْجِرَّةِ.

تَخْرِيجٌ: [إِسْتَنادُ ضَعِيفٍ] أَخْرِجَهُ البِهَيْشِيُّ:۹۱۸۶ مِنْ حَدِيثٍ يَحْيَى بْنِ أَبِي زَائِدَةَ بِهِ وَسَنْدَهُ ضَعِيفٌ ﴿۹۱۴۸﴾ إِسْتَحْقَاقٌ عَنْهُ.

Comments:

Jizyah is a tax collected from people of the Book and Zoroastrians, when Muslims conquer their land by war or treaty.
3039. A similar report (as no. 3038) was narrated from Mu‘ādh from the Prophet ﷺ. (Da‘īf)

3040. It was narrated that Ziyād bin Hudair said: “‘Ali said: ‘When I get the chance to deal with the Christians of Banū Taghlib, I shall kill the fighters and take their children captive, for I wrote down the covenant between them and the Prophet ﷺ to the effect that they would not make their children Christians.”’ (Da‘īf)

Abū Dāwūd said: This is a Munkar Hadith. It was conveyed to me from Ahmad that he regarded this Hadith as severely Munkar.

Abū ‘Ali said: Abū Dāwūd did not recite it in the second reading.

3041. It was narrated from Ismā‘īl bin ‘Abdūr-Rahmān Al-Qurashi, from Ibn ‘Abbās that he said: “The Messenger of Allāh ﷺ made a treaty with the people of Najrān on the basis that they would give to the Muslims two thousand Hullahs, half in Safar, and half in Rajab. And that they would lend the Muslims thirty coats of mail, thirty horses, thirty camels, and thirty of every type of weapon, for use in their campaigns, for which, the
Muslims would stand surety until they returned it to them, lest there be any plot or treachery in Yemen. In return for that, no church of theirs would be destroyed, and no priest would be expelled, and they would be left to practise their religion, provided they did not do something wrong or consume Ribā.’ Ismā‘īl said: “They consumed Ribā.” (Da‘īf)
Abū Dāwud said: If they broke some of the conditions that were stipulated upon them, then they would have initiated (a violation).

Chapter 31. Levying Jizyah On The Zoroastrians

3042. It was reported from Abū Jamrah, from Ibn ‘Abbās that he said: “When the Prophet of the people of Persia died, Iblīs misled them to Zoroastrianism.” (Hasan)

Comments:
This statement of Ibn ‘Abbās, may Allāh be pleased with him, is an indication of why it was allowed to treat them as people of the Book when it comes to Jizyah, while not in the case of marriage and food.

3043. It was narrated that ‘Amr bin Dīnār heard Bajālah telling ‘Amr bin Aws and Abū Ash-Sha‘thā: “I was the scribe of Jaz’ bin Mu‘āwiya, the paternal uncle of Al-Ahnaf bin Qais, when the letter of ‘Umar came to us one
year before his death (saying): ‘Kill every practitioner of witchcraft, and separate all Mahram couples among the Zoroastrians, and forbid them to murmur.’ In one day we killed three practitioners of witchcraft, and we separated every Zoroastrian man from his wife who was forbidden to him in marriage according to the Book of Allah. He made a great deal of food and invited them, then he placed his sword on his thigh, and they ate but they did not murmur, and they threw on the ground one or two mule-loads of silver. ‘Umar did not take the Jizyah from the Zoroastrians until ‘Abdur-Rahmân bin ‘Awf bore witness that the Messenger of Allah had taken it from the Zoroastrians of Hajar. (Šâhîh)

3044. It was reported from Bajâlah bin ‘Abdah, from Ibn ‘Abbâs who said: “A man from among the Asbadhîs of Bahânain, who were Zoroastrians of Hajar, came to the Messenger of Allah and stayed with him for a while, then he came out. I asked him: ‘What was the decree of Allâh and His Messenger concerning you (meaning, Zoroastrians)?’ He said: ‘Bad.’ I said: ‘Be quiet.’ He said: ‘Islam or execution.’”

He said: “And ‘Abdur-Rahmân bin ‘Awf said: ‘He accepted the Jizyah from them.’”
Ibn ‘Abbās said: “The people followed the statement of ‘Abdūr-Rahmān and ignored what I had heard from the Asbadhī man.”

(Ḍa‘f)

Chapter 30,32 Harshness In Taking Jizyah

3045. It was narrated from ‘Urwah bin Az-Zubair, that Hishām bin Ḥākim bin Ḥizām found a man who was governor of Ḥimṣ making some Coptic people stand in the sun for not paying the Jizyah. He said: “What is this? I heard the Messenger of Allāh ﷺ say: ‘Allāh, the Mighty and Sublime, will punish those who punish the people in this world.’” (Ṣaḥīḥ)

Comments:
To punish any creature, without justification is an act of great injustice and sin. If the person concerned is unable to pay the tax, he must be given appropriate time for the purpose.

Chapter 31,33 Levying The ‘Ushūr On Ahl Adh-Dhimmah If They Deal In Trade

3046. It was narrated from Harb bin ‘Ubaidullāh, from his grandfather, the father of his mother, that his father said: “The Messenger of Allāh ﷺ said: ‘The
‘Ushūr is only to be levied on the Jews and Christians; there is no ‘Ushūr for the Muslims.’” (Da‘î)

A similar report was narrated from ‘Ubaidullāh from the Prophet ﷺ, but he said “Kharāj” instead of ‘Ushūr. (Da‘î)

It was narrated from ‘Atā’, from a man of Bakr bin Wā’il, that his maternal uncle said: “I said: ‘O Messenger of Allāh, shall I levy the ‘Ushūr on my people?’ He said: ‘The ‘Ushūr is only for the Jews and Christians.’” (Da‘î)

It was narrated from Harb bin ‘Ubaidullāh bin ‘Umair Ath-Thaqafi, that his grandfather — a man of Banū Taghlib — said: “I came to the Prophet ﷺ and accepted Islam, and he taught me Islam, and taught me how to collect the Ṣadaqah (Zakāt) from my people who accept Islam. Then I came back to him, and said: ‘O Messenger of Allāh, everything you taught me I have remembered...
except the Sadaqah. Should I levy the ‘Ushūr on them?’ He said: ‘No; the ‘Ushūr is only to be levied on the Jews and Christians.’” (Da’ī)

3050. It was narrated that Al-‘Irbaḍ bin Sāriyah As-Sulamī said: “We stayed with the Prophet ﷺ at Khaibar, and some of his Companions were with him. The chief of Khaibar was a stubborn and evil man. He came to the Prophet ﷺ and said: ‘O Muhammad, do you have the right to slaughter our donkeys, eat our fruits and beat our women?’ The Prophet ﷺ got angry and said: ‘O son of ‘Awl, ride your horse, and call out that Paradise is permissible for no one but a believer, and that they (the people) should gather for prayer.’ They gathered, and the Prophet ﷺ led them in prayer, then he stood up and said: ‘Would any one of you imagine, while reclining on his couch, that Allah has not prohibited anything but that which is in this Qur’ān? No, by Allah, I have preached and commanded and forbidden things that are as numerous as what is in the Qur’ān or more. Allah has not permitted you to enter the houses of the People of the Book except with their permission, or to beat their women or eat their fruits, if they give you what is due from them.” (Da’ī)
3051. It was narrated from Ḥilāl, from a man of Thaqif, that a man of Juhainah said: “The Messenger of Allāh ﷺ said: ‘You may fight some people, and defeat them, but they may save themselves and their children with their wealth.’” — Sa‘eeed (one of the narrators) said in his Hadith: “Then they will make a peace treaty with you.” — Then they (the two narrators) were in accord: “So do not take anything more than that from them, for you have no right to do that.” (Da‘if)

3052. Ṣafwān bin Sulaim narrated from a number of the sons of the Companions of the Messenger of Allāh ﷺ, from their fathers, that the Messenger of Allāh ﷺ said: “If anyone wrongs a Mu‘āhid, detracts from his rights, burdens him with more work than he is able to do, or takes something from him without his consent, I will plead for him (the Mu‘āhid) on the Day of Resurrection.” (Da‘if)

Comments:
The Mu‘āhid is the non-Muslim who has a treaty or covenant of the Muslims.
Chapter 32/24. If A Dhimmī Becomes Muslim During Part Of The Year, Does He Have To Pay Jīzah?

3053. It was narrated that Ibn ‘Abbās said: “The Messenger of Allāh ﷺ said: ‘There is no Jīzah due from a Muslim.’”  (Da‘īf)

3054. Muḥammad bin Kathîr said: “Sufyān was asked about the meaning of this (i.e., no. 3053), and he said: ‘If he becomes Muslim, there is no Jīzah due from him.’” (Sahîh)

Chapter 33,35. Regarding The Imām Accepting Gifts From Idolaters

3055. ‘Abdullāh Al-Hawzanî said: “I met Bilāl, the Mu‘ādh-dhîn of the Messenger of Allāh ﷺ in Ḥalâb (Aleppo), and said: ‘O Bilāl, tell me how the spending of the Messenger of Allāh ﷺ was.’ He said: ‘He did not have anything. I was the one who dealt with that on his behalf, from the time his Mission began, until the Messenger of Allāh ﷺ died. If a Muslim came to him, and he saw he was poorly clothed, he would order me to go and borrow money, and buy a Burdah for him, and I would clothe him and feed him. Then an idolater...
man met me, and said: “O Bilāl, I am well off, so do not borrow from anyone but me.” So I did that. One day, I performed Wūdū’ and stood up to call the Adhān for the prayer, and I saw that the idolator had come with a group of merchants. When he saw me he said: “O Ethiopian!” I said: “Here I am.” He frowned at me, and spoke harshly to me, and said to me: “Do you know how many days are left until the end of the month?” I said: “A few.” He said: “There are only four, then I shall take you back (into slavery) in return for what you owe me, and you will go back to tending sheep as you did before.” I got distressed, as anyone would in such a situation. I prayed Al-‘Atamah (‘Ishā’) and the Messenger of Allāh ﷺ went back to his family, then I asked for permission to enter upon him, and he gave me permission. I said: “O Messenger of Allāh, may my father and mother be sacrificed for you. The idolater from whom I used to borrow money said such and such to me, and neither you nor I have anything with which to pay him, and he will disgrace me. Give me permission to run away to one of these tribes who have accepted Islam, until Allāh provides His Messenger ﷺ with something with which he can pay it off on my behalf.” I left for my house and I put my sword, water-skin, shoes and shield by my head, intending to leave as soon as dawn broke. But a man came running and said: “O
Bilāl, go and see the Messenger of Allah ﷺ. So I went to him, and there were four camels kneeling with their loads on their backs. I asked permission to enter, and the Messenger of Allah ﷺ said to me: “Be of good cheer, for Allah has send something with which to pay off your debt.” Then he said: “Do you not see these four camels kneeling?” I said: “Yes.” He said: “They and their loads are for you; they are carrying clothing and food that was given to me by the ruler of Fadak; take them, and pay off your debt.” So I did that. Then I went to the Masjid and saw the Messenger of Allah ﷺ sitting in the Masjid. I greeted him with Salām and he said: “How was the wealth you had (i.e., was it enough to pay off the debt)?” I said: “Allah, Exalted is He, has paid off everything that was due from the Messenger of Allah ﷺ, and there is nothing left to pay.” He said: “Is there anything left over?” I said: “Yes.” He said: “See if you can relieve me of it, for I will not enter upon any of my family until you relieve me of it.” When the Messenger of Allah ﷺ had prayed Al-‘Atamah (Ishā’), he called me and said: “What happened to the wealth you had with you?” I said: “It is (still) with me; no one has come to me.” The Messenger of Allah ﷺ spent the night in the Masjid, then when he had prayed Al-‘Atamah (Ishā’) the following night, he called me, and said: “What happened to the wealth you had with you?” I said:
“Allāh has relieved you of it, O Messenger of Allāh.” He exclaimed the greatness of Allāh, and praised Him, fearing that death would come upon him while he still had that wealth. Then I followed him, and he went to his wives and greeted each of them, one by one, until he came to the place where he was to spend the night. This is what you asked me about.”

(Hasan)

Comments:
Gifts are allowed to be accepted from idolaters and the People of the Book, provided there is no harm in accepting it from a religious point of view.

3056. Mu‘āwiyah narrated a similar report with the (previous) chain of Abū Tawbah. After the phrase “and neither you nor I have anything with which to pay him” he said: “The Messenger of Allāh kept quiet and I was somewhat concerned.” (Hasan)

3057. It was narrated that ‘Iyāḍ bin Ḥimār said: “I gave the Prophet a she-camel and he said: ‘Have you accepted Islam?’ I said: ‘No.’ He said: ‘I have been forbidden (to accept) the Zabd (gifts) of the idolaters.’” (Hasan)
Comments:
Since exchanging gifts is a means of creating mutual proximity and love, one must be cautious in freely exchanging gifts with polytheists and disbelievers. However, there is no harm in accepting such gifts if it is considered religiously expedient.

Chapter 34,36. Allocation Of Land

3058. It was narrated from 'Alqamah bin Wā'il, from his father that the Prophet allocated him some land in Hadramawt. (Sahih)

3059. A similar report (as no. 3058) was narrated from 'Alqamah bin Wā'il with this chain. (Sahih)

3060. It was narrated that 'Amr bin Huraith said: “The Messenger of Allah demarcated a house for me in Al-Madinah, with a bow, and said: ‘I shall give you more, I shall give you more.’” (Da'if)

3061. It was narrated from Rabī'ah bin Abī 'Abdur-Rahmān, from more than one person, that the Prophet allocated the mines of Al-Qabaliyyah, which are in the
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region of Al-Fur’, to Bilal bin Al-Harith Al-Muzani, and only Zakat is taken from these mines to this day. (Hasan)

3062. Kathir bin ‘Abdullah bin ‘Amr bin ‘Awf Al-Muzani narrated from his father, from his grandfather, that the Prophet allocated to Bilal bin Al-Harith Al-Muzani the mines of Al-Qabaliyyah, both the upper and lower parts.

Someone else (the narrators) Al-‘Abbas said: “Both its upper and lower parts, and where the land is suitable for cultivation, but he did not give him that which rightfully belonged to any Muslim. The Prophet wrote for him: ‘In the Name of Allah, the Most Gracious the Most Merciful. This is what Muhammad, the Messenger of Allah, has given to Bilal bin Harith Al-Muzani; he has given him the mines of Al-Qabaliyyah, both the upper and lower parts.’”

Someone else said: “Both its upper and lower parts, and where the land is suitable for cultivation, but he did not give him that which rightfully belonged to any Muslim.”

Abu Owais (one of the narrators) said: “A similar report was narrated to me by Thawr bin Zaid the freed slave of Banu Ad-Dil bin Bakr bin Kinanah, more than
once,” meaning, the letter about the allocation of the Prophet ﷺ. (Hasan)

3063. Muḥammad bin An-Naḍr narrated to us (he said): “I heard Al-Hunainî say: ‘I read it more than once,’” meaning, the letter of allocation from the Prophet ﷺ. (Hasan)

Abū Dāwud said: More than one person narrated to us that Ḥusain bin Muhammad said: “Abū Owais informed me: ‘Kathîr bin ‘Abdullâh narrated to me, from his father, from his grandfather, that the Prophet ﷺ allocated to Bilāl bin Hārith Al-Muzani the mines of Al-Qabâliyyah, both the upper part and lower part’” — Ibn An-Nadr said: “which included Jars and Dhât An-Nuṣûb” — then they (the two narrators) were in accord: “and where the land is suitable for cultivation, but he did not give Bilāl bin Al-Ḥarîth that which rightfully belonged to any Muslim. The Messenger of Allâh ﷺ wrote for him: ‘This is what the Messenger of Allâh has given to Bilāl bin Al-Ḥarîth Al-Muzani. He has given him the mines of Al-Qabâliyyah, the upper part and lower part, and where the land is suitable for cultivation, but he did not give him that which rightfully belonged to any Muslim.’” (Hasan)

Abū Owais said: “Thawr bin Zaid narrated to me a similar report.
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from ‘Ikrimah, from Ibn ‘Abbās, from the Prophet ﷺ.


3064. It was narrated from Abyaḑ bin Hammāl that he came to the Messenger of Allah ﷺ, and asked him to allocate the salt mines to him.

Ibn Al-Mutawakkil (one of the narrators) said: “Which were in Ma‘rib, and he allocated them to him. When he left, a man who was in the gathering said: ‘Do you know what you have allocated to him? You have only allocated to him a permanent spring.’ So he took it back from him. And he asked him about land to be protected containing Arāk trees, and he said: ‘So long as hooves do not tread upon it.’” Ibn Al-Mutawakkil said: “the hooves of camels.” (Hasan)

Comments:
It has been argued on the basis of this Hadith that, unlike mines whose yield can only be procured with great effort or difficulty, mines whose profitably is self-evident and are of value to the common people, should not be given to the exclusive possession of any particular individual.

3065. Hārūn bin ‘Abdullāh said: “Muhammad bin Al-Ḥasan Al-Makhzūmī said (regarding no. 3064): ‘So long as the hooves of camels do not tread upon it’” meaning that camels eat whatever
is in reach of their heads, and whatever is beyond that is protected. (Ṣaḥīḥ)

3066. It was narrated from Abyad bin Ḥammāl that he asked the Messenger of Allāh  about protected land containing Arāk trees, and the Messenger of Allāh  said: “There is no ownership of Arāk trees.” He said: “There are Arāk trees within its boundaries.” The Prophet  said: “There is no ownership of Arāk trees.” (Daʿīf)

Comments:

Even if a certain neglected piece of land has either been granted to a person by the Islamic government, or the said person has himself taken and cultivated it, the trees, if any, standing in the land from before, shall not be the exclusive property of the man in question, in the sense that he cannot deprive the common people of their right of access to those trees.
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this fortress until they surrendered to the rule of the Messenger of Allāh ﷺ. And he did not leave until they surrendered to the rule of the Messenger of Allāh ﷺ. After that, Ṣakhir wrote to him saying: “Thaqif have surrendered to your rule, O Messenger of Allāh, and I am going to them, and they have horses with them.” The Messenger of Allāh ﷺ ordered (the Adhān be called) for the prayer, then he supplicated for Aḥmas, ten times, saying, “O Allāh, bless the cavalry and infantry of Ahmas.” The people came to him, and Al-Mughirah bin Shu'bah spoke, saying: “O Prophet of Allāh, Ṣakhir has captured my paternal aunt, but she has embraced Islam like other Muslims.” He called him, and said: “O Ṣakhir, when the people accept Islam, their lives and property are protected. Hand over Al-Mughirah’s aunt to him.” So he handed her over to him, and he asked the Prophet of Allāh ﷺ: “What about Banu Sulaim? They have fled from Islam, and left this oasis.” And he said: “O Prophet of Allāh, allow me and my people to settle there.” He said: “Yes.” So he settled there. Then Banū Sulaim accepted Islam, and they came to Ṣakhir, and they asked him to give back the oasis, but he refused. They came to the Prophet of Allāh ﷺ and said: “O Prophet of Allāh, we have accepted Islam, and we came to Ṣakhir, so that he might give our oasis back to us, but he
refused.” He called him, and said: “O Sakhr, when people accept Islam, their property and lives are protected; give the people back their oasis.” He said: “Yes, O Prophet of Allah.” I saw the face of the Messenger of Allah turning red at that point, distressed about the taking of the slave woman and the oasis.” (Da’if)

It was reported from Ibn Wahb, that Sabrah bin ‘Abdul-'Aziz bin Ar-Rabi’ Al-Juhanî narrated from his father, from his grandfather, that the Prophet stopped in the place where the Masjid was built beneath a large tree, and he stayed there for three days. Then he set out for Tabuk. Juhainah caught up with him on a wide plain, and he said to them: “Who are the people of Dhul-Marwah?” They said: “Banû Rifã’ah of Juhainah.” He said: “I have allocated it (Dhul-Marwah) to Banû Rifã’ah.” So they distributed it. Some of them sold (their shares) and some kept them, and worked (the land). Then I asked his father, ‘Abdul-'Aziz, about this Hadith, and he narrated some of it to me, but he did not narrate all of it. (Da’if)
3069. It was narrated from 'Asmā' bint 'Abi Bakr that the Messenger of Allah ﷺ allocated some palm trees to Az-Zubair. (ṣaḥīḥ)

3070. ‘Abdullāh bin Hassān Al-‘Anbarī said: “My two grandmothers, Ṣafīyyah and Duhaibah the daughters of ‘Ulaibah — who were the stepdaughters of Qailah bint Makhramah, who was their father’s grandmother — narrated that she (Qailah) told them: ‘We came to the Messenger of Allah ﷺ and my companion, meaning Huraith bin Hassān, went forward as a delegate from Bakr bin Wā’il, and pledged allegiance upon Islam to him, on behalf of himself, and his people. Then he said: ‘O Messenger of Allah, write a document giving us the land between us and Banū Tamīm in Ad-Dahnā’, and that none of them will pass it and come to us, except a traveler or passer-by.’ He said: ‘Write for him, O young man, in Ad-Dahnā’.” When I saw that he had ordered him, I became very upset, as it was my native land and home. I said: “O Messenger of Allah, he did not ask you for regular (barren) land, rather this Dahnā’ is the place where the camels and sheep graze; the women and children of Banū Tamīm are just
Beyond that," he said: "Stop, O young man. The poor woman is speaking the truth. A Muslim is the brother of his fellow Muslim; they should share the water and trees, and they should cooperate with one another against Al-Fattān." (Da‘if)

It was narrated that Asmar bin Mudarris said: "I came to the Prophet and pledged allegiance to him. He said: 'Whoever reaches that which no other Muslim has reached before him, it is his.'" He said: "The people went out rushing and competing to mark the land." (Da‘if)

It was narrated from Ibn ‘Umar that the Prophet allocated to Az-Zubair land as far as his horse could run, so he made his horse run until it stopped, then he threw his whip. He said: "Give him (land) as far as his whip reached." (Hasan)
3073. It was narrated from Sa‘eed bin Zaid that the Prophet ﷺ said: “Whoever revives dead land, it is his, and that which is unlawfully planted confers no rights.” (Hasan)

3074. It was narrated from Yahyā bin ‘Urwah from his father, that the Messenger of Allah ﷺ said: “Whoever revives dead land, it is his.” He mentioned something similar, then he said: “The one who narrated this Hadith to me said: ‘Two men referred a dispute to the Messenger of Allah ﷺ, one of whom had planted palm trees on the land of the other. He ruled that the land belonged to the owner of the land, and he ordered the owner of the palm trees to take his trees out.’ He said: ‘I saw them when their roots were being struck with the hoe, and they were fully grown, until they were removed.’” (Da‘if)

3075. It was narrated with the same chain and meaning from Ibn Ishāq (as no. 3074), except that instead of saying” the one who
الذي حدثني هذا: فقال رجل من أصحاب النبي ﷺ، وأكمل قال أبو سعيد الخدري: فأن رأيت الرجل يضرب في أصول النخل.


3076. It was narrated that ‘Urwah said: “I bear witness that the Messenger of Allah ﷺ ruled, that the land belongs to Allah, and people are the slaves of Allah. Whoever revives dead land, he has more right to it. This came to us from the Prophet ﷺ from those that the prayer came to us.” (Hasan)


3077. It was narrated from Samurah that the Prophet ﷺ said: “Whoever surrounds the (dead) land with a wall, it is his.” (Da’if)


3078. It was reported from Mālik, who said: “Hishām said: ‘That which is unlawfully planted refers to a man who plants things on someone else’s land, so that he may be entitled to it.’” Mālik said: “That which is unlawfully planted
refers to all land that is taken, dug, and farmed unlawfully.” (Sahih)

3079. It was narrated that Abu Humaid As-Sa’idi said: “I went on the campaign to Tabuk with the Messenger of Allah ﷺ. When he came to Wadi Al-Qura, he saw a woman in a garden of hers. The Messenger of Allah ﷺ said to his Companions: ‘Estimate (the yield).’ The Messenger of Allah ﷺ estimated it at ten Wasqs, and he said to the woman: ‘Count the yield.’ We arrived in Tabuk, and the king of Aylah gave the Messenger of Allah ﷺ a white mule, and the Prophet ﷺ gave him a Burdah, and he wrote a document to him, meaning, approving him as ruler of his land on the coast. When we returned to Wadi Al-Qura, he said to the woman: ‘How much was there in your garden?’ She said: ‘Ten Wasq, as the Messenger of Allah ﷺ had estimated.’ The Messenger of Allah ﷺ said: ‘I am going to hasten on to Al-Madinah. Whoever wants to hasten on with me, let him do so.’” (Sahih)

3080. It was narrated from Kulthum from Zainab that she was combing the hair of the Messenger of Allah ﷺ, and the wife of ‘Uthman bin ‘Affan and some
Muhãjjir women were with him, complaining about being evicted from their houses. The Messenger of Allah ordered that the houses of the Muhãjjirin were to be inherited by their wives. When 'Abdullãh bin Mas'Ud died, his wife inherited a house in Al-Madinah.

(Da'îf)

Comments:
The Messenger of Allah had granted plots of land to the Emigrants in Al-Madinah in order that they build their houses there. And since these were barren portions of land that were developed by these people, they were declared as their own. This explains the author's incorporation of this Hadith under this chapter. The decision to grant the houses to the widows of their husbands was specific to the wives of the Emigrants at that time.

Chapter 36,38. What Has Been Related About Entering Kharaj

3081. It was narrated that Mu'adh said: “Whoever contracts payment of Jizyah upon himself, he has nothing to do with the way of the Messenger of Allah.” (Da'îf)

3082. It was reported from Sinan bin Qais (who said): Shabib bin Nu'a'im narrated to me (he said):

The amount of yield or produce of the land that a non-Muslim resident of a conquered land pays to the treasury is known as Kharaj (tribute).
Yazid bin Khumair narrated to me (he said): Abū Ad-Dardā’ said: The Messenger of Allâh ﷺ said: “Whoever takes land on which Kharaj is paid, it is as if he has renounced his Hijrah, and whoever removes humiliation from a disbeliever, and takes it upon himself, then he has turned his back on Islam.” He said: “Khālid bin Ma’dân heard this Hadīth from me, and he said to me: ‘Did Shabīb narrate it to you?’ I said: ‘Yes.’ He said: ‘If you go to him, ask him to write the Hadīth for me.’ I said: ‘Yes.’” He said: “He wrote it for him, and when I came, Khālid bin Ma’dân asked me for the paper, and I gave it to him. After he read it, he gave up the land that was in his possession when he heard that.”

(Ḍa‘īf)

Chapter 37.39. Land Protected By A Ruler Or By A Man

3083. It was narrated from As-Sa‘b bin Jath-thāmāh that the Messenger of Allâh ﷺ said: “There is no protection of land except for Allâh and His Messenger.” Ibn Shihâb said: “I heard that the Messenger of Allâh ﷺ protected An-Naqî’.” (Ṣahih)
3084. It was narrated that As-Sa‘b bin Jaththamah said: “The Prophet protected An-Naqi‘ and said: ‘There is no protection (of land) except for Allâh, the Mighty and Sublime.’” (Sahih)

Comments:
It was a place used for keeping the camels donated as Zakât. A Muslim ruler has the authority to particularize a certain pasture or piece of land for a particular purpose. The general public is not given any such authority.

Chapter 38, 40. Ar-Rikâz (Buried Treasure) And The Levy Due On It

3085. It was narrated from Sa‘eed bin Al-Musayyab and Abû Salamah, that they heard Abû Hurairah narrate that the Prophet said: “The Khumus is due on buried treasure (Ar-Rikâz)” (Sahih)

Comments:
A treasure of unknown ownership found buried in a desolate piece of land, or in a previously inhabited area is known as Rikâz. Anyone who finds such a treasure becomes the rightful owner of it, after paying the prescribed one-fifth part of it to the ruler.
that was buried in early times (Jāhiliyyah).” (Da‘īf)

Tafsīr: [إسناده ضعيف] أخرجه ابن أبي شيبة: 3، 245، ح: 1076: 4 من حديث عاد بن

العوام به هشام بن حسان: مسند وعنون.

3087. It was narrated that Duba‘ah bint Az-Zubair bin ‘Abdul-Muqtalib bin Hāshim said: “Al-Miqdād went out to relieve himself in Baqi‘ Al-Khabkhabah, and suddenly he saw a rat bringing a Dinār out of a hole. It kept bringing out Dinārs after Dinārs, until it had brought out seventeen Dinārs. Then it brought out a red purse, in which was another Dinār, so there were eighteen Dinārs in all. He took them to the Prophet ﷺ, and told him (what had happened) and said: ‘Take the Sadaqah that is due on it.’ The Prophet ﷺ said to him: ‘Did you reach your hand towards the hole?’ he said: ‘No.’ The Messenger of Allah ﷺ said to him: ‘May Allah bless it for you.’” (Da‘īf)

Tafsīr: [إسناده ضعيف] أخرجه ابن ماجه, اللفظة, باب النفاذ ما أخرج الجرأة.

Chapter 39,41. Digging Up Ancient Graves In Which There Is Wealth

3088. ‘Abdullāh bin ‘Amr said: “I heard the Messenger of Allah ﷺ say, when we went out with him to Al-Tā‘īf, and we passed by a grave, ‘This is the grave of Abū Righāl. He was in this sanctuary, protected from punishment, but when he came out, there befell him the (المعجم 39، 41 - باب تشب الأموات)

العادية يكون فيها الملل (التحفة 41)
same punishment as had befallen his people in this place, and he was buried there. The sign of that is that a limb of gold was buried with him. If you open up the grave, you will find it with him.' The people hastened to dig, and took out the limb." (Da'f)

The End of the Book of Kharaj, Fai' and Imarah
Common Practices Having No Proof In The Shari'ah:
1. Putting either a copy of the Qur'an or a collection of supplications or other devotional texts at the head of the dying person's bedstead.
2. Reciting supplications and poetic eulogiums for the Prophet ﷺ by the bedstead.
3. Laying wreaths or embellished sheets of cloth or sheets with Qur'anic Verses inscribed in them.
4. Chanting the Confession of the Islamic Faith by the participants of the funeral procession.
5. Transporting the dead body from one city to another without a valid reason.
6. Acts like decorating the grave or inscribing Qur'anic Verses and other religious texts on it.
7. Calling the Adhān or reciting Sūrat Al-Baqarah at the grave.
8. Particularizing Mondays, Thursdays or the 10th of Muḥarram for visits to the grave.
9. Singing poetic tributes to the Prophet ﷺ or poetic odes, or placing earthen (or metallic) lamps beside the grave.
10. Organizing celebrations on the third, seventh or fortieth days after the death, or giving public feasts supposedly for conveying the rewards of these acts to the departed soul.
11. Performing what is termed as Qul (reciting the Qur'an in the midst of a feast held to commemorate the death of the deceased person) on the 2nd or 3rd day of the death.
12. Hiring professionals to recite the Qur'an or organizing annual rituals of Khatam (recitation of the whole Qur'an) as a means of conveying the reward thereof to the deceased person.

Chapter 1. Sicknesses Which Expiate For Sins

3089. It was narrated from ʿĀmir Ar-Rām, the brother of Al-Khudr — Abū Dāwud said: An-Nufaili said: "He is Al-Khudr. But that is how he said it." — He said: "I was in our country when the flags and..."
banners were raised. I said: 'What is this?' They said: 'This is the banner of the Messenger of Allāh.’
I came to him when he was beneath a tree; a cloak had been spread out for him, and he was sitting on it, and his Companions had gathered around him. I sat with them and the Messenger of Allāh mentioned illnesses. He said: ‘When the believer is stricken with an illness, then Allāh heals him of it, it is an expiation for his past sins, and a warning for the future. But when the hypocrite is stricken with an illness, then recovers, he is like a camel whose owners tethered it, then let it loose, and it does not know why they tethered it, nor why they let it loose.' One of the men who were around him said: ‘O Messenger of Allāh, what are illnesses? By Allāh, I have never fallen sick.’ The Prophet said: ‘Get up and leave us, for you are not one of us.’ While we were with him, a man came wearing a cloak, and carrying in his hand something over which he had wrapped part of his cloak. He said: ‘O Messenger of Allāh, when I saw you I came to you, and I passed through a thicket of trees, where I heard the voices of some chicks. I took them and put them in my cloak, and their mother came and started hovering above my head. I uncovered them and she swooped down on them, and I wrapped them all up in the cloak and they are with me here.’ He said: ‘Put them down.’ So he put them down, but their mother persisted on
staying close to them. The Messenger of Allah ﷺ said to his Companions: 'Are you surprised by the compassion of the chicks’ mother towards her chicks?' They said: ‘Yes, O Messenger of Allah.’ He said: ‘By the One Who sent me with the truth, Allah is more compassionate towards His slaves than the mother of the chicks towards her chicks. Take them and put them back where you took them from, and their mother with them.’ So he took them back.” (Da’if)

Comments:
There is no doubt that that the pains, sorrows and illnesses suffered by men are generally the result of their own misdeeds. On a positive note, however, as may be seen from the ensuing Ahādīth, these very trials become atonement for the sins of the believers.

3090. It was narrated from Muhammad bin Khālid — Abū Dāwud said: Ibrāhīm bin Mahdī said: “As-Sulami” — from his father, that his grandfather, who was a Companion of the Messenger of Allah ﷺ, said: “I heard the Messenger of Allah ﷺ say: ‘If a certain status has previously been decreed by Allah for a person, and he does not attain it by his deeds, Allah afflicts him in his body, or wealth, or children.’” (Hasan)

Abū Dāwūd said: Ibn Nufail (one of the narrators) added: “Then He makes him bear it with patience.” Then they (the two narrators) were in accord: “Until He causes him to reach the status that Allah had...”
Chapter (...) If A Man Used To Do A Righteous Deed Then Is Interrupted By Sickness Or Travel

3091. It was narrated that Abū Mūsā said: “I heard the Prophetﷺ say on more than one or two occasions: ‘If a person used to do a righteous deed, then he is distracted from it by sickness or travel, there will be (a reward) recorded for him like that for what he used to do when he was healthy or not traveling.’” (Sahih)

Chapter (...) Visiting Sick Women

3092. It was narrated that Umm Al-‘Ala’ said: “The Messenger of Allāh ﷺ visited me when I was sick, and said: ‘Be of good cheer, O Umm Al-‘Ala’, for when a Muslim falls sick, Allāh takes away his sins as the fire takes away the dross of gold and silver.’” (Hasan)
3093. It was narrated that ‘Aishah said: “I said: ‘O Messenger of Allah, I know the severest Verse in the Book of Allah, the Mighty and Sublime.’ He said: ‘Which Verse is that, O ‘Aishah?’” She said: The Verse in which He says: Whosoever does evil deeds, he will have the recompense thereof.’[1] He said: ‘Do you not know, O ‘Aishah, that if a Muslim is afflicted with a calamity or a thorn, that will expiate the worst of his deeds, for the one who is called to account will be punished?’ She said: ‘Does not Allah say: He surely, will receive an easy reckoning?[2] He said: ‘That is the presentation (of his deeds), O ‘Aishah; if a person’s deeds are put to account, he will be punished.”’

(Hasan)

Comments:
Besides this, other Ahādīths also confirm the fact that not only the pains, trials and sicknesses suffered in this world, but also the agony of death, the punishment of the grave and the trying conditions on the Day of Judgment shall, for some believers, be the cause of the atonement of their sins, while for others they shall become the source of the raising of their ranks in the Hereafter. As a result, a party of the believers shall emerge absolutely cleansed of all their sins and enter Paradise.

Chapter (...) Visiting The Sick

3094. It was narrated that Usāmah [1] An-Nisā’ 4:123.
bin Zaid said: “The Messenger of Allah set out to visit ‘Abdullãh bin Ubayy during his final illness. When he entered upon him, he realized that he was dying. He said: ‘I forbade you to love the Jews.’ He said: ‘As’ad bin Zurãrah hated them, but what (good did it do him)?’ When he died, his son came and said: ‘O Prophet of Allah, ‘Abdullãh bin Ubayy has died; give me your Qamîs so that I may shroud him in it. The Messenger of Allah took off his Qamîs and gave it to him.” (Da’if)

Chapter 2. Visiting A Sick Dhimmi

3095. It was narrated from Anas that a Jewish boy fell sick and the Prophet went to visit him. He sat by his head and said: “Accept Islam.” He looked at his father, who was also by his head, and his father said to him: “Obey Abul-Qasim.” So he accepted Islam, and the Prophet stood up saying: “Praise be to Allah Who has saved him from the Fire.” (Sahîh)

Comments:
Paying visits to the ill among the non-Muslims is permissible in Islam, provided the Muslim visiting fulfills the rights of the Shari’ah demanded of him.
Chapter (...) Going On Foot To Visit The Sick

3096. It was narrated that Jâbir said: “The Prophet used to visit me (when I was sick) and he did not ride a mule or a horse. (Sahih)

"مَنْ نَارَىْتَ عِنْ درُّكَ، ذَمْتُكَ، عَنْ مُهَدَّى، عَنْ جَيْرَ. قَالَ: كَانَ الْجَبَرُ يَعْدُوُنَّى، لَيْسَ يَرَاكُ بَعْلاً وَلَا بِرُدُّوُنَا."

تخريج: أخرجه البخاري، العرضي، باب عيانة المريض راکاً وءاشيا وردأ على الحمار، ح: 5664 من حديث عبدالله رحمه بن مهدي و هو في مسند أحمد: 3/2713.

Chapter 3. Virtue Of Visiting The Sick While In A State Of Wudū’

3097. It was narrated from Thãbit Al-Bunäni from Anas bin Mâlik, who said: “The Messenger of Allah said: ‘Whoever performs Wudū’ and does it well, and visits his (sick) Muslim brother, seeking reward, he will be removed from Hell a distance of seventy Kharifs travel.’” I (Thabit) said: “O Abû Hamzah! What is Kharif?” He said: “A year.”[1] (Da’if)

Abû Dâwûd said: And that those from Al-Basrah are alone in narrating for it is “visiting the sick while in a state of Wudū”.

تخريج: [إسناده ضعيف] * الفضل بن دلهم: لين (تقريب) ضعفه الجمهور ولم يثبت توقيعه

Comments:

Although technically classified as Mawquf, the narration is correct. The next Hadith of the same meaning is Marjî’.

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[1] Kharif refers to an autumn, and Abû Hamzah is Anas, and he explained that the meaning of seventy autumns here is seventy years.
3098. It was narrated from ‘Abdullāh bin Nāfi’, from ‘Āli who said: There is no man who visits a sick person in the evening but seventy thousand angels go out with him, praying for forgiveness for him until morning, and he will have a garden in Paradise. And whoever visits him (the sick person) in the morning, seventy thousand angels go out with him, praying for forgiveness for him until evening, and he will have a garden in Paradise. (Hasan)

3099. A similar report (as no. 3098) was narrated from ‘Ali, from the Prophet ﷺ, but he did not mention the garden. (Hasan)

3100. It was narrated that Ābu Ja‘far ‘Abdullāh bin Nāfi’ — and Nāfi’ was the slave of Al-Hasan bin ‘Āli — said: “Ābu Mūsā came to Al-Hasan bin ‘Āli to visit him (when he was sick). (Hasan)

Abū Dāwud said: And he quoted a Ḥadīth like that of Shu‘bāh.\[1\]
Abū Dāwūd said: This has been reported from ‘Aṭīya, from the Prophet, through other Sahih routes of transmission.

Chapter 4. Repeated Visits (To A Sick Person)

3101. It was narrated that ‘Aishah said: “When Sa’d bin Mu‘ādh was injured on the Day of Al-Khandaq, a man shot him in the medial arm vein. The Messenger of Allāh set up a tent for him in the Masjid, so that he could visit him from close by.” (Sahih)

Comments:

Paying repeated visits to the sick is reflective of the Islamic characteristic of love and excellent behaviour.

Chapter 5. Visiting One Who Suffering From Ramad[1]

3102. It was narrated that Zaid bin Arqam said: “The Messenger of Allāh visited me when I had a pain in my eye.” (Sahih)

Comments:

Comments:
Paying a visit to someone not suffering from a serious disease is also a good gesture.

Chapter 6. Fleeing From The Plague

3103. It was narrated that ‘Abdullāh bin ‘Abbās said: “‘Abdur-Rahmān bin ‘Awf said: “I heard the Messenger of Allāh ﷺ say: If you hear of it (the plague) in a land, do not go there, and if it occurs in a land where you are, do not depart, fleeing from it.” (Saḥīḥ)

Chapter 7. Supplicating For The Sick Person To Be Cured When Visiting Him

3104. It was narrated from ‘Āishah bint Sa’d that her father said: “I fell sick in Makkah and the Messenger of Allāh ﷺ came to visit me. He put his hand on my forehead, then he wiped my chest and stomach, then he said: ‘O Allah, cure Sa’d and enable him to complete his emigration.’” (Saḥīḥ)
Comments:
While visiting a sick person, we should try to give him as much comfort as possible, as well as supplicating to Allāh to grant him a speedy recovery.

3105. It was narrated that Abū Mūsā Al-Ash‘ari said: “The Messenger of Allāh ﷺ said: ‘Feed the hungry, visit the sick and free the ‘Anī (captive).’” Sufyān (one of the narrators) said: “The ‘Anī means the captive.” (Sahih)

3106. It was narrated from Ibn ‘Abbās that the Prophet ﷺ said: “Whoever visits a sick person whose time of death has not come, and says in his presence, seven times ‘As’ālullāh al-‘Azīm, rabbal-‘arshil’ātmi an yafūkta (I ask Allah the Magnificent, Lord of the Magnificent Throne, to cure you) Allāh will heal him of that sickness.” (Sahih)

3107. It was narrated that Ibn ‘Amr said: “The Prophet ﷺ said: ‘When a man comes to visit a sick person, let him say: Allāhummas‘ālu ‘abdaka, yanka ‘it laka ‘aduwwan, aw yamshī laka ilā janāzhah (O Allāh, cure Your slave so that he might..."
wreak havoc on an enemy for Your sake, or follow a *Janâzah* for Your sake)." *(Hasan)*

Abû Dâwûd said: Ibn As-Sarh (one of the narrators) said: " *Ilâs-salât* (To the *Salât*)."[1]

Chapter 9. It Is Disliked To Wish For Death

3108. It was narrated that Anas bin Mâlik said: "The Messenger of Allah ﷺ said: ‘None of you should pray for death because of some harm that has befallen him. Rather let him say: ‘Allâhumma ahyini mā kânatîl-ḥayâtî fâ khaîrānî, wa tawaffânî  idha kânatîl-wafâtî fâ khaîrānî (O Allah, give me life so long as living is good for me, and cause me to die when dying is good for me).’" *(Sahîh)*

3109. It was narrated from Anas bin Mâlik that the Prophet ﷺ said: "None of you should wish for death," and he narrated a similar report (as no. 3008). *(Sahîh)*

[1] Meaning, to the *Salât* instead of following the *Janâzah*. 
Chapter 10. Sudden Death

3110. It was narrated that ‘Ubaid bin Khalid As-Sulami, one of the Companions of the Prophet, said that the Prophet said: “Sudden death is a seizing by (divine) wrath.” (Sahih)

Comments: If a man falls ill and slowly and gradually proceeds towards death, he has a chance to make amends and repent. A sudden death, however, eliminates all such possibility.

Chapter 11. The Virtue Of One Who Dies Of The Plague

3111. Jäbir bin ‘Atîk narrated that the Messenger of Allah came to visit ‘Abdullâh bin Thâbit, and found him unconscious. The Messenger of Allah called loudly to him, and he did not respond, so the Messenger of Allah said “Innâ Lillahi wa inna ilaihi râji’un (Verily, to Allah we belong and unto Him is our return),” and he said: “The Divine Decree has overpowered us concerning you, O Abû Ar-Râbi‘.” The women screamed and wept, and Ibn ‘Atîk started telling them to be quiet, but the Messenger of Allah said: “Let them be, for when he falls, no woman should weep.” They said: “What does falling mean, O Messenger of Allah?” He said:
“Death.” His daughter said: “By Allâh, we were hoping that you would be a martyr, for you had just finished making preparations (for Jihad). The Messenger of Allâh ﷺ said: “Allâh, the Mighty and Sublime, will give him his reward according to his intention. What do you regard as martyrdom?” They said: “Being killed in the cause of Allâh.” The Messenger of Allâh ﷺ said: “Martyrdom is seven things, besides being killed in the cause of Allâh. The one who dies of the plague is a martyr, the one who drowns is a martyr, the one who dies of pleurisy is a martyr, the one who dies of a stomach ailment is a martyr, the one who is burned to death is a martyr, the one who dies beneath a collapsed building is a martyr, and the woman who dies in pregnancy is a martyr.” (Hasan)}
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Chapter 12, 13. It Is Recommended To Think Positively Of Allah At The Time Of Death

3113. It was narrated that Jābir bin ‘Abdullāh said: “I heard the Messenger of Allah ﷺ say, three days before he died: ‘None of you should die but when he is thinking positively about Allah.’” (Sahih)

Comments:

We are not allowed to make comments about the final end of anyone, except in respect of what is proven, from the Qur’an and Sunnah.
Chapter 13, 14. It Is Recommended To Purify The Clothes Of The Dying Person At The Time Of Death

3114. It was narrated from Abū Salamah that when Abū Sa'eed Al-Khudrī was dying, he called for new clothes and put them on, then he said: “I heard the Messenger of Allah say: ‘The deceased will be resurrected in the clothes in which he died.’” (Hasan)

Comments:
The hallmark of a believer is that he loves to remain clean and pure. Allah too loves those who cleanse and purify themselves. It is, therefore, only appropriate that both the body and the dress of the Muslim in his last journey, leading up to his meeting with Allah, are in their best state of cleanliness and purity.

Chapter 14, 15. What Should Be Said At The Time Of Death

3115. It was narrated that Umm Salamah said: The Messenger of Allah said: “If you are in the presence of one who is dying, say good words, for the angels say Amin to whatever you say.” When Abū Salamah died, I said: “O Messenger of Allah, what should I say?” He said: “Say: ‘Allahummaghfirlahu, wa a‘qibna ‘uqba sdlihah (0 Allah, forgive him and compensate us with something good in return).’” She said: “And
The Book Of Funerals

Allāh compensated me for him with Muhammad ﷺ.” (Sahih)

Comments:
However high and mighty be a man’s aspirations and dreams, he cannot even think of the standards Allāh has set to recompense His chosen servants.

Chapter 15, 16. Prompting The Dying Person

3116. It was narrated that Mu‘ādh bin Jabal said: “The Messenger of Allāh ﷺ said: ‘The one whose last words are Lā ilāha illallāh will enter Paradise.’” (Hasan)

Comments:
The Sunnah of Talqīn (instruction or exhortation to utter) is to prompt the dying person to say Lā Ilāha Illallāh.
Chapter 16, 17. Closing the Eyes Of The Deceased

3118. It was narrated that Umm Salamah said: "The Messenger of Allah entered upon Abū Salamah and his eyes were fixed open, so he closed them. Some of his family cried aloud and he said: 'Do not supplicate, but only for good things, for the angels say Amin to whatever you say.' Then he said: 'Allahummaaghfir li abī Salamata warfa darajatahu fil-mahdiyyina, wakhluiful fi 'aqibihī fil-ghābirīna waghīrlana wa lahu. (Ya) Rabbal-'alāmin! Allahuummalla! Iṣaḥ lahu fi qabrīhi wa nāwwalla lahu fī (O Allah, forgive Abū Salamah and raise him in status among those who are guided, and take care of his family who are left behind, and forgive him and us, O Lord of the worlds. O Allah, make his grave spacious for him and fill it with light)." (Ṣahīḥ)

Abū Dāwud said: Closing the eyes of the deceased is to be done after the soul departs. I heard Muhammad bin Muhammad bin An-Nu‘mān Al-Muqri say: "I heard Abū Maisarah — a man who was devoted to worship — say: 'I closed the eyes of Ja‘far Al-Mu‘allim — who was a man devoted to worship — when he was dying, and I saw him in my dream the night he died, saying: 'The hardest thing for me was that you closed my eyes before I died.'"
Chapter 17,18. Saying Inna Lillahi Wa Inna Ilaihi Râji‘ün (Verily, To Allâh We Belong And Unto Him Is Our Return)

3119. It was narrated that Umm Salamah said: “The Messenger of Allâh ﷺ said: ‘If one of you is afflicted with a calamity, let him say: “Innâ Lillahi wa inna ilaihi râji‘ün. Allahumma! ’Indaka ahtasibu musibâtî fa’jurni fihâ wa abdî lît bihâ khairan-minha (Verily to Allah we belong and unto Him is our return; 0 Allah, I seek reward for my calamity with You, so reward me for it and compensate me with something better than it).”’ (Hasan)

Chapter 18, 19. Covering The Deceased

3120. It was narrated from ‘Äishah that the Prophet ﷺ was covered with a Hibarah (striped Yemeni) cloth. (Sahih)
Chapter 19, 20. Reciting Qur'an For One Who Is Dying

3121. It was narrated that Ma'qil bin Yasār said: “The Messenger of Allah ﷺ said: ‘Recite Ya Sin for your dying ones.’” (Da'īf)

Comments:

The people around the deceased should close his eyes after his soul departs, and supplicate to Allah on behalf of the deceased and his family, and completely cover his body. The narrations concerning the recitation of Surah Ya Sin are not authentic. We should instead supplicate to Allah to grant the deceased ease.

Chapter 20, 21. Sitting Down When Calamity Strikes

3122. It was narrated that 'Āishah said: “When Zaid bin Hārithah, Ja'far and ‘Abdullāh bin Rawāhah were killed, the Messenger of Allah ﷺ sat in the Masjid, and grief could be seen in his face.” And he narrated the story. (Ṣaḥīḥ)

Comments:

The Messenger of Allah ﷺ sat in the Masjid on the death of his companions, as grief could be seen on his face. This shows the depth of his heartache and his compassion for the believers.

The narrations concerning the recitation of Surah Ya Sin are not authentic. We should instead supplicate to Allah to grant the deceased ease.
Comments:

It is a desirable act that the family, friends, and relatives of the deceased gather and sit together on this occasion. There is no requirement, however, that they sit only on the ground. They may sit on mats, cots, chairs and the like. To consider it something like a compulsory ritual to sit in waiting to receive condolences from the people for three days is improper; there is no injunction for this in the Shar'i'ah.

Chapter 21, 22. Offering Condolences

3123. It was narrated that 'Abdullãh bin 'Amr bin Al-'As said: “One day, we buried a deceased person with the Messenger of Allah, and when we had finished, the Messenger of Allah came back, and we came back with him. When he drew near his door, he stopped, and we saw a woman coming (towards him).” He said: “I think he recognized her, and when she reached him, we saw that it was Fâtimah. The Messenger of Allah said to her: ‘What brought you out of your house, O Fâtîmah?’ She said: ‘I have come to the people of this house, O Messenger of Allah, to pray for mercy for their deceased one, or to offer them condolences.’ The Messenger of Allah said to her: ‘Perhaps you reached Al-Kuda (the graveyard) with them?’ She said: ‘Allah forbid! I heard you say what you said about it.’ He said: ‘If you had reached the graveyard with them,’ and he spoke stern words concerning that.” (Al-Mufâdhal — one of the narrators said) “I asked Rabî'ah about Al-Kuda, he said: ‘The graves, as far as I reckon.’"
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Chapter 22, 23. Patience At The Time Of Calamity

3124. It was narrated that Anas said: “The Prophet of Allah came to a woman who was weeping for a son of hers, and said to her: ‘Have Taqwa of Allah and be patient.’ She said: ‘What do you care about my calamity?’ It was said to her: ‘This is the Prophet.’ She came to him, and she did not find any doorkeeper at his door, and she said: ‘O Messenger of Allah, I did not recognize you.’ He said: ‘Patience is only when the calamity first strikes.”’ (Sahih)

Comments:

The great rewards for patience come only if the patience is observed from the onset of the affliction.

Chapter 23, 24. Weeping For The Deceased

3125. It was narrated from Usamah bin Zaid that a daughter of the Messenger of Allah sent word to him, when Sa’d and I, and I think Ubayy, were with him,
(saying): “My son” or “daughter is dying; come to us.” He sent word to her, conveying his Salâm, and he said: “Say: ‘Lîllahi mā akhadha wa mā a’ta, wa kullu shāin ‘indahu ajal’ (To Allâh belongs that which He takes and that which He gives, and everything has an appointed time with Him).” She sent word adjuring him to come, so he went to her, and the child was placed in the lap of the Messenger of Allâh ﷺ, and his soul was rattling. The eyes of the Messenger of Allâh ﷺ overflowed with tears, and Sa’d said to him: “What is this?” He said: “This is compassion which Allâh places in the hearts of whomever He wills, and Allâh only shows mercy to the merciful among His slaves.” (Sâhih)

Tear upon a loved one’s death, are natural. There is nothing wrong in it. It is rather a sign of mercy and the tenderness of the heart.

It was narrated that Anas bin Malik said: “The Messenger of Allâh ﷺ said: ‘Last night a son was born to me, and I have named him after my father, Ibrâhîm,” and he narrated the Hadîth. Anas said: “I saw him (i.e., Ibrâhîm) there in front of the Messenger of Allâh ﷺ at the point of death, and tears fell from the eyes of the Messenger of Allâh ﷺ, and he said: ‘The eyes weep and...
the heart grieves, but we do not say anything but that which pleases our Lord. Verily we are grieved at your departure, O Ibrāhīm.” (Sahih)

Chapter 24, 25. Wailing

3127. It was narrated that Umm 'Atiyah said: “The Messenger of Allah forbade us from wailing.” (Sahih)

3128. It was narrated that Abū Sa'eed Al-Khudrī said: “The Messenger of Allah cursed the woman who wails and the one who listens to her.” (Da'īf)

Comments:
1. The tradition is weak. Yet, the correct position in the light of other sound Ahādīth is that we are prohibited even to listen to other people’s bewailing, loud lamentation and mourning over the dead.

2. The Arabic term Niyāhah or Nuwah means lamenting and wailing loudly for the dead, or indulging in acts like pulling one’s hair, throwing dust over one’s head or tearing at one’s clothes, and so on. As for the crying itself, there is nothing blameworthy about it.
that he said: "The Messenger of Allah said: 'The deceased is tormented because of his family's weeping for him.'" That was mentioned to 'Aishah and she said: "Do you mean Ibn 'Umar narrated that? All that happened is that the Prophet passed by a grave and said: 'The occupant of this (grave) is being tormented and his family is weeping for him.'" Then she recited: 'And no bearer of burdens shall bear another's burden.' [1] He (the author said) — from Abū Mu‘āwiyah (in his narration): "(He passed) by the grave of a Jew." (Sahih)

Comments:

If the deceased person is a disbeliever, or even the sort of Muslim that has left a will for the family to wail for him after his death, he will be punished for the act. Punishing under these circumstances does not go against the meaning of the quoted Verse. In case he disliked any such act and had commanded his people not to do it, but they did it anyway, the deceased person will be exempt from all blame and punishment.

3130. It was narrated that Yazīd bin Aws said: "I entered upon Abū Mūsā as he was dying, and his wife began to weep, or was about to weep. Abū Mūsā said to her: 'Did you not hear what the Messenger of Allah said?' She said: 'Yes.'" Then she fell silent. When Abū Mūsā died, Yazīd said: "I met his wife and said to her: 'What did Abū Mūsā mean when he said to you: 'Did you not hear what the

Messenger of Allâh ﷺ said: “Then you fell silent?” She said: ‘The Messenger of Allâh ﷺ said: “He is not one of us who shaves his head, or shouts or tears his garment (at the time of calamity).”’ (Sahîh)

3131. 'Asîd bin Abî 'Asîd narrated that one of the women who pledged allegiance (to the Prophet ﷺ) said: “One of the covenants that the Messenger of Allâh ﷺ took from us, and that we swore not to disobey him in, was that we would not scratch our faces, or wail, or tear our garments, or dishevel our hair.” (Hasan)

Chapter 25, 26. Preparing Food For The Family Of The Deceased

3132. It was narrated that 'Abdullâh bin Ja'far said: “The Messenger of Allâh ﷺ said: ‘Prepare food for the family of Ja'far, for there has come to them which is preoccupying them.’” (Hasan)
Chapter 26, 27. Should The Martyr Be Washed?

3133. It was narrated that Jābir said: “A man was shot with an arrow in his chest or throat and he died. He was shrouded in his clothes as he was.” He said: “And we were with the Messenger of Allah ﷺ.” (Da'Tf)

3134. It was narrated that Ibn 'Abbâs said: “The Messenger of Allah ﷺ ordered that the weapons, shields and furs\(^1\) of the slain of Uhud be removed, and that they be buried with their blood on their garments.” (Da'Tf)

3135. It was narrated from Anas bin Mãlik that the martyrs of Uhud were not washed, and they were buried with their blood, and the funeral prayer was not performed for them. (Hasan)

\(^1\) Al-Şulûd plural of Jîld, meaning an animal skin that is tanned or a fur or pelt, etc. It is possible that it means leather protective gear for battle, for which reason it was translated as “armour” in our translation of Ibn Majâh (no. 1515).
As proven from some of the previous Ahädíth, the correct position with regard to the person martyred in Jihâd is that he be buried unwashed, with the very blood and clothes in which he was martyred. Some of the Ahädíth also affirm the holding of the funeral prayer for him.

3136. (Another chain) from Anas bin Mâlik who said that the Messenger of Allâh ﷺ passed by Hamzah, who had been mutilated, and said: “Were it not that Safiyyah would be grieved, I would have left him for the scavengers to eat, so that he would be resurrected from their bellies.”

Shrouds were few and the slain were many, so one or two, or three men, were shrouded in a single cloth.

Qutaibah (one of the narrators) added: “Then they were buried in a single grave, and the Messenger of Allâh ﷺ would ask: ‘Which of them knew more Qur’ân?’ Then he would place him closer to the Qibl ah.” (Da’if)

Comments:

3137. (Another chain) from Anas who said that the Prophet ﷺ passed by Hamzah when he had been mutilated, and he did not perform the funeral prayer for any
of the martyrs except him. *(Hasan)*

وَقَدْ مُلَّى يَهُ، وَلَمْ يُصَلِّ عَلَى أَحَدٍ مِّن
الْمُشْهَدَاءِ غَيْرِهِ.

**TXRJH:** [Hasn] أُخْرِجَ الطَّحاوُي فِي مَعَانِي الأَثَارِ: 5/1 مِن حَدِيث عَمَّان بن عَمَّر بَن بَلْكِي، وَلِلْحَدِيث شَوَاهِدٌ عَنْهُ: 1/6 عَنْ غَيْرِهِ أسْمَاهُ إِبْنِ زِيدِ الْلِّيْلِي، وَشَيْخُهُ صَرَحَ بِالسَّمَاعِ عَن
الطَّحاوِي فِي رَوَاءٍ أُخْرِ.

3138. It was narrated from Laith, from Ibn Shihab, from ‘Abdur-Rahman bin Ka’b bin Mālik that Ja’būr bin ‘Abdullāh informed him, that the Messenger of Allāh ﷺ would put two of the slain of Uhud together, and he would say: “Which of them had learned more Qur’ān?” If one of them was pointed out to him, he would put him into the *Lahd* (niche) first. And he said: “I shall be a witness for them on the Day of Resurrection.” And he ordered they be buried with their blood, and not washed. *(Sahih)*

**TXRJH:** أُخْرِجَ أَخْرِجُ الْبَخَارِي، الْجَنِائِزُ، بَابُ الْصَّلَاةُ عَلَى الْشَّهِيدِ، ح: 1342 مِن حَدِيثِ الْلِّيْلِ

ابن سعد ب.

3139. *(Another chain)* from Laith, with this *Hadīth*, with its meaning (similar to no 3138), he said: “He put two of the slain of Uhud together in a single cloth.” *(Sahih)*

Chapter 27, 28. Covering The Deceased When Washing Him

3140. It was narrated from ‘Ali that the Prophet ﷺ said: “Do not uncover your thigh and do not look
at the thigh of anyone, living or dead." (Da'if)

3141. Yahyā bin 'Abbad narrated that his father 'Abbad bin 'Abdullāh bin Az-Zubair said: "I heard 'Āishah say: 'When they wanted to wash the Prophet ﷺ, they said: 'By Allāh, we do not know whether we should remove the garments of the Messenger of Allāh ﷺ, as we remove the garments from our own deceased, or wash him with his garments on him.' When they differed, Allāh caused them to sleep until there was no man among them whose chin was not on his chest. Then a voice came to them from the corner of the house, and they did not know who it was, telling them to wash the Messenger of Allāh ﷺ with his garments on him. So they washed him, and he was wearing his Qamīṣ. They poured the water over the Qamīṣ and rubbed him with the Qamīṣ, not their hands.' ‘ĀISHAH used to say: ‘If I had known beforehand what I know now, no one but his wives would have washed him.’" (Hasan)
It is not allowed to unveil or expose the entire body of the deceased when washing him or her. We are commanded to cover the concealable parts of the body of the deceased.

It is permissible for the husband to wash his wife, and for the wife to wash her husband.

Chapter 28, 29. How The Deceased Is To Be Washed

3142. It was narrated from Muhammad bin Sirin, from Umm ‘Atiyah, that she said: “The Messenger of Allah Ḥ上了 entered upon us when his daughter died and said: ‘Wash her three or five times, or more than that, if you see fit, with water and lote leaves, and put camphor (in the water) the last time, or a little camphor. And when you have finished, call me.’ When we had finished, we called him, and he gave us his Haqwa and said: Put it next to her body.”” (Sahih) (Al-Bukhari)

(Abu Dawud) said: Malik said: “Meaning his Izãr”[1] and Musaddad did not say: “entered upon us.”

That is, explaining the meaning of the word Haqwa, also pronounced Hqã‘ see no. 3156.

Comments:
1. It is a Sunnah to wash the deceased person at least thrice. If considered necessary, he may even be washed five times or more.
2. It is preferable to put some leaves of a lote tree while boiling the water for washing the dead. It is, likewise, desirable to put some camphor in the water in the last phase of washing.

[1] That is, explaining the meaning of the word Haqwa, also pronounced Hqã‘ see no. 3156.
3143. (Another chain) from Muhammad bin Sirin, from his sister Hafsa, from Umm ‘Atiyyah, who said: “...And we braided her hair in three braids.” (Sahih)

3144. It was narrated from Ayyub, from Hafsa bint Sirin, from Umm ‘Afiyyah, who said: “We braided her hair in three braids, and put them behind her, one from the front and two from the sides.” (Sahih)

3145. It was narrated from Khalid, from Hafsa bint Sirin, from Umm ‘Afiyyah that the Messenger of Allah said to them, concerning washing his daughter: “Start on her right side, and the places of wudu.” (Sahih)

3146. (Another chain) from Ayyub, from Muhammad, from Umm ‘Atiyah, with the meaning of the Hadith of Malik (no. 3142). In the Hadith of Hafsa from Umm ‘Afiyyah, which is similar, he added: “Or seven, or more than that if you see fit.” (Sahih)
Comments:

It is extremely important to know the rules of washing the deceased.

3147. (Another chain) from Muḥammad bin Sirīn that he learned how to wash the deceased from Umm ‘Aṭīyyah. He washed with lotus leaves twice, and the third time with water and camphor. (Daʿīf)

*Tafsīr: [Isnādheh ʿAṣīf] anṭār, ج: 3147 وأخْرِيج: الْبِهْهِقِي: 389 من حديث أبي داود به

Chapter 29, 30. About Shrouding

3148. It was narrated from Abū Az-Zubair, that he heard Jābir bin ‘Abdullāh narrating from the Prophet ﷺ, that he gave a Khuṭbah one day and mentioned one of his Companions who had died, and had been shrouded in cloth of poor quality, and buried at night. The Prophet ﷺ said that no man should be buried at night before the funeral prayer had been performed for him, except if one was forced to do that. And the Prophet ﷺ said: “When one of you shrouds his brother, let him use a shroud of good quality.” (Sahih)

*Tafsīr: [Isnādheh ʿAṣīf] بَابُ: فِي الْكَفْنِ (الْبِهْهِقِي: 320)

Comments:

It does not mean giving an expensive shroud, but only a simple, neat and clean shroud.
3149. It was narrated from Al-Qasim bin Muhammad, from 'Aishah who said: “The Messenger of Allah was shrouded in a Hibarah (striped Yemeni) cloth, then it was removed.” (Sahih)

3150. It was narrated from Wahab, meaning Ibn Munabbih, from Jabir who said: “I heard the Messenger of Allah say: ‘If one of you dies and can afford it, let him be shrouded in a Hibarah (striped Yemeni) cloth.” (Hasan)

3151. It was narrated from Hisham who said: “My father informed me, he said: “Aishah informed me, saying: The Messenger of Allah was shrouded in three pieces of white Yemeni cloth, among which there was no Qamis nor Imamah.” (Sahih)

3152. (Another chain) from Hisham bin 'Urwah, from his father from 'Aishah (similar to no. 3151). He added: “Of cotton.”

[1] Meaning, headcover or turban, or the like.
Their saying “In two pieces of cloth and a Hibarah Burd” was mentioned to ‘Aishah and she said:
“The Burd was brought, but they gave it back, and did not shroud him in it.” (Sahih)

3153. It was narrated that Ibn ‘Abbas said: “The Messenger of Allah ﷺ was shrouded in three pieces of Najrani cloth, the two pieces of the Hullah and his Qamis that he died in.” (Da‘if)

Abû Dâwûd said: ‘Uthmân (one of the narrators) said: “In three pieces of cloth: ‘A red Hullah and his Qamis that he had died in.”

Chapter 30, 31. It Is Disliked To Be Extravagant In Shrouding

3154. It was narrated that ‘Alî bin Abî Talib, may Allah be pleased with him, said: “Do not be extravagant in shrouding, for I heard the Messenger of Allah ﷺ say: ‘Do not be extravagant in shrouding, for it will quickly decay.”’ (Da‘if)
3155. It was narrated that Khabbāb said: “Mus'ab bin 'Umair was killed on the Day of Uhud, and there was nothing (to shroud him with) but a Namirah. When we covered his head with it, his feet were left bare, and when we covered his feet with it, his head was left bare. The Messenger of Allah ﷺ said: “Cover his head with it, and put some Idhkhāzr on his feet.” (Sahih)

Comments:
1. The shroud must be from the deceased person’s own property or wealth.
2. Just one sheet of cloth could as well suffice for the shroud.
3. If the cloth available for the shroud is too short, the head should be covered with the cloth and the feet with grass, etc.

3156. It was narrated from 'Ubādah bin As-Šāmit that the Messenger of Allah ﷺ said: “The best shroud is a Hullah and the best Uḍhiyyah (sacrifice) is a horned ram.” (Hasan)

[1] See the glossary.
[2] See the glossary.
Chapter 31, 32. Shrouding A Woman

3157. Lailâ bint Qānif Ath-Thaqaﬁyyah said: “I was among those who washed Umm Kulthûm, the daughter of the Messenger of Allâh ﷺ, when she died. The first thing that the Messenger of Allâh ﷺ gave us was a Ḥiqa,[1] then the Qamîs, then the Khimãr, then the wrap, then after that she was shrouded in the last cloth. And the Messenger of Allâh ﷺ was sitting at the door with her shroud, passing it to us piece by piece.” (Da’if)

Chapter 32, 33. Musk For The Deceased

3158. It was narrated that Abû Sa’eed Al-Khudrî said: “The Messenger of Allâh ﷺ said: ‘The best of your perfume is musk.’” (Sahîh)

Comments:
Putting some kind of perfume on the deceased is desirable. It is, however, better that it be musk.

Chapter 33, 34. Hastening With The Janazah; And It Is Disliked To Delay It

3159. It was narrated from Al-Husain bin Waḥwāḥ that Ṭalḥah bin Al-Barāʾ fell ill, and the Prophet came to visit him, and said: “I think that Ṭalḥah is dying. Tell me (when he dies) and hasten (the Janazah), for it is not befitting for the body of a Muslim to be kept amidst his family.” (Daʿf)

3160. It was narrated that ‘Aishah said that the Prophet used to perform Ghusl for four reasons: Janābah (sexual impurity), Friday, after cupping, and after washing a deceased person. (Hasan)
3161. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “Whoever washes a deceased person, let him perform Ghusl, and whoever carries him, let him perform Wudū’.” (Hasan)

Comments:
As will be seen from the Ahādīth narrated from Ibn ‘Abbas and Ibn ‘Umar, the action suggested here is recommended, but not mandatory.

3162. It was narrated from Suhail bin Abī Sālih, from his father, from Ishāq, the freed slave of Zā'īdah, from Abū Hurairah, from the Prophet ﷺ, with its meaning (similar to no. 3160). (Hasan)

Abū Dāwud said: This was abrogated. I heard Ahmad bin Hanbal say, when he was asked about Ghusl after washing a deceased person: “Wudū’ is sufficient.”

Abū Dāwud said: In this Hadīth Abū Sālih entered a narrator between himself and Abū Hurairah, meaning Ishāq, the freed slave of Zā'īdah. He (Abū Dāwud) said: And the Hadīth of Mus'ab[1] is weak, containing things that are not acted upon.

[1] Meaning Muṣ'ab bin Abī Dhi'b, one of the narrators of no. 3161.
Chapter 35, 36. Kissing The Deceased

3163. It was narrated that ‘Āishah said: “I saw the Messenger of Allāh kissing ‘Uthmãn bin Ma‘ún when he had died, and I saw his tears flowing.” (Da‘if)

Comments:
Kissing the deceased is not an improper act.

Chapter 36, 37. Burial At Night

3164. Jābir bin ‘Abdullāh said: “The people saw a fire (light) in the graveyard and they came, and they saw that the Messenger of Allāh was in a grave and he was saying; ‘Give me your companion.’ It was a man who used to raise his voice in Dhikr.” (Hasan)

Comments:
Depending on the expediency of the situation, the deceased may even be buried during the night. The reasons for the displeasure of the Prophet as reported in the previous Hadīth and others, was that the burial was done
without informing the Prophet ﷺ or requesting him to lead the funeral prayer.

Chapter 37, 38. Moving The Deceased From One Land To Another — Which Is Disliked

3165. It was narrated that Jābir bin ‘Abdullāh said: “We were moving the slain on the Day of Uhud in order to bury them, and the caller of the Prophet ﷺ came and said: ‘The Messenger of Allāh ﷺ is commanding you to bury the slain where they fell.’ So we took them back.” (Sahih)

Comments:
Moving the deceased from one place to another after burial is not desirable. There is however, no harm in moving the deceased to another place before burial. It is desirable to bury the martyrs at the very place they met their martyrdom.

Chapter 38, 39. Rows In The Funeral Prayer

3166. It was narrated that from Marthad Al-Yazānī, from Mālik bin Hubairah who said: “The Messenger of Allāh ﷺ said: ‘There is no one who dies, and three rows of Muslims offer the funeral prayer for him, but (Paradise) is his due.’”
If Mālik regarded the attendees at a funeral as too few, he would divide them into three rows, because of this Hadith. (Daʿīf)

(المعجم 38.37) (المعجم 38.38)
Chapter 39, 40. Women Accompanying The Janâzah

3167. It was narrated that Umm ‘Atiyah said: “We were forbidden to follow the Janâzah, but this was not emphasized.” (Sahîh)

Comments:
It is certainly better that women do not follow the Janâzah. If they do, they must fulfill all the requirements of Shari‘ah in this regard, meaning that there be no violation of the rules of Hijâb, no demonstration of impatience and no wailing or show of mourning.

Chapter 40, 41. The Virtue Of Performing The Funeral Prayer And Accompanying The Janâzah

3168. It was narrated that Abû Hurairah said, narrating it (from the Prophet): “Whoever follows the Janâzah and performs the funeral prayer, he will have one Qirât and whoever follows it until (the burial) is finished, he will have two Qirâts, the smaller of which is like Uhuds” — or “one of which is like Uhud.” (Sahîh)

Comments: [إسناد صحيح] أخرجه الحمدي في مسنده، ح: 1027 عن سفيان بن عيينة، ورواه مسلم، ح: 45/945 من حديث أبي صالح.
3169. Dāwūd bin ‘Āmir bin Sa’īd bin Abī Waqqāṣ narrated that his father was with Ibn ‘Umar bin Al-Khaṭṭāb, when Khabbāb, the owner of the Maqṣūrah[1] came and said: “O ‘Abdullāh bin ‘Umar, have you not heard what Abū Hurairah is saying, that he heard the Messenger of Allāh ﷺ say: ‘Whoever goes out with the Janāzah from its house and offers the funeral prayer...’” and he mentioned a Ḥadith like (a narrator in no. 3168) that of Sufyān. Ibn ‘Umar sent word to ‘Aīshah, and she said: Abū Hurairah spoke the truth. (Sahih)

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3170. It was narrated that Ibn ‘Abbās said: “I heard the Prophet ﷺ say: ‘There is no Muslim who dies, and forty men, who do not associate anything with Allāh, attend his funeral, but their intercession for him will be accepted.’” (Sahih)

[1] A large compound fortified by walls, as if it is a fortress, or fortified small village of homes.
Chapter 41, 42. Carrying Fire
With The Janâzah

3171. It was narrated from Abû Hurairah that the Prophet ﷺ said: “The Janâzah should not be followed with any sound (i.e., wailing) or with fire (i.e., incense and so on).” (Da‘îf)

Abû Dâwud said: Hârûn (one of the narrators) added: “And it should not be preceded (with those things) either.”

Comments:
There should be no mourners with the funeral procession. It is also prohibited to carry fire along with the procession such as the Christians do, when they carry torches on such occasions, or how people do when they light incense or the like on graves.

Chapter 42, 43. Standing Up
For A Funeral

3172. It was narrated from ‘Amir bin Rabi‘ah, narrating from the Prophet ﷺ: “If you see a funeral, stand up for it until it passes you or (the the deceased) is put down.” (Sahîh)

Comments:
However, other Ahâdîth have it that the Prophet ﷺ later commanded the people to sit and not stand on the occasion. It is on this basis that Shaikh Al-Albâni considers the earlier order to stand for the funeral as abrogated. Other scholars, however, consider both the options as permitted.
3173. It was narrated from the son of Abū Sa‘eed Al-Khudrī that his father said: “The Messenger of Allah ﷺ said: ‘If you follow a Janāzah, do not sit down until it is put down.’” (Sahih)

Abū Dāwud said: Ath-Thawrī narrated this Hadith from Suhail, from his father, from Abū Hurairah, and he said in it: “Until it is placed on the ground.” Abū Mu‘āwiyah narrated it from Suhail, and he said: “Until it is placed in the Lahd.”

Abū Dāwud said: Sufyān had a better memory than Abū Mu‘āwiyah.

Comments:

This Hadith mentions the Prophet’s ﷺ command to stand up. The next Hadith, however, is explicit on the fact that later on the Prophet ﷺ had started to remain sitting, which indicates the earlier ruling was abrogated, and the reason thereof.
3175. It was narrated from ‘Alî bin Abî Ṭâlib that the Prophet ﷺ stood up for a funeral, then after that, he sat down. (Sahîh)

3176. It was narrated that ‘Ubâdah bin Aṣ-Ṣâmit said: “The Messenger of Allah ﷺ would stand up during a funeral until (the body) was placed in the Lahd. A Jewish rabbi passed by him, and said: ‘This is what we do.’ So the Prophet ﷺ sat down, and said: ‘Sit down; be different from them.’” (Da‘îf)

Chapter 43, 44. Riding During A Funeral

3177. It was narrated from Thawbân that a mount was brought to the Messenger of Allah ﷺ when he was at a funeral, and he refused to ride. When the funeral was over,
a mount was brought and he rode it. He was asked about that, and he said: “The Angels were walking, and I would not have ridden when they were walking. When they left, I rode.” (Da’if)

Chapter 44, 45. Walking In Front Of The Janâzah

3179. It was narrated from Sâlim that his father said: “I saw the Prophet ﷺ, Abû Bakr and ‘Umar, walking in front of the Janâzah.” (Sahih)

3180. It was narrated from Ziyâd bin Jubair, from his father, that Al-
Mughirah bin Shu‘bah said — and I (the narrator) think that the family of Ziyad told me that he attributed it to the Prophet ﷺ — “The rider should travel behind the Janāzah, and the one who is on foot should walk behind it, in front of it, on its right or on its left, close to it. The funeral prayer should be offered for the miscarried fetus, and supplications for forgiveness and mercy should be made for its parents.” (Sahih)

Comments:
There is a difference of opinion concerning the funeral prayer for the miscarried fetus. Imam Ahmad bin Hanbal and Ishaq bin Ibrahîm hold the view that if the fetus is older than four months and ten days, and soul has been breathed into it, it is necessary to perform the funeral prayer for it. Ibn ‘Abbâs, however, is of the view that if a child is born with signs of life in it, the funeral prayer must be held for it.

Chapter 45, 46. Hastening With The Janāzah

3181. It was narrated from Abû Hurairah, who attributed it to the Prophet ﷺ: “Hasten with the Janâzah, for if (the deceased) was righteous, it is something good to which you are sending him, and if he was otherwise, it is an evil of which you are taking off of your necks (ridding yourselves).” (Sahih)
3182. It was narrated from 'Uyainah bin 'Abdur-Rahmân from his father, that he attended the funeral of 'Uthmãn bin Abî Al-'Âs and we were walking slowly. Abû Bakrah joined us and raised his whip, and said: “I remember when we were with the Messenger of Allah ﷺ and walked rapidly.” (Sâhîh)

3183. This Hadîth was narrated from 'Uyainah. They (the narrators) said: “The funeral of 'Abdur-Rahmân bin Samurah.” He said: “He made his mule run faster and wielded his whip.” (Sâhîh)

3184. It was narrated that Ibn Mas'ûd said: “We asked our Prophet ﷺ about walking with the Janâzâh. He said: ‘A rapid walk. If (the deceased) was good then send him quickly (to what is good for him) and if he was otherwise then may the people of Hell be doomed. And the Janâzâh should be followed, rather than follow; those who walk ahead of it are not accompanying it.’” (Dâ'îf)

Abû Dâwud said: He (one of the narrators) is weak; he is Yahyâ bin
‘Abdullāh, and he is (also called) Yahyā Al-Jābir.

Abū Dāwūd said: This one is from Al-Kūfah, and Abū Mājīdah (whom Yahyā narrated it from) is from Al-Baṣrah.

Abū Dāwūd said: This Abū Mājīdah is not known.

ﷺ

Chapter 46, 47. The Ruler Should Not Perform The Funeral Prayer For One Who Killed Himself

3185. Jābir bin Samurah said: "A man fell ill, and a cry was raised (about his death). His neighbour came to the Messenger of Allāh س , and said to him: 'He has died'. He said: 'How do you know?' He said: 'I saw him.' He said: 'He has not died.' So he went back, but a cry was raised for him, so he back came to the Messenger of Allāh س and said: 'He has died.' The Prophet س said: 'He has not died.' He went back, and a cry was raised for him, and his wife said: 'Go to the Messenger of Allāh س and tell him.' The man said: 'O Allāh, curse him.' Then the man went and saw that he had killed himself with an arrowhead that he had with him. He went to the Prophet س, and told him that he had died. He said: 'How do you know?' He said: 'I saw him killing himself with an arrowhead that he had with him.' He said: 'Did you (really) see
that?’ He said: ‘Yes.’ He said: ‘Then I shall not offer the (funeral) prayer for him.’” (Sahih)

3186. It was narrated from Abū Barzah Al-Aslāmi that the Messenger of Allāh ﷺ did not offer the funeral prayer for Mā'īz bin Mālik, but he did not forbid (us) offering the funeral prayer for him. (Da'īf)

Chapter 47, 48. Funeral Prayer For One Who Was Executed As A Legal Punishment

3187. It was narrated that ‘Āishah said: “Ibrāhim, the son of the Prophet ﷺ, died when he was eighteen months old, and the Messenger of Allāh ﷺ did not offer the funeral prayer for him.” (Hasan)

Comments:

In the light of other narrations, it is known that the funeral prayer may be held for the child that is born alive, but it is not obligatory to do so.
3188A. Wā’il bin Dāwūd said: “I heard Al-Bahī say: ‘When Ibrāhīm the son of the Prophet died, the Messenger of Allāh offered the funeral prayer for him in the place where they used to sit.’” (Da’if)

3188B. Abū Dāwūd said: I read to Sa’eed bin Ya’qūb At-Tālaqānī: “Ibn Al-Mubārak narrated to you, from Ya’qūb bin Al-Qa’qā’, from ‘Atā’, that the Prophet offered the funeral prayer for his son Ibrāhīm when he was seventy days old.” (Da’if)

Chapter 49, 50. Offering The Funeral Prayer In The Masjid

3189. It was narrated that ‘Āishah said: “By Allāh, the Messenger of Allāh offered the funeral prayer for Suhail bin Al-Baida’ nowhere but in the Masjid.” (Sahih)

3190. It was narrated that ‘Āishah said: “By Allāh, the Messenger of Allāh offered the funeral prayer for the two sons of Baida’, Suhail
and his brother, in the Masjid."

(Sahih)

3191. It was narrated that Abū Hurairah said: "The Messenger of Allah (ﷺ) said: 'Whoever offers the funeral prayer in the Masjid, there is nothing upon him.'"

(Hasan)

Chapter 50, 51. Burial At Sunrise And Sunset

3192. ‘Uqbah bin ‘Amir said: “There are three times in a day when the Messenger of Allah (ﷺ) forbade us from performing Salāt or burying our dead: When the sun is rising until it is fully risen; when it is overhead at midday until it has passed the meridian; and when the sun starts to set, until it has fully set.” Or words to that effect.

(Sahih)

[1] It is said it means: “Nothing wrong with that” or “He gets no special reward.”
Chapter 52. If There Are Janâzahs For Men And Women, Who Is Put In Front?

3193. ‘Ammâr, the freed slave of Al-Hârith bin Nawfal narrated that he was present at the funeral of Umm Kulthûm and her son. “The son was placed next to the Imam, and I objected to that. Ibn ‘Abbâs, Abû Sa’eed Al-Khudrî, Abû Qatâdâh and Abû Hurairah were present among the people, and they said: ‘This is the Sunnah.’” (Sahîh)

Chapter 51, 53. Where Should the Imam Stand In Relation To The Deceased When Offering The Funeral Prayer?

3194. It was narrated that Nâfî’ Abû Ghâlib said: “I was in an alley of Al-Mirbad, and a funeral passed by, followed by many people. They said: ‘(It is) the funeral of ‘Abdullâh bin ‘Umair.’ I followed it, and I saw a man wearing a thin cloak, riding his horse, with a piece of cloth on his head to protect him from the sun. I said: ‘Who is this important man?’ They said: ‘This is Anas bin Malik.’

When the Janâzah was placed on the ground, Anas stood and offered the funeral prayer for (the deceased), and I was behind him with no one in between myself and
him. He stood by his head, and said the Takbîr four times, and he did not make (the prayer) long or nor in a hurry. Then he went and sat down. They said: ‘O Abû Ḥamzah, the Ansârî woman.’ They brought her near, and she was covered with a green bier. He stood in line with her buttocks and offered the funeral prayer for her, as he had done for the man, then he sat down. Al-‘Alâ’ bin Ziyâd said: ‘O Abû Ḥamzah, did the Messenger of Allâh ð offer the funeral prayer as you did, with four Takbîr, and standing by the head of a man, and by the buttocks of a woman?’ He said: ‘Yes.’

He said: ‘O Abû Ḥamzah, did you go out on a campaign with the Messenger of Allâh ð?’ He said: ‘Yes, I went out on the campaign with him to Hunain, and the idolaters came out and attacked us (so fiercely) that we fled faster than our horses. Among the people, there was a man who was attacking us, smashing us and wounding us. But Allâh defeated them, and they were brought and started giving him (the Prophet ð) their pledge for Islam. One of the Companions of the Prophet ð said: ‘I take a vow, that if Allâh brings me the man who was smashing us all day, I shall strike his neck.’ The Messenger of Allâh ð remained silent, and that man was brought. When he saw the Messenger of Allâh ð, he said: ‘O Messenger of Allâh, I have repented to Allâh.’ The Messenger
of Allâh refrained from accepting his pledge of allegiance so that the other man might fulfil his vow. The man (who had made the vow) began watching the Messenger of Allâh, expecting the order to kill him, but he did not dare to take action without the permission of the Messenger of Allâh. When the Messenger of Allâh saw that he was not going to do anything, he accepted (the other man’s) pledge of allegiance. The man said: ‘O Messenger of Allâh, my vow!’ He said: ‘I only refrained (from accepting his pledge of allegiance) just now so that you could fulfill your vow.’ He said: ‘O Messenger of Allâh, why did you not give me a wink?’ The Prophet said: ‘It is not befitting for a Prophet to wink.” (Hasan)

Abû Ghalib said: “I asked about Anâs’s actions when he stood by the woman’s buttocks, and they told me that it was because there used to be no biers, so the Imâm would stand by the buttocks in order to screen her from the people.”

Comments:
There is no difference between funeral prayers for a man and woman except that for a woman the Imâm will stand facing the middle of her body, while for a man, he will stand facing his head or chest.

3195. It was narrated that Samurah bin Jundab said: “I offered the funeral prayer behind the Prophet for a woman who
had died in childbirth, and he stood in line with her middle to pray for her.” (Sahih)

Chapter 52, 54. Saying The Takbir Over The Deceased

3196. It was reported from Abū Ishāq, from Ash-Sha'bī that the Messenger of Allah passed by a freshly-filled grave, and they formed rows, and he said the Takbir four times over it. I (Abū Ishāq) said to Ash-Sha'bī: “Who told you that?” He said: “The trustworthy one who was present, ‘Abdullāh bin ‘Abbas.” (Sahih)

3197. It was narrated that Ibn Abī Lailā said: “Zaid, meaning Ibn Arqam, would say the Takbir four times over our Janāzah, but then he said the Takbir five times over a Janāzah. I asked him (about that) and he said: “The Messenger of Allāh used to do that.” (Sahih)

Comments:

The majority of the scholars hold the view of saying four Takbirs during the
Janâzah prayer. The formula of the prayer after each Takbîr is this: After the first, recitation of Al-Fâtihah; after the second, saying Şalât upon the Prophet ﷺ; after the third, supplication for the deceased, and after the fourth, the final Taslim.

Chapter 53, 55. What Is To Be Recited Over The Deceased

3198. It was narrated from Ҭâlîḥah bin ʿAbdullâh bin ʿAwf: “I performed the funeral prayer with Ibn ‘Abbâs, and he recited Fâtiḥat Al-Kitâb (Sûrat Al-Fâtihah) and said: ‘This is Sunnah.’” (Şahiḥ)

Comments:

When a Companion says: “This is the Sunnah” or similar saying, it means this is the Sunnah of Allâh’s Messenger ﷺ, so even though it is a statement of a Companion, its ruling is as if it was said by the Prophet ﷺ.

Chapter 54, 56. The Supplication For The Deceased

3199. It was narrated that Abû Hurairah said: “I heard the Messenger of Allâh ﷺ say: ‘When you offer the funeral prayer for the deceased, supplicate sincerely for him.’” (Hasan)

Comments:

[Commentary with translation and detailed explanation provided, including the translation of the narrative and the supplication formula used in the Janâzah prayer.]
‘How did you hear the Messenger of Allâh offering the funeral prayer?’ He said: ‘Even though you said what you said?’ He said: ‘Yes.’ He (the narrator) said: ‘They had exchanged words before that.’ Abû Hurairah said: ‘Allâhumma! Anta rabbuhû, wa anta khalaqtahû, wa anta hadaitahû lil-islami, wa anta qaba1ta rühahû, wa anta a’lamu bisirrihû wa ‘alaniyatiha. Ji’na shufa’a (lahu) faghfir lahu (O Allâh, You are his Lord and You created him and guided him to Islam, and (now) You have taken his soul, and You know best about his secrets and his outward appearance. We have come to intercede for him, so forgive him).’ (Hasan)

Abû Dâwud said: Shu’bah made a mistake in ‘Allî bin Shamâkh’s name, he said: ‘‘Uthmân bin Shamâs.’’

Abû Dâwud said: I heard Ahmad bin Ibrâhîm Al-Mawṣîlî narrating to Ahmad bin Ḥanbal, he said: ‘‘I do not know that I sat in any sitting with Ḥammad bin Zaid except that in it, he prohibited (narrating) from ‘Abdul-Wârith and Ja’far bin Sulaimân.’’

3201. It was narrated that Abû Hurairah said: ‘The Messenger of Allâh offered the funeral prayer and said: ‘Allâhummaghfirli-hayyna wa mayyitinã, wa caghfrina wa...”
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kabīrinā, wa dhakarinā wa unthānā, wa shāhidinā wa ghā'ībinā. Allāhumma man aḥyaitahu minnā fa aḥyihī 'alāl-Īmān, wa man tawaffātahu minnā fatawaffahu 'alāl-Īslām. Allāhumma! Lā tahrīmna ajrahu wa lānā tudillāna ḍalahu (O Allāh, forgive our living and our dead, our young and our old, our male and our female, our present and our absent ones. O Allāh, whomever You give life among us, cause him to live upon faith, and whomever You cause to die among us, cause him to die upon Islam. O Allāh, do not deprive us of his reward and do not cause us to go astray after that).”

(Hasan)

It was narrated that Wathilah bin Al-Asqa’ said: “The Messenger of Allāh صلى الله عليه وسلم led us in offering the funeral prayer for a Muslim man, and I heard him say: ‘Allāhumma! Inna fulāna bin fulāna ft dhimmatika faqihi fitnatal-qabr (O Allāh, so-and-so, the son of so-and-so is under Your protection; protect him from the trial of the grave).’ ‘Abdur-Ralman (one of the narrators) said: ‘Fi dhimatika wa habli jiwarīka, faqīhi min firmatil-qabr wa ‘adhābin-nár, wa anta ahlul-wafā’r wa al-haqq. Allāhummaghbarahu warhamhu, innaka antal-ghafiir-rahim (under Your protection and care, so

3202. It was narrated that Wathilah bin Al-Asqa’ said: “The Messenger of Allāh صلى الله عليه وسلم led us in offering the funeral prayer for a Muslim man, and I heard him say: ‘Allāhumma! Inna fulāna bin fulāna ft dhimmatika faqihi fitnatal-qabr (O Allāh, so-and-so, the son of so-and-so is under Your protection; protect him from the trial of the grave).’ ‘Abdur-Ralman (one of the narrators) said: ‘Fi dhimatika wa habli jiwarīka, faqīhi min firmatil-qabr wa ‘adhābin-nár, wa anta ahlul-wafā’r wa al-haqq. Allāhummaghbarahu warhamhu, innaka antal-ghafiir-rahim (under Your protection and care, so
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Protect him from the trial of the grave and the torment of Hellfire, for verily You are faithful to Your promise and You are the Truth. O Allah, forgive him and have mercy on him, for You are the Most Forgiving, Most Merciful.)”

(Sahih)

Chapter 55, 57. Praying At The Graveside

3203. It was narrated from Abū Hurairah that a black woman or a man used to sweep the Masjid, and the Prophet noticed that he was missing so he asked about him. It was said that he had died. He said: “Why did you not tell me about him?” He said: “Show me where his grave is.” So they showed him, and he performed the funeral prayer for him. (Sahih)

(Sahih)

Comments:

It is permissible to perform the funeral prayer beside the deceased person’s grave, if need be.

Chapter 56, 58. Performing The Funeral Prayer For A Muslim Who Dies In The Land Of Shirk

3204. It was narrated from Abū Hurairah that the Messenger of Allah announced the death of...
An-Najāshi to the people on the day that he died, and he led them out to the Musalla and aligned them in rows, and said four Takbir. (Sahih)

Nikhrij: After the bai'ari, the janazah, the man leads the people in the grave. In the grave, Sa'd bin Abi Waqas, and those in the surrounding area. From 41. 1245:

Chapter 57, 59. Putting More Than One Deceased Person In A Grave And Marking The Grave

3206. It was reported from Kathir bin Zaid Al-Madanî, from Al-Muţtalib who said: “When Uthmān bin Maţzin died, his Janâzah was brought out and he was buried. Then the Messenger of Allah [SAW] told a man to bring him a rock but he could not carry it, so the Messenger of Allah [SAW] stood up and rolled up his sleeves.” — Kathir said: “Al-Muţtalib said: 'The
one who informed me of that from the Messenger of Allāh ﷺ said: ‘It is as if I can see the whiteness of the forearms of the Messenger of Allāh — when he rolled up (his sleeves) then he carried it and put it at his head, and said: “I am marking the grave of my brother with it, and I shall bury here whoever dies of my family.”’

(Hasan)

Comments:

It is permissible to put some sort of a mark on someone’s grave so it will be known that it is a grave and where it is. But putting inscriptions on an erected stone, or pitching a flag on it is not permissible. Each one of us should try to keep the company of virtuous people. Even in death it is desirable to be in the company of pious people.

Chapter 58, 60. If A Gravedigger Finds Bones, Should He Leave That Place?

3207. It was narrated from ‘Āishah that the Messenger of Allāh ﷺ said: “Breaking the bone of one who is dead is like breaking it when he is alive.” (Hasan)

Comments:

If, while digging a grave, the excavator discovers that someone else is buried there, it is desirable to move to another place. Scholars who hold the view that it is not allowed to take organs from the deceased, use this Hadith among their proofs as well, arguing that if this is the case with the bones, that it is even more so with the rest of the body.
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Chapter 59, 61. The Lahd (Niche)

3208. It was narrated that Ibn 'Abbās, may Allāh be pleased with him, said: “The Messenger of Allāh (ﷺ) said: ‘The Lahd is for us and the ditch is for others.’” (Daʿīf)

Comments:
The Lahd is a niche, it is made by first digging a ditch and then excavating a horizontal area to act like a shelf on the side of that ditch, to insert the deceased. If there is no niche or shelf, it is referred to as a Shaqq or ditch.

Chapter 60, 62. How Many People Should Enter The Grave?

3209. It was narrated that Āmir said: “The Messenger of Allāh ﷺ was washed by ‘Alī, Al-Fadl and Usāmah bin Zaid, and they are the ones who placed him in his grave.” He (Āmir) said: “And Marḥab” or “Ibn Abī Marḥab narrated to me that they brought ‘Abdur-Rahmān bin ‘Awf in with them, and when ‘Alī had finished, he said: ‘Only the family of the man takes care of him.’” (Daʿīf)

3210. It was narrated from Ash-Sh'abī, from Abū Marḥab that 'Abdur-Rahmān bin 'Awf went down in the grave of the Prophet. He said: "It is as if I can see the four of them." (Daʿīf)

3211. It was narrated that Abū Ishaq said: "A1-Uarith told me that 'Abdullāh bin Yazid should offer the funeral prayer for him, so he offered the prayer for him, then he placed him in the grave from the side where his feet would rest, and said: 'This is the Sunnah.'" (Sahih)

Chapter 61, 63. How The Deceased Should Be Placed Into His Grave

3212. It was narrated that Al-Barā bin 'Āzib said: "We went out with the Messenger of Allāh for the funeral of an Ansārī man, but when we reached the grave, the Lahd (niche) had not yet been dug. The Prophet sat down facing the Qiblah and we sat with him." (Hasan)
Chapter 63, 65. Supplicating For The Deceased When He Is Placed In His Grave

3213. It was narrated from Ibn 'Umar that when the deceased was placed in the grave, the Prophet would say: “Bismillah, wa 'alâ sunnati rasûlillahi sall Allâhu 'alaihi wa sallam (In the Name of Allah and in accordance with the Sunnah of the Messenger of Allah).”

This is the wording of Muslim. (Sahih)

Chapter 64, 66. If A Man’s Idolater Relative Dies

3214. It was narrated from Nâjiyah bin Ka‘b, from ‘Ali, who said: “I said to the Prophet: ‘Your paternal uncle, the misguided old man, has died.’ He said: ‘Go and bury your father, then do not do anything until you come to me.’ So I went and buried him, then I came to him, and he told me to perform Ghusl and supplicated for me.” (Hasan)


(المعجم 65، 66) باب: في الغسل

لِلَّمِيْتِ إِذَا وُضِعَ فِي قُبُورِهِ (السجدة 69)

3213 - خطئا محمدا بن كثير: ح

وحدثنا مسلم بن إبراهيم: حدثنا همام عن فتاة، عن أبي الصديق، عن ابن عمر، أن النبي كان إذا وضع اللميت في القبر قال: "بسم الله وعلى سنت رسول الله."

هذا لفظ مسلم.


(المعجم 66، 66) باب الرجل يموت

لله قرباه مشروع (السجدة 10)


تخريج: [حسين] أخرجه السناسي، الجنائز، باب مواراة المشرك، ح: 808 من حديث يحيى القطان به وأبو إسحاق صرح بالسماع وحسن ابن الملقين في تلفة المحتج، ح: 878.
Chapter 65, 67. Making The Grave Deep

3215. It was narrated from Humaid, meaning Ibn Hilāl, from Hishām bin ‘Āmir that he said: “The Ansār came to the Messenger of Allāh (ﷺ) on the Day of Uhud, and said: ‘We are wounded and exhausted; what do you command us to do?’ He said: ‘Dig and make it wide, and put two or three men in one grave.’ It was said: ‘Which of them should we put first?’ He said: ‘The one who knew more Qur‘ān.’” He said: “My father, ‘Āmir, was killed that day, and he was buried between two others,” or he said: “with another.” (Ṣaḥīḥ)

3216. (Another chain) from Humaid bin Hilāl with his chain and its meaning, and he added in: “And make it deep.” (Ṣaḥīḥ)
Chapter 66, 68. Leveling The Grave

3218. It was narrated that Abū Hayyāj Al-Asadī said: “‘Alī sent me (on a mission) and said to me: ‘I am sending you on the same mission as the Messenger of Allāh ﷺ sent me: ‘Do not leave any raised grave without leveling it, or any image without obliterating it.’” (Ṣaḥīh)

3219. Abū ‘Ali Al-Hamdanī said: “We were with Fadālah bin ‘Ubaid in Rūdhis (Rhodes), in the land of the Byzantines, and a companion of ours died. Fadālah ordered that his grave be leveled, then he said: ‘I heard the Messenger of Allāh ﷺ enjoining that they be leveled.’” (Ṣaḥīh)

Abū Dāwud said: Rudhis is an island in the sea.

Comments:
Rhodes is 19 kilometers to the southwest of Turkey, and is situated at the confluence of the Mediterranean and the Lake of Ixia. Muslims first entered it in 53 AH during the time of Mu‘āwiyah.
with soft red pebbles in an open space.” (Hasan)

Abū ‘Alī (Al-Lu’lu’i) said: “It was said that the Messenger of Allāh ﷺ was in front, with Abū Bakr by his head and ‘Umar by his feet, and his head was by the feet of the Messenger of Allāh ﷺ.”

Chapter 67, 69. Praying For Forgiveness For The Deceased By The Grave At The Time Of Departing (Burial)

3221. It was narrated from Hāni’, the freed slave of ‘Uthmān, that ‘Uthmān bin ‘Affān said: “When the Prophet ﷺ had finished burying a deceased person, he would stand over him, and say: ‘Pray for forgiveness for your brother, and ask that he be made steadfast, for he is being questioned now.’” (Hasan)

Comments:

Before retreating from the grave after burial, it is Sunnah to supplicate to Allāh to forgive the deceased person and make him steadfast.

Chapter 68, 70. It Is Disliked To Slaughter (An Animal) By A Grave

3222. It was narrated that Anas said: “The Messenger of Allāh ﷺ...
said: ‘There is no ‘Aqr in Islam.’” (Sahih)

‘Abdur-Razzâq said: They used to perform ‘Aqr by slaughtering cows and other things at graves.

Chapter 69, 71. Offering The Funeral Prayer At Graves After A While

3223. It was narrated from Yazid bin Abî Habib, from Abû Al-Khair, from ‘Uqbah bin ‘Amir that the Messenger of Allâh went out one day and offered the funeral prayer for the dead people of Uhud. Then he left. (Sahih)

Chapter 70, 72. Building Structures Over Graves

3225. Abû Az-Zubair narrated that he heard Jâbir say: “I heard the
Prophet forbid sitting on graves and plastering or building structures over them.” (Sahih)

Comments:
Putting an inscription on the grave containing the deceased person’s name and lineage or words of praise for him, or writing the names of Allah or His Messenger, or Verses from the Qur’an, all this is prohibited in Islam. Nevertheless, putting up some sort of a marker, like what the Allah’s Messenger did when he put a stone on the grave of ‘Uthmān bin Maz‘ūn, is permissible.

3227. It was narrated from Abū Hurairah that the Messenger of Allah (ﷺ) said: “May Allah curse the Jews, for they took the graves of their Prophets as places of Masjid (prostration).” (Sahih)

Comments:
Aخرجه مسلم، ح: 470 من حديث حفص بن غياث به انظر الحديث السابق.
Building places of worship over graves is among the things prohibited in Islam.

Chapter 71, 73. It Is Disliked To Sit On Graves

3228. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘If one of you were to sit on a live coal and have it burn his clothes until it reached his skin, that would be better for him than sitting on a grave.’” *(Sahih)*

3229. It was narrated that Busr bin `Ubaidullāh said: “I heard Wāthilah bin Al-Asqa’ say: ‘I heard Abū Marthad Al-Ghanawī say: The Messenger of Allāh ﷺ said: Do not sit on graves and do not perform *Ṣalāt* facing them.’” *(Sahih)*

Comments:

It is unlawful to perform *Ṣalāt* either facing the grave or inside the graveyard. There is, however, an exception, as we have seen before, in the case of the funeral prayer which has no bowing and no prostration.

Chapter 72, 74. Walking Between Graves While Wearing Shoes

3230. It was narrated from Bashir,
the freed slave of the Messenger of Allah ﷺ, his name during Jāhiliyyah was Zahm bin Ma'bad, and he emigrated to join the Messenger of Allah ﷺ who said: “What is your name?” He said: “Zahm.” He said: “No, you are Bashir.” He said: “While I was walking with the Messenger of Allah ﷺ, he passed by the graves of some idolaters. He said: ‘These people missed out on great goodness’ three times. Then he passed by the graves of some Muslims and said: ‘These people attained great goodness.’ Then the Messenger of Allah (ﷺ) saw a man who was walking among the graves wearing shoes. He said: ‘O you with the shoes (Sibtiyyatin)[1], woe to you! Take off your shoes.’ The man looked, and when he recognized the Messenger of Allah (ﷺ), he took off the shoes and threw them away.” (Sahih)

**Comments:**

As proven from this Hadith, it is better for anyone walking among the graves to take off his shoes. There must be separate graveyards for Muslims and non-Muslims.

3231. It was narrated from Anas that the Prophet ﷺ said: “When a person is placed in his grave and his companions depart from him, he hears the sound of their shoes.” (Sahih)

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[1] They say the meaning here is two hairless sandals. See An-Nasâ'i no. 1483, and no. 2050.
Chapter 73, 75. Moving The Deceased From His Burial Site Because Of Something That Happened

3232. It was narrated that Jâbir said: “A man was buried with my father, but six months later I needed to exhume him for some reason. I took him out, and I did not see any change in him apart from a few hairs in his beard that were in contact with the ground.”

(Sahih)

Comments:
In case there is a valid reason, the deceased can be transferred from one grave to another.

Chapter 74, 76. Praising The Deceased

3233. It was narrated that Abû Hurairah said: “A funeral passed by the Messenger of Allâh and they spoke well (of the deceased). He said: ‘(Paradise is) guaranteed for him.’ Then another funeral passed by and they spoke ill (of the deceased). He said: ‘(Hell is) guaranteed for him.’ Then he said: ‘Some of you are witnesses over others.”’

(Hasan)
Chapter 75, 77. Visiting Graves

3234. It was narrated that Abū Hurairah said: “The Messenger of Allah ﷺ came to the grave of his mother and wept, and those who were around him also wept. Then the Messenger of Allah (ﷺ) said: ‘I asked my Lord, Exalted is He, for permission to pray for forgiveness for her, but He did not give me permission. Then I asked for permission to visit her grave, and He gave me permission. So visit graves, for they remind one of death.’” (Sahīh)

Comments:
A visit to the graves makes man remember the transient nature of the world and of the certainty of the Hereafter, and it also imparts tenderness to the heart.

3235. It was narrated from Ibn Buraidah that his father said: “The Messenger of Allah ﷺ said: ‘I forbade you from visiting graves, but now visit them, for in visiting them there is a reminder.’” (Sahīh)

Comments:
Visiting graves is a legitimate act proven in the Sunnah.

Chapter 76, 78. Women Visiting Graves

3236. It was narrated that Ibn ‘Abbās said: “The Messenger of Allah ﷺ said: ‘If a woman goes to visit a grave with the intention of seeking forgiveness, her intentions are acceptable.’” (Sahīh)

Comments:
A woman who visits a grave with the intention of seeking forgiveness has her intentions accepted.
Allāh cursed women who visit graves and those who set up Masjids and lamps over them.”

(De‘f)

Comments:

There is no restriction on women visiting the graves provided they abide by the code of Islamic dress and conduct, as can be deduced from the aforesaid Ahādīth that give blanket permission to Muslims to visit the graves. However, if women violate the Islamic morals, make loud lamentations, prostrate themselves before the graves or hoist lamps over them, they invite the curse of Allāh. All such activities must be avoided, and those women who persist in such activities are not allowed to visit the graves.

Chapter 77, 79. What To Say When Passing Graves

3237. It was narrated from Abū Hurairah that the Messenger of Allāh went out to the graveyard and said: “As-salamu ‘alaikum dara qawmin mu’minina wa inā inshā ‘-Allāh bikum lāhiqūn (Peace be upon you, abode of believing people, and we shall join you if Allāh wills.)” (Ṣaḥīḥ)

Chapter 78, 80. What Should Be Done With The Muhrim If He Dies?

3238. It was narrated from ‘Amr bin Dinār, from Sa‘eед bin Jubair, from Ibn ‘Abbās who said: “A man’s she-camel had thrown him, and his neck was broken, and he...
died while he was in *Ihram*; he was brought to the Prophet ﷺ. He said: ‘Shroud him in his two garments and wash him with water and lote leaves, but do not cover his head, for Allah will raise him on the Day of Resurrection reciting the *Talbiyah*.” (Ṣaḥīḥ)

Abū Dāwūd said: I heard Ahmad bin Ḥanbal say: “There are five Sunnahs in this Ḥadīth: ‘Shroud him in his two garments,’ meaning, the deceased should be shrouded in two cloths; ‘wash him with water and lote leaves,’ meaning, there should be lote leaves in every washing; ‘do not cover his head and do not bring any perfume near him.’ And the shroud is from his own wealth.

3239. It was narrated from ‘Amr and Ayyūb, from Sa’eed bin Jubair, from Ibn ‘Abbās, similarly (as in no. 3238). He said: “And shroud him in two garments.” (Ṣaḥīḥ)

3240. (Another chain) from Ayyūb, from Sa'eed bin Jubair, from Ibn 'Abbas, with similar to the meaning narrated by Sulaimān (no. 3239): “In two garments.” (Ṣaḥīḥ)

3241. It was reported from Al-Hakam, from Sa'eed bin Jubair, from Ibn 'Abbas who said: “A man in Ḥarām was thrown by his she-camel and was killed. He was brought to the Messenger of Allah, and he said: ‘Wash him and shroud him, but do not cover his head, nor bring any perfume near him, for he will be raised reciting the Talbiyah.’”

Comments:
It is a good sign for Muslim to die in a state of Ḥarām since his good deed shall perpetuate until the Day of Resurrection.

The End of The Book of Funerals
English Translation of
Sunan Abu Dawud
Compiled by:
Imâm Hâfiz Abu Dawud Sulaiman bin Ash‘ath
Volume 4
From Hadîth no. 3242 to 4350
Ahâdîth edited & referenced by:
Hâfiz Abû Tâhir Zubair ‘Alî Za‘î
Translated by:
Nasiruddin al-Khattab (Canada)
Final review by:
Abû Khaliyl (USA)
English Translation of

Sunan Abu Dawud

Volume 4
English Translation of

Sunan Abu Dawud

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Compiled by:
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Edited by:
Huda Khattab (Canada)

Final review by:
Abû Khaliyîl (USA)
In the Name of Allāh,
the Most Gracious, the Most Merciful

© Maktaba Dar-us-Salam, 2008
King Fahd National Library Catalog-in-Publication Data

Imām ḥāfiz Abu Dawud Sulaiman bin Ash'ath
Sunan Abu Dawud / Imām ḥāfiz Abu Dawud Sulaiman bin Ashath; Nasiruddin Al-Khattab, Riyadh-2008

544 p, 14x21cm

978-9960-500-15-7 (Vol.-4)
1- Al-Hadith- Five books 2- Hadith 3-Title
235.4 dc

Legal Deposit no.1429/2860

978-9960-500-15-7 (Vol.-4)
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Chapter 1. Stern Warning Against False Oaths

3242. It was narrated that 'Imrân bin Husain said: “The Prophet said: ‘Whoever swears a binding oath falsely, let him take his place on his face in Hell.’” (Ṣahih)

Comments:
Lying in itself is a major sin and an accursed practice. It becomes all the more despicable if a man tells a lie in an oath.

Chapter (...) One Who Swears An Oath In Order To Usurp The Wealth Of Another

3243. It was narrated from Shaqīq, from ‘Abdullāh who said: “The Messenger of Allāh said:
‘Whoever swears an oath in which he is lying, in order to usurp the wealth of a Muslim, he will meet Allâh while He is angry with Him.’” Al-Ash’âth said:[1] “That was concerning me, by Allâh. There was a dispute concerning some land between myself and a Jewish man, but he denied it, so I brought him to the Prophet ﷺ and the Prophet ﷺ said to me: ‘Do you have any proof?’ I said: ‘No.’ He said to the Jew: ‘Swear an oath.’ I said: ‘O Messenger of Allâh, then he will swear an oath and take away my property.’ Then Allâh, Most High, revealed: Verily, those who purchase a small gain at the cost of Allâh’s Covenant and their oaths, ...” until the end of the Verse.[2] (Sahih)

3244. It was narrated from Kurdûs, from Al-Ash’âth bin Qais, that a man from Kindah and a man from Hadramawt referred a dispute to the Prophet ﷺ concerning some land in Yemen. The Hadrami man said: “O Messenger of Allâh, my land was usurped by the father of this man, and (now) it is in his possession.” He said: “Do you have any proof?” He said: “No, but make him swear an oath by Allâh that he did not know it was my

[1] That is Al-Ash’âth bin Qais, and that he narrated this part to Shaqîq.

land usurped by his father.” The Kindi man prepared to swear an oath, but the Messenger of Allah ﷺ said: “No one usurps property by means of swearing, but he will be mutilated[11] when he meets Allah.” The Kindi man said: “It is his land.” (Hasan)

3245. It was narrated from ‘Alqamah bin Wã’il bin Hujr Al-Hadrami that his father said: “A man from Ḥadramawt and a man from Kindah came to the Messenger of Allah ﷺ. The Ḥadrami man said: “O Messenger of Allah, this man has taken away land that belonged to my father by force.” The Kindi man said: “It is my land, and is in my possession, and I cultivate it; he has no right to it.” The Prophet ﷺ said to the Ḥadrami man: “Do you have proof?” He said: “No.” He said: “Then you have to accept his oath.” He said: “O Messenger of Allah, he is an evildoer; he does not care about an oath and he would not stop at anything.” The Prophet ﷺ said: “You have no other choice (than to accept his oath).” So he went and swore an oath, and when he left, the Messenger of Allah ﷺ said: “If he swore an oath in order to consume wealth unjustly, then when he meets Allah, Allah will turn away from him.” (Ṣahih)

[11] Ajdham: Mutilated, or having the hand chopped off, and they say it may refer to his claim being cut off.
Chapter 2. Seriousness Of Swearing By The Minbar Of The Prophet ﷺ

3246. Jābir bin ‘Abdullāh said: “The Messenger of Allāh ﷺ said: ‘No one swears a false oath by this Minbar of mine, even if it is concerning a green (fresh) Siwāk, but he will take his place in the Fire,” or; “The Fire will be certain for him.” (Ṣaḥīḥ)

Chapter 3. Swearing By Other Than Allāh

3247. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Whoever swears an oath and says in his oath; “By Al-Lāt,” let him say Lā ilāha illāllāh, and whoever says to his companion; “Come, I will gamble with you,” let him give charity.”’ (Ṣaḥīḥ)
Chapter 4. [It Is Disliked To Swear By One’s Forefathers]

3248. It was narrated that Abū Hurairah said: “The Messenger of Allah ﷺ said: ‘Do not swear by your fathers nor by your mothers, nor by the rivals (to Allah). Do not swear by anyone but Allah, and do not swear by Allah unless you are telling the truth.’” (Sahih)

3249. It was narrated from Nāfi‘, from Ibn ‘Umar, from ‘Umar bin Al-Khattāb that the Messenger of Allah ﷺ met him when he was with some other riders, swearing by his father. He said: “Allah forbids you to swear by your fathers. Whoever wants to swear, let him swear by Allah or remain silent.” (Sahih)

to its meaning up to "by your fathers". He added: ‘Umar said: "By Allah, I did not swear in this manner, either myself, or narrating it from others (afterwards)." (Sahih)

3251. It was narrated that Sa'd bin ‘Ubaidah said: “Ibn ‘Umar heard a man swearing: ‘No, by the Ka'bah.’ Ibn ‘Umar said to him: “I heard the Messenger of Allah ﷺ say: ‘Whoever swears by something other than Allah, he has committed an act of Shirk.’” (Sahih)

Comments:
If one makes an error like that, then they are to utter the testimony of La ilaha illallah.

3252. It was narrated from Abū Suhail Nāfi‘ bin Mālik bin Abī ‘Āmir, from his father, that he heard Talhah bin ‘Ubaidullāh, i.e., in the Hadith mentioning the story about the Bedouin. The Prophet ﷺ said: “He will succeed, by his father, if he is telling the truth, and he will enter Paradise, by his father, if he is telling the truth.”[1] (Sahih)

[1] A version of it preceded, see number 391.
Comments:

Shaikh Al-Albānī considers the expression *Wa abihi* (literally, by his father) to be an interpolation, grading it *Shadhdh* (irregular) and weak with that wording. Other scholars have suggested that the words are an expression habitually introduced into the speech, not intended to make it into an oath. Some of the scholars have also suggested that in fact the word *Rabb* (Lord) is understood before *Wa abihi*, which will give it the meaning: By the Lord of his father, and still others said that perhaps this was before it was clearly prohibited.

Chapter 5. It Is Disliked To Swear By Al-Amānah

3253. It was narrated from Abū Buraidah that his father said: “The Messenger of Allāh ﷺ said: ‘Whoever swears by Al-Amānah is not one of us.’” (Ṣaḥīḥ)

Chapter 7. Ambiguity In Oaths

3255. It was narrated from Hushaim from ‘Abbād bin Ābī Šālīh, from his father, from Abū Hurairah who said: “The Messenger of Allāh ﷺ said: ‘Your oath is according to what your companion believes.’” Musad-dad (one of the narrators) said: “‘Abdullāh bin Abī Šālīh informed me...’” (Ṣaḥīḥ)

Abū Dāwūd said: The two are the same, ‘Abbād bin Ābī Šālīh, and ‘Abdullāh bin Abī Šālīh.
3256. It was narrated from Ibrāhīm bin 'Abdul-A‘lā, from his grandmother, that her father Suwaid bin Hanzalah said: “We set out intending to visit the Messenger of Allāh ﷺ, and Wā’il bin Hujr was with us. An enemy of his caught him, and the people were reluctant to swear an oath, but I swore that he was my brother, so he let him go. We came to the Messenger of Allāh ﷺ and I told him that the people had been reluctant to swear an oath, but I had sworn that he was my brother. He said: ‘You spoke the truth; a Muslim is the brother of the Muslim.’” (Hasan)

Chapter (...) What Has Been Reported About Swearing That One Has Nothing To Do With Islam Or That One Belongs To Another Religion

3257. Thābit bin Ad-Ḍahhāk narrated that he swore allegiance to the Messenger of Allāh ﷺ beneath the tree, and the Messenger of Allāh ﷺ said: “Whoever swears by a religion other than Islam, telling a deliberate lie, it will be as he said, and whoever kills himself with something, he will be punished with it on the Day of Resurrection, and a man cannot vow concerning that which he does not possess.” (Sahih)
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الإيمان، باب بيان غلظ تحريم قتل الإنسان نفسه ... إلخ، ح: 110 من حديث معاوية بن سلام

3258. ‘Abdullāh bin Buraidah narrated that his father said: “The Messenger of Allāh ﷺ said: ‘Whoever swears an oath and says: ‘I have nothing to do with Islam’, if he is lying, it will be as he said, and if he is telling the truth, he will not return to Islam soundly.’” (Hasan)

Comments:

Imām At-Tirmidhī (no. 1543) said: “The people of knowledge differed about this: When a man swears by a religion other than Islam, saying he is a Jew or a Christian if he were to do this or that. Then he does that thing. Some of them said that he has committed an atrocity and there is no expiation due from him. This is the view of the people of Al-Madinah and it is the saying of Mālik bin Anas, and Abū ‘Ubaid followed this view. Some of the people of knowledge among the Companions of the Prophet ﷺ, the Tābi‘īn, as well as others, said that he has to expiate for that. This is the view of Sufyān, Aḥmad and Ishaq.” Ibn Al-Mundhir said that: “it will be as he said” means he is a liar for saying this, just like the enormity of the falsehood of that religion he swore by. See ‘Awn Al-Ma‘bud.

Chapter 8. If A Man Swears That He Will Not Eat Idām[1]

3259. It was narrated that Yūsuf bin ‘Abdullāh bin Salām said: “I saw the Prophet ﷺ put a date on a piece of bread and say: ‘This is the Idām that goes with that.’” (Da‘f)

[1] Any condiment; a kind of food that one eats along with bread.
Chapter 9. Saying 'If Allah Wills' When Swearing An Oath

3261. It was narrated from Ibn 'Umar that the Prophet ﷺ said: "Whoever swears an oath and says, 'Inshã'-Allãh' (If Allah wills), then he has made (sufficient) exception." (Sahih)

Comments:

By saying such exception, even if the purpose is not fulfilled, his oath will not be considered as breached.
Chapter (...) How The Prophet Swore An Oath

3263. It was narrated that Ibn Umar said: “The oath that the Messenger of Allah swore most frequently was: ‘No, by the Controller of the hearts.’” (Ṣaḥīḥ)

3264. It was narrated that Abū Sa‘eed Al-Khudrī said: “When the Messenger of Allāh swore an emphatic oath, he would say: ‘By the One in Whose Hand is the soul of Abul-Qāsim.’” (Ḥasan)

3265. Abū Hurairah said: “The oath of the Messenger of Allāh when he swore an oath, was: ‘No, and I ask Allāh for forgiveness.’” (Ḍaʿf)

3266. It was narrated from ‘Aṣim bin Laqīṭ that Laqīṭ bin ‘Amir set out with a delegation to visit the Prophet ﷺ. Laqīṭ said: “We came to the Messenger of Allāh ﷺ...”
and he mentioned a Hadith concerning that. The Prophet ﷺ said: “By the Eternal Life of your God.”

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Chapter 14. Breaking The Oath When That Is Better

3276. It was narrated from Abū Burdah, from his father that the Prophet ﷺ said: “By Allāh, if Allāh wills, I do not swear an oath, then see that something else is better than it, but I offer expiation for my oath, and do that which is better.” Or he said: “... but I do that which is better and offer expiation for my oath.” (Sahih)

3277. It was narrated from Yūnus, and Mańṣūr, meaning Ibn Zādhān, from Al-Hasan, from ‘Abdūr-Rahmān bin Samurah who said: “The Prophet ﷺ said to me: ‘O ‘Abdūr-Rahmān bin Samurah, if you swear an oath, and then see that something else is better than it, then do that which is better, and..."
offer expiation for your oath.”

(Sahih)

Abū Dāwūd said: “I heard Ahmad granting a concession allowing expiation before breaking the oath.”

Comments:

If a person has taken an oath for something, but due to religious and moral considerations, he changes his mind in favor of doing a thing which is better, he should do what is better and expiate his oath. As to the timing of expiation, he is free to do it either before implementing the new option or after it.
‘Abū Bakr adjured the Prophet and the Prophet said to him: “Do not swear.”

Prophet said to him: “Do not swear.”

Abū Bakr interpreted it, and the Prophet said: ‘You have got some of it right and some of it wrong.’ He said: ‘I adjure you, O Messenger of Allah, may my father be sacrificed for you, to tell me what I got wrong.’ The Prophet said to him: ‘Do not swear.’” (Sahih)

3269. (There is another chain) from Ibn ‘Abbas, from the Prophet (a narration similar to no. 3268), but he did not mention swearing, and he added: “And he did not inform him.” (Sahih)

3268. (There is another chain) from Ibn ‘Abbas who said: “Abū Hurairah narrated that a man came to the Messenger of Allāh and said: ‘Last night I saw…’ and he mentioned his dream. Abū Bakr interpreted it, and the Prophet said: ‘You have got some of it right and some of it wrong.’ He said: ‘I adjure you, O Messenger of Allah, may my father be sacrificed for you, to tell me what I got wrong.’ The Prophet said to him: ‘Do not swear.’” (Sahih)

Meaning, which part of the interpretation was not correct.
Chapter 13. Intentionally Swearing A False Oath

3275. It was narrated from Ibn 'Abbās that two men referred a dispute to the Prophet ﷺ and the Prophet ﷺ asked the plaintiff for proof, but he did not have any proof. So he asked the defendant to swear an oath, and he swore by Allāh besides Whom there is none worthy of worship. The Messenger of Allāh ﷺ said: "No, you did it, but you have been forgiven because of the sincerity with which you said there is none worthy of worship but Allāh." (Hasan)

Abū Dāwūd said: What is understood from this Hadīth is that he did not tell him to offer any expiation.

Chapter 15. How Much Is The Sā' For Expiation?

3279. It was narrated from Umm Ḥābib bint Dhu'aib bin Qais Al-Muzaniyyah – who was married to a man of Aslam, then she was married to a nephew of Ṣafīyyah, the wife of the Prophet ﷺ. Ibn Ḥarmalah (one of the narrators) said: "Umm Habīb gave us a Sā' and narrated to us from the nephew of Ṣafīyyah, from Ṣafīyyah, that it was the Sā' of the Prophet
Anas\textsuperscript{[1]} said: “I measured it, and found that it was two and a half Mudds of the Mudd of Hishām.” (Dā'if)

3280. Muḥammad bin Muḥammad bin Khallād Abū 'Umar narrated to us: “We had a Makkūk called the Makkūk of Khālid, its measure was equivalent to two measurements of Hārūn.” (Sahih)

Muḥammad said: “The Sa‘ of Khālid was the Sa‘ of Hishām.” meaning, Ibn Mālik.

3281. It was narrated that Umayyah bin Khālid said: “When Khālid Al-Qasrī was appointed governor, he doubled the Sa‘, so the Sa‘ became sixteen Ratl.” (Hasan)

Abū Dāwud said: Muḥammad bin Muḥammad bin Khallād was killed by the Zanj in captivity.

He gestured like this with his hand, and Abū Dāwud extended his hand, and placed his palms on the ground. He said: I saw him in a dream and said: “What did Allāh do with you?” He said: “He admitted me to Paradise.” I said: “Then the captivity did not harm you.”\textsuperscript{[2]}

\textsuperscript{[1]} That is Anas bin 'Iyād, one of the narrators.

\textsuperscript{[2]} This is a statement of one of those who heard the text from Abū Dāwud.
Chapter 16. Freeing A Believing Slave (As Expiation)

3282. It was narrated that Mu‘āwiyyah bin Al-Ḥakam Al-Sulami said: ‘I said: ‘O Messenger of Allah, I slapped a slave-girl of mine.’ The Messenger of Allah rebuked me sternly for that. I said: ‘Shall I set her free?’ He said: ‘Bring her here.’ So I brought her, and he said: ‘Where is Allah?’” She said: ‘Above the heaven.’ He said: ‘Who am I?’ She said: ‘You are the Messenger of Allah.’ He said: ‘Set her free, for she is a believer.’” (Ṣahih)

3283. It was narrated from Ash-Sharid that his mother left (a will) instructing that a believing slave be set free on her behalf. He came to the Prophet and said: “O Messenger of Allah, my mother left instructions that I should set free a believing slave on her behalf, and I have a black Nubian slave-woman.” He mentioned a similar report. [“Should I set her free?” The Messenger of Allah said: “Call her for me.” So they called her, and she came. The Prophet said to her: “Who is your Lord?” She said: “Allah.” He said: “Who am I?” She said: “The Messenger of Allah.” He said: “Set her free, for she is a believer.”] (Ḥasan)
3284. It was narrated from Abū Hurairah that a man brought a black slave-woman to the Prophet ﷺ, and said: “O Messenger of Allāh, I have to free a believing slave. He said to her: ‘Where is Allāh?’ and she pointed at the sky with her finger. He said to her: ‘Who am I?’ She pointed to the Prophet ﷺ, and to the sky, meaning: ‘You are the Messenger of Allāh ﷺ.’ He said: ‘Set her free, for she is a believer.’” (Da'if)

3287. It was narrated that ‘Abdullāh bin ‘Umar said: “The Messenger of Allāh ﷺ forbade vows, and he said: ‘They do not change anything, rather they make the miser give up something.’” Musad-dad (one of the narrators) said: “The Messenger of Allāh ﷺ said: ‘Vows do not change anything.’” (Sahih)

Chapter 18. It Is Disliked To Make Vows
Comments:
Allah has ordered fulfilling vows in the Qur’an, and the Ahadith such as this condemn making vows. Scholars have debated at length about this matter. However, the safest view is that fulfilling a vow to obedience is required if one has made such a vow, and the rule is not making a vow. It is similar to debt, fulfilling debts is encouraged in the religion, while getting into debt is not.

3288. It was narrated from Abu Hurairah that the Messenger of Allah said (that Allah said): “A vow does not bring to the son of Adam anything that I had not decreed for him, but his vow may coincide with what has been decreed for him, thus a miser is caused to spend of his wealth, so he gives something that he did not give before.” (Sahih)

Chapter 19. Vowing To Commit An Act Of Disobedience

3289. It was narrated that ‘Aishah said: “The Messenger of Allah said: ‘Whoever vows to obey Allah, let him obey Him, but whoever vows to disobey Allah, let him not disobey Him.’” (Sahih)

3300. It was narrated that Ibn ‘Abbás said: “While the Prophet said:
was delivering a *Khutbah*, he saw a man standing in the sun. He asked about him, and they said: ‘This is Abū Isrā’īl; he has vowed to stand and not sit, nor seek shade nor speak, and to fast.’ He said: ‘Tell him to speak, seek shade and sit down, and let him complete his fast.’” *(Sahih)*

Chapter (...) Whoever Held The View That Expiation Is Necessary If The Vow Was For Disobedience

3290. It was narrated from ‘Abdullāh bin Al-Mubārak, from Yūnus, from Az-Zuhri, from Abū Salamah, from ‘Āishah that the Prophet said: “There is no vow for disobedience, and its expiation is *Kaffārātот yamin*.“ *(Sahih)*

Abū Dāwūd said: I heard Ahmad bin Shabbuyah, he said: “Ibn Al-Mubārak said” meaning for this Ḥadīth: ‘Abū Salamah narrated’,

3291. (There is another chain) from Yūnus, from Ibn Shihāb (Az-Zuhri), with his chain and its meaning (similar to no. 3290). *(Sahih)*

Meaning, the same as expiation for breaking an oath.
so this proves that Az-Zuhri did not hear it from Abù Salamah. Ahmad bin Muḥammad[1] said: “And what Ayyūb narrated to us” meaning Ibn Sulaimān, “testifies to that.”

Abū Dāwūd said: I heard Ahmad bin Ḥanbal saying: “They spoiled this Hadith for us.”[2] It was said to him: “It is correct that it is spoiled in your view? And has anyone reported it other than Ibn Abī Uwais?” He said: “Ayyūb, and his is more likely that his” meaning Ayyūb bin Sulaimān bin Bilāl. And Ayyūb has reported it.[3]

3292. (There is another chain) from Ibn Shihāb, from Sulaimān bin Arqam, that Yahyā bin Abī Kathīr informed him, from Abū Salamah, from ‘Āishah, she said: “The Messenger of Allah ﷺ said: ‘There is no vow for disobedience, and its expiation is Kaffārātum yamīn.’” (Ṣaḥīḥ)

Aḥmad bin Muḥammad Al-Marwazi said: “The Hadith is only that which was narrated by ‘Abī Al-Mubārak, from Yahyā bin Abī Kathīr, from Muḥammad bin Az-Zubair, from his father, from ‘Imrān bin Ḥūṣain, from the Prophet ﷺ.”


[2] Meaning, as explained in the details that follow, it is not easy for them to verify which is the correct chain of narration, and its importance revolves around whether or not Sulaimān bin Arqam is the one that really narrated it, because of criticism about him, as well as other matters related to the precision of its transmission.

[3] Meaning, as follows. All of this, with a slight variation in wording, is mentioned in Masā‘īl Al-Imām Aḥmad by the author.
Meaning that Sulaimān bin Arqam made a mistake in it, and Az-Zuhrī carried it like that from him, and he narrated it in a Mursal form from Abū Salamah, from ‘Āishah.\[1\]

Abū Dāwūd said: Baqīyyah reported it from Al-Awzā‘ī, from Yahyā, from Muhammad Ibn Az-Zubair, with the chain of ‘Ali bin Al-Mubārk, similarly.


\[1\] In this case, meaning, he holds the view that sometimes Az-Zuhrī purposefully left out the name of Sulaimān bin Arqam and Yahyā, and he narrated it directly from Abū Salamah. Other scholars did not think that Az-Zuhrī was to blame.

\[2\] That is Yahyā bin Sa‘eed Al-Anṣāri, who is one of the narrators of number 3293.
3299. It was reported from Abū Al-Khāir, who narrated from 'Uqbah bin 'Āmir Al-Juhānī, that he said: “My sister vowed to walk to the House of Allāh, and she told me to ask the Prophet ﷺ for her, so I asked the Prophet ﷺ and he said: ‘Let her walk and ride.’” (Ṣaḥīḥ)

3296. It was reported from Hammām who said: “Qatādah informed us, from ‘Ikrimah, from Ibn ‘Abbās, that the sister of ‘Uqbah bin ‘Āmir vowed to walk to the Ka‘bah, but the Prophet ﷺ ordered her to ride and to offer a sacrifice (Ḥadī).” (Ḥasan)
vowed to perform *Hajj* walking, he said: “Allāh has no need of her vow; tell her to ride.” *(Hasan)*

Abū Dāwūd said: Sa‘eed bin Abī ‘Arūbah and Khālid reported it from ‘Ikrimah from the Prophet, similarly.

### 3298. It was narrated from Sa‘eed, from Qatadah, from ‘Ikrimah that the sister of ‘Uqbah bint ‘Āmir... a report like that of Hishām (no. 3297), but he did not mention the Hadī and he said: “Tell your sister to ride.” *(Hasan)*

Abū Dāwūd said: And Khālid reported it from ‘Ikrimah with the meaning of Hishām.

### 3295. It was narrated from Kuraib, from Ibn ‘Abbās who said: “A man came to the Prophet and said: ‘O Messenger of Allāh, my sister has vowed to perform *Hajj* walking.’ The Prophet said: ‘Allāh will not do anything from your sister’s hardship. Let her perform *Hajj* riding, and offer expiation for her vow.’” *(Hasan)*

### 3303. It was reported from Matar, from ‘Ikrimah, from Ibn ‘Abbās
that the sister of 'Uqbah bin 'Amir vowed to perform Hajj walking, and she was not able to do that. The Prophet ﷺ said: “Allâh, Glorified and Exalted is He, has no need of your sister’s walking. Let her ride and sacrifice a camel or a cow.” (Hasan)

3304. It was narrated from 'Ikrimah, from 'Uqbah bin 'Amir Al-Juhani that he said to the Prophet ﷺ: “My sister has vowed to walk to the Ka'bah.” He said: “Allâh will not do anything with your sister’s walking to the Ka'bah.”

3301. It was narrated from Anas bin Malik that the Messenger of Allâh ﷺ saw a man being supported between his two sons, and he asked about him. They said: “He vowed to walk.” He said: “Allâh has no need of this man’s torturing himself.” And he told him to ride. (Sahih)

Abû Dawûd said: 'Amr bin Abî 'Amr reported it from Al-'Araj, from Abû Hurairah, from the Prophet ﷺ, similarly.
3302. It was reported from Tāwūs, who narrated it from Ibn ‘Abbas, that as the Prophet ﷺ was performing Tawaf around the Ka’bah, he passed by a person who was leading another by a rein in his nose. The Prophet ﷺ cut it and told him to lead him by the hand. (Ṣaḥīḥ)

It was reported from Tāwūs, who narrated it from Ibn ‘Abbas, that as the Prophet ﷺ was performing Tawaf around the Ka’bah, he passed by a person who was leading another by a rein in his nose. The Prophet ﷺ cut it and told him to lead him by the hand. (Ṣaḥīḥ)

3305. It was narrated from Jābir bin ‘Abdullāh that a man stood up on the Day of the Conquest (of Makkah) and said: “O Messenger of Allāh, I vowed that if Allāh granted you Conquest in Makkah, I would pray two Rak‘ah in Bait Al-Maqdis.” He said: “Pray right here.” The man repeated it, and he said: “Pray right here.” He repeated it, and he said: “It is up to you then.” (Ṣaḥīḥ)

Abū Dāwūd said: A similar report was narrated from ‘Abdur-Rahmān bin ‘Awf from the Prophet ﷺ.

3306. This report was narrated from ‘Umar bin ‘Abdūr-Rahmān bin ‘Awf, from some of the Companions of the Prophet ﷺ. He added: “And the Prophet ﷺ said:
Chapter 24. Fulfilling A Vow On Behalf Of One Who Has Died

3307. It was narrated from 'Ubaidullah bin 'Abdullãh, from 'Abdullãh bin 'Abbãs that Sa'd bin Ubãdah consulted the Messenger of Allah and said: “My mother has died, and she had made a vow that she did not fulfill. The Messenger of Allah said: “Fulfill it on her behalf.” (Sahih)

Comments:
It is permissible that the children or near kinsmen of a deceased person fulfill the unfulfilled vow of a deceased person.
3308. It was narrated from Sa’eed bin Jubair, from Ibn ‘Abbās, that a woman traveled by sea, and vowed that if Allah saved her, she would fast for a month. Allah saved her, but she did not fast before she died. Her daughter, or her sister came to the Messenger of Allah ﷺ, and he ordered her to fast on her behalf. (Sahih)

3309. It was narrated from ‘Abdullah bin Buraidah, from his father Buraidah, that a woman came to the Prophet ﷺ and said: “I had given a slave-girl to my mother in charity, and she died and left behind this slave-girl.” He said: “Your reward is guaranteed, and she (the slave-girl) has come back to you in the inheritance.” She said: “And she died when she owed a month’s fast”... and he mentioned a Hadith like that of ‘Amr (no. 3308). (Sahih)

Chapter (...) If A Person Dies Owing Fasts, His Heir Should Fast On His Behalf

3310. It was narrated from Ibn ‘Abbās that a woman came to the Prophet ﷺ and said that her mother had owed a month’s fast, should she fast it on her behalf? He said: “If your mother owed a debt would you pay it off?” She said: “Yes.” He said: “The debt of
Allâh is more deserving of being paid off."[1] (Sâhih)

"إِنَّهُ كَانَ عَلَى أَمْهَا صُمْرٌ شَهِرٌ أَفْلَمْ يُفْضِيَ عَنْهَا؟ فَقَالَ: "لَوْ كَانَ عَلَى أَمْهَٰكَ دُنْيَةً أَكْتُبَ قَاضِيَتُهُ؟" قَالَتْ: "نَعَمَ، قَالَ: "قَانِتُنَّ اللَّهُ أَحَدَّنَّهُ يُفْضِيٓ."


3311. It was narrated from ‘Āishah that the Prophet ﷺ said: “If a person dies and owes a fast, his heir should fast on his behalf.”[2] (Sâhih)

وَمَنْ مَاتَ وَعَلَّمَهُ صَيَامُ صَمَّامٌ غَيْنَهُ وَلَاتَهُ.

تخريج: أخرج مسلم، الصياح، باب فضاء الصوم عن الميت، ح: 1147 من حديث عبدالله ابن وهب والبخاري، الصوم، باب من مات عليه صوم، ح: 1952 من حديث عمرو بن الحارث بن حارث بن عمير.

Chapter 22. The Commandment To Fulfill Vows

3312. It was narrated from ‘Amr bin Shu‘aib, from his father, from his grandfather, that a woman came to the Prophet ﷺ and said: "O Messenger of Allâh, I vowed to play the Duff before you. He said: “Fulfill your vow.” She said: “I vowed to offer a sacrifice in such and such a place” – a place where the people of the Jâhiliyyah used to offer sacrifices. He said: “For an image?” She said: “No.” He said:

(المعجم ٢٢ - باب ما يؤمن به من وقَاءٍ)

النَّذَرُ (التحفة ٢٧)

تخريج: أخرج البخاري، الصوم، باب من وقَاءٍ، ح: 1148 من حديث عبدالله ابن وهب والبخاري، الصوم، باب من مات عليه صوم، ح: 1952 من حديث عمرو بن الحارث بن حارث بن عمير.


[2] See no. 2400 where this preceded.
"For an idol?" She said: "No." He said: "Fulfill your vow." (Hasan)

Comments:
The *Duff* is allowed on certain occasions, like marriage, and other celebrations for women. *Wathan* and *Sanam*, are sometimes used interchangeably for all kinds of idols. When there is a difference, a *Sanam* refers to an image that is worshiped, while a *Wathan* refers to an idol, like a statue for example.

3313. Thābit bin Ad-Dahhāk said: "A man swore at the time of the Prophet ﷺ to sacrifice a camel in Buwānah. He came to the Prophet ﷺ and said: "I have vowed to sacrifice a camel in Buwānah." The Prophet ﷺ said: "Was there any of the idols of the Jāhiliyyah there that were worshiped?" They said: "No." He said: "Was any of their festivals held there?" They said: "No." The Prophet ﷺ said: "Fulfill your vow, for no vow should be fulfilled if it involves disobedience towards Allāh or that which the son of Ādam does not possess." (Sahih)

3314. It was reported from Sārah bint Miqsam Ath-Thaqafi that she heard Maimūnah bint Kardam say: "I went out with my father during the *Hajj* of the Messenger of Allāh ﷺ, and I saw the Messenger of Allāh ﷺ and heard the people saying: 'The Messenger of Allāh ﷺ,' so I followed him with my gaze. My father drew close to him daud ben rishi b. de
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when he (the Prophet) was on a she-camel of his, and he had a whip like the whips of scribes (a small whip). I heard the Bedouins and the people say: 'The whip, the whip.' My father drew close to him and took hold of his foot, and affirmed (his Prophethood), then he stood and listened to him. He said: 'O Messenger of Allah, I vowed that if a male child was born to me, I would sacrifice a number of sheep at the top of a hill at the top of the hill.' He (the narrator) said: 'I do not know but that she said fifty.' The Messenger of Allah said: ‘Are there any idols there?’ He said: ‘No.’ He said: ‘Then fulfill the vow that you made to Allah.’ She said: ‘So he gathered them and began to slaughter them. One sheep escaped and he looked for it, saying: ‘O Allah, fulfill my vow for me.’ Then he caught it and slaughtered it.’

(Δα'ff)

Comments:

As a rule vows should be fulfilled at the very place they were intended for; however, it should be remembered that the Messenger of Allah had said: 'No vow should be fulfilled if it involves disobedience towards Allah.' They can also be fulfilled at a more blessed place such as the Haram in Makkah or Al-Madinah.

3315. It was reported from 'Amr bin Shu'aib, from Maimūnāh bint Kardam bint Sufyān, from her father. He [the Prophet] said: ‘Is there any idol there or any festival of Jahiliyyah?’ He said: ‘No.’ I said: ‘And this mother of mine made a vow and committed herself to walking,’ - and perhaps...
Ibn Bashshar (one of the narrators) said: “May we fulfill it on her behalf?” He said: “Yes.” (Hasan)

Chapter 21. A Vow Concerning What One Does Not Possess

3316. It was narrated that ‘Imran bin Husain said: “Al-Adbá’ (the name of a she-camel) belonged to a man from Banu ‘Aqil, and she was one of those who used to precede the pilgrims. That man was captured and brought to the Prophet in chains, when the Prophet was on a donkey, wearing a Qatîf.\(^1\) He said: ‘O Muhammad, why did you capture me and the one who precedes the pilgrims?’ He said: ‘We have captured you because of the wrongdoing of your allies, the Thaqif.’” He said: “Thaqif had captured two of the Companions of the Prophet. Among the things he said was: ‘I am Muslim,’ or ‘I have accepted Islam.’ When the Prophet left” – Abu Dawud said: I understood this from Muhammad bin ‘Eisâ\(^2\) – “he called him, ‘O Muhammad, O Muhammad.’ The Prophet was compassionate and kind, so he came back to him and said: ‘What is the matter with you?’ He said: ‘I am Muslim.’ He said: ‘If you had said that when you were still in

\(^{1}\) A garment made of velvet or a similar plush material.

\(^{2}\) Meaning, he heard it from two Shaikhs, and here is the particular wording of one of them.
control of your affairs, you would have gained every success.” — Abū Dāwūd said: Then I went back to the Hadith of Sulaimān — “He said: ‘O Muḥammad, I am hungry so feed me, and I am thirsty so give me something to drink.’ The Prophet ﷺ said: ‘This is what you need,’ or he said: ‘This is what he needs.’ Then the man was ransomed in return for the two men, but the Messenger of Allāh ﷺ kept Al-Adhā’ as his mount. Then the idolaters raided the flocks of Al-Madinah and took Al-Adhā’. They took her and captured a Muslim woman. When night came, they left the camels in front of their houses. They were caused to sleep one night, and the woman got up, and every time she put her hand on a camel it groaned, until she came to Al-Adhā’. She came to a she-camel that was docile and well trained, so she rode it and vowed to Allāh that if Allāh saved her, she would sacrifice it. When she came to Al-Madinah, the camel was recognised as the camel of the Prophet ﷺ, and the Prophet ﷺ was told about that. He sent for her, and she was brought, and he was told of her vow. He said: “What a bad reward she has given it — if Allāh saved her by it she would sacrifice it! There is no fulfillment of a vow if it involves disobedience towards Allāh, or that which the son of Ādām does not possess.” (Ṣaḥīḥ) Abū Dāwūd said: This woman was the wife of Abū Dharr.
In this case, since the lady was not the owner of the she-camel, her vow was declared void.

Chapter 23. The One Who Vows To Give His Wealth In Charity

3317. It was reported from Yûnus who said: Ibn Shihãb said: ‘Abdur-Rahmân bin ‘Abdullãh bin Ka’b bin Mâlik informed me, he said ‘Abdullâh bin Ka’b, who was the one among his sons who became Ka’b’s guide when he became blind, narrated that Ka’b bin Mâlik said: “I said: ‘0 Messenger of Allah, as part of my repentance I shall give up my wealth as charity for Allah and His Messenger.’ The Messenger of Allah  said: ‘Keep some of your wealth, for that is better for you.’ He said: ‘I shall keep my share in Khaibar.’” (Sahih)

3318. (There is another chain) from Yûnus, from Ibn Shihãb: “‘Abdullâh bin Ka’b bin Mâlik informed me, from his father, that when his repentance was accepted, he said to the Messenger of Allah  : ‘I shall give up my wealth.’” He narrated a similar report (as no. 3317), up to the words: “better for you.” (Sahih)
3319. It was reported from Sufyăn bin ‘Uyainah, from Az-Zuhri, from Ibn Ka‘b bin Mālik that his father, or Abū Lubābah or whomever Allāh willed, said to the Prophet ﷺ: “As part of my repentance I shall give up the house of my people in which I fell into sin, and I shall give up all of my wealth as charity.” He said: “One third of your wealth is sufficient for you.”

(Hasan)

Comments:
The story of Abū Lubābah, may Allāh be pleased with him, is that when the Messenger of Allāh ﷺ besieged the fort of Banū Quraizah – an ally of the tribe of Aws – they consulted Abū Lubābah as to whether or not to agree to the arbitration of Sa‘d bin Mu‘ādh. Abū Lubābah drew his hand across his throat signifying that Sa‘d would put them to death. However, he had no sooner done this than he realized that he had betrayed the trust of the Prophet ﷺ. He, therefore, went straight to the Masjid and tied himself to one of its pillars, and swore an oath not to untie himself until Allāh forgave him. At last, after seven days, Allāh accepted his repentance and forgave him.

3320. It was reported from Ma‘mar, from Az-Zuhri who said: “The son of Ka‘b bin Mālik informed me, he said: “Abū Lubābah was...” and he mentioned a similar story of Abū Lubābah (no. 3319). (Sahih)

Abū Dāwud said: Yūnus reported it from Ibn Shihāb, from one of the sons of As-Sā‘ib bin Abū Lubābah, and Az-Zubaidī reported it from Az-Zuhri, from Husain bin As-Sā‘ib bin Abi Lubābah, similarly.
3321. It was reported from Ibn Ishāq, he said: “Az-Zuhri narrated to me, from ‘Abdur-Rahmān bin ‘Abdullāh bin Ka’b, from his father, from his grandfather” about his story. He said: “I said: ‘O Messenger of Allāh, as part of my repentance to Allāh, I shall give all of my wealth to Allāh and His Messenger as charity.’ He said: ‘No.’ I said: ‘Then half of it.’ He said: ‘No.’ I said: ‘Then one third.’ He said: ‘Yes.’ He said: ‘And I shall keep my share of Khaibar.’” (Hasan)

Comments:
If a person has vowed to give his entire wealth in charity, he may fulfill his vow by donating one third of it in charity.

Chapter (...) If A Person Made A Vow In Jāhiliyyah Then Entered Islam

3325. It was narrated from Ibn ‘Umar, that ‘Umar said: “O Messenger of Allāh, I made a vow during Jāhiliyyah to spend one night in I’tikāf in Al-Masjid Al-Harām.” The Prophet ﷺ said to him: ‘Fulfill your vow.’” (Sahih)

Comments:
A vow for doing a lawful deed, even if taken by a person before embracing Islam, must be fulfilled.
Chapter (...) One Who Makes A Vow But Does Not Name It

3323. It was narrated that ‘Uqbah bin ‘Amir said: “The Messenger of Allah said: ‘The expiation for a vow is (similar to) Kafārata yamīn.’” (Ṣahih)

3324. (There is another chain) from ‘Uqbah bin ‘Amir, from the Prophet, with similar (no. 3324). (Ṣahih)

Chapter 6. Idle (Laghw) Oaths

3254. It was reported from Ibrāhīm, meaning Aṣ-Ṣā‘îgh, from ‘Aṭā’ – regarding the Laghw oath – he said: "Aīshah said that the Messenger of Allah said: ‘It is the words of a man in his house: “No by Allah, and yes by Allah.”’ (Ḥasan)

Abū Dāwud said: Ibrāhīm Aṣ-Ṣā‘îgh was a righteous man, Abū Muslim killed him in ‘Arandas.
Chapter 11. One Who Swears Not To Eat Food

3270. It was narrated that 'Abdur-Rahmān bin Abī Bakr said: “Some guests came to us while Abū Bakr was speaking to the Messenger of Allāh  at night. He said: ‘I shall not come back to you until you have finished hosting these people and offering them food.’ I brought the meal to them and they said: ‘We shall not eat until Abū Bakr comes.’ He came and said: ‘What happened to your guests? Did they finish their meal?’ They said ‘No.’ I said: ‘I brought the meal to them but they refused and said: ‘By Allāh, we will not eat it until you come.’ They said: ‘He is telling the truth, he brought it to us, but we

[1] This is about Ibrāhīm, and that he would drop what he was doing to hasten to the prayer.
refused (to eat) until you came. He said: ‘What kept you (from eating)?’ They said: ‘Your status.’ He said: ‘By Allah, I shall not eat it tonight.’ They said: ‘And we, by Allah, will not eat until you eat.’ He said: ‘I have never seen anything as bad as this night.’ He said: ‘Bring the food.’ Their food was brought near, and he said: ‘In the Name of Allah,’ and he ate, and they ate. I was told that the next morning he went to the Prophet, and told him what he had done, and what they had done, and he said: ‘Certainly you are the most kind and most sincere of them.”’ (Saḥīḥ)

3271. (There is another chain) from ‘Abdur-Rahmān bin Abī Bakr with similar to this Ḥadīth (no. 3270). He added, narrating from Sālim in his Ḥadīth: “I did not hear of any expiation.”[1] (Saḥīḥ)

Chapter 12. An Oath To Sever Ties Of Kinship

3272. It was narrated from Sā‘īd bin Al-Musayyab that two brothers of the Ansār had an inheritance between them. One of them said to his companion: “(Let us) divide it.”

[1] Meaning, Muḥammad bin Al-Muthanna, the Shaikh of Abū Dāwūd narrated it from two, one of which was Sālim bin Nūh, and this is his additional wording.
He said: “If you ask me again to divide it, my wealth will be at the door of the Ka'bah (donated to be spent on it).” ‘Umar said to him: “The Ka'bah has no need of your wealth; offer expiation for your oath, and speak to your brother. I heard the Messenger of Allah say: ‘No oath or vow is binding on you if it involves disobedience to the Lord, or severing the ties of kinship, or if it involves something over which you do not possess.’”

(Hasan)

3273. It was narrated from ‘Amr bin Shu‘aib, from his father, from his grandfather that the Messenger of Allah said: “There is no vow except that by means of which Allah’s Face is sought, and no oath to sever ties of kinship.”

(Hasan)

3274. It was reported from ‘Ubaidullah bin Al-Akhnas, from ‘Amr bin Shu‘aib, from his father that his grandfather said: “The Messenger of Allah said: ‘There is no vow and no oath concerning that which the son of Adam does not possess, or in disobedience to Allah, or to sever ties of kinship. If a person swears an oath then sees that something else is better than it, let him do that which is better,
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and not doing it is its expiation.” (Hasan)

Abu Dawud said: All the Ahadith from the Prophet mention: “And let him expiate for his oath” except in what (narrations) there is no proof.\footnote{Indicating that he considers this narration to be weak. See also no. 2190.}

Abu Dawud said: I said to Ahmad: “Yahyâ bin Sa'eed reported from 'Ubaidullâh.” He said: “He abandoned him after that and he is worthy of that (judgment).” Ahmad said: “His Ahadith are Munkar and his father is not known.”

Chapter 17. Making An Exception (Saying: Inshâ’ Allâh) After Swearing One’s Oath

3285. It was reported from Sharîk, from Simâk, from 'Ikrimah that the Messenger of Allâh said: “By Allâh, I shall attack the Quraish; by Allâh, I shall attack the Quraish; by Allâh, I shall attack the Quraish.” Then he said: “Inshâ’ Allâh (if Allâh wills).” (Da’îf)

Abu Dawud said: This Hadith was narrated by more than one (narrator) from Sharîk, from Simâk, from ‘Ikrimah, from Ibn ‘Abbas, narrating it from the Prophet. Al-Walid bin Muslim narrated from Sharîk: “Then he did not criticize them.”
3286. It was narrated from Mis’ar, from Simāk, from ‘Ikrimah (and attributed to the Prophetﷺ): “By Allah, I shall attack the Quraish.” Then he said: In shā’ Allah (if Allah wills). Then he said: “By Allah, I shall attack the Quraish. In shā’ Allah (if Allah wills).” Then he said: “By Allah, I shall attack the Quraish.” Then he kept quiet. Then he said: “In shā’ Allah (if Allah wills).” (Da‘īf)

Abū Dāwūd said: Al-Walīd bin Muslim added, from Sharīk: “Then he did not criticize them.”

Chapter 25. One Who Swears A Vow He Is Unable To Fulfill

3322. It was narrated from Ibn ‘Abbās that the Messenger of Allah ﷺ said: “Whoever makes a vow that he does not specify, the expiation for that is Kafārātu yamīn. Whoever makes a vow to commit an act of disobedience, the expiation for that is Kafārātu yamīn. Whoever makes a vow to that he is unable to fulfill, the expiation for that is Kafārātu yamīn. Whoever makes a vow that he is able to fulfill, let him fulfill it.” (Hasan)

Abū Dāwūd said: Wāqi‘ and others reported this Ḥadīth from ‘Abdullāh bin Sa‘īd bin Abī Al-Hind, as a statement of Ibn ‘Abbās.

*صَبْرُ الْحَجَّٰثَةِۙ أَهْلُ الْحَجَّٰثةِۙ*
Chapter 1. Regarding Trade That Is Mixed With Swearing And Idle Talk

3326. It was narrated from Al-A’mash, from Abū Wā’il, from Qais bin Abī Gharazah who said: “At the time of the Messenger of Allah , we were called brokers. The Messenger of Allah passed by us and called us by a name that was better than that. He said: ‘O merchants, selling involves idle talk and oaths, so mix it with charity.’” (Sahih)

Comments:

Giving of our wealth in charity becomes an expiation of our misdeeds, even as Allah says in His Book: Verily, the good deeds remove the evil deeds (Hūd 11:114)

3327. (There is another chain) from Abū Wā’il, from Qais bin Abī Gharazah, with its meaning (as no. 3326). He said: “It involves lying and oaths.” ‘Abdullãh Az-Zuhri (one of the narrators) said: “Idle talk and lying.” (Sahih)
Chapter 2. Regarding Extraction Of Minerals

3328. It was narrated from Muhammad bin 'Amr, meaning Ibn Abi 'Amr, from 'Ikrimah, from Ibn 'Abbas that a man demanded repayment from a man who owed him ten Dinars and he said: "By Allāh, I shall not leave you alone until you pay me, or bring someone as a guarantor." He said: "The Prophet ﷺ guaranteed it, and he brought him what he had promised him. The Prophet ﷺ said to him: 'From where did you get this gold?' He said: 'From a mine.' He said: 'We have no need of it; there is nothing good in it.' And the Messenger of Allāh ﷺ paid it on his behalf." (Hasan)

Comments:

Al-Khaṭṭābī has explained that the reason for discouraging the payment with gold from the mine is not clear, since mining is not by itself discouraged or unlawful. He stated that the possible reasons include; it may have been a case wherein the owner of the mine sells some of its area to be worked by someone, and he gets whatever he can find in that area, and this is a kind of sale of ambiguity, because the buyer does not know what he will get of ore. And he mentioned that most of the early A'immah disapproved of selling areas of mines. And it could be that because raw gold was not of much use to them, whereas it was coined Dinars that he owed, and there was no one to make Dinars with that gold, because most of the Dinars came from the lands of Rome, and it was not until the time of 'Abdul-Malik bin Marwān that the Muslims were coining Dinars. And it is possible that there was some other ambiguity in the sale of that ore to that man. In his commentary on Sunan Ibn Majāh, As-Sindi said that perhaps it was because the Khumus had not been taken from that gold, but there is a difference of opinion regarding the
distinction between Rikāz, or buried treasure, and mines; meaning, are they the same in that the Khumus is paid for both, or just for Rikāz and not for mines, and this latter saying is the more common view.

Chapter 3. Regarding Avoiding Things That One Doubts

3329. It was narrated from Ibn ‘Awn, from Ash-Sha‘bī, who said: I heard An-Nu‘mān bin Bashīr say, and I did not hear anyone say it after him: I heard the Messenger of Allah ﷺ say: “That which is lawful is clear and that which is unlawful is clear, and between the two of them there are doubtful matters.”—

And sometimes he said: “A doubtful matter.” — “I shall give you an example of that. Allah has declared a sanctuary and the sanctuary of Allah is that which He has forbidden. The one who grazes his flock around the sanctuary will soon transgress upon it, and the one who indulges in doubt will soon become more daring.”

(Sahih)

3330. It was narrated from Zakariyyā, from ‘Amir Ash-Sha‘bī who said: “I heard An-Nu‘mān bin Bashīr saying: ‘I heard the Messenger of Allah ﷺ say...’” this Hadith (meaning no. 3329). He said: “...and between the two of them there are doubtful matters about which not many people know. Thus he who avoids the doubtful matters, he will have protected his religion and his
3331. It was narrated from ʿAbū Hurairah that the Messenger of Allāh ﷺ said: “There will come a time when all the people will consume Riba, and whoever does not consume it will get hit by its smoke.” Ibn ʿEisā (one of the narrators) said: “will get hit by its dust.” (Daʾīf)

3332. ʿĀṣim bin Kulaib narrated from his father that an Anṣārī man said: “We attended a funeral with the Messenger of Allāh ﷺ and I saw the Messenger of Allāh ﷺ by the graveside, instructing the gravedigger: ‘Make it wide by his feet and make it wide by his head.’ When he came back, he was met by a man who brought an invitation from a woman. He came, and the food was served, and he put out his hand, and the people put out their
hands and ate. Our fathers saw the Messenger of Allah chewing a morsel in his mouth, then he said: ‘Is it not the meat of a sheep that was taken without its owners’ permission.’ The woman sent word saying: ‘O Messenger of Allah, I sent (someone) to Al-Baqi’ to buy a sheep for me, but I could not find one. So I sent word to a neighbor of mine who had bought a sheep, (saying) to send it to me in return for its price, but he could not be found. So I sent word to his wife, and she sent it to me.’ The Messenger of Allah said: ‘Feed it to the captives.”’ (Ṣaḥīḥ)

Comments:
Since it was implied that the wife had sold the sheep without her husband’s permission, then it appeared that the sheep that was purchased by the host was sold to her without the permission of its rightful owner, the seller’s husband. And since it had already been slaughtered and prepared – and it being unlawfully sold was only realized or learned about after it was purchased and prepared – then it was given as charity in a lawful category for expenditure of Zakāt, that being prisoners of war – who were non-Muslims – rather than it being wasted. When similar conditions are present, then it is advised to give that wealth in charity after it is known to be such wealth. And it is apparent that even up to the time of eating the meat, the husband had not approved of his wife selling the sheep, hence the author listing this narration in the chapter related to matters that lead to doubt.

Chapter 4. Regarding The One Who Consumes Ribā And The One Who Pays It

3333. ‘Abdūr-Raḥmān b. ‘Abdullāh b. Mas‘ūd narrated that his father said: “The Messenger of Allah cursed the one who consumes Ribā, the one who pays it, the one who witnesses it and the one who records it.” (Ḥasan)
Chapter 5. Regarding The Abolition Of Ribā

3334. It was narrated from Sulaimān bin ‘Amr, that his father said: “I heard the Messenger of Allāh ﷺ, during his Farewell Pilgrimage, say: ‘All Ribā of the Jāhiliyyah is abolished; you will have your capital sums. Do not deal unjustly, and you will not be dealt with unjustly. All blood feuds of the Jāhiliyyah are abolished, and the first blood feud that I abolish is the blood feud of Al-Hārith bin ‘Abdul-Muṭṭalib who was nursed among Banū Laith and killed by Hudhail.’ He said: ‘O Allāh, have I conveyed (the Message)?’ and they said: ‘Yes’ - three times. He said: “O Allāh, bear witness!” three times.” (Hasan)

Chapter 6. Regarding It Being Disliked To Swear Oaths When Buying And Selling

3335. It was reported from Ibn Shihāb who said: “Ibn Al-Musāyyab said to me: “Indeed, Abū Hurairah said: ‘I heard the Messenger of Allāh ﷺ say: An oath may sell the product but it erases the blessing.’” (Sahih)
Ibn As-Sarh (one of the narrators) said: “(it erases) the earning.” And he reported it (with the chain) from Sa’eed bin Al-Musayyab, from Abū Hurairah, from the Prophet ﷺ.

Comments:
Muslim traders should give up the customary habit of swearing in turn and out of turn, and give charities so that they might serve as expiation for any misdeeds committed by them.

Chapter 7. Regarding Giving A Little More When Weighing, And Weighing For A Fee

3336. It was narrated from Sufyān, from Simāk bin Ḥarb (who said): “Suwaid bin Qais narrated to us, he said: ‘Makhramah Al-‘Abdī and I brought some garments from Hajar to Makkah. The Messenger of Allah ﷺ came to us on foot and bargained with us for some trousers, and we sold them to him. There was a man who weighed things for a fee, and the Messenger of Allah ﷺ said to him: “Weigh, and give a little more.” (Sahīh)

3337. It was narrated from Shu’bāh, from Simāk bin Ḥarb, from Abū Sa’fwan bin ‘Umairah, who said: “I came to the Messenger of Allah ﷺ in Makkah before he emigrated...” a similar
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Hadith (as no. 3337), but he did not mention weighing for a fee. (Sahih)
Abū Dāwūd said: It was narrated by Qais as Sufyān said it, and the version (that is correct) is the version of Sufyān.

3338. Ibn Abī Rīzmah narrated to us: I heard my father say: A man said to Shu'bah: “Sufyān said something different from you.” He said: “You have wounded me.” (Sahih)
He said: It was conveyed to me that Yahyā bin Mā’in said: “If anyone contradicts Sufyān, then the version (that is correct) is the version of Sufyān.”

3339. Ahmad bin Ḥanbal narrated to us: “Wakī narrated to us from Shu'bah, who said: “Sufyān had a better memory than I.” (Sahih)

Chapter 8. Regarding The Statement Of The Prophet ﷺ:
“The (Standard) Measure Is The Measure Of Al-Madinah”

3340. It was narrated that Ibn ‘Umar said: “The Messenger of Allah ﷺ said: ‘The (standard) weight is the weight of the people of Makkah, and the (standard) measure is the measure of the people of Al-Madinah.’” (Da‘if)
Abū Dāwūd said: And this is how Al-Firyābī and Abū Ahmad reported it from Sufyān, and they agreed on the ( wording of the) text. While Abū Ahmad said: “From Ibn
‘Abbâs” instead of: “Ibn ‘Umar.”[1] Al-Walid bin Muslim reported it from Hanzalah so he said (in it): “The weight of Al-Madinah and the measure of Makkah.[2]

Abû Dâwud said: And there is a disagreement in the text of the narration of Mãlik bin Dînâr, from ‘Atâ’, from the Prophet regarding this.[3]

Comments:

Al-Madinah was an agricultural land where people carried out business operations through dry volume measurements. Hence, their pattern became the standard unit for measuring the quantities of their goods. Makkah, on the other hand, was the center of trade for various types of commodities, including valuable commodities like gold, silver, spices and perfume. These were bought and sold through measures of weight. Hence the measures in Makkah were accepted as standard units for gauging or estimating the weight of commodities.

Chapter 9. Regarding The Stern Warning About Debt

3341. It was narrated from Sam’ân, from Samurah who said: “The Messenger of Allâh addressed us and said: ‘Is there anyone from Banû so-and-so here?’ but no one answered him. Then he said: ‘Is there anyone from Banû so-and-so here?’ but no one answered him. Then he said: ‘Is there anyone from Banû so-and-so here?’ and a man stood up and said: ‘I am, O Messenger of Allâh.’ He said:

[1] Similar was also recorded by Al-Bayhaqî.
[2] That is, in his version, he had Hanzalah reporting it from Tâwûs from Ibn ‘Umar, from the Prophet with that wording meaning, the opposite.
[3] Meaning, there is also something like that reported – from ‘Atâ’, from the Prophet which is Mursal, and that reported it also report it with conflicting meaning.
‘What kept you from answering me the first two times? I only want to say something good concerning you. Your companion has been detained (from entering Paradise) because of his debt, but I saw him (another man) paying it off on his behalf, so that there is no one left who is asking for anything from him.” (Da'if)

Abū Dāwūd said: Samʿān is Ibn Mushannaj.

Comments:
Salvation in the Hereafter will be difficult to achieve unless man acquits himself well, not only along with regard to rights of Allāh that are prescribed for him but also with regard to the rights of men, especially the rights relating to the settlement of debts. The heirs have, therefore, the obligation to pay off the debts of the deceased person. The Prophet’s decision not to lead the funeral prayer of the indebted person highlights the urgency of paying off debts.

3342. It was narrated from Abū Burdah bin Abū Mūsā Al-Ash'arī who narrated from his father, that the Messenger of Allāh ﷺ said: “The gravest of sins before Allāh with which a person can meet Him, after the major sins that Allāh has forbidden, is for a man to die owing a debt and having left nothing with which to pay it off.” (Da'if)

3343. It was narrated that Jābir said: “The Messenger of Allāh ﷺ would not offer the funeral prayer for a man who had died in debt. A
deceased person was brought to him and he said: ‘Does he owe any debt?’ They said: ‘Yes, two Dinars.’ He said: ‘Offer the funeral prayer for your companion.’ Abū Qatādah Al-Anṣārī said: ‘I will pay them, O Messenger of Allāh.’ So the Messenger of Allāh ﷺ offered the funeral prayer for him. When Allāh granted conquests to His Messenger ﷺ, he said: ‘I am more worthy of every believer than himself. Whoever leaves behind a debt, then refer it to me, and whoever leaves behind wealth, it is for his heirs.’” (Sahih)

3344. A similar report was narrated from Ibn ‘Abbas from the Prophet ﷺ. He said: “He bought something from a caravan, but he did not have its price. He was offered a good price for it, so he sold it and made a profit, and he gave the profit in charity to the widows of Banū ‘Abdul-Muttalib and said: ‘I shall not buy anything after this unless I have its price with me.’” (Da’if)

Chapter 10. Regarding One Who Delays Repayment Of A Debt

3345. It was narrated from Abū Hurairah that the Messenger of Allāh 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.” (Sahih)

Chapter 11. Regarding Paying Off Debts Well

3346. It was narrated that Abū Rāfī' said: “The Messenger of Allah ‏borrowed a young camel, then the Sadaqah (Zakāt) camels were brought, and he told me to pay the man back for his camel. I said: ‘I cannot find anything among the camels but one that is of high quality, in its seventh year.’ The Prophet ﷺ said to him: ‘Give it to him, for the best of people are those who are best in paying off their debts.’” (Sahih)

3347. It was narrated from Muhārib bin Dithār who said: “I heard Jābir bin ‘Abdullāh saying: ‘The Prophet ﷺ owed me something and he paid me back and gave me something extra.’” (Sahih)

Comments:
If, while paying off his debt, a person gives something extra of his own accord, it is not Ribā but just an act of generosity on his part.
Chapter 12. Regarding Exchange

3348. It was narrated that 'Umar said: “The Messenger of Allah ﷺ said: ‘Gold for silver is Ribā unless exchanged on the spot; wheat for wheat is Ribā unless exchanged on the spot; dates for dates is Ribā unless exchanged on the spot; and barley for barley is Ribā, unless exchanged on the spot.’” (Sahih)

3349. It was narrated from ‘Ubādah bin As-Sāmit that the Messenger of Allah ﷺ said: “Gold for gold, pure or minted; silver for silver, pure or minted; wheat for wheat with equal measure; barley for barley with equal measure; dates for dates with equal measure; salt for salt with equal measure. Whoever gives more or asks for more has engaged in Ribā. There is nothing wrong with selling gold for silver hand to hand, if silver is more, but if it is on credit, then no. And there is nothing wrong with selling wheat for barley hand to hand, if barley is more, but if it is on credit, then no.” (Sahih)

Abū Dāwūd said: Sa‘eed bin Abī ‘Arūbah, and Hishām Ad-Dastawī reported this Hadith from Qatādah, from Muslim bin Yāsār, with this chain.
3350. (There is another chain) from 'Ubádah bin As-Sámít from the Prophet ﷺ, with this report, with some additions and subtractions, and he added: “With regard to other commodities, then sell as you wish, so long as it is hand to hand.” (Sahih)

Chapter 13. Regarding Jewelry On Swords Being Sold For Dirhams

3351. It was narrated that Fadálah bin 'Ubaid said: “In the Year of Khaibar a necklace was brought to the Prophet ﷺ which contained gold and pearls.” (The narrators)[1] Abú Bakr and IbN Mani’ said: “In it there were pearls set in gold. A man bought it for nine, or seven Dinars, and the Prophet ﷺ said: ‘Not until they are separated.' He said: ‘I only wanted the stones.’ The Prophet ﷺ said: ‘Not until you separate them.’ So he took it back until he separated them.” IbN ‘Eisá said: “I only wanted it for trade.”[2]

Abú Dáwud said: It was “Al-

[1] That is Abú Bakr Ibn Abi Shaibah, and Ahmad bin Mani’. 
[2] That is, the author heard this chain from three Shaikhs, and one of them, Muḥammad bin ‘Eisá – Ibn Najih – had this wording in place of: “I only wanted the stones.” He also heard another chain from Muhammad bin Al-‘Alã, making it from two chains, but four Shaikhs.
Hijārah (stones)” in his book, [so he changed it, and said: “At-Tijārah (trade)].” (Šāhīḥ)

لَعْنَةَ اللَّهِ عَلَيْهِمَا، قَالَ: فَرَدَّهُ حَتَّى مِيْرَ بِنْ هَمَّامَةَ.

وَقَالَ ابْنُ عَبَّاسَ: أَرْدَتُ الْبِتَارَةَ.

قَالَ أَبُو دَاوْدُ: وَكَانَ فِي كَتِبِهِ: الْبِتَارَةَ.

فَعَسَّرَهُ فَقَالَ: الْبِتَارَةَ.

تَخْرِيجٌ: أَخْرَجَهُ مَسْلِمَ، الْمَسَاقَةَ، بَابَ بِعَجْلَةَ فِيهَا حَرْزٌ وَذَهْبٌ، ح: 1/1591.

ابن العلاء أيوب كريب به.

3352. (There is another chain) from Fadālah bin ‘Ubaid, who said: “On the Day of Khaiبار, I bought a necklace for twelve Dinars, in which there were gold and pearls. I separated them and I found (it worth) more than twelve Dinars in it. I mentioned that to the Prophet and he said: ‘It should not be sold until they are separated.’” (Šāhīḥ)

3353. (There is another chain) from Fadālah bin ‘Ubaid who said: “We were with the Messenger of Allāh on the Day of Khaiبار, trading with the Jews, an Uqiyah of gold for a Dinārs” – someone other than Qutaibah (one of the narrators) said: “for two or three Dinārs.” Then the two reports concur – “The Messenger of Allāh said: ‘Do not sell gold for gold, unless it is weight for weight.’” (Šāhīḥ)

If gold is sold for gold or silver for silver, then their quantities must be equal and the sale must take place from hand to hand (i.e. on the spot), otherwise it will be a form of Ribā (usury).
Chapter 14. Regarding Paying With Gold For A Price In Silver

3354. It was narrated from Hammād, from Simāk bin Ḥarb, from Sa‘eed bin Jubair, from Ibn ‘Umar, who said: “I used to sell camels at Al-Baqi‘; I would price them in Dinars but accept Dirham, or I would price them in Dirham but accept Dinars, so I would accept this instead of that and I would pay this instead of that. I came to the Messenger of Allāh ﷺ when he was in Hafsah’s house and said: ‘O Messenger of Allāh, do you have a moment? I want to ask you: I sell camels in Al-Baqi‘; I price them in Dinars but accept Dirham, or I price them in Dirham but accept Dinars, so I accept this instead of that and I pay this instead of that.’ The Messenger of Allāh ﷺ said: ‘There is nothing wrong with taking it based on the price that day, so long as you do not separate with something still outstanding.’” (Hasan)

Comments:
This proves that exchanging different currencies at different rates is permissible provided that the rates were those prevalent in the market on that day and the deal is carried out from hand to hand.

3355. It was narrated from Isrā‘īl, from Simāk, with this chain, and its meaning; but the first report is
more complete. And he did not mention “based on the price that day.” (Hasan)

Chapter 15. Regarding Animals
For Animals On Credit

3356. It was narrated from Qatadah, from Al-Hasan, from Samurah that the Prophet ﷺ forbade selling animals for animals on credit. (Sahih)

Chapter 16. Concession
Allowing That

3357. It was narrated from ‘Abdullãh bin ‘Amr that the Messenger of Allãh ﷺ told him to equip an army, but there were not enough camels, so he told him to take some young camels from the Sadaqah (Zakãt) camels, each one to be replaced later on by two camels. (Hasan)
Chapter 17. If That Is Hand To Hand

3358. It was narrated from Abū Az-Zubair, from Jābir that the Prophet ﷺ bought a slave for two slaves. (Sahih)

Chapter 18. Regarding Fresh Dates For Dried Dates

3359. Zaid Abū ‘Ayyāsh narrated that he asked Sa’d bin Abī Waqqās about (selling) white wheat for barley. Sa’d said to him: “Which of them is better?” He said: “The white wheat.” He told him not to do that. He said: “I heard the Messenger of Allāh ﷺ being asked about buying dried dates with fresh dates, and the Messenger of Allāh ﷺ said: ‘Do fresh dates diminish when they become dry?’ They said: ‘Yes.’ So the Messenger of Allāh ﷺ forbade that.” (Hasan)

3360. (There is another chain) from Abū Ayyāsh who narrated that he heard Sa’d bin Abī Waqqās
say: “The Messenger of Allāh ﷺ forbade selling fresh dates for dry dates on credit.” \((\text{Hasan})\)

Abū Dāwūd said: ‘Imrān bin Abī Anas reported it from a Mawlā of Banū Makhzūm, from Sa‘d from the Prophet ﷺ, similarly.

Comments:

The Messenger of Allāh ﷺ permitted selling dry dates for dry dates in equal quantity provided the sale is through immediate delivery. On being asked whether fresh dates can be exchanged with dry dates he ﷺ, after being told that on drying the dates lose their weight, forbade to execute such a deal.

Chapter (....) Regarding \textit{Al-Muzābanah}

3361. It was narrated from Ibn ‘Umar, may Allāh be pleased with him, that the Prophet ﷺ forbade selling fresh dates for dry dates by measure, and selling grapes for raisins by measure, and selling (fresh) crops for dry wheat by measure. \((\text{Sahih})\)

Comments:

The term \textit{Al-Muzābanah} applies to a situation like the sale of fresh dates uncut on the tree (whose exact quantity cannot be determined) in exchange for dry dates by their calculated and definite measure. In this exchange the dried dates in hand can be measured, while the fresh ones are only estimated by conjecture, as they are still un-plucked.
Chapter 19. Regarding ‘Arāyā Transactions

3362. Khārijah bin Zaid bin Thābit narrated from his father, that the Prophet grants a concession with regard to ‘Arāyā transactions for dried dates or fresh dates. (Ṣaḥīh)

3363. It was narrated from Sahl bin Abī Ḥathmāh that the Messenger of Allāh forbade selling fresh dates for dry dates, but he granted a concession in the case of ‘Arāyā allowing them to be sold by estimate, so that its owners (who bought it) could eat fresh dates. (Ṣaḥīh)

Comments:

‘Arāyā refers to the case when one loans one datepalm tree or two to someone. It is an act of displaying goodwill towards someone. When somebody loans one of the trees from his garden to his neighbors or to some other needy persons, the people getting the tree or trees start frequenting the garden, which creates an uneasy situation. Exchanging fresh dates of the trees loaned by the person himself with dried dates was permitted by the Messenger of Allāh, in order to stop the spirit of goodwill from dying down by the uneasiness caused by the frequent visits of those people into the garden. It is worth mentioning here that while the exchange of an undetermined quantity of un-plucked dates with dried dates was declared...
unlawful, an exception was made in the case of ‘Arāyā. The Messenger of Allah, however, limited the permission to just five Wasqs.

Chapter 20. Regarding Estimating For ‘Arāyā

3364. It was narrated from the freed slave of Ibn Abī Ahmad.  
(Ṣahīh)
Abū Dāwūd said: His name was Quzmān, the freed slave of Ibn Abī Ahmad; (he narrated) from Abū Hurairah that the Messenger of Allah granted a concession allowing ‘Arāyā transactions if they involve less than five Wasq, or up to five Wasqs. Dāwūd bin Al-Huṣain was not sure.
Abū Dāwūd said: The Ḥadīth of Jābir says up to four Wasq.

Comments:
One Wasq equals sixty Sā’s. In those days, 5 Wasqs was considered a camel’s load.

Chapter 21. Regarding The Explanation Of ‘Arāyā

3365. It was narrated from ‘Abd Rabbih bin Sa’eed Al-Anṣārī that he said: “‘Arāyā means that a man lends a palm tree to another man (to benefit from its harvest) or he sells the yield of a few specific trees to another man in exchange for dried dates.” (Ṣahīh)
3366. It was narrated that Ibn Ishaq said: "Arâyâ is when a man gives (the harvest of some) palm trees to another man, but then he is disturbed by the man's coming to look after them, so the other man sells (the harvest) to the original owner for an amount of dates similar to the estimated harvest."

(Sâhîh)

Chapter 22. Regarding Selling Crops Before They Are Ripe

3367. It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh forbid selling fruits before they are ripe; he forbade that for the seller and the buyer as well. (Sâhîh)

3368. It was narrated from Ibn 'Umar that the Messenger of Allâh forbid selling palm trees until they ripened, and ears of grain until they turned white and were free of blight; he forbade that for the seller and the buyer as well. (Sâhîh)

3369. It was narrated that Abû Hurairah said: "The Messenger of
Allah forbid selling spoils of war until it has been distributed, and selling palm trees until they are free from all kinds of blight, and (he forbade) a man to pray without wrapping his (lower garment) tightly. (Da'if)

3370. Sa'eed bin Minâ said: "I heard Jabir bin 'Abdul-Ah say: 'The Messenger of Allah forbid selling dates until they ripen.'" It was said: "What is ripening?" He said: "When they turn yellow and red and can be eaten." (Sahih)

3371. It was narrated from Anas that the Prophet forbid selling grapes until they turn black, and selling grain until it becomes hard. (Da'if)

3372. Yûnus said: "I asked Abû Az-Zinãd about selling crops before they are ripe and what was said about that. He said: "Urwah bin Az-Zubair narrated from Sahl
bin Abī Ḥathmah, that Zaid bin Thābit said: “The people used to sell crops before they were ripe, then when the people harvested the crop and payment was demanded, the buyer would say: ‘It has been stricken with Dumān, or Qushām or Murād’ – types of blight concerning which they disputed. When many disputes were referred to the Prophet ﷺ, the Messenger of Allah ﷺ said, “No, do not sell crops until they have ripened” because there were too many disputes and differences among them.” (Ṣaḥīḥ)

Comments:
Initially, the interdiction, as appears from this narration, amounted to advice. Later on, it was enforced through ordainment.

3373. It was narrated from Jābir that the Prophet ﷺ forbade selling crops until they ripened, and they were only to be sold for Dinars or Dirham, except in the case of ‘Arayā. (Ṣaḥīḥ)

Chapter 23. Regarding Selling Crops Years In Advance

3374. It was narrated from Sulaimān bin ‘Atīq, from Jābir bin ‘Abdullāh that the Prophet ﷺ forbade selling crops years in advance, and (he recommended)
that the seller waive the payment in the event of the crop being damaged by blight (after it has ripened and been sold). (Sahih)

Abū Dāwūd said: There is nothing correct from the Prophet concerning one third (of the crop); that is the view of the people of Al-Madīnah.[1]

3375. It was narrated from Jābir bin ‘Abdullāh that the Prophet forbade Al-Mu‘āwamah. And one of them (the narrators) said: “selling years in advance.” (Sahih)

Comments:
Selling fruits of a garden, or of some selected trees, years in advance, is prohibited, since there is no ruling out the possibility that there would be a bad crop or no crop at all.

Chapter 24. Regarding Transactions Involving Ambiguity

3376. It was narrated from Abū Hurairah that the Prophet forbade transactions involving ambiguity. ‘Uthmān (one of the narrators) added: “and Al-Haṣāh”[2] (Sahih)

[1] Meaning, that if a third or more of the crop is damaged by blight, a percentage will be deducted from the payment. See no. 3472 for more related to this.

[2] It involves the seller telling the buyer: “When I toss the pebble at you, then the sale is final.” See At-Tirmidhi 1230.
3377. It was narrated from Sufyân, from Az-Zuhrî, from ‘Aţâ’ bin Yazîd Al-Laithî, from Abû Sa‘eed Al-Khudrî that the Prophet forbade two types of transactions and two ways of dressing. The two types of transactions are Mulâmasah and Munâbadhah, and the two ways of dressing are Ishtimal As-Sammâ‘, and when a man wraps himself (Al-Iizziba’) in a single garment leaving his private parts exposed, or with nothing on his private parts. (Sahîh)

3378. It was narrated from Ma’mar, from Az-Zuhrî, from ‘Aţâ’ bin Yazîd Al-Laithî, from Abû Sa‘eed Al-Khudrî, may Allâh be pleased with him, from the Prophet, with this Hadith.

He added: “Ishtimal As-Sammâ‘ means wrapping oneself in a single garment, placing the edges of the garment on the left shoulder and leaving the right side uncovered. Munâbadhah is when one says: ‘If I throw (Nabadhtu) this garment to you, the sale becomes binding.’ Mulâmasah means that he touches it with his hand without unfolding it or turning it over; if he touches it the sale becomes binding.”[1]

[1] It appears that this is the explanation of Ma’mar, others who narrated it from Az-Zuhrî gave slight variations. See number 2144 of Al-Bukhârî, and 2170 of Ibn Majah.
It was narrated from Yūnus, from Ibn Shihāb, who said: “Amīr bin Sa‘d bin ʿAbī Waqqās informed me that Abū Sa‘īd Al-Khūdri said: ‘The Messenger of Allāh forbade...’” with the meaning of the Hadīth of both Sufyān and ʿAbdur-Razzāq (narrators in no. 3377, 3378). (Sahih)

It was narrated from ʿAlī, from ʿAbdullāh bin ʿUmar that the Prophet forbade selling Ḥabal Al-Habalah. (Sahih)

It was narrated from ʿUbaidullāh, from Nāfi’, from Ibn ʿUmar, from the Prophet similarly. (Sahih)

He said: And Ḥabal Al-Habalah means that the she-camel produces offspring then the offspring that she produced becomes pregnant.[1]

Chapter 25. Regarding Forced Sales

Muḥammad bin ʿEisā

3382. That is a sale for that resulting camel before it exists.
narrated to us (he said): “Hushaim narrated to us (he said): ‘Šāliḥ bin ‘Āmir informed us.”’ (Darʾ)

Abū Dāwūd said: This is how Muḥammad said it: “He said: ‘A Shaftik from Banū Tamīm narrated to us, he said: “Ali bin Abī Ṭālīb gave us a Ḫubbah’” Or he said: “Ali said.” Ibn ʿĪsā said: “This is how Hushaiin narrated to us, he said: ‘There will come a difficult time when the rich man will hold fast to that which is in his hand although he was not enjoined to do that. Allāh says: And do not forget liberality between yourselves.”’

And those who are under compulsion (of force or necessity) will be bought from. The Prophet forbade forced sales, transactions of ambiguity, and selling crops before they have ripened.”

Chapter 26. Regarding Partnerships

3383. It was narrated from Abū Hurairah, who attributed it (to the Prophet): “Allāh, Exalted is He, says: ‘I am the third of two partners so long as one of them does not betray the other; but if he betrays him then I depart from among them.’” (Hasan)

Chapter 27. Regarding An Agent Doing Something Other Than What He Was Instructed To Do

3384. It was narrated from Shabib bin Gharqadah, who said: “Al-Hayyu[1] narrated to me from ‘Urwah – meaning, bin Al-Ja’id Al-Bariqi, who said that the Prophet ﷺ gave him a Dinar to buy a sacrificial animal, or a sheep for him. He bought two sheep and sold one for a Dinar, and he came back with a sheep and a Dinar. He (the Prophet ﷺ) prayed for blessing for him in his business dealings, and (after that) if he had bought dust he would have made a profit.

(Sahih)

Comments:
If a person has not bound his agent for a particular course of action, this kind of exercise of discretion on his part is permissible.

3385. It was narrated from Abu Labid: “‘Urwah Al-Bariqi narrated to me” with this report (similar to no. 3384), but the wording was different. (Hasan)

3386. It was narrated from Hakim bin Hizam that the Messenger of Allah ﷺ sent him with a Dinar to...
buy a sacrificial animal for him. He bought it for a *Dinar* and sold it for two *Dinars*, then he went back and bought a sacrificial animal for one *Dinar*, and he brought a *Dinar* to the Prophet ﷺ, and the Prophet ﷺ gave it in charity, and prayed that his business dealings would be blessed. *(Da'if)*


Chapter 28. Regarding A Man Who Does Trade With Another Man’s Wealth Without His Permission

3387. Ṣalīm bin ‘Abdullāh narrated that his father said: “I heard the Messenger of Allāh ﷺ say: ‘Whoever among you can be like the one who had a *Faraq* of rice, let him do so.’ They said: ‘What was the story of the man with the rice, O Messenger of Allāh?’ He mentioned the Hadith of the cave, when the mountain fell upon them, and each of them said: ‘Mention the best of your deeds.’ He said: ‘The third one said: ‘O Allah, You know that I hired someone for a *Faraq* of rice, and when evening came I offered him his due, but he refused to take it and went away. I cultivated it for him until I had accumulated for him cattle and herdsmen, then he met me and said: ‘Give me my due.’ I said: ‘Go to those cattle and their herdsmen

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[1] *Faraq*: a measure, see the glossary.
Chapter 29. Regarding Partnership Without Capital

3388. It was narrated that ‘Abdullãh said: “Ammãr, Sa’d and I formed a partnership (agreeing to share) whatever (spoils) we got on the Day of Badr.” He said: “Sa’d brought two prisoners but ‘Ammãr and I did not bring anything.”

(Da‘if)

Chapter 30. Muzãra‘ah (Sharecropping)

3389. ‘Amr bin Dinar said: “I heard Ibn ‘Umar say: ‘We did not see anything wrong with sharecropping until I heard Rãfi’ bin Khadij say that the Messenger of Allah forbade it. I mentioned that to Tawûs and he said: ‘Ibn ‘Abbãs told me that the Messenger of Allah did not forbid it, but he said: “For one of you to give (land) to his brother is better for him than...’”

Comments:

If a person, inspired by a feeling of sincerity and well-wishing, and with a view to providing protection, and giving some profit to a Muslim brother in his wealth, invests it in business without the latter’s express permission, it is permitted.
if he were to take a set amount in rent for it.” *(Sahih)*

**3390.** It was narrated that ‘Urwah bin Az-Zubair said: “Zaid bin Thabit said: ‘May Allah forgive Rafi’ bin Khadij. By Allah, I am more knowledgeable about Hadith than him. Two men’ – Musad-dad (one of the narrators) said: ‘of the Ansar’; then the two reports concur – ‘came to him who had had a dispute, and the Messenger of Allah said: ‘If this is how you are, then do not rent out agricultural land.’” Musad-dad added: “And he heard his words: ‘do not rent out agricultural land.’” *(Hasan)*

**3391.** It was narrated that Sa’d said: “We used to rent out land in return for what grew by the streams and what was irrigated with water from them, but the Messenger of Allah forbade us to do that and told us to rent it for gold or silver.” *(Da’if)*
3392. Hanzalah bin Qais Al-Anṣāri said: “I asked Rāfī’ bin Khadij about renting out land for gold and silver. He said: ‘There is nothing wrong with that. Rather at the time of the Messenger of Allāh 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 rented out land, so this was forbidden. As for something that is specified and guaranteed, there is nothing wrong with it.’” (Ṣaḥīḥ)

Abū Dāwud said: The narration of Yahyā bin Sa‘eed from Hanzalah is similar to that.

3393. (There is another chain) from Hanzalah bin Qais that he asked Rāfī’ bin Khadij about renting out land, and he said: “The Messenger of Allāh forbade renting out land.” I said: “For gold
وعن كراء الأرض فقلت أمدد والورى فقال: أما مدد والورى فلا بأس به.

تخريج: أخرجه مسلم، البيوع، باب كراء الأرض بالذهب والورق، ح: 1547 من حديث مالك بن وهو في الموطأ (بيجي): 2/171.

Chapter 31. Regarding The Stern Warning Concerning That

3394. It was reported from Ibn Shihāb who said: "Ṣālim bin ‘Abdullāh informed me that Ibn ‘Umar used to rent out his land until he heard that Rāfi’ bin Khadij Al-Anṣārī narrated that the Messenger of Allāh ﷺ forbade renting out land. ‘Abdullāh met him and said: ‘O Ibn Khadij, what are you narrating from the Messenger of Allāh ﷺ about renting land?’ Rāfi’ said to ‘Abdullāh bin ‘Umar: ‘I heard my two paternal uncles, who had been present at (the Battle of) Badr, telling the people in the house that the Messenger of Allāh ﷺ forbade renting out land.’ ‘Abdullāh said: ‘By Allāh, I knew that land was rented out during the time of the Messenger of Allāh ﷺ.’ But later ‘Abdullāh was afraid that the Messenger of Allāh ﷺ had said something newer concerning that of which he was unaware, so he stopped renting out land.” (Ṣahih)

Abū Dāwūd said: Ayyūb, ‘Ubaidullāh, Kathīr bin Farqad, and Mālik reported it from Rāfi’, from the Prophet ﷺ. And Al-Awzā’i reported it from Ḥafs bin ‘Inan Al-Ḥanafi, from Nāfi’, from Rāfi’ who said: “I heard Allāh’s
The Book Of Business

Messenger say.” And it was narrated like that by Zaid bin Abi Unaisah, from Al-Hakam, from Naafi’, from Ibn ‘Umar; that he came to Râfi’ and said: “Did you hear Allâh’s Messenger (saying)?” And he said: “Yes.” And ‘Ikrimah bin ‘Ammâr reported it like this from Abû An-Najâshî, from Râfi’ bin Khadij, he said: “I heard the Prophet.” And Al-Awzâ’î reported it from Abû An-Najâshî, from Râfi’ bin Khadij, from his paternal uncle Zahîr bin Râfi’, from the Prophet .

Abû Dâwud said: Abû An-Najâshî is ‘Atâ’ bin Suhâib.

It was narrated from Sulaimân bin Yasâr that Râfi’ bin Khadij said: “We used to engage in sharecropping at the time of the Messenger of Allâh .” Then he mentioned that one of his paternal uncles came to him and said: “The Messenger of Allâh has forbidden something that was beneficial for us, but obedience to Allâh and His Messenger is more beneficial to us.” We said: “What is that?” He said: “The Messenger of Allâh said: ‘Whoever has land, let him cultivate it, or let his brother cultivate it; he should not rent it out for one third or one quarter (of the yield) or for a specified amount of produce.’” (Saheeh)
3396. It was narrated that Ayyûb said: “Yâlã bin Hakîm wrote to me (saying): ‘I heard Sulaimân bin Yasâr...’” with the meaning of the chain of ‘Ubâdullâh and his Hadith (no. 3395). (Sahîh)

3397. It was narrated from ‘Umar bin Dharr, from Mujâhid, from Ibn ‘Râfî’ bin Khâdij, that his father said: “Abû ‘Râfî’ came to us from the Messenger of Allâh ﷺ and said: ‘The Messenger of Allâh ﷺ has forbidden something that was beneficial to us, but obedience to Allâh and obedience to His Messenger is more beneficial to us. He ﷺ has forbidden any of us to cultivate anything but land that he owns, or that a man has given to him.’” (Sahîh)

3398. It was narrated from Mansûr, from Mujâhid that Usâïd bin Zuhair said: “‘Râfî’ bin Khâdij came to us and said: ‘The Messenger of Allâh ﷺ has forbidden you something that was beneficial to you, but obedience to Allâh and obedience to the Messenger of Allâh ﷺ are more beneficial to you. The Messenger of Allâh ﷺ has forbidden renting land for a share of the produce. He said: “Whoever has no need of his land, let him give it to his brother or leave it alone.”’ (Sahîh)
Abū Dāwūd said: And this is how Shu‘bāh and Mufaḍḍal bin Muhālhal reported it from Manṣūr.

Abū Ja‘far Al-Khatmī said: “My paternal uncle sent me and a slave of his to Sa‘eed bin Al-Musayyab. We said to him: ‘We have heard something from you about sharecropping.’ He said: ‘Ibn ‘Umar did not see anything wrong with it until he heard a Ḥadīth from Rāfī’ bin Khadij. He came to him, and Rāfī’ told him that the Messenger of Allāh came to Banū Háthānah and saw a crop on the land of Zuhair. He said: ‘How fine is the crop of Zuhair.’ They said: ‘It does not belong to Zuhair.’” He said: “Is it not the land of Zuhair?” They said: “Yes, but it is the crop of so-and-so.” He said: “Take your crop and reimburse his expenses.” Rāfī’ said: “So we took our crop and reimbursed his expenses.” Sa‘eed said: “Lend it to your brother or rent it to him for Dirhams.” (Ṣahīḥ)

It was narrated from Tāriq bin ‘Abdur-Rahmān, from Sa‘eed bin Al-Musayyab, from Rāfī’ bin Khadij, who said: “The Messenger of Allāh forbade Mūḥāqalāh.”

[1] When crops in the field are sold for dry wheat, or land is leased out for wheat.
and Muzābanah[1] and said: ‘Only three should cultivate: A man who has land and cultivates it (himself), a man who has been given some land so he cultivates that which has been given to him, and a man who rents out land for gold and silver.’”

(Hasan)

تخريج: [إسناده حسن] أخرجه ابن ماجه، والنسائي، ح: ۳۲۹۱ من حديث أبي الأحوص بن

3401. Abū Dāwūd said: ‘Uthmān bin Sahil bin Rāfī bin Khadij said: “I was an orphan in the care of Rāfī bin Khadij, and I performed Hajj with him. My brother ‘Imran bin Sahl came to him and said: ‘We rented our land to So-and-so (a woman) for two hundred Dirhams.’ He said: ‘Leave it, for the Prophet forbade renting out land.’”

(Da’if)

تخريج: [إسناده ضعيف] أخرجه النسائي، المزارعة، باب ذكر الأحاديث المتعلقة في النهي عن كراء الأرض بالثكل والربع ... إلخ، ح: ۹۸۸ من حديث عبدالله بن المبارك به وقال: "عيسى بن سهل بن رافع، وهو الصواب وعيسى هذا لم يوثقه غير ابن حبان.

3402. It was reported from Ibn Abī Nu‘m, who said: “Rāfī bin Khadij narrated to me, that he cultivated some land and the Prophet passed by him as he was watering it. He asked him: ‘To whom does the crop belong, and to whom does the land belong?’” He said: ‘It is my crop with my seeds and my labor, and I will have half and Banū so-and-so will have half.’ He said: ‘You have engaged in an

[1] When dates on the tree are sold for dry dates.
unlawful deal. Give the land back to its owners and take your expenses.” (Da’if)

Chapter 32. Regarding Cultivating Land Without The Permission Of Its Owner

3403. It was narrated that Râfi’ bin Khadij said: “The Messenger of Allah ﷺ said: ‘Whoever cultivates a people’s land without their permission, he has no right to any of the crop, but he is entitled to his expenses.’” (Da’if)

Comments:
Using the land belonging to someone else without permission is not allowed.

Chapter 33. Regarding Mukhâbarah

3404. It was narrated that Jâbir bin ‘Abdullâh said: The Messenger of Allah ﷺ forbade Muhâqalah, Muzâbanah, Mukhâbarah, and Mu’âwamah[2] - Hammâd (one of the narrators) said: “One of them said: ‘and Mu’âwamah’, the other said,[3] “selling years ahead” - then they were in accord: “and Thunyâ’,[4] but he

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[1] Referring to unused land which a man gives to another man who spends on it, and cultivates it, then (the owner) takes some of its produce in return.
[2] Selling years ahead, and it preceded.
[3] That is, it was narrated via three narrators, and one of them, Hammâd, heard it from Abû Az-Zubair, and Said bin Mina’, so one of them and the other, refers two these two.
[4] An exception of something for sale, the amount of which is not known.
granted a concession with regard to ‘Arayū. (Sahih)

والمزابنة والمخابرة والمعاومة، قال عن حماد: وقال أحدهما: والمعاومة، وقال الآخر: بع السبئ، ثم اقتفوا، وعنه النبي، ورخص في العرابة.

تخصيص: أخرجه مسلم، البیوع، باب النبي عن المحاقنة والمزابنة، وعن المخابرة... إلا

ح: 1/1526، بعد، ح: 1/1543 من حديث حماد بن زيد به.

3405. It was narrated from ‘Ata’, from Jâbir bin ‘Abdullâh who said: “The Messenger of Allah forbade Muzábânah, Muháqalah and Thunyá, unless it was made known.” (Hasan)

وكان رسول الله عن السبئي، ثم اقتفوا، وعنه النبي، ومن تخصيص: إسناده حسن] أخرجه الترمذي، البیوع، باب ما جاء في النبي عن النبي، ح: 1/1290 من حديث عباد بن العوام به وقال: "حسن صحيح غريب" رواه النسائي، ح: 1/4275.

3406. It was narrated from Ibn Khuthaim, from Abü Az-Zubair, from Jâbir bin ‘Abdullâh, who said: “I heard the Messenger of Allah say: ‘Whoever does not give up Mukhábárâh, announce to him a declaration of war from Allah and His Messenger.’” (Da’îf)

وكان رسول الله عن النبي، ومن تخصيص: إسناده ضعيف] أخرجه الطحاوي في معاني الأثار: 1/47 من حديث بحى بن معين به وصحبه الحاكم على شرط مسلم: 86/2 وواقعة الذهبية.

3407. It was narrated that Zaid bin Thâbit said: “The Messenger of Allah forbade Mukhábárâh.” I (one of the narrators) said: “What is Mukhábárâh?” He said: “Taking

وكان رسول الله عن النبي، ومن تخصيص: إسناده ضعيف] أخرجه الطحاوي في معاني الأثار: 1/47 من حديث بحى بن معين به وصحبه الحاكم على شرط مسلم: 86/2 وواقعة الذهبية.
the land in return for half or one third or one quarter.” *(Hasan)*

Chapter 34. Regarding *Musaqah*

3408. It was narrated from ‘Ubaidullah, from Nafi’, from Ibn ‘Umar that the Messenger of Allah made a deal with the people of Khaibar in return for half of what was produced of fruits and crops. *(Sahih)*

Comments:

The term *Musaqah* means the leasing of the datepalm orchard for irrigating, fecundating and protecting the fruit trees, in return for a specified quantity of produce in return.

3409. It was narrated from Muhammad bin ‘Abdur-Rahman, meaning Ibn Ghanaj, from Nafi’, from Ibn ‘Umar, that the Prophet gave the palm trees and land of Khaibar to the Jews of Khaibar on the basis that they would tend them at their own expense and that the Messenger of Allah would have half of the crop. *(Sahih)*

**Chapter 34. Regarding Musaqa**

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3410. It was narrated from ‘Umar bin Ayyûb that Ja’far bin Burqân narrated from Maimûn bin Mîhrân, from Miqsam, from Ibn ‘Abbâs, who said: “The Messenger of Allâh conquered Khaibar and stipulated that the land and all the yellow and white (i.e., gold and silver) would belong to him. The people of Khaibar said: ‘We know the land better than you, so give it to us on the basis that you will have half of the yield and we will have half.’” And he said that he gave it to them on that basis. When the time came to harvest the palm trees, he sent ‘Abdullâh bin Rawâhah to assess the likely yield of the palm trees, which is what the people of Al-Madinah call Al-Khars (estimation). He said: “For this tree, such and such (an amount).” They said: “You are demanding too much of us, O Ibn Rawâhah!” He said: “I take responsibility for the assessment and I will give you half of what I said.” They said: “This is fair, and fairness is what heaven and earth are based on.” They said: “We agree to take what you say.” (Hasan)
3412. It was narrated from Kathîr, meaning Ibn Hishâm, from Ja’far bin Burqân that Mâimûn informed them from Miqsam, that “When the Prophet conquered Khâibâr...” and he mentioned a Hadîth like that of Zâid (no. 3410), and said: “So he assessed the palm trees and said: ‘I will take the job of harvesting the palm trees, and I will give you half of what I said.’” (Hasan)

Chapter 35. Regarding Al-Khârs (Estimation Of Fruits On Palm Trees)

3413. It was narrated that ‘A’Âshâh said: “The Prophet used to send ‘Abdullâh bin Rawâhâh to assess the palm trees when (the dates) began to ripen, before people started to eat from them. Then he gave the Jews the choice between harvesting them on the basis of that assessment, or giving them to the Muslims to harvest them on that basis, so that the Zakât could be calculated before anyone ate from the crop, and before the crop was distributed.” (Da‘îf)

3414. It was narrated from Ibrâhîm bin Ṭahmân, from Abû Az-Zubair, from Jâbir that he said: “When Allâh granted His Messenger victory over Khâibâr, the Messenger of Allâh allowed
them to remain as they were, and shared it between him and them. He sent ‘Abdullâh bin Rawâhah to assess the amount that was due from them.” (Da’if)

3415. It was narrated from Ibn Juraij, he said: “Abû Az-Zubair informed me, that he heard Jâbir bin ‘Abdullah saying: ‘Ibn Rawâhah assessed it as being forty thousand Wasqs.’ And he said that when Ibn Rawâhah gave the Jews the choice, they chose to harvest the crop, and they owed the Muslims twenty thousand Wasqs.” (Sahîh)

The End of the Book of Business
Chapter 36. Regarding The Earnings Of A Teacher

3416. It was narrated from Al-Aswad bin Tha‘labah, from ‘Ubādah bin Aṣ-Ṣāmit, who said: “I taught some of Ahl Aṣ-Suffah the Qur'an and to write, and one of them gave me a bow. I said: ‘It is not (a great amount of) wealth, and I may shoot with it in the cause of Allāh. I shall go to the Messenger of Allāh and ask him.’ So I went to him and said: ‘O Messenger of Allāh, one of the men whom I taught Qur'an and to write has given me a bow, and it is not (a great amount of) wealth, and I may shoot with it in the cause of Allāh, the Most High. He said: ‘If you would like to have a collar of fire tied to your neck then accept it.’” (Ḥasan)

3417. It was narrated from Junādah bin Abi Umayyah, from ‘Ubādah bin Aṣ-Ṣāmit, similar to this narration (no. 3416). The first is more complete. (It contains) “I said: ‘What do you think about it, O Messenger of Allāh?’ He said:
‘A live coal between your shoulders which you have placed around your neck or hung around.’” (Hasan)

The majority of scholars allow some kind of payment for teaching, as well as teaching the Qur’ān, and proof for their view is the Hadith recorded by Al-Bukhārī (no. 2276 in disconnected form and no. 5737 with a connected chain): “Indeed, the Book of Allah is the most deserving of what you take wages for.”

Chapter 37. Regarding The Earnings Of Physicians

3418. It was narrated from Abū Al-Mutawakkil, from Abū Sa‘eed Al-Khudrī that a number of the Companions of the Prophet set out on a journey, and they camped near one of the Arab tribes. They asked for their hospitality but they refused to offer them any hospitality. The chief of that tribe was stung by a scorpion and they treated him in all kinds of ways, but to no avail. One of them said: “Why don’t you go to those people who camped near you; perhaps one of them will have something that will benefit your companion.” One of them said: “Our chief has been stung by a scorpion, and we treated him in all kinds of ways but to no avail. Do any of you have anything with which he could treat our chief?” – meaning Ruqyah. One of them said: “I can recite a Ruqyah,
but we asked you for hospitality and you did not give us any hospitality; I will not recite *Ruqyah* unless you give us something in return.” They agreed to give him a flock of sheep, so he came and recited the Essence of the Book (Sūrat Al-Fātīhah) over him and blew on him until he was healed, as if set free from bonds. They gave him the payment as they had agreed, and they said: “Distribute it.” The one who had recited *Ruqyah* said: “Do not do anything until we come to the Messenger of Allāh ﷺ and consult him.” The next day they came to the Messenger of Allāh ﷺ and told him about that, and the Messenger of Allāh ﷺ said: “How did you know that it is a *Ruqyah*? You did well. Count a share for me, along with you.” (Ṣaḥīḥ)

**3419.** It was narrated from Muḥammad bin Sirīn, from his brother, Maʿbad bin Sirīn, from Abū Saʿeed Al-Khudri, from the Prophet ﷺ, with this Ḥadīth. (Ṣaḥīḥ)

**3420.** It was narrated from Khārijah bin As-Ṣalt, from his paternal uncle, that he passed by some people who came to him and said: “You have brought something good from this man (the Prophet ﷺ); recite *Ruqyah* for us over this
man.” Then they brought him an insane man who was in chains, and he recited Ruqyah for him, reciting the Essence of the Qur’an (Sūrat Al-Fāṭiḥa) for three days, morning and evening, and every time he finished it, he collected his saliva and blew on him. And it was as if he was set free from bonds. They gave him something, and he came to the Prophet and told him about it, and the Messenger of Allāh said: “Accept it, by my life,” for if there are some who would accept (payment) for a false Ruqyah, you are accepting it for a true Ruqyah.” (Hasan)

Chapter 38. Regarding The Earnings Of A Cupper

3421. It was narrated from Rāfi’ bin Khadij that the Messenger of Allāh said: “The earnings of a cupper are impure (Khabīth), the price of a dog is impure and the earning of a Baghi (prostitute) is impure.” (Sahih)

3422. It was narrated from Ibn Muhayyisah from his father that he asked the Messenger of Allāh for permission to charge a fee for

[1] Meaning “by Allāh, who controls my life.” See the discussion about similar sayings following no. 3252.
c cupping, and he told him not to do that. He kept asking him and seeking permission until he told him to feed his watering camel and his slave with it. (Sahih)

3423. It was narrated that Ibn ‘Abbas said: “The Messenger of Allah was treated with cupping, and he gave the cupper his wages; if he had known it was impure he would not have given it to him.” (Sahih)

3424. It was narrated from Anas bin Malik that he said: “Abū Taibah treated the Messenger of Allah with cupping, and he ordered that he be given a Sā‘ of dates, and he asked his masters to reduce the amount they took from him.” (Sahih)

Comments:
Since the Messenger of Allah ordered that Abū Taibah be given something, most scholars consider that allowed, some of them said it is allowed for the slave to be compensated by the free person, and if the free person is given something he should spend it on his slaves and his animals.

Chapter 39. Regarding The Earnings Of A Slave-Women

3425. It was narrated that Muḥammad bin Juḥādah said: “I heard Abū Hāzim (say that) he heard Abū Hurairah say: ‘The
Messenger of Allah ﷺ forbade the earnings of slave-women.”” (Sahih)

Comments:

The income of the slave-girl earned by singing, dancing and prostitution is unlawful.

3426. Tāriq bin ‘Abdur-Rahmān Al-Qurashi said: “Rāfi‘ bin Rifā‘ah came to a gathering of the Ansār and said: ‘Today the Prophet of Allah ﷺ has forbidden us’ – and he mentioned some things – ‘and he has forbidden us the earnings of a slave woman, except for that which she earns with her hands, and he gestured like this with his fingers to indicate baking, spinning and teasing wool.” (Hasan)

3427. It was narrated from ‘Ubaidullāh, meaning Ibn Hurair, from his father, from his grandfather, Rāfi‘, that Ibn Khadīj, who said: “The Messenger of Allah ﷺ forbade the earnings of a slave woman, unless it is known where they came from.” (Hasan)

Chapter (...) Regarding The Fee Of A Fortune-Teller

3428. It was narrated from Abū Mas‘ūd that the Prophet ﷺ forbade the price of a dog, the earning of a Baghī (prostitute), and...
Chapter 40. Regarding Stud Fees For A Stallion

3429. It was narrated that Ibn 'Umar said: “The Messenger of Allah forbade the stud fee for a stallion.” (Sahih)

Comments:
If a gift is given to the owner of the male animal, there is no harm in accepting it.

Chapter 41. Regarding Goldsmiths

3430. It was narrated that Abū Mājidah said: “I cut the ear of a slave, or my ear was cut. Abū Bakr came to us while performing Hajj, and we met with him, and he referred us to ‘Umar bin Al-Khaṭṭāb. ‘Umar said: ‘This (injury) has reached the level of Qiṣāṣ (retaliation). Call a cupper for me so that he may requite the retaliation.’ When the cupper was called he said: ‘I heard the Messenger of Allah say: “I have given a slave to my maternal aunt, and I hope that she will be blessed with him. I said to her: ‘Do not entrust him to a cupper, a goldsmith or a butcher (as an apprentice).’” (Da‘if)

[1] This version appears again under number 3481.
Abū Dāwūd said: ‘Abdul-‘Alā reported from Ibn Išāq, he said: “Ibn Mājidah, a man from Banū Sahm, from ‘Umar bin Al-Khaṭṭāb.”

Chapter 42. Regarding A Slave That Is Sold While He Has Wealth

3433. It was narrated from Az-Zuhri, from Sālim, from his father, that the Prophet ﷺ said: “Whoever sells a slave who has property, his property belongs to the seller unless the buyer stipulated otherwise. And whoever sells a palm tree that has been
pollinated, the fruit belongs to the seller unless the buyer stipulated otherwise.” (Sahih)

Comments:

“Pollinated” meaning, manually pollinated. Date-palm trees are prepared in a special way before they bear fruit. When female trees bloom, the pollen from the male trees is taken and spread over the female flowers.

3434. It was reported from Mālik, from Nāfi’, from Ibn ‘Umar, from ‘Umar, from the Prophet, with the narration about the slave. And from Nāfi’, from Ibn ‘Umar, from the Prophet, with the narration about the palmtree. (Sahih)

Abū Dāwud said: Az-Zuhri and Nāfi’ differed in four Ahādith and this is one of them.

3435. Jābīr bin ‘Abdullāh said: “The Messenger of Allāh said: ‘Whoever sells a slave who has property, the property belongs to the seller, unless the buyer stipulated otherwise.’” (Sahih)

Comments:

This narration shows that the original thing which is being sold, if it has some thing extra with it, as it has been mentioned in the narration, it will not automatically become the property of the buyer, until and unless it is decided before the deal is complete.
Chapter 43. Regarding Meeting Merchants Outside The City

3436. It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh said: “Do not undersell one another, and do not intercept the products until they arrive in the marketplace.”

(Saheeh)

3437. It was narrated from Abu Hurairah that the Prophet forbade going out to intercept (the caravans carrying) goods and if someone intercepts them and buys them, the owner of the products has the option (of cancelling the sale) when he reaches the marketplace. (Saheeh)

Abû Dawud said: Sufyan said: “Do not undersell one another” is that he says: 'I have a better one than him for ten.'"

Comments:
The prohibition to meet the caravans bringing goods protects the society from a monopoly on necessary goods, and allows the sellers to bargain based upon the actual market values of the city.

Chapter 44. Regarding The Prohibition Of Artificially Inflating Prices

3438. It was narrated that Abû...
Hurairah said: The Messenger of Allah ﷺ said: “Do not artificially inflate prices.” (Sahih)

Comments:

*Najsh* refers to the case where a person who is not an actual buyer, poses as a buyer, offering to pay more than the actual buyer present, in order to drive the price higher. Auctioning is allowed, while this deceitful trick is not.

Chapter 45. Regarding The Prohibition Of A Town-Dweller Selling On Behalf Of A Bedouin

3439. It was narrated from Tawus, from Ibn ‘Abbâs, who said: “The Messenger of Allah ﷺ forbade a town-dweller to sell for a Bedouin.” I (Tâwús) said: “What does a town-dweller selling for a Bedouin mean?” He said: “Acting as a broker for him.” (Sahih)

3440. It was narrated from Al-Hasan, from Anas bin Malik, that the Prophet ﷺ said: “No town-dweller should sell for a Bedouin even if he is his brother or his father.” (Sahih)

Abû Dâwud said: I heard Hafṣ bin ‘Umar saying: “Abû Hilâl narrated to us (he said): ‘Muḥammad narrated to us, from Anas bin
Mālik, who said: “It used to be said: ‘No town-dweller should sell for a Bedouin’ and this is a comprehensive phrase. He should not sell anything for him or buy anything for him.”

Comments: The reasoning behind these *Ahāḍīth* is similar to that which preceded regarding the prohibition of meeting the caravans.

3441. It was narrated from Sālim Al-Makkī that a Bedouin told him that he brought a milch-camel of his at the time of the Messenger of Allāh ﷺ, and stayed with Talḥah bin ‘Ubaīdullāh. He said: “The Prophet ﷺ forbade a town-dweller to sell for a Bedouin, so go to the marketplace and see who wants to buy from you, then consult with me, and I will tell you whether to go ahead or not.” *(Ḍa‘īf)*

3442. It was narrated from Abū Az-Zubair, from Jābir who said: “The Messenger of Allāh ﷺ said: ‘No town-dweller should sell for a Bedouin. Let the people be, so that Allāh will provide for them by means of one another.’” *(Ṣaḥīḥ)*
Chapter 46. One Who Buys An Animal Whose Udders Have Been Tied Up[1]

3443. It was narrated from Al-A‘raj, from Abū Hurairah that the Messenger of Allāh ﷺ said: “Do not go out to intercept the caravans who have come to sell, and do not undersell one another, and do not tie up the udders of camels and sheep. Whoever buys an animal after that, he has the choice between two options after milking it. If he is pleased with it, he may keep it, and if he is not pleased with it, he may return it along with a ʿṢa‘ of dates.” (Ṣaḥīḥ)

3444. It was narrated from Muhammad bin Sirīn, from Abū Hurairah that the Prophet ﷺ said: “Whoever buys a sheep whose udder has been tied up has the choice for three days: If he wishes he may return it along with a ʿṢa‘ of food, not wheat.” (Ṣaḥīḥ)

3445. Thābit, the freed slave of ‘Abdur-Rahmān bin Zaid, narrated that he heard Abū Hurairah say: “The Messenger of Allāh ﷺ said:
'Whoever buys a sheep whose udder has been tied up, he may milk it. If he is pleased with it, he may keep it, and if he is displeased with it, then a Sa' of dates is due in return for its milk.'” (Sahih)

3446. It was narrated from 'Abdullah bin 'Umar, who said: “The Messenger of Allah ﷺ said: 'Whoever buys a sheep whose udders have been tied up, he has the choice for three days. But if he returns it, he should return it with wheat equal to or twice the value of its milk.'” (Da'if)

Chapter 47. Regarding The Prohibition Of Hoarding

3447. It was narrated from Muhammad bin 'Amr bin 'Ata', from Sa'eed bin Al-Musayyab, from Ma'mar bin Abi Ma'mar, one of Banu 'Adiyy bin Ka'b, who said: “The Messenger of Allah ﷺ said: 'No one hoards but (is) a sinner.'” I said to Sa'eed: “You hoard.” He said: “And Ma'mar used to hoard.” (Sahih)

Abu Dawud said: I asked Ahmad: “What is (the prohibited type of) hoarding?” He said: “(Hoarding) things that are essential to people's survival.”
Abū Dāwūd said: Al-Awzā’ī said: “The hoarder is the one who frequents the market and buys food that people need, for the purpose of hoarding.”

3448. It was narrated from Hammām, from Qatādah, who said: “There is no hoarding with regard to dried dates.” (Da’īf)

Ibn Al-Muthanna (one of the narrators) said: “He said: ‘From Al-Hasan.’ We said to him: ‘Do not say: ‘From Al-Hasan.’”

Abū Dāwūd said: This Ḥadīth is false in our view.

Abū Dāwūd said: Sa’eed bin Al-Musayyab used to hoard dates, fodder and seeds.

Abū Dāwūd said: I heard Ahmad bin Yūnus say: “I asked Sufyān about hoarding fresh fodder. He said: ‘They regarded hoarding as disliked.’ I asked Abū Bakr bin Al-Ayyāsh and he said: ‘Hoard it.’”

Comments:
It is not allowed to hoard goods that people need to purchase, while it is lawful to keep goods for one’s personal needs.

Chapter 48. Regarding Breaking Dirhams

3449. It was narrated from ‘Alqamah bin ‘Abdullāh that his father said: “The Messenger of
Allahu forbade breaking the coins that are in circulation among the Muslims, unless there is a problem with it."[1] (Da'if)

Chapter 49. Regarding Fixing Prices

3450. It was narrated from Abū Hurairah that a man came and said: "O Messenger of Allah, fix the prices." He said: "No, rather I shall supplicate, asking Allāh (for ample provision)." Then a man came and said: "O Messenger of Allāh, fix the prices." He said: "Rather, (it is) Allāh (who) lowers and raises, but I hope that I shall meet Allāh with no claim of injustice against me." (Sahih)

3451. It was narrated that Anas bin Mālik said: "The people said: 'O Messenger of Allāh, prices have become too high; fix the prices for us.' The Messenger of Allāh said: 'Allāh is the One Who decrees prices, Who takes and gives, and He is the Provider. I hope that I will meet Allāh with no one among you making any claim against me concerning issues of blood or wealth.'" (Sahih)

[1] Meaning, forged coins, for example.
Chapter 50. Regarding The Prohibition Of Deception

3452. It was narrated from Abū Hurairah that the Messenger of Allāh ḥ passed by a man who was selling food and he asked him how he was selling, and he told him. Revelation came to him telling him to put his hand in it (the pile of merchandise), so he put his hand in it, and found that it was wet. The Messenger of Allāh ḥ said: ‘He who cheats, is not one of us.’”

(Sahih)

Comments:
“He who cheats, is not one of us” indicates that he has done something unlawful, as Allāh mentioned in the story of Ibrāhīm, peace be upon him, that he said: But whoever follows me, then he is verily of me. And whoever disobeys me, still You are indeed Oft-Forgiving, Most Merciful.

(Ibrāhīm 14:36) Sufyān bin ‘Uyainah disliked that it be explained in a way that minimalized its gravity.

Chapter 51. Regarding The Option Of Both Parties (To Annul A Deal)

3454. It was narrated from Mālik,
from Nafi', from 'Abdullah bin Umar that the Messenger of Allah ﷺ said: "The two parties to a transaction each have the option so long as they have not separated, except for a transaction in which it is stipulated that they have the choice." (Sahih)


3455. It was narrated from Hammād, from Ayyūb, from Nafi', from Ibn 'Umar, from the Prophet ﷺ. He said: "...or one of them says to his companion: 'Choose.'" (Sahih)


3456. It was narrated from 'Amr bin Shu'aib, from his father, from 'Abdullah bin 'Amr bin Al-'As, that the Messenger of Allah ﷺ said: "The two parties to a transaction have the choice so long as they have not separated, except for a transaction in which it is stipulated that they have the choice, and it is not permissible for one to leave his companion for fear that he may ask for it to be cancelled." (Hasan)


3457. It was narrated from
Hammad, from Jamil bin Murrah, from Ibn Al-Wadi', who said: “We went out on a campaign and stopped to camp. A companion of ours sold a horse for a slave, then they (the two parties to the transaction) remained for the rest of that day and night, and when the time to depart came the following morning, he went to saddle his horse and regretted it. He went to the man and asked him to annul (the transaction), but the man refused to give the horse to him. He said: ‘Abu Barzah, the Companion of the Prophet will (arbitrate) between you and I.’ They went to Abu Barzah in some corner of the camp, and told him this story. He said: ‘Will you agree to let me judge between you based on the judgment of the Messenger of Allah?’ The Messenger of Allah said: ‘The two parties to a transaction have the option so long as they have not parted.”

(Sahih)

Hisham bin Hassân said: “Jamil narrated that he said: ‘I do not think that you two have parted.”

3458. It was narrated that Yahyâ bin Ayyûb said: When Abu Zur’âh sold anything to a man, he would give him the option. Then he would say: Give me the option. Then he would say: I heard Abu Hurairah say: “The Messenger of Allah said: ‘Two people should
only part when they are both pleased (with the deal).” (Hasan)


3459. It was narrated from Hakim bin Hizäm that the Messenger of Allâh ﷺ said: “The two parties to a transaction have the choice, so long as they have not parted. If they are sincere and explicit, their transaction will be blessed, but if they conceal and lie, the blessing will be erased from their transaction.” (Sahih)

Abû Dâwûd said: This is how it was narrated by Sa’eed bin Abî ‘Arûbah and Hammâd. As for Hammâm he said: “until they part or give an option” three times.

تخريج: أخرج البخاري، البيوع، باب: إذا بين البيع ولم يكنما وصحا، ح: 2079:

وسلم، البيوع، باب الصدق في البيع والبيان، ح: 1532 من حديث شعبة به.

Comments:
The summary of these narrations is that both, the seller and the buyer, keep the right of forsaking the deal until they physically part from each other. Termination of conversation on the issue of the deal and talking about other topics does not dictate a completion of the deal. The deal is complete when they separate from each other physically.

Chapter 52. Regarding The Virtue Of Accepting The Cancellation Of A Deal

3460. It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Whoever is easy with a Muslim, Allâh will be easy with his sins.” (Da’îf)

تخريج: [إسناده ضعيف] أخرجه ابن حبان، ح: 2199 وصححه ابن حبان، ح: 1103 والحاكم على شرط الشافعين: 45/2 ووافقه الذهبي واحتج له عند ابن حبان، ح: 1104 وغيره.
Comments:
When the deal is legally complete, then there is no way to compel the seller to take back the goods for a refund. But he is encouraged to take the goods back and return the money to the buyer.

Chapter 53. Regarding One Who Does Two Transactions In One

3461. It was narrated that Abū Hurairah, may Allah be pleased with him, said: "The Messenger of Allah ﷺ said: "Whoever does two transactions in one will have the lesser of the two or it will be Ribā." (Hasan)


Comments:
Meaning, this is what is understood after parting and payment has not been made as of yet.

Chapter 54. Regarding The Prohibition Of Al-‘Enah

3462. It was narrated that Ibn ‘Umar said: "The Messenger of Allah ﷺ said: 'When you enter into 'Enah transactions[1], take hold of the tails of cattle, and are content with farming, and you forsake Jihad, Allah will cause humiliation to prevail over you and will not withdraw it until you return to your religion.'" (Da’if)

[1] ‘Enah transaction means to sell something for a price to be paid at a later date, then to buy it back for a lower price (to be paid immediately); this is a trick used to circumvent the prohibition on lending with interest.
Chapter 55. Regarding Payment In Advance

3463. It was narrated that Ibn 'Abbás said: “When the Messenger of Allâh ﷺ came to Al-Madînah, they used to pay one or two or three years in advance for dates. The Messenger of Allâh ﷺ said: ‘Whoever pays in advance for dates, let him pay for a specified measure and a specified weight, (to be delivered) at a specified time.’” (Sahîh)

Comments:
Such deals are allowed with the condition that the kind, measure, and weight be precise and definitely known to both the parties. Without this condition the sale is unlawful.

3464. It was narrated from Muhammad, or ‘Abdullâh bin Mujâlîd who said: “'Abdullâh bin Shaddâd, and Abû Burdah differed concerning payment in advance. They sent me to Ibn Abî Awfâ to
ask him, and he said: ‘We used to pay in advance at the time of the Messenger of Allah ﷺ, Abû Bakr and ‘Umar, for wheat, barley, dates and grapes.’” Ibn Kathîr added: “To people who did not possess them” – then the two reports concur: “He said: ‘And I asked Ibn Abzâ and he said something similar.’” (Ṣaḥîḥ)

**Exegesis:** After the biahari, the seller, and the buyer in the commercial document, 244:3, 3463, from Abu Dâwûd. It was narrated to Abu Al-Mujâlid. He said: “People who did not possess them (a narration similar to no. 3464).” (Ṣaḥîḥ)
Abû Dawûd said: What is correct is Ibn Abî Al-Mujâlid, and Shu’bah was mistaken in that.[1]

**3466.** It was narrated that ‘Abdullâh bin Abî Awwâf Al-Aslâmî said: “We went on a campaign to Ash-Shâm with the Messenger of Allah ﷺ, and some of the Nabateans of Ash-Shâm came to us, and we paid them in advance for wheat and (olive) oil at a specified price for a specified time.” He was asked: “Where did they get that from?” He said: “We did not ask them.” (Ṣaḥîḥ)

**Exegesis:** [Ṣaḥîḥ] An order of the previous narration.

**3465.** It was narrated from Ibn Abî Al-Mujâlid. He said: “People who did not possess them (a narration similar to no. 3464).” (Ṣaḥîḥ)

Ibn Abî Al-Mujâlid said: What is correct is Ibn Abî Al-Mujâlid, and Shu’bah was mistaken in that.[1]

Chapter 56. Regarding Payment In Advance For Specified Crops

3467. It was narrated from Ibn ‘Umar that a man paid another man in advance for (the crops of) some palm trees, but they did not produce anything that year. They referred their dispute to the Prophet ﷺ, and he said: ‘On what basis did you regard his wealth as permissible? Give him back his money.’ Then he said: ‘Do not pay in advance for (the crops of) palm trees until it becomes apparent that the crop is sound.’” (Da‘if)

Chapter 57. Transfer Of Goods Paid For In Advance

3468. It was narrated that Abū Sa‘eed Al-Khudrī said: “The Messenger of Allāh ﷺ said: ‘Whoever pays in advance for something, he should not exchange it with someone else.’”[1] (Da‘if)
the time of the Messenger of Allah ﷺ, blight affected the crops that a man had bought, and he incurred a lot of debt. The Messenger of Allah ﷺ said: ‘Give him charity.’ So the people gave him charity, but it was not enough to pay off his debts. The Messenger of Allah said (to the creditors): “Take what you find, and you will have no more than that.” (Sahih)

3470. It was narrated from Abū Az-Zubair Al-Makki, who narrated from Jābir bin ‘Abdullāh, that the Messenger of Allah ﷺ said: “If you sell dates to your brother, then they become affected by blight, it is not permissible for you to take anything from him. On what basis would you take your brother’s wealth unlawfully?” (Sahih)

Chapter 59. Regarding The Explanation Of Blight

3471. It was narrated that ‘Aṭā’ said: “Blight refers to any overwhelming force that causes damage, such as rain, hail, locusts, wind or fire.” (Hasan)
3472. It was narrated from Yahyā bin Sa‘eed that he said: “There is no blight (that dictates waiving deals) if it is less than one-third of the capital (the harvest).” Yahyā said: “That is the established practice of the Muslims.” (Hasan)

Chapter 60. Regarding Withholding Water

3473. It was narrated from Jarîr, from Al-A‘mash, from Abû Šâlih, from Abû Hurairah who said: “The Messenger of Allâh ﷺ said: ‘Surplus water should not be withheld with the aim of preventing shepherds from grazing their animals (around the well).’” (Sahih)

3474. It was narrated from Wâki‘ (he said): “Al-A‘mash narrated to us, from Abû Šâlih, from Abû Hurairah who said: “The Messenger of Allâh ﷺ said: ‘There are three to whom Allâh will not speak on the Day of Resurrection: A man who has surplus water, and he withholds it from a wayfarer, a man who swears – meaning falsely – in order to sell his goods after ‘Asr. and a man who swears allegiance to a ruler and if he gives him something he remains loyal but if he does not give him anything, he does not remain loyal to him.’” (Sahih)
Comments:

Swearing (by the seller) may persuade the buyer to purchase the goods, but he will be deprived of Allâh's blessings (Al-Bukhârî no. 2087 and Muslim 4125).

3475. (There is another chain) from Jarîr, from Al-A'îmsh, with his chain and its meaning (similar to no. 3474), he said: "...nor purify them, and theirs will be a painful torment." And he said concerning the (swearing when selling) goods (he says): "By Allâh I was offered such and such for them, and the other man believes him and takes them." (Sâhîh)

3476. It was narrated that a woman called Buhaisah said: "My father asked permission to enter upon the Prophet and (when he was allowed permission), he lifted his shirt and began to kiss and embrace him (the Prophet). Then he said to him: 'O Prophet of Allâh! What is the thing that is it not permissible to withhold?' He said: 'Water.' He said: 'O Prophet of Allâh! What is the thing that is it not permissible to withhold?' He said: 'Salt.' He said: 'O Prophet of Allâh! What is the thing that is it not permissible to withhold?' He said: 'Doing good is better for you.'" (Da'îf)

3477. Abû Khidâsh narrated, and this is the version of 'Ali, that a
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Muhājir man who was one of the Companions of the Prophet said: “I went out on campaign with the Prophet three times, and I heard him say: ‘The Muslims are partners in three things: Water, wild plants, and fire.’" (Sahih)

Comments:
Meaning water, grass, wild herbs, etc., in natural areas. Similarly one should not prevent anyone from taking a burning coal from one's fire.

Chapter 61. Regarding Selling Surplus Water

3478. It was narrated from Iyās bin ‘Abd that the Messenger of Allāh forbade selling surplus water. (Sahih)

Chapter 62. Regarding The Price Of Cats

3479. It was narrated from Abū Sufyān, from Jābir bin ‘Abdullāh...
that the Prophet ﷺ forbade the price of dogs and cats. (Sahih)

3480. It was narrated from Abū Az-Zubair, from Jābir, that the Prophet ﷺ forbade the price of cats. (Sahih)

Chapter 63. Regarding The Price Of Dogs

3481. It was narrated from Abū Mas'ūd that the Prophet ﷺ forbade the price of a dog, the earnings of a Baghî (prostitute), and the fee of a fortune-teller.¹ (Sahih)

Comments:

Other narrations make an exception for hunting dogs. (See Sunan Nasā‘ī no. 4672)

3482. It was narrated that ‘Abdullāh bin ‘Abbās said: “The

¹ This preceded under number 3428.
Messenger of Allah ﷺ forbade the price of a dog, and if someone comes asking for the price of a dog, fill his palm with dust.” (Sahih)

*3483.* ‘Awn bin Abi Juhaifah narrated that his father said: “The Messenger of Allah ﷺ forbade the price of a dog.” (Sahih)

3484. ‘Ali bin Rabah Al-Lakhmi narrated that he heard Abü Hurairah say: “The Messenger of Allah ﷺ said: ‘The price of a dog, the fee of a fortune-teller, and the earnings of a Baghi (prostitute) are not permissible.’” (Hasan)

Chapter 64. Regarding The Price Of Khamr And Dead Meat

3485. It was narrated from Abü Hurairah that the Messenger of Allah ﷺ said: “Allah has forbidden Khamr and its price, and He has forbidden dead meat and its price, and He has forbidden the pig and its price.” (Sahih)
3486. It was narrated from Yazid bin Abi Habib, from ‘Ata’ bin Abi Rabah, from Jabir bin Abdullah, that he heard the Messenger of Allah say, during the Year of the Conquest, when he was in Makkah: “Allah has forbidden the sale of Khamr, dead meat, the pig and idols.” It was said: “O Messenger of Allah, what do you think about the fat of dead animals, with which ships are caulked, skins are greased, and people’s lamps are lit?” He said: “No, it is unlawful (Haram).” Then the Messenger of Allah said at that point: “May Allah fight the Jews, for when Allah, Exalted is He, forbade the fat of dead animals for them, they rendered it, then they sold it and consumed its price.” (Sahih)

3487. (There is another chain) from Yazid bin Abi Habib, he said: “‘Ata’ wrote to me, from Jabir” similarly (as no. 3486), but he did not say “It is unlawful (Haram).” (Sahih)
3488. It was narrated that Ibn ‘Abbās said: “I saw the Messenger of Allāh  sitting by the Corner."[1] He looked up at the sky and smiled, then he said: ‘May Allāh curse the Jews’ (he said it) three times. ‘Allāh, Exalted is He, forbade fat to them, but they sold it and consumed its price. When Allāh forbids a people to eat a thing, He forbids its price to them.’

In the Hadīth of Khalīd bin ‘Abdullāh bin At-Tahhān (one of the narrators) it does not say “I saw,” and he said: “May Allāh fight the Jews.” (Ṣaḥīḥ)

3489. It was narrated that Al-Mughirah bin Shu'bah said: The Messenger of Allāh  said: “Whoever sells wine, he might as well eat pig!” (Ḍa‘īf)

3490. It was narrated that ‘Aishah said: “When the last Verses of Sūrat Al-Baqarah were revealed,

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[1] Implying the corner of the Ka'bah where the Black Stone is situated.
the Messenger of Alläh ﷺ came out and recited them to us, and said: ‘Dealing in Khamr has been forbidden.’” (Sahih)

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3491. A similar report (as no. 3490) was narrated from Al-A’mash with the same chain, and its meaning, he said: The last Verses concerning Ribâ.\[1\] (Sahih)

Chapter 65. Regarding Selling Food Before Taking Possession Of It

3492. It was narrated from Mālik, from Nāfi’, from Ibn ‘Umar that the Messenger of Alläh ﷺ said: “Whoever buys food, let him not sell it before he has taken possession of it.” (Sahih)

3493. It was narrated from Mālik, from Nāfi’, from Ibn ‘Umar that he said: “At the time of the Messenger of Alläh ﷺ we used to buy food. He would send someone to us to tell us to move it from the place where we had bought it to another place before selling it,” meaning, without weighing or measuring. (Sahih)

[1] See number 4540 of Al-Bukhārî.
3494. It was narrated from Yahyā from [Ubaidullah] who said: “Nafi' informed me, from Ibn ‘Umar, who said: ‘They used to buy food without weight or measurement at the upper part of the market, and the Messenger of Allah forbade selling it until they had moved it.”’

(Sahih)

3495. It was narrated from Al-Qāsim bin Muḥammad that ‘Abdullāh bin ‘Umar narrated to him, that the Messenger of Allāh forbade anyone to sell food that he had bought by measurement until he had taken full possession of it. (Da‘īf)

3496. It was narrated from Ibn Tawus from his father, from Ibn ‘Abbās, who said: “The Messenger of Allāh said: ‘Whoever buys food, he should not sell it until he has measured it.’” Abū Bakr added: “I said to Ibn ‘Abbās: ‘Why?’ He said: ‘Do you not see that they pay with gold for food to be moved later.’”[1]

[1] Meaning, they pay for the food, but do not take it, then they sell later, while it is still at its origin, for a higher price.
It was narrated from 'Amr bin Dinar, from Tawus, from Ibn 'Abbás who said: "The Messenger of Allah said: 'If one of you buys food, let him not sell it until he takes possession of it.'" Sulaiman bin Harb (one of the narrators) said: "Until he takes full possession of it." Musad-dad (one of the narrators) added: "Ibn 'Abbás said: 'I think everything is (subject to) the same (ruling) as food.'" (Sahih)

It was narrated from Az-Zuhri, from Sālim, from Ibn 'Umar who said: "I saw people being beaten (as a disciplinary punishment) at the time of the Messenger of Allah if they bought food without weight or measure and sold it before taking it to their place." (Sahih)
3499. It was narrated from ʿUbaid bin Ḥunain, from Ibn ʿUmar who said: “I bought some olive oil in the marketplace, and when it came into my possession I was met by a man who offered me a good profit for it, and I wanted to make a deal with him, but a man behind me took hold of my arm. I turned around and saw that it was Zaid bin Thãbit. He said: ‘Do not sell it where you bought it until you take it to your place, for the Messenger of Allāh forbade selling merchandise where it were bought, before the merchants moved them to their places.’” (Hasan)

3500. It was narrated from Ibn ʿUmar that a man told the Messenger of Allāh, that he was being deceived in buying and selling. The Messenger of Allāh said to him: “When you buy or sell, say: ‘No deception.’” So when he bought or sold, the man would say: “No deception.” (Ṣaḥīḥ)

3501. It was narrated from Anas bin Ṭālimic that a man at the time of the Messenger of Allāh used to buy and sell, but there was some
weakness in his intellect. His family came to the Messenger of Allâh ﷺ and said: “O Prophet of Allâh, stop so-and-so, for he buys and sells but there is some weakness in his intellect.” The Prophet ﷺ called him, and told him not to buy and sell. He said: “O Messenger of Allâh, I cannot keep away from buying and selling.” The Messenger of Allâh ﷺ said: “If you cannot keep away from buying and selling, then say: ‘Give and take (on the spot), and no deception.” (Hasan)

Chapter 67. Regarding Al-Urban (Non-Refundable Advance)

3502. It was narrated from Mâlik bin Anas that it was conveyed to him that ‘Amr bin Shu’aib narrated from his father, that his grandfather said: “The Messenger of Allâh ﷺ forbade non-refundable advances. Mâlik said: “That means, as we think – and Allâh knows best – that a man buys a slave or rents an animal and says: ‘I will give you a Dinar on the condition that if I give up the merchandise, or the rental, then what I give you is yours to keep.’” (Hasan)
Chapter 68. Regarding A Man Selling What He Does Not Possess

3503. It was narrated that Ḥakīm bin Ḥizām said: “O Messenger of Allah, people come to me wanting to buy something that I do not possess; should I buy it for them from the marketplace?” He said: “Do not sell that which you do not possess.” (Hasan)

3504. ‘Amr bin Shu‘aib narrated: “My father told me, from my grandfather” – until he mentioned ‘Abdullāh bin ‘Amr – “who said: ‘The Messenger of Allah said: “It is not permissible to transact a loan combined with a sale, or to stipulate two conditions in one transaction, or to make a profit on something that you do not possess, or to sell something that is not with you.” (Sahih)
Chapter 69. Regarding Conditions In Sales

3505. It was narrated that Jābir bin ‘Abdullāh said: “I sold my camel to the Messenger of Allāh صلی الله علیه وآله وسلم, and stipulated that I be allowed to ride it home. He said to me at the end: ‘Did you think that I bargained with you in order to take away your camel? Take your camel and its price; they are both yours.’” (Ṣaḥīḥ)

Comments:
Making a condition of use of the thing sold at the time of its sale is legal.

Chapter 70. Regarding Liability For The Slave

3506. It was narrated from Abān, from Qatādah, from Al-Hasan, from ‘Uqbah bin ‘Amir, that the Messenger of Allāh صلی الله علیه وآله وسلم said: “The period within which one has the right to return a slave after purchase is three days.” (Daʿīf)

Comments:
[Translation and comments related to the text.]

3507. It was narrated from Hammām, from Qatādah, with his chain, and its meaning (similar to no. 3506). He added: “If he finds any fault in him within three days, he may be returned without proof. But if he finds a fault in him after
three days, he has to provide proof that he bought him, and that this fault was present in him.” (Da'if)

Chapter 71. Regarding One Who Buys A Slave And Employs Him, Then Finds A Fault In Him

3508. It was narrated from Ibn Abī Dhi'b from Makhlad bin Khūfāf, from 'Urwah, from 'Āishah who said: “The Messenger of Allah ﷺ said: ‘The produce is for the responsible one.’”[1] (Hasan)

3509. It was narrated from Muhammad bin 'Abdur-Rahmān, from Makhlad bin Khufāf Al-Ghifārī who said: “I had a share with some other people in a slave. I put him to work when some of us were absent, and he gained some yield for me, and my partners referred their dispute with me concerning his case to a judge, who ordered me to return the yield. I went to 'Urwah bin Az-Zubair and told him what happened, and 'Urwah went to him and narrated

[1] Meaning, if a person buys a slave, land, property etc. and makes use thereof, or profits from that, but then finds a fault in it and wants to return it, the produce or profit is his to keep in return for his being responsible for it during that period.
to him, from ‘Aishah, that the Messenger of Allah ﷺ said: ‘The produce is for the responsible one.’ (Hasan)

3510. It was narrated from Muslim bin Khālid Az-Zanji (who said): Hishām bin ‘Urwah narrated to us, from his father, from ‘Aishah, that a man bought a slave who stayed with him for as long as Allāh willed he should stay, then he found a fault in him. He referred the dispute to the Prophet ﷺ and he ordered (the seller) to take him back. The man said: ‘O Messenger of Allāh, he gained some yield from my slave.’ The Messenger of Allāh ﷺ said: ‘The produce is for the responsible one.’ (Da‘īf)

Chapter 72. If Two Parties Dispute, The Item Remains Where It Was

3511. ‘Abdur-Rahmān bin Qais bin Muhammad bin Al-Ash‘ath narrated from his father, that his grandfather said: ‘Al-Ash‘ath bought some of the slaves of the Khums from ‘Abdullāh for twenty thousand. ‘Abdullāh sent word to him asking for their price, and he said: ‘I only bought them for ten thousand.’ ‘Abdullāh said: ‘Choose a man to arbitrate between you and
I. Al-Ash'ath said: ‘You yourself may arbitrate between you and I.’

‘Abdulläh said: ‘I heard the Messenger of Allâh ﷺ say: “If the two parties to a transaction disagree, and there is no proof, then what the seller of the goods says is what counts, or they may cancel the transaction.”’ (Hasan)

3512. It was narrated from Al-Qâsîm bin ‘Abdur-Râhmân, from his father, that Ibn Mas'ûd sold some slaves to Al-Ash’âth bin Qais – and he mentioned a similar report (as no. 3511), with some additions and subtractions. (Hasan)

Chapter 73. Regarding Pre-Emption

3513. It was narrated from Abû Az-Zubair, from Jâbir who said: “The Messenger of Allâh ﷺ said: ‘Pre-emption applies to everyone who is a partner with you, whether it is a house or a garden. It is not permissible to sell until he informs his partner. If he wants to sell it, then his partner has more right to it, unless he gives him his consent (to sell it to someone else).’” (Sahîh)


تخريج: حسان أخرجه النسائي، البوع، باب خلاف الحاصلين في الشم، ح: 3513 من حديث هشيم بن وروءة عمر بن قيس الحاصر عن القاسم بن عبدالرحمن به (الدارقطني: 2/30) وللتحديث شواهد.
3514. It was narrated from Abû Salamah bin 'Abdur-Rahmân, from Jâbir bin 'Abdullâh who said: "The Messenger of Allâh ﷺ enjoined pre-emption only in property that is not divided. If the boundaries have been fixed and the roads established, then there is no pre-emption." (Sahîh)

3515. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'If the land has been divided and the boundaries established, then there is no pre-emption.'" (Hasan)

3516. It was narrated from Abû Râfî‘ that he heard the Prophet ﷺ say: "The neighbor has more right to property that is near." (Sahîh)

3517. It was narrated from Qatâdah, from Al-Hasan, from Samurah, from the Prophet ﷺ:
"The neighbor of the house has more right to his neighbor’s house or land." (Hasan)

Exegesis: [This hadith] According to the transmitters, A had a house and a field, which B claimed as his own. A was absent, so B constructed a barn and a stable. A returned and wanted to reclaim his property. In this case, A had more right to his property than B, even if he was absent. (Hasan)

3518. It was narrated from ‘Aṭā’, from Jābir bin ‘Abdullāh who said: “The Messenger of Allāh ﷺ said: ‘The neighbor is most entitled to pre-emption of his neighbor; he should wait for him, even if he is absent, if they share a common road.’” (Hasan)

Chapter 74. If a Man Becomes Bankrupt And Another Man Finds His Exact Goods With Him

3519. It was narrated from ‘Umar bin ‘Abdul-‘Azīz, from Abū Bakr bin ‘Abdur-Rahmān, from Abū Hurairah, that the Messenger of Allāh ﷺ said: “If a man becomes bankrupt and (another) man finds his exact goods with him, he has more right to it than anyone else.” (Sahih)
According to the situation mentioned in the narration, if the seller has not yet received the price of his property, and the property is still in the same condition as it was at the time of sale, and no changes have been made in it, the seller has the right to take back his property, and the deal will be considered as cancelled. If changes have been made in the property, then other claimants can also claim their share in it.

3520. It was narrated from Mālik, from Ibn Shihāb, from Abū Bakr bin ʿAbdur-Rāh mãn bin Al-Ḥārith bin Hishām, that the Messenger of Allāh ﷺ said: “If a man sells some goods, then the one who bought them becomes bankrupt, and the one who sold it does not receive anything of their price, then he finds the exact goods that he sold to him, he has more right to them. But if the buyer dies, then the seller is equal (in claim) to other creditors.” (Sahih)
3521. It was narrated from Yūnus, from Ibn Shihāb, he said: “Abū Bakr bin ‘Abdurr-Rahmān bin Al-Hārith bin Hishām informed me that the Messenger of Allāh ﷺ...” and he mentioned the meaning of a Hadith of Mālik. And he added: “If he had received any part of its price, then he is equal to other creditors.” (Sahih)

[Abū Bakr said: “And the Messenger of Allāh ﷺ ruled that if a man dies and he had the exact goods of another man, and had not paid off any part of their price, the owner of the goods was equal to other creditors.”] Abū Dāwūd said: The Hadith of Mālik is more correct.

3523. It was narrated that ‘Umar bin Khaldah said: “We came to Abū Hurairah concerning a companion of ours who had become bankrupt. He said: ‘I shall judge concerning you as the Messenger of Allāh ﷺ judged concerning one who became bankrupt, or died, and a man found his exact goods; he has more right to them.’” (Hasan)

[Abū Dāwūd said: Who accepts this? Who is this Abū Al-Mu’tamīr (one of the narrators)? Meaning: We do not know about him.]

تخريج: [صحح] انظر الحديث السابقين، ورواه ابن ماجه، الأحكام، باب من وجد متنازع عليه.

بعينه عند رجل قل أفس، ح: 3523 من حديث ابن شهاب الزهري. 

Chapter 75. One Who Takes Care Of A Worn-Out Animal

3524. It was narrated from (Hammād and Abān) from ʿUbadullāh bin Humaid bin ʿAbdur-Rahmān Al-Himyari, from ʿĀmir Ash-Shaʿbī; that the Messenger of Allāh ﷺ said: “Whoever finds an animal whose owners could no longer feed it and let it loose, and he takes it, and looks after it, it is his.”

(Ḍaʿīf)

It says in the Hadīth of Abān: “ʿUbadullāh said: ‘I said: “From whom?” He said: “From more than one of the Companions of the Prophet ﷺ.”’[1]

Abū Dāwūd said: This (wording) is (from) the Hadīth of Hammād, and it is clearer and more complete.

3525. It was narrated from Khālid Al-Hadh-dhāʾ, from ʿUbadullāh bin Humaid bin ʿAbdur-Rahmān, from Ash-Shaʿbī who attributed the Hadīth to the Prophet ﷺ, that he said: “Whoever abandons an animal at a place where it cannot survive, and a man takes it and looks after it, it belongs to the one who looked after it.”

(Ḍaʿīf)

**Tafsīr:** [ضعف] أخرجه الدارقطني: 3/6 والبيهقي: 198/6 من حديث أبي داود به ʿabd Allāh بن حميد مجهول الحال، روى عنه جماعة، ولم يوثقه غير ابن حبان.

[1] Meaning, he asked Ash-Shaʿbī who it is that he heard this from.
Chapter 76. Regarding Pawning

3526. It was narrated from Ash-Sha'bi, from Abü Hurairah, from the Prophet ﷺ, who said: “The milk is milked from the udder by (virtue of) the one who spends on it when it is pawned. And the mount is ridden by (virtue of) the one who spends on it when it is pawned. And the one who milks it or rides it is required to spend on it.” (Sahih)

Abū Dāwūd said: It is Sahih according to us.

3527. It was narrated from Abū Zur'ah bin 'Amr bin Jarir that 'Umar bin Al-Khattab said: “The Prophet ﷺ said: ‘Among the slaves of Allāh are some people who are neither Prophets nor martyrs, but the Prophets and martyrs will envy them on the Day of Resurrection for their status before Allāh.’ They said: ‘O Messenger of Allāh, tell us who they are?’ He said: ‘They are people who love one another in the spirit of Allāh, with no ties of kinship between them nor financial interests in common between them. By Allāh, their faces will be filled with light, and they will be (sitting on seats) of light; they will not be afraid when the people are afraid, and they will not grieve when the people...”
grieve.' And he recited this Verse:

No doubt! Verily, the Awliyã’ of Allãh, no fear shall come upon them nor shall they grieve.”[1]

(Sahih)

Comments:

This narration apparently has no relation with the Book of Pawning other than that believers should cooperate with each other for the sake of Allãh, and they should have complete mutual confidence in every deal. Pawning is not an obligation.

Chapter 77. A Man Taking From His Son’s Wealth

3528. It was narrated from Ibrãhîn, from ‘Umãrah bin ‘Umair, from his paternal aunt, that she asked ‘Aishah: “I have an orphan in my care; can I take from his wealth?” She said: “The Messenger of Allãh said: ‘Among the purest of that which a man consumes is what he earns (by his own efforts), and his son is part of that which he earns.’”

(Sahih)

3529. It was narrated from Al-Hakam, from ‘Umãrah bin ‘Umair, from his mother, from ‘Aishah, that the Prophet said: “A man’s son is part of his earnings, among the purest of his earnings, so you may take from their wealth.” (Sahih)

Abū Dāwūd said: Ḥammād bin Sulaymān added: “If you need to.”

But this (addition) is Munkar.

Chapter 78. Regarding A Man Who Finds His Exact Property With Another Man

3530. It was narrated from ‘Amr bin Shu‘aib, from his father, from his grandfather, that a man came to the Prophet ﷺ and said: “O Messenger of Allāh, I have wealth and children, and my father is in need of my wealth.” He said: “You and your wealth belong to your father. Your children are among the purest of your earnings, so you may take from your children’s earnings.” (Ḥasan)

Comments:

Meaning that the father can use what is necessary and fulfills his basic needs from the earnings of his children.
Comments:

If somebody's stolen goods are found with someone, the real owner has the right to take his belongings, and the person with whom the goods are found should give it to its owner and claim his loss from the person who sold these things to him.

Chapter 79. Regarding A Man Who Takes His Right From Something That Is Under His Control

3532. It was narrated from Hishâm bin ‘Urwah, from ‘Urwh, from ‘Aishah that Hind, the mother of Mu'âwiyyah, came to the Messenger of Allah and said: "AbU Sufyân is a stingy man and he does not give me enough for my children and I. Is there any sin on me if I take something from his wealth?" He said: "Take what is sufficient for you and your children on a reasonable basis." (Sahih)

Comments:

The husband is responsible for all the expenditure of the family, and it is an obligation on him to provide all the basic necessities for the family.

3533. It was narrated from Az-Zuhri, from ‘Urwh, from ‘Aishah who said: "Hind came to the Prophet and said: 'O Messenger of Allah, AbU Sufyân is a tight-fisted man. Is there any sin on me if I spend on his children from his wealth, without his permission?"
The Prophet ﷺ said: ‘There is no sin on you if you spend on a reasonable basis.’ (Sahih)

Exegesis: ﻓَلاَّ أَخْرِجْ عَلَيْكُمْ أَنْ تَنْفَقُوا بِالْمَغْرُوفِ.

3534. It was narrated that Yūsuf bin Māhak Al-Makkī said: "I used to record the expenses of so-and-so for some orphans whose guardian he was. And (when they reached puberty) they made a (deliberate) mistake, and asked him for one thousand Dirham more than they were entitled to, and he gave it to them. Later on, twice the additional amount that they had taken came under my control. I said: 'Take your thousand that they took under false pretences.' He said: 'No. My father told me that he heard the Messenger of Allāh ﷺ say: "Render the trust back to the one who entrusted it to you, and do not betray the one who betrayed you."' (Da'īf)

3535. It was narrated that Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'Render the trust back to the one who entrusted it to you, and do not betray the one who betrayed you.'" (Da'īf)
Chapter 80. Regarding Accepting Gifts

3536. It was narrated from ʻAishah that the Prophet ﷺ would accept the gift (Al-Hadiyyah) and reciprocate them. (Saḥīḥ)

3537. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘By Allāh, I shall never accept any gift (Hadiyyah) after today, unless it is from a Qurashi Muhājir, or an Anṣārī, or a Dawsī, or a Thaqafi.’” (Saḥīḥ)
Some people, expecting a handsome return from the Prophet, had started bringing gifts, and they complained about what he reciprocated with, and in some of the narrations, they even brought him something as a gift that had been stolen from him. Hence, he determined not to accept gifts but from those whom he knew well.

Chapter 81. Taking Back A Gift (Al-Hibah)

3538. It was narrated from Abãn, Hammãm and Shu‘bah, they said: “Qatâdah informed us, from Sa‘eed bin Al-Musayyab, from Ibn ‘Abbãs, from the Prophet, who said: “The one who takes back his gift (Hibah) is like the one who goes back to his vomit.” (Sahîh)

Hammãm said: “Qatâdah said: ‘We do not know but that vomit is Ḥarâm.’”

3539. It was narrated from Ibn ‘Umar and Ibn ‘Abbãs that the Prophet said: “It is not permissible for a man to give something beneficial (‘Atîyyah) or a gift (Hibah) then take it back, except in the case of what a father gives to his son. The likeness of the one who gives something, then takes it back, is that of a dog that eats, then when it is full, it vomits, then it goes back to its vomit again.” (Sahîh)
3540. It was narrated from ‘Amr bin Shu‘aib, from his father, from ‘Abdulläh bin ‘Amr, that the Prophet ᵉﷺ said: “The likeness of the one who takes back what he has given is that of a dog that vomits then eats its vomit. If the giver asks for what he gave back, the likeness of the one who takes back a gift should be explained to him, (but if he insists), then the recipient should give it back to him.” (Hasan)

Chapter 82. A Gift (Al-Hadiyyah)
For Helping Someone

3541. It was narrated from Abū Umāmah that the Prophet ᵉﷺ said: “Whoever intercedes for his brother, and he gives him a gift for that, and he accepts it, he has indulged in a major form of Riba.” (Hasan)

Chapter 83. Regarding A Man Who Favors One Of His Children In Presents (An-Nuḥl)

3542. It was narrated from Ash-Sha‘bī that An-Nu‘mān bin Bashīr said: “My father gave me a present.” – Ismā‘īl bin Sālim (one of the narrators) said: “He gave him a slave of his.” – “He said: ‘My
mother, ‘Amrah bint Rawāhah said: “Go to the Messenger of Allah ﷺ and ask him to bear witness.” So he went to the Prophet ﷺ and told him about that. He said to him: “I have given my son An-Nu’mān a present and ‘Amrah asked me to ask you to bear witness to that.” He said: “Do you have any other children?” I said: “Yes.” He said: “Have you given them something like that which you have given to An-Nu’mān?” He said: “No.” – Some of these narrators said: “This is injustice.” And some of them said: “This is being done by compulsion. Let someone else bear witness to this.” – Mughirah (one of the narrators) said in his Hadith: “Would you not like them all to treat you with the same respect and kindness?” – “He said ‘Yes.’ He said: ‘Then let someone else bear witness to this.’” Mujālid (one of the narrators) said in his Hadith: “Their right over you is that you should treat them justly just as your right over them is that they should honor you.” (Ṣaḥīḥ)

Abū Dāwūd said: According to the Hadith of Az-Zuhrī, some of them said (that the Prophet ﷺ said): “Have you given to all of your sons?” Some of them said: “Your children”. Ibn Abī Khālid said, narrating from Ash-Sha’bī: “Do you have other sons?” Abū Ad-Duḥa said, narrating from An-Nu’mān bin Bashīr: “Do you have any children besides him?”
It was narrated from Hishām bin ‘Urwah, from his father, he said: “An-Nu'mān bin Bashīr narrated to me, he said that his father gave him a slave, and the Messenger of Allāh ﷺ said to him: ‘What is this slave?’ He said: ‘My slave whom my father gave to me.’ He said: ‘Did he give to all of your brothers as he gave to you?’ He said: ‘No.’ he said: ‘Then give him back.’ (Ṣaḥīḥ)

It was narrated from Hajīb bin Al-Mufaddal bin Al-Muhallab, from his father, who said: “I heard An-Nu'mān bin Bashīr say: ‘The Messenger of Allāh ﷺ said: ‘Be just among your children, be just among your children.” (Ṣaḥīḥ)

It was narrated from Abū Az-Zubair, from Jābir who said: “The wife of Bashīr said: “Give my son your slave, and ask the Messenger of Allāh ﷺ to bear witness for me.” He went to the Messenger of Allāh ﷺ and said: “The daughter of so-and-so asked me to give her son a slave, and told me: ‘Ask the Messenger of Allāh ﷺ to bear witness for me.” He said: ‘Send me to the house of so-and-so, and let me give her a slave.’ I went to the house of so-and-so, and she gave me a slave, and I returned to the Prophet ﷺ and said: ‘She gave me a slave.’ He said: ‘Send her to the Prophet ﷺ, and he will give her a slave.’ She went to the Prophet ﷺ and gave him a slave, and he gave her a slave.” (Ṣaḥīḥ aṣ-Ṣaḥāb)

Comments:
When somebody wishes to give some presents to his children, he should treat all of them equally and with justice.
to bear witness.” 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 only bear witness to the truth.” (Saḥīḥ)

Comments:
Making a witness in important matters is commanded. One should become witness only on the side of truth and justice.

Chapter 84. Regarding A Woman Giving Without Her Husband’s Permission

3546. It was narrated from Dāwūd bin ʿAbī Hind and Ḥābīb Al-Mu’āllim, from ‘Amr bin Shu‘aib, from his father, from his grandfather, that the Messenger of Allah said: “It is not permissible for a woman to do anything with her wealth once her husband has entered into marriage with her.” (Hasan)

3547. It was narrated from Ḥūsain, from ‘Amr bin Shu‘aib that his father informed him, from ‘Abdullāh bin ‘Amr that the Messenger of Allah said: “It is not permissible for a woman to give anything without her husband’s permission.” (Hasan)
Chapter 85. Life-Long Gift

3548. It was narrated from Abū Hurairah that the Prophet ﷺ said: “Life-long gifts are permissible.”

(Ṣaḥīḥ)

3549. It was narrated from Qatadah, from Al-Hasan, from Samurah, from the Prophet, similarly (as no. 3548). (Ṣaḥīḥ)

3550. It was narrated from Yaḥyā, from Abū Salamah, from Jābir that the Prophet ﷺ used to say: “A life-long gift belongs to the one to whom it was given.” (Ṣaḥīḥ)

3551. It was narrated from Al-Awzā‘ī, from Az-Zuhri, from ‘Urwah, from Jābir that the Prophet ﷺ said: “Whoever is given a life-long gift, it belongs to him and his descendants, and is inherited by those of his descendants who inherit from him.” (Ṣaḥīḥ)
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Chapter 86. Life-Long Gift With Mention Of Descendants

3552. It was narrated from Al-Awzâ'î, from Az-Zuhri, from Abû Salamah and ‘Urwah, from Jâbir, from the Prophet ﷺ, with its meaning (similar to no. 3551). (Sahih)

Abû Dâwud said: This is how it was reported by Al-Laith bin Sa’d, from Az-Zuhri, from Abû Salamah, from Jâbir.

3553. It was narrated from Mâlik, meaning Ibn Anas, from Ibn Shihâb, from Abû Salamah, from Jâbir bin ‘Abdullâh that the Messenger of Allâh ﷺ said: “Any man who is given a life-long gift for him and his descendents, it is for the one to whom it is given, and it cannot go back to the one who gave it, because he has given a gift that can be inherited.” (Sahih)

3554. It was narrated from Şâlih, from Ibn Shihâb, with his chain and its meaning (similar to no. 3553). (Sahih)

Abû Dâwud said: And ‘Aqîl
narrated it like that from Ibn Shihâb, (as did) Yazid bin Abi Ḥabib, from Ibn Shihâb. And (they) differed about the wording (that was narrated by) Al-Awzâ‘i from Ibn Shihâb. And Fulaih bin Sulaimân reported it similar to this.

3555. It was narrated from Ma’mar, from Az-Zuhri, from Abû Salamah, from Jâbir bin ‘Abdullâh, who said: “The life-long gift, that the Messenger of Allah ﷺ allowed, was when one says: ‘It is for you and your descendents.’ But if he says: ‘It is for you so long as you live,’ then it goes back to its owner.” (Sahih)

3556. It was narrated from ‘Atâ’, from Jâbir, that the Prophet ﷺ said: “Do not give property to go to the last one (of the giver and recipient who remains) alive, and do not give life-long gifts. Whoever is given something that goes to the last one alive, or is given a life-long gift, then it is for his heirs.” (Sahih)

3557. It was narrated from Târiq Al-Makki, from Jâbir bin ‘Abdullâh, who said: “The Messenger of Allah ﷺ passed judgment concerning an Anšari woman whose ﷺ gave her...
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an orchard of palm trees, then she died, and her son said: ‘I only gave it to her for as long as she lived,’ and he had brothers. The Messenger of Allâh ﷺ said: ‘It is for her in life and in death.’ He said: ‘I gave it in charity to her.’ He said: ‘That makes it even further away from you.’” (Da’îj)

Chapter 87. Regarding A Gift Given To The Last One (Of The Giver And Recipient Who Remains) Alive

3558. It was narrated from Abû Az-Zubair, from Jâbir who said: “The Messenger of Allâh ﷺ said: ‘A life-long gift is permissible, and a gift given to the last one alive is permissible for the one to whom it is given.’” (Sâhih)

3559. It was narrated that Zaid bin Thâbit said: “The Messenger of Allâh ﷺ said: ‘Whoever gives something as a life-long gift, it belongs to the one to whom it is given, during his life and after his death. And do not give gifts to be given to the last one alive; if someone is given such a gift, it is to be regarded as part of his estate.’” (Sâhih)
3560. It was narrated that Mujāhid said: “A life-long gift is when a man says to another: ‘It is yours so long as you live.’ If he says that it belongs to him (the recipient) and his heirs. And a gift given to the last one alive, is when a person says: ‘It is for the last surviving from you and I.’” (Hasan)

3561. It was narrated from Qatādah, from Al-Hasan, from Samurah that the Prophet ﷺ said: “The hand that takes is responsible until it pays it back.” Then Al-Hasan forgot and said: “He is one whom you trust and is not liable.” (Da‘f)

3562. It was narrated from Umayyah bin Șafwān bin Umayyah, from his father, that the Messenger of Allāh ﷺ borrowed some coats of mail from him on the Day of Ḥunain. He said: “Are you taking them by force, O Muhammad?” He said: “No, rather it is a loan for which I am liable.” (Da‘f)
3563. It was narrated from ‘Abdul-'Aziz bin Rufai’ from some of the family of ‘Abdullâh bin Šafwân, that the Messenger of Allah said: “O Šafwân, do you have any weapons?” He said: “Is it a loan or by force?” He said: “No, it is a loan.” He lent him between thirty and forty coats of mail, and the Messenger of Allah went on to engage in the Battle of Hunain. When the idolaters had been defeated, Šafwân’s coats of mail were collected, and some had been lost. The Prophet said to Šafwân: “We have lost some of your coats of mail. Should we pay you compensation?” He said: “No, Messenger of Allah, for there is, in my heart today, that which was not present on that day.” (Da‘îf)

Abû Dâwûd said: He lent them to him before he became Muslim, then he became Muslim.

3564. It was narrated from ‘Atâ’ from some of the family of Šafwân who said: “The Prophet borrowed...” and he mentioned a similar report (as no. 3563). (Da‘îf)
Abū Umāmah said: "I heard the Messenger of Allāh ﷺ say: ‘Allāh has given each person who has rights his rights, and there is no bequest for an heir. And no woman should spend anything from her house without her husband’s permission.’ It was said: ‘O Messenger of Allāh, not even food?’ He said: ‘That is the best of our wealth.’ Then he said: ‘Loaned items must be given back, things\(^1\) given to a person to benefit from for a while must be returned, debts must be repaid, and the one who stands surety is responsible.’” (Hasan)

3566. It was narrated from Ṣafwān bin Ya’la that his father said: “The Messenger of Allāh ﷺ said to me: ‘When my envoys come to you, give them thirty coats of mail, and thirty camels.’” He said: “I said: ‘O Messenger of Allāh, is it a loan for which you are liable or a loan to be given back?’ He said: ‘A loan to be given back.’” (Da’īf)

\(1\) Such as animals that may be milked, trees that may be harvested and land that may be cultivated.
Chapter 89. The One Who Damages Something Is Liable To Replace It With Something Similar

3567. It was narrated from Anas that the Messenger of Allah was with one of his wives, and one of the Mothers of the Believers sent a servant with a bowl containing some food. She struck it with her hand, and broke the bowl. — Ibn Al-Muthanna (one of the narrators) said: “The Prophet took the two pieces, put them together and collected the food in it and said: ‘Your mother got jealous.’” Ibn Al-Muthanna added: “Eat.” They ate until the one whose house he was at, brought her bowl. — Then we go back to the version of Musad-dad: “He said: ‘Eat’ and the Messenger kept the servant there and he kept the bowl until they had finished eating. Then he gave the sound bowl to the servant, and kept the broken bowl in his house.” (Sahih)

Comments:
A loaned item must be returned, or its damages should be paid for. If some food drops on the ground, the clean portion of this should be picked up and used.

3568. It was narrated that Jasrah bint Dujajah said: “Aishah said: ‘I have never seen anyone cook food like Safiyyah. She made some food for the Messenger of Allah and sent it to him. I lost my temper and broke the vessel. I said: ‘O Messenger of Allah, what is the...”
expiation for what I have done?”
He said: “A vessel for a vessel and food for the food.” (Hasan)

تخرج: {إسناده حسن} [آخره النسائي، عشيرة النسائي، باب الغيرة، ح: 2409 من حديث
سفيان التوري به * جسة: مختلف فيها وحديثها حسن على الراجح.

Chapter 90. Livestock
Damaging People’s Crops

3568. It was narrated from Harām bin Muhayyisah, from his father
that a she-camel belonging to Al-Barā’ bin ‘Ázib entered a man’s
garden and damaged it. The Messenger of Allāh ﷺ ruled that
property owners were responsible for guarding it during the day and
that livestock owners were responsible for guarding it at night.

{Da‘īf}

تحريج: {إسناده ضعيف} أخرجه أحمد: 436/5 عن عبد الرزاق به الزهري عن

3570. It was narrated that Al-Barā’ bin ‘Ázib said that he had a she-
camel that was accustomed to grazing and it entered a garden and
damaged it. The matter was referred to the Messenger of Allāh ﷺ,
and he ruled that protecting gardens was the responsibility of
their owners during the day, and that taking care of livestock at
night was the responsibility of its owners, and the owners of livestock
were liable for any damage caused by their livestock at night.”

{Da‘īf}

تحريج: {إسناده ضعيف} أخرجه ابن ماجه، الأحكام، باب الحكم فيما أضفت المواشي،
ح: 2326 من حديث الزهري به، وصححه الحاكم: 47/2/48، وواقعه النهبي، ورواه مالك في
{الموطأ}: 2/747، 748 عن الزهري به، انظر الحديث السابق: 3569.

The End of the Book of Employment
Chapter 1. Regarding Seeking Appointment As A Judge

3571. It was narrated from Sa'eed Al-Maqburi, from Abu Hurairah, that the Messenger of Allah ﷺ said: “Whoever accepts a position as a judge has been slaughtered without a knife.” (Hasan)

3572. It was narrated from Al-Maqburi and Al-A'raj, from Abu Hurairah that the Prophet ﷺ said: “Whoever is appointed as a judge among people has been slaughtered without a knife.” (Hasan)

Comments:
Its meaning is to warn against seeking to judge in matters, and that he will suffer in this life or the Hereafter if he judges unjustly.
Chapter 2. Regarding The Judge Who Is Mistaken

3573. It was narrated from Ibn Buraidah, from his father, that the Prophet ﷺ said: “Judges are of three types, one who will be in Paradise and two who will be in the Fire. As for the one who will be in Paradise, it is a man who knows the truth and judges accordingly. And a man who knows the truth, but is unjust in his judgment, he will be in the Fire, and a man who judges the people when he is ignorant will be in the Fire.”

(Ṣaḥīḥ)

Abū Dāwūd said: This is the most correct thing concerning this, meaning the Ḥadīth of Ibn Buraidah: “Judges are of three types.”

3574. It was narrated that ‘Amr bin Al-‘Āṣ said: “The Messenger of Allāh ﷺ said: ‘If a judge passes a judgment having struggled to arrive at what is correct, and he gets it right, he will have two rewards. If he passes judgment having struggled to arrive at what is correct, but he gets it wrong, he will have one reward.’” I narrated it to Abū Bakr bin Hazm and he said: “This is what Abū Salamah narrated to me from Abū Hurairah.”[1] (Ṣaḥīḥ)

[1] The speaker is Yazid bin ‘Abdullāh bin Al-Ḥād, one of the narrators.
3575. It was narrated from Abū Hurairah that the Prophet ﷺ said:
"The one who seeks a position of judge of the Muslims until it is conferred upon him, then his fairness outweighs his unfairness, he will attain Paradise, but the one whose unfairness outweighs his fairness, for him is the Fire."

(Daʿf)

3576. It was narrated that Ibn ‘Abbas recited: "And whosoever does not judge by what Allah has revealed, such are the disbelievers” up to His saying: “the rebellious.”[1]
(And said:) These three Verses were revealed concerning the Jews, particularly Banū Quraizah and An-Naḍīr. (Hasan)

Comments:
Meaning, that those Jewish tribes were wont to judge by other than what Allah had revealed.

Chapter 3. Regarding Seeking The Position Of Judge, And Hastening To Accept That Position

3577. It was narrated that ‘Abdur-Rahmân bin Bishr Al-Ansârî Al-Azraq said: “Two men from the locality of Abwâb Kindah arrived while Abû Mas’ûd Al-Ansârî was sitting in a circle, and said: ‘Is there any man who will decide between us?’ A man in the circle said: ‘I will.’ Abû Mas’ûd took a handful of pebbles and threw them at him, and said: ‘Hush! It is disliked to hasten to pass judgment.’” (Da‘îf)

3578. It was narrated that Anas bin Mâlik said: “I heard the Messenger of Allâh say: ‘Whoever seeks a position as judge, and seeks help for that, he will be left [to it]. Whoever does not seek it, and does not seek help for it, Allâh will send down an angel to guide him aright.’” (Da‘îf)
Chapter 4. Regarding Bribery
Being Disliked

3580. It was narrated that 'Abdullâh bin ‘Amr said: “The Messenger of Allah ﷺ cursed the one who gives a bribe and the one who takes it.”

(Hasan)

Chapter 5. Regarding Gifts For Workers

3581. ‘Adiyy bin ‘Umairah Al-Kindi narrated that the Messenger of Allah ﷺ said: “O people, whoever among you is appointed by us to do some work, and he conceals (for himself) a needle or less from us, it will be a yoke of iron on his neck that he will bring on the Day of Resurrection.” An Ansârî man who was black – it is as if I can see him now – stood up
and said: “O Messenger of Allah, dismiss me from working for you.” He said: “Why is that?” He said: “I heard you say such and such.” He said: “I do say that. Whoever we appoint to do some work, let him bring everything, whether it is a little or a lot. Whatever he is given, he may take, and whatever he is forbidden, let him refrain from it.”

(Sahih)

Chapter 6. How To Judge

3582. It was narrated that ‘Ali said: “The Messenger of Allah sent me to Yemen as a judge. I said: ‘O Messenger of Allah, you are sending me, but I am young, and have no knowledge of the role of a judge.’ He said: ‘Allah will guide your heart and make your tongue steadfast (in speaking the truth). When two disputants sit before you, do not pass judgment until you have listened to the second one as you listened to the first one, for it is better for you to have a clear idea of the case.’” He said: “I continued to judge between people, or I did not doubt any judgment, after that.” (Da‘f)

تخريج: [إسناده ضعيف] أخرجه البنمذي، الإمام، باب محاكمة، باب ما جاء في القاضي لا يقضي بين الخصمين حتى يسمع كلاهما، ح: 1331 من حديث سماك به وقال: "حسن"، وسنه ضعيف، وللحدث شواهد معتدنة عند ابن ماجه، ح: 2310 وغيره، وشريك عنهم، وحسين ضعيف

الجمهور.
Chapter 7. Regarding The Judges’ Judgment When He Is Mistaken

3583. It was narrated from Zainab bint Umm Salamah that Umm Salamah said: “The Messenger of Allah ﷺ said: ‘I am only a human, and you refer your disputes to me, and some of you may be more eloquent in arguing than others, so I pass judgment according to what I hear. If I rule in favor of someone at the expense of his brother’s rights, he should not take anything from him, for I have only apportioned him a piece of the Fire.’” (Sahih)

Comments:
1. For someone in the seat of judgment, there is a possibility of making an unintentional error, and the decision may be inaccurate, therefore, the judge is not to be blamed for such errors.
2. This statement of the Prophet ﷺ shows that he was not aware of the future.
3. This narration is a clear proof of the fact that Prophet ﷺ was also human being.

3584. It was narrated from ‘Abdullāh bin Rāfi’, the freed slave of Umm Salamah, from Umm Salamah, who said: “Two men came to the Messenger of Allāh ﷺ with a dispute about an inheritance of theirs, for which they had no proof except their claims. The Prophet ﷺ said…” and he mentioned a similar report (as no. 3583); “The two men wept, and each of them said: ‘I give my right to you.’ The Prophet ﷺ said to them: ‘Now that you have reached this point, divide it between both of
you and try to be fair, then draw lots (in case of a dispute), and then let each of you be conciliatory.”

(Hasan)


3585. (There is another chain) from ‘Abdullāh bin Rāfi’, who said: “I heard Umm Salamah narrate this Hadith (i.e., no. 3583) from the Prophet ﷺ.” He said: “They were disputing about an inheritance, and things that were no longer usable.” He ﷺ said: “I only judge between you on the basis of my opinion with regard to issues where no revelation has been sent down to me.” (Hasan)

3586. It was narrated from Ibn Shihāb that while he was on the Minbar, ‘Umar bin Al-Khāṭṭāb said: “O people, (personal) opinion in the case of the Messenger of Allah ﷺ was only right because Allah showed him what was right; in our case it is mere conjecture and speculation.” (Da’if)

(Excursion: [Esnad of Da’if] Concerning Abu Daud: He mentioned in this book: ‘This is not true, the Zāhirī does not read.”)

3587. Mu’ādh bin Mu’ādh said: “Abū ‘Uthmān Ash-Shāmī informed me – and I do not think I have seen any Shāmī better than him.” Meaning Harīz bin ‘Uthmān. (Sahih)
Chapter 8. How Should The Disputants Sit Before The Judge?

3588. It was narrated that `Abdullāh bin Az-Zubair said: “The Messenger of Allāh ﷺ ruled that the two disputants should sit in front of the judge.” (Daʿīf)

Comments:

No party should be favored by the court, and both of the parties should be heard carefully in the presence of each other, and both should sit before the judge.

One cannot reach a rational decision while angry, so judges should avoid making a decision when they are angry.

Chapter 9. A Judge Passing Judgment While He Is Angry

3589. ‘Abdur-Rahmān bin Abī Bakrah narrated’ from his father that he wrote to his son and said: “The Messenger of Allāh ﷺ said: ‘The judge should not pass judgment between two people when he is angry.’” (Ṣaḥīḥ)

Chapter 10. Judgment Between Ahl Adh-Dhimmah

3590. It was narrated that Ibn `Abbās said: “So if they come to you, either judge between them, or...
turn away from them.1 This was abrogated by the Verse: "So judge among them by what Allāh has revealed."2 (Hasan)

3591. It was narrated that Ibn ‘Abbās said: "When this Verse was revealed - So if they come to you, either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least. And if you judge, judge with justice between them. Verily, Allāh loves those who act justly.3 If Banū An-Nādir killed someone from Banū Quraizah, they would pay half of the blood money, but if Banū Quraizah killed someone from Banū An-Nādir, they would pay the blood money in full. The Messenger of Allāh made it equal between them." (Da‘īf)

Chapter 11. Struggling For An Opinion When Passing Judgment

3592. It was narrated from Al-Hārith bin ‘Amr, the nephew of Al-

1 Al-Mā‘idah 5:42.
3 Al-Mā‘idah 5:42.
Mughirah bin Shu'bah, from some of the people of Himṣ who were companions of Mu'adh bin Jabal, that when the Messenger of Allah wanted to send Mu'adh to Yemen, he said: “How will you judge if a case is presented to you?” He said: “I will judge in accordance with the Book of Allah.” He said: “What if you do not find any (evidence) in the Book of Allah?” He said: “Then in accordance with the Sunnah of the Messenger of Allah.” He said: “What if you do not find any (evidence) in the Sunnah of the Messenger of Allah or in the Book of Allah?” He said: “Then I shall struggle to come to the best opinion and not spare any effort in doing so.” The Messenger of Allah struck him on the chest and said: “Praise be to Allah Who has guided the envoy of the Messenger of Allah to that which pleases the Messenger of Allah.”

[Translation]

Mughirah bin Shu'bah, from some of the people of Himṣ who were companions of Mu'adh bin Jabal, that when the Messenger of Allah wanted to send Mu'adh to Yemen, he said: “How will you judge if a case is presented to you?” He said: “I will judge in accordance with the Book of Allah.” He said: “What if you do not find any (evidence) in the Book of Allah?” He said: “Then in accordance with the Sunnah of the Messenger of Allah.” He said: “What if you do not find any (evidence) in the Sunnah of the Messenger of Allah or in the Book of Allah?” He said: “Then I shall struggle to come to the best opinion and not spare any effort in doing so.” The Messenger of Allah struck him on the chest and said: “Praise be to Allah Who has guided the envoy of the Messenger of Allah to that which pleases the Messenger of Allah.”

3593. (There is another chain) from Mu'adh bin Jabal that when the Messenger of Allah sent him to Yemen... a similar report (as no. 3592).
Chapter 12. Regarding Reconciliation

3594. It was narrated that Abū Hurairah said: “The Messenger of Allāh ṣṣa said: ‘Reconciliation is permissible among Muslims.’” — Ahmad [1] added: “Except reconciliation that makes forbidden something that is permitted, or permits something that is forbidden.” — Sulaimān bin Dawūd said: “And the Messenger of Allāh ṣṣa said: ‘The Muslims are bound by their conditions.’” (Hasan)

3595. Ka‘b bin Mālik narrated that he demanded payment of a debt that Ibn Abī Ḥadrad owed him during the time of the Messenger of Allāh ṣṣa, in the Masjid. Their voices became so loud that the Messenger of Allāh ṣṣa could hear them in his house. The Messenger of Allāh ṣṣa came out to them, pushing aside the curtains of his apartment. He called Ka‘b bin Mālik and said: “O Ka‘b!” He said:

[1] Ahmad bin ‘Abdul-Wāhid Ad-Dimashqi, one of the two Shaikhs the author narrated this from, meaning, these are the variations in the wordings they narrated.
"Here I am at your service, O Messenger of Allâh." He gestured to him with his hand, indicating that he should waive half of the debt. Ka'b said: "I will do it, O Messenger of Allâh." The Prophet said: "Get up and pay it off."

(Sahîh)

**Comments:**

The judge has the privilege to ask the contending parties to make a compromise, and decide the matter amicably, in or out of court. In financial matters, the claimant can forgive and leave his right.

**Chapter 13. Regarding Testimonies**

3596. Zaid bin Khâlid Al-Juhânî narrated that the Messenger of Allâh said: "Shall I not tell you of the best of witnesses? The one who offers his testimony or speaks of his testimony before he is asked to do so." 'Abdullâh bin Abî Bakr was not sure which of the two he said.

(Sahîh)

Abû Dâwûd said: Mâlik said: "The one who speaks of his testimony without knowing in whose favor it is." Al-Hamdânî said: "And brings the case to the Sultan." Ibn As-Sarh said: "Or brings it to the Imam."[1]

[1] Meaning, these are the variant wordings narrated from them.
Comments:
It has been mentioned in a report of *Al-Bukhārī* and *Muslim*, that near the Day of Judgment “People will come whose witness will precede their oaths, and their oaths will precede their witness.” (*Sahih Al-Bukhārī* no. 2652) The witness of such people has been condemned. In this narration, efforts of those who come forward to help the poor and helpless is appreciated. Such truthful people also help the courts to implement justice.

Chapter 14. Regarding A Man Who Helps Someone In A Dispute Without Knowing About The Case

3597. It was narrated that Yahyā bin Rāshid said: “We sat waiting for ‘Abdullāh bin ‘Umar, and he came out to us and sat down, and said: I heard the Messenger of Allāh  say: “If a person’s intercession prevents one of the *Hadd* punishments of Allāh (from being carried out), then he has opposed Allāh. The one who argues for a false case knowingly will remain subject to the wrath of Allāh until he gives it up. If a person says something of a believer that is not true, Allāh will cause him to dwell in the mud of Khabāl[1] until he retracts what he said.” (*Sahih*)

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[1] *Khabāl*: A lot of mud and dirt; it is explained in another Hadith as being the drippings of the people of Hell.
Comments:

It means that when the matter is referred to the court for decision, it is not lawful to do anything which can effect the decision. Using influence, authority, or any kind of approach to pressurize the judge is illegal.

نخريج: [إساهد صحح] أخرجه أحمد: 2/30 من حديث زهير بن معاوية به، وصحبه

الحاكم: 2/30 ووقفه الذهبي.

3598. It was narrated from Matr Al-Warrāq, from Nāfi’, from Ibn ‘Umar, from the Prophet ﷺ, with this meaning. He said: “Whoever helps in a dispute unjustly, he draws upon himself the wrath of Allah, Glorified and Exalted is He.” (Hasan)

3599. It was narrated that Khuraím bin Fātik said: “The Messenger of Allah ﷺ prayed Subh (Fajr) and when he had finished, he stood up and said: ‘False Testimony has been made equivalent to associating partners with Allah,’ three times. Then he recited: So shun the abomination (worshipping) of idol, and shun lying speech (false statements) Ḥunafā’ Lillāh (worshipping none but Allah), not associating partners (in worship) unto Him.”

Chapter 15. Regarding False Witness

It is proven by other *Sahih* narrations, that giving false testimony is considered a mortal sin. (*Sahih Al-Bukhari* no. 2653.)

Chapter 16. The One Whose Testimony Is To Be Rejected

3600. It was narrated from Sulaimân bin Mùsà, from ‘Amr bin Shu‘aib, from his father, from his grandfather that the Messenger of Allah [ﷺ] rejected the testimony of treacherous men and women, and the one who bears a grudge against his brother, and he rejected the testimony of the one who is dependent on a family, but he allowed it for others. (Hasan)

3601. (There is another chain) from Sulaimân bin Mûsà, with his chain. He said: "The Messenger of Allah [ﷺ] said: 'The testimony of a treacherous man or woman, or of an adulterer or adulteress, or of one who bears a grudge against his brother, is not valid.'" (Hasan)
Chapter 17. Testimony Of A Bedouin Against Townspeople

3602. It was narrated from Abū Hurairah that he heard the Messenger of Allah ﷺ say: “The testimony of a Bedouin against a townsman is not valid.” (Sahih)

Comments:
Meaning, since the two kinds of people live in separate areas, and it is in regard to disputes.

Chapter 18. Testimony With Regard To Breastfeeding

3603. It was narrated from Ḥammād bin Zaid, from Ayyūb, from Ibn Abī Mulaikah who said: “Uqbah bin Al-Ḥarīth narrated to me, and a companion of mine (also) narrated it to me from him, and I better remembered my companion’s narration, (he said): ‘I married Umm Yahyā bint Abī Ihāb, and a black woman entered upon us and claimed that she had breastfed us both. I went to the Prophet ﷺ and told him about that, and he turned away from me. I said: ‘O Messenger of Allāh, she is lying.’ He said: ‘How do you know? She said what she said. Separate from her.’” (Sahih)
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3604. It was narrated from Al-
Hãrith bin ‘Umair Al-Basri and
Ismã’il bin ‘Ulayyah, both of them
from Ayyüb, from Ibn Abî Mulaikah,
from ‘Ubaid bin Abî Maryam, from
‘Uqbah bin Al-Hãrith – (he said):
“And I heard it from ‘Uqbah, but I
remember the Hadith of ‘Ubaid
better” – and he mentioned a similar
report (as no. 3603). (Sahih)
Abû Dâwud said: Hammâd bin
Zaid looked at Al-Hãrith bin
‘Umair, so he said: “This one is
among the trustworthy companions
of Ayyüb.”

Chapter 19. The Testimony Of
Ahl Adh-Dhimmah And A Will
Made When Traveling

3605. It was narrated from Ash-
Sha’bî that death came to a Muslim
man in Daqüqa’, and he could not
find any Muslim to witness his will,
so he asked two men from Ahl Al-
Kitãb to witness it. They came to
Al-Kùfah and went to Abû Mûsa
Al-Ash’arî and told him, and they
brought his estate and his will. Al-
Ash’arî said: “This is something
that did not happen again after the
incident during the time of the
Messenger of Allah ﷺ. He asked
them to swear an oath by Allah after ‘Asr (prayer) that they had
not betrayed, lied, changed,
concealed or altered (anything),
and that it was indeed the will and
estate of the man. Then he
accepted their testimony.” (Daʿīf)

Comments:

These two narrations show that if a Muslim dies at a place where there is no
Muslim, it is allowed to have a non-Muslim witness, and to confirm the truth
and validity of the testimony, they can be asked to take an oath. The second
narration is also narrated in Sahih Al-Bukhārī. So it proves that the verdict of
the Prophet ﷺ was exact according to the revelation.

3606. It was narrated that Ibn ʿAbbās said: “A man from Banū Sahm went out with Tamīm Ad-
Dārī and ‘Adiy bin Baddā’, and the Sahmī man died in a land
where there were no Muslims.
When they brought his estate, a
silver cup with lines of gold was
missing. The Messenger of Allāh ﷺ made them swear an oath, then
the cup was found in Makkah.
They said: “We bought it from Tamīm and ‘Adiy.” Two men who
were heirs of the Sahmī man stood
up and swore: “Our testimony is
truer than theirs; the cup belongs
to our companion.” Then the
following Verse was revealed
concerning them: “0 you who
believe! When death approaches
any of you, and you make a
bequest, (then take) the
testimony.”[1]

Chapter 20. If The Judge Knows That The Testimony Of One Person Is True, It Is Permissible For Him To Pass Judgment On The Basis Of that

3607. It was narrated from 'Umârah bin Khuzaimah that his paternal uncle, who was one of the Companions of the Prophet ﷺ, told him that the Prophet ﷺ bought a horse from a Bedouin, and asked him to go with him so that he could give him the price of the horse. The Messenger of Allâh ﷺ walked briskly, but the Bedouin walked slowly, and people started intercepting him and making him offer for the horse, not realizing that the Prophet ﷺ had already bought it. The Bedouin called the Messenger of Allâh ﷺ, and said: “If you want to buy this horse then confirm it, otherwise I shall sell it.” The Prophet ﷺ stopped when he heard the call of the Bedouin, and said: “Did I not buy it from you?” He said: “No, by Allâh, I did not sell it to you.” The Prophet ﷺ said: “Yes, I did buy it from you.” The Bedouin started to say: “Bring a witness.” Khuzaimah bin Thãbit said: “I bear witness that you sold it to him.” The Prophet ﷺ turned to Khuzaimah and said: “On what basis do you bear witness?” He said: “Because I believe you, O Messenger of Allâh.” The Prophet ﷺ decreed that the testimony of Khuzaimah was equivalent to the testimony of two men. (Sâhih)
Chapter 21. Judgment On The Basis Of An Oath And One Witness

3608. It was narrated from Qais bin Sa‘d, from ‘Amr bin Dinar, from Ibn ‘Abbâs that the Messenger of Allâh ﷺ passed a judgment on the basis of an oath and one witness. (Sahih)

3609. It was narrated from Muhammad bin Muslim, from ‘Amr bin Dinar, with his chain, and its meaning (similar to no. 3608). Salamah (one of the narrators) said in his Hadîth: “Concerning people’s rights.” (Sahih)

3610. It was narrated from Abu Hurairah that the Prophet ﷺ passed judgment on the basis of an oath and one witness. (Sahih) Abû Dâwûd said: Ar-Rabî‘ bin Sulaimân Al-Mu‘adhdhin told me something extra in this Hadîth. He
said: “Ash-Shâfa’î informed us, from ‘Abdul-‘Azîz, who said: ‘I mentioned that to Suhail and he said: ‘Rabi’ah, who is trustworthy in my opinion, narrated it to me but I do not remember it.’”

‘Abdul-‘Azîz said: “Suhail suffered a disease that took away a little of his intelligence, and he forgot some of his Ahâdîth. After that, Suhail narrated it from Rabi’ah, from his father.”

A similar report (as no. 3610) was narrated from Rabi’ah with the chain of Abû Mus’ab. Sulaimân said: “I met Suhail and asked him about this Hadîth, and he said: ‘I do not know it.’ I told him: ‘Rabi’ah narrated it to me from you.’ He said: ‘If Rabi’ah narrated it to you from me, then narrate it from Rabi’ah from me.’” (Sahih)

Comments:

If the claimant in financial matters has only one witness, the decision can be made by asking the witness to swear. This oath of the witness will be considered as a second witness.

3612. ‘Ammâr bin Shu’aith bin [‘Ubaid] Allâh bin Az-Zubaîb Al-Anbarî narrated: My father narrated to me: I heard my
grandfather Az-Zubaib say: “The Messenger of Allah sent an army to Banû Al-Anbar and they captured them in Rukbah, in the environs of At-Ṭā‘if, and brought them to the Prophet of Allah. I rode and went ahead of them to the Prophet. I said: ‘Peace be upon you, O Prophet of Allah, and the mercy of Allah and His blessings. Your troops came to us and captured us, but we had already accepted Islam, and we cut the sides of the ears of our cattle.’ When Banû Al-Anbar came, the Prophet of Allah said to me: ‘Do you have any proof that you had accepted Islam before you were captured during these days?’ I said: ‘Yes.’ He said: ‘Who is your witness?’ I said: ‘Samurah, a man from Banû Al-Anbar,’ and another man whom he named. The man bore witness, but Samurah refused to bear witness. The Prophet of Allah said: ‘He has refused to bear witness, so you may swear an oath with your other witness.’ I said: ‘Yes.’ He asked me to swear an oath, and I swore by Allah that we had accepted Islam on such and such a day, and we had cut the sides of the ears of our cattle. The Prophet of Allah said: ‘Go and take half of their wealth, but do not touch their children. Were it not that Allah, Most High, does not like efforts to be wasted, we would not have taken even a rope from you.’” Az-Zubaib said: “My mother called me and said: ‘This man took my rug.’ I went to the
Prophet of Allāh ﷺ and told him, and he said to me: ‘Detain him.’ I collared him and stood with him where we were, and the Prophet of Allāh ﷺ looked at us standing there, and said: ‘What do you intend to do with your prisoner?’ I let him go, and the Prophet of Allāh ﷺ stood up and said to the man: ‘Give this man back his mother’s rug that you took from her.’ He said: ‘O Prophet of Allāh, it is no longer in my possession.’ So the Prophet of Allāh ﷺ took the man’s sword, and gave it to me, and he said to the man: ‘Go and give him some ṣā’ of food as well.’ So he gave me some ṣā’ of barley as well.” (Pa‘īf)

Chapter 22. Two Men Who Claim Something But Have No Proof

3613. It was narrated from Yazīd bin Zurai‘ (he said): “Ibn Abī ‘Arūbah narrated to us, from Qatādah, from Sa‘eed bin Abī Burdah, from his father, from his grandfather, Abū Mūsā Al-Ash‘arī, that two men brought a claim to a camel, or another animal, to the Prophet ﷺ, and neither of them had any proof, so the Prophet ruled that they should share it equally. (Hasan)


(المعجم 22) - باب الرجلين يدعيان

(الخفيثة 22) - مَيْنَا وَلْيِسَ بِنَهَمَا بَيْتَةً

Comments:

Regarding the principles of witnesses and testimony, Islam provides solutions to all kinds of situations and circumstances. If the claimant has only one witness, the oath serves the purpose of a second witness. If the claimant has no witness, and the defendant does not want to swear an oath, the judge can recommend a compromise. In the case of a compromise, the disputed property can be divided among the parties.

3614. It was narrated from 'Abdur-Rahîm bin Sulaimân, from Sa'eed[1] with his chain, and its meaning (as no. 3613). (Hasan)

3615. It was narrated from Hajjâj bin Minhâl, (who said): "Hammâm narrated to us, from Qatâdah," with his meaning and his chain; "that two men lay claim to a camel during the time of the Prophet ﷺ, and each of them sent two witnesses, and the Prophet ﷺ divided it equally between them." (Hasan)

3616. It was narrated from Abû Râfî', from Abû Hurairah that two men referred a dispute concerning some property to the Prophet ﷺ, but neither of them had any proof. The Prophet ﷺ said: "Draw lots to decide who will swear an oath and it will be as it is, regardless of the outcome and whether they like that or not." (Sahîh)

[1] Meaning, Sa'eed bin 'Aribah (Tuhfat Al-Ashraf no. 9088; 6:452)

[2] Meaning, draw lots to see who takes the oath, and then, the one who swears the oath will take what he claims is his.
3617. It was narrated from Ma’mar, from Hammâm bin Munabbih, from Abû Hurairah, from the Prophet ᶦ who said: “Whether they both dislike swearing an oath or like it, they still have to draw lots (to decide who will swear an oath).”

Salamah[1] said: “Ma’mar informed us,” and he said: “Whether they both dislike swearing an oath.” (Sahîh)

Comments:
When both the claimant and defendant are not willing to take an oath, the judge can decide by drawing lots. The name that appears by the lot will have to take an oath or withdraw.

3618. A similar report (as no. 3617) was narrated from Sa‘eed bin Abî ‘Arúbah with the chain of Ibn Minhâl. He said: “Concerning an animal, and they had no proof, so the Messenger of Allâh ᶦ ordered them to draw lots to decide who would swear the oath.” (Sahîh)

Chapter 23. The Defendant Should Swear An Oath

3619. It was narrated that Ibn Abî Mulaikah said: “Ibn ‘Abbâs wrote to me saying that the Messenger of Allâh ᶦ judged that the defendant
should swear the oath.” *(Sahih)*

Chapter 24. How The Oath Should Be Sworn

3620. It was narrated from Ibn `Abbâs that when he asked him to swear an oath, the Messenger of Allâh ﷺ said to a man: “Swear by Allâh, besides Whom there is none worthy of worship, that you do not owe him anything,” meaning, the plaintiff. *(Hasan)*

Chapter 25. If The Defendant Is A Dhimmi, Should He Swear An Oath?

3621. It was narrated that Al-Ash'ath said: “There was some land that was jointly owned by myself and a Jewish man, and he denied me my rights. I brought him to the Prophet ﷺ, and the Prophet ﷺ said to me: ‘Do you have any proof?’ I said: ‘No.’ He said to the Jew: ‘Swear an oath.’ I said: ‘O Messenger of Allâh, then he will swear an oath and take away my
property.' Then Allah revealed 'Verily, those who purchase a small gain at the cost of Allah's Covenant... ' until the end of the Verse.'[1]

Comments:
If the dispute arises with some non-Muslim, he would be asked to swear by Allah, and if he gives a false oath in the Name of Allah, the Muslim claimant would bear the loss with patience and leave the matter with Allah.

Chapter 26. When A Man Swears An Oath On The Basis Of What He Knows And Not On The Basis Of What He Has Witnessed

3622. It was narrated from Al-Ash'ath bin Qais that a man from Kindah and a man from Hadramawt referred a dispute to the Prophet concerning some land in Yemen. The Hadrami man said: "O Messenger of Allah, my land was usurped by the father of this man, and it is in his possession." He said: "Do you have any proof?" He said: "No, but make him swear an oath by Allah that he is unaware that it was my land, which was usurped by his father." The Kindi man prepared to swear an oath... and he quoted the Hadith. (Hasan)

3623. It was narrated from 'Aqamah bin Wã'il bin Hujr Al-Hadrami, from his father who said: "A man from Hadramawt and a man from Kindah came to the Messenger of Allah. The Hadrami man said:

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'O Messenger of Allah, this man has taken land by force from me that belonged to my father.' The Kindi man said: 'It is my land, and is in my possession, and I cultivate it; he has no right to it.' The Prophet said to the Hadrami man: 'Do you have (any) proof?' He said: 'No.' He said: 'Then you have to accept his oath.' He said: 'O Messenger of Allah, he is a liar; he does not care about an oath, and he would not stop at anything.' The Prophet said: 'You have no other choice.'" (Sahih)

Comments:
1. After swearing the oath in the Name of Allah, the defendant is free from the plaintiff's claim. His character has nothing to do with his oath. He may be a pious man or a criminal.
2. The claimant can ask the defendant about his true knowledge of the facts regarding the disputed property. The Prophet did not object when the Hadrami questioned the man of Banu Kindah if he knew or not.

Chapter 27. How Should a Dhimmi be Asked to Swear an Oath?

3624. It was narrated from Ma'mar, from Az-Zuhri, who said: A man from Musainah narrated to us – while we were with Sa'eed bin Al-Musayyab – from Abū Hurairah, who said: The Messenger of Allah said to the Jews: "I adjure you by Allah, Who revealed the Tawrah to Musa, what do you find in the Tawrah about the one who commits Zina?"... and he quoted the Hadith about stoning. (Da'i)

تخريج: أخرجه مسلم، الإمام، باب وعهد من اقطع حق مسلم ببین فاجرة بالنار. ح: 139 عن هند بن السري به.

The Book Of Judgments

أول كتاب القضاء

رسول الله ﷺ، فقال الحضرمي: بارسول الله! إن هذا غني إلى أمي، فقال الكثد: هي أمي في بيدي أزرعها ليست لئتي فيها حق، فقال النبي ﷺ لحضرمي: ألقاً بنيته! قال: لا، قال: فلكل بنيته، قال: يارسول الله! إنه فاجر ليس يبالي ما حلفه ليس يتورعه من شيء، فقال: ليس لك منه إلا ذلك." (Sahih)

تخريج: أخرجه مسلم، الإمام، باب وعهد من اقطع حق مسلم ببین فاجرة بالنار. ح: 139 عن هند بن السري به.

Comments:
1. After swearing the oath in the Name of Allah, the defendant is free from the plaintiff's claim. His character has nothing to do with his oath. He may be a pious man or a criminal.
2. The claimant can ask the defendant about his true knowledge of the facts regarding the disputed property. The Prophet did not object when the Hadrami questioned the man of Banu Kindah if he knew or not.

Chapter 27. How Should a Dhimmi be Asked to Swear an Oath?

3624. It was narrated from Ma'mar, from Az-Zuhri, who said: A man from Musainah narrated to us – while we were with Sa'eed bin Al-Musayyab – from Abū Hurairah, who said: The Messenger of Allah said to the Jews: "I adjure you by Allah, Who revealed the Tawrah to Musa, what do you find in the Tawrah about the one who commits Zina?"... and he quoted the Hadith about stoning. (Da'i)
3625. It was narrated from Muhammad bin Ishāq, from Az-Zuhri with this Hadith, and his chain. He said: “A man from Muzainah, who was one of those who sought knowledge and acquired it, told Sa’eed bin Al-Musayyab...” and he quoted a similar Hadith (as no. 3624). (Da’if)

3626. It was narrated from ‘Ikrimah that the Prophet ﷺ told him, meaning, Ibn Sūriyā: “I adjure you by Allāh, Who saved you from the people of Fir’awn, and parted the sea for you, and shaded you with the cloud, and sent down the manna and quails to you, and sent down the Tawrah to Mūsā – do you find stoning (mentioned) in your Book?” He said: “You have adjured me with what is tremendous, and I cannot lie to you.” And he quoted the Hadith. (Da’if)

Comments:
The oath from non-Muslims living in a Muslim country should be taken according to their faith.

Chapter 28. A Man Who Swears To Establish His Rights

3627. It was narrated from ‘Awf bin Mālik that the Prophet ﷺ judged between two men, and when he left, the man against whom the ruling went, said: “Allāh
is sufficient for me, and He is the best disposer of affairs.’” The Prophet ﷺ said: “Allâh, Exalted is He, apportions blame for negligence, but you should take care of your affairs and be smart. Then if something gets the better of you, in that case you may say: ‘Allâh is sufficient for me and He is the best disposer of affairs.’” (Da‘îf)

Chapter 29. Regarding A Person In Debt, Should He Be Detained?

3628. It was narrated from ‘Urwah bin Sharid, from his father, that the Messenger of Allâh ﷺ said: “Any delay on the part of one who can afford (to repay a debt) makes it permissible to dishonor him and punish him.” (Hasan)

Ibn Al-Mubârak[1] said: “It makes it permissible to dishonor him’ means that he may be addressed harshly; and ‘punishing him’ means detaining him.”

3629. Hirmâs bin Habîb — a man from the people of the desert — narrated from his father, that his grandfather said: “I came to the

[1] And he is one of the narrators in the chain.
Prophet with a man who owed me a debt, and he said to me: ‘Stick with him (do not let him out of your sight).’ Then he said to me: ‘O brother of Banû Tamîm, what do you intend to do with your prisoner?’” (Da‘îf)

Comments:
If the debtor is a rich and wealthy person, it is allowed to demand one’s due with harsh words and by detaining him, if necessary.

3630. It was narrated from Ma’mar, from Bahz bin Ḥākim, from his father, from his grandfather that the Prophet detained a man on the basis of an accusation. (Hasan)

Comments:
An accused whose offence has yet not been proved can be detained for a short time, for the purpose of an investigation. His detention should not be for a period longer than required to resolve the matter.

3631. It was narrated from Ismâ’il, from Bahz bin Ḥākim, from his father, from his grandfather – Ibn Qudâmah[1] said: “that his brother or paternal uncle” Mu‘ammal[2] said: “that he” – “stood up when the Prophet was delivering a Khutbah” and said: ‘My neighbors –

[1] Muḥammad bin Qudâmah, one of the two from whom Abû Dâwūd heard the narration.
[2] He is the other Shaikh of Abû Dâwūd in this narration, and the meaning is, they narrated it with these variations. And it appears that the distinction is between it being about Bahz’s grandfather, or about his brother or paternal uncle.
why are they being detained?' He turned away from him twice, then he mentioned something, and the Prophet ﷺ said: 'Let his neighbors go.'” Mu'ammal did not mention: “When he was delivering a Khutbah.” (Hasan)

Comments:
They were detained on the allegation of slander, but when it was not proven they were released.

Chapter 30. Regarding Authorization

3632. It was narrated that Jābir bin ‘Abdullāh said: “I wanted to go out to Khaibar, so I came to the Prophet ﷺ and greeted him with Salām, and I said to him: ‘I want to go out to Khaibar.’ He said: ‘When you come to my deputy, take five Wasqs from him.’ If he asks you for a sign, place your hand on his collar bone.” (Da'īf)

Comments:
It is proven from Sahih narrations that appointing an agent is lawful. The Prophet ﷺ used to appoint someone for doing personal tasks. See Sahih Al-Bukhārī no. 3642.

Chapter 31. Regarding Judicial Matters

3633. It was narrated from Bushair bin Ka'b Al-'Adawi, from Abū Hurairah that the Prophet ﷺ said:
"If you dispute concerning a pathway, make it seven fore-arms lengths." (Sahih)

3634. It was narrated from Al-A'raj that Abu Hurairah said: "The Messenger of Allah said: 'If one of you asks his brother for permission to fix a piece of wood to his wall, he should not prevent him.'" They (those who were listening to Abu Hurairah) lowered their heads and he said: "Why do I see you paying no attention to this Hadith? I shall most certainly keep reminding you of it." (Sahih)

Comments:
It is one of the basic and essential rights of a neighbor, that if it is not harmful and damaging for his own property, one should allow his neighbor to use his wall for construction.

3635. It was narrated from Abu Sirmah, the Companion of the Prophet, that the Prophet said: "Whoever harms others, Allah will harm him, and whoever shows hostility to others, Allah will show hostility to him." (Dаf'ф)
A Muslim should not become a cause of trouble or harm for his Muslim brother, otherwise he may become the target of the curse of the Prophet ﷺ.

3636. Abū Ja'far Muḥammad bin ‘Alī narrated from Samurah bin Jundab, that he had some palm trees in the grove of an Ansârî man. He said: “The man had his family with him, and Samurah used to enter the grove to go to his palm trees, and that caused annoyance and hardship to him (the Ansârî man). He asked him to sell (the trees), and he refused. He asked him to take some other trees in exchange, and he refused. So he went to the Prophet ﷺ and told him about that, and the Prophet ﷺ asked him to sell it, but he refused; he asked him to accept some other trees in exchange, but he refused. He said: ‘Give it to him and you will have such and such,’ something with which he tried to encourage him, but he refused. He said: ‘You deliberately want to cause harm to others.’ The Messenger of Allāh ﷺ said to the Ansârî: ‘Go and uproot his palm trees.’” (Da'īf)

Comments:
A judge has the authority to take severe action against the oppressor, to save someone from harm, in such genuine circumstances as detailed in the narration.
3637. ‘Abdullāh bin Az-Zubair narrated that a man disputed with Az-Zubair about the streams of the Ḥarrah which they used for irrigation. The Anṣārī said: “Let the water flow,” but Az-Zubair refused. The Prophet ﷺ said to Az-Zubair: “Water (your trees), O Az-Zubair, then let the water flow to your neighbor.” The Anṣārī got angry, and said: “O Messenger of Allāh, it is because he is your cousin!” The face of the Messenger of Allāh ﷺ changed color, then he said: “Water (your trees) then block the water until it backs up to the bottom of the wall.” Az-Zubair said: “By Allāh, I think this verse was revealed concerning that: But no, by your Lord, they can have no Faith, until they make you judge...”[1] (Ṣaḥīḥ)

3638. It was narrated from Tha‘labah bin Abī Mālik that he heard their elders saying, that a man from the Quraish shared (a water source) with Banū Quraizah, and he referred a dispute concerning Mahzūr – meaning, a stream whose water they shared – to the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ passed judgment between them, ruling that the water should reach the ankles, and that (those using) the upper part should not withhold

water from (those using) the lower part. *(Hasan)*

**3639.** It was narrated from ‘Amr bin Shu‘aib, from his father, from his grandfather, that the Messenger of Allah صل الله عليه وسلم ruled concerning the stream of Mahzūr that it should be held back until (the water) reached the ankles, then (those using) the upper part should release water to (those using) the lower part. *(Hasan)*

**3640.** It was narrated that Abū Sa‘eed Al-Khudrī said: “Two men referred a dispute to the Messenger of Allah صل الله عليه وسلم concerning the area around a palm tree (that is regarded as belonging to it). According to one of them, he ordered that its height be measured, and it was found to be seven fore-arms lengths. According to the other it was found to be five fore-arms lengths. So he passed judgment on that basis.[1] ‘Abdul-‘Azīz (one of the narrators) said: “He ordered that it be measured with one of its branches.” *(Hasan)*

*The End of the Book of Judgments*

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[1] Meaning, the area around the tree that was regarded as belonging to it was to be determined by the height of the tree.
Chapter 1. Regarding The Virtue Of Knowledge

3641. It was narrated that Kathîr bin Qais said: “I was sitting with Abû Ad-Dardâ’ in the Masjid of Damascus when a man came and said: ‘O Abû Ad-Dardâ’, I have come to you from the city of the Messenger of Allah (Al-Madinah) for a Hadîth which I have heard that you narrated from the Messenger of Allah, and I have not come for any other purpose.’ He said: ‘I heard the Messenger of Allah say: ‘Whoever travels a road seeking knowledge thereby, Allah will cause him to travel one of the roads of Paradise. The angels lower their wings in approval of the seeker of knowledge. Those who are in the heavens and on earth, and the fish in the depths of the water, pray for forgiveness for the knowledgeable person. The superiority of the scholar over the worshiper is like the superiority of the moon, on the night when it is full, over all other heavenly bodies. The scholars are the heirs of the Prophets. The Prophets did not leave behind Dinars or Dirhams,
rather they left behind a heritage of knowledge, and the one who acquires it acquires an abundant portion.” (Daʾīf)

3642. A similar report (as no. 3641) was narrated from ‘Uthmân bin Abî Sawdah, from Abû Ad-Dardâ’, from the Prophet (Saw). (Daʾīf)

3643. It was narrated that Abû Hurairah said: “There is no man who follows a path in pursuit of knowledge but Allâh will make easy for him a path to Paradise, and if a person’s deeds slow him down, his lineage will not help him to speed up.” (Sahih)

Comments:
Knowledge is not merely to know, but it is also to be acted upon, otherwise having a connection with learned families, and being the progeny of scholars is of no benefit to a person, and it may likely be a strike against him in the next life, if he does not act on such knowledge.
he was sitting with the Messenger of Allâh ﷺ, and a Jewish man was with him, a funeral passed by. He said: “O Muhammad, does this corpse speak (in the grave, with the angels)?” The Prophet ﷺ said: “Allâh knows best.” The Jew said: “It does speak.” The Messenger of Allâh ﷺ said: “Whatever the people of the Book tell you, do not believe it, and do not deny it. Say: ‘We believe in Allâh and His Messenger.’ Then if it is false, you will not have believed it, and if it is true, you will not have denied it.”

(Da’if)

3645. Zaid bin Thâbit said: “The Messenger of Allâh ﷺ ordered me to learn the writing of the Jews, and said: ‘By Allâh, I do not trust the Jews to write for me.’ So I learned it, and barely half a month had passed before I mastered it. I used to write for him when he wanted something written, and I used to read for him when something was written to him.”

(Hasan)

Comments:

Learning foreign languages is not unlawful when there is a need for it.

Chapter 3. Writing Knowledge

3646. It was narrated that
‘Abdullāh bin ‘Amr said: “I used to write down everything that I heard from the Messenger of Allāh ﷺ, wanting to memorize it, but the Quraish told me not to do that, and said: ‘Do you write down everything you hear from him? The Messenger of Allāh ﷺ is human, and speaks when he is angry, and when he is content.’ So I stopped writing things down. I mentioned that to the Messenger of Allāh ﷺ, and he pointed to his mouth with his finger and said: ‘Write, for by the One in Whose Hand is my soul, nothing comes out of it but the truth.’” (Saḥīh)

Comments:
Allāh said: And he does not speak from his desires. It is but a revelation revealed. (An-Najm 53:4,5)

3647. It was narrated that Al-Muṭṭalib bin ‘Abdullāh bin Ḥantāb said: "Zaid bin Thābit entered upon Mu‘āwiyyah and asked him about a Hadīth, and he ordered someone to write it down. Zaid said to him: ‘The Messenger of Allāh ﷺ told us not to write down any of his Hadīth.’ So he erased it.” (Da‘īf)

Comments:
It is proven through many authentic narrations that the Companions would write narrations. Scholars have explained that in the early period of Islam, they were not allowed to write narrations, so that people may not become confused about what was the Qur’ān, and what was other than that. But when the Companions learned the Qur’ān, and learned the Sunnah, there was no fear of such confusion with the proliferation of knowledge.
3648. It was narrated that Abū Sa'eed Al-Khudrī said: “We used not to write anything but the Tashah-hud and the Qur’ān.” (Ṣaḥīḥ)

3649. Abū Hurairah said: “When Makkah was conquered, the Prophet ﷺ stood up...” and he mentioned the Khutbah; the Khutbah of the Prophet ﷺ. He said: “A man from Yemen who was called Abū Shāh stood up and said: ‘O Messenger of Allāh, write it for me.’ He said: ‘Write it for Abū Shāh.’” (Ṣaḥīḥ)

3650. Al-Walid said: “I said to Abū ‘Amr: ‘What did they write?’ He said: ‘The Khutbah that he heard that day.’”[1] (Ṣaḥīḥ)

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[1] Al-Walid is Ibn Mazīd, one of the narrators of the previous narration, and Abū ‘Amr is Al-Awzā’ī, from whom Al-Walid heard the previous narration.
Chapter 4. A Stern Warning
Against Lying About The
Messenger Of Allāh

3651. It was narrated from ‘Āmir bin ‘Abdullāh bin Az-Zubair that his father said: “I said to Az-Zubair: ‘What is keeping you from narrating from the Messenger of Allāh, as your companions narrated from him?’ He said: ‘By Allāh, I was very close to him, but I heard him say: “Whoever tells a lie about me deliberately, let him take his seat in the Fire.”’ (Sahīh)

Comments:
Many of the Companions were cautious in narrating, lest they make an unintentional error.

Chapter 5. Speaking About The
Book Of Allāh Without
Knowledge

3652. It was narrated that Jundab said: “The Messenger of Allāh said: ‘Whoever speaks about the Book of Allāh on the basis of his own opinion, even if he is right, has erred.’” (Da'i')

Chapter 6. Repeating Words

3653. It was narrated from Abū Sallām, from a man who served the Prophet ﷺ, that when the Prophet ﷺ said a Hadith, he would repeat it three times. (Hasan)

Chapter 7. Regarding Speaking Quickly

3654. It was narrated from Sufyān bin ‘Uyainah, from Az-Zuhri, from ‘Urwah who said: “Abū Hurairah sat at the side of ‘Aishah’s apartment when she was praying, and he said: ‘Listen, O lady of the apartment, twice (in quick succession).’ When she had finished her prayer, she said: ‘Are you not surprised by this man and the way he speaks? The Messenger of Allāh ﷺ used to speak, and if a man wanted to count the words, he could do so.’” (Sahih)

3655. It was narrated from Yūnus, from Ibn Shihāb that ‘Urwah bin Az-Zubair narrated to him, that ‘Āishah, the wife of the Prophet ﷺ, said: “Are you not surprised
that Abū Hurairah came and sat at the side of my apartment, and narrated from the Messenger of Allāh ﷺ, making me hear that. I was offering a voluntary prayer, and he stood up (and left) before I finished my voluntary prayer. If I had caught up with him I would have told him: ‘The Messenger of Allāh ﷺ did not speak as quickly as you do.’” (Sahih)

Chapter 8. Caution In Issuing Fatwa

3656. It was narrated from Muʿāwiyyah that the Prophet ﷺ forbade asking awkward questions. (Daʾīf)

3657. Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Whoever is given a Fatwa that is not based on knowledge, his sin is borne by the one who gave the Fatwa.’” Sulaimān Al-Mahri (a narrator) added in his Ḥadīth: “The one who gives advice to his brother, knowing that what is better for him lies elsewhere, he has betrayed him.” This is the wording of Sulaimān. (Hasan)
Chapter 9. It Is Disliked To Withhold Knowledge

3658. It was narrated that Abū Hurairah said: “The Messenger of Allah ﷺ said: ‘Whoever is asked about knowledge and he withholds it, Allah will bridle him with reins of fire on the Day of Resurrection.’” (Hasan)

Comments:
This is related to the knowledge of duties which are basically essential on every Muslim. It is the duty of the scholars to spread knowledge and tell the common people about these basic essential duties.

Chapter 10. The Virtue Of Spreading Knowledge

3659. It was narrated that Ibn ‘Abbās said: “The Messenger of Allah ﷺ said: ‘You hear and
others will hear from you, and people will hear from those who hear from you.” (Da’if)

الأعْمَش، عن عَبْد الله بن عَبْد الله عن سعيد ابن جَبْرُيل، عن ابن عَبَّاس. قال: قال رسول الله ﷺ: نُصِبْنُونَ وَنُصِبْنُ مَنْ كَمِّكَ، وَنُصِبْنُ مَنْ كَمِّكَ.


3660. It was narrated that Zaid bin Thābit said: “I heard the Messenger of Allāh ﷺ say: ‘May Allāh bless a man who hears a Hadith from us, and memorizes it so that he can convey it to others, for perhaps he is conveying it to one who will understand it better than him, and perhaps the one who conveys knowledge does not understand it himself.’” (Sahih)

هَذَا كَانَ بَنُ ثَّابتُ: حَدَّثَنَا يَعْيَضُر ابْنُ عَلِيمُ مَنْ تُذْكَرُ عَلَيْهِ عُمَرُ ابن الحَطَابُ عَنْ عَبْد الرَّحْمَنِ بْنِ أَبِيَّان، عَنْ أَبِي، عَنْ زَيْدِ بْنِ بَيْضَاءٍ قَالَ: سَمِعْتُ رَسُول اللَّه ﷺ يَقُولُ: نَصَرَ اللَّهُ ابْنِ عَبْدِ الرَّحْمَنِ مَعَهُ وَلَيْتَ لَهُ مَثَلًا مَّنْ حَدَّثَ تَحْقِيقًا حَتَّى يُبْلِغَهُ، قُبِّبَ حَامِلُ فِقْهِ إِلَى مَنْ هُوَ أَفْقَهُ مِثْلَهُ وَوَرَّبَ حَامِلُ فِقْهِ لِيُبَيِّنَهُ وَقَبِيَّيْهِ "(سَاهِح).

تَحْرِير: [إِسْنَاده صَحِيح] أَخْرَجهُ الْمُرْتْفَعُ، الصَّبِيحُ، بَابُ مَا جَاءَ فِي الحِثِّ عَلَى تَبْلِيغ السَّمَاعِ، ح: ۳۶۵۶ وَايْنَ مَاجِهُ ح: ۱۰۰۵ مِن حَدِيث شَعْبَة بِهِ وَقَالَ الْمُرْتْفَعُ: "حِسَن" وَصَحَّحهُ ابن حَبَّان ح: ۲۷ وَايْنَ ح: ۷۷.

Comments:
It is through this method that what our religion is, will be differentiated from what came later that others claim is religion.

3661. It was narrated from Sahl bin Sa’d that the Prophet ﷺ said: “By Allāh, if Allāh were to guide one man at your hand, it would be better for you than red camels.” (Sahih)

۳۶۶۱- حَدَّثَنَا سَهْلُ بْنُ سَهْلُ بْنُ صَوْرِيِّ: حَدَّثَنَا عِبَادُ العَزِيزِ بْنُ أَبِي حَازِمْ عَنْ أَبي، عَنْ سَفِي، يَعْنِي بْنِ سَهْلِ بْنِ صَوْرِيِّ قَالَ: "وُلَدَ" لَكَ أَنْ تَهْدَيَ اللَّهُ بِهِ ذَلِكَ رَجُلٌ وَأَجْدَدُكَ حَيْرَتُ لَكَ مِنْ حَمْرِ الْعَلْقِ" (سَاهِح).

تَحْرِير: أَخْرَجَ الْبَخَارِيُّ، فَضَائلُ أَصْحَابِ الْنَّبِيِّ سُمَّي، بَابُ مَنَاَبِ عَلِيَّ بْنَ أَبِي طَالِبِ الْقُرْشُيٌّ… إِلَّهُ ح: ۵۷۰ وَمُسْلِمُ، فَضَائلُ الصَّحَابَةِ، بَابُ: مِنْ فَضَائِلِ عَلِيَّ بْنَ أَبِي طَالِبِ رَضِيَ اللَّهُ عَنْهُ ح: ۲۴۰۵ مِن حَدِيثِ عِبَادُ العَزِيزِ بْنُ أَبِي حَازِمِ بِمَطُولَا.
Chapter 11. Narrating From The Children Of Israel

3662. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Narrate from the Children of Israel, and there is no harm.’” (Hasan)

Comments:
Meaning, without believing or denying, as proceeded in no. 3644.

3663. It was narrated that ‘Abdullāh bin ‘Amr said: “The Prophet of Allāh ﷺ used to narrate to us about the Children of Israel until morning came, and nothing would interrupt him except the obligatory prayer.” (Da‘īf)

Chapter 12. Regarding Seeking Knowledge For Other Than (The Sake Of) Allāh

3664. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Whoever seeks knowledge that should be sought seeking the Face of Allāh, but he only seeks it for the sake of some worldly gain, he will not smell the ‘Arf of Paradise on the Day of Resurrection.’” Meaning, its fragrance. (Hasan)
Acquiring knowledge of the religion for worldly gains and fame is among the greatest causes of humiliation on the Day of Judgment.

Chapter 13. Regarding Telling Stories

3665. It was narrated that ‘Awf bin Mālik Al-Ashja’ī said: “I heard the Messenger of Allāh ﷺ say: ‘No one should tell stories (for exhortation) except a ruler, or one who has been given permission (by the ruler), (anyone else who does that) is being presumptuous.’” (Hasan)

Comments:

It is the duty of those who are at the helm of affairs, to preach the commands and prohibitions himself, and appoint persons for this purpose who are worthy of this task. If those who are not well versed in religious knowledge are appointed for such, their lack of knowledge will lead to misguidance and discord in the society.

3666. It was narrated that Abū Sa‘eed Al-Khudrī said: “I sat with a group of the poor Muhājiṭīn, and some of them were screening others because of their lack of clothing. A reciter was reciting to us, when the Messenger of Allāh ﷺ came and stood over us. When the Messenger of Allāh ﷺ stood

Comments:

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there, the reciter fell silent. He greeted us with the Salām, then said: ‘What were you doing?’ We said: ‘O Messenger of Allāh, he is a reciter who was reciting to us, and we were listening to the Book of Allāh.’ The Messenger of Allāh ﷺ said: ‘Praise be to Allāh Who has placed among my Ummah those with whom I have been ordered to keep my soul content. Then the Messenger of Allāh ﷺ sat in the midst of us, to be like one of us, and he gestured with his hand like this, and they formed a circle with their faces towards him. I think that the Messenger of Allāh ﷺ did not recognize any of them apart from me. The Messenger of Allāh ﷺ said: ‘Receive the glad tidings, O poor Muhājirin, of perfect light on the Day of Resurrection; you will enter Paradise half a day before the rich people, and that is five hundred years.’” (Da‘īf)

3667. It was narrated that Anas bin Mālik said: “The Messenger of Allāh ﷺ said: ‘Sitting with people who remember Allāh, the Most High, from Al-Ghadrāḥ (Fajr) prayer until the sun has risen, is dearer to me than freeing four of the sons of Ismā‘īl (from slavery), and sitting with people who remember Allāh from ‘Asr prayer until the sun has set, is dearer to me than freeing four.” (Da‘īf)
It was narrated that 'Abdullãh said: “The Messenger of Allah said to me: ‘Recite Sûrat An-Nisã’ to me.’ I said: ‘Should I recite to you, while it was revealed to you?’ He said: ‘I like to hear it from someone else.’ So I recited it to him, 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 looked up, and saw that his eyes were flowing with tears. (Sahih)

The Book Of Drinks

In the Name of Allah, the Most Gracious, the Most Merciful

25. THE BOOK OF DRINKS

Chapter 1. The Prohibition Of Khamr

3669. It was narrated from Ash-Sh'abî, from Ibn 'Umar, from 'Umar who said: “The day that the prohibition of Khamr was revealed, it was made from five things: grapes, dates, honey, wheat and barley. Khamr is whatever clouds the mind. There are three things which I wish the Messenger of Allah had not left us before he explained them fully: (laws pertaining to the inheritance of) the grandfather, Al-Kalâlah, and some types of Ribâ.” (Sahih)

Comments:
Wine made of anything and any kind is unlawful. Anything that intoxicates is unlawful.

3670. It was narrated from 'Amr, from 'Umar bin Al-Khattaab, he said: “Before the prohibition of Khamr was revealed, 'Umar supplicated: ‘O Allâh, give us a clear ruling on Khamr,’ then the Verse which is in (Sûrat) Al-Baqarah was revealed:
They ask you concerning *Khamr* and gambling. Say: “In them is a great sin...” [1] ‘Umar was summoned, and it was recited to him. He said: ‘O Allah, give us a clear ruling on *Khamr,*’ and the Verse which is in (Sūrat) *An-Nisā*’ was revealed: O you who believe! Approach not Salāt (the prayer) while you are intoxicated... [2] When the *Iqāmah* for prayer was called, the caller of the Messenger of Allah ﷺ would call out: ‘Do not approach the prayer while intoxicated.’ ‘Umar was summoned, and it was recited to him. He said: ‘O Allah, give us a clear ruling on *Khamr,*’ and this Verse was revealed: So, will you not then abstain?’ [3] (Da‘īf)

3671. It was narrated from ‘Ali bin Abī Ṭālib that an *Anṣārī* man invited him and ‘Abdur-Rahmān bin ‘Awf, and offered them wine before the prohibition of *Khamr* was revealed. ‘Ali led them in *Maghrib* prayer, and recited: Say: ‘O you disbelievers!...’ [4] but he was confused in it. Then the Verse O you who believe! Approach not Salāt (the prayer) when you are intoxicated until you know (the meaning) of what you utter. [5] was revealed. (Hasan)

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3672. It was narrated that Ibn ‘Abbās said: “(The Verses) O you who believe! Approach not Salāt (the prayer) while you are intoxicated”[1] and; They ask you concerning Khamr and gambling. Say: “In them is a great sin, and (some) benefits for men.”[2] were abrogated by the verse that is in (Sūrat) Al-Mā'idah: “O you who believe! Khamr, and gambling, and Al-Ansāb (stone altars for sacrifices to idols etc.)”[3] (Ḥasan)

3673. It was narrated that Anas said: “I was pouring wine for some people in the house of Abū Ṭalḥah when Khamr was forbidden, and our drink at that time was only made from unripe dates. A man entered upon us and said: ‘Khamr has been forbidden.’ The caller of the Messenger of Allāh ﷺ called out and we said: ‘This is the caller of the Messenger of Allāh ﷺ.’” (Ṣaḥīḥ)

When this order reached them, they were drinking wine made of dates, not grapes, indicating that when the prohibition of wine was revealed it was for all kinds of intoxicants, whatever they are made from.

Chapter 2. Grapes Pressed For Wine

3674. Ibn ‘Umar said: “The Messenger of Allah ﷺ said: ‘Allah has cursed Khamr and the one who drinks it, the one who pours it, the one who sells it, the one who buys it, the one who squeezes it, the one for whom it is squeezed, the one who carries it, and the one to whom it is carried.” (Hasan)

Comments:
If the owner or seller of grapes knows that his customer will use the fruit for wine making, he should not sell his fruit to him. If he knowingly does so, he will fall under the threat of this narration.

Chapter 3. What Has Been Reported Regarding Making Vinegar With Khamr

3675. It was narrated from Anas bin Mâlik that Abû Talhah asked the Messenger of Allah ﷺ about some orphans who inherited some wine. He said: “Pour it out.” He said: “Can I turn it into vinegar?” He said: “No.” (Sahih)

Comments:
After the order was given to drink wine, the Prophet allowed vinegar. He permitted it because it is a useful and natural state of the must. However, if one is forced to drink wine, vinegar is not allowed.
Comments:
It is unlawful for the Muslim to possess wine or intoxicants, so it is unlawful
to make vinegar from them, while it is not unlawful to purchase and consume
vinegar based upon other texts.

Chapter 4. What *Khamr* Is
Made From

3676. It was narrated from Ash-Sha′bī, from An-Nuˈmān bīn Bashīr, who said: "The Messenger
of Allāh ﷺ said: ‘*Khamr* may be made from grapes, *Khamr* may be
made from dates, *Khamr* may be made from honey, *Khamr* may be
made from wheat, and *Khamr* may be made from barley.’” (Hasan)

3677. It was narrated from Abū Ḥarīz that ‘Āmir narrated to him, that An-Nuˈmān bīn Bashīr said: “I
heard the Messenger of Allāh ﷺ say: ‘*Khamr* comes from juice, raisins, dates, wheat, barley and
corn; I forbid to you every kind of intoxicant.’” (Hasan)

3678. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “*Khamr* comes from
these two trees: the date palm and the grapevine.” (Ṣaḥīḥ)
Abū Dāwūd said: Abū Kāthīr Al-Ghubari’s (a narrator in the chain) name is Yazīd bin ‘Abdur-Rahmān bin Ghufailah [As-Suḥaimī]. Some of them said; “Udhnainah” while what is correct is Ghufailah.

Comments:
As mentioned earlier, these narrations indicate what wine was made from these source materials during that time, and all intoxicants are prohibited.

Chapter 5. What Has Been Reported Regarding Intoxicants

3679. It was narrated that Ibn ‘Umar said: “The Messenger of Allah ﷺ said: ‘Every intoxicant is Khamr and every intoxicant is Harām. Whoever dies drinking Khamr and persisting in that, he will not drink it in the Hereafter.’” (Sāhih)

3680. It was narrated from Ibn ‘Abbās that the Prophet ﷺ said: “Everything that clouds the mind is Khamr, and every intoxicant is Harām. Whoever drinks an intoxicant, his prayer will be reduced (in reward) for forty days, but if he repents, Allāh will accept his repentance. But if he does it a fourth time, then it will be warranted that Allāh give him to drink of the mud of Khabāl.” It was
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said: “What is the mud of Khabâl, O Messenger of Allah?” He said: “The pus of the people of the Fire. And the one who gives it to a young person to drink, who does not know what is Ḥalāl and what is Ḥarām, it will be warranted that Allah will give him to drink of the mud of Khabâl.” (Ḥasan)

3681. It was narrated that Jâbir bin ‘Abdullâh said: “The Messenger of Allah ﷺ said: ‘Whatever intoxicates in large amounts, a small amount of it is (also) Ḥarām.”’ (Ḥasan)

3682. It was narrated that ‘Āishah said: “The Messenger of Allah ﷺ was asked about Bit (mead). He said: ‘Every drink that intoxicates is Ḥarâm.’” (Ṣahih)

Abû Dâwūd said: I read before Yazîd bin ‘Abd Rabih Al-Jurjusi: “Muhammad bin Harb narrated to you, from Az-Zubaidî, from Az-Zuhrî this Hadîth, with his chain. He added: Bit is Nabdîh made from honey; the people of Yemen used to drink it.

Abû Dâwûd said: I heard Ahmad bin Ḥanbal saying: “Lâ ilâha illallâh, there was no one more
reliable than him, there was no one among them like him.” Meaning among the people of Ḥimṣ, referring to Al-Jurjusi.[1] (Sahih)

3683. It was narrated that Dailam Al-Himyari said: “I asked the Prophet ﷺ: ‘O Messenger of Allah, we live in a cold land where we do heavy work, and we make a drink from wheat to give us strength for our work, and to help us to cope with the cold of our land.’ He said: ‘Does it intoxicate?’ I said: ‘Yes.’ He said: ‘Be away from it.’ I said: ‘The people will not give it up.’ He said: ‘If the people will not give it up, then fight them.”’ (Hasan)

3684. It was narrated that Abū Mūsā said: “I asked the Prophet ﷺ about a drink made from honey. He said: ‘That is Bit’ (mead).’ I said: ‘And they make Nabidh from barley and corn.’ He said: ‘That is Mizr (beer).’ Then he said: ‘Tell your people that every intoxicant is Ḥarām.’” (Sahih)

[1] He used to live near St. Georges Monastery, hence he was attributed to that locality; “Al-Jurjusi” and they also say: “Al-Jirjisi.”
Nabidh refers to a drink made by soaking fruit of any kind in water, so that the flavor of the fruit fuses with the water. As long as it does not ferment, there is no harm in it. When its fermentation begins in starts to bubble and turn sour, some narrations refer to this later. Once it is realized that it has fermented, turning into Khamr, it is unlawful.

3685. It was narrated from ‘Abdullãh bin ‘Amr that the Prophet of Allah forbade Khamr, gambling, Al-Kübah¹ and Ghubaira² and said: “All intoxicants are Ḥarām.” (Ḥasan)

Comments:
Although in the Hadîth, Al-Kübah is mentioned by name, based upon the body of texts, scholars say that all musical instruments are unlawful, with the exception of the Duff which is similar to a tambourine, except that it has no cymbals or bells.

3686. It was narrated that Umm Salamah said: “The Messenger of Allah forbade everything that intoxicates or makes one languid.” (Da′if)

Comments:

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¹ A type of musical drum.
² An intoxicating drink made from millet.
3687. It was narrated that ‘Aishah said: “I heard the Messenger of Allah say: ‘All intoxicants are Ḥarām. If a Farq (a measure) of something intoxicates, then a handful of it is (also) Ḥarām.’” (Hasan)

Comments:
If a large amount intoxicates, a small amount of it is also unlawful, no matter what it is made of, naturally occurring, or processed by humans.

Chapter 6. Regarding Ad-Dādhī

3688. Abū Mālik Al-Ash’arī narrated that he heard the Messenger of Allah say: “Some people of my Ummah will drink Khamr, and call it by another name.” (Hasan)
3689. Abū Mašūr Al-Ḥārith bin Mašūr said: “I heard Sufyān Ath-Thawrī, when he was asked about Ad-Dādhi, he said: ‘The Messenger of Allāh ﷺ said: “Some people of my Ummah will drink Khamr, and call it by another name.” (Sāhiḥ)

Abū Dāwūd said: Sufyān Ath-Thawrī said: Ad-Dādhi is the drink of evildoers (Fāsiqīn).

Comments:

They say that Dādhi is a kind of grain or the like, if it is added to Nabīdhi it ferments.

3690. It was narrated that Ibn ‘Umar and Ibn ‘Abbās said: “We bear witness that the Messenger of Allāh ﷺ forbade Ad-Dubba‘ (gourds), Al-Hantam, Al-Muzaffat, and An-Naqīr.”[1] (Sāhiḥ)

Chapter 7. Regarding Vessels

Comments:

All of these vessels that were originally prohibited were such that a residue of the drink might remain in them, and potentially ferment. Later, the prohibition of using them was lifted, provided that what is in them is not in itself intoxicating.

3691. It was narrated that Sa’eed bin Jubair said: “I heard ‘Abdullāh bin ‘Umar say: ‘The Messenger of

[1] Al-Hantam; earthen jar. Al-Muzaffat; that which is coated with pitch or tar. An-Naqīr; something that was hollowed out, like the stump or a cut off trunk of a date palm tree.
Allah forbid Nabidh Al-Jarr. I went out, alarmed at his saying that the Messenger of Allah forbid Nabidh Al-Jarr. I entered upon Ibn 'Abbas and said: 'Have you heard what Ibn 'Umar is saying?' He said: 'What is that?' I said: 'He said that the Messenger of Allah forbid Nabidh Al-Jarr.' He said: 'He is telling the truth; the Messenger of Allah did forbid Nabidh Al-Jarr.' I said: 'What is Al-Jarr?' He said: 'Anything that is made from clay.'" (Sahih)

3692. It was narrated from Abū Jamrah from Ibn ‘Abbās, who said: ‘The delegation of ‘Abdul-Qais came to the Messenger of Allah and said: ‘O Messenger of Allah, the disbelievers of Muḍar are between us, this tribe of Rabī‘ah, and you, and we can only come to you during the sacred months. Tell us of something that we may take and call those who are beyond us.’ He said: ‘I shall order you with four things and forbid you from four things. Faith in Allah, and the testimony that there is none worthy of worship but Allah’ and he (Sulaimān one of the narrators) counted them as one – Musad-dad (one of the narrators) said: ‘Faith in Allah,’ then he explained it to them: ‘testimony that there is none

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3693. It was narrated from Abû Hurairah that the Messenger of Allah ﷺ said to the delegation of ‘Abdul-Qais: “I forbid you from An-Naqir, Al-Muqqayyar, Al-Hantam, Ad-Dubbâ’, and skins cut from the top; rather drink from a skin then tie it (with a string).” (Sahih) Comments:

Binding its opening with a string serves many purposes, and one of them is that if the drink begins to ferment, the leather container will swell indicating that.

3694. It was narrated from ‘Ikrimah and Sa‘eeed bin Al-Musayyab, from Ibn ‘Abbas, regarding the story of the delegation of ‘Abdul-Qais: “They said: ‘From what should we drink, O Messenger of Allah?’ He said: ‘You should use leather vessels Allah and ﷺ and An-Naqir and Al-Muqqayyar about the Messenger of Allah. Comments:

Binding its opening with a string serves many purposes, and one of them is that if the drink begins to ferment, the leather container will swell indicating that.
that are tied at their mouths.”

(Đa'ff)

Torjih: [Iṣnād Dāmūjī] Ṣaḥḥā, Ahmad 1/371, waṣāli-l-cabir, ḥ: 1832 min

3695. It was narrated from ‘Awf, from Abū Al-Qāmus Zaid b. ‘Ali, who said: “A man who was among the delegation that came to the Messenger of Allāh ﷺ, from ‘Abdūl-Qāis narrated to me” — ‘Awf thought that his name was Qais b. An-Nu‘mān — “he said: ‘Do not drink from Naqīr, nor a Muzaffat, nor a Dubbā, nor a Hantam; drink from skins that can be tied shut. If the drink ferments, then dilute it with water, and if that does not solve the problem, then pour it out.” (Ṣaḥḥīḥ)

Comments:

If the sourness of Nabīdīth is mild, it can be used with addition of pure water in it, but if the sourness is strong enough and there is possibility of intoxication with its use, then it must be discarded.

3696. It was narrated from Qais b. Habtar An-Nahṣalī, from Ibn ‘Abbās, who said: “The delegation of ‘Abdūl-Qāis said: ‘O Messenger of Allāh, from what should we drink?’ He said: ‘Do not drink from Ad-Dubbā’, nor Al-Muzaffat, nor An-Naqīr. Make your Nabīdīth in skins.’ They said: ‘O Messenger of Allāh, what if it ferments in the skins?’ He said: ‘Add water to it.’ They said: ‘O Messenger of Allāh!’ He said to them the third or fourth time: ‘Pour it out.’ Then he said: ‘Allāh has forbidden to me’ — or ‘has forbidden — Khamr, gambling
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and Al-Kūbah.’ He said: ‘And every intoxicant is Ḥaram.’” (Ṣaḥīh)

3697. It was narrated that ‘Alī said: “The Messenger of Allāh ﷺ forbade us from using Ad-Dubba’, Al-Hantam, An-Naqir, and Al-Jī‘ah.”[1] (Da‘if)

3698. It was narrated from Ibn Buraidah that his father said: “The Messenger of Allāh ﷺ said: ‘I used to forbid you from doing three things, but now I am telling you to do them. I forbade you to visit graves, but now you may visit them, for in visiting them there is a reminder. I forbade you to drink from any vessel but leather skins, but now you may drink from all kinds of vessels, but do not drink intoxicants. And I forbade you from eating the sacrificial meat after three days, but now you may eat it, and enjoy it on your journeys.’” (Ṣaḥīh)

3699. It was narrated from Sālim bin Abī Al-Ja‘d, from Jābir bin ‘Abdullāh who said: “When the Messenger of Allāh forbade (certain types of) vessels (for making Nabidh), the Ansār said: ‘We have no other choice.’ He said: ‘No then.’”[1] (Sahih)

3700. It was narrated that ‘Abdullāh bin ‘Amr said: “The Prophet mentioned vessels: Ad-Dubbā‘, Al-Hantam, Al-Muzaffat, and An-Naqir. The Bedouin said: ‘We have no skins.’ He said: ‘Drink what is permissible.’” (Sahih)

3701. Yāḥyā bin Adam said: “Sharīk narrated it with his chain. He said: ‘Avoid that which intoxicates.’”[2] (Sahih)

3702. It was narrated from Abū Az-Zubair, from Jābir bin ‘Abdullāh who said: “Nabidh would be prepared for the Messenger of Allāh in a water-skin. If they could not find a water-skin, then they would prepare Nabidh for him in a small stone vessel.” (Sahih)

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[1] There is no prohibition if that is the case.
[2] Sharīk reported the previous narration as well.
Chapter 8. Mixing Two Items

3703. It was narrated from Jâbir bin ‘Abdullâh that the Messenger of Allah forbade making Nabidh with raisins and dried dates together, and he forbade making Nabidh with unripe dates (Al-Busr) and ripe dates together. (Sahih)

3704. It was narrated from ‘Abdullâh bin Abî Qatâdah, from his father, from the Messenger of Allah, that he forbade mixing raisins and dried dates, and mixing unripe dates (Al-Busr) and dried dates, and mixing unripe dates (Az-Zuhw) and ripe dates, and he said: “Make Nabidh with each one on its own.” (Sahih)

(Another chain) from Abû Qatâdah, from the Prophet, with this Hadîth

3705. It was narrated from Ibn Abî Lailâ, from a man that Hafî, one of Al-Busr, Az-Zahw, and Al-Balh are terms used to describe dates at various stages before being called Ar-Rutab; or ripe, while At-Tamr refers to dates that have been harvested and dried to some degree.
the Companions of the Prophet, narrated that the Prophet forbade (mixing) Al-Bal' and dried dates, or raisins and dried dates. (*Sahih*)

**3706.** It was narrated that Kabshah bint Abi Maryam said: “I asked Umm Salamah, may Allah be pleased with her: ‘What did the Prophet forbid?’ She said: ‘He forbade us to boil dates so much that the pits were spoiled and to mix raisins and dried dates.’”  
(Da’if)

**3707.** It was narrated from ‘Aishah that Nabidh would be prepared with raisins for the Messenger of Allah, and dates would be added to, or dates, and raisins would be added to. (Da’if)

**3708.** Safiyyah bint ‘Atiyah said: “I entered with some women from ‘Abdul-Qais upon ‘Aishah, and we asked her about dates and raisins. She said: ‘I used to take a handful of dried dates and a handful of

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[1] See the note to no. 3703.
raisins, and put them in a vessel, and squeeze them, then I would give it to the Prophet \( \text{to drink.} \)"

\((\text{Da'if})\)

Chapter 9. Regarding \textit{Nabidh} Made From Unripened Dates \((\text{Al-Busr})\)

3709. It was narrated from Mu'ādh bin Hishām, that his father narrated to him, from Qatādah, from Jābir bin Zaid and 'Ikrimah, that they disliked \textit{Nabidh} made only from unripe dates \((\text{Al-Busr})\), and they learned that from Ibn 'Abbās. Ibn 'Abbās said: “I am afraid that it will be \textit{Al-Muzzā}’ which was forbidden to ‘Abdul-Qais.” I said to Qatādah: “What is \textit{Al-Muzzā}?" He said: “\textit{Nabidh} made in \textit{Al-Hantam} and \textit{Al-Muzaffat}.” \((\text{Da'if})\)

\[(\text{Da'if})\]

Chapter 10. Regarding The Description Of \textit{Nabidh}

3710. It was narrated from ‘Abdullāh bin Ad-Dailamī that his father said: “We came to the Prophet \( \text{and said:} \) ‘O Messenger of Allāh, you know who we are, and where we are from; to whom do we belong?’ He said: ‘To Allāh and to His Messenger.’ We said: ‘O
Messenger of Allāh, we have grapes; what should we do with them?” He said: ‘Make them into raisins.’ We said: ‘What should we do with the raisins?’ He said: ‘Prepare Nabīdīh with them in the morning, and drink it in the afternoon, and prepare Nabīdīh with them in the afternoon and drink it in the morning. Prepare Nabīdīh with them in vessels of skin, and do not prepare Nabīdīh with them in Qullah,[1] for if there is any delay in pressing it, it will turn into vinegar.” (Sahih)

3711. It was narrated from Al-Hasan, from his mother, from ‘Āishah, who said: “Nabīdīh would be made for the Messenger of Allāh in a skin that was tied at the top, which had a mouth at the bottom. It would be made in the morning and he would drink it in the afternoon, or it would be made in the afternoon and he would drink it in the morning.” (Sahih)

3712. It was narrated from Muqātil bin Hāyiyyān who said: “My paternal aunt, ‘Amrah, narrated to me, from ‘Āishah, that she used to make Nabīdīh for the Messenger of Allāh in the morning, and when afternoon came he would eat...”

[1] Al-Qullah is a large earthenware vessel. See number 63.
dinner and drink it after his dinner. If anything was left over I would pour it out. Then Nabidh would be made for him at night, and when morning came, he would eat breakfast and drink it after his breakfast.” She said: “We would wash the skin morning and afternoon.” My father said to her: “Twice a day?” She said: “Yes.”

(Hasan)

3713. It was narrated from Abu 'Umar Yahya bin 'Ubaid Al-Bahrani, from Ibn Abbâs who said: "Nabidh would be prepared with raisins for the Prophet, and he would drink it that day, and the next, and the next, until the evening of the third day, then he would order that it be given to the servants to drink, or be poured away.” (Sahih)

Abu Dawud said: And the meaning of “given to the servants to drink” is when it started to spoil.[1]

Abu Dawud said: Abu 'Umar is Yahya bin 'Ubaid Al-Bahrani.[2]

3714. 'Ubaid bin 'Umair said: “I heard 'Aishah, the wife of the Prophet, narrating that the Prophet would stay with Zainab bint Jahsh,
and he would drink honey at her house. Hafsa and I agreed with one another, that whichever of us the Prophet entered upon, she would say: ‘I can smell Maghafr[1] on you.’” He entered upon one of them and she said that to him, and he said: ‘No, I drank honey in the house of Zainab bint Jahsh, but I will never do it again.’ Then the following was revealed: “Why do you forbid (for yourself) that which Allah has allowed to you, seeking to [2] up to; “If you two turn in repentance to Allah”[3] regarding ‘Aishah and Hafsa,” And (remember) when the Prophet disclosed a matter in confidence to one of his wives [4] referring to him saying: ‘No, I drank honey.’”

3715. It was reported from Hisham, from his father, from ‘Aishah, that she said: “Allah’s Messenger loved sweets and honey” — and he mentioned some of this narration — “And would be very concerned if there was a smell on him.” And in the Hadith: Sawdah said: “No, you ate Maghafr.” He said: “No, I drank honey that Hafsa gave me to drink.” I said: “Its bees tended to (Jarasat) Al-‘Urfut” — one of the plants frequented by bees.

[1] A kind of sweet gum with a foul odour.
Abū Dāwūd said: *Al-Maghāfir* is *Muqālah*¹ and it is a resin. And *Jarasat*: means “tend to” and *Al-‘Urfi‘*: is a plant frequented by bees. (*Sahih*)

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**Chapter 12. If *Nabidh* Ferments**

3716. It was narrated that Abū Hurairah said: “I knew that the Messenger of Allāh was fasting, so I waited until he broke his fast to offer him some *Nabidh*, which I had made in a gourd; I brought it to him, and it had fermented. He said: ‘Throw this against the wall, for this is the drink of one who does not believe in Allāh and the Last Day.’” (*Sahih*)

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**Chapter 13. Regarding Drinking While Standing**

3717. It was narrated from Anas that the Prophet forbade that a man drink while standing. (*Sahih*)

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¹ *Muqālah* is used to describe “eyeball” – Al-‘Azimabādi said that what is apparent is that it should be *Muql* without *At-Tā* at the end, and it is a word used to describe a gum or resin.
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Comments:
The Prophet ﷺ forbade drinking while standing, and though he was seen doing so, it is known that he did so on an occasion to make sure the people saw that he was breaking his fast, during the Conquest of Makkah. He ﷺ did not state that the prohibition was abrogated.

3718. It was narrated from An-Nazzāl bin Sabrah that ‘Alī called for water and drank it while standing, then he said: “There are people who would not like to do what I did, but I saw the Messenger of Allah ﷺ doing what you have seen me do.” (Sahih)

Chapter 14. Drinking From The Mouth Of The Water Skin

3719. It was narrated that Ibn ‘Abbās said: “The Messenger of Allah ﷺ forbade drinking from the mouth of the waterskin, and riding Al-Jallālah[1] and taking animals as targets. (Sahih)

Comments:
Drinking directly by joining the mouth to the water skin or water tap is disapproved. The scholars say that it is approved only when the waterskin is

[1] An animal that feeds on defication and filth.
hanging and it is quite difficult to get it down. "Taking animals as targets" means, shooting at tied animals merely for target practice.

Chapter 15. Bending The Mouths Of Waterskins

3720. It was narrated from Abū Sa‘eed Al-Khudrī that the Messenger of Allah forbade bending the mouths of waterskins. (Sahih)

Comments:
Al-Khattābī mentioned that perhaps the author considers this narration an indication that there is an exception in the case of a small waterskin. Most of the scholars have explained that the reason for this prohibition is that one cannot see what is coming out of the opening, and something dangerous might have gotten into the waterskin.

3721. It was narrated from ‘Eisā bin ‘Abdullāh, one of the Anṣār, from his father, that the Prophet called for a small waterskin on the Day of Uhud and said: “Bend the waterskin’s mouth,” then he drank from its mouth. (Da‘î)

Chapter 16. Drinking From The Cracked Place On A Cup

3722. It was narrated that Abū Sa‘eed Al-Khudrī said: “The Messenger of Allāh forbade
drinking from the cracked place on a cup, and blowing into a drink.”

(Hasan)

[Ahmad bin Ḥazm said: “Abū Sa’eed Ibn Al-ʻArabi said to us: ‘It was conveyed to me, from Abū Dāwud, who said: “Qurrah Ibn ‘Abdur-Rahmān bin Ḥaiwil bin Kāsir Al-Mudi; and (as for the term) Kāsir Al-Mudi; he broke the Mudi of the Sūltān so he was named after that.”]

Comments:
They have various views about the wisdom for this, among them, that it will lead to spilling the drink on the one drinking, which is wasteful.

Chapter 17. Regarding Drinking From Vessels Of Gold And Silver

3723. It was narrated that Ibn ‘Abī Lailā said: Hudaifah was in Al-Madā’in and he asked for water, and a chieftain brought a vessel of silver. He (Hudhaifah) cast it aside and said: “I only threw it because I had told him not to do that, but he did not pay any heed. The Messenger of Allāh ﷺ forbade silk and Dībāj, and drinking from vessels of gold and silver. He said:

[1] Abū Sa’eed Ibn Al-ʻArabi is one of those who heard the text from Abū Dāwud. In our edition it is Mudd instead of Mudi but what is correct is Mudi. It is a tank used for water made of stone, it holds fifteen or more Makūk and one Makūk equals one and a half Sa‘. See Lisān Al-ʻArab, An-Nihayah and Gharīb Al-Ḥadīth by Al-Khattābī. And its meaning is that the Sūltān had officiated a size for the Mudi and sent it around to be used for all measurements of that size, and he broke it with a rock. See Walāt Mīṣr (1:23) by Al-Kindi. It appears that some of the copyists made an error in its spelling.
“They are for them in this world, and for you in the Hereafter.”

(Sahih)

Chapter 18. Regarding Sipping Water

3724. It was narrated that Jābir bin ‘Abdullāh said: “The Prophet ﷺ and one of his Companions entered upon an Ansārī man as he was diverting water to irrigate his garden. The Messenger of Allāh ﷺ said: ‘If you have any water that has remained overnight in a waterskin, give us some, otherwise we will sip directly from this (channel).’ He said: ‘Yes, I have water that has stayed overnight in a waterskin.’” (Sahih)

Chapter 19. When Should The One Who Is Serving Water Drink?

3725. It was narrated from ‘Abdullāh bin Abī Awfā that the Prophet ﷺ said: “The one who is serving water to the people should be the last of them to drink.” (Sahih)
3726. It was narrated from Anas bin Malik that some milk mixed with water was brought to the Prophet ﷺ. On his right was a Bedouin, and on his left was Abu Bakr. He drank some, then he gave it to the Bedouin saying, “To the right, then to the right.” (Sahih)

Comments:
Both of the narrations make it clear that the person who is serving the drink should start from the right and drink himself at the end.

3727. It was narrated from Anas bin Malik that when the Prophet ﷺ drank, he would pause to breathe three times, and he said: “It is more enjoyable and healthier.” (Sahih)

Chapter 20. Regarding Blowing Into The Drink, And Breathing In It

3728. It was narrated that Ibn ‘Abbas said: “The Messenger of Allah ﷺ forbade breathing or blowing into the vessel.” (Sahih)
The Book Of Drinks

Comments:
1. It is preferred that one should take three breaths outside of the container while drinking.
2. Blowing the food or drink for cooling it is not approved. If the food or drink is hot, one should wait until it gets cold and easily usable. Similarly, if some straw or something like it drops into the drink, it should be picked up by hand, rather than blowing it.

3729. It was narrated that ‘Abdullāh bin Busr from Banū Sulaim said: “The Messenger of Allah came to my father and stayed with him, and he offered him food” – and he mentioned Hais that he brought to him.

“Then he brought him a drink and he drank it, then he passed it to the one who was on his right. He ate some dates and put the date stones on the back of his forefinger and middle finger. When he stood up, my father stood up and took hold of the reins of his mount and said: ‘Supplicate to Allah for me.’ He said: ‘Allāhumma, bārık lahum fīmā razaqtahum, waḏfirlahum wārhamhum (0 Allah, bless them in what You have provided for them and forgive them and have mercy on them.)’” (Sahih)

Comments:
This narration indicates that the Prophet did not put the date seed in the same plate from which he was eating, perhaps being against proper manners.

Chapter 21. What To Say When Drinking Milk

3730. It was narrated that Ibn ‘Abbās said: “I was in the house of Maimūnāh and the Messenger of Allah entered, accompanied by...”
Khalid bin Al-Walid. They brought two grilled mastigures on sticks and the Messenger of Allah ﷺ spat. Khalid said: 'I think you find it offensive, O Messenger of Allah?' He said: 'Yes.' Then some milk was brought to the Messenger of Allah ﷺ and he drank. The Messenger of Allah ﷺ said: 'When one of you eats food, let him say: Allâhumma bârik lana fihi wa at'îmânâ khairan minhu (O Allah, bless it for us and supply us with something better than it.) And if he is given milk to drink, let him say: Allâhumma bârik lanâ fihi wa zidnî mihu (O Allah, bless it for us and give us more) for there is no food or drink that satisfies like milk.’” (Da’if)

Chapter 22. Regarding Covering Vessels

3731. It was narrated from Ibn Juraij, he said: ‘Atâ’ informed me from Jâibir, from the Prophet ﷺ, who said: ‘Close your door and mention the Name of Allah, for the Shaitân cannot open a closed door. Extinguish your lamps and mention the Name of Allah, and put something over your vessels, even if it is just a stick, and mention the Name of Allah, and tie up your waterskins and mention the Name of Allah.’” (Sahih)
3732. It was narrated from Abū Az-Zubair, from Jābir bin ‘Abdullāh from the Prophet ﷺ, with this narration, but it is not complete. He said: “The Shaitān cannot open a closed door, or undo a waterskin, or uncover a vessel, and the little evil one (the mouse) sets people’s house or houses on fire.” (Sahih)

3733. It was narrated from Kathir bin Shinzir, from ‘Aṭā’, from Jābir bin ‘Abdullāh, and he attributed it to the Prophet ﷺ. He said: “And bring your children in when darkness falls.” Musad-dad (one of the narrators) said: “When evening comes, for the jinn spread about and may snatch them.” (Sahih)

3734. It was narrated from Abū Sāliḥ, from Jābir who said: “We were with the Prophet ﷺ, and he asked for something to drink. A man said: ‘Shall we give you Nabīdḥ to drink?’ He said: ‘Yes.’ The man went out quickly and brought a cup containing Nabīdḥ. The Messenger of Allāh ﷺ said: ‘Why didn’t you cover it, even if you only put a stick over it.’” (Sahih)
Abū Dāwud said: Al-Âṣmaʾī “put it upon it.”

The End of the Book of Drinks

3735. It was narrated from ʿĀishah that fresh water used to be brought to the Prophet from Buyūt As-Suqyā. Qutaibah[1] said: That was a spring two days’ travel from Al-Madinah. (Ṣaḥīh)

[1] That is, one of the three Shaikhs of Abū Dāwud in this narration.
26. THE BOOK OF FOOD

Chapter 1. What Has Been Reported About Accepting Invitations

3736. It was narrated from Malik, from Nafi', from 'Abdullâh bin 'Umar that the Prophet ﷺ said: “If one of you is invited to a wedding feast, let him accept.” (Sahih)

3737. It was narrated from 'Ubaidullâh, from Nafi', from Ibn 'Umar who said: The Messenger of Allâh ﷺ said... narrating its meaning (similar to 3736). He added: “If he is not fasting, let him eat, and if he is fasting let him supplicate (for the host).” (Sahih)

3738. It was narrated from Ma'mar, from Ayyûb, from Nafi', from Ibn 'Umar who said: “The Messenger of Allâh ﷺ said: 'If one of you invites his brother, let him accept, whether it is a wedding or otherwise.'" (Sahih)
3739. It was narrated from Az-Zubaidi, from Nafi' with the chain of Ayyub, and its meaning (as no. 3738). (Sahih)

3740. It was narrated from Abū Az-Zubair, from Jābir, who said:

"The Messenger of Allāh ﷺ said: 'Whoever is invited, let him accept (the invitation), and if he wishes he may eat, and if he wishes he may refrain.'" (Sahih)

3741. It was reported from Abãn bin Ṭāriq, from Nafi' who said:

"Abdullāh bīn 'Umar said: The Messenger of Allāh ﷺ said: 'Whoever is invited, and does not respond, he has disobeyed Allāh and His Messenger. Whoever enters without an invitation, he enters as a thief and leaves as a raider.'" (Da'iţf)

Abū Dawud said: Abãn bin Ṭāriq is unknown.

3742. It was narrated from Abū Hurairah that he ﷺ used to say:

"The worst of food is food for a wedding feast to which the rich are invited and the poor are ignored; and whoever does not respond to an invitation, he has disobeyed Allāh and His Messenger." (Sahih)
Chapter 2. Regarding The Recommendation For Holding A Wedding Feast

3743. It was narrated that Thabit said: Mention of the wedding of Zainab bint Jahsh was made in the presence of Anas bin Malik and he said: "I did not see the Messenger of Allah offer a wedding feast for any of his wives as he did for her. He offered a feast of a sheep." (Saheeh)

3744. It was narrated from Anas bin Malik that the Prophet gave a wedding feast for Safiyyah with Sawiq[1] and dates. (Hasan)

Comments:
Arranging a Walimah (wedding feast) is appreciated, and whatever is reasonably available should be offered to the guests. It is not necessary that it be this or that.

[1] A dish made of barley or wheat flour.
Chapter 3. How Long Should The Wedding Feast Last?

3745. It was narrated from Hammām, he said: “Qatādah narrated tous, from Al-Hasan, from ‘Abdullāh bin ‘Uthmān Ath-Thaqafi, from a one-eyed man of Thaqif, who was spoken of with the highest esteem – and if his name was not Zuhair bin ‘Uthmān, then I do not know what his name was – that the Prophet ﷺ said: “A feast on the first day is a duty, and on the second day is customary, but on the third day it is seeking reputation and showing off.”

Qatādah said: “A man told me that Sa‘eed bin Al-Musayyab was invited on the first day and he accepted, and he was invited on the second day and he accepted, and he was invited on the third day and he did not accept, and he said: ‘Those people are seeking reputation and showing off.’” (Da‘if)

3746. (There is another chain) from Hammām, from Qatādah, from Sa‘eed bin Al-Musayyab, with this story (similar to no. 3746). He said: “He was invited on the third day and did not respond, and he threw pebbles at the one who brought the invitation.” (Da‘if)
Chapter 4. Offering Food When Someone Arrives from a Journey

3747. It was narrated that Jâbir said: “When the Prophet ﷺ arrived in Al-Madinah, he slaughtered a camel or a cow.” (Sahih)

3748. It was narrated that from Abû Shuraih Al-Ka‘bî that the Messenger of Allâh ﷺ said: “Whoever believes in Allâh and the Last Day, let him honor his guest with his Jâ’izah of a day and a night; hospitality lasts for three days, and anything more after that is charity. It is not permissible for him to stay so long that he makes a nuisance of himself.” (Sahih)

Abû Dawûd said: This was read before Al-Ĥârith bin Miskin when I was present; “Ashhab informed you.”[1] ‘Malîk was asked about the saying of the Prophet ﷺ, “with his Jâ’izah of a day and a night”. He said: “He should honor him, be kind to him and take care of him for a day and a night,”[2] and

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[1] Meaning, Al-Ĥârith heard it from him, and the students of Al-Ĥârith were reciting it before him for his permission to narrate it, which is a method of conveying narrations called ‘Ard in Hadith terminology, so he would say: “Yes” or the like after they read it, meaning, “Yes, he did inform me”.

[2] This is the explanation of Malik, and others said that it is provisions for a day and a night that a traveler would need when going from one location to another, and that it is
(ordinary) hospitality is three days."

Comments:
The guests should be careful of their hosts' limitations, and should not put any unnecessary burden on the host. If the host insists or there is a necessity, then the guest can stay more than three days and it will be considered charity from the host.

3749. It was narrated from Abū Hurairah that the Prophet ﷺ said: "Hospitality is for three days, and anything more than that is charity." 

(Hasan)

3750. It was narrated from 'Āmir, from Abū Karīmah who said: "The Messenger of Allah ﷺ said: 'Hosting a guest for one night is the duty of every Muslim. Whoever comes to his courtyard in the morning he owes him (hospitality), if he wishes he (the visitor) may ask for his right, and if he wishes he may refrain.'" (Sahih)

3751. It was narrated from Sa'eed bin Abī Al-Muhājir, from Al-Miqdām Abū Karīmah, may Allāh be pleased with him, he said: "The Messenger of Allāh ﷺ said: 'Any something different than the three days of hospitality. See Fath Al-Bārî nos. 6135-6138.
man who comes as a guest to some people and is given nothing, it is the duty of every Muslim to help him so that he can take what he is entitled to of food for one night from their crops and property.”

(Hasan)

3752. It was narrated that ‘Uqbah bin ‘Amir said: “We said: ‘O Messenger of Allah, sometimes you send us, and we stay with people who do not show us any hospitality. What do you think?’ The Messenger of Allah said to us: ‘If you stay with people, and they order that you be given what a guest is entitled to, then accept it, but if they do not do that, then take from them what a guest is entitled.’” (Sahih)

Abū Dāwūd said: This is proof that a man may take something if it is due to him.

Chapter 6. Abrogation Of The Ruling That A Guest May Eat From The Wealth Of Another

3753. It was narrated that Ibn ‘Abbās said: “O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. [1] People felt that it was

not right to eat in the houses of others after this Verse was revealed. But that was abrogated by the Verse that is in (Sūrat) An-Nūr, where Allāh says: ‘There is no sin upon you if you eat from your houses... up to His saying: apart.’ A rich man would invite his family to a meal and say: ‘I do not feel at ease eating from it.’ And he would say: ‘The poor man is more entitled to it than me.’ And it was made permissible to them to eat from that over which the Name of Allāh has been mentioned, and the food of the people of the Book was made permissible.” (Ḥasan)

Chapter 7. Regarding Food Of Two Who Are Competing

3754. It was narrated from Jarir bin Ḥāzim, from Az-Zubair bin Khīrīr who said: “I heard ‘Ikrimah say: ‘Ibn ‘Abbas said: The Prophet forbade eating the food of two who are competing.’” (Ṣaḥīh)

Abū Dāwūd said: Most of those who reported it from Jarir did not mention Ibn ‘Abbas in it; and Hāرين An-Nahwī mentioned Ibn ‘Abbas in it, and Ḥammād bin Zaid did not mention Ibn ‘Abbas.

Chapter 8. If A Man Is Invited And Sees Something Objectionable

3755. It was narrated from Safinah Abū ‘Abdur-Rahmān, that a man invited ‘Alī bin Abī Ṭālib, and made some food for him. Fātimah said: “Why don’t we call the Messenger of Allāh ﷺ to eat with us.” So they called him and he came. He put his hands on the door opening, then he saw the (decorated) curtain that had been put in a corner of the house, so he went back. Fātimah said to ‘Alī: “Follow him and find out what made him go back.” So I followed him and said: “O Messenger of Allāh, what made you go back?” He said: “It is not befitting for me, or for any Prophet to enter a house that is decorated.” (Hasan)

Comments: In another narration it is explained that there was something objectionable on the material of the curtain. This narration proves that one is not required to accept the invitation to an event in which objectionable matters are not prohibited.

Chapter 9. If Two Invitations Come At The Same Time, Which Should Be Given Precedence?

3756. It was narrated from Humaid bin ‘Abdur-Rahmān Al-Ḥimyari, from one of the...
Companions of the Prophet ﷺ, that the Prophet ﷺ said: “If two invitations come together, then answer the one whose door is closer, for the one whose door is closer is the closer neighbor. But if one of them comes first, then answer the one that came first.” (Da‘îf)

Comments:
There are other narrations that are authentic to support the meaning of this chapter.

Chapter 10. If The Time Of Salât Comes When Supper Is Ready

3757. It was narrated from Nâfi, from Ibn ‘Umar that the Prophet ﷺ said: “If supper is served for one of you, and the Iqámah for prayer has been called, he should not get up until he has finished eating.”

Musad-dad (one of the narrators) added: “If supper was served for ‘Abdullâh’ – or “if supper was ready – he would not get up until he had finished eating, even if he could hear the Iqámah and even if he could hear the Imám’s recitation.” (Sahîh)

Comments:
Salât is such an act worship in which supplications to Allâh are made, and His favors are begged, therefore, one should be free from his bodily demands, like...
eating, drinking and the urge to relieve himself, so that one will be able to concentrate on worship.

3758. It was narrated from Ja'far bin Muhammad, from his father, from Jābir bin ‘Abdullāh who said: “The Messenger of Allāh ﷺ said: ‘Prayer should not be delayed for food or for anything else.’” (Daʿīf)

3759. Ad-Dāḥāk bin ‘Uthmān narrated that ‘Abdullāh bin ‘Ubayd bin ‘Umair said: “I was with my father at the time of Ibn Az-Zubair, sitting beside ‘Abdullāh bin ‘Umar. ‘Abbād bin ‘Abdullāh bin Az-Zubair said: ‘We heard that one should eat supper before praying.’ ‘Abdullāh bin ‘Umar said: ‘Woe to you! What was their supper? Do you think that it was like your father’s supper?’” (Ḥasan)

Chapter 11. Washing The Hands When Wanting To Eat

3760. It was narrated from ‘Abdullāh bin ‘Abbās that the Messenger of Allāh ﷺ came out of the area in which he relieved himself, and some food was offered to him. They said: “Shall we bring you water for Wudu’?” He said: “I have only been commanded to

تخريج: [إسناده ضعيف] أخرجه الطياني في الصغير: 23/2 من حديث محمد بن ميمون الرعفاني وهو ضعيف، ضعفه الجمهور.

تخريج: [إسناده حسن] أخرجه البهذي: 74/3 من حديث أبي داود به.
perform *Wudū’* when I want to pray.” *(Ṣaḥīḥ)*

**Notes:**

After relieving oneself, washing the hands is necessary. There is no need however, to wash again to eat. It is desirable to refresh *Wudū’* whenever it is broken, while it is not required.

**Chapter 12. If Eating Unexpectedly**

3762. It was narrated from Abū Az-Zubair, from Jābir bin ‘Abdullāh, that he said: “The Messenger of Allāh ﷺ came from a mountain pass after having relieved himself, and we had before us some dates on a shield. We called him, and he ate with us, and he did not touch water.” *(Da’īf)*
Chapter 13. Regarding It Being Disliked To Criticize Food

3763. It was narrated that Abū Hurairah said: “The Messenger of Allah ﷺ never criticized any food. If he wanted it he would eat it, and if he disliked it he would refrain.”

(Sahih)

Chapter 14. Regarding Eating Together (In A Group)

3764. Wahshi bin Harb narrated from his father, from his grandfather that the Companions of the Messenger of Allah ﷺ said: “0 Messenger of Allah, we eat and do not get staited.” He said: “Perhaps you are eating separately?” They said: “Yes.” He said: “Come together to eat, and then say the Name of Allah over your food, and it will be blessed for you.”

(Da'if)

Abū Dawud said: If you are at a feast and the food is served, do not eat until the owner of the house gives you permission.


مَطْعَامٌ (التحفة 14)

تَحْرِيقٌ: أخرجه البخاري، الأطعمة، باب: ما عاب النبي ﷺ طعامًا، ح: 5409 عن محمد ابن كثير، وسلم، الأشربة، باب: لا يبب الطعم، ح: 2064 من حديث سفيان به.
Chapter 15. Saying Bismillah Over Food

3765. It was narrated from Jâbir bin ‘Abdullâh that he heard the Prophet ﷺ say: “When a man enters his house and remembers Allâh upon his entering and when he eats, the Shaitân says (to himself or his followers): ‘You have no place to stay and no dinner.’ If he enters and does not remember Allâh when entering, the Shaitân says, ‘You have found a place to stay.’ If he does not remember Allâh when he eats, (the Shaitân) says, ‘You have found a place to stay and dinner.’” (Sahîh)

3766. It was narrated that Hudhaifah said: “If food was served when the Messenger of Allâh ﷺ was with us, none of us would stretch forth our hands until the Messenger of Allâh ﷺ stretched forth his hand first. We were going to eat with him one time, when a Bedouin came rushing, as if he were being pursued. He went to stretch forth his hand to the food, but the Messenger of Allâh ﷺ took hold of his hand. Then a young girl came rushing, as if she were being pursued. She went to stretch forth her hand to the food, but the

Comments:
Gathering and eating together increases love among people, and blessings in the food.
Messenger of Allâh ﷺ took hold of her hand. Then the Messenger of Allâh ﷺ said: “The Shaitân regards food as permissible (for himself) if the Name of Allâh is not mentioned over it. He brought this Bedouin so that the food might become permissible for him through him, but I took hold of his hand. Then he brought this young girl so that the food might become permissible for him through her, but I took hold of her hand. By the One in Whose Hand is my soul, his hand is in mine along with their hands.” (Saheeh)

Comments:

These narrations demonstrate the gravity of not mentioning Allâh’s Name prior to eating.

3767. It was narrated from ‘Aishah that the Messenger of Allâh ﷺ said: “When one of you eats, let him mention the Name of Allâh. If he forgets to mention the Name of Allâh at the beginning, let him say: ‘Bismillâhi, awwalahu wa akhirahu (In the Name of Allâh, at the beginning and at the end).’” (Saheeh)

تخريج: أخرجه مسلم، الأشربة، باب آداب الطعام والشراب وأحكامهما، ح: 2017 من حديث أبي معاوية الضرير به.

3768. It was narrated from Jābir bin Subh, he said: “Al-Muthanna bin ‘Abd-Rahmān Al-Khuza‘ī narrated to us, from his paternal uncle, Umayyah bin Makhshi, who was one of the Companions of the Messenger of Allāh ﷺ, who said: ‘The Messenger of Allāh ﷺ was sitting and a man was eating, and he did not mention the Name of Allāh until there was only one morsel of his food left. When he raised it to his mouth he said, “In the Name of Allāh at the beginning and at the end.” The Prophet ﷺ smiled, then he said: “The Shaitān was eating with him, but when he mentioned the Name of Allāh, he vomited what was in his belly.”

(Hasan)

Abū Dawūd said: Jābir bin Subh is the grandfather of Sulaimān bin Ḥarb, from his mother’s side.

Chapter 16. Regarding Eating While Reclining

3769. It was narrated that ‘Alī bin Al-Aqmar said: “I heard Abū Juḥaifah say: ‘The Prophet ﷺ said: “I do not eat when reclining.”

(Sahih)

3770. It was narrated that Mus‘ab
bin Sulaim said: “I heard Anas say: ‘The Prophet sent me, and I came back to him and found him eating a date while sitting on his posterior, with his legs drawn up. (Sahih)

Transliteration:

حَدَّثَنَا وَكَيْلٌ عَنْ مُضْعَبٍ بْنِ سُلَيْمَةَ قَالَ: صَيَغَّتُ أَنْسَا يَقُولُ: بَعْتُ الْبَيْنِ فَرَجَعْتُ إِلَيْهِ فَوَجَدَهُ تَأْكُلْ نَمَرًا وَهُوَ مُقْعٌ

الخروج: أخرجت مسلم. الأشربة، باب استجواب تواضع الأكل وصفة قعوده، ح: 204 من حديث وكيل.

3771. It was narrated from Shu'aib bin 'Abdullâh bin 'Amr that his father said: “The Messenger of Allah was never seen eating while reclining, nor (walking) with two men on his heels.”[1] (Sahih)

Transliteration:

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا حَمَادَةُ عَنْ نَابِيٍّ الْبَيْنِيٍّ، عَنْ سُيُبْيُبَ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرٍ، عَنْ أَبِيهِ قَالَ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَأْكُلُ مَتَّكِنًا قَطَّ وَلَا يَطَّلُ عَيْبَةً رَجُلًا.

الخروج: [إسناده صحيح] أخرجه ابن ماجه، المقدمة، باب من كره أن يوطأ عفاه، ح: 244 من موسى بن إسماعيل.

Chapter 17. Eating From The Top Of The Platter

3772. It was narrated from Ibn 'Abbas that the Prophet said: “When one of you eats food, he should not eat from the top of the platter, rather he should eat from the lowest part (from the edge that is closest to him), for the blessing descends from the uppermost part.” (Hasan)

Transliteration:

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا شَعْبَةُ عَنْ عَطَاءٍ بْنِ السَّبَأِ، عَنْ سَعْيَدٍ بْنِ جُنَبَرِ، عَنْ أَبِي عُبَيْسِ بْنِ الطَّيِّبِ، عَنْ النَّبِيِّ ﷺ قَالَ: أَذَى أَكْلُ أَحَدُكُمْ طَعَامًا فَلَا يَأْكُلُ مِنَ الْأَعْظَامِ وَلَا يَأْكُلُ مِنْ أَشْقَابِهَا فَإِنَّ الْبَيْتَةَ تُزَبَّلُ مِنْ أَغْلَاهَا.


3773. ‘Abdullâh bin Busr said: “The Prophet had a platter that was carried by four men, which was

Transliteration:

حَدَّثَنَا عُمَرُ بْنُ عُمَانَ الْجَمَّعِيُّ قَالَ: حَدَّثَنَا أَبِي حَدَّثَنَا مُحَمَّدٌ بنُ...
called *Al-Gharra‘* (the shiny one). When the forenoon came and they had prayed *Duha*, that dish was brought, and *Tharid* had been made in it. They gathered around it, and there were a lot of people, so the Messenger of Allah ﷺ knelt up (so as to take up less space). A Bedouin said: ‘What is this manner of sitting?’ The Prophet ﷺ said: ‘Allāh, Exalted is He, has made me an honored slave; He has not made me an arrogant tyrant.’ Then the Messenger of Allāh ﷺ said: ‘Eat from around the edges and leave the top, so that it might be blessed.’” *(Hasan)*

Chapter 18. Sitting At A Table On Which There Are Some Things That Are Disliked

3774. It was narrated from Ja‘far bin Burqān, from Az-Zuhri, from Sālim from his father, who said: “The Messenger of Allāh ﷺ forbade two kinds of eating: Sitting at a table where *Khamr* is being drunk, and eating when lying on one’s stomach.” *(Da‘if)*

Abū Dāwūd said: Ja‘far did not hear this *Hadith* from Az-Zuhri, and it is *Munkar*.

3775. (There is another chain)
from Ja'far, that he conveyed this 

Hadīth from Az-Zuhrī. (Da‘if)

Comments:
The contents of this text are also supported by other authentic narrations.

Chapter 19. Eating With The Right Hand

3776. It was narrated from Ibn 'Umar that the Messenger of Allāh 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 Shaitān eats with his left hand and drinks with his left hand.” (Sahih)

3777. It was narrated that ‘Umar bin Abī Salāmah said: “The Prophet ﷺ said: ‘Come close to me, mention the Name of Allāh, eat with your right hand, and eat from that which is close to you.’” (Sahih)

Chapter 20. Regarding Eating Meat

3778. It was narrated from Abū Ma'shar, from Hishām, from ‘Urwah, from his father, from
‘Aishah, who said: “The Messenger of Allah ﷺ said: ‘Do not cut meat with a knife, for it is the practice of the non-Arabs; rather bite it, for that is more enjoyable and healthier.’” (Da’if)
Abū Dāwūd said: It is not strong.

It was narrated from ‘Uthmān bin Abī Sulaimān, from Ṣafwān bin Umayyah who said: “I was eating with the Prophet ﷺ, and I was taking the meat from the bone with my hand. He said: ‘Bring the bone to your mouth, for it is more enjoyable and healthier.’” (Da’if)
Abū Dāwūd said: ‘Uthmān did not hear from Ṣafwān, so it is Mursal.

3779. It was narrated from ‘Abdullāh bin Mas‘ūd said: The bone (with meat attached) that was dearest to the Messenger of Allāh ﷺ was the bone of sheep. (Da’if)

3780. It was narrated that ‘Abdullāh bin Mas‘ūd said: The bone (with meat attached) that was dearest to the Messenger of Allāh ﷺ was the bone of sheep. (Da’if)

3781. (There is another chain) from Abū Dāwūd with his chain.[1]

He said: “And the Prophet liked the foreleg. Some poison was put in the foreleg, and he thought that it was the Jews who had poisoned it.” (Sahih)

Chapter 21. Regarding Eating Squash

3782. Anas bin Malik said: “A tailor invited the Messenger of Allah to a meal that he had made.” Anas said: “I went with the Messenger of Allah to that meal. He served the Messenger of Allah some barley bread and some soup in which there was squash and dried, salted meat.” Anas said: “I saw the Messenger of Allah seeking out the squash from the edges of the dish. I have always liked squash since that day.” (Sahih)

Chapter 22. Regarding Eating Tharid

3783. It was narrated that Ibn ‘Abbas said: “The dearest of food to the Messenger of Allah was Tharid made of bread and Tharid made of Hais. (Da'iJ) Abū Dāwūd said: It is weak.
The superiority of Ṭhārid is proven from other authentic narrations (See Ṣaḥīḥ Al-Ｂuḥārī no. 5419).

Chapter 23. It Is Disliked To Have An Aversion For Food

3784. Qabīṣah bin Hūlī narrated that his father said: “I heard the Messenger of Allāh ﷺ being asked by a man: ‘Is there any food that I should keep away from?’ He said: ‘Do not allow food to make you uneasy like the doubts of Christianity about it.’” (Hasan)

Comments: Abstinence from lawful food is an innovation of monasticism.

Chapter 24. The Prohibition Of Eating Al-Jallālah and Its Milk

3785. It was narrated from Mujāhid, from Ibn ‘Umar who said: “The Messenger of Allāh ﷺ forbade eating Al-Jallālah and its milk.” (Hasan)

[1] The animals that consume dung and filth.
Chapter 25. Regarding Eating Horse Meat

3788. It was narrated from Muhammad bin Ali, from Jabir bin ‘Abdullah who said: “The Messenger of Allâh forbade us from the meat of donkeys on the Day of Khaibar, but he gave us permission to eat horse meat.” (Sahih)

3789. It was narrated that Jabir bin ‘Abdullah said: “On the Day of Khaibar, we slaughtered horses, mules and donkeys. The Messenger
of Allâh forbid the mules and donkeys to us, but he did not forbid the horses.” (Sahih)

3790. It was narrated from Khalîd bin Al-Walîd that the Messenger of Allâh forbid eating the meat of horses, mules and donkeys. Haiwah (one of the narrators) added—“and every predator that has fangs.” (Da’îyy)

Abû Dâwûd said: This is the view of Mâlik.

Abû Dâwûd said: There is nothing wrong with horse meat, and this is not acted upon.

Abû Dâwûd said: This is abrogated. A number of the Companions of the Messenger of Allâh ate horse meat, including Ibn Az-Zubair, Faḍâlîl bin ‘Ubaid, Anas bin Mâlik, Asmâ’ bint Abî Bakr, Suwaid bin Ghafalah and ‘Alqâmah, and the Quraisy used to slaughter them (horses for meat) at the time of the Messenger of Allâh.

Comments:
As indicated by the author, the majority of the scholars consider the meat of horses as lawful.
Chapter 26. Regarding Eating Rabbit

3791. It was narrated that Anas bin Mālik said: “I was an adolescent boy and I caught a rabbit and roasted it. Abū Tālḥah sent its haunch with me to the Prophet ﷺ. I brought it to him and he accepted it.” (Sahih)

3792. Abū Khalid bin Al-Huwairith said: ‘Abdullāh bin ‘Amr was in Ās-Safāh – Muḥammad (one of the narrators) said: “A place in Makkah” – and a man brought a rabbit that he had caught. He said: “O ‘Abdullāh bin ‘Amr, what do you say?” He said: “It was brought to the Messenger of Allāh ﷺ when I was sitting (with him), and he neither ate it, nor forbade eating it, but he said that it menstruated.” (Da‘f)

Chapter 27. Regarding Eating Mastigure

3793. It was narrated from Ibn ‘Abbās that his maternal aunt gave the Messenger of Allāh ﷺ some ghee, lizards and cheese.\[1\] He ate \[1\] Aqit a cheese in liquid, like cottage cheese or fetta cheese.
some of the ghee and some of the cheese, but not the mastigures because he found them repulsive, but they were eaten in the presence of the Messenger of Allāh ﷺ. If they were Ḥaraḍ they would not have been eaten in the presence of the Messenger of Allāh ﷺ. (Sahih)

3794. It was narrated from Khalīd bin Al-Walid that he entered the house of Māimūnā with the Messenger of Allāh ﷺ. A roasted mastigure was brought, and the Messenger of Allāh ﷺ reached out his hand towards it. Some of the women who were in Māimūnā’s house said: “Tell the Prophet ﷺ what he is about to eat.” They said: “It is a mastigure.” The Messenger of Allāh ﷺ withdrew his hand. I said: “Is it Ḥaraḍ, O Messenger of Allāh?” He said: “No, but it is not known in the land of my people and I find it distasteful.” Khalīd said: “I pulled it towards me and ate it, while the Messenger of Allāh ﷺ was looking on.” (Sahih)

3795. It was narrated that Thābit bin Wādī‘ah said: “We were with the Messenger of Allāh ﷺ on a campaign, and we caught some mastigures. I roasted one of them, then I came to the Messenger of
Allāh ﷺ and placed it before him. He took a stick and counted its toes, then he said: ‘A nation among the Children of Israel was transformed into animals that go underground, and I do not know what kind of animal it was.’ And he neither ate it nor forbade it.”

(Ṣaḥīḥ)

3796. It was narrated from Abū Rāshid Al-Hubrānī from ʿAbdur-Rahmān bin Shībl, that the Messenger of Allāh ﷺ forbade eating the meat of mastigures. (Dāʾīf)

Comments:

Scholars reconcile between the prohibition reported, and the allowance, saying that the Prophet ﷺ may have stated a prohibition of it at one time, but after that allowed it, indicating that it was disliked, rather than absolutely unlawful.

Chapter 28. Eating The Meat Of Bustards

3797. Buraih bin ʿUmar bin Safinah narrated from his father, that his grandfather said: “I ate the flesh of a bustard with the Prophet ﷺ.” (Dāʾīf)
Chapter 29. Regarding Eating
The Vermin of the Land

3798. Milqām bin Talib narrated that his father said: “I accompanied the Messenger of Allāh ﷺ and I did not hear any prohibition on (eating) vermin (Hasharāt).” (Daʿif)

3799. It was narrated from ‘Eisā bin Numailah that his father said: “I was with Ibn ‘Umar when he was asked about eating hedgehog. He recited: ‘Say: I find not in that which has been revealed to me anything forbidden...’ [2] An old man who was with him said: ‘I heard Abū Hurairah say: “It was mentioned in the presence of the Messenger of Allāh ﷺ, and he said: ‘It is one of the vile creatures’ (Khabīthah) and he said that, then it is as he said.’” (Daʿif)


Chapter 30. Things For Which No Prohibition Is Mentioned

3800. It was narrated from ‘Amr bin Dinar, from Abū Ash-sh-a’tā, from Ibn ‘Abbās, who said: “The people of the Jāhilyyah used to eat some things, and refrain from eating some things that they found loathsome. Then Allāh sent His Prophet ﷺ and revealed His Book, and He permitted that which He permitted and forbade that which He forbade. So whatever He permitted is permissible, and whatever He forbade is forbidden, and what He was silent about, then it is pardonable.” Then he recited: Say: “I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it.”[1]  

Chapter 31. Regarding Eating Hyena

3801. It was narrated that Jābir bin ‘Abdullāh said: “I asked the Messenger of Allāh ﷺ about hyena and he said: ‘It is game, and a ram is required (as expiation) if a Muhrim hunts it.’” (Sahih)

Chapter 32. Eating Predators

3802. It was narrated from Abū Tha‘labah Al-Khushanī that the Messenger of Allah forbade eating every predator that has fangs. (Sahih)

Comments:
Those birds which catch their prey with their claws and eat it while holding it in their claws are unlawful, like eagles, hawks, falcons, vultures and kites, etc.

3803. It was narrated that Ibn ‘Abbās said: “The Messenger of Allah forbade eating every predator that has fangs and every bird that has talons.” (Sahih)

Comments:
Picking up any kind of lost property of others is prohibited, except with the intention of announcing it to find the real owner.

3804. It was narrated from Al-Miqdām bin Ma‘dikarib that the Messenger of Allah said: “Predators with fangs are not permissible, nor domestic donkeys, nor the lost property of a Mu‘āhid, unless he has no need of it. Any man who comes as a guest to people who offer him no
hospitality, he has the right to take the equivalent of the hospitality that they withheld from him.”

(Sahih)

3805. It was narrated that Ibn ‘Abbās said: “On the Day of Khaibar, the Messenger of Allāh forbade eating every predator that has fangs and every bird that has talons.” (Da’if)

3806. It was narrated that Khālid bin Al-Walid said: “I went on campaign to Khaibar with the Messenger of Allāh. The Jews came and complained that the people (i.e., the Muslims) were rushing into their pens (to take their livestock). The Messenger of Allāh said: ‘The wealth of the Mu’āhidin[1] is not permissible except that which is due from them. Forbidden to you are domestic donkeys and horses and mules, and every predator that has fangs, and every bird that has talons.’” (Da’if)

[1] People that have a covenant or treaty.
3807. It was narrated from Jābir bin 'Abdullāh that the Prophet forbade the price of a cat. (Sahih)
Ibn 'Abdul-Mālik (one of the narrators) said: “Eating cats and consuming their price.”

Chapter 33. Regarding Eating The Meat Of Domestic Donkeys

3809. It was narrated from Mašūr, from 'Ubaid Abī Al-Ḥasan, from 'Abdur-Raḥmān, from Ghālib bin Abjar who said: “We were stricken with a famine, and I had nothing to feed my family with except a few donkeys, but the Prophet had forbidden the meat of domestic donkeys. I came to the Prophet and said: ‘O Messenger of Allah, we have been stricken with a famine, and I have nothing with which to feed my family but some fat donkeys, but you have forbidden the meat of domestic donkeys.’ He said: ‘Feed your family with the fat donkeys you have. I only forbade it because of the animals that feed on the dung of the town.” (Da'if)

Abū Dāwud said: This 'Abdur-Raḥmān is Ibn Ma‘qīl.

Abū Dāwud said: Shu‘bāh reported this Hadith from 'Ubaid Abī Al-Ḥasan, from 'Abdur-Raḥmān bin
Ma’qil, from some people of Muzainah, that the chief of Muzainah, Abjar, or Ibn Abjar, asked the Prophet ﷺ.

3810. It was narrated from Mis’ar, from ['Ubaid], from Ibn Ma’qil, from two men of Muzainah – one from the other – one of whom was ‘Abdullâh bin ‘Amr bin ‘Awîm and the other was Ghâlib bin Abjar. Mis’ar said: “I think that Ghâlib was the one who came to the Prophet ﷺ...” the same Hadîth (as no. 3809). (Da’îf)

3808. It was reported from ‘Amr bin Dinar who said: “A man narrated to me that Jâbir bin ‘Abdullâh said: ‘On the Day of Khaibar, the Messenger of Allâh ﷺ forbade us from eating the meat of donkeys, and he told us to eat the meat of the horses.’” (Saḥîh) ‘Amr said: “I narrated this report to Abû Ash-Sha’thâ’ and he said: “Al-Ḥakam Al-Ghifârî used to tell us this, but Al-Bahr – meaning Ibn ‘Abbâs – denied that.”

Comments:
Due to his scholarship Ibn ‘Abbas was called Al-Bahr, meaning “the sea” and
the same root word also means “to penetrate deeply, or to study thoroughly.” This narration, with a slight variation, was recorded by Al-Bukhārī (no. 5529). In another narration recorded by Al-Bukhārī (no. 4227), it is reported that Ibn ‘Abbās said that he was not sure if it was prohibited because the Prophet wanted the people to be able to use them for transportation, or if it was prohibited absolutely. Later, he was informed of its absolute prohibition and he agreed, according to other narrations.

3811. It was narrated from ‘Amr bin Shu‘aib, from his father, that his grandfather said: “On the Day of Khaibar, the Messenger of Allāh forbade the flesh of domestic donkeys, and riding or eating the meat of Al-Jallālah.” (Ḥasan)

3812. It was narrated that Abū Ya‘fūr said: “I heard Ibn Abī Awfā, when I asked him about locusts, say: ‘I went out on six or seven campaigns with the Messenger of Allāh and we used to eat them with him.’” (Ṣaḥīḥ)

Chapter 34. Regarding Eating Locusts

3813. It was narrated from Sulaimān At-Taimi, from Abū ‘Uthmān An-Nahdī, from Salmān who said: “The Messenger of Allāh was asked about locusts, and he said: ‘They are the most numerous of the hosts of Allāh. I do not eat them, but I do not forbid it.’” (Da‘īf)

Abū Dāwūd said: Al-Mu‘tamir
reported it from his father, from Abū ‘Uthmān, from the Prophet ﷺ, without mentioning Salmān.

3814. It was narrated from Abū Al-‘Awwām Al-Jazzār, from Abū ‘Uthmān An-Nahdī, from Salmān that the Messenger of Allāh ﷺ was asked...and he narrated something similar (as no. 3813). He said: “The most numerous of the hosts of Allāh.” (Da‘if)

‘Alī (one of the narrators) said: “His name is Fā‘id.” Meaning, Abū Al-‘Awwām.

Abū Dāwūd said: Hammad bin Salamah reported it from Abū Al-‘Awwām, from Abū ‘Uthmān, from the Prophet ﷺ, without mentioning Salmān.

Chapter 35. Regarding Eating Fish That Die In The Sea And Float

3815. It was narrated from Abū Az-Zubair that Jābir bin ‘Abdullāh said: “The Messenger of Allāh ﷺ said: ‘Whatever the sea throws out, or is left by the tide, eat it, but whatever dies in it, and floats, do not eat it.’” (Da‘if)
Abū Dāwūd said: This narration is also reported by Sufyān Ath-Thawrī, Ayyūb and Hammād from Abū Az-Zuhair for Jābir in Mawqūf form.

Chapter 36. Regarding One Who Is Compelled By Necessity To Eat Dead Meat

3816. It was narrated from Jābir bin Samurah that a man stayed in Al-Harrah, and he had his wife and children with him. A man said: “A she-camel of mine is lost; if you find it, then keep it (for me).” He found it, but he could not find its owner. It fell sick and his wife said, “Slaughter it,” but he refused, then it died. She said: “Skin it so that we can dry its fat and flesh and eat it.”

He said: “Not until I ask the Messenger of Allah.” He came to him, and asked him, and he said: “Do you have anything else that is sufficient for you?” He said: “No.” He said: “Then eat it.” Then its owner came and he told him the story. He said: “Why didn’t you slaughter it?” He said: “Because I felt shy of you.” (Sahīh)
Comments:
When one is helpless and destitute and finds nothing to eat, he will be excused for eating what is otherwise unlawful.

3817. It was narrated from Al-Fuji‘ Al-Ámírí that he came to the Messenger of Allâh ﷺ and said: “Is it permissible for us to eat dead meat?” He said: “What food do you have?” We said: “One in the evening and one in the morning.” – Abú Nu‘aim (one of the narrators) said: “Uqbah explained it to me: ‘A cup (of milk) in the morning and a cup in the evening.’” – He said: “That – by my father – does not ward off hunger.” And he made it permissible for him to eat dead meat in this situation. (Da‘îf)

Abû Dâwud said: Al-Ghabûq means at the end of the day, and As-Sabûh means at the beginning of the day.

Chapter 37. Regarding Combining Two Types Of Food

3818. It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ said: ‘I wish that I had some white bread made of brown wheat, softened with ghee and milk.’ A man got up and got some, and brought it to him. He said: ‘In what was this kept?’ He said: ‘In a vessel made of mastigure skin.’ He said: ‘Take it away.’” (Da‘îf)

Abû Dâwud said: This is a Munkar Hadîth.
Chapter 38. Regarding Eating Cheese

3819. It was narrated that Ibn 'Umar said: “Some cheese was brought to the Prophet in Tabūk, and he called for a knife, said; ‘Bismillah,’ and cut it.” (Hasan)

Chapter 39. Regarding Vinegar

3820. It was narrated from Muhārib bin Dithār, from Jābir that the Prophet said: “What an excellent condiment vinegar is.” (Sahih)

3821. It was narrated from Ṭalḥah bin Nāfi', from Jābir bin ‘Abdullāh, that the Prophet said: “What an excellent condiment vinegar is.” (Sahih)

Note: The text is from The Book Of Food by U.ريحانة (التحفة 979) and contains excerpts from Sahih.
Chapter 40. Regarding Eating Garlic

3822. Jābir bin `Abdullāh said: “The Messenger of Allāh ﷺ said: ‘Whoever eats garlic or onion, let him keep away from us’ – or ‘let him keep away from our Masjid – and let him stay at home.’ A Badr (dish) of green vegetables was brought to him and he noticed an odor, so he asked, and was told of what vegetables were in it. He said: ‘Offer it’ – to one of his Companions who was with him – but when he (the Companion) saw (that the Prophet did not like it), he did not want to eat it. He said: ‘Eat, for I converse with one with whom you do not converse.’” (Sahih)

Ahmad bin Ṣāliḥ (one of the narrators) said: “A Badr’ Ibn Wahb (one of the narrators) explained it: ‘A dish.’”

3823. Abū Sa‘eeds Al-Khudrī narrated that mention of garlic and onions was made in the presence of the Messenger of Allāh ﷺ. It was said: “O Messenger of Allāh, the worst of all of them is garlic; do you forbid it?” The Prophet ﷺ said: “You may eat it, but whoever
among you eats it, let him not come near this Masjid until the smell of it no more.” (Hasan)

3824. It was narrated from Zirr bin Hubaish, from Hudhaifah – I think from the Messenger of Allah ﷺ – that he said: “Whoever spits in the direction of the Qiblah, he will come on the Day of Resurrection with his saliva between his eyes, and whoever eats of this foul vegetable, let him not come near our Masjid.” And he said it three times. (Da’if)

3825. It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “Whoever eats of this plant, let him not come near the Masjid.” (Sahih)

3826. It was narrated that Al-Mughirah bin Shu’bah said: “I ate garlic and came to the Musalla of the Messenger of Allah ﷺ, and one Rak‘ah had already been completed before I came. When I
entered the Masjid, the Messenger of Allāh noticed the smell of the garlic, and when the Messenger of Allāh had finished his prayer he said: 'Whoever eats from this plant, let him not come near us until its smell, or his smell is no more.' When I had finished praying I came to the Messenger of Allāh, and said: 'O Messenger of Allāh, by Allāh, give me your hand.' He said: "He put his hand in the sleeve of my shirt to touch my chest, and my belly was bound with a belt. He said: 'You have an excuse.'" (meaning, hunger). (Sahih)

3827. It was narrated from Muʿāwiyah bin Qurrah, from his father, that the Messenger of Allāh forbade these two plants, and said: “Whoever eats them should definitely not come near our Masjid.” And he said: “If you must eat them, then cook them to death.” He said: Meaning, onions and garlic. (Hasan)

3828. It was narrated from Sharīk, from ‘Alī, who said: “We were forbidden from eating garlic unless it is cooked.” (Daif)

Abū Dāwūd said: Sharīk bin Ḥanbal.
3829. It was narrated from Abū Ziyād Khiyār bin Salamah that he asked ‘Āishah about onion and she said: “The last food that the Messenger of Allāh ﷺ ate was food in which there was onion.” (Daʿīf)

3830. It was narrated that Yūsuf bin ‘Abdullāh bin Salām said: “I saw the Prophet ﷺ take a piece of barley bread, and put a date on it and say: ‘This is the condiment for that.”’ (Daʿīf)

3831. It was narrated that ‘Āishah said: “The Prophet ﷺ said: ‘A house in which there are no dates is one whose people will go hungry.”’ (Sahih)
Chapter 42. Regarding Checking Dates For Worms When Eating

3832. It was narrated that Anas bin Malik said: “Some old dates were brought to the Messenger of Allah, and he started to check them and removing worms from them.” (Hasan)

3833. It was narrated from Ishāq bin ‘Abdullāh bin Abī Ṭalḥah that dates containing some worms were brought to the Prophet. And he mentioned a similar report. (Hasan)

Chapter 43. Taking Two Dates At A Time When Eating

3834. It was narrated that Ibn ‘Umar said: “The Messenger of Allah forbade eating two dates at a time, unless you ask your companions for permission.” (Sahih)
Chapter 44. Regarding Combining Two Types Of Food

3835. It was narrated from ‘Abdullāh bin Ja’far that the Prophet ﷺ used to eat cucumbers with dates. (Sahih)

3836. It was narrated that ‘Aishah said: “The Messenger of Allāh ﷺ used to eat melon with dates, and he said: ‘We break the heat of one with the coolness of the other, and the coolness of one by the heat of the other.’” (Sahih)

3837. It was narrated that the two Sulāmī sons of Busr said: “The Messenger of Allāh ﷺ entered upon us, and we offered him butter and dates. He liked butter and dates.” (Sahih)

Chapter 45. Regarding Using The Vessels Of The People Of The Book

3838. It was narrated that Jābir said: “We used to go out on
campaigns with the Messenger of Allah, and we would get some of the vessels and waterskins of the idolaters and use them, and he did not criticize them for that.”

(Hasan)

Comments:

When it is sure that the utensils belonging to disbelievers are clean, they can be used.

3839. It was narrated from Abū Tha'labah Al-Khushanī that he asked the Messenger of Allah: “We live close to some of the People of the Book, and they cook pig in their pots, and drink wine in their vessels.” The Messenger of Allah said: ‘If you can find something else, eat and drink from it. If you cannot find anything else, then wash them with water and eat and drink.”

(Sahih)

Chapter 46. Regarding Animals Of The Sea

3840. It was narrated that Jābir said: “The Messenger of Allah dispatched us to intercept a caravan of Quraish, and he appointed Abū 'Ubaidah bin Al-Jarrāḥ in charge of us. He provided us with a bag of dates, and we had nothing else apart from that. Abū 'Ubaidah bin Al-Jarrāḥ would give
us one date at a time, and we would suck them like a baby sucks, then we would follow that with a drink of water, and that would suffice us all day until night came. And we would knock leaves from the trees with our sticks, and soak them in water and eat them. We set out along the coast, and something like a great mound appeared before us. We came to it and saw that it was a beast called Al-'Anbarah (sperm whale). Abū 'Ubaidah said: 'It is dead meat and is not permissible for us.' Then he said: 'No, we are the envoys of the Messenger of Allah and in the cause of Allah, and we are compelled by necessity, so eat it.' We lived on it for a month, three hundred men, until we grew fat. When we came to the Messenger of Allah we told him about that, and he said: 'It was provision that Allah brought forth for you. Do you have any of its meat with you that you can give to us?' We sent some of it to the Messenger of Allah, and he ate it.' (Sahih)

Chapter 47. If A Mouse Falls Into The Ghee

3841. It was narrated from Az-Zuhrī, from 'Ubaidullāh bin 'Abdullāh, from Ibn 'Abbās, from Maimūnah that a mouse fell into some ghee. The Prophet was
told and he said: “Throw away that which is around it, but eat (the rest).” *(Sahih)*

**3842.** It was narrated from ‘Abdur-Razzāq, that Ma’mar informed them, from Az-Zuhri, from Sa’eed bin Al-Musayyab, from Abū Hurairah, who said: “The Messenger of Allah ﷺ said: ‘When a mouse falls into the ghee, if it is solid, then throw it (the mouse) away and that which is around it, and if it is liquid do not touch it.’” *(Da’if)*

Al-Hasan (one of the narrators) said: “‘Abdur-Razzāq said: ‘And sometimes Ma’mar narrated it from Az-Zuhrī, from ‘Ubaidullāh, from Ibn ‘Abbās, from Maimūnah, from the Prophet ﷺ;”

**3843.** It was narrated from Ma’mar, from Az-Zuhri, from ‘Ubaidullāh bin ‘Abdullāh, from Ibn ‘Abbās, from Maimūnah, from the Prophet ﷺ, with similar to the Hadith of Az-Zuhri (no. 3842) from Ibn Al-Musayyab. *(Da’if)*

**4265:** من حديث عبد الرزاق به وأنظر الحديث السابق.
Chapter 48. If A Fly Falls Into The Food

3844. It was narrated that Abū Hurairah said: “The Messenger of Allah ﷺ said: ‘If a fly falls into the vessel of one of you, then immerse it, for on one of its wings is a disease and on the other is a cure. When it falls, it falls onto the wing on which is a disease, so immerse it fully.’” (Sahih)

Comments:

According to this narration, and in the light of next narration, after finishing the meal, licking the fingers is Sunnah. If a morsel of food drops on the ground, after cleaning it can be used.

Chapter 49. If A Morsel Of Food Falls Down

3845. It was narrated from Anas bin Malik that when the Messenger of Allah ﷺ ate food he would lick his three fingers. He said: “If the morsel of any one of you falls down, let him remove the dirt from it and eat it, and not leave it for the Shaitān.” And he told us to clear the plate, and said: “One of you does not know in which part of the food the blessing lies.” (Sahih)

Comments:

According to this narration, and in the light of next narration, after finishing the meal, licking the fingers is Sunnah. If a morsel of food drops on the ground, after cleaning it can be used.
Chapter 50. Regarding A Servant Eating With His Master

3846. It was narrated that Abū Hurairah said: "The Messenger of Allah ﷺ said: 'If the servant of one of you makes food for him then brings it, having suffered its heat and smoke, then he should make him sit with him and eat. If the food is small in quantity, let him put one or two morsels in his hand.'" (Sahih)

Chapter 51. Regarding Handkerchiefs

3847. It was narrated that Ibn ‘Abbās said: "The Messenger of Allah ﷺ said: 'When one of you eats, let him not wipe his hand with a handkerchief until he licks it or has it licked.'" (Sahih)

Comments:

The Prophet ﷺ used to eat with the thumb and two fingers instead of five fingers. Whatever is leftover on the fingers should be licked before wiping them off.

3848. It was narrated from Ibn Ka‘b bin Mālik, from his father, that the Prophet ﷺ used to eat with three fingers, and he did not wipe his hand until he had licked them. (Sahih)
Chapter 52. What A Man Should Say After Eating

3849. It was narrated that Abû Umâmah said: "When the meal was cleared away, the Messenger of Allah ☞ would say: ‘Al-Hamdulillah, kathîrân tâyîbân fîh, ghairân makfîyîn wa lâ muwadda‘în wa lâ mustaghfîn ‘anhu rabbana (Praise be to Allah, abundant good and blessed praise, a never-ending praise, a praise which we will never bid farewell to, and an indispensable praise, He is our Lord).’ (Sahîh)

3850. It was narrated from Abû Sa‘eed Al-Khûdri that when the Messenger of Allah ☞ finished eating he would say: “Al-Hamdulillah, alladhî at’amanâ wa saqânâ wa ja‘âlanâ Muslimin (Praise be to Allah Who has fed us and given us to drink and made us Muslims)” (Da‘îf)
3851. It was narrated that Abū Ayyūb Al-Anṣārî said: “When the Messenger of Allâh ate or drank he would say: ‘Al-Hamdullâh, alladhi 'at’ama, wa saqa, wa sawaghahhu, wa ja’ala lahu makhraja (Praise be to Allâh Who has given food and drink, made it easy to swallow and provided an exit for it).” (Sahîh)

Comments:
No doubt every blessing of Allâh is a great favor for His Slaves, but these four blessings encompass countless other favors.

Chapter 53. Regarding Washing The Hands After Eating

3852. It was narrated that Abû Hurairah said: “The Messenger of Allâh said: ‘Whoever sleeps with grease on his hands without washing them, and something happens to him, he has no one to blame but himself.” (Sahîh)

Comments:
Islam emphasizes cleanliness. Washing the hands after meals is appreciated. In another narration washing the mouth is also recommended.

Chapter 54. Regarding Supplication For The One Who Provided The Food

3853. It was narrated from a man, from Jâbîr bin ‘Abdullâh, who said: “Abû Al-Haithâm bin At-Tayyahân
made some food for the Prophet and invited the Prophet and his Companions. When they had finished eating, he said: "Reward your brother." They said: "O Messenger of Allâh, what is his reward?" He said: "If a man's house is entered, his food eaten and his drink drunk, and they pray for him, that is his reward." (Da'îf)

It was narrated from Anas that the Prophet came to Sa'd bin 'Ubâdah and he brought some bread and olive oil and he ate, then the Prophet said: "Aftara 'indakum as-sâ'imâna wa akala ta'amakum al-abrâr wa sallat 'alaikum al-malâ'ikah. (May fasting people break their fast with you, may the righteous eat your food, and may the angels send blessings upon you)." (Hasan)

The End of the Book of Food
Chapter 1. A Man Should Seek A Remedy

3855. It was narrated that Usâmah bin Sharîk said: “I came to the Prophet ﷺ and his Companions (were sitting) as if there were birds on their heads. I greeted him with Salâm then I sat down. The Bedouin came from here and there, and said: ‘O Messenger of Allah, should we seek medical treatment?’ He said: ‘Seek medical treatment, for Allah has not created any disease but He has also created a remedy for it, except for one disease: Old age.’” (Sahih)

Comments:
The Prophet ﷺ himself used remedies and encouraged their use. Using a remedy does not contradict reliance upon Allah. Ageing is a process of life that is decreed by Allah, it cannot be reversed by the creatures.

Chapter 2. Regarding Diet[2]

3856. It was narrated that Umm Al-Mundhir bint Qais Al-
Anšāriyyah said: “The Messenger of Allāh ﷺ entered upon me, accompanied by ‘Ali, while ‘Ali was recovering from an illness. We had a bunch of ripe dates that were hung up, and the Messenger of Allāh ﷺ stood up and began to eat some of them. ‘Ali got up to eat too, but the Messenger of Allāh ﷺ said to ‘Ali: “Stop! You are recovering,” and ‘Ali stopped. I made some barley and greens and brought it, and the Messenger of Allāh ﷺ said: ‘O ‘Ali, eat some of this, for it is better for you.’” (Hasan)

Abū Dāwud said: Hārūn said: “Abū Dāwud said: ‘Al-‘Adawiyyah.’”

Comments:
Some lawful things may be harmful during certain illnesses, so their use should be avoided in such cases as not to aggravate the sickness.

Chapter 3. Cupping

3857. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “If there is any good in the things that you use for medical treatment, it is in cupping.” (Hasan)

[1] That is, Hārūn, the Shaikh of the author in this narration, said that Abū Dāwūd Aṭ-Ṭayālīsī, one of the two from whom he heard the narration, called Umm Al-Mundhir “Al-‘Adawiyyah.”
Comments:
Cupping is a process that removes bad blood from the body.

3858. It was narrated that Salmā, the servant of the Messenger of Allāh, said: “No one complained to the Messenger of Allāh of a pain in the head but he would say: ‘Treat it with cupping,’ or of a pain in his feet, but he would say: ‘Dye them.’”[1] (Daʿīf)

3859. It was narrated from Abū Kabshah Al-Anmāri that Kathīr said: “The Prophet was treated with cupping on the top of his head and between his shoulders. He used to say: ‘Anyone who pours out some of this blood will not be harmed, if he seeks no other kind of medical treatment for any problem.’” (Daʿīf)

[1] Meaning: “with henna” as clearly stated in other versions, see no. 2054 by At-Tirmidhi, and 3502 of Ibn Mājah.
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3860. It was narrated from Jarir, meaning Ibn Ḥāzim: "Qatādah informed us, from Anas, that the Prophet was treated with cupping three times in the veins at the side of the neck and between the shoulder blades." (Dā'f)

Ma'mar said: "I was treated with cupping, then I lost my mind so much so that I had to be prompted to recite Al-ʾFātihah in my prayer." He was treated with cupping on the top of his head.

Comments:

Cupping should only be performed by one who is knowledgeable and skilled in it.

Chapter 5. When Is Cupping Recommended?

3861. It was narrated that Abū Hurairah said: "The Messenger of Allāh said: 'Whoever is treated with cupping on the seventeenth, nineteenth and twenty-first, it will be a remedy for every disease.'" (Hasan)
Comments:
Meaning, of the Islamic month.

3862. Kayyisah bint Abi Bakrah narrated that her father used to forbid his family to be treated with cupping on Tuesdays, and he said that the Messenger of Allah said: “Tuesday is the day of blood, in which there is an hour when it does not stop.” (Da’if)

Chapter 6. Cutting The Veins And The Site Of Cutting

3864. It was narrated that Jâbir said: “The Prophet sent a physician to Ubayy and he cut one of his veins.” (Sahih)

3863. It was narrated from Jâbir that the Messenger of Allah was treated with cupping on his hip for a sprain. (Da’if)

Chapter 7. Regarding Cauterization

3865. It was narrated that ‘Imrân bin Ḥuşain said: “The Prophet forbade cauterization, but we still used cauterization, and it did not
benefit us, and was not useful for us.” (Sahih)

Abū Dāwūd said: He used to hear the Taslīm of the Angels; when he was cauterized, that stopped, and when he stopped being cauterized it returned.”


3866. It was narrated from Jābir that the Prophet ﷺ had Sa'd bin Mu'ādh treated with cauterization for a wound caused by an arrow. (Ṣaḥīḥ)

**Comments:**
Cauterization should only be used as a last resort.

**Chapter 8. Regarding Al-Sa'ūt**

3867. It was narrated from Ibn 'Abbās that the Messenger of Allāh ﷺ was treated using Sa'ūt. (Ṣaḥīḥ)

**Chapter 9. Regarding An-Nushrah**

3868. It was narrated that Jābir bin [Al-Bukhārī, no. 5691, Ibn Ḥajar explained that the patient is made to lay on his back, and something is put under his shoulders in order to make his head tilt backwards, then water or oil containing medicine is dripped into the nose.](#)

It refers to a process by which one removes a spell, or treats a person who has been affected by a jinn. If one uses Ruqyah with what is lawful, there is no harm, but the Nushrah employed by witches and the like is unlawful.
‘Abdullāh said: “The Messenger of Allāh ﷺ was asked about An-Nushrah and he said: ‘It is the work of the Shaitān.’” (Hasan)

Chapter 10. At-Tiryāq (Theriaca) [1]

3869. ‘Abdullāh bin ‘Amr said: I heard the Messenger of Allāh ﷺ say: “If I drank Tiryāq, or wore an amulet (Tamimah) or uttered poetry, I would be one of those who would not care about what they do.” (Da‘īf)

Abu Dawud said: This applied only to the Prophet ﷺ, but he granted a concession to people, meaning for Tiryāq.

Chapter 11. Regarding The Disliked Remedies

3874. It was narrated from Umm [1] An ancient antidote against the bite of serpents. Al-Khaṭṭābī: “At-Tiryāq is of various types; when it does not contain the flesh of vipers then there is no harm in using it.”
Ad-Dardâ’ that Abû Ad-Dardâ’ said: “The Messenger of Allâh ﷺ said: “Allâh has sent down the disease and the remedy, and He has created a remedy for every disease, so treat disease but do not treat it with anything that is unlawful.” (Da‘îf)

Comments:
This narration provides the general rule, whatever is unlawful to consume, it cannot be considered lawful to use as a remedy.

3871. It was narrated from ‘Abdur-Rahmân bin ‘Uthmân that a physician asked the Prophet ﷺ about frogs and using them in medicine, and the Prophet ﷺ forbade him from killing them. (Sahîh)

Comments:
Based upon this and similar narrations, scholars say that it is unlawful to eat frogs, since it has been prohibited to kill them.

3870. It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ forbade the Khabîth remedies.” (Ehâs)
3872. It was narrated that Abū Hurairah said: “The Messenger of Allah said: ‘Whoever drinks poison, his poison will be in his hand, and he will be drinking it in the Fire of Hell forever and ever.’” (Sahih)

Chapter 12. Regarding ‘Ajwah Dates

3875. It was narrated that Sa’d said: “I was sick and the Messenger of Allah came to visit me. He placed his hand on my chest until I felt its coolness in my heart, and he said: ‘You are a man who is

[1] A certain type of good quality dates found in Al-Madinah.
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suffering from a heart sickness. Go to Al-Hārith bin Kaladah, a man from Thaqif, for he is a man who knows about medicine. Let him take seven ʿAjwah dates of Al-Madinah, and grind them with their pits, then let him pour it (the mixture) into the side of your mouth.” (Daʿif)

3876. It was narrated from ʿĀmir bin Saʿd bin Waqqās, from his father, that the Prophet ﷺ said: “Whoever eats seven ʿAjwah dates in the morning, he will not be harmed by poison or witchcraft on that day.” (Ṣahih)

Chapter 13. Squeezing The Uvula For Treatment

3877. It was narrated that Umm Qais bin Miḥṣan said: “I entered upon the Messenger of Allāh ﷺ with a son of mine whose uvula I had squeezed because of swelling. He said: ‘Why do you afflict your children with this squeezing of the uvula? You should use this Indian aloes wood, for in it there are seven remedies, including (a remedy for) pleurisy. It should be snuffed for swelling and administered through the side of the mouth.’” (Ṣahih)
the mouth for pleurisy.” (Ṣaḥīḥ)
Abū Dāwūd said: What is meant by aloes wood is costmary.

Chapter 14. Kohl

3878. It was narrated that Ibn 'Abbas said: “The Messenger of Allāh ﷺ said: ‘Wear white garments, for they are among the best of your garments, and shroud your deceased in them, and the best of your kohl is antimony (Al-Ithmīd), for it clears the vision and makes the hair grow.”’ (Ḥasan)
who had put the evil eye on someone to perform *Wudū’*, then he would tell the victim to perform *Ghusl* with that water.” (Da’īf)

Chapter 16. *Al-Ghail* (Intercourse With A Breastfeeding Woman)

3881. It was narrated that Asmā’ bint Yazīd bin As-Sakan said: “I heard the Messenger of Allāh ṣṣ say: ‘Do not kill your children secretly, for *Ghail* catches up with people when they are riding their horses, and it wrestles them to the ground.’” (Da’īf)

3882. It was narrated from ‘Āishah, the wife of the Prophet ṣṣ, from Judāmah Al-Asadiyyah, that she heard the Messenger of Allāh ṣṣ say: “I was thinking of forbidding *Ghail*, until I was told that the Romans and Persians do that, and it does not harm their children.”

Mālik said: “*Al-Ghail* refers to a man having intercourse with his wife when she is breastfeeding.”[1] (Sahih)

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[1] Because if she were to become pregnant, that may reduce the milk supply for the existing child, and cause the child to grow up weak.
It shows that during the suckling period, intercourse with the wife is allowed.

Chapter 17. Wearing Amulets

3883. It was narrated from Zainab, the wife of ‘Abdullāh, that ‘Abdullāh said: “I heard the Messenger of Allāh ﷺ say: “Ruqyah, amulets (Tamā‘im) and love-spells (At-Tiwalah) are Shirk.” She said: “I said: ‘Why do you say that? By Allāh, I had a discharge in my eye, and I kept going to so-and-so, the Jew, who did Ruqyah for me, and when he did Ruqyah for me, it calmed down.’ ‘Abdullāh said: ‘That was the work of the Shaitān who was poking it with his hand, but when he did Ruqyah for it, it stopped. It would have been sufficient for you to say as the Messenger of Allāh ﷺ used to say: “Adhhibil-bāsa rabban-nasa rabban-nāsīshfi, antash-shaft, ła shifa’u ka shifā’ukan tā yughādiru suqma (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).”’” (Da’if)

Comments:

Meaning, in some Ruyahs; that is, those whose meanings are unknown, or, it is known that they contain Shirk. See number 3886.
3884. It was narrated from 'Imrân bin Ḥusain that the Prophet said: “There should be no Ruqyah except for the evil eye or a venomous bite.” (Ṣaḥīḥ)

Chapter 18. Ruqyah

3885. It was narrated from Yusuf bin Muḥammad – Ibn Ṣāliḥ (one of the narrators) said: Muhammad bin Yusuf – bin Thābit bin Qais bin Shammās, from his father, from his grandfather, that the Messenger of Allah entered upon Thābit bin Qais – Aḥmad (one of the narrators) said: when he was sick – and said: “Akshifil-ba’sa rabban-ān Thabiti bin Qaisi bin Shammãs (Take away the affliction, O Lord of mankind, from Thabit bin Qais bin Shammãs.)” Then he took some dust from Buthān and put it in a bowl, then he added some water to it and poured it on him. (Da’if)

Abū Dāwūd said: Ibn As-Sarḥ said: Yusuf bin Muḥammad. Abū Dāwūd said: This is what is correct.
3886. It was narrated that ‘Awf bin Mālik said: “We used to do Ruqyah during the Jāhiliyyah, and we said: ‘O Messenger of Allāh, what do you think of that?’ He said: ‘Tell me your Ruqyah. There is nothing wrong with a Ruqyah that does not involve Shirk.” (Ṣahih)

3887. It was narrated that Ash-Shifā’ bint ‘Abdullāh said: “The Prophet ﷺ entered upon me while I was with Ḥafṣah, and he said to me: ‘Why don’t you teach this one the Ruqyah for Namīlah (ulcers on the skin) as you taught her how to write?’” (Ṣahih)

3888. ‘Uthmān bin Ḥakīm narrated: My grandmother Ar-Rabāb narrated to me: I heard Sahl bin Ḥunaif say: “I passed by a river, and I went in it and washed myself, and when I came out I had a fever. The Messenger of Allāh ﷺ was told about that, and he said: ‘Tell Abū Thābit to seek refuge with Allāh.’ I said: ‘O my master, will Ruqyah be beneficial?’ He said:
‘There should be no Ruqyah except for the evil eye or a venomous bite or a scorpion sting.’ (Hasan)
Abū Dawūd said: Al-Ḥumah[1] is from snakes and what bites.

Ijasan
Abū Dawūd said:
Al-Ḥumah 11
‘is from snakes and what bites.

44IJJ
It was narrated that Anas said: ‘The Prophet said: ‘There should be no Ruqyah except for the evil eye, a venomous bite, or nosebleeds.’’ (Da‘f)
Al-‘Abbās did not mention the eye, and this is the wording of Sulaimān bin Dāwūd.[2]

Chapter 19. How Ruqyah Is To Be Used

3890. It was narrated that ‘Abdul-‘Azīz bin Suḥaib said: “Anas said to Thābit: ‘Shall I not recite the Ruqyah of the Messenger of Allāh for you?’ He said: ‘Yes.’ He said: ‘Allāhumma, rabbin-nāsi, mudhibal-bāsi ishfi antash-shaft, là

[2] That is, he heard the narration from these two, and Al-‘Abbās is Al-‘Abbās bin ‘Abdul-‘Azīm Al-‘Anbarī.
shāfiya illā anta, ishīhi shīfā’ān lā yughādiru suqma (O Allāh, Lord of mankind, the One Who takes away affliction, grant healing, for You are the Healer, there is no healer except You. Grant him a healing that does not leave any trace of sickness).” (Sahih)

3891. It was narrated from ‘Uthmān bin Abī Al-‘Ās that he came to the Messenger of Allāh ﷺ. ‘Uthmān said: “I had a pain that was killing me. The Prophet ﷺ said: ‘Wipe it with your right hand seven times, and say: ‘A’ūdhu bi ‘izzatillahi, wa qudratihi mm sharri ma ajid’ (I seek refuge in the glory and power of Allah from the evil of what I feel).’” I did that and Allāh took away the pain I felt, and I continued to tell my family and others to do that.” (Sahih)

3892. It was narrated that Abū Ad-Dardā’ said: “I heard the Messenger of Allāh ﷺ say: ‘If any of you is afflicted with a pain, or his brother complains to him (of pain) let him say: ‘Rabbunallahulladht fis-sama ‘i taqaddasamuka amrika fis-samā’i wal-arḍī, kamā rahmatuka fis-samā’i faj’al rahmataka fil-arḍi, ighfirlana ubanã wa khaayana, anta rabbut-tayyibina anzil rahmatan min rahmatika, wa shīfā’ān min shīfā’ika.”
'ala hādēh-waja'i (Our Lord Allāh Who is above the heavens, sanctified is Your Name, Your Decree is executed in the heaven and on earth. As Your Mercy is in heaven, bestow Your Mercy on earth. Forgive us our major and minor sins, Lord of the good. Send down some of Your Mercy and some of Your Healing for this pain.)’ Then it will be healed.’” (Da‘f)


3893. It was narrated from ‘Amr bin Shu‘aib, from his father, from his grandfather that the Messenger of Allāh ﷺ used to teach them words to say in the event of fear: “A‘ūdhu bikalimatillahit-tammati min ghaçlabihi wa sharri ‘ibadihi, wa min hamazãtish-shayātini wa an yahdurin (I seek refuge in the Perfect Words of Allah from His Wrath and the evil of His slaves and from the suggestions of the devils and from their presence).” ‘Abdullāh bin ‘Amr used to teach it to those in his household who reached puberty, and for those who had not reached puberty he would write it down and hang it on them. (Da‘f)

تخريج: [إسنادة ضعيف] أخرجه الترمذي، الدعوات، باب دعاء الفزع في النوم .. إلخ، ح: 3528، من حديث محمد بن إسحاق به، وقال: "حسن غريب" وصححه الحاكم: 1/548/1، محمد بن إسحاق مدلس وعن من.

3894. Yazīd bin Abī ‘Ubaid said: “I saw the mark of a wound on the shin of Salamah, and I said: ‘What is this?’ He said: ‘I got it on the
Day of Khaibar. The people said: “Salamah has been injured.” I was brought to the Prophet and he blew on me three times, and I have not felt any pain until now.” (Sahih)

3895. It was narrated that ‘Aishah said: “If a person complained of pain, the Prophet would take some saliva with his finger, and put it in the dust, and say: Turbatu ardinâ bi-rîqati ba’dina yushfâ saqmunâ bi-idhni rabbina (Dust of our land mixed with the saliva of one of us will heal our sick one, by the leave of our Lord).” (Sahih)

Comments:
An-Nawawi said that the one who recites the supplication should wet his finger with saliva, and slightly rub it on the earth to add some dust to it, and then rub his finger on the location of the body in question while reciting the supplication.

3896. It was narrated from Zakariyya that ‘Amir narrated to him, from Khârijah bin As-Salt At-Tamîmi, from his paternal uncle, that he went to the Prophet and accepted Islam, then he came back. He passed by some people who had an insane man with them, who was bound in chains. His family said: “We were told that this companion of yours has brought something good. Do you have anything with which you could treat him?” (He said:) “I performed Ruqyah for him by reciting the Opening of the Book (Al-Fâtiyah)."
and he was healed, and they gave me a hundred sheep. I came to the Messenger of Allah ﷺ and told him, and he said: ‘Is that all (that you recited)?’ – Musad-dad (one of the narrators) said elsewhere: ‘Did you recite anything other than this?’ – I said: ‘No.’ He said: ‘Take them by my life, [lit. by my life] indeed, for the one who earns by means of false Ruqyah (will earn his burden of sin), but you have earned it by means of a truthful Ruqyah.’” (Hasan)

Comments:

It is said that the statement “by my life” which appears to be a statement of swearing, means, “by my Lord who controls my life,” or meanings similar to that, and other explanations are also offered. A number of the Companions and their followers also used such a statement on occasion, according to what is authentically narrated from them. However, it is advisable for us to avoid it, because of the possible bad connotation of it, and Allah knows best.

3897. It was narrated from Ibn Ja’far, from Shu’bah, from ‘Abdullãh bin Abi As-Safar, from Ash-Sha’bî, from Khãrijah bin AʿSalt, from his paternal uncle, that he said that he passed by... (and in it): “I did Ruqyah for him, reciting the Opening of the Book for three days, morning and evening, and every time he completed it,” he collected his saliva and spat. It was as if he had been released from bonds. They gave him something, and he came to the Prophet ﷺ... (he narrated) a Hadith like that of Musad-dad. (Hasan)

[1] See no. 3420 and 3252, and it’s meaning is: “By Allãh who controls my life.”

3898. It was narrated from Suhail bin Abi Salih that his father said: “I heard a man from Aslam say: ‘I was sitting with the Messenger of Allah (ﷺ) when one of his Companions came and said: ‘O Messenger of Allah, I was stung last night, and I did not sleep until morning came. He said: ‘By what?’ He said: ‘A scorpion.’ He said: ‘If you had said when evening came, ‘I seek refuge in the Perfect Words of Allah from the evil of that which He has created,’ it would not have harmed you, if Allah wills.” (Ṣahih)

3899. It was narrated from Tariq, meaning Ibn Mukhashin, from Abu Hurairah, who said: “A man who had been stung by a scorpion was brought to the Prophet (ﷺ), and he said: ‘If he had said, ‘I seek refuge in the Perfect Words of Allah from the evil of that which He has created,’ he would not have been stung,’ or ‘it would not have harmed him.’” (Hasan)

3900. It was narrated from Abū Sa'eed Al-Khudrī that a group of
Companions of the Prophet ™ went out on a journey, and they traveled, then they halted near one of the Arab tribes. Some of them said: “Our chief has been stung; do any of you have anything that may be of benefit to our companion?” One man said: “Yes, by Allâh, I can do Ruqyah, but we asked you for hospitality and you refused to welcome us. I will not do Ruqyah until you agree to give me some payment.” They agreed to give him a flock of sheep. So he went to him, and recited the Essence of the Book (Al-Fátihah) over him, and blew on him until he was healed as if released from bonds. Then they gave them the payment that had been agreed upon. They said: “Divide it.” The one who had done the Ruqyah said: “Do not do anything until we come to the Messenger of Allâh ™ and consult him.” The next day they came to the Messenger of Allâh ™ and told him about that, and the Messenger of Allâh ™ said: “How did you know that it is a Ruqyah? Well done! Distribute them, and give me a share with you.” (Saheeh)

Comments:
It is an obligation on the residents of a place to be hospitable, providing food and drink to a guest or traveler. If someone does not fulfill the rights of a guest, the guest has the right to take what he needs. Some scholars use this incident as proof that it is lawful to accept a fee for Ruqyah, provided relief from the ailment results.

3901. It was narrated from Mu‘adh[1] and Muhammad bin Il l Ibn Nasr bin Hassän.
Ja'far, both of them narrated it from Shu'bah, from 'Abdullãh bin Abi As-Safar, from Ash-Sh'abi, from Khârijah bin As-Salt At-Tamîmi that his paternal uncle said: "We came from the Messenger of Allâh ﷺ and arrived with an Arab tribe. They said: 'We have been told that you have brought something good from this man. Do you have any remedy or Ruqyah? For we have an insane man in chains.' We said: 'Yes.' So they brought an insane man who was in chains." He said: "I recited the Opening of the Book over him for three days, morning and evening, and every time I completed it, I collected my saliva and spat (on him), and it was as if he was released from bonds. They gave me some payment, and I said: 'Not until I ask the Messenger of Allâh ﷺ.' He said: 'Accept it, by my life, for indeed the one who earns by means of false Ruqyah (will earn his burden of sin), but you have earned it by means of a truthful Ruqyah.'" (Hasan)

It was narrated from 'Aishah, the wife of the Prophet ﷺ, that if the Messenger of Allâh ﷺ suffered some pain, he would recite Al-Mu'awwidhîti[1] over himself and blow. When the pain grew severe, I would recite it over

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[1] Those Sûrahs in which seeking refuge is mentioned; Sûrat Al-Falaq and Sûrat An-Nâs.
Chapter 20. Weight Gain

3903. It was narrated that 'Aishah said: “My mother wanted to make me gain weight for my marriage to the Messenger of Allah ﷺ, but I did not accept anything that she offered me until she offered me cucumbers with dates, then I gained weight in the best manner.” (Sahih)
Chapter 21. Regarding Fortunetellers

3904. It was narrated from Abū Hurairah that the Messenger of Allah ﷺ said: “Whoever goes to a fortuneteller” – Mūsā (one of the narrators) said in his Ḥadīth: “and believes what he says,” – Then the two reports concur: “or has intercourse with a woman” – Musad-dad (one of the narrators) said: “his wife” – “when she is menstruating, or has intercourse with a woman” – Musad-dad said: “his wife” – “in her back passage, has nothing to do with that which was revealed to Muḥammad ﷺ.” (Hasan)

Comments:
Going to soothsayers, astrologists, fortunetellers, and so called experts of palmistry, and all those who claim to know the future or unseen is unlawful. The other acts mentioned in this narration are prohibited as is well known.

Chapter 22. Regarding Astrology

3905. It was narrated that Ibn ‘Abbās said: “The Prophet ﷺ said:
'Whoever learns anything about astrology, he learns a branch of magic; the more he learns (of the former) the more he learns (of the latter).’” (Hasan)

Comments:
Astrology refers to the knowledge by which one predicts the future based upon astrological positioning.

3906. It was narrated from Zaid bin Khalid Al-Juhani that he said: “The Messenger of Allâh ﷺ led us in praying Subh (Fajr) at Al-Hudaibiyah, after it had rained at 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: ‘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.’” (Sahîh)

Comments:
Believing that stars or planets have some control over the outcome of one’s life is Shirk. Every event, incident and happening, takes place according to the
Chapter 23. *Al-Khatt*, And *Al-‘Iyafah* (Being Dissuaded By Birds)[1]

3907. It was narrated from ‘Awf (who said): “Hayyān narrated to us” — someone other than Musadaq (one of the narrators) said: “Hayyān bin Al-‘Alā’” — he said: ‘Qatān bin Qabīsah narrated to us, from his father, who said: “I heard the Messenger of Allāh ﷺ say: *Al-‘Iyafah*, omens, and Tarq are from *Al-Jibt*.”[2] *At-Tarq* is being dissuaded, and *Al-‘Iyafah* is *Al-Khatt*.” (*Dā‘if*)

Comments:

The superstition of divining a good or bad sign from the flights and sounds of birds is prohibited, and it is a kind of *Shirk*. Such things have no basis in Divine Law.

3908. It was narrated from ‘Awf, who said: “*Al-‘Iyafah*, is being dissuaded by (bird) omens, and *Tarq* refers to the lines that are drawn in the ground.” (*Ṣaḥīḥ*)

3909. It was narrated that Mu‘āwiyah bin Al-Hakam Aṣ-Ṣulamī said: “I said: ‘O Messenger of Allāh, there are among us men who seek divination by drawing

[1] *Al-Khatt*: The drawing of lines or the like in sand for the purpose of making decisions. It is also called *At-Tarq*, or *Ilm ar-Raml*. It is referred to as “geomancy” in the English language. *At-Tarq* is also used for casting bones or pebbles and reading them. *Al-‘Iyafah* is said to also refer to taking an omen from the behavior, names, and songs of birds.

[2] Meaning, sorcery and magic, and it is also used to refer to idols.
lines?’ He said: ‘One of the Prophets used to do that; if a person’s Khatt is in accordance with his, that is fine.’” [1] (Sahih)


3910. It was narrated from ‘Abdullãh bin Mas‘ûd that the Messenger of Allâh ﷺ said: “At-Ṭiyarah is Shirk, At-Ṭiyarah is Shirk,” (he said it) three times. All of us have some of that, but Allâh removes it by means of reliance upon Him. (Sahih)

Comments:

Some scholars of Hadith think that this statement: “All of us have some of that” is not from the Messenger of Allâh ﷺ, but from Ibn Mas‘ûd or one of the narrators.

3911. It was narrated from Ma‘mar, from Az-Zuhri, from Abû Salamah, from Abû Hurairah who said: “The Messenger of Allâh ﷺ said: ‘There is no ‘Adwâ, [3] no

[1] 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 accordance 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.”

[2] Bad omens, or omens taken from the behaviour of birds.

Tiyarah, no ֵŠafar[1] and no Hāmah.[2] A Bedouin said: ‘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?’

Ma‘mar (one of the narrators) said: ‘Az-Zuhri said: ‘A man narrated to me from Abū Hurairah, that he heard the Prophet say: ‘A sick one should not be brought near healthy ones.’’ He said: ‘The man questioned him and said: ‘Did you not narrate to us that the Prophet said: ‘There is no ‘Adwā, no ֵŠafar and no Hāmah?’’ He said: ‘I did not narrate that to you.’ Az-Zuhri said: ‘Abū Salamah said: ‘He did narrate it, and I did not hear that Abū Hurairah forgot any Ḥadīth except this one.’ (Ṣaḥīḥ)

3912. It was narrated from Al- ֵŠAlā‘, from his father, from Abū Hurairah, who said: ‘The Messenger of Allāh said: ‘There is no ‘Adwā, no Hāmah, no Naw,[3] and no ֵŠafar.’’ (Ṣaḥīḥ)

[1] It is said that the month of ֵŠafar was regarded as “unlucky” in the Jāhilīyyah, and other than that, see the explanation of Mālik which follows.
[2] An Arab superstition described variously as: A worm that infests the grave of a murder victim until he is avenged; an owl; or the bones of a dead person turned into a bird that could fly.
[3] A star, the appearance of which foretells rain.
3913. It was narrated from Abū Sāliḥ, from Abū Hurairah, that the Messenger of Allāh ﷺ said: “There is no Ghoul.”[1] (Ḥasan)

3914. It was narrated that Mālik was asked about the saying: “There is no Safar.” He said: “The people of the Jāḥiliyyah would make Safar permissible (for war); they would regard it as permissible one year and regard it as sacred (forbidding war) another year. So the Prophet ﷺ said: ‘No Safar.’”[2] (Ṣaḥīḥ)

3915. It was narrated from Anas that the Prophet ﷺ said: “There is no ‘Adwā and no Ṭiyarah, but I like Al-Fa’l (optimism). Al-Fa’l is a good word.” (Ḥasan)

3916. Muḥammad bin Al-Muṣaffā narrated to us: “Baqîyyah said: ‘I

[1] A kind of evil jinn living in the desert that could take different forms, misleading people from the path and murdering them. Regarding most of these denials, they say the meaning is, they have no power of their own, without the permission of Allāh, not that they do not actually exist, so these are prohibitions of believing in the myths claiming powers for these things.

[2] Meaning, they used to toy with the months, four of which are sacred, sometimes announcing that Safar is not sacred this time, and the next year it is.
said to Muhammad bin Râshid: “What does Hâmah mean?” He said: “During the Jâhiliyyah they said that no one died and was buried but a bird (Hâmah) came out of his grave.” I said: “What does Safar mean?” He said: “We heard that the people of the Jâhiliyyah regarded Safar as inauspicious, so the Prophet ﷺ said: ‘No Safar.’” Muhammad said: “And we heard someone say that it was a pain in the belly, and they used to say that it was infectious, so he said: ‘No Safar.’” (Sâhih)

تخريج: أخرجه البخاري، الطبر، باب الفال، ح: 566 عن مسلم بن إبراهيم، ومسلم، السلام، باب الطبر والفال وما يكون فيه الشؤم، ح: 224 من حديث قتادة به.

3917. It was narrated from Wuhaib bin Suhail, from a man, from Abû Hurairah, that the Messenger of Allah ﷺ heard a word and liked it, and he said: “We have taken your Fa’l from your mouth.”[1] (Hasan)

تخريج: [حسن] أخرجه أحمد 388/2 وابن السني في عمل اليوم والليلة، ح: 291 من حديث وقبه به 8 رجل: مجهول، وله شاهد حسن عند أبي الشيخ في أخلاق النبي ﷺ.

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3918. It was narrated from Ibn Juraij, from ‘Atâ’, he said: “People say that Safar is a pain in the belly.” I said: “What is Al-Hâmah?” He said: “People say that the Hâmah that shrieks is the spirit of a man, but it is not the spirit of a man, rather it is a creature.” (Sâhih)

تخريج: [إسناه صحيح] انفرد به أبو داوو

[1] It is as if the meaning is, “your good omen.”
3919. It was narrated from ‘Urwah bin ‘Amir, – Ahmad[1] said: Al-Qurashi – said: “At-Ṭiyarah was mentioned in the presence of the Prophet ﷺ, and he said: “The best of it is Al-Fa’il, but it should not prevent a Muslim from (going ahead with his plans). If one of you sees something that he dislikes, let him say: ‘Allāhumma! Lā ya’ti bil-hasanāt ilā llama wa lā yadfa ‘us-sayat ilā anta, wa lā hawla wa lā quwwata ilā bika (0 Allah, no one brings good things but You, and no one wards off bad things but You, and there is no power and no strength except in You).’” (Da’īf)

3920. It was narrated from ‘Abdullāh bin Buraidah, from his father, that the Prophet ﷺ was not superstitious about anything. When he sent an agent, he would ask about his name. If he liked his name he would be happy and that cheerfulness could be seen on his face. If he disliked his name, that dislike could be seen on his face. When he entered a town he would ask about its name, and if he liked its name he would be happy and that cheerfulness could be seen on his face, and if he disliked its name, that dislike could be seen on his face. (Da’īf)

[1] That is Ahmad bin Hanbal, and the author heard this from him as well as Ibn Abī Shaibah, meaning Ahmad mentioned this in his name when narrating it.
3921. It was narrated from Sa’d bin Malik that the Messenger of Allah used to say: "There is Hamah, no ‘Adwâ, and no Tiyarah. If there is an omen in anything, it is in a horse, a woman or a dwelling." (Hasan)

Comments:
Names of cities, towns and people should have good meanings.

3922. It was narrated from ‘Abdullâh bin ‘Umar that the Messenger of Allah said: "An omen is in a dwelling, a woman or a horse." (Sahih)

Abû Dâwud said: It was read before Al-Hârîth bin Miskîn when I was present. It was said to him: "Ibn Al-Qâsîm informed you: ‘Mâlik was asked about omens in horses and dwellings, he said: "How many houses were inhabited by people who perished, then they were inhabited by other people who also perished." This is the explanation of that, as far as we can tell.

Abû Dâwud said: ‘Umar, may Allâh be pleased with him, said: "A mat in a house is better than a woman..."
who does not bear children.”
(Sahih)

3923. Yahyā bin ‘Abdullāh bin Bahīr said: Someone who heard told me, that Farwah bin Musaik said: I said: “O Messenger of Allāh, we have some land that is called the land of Abyan, and it is the land where we have our fields and grow our crops, but it is unhealthy,” or he said: “very unhealthy.” The Prophet ﷺ said: “Leave it, for death comes from being in a land that is disease-ridden.” (Daʿīf)

3924. It was narrated that Anas bin Mālik said: “A man said: ‘O Messenger of Allāh, we lived in a house where our numbers were many and our wealth was great, then we moved to another house where our numbers became few and our wealth decreased.’ The Messenger of Allāh ﷺ said: ‘Leave it, for it is bad.’” (Daʿīf)
3925. It was narrated from Jâbir that the Messenger of Allah took the hand of a leper and placed it in the dish with him and said: “Eat, depending on Allah and relying upon Him.” (Da‘if)
Chapter 1. If A Mukātib\footnote{Mukātib: a slave who has made a contract with his master to purchase his freedom.} Pays Part Of His Contract Of Manumission Then Becomes Incapacitated Or Dies

3926. It was narrated from Sulaimān bin Sulaim, from ‘Amr bin Shu’aib, from his father, from his grandfather, that the Prophet ﷺ said: “The Mukātib is a slave so long as there is a Dirham left (to pay) for his contract of manumission.”

(Hasan)

3927. It was narrated from ‘Abbās Al-Jurairī, from ‘Amr bin Shu’aib, from his father, from his grandfather, that the Prophet ﷺ said: “Any slave who makes a contract (of manumission) for a hundred Uqiyah and pays it off, except ten Uqiyah, he is still a slave. And any slave who makes a contract (to buy his freedom) for a hundred Dinar and pays it off, except ten Dinar, he is still a slave.”

(Hasan)

Abū Dāwud said: He is not (actually) ‘Abbās Al-Jurairī, they say it is a mistake, rather it is a different Shaikh.
3928. It was narrated from Az-Zuhri, from Nahbän, a Mukātib of Umm Salamah, who said: “I heard Umm Salamah saying: ‘The Messenger of Allāh ﷺ said to us: ‘If one of you has a Mukātib, and he has enough to pay off his contract of manumission, she must observe Hijāb before him.’” (Hasan)

3929. It was narrated from Ibn Shihāb, from ‘Urwah that ‘Āishah informed him that Barirah came to ‘Āishah, seeking her help with (paying off) her contract of manumission, as she had not paid off any of it yet. ‘Āishah said to her: “Go back to your masters, and if they agree to me paying off your contract of manumission, and having your Walā’, then I shall do it.” Barirah told her masters about that, but they refused and said: “If she wants to seek reward from Allāh by manumitting you, let her do that, but the Walā’ will remain ours.” She (i.e., ‘Āishah) mentioned that to the Messenger of Allāh ﷺ, and the Messenger of Allāh ﷺ, said to her: “Buy her and
manumit her, and the Walâ’ belongs to the one who manumits (the slave).” Then the Messenger of Allah stood up and said: “What is the matter with people who stipulate conditions that are not in the Book of Allah? Whoever stipulates a condition that is not in the Book of Allah has no right to do so, even if he stipulates it one hundred times. Allah’s condition is more valid and more binding.”

(Šahih)

Comments:
The one who frees the slave become the slave’s Mawla, having the right of allegiance, and this includes the right to inherit from the one who was freed.

3930. It was narrated from Hishâm bin ‘Urwah, from his father, from ‘Aishah, who said: “Barîrah came seeking help to pay off her contract of manumission. She said: ‘I made a contract of manumission with my masters on the basis that I would pay nine Uqiyah, one Uqiyah every year; help me.’ She said: ‘If your masters would like me to pay it in one sum, and I manumit you, your Walâ’ will be mine, I will do so.’ She went to her masters...” and he quoted a Ḥadîth like that of Az-Zuhri (no. 3928). (Šahih)

At the end, he added to the saying of the Prophet : “What is the matter with men, one of whom says: ‘Manumit (the slave), O so-and-so, but the Walâ’ will belong to me?’ The Walâ’ belongs to the one who manumits the slave.”
3931. It was narrated from Muhammad bin Ja'far bin Az-Zubair, from ‘Urwa bin Az-Zubair that ‘Aishah said: “Juwairiyah bint Al-Hãrith bin Al-Mu'talaq fell to the lot of Thãbit bin Qais bin Shammãs, or a cousin of his, and she made a contract of manumission for herself. She was a very beautiful and attractive woman.” ‘Aishah said: “She came to ask the Messenger of Allah about her contract of manumission, and when I saw her standing at the door, I did not like it, because I realized that the Messenger of Allah would see in her what I saw. She said: ‘0 Messenger of Allah, I am Juwairiyah bint Al-Hãrith and there has happened to me that of which you are not unaware. I fell to the lot of Thabit bin Qais bin Shammãs, but I have made a contract of manumission for myself, and I have come to ask you about my manumission.’ The Messenger of Allah said: ‘How about giving you something which is better than that?’ She said: ‘What is that, 0 Messenger of Allah?’ He said: ‘I will pay off your contract of manumission and marry you.’ She said: ‘I accept.’ The people heard that the Messenger of Allah had married Juwairiyah, and they released the captives they were holding and set them free, saying: ‘(They are) the in-laws of
the Messenger of Allāh ﷺ.' We have never seen a woman who brought more blessing to her people than her. Because of her, one hundred families of Banū Al-Muṣṭaliq were set free.’ (Hasan)

Abū Dāwud said: This is proof that the Wāli is such that he may arrange the marriage himself.

Comments:

This Battle of Banū Al-Muṣṭaliq, also called the Battle of Al-Muraisi' was fought between the 4th and 6th years of Hijrah, according to the different sayings of the biographers.

Chapter 3. Manumitting A Slave Subject To A Certain Condition

3932. It was narrated that Safinah said: ‘I was a slave belonging to Umm Salamah. She said: ‘I will manumit you, but I stipulate that you should serve the Messenger of Allāh ﷺ for as long as you live.’ I said: ‘Even if you do not stipulate such a condition, I shall not leave the Messenger of Allāh ﷺ as long as I live.’ So she manumitted me and stipulated that condition for me.” (Hasan)

Comments:

It is allowed to free a slave with a feasible and worthy condition that does not deprive others of their rights.
Chapter 4. One Who Manums His Share Of A Slave

3933. It was narrated from Hammâm, from Qatādah, from Abū Al-Maliḥ - Abū Dāwūd said: Abū Al-Walīd said: “From his father”[1] – that a man manumitted his share of a slave. Mention of that was made to the Prophet ﷺ who said: “Allāh has no partner.” Ibn Kathîr[2] added in his Ḥadîth: “The Prophet ﷺ ruled that he should be manumitted.” (Hasan)

3934. It was narrated from Hammâm, from Qatādah, from An-Nâdîr bin Anâs, from Bashîr bin Nahîk, from Abû Hurairah, that a man manumitted his share of a slave and the Prophet ﷺ allowed his manumission, but required him (the man) to pay the rest of his price. (Sahîh)

3935. It was narrated from Shu'bâh, from Qatādah, with his chain, that the Prophet ﷺ said: “Whoever manums a slave who is shared by him and another man, he is responsible for manumitting him in full.” This is the wording of Ibn Suwâd (one of the narrators). (Sahîh)

[1] That is, the author heard this narration from two Shaikhs, one of them, Abū Al-Walîd At-Tayâlîsî added: “from his father” in the chain after “Abû Al-Maliḥ.”

[2] Meaning, Muhammad bin Kathîr, the other Shaikh of the author in this narration.
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Chapter 5. Whoever Mentioned Working In Order To Pay Off The Remaining Portion, In This Hadith

3936. It was narrated from Hisham bin Abi 'Abdullah, from Qatadah, with his chain, that the Prophet said: “Whoever manumits his share of a slave, he should manumit him completely from his own wealth, if he has wealth.” And Ibn Al-Muthanna (one of the narrators) did not mention An-Nadr bin Anas, and this is the wording of Ibn Suwaid. (Sahih)

3937. It was narrated from Aban, meaning Al-'Attar, who said: “Qatadah narrated to us, from An-Nadr bin Anas, from Bashir bin Nahik, from Abú Hurairah, who said: “The Prophet said: ‘Whoever manumits his share of a slave, he has to manumit him completely if he has wealth, otherwise he may ask the slave to work in order to pay off the remaining portion, without overburdening him.”’ (Sahih)

3938. It was narrated from Yazid, (meaning Ibn Zurai' and) Muhammad bin Bishr – and this is
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his wording – from Sa’eed bin Abi ‘Arūbah, from Qatādah, from An-Nadr bin Anas, from Bashīr bin Nahīk, from Abū Hurairah, from the Prophet ﷺ, who said: “Whoever manumits his share in a slave, he should manumit him completely from his own wealth if he has wealth. If he does not have wealth, then a fair price should be determined for the slave, then he should be asked to work for his master in order to pay off that price, without being overburdened.”

(Sahih)

Abū Dāwūd said: Both of their narrations contain: “he should be asked to work without overburdening him” And this is the wording of ‘Ali.

Comments:
It has been suggested that the one who manumits his share, should also try to pay for his partner’s share for gaining the full reward of freeing a slave.

3939. It was narrated from Yahyā, and Ibn Abī ‘Adī, from Sa’eed, with his chain, and its meaning.

(Sahih)

Abū Dāwūd said: It was reported by Rawḥ bin ‘Ubādah, from Sa’eed bin Abī ‘Arūbah, and he did not mention him working. Jarīr bin Ḥāzim, and Mūṣā bin Khalaf reported it – both of them from Qatādah, with the same chain as Yazīd bin Zura‘ and its meaning, mentioning him working in it.

(Sahih)

تخريج: أخرجه البخاري، العتق، باب: إذا أعتق نصيبي في عبد وليس له مال ... الخ

ح: 257 من حديث يزيد بن زعير، ومسلم، العتق، باب ذكر سماحة العبد، ح: 1503 من حديث سعيد بن أبي عروبة

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(Sahih)
The summary of all the narrations of this chapter is that the person who manumits his share should also pay the share of his partner for complete freedom of the slave, if he is not in a position to pay for the share of his partner, then it is allowed to ask the slave to earn money to get his freedom by payment.

Chapter 6. Regarding Whoever Reported That He Is Not Asked To Work

3940. It was narrated from Mālik, from Nāfi', from 'Abdullāh bin 'Umar, that the Messenger of Allāh said: "If a person manumits his share of a slave, a fair price should be determined for him, and he should give his partners their shares, and thus the slave will be manumitted. Otherwise he is manumitted only to the extent of the share that was manumitted." (Sahīh)

Comments:

One who manumits his share has been persuaded to pay for the share of his partner because it is a deed of great superiority.

3941. It was narrated from Ismā'īl, from Ayyūb, from Nāfi', from Ibn 'Umar, from the Prophet, with its meaning (similar to no. 3940). (Sahīh)

He said: "Sometimes Nāfi' said: 'he is manumitted only to the extent of the share that was manumitted' and sometimes he did not say it."

Comments:

3942. It was reported from...
Hammād, meaning Ibn Zaid, from Ayyūb from Nāfi‘, from Ibn ‘Umar, may Allāh be pleased with him, from the Prophet ﷺ, with this Hadīth (similar to no. 3940). (Sahīh)

Ayyūb said: “I do not know whether these words are part of the Hadīth from the Prophet ﷺ, or something that Nāfi‘ said: ‘Otherwise he is manumitted only to the extent of the share that was manumitted.’”

3943. It was narrated from ‘Ubaydullāh, from Nāfi‘, from Ibn ‘Umar, who said: The Messenger of Allāh ﷺ said: “Whoever manumits his share of a slave, he has to manumit him completely if he has enough to pay his price; if he does not have any wealth then he has only manumitted his share.” (Sahīh)

3944. It was narrated from Yahyā bin Sa‘eed, from Nāfi‘, from Ibn ‘Umar, from the Prophet ﷺ, with the meaning of the [narration] of Ibrāhīm bin Mūsā.[1] (Sahīh)
3945. It was narrated from Juwairiyah, from Naf'i, from Ibn 'Umar, from the Prophet, with the meaning of (what was narrated by) Malik; but he did not mention: "Otherwise he is manumitted only to the extent of the share that was manumitted." His Hadith ends with the meaning of: "thus the slave will be manumitted." (Sahih)

3946. It was narrated from Ma'mar, from Az-Zuhri, from Sâlim, from Ibn 'Umar that the Prophet said: "Whoever manumits his share of a slave, he should manumit the remainder from his own wealth, if he has enough to pay the price of the slave." (Sahih)

3947. It was narrated from 'Amr bin Dinar, from Sâlim, from his father, who conveyed it by the Prophet: "If a slave is owned by two men, and one of them manumits his share, if he can afford it, a price should be determined for him, without underestimating or exaggerating, then he should be manumitted." (Sahih)
3948. It was narrated from Shu’bah, from Khālid, from Abi Bishr Al-‘Anbari, from Ibn At-Talib, from his father, that a man manumitted his share of a slave, but the Prophet ﷺ did not oblige him to manumit the rest. (Da’if)

Ahmad[1] said: “It is with At-Tā’” — meaning At-Talib, “and Shu’bah would pronounce it with a lisp, not distinguishing At-Tā’ from Ath-Thā’.”[2]


Chapter 7. Regarding One Who Acquires A *Mahram* Relative As A Slave

3949. It was narrated from Hammād bin Salamah, from Qatadah, from Al-Ḥasan, from Samurah, from the Prophet ﷺ – Mūsā (one of the narrators) said elsewhere: “from Samurah bin Jundab – according to the estimation of Hammād – he said: ‘The Messenger of Allāh ﷺ said: ‘Whoever acquires a *Mahram* relative as a slave, he is free.’” (Hasan)

(Hasan)

(Hasan)

Abū Dāwud said: Muḥammad bin Bakr Al-Bursānī reported it from Hammād bin Salamah, from Qatadah and ‘Āsim, from Al-

(المعجم: 7) باب١: فيمَ مَلِكُ ذَا رَجُمٍ

(المحرَمُ) (التحفة: 7) مَخْرَمُ

3949 - حَدَّثَنَا أَحْمَدُ بْنُ حَكْبُلٍ قال: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَال: حَدَّثَنَا شُعَبَةُ عَنْ حَالِيَّةٍ، عَنْ أَبِي يُثْرٍ الْعَفْرَّيِّيْ، عَنْ أَبِي مُحَمَّدٍ عَنْ أَبِهِ، أَنَّ رَجُلًا أُعْقِطَ قُضْيَةَ لِهَا مِنْ مَعْلُوكِ فَلَمْ يَضْمِنْهَا الْبُيُوتُ.

قَالَ أَحْمَدٌ: إِنَّمَا هُوَ بَيْنَ الْقُضَاءِ، يُعْقِبُ الْبُلْبُ، وَكَانَ شُعْبَةُ أَعْقِطَهُ لَمْ يُضْمِنَّهَا اثْنَاءَ عَلَيْهِ.

[1] Ahmad bin Hanbal, the Shaikh of the author in this narration.

[2] That is, some narrators that reported from Shu’bah would call him Ibn Ath-Thalib, and that this error was because of how he pronounced it when narrating it.
Hasan, from Samurah, from the Prophet, similar to that Hadith. Abu Dawud said: This Hadith was not narrated by anyone but Hammâd bin Salamah, and he had some doubt in it.

3950. It was narrated from Sa‘eed, from Qatâdah, that ‘Umar bin Al-Khattâb, may Allâh be pleased with him, said: “Whoever acquires a Mahram relative as a slave, he is free.” (Da‘if)

3951. It was narrated from Sa‘eed, from Qatâdah, from Al-Hasan, who said: “Whoever acquires a Mahram relative as a slave, he is free.” (Sahih)

3952. It was narrated from Sa‘eed, from Qatâdah, from Jâbir bin Zaid and Al-Hasan, similarly. (Da‘if)
3953. It was narrated that Salāmah bint Ma‘qil, a woman from (the tribe of) Khārijah Qais ‘Aīlān, said: “My paternal uncle arrived with me during the Jāhiliyyah, and he sold me to Al-Hubāb bin ‘Amr, the brother of Abū Al-Yasār bin ‘Amr, and I bore him ‘Abdūr-Rahmān bin Al-Hubāb; then he died. His wife said: ‘Now, by Allah, you will be sold to pay off his debts.’ I went to the Messenger of Allāh ﷺ and said: ‘O Messenger of Allāh, I am a woman from (the tribe of) Khārijah Qais ‘Aīlān. My paternal uncle brought me to Al-Madīnah during the Jāhiliyyah, and he sold me to Al-Hubāb bin ‘Amr, the brother of Abū Al-Yasār bin ‘Amr, and I bore him ‘Abdūr-Rahmān bin Al-Hubāb. His wife said: ‘Now, by Allah, you will be sold to pay off his debts.’ The Messenger of Allāh ﷺ said: ‘Who is the heir of Al-Hubāb?’ It was said: ‘His brother Abū Al-Yasār bin ‘Amr.’ He sent for him and said: ‘Manumit her, then when you hear that slaves have been brought to me, come to me and I will compensate you for her.’” She said: “So they manumitted me, and some slaves were brought to the Messenger of Allāh ﷺ, and he gave them a slave to compensate them for me.” (Da‘f)
3954. It was narrated that Jābir bin ‘Abdullāh said: “We sold Umm Walads during the time of the Messenger of Allāh ﷺ and Abū Bakr, but during the time of ‘Umar, he told us not to do that, and we stopped.” (Sahih)

Comments:

There is difference of opinion among the scholars of Hadith regarding the selling of an ‘Umm Walad’. It is better that they not be sold.

Chapter 6. Selling A
Mudabbir[1]

3955. It was narrated from Salamah bin Kuhail, from ‘Atā’, from Jābir bin ‘Abdullāh that a man stated that his slave would be manumitted upon his death, but he had no other property apart from him, so the Prophet ﷺ ordered that he be sold for seven hundred, or nine hundred. (Sahih)

3956. It was narrated from Al-Awzā’ī, he said: “Atā’ bin Abī Rabāh narrated to me, he said: ‘Jābir bin ‘Abdullāh narrated this to me’” and he added: “And he,”

[1] A slave whose master has stated that he will be free upon his master’s death.
meaning the Prophet ﷺ, “said: ‘You have more right to his price, and Allah has no need of him manumitting his slave.’” (Sahih)

3957. It was narrated from Abū Az-Zubair, from Jābir that an Ansārī man called Abū Madhkūr, stated that a slave of his, who was called Ya’qūb, was to be manumitted upon his death, but he had no other property apart from him. The Messenger of Allah ﷺ called him and said: “Who will buy him?” Nu’aim bin ‘Abdullāh bin An-Nabbān bought him for eight hundred Dirham. He gave it to him, then he said: “If one of you is poor, let him start with himself. If there is anything left over, then let him spend it on his dependents; and if there is anything left over, let him spend it on his relatives” or he said: “on his kin, and if there is anything left over, let him spend it here and there.” (Sahih)

Chapter 10. Regarding One Who Manumits Slaves Of His That Exceed One Third Of His Property

3958. It was narrated from Ayyūb, from Abū Qilābah, from Abū Al-Muhallab, from ‘Imrān bin Ḥuṣain that a man stated that six slaves were to be manumitted when he...
died, but he did not have any property apart from them. News of that reached the Prophet ﷺ and he spoke sternly to him. Then he called them, and divided them into three pairs, then he cast lots among them, and manumitted two and kept four in slavery. (Sahih)

3959. It was narrated from ‘Abdul-‘Aziz, meaning Ibn Al-Mukhtar (who said): “Khālid informed us, from Abū Qilābah” with the same chain, but he did not say: “he spoke sternly to him.” (Sahih)

3960. It was narrated from Khālid bin ‘Abdullāh – he is, At-Tāḥān, from Khālid, from Abū Qilābah, from Abū Zaid, that an Ansāri man... a similar report. And he – meaning the Prophet ﷺ – said: “If I had been present before he was buried, he would not have been buried in the Muslim graveyard.” (Sahih)

Comments:
This disapproval was due to the injustice he had done to his heirs.
them. News of that reached the Prophet ﷺ and he cast lots among them, manumitting two and leaving four in slavery. (Sahih)

Chapter 11. Regarding One Who Manumits A Slave Who Has Property

3962. It was narrated that ‘Abdullāh bin ‘Amr said: “The Messenger of Allāh ﷺ said: ‘Whoever manumits a slave who has property, then the slave’s property belongs to him, unless the master stipulated otherwise.’” (Sahih)

Chapter 12. Manumitting One Who Was Born Out Of Zinā

3963. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘The illegitimate child is the worst of the three.’” Abū Hurairah said: “Giving a whip for the sake of Allāh is dearer to me than freeing a child of Zinā.” (Sahih)
An illegitimate child should not be deemed evil and corrupt or immoral unless he behaves like his parents, his circumstances of birth are not his fault. Allâh has said: “No bearer of burdens will bear the burden of another.” (Sûrat Al-An’am 6:164.) This narration has a special event as its background. There was a disbeliever who used to tease the Prophet ﷺ. It was brought to the knowledge of the Prophet ﷺ, and on that occasion he said this statement.

Chapter 13. Regarding The Reward For Manumitting A Slave

3964. It was narrated that Al-Gharif bin Ad-Dailami said: “We came to Wâthîlah bin Al-Asqa’ and said to him: ‘Tell us a Hadîth with nothing added or taken away.’ He got angry and said: ‘One of you may read (Qur’an) while his Mushaf is hanging in his house, and he may add and take away.’ We said: ‘All we meant is a Ijadith that you heard from the Messenger of Allâh ﷺ.’ He said: ‘We came to the Prophet ﷺ regarding a companion of ours who was doomed, meaning to the Fire, for murder. He said: ‘Manumit a slave on his behalf, and for every limb (of the slave), Allâh will ransom one of his limbs from the Fire.’” (Hasan)

Comments:

It is not enough to free a slave against the committed murder. Manumission of a Muslim slave is considered superior and it is proved from the Sahîth narrations that Allâh may forgive the murderer.
Chapter 14. Which Slave Is Better?

3965. It was narrated that Abū Najīh As-Sulāmī said: “We besieged the citadel of At-Tā’īf with the Messenger of Allāh ﷺ—Mu’ādh (one of the narrators) said: “I heard my father saying: ‘the citadel of At-Tā’īf,’ and ‘the fortress of At-Tā’īf’ both ways” — “I heard the Messenger of Allāh ﷺ say: ‘Whoever causes an arrow to hit its target in the cause of Allāh, he will attain a degree,’” and he quoted the Ḥadīth. “And I heard the Messenger of Allāh ﷺ say: ‘Any Muslim man who ransoms a Muslim man, Allāh will make each of his bones a protection for each of his (liberator’s) bones from the Fire. And any Muslim woman who ransoms a Muslim woman, Allāh will make each of her bones a protection for each of her (liberator’s) bones from the Fire, on the Day of Resurrection.””

(Sahih)

3966. It was narrated from Sulaim bin ‘Amīr, from Shurāḥibil bin As-Simt that he said to ‘Amr bin ‘Abāsah: “Tell us a Ḥadīth that you heard from the Messenger of Allāh ﷺ.” He said: “I heard the Messenger of Allāh ﷺ say: ‘Whoever manumits a believing
slave, that will be his ransom from the Fire.” (Hasan)

Tafsir: [Commentary] A Kharejite on the Sunnite, the judge, a black slaveillumined by his presence in the Fire.

3967. It was narrated from Sālim bin Abī Al-Ja‘d, from Shurahbil bin As-Simţ that he said to Ka‘b bin Murrah, or Murrah bin Ka‘b: “Tell us a Hadith that you heard from the Messenger of Allâh ﷺ,” and he mentioned a report similar to that of Mu‘âdh (no. 3969) up to the words: “Any man who ransoms a Muslim, and any woman who ransoms a Muslim woman.” And he added: “Any man who ransoms two Muslim women, they will be his deliverance from the Fire; for every two bones of theirs, one of his bones will be saved.” (Da‘f)

Chapter 15. The Virtue Of Manumitting Slaves When The Master Is Healthy

3968. It was narrated that Abû Ad-Dardâ’ said: “The Messenger of Allâh ﷺ said: ‘The likeness of the one who manumits a slave when he is dying, is that of a man who gives food away after he has eaten his fill.’” (Hasan)
Comments:

It is allowed and lawful to give charity near one's death.

The End of the Book of Slaves
3969. It was narrated from Jābir that the Prophet recited: “And take you (people) the Maqām (place) of Ibrāhīm as a place of prayer.”[1]

3970. It was narrated from ‘Āishah that a man prayed Qiyam at night and recited (the Qur’ān) in a loud voice. The next morning the Messenger of Allāh said: “May Allāh have mercy on so-and-so, how many Verses he reminded me of last night when I was caused to forget them.” (Sahih)

3971. Miqsam, the freed slave of Ibn ‘Abbās, said: “Ibn ‘Abbās said: This Verse — It is not for any Prophet to take illegally a part of the spoils”[1] was revealed concerning some red velvet that went missing on the day of Badr, and some people said: “Perhaps the Messenger of Allāh سُلْطَان اٍل-کُلُام took it.” Then Allāh revealed: It is not for any Prophet to take illegally a part of the spoils.”[2]

3972. Anas bin Mālik said: “The Messenger of Allāh ﷺ said: ‘Allāhumma inni a‘ūdhu bika min a-bukhli wal-haram (O Allah, I seek refuge in You from miserliness and old age).’” (Ṣaḥīḥ)

3973. It was narrated that Laqīṭ bin Sabīrah said: “I came with the delegation of Banū Al-Muntafīq to the Messenger of Allāh ﷺ — and he mentioned the Hadith. He — meaning the Prophet ﷺ — said: ‘La taḥsibanna (think not)’ and he did not say ‘La taḥsabanna’”[3]

[3] Referring to ٌلَّمَّرَنَ ۱:۱۸۸: “think not you that they are rescued from the torment.”
3974. It was narrated that Ibn ‘Abbās said: "The Muslims met a man who had a small flock of sheep with him, and he said 'As-Salāmū 'Alāikum (peace be upon you)' to them, but they killed him, and took that small flock of sheep. Then the following was revealed: and say not to anyone who greets you: 'You are not a believer'; seeking the perishable goods of the worldly life[1], referring to that small flock of sheep."

3975. It was narrated from Khārijah bin Zaid bin Thābit, from his father, that the Prophet used to recite: Ghaira (or ghairū or ghairi) uwwl’d-darari (except those who are disabled).[2] And Sa’eed (one of the narrators) would not say: “used to recite.” (Hasan)

3976. It was narrated that Anas bin Mālik said: “The Messenger of Allāh recited it as wa’l-‘aynu bil-‘ayni (eye for eye).”[3]

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This document contains textual content discussing the Prophet Muhammad's recitations and some relevant hadiths. The text is presented in Arabic script, with some English translations interspersed. The content includes quotes and narrations from the Prophet and his companions, detailing specific verses and their interpretations or recitations. The text also references other hadiths and verses from the Quran.

The document appears to be a page from a book or manuscript related to Islamic recitations and hadiths, providing insights into the Prophet's teachings and practices. The narrative style is传统，reflecting the historical and religious context of the Arabic-speaking world.

3980. It was narrated that 'Abdur-Rahmân bin Abzâ said: "Ubayy bin Ka'b said: (In the Bounty of Allâh, and in His Mercy) "fa bi dhâlîka faltâfrâhâ" (therein let you (people) rejoice)."[1] (Hasan)

3981. (There is another chain) from Ubayy that the Prophet ﷺ recited: Say: (‘In the Bounty of Allâh, and in His Mercy) fa bi dhâlîka faltâfrâhâ huwa khairun min mân tajmâ‘ûn (therein let you (people) rejoice, that is better than what you (people) amass).[2]

3982. It was narrated from Asmâ’ bint Yazîd that she heard the Prophet ﷺ recite: Innahu ‘amila ghaira salihin (verily, he worked unrighteously).[3] (Hasan)

3983. It was narrated that Shahr bin Hawshab said: "I asked Umm Salamah how the Messenger of Allâh ﷺ recite this verse: "Verily, his work is unrighteous"")[4] She said: 'He recited it as Innahu ‘amila

ghaira ṣāliḥin (he worked unrighteously).” (Hasan)

The Book Of Recitations...

3984. It was narrated that Ubayy bin Ka'b said: “When the Messenger of Allâh supplicated, he would begin with himself, and say: ‘May the mercy of Allâh be upon us and upon Mûsâ; if he had shown patience he would have seen marvels from his companion. But he said: ‘If I ask you anything after this, keep me not in your company, you have received an excuse from me (Qad balaghta min laduni).’”[1]  Ḥamzah elongated it.[2] (Ṣahih)

3985. (There is another chain) from Ubayy bin Ka'b that the Prophet read it as: “You have received an excuse from me (min ladunni),”[3] doubling the consonant. (Paʾṛf)
3986. It was narrated that Misda’ Abū Yahyā said: “I heard Ibn ‘Abbās say: ‘Ubayy bin Ka’b taught me it, as the Messenger of Allāh ﷺ taught him: in a spring of black muddy (or hot) water (Hami’ah)[1] without elongating the vowel (the first ‘a’ in the word Hami’ah.) (Da’if)

3987. It was narrated from Abū Sa’eed Al-Khudrī that the Prophet ﷺ said: “A man among the people of ‘Ilḥīyyīn will look out over the people of Paradise, and Paradise will be illuminated by his face like a brilliant star.”

He said: This is how the Hadīth came: “Durriun (brilliant),”[2] with a Dammah on the Dāl and no Hamzah at the end. - “And Abū Bakr and ‘Umar will be among them, and (those two) will be the most blessed of them.” (Da’if)

3988. It was narrated that Farwah bin Musaik Al-Ghutaifi said: “I came to the Prophet ﷺ,” and he mentioned the Hadîth. “A man among the people said: ‘O Messenger of Allah, tell us about Sabã’: What is it? A land or a woman?” He said: ‘It is neither a land nor a woman; rather it is a man to whom ten sons of the Arabs were born, and six went to live in Yemen, and four went to live in Ash-Shâm.’” (Hasan)

3989. It was narrated that ‘Ikrimah said: “Abû Hurairah narrated to us, from the Prophet ﷺ; – Ismã’îl (one of the narrators) said: “from Abû Hurairah,” – and he mentioned the Hadîth about the Waḥî (Revelation). He said: “And that was what Allâh, Most High, says: “When fear is banished from their hearts”.‘[1] (Sahîh)

**References:**

It was narrated from Ar-Rabī' bin Anas, from Umm Salamah, the wife of the Prophet ﷺ, said: "The recitation of the Prophet ﷺ: Bala qad jā'atki āyāt fa kadhdbati bihā wastakbarīt wa kunūt min al-kafirīn" (Yes! Verily, there came to you My Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) and you denied them, and were proud and were among the disbelievers).\(^1\) \(\text{Paįf}\)

Abū Dāwūd said: This is Mursal; Ar-Rabī' did not meet Umm Salamah.

It was narrated from Ya'la (bin Umayyah),\(^2\) who said: "I heard the Prophet ﷺ on the Minbar reciting: "Wa nādaw yā Mālik (And they will cry: 'O Malik (Keeper of Hell)!')."\(^3\) \(\text{Ṣahīḥ}\)

Abū Dāwūd said: Meaning, without \(\text{Tarkhīm}\).\(^4\)

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3993. It was narrated that 'Abdullāh said: "The Messenger of Allāh ﷺ taught me to recite the
Verse: \textit{Innî anâr-razzâqu dhul-quwwâtul-maţîn} (Verily, I am the All-Provider, Owner of Power, the Most Strong).\footnote{\textit{Sahîh}}

\[ \text{"Verily, I am the All-Provider, Owner of Power, the Most Strong."} \]

\footnote{\textit{Sahîh}}

\textit{Analysis:} 

\textbf{Verse Analysis:} The verse is a declaration of the Provider and Owner of Power, stating that He is the Most Strong. This verse is often recited as part of the daily prayers and is a reminder of the power and provision of Allah.

\textbf{Tradition Analysis:} It was narrated from 'Abdullâh that the Prophet used to recite it: "Then is there any that will remember (or receive admonition) (Muddakir)?", meaning, with a Shaddah (doubled consonant). \footnote{\textit{Sahîh}}


\textit{Analysis:} The tradition is narrated with specific vocalization rules, indicating that the verse is recited with Shaddah, Dammah on the Mim, Fathât on the Dâl, and Kasrah on the Qâf.

\textbf{Historical Context:} It was narrated that 'Aishah said: "I heard the Messenger of Allah recite it as: 'Fa rühun wa raihânun (mercy and satisfaction)."" \footnote{\textit{Hasan}}

\textit{Analysis:} 'Aishah, a prominent companion of the Prophet, relates her recitation of the verse as having mercy and satisfaction.

\textbf{Additional Traditions:} It was narrated that Jâbir said: "I saw the Prophet recite: Ayahsâbu (or; Ayahsibî) anna Referring to Adh-Dhâriyât 51:58. \footnote{Referring to \textit{Adh-Dhâriyât} 51:58.}

\textit{Analysis:} Jâbir, another companion, describes the Prophet's recitation of the verse, including Ayahsâbu (or Ayahsibî), which refers to verses from specific surahs.

\textbf{Further References:} It was also narrated from 'Abdullâh that the Prophet used to recite: "Fa rühun wa raihânun (mercy and satisfaction)." It was narrated that 'Aishah said: "I heard the Messenger of Allah recite it as: 'Fa rühun wa raihânun (mercy and satisfaction)." It was narrated that Jâbir said: "I saw the Prophet recite: Ayahsâbu (or; Ayahsibî) anna Referring to Al-Qamar 54:15. \footnote{Referring to \textit{Al-Qamar} 54:15.}

\textit{Analysis:} These traditions further substantiate the recitation of the verse, with references to specific verses and companions' accounts.

\textbf{Conclusion:} The verse and its traditions highlight the importance of recitation and its role in daily practice, emphasizing the power and provision of Allah.
māluh akhladah (Does he think (or did he think) that his wealth will make him last forever!).[1] (Hasan)

Hasan

It was narrated from Khālid, from Abū Qilābāh from one whom the Messenger of Allah taught: “Yawma‘idhin lā yu‘adh-dhabu ‘adhābahu azādun wa lā yuthaqu wathaqahu azād (So on that Day none will have been punished as he will be punished. And none will have been bound as he will be bound.”[2] (Hasan)

Abū Dāwūd said: Some of them inserted a man between Khālid and Abū Qilābāh.

There is another chain (from Khālid Al-Ḥadh dhā’, from Abū Qilābāh who said: “Someone whom the Prophet taught, or who was taught by someone whom the Prophet taught, told me: “Yawma‘idhin lā yu‘adh-dhabu (So on that Day none will have been punished...” (Hasan)

[Abū Dāwūd said: ‘Āsim, Al-A‘mash, Ṭalḥah bin Muṣarrif, Abū Ja‘far Yazīd bin Al-Qa‘qa’, Shaibah bin Yaḍāh, Nāfi’ bin ‘Abdur-
Rahmān, ‘Abdullāh bin Kathīr Ad-Dārī, Abū ‘Amr bin Al-‘Alā’, Ḥamzah Az-Zayyāt, ‘Abdūr-Rahmān Al-‘Araj, Qatādah, Al-Ḥasan Al-Bāṣrī, Muḥāhid, Humaid Al-A’raj, ‘Abdullāh bin ‘Abbās and ‘Abdūr-Rahmān bin ‘Abī Bakr recited Lā yu’adh-dhibu (None will punish) and lā yuthiq (None will bind), except in the Ḥadith which is attributed to the Prophet ﷺ it says yu’adh-dhabu with a Faṭāhah.]

3998. It was narrated that Abū Sa’eed Al-Khudrī said: “The Messenger of Allah ﷺ spoke a Ḥadith in which he mentioned Jibrīl and Mikāl but he said: “Jibrīl and Mikāl.” (Da’if)

3999. Muḥamad bin Khāzīm said: “Mention of how to read Jibrīl and Mikāl was made in the presence of Al-A’mask, so Al-A’mask narrated to us from Sa’d At-Tā’ī, from ‘Āṭiyah Al-‘Awfī, that Abū Sa’eed Al-Khudrī who said: ‘The Messenger of Allah ﷺ mentioned the one who will blow the Trumpet and he said: “On his right will be Jibrīl and on his left will be Mikāl.” (Da’if)

Abū Dāwūd said: Khalaf said: “For forty years I did not put aside my pen from writing (knowledge), and nothing caused me more confusion
than (how to pronounce the words) Jibril and Mika'il.

4000. It was reported from Ma'mar from Az-Zuhri, Ma'mar said: And sometimes he mentioned Ibn Al-Musayyab,” – he said: “The Prophet ﷺ, Abū Bakr, ‘Umar and ‘Uthmān used to recite: “Māliki yawm id-dīn The Only Owner of the Day of Recompense.”[1] The first one who recited it as “maliki yawm id-dīn” was Marwān. (Daʿīf) Abū Dāwud said: This is more correct than the Hadith of Az-Zuhri, from Anas, and [from] Az-Zuhri from Sālim, from his father.

4001. It was narrated from Umm Salamah that she mentioned the recitation of the Messenger of Allāh ﷺ: “In the Name of Allāh, the Most Gracious, the Most Merciful. All the praises and thanks be to Allāh, the Lord of the ‘Alamīn (mankind, jinn and all that exists). The Most Gracious, the Most Merciful. The Only Owner of the Day of Recompense (Māliki yawm id-dīn)”[2]

He recited each Verse separately, pausing at the end of each.[3] (Daʿīf)

4002. It was narrated that Abū Dharr said: “I was riding behind the Messenger of Allah ﷺ while he was on a donkey, and the sun was setting. He said: ‘Do you know where this (sun) sets?’ I said: ‘Allah and His Messenger know best.’ He said: ‘It sets in a spring of warm water (fa innahā taghrubu fī ‘ānin hāmiyah).’” (Sahih)

4003. It was narrated from Ibn Juraij, (he said) “‘Umar bin ‘Atã’ informed me that the freed slave of Ibn Al-Asqa’ – a truthful man, informed him from Ibn Al-Asqa’, that the Prophet ﷺ came to them in the dwelling place of the Muhājrīn, and a man asked him: ‘Which Verse in the Qur’ān is the greatest?’ The Prophet ﷺ said: “Allāh! Lā ilāha illa Huwa (none has the right to be worshiped but He), Al-Ḥayyul-Qayyūm (the Ever Living, the One Who sustains and protects all that exists). Neither slumber nor sleep overtakes Him.”[1] (Sahih)

It was narrated from Shaibân, from Al-A’mash, from Shaqiq, from Ibn Mas‘ûd that he recited: "(Haita laka) ‘Come on, 0 you’. " Shaqiq said: "We recite it as Hitu laka.” Ibn Mas‘ûd said: "Reciting it as I was taught is dearer to me.”  

4005. It was narrated from Abû Mu‘awiyah, from Al-A’mash, from Shaqiq, who said: “It was said to ‘Abdullah: ‘Some people recite this Verse: Wa qalal hitu laka.’ He said: ‘Reciting it as I was taught is dearer to me: Wa qalal haita laka.””

4006. It was narrated that from Abû Sa‘eed Al-Khudri said: “The Messenger of Allâh ﷺ said: ‘Allâh said to the children of Israel: udkhulu al-bâba sujjadan wa qalû hijjatan tughfar lakum khatâyakum ‘And enter the gate in prostration (or bowing with humility) and say: ‘Forgive us,’ and your sins will be forgiven’.”

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4007. A similar report (as no. 4006) was narrated from Hishām bin Sa’d with the same chain.\[1\] (Hasan)

4008. It was narrated from ‘Urwah that ‘Aishah said: “The Revelation came down to the Messenger of Allah ﷺ, and he recited to us: “(This is) a Sūrah (chapter of the Qur’ān) which We have sent down and which We have enjoined (ordained its laws)”.\[2\] (Ṣaḥīh)

Abū Dāwud said: Meaning, (without doubling the Rā’) such that these verses follow.

The End of the Book of Recitations

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\[1\] He was one of those who narrated the previous chain.

\[2\] An-Nūr 24:1.
30. THE BOOK OF BATHHOUSES

Chapter 1. [Entering Bathhouses]

4009. It was narrated from ‘Aishah that the Messenger of Allah forbade entering bathhouses, then he granted a concession allowing men to enter them wearing an Izār (waist wrap). (Hasan)

4010. It was narrated that Abu Al-Malīḥ said: “Some women from Ash-Shām entered upon ‘Aishah and she said: ‘Where are you from?’ They said: ‘From Ash-Shām.’ She said: ‘Perhaps you are from Al-Kūrah where women enter bathhouses?’ They said: ‘Yes.’ She said: ‘I heard the Messenger of Allah say: “There is no woman who removes her clothes anywhere other than her house, but she has torn (the screen) that is between her and Allah.”’ (Hasan)

Abū Dāwūd said: This is the Hadīth of Jarīr, and it is more

[1] Hammām and (plural); Hammamat; meaning what is commonly called a Turkish bathhouse, a large pool constructed for the public to use for bathing, whether it uses heated water or not.
complete. And Jarir did not mention Abū Al-Malih, he said: "Allāh’s Messenger said.”[1]أَنْمُ، وَلَمْ يَذْكُرْ جَيْرٌ أَبَا الْمَلِيح، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ.


Comments:
A Muslim woman must be extremely careful about covering her whole body when out of her house. Today, beauty parlors, or any other location where women expose their nakedness, fall under the same ruling.

4011. It was narrated from ‘Abdullāh bin ‘Amr that the Messenger of Allāh ﷺ said: “You will conquer the land of the non-Arabs and you will find there houses called bathhouses. Men should only enter them wearing Iẓārs (waist wrappers) and women should not enter them unless they are sick or bleeding following childbirth.” (Da‘f)

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، الأدب، باب دخول الحمام، ح: 3748 من حديث عبد الرحمن بن زياد الأفريقي عليه وهو ضعيف تقدم، ح: 2700 وعبد الرحمن بن رافع ضعيف.

Chapter (...) The Prohibition Of Nudity

4012. It was narrated from ‘Atā‘, from Ya‘lā, that the Messenger of Allāh ﷺ saw a man washing himself in the open without an Iẓār (waist wrapper). He ascended the Minbar, praised Allāh, then he said: “Allāh is modest and

[1] Meaning, he reported it from two chains of narration, and in the version of Jarir, it does not mention Abū Al-Malih in the chain, etc.
concealing, and He loves modesty and concealment. When one of you washes himself, let him conceal himself.” (Sahih)

Comments:
Bathing naked in a public place is an immoral action and illegal according to Islamic values.

4013. This Hadith was narrated from Šafwān bin Ya’lā, from his father, from the Prophet (similar to no. 4012). Abū Dāwūd said: The first is more complete. (Sahih)

4014. It was narrated from Zur'ah bin ‘Abdur-Rahmān bin Jarhad, that his father said: – and this Jarhad was one of the people of Aṣ-Ṣuffah – “The Messenger of Allāh sat with us and my thigh was uncovered. He said: Do you not know that the thigh is ‘Awrah?” (Hasan)

4015. It was narrated that ‘Alī said: “The Messenger of Allāh
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said: ‘Do not uncover your thigh, and do not look at the thigh of anyone, living or dead.’” (Da’if)

"Do not uncover your thigh, and do not look at the thigh of anyone, living or dead.” (Da’if)

Comments:
Without any genuine reason, thighs should not be uncovered.

Chapter 2. Regarding Nudity

4016. It was narrated that Al-Miswar bin Makhramah said: “I lifted a heavy rock and while I was walking, my garment fell off me. The Messenger of Allāh ﷺ said to me: ‘Put your garment on and do not walk naked.’” (Sahih)

4017. It was narrated from Bahz bin Ḥakîm, from his father that his grandfather said: “I said: ‘O Messenger of Allāh, with regard to our ‘Awrah, what may we uncover of it and what must we conceal?’ He said: ‘Cover your ‘Awrah (completely) except from your wife and those whom your right hand possesses.’ I said, ‘O Messenger of Allāh, what if the people live close together?’ He said, ‘If you can
make sure that no one sees it, then
do not let anyone see it.’ I said, ‘O
Messenger of Allâh, what if one of
us is alone?’ He said, ‘Allâh is
more deserving that you should
feel shy before Him than people.’”

(Hasan)

حَدَّثَنَا عَبْدُ الرَّحْمَٰنُ بْنُ عَبْدُ الرَّحْمَٰنُ بْنِ إِبْرَاهِيمَ:
حَدَّثَنَا عَبْدُ الرَّحْمَٰنُ بْنُ أَبِي ثَلَثَةٍ عَنْ الصُّحَاحِ بِنِ
عَمْرَانَ، حَدَّثَنَا عَبْدُ الرَّحْمَٰنُ بْنُ عَبْدُ الرَّحْمَٰنَ،
أَبِي بْنِ سَعْيَدٍ النَّفِيرِيِّ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ
قَالَ: ‘لَا يُظْلِمَ الرِّجُلُ إِلَى غُرَّةِ الرِّجُلِ
وَلَا المَرَّأَةِ إِلَى غُرَّةِ المَرَّأَةِ، وَلَا يُفْضِي
الرِّجُلُ إِلَى الرِّجُلِ فِي نَّوبٍ وَاحِدٍ، وَلَا
تَفْضِيّ المَرَّأَةِ إِلَى المَرَّأَةِ فِي نَّوبٍ’.

تخريج: أخرجه مسلم، الحديث، باب تحرير النظر إلى العورات، ح: 238 من حدث ابن
أبي فدك بِه ـ 4018

4019. It was narrated that Abû Hurairah said: “The Messenger of
Allâh ﷺ said: ‘No man should lie
with another man, and no woman
should lie with another woman,
except a child or parent.’” He said:
“And he mentioned a third but I
forgot it.” (Da‘îf)
31. THE BOOK OF CLOTHING

Chapter 1. [What Is To Be Said When Putting On A New Garment]

4020. It was narrated from Ibn Al-Mubāarak, from Al-Jurairi, from Abū Naḍrah, from Abū Sa’eed Al-Khudri who said: “When the Messenger of Allāh put on a new garment, he would mention it by name, whether it was a Qamīṣ or an ‘Imāmah,[1] then he would say: ‘Allāhumma lakal-hamdu, anta kasawtainihi, as’aluka min khairihi wa khairi ma suni’a lahu, wa a’ūdhu bika min sharrihi wa sharri ma suni’a lahu (O Allāh, to You be praise, You have clothed me with it. I ask You for its good and the good of that for which it was made, and I seek refuge in You from its evil and the evil of that for which it was made.)’” (Hasan)

Abū Naḍrah said: “If one of the Companions of the Prophet wore a new garment, it would be said to him: ‘Tublī, wa yuḥkilīfūlāhu ta’la (May you wear it out, and may Allāh give you another in its place.)”

[1] Turban, or head cover.
Reciting the mentioned supplication on wearing new clothes is Sunnah.

4021. A similar report was narrated from ‘Eisā bin Yūnus, from Al-Jurairī, with this chain. (Hasan)

4022. It was narrated from Muhammad bin Dinar, from Al-Jurairī, with this chain. (Hasan)

Abū Dāwūd said: ‘Abdul-Wahhāb Ath-Thaqāfī did not mention Abū Sa‘eed in it, and Hammad bin Salam said: “From Al-Jurairī, from Abū Al-‘Alā’ from the Prophet.”

Abū Dāwūd said: The case of Hammad bin Salamah and Ath-Thaqafi hearing it is the same.[1]

4023. It was narrated from Sahl bin Mu‘ādh bin Anas, from his father, that the Messenger of Allah said: “Whoever eats food then says: ‘Al-zamdulillahilladhi a‘āmani hadhãp -a ãma wa razaqnthi mm ghairi zaw1in minni wa lã quwwatin (Praise be to Alläh Who has given me this food to eat, and has provided it for me, with no strength or power on my part),’ he will be forgiven his past and future sins.” He said: “And whoever puts on a new garment and says: ‘Al-ḥamduiillahilladht kasãni hãdhath- thawba wa razaqnihi min ghairi ḥawlin minni wa là quwwatin

[1] Al-Mundhīrī said that he means both of their narrations are Mursal.
(Praise be to Allâh Who has given me this garment to wear, and has provided it for me, with no strength or power on my part),’ he will be forgiven his past and future sins.”

(Hasan)

Comments:
This narration is Hasan, without the statement “future sins.”

Chapter 2. Regarding The Supplication To Be Said For One Who Puts On A New Garment

4024. It was narrated from Úmm Khâlid bint Khâlid bin Sa’eed bin Al-‘As that some clothes were brought to the Messenger of Allâh ﷺ, among which was a small garment. He said: “Who do you think is more deserving of this?” The people remained silent. Then he said: “Bring Úmm Khâlid to me.” She was brought, and he gave it to her to wear, then he said: “Ablé wa akhlîqi (Wear it out and make it ragged)” twice. He started looking at the markings on the garment, which were red or yellow, and saying: “Sanâh, Sanâh, O Úmm Khâlid.” Sanâh means beautiful in the language of the Ethiopians. (Saâhih)
The Book Of Clothing

Comments:

These words are an excellent supplication for the wearer of new clothes. It means to use it until it is worn out, and to live a healthy life.

Chapter 3. What Has Been Reported About The Qamis

4025. It was narrated from 'Abdullâh bin Buraidah, from Umm Salamah, who said: "The most beloved of garments to the Messenger of Allâh ﷺ was the Qamîs." (Hasan)

4026. It was narrated from 'Abdullâh bin Buraidah, from his father, from Umm Salamah, who said: "There was no garment dearer to the Messenger of Allâh ﷺ than a Qamîs." (Hasan)

Comments:

A Qamîs does not require the wearer to be concerned about adjusting it when moving about, as is the case with a Rida’ or upper wrap.

4027. It was narrated that Asmâ’ bint Yazid said: “The sleeve of the Qamîs of the Messenger of Allâh came to his wrist.” (Hasan)

Comments:

[Hasan] أخرج الترمذي، اللباس، باب ما جاء في القمص، ح: 1762 من حديث الفضل بن موسى به وقال: "حسن غريب.


[Hasan] أخرج الترمذي، اللباس، باب ما جاء في القمص، ح: 1765 من حديث معاذ بن هشام به وقال: "حسن غريب."
Chapter 4. What Has Been Reported About Cloaks

4028. It was narrated from ‘Abdullâh bin ‘Ubaydullâh bin Abi Mulaikah, from Al-Miswar bin Makhrâmah that he said: “The Messenger of Allâh ﷺ distributed some cloaks, and he did not give anything to Makhrâmah. Makhrâmah 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 for him, and he came out wearing one of those cloaks, and said: ‘I kept this one for you.’ He looked at him and said: ‘Is Makhrâmah pleased?’” (Sâhih)

(In his narration) Qutaibah said: “from Ibn Abî Mulaikah” and he did not name him.

Chapter (4) A Garment Of Fame And Vanity

4029. It was narrated from Al-Muhâjir Ash-Shâmî, from Ibn ‘Umar – in the Hadith of Sharîk it says: he attributed it to the Prophet ﷺ – “Whoever wears a garment of fame and vanity, on the Day of Resurrection Allâh will clothe him in a similar garment.” He added from Abû ‘Awânah: “Then He will set it ablaze.” (Hasan)
4030. (There is another chain) from Abū ‘Awānah (with this narration), who said: “A garment of humiliation.”

4031. It was narrated from Abū Munaib Al-Jurashi, from Ibn ‘Umar, who said: “The Messenger of Allāh said: ‘Whoever imitates a people, he is one of them.’”

Comments:
Clothing which indicates self importance and arrogance should not be worn.

Muslims are not allowed to imitate other people, in dress, or other customs. See “The Right Way” by Ibn Taymiyah, published by Darussalam for details.

Chapter 5. Regarding Wearing Wool and Hair

4032. It was narrated that ‘Āishah said: “The Messenger of Allāh came out wearing a Mirt with markings on it, made of black hair.” (Sahīḥ) Husain said: “Yahyā bin Zakariyyā narrated to us.”

[2] Mirt; a wrap or cloak made of wool and sometimes silk, in this case the meaning is clear.
[3] That is, in his narration, he mentioned more of the name of Ibn Abī Zā’idah (one of the narrators), than others did.
4032. It was narrated that ‘Utbah bin ‘Abd As-Sulam said: “I asked the Messenger of Allah for clothing and he gave me two cloaks of coarse linen, and I remember that I was the best dressed among my companions.” (Da‘if)

4033. It was narrated that Abū Burdah said: “My father said to me: ‘O my son, I remember when we were with the Messenger of Allah and rain had fallen on us. You would have thought that our smell was the smell of sheep.’” (Da‘if)

[Abū Dāwud said: Meaning, because they were wearing wool.]

4034. It was narrated from Anas bin Malik that the king, Dhu Yazan, gave the Messenger of Allah a Hullah that he had bought for thirty-three camels, or thirty-three she-camels, and he accepted it. (Da‘if)
4035. It was narrated from Ishaq bin 'Abdullãh bin Al-Hãrith that the Messenger of Allah  bought a Hullah for twenty-odd young camels, and gave it to Dhu Yazan. (Da'îf)

4036. It was narrated that Abü Burdah said: “I entered upon ‘Aishah and she brought out for us a coarse Izãr (waist wrapper) of the type that is made in Yemen, and a patched cloak, and she swore by Allah that the Messenger of Allah  died wearing these two garments.” (Sahîh)

4037. It was narrated from Abû Zumail (who said): “Abdullãh bin ‘Abbâs narrated to us: ‘When the Harûris rebelled, I came to ‘Ali, and he said: “Go to these people,” and I wore the best kind of Yemeni Hullah.’” – Abû Zumail said: “Ibn ‘Abbâs was a handsome man and good-looking. – Ibn ‘Abbâs said: ‘I
came to them and they said:
"Welcome to you, O Ibn ‘Abbās. What is this Hillah?" He said: ‘Are you criticizing me? I saw the Messenger of Allah ﷺ wearing one of the best of Hillah.’” (Sahih)

Comments:
These narrations prove that one should not be overly concerned with clothing, but at the same time, there is no harm with wearing what is nice, if Allāh has blessed one with it.

Chapter 6. What Has Been Reported Regarding Khazz[1]

4038. Sa’d said: “I saw a man riding on a white mule, wearing a black ‘Imāmah made of Khazz. He said: ‘The Messenger of Allāh ﷺ gave it to me to wear.” This is the wording of ‘Uthmān[2] and the information in his narration. (Da’if)

[1] A type of cloth, and it is said that it is made from a blend of silk and wool.
[2] Meaning ‘Uthmān bin Muḥammad Al-Anmāṭî Al-Baṣrî, one of the two that the author heard this narration from.
4039. 'Abdur-Rahmān bin Ghanm Al-Ash'ārī narrated: “Abū 'Amīr or Abū Mālik narrated to me – and by Allāh, (and) another oath – he did not lie to me, that he heard the Messenger of Allāh ﷺ say: “There will be people among my Ummah who will regard as permissible Khazz and silk” and he mentioned his statement, and said: “and some of them will be transformed into monkeys and pigs until the Day of Resurrection.” (Sahih)

Abū Dāwūd said: And twenty or more of the Companions of the Messenger of Allāh ﷺ wore Khazz, including Anas and Al-Barā’ bin ‘Āzib.

Chapter 7. What Has Been Reported About Wearing Silk

4040. It was narrated from Nāfī’, from ‘Abdullāh bin ‘Umar, that ‘Umar bin Al-Khaṭṭāb saw a Hullah of Sirā'[1] silk being sold at the door of the Masjid, and he said: “O Messenger of Allāh, 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 Allāh ﷺ said: “This is only worn by one who has no share in the Hereafter.” Then some Hullah like it were brought to the Messenger of Allāh ﷺ, and he

[1] It is a fabric with stripes of silk, see number 5299 of Sunan An-Nasā‘ī.
The Book Of Clothing

The Messenger of Allah ﷺ said: "I did not give it to you to wear it." So `Umar gave it to an idolater brother of his in Makkah. (Sahih)

Comments:

It is especially recommended to dress well for 'Eid and Friday prayer. Pure silk cloth is prohibited for men, but artificial silk is allowed. See number 4054. Disbelievers have no share of Allah’s favors on the Day of Resurrection.

4041. This story was narrated from Salim bin `Abdulläh, from his father (a narration similar to no. 4040). He said: “A Hullah of Istawraq (silk brocade).” He said: “Then he sent him a Jubbaah (cloak) of Dibaj.”[1] And he said: “Sell it and fulfill your need.” (Sahih)

Comments:

It is allowed to trade in many things that are prohibited in one case, but allowed in another, such as silk.

4042. It was narrated that Abü `Uthmân An-Nahdí said: ‘Umar wrote to ‘Utba bin Farqad (saying) that the Prophet ﷺ forbade silk, except that which is

[1] A high quality silk, or silk brocade.
like this and this – two or three, or four (fingers). 

(Sahih)

4043. It was narrated that ‘Ali said: “The Messenger of Allah was given a Hullah of Sirā (striped silk). He sent it to me, and I wore it and came to him, and I saw (an expression of) anger on his face. He said: “I did not send it to you for you to wear it.” And he told me to divide it among my womenfolk. 

(Sahih)

Chapter 8. Whoever Regarded Silk As Disliked

4044. It was narrated from Nāfi’, from Ibrāhīm bin ‘Abdullāh bin Ḥumain, from his father, from ‘Ali bin Abī Ṭālib, may Allah be pleased with him, that the Messenger of Allah forbade wearing Al-Qassit[1] and wearing Al-Mu’asfar,[2] and wearing gold rings, and reciting (Qur’ān) while bowing. 

(Sahih)

[1] A type of cloth from a region of Egypt, and it is said that it may have had silk in it.
[2] Cloth dyed with safflower. See also no. 4051 and 4225.
4045. It was narrated from Az-Zuhri, from Ibrâhîm bin ‘Abdullāh, from his father, from ‘Alî bin Abî Talîb, may Allâh be pleased with him, from the Prophet ﷺ. He said: “Reciting (Qur’ān) while bowing and prostrating.” (Sahîh)

4046. This was narrated from Muhammad bin ‘Amr, from Ibrâhîm bin ‘Abdullâh, with it. He (‘Ali) said: “I do not say that he forbade you.”[1] (Sahîh)

Comments:

On the basis of these narrations, a number of the Companions and their followers argued that use of silk and gold are prohibited for both men and women. The majority of the scholars hold the view that the use of silk and gold is prohibited for men, but women are allowed to use both. Perfumes made of saffron or other colorful content that show on the skin are lawful for women and prohibited for men.

4047. It was narrated from Anas bin Mâlik, that the king of Rome gave the Prophet a fur coat edged with Sundus (fine silk), and he put it on. It is as if I can see his hands moving. Then he sent it to Ja’far, and he put it on and came to him. The Prophet ﷺ said: “I did not give it to you to wear it.” He said: “Then what should I do with it?” He said: “Send it to your brother An-Najâsh.” (Pa’îf)

[1] That is, some of the versions of the narration have ‘Ali saying: “Allah’s Messenger forbade me. I do not say that he forbade you.” See number 4051.
4048. It was narrated from Sa'eed bin Abi 'Arubah, from Qatadah, from Al-Hasan, from Imran bin Husain that the Prophet of Allah (ﷺ) said: “I do not ride on Urjuwan[1] and I do not wear Al-Mu'asfar (clothes dyed with safflower) nor do I wear Qamis hemmed with silk.” – He said: “Al-Hasan pointed to the neck of his Qamis.” – He said: “And he said: ‘Perfume for men should have a scent and no color, and perfume for women should have a color and no scent.’” (Da'if)

Sa'eed said: “I think he said: ‘They understood his words concerning women’s perfume as applying to if she goes out; if she is with her husband then she may wear whatever perfume she wants.’”

Comments:

Meaning, the perfume used by men should not display any color on the skin, and the perfume of women should not have a strong fragrance to attract men.

4049. It was narrated that Abu Al-Husain, meaning, Al-Haitham bin Shafii, said: “I went out with a friend of mine who was known by the Kunyah of Abu 'Amir, he was a man from Al-Ma'afir, to pray in Illya (Jerusalem). Their preacher was a man from Al-Azd called Abu

[1] The scholars disagree over its exact meaning, and perhaps it refers to the red Miyathar.
Raihanah, who was one of the Companions." Abū Al-Ḥusain said: "My companion reached the Masjid before me, then I came and sat down beside him. He asked me: 'Did you hear the preaching of Abū Raihanah?' I said: 'No.' He said: 'I heard him say that the Messenger of Allah forbade ten things: Filing (the teeth), tattoos, and plucking (hair), (and he forbade) for a man to sleep next to another man without a barrier between them, a woman to sleep beside another woman without a barrier between them, (and he forbade) men to put silk on the hems of their garments like the non-Arabs, or to put silk on their shoulders like the non-Arabs, (and he forbade) plundering, and riding on leopard skins, and wearing rings, except for rulers.'" (Da'if)

Abū Dāwud said: The thing that is unique in this Hadith is the mention of rings.

4050. It was narrated from Muhammad bin 'Abidah, from 'Ali, that he said: "Miyathir Al-Urjuwān were forbidden."[1] (Saḥīh)

**Translation**: [Miyathir] refers to a type of cushioned or decorated camel saddle, they differ over its exact description.
Comments:
These saddle covers were red in color and made of pure silk or other extravagant materials. See the description in the statement of ‘Ali, under number 4225.

4051. It was narrated from Abū Ishāq, from Hubairah, from ‘Ali, who said: “The Messenger of Allāh forbade me from wearing gold rings and wearing Al-Qasī, and to red Mitharah."[1]

4052. It was narrated from ‘Āishah that the Prophet prayed in a garment that had markings and he looked at the markings. When he said the Salām he said: “Take this garment of mine to Abū Jahm, for it distracted me during my prayer just now, and bring me his Anbijāniyyah (a simple woolen garment).”

Abū Dāwūd said: Abū Jahm bin Ḥudhaifah, from Banū ‘Adī bin Ka‘b bin Ghānim.

4053. (There is another chain) from ‘Āishah, with similar, but the former is more complete. (Sahih)

Chapter 9. The Concession
Allowing Markings And Silk
Lines

4054. 'Abdullâh Abû 'Umar, the
freed slave of Asmâ' bint Abi Bakr,
said: "I saw Ibn 'Umar in the
marketplace buying a Shâmî
garment, and he saw red lines on it,
so he returned it. I went to Asmâ'
and told her about that, and she
said: 'O slave girl, bring me the
Jubbah (cloak) of the Messenger of
Allah ﷺ.' She brought out a
Jubbah made of thick cloth, the
neck, sleeves, front and back of
which were hemmed with Dibâj
(silk brocade). (Hasan)

Comments:
Men are allowed to wear garments that contain silk embroidery on the hems
or the like, provided that it does not cover a width of more than four fingers.

4055. It was narrated that Ibn
'Abbâs said: "The Messenger of
Allah ﷺ only forbade garments
that were made entirely of silk; as
for marking and the warp there is
nothing wrong with that." (Da'if)
Chapter 10. Regarding Wearing Silk Due To An Excuse

4056. It was narrated that Anas said: “The Messenger of Allâh ﷺ granted a concession to ‘Abdur-Rahmân bin ‘Awf and Az-Zubair bin Al-Awwâm, allowing them to wear a silk Qamîs on a journey, because of an itch that they were suffering from.” (Sahih)

Comments:
In the case of a medical excuse, silk may be worn by males. Using gold for medical necessities is also allowed. See number 4232.

Chapter 11. Regarding Silk For Women

4057. It was narrated from ‘Abdullâh bin Zurair, meaning Al-Ghâfiqî, that he heard ‘Alî bin Abî Talib say: “The Prophet of Allâh ﷺ took a piece of silk in his right hand, and a piece of gold in his left, then he said: ‘These two are unlawful for the males of my Ummah.’” (Sahih)

Comments: [صحيح] أخرج النسائي، الزينة، باب تحرم الذهب على الرجال، ح 5147 عن عائشة بنت أبي بكر ما سبق، وحدثت كثيرة عند الترمذي، ح 1720 وغيره.

4058. It was narrated from Anas bin Mâlik that he saw Umm Kulthûm, the daughter of the Messenger of Allâh ﷺ, wearing a Sîrâ’ Burd.
He said: "As-Sīrā’ is a fabric with stripes of silk."[1]

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4059. It was narrated from Mis‘ār, from ‘Abdul-Malik bin Maisarah, from ‘Amr bin Dinar, from Jābir, who said: “We used to take it (silk) away from boys and leave it with girls.” Mis‘ar said: “I asked ‘Amr bin Dinar about it, but he did remember it.”[2] (Ṣaḥīḥ)

Chapter 12. Regarding Wearing The Ḥibarah

4060. It was narrated that Qatādah said: “We said to Anas bin Malik: ‘Which garments were dearest to the Prophet ﷺ or most liked by the Messenger of Allah ﷺ?’ He said: ‘The Ḥibarah.’”[3] (Ṣaḥīḥ)

[1] It is not clear who the speaker is, see An-Nasã‘i number 5299, who recorded it from one of the same routes of the author, with the same explanation.
[2] Meaning, Mis‘ar heard ‘Abdul-Malik narrate it from ‘Amr, and later asked ‘Amr when seeing him, but he did not remember or recognize this narration.
[3] The Ḥibarah was a garment of linen or cotton that was adorned with a pattern or stripes.
Hibrah or Hibarah, striped shawls were made in Yemen. These were popular in Arabia due to their durability.

Chapter 13. Regarding White Garments

4061. It was narrated that Ibn ‘Abbās said: “The Messenger of Allāh ﷺ said: ‘Wear white garments, for they are among the best of your garments, and shroud your dead in them. And the best of your kohl is Ithmid (antimony), for it clears the vision and makes the hair grow.’” (Hasan)

Chapter 14. Regarding Worn Out Clothes, And Washing Clothes

4062. It was narrated that Jābir bin ‘Abdullāh said: “The Messenger of Allāh ﷺ came to us, and saw a dishevelled man, with messy hair. He said: ‘Could he not find something with which to calm (arrange) his hair down?’ And he saw another man who was wearing a dirty garment and said: ‘Could he not find anything with which to wash his garment?’” (Sahih)
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came to the Prophet in a poor quality garment and he said: ‘Do you have any wealth?’ He said: ‘Yes.’ He said: ‘What kind of wealth?’ He said: ‘Allah has given me camels, sheep, horses and slaves.’ He said: ‘If Allah has given you wealth, let the signs of Allah’s blessing and generosity be seen on you.’” (Sahih)

Comments:

One should take care of what Allah has blessed him or her with, if they have nice clothes, they should be grateful, if not, they should not desire wealth beyond their means.

Chapter 15. Regarding Dyeing With Yellow

4064. It was narrated from Zaid bin Aslam that Ibn ‘Umar used to dye his beard with yellow until his clothes were filled with that color. It was said to him: “Why do you dye with yellow?” He said: “I saw the Messenger of Allah dyeing with it, and nothing was dearer to me than that.” And he used to dye all his clothes with it, even his turban (‘Imamah). (Sahih)

Comments:

Here, they say that “yellow” refers to Wars. It is a dye that produces a yellow or reddish color like saffron.
Chapter 16. Regarding Green

4065. It was narrated that Abū Rimthah said: “I went with my father to the Prophet ﷺ, and I saw him wearing two green Burd.” (Sahih)

Chapter 17. Regarding Red

4066. It was narrated from ‘Amr bin Shu‘aib, from his father, that his grandfather said: “We came down with the Messenger of Allāh ﷺ from a mountain pass, and he turned to me, and I was wearing a thin garment that was moderately dyed (Musarrajah) with safflower (Mu‘asfar).” He said: ‘What is this thin garment that you are wearing?’ and I realized that he disliked it. I went to my family who had their oven burning, and threw it (the garment) in it. The next day I came to him, and he said: ‘O ‘Abdullāh, what happened to that thin garment?’ I told him and he said: ‘Why didn’t you give it to one of your family? There is nothing wrong with it for women.’” (Hasan)

Chapter 18. Regarding White

4067. Hishām bin Al-Ghāz said:
“The phrase ‘moderately dyed (Muṣarrajah) with safflower (Mu'asfar)’ means that it was neither intense in hue or light (Muwarrad).” (Da'if)

4068. It was narrated from Shuf'ah, from ‘Abdullāh bin ‘Amr bin Al-‘Āṣ, who said: “The Messenger of Allāh ἃ saw me” – Abū ‘Alī Al-Lu’lu’ī[[1]] said: “I think he said: ‘While I was wearing a garment lightly dyed (Muwarrad) with safflower’” – and he said: “What is this?” I went and burned it, and the Prophet ἃ asked: “What did you do with your garment?” I said: “I burned it.” He said: “Why didn’t you give it to one of your family?” (Da'if)

Abū Dāwud said: Thawr reported it from Khālid, so he said: “Muwarrad” and Tawūs said: “Mu'asfar.”

Comments:

Saffron, made from safflower, is allowed for women but not for men.

4069. It was narrated from Mujāhid that ‘Abdullāh bin ‘Amr said: “A man who was wearing two red garments passed by the Prophet ἃ and greeted him with Salām, but the Prophet ἃ did not respond to him.” (Da'if)

[1] One of those who heard this text from the author, see the introduction.
4070. It was narrated that Rafi’ bin Khadij said: “We went out on a journey with the Messenger of Allah, and the Messenger of Allah saw the cloths of our saddles and on our camels in which there were red stripes. The Messenger of Allah said: ‘Do I not see that this red color has overwhelmed you?’ We got up quickly when the Messenger of Allah said that, and disturbed some of our camels, and we took those cloths and removed them.” (Da’if)

4071. It was narrated from Huraith bin Al-Abajj As-Salih that a woman from Banu Asad said: “One day I was with Zainab, the wife of the Messenger of Allah, and we were dyeing some garments of hers with ochre. While we were like that, the Messenger of Allah looked at us, but when he saw the ochre he went away. When Zainab saw that, she realized that the Messenger of Allah disliked what she had done, so she started washing her garments and concealed everything that had the red color. Then the Messenger of Allah came and looked again, and when he did not see anything, he came in.” (Da’if)
Chapter 18. Regarding The Concession Allowing That (Red)

4072. It was narrated that Al-Bara’ said: “The Messenger of Allāh had hair that came down to his earlobes, and I saw him wearing a red Hullah, and I never saw anyone better looking than him.” (Ṣaḥīḥ)

4073. It was narrated from Hilāl bin ‘Āmir that his father said: “I saw the Messenger of Allāh in Minā, delivering a Khutbah upon a mule, and he was wearing a red Burd, and ‘All was in front of him, conveying his words (to the people).” (Ṣaḥīḥ)

Chapter 19. Regarding Black

4074. It was narrated that ‘Āishah said: “I dyed a black Burdah for the Prophet and he wore it, but when he sweated he noticed the smell of wool coming from it, so he threw it away.” He (one of the narrators) said: “I think he (another narrator) said: ‘He liked good smells.’” (Ḍa‘fī)
Chapter 20. Regarding The Fringe (On Clothing)

4075. It was narrated that Jãbir bin Sulaim said: "I came to the Prophet when he was sitting with his hands around his knees, and he had put the fringe of his garment over his feet." (Da'if)

Chapter 21. Regarding Turbans

4076. It was narrated from Jãbir that the Prophet entered Makkah during the year of the conquest, wearing a black 'Imamah (turban). (Sahih).

4077. It was narrated from Ja'far bin ‘Amr bin Huraith that his father said: "$I saw the Prophet on the Minbar, wearing a black ‘Imamah (turban), and he had let its edge hang between his shoulders." (Sahih)
4078. It was narrated from Abū Ja'far bin Muḥammad bin ‘Alī bin Rukānah, from his father, that Rukānah wrestled with the Prophet ﷺ and the Prophet ﷺ threw him to the ground. Rukānah said: “And I heard the Prophet ﷺ say: ‘The difference between us and the idolaters is that we wear our turbans over our caps.’” (Daʿīf)


Chapter 22. Regarding Wearing As-Sammā’ (A Solid Wrap)

4080. It was narrated that Abū Hurairah said: “The Messenger of Allah ﷺ forbade two manners of dress: A man doing Ḥithbā[1] with nothing covering his private area before the heavens, and wearing a cloth with one of his sides exposed and flinging the cloth on one shoulder.” (Sahih)

[1] Wrapping oneself up in a single garment with the legs drawn up to the belly, exposing one’s private parts.
4081. It was narrated from Abū Az-Zubair that Jābir said: “The Messenger of Allāh forbid As-Samā’, and Ḥitiba’ in one garment. (Sahih)

Chapter 23. Regarding Leaving Buttons Undone

4082. Mu‘āwiyyah bin Qurrah narrated: “My father said: ‘I came to the Messenger of Allāh with a group from Muzainah so that we could pledge allegiance to him, and the buttons of his Qamis were undone. We pledged allegiance to him, then I put my hand on the neck of his Qamis and touched the Seal (of Prophethood).’” ‘Urwah (one of the narrators) said: “I never saw Mu‘āwiyyah or his son but the buttons of their Qamis were undone, in winter and in summer, and they never closed their buttons.” (Sahih)

Chapter 24. Regarding Covering The Head And Most Of The Face With A Cloth

4083. ‘Aishah said: “While we wrapping oneself entirely with one cloth, with no room for the arms to emerge.
were sitting in our house, during the noonday heat, someone said to Abü Bakr: The Messenger of Allāh is coming, with his head and most of his face covered, at a time when he did not usually come to us. The Messenger of Allāh came, and asked for permission to enter; permission was given and he came in.” (Sahih)

Comments:
This is part of the story of Hijrah.

Chapter 25. What Has Been Reported Regarding Isbāl With The Izār

4084. It was narrated that Abū Juraī Jābir bin Sulaim said: “I saw a man to whom the people were listening and agreeing with what he said; he did not say anything but they accepted it. I said: ‘Who is this man?’ They said: ‘The Messenger of Allāh.’ I said: ‘Alaikas-salām (peace be upon you), O Messenger of Allāh,’ twice. He said: ‘Do not say Alaikas-salām (peace be upon you), for Alaikaas-salām is the greeting for the dead. Say Assalāmu ‘alaika.’ I said: ‘Are you the Messenger of Allāh?’ He said: ‘I am the Messenger of Allāh Whom you call when harm befalls you and He gives you relief; Whom you call when famine strikes and He causes food to grow for you; Whom you call when you are in a desolate..."
land or a desert and your camel strays, and He brings it back to you.’ I said: ‘Advise me.’ He said: ‘Do not revile anyone.’ I did not revile anyone after that, a free man, a slave, a camel or a sheep. He said: ‘And do not think little of any act of kindness, and when you speak to your brother present a cheerful countenance to him, for that is a kind of good deed. And raise the your Izār to mid-calf, or if you must, to the ankles. But beware of Isbāl with the Izār, for that is conceit, and Allāh does not like conceit. And if someone reviles you and shames you for something that he knows about you, do not shame him for that which you know about him, for he will bear the evil consequences of it.’”

(Sahih)

4085. It was narrated from Sālim bin ‘Abdullāh that his father said: “The Messenger of Allāh ṣallallāhu ‘alayhi wa sallam said: ‘Whoever drags his garment out of conceit, Allāh will not look at him on the Day of Resurrection.’” Abū Bakr said: “One of the sides of my Izār drags, even though I try to pay attention to that.” He said: “You are not one of those who do that out of conceit.” (Sahih)
4086. It was narrated that Abū Hurairah said: “While a man was praying with his *Izār* hanging below his ankles, the Messenger of Allāh ṣṣ said to him: ‘Go and perform *Wudu’.* He went and performed *Wudū’, then he came and (the Prophet ṣṣ) said: ‘Go and perform *Wudū’.’ A man said: ‘O Messenger of Allāh, why did you tell him to perform *Wudū’* then you kept quiet about it?’ He said: ‘He was praying with his *Izār* hanging below his ankles, and Allāh, Most High, does not accept the prayer of one whose *Izār* hangs below his ankles.’” (Ḥasan)

4087. It was narrated from ‘Amr bin Jarir, from Kharashah bin Al-Hurr, from Abū Dharr that the Prophet ṣṣ said: “There are three to whom Allāh will not speak, nor look at on the Day of Resurrection, and He will not clearse them, and theirs will be a painful torment.” I said: “Who are they, O Messenger of Allāh, may they be doomed and lost?” He repeated it three times and I said: “Who are they, O Messenger of Allāh, may they be doomed and lost?” He said: “The one who lets his garment hang below his ankles, the one who reminds others of his favors, and the one who sells his goods by means of false oaths.” (Ṣaḥīḥ)
Boasting about favors conferred on someone, and selling by taking false oaths, and lowering the lower garments below the ankles, all of these are among the major sins.

4088. This was narrated from Sulaimān bin Mushir, from Kharashah bin Al-Hurr, from Abū Dharr from the Prophet ﷺ, with this, but the first is more complete. He said: “The one who reminds others of his favors, he does not give anything but he reminds people of it.” (Ṣaḥīḥ)

4089. It was narrated that Qais bin Bishr At-Taghlibi said: “My father, who was a companion of Abū Ad-Dardā’, told me: ‘In Damascus there was one of the Companions of the Prophet ﷺ, who was called Ibn Al-Ḥanzaliyyah. He was a solitary man, who rarely mixed with people, rather he spent his time in prayer, and when he finished he would recite Ṭasbīḥ and Ṭākbir until he went to his family. He passed by us while we were sitting with Abū Ad-Dardā’, and Abū Ad-Dardā’ said to him: “Tell us something that will benefit us, and not harm you. He said: ‘The Messenger of Allāh ﷺ sent out a military expedition, and they came back. One of them came and sat in a place where the Messenger of Allāh ﷺ used to sit, and said to a man beside him: ‘Would that you had seen us when we met the enemy and so-and-so attacked, and fought, and said: ‘Take that, and I am the young man of Ghifār.’
What do you think of what he said?" He said: "I think that his reward was lost because of that." Another man heard that and said: "I do not see anything wrong with it." They argued and the Messenger of Allâh ﷺ heard them and said: "Subhân Allâh! There is nothing wrong with him being rewarded and praised." I saw that Abû Ad-Dardâ’ was pleased with that, and he raised his head and looked at him, and said: "Did you hear that from the Messenger of Allâh ﷺ?" He said: "Yes." He kept repeating (his question) until I thought that he was going to sit on the knees of Ibn Al-Hanzaliyyah (because he came so close to him). He passed by us on another day and Abû Ad-Dardâ’ said to him: "Tell us something that will benefit us and not harm you." He said: "The Messenger of Allâh ﷺ said to us: 'The one who spends on horses (for jihâd) is like one who opens his hand to give charity and does not withhold it.'" Then he passed by us on another day and Abû Ad-Dardâ’ said to him: "Tell us something that will benefit us and not harm you." He said: "The Messenger of Allâh ﷺ said to us: 'What a good man Khuraim Al-Asadi would be, were it not that his hair comes down to his shoulders and his Izâr hangs below his ankles.' News of that reached Khuraim and he went and took a knife and cut his hair until it came to his ears, and he lifted up his Izâr to mid-calf." Then he passed by us...
on another day, and Abū Ad-Dardā’ said to him: “Tell us something that will benefit us and not harm you.” He said: “I heard the Messenger of Allah ﷺ say: ‘You are coming to meet your brothers, so make your mounts and clothing look good, so that you will stand out among the people, for Allah does not like obscene words or deeds.”’ (Hasan)

Abū Dawud said: This is how Abū Nu‘aim said it, from Hishām who said: “So that you will stand out among the people.”

Chapter 26. What Has Been Reported About Pride

4090. It was narrated from Salmān Al-Agarr – Hannād (one of the narrators) said: From Al-Agarr Abī Muslim – from Abū Hurairah – Hannād said: He said: The Messenger of Allah ﷺ said: “Allah, Exalted is He, says: ‘Pride is My Rida’ and majesty is My Izār, and whoever contends with Me concerning either of them, I shall throw him into the Fire.”’ (Ṣahīḥ)

4091. It was narrated from Abū Bakr, meaning Ibn ‘Ayyāsh, from Al-A‘mash, from Ibrāhīm, from
‘Alqamah, from ‘Abdullāh, who said: “The Messenger of Allāh ﷺ said: ‘The one in whose heart is a mustard-seed’s worth of pride will not enter Paradise, and the one in whose heart is mustard-seed’s worth of faith will not enter the Fire.’” (Sahih)

Abū Dāwūd said: Al-Qasmālī reported it similarly from Al-A’mash.

Comments:
In this narration, pride has been likened to Kufr, the opposite of Faith, and the reason for that becomes clear from the next narration. The statement ‘will not enter the Fire’ means to abide eternally.

4092. It was narrated from Hishām, from Muhammad, from Abū Hurairah, that a man came to the Prophet ﷺ and he was a handsome man. He said: “O Messenger of Allāh, I am a man to whom beauty has been made dear, and I have been given of it that which you see, and I would not like anyone to excel me in it, even to the extent of the strap of my sandal. Is this pride?” He said: “No; pride is disdaining the truth and despising the people.” (Sahih)

Comments:
This narration explains that the condemnation of pride is for rejecting the truth, and belittling people, and this is a trait of the disbelievers, to reject the truth and antagonize whoever conveys it.
Chapter 27. To What Extent The \textit{Izār} Should Be Let Down

4093. It was narrated from Al-‘Alā’ bin ‘Abdur-Raḥmān that his father said: “I asked Abū Sa‘eed Al-Khudrī about the \textit{Izār}, and he said: ‘You have come to one who knows about it. The Messenger of Allāh said: ‘The \textit{Izār} of the Muslim is to mid-calf, and there is no sin if it comes between that and the ankle, but whatever is below the ankle is in the Fire. The one who lets his \textit{Izār} drag out of conceit, Allāh will not look at him.’” (\textit{Sahīh})

Comments:
\textit{Ahadīth} mentioning the gravity of \textit{Isbāl} are of two categories; that mentioning the Fire for whatever is below the ankles, indicating its prohibition in general, and that mentioning that Allāh does not look at whoever does it out of pride and conceit. Therefore, whoever knowingly does so, after the text have been made clear, he falls into the category of those who reject the truth, and belittle the people, or those who do so out of pride. Hence the wisdom in the author’s organization of these narrations is clear.

4094. It was narrated from Sālim bin ‘Abdullāh, from his father, that the Prophet said: “\textit{Isbāl} applies to the \textit{Izār}, the \textit{Qamīṣ} and the ‘\textit{Imāmah} (turban). Whoever lets any of them drag out of pride, Allāh will not look at him on the Day of Resurrection.” (\textit{Hasan})

 Comments: [\textit{Hasan}] Aḥrār ibn Mājah, the ṭabā‘ah, bab mawṣūm al-‘izār āyn ḥö?: 3571

4095. It was narrated that Yazīd bin Abī Sumayyah said: “I heard Ibn ‘Umar say: ‘What the
Chapter 28. Women’s Clothing

4096. ‘Ikrimah narrated that he saw Ibn ‘Abbas wearing an Izâr; he let the hem of the Izâr touch the tops of his feet in front and he lifted it higher at the back. I said: “Why are you wearing the Izâr in this manner?” He said: “I saw the Messenger of Allâh ﷺ wearing it like that.” (Sahîh)

4097. It was narrated from Ibn ‘Abbas that the Prophet ﷺ cursed women who imitate men and men who imitate women. (Sahîh)

4098. It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ cursed men who wear women’s clothes and women who wear men’s clothes.” (Sahîh)
4099. It was narrated that Ibn Abî Mulaikah said: “It was said to ‘Aîshah that a woman was wearing men’s sandals, and she said: ‘The Messenger of Allâh ﷺ cursed women behaving in masculine manner.’” (Da’îf)

Chapter 29. The Statement Of Allâh, Most High: Draw Their Jilbâbs (Cloaks) All Over Their Bodies[1]

4100. It was narrated from Safiyyah bint Shaibah that ‘Aîshah mentioned the women of the Ansâr, and she praised them, and spoke well of them. She said: “When Sûrat An-Nûr was revealed, they took the hems of their Izârs – (Hujûr or Hujuz) – Abû Kãmil (a narrator) was not sure – and tore them, and used them for head covers.” (Hasan)

4101. It was narrated that Umm Salamah said: When the following was revealed Draw their Jilbâbs (cloaks) all over their bodies[2], the Ansâr women went out as if there were crows on their heads, because of their cloaks.

Chapter 30. Regarding The Statement Of Allāh And To Draw Their Khimars Over Juyūbihinna

4102. It was narrated from Ibn Shihāb, from ‘Urwah bin Az-Zubair that ‘Ā'ishah said: “May Allāh have mercy on the early Muhājir women. When Allāh revealed “And to draw their Khimārs all over Juyūbihinna”,[2] they tore their wraps” – Ibn Ṣālih (one of the narrators) said: “coarse wraps, and covered themselves with them.” (Ṣaḥīḥ)

4103. Ibn As-Sarḥ said: “I saw a similar report with this chain, in a book kept by my maternal uncle from ‘Uqail, from Ibn Shihāb. (Ṣaḥīḥ)

Chapter 31. What A Woman May Show Of Her Beauty

4104. It was narrated from ‘Āishah that Asmā’ bint Abî Bakr entered upon the Messenger of Allâh wearing a thin garment. The Messenger of Allâh turned away from her and said: “O Asmâ’, when a woman reaches the age of menstruation, it is not proper for anything to be seen of her except this and this,” and he pointed to his face and hands. (Da’if)

Abû Dâwūd said: This is Mursal. Khâlid bin Duraik did not meet ‘Āishah. [And Sa’eeed bin Bashîr is not strong (in narrating)].

Chapter 32. A Slave Looking At The Hair Of His Mistress

4105. It was narrated from Jâbir that Umm Salamah asked the Prophet for permission to be treated with cupping, and he ordered Abû Taibah to treat her with cupping. He said: “I think he said: ‘He was her brother through breastfeeding, or a boy who had
not reached the age of puberty.""

(Sahih)

Comments:

Having female doctors for the treatment of women is a collective duty of the Muslim society.

4106. It was narrated from Anas that the Prophet brought a slave to Fāṭimah whom he had given to her, and Fāṭimah was wearing a garment which, if she covered her head with it, did not reach her feet, and if she covered her feet with it, it did not reach her head. When the Prophet saw her struggling, he said: “There is no sin on you; it is only your father and your young slave.” (Hasan)


4107. It was narrated from Muḥammad bin Thawr, from Ma’mar, from Az-Zuhri and Hishām bin ‘Urwah, from ‘Urwah, from ‘Āishah, who said: “An effeminate man used to enter upon the wives of the Prophet and they regarded him as being one of the ‘old male servants who lack vigor’. The Prophet entered upon us one day when he was with some of his wives, and he was describing a woman, saying: ‘She

shows four folds (of fat) 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 (any more).' And they observed Hijāb before him.' 

(Sahih)

4108. It was narrated from ‘Abdur-Razzâq (he said): “Ma’mar informed us, from Az-Zuhri, from ‘Urwah, from ‘Aishah,” with this meaning (as no. 4107). (Sahih)

4109. It was narrated from Yûnus, from Ibn Shihāb, from ‘Urwah, from ‘Aishah, with this Hadith (a narration similar to no. 4107). He added: “And he expelled him and he stayed in Al-Baidâ’, and came in (to Al-Madînah) every week to ask for food.” (Sahih)

4110. This story was narrated from Al-Awza’î. It was said: “O Messenger of Allah, then he will die of hunger.” So he gave him permission to come in twice each week to ask for food, then leave. (Sahih)
Chapter 34. Regarding The Statement Of Allah: And Tell The Believing Women To Lower Their Gaze[1]

4111. It was narrated from Ibn 'Abbās: And tell the believing women to lower their gaze[2] this was abrogated, and an exception was made: Women past childbearing who do not expect wedlock.[3]

Comments:
Older women, who have no urge for marriage, are allowed to go outside without a Jilbab covering their clothing.

4112. It was narrated that Umm Salamah said: “I was with the Prophet and Maimūnā was with him. Ibn Umm Maktūm came, and that was after Hijāb had been enjoined upon us. The Prophet said: ‘Observe Hijāb before him.’ We said: ‘O Messenger of Allah, is he not blind and cannot see us nor recognize us?’ The Prophet said: ‘Are you blind? Do you not see him?’” (Hasan)

Abū Dāwūd said: This ruling applied only to the wives of the Prophet. Do you not see that when Fātīmah bint Qais observed

her 'Iddah in the house of Ibn Umm Maktûm, the Prophet ﷺ said to Fāṭimah bint Qais: “Observe your 'Iddah in the house of Ibn Umm Maktûm, for he is a blind man and you can take off your garment in his house.”

(Hasan)

4113. It was narrated from Al-Awzā‘i, from ‘Amr bin Shu‘aib, from his father, from his grandfather that the Prophet ﷺ said: “If one of you gives his slave woman in marriage to his (male) slave, he should not look at her 'Awrah.” (Hasan)

4114. It was narrated from Dāwūd bin Sawwâr Al-Muzani, from ‘Amr bin Shu‘aib, from his father, from his grandfather, that the Prophet ﷺ said: “If one of you arranges the marriage of his female servant to his slave, or hired man, she should not look at the area between the navel and the knee (of her master).” (Hasan)
Chapter 35. How A Woman Should Wear A Khimār

4115. It was narrated from Umm Salamah that the Prophet entered upon her when she was putting on her Khimār, and he said: "Wrap it once, not twice." (Da'if)
Abū Dawūd said: What is meant by the words "Wrap it once, not twice," is do not wrap it like the turban of a man and do not wrap it twice or three times.

Chapter 36. Regarding Women Wearing Al-Qabāṭī (Fine Egyptian Linen)

4116. It was narrated from Dihyah bin Khalīfah Al-Kalbī that he said: "Some pieces of Qabāṭī (fine Egyptian linen) were brought to the Messenger of Allāh, and he gave me a piece of it and said: 'Cut it into two, and make a Qamīs with one, and give the other to your wife to cover herself with it.' When he turned away he said: 'Tell your wife to put a cloth under it, so that it cannot be seen through.'" (Hasan)
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Chapter 37. Regarding The
Length Of The Hem For Women

4117. It was narrated from Abū Bakr bin Nāfi', from his father, from Šafiyyah bint Abi ‘Ubayd that Umm Salamah, the wife of the Prophet ﷺ, said to the Messenger of Allāh ﷺ when Izār (lower garments) were mentioned: “What about women, O Messenger of Allāh?” He said: “They should let it down a hand-span.” Umm Salamah said: “Then it will show (her feet).” He said: “Then a forearm's length, but no more than that.” (Sahih)

Comments:
While going out of their houses the women should cover themselves with a Jilbāb, and it should be one forearm's length longer than the garments of men, so as not to leave their feet exposed.

4118. It was narrated from Nāfi', from Sulaimān bin Yasār, from Umm Salamah, from the Prophet ﷺ, with this Hadīth (similar to no. 4117). (Sahih)
Abū Dāwud said: Ibn Iṣḥāq and Ayyūb bin Mūsā reported it from Nāfi', from Šafiyyah.
4119. It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ granted a concession to the Mothers of the Believers, allowing them to lengthen their hems by a hand-span, then they asked for more, so he added another hand-span. They used to ask us (for garments) and we would measure an extra forearm’s length for them.” (Da‘îf)

Chapter 38. Skins of Dead Animals

4120. It was narrated from Suîyân, from Az-Zuhri, from ‘Ubaïdullâh bin ‘Abdullâh, from Ibn ‘Abbâs – Musad-dad and Wahb (two of the narrators) said: From Maimûnâ – she said: “A freed slave woman of ours was given a sheep from the Sadaqah, and it died. The Messenger of Allâh ﷺ passed by it and said: ‘Why don’t you tan its skin and make use of it?’ They said: ‘O Messenger of Allâh, it is dead meat.’ He said: ‘It is only unlawful to eat it.’” (Sahîh)
Maimūnah. He said: “And he said: ‘Why don’t you make use of its skin?’” then he mentioned a similar report, but he did not mention tanning. *(Ṣaḥīḥ)*

4122. It was narrated from ‘Abdur-Razzāq, who said: “Ma’mar said: ‘Az-Zuhri did not think of tanning as necessary, and he said: ‘Some use may be made of it in any case.’” *(Ṣaḥīḥ)*

Abū Dāwūd said: Al-Awzā‘ī, Yūnus and ‘Uqail did not mention tanning in the Ḥadīth of Az-Zuhri. It was mentioned by Az-Zubaidī, Sa‘eēd bin ‘Abdul-Azīz and Ḥafṣ bin Al-Walīd.

4123. It was narrated that Ibn ‘Abbās said: “I heard the Messenger of Allāh ﷺ say: ‘If skins are tanned they become pure.’” *(Ṣaḥīḥ)*

4124. It was narrated from ‘A‘ishah, the wife of the Prophet ﷺ, that the Messenger of Allāh ﷺ ordered that the skins of dead animals be used, if they had been tanned. *(Dā‘f)*
4125. It was narrated from Salamah bin Al-Muḥabbīq that during the campaign to Tābūk, the Messenger of Allāh ﷺ came to a household and saw a large water-skin hanging there. He asked for water, and they said: “O Messenger of Allāh, it is (made from) a dead animal.” He said: “Its tanning is its purification.” (Daʿif)

4126. It was narrated from ‘Abdullāh bin Mālik bin Hudaḥafah that his mother, Al-ʿĀliyāh bint Subai’, said: “I had some sheep in Uhud and they died. I entered upon Māmūnah, the wife of the Prophet ﷺ, and told her about that. Māmūnah said to me: ‘Why don’t you take their skins and make some use of them?’ I said: ‘Is that permissible?’ She said: ‘Yes. Some men of the Quraish passed by the Messenger of Allāh ﷺ, dragging a sheep of theirs like a donkey, and the Messenger of Allāh ﷺ said to them: “Why don’t you make use of its skin?” They said: “It is dead.” The Messenger of Allāh ﷺ said: “It may be purified by water and leaves of Qaraz.” (Hasan)

[1] A tree whose leaves were used in tanning – mimosa flava or acacia nilotica.
The majority of scholars hold the view that the skin becomes pure upon tanning, and this is what is acted upon.

Chapter 39. Whoever Reported That Skins Of Dead Animals Cannot Be Used

4127. It was narrated that ‘Abdullãh bin ‘Ukaim said: “The letter of the Messenger of Allãh ﷺ was read to us in the land of Juhainah, when I was a young boy: ‘Do not make use of the skins or sinews of dead animals.’” (Hasan)

4128. It was narrated from Al-Ḥakam bin ‘Uyainah that he and some other people went to see ‘Abdullãh bin ‘Ukaim – a man of Juhainah. Al-Ḥakam said: “They went in, and I sat by the door, then they came out to me, and told me that ‘Abdullãh bin ‘Ukaim had told them that the Messenger of Allãh ﷺ wrote to Juhainah a month before he died, (saying) that they should not make use of the skins or sinews of dead animals.” (Hasan)
Chapter 40. Skins Of Leopards And Predators

4129. It was narrated that Mu‘āwiya said: “The Messenger of Allâh said: ‘Do not ride on Khazz[1] or leopard skins.” (Hasan)

He said: And Mu‘āwiya was not criticized when narrating from Allâh’s Messenger.

4130. It was narrated from Abû Hurairah that the Messenger of Allâh said: “The Angels do not accompany people who have leopard skins with them.” (Da'if)

4131. It was narrated that Khâlid said: “Al-Miqdâm bin Ma’dikarib, ‘Amr bin Al-Aswad, and a man from Banû Asad came from Qinnasrîn to Mu‘āwiya bin Abî Sufyân. Mu‘āwiya said to Al-Miqdâm: ‘Do you know that Al-Hasan bin ‘Ali has died?’ Al-Miqdâm said: ‘Indeed we are Allâh’s, and to Him we shall return.’ Someone said to him: ‘Do you regard it as a calamity?’ He said: ‘Why shouldn’t I regard it as a calamity, when the Messenger of
Allah used to take him in his lap and say: “He is from me, and Husain is from ‘Ali.” The Asadi man said: ‘A live coal that has been extinguished by Allah.’ Al-Miqdâm said: ‘As for me, I will not move today, until I say something to annoy you, and make you hear what you dislike.’ Then he said: ‘O Mu‘awiyah, if I tell the truth, then confirm it, and if I tell lies, then tell me I am lying.’ He said: ‘Go ahead.’ He said: ‘I adjure you by Allah, did you hear the Messenger of Allah forbid wearing gold?’ He said: ‘Yes.’ He said: ‘I adjure you by Allah, do you know that the Messenger of Allah forbade wearing silk?’ He said: ‘Yes.’ He said: ‘I adjure you by Allah, do you know that the Messenger of Allah forbade wearing and riding on the skins of predators?’ He said: ‘Yes.’ He said: ‘By Allah, I have seen all of that in your house, O Mu‘awiyah!’ Mu‘awiyah said: ‘I knew that I could not be safe from you, O Miqdâm.”’ Khâlid said: “Mu‘awiyah ordered that he be given something that he did not order for his two companions, and he allocated a stipend of two hundred to his son. Al-Miqdâm divided it among his companions, but the Asadi man did not give anyone anything of what he took. News of that reached Mu‘awiyah, and he said: ‘As for Al-Miqdâm, he is a generous man who gives freely, and as for the Asadi man he is a man who holds on well to his possessions.”’ (Hasan)
Chapter 41. Wearing Sandals

4132. It was narrated from Abū Al-Malih bin Usāmah, from his father, that the Messenger of Allāh forbade (using) skins of predators. (Hasan)

4133. It was narrated from Abū Az-Zubair that Jābir said: “We were with the Prophet on a journey, and he said: ‘Wear sandals a lot, for a man is like one who is riding (has ease of movement) so long as he is wearing sandals.’” (Sahih)

4134. It was narrated from Anas that the sandals of the Prophet had two straps. (Sahih)
Az-Zubair that Jâbir said: “The Messenger of Allâh ﷺ forbade a man to put on his sandals while standing.” *(Da‘îf)*

4136. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “No one of you should walk in just one sandal; let him wear both of them or take off both of them.” *(Saḥîh)*

4137. It was narrated from Abû Az-Zubair that Jâbir said: “The Messenger of Allâh ﷺ said: ‘If the strap of one of you breaks, he should not walk in one sandal until he fixes the strap, and he should not walk in one Khuff, or eat with his left hand.’” *(Saḥîh)*

Comments:

Wearing one shoe makes the body imbalance and it also looks awkward.

4138. It was narrated that Ibn ‘Abbâs said: “It is part of the Sunnah, if a man sits down, to take off his sandals and place them by his side.” *(Da‘îf)*
4139. It was narrated from Abū Hurairah that the Messenger of Allah ﷺ said: “When one of you puts on his sandals let him start on his right, and when he takes them off let him start on his left; let the right be the first to be put on, and let the left be the first to be taken off.” (Sahih)

4140. It was narrated that ʿAishah said: “The Messenger of Allah ﷺ loved to start from the right as much as he could in all his affairs, when purifying himself, combing his hair and putting on his sandals.” (Sahih)

Muslim (one of the narrators) said: “And his Siwāk.” And he did not mention: “In all of his affairs.”

Abū Dāwūd said: Muʿādh reported it from Shuʿbah, and he did not mention: “His Siwāk.”

4141. It was narrated that Abū Hurairah said: “The Messenger of Allah ﷺ said: ‘When you get
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Chapter 42. Regarding Bedding

4142. It was narrated that Jābir bin 'Abdullāh said: “The Messenger of Allāh mentioned bedding, and said: ‘Bedding for the man, bedding for the wife, bedding for the guest, and the fourth is for the Shaitān.’” (Ṣaḥīḥ)

Comments:

Every house should have beds according to the number of family members, and extra beds according to the guests that usually visit, beyond that is a sign of extravagance.

4143. It was narrated that Jābir bin Samurah said: “I entered upon the Prophet in his house, and I saw him reclining on a pillow.” Ibn Jarrah (one of the narrators) added: “On his left side.” (Ṣaḥīḥ)
Comments:
Sitting with pillows supporting oneself is permitted, and it is not considered an act of pride.

4144. It was narrated from Ibn 'Umar that he saw a group of people from Yemen whose saddles were made of leather. He said: “Whoever would like to see a group who most resemble the Companions of the Messenger of Allah ﷺ, let him look at these people.” (Sahih)

4145. It was narrated that 'Aishah said: “The cushion of the Messenger of Allah ﷺ was made of leather, stuffed with palm fibres.” (Sahih)

Comments:
Having a neat, clean, and comfortable bed is not against piety and religious norms.

4146. It was narrated that 'Aishah said: “The cushion of the Messenger of Allah ﷺ was made of leather, stuffed with palm fibres.” (Sahih)
4147. (There is another chain) from ‘Aishah, who said: “The mattress of the Messenger of Allâh was made of leather, stuffed with palm fibres.” (Sahih)

4148. It was narrated that Umm Salamah said that her bed was in front of the place where the Prophet used to pray. (Sahih)

Chapter 43. Hanging Curtains

4149. It was narrated from ‘Abdullâh bin ‘Umar that the Messenger of Allâh came to Fâtimah and found a curtain over her door, so he did not enter. And he rarely entered without greeting her first. ‘Alî came and saw her looking worried and he said: “What is the matter with you?” She said: “The Prophet came to me, but he did not come in.” ‘Alî went to him and said: “O Messenger of Allâh, Fâtimah is much worried because you came to her, but you did not come in.” He said: “What have I to do with (the luxuries of) this world? What have I to do with prints and decorations?” He went to Fâtimah and told her what the
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Chapter 44. Crosses On Cloths

It was narrated from 'Aishah that the Messenger of Allah had said: "The angels do not enter a house in which there is an image, or a dog, or a person who is sexually impure." ( Hassan )

Comments:
A cross is an idol, in a Muslim's home it is to be destroyed, wiped out, or altered.

Chapter 45. Images

4152. It was narrated from 'Ali that the Prophet had said: "The angels do not enter a house in which there is an image, or a dog, or a person who is sexually impure." ( Hassan )

Comments:
It was narrated from Zaid bin Khālid Al-Juḥānī that Abū Ṭalhah Al-Anṣārī said: “I heard the Prophet ﷺ say: ‘The angels do not enter a house in which there is a dog or a statue.’” He said: “Let us go to the Mother of the Believers ‘Aishah, and ask her about that.” So we went and said: “O Mother of the Believers, Abū Talḥah has narrated such and such to us from the Messenger of Allah ﷺ; did you hear the Prophet ﷺ say that?” She said: “No, but I shall tell you of what I saw him do. The Messenger of Allāh ﷺ went out on one of his campaigns, and I was expecting his return. I took a rug of ours and hung it from a rafter. When he came, I welcomed him and said, ‘Peace be upon you, O Messenger of Allāh, and the mercy of Allāh and His blessings; praise be to Allāh Who has granted you victory and honored you.’ He looked at the house and saw the rug, and he did not give me any answer, but I saw signs of displeasure in his face. He went to the rug and tore it down, then he said: ‘Allāh has not commanded us to use that which He has provided for us to clothe stones and clay.’” She said: “I cut it up and made two cushions, and
stuffed them with palm fibres, and he did not rebuke me for that.” (Sahih)

4154. A similar report (as no. 4153) was narrated from Suhail. He said: “I said: ‘O Mother, this person told me that the Prophet said...” (Sahih)

4155. It was narrated from Abu Talhah that he said: “The Messenger of Allah said: ‘The angels do not enter a house in which there is an image.’” Busr said: “Then Zaid fell sick and we visited him, and on his door was a curtain on which there was an image. I said to ‘Ubaidullah Al-Khawlani, the stepson of Maimunah – the wife of the Prophet: ‘Didn’t Zaid tell us about images on the first day?’ ‘Ubaidullah said: ‘Did you not hear him when he said: “Except a marking on a garment?”’ (Sahih)

Comments:

Patterns and pictures of non-living things on the cloth are permitted.

4156. It was narrated from Jabir that the Prophet told ‘Umar bin Al-Khattab at the time of the Conquest (of Makkah), when he
was in Al-Bathâ', to go to the Ka'bah and erase all the images in it, and the Prophet did not enter it until all the images in it had been erased. (Hasan)

4157. It was narrated that Ibn 'Abbâs said: “Maimûnâ, the wife of the Prophet, told me that the Prophet said: “Jibrâ’il, peace be upon him, promised me that he would meet me last night, but he did not meet me.” Then he thought that it was because of a puppy that was beneath a bed of ours, and he ordered that it be taken out. Then he took a handful of water and sprinkled it on the place where it had been. When Jibril, peace be upon him, met him, he said: “We (angels) do not enter a house in which there is a dog or an image.” The next morning the Prophet ordered that all dogs be killed, even those that guarded small gardens, but he left those that guarded large gardens. (Sahih)

4158. Abû Hurairah said: “The Messenger of Allah said: ‘Jibrâ’il came to me and said to me: ‘I came to you last night and nothing kept me from entering but
The fact that there were statues at the door, and there was a curtain in the house on which there were images, and there was a dog in the house. So tell someone to cut off the heads of the statues that are by the door of the house, so that they will become like trees, and tell someone to take down the curtain and make it into two cushions which can be placed on the floor, and on which people may step, and tell someone to take the dog out.”

And the Messenger of Allah did that. The dog belonged to Hasan or Husain, and it was under a bedstead (Na'llaad) of theirs, and he ordered that it be taken out.

(Ṣaḥīḥ)
Abū Dāwūd said: An-Naadad is something that garments are put on, that resembles a bed.

Comments:
Any picture of animated objects, still or moving, is unlawful. A means of dealing with images in newspapers and products, which plague modern societies, is debasing them in some way as indicated in this narration; “placed on the floor, and on which people may step...”

The End of the Book of Clothing
Chapter 1. [The Prohibition Of Combing Often (Al-Irfāḥ)]

4159. It was narrated from ʿAbdullāh bin Mughaffal that the Messenger of Allāh ﷺ forbade combing the hair except every other day. (Daʿīf)

4160. It was narrated from ʿAbdullāh bin Buraidah that one of the Companions of the Messenger of Allāh ﷺ traveled to see Fadālah bin ʿUbaid when he was in Egypt. He arrived, he said: “I have not come merely to visit you, but you and I heard a Hadith from the Messenger of Allāh ﷺ, and I hoped that you had some knowledge of it.” He said: “What is it?” He said: “such and such.” He said: “Why do I see you looking disheveled when you are the Amīr of the land?” He said: “The Messenger of Allāh ﷺ forbade us too much Irfāḥ.”[1] He said: “Why

[1] Al-Irfāḥ, its general meaning is “luxuriousness”, it is explained in the narration of An-Nasāʾī (no. 5061) as: “To comb your hair every day.”
do I see you without shoes?” He said: “The Prophet used to tell us to go barefoot sometimes.”

Comments:
The summary of this chapter, and what follows of exceptions, is that a man should not busy himself with beautification like a woman. If he has hair, he should take care of it, but not grooming it every day, rather every other day at most. See number 4163. If he has clothing, he should be grateful and take care of it, but not struggle with desire to have more and more, and nicer and nicer clothing.

4161. It was narrated that Abū Umāmah said: “The Companions of the Messenger of Allāh mentioned this world in his presence one day, and he said: ‘Are you not listening? Are you not listening? Al-Badhadhah (shabbiness) is part of faith, Al-Badhadhah (shabbiness) is part of faith.’” Meaning: At-Taqahhul.” (Hasan)

Abū Dāwud said: He is Abū Umāmah bin Tha‘labah Al-Anṣārī.

Chapter 2. It Is Recommended To Wear Perfume

4162. It was narrated that Anas...
bin Mālik said: “The Prophet ﷺ had a Sukkah (a kind of container) from which he would apply perfume.” (Hasan)

Chapter 3. Taking Care Of One’s Hair

4163. It was narrated from Abū Hurairah that the Messenger of Allah ﷺ said: “Whoever has hair, let him take care of it.” (Hasan)

Comments:
See the comments after number 4160.

Chapter 4. Dye For Women

4164. Karīmah bint Humām narrated that a woman asked ‘Aishah about dyeing with henna. She said: “There is nothing wrong with it, but I do not like it, because my beloved ﷺ did not like its smell.” (Da‘f)

Abū Dāwud said: Meaning, dye for the hair of the head.
It was narrated from Umm Al-Hasan, from her grandmother, from 'Āishah, that Hind, the daughter of 'Utbah said: "O Prophet of Allāh, accept my pledge of allegiance." He said: "I shall not accept your pledge of allegiance until you change your hands (by applying henna to them), for they look like the paws of a predator.”

(Da‘if)

It was narrated from Ṣafiyah bint 'Ismah, from 'Āishah, who said: "A woman gestured from behind a curtain, with a letter for the Messenger of Allāh ﷺ in her hand. The Messenger of Allāh ﷺ withdrew his hand, and said: ‘I do not know whether it is the hand of a man or a woman.’ She said: ‘It is a woman.’ He said: ‘If you were a woman, you would have changed your nails.’” Meaning, with henna.

(Da‘if)

It was narrated from Ṣafiyah bint 'Ismah, from 'Āishah, who said: "A woman gestured from behind a curtain, with a letter for the Messenger of Allāh ﷺ in her hand. The Messenger of Allāh ﷺ withdrew his hand, and said: ‘I do not know whether it is the hand of a man or a woman.’ She said: ‘It is a woman.’ He said: ‘If you were a woman, you would have changed your nails.’” Meaning, with henna.

(Da‘if)

It was narrated from Ṣafiyah bint 'Ismah, from 'Āishah, who said: "A woman gestured from behind a curtain, with a letter for the Messenger of Allāh ﷺ in her hand. The Messenger of Allāh ﷺ withdrew his hand, and said: ‘I do not know whether it is the hand of a man or a woman.’ She said: ‘It is a woman.’ He said: ‘If you were a woman, you would have changed your nails.’” Meaning, with henna.

(Da‘if)
The Book Of Combing

Humaid bin 'Abdur-Rahmân that he heard Mu‘âwiyyah bin Abî Sufyân – during the Hajj – when he was on the Minbar. He took a lock of hair that was in the hand of a guard and said: “O people of Al-Madinah, where are your scholars? I heard the Messenger of Allâh forbidding things such as this, and he said: ‘The Children of Israel were doomed when their womenfolk started to wear such things.’” (Sahîh)

Comments:

Wigs and hair extensions are unlawful.

4168. It was narrated from Nâfi’, that ‘Abdullâh said: “The Messenger of Allâh cursed the woman who applies hair extensions, and the woman for whom that is done, and the woman who does tattoos and the woman for whom that is done.”” (Sahîh)

4169. It was narrated from 'Alqamah, from 'Abdullâh that he said: “Allâh has cursed the women who tattoo and the women for whom that is done” – Muhammad (one of the narrators) said: “And the women who apply hair extensions;” ‘Uthmân (one of the narrators) said: “and Al-
Mutanammisāt;”[1] then the two reports concur – “and the women who have their teeth separated for the purpose of beautification, altering the creation of Allāh.” News of that reached a woman of Banū Asad who was called Umm Ya'qūb – Īthmān added: “who used to read the Qur'ān.” Then the two reports concur – “She came to him and said: ‘I have heard that you cursed the women who tattoo and the women who have that done’” – Mūhammad said: “and the women who apply hair extensions;” Īthmān said: “and Al-Mutanammisāt.” Then the two reports concur – “and those who have their teeth filed” – Īthmān said: “for the purpose of beautification” – “altering the creation of Allāh.” He said: ‘Why should I not curse those whom the Messenger of Allāh cursed, and it is mentioned in the Book of Allāh, Exalted is He?’ She said: ‘I have read what is between the covers of the Mushaf and I did not find it.’ He said: ‘By Allāh, if you had read it you would have found it.’ Then he recited: “And whatsoever the Messenger gives you, take it; and whatsoever he forbids you, abstain (from it).”[2] She said: ‘I see some of that in your wife.’ He said: ‘Go in and look.’ So she went in, then she

[1] From Ṣams; plucking the hair, the woman who does it is called Nāmisah and the one who has it done to herself is called Mutanammisah; it is also said that it refers to plucking the eye-brows, as explained by the author after number 4170. See numbers 5094 and 5102 of Sunan An-Nāṣāt.

The Book Of Combing

4170. It was narrated that Ibn 'Abbās said: "The woman who applies hair extensions and the woman for whom that is done, An-Nāmiṣah and Al-Mutanammiṣah, the woman who tattoo and the woman for whom that is done when there is no ailment (that would justify doing that) are (all) cursed." (Hasan)

Abū Dāwud said: The explanation of Al-Wāṣilah is the one that connects women's hair to the hair. And Al-Mustawṣilah is the one it is done to. An-Nāmiṣah is the one who plucks the eyebrow to make it thin. And Al-Mutanammiṣah is the one it is done for. Al-Wāshimah is the one who puts moles on their faces with kohl or ink, and Al-Mustawṣimah is the one it is done for.[1]

4171. It was narrated that Sa'eed bin Jubair said: "There is nothing wrong with Al-Qāramīl."[2] (Da'īf)

[1] This is the author's definition of the terms that have been translated as tattooing, applying hair extensions, and Nāmiṣah.

[2] Meaning, silk or woolen threads braided and added to the hair.
Abū Dāwud said: It is as if he is of the view that what is forbidden is women's hair.

Abū Dāwud said: Aḥmad said: “There is nothing wrong with Al-Qarāmil.”

Chapter 6. Refusing Perfume

4172. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Whoever is given perfume, he should not refuse it, because it has a good smell and it is light to carry.’” (Ṣaḥīḥ)

Chapter 7. Women Wearing Perfume When Going Out

4173. It was narrated from Abū Mūsā that the Prophet ﷺ said: “If a woman puts on perfume, and passes by people so that they can smell her fragrance, then she is such and such,” and he spoke sternly. (Ḥasan)

4174. It was narrated from ‘Ubaid, the freed slave of Abū Ruhm, from Abū Hurairah; he said that he met a woman and noticed the smell of perfume coming from her, and her hem was dragging and stirring up a cloud of dust. He said: “O slave woman of the Compeller (Al-Jabbâr), have you come from the Masjid?” She said: “Yes.” He said: “And you put on perfume for that?” She said: “Yes.” He said: “I heard my beloved, Abul-Qasim, say: ‘No prayer will be accepted from a woman who puts on perfume to visit this Masjid, until she goes back and performs Ghusl like that done for sexual impurity.’”

(Hasan)

تاريخ: [حسن] أخرج ابن ماجه، الفتح، باب فتنة النساء، ح: 400 من حديث سفيان به

* عاصم بن عبد الله: ضعيف، وتابعه عبد الرحمن بن الحارث بن أبي عبيد، عبد البهذقي: 32

4175. It was narrated from Busr bin Sa'eed, from Abū Hurairah, who said: “The Messenger of Allah ﷺ said: ‘Any woman who has been scented with Bukhûr (incense) should not attend Ishâ prayer with us.’” Ibn Nufail (one of the narrators) said: “the later.”

(Sahih)

تاريخ: أخرج مسلم، الصلاة، باب خروج النساء إلى المساجد إذا لم يترتب عليه فتنة...

الإث: ح: 444 من حديث أبي علامة عبد الله بن محمد به.

Comments:
It is customary in Arabian countries to burn incense like aloeswood (‘Ud) to fumigate their clothes. The fragrance of the smoke perfumes the body and clothing. Therefore, women are not allowed to use it prior to leaving their homes.

[1] Meaning, the later of the two night prayers, ‘Ishâ’ as opposed to Maghrib.
Chapter 8. **Khaluq**[1] For Men

4176. It was narrated from Yaḥyā bin Ya‘mar, from ‘Ammār bin Yāsir who said: “I came to my family at night and my hands were chapped, so they put *Khaluq* on me that contained saffron. The next day I went to the Prophet ﷺ and greeted him with *Salām*, but he did not return my greeting nor welcome me. He said: ‘Go and wash this off.’ So I went and washed it, then I came, but there was a spot of it left on me. I greeted him with *Salām*, but he did not return my greeting nor welcome me. He said: ‘Go and wash this off.’ So I went and washed it off, then I came and greeted him with *Salām*, and he returned my greeting and welcomed me, and said: ‘The angels do not attend the funeral of a disbeliever bringing him glad tidings, or come near one who is smeared with saffron, nor one who is sexually impure.’ But he granted a concession allowing the one who is sexually impure, if he is going to sleep, eating or drinking, to perform *Wuḍū*.” (Da‘īf)

1477. It was narrated from Ibn Juraij: “Umar bin ‘Atā’ bin Abī

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Al-Khuwāz informed me, that he heard Yahyā bin Ya‘mar, from a man, who informed him from ʻAmmār bin Yāsir – ʻUmar said that Yahyā named that man, but ʻUmar forgot his name – he said: “I used Khalāq” – the same story, but the former (report) is much more complete as it mentions washing. I (Ibn Juraij) said to ʻUmar: “Were they in Ihram?” He said: “No, they were residents.” (Da‘īf)

Comments:

Meaning, such perfumes are not lawful for men whether they are in Ihram or not.

4178. It was narrated from Rabī‘ bin Anas that his two grandfathers said: “We heard Abū Mūsā say: ‘The Messenger of Allāh ﷺ said: ‘Allāh does not accept the prayer of a man who has any Khalaq on his body.’” (Da‘īf)
Abū Dāwūd said: His two grandfathers were Zaid and Ziyād.

4179. It was narrated that Anas said: “The Messenger of Allāh ﷺ forbade wearing saffron for men.” (Ṣaḥīḥ)
4180. It was narrated from Al-Hasan bin Abi Al-Hasan, from ‘Ammâr bin Yâsîr, that the Messenger of Allâh ﷺ said: “There are three whom the angels do not come near: The dead body of a disbeliever, a man who smears himself with Khalûq and a person who is sexually impure, unless he performs Wudû’.” (Dâ’î)

4181. It was narrated that Al-Walîd bin ‘Uqbah said: “When the Prophet of Allâh ﷺ conquered Makkah, the people of Makkah started bringing their boys to him and he supplicated for blessing for them and patted their heads. I was brought to him but I was wearing Khalûq, and he did not touch me because of the Khalûq.” (Dâ’î)

4182. It was narrated from Anas bin Mâlik that a man entered upon the Messenger of Allâh ﷺ, and there were traces of yellow on him. The Messenger of Allâh ﷺ rarely spoke directly to a man about a thing that he disliked. When he
left, he said: “Why didn’t you tell him to wash it off?” (Dā‘ī)

Chapter 9. What Has Been Reported About Hair

4183. It was narrated from Sufyān, from Abū Ishāq that Al-Barā’ said: “I have never seen anyone with Limmah wearing a red Hullah who was more handsome than the Messenger of Allah.” Muhammad bin Sulaimān (one of the narrators) added: “He had hair that touched his shoulders.” (Sahih)

Abū Dāwud said: This is how Isrā‘il narrated it from Abū Ishāq: “It touched his shoulders.” Shu‘bāh said: “It came down to his earlobes.”[1]

4184. It was narrated from Shu‘bāh, from Abū Ishāq that Al-Barā’ said: “The Prophet had hair that reached his earlobes.” (Sahih)

[Abū Dāwud said: Shu‘bāh was mistaken in it.]

[1] They say that there are three main terms for the length of hair: Al-Jummah which reaches the shoulders; Al-Wafrah which reaches the earlobes; Al-Limmah which is between the earlobes and the shoulders.
4185. It was narrated from Thabit, that Anas said: “The hair of the Messenger of Allâhﷺ came to his earlobes.” (Sahih)

4186. It was narrated from Humaid that Anas bin Malik, may Allâh be pleased with him, said: “The hair of the Messenger of Allâhﷺ came to halfway down his ears.” (Sahih)

4187. It was narrated that ‘Aishah said: “The hair of the Messenger of Allâhﷺ was more than Al-Wafrah and less than Al-Jummah.”[1] (Hasan)

Chapter 10. Parting (Of Hair)

4188. It was narrated that Ibn ‘Abbas said: “The People of the Book used to let their hair hang down, and the idolaters used to part their hair. The Messenger of Allâhﷺ liked to act in accordance with the People of the Book in

[1] Meaning Limmah; it came down between his earlobes and his shoulders.
matters concerning which there was no command, so the Messenger of Allah used to let his hair hang down, then later on, he parted it.” (Sahih)

Comments:
The implication is that the Messenger of Allah was ordered to part after being allowed not to.

4189. It was narrated that 'Aishah said: “When I wanted to part the hair of the Messenger of Allah, I would make the parting from the crown of his head and let his forelock hang between his eyes.” (Hasan)

Chapter 11. Regarding Growing Hair Long

4190. It was narrated that Wā’il bin Hujr said: “I came to the Prophet and I had long hair. When the Messenger of Allah saw me he said: ‘This is bad, this is bad.’ So I went back and cut it off, and the next day I came to him, and he said: ‘I did not intend you, but this is better.’” (Sahih)

تخريج: [إسحاق حسن] أخرجه أحمد: 90 من حديث محمد بن إسحاق به
Chapter 12. Regarding Men Braiding Their Hair

4191. It was narrated that Mujähid said: Umm Hānī said: “The Prophet came to Makkah with four braids (Ghadā’ir).” Meaning: ‘Aqā’īs. (Da‘īf)

Chapter 13. Shaving The Head

4192. It was narrated from ‘Abdullāh bin Ja’far that the Prophet gave the family of Ja’far three days (to mourn) then he came to them, and said: “Do not weep for my brother after today.” Then he said: “Call my brother’s sons for me.” We were brought to him with our hair like chick feathers, and he said: “Call the barber for me” and he told him to shave our heads. (Ṣahīh)

Comments:

There is no harm in shaving the head for men, but women are prohibited from doing so.
Chapter 14. A Boy with A Lock Of Hair

4193. It was narrated from 'Umar bin Nafi', from his father, from Ibn 'Umar who said: "The Messenger of Allah ﷺ forbade Al-Qaza'."

And Al-Qaza' is when a boy's head is shaved and some of his hair is left. (Sahih)

Comments:
This narration clearly shows that shaving of half, or a portion of the head is not permitted.

4194. It was narrated from Hammãd: "Ayyûb informed me, from Nafi', from Ibn 'Umar that the Messenger of Allah ﷺ forbade Al-Qaza', which is when a boy's head is shaved, leaving a lock of hair." (Sahih)

Comments:
[This is the Sahih narration from Hammãd, according to the transmitted chain of narrators.]

4195. It was narrated from Ma'mar, from Ayyûb, from Nafi', from Ibn 'Umar that the Prophet ﷺ saw a boy, part of whose head had been shaved, and part of it left. He told them not to do that and said: "Shave all of it or leave all of it." (Sahih)

Comments:
[This is the Sahih narration from Ma'mar, according to the transmitted chain of narrators.]

Abdulaziz Al-Musawi

أول كتاب الترجل

(المعجم 14) باب: في الصبيّ له دُوْائِه

(التحفة 14)


Comments:
This narration clearly shows that shaving of half, or a portion of the head is not permitted.

4194 - حدّثنا موسى بن إسماعيل: حَدَّثَنَا حَبَّانَ: أخبرنا أبو عبَّدٍ عن نَاهِيفٍ، عن ابن عمر: أن النَّبِيَّ ﷺ نَأَهَ عن الْقَرْعَةِ وَهَوْهُ أن يَحْلِقُ رأسِ الصَّبِيبِ كِبِكَبٍ بِعَضُ شَعْرِه.


4195 - حدّثنا أحمد بن حنبل: حَدَّثَنَا عَبْدُ الرَّزَاقٍ: أخبرنا مَعْمَرُ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ نَاهِيفٍ، عن ابن عمر: أن النَّبِيَّ ﷺ رأى ضبيّةً قَدْ حَلَقَ بعَضُ رأسِه وَثَبَّرَ بعَضُهُ فَنَهَاهُم عن ذلك فقال: "احْفِزْوُهُ كِلْهَا أَوْ اثْرَكُوهُ كِلْهَا.

Chapter 15. What Has Been Reported About A Concession For That

4196. It was narrated that Anas bin Mâlik said: “I had a lock of hair and my mother said: ‘I shall not cut it; the Messenger of Allah used to stretch it out and play with it.’” (Dâ'I)

4197. Al-Hajjâj bin Hassân said: “We entered upon Anas bin Mâlik, and my sister, Al-Mughhirah, told me: ‘You were a boy at that time and you had two braids, or locks of hair. He patted your head and prayed for blessing for you, and he said: “Shave off these two or cut them, for this is the fashion of the Jews.”’ (Dâ'I)

Chapter 16. Trimming The Moustache

4198. It was narrated from Abû Hurairah who attributed it to the Prophet: “The Fitrah is five things, or five things are part of the Fitrah: Circumcision, shaving (the pubes), plucking the armpit hairs, clipping the nails and paring the moustache.” (Sahîh)
4199. It was narrated from Nafi', from 'Abdulläh bin 'Umar that the Messenger of Allah ﷺ commanded that the moustache be trimmed and the beard be left to grow.

(Sahih)

4200. It was narrated that Anas bin Malik said: "The Messenger of Allah ﷺ stipulated a time for us to shave the pubic hair, clip the nails, pare the moustache and pluck the armpit hair: Once every forty days." (Da'if)

4201. Zuhair said: "I read to 'Abdul-Malik bin Abī Sulaimān, and he read it before Abū Az-Zubair, and Abū Az-Zubair reported it from Jābir, who said: "We used to let grow our beards long except during Hajj and Umrah." (Da'if)
Chapter 17. Plucking Grey Hairs

4202. It was narrated from ‘Amr bin Shu’aib, from his father, that his grandfather said: “The Messenger of Allah ﷺ said: ‘Do not pluck grey hairs, for there is no Muslim whose hair turns grey in Islam’ he said, narrating from Sufyān, ‘but it will be light for him on the Day of Resurrection.’” In the Hadith of Yahyā (it says), “…but Allah will record one Hasanah (good deed) for it, and will erase one sin from him for it.”

Comments:
It is prohibited to pull out the white hair from the beard or head. Blackening of hair is also prohibited as mentioned in the next narration.

Chapter 18. Dyeing (Hair)

4203. It was narrated from Abū Hurairah, who attributed it to the Prophet ﷺ: “The Jews and the Christians do not dye, so be different from them.” (Sahih)

Comments:
On the basis of this narration some scholars say that dyeing the hair with henna or other things is an obligation, but others say it is only permitted, but leaving the hair white or grey is also lawful.
4204. It was narrated from Abū Az-Zubair that Jābir bin ‘Abdullāh said: “Abū Qhāfah was brought on the Day of the Conquest of Makkah, and his hair and beard were white like Thaghamah.\[1\] The Messenger of Allāh ﷺ said: ‘Change this with something, but avoid black.’" (Ṣaḥīḥ)

Comments:

Dying the head with black is prohibited.

4205. It was narrated that Abū Dharr said: “The Messenger of Allāh ﷺ said: ‘The best of that with which you can change these grey hairs are henna and Katam.’”\[2\] (Ṣaḥīḥ)

4206. It was narrated from ‘Ubaidullāh, meaning Ibn Iyāḍ: “Iyāḍ informed us from Abū Rithmah, who said: ‘I set out with my father to go to the Prophet ﷺ, and we saw him with hair coming down to his ears, dyed with henna,

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\[1\] A white fruit from a type of plant.
\[2\] A dye which was dark. Some of them say it was a dye made by mixing a plant with henna, or other plants.
and wearing two green Burd.’’

(Sahih)

4207. This report was narrated from Ibn Abjar, from Iyad bin Laqit, from Abû Rithmah, regarding this narration. He said: “My father said to him (the Messenger of Allah ﷺ): ‘Show me that which is on your back, for I am a Tabib.’”[1] He said: ‘Allah is At-Tabib, rather, you are just one who soothes. Its healer is the One Who created it.’’ (Sahih)

(Sahih) انظر الحديث السابق.

4208. It was narrated from Sufyân, from Iyâd bin Laqît, from Abû Rithmah, may Allah be pleased with him, who said: “I came to the Prophet ﷺ with my father and he said to a man or to my father: ‘Who is this?’ He said: ‘My son.’ He said: ‘Your son is not accountable for your sins,’ and he had stained his beard with henna.” (Sahih)

(Sahih) انظر الحديث السابق وأخرجه ابن الأول في أسد الغابة: 5/193، 194

4209. It was narrated from Thâbit that Anas was asked about the hair- dye of the Prophet ﷺ and he replied that he did not dye his hair, but Abû Bakr and ‘Umar (may Allah be pleased with them both) dyed their hair. (Sahih)

(Sahih) أخرجه البخاري، اللباس، باب ما يذكر في الشعر، ح: 5895 ومسلم، الفضائل، باب شيبة، ح: 103/2241 من حديث حماد بن زيد به.

Comments:
There were only a few white hairs in the beard and head of the Prophet ﷺ. These hairs were dyed. Anas had not seen him dying his hair, so he denied this fact, where as other Companions saw him dying and they confirmed this.

Chapter 19. Regarding Yellow Dye

4210. It was narrated from Ibn ‘Umar that the Prophet ﷺ used to wear sandals of tanned leather and he dyed his beard with Wars[1] and saffron, and Ibn ‘Umar used to do that too. (Hasan)

4211. It was narrated that Ibn ‘Abbās said: “A man who had dyed his hair with henna passed by the Prophet ﷺ and he said: ‘How handsome this is.’ Then another man who had dyed his hair with henna and Katam passed by and he said: ‘This is more handsome than the other.’ Then another man who had dyed his hair with a yellowish color passed by and he said: ‘This is the most handsome of all.’” (Da’if)

تخريج: [إسناه حسن] أخرجه النسائي، الزينة، باب تصفير اللحية بالورس والزعفران.

تخريج: [إسناه حسن] أخرجه النسائي، الزينة، باب تصفير اللحية بالورس والزعفران.

4211 - حدِّثنا عُثمان بن أبي مُشَعَّب: حَدَّثَنَا إسحاق بن مُسْعُور: حَدَّثَنَا مُحمَّد بن طَلَبَة عن حُمَيْد بن وَهْب، عن إِبْنَ ْجَّاَرِي، عن طَاوِس، عن إِبْنَ عَبَّاسٍ قال: مَرَّ عَلَى الْبَيْض ِرَجُلُ قَدْ خَضَبَ بِالجِبَاهَةِ فَقَالَ: "مَا أَحْسَنُ هَذَا" فَالَّيْلُ قَدْ خَضَبَ بِالجِبَاهَةِ وَالْكَعْمَمُ فَقَالَ: "هَذَا أَحْسَنُ مِنْ هَذَا"، فَمَرَّ أَخْرَجَ قَدْ خَضَبَ بِالجِبَاهَةِ فَقَالَ: "هَذَا أَحْسَنُ مِنْ هَذَا كَلِّهَا".

تخريج: [إسناه ضعيف] أخرجه ابن ماجه، اللباس، باب الخضاب بالصفرة.

من حديث إسحاق بن منصور به * حمید بن وهب: ضعفه البخاري وابن حبان والعقلي ولم أجد من وثقة.

[1] Memecylon tinctorium, a plant of Yemen used as a liniment and yellowish dye.
Chapter 20. What Has Been Reported About Black Dye

4212. It was narrated that Ibn ‘Abbás said: “The Messenger of Allah ﷺ said: ‘At the end of time, some people will dye their hair with black like the breasts of pigeons. They will not even smell the fragrance of Paradise.’” (Sahih)

Comments:
Dying the hair black is unlawful for both men and women, but Katam or henna can be used for this purpose.

Chapter 21. Using Ivory

4213. It was narrated that Thawbân, the freed slave of the Messenger of Allah ﷺ, said: “When the Messenger of Allah ﷺ travelled, the last person among his family whom he spoke to was Fātimah, and when he came back, the first person he entered upon was Fātimah. He returned from a campaign of his, and she had hung up a piece of haircloth, or a curtain on her door, and she had adorned Al-Hasan and Al-Husain with silver bracelets. He came but he did not enter, and she thought that what kept him from entering was what he had seen, so she tore down the curtain and took the bracelets off the boys, and broke them into
pieces, and gave some to each child. Then she went to the Messenger of Allah ﷺ, and they (the boys) were weeping. He took it from them and said: 'O Thawbân, take this to the family of So-and-so' - a household in Al-Madinah - ‘for I do not like these members of my household to enjoy their share of good things in the life of this world. O Thawbân, buy a necklace made of sinews for Fātimah, and two bracelets of ivory.” (Da‘if)

The End of the Book of Combing
Chapter 1. What Has Been Reported About Using A Ring

4214. It was narrated from 'Eisā, from Sa‘eed, from Qatādah, from Anas bin Malik, who said: “The Messenger of Allāh ﷺ wanted to write to some of the non-Arabs, and it was said to him: ‘They do not read any letter unless it bears a seal.’ So he obtained a ring made of silver and had engraved on it (the words) Muhammad Rasūlullāh (Muhammad, the Messenger of Allāh).” (Sahih)

Comments:
The ring of the Prophet ﷺ was not for decoration, it was used as a seal.

4215. It was narrated from Khālid, from Sa‘eed, from Qatādah, from Anas, with the meaning that was narrated (above) by ‘Eisā bin Yūnus. He added: “He wore it on his hand until he died, then it was worn by Abū Bakr until he died, then it was worn by ‘Umar until he died. Then it was worn by ‘Uthmān and while he was at a well, it fell into the well. He ordered that the
The Book Of Rings

well be drained, but it (the ring) could not be found.” (Ṣahih)

4216. It was narrated that Ibn Shihāb said: “Anas told me: ‘The ring of the Prophet was of silver, with an Ethiopian stone (Fāss).’” (Ṣahih)

4217. It was narrated from Humaid At-Tawil, from Anas bin Mālik, who said: “The ring of the Prophet was made entirely of silver, as was its stone (Fāss).” (Ṣahih)

4218. It was narrated from ‘Ubaidullāh, from Nāfi’, from Ibn ‘Umar, who said: “The Messenger of Allāh acquired a ring of gold and put its stone next to his palm, and he had engraved on it (the words) ‘Muḥammad Rasūlullāh (Muḥammad the Messenger of Allāh).’ Then the people began to wear rings of gold, and when he saw that, he threw it away, and said: ‘I will never wear it again.’ Then he acquired a ring of silver, and had engraved on it (the words) ‘Muḥammad Rasūlullāh (Muḥammad the Messenger of Allāh).’ Abū Bakr wore the ring
after him, then ‘Umar wore it after Abū Bakr, then ‘Uthmān wore it, until it fell into the well of Aris.”

(ṣaḥīḥ)

Abū Dāwūd said: People did not become divided about ‘Uthmān until the ring fell from his hand.

4219. This report was narrated from Ayyūb bin Mūsā, from Nāfi’, from Ibn ‘Umar from the Prophet ﷺ; “He had engraved on it (the words) ‘Muḥammad Rasūlullāh (Muḥammad the Messenger of Allāh),’ and he said: ‘No one should engrave (his ring) as I have engraved my ring.’” (ṣaḥīḥ)

Comments:
Because the ring was used as an official seal, therefore, it was prevented to make rings with this inscription.

4220. This report (similar to no. 4218) was narrated from Al-Mughirah bin Ziyād, from Nāfi’, from Ibn ‘Umar, from the Prophet ﷺ. He said: “They looked for it but they did not find it, so ‘Uthmān acquired a ring and had engraved on it (the words) ‘Muḥammad Rasūlullāh (Muḥammad the Messenger of Allāh).’ And he used to make seals with it or wear it as a ring.” (ḥasan)

تخريج: [إسناده حسن] أخرجه النسائي، الزرقة، باب نزع الخاتم عند دخول الخلاء، ح: 520 من حديث أبي عاصم به.
Chapter 2. What Has Been Reported About Not Using A Ring

4221. It was narrated from Anas bin Mālik that he saw a ring of silver on the hand of the Prophet for one day, then the people started to wear (rings), so the Prophet threw it away, and the people threw them away. (Sahih)

Chapter 3. What Has Been Reported About The Gold Ring

4222. It was narrated from ‘Abdur-Rahmān bin Ḥarmalah that Ibn Mas‘ūd used to say: “The Prophet of Allah disliked ten characteristics: Sufrāh, meaning Khalīq; changing grey hair; letting one’s Izār (lower garment) drag; wearing rings of gold; showing one’s adornment before non-Mahrams (for women); throwing dice; Ruqyah except with Al-Mu’awwidhā;[1] wearing amulets; coitus interruptus (‘Azl); and intercourse with a woman who is breastfeeding a child - but he did not say that it is unlawful.” (Hasan)


"The Surahs mentioning seeking refuge with Allāh."
4223. It was narrated from ‘Abdullāh bin Muslim As-Sulāmī Al-Marwāzī Ābu Taibah, from ‘Abdullāh bin Buraidah, from his father, that a man came to the Prophet wearing a ring of brass, and he said to him: “Why do I detect the smell of idols from you?” So he threw it away, then he came wearing a ring of iron. He said: “Why do I see you wearing the jewelry of the people of the Fire?” So he threw it away, and said: “O Messenger of Allāh, of what should I make it?” He said: “Make it of silver, but do not weigh it so much as a Mithqāl.” (Ḥasan) Muḥammad (one of the narrators) did not say: “‘Abdullāh bin Muslim”, and Al-Ḥasan did not say: “As-Sulāmī Al-Marwāzī.”


Comments:
Men are allowed to wear silver rings and its weight should not be more than a Mithqāl or about 4.25 grams.

4224. Iyās bin Al-Ḥarīth bin Al-Mu‘a‘iqīb – whose grandfather on his mother’s side was Ābu Dhubāb


Comments:
Men are allowed to wear silver rings and its weight should not be more than a Mithqāl or about 4.25 grams.

[1] Al-Khaṭṭābī said: “Because idols were made of brass.”
أبو عطاء قال: خذثنا أبو مكين نوح بن ربيعة قال: خذثني إسحاق بن الحارث بن المختار - ووجدته من قبئ أمه أبو عطاء - عن جدهه قال: كان خاتم النبي من حديد ملون على غضرة. قال: فتركنا كان في يدي. قال:

وكان المختار على خاتم النبي (Hasan).

تخريج: [إسناده حسن] أخرجه النسائي، الزبيدي، باب ليس خاتم حديد ملوي عليه بفضة.

4225. It was narrated from ‘Asim bin Kulaib, from Abū Burdah, from ‘Ali, he said: “The Messenger of Allah said: ‘Say: ‘Allahumma ‘a inches wa sadidni (O Allah, guide me and set me straight),’” and when you ask Allāh to guide you, think of the right path, and when you ask Him to set you straight, think of the way you aim your arrow.” He said: “And he told me not to put a ring on this or this “- the forefinger and middle finger; ‘Asim was not sure “- and he told me not to use Al-Qassiyah or Al-Mitharah.”[1] (Sahih)

Abū Burdah said: “We said to ‘Ali: ‘What is Al-Qassiyah?’ He said: ‘Striped cloth that came to us from Ash-Shām or Egypt.’ He said: ‘And Al-Mitharah was a saddle cloth that women used to make for their husbands.”

تخريج: أخرجه البخاري، الباس، باب ليس القمي قبل، ح5838 تعليقاً ومسلم، الناس، باب النهي عن التجهم في الوسطي والتي تليها، ح478/20095 بعد، ح24/20078 من حديث عاصم ابن كليب به.

[1] See number 4044 and 4051.
Chapter 5. What Has Been Related About Wearing A Ring On The Right Hand Or The Left

4226. It was narrated from Sharik bin Abi Namir, from Ibrâhim bin ‘Abdullâh bin Hûnain, from his father, from ‘Ali, from the Prophet ﷺ. Sharik said: “And Abû Salamah bin ‘Abdur-Rahmân informed me; that the Prophet ﷺ used to wear his ring on his right hand.” (Hasan)

4227. It was narrated from ‘Abdul-‘Azîz bin Abi Rawwâd, from Näfi’, from Ibn ‘Umar that the Prophet ﷺ used to wear his ring on his left hand, and the stone (Faṣṣ) was turned towards his palm. (Da’îf)

Abû Dâwud said: Ibn Ishâq and Usâmah bin Zaid said, narrating from Näfi‘ with his chain: “...on his right hand.”

4228. It was narrated from ‘Ubaidullâh, from Näfi’ that Ibn ‘Umar used to wear his ring on his left hand. (Sahîh)

4229. It was narrated that Muhammad bin Ishâq said: “I saw As-Sâlt bin ‘Abdullâh bin Nawfâl
bin Al-Ḥārith bin ‘Abdul-Muṭṭalib, wearing a ring on the smallest finger of his right hand. I said: ‘What is this?’ He said: ‘I saw Ibn ‘Abbās wearing his ring like this. And he wore the stone (Fass) facing the back of his hand.’ He said: ‘I do not think that Ibn ‘Abbās said that the Messenger of Allāh ﷺ used to wear his ring except in this manner.’” (Hasan)

Chapter 6. What Has Been Reported About Anklets

4230. Ibn Az-Zubair narrated that a freed slave woman of theirs took the daughter of Az-Zubair to ‘Umar bin Al-Khaṭṭāb, and there were bells on her legs. ‘Umar cut them off, then he said: “I heard the Messenger of Allāh ﷺ say: ‘With every bell there is a devil.’” (Da’f)

4231. It was narrated that Bunānāh, the freed slave woman of ‘Abdur-Rahmān bin Hayyān Al-Ansārī, said, that while she was with ‘Aīshah, a girl was brought in to her, and she was wearing anklets that made noise. She said: “Do not
bring her in to me until her anklets are cut off.” And she said: “I heard the Messenger of Allâh say: ‘The Angels do not enter a house in which there is a bell.’” (Hasan)

Chapter 7. What Has Been Reported About Bracing Teeth With Gold

4232. It was narrated from Abû Al-Ashab, from ‘Abdur-Rahmân bin Ta’râfah, that his grandfather, ‘Arfajah bin As’ad had his nose cut off in the battle of Al-Kulâb, and he wore a nose made of silver, but it began to stink, so the Prophet told him to get a nose made of gold. (Hasan)

4233. (There is another chain) from Abû Al-Ashab, from ‘Abdur-Rahmân bin Ta’râfah, from ‘Arfajah bin As’ad, with its meaning. Yazîd said: “I said to Abû Al-Ashab: ‘Did ‘Abdur-Rahmân bin Ta’râfah meet his grandfather ‘Arfajah?’ He said: ‘Yes.’” (Hasan)

4234. It was narrated from (Another chain) from Abû Al-Ashab, from ‘Abdur-Rahmân bin Ta’râfah, from ‘Arfajah bin As’ad, from his father, with its meaning. (Hasan)
Chapter 8. What Has Been Reported About Gold For Women

4235. It was narrated that 'Aishah said: "Some jewelry came to the Prophet as a gift from An-Najashi, among which was a ring made of gold with Ethiopian stones. She said: 'The Messenger of Allah picked it up with a stick or with his finger, as if he disliked it, then he called for Umämah bint Abî Al-‘Aṣ – the daughter of his daughter Zainab – and said: Adorn yourself with this, O my daughter.'"

(Hasan)

4236. It was narrated from Abû Hurairah that the Messenger of Allah said: "Whoever would like to put a circle of fire on his beloved, let him give him a circle of gold, and whoever would like to give his beloved a necklace of fire, let him give him a necklace of gold, and whoever would like to give his beloved a bracelet of fire, let him give him a bracelet of gold. Rather you may feel free to use silver (for such purposes)."

(Hasan)

4237. It was narrated from Rib‘î bin Hîrâsh, from his wife, from a sister of Hûdhaifah, that the
Messenger of Allāh ﷺ said: “O women, is silver not enough for you to adorn yourselves? Any woman who adorns herself with gold and shows it, she will be punished because of it.” (Da‘if)

“women, is silver not enough for you to adorn yourselves? Any woman who adorns herself with gold and shows it, she will be punished because of it.”

Transliteration:

Ibn Hāshim Alṣāfī

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**4238.** Asmā’ bint Yazīd narrated that the Messenger of Allāh ﷺ said: “Any woman who wears a necklace of gold, she will have something similar of fire placed around her neck on the Day of Resurrection, and any woman who puts earrings of gold in her ears will have something similar of fire placed in her ears on the Day of Resurrection.” (Da‘if)

Textual Analysis:

4238 - حَدَّثَنَا مُوسُى بَنُ إِسْمَاعِيلٍ: حَدَّثَنَا أَبَانُ بْنُ بَرَّيْدٍ: حَدَّثَنَا يُحَيَّىٰ: أَنْ مُحَمَّدَ بْنُ عَبْدِ رَبِّيْمَةَ حَدَّثَنَا: أَنَّ إِسْحَاقَ بْنَ عَبْدِ رَبِّيْمَةَ حَدَّثَنَا: أَنِّي رَسُولُ اللَّهِ ﷺ قَالَ: «أَيُّمَا امْرَأَةٌ تَقْتُلَ قُلُوبَ هَذَا مُجَدَّدٌ فِي درْعَةٌ مِّنَ الْقُلُوبِ تَقْتُلُ فِي غَلَاءٍ مِّنَ الْقُلُوبِ. وَأَيُّمَا امْرَأَةٌ تَقْتُلَ قُلُوبَ وَجَعَلَ فِي ذَرَاعِهَا حُجْرَةٌ مِّنَ الْقُلُوبِ. وَأَيُّمَا امْرَأَةٌ تَقْتُلَ قُلُوبَ وَجَعَلَ فِي ذَرَاعِهَا حُجْرَةٌ مِّنَ الْقُلُوبِ.»

Translation:

4239. It was narrated from Abū Qīlābah, from Mu‘āwiyah bin Abī Sufyān that the Messenger of Allāh ﷺ forbade riding on (saddles made of) leopard skins and wearing gold, except what is cut.[1] (Ṣahih)

Abū Dāwūd said: Abū Qīlābah did not meet Mu‘āwiyah.

Textual Analysis:

4239 - حَدَّثَنَا مُحَمَّدُ بْنُ مُسَبْعَةَ: حَدَّثَنَا إِسْمَاعِيلٌ: حَدَّثَنَا خَالِدٌ بْنُ يَمْعُونٍ القُتَادَةَ: عَنْ أُبَيْةِ قُلَابَةَ، عَنْ مَعَاوِيَةَ بْنِ أَبِي شُفيَانَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «وَعَنْ نُعَيْمَةَ الْمُؤْمِنَةِ: أَنْتُمْ لَمْ تَتَّخِذُوا رَكُوبَ الصُّمَّارِ. قَالَ أَبُو دَاوُدُ: أَبُو قُلَابَةَ لَمْ يَتَّخِذْ مَعَاوِيَةَ.»

Translation:

In the Name of Allāh, the Most Gracious, the Most Merciful

34. THE BOOK OF TRIBULATIONS AND GREAT BATTLES

Chapter 1. Mention Of Tribulations And Their Signs

4240. It was narrated from Abū Wa‘īl, from Ḥudhairah who 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 I have forgotten anything, I will recognize it if I see it, just as a man recognizes the face of a man who has been away, then when he sees him he recognizes him.” (Ṣahīh)

4243. It was narrated from a son of Qabişah bin Dhu‘aib, from his father, who said: “Hudhairah bin Al-Yamān said: ‘By Allāh, I do not know whether my companions forgot, or Allāh caused them to forget. By Allāh, the Messenger of Allāh ﷺ did not omit any leader of
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**Fitnah** (tribulation) until the world ends, each of whom will have three hundred or more men with him, but he mentioned him by his name, the name of his father and the name of his tribe.” *(Hasan)*

4241. It was narrated from 'Āmir, from a man, from 'Abdullāh, that the Prophet ﷺ said: “Among this *Ummah* there will be four tribulations, the last of which is the annihilation.” *(Da'if)*

4242. It was narrated that 'Umair bin Häni' Al-'Ansî said: “I heard 'Abdullāh bin 'Umar saying: ‘We were sitting with the Messenger of Allah ﷺ and he mentioned tribulations, and spoke at length about them, until he mentioned *Fitnatal-Ahlās*. Someone said: ‘O Messenger of Allah, what is *Fitnatal-Ahlās*?’ He said: ‘People will flee, then there will be war. Then will come *Fitnat-Sarrā*, which will emerge, because of a man from among my family, who will claim that he is of me, but he will not be of me, for my friends are the people of *Taqwā*. Then the people will unite under a man like a hip bone over a rib (unstable). Then there will come *Fitnatud-Duhaimā* (a huge tribulation), which will not leave anyone of this *Ummah* without giving him a slap.
When it is said that it is over, it will be extended, and a man will have arisen a believer in the morning, and come upon the evening as a disbeliever, until the people are split into two camps: the camp of Faith in which there will be no hypocrisy, and the camp of hypocrisy in which there will be no Faith. When that happens, then expect the Dajjal on that day or the next." (Sahih)

It was narrated from Abu 'Awânah, from Qatâdah, from Nasr bin 'Asim, that Subâ'î bin Khâlid said: "I came to Al-Kûfah at the time when Tustar was conquered, to bring some mules from it. I entered the Masjid and saw some men of average stature. And there was a man sitting there who, if you saw him, you would recognize as being a man from the Hijâz. I said: 'Who is this? The people frowned at me, and said: 'Do you not recognize him? This is Hudhaifah bin Al-Yâmân, the Companion of the Messenger of Allah ﷺ.' Hudhaifah said: 'The people used to ask the Messenger of Allah ﷺ about good, but I used to ask him about evil.' And the people gazed at him. He said: 'I understand why you find it strange. I said: 'O Messenger of Allah, do you think that after this good that Allah has given to us, there will be any evil
like there was before it?” He said: “Yes.” I said: “What is the protection from that?” He said: “The sword.” [Qutaibah said in his Hadith: I said: “Will the sword have any say?” He said: “Yes.” I said: “What?” He said: “A calm upon smoke.”] [1] I said: “O Messenger of Allah, then what will happen?” He said: “If Allah, Most High, has a Khalifah in the earth and he strikes your back and takes your wealth (unlawfully), nevertheless obey him, otherwise die when you are clinging to the stump of a tree.” I said: “Then what?” He said: “Then the Dajjāl will emerge, with a river and a fire. Whoever falls into his fire will be assured of his reward, and will be relieved of his burden (of sin), but whoever falls into his river will be assured of his burden (of sin) and deprived of his reward.” I said: “Then what?” He said: “Then will come the onset of the Hour.”

(Hasan)

Comments:
“Otherwise die when you are clinging to the stump of a tree” meaning, to avoid participating in any of the political strife that appears, and this becomes clearer in narrations that follow.

4245. It was narrated from Ma‘mar, from Qatadah, from Nasr bin ‘Āsim, from Khalid bin Khālid Al-Yashkūrī, with this Hadith. He said: “I said: ‘And after the sword?’

He said: ‘Specks of dust will remain, and a calm upon smoke.’

Then he quoted the Hadith.

He said: And Qatadah consider it to refer to the apostasy that occurred during the time of Abū Bakr, and “Specks of dust would remain” he would say: “A particle”[1] (Hasan)

4246. It was narrated from Humaid, from Naṣr bin ‘Āṣim Al-Laithī, who said: “We came to Al-Yashkuri with a group of people from Banū Laith. He said: ‘Who are these people?’ We said: ‘Banū Laith; we have come to you to ask you about the Hadith of Hudhaifah.’ So he quoted the Hadith. He said: ‘We came back with Abū Mūsā and the price of animals went up in Al-Kūfah.’ He said: ‘A companion of mine and I asked Abū Mūsā (for permission), and he gave us permission, and we came to Al-Kūfah. I said to my companion: “I am going to enter the Masjid and when trading starts, I will come out to you.” So I entered the Masjid and saw a circle (of people) there, as if their heads had been cut off, listening to a man speaking. I went to them, and a man came, and he stood beside me. I said: “Who is this?” He said: “Are you from Al-Baṣraḥ?” I said:

[1] That is, explaining it, that it is like some foreign object in one’s eye, or a particle similar to that, which disturbs, and obscures one’s vision.
“Yes.” He said: “I knew that if you were from Al-Kufah you would not ask who this is.” I drew closer, and I heard Hudhaifah say: “The people used to ask the Messenger of Allah about good, but I used to ask him about evil, because I knew that I had not missed out on this good. I said: ‘O Messenger of Allah, will there be any evil after this good?’ He said: ‘O Hudhaifah, learn the Book of Allah and follow what is in it,’ three times. I said: ‘O Messenger of Allah, will there be any evil after this good?’ He said: ‘O Hudhaifah, learn the Book of Allah and follow what is in it.’” and he quoted the Hadith. I said: ‘O Messenger of Allah, will there be any evil after this good?’ He said: ‘Tribulation and evil.’ I said: ‘O Messenger of Allah, will there be any good after this evil?’ He said: ‘O Hudhaifah, learn the Book of Allah and follow what is in it,’ three times. I said: ‘O Messenger of Allah, will there be any good after this evil?’ He said: ‘A calm upon smoke, and a group upon dust.’ I said: ‘O Messenger of Allah, the calm – what is it?’ He said: ‘The hearts of the people will not be restored to the way they were.”[1] I said: ‘O Messenger of Allah, will there be any evil after this good?’ He said: ‘A tribulation which will blind and deafen people to the truth, in which there will be callers at the gates of the Fire. If you die, O Hudhaifah, clinging to

[1] Meaning, they will not be free of grudges and hatred.
the stump of a tree, that will be better for you than following any one of them.” (Ṣahīh)

4247. It was narrated from Ṣakhr bin Badr Al-‘Ijli, from Subai‘ bin Khālid, with this Ḥadīth from Hudhaifah, from the Prophet ﷺ. He (ﷺ) said: “If you do not find any Khalīfah on that day, then flee until you die, even if you die clinging (to the stump of a tree).” And he said at the end of it: “I said: ‘What will happen after that?’ He said: ‘If a man wants the mare to bring forth a foal, it will not deliver it until the Hour begins.” (Ḥasan)

4248. It was narrated from ‘Abdur-Rahmān bin ‘Abdi Rabb Al-Ka‘bah, from ‘Abdullāh bin ‘Amr that the Prophet ﷺ said: “Whoever pledges allegiance to an Imām, giving him his hand 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 said: “Did you hear this from the Messenger of Allah ﷺ?” He said: “My ears heard it, and my heart understood it.” I said: “This cousin of yours, Mu‘āwiya, he tells us to do such and such.” He said: “Obey him if it involves obedience to Allāh, and
disobey him if it involves disobedience to Allāh.” (Ṣaḥīḥ)

Comments:

It is the creed of Ahl As-Sunnah wal-Jamā'ah that any Muslim ruler who takes over a land, even by force, and he is known to be the leader by the masses after that, he must be obeyed in what is not disobedience to Allāh, and rebellion against him is unlawful.

4249. It was narrated from Abū Hurairah that the Prophet ﷺ said: "Woe to the ‘Arabs from an evil that has approached; he will be saved who restrains his hand.” (Da'if)

4250. It was narrated that Ibn 'Umar said: "The Messenger of Allāh ﷺ said: ‘Soon the Muslims will retreat to Al-Madinah and be besieged there, until their farthest outpost will be Sulāh.’”[1] (Ḥasan)

4251. It was narrated that Az-Zuhrī said: "And Sulāh is close to Khaibar.” (Ṣaḥīḥ)

[1] And it is also recited: Salāh with Fathah. See no. 4299.
It was narrated that Thawbän said: "The Messenger of Allah ﷺ said: 'Allah, Most High, folded the ends of the earth together for me to see,' or he said: 'My Lord folded the ends of the earth together for me to see, and I saw its eastern and western lands, and 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 send against them 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. I have granted you that your Ummah will not be destroyed by widespread famine, and I will not send against them 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." What I fear for my Ummah is misleading leaders. If the sword is wielded among my Ummah, it will never be withdrawn from them until the Day of Resurrection. The Hour will not begin until some tribes of my Ummah join the idolaters, and some tribes of my Ummah worship idols. There will be among my Ummah thirty liars, each of whom will claim to be a prophet, but I am
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the Last of the Prophets, there will be no Prophet after me. A group among my Ummah will continue to follow the truth – Ibn ‘Eisā (one of the narrators) said; “prevailing”, then the two reports concur – and they will not be harmed by those who oppose them, until the decree of Allah, Most High, comes to pass.” (Sahih)

Comments:

From time to time false prophets appeared, like Musailmah the Liar, and Mirza Ghulam Ahmad. Out of these false prophets, thirty will be famous.

4253. It was narrated that Abū Mālik – meaning, Al-Ash’arī – said: "The Messenger of Allah ﷺ said: ‘Allāh has protected you from three things: that your Prophet should not supplicate against you so that you all perish, that the followers of falsehood should not prevail over the followers of truth, and that you should not agree on misguidance.’" (Da’if)

4254. It was narrated from ‘Abdullāh bin Mas’ūd that the Prophet ﷺ said: “The millstone of Islam will turn for thirty-five (years) or thirty-six, or thirty-seven, then if they perish (after deviating) they will meet the same end as those who perished (before them).
But if they persist (in following the Right Path) then they will be in a good state for seventy years.” I said: “Seventy years in addition to that or seventy years including that?” He said: “Including that.” (Hasan)

4255. It was narrated that Abū Hurairah said: “The Messenger of Allah ﷺ said: ‘Time will pass quickly, knowledge will decrease, tribulations will become widespread, miserliness will be cast into people’s hearts, and Al-Harj will become prevalent.’” It was said: “O Messenger of Allah, what is that?” He said: “Killing, killing.” (Sahih)

Comments:
Meaning, after the time of the rightly guided Khalifahs, or after the martyrdom of ‘Uthmān, may Allāh be pleased with him.

Chapter 2. The Prohibition Of Participating In The Tribulation

4256. Muslim bin Abī Bakrah narrated that his father said: ‘The Messenger of Allāh ﷺ said: ‘There will be a tribulation in which the one who is lying down will be better than the one who is sitting,”
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and the one who is sitting will be better than the one who is standing, and the one who is standing will be better than the one who is walking, and the one who is walking will be better than the one who is running.” He said: ‘O Messenger of Allah, what do you enjoin me to do?’ He said: ‘Whoever has camels (in the wilderness), let him go and stay with his camels, and whoever has sheep, let him go and stay with his sheep, and whoever has land, let him go and stay on his land.’ He said: ‘What about the one who does not have any of that?’ He said: ‘Let him take his sword and strike its edge on a rock, then let him escape if he can.’” (Sahih)

Comments:

These narrations are seen to refer in specific to the events leading up to the martyrdom of ‘Uthmân, may Allah be pleased with him, and may be understood to apply generally to any political turmoil that results in bloodshed.

4257. It was narrated from Husain bin ‘Abdur-Rahmân Al-Asjja‘i that he heard Sa’d bin Abî Waqqâs narrate this Hadîth from the Prophet ﷺ. He said: “I said: ‘O Messenger of Allah, what do you think if someone enters upon me in my house and stretches out his hand to kill me?’ The Messenger of Allah ﷺ said: ‘Be like the son of Adam.’ And Yazîd[1] recited the: “If you do stretch your hand against me to kill me, I shall never

[1] That is, the Shaikh of the author in this narration, Yazîd bin Khâlid Ar-Ramîl. 
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stretch my hand against you to kill you: for I fear Allah, the Lord of the 'Alamīn (mankind, jinn, and all that exists”). [1] (Hasan)

4258. It was narrated from Wābisah that Ibn Mas'ūd said: “I heard the Prophet ﷺ say...” and he mentioned some of the Hadīth of Abū Bakrah. He said: “The slain (of that Fitnah) will be in the Fire.” He said: “I asked: ‘When will that be, O Ibn Mas'ūd?’ He said: ‘Those will be the days of Harj when no man will trust his companion.’ I said: ‘What do you enjoin me to do if I live until that time?’ He said: ‘Restrain your tongue and your hand, and keep to your house.’ When 'Uthmān was killed, I felt that the time had come, and I rode until I reached Damascus, where I met Khuraim bin Fātik and told him this Hadīth. He swore by Allah, besides Whom there is none worthy of worship, that he had heard from the Messenger of Allah ﷺ what Ibn Mas'ūd had told me.” (Da'īf)

Messenger of Allâh ﷺ said: ‘Ahead of the Hour there will be tribulations like parts of dark night, in which 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. The one who is sitting during (that Fitnah) will be better than the one who is standing, and the one who is walking during it will be better than the one who is running. Break your bows, cut your bowstrings and strike your swords on stones. If anyone enters upon any one of you, then let him be like the better of the two sons of Adam.’” (Hasan)

4260. It was narrated from Raqabah bin Muqalah, from ‘Awn bin Abi Juhaifah, from ‘Abdur-Rahmân, meaning Ibn Samurah, he said: “I was holding the hand of Ibn ‘Umar in one of the roads of Al-Madinah, when he came to a head[1] that was set on a post, and he said: ‘The killer of this one is doomed.’ When he had moved on he said: ‘And I do not regard him as anything other than doomed. I heard the Messenger of Allâh ﷺ say: “Whoever goes to a man of my Ummah to kill him, let him do like this [meaning, stretch out his neck], for the killer will be in the Fire,

[1] The commentators say that this may have been the head of Ibn Az-Zubair.
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and the victim will be in Paradise.”

(Da’if)

Abu Dawud said: Ath-Thawrî reported it from ‘Awn, from ‘Abdur-Rahmân bin Sumair, or Sumaira. Laith bin Abî Sulaim reported it from ‘Awn, from ‘Abdur-Rahmân bin Sumaira.

Abu Dawûd said: Al-Hasan bin ‘Ali said to me: “Abu Al-Wâlîd narrated to us,” meaning, with this Hadith, “from Abu ‘Awânîh,” And he said: “It is in my book as ‘Ibn Sabrah,’ and they say: ‘Samrah,’ and they (also) say: ‘Sumaira.’” This is the statement of Abu Al-Wâlîd.

4261. It was narrated that Abu Dharr said: “The Messenger of Allah said to me: ‘O Abu Dharr!’ I said: ‘Here I am at your service, O Messenger of Allah.’” And he mentioned the Hadith, in which he said: “How will you be when death befalls the people and a house” – meaning, a grave – “will be equivalent in value to a slave?” I said: “Allah and His Messenger know best,” or “whatever Allah and His Messenger choose for me.” He said: “You must be patient.” Then he said to me: “O Abu Dharr!” I said: “Here I am, at your service, O Messenger of Allah.” He said: “How will you be when you see Ahjîr Az-Zait (an area in Al-Madinah) covered with blood?” I said: “Whatever Allah
and His Messenger choose for me.” He said: “You must stay with your family and your tribe.” I said: “O Messenger of Allah, should I not take my sword and put it on my shoulder?” He said: “In that case you would have participated (in tribulation) with the people.” I said: “What do you tell me to do?” He said: “Stay in your house.” I said: “What if someone enters my house?” He said: “If you are afraid that the gleam of the sword may dazzle you, then cover your face with your garment and he (the one who kills you) will bear the burden of his sin and yours.” (Hasan)

4262. It was narrated that Abū Kabshah said: “I heard Abū Mūsā say: “The Messenger of Allah سلّم said: “Ahead of you, there lie tribulations, like pieces of the dark night, in which 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. The one who is sitting will be better than the one who is standing, and the one who is standing will be better than the one who is walking, and the one who is walking will be better than the one who is running.” They said: “What do you enjoin us to do?” He said: “Stay in your houses.” (Hasan)
4263. It was narrated that Al-Miqdad bin Al-Aswad said: “By Allah, I heard the Messenger of Allah ﷺ say: ‘Verily, the blessed one is the one who is kept away from Fitnah; verily, the blessed one is the one who is kept away from Fitnah; verily, the blessed one is the one who is kept away from Fitnah. How good is the one who is afflicted and bears it with patience.’” (Ṣahih)

Comments:

The summary of all these narrations under this chapter is that it is not part of Faith to fight in such turmoil, but rather to die upon Faith, as ‘Uthmān, may Allah be pleased with him, did when he was besieged.

Chapter 3. Regarding Restraining The Tongue

4264. It was narrated from Abū Hurairah that the Messenger of Allah ﷺ said: “There will be a tribulation which will make people deaf, dumb and blind (to the truth). Whoever approaches it will be drawn into it, and excessive talk will be as damaging as the sword.” (Ḍa‘if)
4265. It was narrated from Laith, from Tawüs, from a man called Ziyād, that ‘Abdullāh bin ‘Amr said: “The Messenger of Allah  said: ‘There will be a tribulation which will utterly destroy the Arabs, and those who are slain will be in the Fire. At that time the tongue will be worse than a blow of the sword.’” (Da‘if)

Abū Dāwūd said: Ath-Thawrī reported it from Laith, from Tawüs, from a non-Arab.

4266. (In his narration) ‘Abdullāh bin ‘Abdul-Quddūs said: “Ziyād Simin Kawsh.” (Sahih)

Chapter 4. The Concession
Allowing Living As A Bedouin During The Tribulation

4267. It was narrated that Abū Sa‘eed Al-Khudrī said: “The Messenger of Allah  said: ‘Soon the best wealth of the Muslim will be sheep which he follows to the tops of the mountains and the places where the rain falls, fleeing with his religion from the tribulations.’” (Sahih)
Comments:
“Fleeing with his religion from the tribulations” meaning, he avoids either of the sides that are killing each other.

Chapter 5. The Prohibition
From fighting During The Tribulation

4268. It was narrated from Ҳammād bin Zaid, from Ayyūb and Yūnus, from Al-Hasan, from Al-Ahnaf bin Qais who said: “I went out, intending to fight, and I was met by Abū Bakrah who said: Go back, for I heard the Messenger of Allah ﷺ say: “If two Muslims confront one another with their swords, the killer and the slain will be in the Fire.” He said: “O Messenger of Allāh, (I understand about) the killer, but what about the slain?” He said: “He wanted to kill his companion.” (Sahīḥ)

4269. It was narrated from Ma’mar, from Ayyūb, from Al-Hasan, with his chain and its meaning (a narration similar to no. 4266), but abridged. (Sahīḥ)

Chapter 6. Regarding The Gravity Of Killing A Believer

4270. It was narrated that Khālid bin Dihqān said: We were on the campaign to Constantinople in Dhuluqyah, when a man from Palestine, one of their prominent and righteous men, came, and they recognized his status. He was called Hāni’ bin Kulthūm bin Sharik Al-Kinānī. He greeted ‘Abdullāh bin Abī Zakariyyā – who acknowledged his status.” Khālid told us: ‘Abdullāh bin Abī Zakariyyā told us: I heard Umm Ad-Dardā’ say: I heard Abū Ad-Dardā’ say: I heard the Messenger of Allāh say: “Allāh may forgive every sin, except for one who dies in a state of Shirk, or a believer who kills another believer deliberately.”

Hāni’ bin Kulthūm said: “I heard Māhmūd bin Ar-Rabī’ narrating that he heard ‘Ubādah bin As-Šāmit narrating, that the Messenger of Allāh said: ‘Whoever kills a believer unjustly, Allāh will not accept any obligatory (Sarf) or voluntary (‘Adl) deed from him.’”[1]

Khālid said to us: “Then Ibn Abī Zakariyyā narrated to us, from Umm Ad-Dardā’, from Abū Ad-Dardā’, that the Messenger of Allāh said: ‘The believer will continue to move rapidly and smoothly so long as he does not

[1] It is also said that it means no ransom or exchange will be accepted from him as expiation for it on the Day or Resurrection.
shed forbidden blood. But if he sheds forbidden blood, he will be unable to move."

And Hāni’ bin Kulthūm narrated a similar report from Mahmūd bin Ar-Rabī’, from ‘Ubādah bin ʿAs-Sāmīt, from the Messenger of Allāh ﷺ. (Ṣaḥīḥ)

4271. It was narrated from Ṣaḍqāḥ bin Khālid, or other than him, from Khālid bin Dihqān, who said: “I asked Yahyā bin Yahyā Al-Ghassānī about the phrase ‘kills a believer unjustly’. He said: ‘(It refers to) those who fight during times of tribulation, and one of them kills (someone) thinking that he is doing the right thing, so he does not ask Allāh for forgiveness for that.’” (Ṣaḥīḥ)

Abū Dāwūd said: And he sheds blood unjustly and profusely.

4272. It was narrated from Mujālid bin ‘Awf that Khārijah bin Za‘id said: “I heard Zaid bin Thābit, in this place saying: ‘This verse – And whoever kills a believer intentionally, his recompense is Hell to abide therein’ – was revealed six months after the Verse in Al-Furqān - “And those who invoke not any other Ilāh (god) along with Allāh, nor kill such person as Allāh has forbidden, except for just cause.”’ (Ḥasan)

[1] Meaning, he will be doomed.

-meaning, he will be doomed. And Hāni’ bin Kulthūm narrated a similar report from Mahmūd bin Ar-Rabī’, from ‘Ubādah bin ʿAs-Sāmīt, from the Messenger of Allāh ﷺ. (Ṣaḥīḥ)

4271. It was narrated from Ṣaḍqāḥ bin Khālid, or other than him, from Khālid bin Dihqān, who said: “I asked Yahyā bin Yahyā Al-Ghassānī about the phrase ‘kills a believer unjustly’. He said: ‘(It refers to) those who fight during times of tribulation, and one of them kills (someone) thinking that he is doing the right thing, so he does not ask Allāh for forgiveness for that.’” (Ṣaḥīḥ)

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[1] Meaning, he will be doomed.
It was narrated from Al-Hakam, that Sa'eed bin Jubair said: “I asked Ibn ‘Abbâs, and he said: ‘When the Verse in Al-Furqân - And those who invoke not any other Ilâh (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause[1] - was revealed, the idolaters of Makkah said: “We have killed such people as Allâh has forbidden, and we have invoked other gods along with Allâh, and we have committed illegal sexual intercourse,” so Allâh revealed the Words: “Except those who repent and believe, and do righteous deeds; for those, Allâh will change their sins into good deeds”[2]. This is meant for them. As for the verse in An-Nisâ’ – And whoever kills a believer intentionally, his recompense is Hell[3] – (this refers to) a man who knows the laws of Islam, then he kills a believer deliberately; his recompense is Hell, and there is no repentance for him.’ I mentioned this to Mujâhid, and he said: ‘Unless he regrets it.’” (Sahîh)

4274. It was narrated from Ya’lã, from Sa’eed bin Jubair, from Ibn ‘Abbâs, with this narration about “And those who invoke not any other Ilâh (god) along with Allâh” referring to the people of Shirk. And the revelation of Say: “O ‘Ibâdî"[1] (Sahîh)

4275. It was narrated from Al-Mughirah bin An-Nu‘mân, from Sa’eed bin Jubair, from Ibn ‘Abbâs, who said: “And whoever kills a believer intentionally…”[2] He said: “This was not abrogated by anything.” (Sahîh)

4276. It was narrated that Abû Mijlaz said, concerning the Verse And whoever kills a believer intentionally, his recompense is Hell.[3] “This is his recompense, but if Allâh wants to pardon him, He will do so.” (Da’îf)

Chapter 7. Hope (Of forgiveness) For Murder

4277. It was narrated that Sa‘eed bin Zaid said: “We were with the Prophet ﷺ, and he mentioned tribulation, and spoke of its seriousness. We said – or they said – ‘O Messenger of Allah, if we live to see that it will destroy us.’ The Messenger of Allah ﷺ said: ‘No. All that will happen, is that you will be killed.’” [Sahih]

4278. It was narrated that Abu Musa said: “Allah’s Messenger ﷺ said: ‘This Ummah of mine is a nation that is singled out for more mercy and blessings, and it will not be punished in the Hereafter. Its punishment will come in this world, in the form of tribulations, earthquakes and killing.’” [Hasan]

The End of the Book of Tribulations

[1] Meaning, it will not affect you in the Hereafter.
4279. It was narrated from ʾIsmāʿīl, meaning Ibn ʿAbī Khālid, from his father, from Jābir bin Samurah who said: “I heard the Messenger of Allāh ἡ say: ‘This religion will continue to endure until there have been twelve Khalīfah ruling over you, all of whom are agreed upon by the ʿUmmah.’” Then I heard the Prophet ἡ say something that I did not understand, and I said to my father: “What is he saying?” He said: “All of them will be from the Qurāsh.” (Daʿīf)

4280. It was narrated from Dāwud, from ‘Amīr, from Jābir bin Samurah who said: “I heard the Messenger of Allāh ἡ say: ‘This religion will remain strong until there have been twelve Khalīfah.’” The people said the Takbīr and made noise. Then he said something in a low voice, and I said to my father: ‘O my father, what did he say?’ He said: ‘All of them will be from the Qurāsh.’” (Ṣaḥīḥ)

4281. It was narrated from Al-
Aswad bin Sa‘eed Al-Hamdānī, from Jábir bin Samurah, with this Hadith. He added: When he went back to his house, the Qurāsh came to him and said: “Then what will happen?” He said: “Then there will be Harj (killing).” (Hasan)

**Tafsir:** [Iṣnād] Ḥasan ibn ʿĀdīm: 5/92, from an-Hadīth of Zā‘īdah (four of the narrators) said in his Hadīth: “Allāh would lengthen that day” – “until He sent a man who is of me, or of my family, whose name is the same as my name, and whose father’s name is the same as my father’s name.”

In the Ḥadīth of Fītār (one of the narrators) he added: “He will fill the world with fairness and justice as it was filled with wrongdoing and injustice.”

In the Ḥadīth of Sufyān it says: “This world will not cease, or will not end, until the Arabs are ruled by a man from my family, whose name is the same as mine.”

Abū Dāwūd said: The wording of ‘Umar and Abū Bakr[1] is the same as that of Sufyān. [But Abū Bakr did not say: “The ‘Arabs.”] Abū Dāwūd spoke of the Ḥadīth of Abū Bakr and ‘Umar bin ’Ubayd. (Hasan)

**4282.** It was narrated from ʿAbdullāh that the Prophet ﷺ said: “If there was only one day left of this world” – Zā‘īdah (one of the narrators) said in his Ḥadīth: “Allāh would lengthen that day” – “until He sent a man who is of me, or of my family, whose name is the same as my name, and whose father’s name is the same as my father’s name.”

In the Ḥadīth of Fītār (one of the narrators) he added: “He will fill the world with fairness and justice as it was filled with wrongdoing and injustice.”

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[1] That is ‘Umar bin ‘Ubayd, and Abū Bakr Ibn ‘Ayyāsh two of the narrators; the author narrated it from five chains of narration.
4283. It was narrated from ‘Ali that the Prophet said: “If there was only one day left of time, Allah would send a man from my family who would fill it with justice as it was filled with injustice.” (Hasan)

4284. It was narrated from ‘Abdullāh bin Ja’far Ar-Raqqī (he said): “Abū Al-Malīf Al-Ḥasan bin ‘Umar narrated to us, from Ziyād bin Bayān, from ‘Alī bin Nufail, from Sa’eed bin Al-Musayyab, from Umm Salamah, who said: “I heard the Messenger of Allah say: ‘The Mahdī is of my offspring, one of the descendents of Fātimah.”’ (Hasan) ‘Abdullāh bin Ja’far said: “I heard Abū Al-Malīf praising ‘Ali bin Nufail, and mentioning his righteousness.”

4285. It was narrated that Abū Sa’eed Al-Khurdi said: “The Messenger of Allāh said: ‘The Mahdī is of me. He has a high forehead and a prominent nose. He will fill the world with fairness and justice as it was filled with wrongdoing and injustice, and he will rule for seven years.’” (Da‘īf)
286. It was narrated from Mu‘adh bin Hishâm (he said): “My father narrated to me, from Qatâdah, from Šâlih Abî Al-Khalîl, from a companion of his, from Umm Salamah, the wife of the Prophet ﷺ, that the Prophet ﷺ said: ‘There will be a dispute following the death of a Khalifah, and a man from Al-Madinah will go out, fleeing to Makkah. Some of the people of Makkah will come to him and will bring him out against his will, and they will pledge allegiance to him between the Corner (Black Stone) and the Maqâm. An army will be sent against him from Ash-Shám, which will be swallowed up by the earth in Al-Baidâ’, between Makkah and Al-Madinah. When the people see that, the devoted worshipers from Ash-Shám and the best people from Al-‘Irâq will come to him and pledge allegiance to him. Then there will arise a man from the Quraish whose maternal uncles are from Kalb, who will send an army against him and he will prevail over them. That (defeated army) will be the force of Kalb. The real loser will be the one who is not present when the wealth of Kalb is divided. He (the Mahdî) will divide the wealth and rule the people in accordance with the Sunnah of their Prophet ﷺ. Islam will become established on earth and he will remain for seven years, then he will die and the Muslims
will offer the funeral prayer for him." (Da'if)

Abū Dāwūd said: Some of them narrated from Hishām: "Nine years."

And some said: "Seven years."

**Translation:**

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**Comments:**

Other authentic narrations indicate that the Mahdi would already have appeared at the time of the decent of 'Elsā, peace be upon him.

4287. This Hadith was narrated from Hammām, from Qatādah and he said: "Nine years." (Da'if)

Abū Dāwūd said: Someone other than Mu'ādh narrated from Hishām: "Nine years."

4288. This Hadith was narrated from Abū Al-'Awwām, he said: "Qatādah narrated to us from Abū Al-Khalil, from 'Abdullāh bin Al-Hārith, from Umm Salamah, from the Prophet ﷺ." But the Hadith of Mu'ādh is more complete. (Da'if)

4289. The story of the army that will be swallowed up by the earth was narrated from 'Ubaidullāh Ibn Al-Qibṭīyyah, from Umm Salamah, from the Prophet ﷺ. I said: "O Messenger of Allah, what about the one who is forced (to join that army)?" He said: "They will all be swallowed up, but on the Day of Resurrection each one will be raised according to his intention." (Sahīh)
Comments:
This indicates that Allah may punish a people, and those who are good among them will also suffer from that punishment, while each of them will be judged in the Hereafter according to their intentions.

4290. It was narrated that Abu Ishaq said: "Ali - may Allah be pleased with him - said, while looking at his son Al-Hasan: 'This son of mine is a chief, as the Prophet ﷺ called him. From his loins will come a man who will have the same name as your Prophet ﷺ. He will resemble him in character but not in physical appearance.'” Then he mentioned the story: “He will fill the earth with justice.” (Da‘if)

4290. It was narrated that Hilal bin ‘Amr said: “I heard ‘Ali, may Allah be pleased with him, say: ‘The Prophet ﷺ said: 'A man will appear from beyond the river, who is called Al-Harith Harrath. His army will be led by a man called Manthur. They will consolidate things for the family of Muhammad as the Qurais consolidated things for the Messenger of Allah ﷺ. It is essential for every believer to support him.’” Or he said; “Respond to him.” (Da‘if)
Chapter 1. What Was Mentioned About Every Century

4291. It was narrated from Ayyūb, from Sharāhil bin Yazīd Al-Ma‘āfirī, from Abū ‘Alqamah, from Abū Hurairah – as far as I known – from the Messenger of Allāh ﷺ, who said: “At the beginning of every century Allāh will send to this Ummah someone who will renew its religion.” (Hasan)

Abū Dāwūd said: It was narrated by ‘Abdūr-Rahmān bin Shurāh Al-Iskandrānī and he did not go beyond Sharāhil.[1]

Comments:

Malāḥīm is plural of Malhamah, which is derived from the word Lahm, used for flesh in relation to people, and meat in relation to animals. So the meaning is violent fighting and shedding of blood. And the meaning of “someone who will renew its religion” is that there will be those who remain upon the truth – as stated in other narrations – even when innovation and sin are rampant. So at such times there will remain people who will call to the Sunnah and fight against innovations that distort the religion, whether the one reviving the religion be only one person, or more than one.

[1] Implying that he narrated it up to Sharahil as his own saying.
Chapter 2. What Was Mentioned About War With Rome

4292. It was narrated from Al-Awzâ‘î, from Ḥāssān bin ‘Aṭīyyah, he said: “Makhūl and Ibn Ābī Zakariyyâ‘ went to Khâlid bin Ma‘dân, and I went with them, so he narrated to us, from Jubair bin Nufair, concerning the Truce, that Jubair said: “Let us go to Dhu Mikhbar, one of the Companions of the Prophet. So we went to him, and Jubair asked him about the Truce. He said: ‘I heard the Messenger of Allah say: “You will make peace with the Romans in a secure truce, and you and they will fight an enemy who is behind you, and you will be victorious, seize spoils of war, and be safe. Then you will return, and camp in a meadow where there are mounds. A Christian man will raise the cross and will say: “The cross has prevailed.” A Muslim man will get angry and break it, at which point the Romans will betray (the truce) and prepare for battle.”’” (Sahîh)

4293. This Ḥadîth was narrated from Al-Walîd bin Muslim, he said: “ʿAbû ‘Amr narrated to us, from Ḥāssān bin ‘Aṭīyyah,” and he added: “The Muslims will go to their weapons and fight, and Allah will honor that band with martyrdom.” (Sahîh)
Abū Dāwud said: Except that Al-Walīd narrated the Ḥadīth from Jubayr, from Dhu Mikhbar, from the Prophet  Allāh ṣallī Allāhū  wa sallī maʿṣūmuhu.

Abū Dāwud said: And it was narrated by Rawḥ and Yahyā bin Hamzah and Bishr bin Bakr from Al-Awzāʾī, as ʿEisā said (no. 4292).

Chapter 3. Regarding Signs Of The Battles

4294. It was narrated that Muʿādh bin Jabal said: “The Messenger of Allāh ṣallī Allāhuhu  wa sallī maʿṣūmuhu  said: ‘Jerusalem will flourish when Yathrib is in ruins, and Yathrib will be in ruins when the Great War occurs. The Great War will occur when Constantinople is conquered, and Constantinople will be conquered when the Dajjāl appears.’ Then, with his hand, he struck the thigh, or shoulder of the one to whom he was speaking, and said: ‘This is as true as you are here’ or ‘as you are sitting here,’” meaning Muʿādh bin Jabal. (Hasan)

Chapter 4. Regarding The Sequence Order Of The Battles

4295. It was narrated that Muʿādh bin Jabal said: “The Messenger of Allāh ṣallī Allāhuhu  wa sallī maʿṣūmuhu  said: ‘Jerusalem will flourish when Yathrib is in ruins, and Yathrib will be in ruins when the Great War occurs. The Great War will occur when Constantinople is conquered, and Constantinople will be conquered when the Dajjāl appears.’ Then, with his hand, he struck the thigh, or shoulder of the one to whom he was speaking, and said: ‘This is as true as you are here’ or ‘as you are sitting here,’” meaning Muʿādh bin Jabal. (Hasan)
Allāh said: ‘The Great Battle, the conquest of Constantinople and the emergence of the Dajjal will all happen within seven months.’”

(Ta’īf)

4296. It was narrated from ‘Abdullāh bin Burṣ that the Messenger of Allāh said: “Between the Great Battle and the conquest of Al-Madinah, will be six years, and the Al-Masih-Dajjal will appear in the seventh year.”

(Ta’īf)

Chapter 5. Regarding The Nations Inviting One Another (To Attack) Islam

4297. It was narrated that Thawbān said: ‘The Messenger of Allāh said: ‘Soon the nations will invite to partake of you, as diners call one another to a large dish.’ Someone said: ‘Will it be
because we will be few in number on that day?’ He said: ‘No, rather you will be many on that day, but you will be like the refuse of the flood. Allah will take away fear of you from the hearts of your enemies, and Allah will pelt your hearts with Wahn (weakness).’

Someone said: ‘O Messenger of Allah, what is Wahn?’ He said: ‘Love of this world and dislike of death.’” (Hasan)

Comments:
Only Allah makes the disbelievers fear the believers, and only when they are worthy of the name “believers.” And this remains true only as long as they abide by the true teachings of the religion. It is only through that prescription that they were blessed with success in this life and the Hereafter from their Lord. The more the Muslims go away from their religion, from the teachings in the Sunnah, the more their enemies become fearless of them, and no matter what they do beyond following the Sunnah, they will never have the ability to bring about other than humiliation.

Chapter 6. Regarding The Muslim Stronghold During The Time Of The Battles

4298. It was narrated from Abū Ad-Dardā’ that the Messenger of Allah said: “The camp of the Muslims on the day of the Great Battle will be in Al-Ghūtah, beside a city called Damascus, one of the best cities of Ash-Shām.” (Sahih)
Comments:
Al-Ghūṭah is an area with water and produce that used to surround Damascus, but Damascus has spread into it.

4299. It was narrated that Ibn 'Umar said: "The Messenger of Allah ﷺ said: 'Soon the Muslims will be restrained to Al-Madīnah, until their furthest outpost will be Salāh." (Ḥasan)

4300. It was narrated that Az-Zuhri said: Salāh[^1] is near Khaibar.

Comments:
These narrations appear to refer to battles coming before the Hour.

Chapter 7. The End Of Fitnah During The Battle

4301. It was narrated that 'Awl bin Mālik said: "The Messenger of Allah ﷺ said: 'Allāh will never allow two swords to attack this Ummah at once: A sword from among it, and a sword from its enemies.'" (Dā'if)

[^1]: It is also recited Sulāh and it has preceded. See no. 4250.
Comments:
Meaning, when the Muslims are united upon the truth, and they are not suffering from political discord that leads to sectarian fighting, then they would only be fought by their enemies, but as long as they do not follow the truth, they will fight each other.

Chapter 8. Regarding The Prohibition Of Provoking The Turks And The Ethiopians

4302. It was narrated from Abi Sukainah, one of the Companions of the Prophet ﷺ, that the Prophet ﷺ said: “Leave the Ethiopians alone so long as they leave you alone, and leave the Turks alone so long as they leave you alone.” (Hasan)

Chapter 9. Regarding Fighting The Turks

4303. It was narrated from Suhail, meaning Ibn Abi Šālih, from his father, from Abū Hurairah, that the Messenger of Allāh ﷺ said: “The Hour will not begin until the Muslims fight the Turks, a people whose faces are like hammered shields and who wear hair.” (Sahīh)

4304. It was narrated from Az-Zuhri, from Sa'ced bin Al-Musayyab,
from Abū Hurairah, with the narration. Ibn As-Sarḥ (one of the narrators) said (in it): “The Prophet 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 short noses, as if their faces are hammered shields.’” (Sahih)

Chapter 10. Regarding The Mention Of Al-Baṣrah

4305. ‘Abdullāh bin Buraidah narrated from his father, the Hadith: “You will fight a people with small eyes,” meaning the Turks. He said: “You will drive them off three times, then you will push them towards the Arabian Peninsula. The first time, those who flee from them will be safe. The second time, some will be safe and some will perish. The third time, they will be extirpated.” Or as he said. (Daʿīf)

4306. Muslim bin Abī Bakrah said: “I heard my father narrating that the Messenger of Allāh ﷺ said: ‘Some people from my Ummah will camp in a vast area of low-lying ground which they will call Al-
Baṣrah, by a river called Dajlah, over which will be a bridge. It will have many people, and it will be one of the lands of the Muhājirīn.”

Ibn Yāhyā (one of the narrators) said: “Abū Ma’mar said: ‘It will be one of the lands of the Muslims. At the end of time, Banū Qāntūrā will come, with broad faces and small eyes, and they will camp on the banks of the river. Its people will split into three groups: A group that will take hold of the tails of cattle and live in the desert, and they will perish; a group that will seek security for themselves, and they will become disbelievers; and a group that will put their children behind their backs and fight, and they will be the martyrs.’” (Hasan)

4307. It was narrated from ‘Abdul-‘Azīz bin ‘Abdus-Samad, he said: “Mūsā Al-Ḥanāfī narrated to us, and I do not know except that he mentioned it being from Mūsā bin Anas, from Anas bin Mālik, that the Messenger of Allāh ﷺ said to him: ‘O Anas, the people will establish lands, and one of them will be called Al-Baṣrah or Al-Busairah. If you pass through it or enter it, then beware of its salt-flats, its wharves, its marketplace and the gate of its governors. You should keep to its outskirts, for there will be collapsing of the earth in it, and Qadhf[1] and severe

[1] They say it means stones raining down from the heavens, and they say it means other than that.
earthquakes and people who will spend the night, and become monkeys and pigs in the morning.”
(Da’if)

4308. Ibrāhīm bin Ṣāliḥ bin Dirham said: I heard my father say: ‘We went out for Ḥajj and we saw a man who said to us: “Is there a village beside you called Al-Ubullah?” We said: “Yes.” He said: “Who among you will promise to pray two or four Rak‘ahs on my behalf, in the Masjid of Al-‘Ashshār and say: ‘This is on behalf of Abu Hurairah? I heard my close friend Abul-Qasim say: On the Day of Resurrection, Allāh will raise martyrs from the Masjid of Al-‘Ashshār, and no one but they will stand with the martyrs of Badr.”
(Da’if)

Abū Dāwud said: This Masjid is close to the river.

Chapter 11. Mention Of Ethiopia

4309. It was narrated from ‘Abdullāh bin ‘Amr that the Prophet ﷺ said: “Leave the Ethiopians alone so long as they leave you alone, for no one will extract the treasure of the Ka‘bah except Dhūs-Suwayqatain from Ethiopia.” (Hasan)
Chapter 12. Signs Of The Hour

4310. It was narrated that Abū Zur‘ah said: A group of people came to Marwān in Al-Madīnah, and heard him narrating about the signs, and that the first of them would be the Dajjāl. He said: I went to ‘Abdullāh bin ‘Amr and told him, and ‘Abdullāh said: “He has not said anything (of importance). I heard the Messenger of Allah ﷺ say: ‘The first signs to appear will be the rising of the sun from its place of setting, or the Beast appearing to the people in the forenoon. Whichever of them appears before the other, the other will follow soon afterwards.’” (Ṣaḥīḥ)

‘Abdullāh – who used to read books – said: “I think the first of them to appear will be the rising of the sun from its place of setting.”

4311. It was narrated that Ḥudhaifah bin Asid Al-Ghifārī said: “We were sitting and talking in the shade of a room belonging to the Messenger of Allāh ﷺ, and we mentioned the Hour, and our voices grew loud. The Messenger
of Allāh ﷺ said: ‘It will never happen, or the Hour will never begin, until there have been ten signs before it: The rising of the sun from its place of setting, the emergence of the Beast, the emergence of Ya’jūj and Ma’jūj, the Dajjāl, ‘Eisā bin Mariam, the smoke, and three collapses of the earth: one in the west, one in the east and one in the Arabian Peninsula. The last of that will be the emergence of a fire from Yemen, from the furthest part of Aden, which will drive the people to the Place of Gathering.’” (Sahih)

4312. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘The Hour will not begin until the sun rises from its place of setting. When it rises and the people see it, those who are upon it (the earth) will believe, but that will be when “no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his faith.”’ [1] (Sahih)

Meaning, at the time of this event, faith will not benefit if it was not present in one’s heart before that.

Chapter 13. The Euphrates Will Uncover A Treasure

4313. It was narrated from Hafs bin 'Asim that Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'Soon the Euphrates will uncover a treasure of gold. Whoever is present (at that time) should not take anything from it.'" (Sahīh)

4314. A similar report was narrated from Al-'Araj, from Abū Hurairah, from the Prophet ﷺ, except that he said: "It will uncover a mountain of gold." (Sahīh)

Comments:
As is well known, the Euphrates is an important river in modern 'Iraq. "Dajjāl" is a term that refers to any evil liar. The Dajjāl who is the false messiah, is the “Great Dajjāl” that will come and claim to be the Lord. Prior to his appearance, there will be many Dajjāls.

Chapter 14. The Appearance Of The Dajjāl[1]

4315. It was narrated that Rib'i bin Hiraš said: "Hudhaifah and Abū Mas'ūd met, and Hudhaifah said: 'I am more knowledgeable about

[1] See nos. 4756 and 4757 regarding this topic.
what the Dajjāl will have with him than he is. He will have with him an ocean of water and a river of fire. The one which you think is fire will be water, and the one which you think is water will be fire. Whoever among you lives to see that, and wants water, let him drink from the one that he thinks is fire, for he will find it to be water.” (Sahih)

Abū Mas'ūd Al-Badrī said: “This is what I heard the Messenger of Allah ﷺ say.”

4316. It was narrated from Shu'bah, from Qatādah who said: “I heard Anas bin Mālik narrate that the Prophet ﷺ said: ‘No Prophet was sent, but he warned his Ummah about the Dajjāl, the one-eyed liar. Verily he is one-eyed, and your Lord, Exalted is He, is not one-eyed, and between his eyes [is written] Kāfir (disbeliever).’” (Sahih)

4317. (There is another chain) from Shu'bah But with): “Kāf, Fā', Rā’.” (Sahih)

4318. It was narrated from Shu'aib bin Al-Ḥabūb, from Anas bin Mālik, from the Prophet ﷺ, with this Hadith: “Every Muslim will read it.” (Sahih)
4319. یمربان بن هشائین said:
“The Messenger of Allah ﷺ said:
‘Whoever hears of the Dajjãl let him go far away from him, for by Allah a man will come to him thinking that he is a believer, and he will follow him because of the doubts he will be sent with, or due to the doubts he will be sent with.’
This is how he said it. (Sahih)

Comments:
This narration warns that those who have faith will stay away from the Dajjãl if they hear of his coming. It is ‘Eisã, peace be upon him, whose duty it is to slay the Dajjãl.

4320. It was narrated from ‘Amr bin Al-Aswad, from Junädah bin Abi Umayyah, from ‘Ubädah bin As-Sämît that the Messenger of Allah ﷺ said: “I have told you so much about the Dajjãl that I am afraid that you may not understand. Al-Mashiid-Dajjãl is a short man, bandy-legged, curly haired and one-eyed, with one eye that is sightless, neither protruding nor sunken. If you are confused, then remember that your Lord is not one-eyed.” (Hasan)

Abû Dâwwud said: ‘Amr bin Al-Aswad was put in charge of the judiciary.

4321. It was narrated that An-Nawwâs bin Sam‘ân Al-Kilâbî said: “The Messenger of Allâh ﷺ mentioned the Dajjâl and said: ‘If he appears while I am among you, I will deal with him on your behalf, and if he appears while I am not among you, then each man must deal with him on his own behalf. Allâh will take care of every Muslim on my behalf after me. Whoever among you lives to see him, let him recite the opening Verses of Sûrat Al-Kahf over him, for that is your protection against his Fitnah.’ We said: ‘How long will his stay be on earth be?’ 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 Allâh, on that day which is like a year, will the prayers of one day be sufficient for us?’ He said: ‘No. You will have to figure it based upon its length.’ Then ‘Eisâ bin Mariam, peace be upon him, will descend at the white minaret in the east of Damascus. And he will catch up with him at the gate of Ludd, and will kill him.” (Sâhih)

Comments:
This and other narrations that come later, prove that Allâh’s Messenger ﷺ learned of different matters in the future at different times. He did not withhold any of what he was ordered to convey. Here, he explained that recitations from Sûrat Al-Kahf will help protect against the Fitnah of the Dajjâl.

4322. A similar report was narrated from Abû Umâmah, from
the Prophet and he mentioned the prayers as well. (Hasan)

4323. It was narrated from Abū Ad-Dardā’ that the Prophet said: “Whoever memorizes ten Verses from the beginning of Sūrat Al-Kahf will be protected from the Fitnah of the Dajjāl.” (Sahih)

Abū Dāwud said: This is what Hishām Ad-Dastawā’ī said, narrating from Qatada, but he said: “Whoever memorizes the last Verses of Sūrat Al-Kahf.”

Shu’bāh said, narrating from Qatada: “From the end of Al-Kahf.”

4324. It was narrated from Abū Hurairah that the Prophet said: “There is no Prophet between myself and him” – meaning ‘Īsā. “He will descend and when you see him you should recognize him, a man of medium height with a reddish complexion, wearing two garments Mumassarah, with his

[1] Meaning, in his version of the above narration, for which Qatada is one of the narrators.

[2] Al-Mumassarah garment is that which has light yellow in it. (An-Nihayah) Other versions have the word Mehrud (Muslim 7373, At-Tirmidhi 2240, Ibn Majah 4075) An-Nawawi said that Mehrud is a garment dyed with Wars and then saffron, in Lisān Al-’Arab (Hurud): “A plant used for dyeing, and it is said that it is tumeric. Mehrud and Muharrad refer to a garment dyed yellow with Hurud.”
head looking as if it is dripping although it will not be wet. He will fight the people for the cause of Islam, and he will break the cross and kill the pigs, and he will abolish the Jizyah. At his time Allâh, will cause all religions to perish except Islam, and he will destroy Al-Masihid-Dajjâl. He will remain on the earth for forty years, then he will die, and the Muslims will perform the funeral prayer for him.” (Hasan)

Comments:
‘Eisâ, peace be upon him, will descend as described in the authentic narrations, and slay the Dajjâl.

Chapter 15. Regarding Narrations About Al-Jassâsah

4325. It was narrated from Az-Zuhri, from Abû Salamah, from Fâtimah bint Qais that the Messenger of Allâh ﷺ delayed the later ‘Ishâ’ one night, then he came out and said: “I was detained by something that Tamîm Ad-Dârî was telling me, about a man who was on one of the islands of the sea: ‘Then I saw a woman who was dragging her hair.’ He said: ‘Who are you?’ She said: ‘I am Al-Jassâsah; go to that castle.’ So I went to it, and I saw a man who was dragging his hair; he was chained in fetters and was leaping between heaven and earth. I said: ‘Who are you?’ He said: ‘I am the Dajjâl; has the Prophet of the unlettered appeared yet?’ I said:
It was narrated from 'Abdullãh bin Buraidah (he said): "'Amir bin Sharãhãl Ash-Sha'bi narrated to us, from Fãtimah bint Qais, that she said: 'I heard the caller of the Messenger of Allãh ™ crying out: “As-Salãtu Jãmi'ah (prayer is about to begin).” So I went out and prayed with the Messenger of Allãh ™, and when the Messenger of Allãh ™ had finished the prayer, he sat on the Minbar, and he was smiling. He said: “Let each person remain in the place where he prayed.” Then he said: “Do you know why I called you together?” They said: “Allãh and His Messenger know best.” He said: “By Allãh, I did not call you together for some alarming news or for something good. Rather I have called you together because Tamim Ad-Dãri was a Christian, and he came and pledged allegiance, and accepted Islam. He told me something which agrees with what I was telling you about the Dajjãl. He told me that he sailed on a ship with thirty men of Lakhm and Judhãm and they were tossed by the waves of the sea for a month. Then they were cast upon 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. They said:
‘Woe to you, what are you?’ It said: ‘I am Al-Jassasah. Go to this man in the monastery, for he is anxious to know about you.’ He said: ‘When it named a man for us, we were afraid of it, lest it be a she-devil. 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 bound to his neck.’ And he mentioned the Hadith; “and he asked them about the date-palms of Baisân, the spring of Zughar and the unlettered Prophet. And he said: ‘I am the Dajjãl, and soon I will be given permission to emerge.’” And the Prophet ﷺ said: “He is in the Sea of Ash-Shâm (Mediterranean), or the Yemeni Sea (Arabian Sea). No, rather he is in the east” twice, and pointed with his hand towards the east. She said: “I memorized this from the Messenger of Allah ﷺ.” (Sahih)

Comments:

Al-Jassasah comes from the word Jass, at it means that it, or she, gathers information for him. Lakhm and Judhãm are two tribes that lived in Yemen. Baisân is a village in the valley of the Jordan river. Zughar is a village in Syria.

4327. It was narrated from Mujãlid bin Sa’eed, from ‘Amir, who said: “Fãtimah bint Qais told me that the Prophet ﷺ prayed Zuhr, then he ascended the Minbar, and he had not ascended it except on Fridays before that,” then he narrated this story (about the Dajjãl). (Da’if)
4328. It was narrated from Al-Walid bin ‘Abdullâh bin Jumai’, from Abû Salamah bin ‘Abdur-Rahmân, from Jâbir, who said: “One day, the Messenger of Allâh ﷺ said from the Minbar: ‘While some people were traveling on the sea, their food ran out. Then an island appeared before them and they went out looking for bread, and were met by Al-Jassâsah.’ I said to Abû Salamah: ‘What is Al-Jassâsah?’ He said: ‘A woman who was dragging the hair of her body and her head.’ – ‘She said: ‘In this castle there is...’’ and he narrated the Hadîth. “He asked about the date-palms of Baisân and the spring of Zughar. He said he is Al-Masîh.” Ibn Abî Salamah[1] said to me: “In this Hadîth there is something that I did not memorize.” He (Abû Salamah) said: “Jâbir bore witness that he was Ibn Šâ’îd.”[2] I said: ‘But he has died.’ He said: ‘Even though he died!’ I said: ‘But he accepted Islam.’ He said: Even though he accepted Islam!’ I said: But he entered Al-Madinah.’ He said:'

[1] That is ‘Umar bin Abî Salamah, and the one hearing him say this is Al-Walid.

[2] He is also called Ibn Šayyâd, as appears in the next chapter.
Even though he entered Al-Madinah!

Comments:

Ibn Ṣayyād was a Jewish boy that they had suspected might be the Dajjāl, he later became a Muslim and died.

Chapter 16. Reports Regarding Ibn Aṣ-Ṣā'īd

4329. It was narrated from Sālim, from Ibn ‘Umar that the Prophet passed by Ibn Ṣā’īd with a group of his Companions, among whom was ‘Umar bin Al-Khaṭṭāb, while he (Ibn Ṣā’īd) was playing with some other boys by the battlement of Banū Maghālah, and he was still a boy. He did not notice until the Messenger of Allāh tapped him on the back with his hand, and said: “Do you bear witness that I am the Messenger of Allāh?” Ibn Ṣā’īd looked at him and said: “I bear witness that you are the Messenger of the unlettered.” Then Ibn Ṣayyād said to the Prophet: “Do you bear witness that I am the Messenger of Allāh?” The Prophet said to him: “I believe in Allāh and His Messengers.” Then the Prophet said to him: “What comes to you?” He said: “A truth-teller and a liar come to me.” The Prophet said to him: “You have been confounded.” Then the Messenger of Allāh said to him: “I am hiding something in my mind for you,” and he was hiding (the Verse) “the Day when the sky will...”
bring forth a visible smoke (Dukhân Mubin)". Ibn Ṣayyād said: “It is Ad-Dukh.” The Messenger of Allāh ﷺ said: “May you be disgraced and dishonored, you will never go beyond your station.” ‘Umar said: “O Messenger of Allāh, allow me to 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 nothing good in killing him.” (Sahih)

4330. It was narrated that Nāfi’ said: “Ibn ‘Umar used to say: ‘By Allāh, I do not doubt that Ibn Ṣayyād is Al-Masih-Dajjāl.’” (Sahih)

4331. It was narrated that Muhammad bin Al-Munkadir said: “I saw Jābir bin ‘Abdullāh swearing by Allāh that Ibn ʾAṣ-Ṣayyād was the Dajjāl. I said: ‘Are you swearing by Allāh?’ He said: ‘I heard ‘Umar swearing by Allāh to that effect, in the presence of the Messenger of Allāh ﷺ, and the Messenger of Allāh ﷺ did not object to that.’” (Sahih)

4332. It was narrated from Al-A’mash, from Sālim, that Jābir said: “We lost Ibn Sayyād on the Day of Al-Harrah.”[1] (Da’if)

4333. It was narrated from Al-‘Ala’, from his father that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘The Hour will not begin until thirty Dajjāls have appeared, each of them claiming that he is the messenger of Allāh.’” (Sahīh)

4334. It was narrated from Abū Salamah, from Abū Hurairah, who said: “The Messenger of Allāh ﷺ said: ‘The Hour will not begin until thirty lying Dajjāls have appeared, each of them telling lies against Allāh and His Messenger.’” (Hasan)

4335. It was narrated that Ibrāhīm

[1] Meaning, the day that Yazīd bin Mu‘āwiyyah gained sway over Al-Madinah, and they say that it is not correct, because Ibn Šayyād died prior to that as affirmed in other authentic narrations.
Chapter 17. Enjoining (Good) And Forbidding (Evil)

4336. It was narrated from ‘Alî bin Badhîmah, from Abû ‘Ubaidah, from ‘Abdullâh bin Mas‘ûd, who said: “The Messenger of Allâh ﷺ said: ‘The first signs of decline that appeared among the Children of Israel was when one man would meet another and say: ‘O so-and-so, fear Allâh and give up what you are doing, for it is not permissible for you.’ Then he would meet him the following day, and that did not prevent him from eating with him, drinking with him and sitting with him. When they did that, Allâh hardened their hearts equally, then He said: ‘Those among the Children of Israel who disbelieved were cursed by the tongue of Dâwûd and ‘Eisâ, son of Maryam. That was because they disobeyed (Allâh and the Messengers) and were ever transgressing beyond bounds. They used not to forbid one another from Al-Munkar (wrong, evildoing, sins, polytheism, disbelief) which they committed.
Vile indeed was what they used to do. You see many of them taking the disbelievers as their Awliyā’ (protectors and helpers). Evil indeed is that which they themselves have sent forward before them; for that (reason) Allah’s Wrath fell upon them, and in torment they will abide. And had they believed in Allah, and in the Prophet and in what has been revealed to him, never would they have taken them (the disbelievers) as Awliyā’ (protectors and helpers); but many of them are the Fāsiqūn (rebellious, disobedient to Allah).[1] Then he said: ‘No, by Allah, you must enjoin what is good and forbid what is evil, and stop the evildoer, and compel him to conform with what is right and restrict him to what is right.’” (Da‘if)


4337. A similar report was narrated from Sālim, from Abū ‘Ubaydah, from Ibn Mas‘ūd from the Prophet ﷺ, and he added: “...Or Allah will harden your hearts equally, then He will curse you as He cursed them.” (Da‘if)

Abū Dāwūd said: It was narrated by Al-Muhārībī from Al-‘Alā’ bin Al-Musayyab from ‘Abdullāh bin ‘Amr bin Murrah from Sālim Al-Aftas from Abū ‘Ubaydah from
‘Abdullãh. And it was narrated by Khãlid At-Tahhãn from Al-‘Alã’ from ‘Amr bin Murrah from Abû ‘Ubaidah.

4338. It was narrated that Qais said: “Abû Bakr said, after praising and glorifying Allah: ‘O people, you recite this Verse, but you do not understand it as it should be understood: “Take care of your ownselves. If you follow the (right) guidance no harm can come to you from those who are in error.”’

He (one of the narrators) said: “From Khãlid. And we heard the Prophet say: “If the people see a wrongdoer and they do not stop him, soon Allah will punish them all.”’ ‘Amr (one of the narrators) said, from Hushaim: ‘I heard the Messenger of Allah say: ‘There is no people among whom acts of disobedience are done, and they are able to change them but they do not do so, but soon Allah will punish them all.’”

(Šaiĥih)

Abû Dâwud said: And it was narrated – as Khãlid said – by Abû Usãmah and a group. Shu’bah said: “There is no people among whom acts of disobedience are done, and they are greater in number than those who do them...”

4339. It was narrated that Jarir said: “I heard the Prophet say: ‘There is no man among a people who commit acts of disobedience, and they are able to change it, but they do not change it, but Allah will punish them before they die.’” (Da’if)

4340. It was narrated that Abü Sa’eed Al-Khurdi said: “I heard the Messenger of Allah say: ‘Whoever sees an evil deed and is able to change it with his hand, then let him change it with his hand.’” Hannâd omitted the rest of the Hadith but Ibn Al-‘Alâ completed it: “If he cannot (do that, then let him change it) with his tongue, if he cannot (change it) with his tongue, then with his heart, and that is the weakest of faith.”[1] (Sahîh)
Comments:

"Change it" meaning, from Munkar or evil, to Ma‘rūf or goodness. And this narration mentions three levels, covering faith: in the heart, with the tongue and with the limbs, and the least of it, "with his heart," is faith.

4341. Abū Umayyah Ash-Sha‘bānī said: “I asked Abū Tha‘labah Al-Khushani: ‘O Abū Tha‘labah, what do you say about this Verse: “Take care of your own selves.”?’ [1] He said: ‘By Allāh, you have asked one who has knowledge about it. I asked the Messenger of Allāh ﷺ about it and he said: “Rather you should enjoin one another to do that which is good and forbid one another from that which is evil, until when you see avarice being obeyed and whims being followed, this world being preferred and everyone admiring his own opinion, then you should take care of your own self and ignore the common folk. Ahead of you there are days of patience, when patience will be like grasping live coals, and the one who does good deeds will have the reward of fifty men who do deeds like his.” Someone else added: “He said: ‘O Messenger of Allāh, the reward of fifty of them?’ He said: ‘The reward of fifty of you.’” (Hasan)

4342. It was narrated from ‘Umarah bin ‘Amr, from ‘Abdullāh bin ‘Amr bin Al-‘Ās that the Messenger of Allāh ﷺ said: “How
will you be at a time” – or “soon there will come a time” – “when people are sifted and the dregs of mankind will be left, who will break their promises and betray their trusts, and they will become mixed together[1] like this?” – and he interlaced his fingers. They said: “How should we be, O Messenger of Allah?” He said: “Accept that which you approve of, and reject that which you disapprove of, tend to your own affairs and leave alone the affairs of the common folk.”

(Hasan)

Abū Dāwud said: This is how it has been related from ‘Abdullāh bin ‘Amr, from the Prophet, through various routes of transmission.

تخريج: [إسناده حسن] أخرجه ابن ماجه، الفتح، باب الثبوت في الفتنة، ح: 3957 من حديث عبد العزيز بن أبي حازم به وصححه الحاكم: 2/159، 4/435، ووافقه الذهبي.

4343. It was narrated from ‘Ikrimah, he said: “Abdullāh bin ‘Amr bin Al-‘As narrated to me, he said: “While we were around the Messenger of Allāh, he mentioned Fitnah and said: “If you see that the people have started to break their promises, and are not trustworthy, and they are like this” – and he interlaced his fingers. I stood up and said: “What should I do at that time, may Allāh cause me to be ransomed for you.” He said: “Stay in your house and hold your tongue, accept that which you

[1] Mixed together: meaning, to such an extent that one will not be able to tell the good from the bad, and people will be so confused about religious matters, that they will not be able to tell the difference between honesty and betrayal, good and evil.
approve of, and reject that which you disapprove of, tend to your own affairs and leave alone the affairs of the common folk.”  
(Hasan)

4344. It was narrated that Abū Sa'eed Al-Khurdi said: “The Messenger of Allāh ﷺ said: ‘The best of Jihād is a just word spoken to an oppressive Sultan’ or “an oppressive Amīr.” (Hasan)

4345. It was narrated from Mughirah bin Ziyād Al-Mawsili, from ‘Adiyy bin ‘Adiyy, from Al-‘Urs bin ‘Amirah Al-Kindi that the Prophet ﷺ said: “If sin is committed on earth, the one who sees it and hates it – or denounces it – is like one who was absent from it, and the one who is absent from it but approves of it is like one who sees it.” (Daʿīf)

4346. (There is another chain) from ‘Adiyy bin ‘Adiyy, from the
Prophet ﷺ. He said: “Whoever sees it and hates it, is like one who was absent from it.” (Da‘f)

4347. It was narrated that Abū Al-Bakhtārī said: “One who heard the Prophet ﷺ saying it, told me” — and Sulāmān (one of the narrators) said: “One of the Companions of the Prophet ﷺ told me” — “that the Prophet ﷺ said: ‘Mankind will not be destroyed until their sins become abundant (and they have no excuse left).’” (Sahih)

Chapter 18. The Onset Of The Hour

4348. It was narrated that ‘Abdullāh bin ‘Umar said: “The Messenger of Allāh ﷺ led us in praying ‘Ishā’ one night towards the end of his life, and when he had said the Salām he stood up and said: ‘Do you not see this night of yours? One hundred years from now, no one who is on the face of the earth will be left.’” Ibn ‘Umar said: “The people misunderstood these words of the Messenger of Allāh ﷺ when they narrated these Aḥādīth about one hundred years. What the Messenger of Allāh ﷺ said was: ‘No one who is on the face of the earth today will be left,’...
meaning that that generation would come to an end.” (Sahih)

Turjman:

After the generation will end. (Sahih)

4349. It was narrated that Abū Tha‘labah Al-Khushani said: “The Messenger of Allāh ﷺ said: ‘Allāh will not impose too much hardship on this Ummah by delaying them for half a day (on the Day of Resurrection).’” (Sahih)

Turjman:

It was narrated that Abu Thalib Al-Khashani said: "The Messenger of Allah (Saw) said: 'Allah will not impose too much hardship on this Ummah by delaying them for half a day (on the Day of Resurrection)'."

4350. It was narrated from Sa‘d bin Abī Waqqās that the Prophet ﷺ said: “I hope that it will not be too hard for my Ummah (i.e., the rich people of the Ummah) when they are with their Lord (on the Day of Resurrection) and He delays them for half a day.” It was said to Sa‘d: How much is a day? He said: Five hundred years. (Da‘īf)

Turjman:

It was narrated from Sa‘d bin Abī Waqqās that the Prophet (Saw) said: “I hope that it will not be too hard for my Ummah (i.e., the rich people of the Ummah) when they are with their Lord (on the Day of Resurrection) and He delays them for half a day.” It was asked to Sa‘d: How much is a day? He said: Five hundred years.

The End of the Book of Great Battles
English Translation of

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Volume 5
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Volume 5

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In the Name of Allāh,
the Most Gracious, the Most Merciful

© Maktaba Dar-us-Salam, 2008
King Fahd National Library Catalog-in-Publication Data
Imām hāfiz Abu Dawud Sulaiman bin Ash'ath
Sunan Abu Dawud / Imām hāfiz Abu Dawud Sulaiman
bin Ashath; Nasiruddin Al-Khattab, Riyadh-2008
599 p, 14x21cm
978-9960-500-16-4 (Vol.-5)
1- Al-Hadith- Five books 2- Hadith
3-Title
235.4 dc
Legal Deposit no.1429/2860
978-9960-500-16-4 (Vol.-5)
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Chapter 1. Ruling On One Who Apostatizes

4351. It was narrated from ‘Ikrimah that ‘Ali burned some people who had apostatized from Islam. News of that reached Ibn ‘Abbās, and he said: “I would not have burned them with fire, because the Messenger of Allāh ﷺ said: ‘Do not punish with the punishment of Allāh.’ I would have executed them in accordance with the words of the Messenger of Allāh ﷺ, because the Messenger of Allāh ﷺ said: ‘Whoever changes his religion, execute him.’ News of that reached ‘Ālī and he said: ‘Woe to [the mother of] Ibn ‘Abbās!’” (Sahih)

4352. It was narrated that ‘Abdullāh said: “The Messenger of Allāh ﷺ said: ‘The blood of a Muslim man, who bears witness none has the right to be worshiped but Allāh, and that I am the Messenger of Allāh, is not permissible except in one of three cases: A married adulterer, a soul
for a soul, and one who leaves his religion and separates from the Jama'ah (the main body of Muslims).” (Sahih)

Comments:
See the narration of 'Uthmān (no. 4502) for the meaning of “separates from the Jama'ah.”

4353. It was narrated that 'Āishah said: “The Messenger of Allāh ﷺ said: ‘The blood of a Muslim man who bears witness that none has the right to be worshipped but Allāh, and that Muḥammad is the Messenger of Allāh, is not permissible except in one of three cases: A man who commits adultery after getting married, who should be stoned; a man who rebels and fights against Allāh and His Messenger, who should be killed, crucified, or exiled from the land; or one who kills another person and should be killed in return.’” (Sahih)

4354. It was narrated from Humaid bin Hilāl: “Abū Burdah narrated to us, he said: ‘Abū Mūsā said: “I came to the Prophet ﷺ, and there were two Ash'arī men with me, one on my right and the other on my left. They both asked for employment, and the Prophet ﷺ remained silent. Then he said: ‘What do you say, O Abū Mūsā?’ or ‘O 'Abdullāh bin Qais?’ I said: ‘By the One Who sent you with the truth! They did not tell me what
was on their minds, and I did not realize that they would ask for employment.’ It is as if I can see his Siwāk beneath his lip which had receded. He said: ‘We will never appoint anyone over our work who seeks it. Rather you should go, O Abū Mūsā (or O ‘Abdullāh bin Qais).’” So he sent him as governor to Yemen, then he sent Mu‘ādh bin Jabal after him. He said: “When Mu‘ādh came to him, he dismounted and he threw a pillow to him. There was a man there in chains, and he said: ‘What is this?’ He said: ‘This man was a Jew who accepted Islam, then he reverted to his religion, his bad religion.’ He said: ‘I will not sit down until he has been executed in accordance with the ruling of Allāh and His Messenger.’ He said: ‘Sit down.’ He said: ‘I will not sit down until he has been executed in accordance with the ruling of Allāh and His Messenger’ – three times. So he issued orders that he be executed. Then they spoke about Qiyām Al-Lail (voluntary night prayer), and one of them – Mu‘ādh bin Jabal – said: ‘I sleep, and I get up (and pray), or I stay up (and pray) and I sleep, and I hope (for the same reward) when I sleep as I hope for when I pray.’” (Sahih)

4355. It was narrated from Tālḥah bin Yahyā and Buraidah bin ‘Abdullāh bin Abī Burdah, from
Abū Burdah, from Abū Mūsā, who said: “Mu‘ādh came to ‘Alī while I was in Yemen, and there was a man who had been Jewish, then he accepted Islam, then he apostatized from Islam. When Mu‘ādh came he said: ‘I will not dismount until he is executed, so he was executed.’”

One of them said: “And he had been asked to repent before that.”

Comments:
The apostate should be given a chance to review his decision and accept Islam again, before a legal judgment is passed in his case.

4356. This story was narrated by Ash-Shaibānī, from Abū Burdah. He said: “A man who had apostatized from Islam was brought to Abū Mūsā, and he called him (to Islam) for twenty days or so. Then Mu‘ādh came and called him, but he refused, so his head was chopped off.” (Sahih)

Abū Dāwud said: It was narrated by ‘Abdul-Malik bin ‘Umair from Abū Burdah, but he did not mention his being asked to repent. It was narrated by Ibn Fuḍail from Ash-Shaibānī, from Sa‘eed bin Abī Burdah, from his father, from Abū Mūsā, and he did not mention him being asked to repent.
head had been chopped off, and he did not ask him to repent.” (Da’if)

4358. It was narrated that Ibn ‘Abbâs said: “Abdullãh bin Sa’d bin Abî As-Sarh was a scribe for the Messenger of Allâh ﷺ. Then the Shaitãn caused him to go astray, and he joined the disbelievers. The Messenger of Allâh ﷺ ordered that he be killed on the Day of the Conquest of Makkah, but ‘Uthmân bin ‘Affãn sought protection for him and the Messenger of Allâh ﷺ granted him protection.” (Hasan)

4359. It was narrated that Sa’d said: “On the Day of the Conquest of Makkah, ‘Abdullah bin Sa’d bin Abî Sarh hid with ‘Uthmân bin ‘Affân, who brought him to the Prophet ﷺ and said: ‘O Messenger of Allâh, accept the pledge of ‘Abdullah.’ He raised his head and looked at him three times, and refused each time, then he accepted his pledge after three times. Then he turned to his Companions and said: ‘Was there no wise man among you who could have stood up when he saw me...
holding back my hand from (accepting) his allegiance, to kill him?’ They said: ‘We did not know, O Messenger of Allah, what was on your mind. Why didn’t you make some hint to us with your eyes?’ He said: ‘It is not appropriate for a Prophet to deceive with his eyes.’” (Hasan)

Comments:

Winking with the eyes is considered a deceitful act.

4360. It was narrated that Jarîr said: “I heard the Prophet ﷺ say: ‘If a slave runs away to the land of Shirk, his blood becomes permissible.’” (Sahih)

Chapter 2. The Ruling Regarding One Who Reviles The Prophet ﷺ

4361. It was narrated that ‘Ikrimah said: “Ibn ‘Abbas told us that a blind man had a female slave who had borne him a child (Umm Walad) who reviled the Prophet ﷺ and disparaged him, and he told her not to do that, but she did not stop, and he rebuked her, but she paid no heed. One night she started to disparage and revile the Prophet ﷺ, so he took a dagger...
and put it in her stomach and pressed on it and killed her. There fell between her legs a child who was smeared with the blood that was there. The next morning mention of that was made to the Prophet ﷺ and he assembled the people and said: ‘By Allāh, I adjure the man who did this, to stand up.’ The blind man stood up and came through the people, trembling, and he came and sat before the Prophet ﷺ. He said: ‘O Messenger of Allāh, I am the one who did it. She used to revile you and disparage you, and I told her not to do it, but she did not stop, and I rebuked her, but she paid no heed. I have two sons from her who are like two pearls, and she was good to me. Last night she started to revile you and disparage you, and I took a dagger and placed it on her stomach and I pressed on it until I killed her.’ The Prophet ﷺ said: ‘Bear witness that no retaliation is due for her blood.”’ (Sahih)

4362. It was narrated from ‘Allā that a Jewish woman used to revile and disparage the Prophet ﷺ. A man strangled her until she died, and the Messenger of Allāh ﷺ declared that no recompense was payable for her blood. (Da‘f)
Barzah said: “I was with Abū Bakr and he spoke harsh words about a man. I said: ‘O Khalifah of the Messenger of Allāh! Permit me to strike his neck.’ My words took away his anger, and he got up and went inside, then he sent for me and said: ‘What did you say just now?’ I said: ‘Give me permission to strike his neck.’ He said: ‘Would you do that if I told you to?’ I said: ‘Yes.’ He said: ‘No, by Allāh, that is not allowed for any man after Muḥammad.’” (Hasan)

Abū Dāwūd said: This is the wording of Yazīd.

Aḥmad bin Ḥanbal said: That is, Abū Bakr did not have the right to kill any man except in one of the three cases mentioned by the Messenger of Allāh: “Kufr after faith, adultery after being married, or in the case of murder. And the Prophet had the authority to issue orders for execution.”

Chapter 3. What Has Been Reported Concerning Al-Muhāribah

It was narrated from Ḥammād, from Ayyūb, from Abū Qilābah, from Anas bin Mālik that

[1] Those who wage war, as becomes clear in the chapter.
some people from ‘Ukl – or he said: from ‘Urainah – came to the Messenger of Allah ﷺ but they found that the climate of Al-Madinah made them unwell, so the Messenger of Allah ﷺ told them to go to the milch-camels and drink their urine and milk. So they went there, then when they became well again, they killed the herdsman of the Messenger of Allah ﷺ and drove off the camels. News of that reached the Prophet ﷺ at the beginning of the day, and he sent people after them. The day had not advanced very far before they were brought. He ordered that their hands and feet be cut off and their eyes be branded, then they were thrown in the Ijarrah[1] where they asked for water but were not given any. (Sahih)

Abū Qilābah said: “They were people who stole and killed, and they disbelieved after having believed, and they waged war against Allāh and His Messenger.”

١٤٣٦٥. This Hadith was narrated from Wuhaib, from Ayyūb with his chain (a narration similar to no. 4364), and he said: “He ordered that nails be heated, then he blinded them and cut off their

خِرْجَة: أَخْرِجَهُ الْبَخَارِيُّ، الْوَضُوءُ، بَابِ أُبُوَّ الْأَلْبَاءِ وَالْدِّوَابَاتِ وَالْعَنْمِ وَمَرَابِضُهَا، حِيْ، ٤٣٦٥: مِنْ حَدِيثٍ أَبُو رَجَاءٍ عَنَّ أَبِي قَلَابَةِ ﷺ.

hands and feet, and he did not cauterize them." (Sahih)

4366. This Hadith was narrated from Yaḥyā, meaning Ibn Abī Kathīr, from Abū Qīlābah, from Anas bin Mālik (similar no. 4364). He said: “The Messenger of Allāh ﷺ sent trackers after them, and they were brought. Allāh revealed concerning that (the Verse): ‘The recompense of those who wage war against Allāh 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.””[1] (Sahih)

4367. This Hadith was narrated from Hammād, he said: “Thabit, Qatādah, and Humaid informed us, from Anas bin Mālik (a narration similar to no. 4364).” And he said: “He cut off their hands and feet on opposite sides.” And he said at the beginning (of the Hadith): “They drove off the camels and apostatized from Islam.” Anas said: “I saw one of them biting at the ground out of thirst, until they died.” (Sahih)

4368. A similar Hadith (as no. 4367) was narrated from Hishām,

from Qatadah, from Anas bin Malik, and he added: “Then mutilation was forbidden.” And he did not say: “On opposite sides.”

It was narrated by Shu’bah from Qatadah, and Salãm bin Miskin, from Thãbit, all from Anas, but they did not mention (the phrase) “on opposite sides.” And I did not find in the Hadith of anyone (mention of) cutting off hands and feet on opposite sides except in the Hadith of Համմադ bin Salamah.

(Sahih)

4369. It was narrated from Sa’eed bin Abi Hilal, from Abû Az-Zinãd, from ‘Abdullãh bin ‘Ubaidullãh – Ahmad (one of the narrators) said: meaning ‘Abdullãh bin ‘Ubaidullah bin ‘Umar bin Al-Khattãb – may Allãh be pleased with him – from Ibn ‘Umar: “Some people raided the camels of the Prophet and drove them off, and they apostatized from Islam and killed the herdsman of the Messenger of Allãh, who was a believer. He sent people after them and they were brought. He cut off their hands and feet and gouged out their eyes. The Verse of Muhãribah was revealed concerning them, and they are the ones of whom Anas bin Malik told Al-Hajjãj about, when he questioned him.” (Da’if)
Comments:

Al-Ḥajjāj bin Yūsuf asked Anas about the severest punishment the Messenger of Allāh applied, and Anas narrated this story. When this reached Al-Ḥasan Al-Baṣrī he commented that he wished Anas would not have told him about that. This is because, according to some narrations, Al-Ḥajjāj stated on the Minbar: “Anas narrated to me...” and he decided that it would be good to do the same with whoever opposed him. See Al-Bukhārī no. 5685 (The part of the narration in question is not translated in the published edition of the English translation of Sahih Al-Bukhārī.)

4370. It was narrated from Abū Az-Zinnād, that when the Messenger of Allāh cut off (the hands and feet) of those who stole his camels and gouged out their eyes with fire, Allāh rebuked him for that and Allāh revealed (the words): The recompense of those who wage war against Allāh 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.[1]

4371. It was narrated that Muḥammad bin Sirīn said: “This was before the Hadd (punishments) were revealed. Meaning the Hadīth of Anas (no. 4366,4367). (Sahih)

4372. It was narrated that Ibn ‘Abbās said: “The recompense of

those who wage war against Allāh 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. Except for those who (having fled away and then) come back (as Muslims) with repentance before they fall into your power; in that case, know that Allāh is Oft-Forgiving, Most Merciful”.[1] This Verse was revealed concerning the idolators. Whoever among them repented before being overpowered, that would not prevent the Hadd (punishment) that he deserved being carried out on him.” (Hasan)

Chapter 4. Regarding Interceding About A Legal Punishment

4373. It was narrated from Al-Laith, from Ibn Shihāb, from ‘Urwhah, from ‘Aīshah, that the Quraish were worried about the case of the Makhzūmi woman who had stolen, and they said: “Who will speak concerning her?” Meaning, to the Messenger of Allāh ﷺ. They said: “Who would dare, except Usāmah bin Zaid, the

beloved of the Prophet ﷺ?” So Usâmah spoke to him, and the Messenger of Allâh ﷺ said: “O Usâmah, are you interceding concerning one of the Ḥadd (punishments) of Allâh?” Then he stood up and delivered a speech and said: “Those who came before you were only destroyed because when a noble man among them stole they would leave him alone, but if a peasant among them stole they would carry out the Ḥadd (punishment) on him. By Allâh, if Fâṭimah bint Muḥammad were to steal, I would cut off her hand.”

(Ṣâhib)

Comments:

The law helps to protect the society. Previous nations were ruined because of their unfair system of justice and class distinction in society.

4374. It was narrated from Ma’mar, from Az-Zuhri, from ‘Urwa, from ‘Āishah who said: “A Makhzûmi woman used to borrow things and deny it, and the Prophet ﷺ ordered that her hand be cut off.” He narrated a story similar to that in the Ḥadîth of Al-Laith (no. 4373), then he said: “And the Prophet ﷺ cut off her hand.” (Ṣâhib)

Abû Dâwud said: Ibn Wahb narrated this Ḥadîth from Yûnus from Az-Zuhri, and he said in it what Al-Laith said: “A woman stole at the time of the Prophet ﷺ, during the campaign that led to the Conquest of Makkah.”
Al-Laith narrated it from Yūnus, from Ibn Shihāb with his chain. He said: “A woman borrowed (things).” Mas'ūd bin Al-Aswad narrated a similar report from the Prophet ﷺ. He said: “She stole a velvet cloth from the house of the Messenger of Allāh ﷺ.”

Abū Dāwūd said: Abū Az-Zubair narrated from Jābir that a woman stole, and she sought refuge with Zainab, the daughter of the Messenger of Allāh ﷺ.

[Sufyān bin ‘Uyainah narrated it from Ayyūb bin Mūsā from Az-Zuhrī from ‘Urwah from ‘Aishah. There was some disagreement (on behalf of those who reported it) from Sufyān. Some of them said that she borrowed, and some of them said that she stole. Shu‘aib said, narrating from Az-Zuhrī, from ‘Urwah, from ‘Aishah: “A woman borrowed” narrating the Ḥadīth. Ismā‘il bin Umayyah and Ishāq bin Rāshīd both narrated from Az-Zuhrī: “She stole from the house of the Prophet ﷺ,” and he quoted a similar report.]

4375. It was narrated from Muhammad bin Abī Bakr, from ‘Amrāh, from ‘Aishah, who said: “The Messenger of Allāh ﷺ said: ‘Forgive the people of good standing for their errors, except matters for which Ḥadd (punishments) are prescribed.’” (Ḥasan)
Chapter 6. Pardoning In Cases Of Hadd (Punishment) That Do Not Reach The Sultan

4376. It was narrated from ‘Abdullãh bin ‘Amr bin A1-‘As that the Messenger of Allah said:

"Pardon for the Hudûd among yourselves, for whatever reaches me about (a case of) Hadd, the punishment must be carried out."

(Da‘îf)

Chapter 7. Concealing Those Who Have Committed Deeds For Which Hadd (Punishments) Are Prescribed

4377. It was narrated from Yazîd bin Nu‘aim from his father that Mâ‘îz came to the Prophet and confessed four times (to adultery) in his presence, and he ordered that he be stoned. He said to Hazzãl: “If you had concealed him with your garment, that would have been better for you.” (Hasan)
4378. It was narrated from Ibn Al-Munkadir that Hazzâl told Mâ‘îz to go to the Prophet ﷺ and tell him. (Hasan)

4379. It was narrated from Isrâ‘îl, from Simâk bin Harb, from ‘Alqamah bin Wâ’il, from his father that a woman went out to pray at the time of the Prophet ﷺ, and she was met by a man who attacked her and had his way with her. She screamed and he went away. Then another man passed by and she said: “This man did such and such to me.” A group of the Muhãjirûn came by, and she said: “That man did such and such to me.” They caught the man who she thought was the one who had attacked her, and brought him, and she said: “Yes, this is the one.” They brought him to the Messenger of Allâh ﷺ, and when he issued orders concerning him, the one who had attacked her, stood up and said: “O Messenger of Allâh, I am the one who attacked her.” He said to her: “Go, for Allâh has forgiven you, and he
Chapter 9. Prompting With Regard To Ḥadd

4380. It was narrated from Hammād, from Ishāq bin Ṭāhih, from Abū Ẓalḥah, from Abū Al-Mundhir, the freed slave of Abū Dharr, from Abū Umayyah Al-Makhzūmi, that a thief who had confessed, and was brought to the Prophet, but no goods were found with him. The Messenger of Allāh said: “I do not think that you have stolen anything.” He said: “Yes (I have stolen).” He repeated it two, or three times, then he ordered that his hand be cut off. He was brought to him and he said: “Ask Allāh for forgiveness and repent to Him.” He said: I ask Allāh for forgiveness and I repent to Him. He said: “O Allāh, accept said kind words to the man.”

(Hasan)

Abū Dāwud said: Meaning, to the man who had been arrested (by mistake). And he said concerning the man who had attacked her: “Stone him.” And he said: “He has repented in such a manner that if the people of Al-Madīnah repented like this, it would be accepted from them.”

Abū Dāwud said: It was also narrated by Asbāṭ bin Naṣr, from Simāk.

اللّٰهُمّ َّبَاِبِ فِي الْتَّلِقُّينِ فِي الْحُدَّ (المعجم ٨) باب: في الْتَلِقُّينِ فِي الْحُدَّ (التفسير ٨)

قال: «لا أَسْتَنَفِمُّ أَمْيَةً تَّلْقَى بِهَا عَلَى الْجَلِّ الَّذِي وَقَعَ عَلَيْهَا: (اِرْجَمْوَهُ)،»

قال: «أَلْقَدْ تَابَ نَّفَسِي لَوْ تَابَتْ أَهْلُ الْمَدِينَةِ لَقَلَّبُ مِنْهُمْ».»

قال: أبو داود: رَوَاهُ أَسْبَاطُ بِنْ نَصْرٍ أَيْضًا عَنْ سِمَاكَ.

تَخْرِيجٌ: [إِسْنَادِ حَسَن] أَخْرِجَهُ التَّرَمِذِي، الْحُدُدُ، بَابٌ مَا جَاءَ فِي النِّسَاءِ إِذَا اسْتَكْرَهَا عَلَى الزِّنَا، ح: ١٥٤٤ عِنْ مُحَمَّدٍ بْنِ يَحْيَى بْنِ فَارِسِ الْدُّهْلَاءِيِّ بِهِ وَقَالَ: «حَسَنٌ غَرِيبٌ صَحِيحٌ» وَسَمَّاهُ ابْنُ الْجَارُودِ، ح: ٨٢٣.

Chapter 9. Prompting With Regard To Ḥadd

It was narrated from Hammād, from Ishāq bin Ṭāhih, from ʿAbdullāh bin ʿAbī Ẓalḥah, from Abū Al-Mundhir, the freed slave of Abū Dharr, from Abū Umayyah Al-Makhzūmi, that a thief who had confessed, and was brought to the Prophet, but no goods were found with him. The Messenger of Allāh said: “I do not think that you have stolen anything.” He said: “Yes (I have stolen).” He repeated it two, or three times, then he ordered that his hand be cut off. He was brought to him and he said: “Ask Allāh for forgiveness and repent to Him.” He said: I ask Allāh for forgiveness and I repent to Him. He said: “O Allāh, accept said kind words to the man.”

(Hasan)

Abū Dāwud said: Meaning, to the man who had been arrested (by mistake). And he said concerning the man who had attacked her: “Stone him.” And he said: “He has repented in such a manner that if the people of Al-Madīnah repented like this, it would be accepted from them.”

Abū Dāwud said: It was also narrated by Asbāṭ bin Naṣr, from Simāk.
his repentance,” three times.  
(Da‘if)
Abū Dāwud said: It was narrated by ‘Amr bin ‘Āsim from Hammām, from Ishaq bin ‘Abdullāh. He said: “from Abū Umayyah - one of the Anšār - from the Prophet ﷺ.”

Chapter 10. Regarding The Case Of A Man Who Admits He Committed A Punishable Offence, But Does Not Specify What It Was

4381. Abū Umāmah narrated that a man came to the Messenger of Allāh ﷺ and said: “0 Messenger of Allāh, I have committed a crime for which a Hadd (punishment) is due, so carry it out on me.” He said: “Did you not perform Wudū’ when you came?” He said: “Yes.” He said: “Did you not pray with us when we prayed?” He said: “Yes.” He said: “Go, for Allāh has pardoned you.” (Sahīh)

Chapter 11. Testing By Means Of Beating

4382. Azhar bin ‘Abdullāh Al-Ḥarāzī narrated that some people from Kalā‘ whose goods had been stolen, came and accused some weavers (of the theft). They came to An-Nu‘mān bin Bashīr, the Companion of the Prophet ﷺ, and
he detained them for a few days, then he let them go. They came to An-Nu'mân, and said: “You let them go without beating them or testing them!” An-Nu'mân said: “What do you want? If you wish I will beat them, then if your goods are found with them, that is fine, otherwise I will take from your backs what I took from their backs.” They said: “Is this your ruling?” He said: “This is the ruling of Allah and the ruling of the Messenger of Allah.” (Da'if)

Abū Dāwūd said: He only intended to alarm them with these words; beating is not permissible except after a confession.

Chapter 12. For What The Hand Of A Thief Is To Be Cut Off

4383. It was narrated from Sufyān, from Az-Zuhri, he (Sufyān) said: “I heard it from him, from ‘Amrah, from ‘Āishah; that the Prophet used to cut off (the thief’s hand) for one-quarter of a Dinar or more.” (Saḥiḥ)

Comments:
The punishment of Ḥadd for theft is applied in cases of one forth of Dinar. The weight of Dinar is equal to about 4.24 grams of gold.
4384. It was narrated from Yūnus, from Ibn Shīhāb, from ‘Urwah and ‘Amrah, from ‘Aīshah that the Prophet ﷺ said: “The hand of the thief is to be cut off for one-quarter of a Dinar or more.”

(Sahih)

Ahmad bin Salīh (one of the narrators) said: “Cutting (off the thief’s hand) is for one-quarter of a Dinar or more.”

Comments:
In those days three Dirhams were equal to a quarter of a Dinar, as is clear from the following narration.

4385. It was narrated from Mālik, from Nāfi’, from Ibn ‘Umar that the Messenger of Allāh ﷺ cut off (the thief’s hand) for a shield whose price was three Dirhams.

(Sahih)

4386. It was narrated from Ismā‘īl Ibn Umayyah, that Nāfi’, the freed slave of ‘Abdullāh bin ‘Umar, narrated to him, that ‘Abdullāh bin ‘Umar narrated to them, that the Prophet ﷺ cut off the hand of a man who stole a shield from the place reserved for women (in the Masjid), the price of which was three Dirhams.

(Sahih)

Comments:
In those days three Dirhams were equal to a quarter of a Dinar, as is clear from the following narration.
4387. It was narrated from Ibn Numair, from Muhammad bin Ishāq, from Ayyūb bin Mūsā, from ‘Aṭā’, from Ibn ‘Abbās, who said: “The Messenger of Allāh ﷺ cut off the hand of a man for a shield whose value was a Dinar, or ten Dirhams.” (Da‘if)

Abū Dāwūd said: It was narrated by Muhammad bin Salamah and Sa‘dān bin Yaḥyā from Ibn Ishāq, with his chain.

Chapter 13. For What The Thief’s Hand Is Not To Be Cut Off

4388. It was narrated from Mālik bin Anas, from Yaḥyā bin Sa‘eeds, from Muhammad bin Yaḥyā bin Ḥabbān, that a slave stole a palm sapling from a man’s garden and planted it in his master’s garden. The owner of the sapling went out looking for it, and he found it, and he sought the help of Marwān bin Al-Hakam, who was the governor of Al-Madīnah at that time, against the slave. Marwān imprisoned the slave, and he wanted to cut off his hand, but the master of the slave went to Rāfi’ bin Khadij and asked him about that, and he told him that he had heard the Messenger of Allāh ﷺ say: “There is no cutting off of the hand for fruit or Kathar (spadix).” The man said: “Marwān has caught my slave and he wants to cut off his hand. I want...
you to come to him with me, and tell him what you heard from the Messenger of Allah ﷺ.” So Râfi’ bin Khadij went with him to Marwân bin Al-Ḥakam, and Râfi’ said to him: “I heard the Messenger of Allah ﷺ say: ‘There is no cutting off of the hand for fruit or Kathar (spadix).’” So Marwân ordered that the slave be released. (Ṣaḥīḥ)

Abū Dāwud said: Kathar is spadix.

4389. This Ḥadīth was narrated from Ḥammād (he said): “Yahyā narrated to us from Muḥammad bin Yahyā bin Ḥabbān.” He said: “And Marwân gave him a few lashes, then he let him go.” (Ṣaḥīḥ)

4390. It was narrated from ‘Abdullāh bin ‘Amr bin Al-Ḥās that the Messenger of Allah ﷺ was asked about fruits hanging on the trees and he said: “If a needy person takes some with his mouth, and does not take any away in his garment, then there is no penalty for him, but if he carries some away, then he is to be fined twice its value and punished. Whoever steals anything from it after it has been put in the place where dates are dried and its value has reached the price of a shield, then his hand
is to be cut off, but whoever steals less than that is to be fined twice its value and punished.” (Hasan)

Chapter 14. Cutting Off The Hand For Snatching And Treachery

4391. It was narrated from Muḥammad bin Bakr: “Ibn Juraij narrated to us, he said: Abū Az-Zubair said: Jābir bin ʿAbdullāh said: ‘The Messenger of Allāh ﷺ said: ‘There is no cutting off of the hand for plunder, but the one who plunders openly is not of us.’” (Sahih)

4392. And with this chain, he said: “The Messenger of Allāh ﷺ said: ‘There is no cutting off of the hand for the one who is treacherous (by keeping something that was given to him in trust).’” (Sahih)

4393. A similar report (as no. 4392) was narrated from ʿĪsā bin Yūnus from Ibn Juraij, from Abū Az-Zubair, from Jābir, from the Prophet ﷺ. He added: “And there is no cutting off of the hand for one who snatches something.” (Sahih)
Abū Dāwūd said: Ibn Jūraiyy did not hear these two Ḥadīth from Abū Az-Zubair. I heard from Ahmad bin Ḥanbal that he said: “Rather Ibn Jūraiyy heard them from Yā Sin Az-Zayyāṭ.”

Abū Dāwūd said: Al-Mughirah bin Muslim narrated them from Abū Az-Zubair, from Jābir, from the Prophet ﷺ.

Comments:
The meaning of these narrations becomes clear by the following chapter, that is, things that are guarded and stolen warrant physical punishment.

Chapter 15. One Who Steals A Thing From A Place Where It Is Protected

4394. It was narrated from Asbāt, from Simāk bin Harb, from Humaid the son of Ṣafwān’s sister, that Ṣafwān bin Umayyah said: “I was sleeping in the Masjid on a Khamisah[1] of mine whose value was thirty Dirhams, when a man came and snatched it from me. The man was caught, and brought to the Prophet ﷺ, and instructions were issued that his hand be cut off. I came to him and said: ‘Will you cut off his hand for the sake of thirty Dirhams? I will sell it to him, and make its price a loan.’ He said: ‘Why didn’t you do this before you brought him to me?’” (Ḥasan)

Abū Dāwūd said: It was narrated from Zā‘īdah from Simāk from Ju‘ā’id bin Ḥujair who said:

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[1] It is said that the term is used for a square black cloak with designs on it.
“Ṣafwān fell asleep...” Tawūs and Mujāhid narrated that he was sleeping and a thief came and stole a Khāmisah from beneath his head. It was also narrated from Abū Salamah bin ʿAbdur-Rahmān who said: “He snatched it away from beneath his head, and he woke up and shouted, and he was caught.” Az-Zuhārī narrated that Ṣafwān bin ʿAbdullāh said: “He fell asleep in the Masjid, using his Ṣīrā as a pillow, and a thief came and took his Ṣīrā. He caught the thief and brought him to the Prophet ﷺ.”

Chapter 16. Cutting Off The Hand For A Loan If He Denies Borrowing It

4395. It was narrated from Maʿmar, from Ayyūb, from Nāfiʿ, from Ibn ʿUmar, that a Makhzūmī woman used to borrow things and deny it, and the Prophet ﷺ ordered that her hand be cut off. (Sahih)

Abū Dāwūd said: It was narrated by Juwairiyah: “from Nāfiʿ, from Ibn ʿUmar, or from Ṣafīyyah bint Abī Ḥanīfah.” He added: “The Prophet ﷺ stood up and delivered a speech and said: ‘Is there any woman who will repent to Allāh and His Messenger?’ three times, and that woman was present, but she did not stand up or speak.”

Abū Dāwūd said: And it was
narrated by Ibn Ghanaj from Nafi' from Safiyyah bint Abi 'Ubaid, and he said: "Testimony was given against her."

It was narrated from Yunus, from Ibn Shihab, he said: "Urwah would narrate that 'Aishah said: 'A woman borrowed some jewelry from some people who were known, but she was unknown, then she sold it. She was caught and brought to the Prophet, who ordered that her hand be cut off. She is the one for whom Usamah bin Zaid interceded, and the Messenger of Allah said concerning her what he said.'"

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**4396.** It was narrated from Yunus, from Ibn Shihab, he said: "Urwah would narrate that 'Aishah said: 'A woman borrowed some jewelry from some people who were known, but she was unknown, then she sold it. She was caught and brought to the Prophet, who ordered that her hand be cut off. She is the one for whom Usamah bin Zaid interceded, and the Messenger of Allah said concerning her what he said.'"

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**4397.** It was narrated from Ma'mar, from Az-Zuhri, from 'Urwah, from 'Aishah who said: "A Makhzumi woman used to borrow things and deny it, and the Prophet ordered that her hand be cut off - and he narrated a *Hadith* like that of Qutaibah from Al-Laith from Ibn Shihab (no. 4373), and he added: "So the Prophet cut off her hand."
Chapter 17. If An Insane Person Steals Or Commits A Crime That Is Subject To A Hadd (Punishment)

4398. It was narrated from ‘Aīshah that the Messenger of Allāh ﷺ said: “The Pen has been lifted from three: From the sleeping person until he awakens, from the insane person until he comes to his senses, and from the child until he grows up.” (Ḥasan)

4399. It was narrated from Jarīr, from Al-‘A’mash, from Abū Zabyān, from Ibn ‘Abbās who said: “An insane woman who had committed Zinā was brought to ‘Umar and he consulted some people about her. ‘Umar, may Allāh be pleased with him, ordered that she be stoned, then ‘Āli bin Abī Talib, may Allāh be pleased with him, passed by her, and said: ‘What is going on with this woman?’ They said: ‘She is the insane woman of Banū So-and-so. She committed Zinā and ‘Umar, may Allāh be pleased with him, ordered that she be stoned.’ He said: ‘Take her back.’ Then he came to him, and said: ‘O Commander of
the Believers, do you not know that the Pen has been lifted from three: From the insane person until he comes to his senses, from the sleeping person until he awakens and from the child until he reaches the age of maturity?’ He said: ‘Yes.’ He said: ‘Then why is this woman to be stoned?’ He said: ‘Nothing.’ He said: ‘Then let her go.’ So he let her go, and he started to say the Takbir.” (Daif)

4400. A similar report (as no. 4399) was narrated from Waki’ from Al-A’marsh, and he also said: “Until he (the sleeping person) comes to his senses.” And he said: “From the insane person until he recovers.” He said: “And ‘Umar started to say the Takbir.” (Sahih)

4401. It was narrated from (another chain) that Ibn ‘Abbas said: “They passed by ‘Ali bin Abi Talib, may Allâh be pleased with him – a Hadîth like that of ‘Uthmân (no. 4399). He said: “Do you not remember that the Messenger of Allâh ﷺ said: ‘The Pen has been lifted from three: From the insane person whose mind is deranged until he comes to his senses, from the sleeping person until he awakens, and from the child until he reaches puberty?’” He said: “You have
spoken the truth.” Then he let her go. (Da‘f)

4402. It was narrated from ‘Atã’ bin As-Sa‘ib, from ‘Ali, that the Prophet said: “The Pen has been lifted from three: From the child until he reaches puberty, from the sleeping person until he awakens, and from the lunatic until he comes to his senses.” This is the lunatic woman of Banû so-and-so, and perhaps the one who came to her (for intercourse) did so during one of her fits of lunacy.’ ‘Umar said: ‘I do not know.’ ‘Ali, may Allah be pleased with him, said: ‘I do not know either.’” (Da‘f)

4403. It was narrated from ‘Ali, from Abû Ad-Du‘ha, that the Prophet said: “The Pen has been lifted from the child until he reaches puberty, from the sleeping person until he awakens, and from the lunatic until he comes to his senses.”
been lifted from three: From the sleeping person until he awakens, from the child until he reaches puberty and from the insane person until he comes to his senses.”

*Da'if*

Abū Dāwūd said: It was narrated by Ibn Juraij, from Al-Qāsīm bin Yazīd from ‘Alī, from the Prophet ﷺ, and he added: “and the old man who is feeble-minded.”


4404. It was narrated from Sufyān: “Abūd-Malik bin ‘Umar narrated to us, ‘Aṭīyah Al-Qurāzī narrated to me, he said: I was among the captives of Banū Quraizah, and they examined (us). Those whose pubes had started to grow were executed, and those whose pubes had not started to grow were not executed. I was among those whose pubes had not started to grow.”

(Saḥīḥ)

Comments:

The tribe of Qurāzah was a Jewish tribe that settled in the suburbs of Al-Madīnah. They had a treaty with the Muslims, but they treacherously violated it during the Battle of the Trench, when they aided the disbelievers among the Qurāsh, and fought along with them against the Muslims. After the battle was over, the Muslims besieged the tribe, and later, the Jews showed their consent to accept the decision of Sa‘d bin Mu‘ādh. He gave his verdict that...
the children and women should be enslaved and the adult males should be killed.

4405. This Hadith was narrated from Abū ‘Awānah, from ‘Abdul-Malik bin ‘Umair (a narration similar to no. 4404). He said: “They uncovered my private area and saw that my pubes had not yet started to grow, so they put me with the captive women and children.” (ṣaḥīḥ)

Comments:
Growth of hair below the naval is a sign of adulthood.

4406. It was narrated from Ibn ‘Umar that he presented himself to the Prophet ﷺ on the Day of Uhud when he was fourteen years old, and he did not allow him (to participate in battle). Then he presented himself to him on the day of Al-Khandaq when he was fifteen years old, and he allowed him (to participate in battle). (ṣaḥīḥ)

4407. It was narrated that ‘Ubaidullāh bin ‘Umar said: Nāfi’ said: “I narrated this Hadith (i.e., no. 4406) to ‘Umar bin ‘Abdul-Azīz and he said: ‘That is the dividing line between child and adult.’” (ṣaḥīḥ)
Chapter 19. The Thief Who Steals During A Military Expedition – Should His Hand Be Cut Off?

4408. It was narrated that Junādah bin Abī Umayyah said: “We were with Busr bin Artāh at sea, and a thief called Miṣdar was brought, having stolen a long necked she-camel. He said: ‘I heard the Messenger of Allah say: “Hands are not to be cut off when traveling.” Were it not for that, I would have cut off his hand.’” (Sahīh)

Chapter 20. Cutting Off The Hand Of A Grave-Robber

4409. It was narrated that Abū Dharr said: “The Messenger of Allāh said to me: ‘O Abū Dharr!’ I said: ‘Here I am, at your service, O Messenger of Allāh.’ He said: ‘What will you do when death strikes the people and a house meaning a grave, ‘will cost as much as a slave?’ I said: ‘Allāh and His Messenger know best,’ or ‘whatever Allāh and His Messenger choose for me.’ He said: ‘You must be patient.’ Or he said: ‘Be patient.’” (Hasan)

Abū Dāwud said: Ḥammād bin Abī Sulaimān said: “The hand of the grave-robber should be cut off
because he has entered the house of the deceased.”

Chapter 21. The Thief Who Steals Repeatedly

4410. Jābir bin ‘Abdullāh said: “A thief was brought to the Prophet ﷺ and he said: ‘Execute him.’ They said: ‘O Messenger of Allāh, he only stole.’ He said: ‘Then cut off his (right) hand.’ So it was cut off. Then he was brought to him a second time, and he said: ‘Execute him.’ They said: ‘O Messenger of Allāh, he only stole.’ He said: ‘Cut off (his left foot).’ So it was cut off. Then he was brought a third time, and he said: ‘Execute him.’ They said: ‘O Messenger of Allāh, he only stole.’ He said: ‘Cut off (his left hand).’ So it was cut off. Then he was brought to him a fourth time, and he said: ‘Execute him.’ Then he was brought to him a fifth time, and he said: ‘Execute him.” Jābir said: “So we took him out and executed him, then we dragged him and threw him into a well, and we threw stones on top of him.” (Hasan)
Comments:
This narration indicates that Allah’s Messenger had known something about this man which was not known but through revelation.

Chapter 22. Hanging The Thief’s Hand Around His Neck

4411. It was narrated that ‘Abdur-Rahmân bin Muhairîz said: “We asked Fadâlah bin ‘Ubaid about hanging the thief’s hand around his neck – is it Sunnah? He said: ‘A thief was brought to the Messenger of Allah and his hand was cut off, then he ordered that it be hung around his neck.’” (Da‘îf)

Chapter (...) Selling A Slave If He Steals

4412. It was narrated that Abû Hurairah said: “The Messenger of Allah said: ‘If a slave steals then sell him, even if it is for half an Uqiyah.’” (Hasan)

Chapter 23. Stoning

4413. It was narrated from
‘Ikrimah that Ibn ‘Abbās said: “And those of your women who commit illegal sexual intercourse, take the evidence of four witnesses from amongst you against them; and if they testify, confine them (i.e. women) to houses until death comes to them or Allāh ordains for them some (other) way”.[1] (Allāh) mentioned men after women, then He mentioned them both together, and said: “And the two persons (man and woman) among you who commit illegal sexual intercourse, hurt them both. And if they repent (promise Allāh that they will never repeat, i.e. commit illegal sexual intercourse and other similar sins) and do righteous good deeds, leave them alone”.[2] And He abrogated that with the Verse of flogging, and said: “The fornicatress and the fornicator, flog each of them with a hundred stripes.”[3] (Hasan)

**4414.** It was narrated that Mujāhid said: “Some (other) way” (in narration no. 4413) means the Hadd (punishment).” Sufyān said: “Hurt them both” refers to unmarried people, and “confine them to houses” refers to married women.” (Da‘īf)

**4415.** It was narrated from Qatādah, from Al-Hasan, from Hīṭtān bin ‘Abdullāh Ar-Raqāšī,

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from ‘Ubādah bin Aṣ-Šāmit, who said: "The Messenger of Allāh ﷺ said: 'Learn from me, learn from me, learn from me: Allāh has ordained for them another way. For a married person with a married person, one hundred lashes and stoning to death, and for an unmarried person with an unmarried person, one hundred lashes and banishment for one year.'" (Sahih)

4416. It was narrated from Mansūr, from Al-Hasan with the (previous) chain of Yahyā, and they said: "One hundred lashes and stoning." (Sahih)

4417. This Ḥadīth was narrated from Al-Fadl bin Dalham, from Al-Ḥasan, from Salamah bin Al-Muhābbaq, from ‘Ubādah bin Aṣ-Šāmit, from the Prophet ﷺ. Some people said to Sa’d bin ‘Ubādah: “O Abū Thābit, the Hudūd (punishments) have been revealed. If you found a man with your wife, what would you do?” He said: “I would strike them with the sword until they became silent (dead). Would I go and gather four witnesses? By then he would have fulfilled his desire.” He left and they met with the Messenger of Allāh ﷺ and said: “O Messenger of Allāh, do you not know that..."
Abū Thābit said such and such?"
The Messenger of Allāh ﷺ said:
"The sword is sufficient as a
witness." Then he said: "No, no. I
fear that those who are hot-
tempered or jealous may follow
that course." (Da‘īf)

Abū Dāwūd said: Wākī narrated
the first part of this Ḥadīth from
Al-Fadl bin Dalham, from Al-
Ḥasan, from Qabīsah bin Hurāith,
from Salamah bin Al-Muḥabbāq
from the Prophet ﷺ. But this is
the chain of the Ḥadīth of Ibn Al-
Muḥabbāq, which says that a man
had intercourse with his wife's slave
girl.

Abū Dāwūd said: Al-Fadl bin
Dalham is not good at memorizing,
he was a butcher in Wāsīṭ.

4418. It was narrated from
‘Abdullāh bin ‘Abbās that ‘Umar
bin Al-Khattāb delivered a Khutbah
and said: "Allāh sent Muḥammad ﷺ with the truth, and revealed the
Book to him, and among that
which was revealed to him was the
Verse of stoning. We recited it and
understood it, and the Messenger
of Allāh ﷺ stoned (adulterers),
and we stoned them after him. But
I fear that with the passage of time,
some people will say: 'We do not
find the Verse of stoning in the
Book of Allāh,' and they will go
astray, by forsaking an obligation
that Allāh revealed. Stoning is the
due punishment for those who
commit Zinā, both men and

women, if they have been married, and if proof is established, or there is a pregnancy, or a confession. By Allah, were it not that the people would say that ‘Umar had added something to the Book of Allah, I would have written it down.”

(Sahih)

Comments:
Meaning, the Verse of stoning was revealed, and although its recitation in the Mushaf was abrogated, its ruling was not abrogated and abides.

Chapter (...) The Stoning Of Mā'iz Bin Mālik

4419. Yazīd bin Nu'aim bin Hazzāl narrated that his father said: "Mā'iz bin Mālik was an orphan in the care of my father. He had intercourse with a slave woman belonging to the tribe, and my father said to him: ‘Go to the Messenger of Allah ﷺ and tell him what you have done, and perhaps he will pray for forgiveness for you.’ All he meant by that was the hope that there would be a way out for him. He went to him and said: ‘O Messenger of Allah, I have committed Zīnā, carry out the Decree of Allah on me.’ He ﷺ turned away from him, but he repeated it and said: ‘O Messenger of Allah, I have committed Zīnā, carry out the Decree of Allah on me.’ He ﷺ turned away from him but he repeated it and said: ‘O Messenger of Allah, I have committed Zīnā, carry out the Decree of Allah on me,’ until he
had said it four times. The Prophet ﷺ said: ‘You have said it four times. With whom (did you do it)?’ He said: ‘With so-and-so.’ He said: ‘Did you lay with her?’ He said: ‘Yes.’ He said: ‘Did you touch her?’ He said: ‘Yes.’ He said: ‘Did you have intercourse with her?’ He said: ‘Yes.’ So he ordered that he be stoned. He was taken out to Al-Ḥarrah, and when he was stoned and he felt the stones, he panicked and fled, but he was met by ‘Abdullāh bin Unais, when those who were stoning him were unable to catch up with him, and he struck him with the bone of a camel’s foreleg and killed him. Then he came to the Prophet ﷺ and told him, and he said: ‘Why did you not leave him? Perhaps he would have repented, and Allah would have accepted his repentance.”’ (Hasan)

4420. It was narrated that Muḥammad bin Ishāq said: I mentioned the story of Mā‘īz bin Mālik to ‘Āsim bin ‘Umar bin Qatādah and he said to me: “Hasan bin Muḥammad bin ‘Alī bin Abī Ṭālib, may Allāh be pleased with him, told me: ‘Some men of Aslam whom I have no reason to doubt, narrated that to me from the words of the Prophet ﷺ: ‘Why did you not leave him?’”’ He said: “I did not know about this part of the Ḥadith before.” He said: “I came to Jābir bin ‘Abdullāh and said: ‘Some men of
Aslam narrated that the Messenger of Allah ﷺ said to them, when they told him of the panic of Mã‘îz when the stones struck him: ‘Why did you not leave him?’ but I did not hear this part of the Hadith before.” He said: “O son of my brother, I am the most knowledgeable of people about this Hadith. I was among those who stoned the man. When we took him out and started to stone him, and he felt the stones, he screamed out to us: ‘O people, take me back to the Messenger of Allah ﷺ! My people have killed me and deceived me! They told me that the Messenger of Allâh ﷺ would not kill me!’ But we did not leave him alone until we killed him. When we went back to the Messenger of Allâh ﷺ and told him, he said to us: ‘Why did you not let go of him and bring him to me?’ So that the Messenger of Allâh ﷺ might verify his case? But as for forsaking the Hadd (punishment), no.” Then I understood the Hadith. (Hasan)

It was narrated from Ibn ‘Abbâs that Ma‘îz bin Malik came to the Prophet ﷺ and said that he had committed Zinâ, and he turned away from him, but he repeated it many times and the Prophet ﷺ kept turning away from him. He asked his people: “Is he insane?” They said: “There is nothing wrong with him.” He said: “Did you do it with her?” He said:
“Yes.” So he ordered that he be stoned. He was taken out and stoned, and he did not offer the funeral prayer for him. (Hasan)

4422. It was narrated that Jābir bin Samurah said: “I saw Mā‘īz bin Mālik when he was brought to the Prophet ﷺ, a short muscular man, who was not wearing an upper garment. He bore witness against himself four times, saying that he had committed Zinā. The Messenger of Allāh ﷺ said: ‘Perhaps you kissed her?’ He said: ‘No, by Allāh, this bad man indeed committed Zinā.’ So he stoned him, then he delivered a speech and said: ‘Every time we went out (to fight) in the cause of Allāh, 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 Allāh, if Allāh enabled me to get hold of one of them, I would deter him from them (women).’” (Sahih)

4423. It was narrated that Simāk said: “I heard Jābir bin Samurah narrate this Hadīth,” but the first one (meaning no. 4422) is more complete. “He turned him away twice.” Simāk said: “I narrated it to Sa‘eed bin Jubair and he said: ‘He turned him away four times.’” (Sahih)
4424. Shu‘bah said: “I asked Simâk about the word Al-Kuthbah (mentioned in Hadith no. 4422) and he said it meant a small amount of milk.” (Hasan)

4425. It was narrated that Ibn ‘Abbâs said: “The Messenger of Allah ﷺ said to Mã‘îz bin Mâlik: ‘Is it true what I have heard about you?’ He said: ‘What have you heard about me?’ He said: ‘I have heard that you had intercourse with the slave woman of Banû so-and-so.’ He said: ‘Yes.’ He bore witness four times, and he ordered that he be stoned.” (Sahih)

4426. It was narrated that Ibn ‘Abbâs said: “Mã‘îz bin Mâlik came to the Prophet ﷺ and confessed to Zînâ twice, and he turned him away. Then he came to him and confessed to Zînâ twice more. He said: ‘You have borne witness against yourself four times. Take him and stone him.’” (Sahih)

4427. It was narrated from Ibn ‘Abbâs that the Prophet ﷺ said to Mã‘îz bin Mâlik: “Perhaps you kissed her or touched her or looked at her?” He said: “No.” He
said: “Did you have intercourse with her?” He said: “Yes.” Then he ordered that he be stoned. (Sahih)

4428. Abū Hurairah said: “The Aslāmī man came to the Prophet and bore witness against himself four times, that he had had illicit intercourse with a woman, and each time the Prophet turned away from him. The fifth time he turned to him and said: ‘Did you have intercourse with her?’ He said: ‘Yes.’ He said: ‘Until that part of yours disappeared into that part of hers?’ He said: ‘Yes.’ He said: ‘As the kohl stick disappears into its holder, and the rope disappears into its well?’ He said: ‘Yes.’ He said: ‘Do you know what Zinā is?’ He said: ‘Yes. I have done unlawfully that which a man does lawfully with his wife.’ He said: ‘What do you want by saying this?’ He said: ‘I want you to purify me.’ So he ordered that he be stoned. The Prophet of Allah heard two of his Companions saying to one another: ‘Look at this one whom Allāh had concealed, but he could not keep quiet about it until he was stoned as a dog is stoned.’ He did
not say anything to them, then a while later he passed by the carcass of a donkey with its legs in the air. He said: 'Where are so-and-so and so-and-so?' They said: 'We are here, O Messenger of Allâh.' He said: 'Go down and eat from the carcass of this donkey.' They said: 'O Messenger of Allâh, who would eat from this?' He said: 'Your impugning the honor of your brother just now is worse than eating this. By the One in Whose Hand is my soul, now he is in the rivers of Paradise, immersing himself in them.'" (Hasan)

Comments:

Allâh said: "Neither backbite one another. Would one of you like to eat the flesh of his dead brother?" (Al-Ḥujurat 49:12)

4429. A similar report (as no. 4428) was narrated from Abû Hurairah, and he (the narrator) added: "They differed from me. Some of them said that he was tied to a tree and some of them said that he was made to stand."

(Hasan)

4430. It was narrated from Jâbir bin ‘Abdullah that a man from Aslam came to the Messenger of Allâh ﷺ and confessed to Zînâ, but he turned away from him. Then he confessed and he turned away from him, until he had testified against himself four times. Then
the Prophet said to him: “Are you insane?” He said: “No.” He said: “Have you been married?” He said: “Yes.” So the Prophet ordered that he be stoned in the prayer-place. When the stones hurt him he fled, but they caught up with him, and he was stoned until he died. The Prophet spoke well of him but he did not offer the funeral prayer for him. (Sahih)

Comments:
Al-Hāfiz Ibn Hajar preferred the versions that say that his funeral prayer was eventually performed.

4432. It was narrated from Al-Juara‘ī that Abū Naḍrah said: “A
man came to the Prophet — a similar report, but not as complete. He said: “They started to revile him but he told them not to do that, then they started to pray for forgiveness for him, but he told them not to do that either. He said: ‘He is a man who committed a sin; Allah will decide his result.’” (Da’if)

Comments:
This narration is not authentic; begging Allah’s forgiveness for a Muslim sinner is lawful.

4433. It was narrated from ‘Alqamah bin Marthad, from Ibn Buraidah, from his father that the Prophet smelled the breath of Má’îz (to see if he had drunk Khamr). (Sahih)

Comments:
It is important to be sure that the confessor is not intoxicated or insane or the like.

4434. It was narrated from Bashir bin Al-Muhãjir (he said): “Abdullãh bin Buraidah narrated to me, from his father, who said: ‘We, the Companions of the Messenger of Allah, were speaking about the Ghâmûdi woman, and Má’îz bin Mâlik; if they had turned back and gone home’ – or he said: ‘if they did not come back again after having confessed – they would not have been pursued. Rather he stoned them after the fourth (confession).’” (Hasan)
4435. It was narrated from ‘Abdul-'Aziz bin ‘Umar bin ‘Abdul-'Aziz, that Khalid bin Al-Lajlaj narrated to him, that his father, Al-Lajlaj informed him, that he was sitting working in the marketplace, when a woman passed by carrying a child. The people rushed towards her and I rushed with them. I came to the Prophet ﷺ and he was saying: “Who is the father of this (child) who is with you?” She remained silent, but a young man who was by her side said: “I am his father, O Messenger of Allah.” The Messenger of Allah ﷺ looked at some of those who were around him, and asked them about him, and they said: “We know nothing but good (about this man).” The Prophet ﷺ said to him: “Have you been married?” he said: “Yes.” So he ordered that he be stoned. He said: “We took him out. We dug a pit for him, and put him there, then we stoned him until he died. Then a man came asking about the one who had been stoned, and we took him to the Prophet ﷺ and said: ‘This man has come asking about the evildoer.’ He ﷺ said: ‘He is better before Allah than the fragrance of musk.’ That man was his father, so we helped him to wash him, and shroud him, and bury him.” I do not know whether he mentioned offering the funeral prayer for him or not. This is the Ḥadīth of ‘Abdah (one of the
narrators), and it is more complete.

(Hasan)

Comments:

It is allowed to dig a pit for stoning to death as the punishment for illegal sexual intercourse, in the case of one who has been married. A person who has been stoned to death should be remembered with good words.

4436. Part of this Hadith (which is similar to no. 4435) was narrated from Maslamah bin 'Abdullãh Al-Juhnã, from Khäälid bin Al-Lajlääj, from his father, from the Prophet ﷺ. (Hasan)

4437. It was narrated from Sahl bin Sa'd that a man came to the Prophet ﷺ and confessed in his presence that he had committed Zinã with a woman, whom he mentioned by name. The Messenger of Allâh ﷺ sent word to the woman asking her about that, and she denied that she had committed Zinã. So he carried out the Hadd (punishment) of flogging on him, and left her alone. (Sahih)

Comments:

He was given the punishment of an unmarried person that was one hundred lashes. In the next narration it is mentioned that when it was established that the offender is a married man, his sentence was changed to stoning to death.
4438. It was narrated from ‘Abdullâh bin Wahb, from Ibn Juraij, from Abû Az-Zubair, from Jâbir: “A man committed Zinã with a woman, and the Messenger of Allah ordered that he be flogged as a Hadd (punishment). Then he was told that he had been married, so he ordered that he be stoned.” (Da‘î)

Abû Dâwud said: This Hadîth was narrated by Muhammad bin Bakr Al-Bursânî from Ibn Juraij, with a Mawqîf chain that stopped at Jâbir. And it was narrated by Abû ‘Âim from Ibn Juraij in a report like that of Ibn Wahb, who did not mention the Prophet. He said: “A man committed Zinã, but it was not known that he had been married so he was flogged, then it was found out that he had been married so he was stoned.”

Chapter 24. Regarding The Woman Of Juhainah Whom The Prophet Ordered To Be Stoned

4439. It was narrated from Abû ‘Âim, from Ibn Juraij, from Abû Az-Zubair, from Jâbir; that a man committed Zinã with a woman and it was not known that he had been married, so he was flogged, then it was found out that he had been married, so he was stoned. (Da‘î)

4440. It was narrated from ‘Imrân...
bin Ḥuṣain that a woman — in the Hadith of Abãn (one of the narrators) it says: from Juhaínah — came to the Prophet and said that she had committed Zinã and she was pregnant. The Messenger of Allâh called her guardian and the Messenger of Allâh said to him: “Treat her kindly, and when she gives birth, bring her to me.” When she gave birth, he brought her to him, and the Messenger of Allâh ordered that her garment be tied tightly around her (Fashukkat ‘alaihã), then he ordered that she be stoned. Then he ordered that the funeral prayer be offered for her. ‘Umar said: “O Messenger of Allâh, should the funeral prayer be offered for her when she has committed Zinã?” He said: “By the One in Whose Hand is my soul, she has repented in such a manner that if it were shared among seventy of the people of Al-Madinah, it would be sufficient for them all. Is there anything better than her giving up her soul?” (Sahih)

4441. It was narrated that Al-Awzã‘i said (regarding the word in no. 4440): “Fashukkat ‘alaihã means; “Her garment was tied tightly around her.” (Sahih)

Comments:
Confession of the crime of illegal sexual intercourse before the judge, is a...
matter of great resolve which shows the strength of faith. If a woman is pregnant as a result of illegal relations, her punishment is delayed until she gives birth to the child, and has suckled and weaned the child. Before stoning to death, her clothes should be tied tightly around her body so that she would not become uncovered. The funeral prayer is performed for one who has been punished.

4442. ‘Abdullâh bin Buraidah narrated from his father that a woman from Ghâmîd came to the Prophet ﷺ and said: “I have committed immorality.” He said: “Go back.” So she went back. The next day she came and said: “Perhaps you want to send me back as you sent Mâ‘îz bin Mâlik back. But by Allâh, I am pregnant.” He said to her: “Go back.” So she went back. The next day she came to him and he said: “Go back until you have given birth.” She came back when she had given birth, and brought the child to him and said: “This is the one to whom I have given birth.” He said: “Go back and breastfeed him until you wean him.” She brought him when she had weaned him, and he had something in his hand that he was eating. He ordered that the child be given to a man among the Muslims, then he ordered that a pit be dug for her, and he ordered that she be stoned. Khâlîd was among those who stoned her, and he threw a stone and a drop of her blood landed on his face so he reviled her, but the Prophet ﷺ said to him: “Take it easy, O Khâlîd! By the One in Whose Hand is my soul, she has repented in such a manner that if the collector of the Maks tax (unlawful taxes) were to
repent like that, he would be forgiven.” And he ordered that the funeral prayer be offered for her, and that she be buried. (Ṣahih)

4443. It was narrated from Ibn Abī Bakrah from his father that the Prophet ﷺ stoned a woman and dug a pit for her as deep as her chest. (Da'īf)

Abū Dāwūd said: A man explained it to me from 'Uthmān.

Abū Dāwūd said: Al-Ghassānī said: “(The tribes of) Juhainah and Ghāmid and Bāriq are all the same.”

4444. Zakariyyā bin Sulaim narrated a similar report with his chain, and added: Then he stoned her with pebbles the size of chickpeas, then he said: “Stone her but avoid the face.” When she was dead, he went out and offered the funeral prayer for her, and said something about repentance similar to the Ḥadith of Buraidah (as no. 4442). (Da'īf)

4445. It was narrated from Abū Hurayrah and Zaid bin Khālid Al-Juḥānī that two men referred a dispute to the Messenger of Allāh ﷺ. One of them said: “O
Messenger of Allah, judge between us according to the Book of Allah.” The other - who had more understanding - said: “Yes, O Messenger of Allah, judge between us according to the Book of Allah, and permit me to speak.” He said: “Speak.” He said: “My son was a hired servant of this man, and he committed **Zinā** with his wife. They told me that my son had to be stoned, but I ransomed him with one hundred sheep and a slave woman of mine. Then I asked the people of knowledge, and they told me that my son had to receive one hundred lashes and be banished for a year, and rather that his wife has to be stoned.” The Messenger of Allah  said: “By the One in Whose Hand is my soul, I will judge between you according to the Book of Allah. As for your sheep and slave woman, take them back.” And he gave his son one hundred lashes and banished him for a year, and he ordered Unais Al-Aslami to go to the wife of the other man and if she admitted it, he was to stone her. She admitted it, so he stoned her. (Sahih)

**Chapter 25. The Stoning Of The Two Jews**

4446. It was narrated that Ibn ‘Umar said: “The Jews came to the Messenger of Allah  and told
him that a man and woman among them had committed Zina. The Messenger of Allah ﷺ said to them: 'What do you find in the Tawrah about Zina?' They said: 'We shame them and flog them.' ‘Abdullāh bin Salām said: ‘You are lying. It mentions stoning therein.’ They brought the Tawrah and spread it out, and one of them placed his hand over the Verse of stoning, then he started to read what came before it and after it. ‘Abdullāh bin Salām said to him: ‘Lift up your hand.’ So he lifted it up and there was the Verse of stoning. They said: ‘He has spoken the truth, O Muhammad. In it is the Verse of stoning.’ So the Messenger of Allah ﷺ ordered that they be stoned. ‘Abdullāh bin ‘Umar said: ‘I saw the man leaning over the woman to protect her from the stones.’” (Sahih)

4447. It was narrated that Al-Barā’ bin ‘Aţib said: “They passed by the Messenger of Allah ﷺ with a Jew whose face had been blackened, and he was being paraded around. He ﷺ adjured them (by Allah, asking): ‘What is the punishment for the adulterer in your Book?’ They referred him to a man among them, and the Prophet ﷺ adjured him (by Allah, asking): ‘What is the punishment for the adulterer in Your Book?’ The Book Of Legal Punishments 69
"فَكَرَّهُنَا أنْ نَتَّزَكَّنَّ الشَّرِيفَ وَيَقَامَ عَلَى مَنْ ذُوَّاهُ، فَوَضَعْنَا هَذَا عَنَّاهَا، فَأَمَّرَ بِرَسُولِ اللَّهِ ﷺ فَرَجَحَ مَا قَالَ: "لَهُمْ! إِنِّي أَوْلُ مِنْ أَحَبَّاتِكُمْ.

تخريج: أخرج مسلم، الحدد، باب رجم اليهود، أهل الفئة، في الزناء، ح، ١٧٠٠ من حديث الأعشم.

4٤٤٨. (There is another chain) that Al-Barâ’ bin ‘Azib said: “A Jew whose face had been blackened and who had been flogged was brought past the Messenger of Allâh ﷺ. He called them and said: ‘Is this how you find the punishment for the adulterer?’ They said: ‘Yes.’ He called one of their scholars and said to him: ‘I adjure you by Allâh Who revealed the Tawrah to Mûsâ, is this how you find the punishment for the adulterer in your Book?’ He said: ‘By Allâh, no. Were it not that you adjured me, I would not have told you. We find that the punishment for Zinâ in our Book is stoning, but it became common among our nobles. If we caught a nobleman we would let him go, but if we caught a peasant man we would carry out the punishment on him. We said: ‘Come, let us agree on something that we may apply to noble and the lowly alike.’ So we agreed on blackening the face and flogging,
and we abandoned stoning.’ The Messenger of Allah ﷺ said: ‘O Allah, I am the first one to revive Your command which they had made dead.’ So he ordered that he be stoned. Then Allah, Most High, revealed: “O Messenger! Let not those who hurry to fall into disbelief grieve you” up to His saying: “They say, ‘If you are given this, take it, but if you are not given this, then beware!’” up to His saying: “And whosoever does not judge by what Allah has revealed, such are the disbelievers.” This applies to the Jews. “And whosoever does not judge by that which Allah has revealed, such are the wrongdoers.” This applies to the Jews. “And whosoever does not judge by what Allah has revealed (then) such (people) are the rebellious.”

He said: “This applies to all of the disbelievers, meaning these Verses.” \(\textit{\text{Sahih}}\)

4449. It was narrated that Ibn ‘Umar said: “Some of the Jews came and called the Messenger of Allah ﷺ to Al-Quff, and he came to them in their school. They said: ‘O Abul-Qasim, a man among us has committed Zinā with a woman, so pass judgment concerning them.’ They set out a cushion for the Messenger of Allah ﷺ and he sat on it, then he said: ‘Bring me the

\[\text{4449} \quad \text{حتّنا أحمد بن سعيد} \quad \text{الجمّاديني} \quad \text{خيرنا ابن وهب} \quad \text{ثنيني هشام} \quad \text{ابن سعيد} \quad \text{في رأب بن أسفلم} \quad \text{حتّنا عن ابن عمير قال} \quad \text{أبنا نفر من يهود} \quad \text{فذعوا نسباً الله} \quad \text{إلى القف} \quad \text{فأتاهُم في بيت} \quad \text{المدرسة} \quad \text{فقالوا} \quad \text{بأنا التسايم} \quad \text{إني رجلاً} \quad \text{يأميأ} \quad \text{بأرمة فأحكم بينهم} \quad \text{فوضعوا} \]

\[\text{[1] Al-Mā‘ādah 5:41-47.}\]
It was brought, and he took the cushion from beneath him and placed the Tawrah on it and said: ‘I believe in you and in the One Who revealed to you.’ Then he said: ‘Bring me the most knowledgeable amongst you, and a young man was brought to him...’ and he mentioned the story of stoning as mentioned in the Hadith of Mālik from Nāfi‘ (no. 4446). (Hasan)

4450. It was narrated that Abū Hurairah – this is the Hadith of Ma‘mar and it is more complete – said: “A Jewish man and woman committed Zinā, and (the Jews) said to one another: ‘Let us go to this Prophet, for he is a Prophet who was sent to make things easy. If he issues a ruling that is less than stoning, we will accept it and plead on that basis before Allāh, and say that it was a ruling from one of Your Prophets.’ So they came to the Prophet س، while he was sitting in the Masjid with his Companions, and said: ‘0 Abul-Qāsim, what do you think about a man and woman who commit Zinā?’ He did not speak a word until he came to their school, and stood at the door, then he said: ‘I adjure you by Allāh Who revealed the Tawrah to Mūsā, what do you find in the Tawrah about the one who commits Zinā, if he is married?’ They said: ‘His face is to be blackened and he is to be paraded and flogged.’ - Paraded means that the two adulterers were to be seated back to back on a donkey and taken around. - A
young man among them remained silent, and when the Prophet ﷺ saw that he was silent he adjured him emphatically. He said: ‘By Alläh, as you have adjured us, we find stoning in the Tawrah.’ The Prophet ﷺ said: ‘When did you begin to take the command of Alläh lightly?’ He said: ‘A relative of one of our kings committed Zinã, so the ruling of stoning was waived in his case. Then a man from a common family committed Zinã and they wanted to stone him, but his people intervened and said: “Our companion will not be stoned until you bring your companion and stone him.” So they reached a compromise concerning this punishment.’ The Prophet ﷺ said: ‘I will judge according to the Tawrah.’ And he ordered that they be stoned.”

Az-Zuhri said: “We heard that this Verse was revealed concerning them: “Verily, We did send down the Tawrah, therein was guidance and light, by which the Prophets, who submitted themselves to Alläh’s Will, judged for the Jews”.[1] And the Prophet ﷺ was one of them.”

4451. (There is another chain) that Abû Hurairah said: “A Jewish man and woman committed Zinã and they were married. That was when the Messenger of Alläh ﷺ came to Al-Madînah. Stoning was prescribed for them in the Tawrah, but they

abandoned it and replaced it with parading and giving one hundred lashes with a rope covered with tar, and seating (the adulterer) on a donkey facing backwards. Some of their rabbis gathered and they sent some other people to the Messenger of Allah ﷺ, and said: ‘Ask him about the punishment for the adulterer.’” And he quoted the same Hadith, and said therein: “He said: ‘They were not followers of his religion for him to pass judgment between them. He was given the choice concerning that.’” He said: “So if they come to you, either judge between them, or turn away from them.”[1] (Da’if)

4452. It was narrated that Jābir bin ‘Abdullāh said: “The Jews brought a man and a woman from among them who had committed Zinā, and he ﷺ said: ‘Bring me the two most knowledgeable men among you.’ They brought the two sons of Šu’riyā, and he ﷺ adjured them (by Allāh), asking; ‘What do you find concerning the case of these two in the Tawrah?’ They said: ‘We find in the Tawrah that if four people testify that they saw his penis in her vagina, like the kohl stick in its container, they are to be stoned.’ He said: ‘What is keeping you from stoning them?’ They said: ‘We have lost our power and we dislike killing.’ The Messenger of Allāh ﷺ

called for witnesses, and they brought four people who bore witness that they had seen his penis in her vagina like the kohl stick in its container, so the Prophet ordered that they be stoned.”

(Da‘if)

4453. A similar report (as no. 4452) was narrated from Ibrãhîm and Ash-Sha‘bî, but it does not say that he called for witnesses and they bore witness. (Da‘if)

4454. A similar report was narrated from Ash-Sha‘bî. (Da‘if)

4455. Jâbir bin ‘Abdullâh said:
“The Prophet stoned a Jewish man and woman who had committed Zinâ.” (Sâhib)

Chapter 26. A Man Who Commits Zinâ With A Mahram Relative

4456. It was narrated from Mutarrif from Abî Al-Jahm, from Al-Barâ’ bin ‘Azib, who said: “While I was going around looking for a camel of mine that had gotten

(Tâhir)

تخريج: [إسناده ضعيف] أخرج أبî ماجه، الأحكام، باب شهادة أهل الكتاب بعضهم على بعض، ح: 374. من حديث مجمل بن سعيد به، وهو ضعيف تقدم، ح: 281.

4453. A similar report (as no. 4452) was narrated from Ibrãhîm and Ash-Sha‘bî, but it does not say that he called for witnesses and they bore witness. (Da‘if)

تخريج: [إسناده ضعيف] أخرج الباهقي: 8/231 من حديث أبي داود به، والسند مرسول.

4454. A similar report was narrated from Ash-Sha‘bî. (Da‘if)

تخريج: [ضعف] انظر الحديث السابق، أخرج الباهقي: 8/231 من حديث أبي داود به.

4455. Jâbir bin ‘Abdullâh said:
“The Prophet stoned a Jewish man and woman who had committed Zinâ.” (Sâhib)

تخريج: أخرج مسلم، الحدود، باب رجم اليهود، أهل الذمة، في الزنا، ح: 1701 من حديث حجاج بن محمد به.

(المعجم 66) باب: في الزناي بزنى

(Da‘if)

تخريج (التحفة 27)

تخريج: [ضعف] أخرج الباهقي: 8/231 من حديث أبي ماجه، الأحكام، باب شهادة أهل الكتاب بعضهم على بعض.
lost, a group of people, or horsemen came, carrying a banner. The Bedouin started to go around me, because of my status in relation to the Prophet . Then they went to a tent, and brought out a man, and struck his neck. I asked about him, and they said that he had married his father's wife.” (Sahih)

4457. It was narrated from Yazid bin Al-Bara’, that his father said: “I met my paternal uncle, and with him was a banner. I said to him: ‘Where are you going?’ He said: ‘The Messenger of Allâh has sent me to a man who married his father’s wife, and he ordered me to strike his neck and seize his property.’” (Sahih)

Chapter 27. A Man Who Commits Zinã With His Wife’s Slave Woman

4458. It was narrated from Qatâdah, from Khalîd bin ‘Urufûtah, from Ḥabîb bin Sâlim, that a man called ‘Abdur-Rahmân bin Hûnain had intercourse with his wife’s slave woman. The case was referred to An-Nu’mân bin Baṣîr, while he was the governor of Al-Kûfah, and he said: “I shall pass judgment concerning you as the Messenger of Allâh passed judgment. If she
made herself lawful for you, I shall give you one hundred lashes, and if she did not make herself lawful for you, I shall stone you.” They found that she had made herself lawful for him, so he gave him the punishment of one hundred lashes. (Hasan)

Qatadah said: “I wrote to Habib bin Sälim, and he wrote back and told me this.

4459. It was narrated from Abû Bishr, from Khalid bin ‘Urfutah, from Ḥabib bin Sälim, from An-Nu‘mân bin Bashîr, that the Prophet said, concerning a man who had intercourse with his wife’s slave woman: “If she made herself lawful for him, he should be given one hundred lashes, and if she did not make herself lawful for him, then I will stone him.” (Hasan)

4460. It was narrated from ṫamr, from Qatâdah, from Al-Hasan, from Qabiṣah bin Huraith, from Salamah bin Al-Muḥabbâq that the Messenger of Allah passed judgment concerning a man who had intercourse with his wife’s slave woman: If he forced her, then she would be set free and he would have to give her mistress another slave woman like her. If she obeyed him willingly, then she would belong to him, and he would have to give her mistress another slave.
woman like her. (Hasan)
Abū Dāwūd said: A similar Hadith was narrated by Yūnus bin 'Ubaid, 'Amr bin Dinar, Manṣūr bin Zadhān and Salām, from Al-Ḥasan.

4461. A similar report (as no. 4460) was narrated from Sa'eed, from Qatadah, from Al-Ḥasan, from Salamah bin Al-Muhabbaq, from the Prophet, except that he said: “If she obeyed him willingly, then she and another slave woman like her are to be given to her mistress from his wealth.” (Hasan)

Chapter 28. One Who Does The Action Of The People Of Lūt

4462. It was narrated from 'Abdul-'Azīz bin Muḥammad, from 'Amr bin Abī 'Amr, from 'Ikrimah, from Ibn 'Abbās who said: “Allāh’s Messenger said: ‘Whoever of you find doing the action of the people of Lūt, kill the one who does it and the one to whom it is done.’” (Hasan)

Abū Dāwūd said: A similar report was narrated by Sulaimān bin Bilāl from 'Amr bin Abī 'Amr. It was narrated by 'Abbād bin Manṣūr from 'Ikrimah, from Ibn 'Abbās in a Marfū′ form, and it was narrated by Ibn Juraij from Ibrāhīm from
Dāwud bin Al-Ḥuṣain from 'Ikrimah from Ibn 'Abbās in a Marfu’ form.

4463. It was narrated from Ibn Juraij: “Ibn Khuthaim informed me, he said: ‘I heard Sa‘eed bin Jubair and Mujāhid narrating from Ibn ‘Abbās, concerning a man who was never married, and is found committing the act of the people of Lūt; he said: “He is to be stoned.”

(Hasan)

[Abū Dāwud said: The Hadith of ‘Asim proves the weakness of the Hadith of ‘Amr bin Abī ‘Amr.]\(^1\)

Comments:

Regarding the punishment of a sodomite, both sentences, stoning to death and killing by sword, are valid in the light of above mentioned narrations.

Chapter 29. One Who Has Intercourse With An Animal

4464. It was narrated from ‘Abdul ‘Aziz bin Muḥammad: ‘Amr bin Abī ‘Amr narrated to me, from ‘Ikrimah, from Ibn ‘Abbās, who said: The Messenger of Allāh ﷺ said: “Whoever has intercourse with an animal, kill him and the animal too.” He said: “I said to him: ‘Why should the animal be killed?’ He said: ‘I do not think that he said that except (for the

[\(^1\) It is apparent that this statement refers to narration number 4465 which ‘Āsim reported, where this statement appears again, it is here in only some of the manuscripts.]
reason that) he did not like its meat to be eaten when that deed had been done to it.” (Hasan)

Abū Dāwūd said: This narration is not strong.

تخريج: [إسناده حسن] أخرجه الترمذي، الحدود، باب ما جاء فيمن يقع على البهيمة، ح: 1455 وابن ماجه، ح: 2264 من حديث عبيد العزيز الدراوري.

4465. It was narrated from ‘Āṣim, from Abū Razīn, from Ibn ‘Abbās, who said: “There is no Hadd (punishment) for one who has intercourse with an animal.” (Hasan)

Abū Dāwūd said: That was the view of ‘Atâ’. Al-Ḥakam said: “I think that he should be flogged, but not to the same extent as the Hadd (punishment).” Al-Ḥasan said: “He is the same as a Zānī.”


Chapter 30. If The Man Confesses To Zinā But The Woman Does Not

4466. It was narrated from Sahl bin Sa’d that a man came to the Prophet and confessed to him that he had committed Zinā with a woman, whom he named. The Messenger of Allāh sent word to the woman asking her about that, and she denied that she had committed Zinā, so he flogged him

المعجم: 30 باب: إذا أفرَّ الرجلُ بِالزنَّة، ولم يُقَفَّ المرأة (التحفة: 31)
in accordance with the *Hadd* (punishment), and left her alone. (Sahih)

According to [Ibn Sa'ad], the punishment was 80 lashes for slander. 

4467. It was narrated from Ibn 'Abbas that a man from Bakr bin Laith came to the Prophet, confessing that he committed *Zina* with a woman, confessing four times. He flogged him one hundred times as he was unmarried. Then he asked him for proof against the woman, and she said: "He is lying, by Allah, O Messenger of Allah." So he gave him eighty lashes as the *Ijadd* (punishment) for falsehood (slander). (Da'if)

Chapter 31. A Man Who Does Something Less Than Intercourse With A Woman, And Repents Before He Is Arrested By The Imam

4468. It was narrated that 'Alqamah and Al-Aswad said: "Abdullâh said: A man came to the Prophet, and said: "I fooled around with a woman in the furthest part of Al-Madinah, and did something with her that was less than intercourse. Here I am, do with me as you wish." 'Umar said: "Allâh covered you; why
didn’t you cover yourself?” The Prophet did not give any reply, so the man went away. Then the Prophet sent a man after him to call him back and he recited to him: “And perform As-Salāt (Iqāmat-as-Salāt), at the two ends of the day and in some hours of the night [i.e. the five compulsory Salāt (prayers)]. 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 Messenger of Allah, is it only for him or for all the people?” He said: “(It is) for all the people.” (Ṣaḥīḥ)

Comments:

If Allah has covered one’s sin, it is better that they cover it and repent sincerely with remorse to Allah.

Chapter 32. A Slave Girl Who Commits Zinā And Has Not Been Married

4469. It was narrated from Abū Hurairah, and Zaid bin Khālid Al-Juhāni, that the Messenger of Allah was asked about a slave girl who commits Zinā, and she has not been married. He said: “If she commits Zinā, flog her; then if she commits Zinā, flog her; then if she commits Zinā, flog her; then if she commits Zinā, sell her, even for a rope.” (Ṣaḥīḥ)

Ibn Shihāb said: “I do not know if it was the third or fourth time.”

Comments:
Legal punishments for slaves are normally about half of that for free people.

4470. It was narrated from Abū Hurairah that the Prophet ﷺ said: “If the slave woman of one of you commits Zinā, let him carry out the Hadd (punishment) on her but do not reproach her, (do this) three times. Then if she does it again a fourth time, let him flog her and sell her for a rope or a rope of hair.” (Saḥîh)

4471. This Hadith was narrated (as no. 4470 with another chain) from Abū Hurairah, from the Prophet ﷺ. Each time he said: “Flog her, in accordance with the Book of Allah, but do not reproach her.” And the fourth time he said: “If she does it again, then flog her in accordance with the Book of Allah, then sell her, even if it is for a rope of hair.” (Saḥîh)
Chapter 33. Carrying Out Ḥadd (Punishment) On One Who Is Sick

4472. Abū Umāmah bin Sahl bin Hunayf narrated that one of the Companions of the Messenger of Allah, among the Anṣār, told him, that a man among them fell sick, and wasted away, until he was little more than skin and bones. The slave woman of one of them entered upon him, and he was cheered by the sight of her, and had intercourse with her. When some men of his people entered upon him to visit him, he told them about that, and said: “Consult the Messenger of Allah for me, for I had intercourse with a slave woman who entered upon me.” They mentioned that to the Messenger of Allah and said: “We do not think that any of the people is as weak as he is. If we bring him to you his bones will disintegrate. He is no more than skin and bones.” So the Messenger of Allah ordered them to take one hundred branches and strike him with them once. (Sahih)

4473. It was narrated from Iṣrā’īl: “Abūdul-‘Ālā narrated to us, from Abū Jamīl, from ‘Alī, who said: ‘A slave woman belonging to the family of the Messenger of Allah committed Zina, and he said: ‘O ‘Alī, go and carry out the Ḥadd (punishment) on her.” I went and...
found that blood was flowing from her and would not stop. I came to him and he said: “O ‘Ali, have you finished (with the punishment)?” I said: “I went to her and found that her blood was flowing.” He said: “Leave her until her bleeding stops, then carry out the *Hadd* (punishment) on her. Carry out the *Hadd* (punishment) on those whom your right hands possess.” (Da’īf)

Abū Dāwūd said: Abū Al-Ahwās narrated a similar report from ‘Abd Al-A’lā, and Shu’bāh narrated it from ‘Abdul-A’lā, and said: “And he said: ‘Do not flog her until she has given birth.’” But the first report is more correct.

Chapter 34. Regarding The *Hadd* (Punishment) For The Slanderer

4474. It was narrated that ‘Āishah said: “When my vindication was revealed, the Prophet stood on the *Minbar* and mentioned that” – meaning he recited the (Verses about that from) the Qur’ān – “When he came down from the *Minbar* he ordered that the two men and the woman be flogged as the *Hadd* (punishment).” (Hasan)
4475. This *Hadith* (a narration similar to no. 4474) was narrated from (another chain from) Muhammad bin Ishâq but he did not mention ‘Aishah. He said: “He ordered that the two men and the woman who had spoken of the evil, Hassân bin Thäbit and Mistâh bin Uthâthah, (be flogged).” Al-Nufailî (one of the narrators) said: “The woman was Hamnah bint Jahsh.” (Hasan)

Comments:

Punishment for slander is eighty lashes. See the details that Allah has explained in *Sûrat An-Nûr* (24:4)

Chapter 35. Regarding The *Hadd* (Punishment) For Drinking *Khamr*

4476. It was narrated from ‘Ikrimah, from Ibn ‘Abbâs that the Prophet ﷺ did not prescribe any specific *Hadd* (punishment) for drinking *Khamr*.

Ibn ‘Abbâs said: “A man drank *Khamr* and was intoxicated, and he started staggering about in the street. He was brought to the Prophet ﷺ, but when he was opposite the house of Al-‘Abbâs, he got away and entered upon Al-‘Abbâs and he grabbed hold of him. The Prophet ﷺ was told about that, and he smiled, and said: ‘Did he do that?’ And he did not issue any orders concerning him.” (Hasan)

Abû Dâwud said: This is one of the reports that were narrated only by the people of Al-Madinah, the
Hadith of Al-Hasan bin 'Ali.\[^1\]

**4477.** It was narrated from Abū Damrah, from Yazid bin Al-Hâd, from Muhammad bin Ibrâhim, from Abū Salamah, from Abū Hurairah, that a man who had drunk was brought to the Messenger of Allah ﷺ, and he said: “Beat him.” Abū Hurairah said: “Some of us beat him with our hands, some with our shoes, and some with our garments. When it was over, some of the people said: ‘May Allah put you to shame!’ But the Messenger of Allah ﷺ said: ‘Do not say that; do not help the Shaitân against him.’” (Sahih)

**4478.** A similar report (as no. 4479) was narrated from Yahyâ bin Ayyûb, Haiwah bin Shurâih, and Ibn Lahî‘ah, from Ibn Al-Hâd, with the same chain and meaning, and he said that after the beating, the Messenger of Allah ﷺ said to his Companions: “Reproach him.” So they turned to face him and said: “You did not fear Allah, and you did not feel shy before the Messenger of Allah ﷺ.” Then they let him go. And at the end he said: “Rather say: ‘O Allah, forgive him, O Allah, have mercy on him.’”

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\[^1\]** Referring to one of his Shaikhs in this narration.
4479. It was narrated from Anas bin Mâlik that the Prophet ﷺ flogged people for drinking, with palm branches and shoes, and Abû Bakr gave forty lashes. When ‘Umar was the Khalifah, he called the people and said: ‘The people have drawn close to the countryside’ – Musad-dad (one of the narrators) said: ‘to towns and countryside’ – ‘what do you think about the Hadd (punishment) for drinking?’ ‘Abdur-Rahmân bin ‘Awf said to him: ‘We think that you should make it like the lightest of the Hadd (punishments).’ So he gave eighty lashes for (drinking).” (Sahih)

Abû Dâwud said: Ibn Abî ‘Arûbah narrated from Qatâdah that the Prophet ﷺ gave lashes with palm branches and shoes, forty blows. Shu’bah narrated from Qatâdah from Anas that the Prophet ﷺ gave about forty blows with two palm branches.

4480. Hudain bin Al-Mundhir Al-Raqâshi, who is Abû Sâsân said: “I was present with ‘Uthmân bin ‘Affân when Al-Walîd bin ‘Uqbah was brought, and Humrân and another man bore witness against him. One of them bore witness that he saw him drinking it, meaning, Khamr, and the other bore witness that he saw him vomiting it.
Uthmân said: ‘He could not have vomited it unless he drank it.’ He said to ‘Ali: ‘Carry out the Hadd (punishment) on him.’ ‘Ali said to Al-Hasan: ‘Carry out the Hadd (punishment) on him.’ Al-Hasan said: ‘Let the one who is enjoying the position (of authority) also bear its burdens.’ Then ‘Ali said to Abdullâh bin Ja‘far: ‘Carry out the Hadd (punishment) on him.’ He took the whip and flogged him while ‘Ali counted, and when he reached forty he said: ‘That’s enough. The Prophet gave forty lashes’ – I think he said: ‘And Abû Bakr gave forty lashes – and ‘Umar gave eighty. Both are Sunnah, but this is dearer to me.” (Sahih)

4481. (There is another chain) from Hudain bin Al-Mundhir, from ‘Ali, who said: “The Messenger of Allah and Abû Bakr gave forty lashes for drinking Khamr, and ‘Umar completed it by making it eighty, and both are Sunnah.” (Sahih)

Abû Dâwud said: “Al-Asmâ‘î said: ‘Let the one who is enjoying the position (of authority) also bear its burdens.’”

Abû Dâwud said: He was the leader of his people, Hudain bin Al-Mundhir Abû Sasan.
Chapter 36. One Who Drinks Khamr Repeatedly

4482. It was narrated that Mu'āwiyah bin Abī Sufyān said: "The Messenger of Allāh ﷺ said: 'If they drink Khamr flog them, then if they drink it (again) flog them, then if they drink it (again) flog them, then if they drink it (again) execute them.'" (Hasan)

4483. It was narrated from Ibn 'Umar that the Messenger of Allāh ﷺ said words to this effect. He said: "I think he said the fifth time: 'If he drinks it (again) then execute him.'" (Da'i')

Abū Dāwud said: In the Hadīth of Abū 'Ghutaif it also mentions it the fifth time.

4484. It was narrated that Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'If he gets drunk flog him, then if he gets drunk flog him, then if he gets drunk flog him, and if he repeats it a fourth time then execute him.'" (Sahih)

Abū Dāwud said: Similarly in the Hadīth of 'Umar bin Abī Salamah from his father from Abū Hurairah from the Prophet ﷺ (it says): "If
he drinks Khamr flog him, and if he does it a fourth time then execute him.”

Abū Dāwud said: Similarly in the Hadith of Suhail from Abū Šālīh from Abū Hurairah from the Prophet (it says): “If they drink a fourth time, then execute them.” And like that in the narration of Ibn Abī Nu’m, from Ibn ‘Umar, from the Prophet (it says).
The Hadith of ‘Abdullāh bin ‘Amr from the Prophet (it says) and (the Hadith of) Ash-Sharid from the Prophet (it says) say the same.

In the Hadith of Al-Jadli from Mu‘āwiyyah from the Prophet (it says: “If he repeats it a third or fourth time, then execute him.”)

**نَتَخِرِيج: [إِسْتَهَادَ صَحِيح] أَخْرَجَهُ ابْنُ مَاجِه، الْحَدُودُ، بَابُ مِن شَرْبِ الْخَمْرِ مَرَارًا، ح: ٢٥٧٢ِ والنسائي، ح: ١٦٦٥ِ. مِن حَدِيثِ مُحَمَّدٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي ذِبْحٍ بِهِ، وَصَحِيحُ ابْنِ الْجَارُوُد، ح: ٤١٦٧ِ وَحَدِيثِ الْهَادِي عَلَى شَرْطِ مَسْلَمٍ ح: ٢٧١ِ وَوَافِقُهُ أَبِي عَمَرٍ بْنِ حِبَائِسِ، وَحَدِيثُ سَهْيِلٍ صَحِيحُ الحَادِي ح: ٢٧٢ِ وَوَافِقُهُ الْهَادِي، وَحَدِيثُ ابْنِ عَمَرٍ سَلَمَ رَوَاهُ أَحَمَدٌ ح: ١٩٢٦٦٢٣٧٢ِ، وَالْهَادِي ح: ١٩٢٦٦٢٣٧٢ِ. وَحَدِيثُ ابْنِ عَمَرٍ سَلَمَ رَوَاهُ أَحَمَدٌ ح: ١٩٢٦٦٢٣٧٢ِ وَحَدِيثُ الْجَدِّي رَوَاهُ أَحَمَدٌ ح: ١٩٢٦٦٢٣٧٢ِ.**

4485. It was narrated from Qabīṣah bint Dhu’aib that the Prophet (it says) said: “Whoever drinks Khamr, flog him, and if he repeats it, flog him, then if he repeats it flog him, and if he repeats it a third or fourth time, then execute him.” A man who had drunk Khamr was brought to him and he flogged him, then he was brought to him and he flogged him, then he was brought to him and he flogged him, then he did not
execute that man, and it was a concession. (Sahih)
Sufyān (one of the narrators) said: “Az-Zuhri narrated this Hadith, and Mansūr bin Al-Mu'tamir and Mukhawwal bin Rāshid were with him. He said to them: ‘Take this Hadith as a gift from me to the people of Al-'Irāq.’”

Abū Dāwūd said: This Hadith was narrated by Ash-Sharid bin Suwaid, Shurahbil bin Aws, ‘Abdullāh bin ‘Amr, ‘Abdullāh bin ‘Umar, Abū ‘Ghūṭaif Al-Kindi and Abū Salamah bin ‘Abdur-Rahmān from Abū Hurairah.

4486. It was narrated that ‘Ālī said: “I will not pay Diyah (blood-money) for one on whom I carry out a Hadd (punishment), except the one who drinks Khamr, because the Messenger of Allāh ﷺ did not prescribe anything (specific) concerning him, rather it was something that we decided.” (Sahih)

4487. It was narrated that ‘Abdur-Rahmān bin Azhar said: “It is as if I can see the Messenger of Allāh now, in the camp seeking the camping-place of Khālid bin Al-Walid. While he was like that, a man who had drunk Khamr was brought to him, and he said to the
people: ‘Beat him.’ Some of them beat him with their shoes, some with sticks, and some with fresh branches of palm trees. Then the Messenger of Allah took some dust from the ground and threw it in his face.” (Hasan)

4488. ‘Abdullãh bin ‘Abdur-Rahmãn bin Al-Azhar narrated that his father said: “A drinker was brought to the Messenger of Allah when he was in Hunain, and he threw dust in his face, then he ordered his Companions to beat him, and they beat him with their shoes and whatever they had in their hands, until he said to them: ‘Stop,’ then they stopped. After the Messenger of Allah died, AbU Bakr gave forty lashes for drinking, then ‘Umar gave forty lashes at the beginning of his Khilafah, then he gave eighty lashes at the end of his Khilafah. Then ‘Uthman gave both punishments, eighty and forty, then Mu‘ãwiyah fixed the Hadd (punishment) at eighty.” (Hasan)

4489. (There is another chain) from ‘Abdur-Rahmãn bin Azhar, who said: “I saw the Messenger of Allah on the morning of the Conquest of Makkah, when I was a young boy.
He was walking among the people, asking about the camp of Khālid bin Al-Walīd. A drinker was brought to him, and he ordered them to beat him with whatever they had in their hands. Some beat him with whips, some with sticks, and some with their shoes, and the Messenger of Allāh ﷺ threw dust in his face. When Abū Bakr was Khalīfah, a drinker was brought to him, and he asked them how the Prophet ﷺ had beaten the one whom he beat, and they counted it as forty lashes. So Abū Bakr gave forty lashes. When 'Umar was Khalīfah, Khālid bin Al-Walīd wrote to him, and told him that the people had begun to drink a great deal, and they thought little of the Hadd (punishment). He said: 'They are with you, so ask them'—as the early Muhājirīn were with him. So he asked them, and they agreed that he should be given eighty lashes. 'All said: 'If a man drinks he will tell lies, so I think that it should be like the Hadd (punishment) for telling lies (slander).’” (Hasan)

Chapter 37. Carrying Out Hadd (Punishments) In The Masjid

4490. It was narrated that Ḥakīm bin Ḥizām said: “The Messenger of Allāh ﷺ forbade taking retaliation

錄: [حسن] انظر الحديث السابق

المعجم (المعجم 7) باب: في إقامة الحد في المسجد (التحفة 38)

4490 - خُذْنا هَيْئاً بَنْ عَمَّار: خُذْنا صَدَقا فِي عَطَانِي بَنْ خَالِد: خُذْنا الشَّعَابِيَّةُ ﷺ عنْ
Qasas), reciting poetry and carrying out Hadd (punishments) in the Masjid.” (Da‘if)

• Chapter 38. Striking The Face
In Hadd (Punishments)

It was narrated from Abu Hurairah that the Prophet ﷺ said: “If one of you deals blows, let him avoid the face.”

Chapter (...) Ta‘zīr
Punishments

4491. It was narrated from Abu Burdah that the Messenger of Allah ﷺ used to say: “No more than ten lashes should be given, except in the case of one of the Hadd (punishments) decreed by Allah.” (Sahih)

Comments:

Ta‘zīr refers to punishments given for crimes not specified by revealed legal punishments.

4492. (There is another chain) from Abu Burdah Al-Anṣārī, who said: “I heard the Messenger of Allah ﷺ said: ‘If one of you deals blows, let him avoid the face.’”

4493. It was narrated from Abū Hurairah that the Prophet ﷺ said: “If one of you deals blows, let him avoid the face.” (Hasan)
Chapter 1. A Life For A Life

4494. It was narrated that Ibn 'Abbās said: “There were (the two tribes of) Quraizah and An-Nadir, and An-Nadir were nobler than Quraizah. If a man from Quraizah killed a man from An-Nadir, he would be killed in return, but if a man from An-Nadir killed a man from Quraizah, one hundred *Wasqs* of dates would be paid as *Diyah*. When the Prophet was sent, a man from An-Nadir killed a man from Quraizah, and they said: “Hand him over to us so we may execute him.” They said: “Between us and you is the Prophet.” So they brought him, and the following “And if you judge, judge with justice between them”[1] was revealed. Justice means a life for a life. Then the Verse “Do they then seek the judgment of (the days of) Ignorance?”[2] was revealed.”

(Ḍaʿf)

Abū Dāwūd said: Quraizah and An-Nadir both descended from

Chapter 2. A Man Is Not To Be Punished For The Wrongs Done By His Father Or Brother

4495. It was narrated that Abū Rimthah said: “I went to the Prophet  with my father, then the Prophet  said to my father: “Is this your son?” He said: “Yes, by the Lord of the Ka‘bah.” He said: “Is it true?” He said: “I bear witness to it.” The Messenger of Allah  smiled at my resemblance to my father and my father’s oath concerning me, then he said: “You are not accountable for his wrongdoing, and he is not accountable for yours.” And the Messenger of Allah  recited the Verse: “No bearer of burdens shall bear the burden of another[1]

Chapter 3. The Imam Enjoining A Pardon In The Case Of Bloodshed

4496. It was narrated from Abū Shuraih Al-Khuza‘î that the Prophet  said: “Whoever is affected by the slaying of a relative (from whom he inherits) or injury, he is to be given one of three choices: Either he may retaliate, or

he may pardon, or he may accept the Diyah. If he seeks a fourth option, then stop him, and whoever exceeds the limits after that will have a painful punishment.” (Da'if)

4497. It was narrated that Anas bin Malik said: “I never saw the Messenger of Allah when any case involving retaliation was referred to him, but he enjoined pardoning.” (Sahih)

Comments:
The family of the murdered victim is encouraged to pardon, if not, one of the other options may be chosen, but if they take the blood-money, then kill the murderer, then they will be guilty of murder themselves.

4498. It was narrated that Abu Hurairah said: “A man was killed during the time of the Prophet, and the case was referred to the Prophet. He handed him over to the heir of the victim, and the killer said: ‘O Messenger of Allah, by Allah, I did not mean to kill him.’ The Messenger of Allah said to the heir: ‘If he is telling the truth, and you kill him, you will go to the Fire. So he let him go.’ He had been tied with a rope, and he went out dragging his rope, so he was called Dhun-Nis’ah (the one with the rope).” (Sahih)
4499. It was narrated from Hamzah Abū 'Umar Al-'A`idhi (he said): `Alqamah bin Wā'il narrated to me, he said: Wā'il bin Hujr narrated to me, he said: I was with the Prophet ﷺ, when a man who had killed someone was brought, with a rope around his neck. He called the heir of the victim, and said “Will you pardon?” He said, “No.” He said: “Will you accept the Diyah?” He said, “No.” He said: “Will you kill him?” He said, “Yes.” He said: “Take him.” When he turned away, he said: “Will you pardon?” He said, “No.” He said: “Will you accept the Diyah?” He said, “No.” He said: “Will you kill him?” He said, “Yes.” He said: “Take him.” The fourth time he said: “If you forgive him, he will bear his own sin, and the sin of his companion (the one whom he killed).” So he forgave him.” He said: “And I saw him dragging his rope.” (Sahih)

Comments:
If there is fear of the offender running away, then it is allowed to detain him. If the murderer is killed due to legal retaliation, it is hoped that him submitting to the penalty will also count as his atonement. In the case of blood money or pardon, Allāh will judge him as He wills.

4500. It was narrated from Jāmi' bin Mātar, he said: “‘Alqamah bin Wā'il narrated to me” with his
4501. It was narrated from Simāk, from ‘Alqamah bin Wā’il, that his father said: “A man brought an Ethiopian man to the Prophet ﷺ, and said: ‘This man killed my brother’s son.’ He said: ‘How did you kill him?’ He said: ‘I struck his head with an axe, but I did not mean to kill him.’ He said: ‘Do you have any wealth with which you can pay the Diyah?’ He said: ‘No.’ He said: ‘Do you think that if I let you go and ask of people, you can collect enough to pay the Diyah?’ He said: ‘No.’ He said: ‘Will your masters give you the Diyah?’ He said: ‘No.’ He said to the man: ‘Take him,’ and he took him out to kill him. The Messenger of Allāh ﷺ said: ‘If he kills him, he will be like him.’ News of that reached the man, and he came and heard what he said, and he said: ‘He is there; issue whatever instructions you wish concerning him.’ The Messenger of Allāh ﷺ said: ‘Let him go – on one occasion he (the narrator) said: let him be – and he will carry the sin of his victim, and his own sin, and he will be one of the people of the Fire.’ So he let him go.” (Ṣaḥīḥ)

Comments:
This case falls under the category of a murder that was not intentional, but was also not a mere accident. For more details, see chapter 17.
4502. It was narrated that Abū Umāmah bin Sahīl said: “We were with ‘Uthmān when he was besieged in the house. In the house there was an entrance, where whoever entered it, he could hear the words of those who were in Al-Balāṭ. ‘Uthmān entered it, then he came out to us, and his color had changed. He said: ‘They were threatening to kill me just now.’ We said: ‘Allāh will suffice you against them, O Commander of the Believers.’ He said: ‘Why would they kill me? I heard the Messenger of Allāh say: “It is not permissible to shed the blood of a Muslim except in three cases: Kufr after accepting Islam, Zinā after getting married, or murder.” By Allāh, I did not commit Zinā during Jāhiliyyah nor during Islam, nor would I like to have another religion (instead of Islam) since Allāh guided me, and I have not killed anyone, so why would they kill me?”’ (Sahīḥ)

Abū Dāwūd said: ‘Uthmān and Abū Bakr (may Allāh be pleased with them) both gave up Khamr during Jāhiliyyah.

Comments:

“Kufr after accepting Islam” is explanatory of numbers 4351 and 4352 which preceded.

4503. It was narrated from Muhammad bin Ja’far that he heard Ziyād bin Sa’d bin Dūmairah Al-Sulamī – and this is the Hadith
of Wahb (one of the narrators) and it is more complete – narrating to ‘Urwah bin Az-Zubair from his father\footnote{That is Ziyād reported it from his father Sa’d and his grandfather Dumairah, to ‘Urwah.} – Mūsā (one of the narrators) said: and his grandfather, who were both present at (the Battle of) Hunain with the Messenger of Allāh ﷺ; then we go back to the Hadith of Wahb – that Muhallim bin Jath-thāmah Al-Laithī killed a man from Ashja during Islam, and that was the first case of Diyah decided by the Messenger of Allāh ﷺ. ‘Uyainah spoke about the killing of the Ashja’i man because he was from Ghatafān, and Al-Aqra bin Ḥābis spoke on behalf of Muhallim because he was from Khindif. Their voices became loud and the dispute and noise increased. The Messenger of Allāh ﷺ said: “O ‘Uyainah, will you not accept the Diyah?” ‘Uyainah said: “No, by Allāh, not until I inflict upon his womenfolk the fighting and grief that he inflicted upon my womenfolk.” Their voices became loud, and the dispute and noise increased. The Messenger of Allāh ﷺ said: “O ‘Uyainah, will you not accept the Diyah?” ‘Uyainah said the same thing, until a man from Banū Laith who was called Mukaitil stood up. He was carrying a weapon, and had a shield made of skin in his hand. He said: “O Messenger of Allāh, I do not find any likeness of what this man has done at the beginning of Islam,
except sheep that came to drink
and the first of them was shot and
the last of them ran away. Judge
your way today and change it
tomorrow.”[1] The Messenger of
Allâh ﷺ said: “Fifty camels now,
and fifty (more) when we return to
Al-Madînah.” That occurred
during one of his journeys.
Muhallim was a tall man with a
dark complexion, and he was
(standing) at the edge of the
gathering. They continued to plead
for him until he was released, then
he sat before the Messenger of
Allâh ﷺ, his eyes flowing with
tears, and said: “O Messenger of
Allâh, I did what you have heard
about, and I repent to Allâh. Ask
Allâh for forgiveness for me, O
Messenger of Allâh.” The
Messenger of Allâh ﷺ said: “Did
you kill him with your weapon at
the beginning of Islam? O Allâh,
do not forgive Muhallim,” in a
loud voice.” Abû Salamah[2]
added: “He stood up, wiping his
tears with the edge of his
garment.”

that the Messenger of Allâh ﷺ
prayed for forgiveness for him after
that.” (Hasan)

[1] It is said that the meaning is, you can be lenient now and more harsh later for his case.
[2] Mûsâ bin Ismâ’il At-Tabuwdhakî, Abû Salamah, one of the two Shaikhs that the author
heard this narration from.
[3] Muḥammad bin Ishâq, he is one of the narrators in the chain of Mûsâ bin Ismâ’il.
Chapter 4. The Heir Of The One Who Was Killed Deliberately Taking The Diyah

4504. Abū Shuraih Al-Ka'bi said: "The Messenger of Allāh ﷺ said: 'O (the tribe of) Khuzā'ah, you have killed this man from Hudhail, and I shall pay his Diyah. But if anyone is killed after this, his family will have two choices: They may either accept the Diyah or kill (the killer)." (Sahih)

4505. Abū Hurairah said: "When Makkah was conquered, the Messenger of Allāh ﷺ stood up and said: 'If anyone has a relative killed, he has two choices: He may either be given the Diyah, or he may retaliate.' A man from Yemen, who was called Abū Shāh, stood up and said: 'O Messenger of Allāh, write it for me.' The Messenger of Allāh ﷺ said: 'Write (it) for Abū Shāh.'" This is the wording of the of Ahmad.1] (Sahih)

Abū Dāwud said: "Write it for me," meaning, the Khuṭbah of the Prophet ﷺ.

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1] That is ʿAḥmad bin ʿIbrāhīm, one of the two that narrated chains for this to the author.
It was narrated from ‘Amr bin Shu‘aib from his father, from his grandfather that the Prophet (ﷺ) said: “No believer may be killed (in retaliation) for a disbeliever, and whoever kills a believer deliberately, he is to be handed over to the heirs of the victim. If they wish they may kill him, and if they wish they may accept the Diyah.” (Hasan)

Comments:
A Muslim cannot be killed in retaliation for a disbeliever. See chapter 11.

Chapter 5. One Who Kills
After Accepting The Diyah

It was narrated from Ma‘tar Al-Warrāq – I think he said; from Al-Hasan – from Jābir bin ‘Abdullāh, who said: “The Messenger of Allāh (ﷺ) said: ‘The one who kills after accepting the Diyah will not be pardoned.’” (Da’if)

Comments:
Accepting the blood money, and later on killing the murderer or any of his relatives is pure murder.
Chapter 6. If A Person Gives A Man Poison To Drink Or Eat, And He Dies, Is He Subject To Retaliation?

4508. It was narrated from Anas bin Mālik that a Jewish woman brought a poisoned sheep (meat) to the Messenger of Allāh ﷺ, and he ate some of it. She was brought to the Messenger of Allāh ﷺ, and he asked her about that, and she said: “I wanted to kill you.” He said: “Allāh would never give you the power to do that,” or he said “(Allāh would never give you that power) over me.” They said: “Should we not kill her?” He said: “No.” And I always found it (the effect of that poison) in the uvula of the Messenger of Allāh ﷺ. (Sahih)

4509. It was narrated from Az-Zuhri, from Sa‘eed, and Abū Salamah – Hārūn (one of the narrators) said: from Abū Hurairah – that a Jewish woman gave the Prophet ﷺ a poisoned sheep, but the Prophet ﷺ did not (have her punished). (Da‘īf)

Abū Dawūd said: That was the sister of Marḥāb, the Jewish woman who poisoned the Prophet ﷺ.
It was narrated from Ibn Shihāb, he said: “Jābir bin ‘Abdullāh would narrate that a Jewish woman from Khaibar poisoned a roasted sheep, then she brought it to the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ took the leg and ate, along with some of his Companions, then the Messenger of Allāh ﷺ said to them: ‘Lift up your hands (meaning, stop eating).’ The Messenger of Allāh ﷺ sent for the Jewish woman, and said to her: ‘Did you poison this sheep?’ The Jewish woman said: ‘Who told you?’ He said: ‘This, which is in my hand, told me, the leg.’ She said: ‘Yes.’ He said: ‘What did you intend by that?’ She said: ‘I said: “If he is a Prophet, it will not harm him, and if he is not a Prophet, we will be rid of him.”’” So the Messenger of Allāh ﷺ pardoned her and he did not punish her. But some of his Companions who had eaten from that sheep died. The Messenger of Allāh ﷺ was treated with cupping on the upper part of his back because of what he had eaten of that sheep. He was treated by Abū Hind, who was the freed slave of Banū Bayādah, who were among the Ansār, he used a horn and a knife (for the cupping).”

(Taʾṣīf)

4510. It was narrated from Ibn Shihāb, he said: “Jābir bin ‘Abdullāh would narrate that a Jewish woman from Khaibar poisoned a roasted sheep, then she brought it to the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ took the leg and ate, along with some of his Companions, then the Messenger of Allāh ﷺ said to them: ‘Lift up your hands (meaning, stop eating).’ The Messenger of Allāh ﷺ sent for the Jewish woman, and said to her: ‘Did you poison this sheep?’ The Jewish woman said: ‘Who told you?’ He said: ‘This, which is in my hand, told me, the leg.’ She said: ‘Yes.’ He said: ‘What did you intend by that?’ She said: ‘I said: “If he is a Prophet, it will not harm him, and if he is not a Prophet, we will be rid of him.”’” So the Messenger of Allāh ﷺ pardoned her and he did not punish her. But some of his Companions who had eaten from that sheep died. The Messenger of Allāh ﷺ was treated with cupping on the upper part of his back because of what he had eaten of that sheep. He was treated by Abū Hind, who was the freed slave of Banū Bayādah, who were among the Ansār, he used a horn and a knife (for the cupping).”

(Taʾṣīf)
4511. It was narrated from Muhammad bin 'Amr, from Abū Salamah that a Jewish woman gave the Messenger of Allāh ﷺ a roasted sheep at Khaibar — a Hadith like that of Jābir (no. 4510). He said: "And Bishr bin Al-Barā' bin Ma'rūr Al-Ansāri died. He sent word to the Jewish woman asking: "What made you do what you did?" And he mentioned a Hadith like that of Jābir. "The Messenger of Allāh ﷺ ordered that she be executed." And he did not mention cupping. (Hasan)

Comments:
This was a miracle of the Prophet ﷺ, that a piece of roasted meat informed him about this poison.

4512. Wahb bin Baqiyyah narrated to us, from Khālid, from Muhammad bin 'Amr, from Abū Salamah, from Abū Hurairah, who said: "The Messenger of Allāh ﷺ used to accept gifts but he did not eat (that which was given in) charity." And Wahb bin Baqiyyah narrated to us, elsewhere, from Khālid, from Muhammad bin 'Amr, that Abū Salamah — and he did not mention Abū Hurairah — said: "The Messenger of Allāh ﷺ used to accept gifts, but he did not eat (that which was given in) charity." And he added: "A Jewish woman in Khaibar gave him a roasted sheep that she had poisoned, and the Messenger of Allāh ﷺ ate from it, as did the people. He said: 'Lift up your
hands (meaning, stop eating), for it has told me that it is poisoned.' Bishr bin Al-Bara' bin Ma'rur Al-Ansari died (of that poison), and he sent word to the Jewish woman asking: 'What made you do what you did?' She said: 'If you were a Prophet it would not harm you, and if you were a king the people would have been rid of you.' The Messenger of Allah ordered that she be killed, then he said during his final illness: 'I continued to feel pain because of the morsel that I ate at Khaibar, but now it has cut off my aorta.'" (Hasan)

Comments:
The Prophet forgave the woman at first, but when one of his Companions died after eating that meat, she was killed in retaliation. See also Sahih Muslim no. 350.

4513. It was narrated from 'Abdur-Razzaq: "Ma'mar informed us, from Az-Zuhri, from the son of Ka'b bin Malik, from his father, that Umm Mubashshir said to the Prophet, during his final illness: 'O Messenger of Allah, what do you think is the cause of your illness? I cannot think of anything that caused my son's illness except the poisoned sheep that he ate with you at Khaibar.' The Prophet said: 'And I do not think there is anything wrong with me except that, but now it has cut off my aorta.'" (Sahih)

Abu Dawud said: Sometimes 'Abdur-Razzazq narrated this Hadith as a Mursal report from
Ma’mar from Az-Zuhri from the Prophet ﷺ, and sometimes he narrated it from Az-Zuhri, from ‘Abdur-Rahmân bin Ka’b bin Malik. ‘Abdur-Razzâq said that Ma’mar used to narrate the Hadith to them sometimes as a Mursal report and they would write it down, and sometimes he would narrate it to them as a Musnad report and they would write it down. And both are correct in our view. ‘Abdur-Razzâq said: “When Ibn Al-Mubârak came to Ma’mar, Ma’mar narrated to him in a Musnad form, the Ahâdîth that he used to narrate in a Mawqîf form.”

4514. It was narrated from Rabãh, from Ma’mar, from Az-Zuhri, from ‘Abdur-Rahmân bin ‘Abdullâh bin Ka’b bin Malik, from his mother, Umm Mubashshir. – Abû Sa’eed bin Al-A’râbi said:[1] “This is what he said: ‘from his mother,’ but the correct version is from his father, from Umm Mubashshir who entered upon the Prophet ﷺ” – and he mentioned a Hadith like that of Makhlad bin Khâlid (no. 4513), similar to the Hadith of Jâbir. He said: “Bishr bin Al-Barâ’ bin Ma’rûr died, and he sent word to the Jewish woman asking: ‘What made you do what you did?’” And he mentioned a Hadith like that of Jâbir (no. 4510); “The Messenger of Allâh ﷺ ordered that she be killed.” And he did not make any mention of cupping. (Sahîh)

[1] One of those who heard the text from the author, see the introduction.
Chapter 7. If A Man Kills His Slave Or Mutilates Him, Should Retaliation Be Imposed On Him?

4515. It was narrated from (Shu’bah and) Hammād, from Qatādah, from Al-Hasan, from Samurah, that the Prophet (ﷺ) said: “Whoever kills his slave, we will kill him, and whoever cuts off his slave’s nose, we will cut off his nose.” (Hasan)

4516. It was narrated from Mu’ādh bin Hishām: “My father narrated to me, from Qatādah” with the same chain (as no. 4515). He said: “The Messenger of Allāh (ﷺ) said: ‘Whoever castrates his slave, we will castrate him.’” Then he mentioned a Hadith like that of Shu’bah and Hammād. (Hasan)

Abū Dawud said: A Hadith like that of Mu’ādh was narrated from Abū Dawud Aṭ-Ṭayālīsī from Hishām.

Comments:

According to some scholars both these narrations are weak. According to authentic narrations, the master is not to be killed in retaliation in such cases. According to the scholars who consider these narrations to be Ḥasan, it indicates a strong warning, but not that the master is to be punished. There is also a view that these narrations are abrogated. (See ‘Awn Al-Ma’bud.)
4517. It was narrated from Ibn Abī 'Arūbah, from Qatādah, with the chain of Shu'bah, similarly, and he added: "Then Al-Hasan forgot this Ḥadīth and he used to say: 'A free man should not be killed (in retaliation) for a slave.'" (Hasan)

4518. It was narrated from Hishām, from Qatādah, from Al-Hasan, who said: "A free man should not be subjected to retaliation in return for a slave." (Hasan)

4519. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather who said: "A man came to the Prophet ﷺ seeking his help, and said: 'A slave woman of his, O Messenger of Allāh!' He said: 'Woe to you! What is the matter with you?' He said: 'An evil one looked at the slave woman of his master, and he got jealous and cut off his penis.' The Messenger of Allāh ﷺ said: 'Bring the man to me.' They searched for him, but they could not find him. The Messenger of Allāh ﷺ said: 'Go, for you are free.' He said: 'O Messenger of Allāh, who will help me?' He said: 'Every Muslim.' Or he said: 'Every believer.'" (Hasan)

Abū Dāwūd said: The name of the one who was set free was Rawḥ bin Dinar.

Abū Dāwūd said: The one who cut off his penis was Zinbā'.

Abū Dāwūd said: This Zinbā' Abū
Rawh was the master of the slave.

Comments:
If a master is cruel to his slave and amputates some of his limbs, the slave will get his freedom automatically. The master will not bear the punishment of retaliation.

Chapter 8. Al-Qasamah

4520. It was narrated from Yahya bin Sa’eed, from Bushair bin Yasâr, from Sahl bin Abi Hathmah and Raﬁ’i bin Khadij that Muhayyishah bin Mas’üd and ‘Abdullah bin Sahl went out towards Khaibar, and they parted among the palm trees. ‘Abdullah bin Sahl was killed, and they suspected the Jews. His brother ‘Abdur-Rahmân bin Sahl, and his two cousins Huwayyishah and Muhayyishah came to the Prophet ﷺ. ‘Abdur-Rahmân spoke about his brother, and he was the youngest of them, so the Messenger of Allah ﷺ said: “Let the eldest speak, let the eldest speak,” or “Let the eldest begin.” 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 with a rope around his neck.” They said: “It is something that we did not witness; how can we swear?” He said: “Then if the Jews swear fifty oaths you do not have to do so.” They said: “O Messenger of Allah, they are a disbelieving people.” So the
Messenger of Allah 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 with her foot." Hammād (one of the narrators) said this or something similar. (Sahih)

Abū Dāwūd said: It was narrated by Bishr bin Al-Mufaddal and Mālik from Yahyā bin Sa‘eed who said in it: "Will you swear fifty oaths, and thus be entitled to the diyah for your companion" — "or your slain one?"

Comments:

Al-Qasamah is derived from Qasam (oath) and it means taking oaths in repetition. Here, it refers to the cases wherein a person is killed, and there are no witnesses. Then fifty persons from the claimant tribe will swear about the suspect or suspects that they are the murderers. If the claimants take an oath, the respondent will pay the blood money. If the claimant tribe does not take an oath, the defendant will swear that they are not the killers and they are not aware of the killer, so they will be free of blame, and they will not have to pay the blood money. It will be paid from the public treasury. If the defendant tribe does not swear, they will have to present the murderer or pay the blood money.

4521. It was narrated from Abū Lailā bin ‘Abdullāh bin ‘Abdur-Rahmān bin Sahl, that Sahl bin Abī Ḥathmah, and some other elders of his people told him, that ‘Abdullāh bin Sahl and Muhayyisah went out to Khāibar because of some hardship that had befallen them, and Muhayyisah came and said that ‘Abdullāh bin Sahl had been killed, and thrown into a well, or a..."
spring. He went to the Jews and said: “By Allah, you killed him.” They said: “By Allah, we did not kill him.” He went to his people, and told them about that, then he and his brother Huwayyisah – who was older than him — and his cousin ‘Abdur-Rahmân bin Sahl, came (to the Prophet ﷺ). Muḥayyiyah started to speak, as he was the one who had been in Khaibar, but the Messenger of Allâh ﷺ said: “Let the eldest speak, let the eldest speak.” So Huwayyisah spoke, then Muḥayyiyah spoke. The Messenger of Allâh ﷺ said: “Let them pay the Diyah for your companion, or else prepare for war.” The Messenger of Allâh ﷺ wrote to them saying that, and they wrote back saying: “By Allah, we did not kill him.” The Messenger of Allâh ﷺ said to Huwayyisah, Muḥayyiyah and ‘Abdur-Rahmân: “Will you swear, so that you may be entitled to (blood money) for your companion?” They said: “No.” He said: “Then should the Jews swear an oath for you?” They said: “They are not Muslims.” So the Messenger of Allâh ﷺ paid the Diyah himself, and the Messenger of Allâh ﷺ sent them one hundred camels. Sahl said: “A red she-camel among them kicked me.” (Sahîh)

**Comments:**

For making judgments in crimes, non-Muslims may be asked to swear in the Name of Allâh provided the Muslim defendant or accused agrees to that. There are penalties in Islam for such cases, whether the case involves Muslims or non-Muslims. If it is not known who the murderer is, then the blood money is paid from the public treasury.
4522. It was narrated from ‘Amr bin Shu’aib, that the Messenger of Allah ﷺ executed a man from Banū Naṣr bin Malik in Bahrrat Al-Rughā’, on the banks of (the river) Liyyat Al-Bahrāh, on the basis of Qasāmah. He said: “The killer and his victim were both from (that tribe).” (Da’if)

Chapter 9. Not Retaliating On The Basis Of Qasāmah

4523. It was narrated from Sa’eed bin ‘Ubaid at-Tā‘ī, from Bushair bin Yasar (that) an Anṣārī man who was called Sahl bin Abi Ḥathmah told him that some of his people went to Khaibar and parted there, then they found one of their number slain. They said to those among whom they found him: “Did you kill our companion?” They said: “We did not kill him, and we do not know who killed him.” They went to the Prophet of Allah ﷺ, and he said to them: “Bring me proof against the one who killed him.” They said: “We have no proof.” He said: “May they swear an oath for you?” They said: “We will not accept the oath of the Jews.” The Messenger of Allah ﷺ did not like for his blood to be
neglected, so he gave one hundred of the Ṣadaqah (Zakāt) camels as Diyah. (Sahih)

4524. It was narrated that Rāfi' bin Khadīj said: "An Ansārī man was found slain in the morning at Khāibar. His heirs went to the Prophet ﷺ, and told him about that, and he said: 'Do you have two witnesses who will testify to the murder of your companion?' They said: 'O Messenger of Allah, no one among the Muslims was there, and they are Jews who sometimes dare to do worse than this.' He said: 'Choose fifty of them, and ask them to swear an oath.' But they refused, so the Prophet ﷺ paid the Diyah himself." (Sahih)

4525. It was narrated that ‘Abdur-Rahmān bin Bujaid said: "By Allah, Sahl misunderstood the Hadīth which says that the Messenger of Allah ﷺ wrote to the Jews saying: 'A slain man was found among you so pay the Diyah for him,' and they wrote back swearing by Allah fifty times: 'We did not kill him and we do not know who killed him.'" He said: "The Messenger of Allah ﷺ paid the Diyah of one hundred camels himself." (Da’īf)
Chapter 10. Retaliation On The Killer

4526. It was narrated from Abū Salamah bin ‘Abdur-Rahmān and Sulaimān bin Yāsār, from some of the Anṣār, that the Prophet ﷺ said to the Jews – and he started with them –: “Let fifty men of you swear,” but they refused. Then he said to the Anṣār: “Prove your claim.” They said: “Should we take an oath without having witnessed it, O Messenger of Allah?” So the Messenger of Allāh ﷺ imposed the Diyāh on the Jews because he was found among them. (Ḍaʿīf)

4527. It was narrated from Qatādah, from Anas, that a girl was found whose head had been crushed between two rocks. It was said to her: “Who did this to you? Was it so-and-so? Was it so-and-so?” Until the name of the Jew was mentioned, and she nodded her head. The Jew was caught, and he admitted it, so the Prophet ﷺ ordered that his head be crushed with a rock. (Sahih)
into a well, and crushed her head with a rock. He was caught, and brought to the Prophet ﷺ, and he ordered that he be stoned to death, so he was stoned to death. (Sahih)

Abū Dāwūd said: Ibn Juraij reported a similar narration from Ayyūb.

Comments:

Meaning, he was killed by the same means that he had killed the girl.

4529. It was narrated from Hishām bin Zaid, from his grandfather, Anas, that a girl was wearing some silver ornaments, and a Jew crushed her head with a rock. The Messenger of Allāh ﷺ entered upon her while she was still breathing, and said to her: “Who killed you? Did so-and-so kill you?” and she gestured no with her head. He said: “Did so-and-so kill you? Did so-and-so kill you?” and she gestured no with her head. He said: “Did so-and-so kill you?” and she gestured yes with her head. So the Messenger of Allāh ﷺ ordered that he be killed between two rocks. (Sahih)

Chapter 11. Should A Muslim Be Killed In Retaliation For A Disbeliever?

4530. It was narrated that Qais bin
‘Ubåd said: “Al-Ashtar and I went to ‘Alî, and said: ‘Did the Messenger of Allâh (ﷺ) give you any instructions that he did not give to all the people?’ He said: ‘No, except what is in this document of mine.’” – Musaddad[1] said: “He said: ‘He took out a document.’” Ahmad said: “He took out a document from the sheath of his sword.” – “And in it, it said: ‘The believers’ lives are equal (in value) and they are united against others. The least of them can guarantee their protection (to a non-Muslim). No believer shall be killed for a disbeliever, and the one who has been given a covenant cannot be killed while his covenant is valid. Whoever commits an offence will be accountable for it, and whoever commits any offence or gives shelter to an offender, upon him will be the curse of Allâh, the angels and all the people.” (Sahih)

Comments:

“The least of them can guarantee their protection” meaning, if a Muslim grants protection to a non-Muslim, all Muslims must honor that, as preceded. See nos. 2763 and 2764.

4531. It was narrated from ‘Amr bin Shu‘aib, from his father, that his grandfather said: “The Messenger of Allâh (ﷺ) said”— and he mentioned a Ḥadîth like that of

[1] The author heard this narration from both Ahmad bin Ḥanbal and Musaddad.
Chapter 12. If A Man Finds A Man With His Wife, Should He Kill Him?

4532. It was narrated from 'Abdul-'Azîz bin Muḥammad, from Suhail, from his father, from Abū Hurairah, that Sa'd bin Ḫubādah said: "O Messenger of Allah, if a man finds another man with his wife, should he kill him?" The Messenger of Allâh ﷺ said: "No." Sa'd said: "Yes, by the One Who has honored you with the truth!" The Prophet ﷺ said: "Listen to what your chieftain is saying." (Sâḥîh)

'Abdul-Wâhhâb (one of the narrators) said: "... to what Sa'd is saying."

4533. It was narrated from Mâlik, from Suhail bin Abî Ṣâlih, from his father, from Abû Hurairah, that Sa'd bin Ḫubâdah said to the Messenger of Allâh ﷺ: "Do you think that if I find a man with my wife, I should give him time until I bring four witnesses?" He said: "Yes." (Sâḥîh)

وَيَجِرُ عَلَيْهِمْ أَفْصَلَهُمْ وَيَبْرَرُ مُشْيَدُهُمْ عَلَىٰ مُضْعَفِهِمْ وَمُسْرَفِهِمْ عَلَىٰ قَاعِدِهِمْ (التعليم 12) بابٌ: فيمن وجد مع أهلٍ رجلٍ: أيَّنَّهُ؟ (التحفة 13)
Comments:

If there are not four witnesses, and the woman denies the allegation, then there will be no punishment of stoning to death, but the process of Lian as preceded, see no. 2245 and the narrations that follow it.

Chapter 13. Injury Caused Accidentally By The Zakāh Collector

4534. It was narrated from `Āishah that the Prophet sent Abū Jahm bin Ḥudhaifah to collect the Zakāt and a man argued with him about his Sadaqah (Zakāt). Abū Jahm struck him, and wounded him in the head. They came to the Prophet and said: "Retaliation, O Messenger of Allah!" The Prophet said: "You will have such-and-such." But they did not accept. He said: "You will have such and such." But they did not accept. He said: "You will have such and such," and they accepted. The Prophet said: "I am going to address the people in the afternoon and tell them of your acceptance." They said: "Yes." The Messenger of Allah delivered a speech and said: "These Laithi people came to me seeking retaliation and I offered them such-and-such and they accepted. Do you accept it?" They said: "No." The Muhājirīn wanted to rebuke them, but the Messenger of Allāh told them to refrain from doing anything to them, so they refrained. Then he called them, and increased the amount, and said: "Do you accept?" They said: "Yes." He said: "I am going to
address the people and tell them that you have accepted.” They said: “Yes.” The Messenger of Allâh ᵒ gave a speech and said: “Do you accept?” They said: “Yes.”

(Îdîf)

**Comments:**
Meaning that those authorized by the leader are also accountable for harms they cause.

**Chapter 14. Retaliation Without A Weapon Of Iron**

4535. It was narrated from Hammâm, from Qatâdah, from Anas, that a girl was found with her head crushed between two rocks. It was said to her: “Who did this to you?” Was it so-and-so? Was it so-and-so?” Until the name of the Jew was mentioned, and she nodded her head. The Jew was caught, and he admitted it, and the Prophet ᵒ ordered that his head be crushed with a rock. (Sâhih)

4536. It was narrated that Abû Sa’eed Al-Khudrî said: “While the Messenger of Allâh ᵒ was distributing something, a man came and bent over him, and the Messenger of Allâh ᵒ poked him with a stick that he had with him,
injuring his face. The Messenger of Allâh ﷺ said to him: ‘Come and retaliate.’ He said: ‘No, I have forgiven, O Messenger of Allâh.’” (Da’îf)

4537. It was narrated that Abû Firâs said: “Umar bin Al-Khattâb addressed us, and said: ‘I do not send my agents to strike your bodies or take your wealth. Whoever has that done to him, let him refer the matter to me, and I will take retaliation for it.’ ‘Amr bin Al-‘Âs said: ‘If a man inflicts disciplinary punishment on one of those who are under his authority, will you take retaliation against him?’ He said: ‘Yes, by the One in Whose Hand is my soul, I will certainly take retaliation. I saw the Messenger of Allâh ﷺ take retaliation on himself.’” (Da’îf)

Chapter 15. A Woman Has The Right To Waive Retaliation For Killing

4538. It was narrated from ‘Aishah, that the Prophet ﷺ said: “The family of the murder victim should refrain from retaliating (Yanţajizû), and the closest relative, then the next closest, may make this decision, even if it is a woman.” (Da’îf)
[Abū Dāwud said: Meaning, the pardon of a woman is acceptable if she is one of the heirs. And it was conveyed to me from Abū 'Ubaid,\(^1\) who said: "Yanḥajīzu: (meaning) refrain from applying the punishment."

\(^{[1]}\) Meaning Al-Qāsim bin Sallām who had a famous book on Gharīb (odd) words in Ḥadīth.

\(^{[2]}\) Meaning, no voluntary nor obligatory acts, or, they say it means no exchange nor trade with any good deeds at all on the Day of Judgment will be accepted from him.

\[μένος: τὸ δὲ κατ' ἄλλον ἀνθρώπον Ἰδίας ὑπὲρ τοῦ τόπου  \\
μένος: τὸ δὲ κατ' ἄλλον ἀνθρώπον Ἰδίας ὑπὲρ τοῦ τόπου \]

\[μένος: τὸ δὲ κατ' ἄλλον ἀνθρώπον Ἰδίας ὑπὲρ τοῦ τόπου \]
4540. It was narrated from ‘Amr bin Dinar, from Tāwūs from Ibn ‘Abbās, who said: “The Messenger of Allāh ﷺ said” – and he narrated a Hadith like that of Sufyān (no. 4539). (Ṣaḥīḥ)

Chapter 16. The Amount Of The Diyah

4541. It was narrated from Sulaimān bin Mūsā, from ‘Amr bin Shu‘aib, from his father, from his grandfather, that the Messenger of Allāh ﷺ ruled that if a person was killed accidentally, his Diyah was one hundred camels: Thirty Bint Makhāda, thirty Bint Labūn, thirty Hiqqahs and ten male Bani Labūn. (Ḥasan)

4542. It was narrated from Husain Al-Mu‘allim, from ‘Amr bin Shu‘aib, from his father, that his grandfather said: “The value of the Diyah at the time of the Messenger of Allāh ﷺ was eight hundred Dinars, or eight thousand Dirhams, and the Diyah for the people of the

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[1] See the author's discussion after number 4555 and the glossary for the explanation of these terms.
Book at that time was half of the Diyah for the Muslims.” He said: “That remained so, until ‘Umar became the Khalifah. He stood up and delivered a speech, and said: ‘Camels have become expensive.’ So ‘Umar imposed the Diyah for those who owned gold as one thousand Dinars, for those who owned silver as twelve thousand Dirhams, for those who owned cattle as two hundred cows, for those who owned sheep as two thousand sheep, and for those who owned Hullahs as two hundred Hullah.”

It was narrated from Muḥammad bin Ishāq, from ‘Ata’ bin Abī Rabāh, that the Messenger of Allah ruled that the Diyah for those who owned camels should be one hundred camels; for those who owned cattle, two hundred cows; for those who owned sheep, two thousand sheep; for those who owned Hullah, two hundred Hullahs; and for those who owned wheat, something that Muḥammad did not remember. (Da’īf)

4543. It was narrated from Muḥammad bin Ishāq, from ‘Ata’ bin Abī Rabāh, that the Messenger of Allah ruled that the Diyah for those who owned camels should be one hundred camels; for those who owned cattle, two hundred cows; for those who owned sheep, two thousand sheep; for those who owned Hullah, two hundred Hullahs; and for those who owned wheat, something that Muḥammad did not remember. (Da’īf)

4544. It was narrated from Muḥammad bin Ishāq, who said:

[1] A term used to describe a set of an upper and lower garment made of the same material.
"Atã’ mentioned that Jãbir bin ‘Abdullãh said: ‘The Messenger of Allãh *=* ruled...’” and he mentioned a Hadãth like that of Mûsã (no. 4543) and said: “And for those who own food,” something that I do not remember. (Da‘if)

 tegit $1$ isleem $4545$. It was narrated that ‘Abdullãh bin Mas‘ûd said: ‘The Messenger of Allãh *=* said: ‘The Diyah in the case of accidental killing is twenty Hîqqa, twenty Jadh’ãh, twenty Bint Makhãd, and twenty male Bani Makhãd.’” And this is the saying of ‘Abdullãh. (Da‘if)

 tegit $1$ isleem $4546$. It was narrated from Mu‘ammad bin Muslim, from ‘Amr bin Dinar, from ‘Ikrimah, from Ibn ‘Abbãs, that a man from Banû ‘Adiyy was killed, and the Prophet *=* set his Diyah at twelve thousand (Dirhams). (Hasan)

Abù Dâwud said: It was narrated by Ibn ‘Uyainah, from ‘Amr, from ‘Ikrimah, from the Prophet *=*, and he did not mention Ibn ‘Abbãs.
Chapter 17. Diyah For A Mistaken Killing That Appears Purposeful

4547. It was narrated from Hammād, from Khālid, from Al-Qāsim bin Rabī’ah, from ‘Uqbah bin Aws, from ‘Abdullāh bin ‘Amr, that the Messenger of Allāh ﷺ - Musaddad said - delivered a speech on the day of the Conquest of Makkah. He said the Takbir three times, then he said: “There is none worthy of worship but Allāh alone. He has fulfilled His promise, granted victory to His slave, and defeated the confederates alone.”

Up to here I memorized it from Musaddad. Then the two reports concur: “All the customs of the Jahiliyyah and claims for blood or property are beneath my feet, except the provision of water for those performing Hajj, and the custodial duties of the Ka’bah.”

Then he said: “Except the Diyah for a mistaken killing that appears purposeful - that which is done with a whip or a stick - one hundred camels, of which forty should have their young in their bellies.” And the Ḥadīth of Musaddad is more complete. (Sahīh)

تخريج: [صحيح] أخرجه ابن ماجه، الديات، باب دية شبه العمد مغفولة، ح: 267 من

[1] That is, he heard this from Musad-dad and Sulaimān bin Ḥarb, and the wording up to this point is that of Musad-dad.
4548. A similar report (as no. 4547) was narrated from Wuhaib, from Khālid, with this chain. (Sahih)

4549. A similar report was narrated from ʿAlī bin Zaid, from Al-Qāsim bin Rabīʿah, from Ibn ʿUmar, from the Prophet ﷺ. He said: “The Messenger of Allāh ﷺ delivered a speech on the Day of the Conquest,” or “the Conquest of Makkah, from the steps of the House” or “the Kaʿbah.” (Daʾīf)

Abū Dāwūd said: It was also narrated thus by Ibn ʿUyainah from ʿAlī bin Zaid, from Al-Qāsim bin Rabīʿah, from Ibn ʿUmar, from the Prophet ﷺ. And a Hadith like that of Khālid was narrated by Ayyūb As-Sakhtiyānī, from Al-Qāsim bin Rabīʿah, from ʿAbdullāh bin ʿAmr. And it was narrated by Hāmmād bin Salamah, from ʿAlī bin Zaid, from Yaʿqūb Al-Sadūsī, from ʿAbdullāh bin ʿAmr, from the Prophet ﷺ. And the report of Zaid and Abū Mūsā is similar; and the Hadith of ʿUmar, may Allāh be pleased with him, as well.

4550. It was narrated from Ibn Abī Najīh, from Mujāhid, who said: “ʿUmar ruled that in the case (of a killing) that appears intentional
(the Diyah was) thirty Hiqqah, thirty Jadh’ah and forty Khalifah that are between a Thaniyay up to a Bazil ‘Am.\[^{[1]}\] (Da‘if)

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(عَمَرُ فِي شَيْبَةِ الْعَمَّدِ تَلَاثِيْنَ جَيْلَةَ وَتَلَاثِيْنَ جَذْعَةَ وَأَرْبَعِينََ حَلْفَةً مَا تَبْنِيَّةَ إِلَى بَازِلٍ غَانِمَةً)

نَتَحْرِيكّ: [إِسْتَادِه ضِعَيف] * مَجاهِد لم يُسْمِع من عمر رضي الله عنهُ، فالسند منقطع وفي السند علل أخرى.

4551. It was narrated from Abū Al-Ahwāṣ, from Abū Islāq, from ‘Āsim bin Dāmrah, from ‘Alī, that he said: “In the case (of a killing) that appears intentional, (the Diyah) is in three parts: Thirty-three Hiqqah, thirty-three Jadh’ah and thirty-four she-Thaniyay up to Bazil ‘Am, all of which should be Khalifah.” (Da‘if)

نَتَحْرِيكّ: [ضِعَيف] أَخْرُجِه البهَيْقِي: 8/9 من حديث أبي داود به * أبو إسحاق السبيعي

4552. It was narrated from Abū Al-Ahwāṣ, from Sufyān, from Abū Ishaq, from ‘Āsim bin Dāmrah, who said: “‘Alī said: ‘For accidental killing (the Diyah) is in four parts: Twenty-five Hiqqah, twenty-five Jadh’ah, twenty-five Bint Labūn, and twenty-five Bint Makhād.”’ (Da‘if)

نَتَحْرِيكّ: [ضِعَيف] أَخْرُجِه البهَيْقِي: 177/3 ح: 551 من حديث أبو داود به.

4553. It was narrated from ‘Alqamah and Al-Aswad: “In the case (of a killing) that appears intentional, ‘Abdullāh said: ‘Twenty-five Hiqqah, twenty-five

[\[^{[1]}\] See the author’s discussion after number 4555 and the glossary for the explanation of these terms.
4554. It was narrated from Abū ‘Ayād, from ‘Uthmān bin ‘Affān and Zaid bin Thābit, concerning killing deliberately with something that is not usually used for killing: Forty pregnant Jadh’ah, thirty Hiqqah, and thirty Bint Labün; and if the killing is not deliberate, thirty Hiqqah, thirty Bint Labūn, twenty Bani Labūn, and twenty Bint Makhād. (Ḍa‘īf)

4555. It was narrated from Sa‘eed bin Al-Musayyab, from Zaid bin Thābit, concerning killing deliberately with something that is not usually used for killing – and he mentioned a similar report (as no. 4554). (Ḍa‘īf)

Chapter (...) The Ages Of Camels[1]

Abū Dāwud said: Abū ‘Ubaid[2] and others said: “When a camel enters its fourth year it is a Hiqq, 

[1] See the glossary and the chapters on Zakāt since some of these terms are also used for other than camels, but will be defined differently in the case of livestock other than camels.

[2] That is, Al-Qāsim bin Sallām, a famous scholar among whose works is a book on Gharīb, or odd terms in Ḥadīth.
and the female is *Hiqqah*, because it is worthy (*Yastaiiqqu*) of being ridden and loaded. When it enters its fifth year it is a *Jadha* or *Jadh'ah*. When it enters its sixth year and sheds its front teeth, then it is a *Thaniyy* or *Thaniyyah*. When it enters its seventh year, it is a *Rabā* or *Rabā'iyyah*. When it enters its eighth year, and sheds the teeth that come between the front teeth and the eyeteeth, then it is a *Sadis* or *Sadas*. When it enters its ninth year, and its eyeteeth appear, it is a *Bãzil*. When it enters its tenth year, it is called *Mukhlif*, then it has no particular name, rather it is called *Bdzil 'Am* or *Bdzil 'Amain*, or *Mukhlif 'Am* or *Mukhlif 'Amain* and so on.”

Al-Nadr bin Shumail said: “A *Bint Makhad* is one year old, a *Bint Labün* is two years old, a *Hiqqah* is three years, a *Jadh'ah* is four, a *Thaniyy* is five, a *Rabā* is six, a *Sadis* is seven and a *Bäzil* is eight.”

Abū Dāwud said: Abū Ḥätim and Al-Asma’ī said: “*Jadhu'ah* has to do with time, and has nothing to do with shedding teeth.”[1]

Abū Ḥätim said: “Some of them said: ‘When it sheds its front teeth (*Rabā'iyah*) it is a *Rabā*’, and when it sheds its middle incisors (*Thaniyyah*) it is a *Thaniyy*.”

Abū ‘U바id said: “When it becomes pregnant it is a *Khalifah* and it remains a *Khalifah* until it

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[1] Meaning, many of these names refer to not age but when the animal looses certain teeth, like *Thaniyy* and *Rabā* as follows, he means that this term relates to its age not its teeth.
reaches ten months (of pregnancy), then it becomes an 'Ushara'.”
Abū Ḥātim said: “When it sheds its middle incisors it is a Thaniyy and when it sheds its front teeth it is a Rabā’.”

Chapter 18. Diyah For Lost Limbs

4556. It was narrated from Sa'eed bin Abī ‘Arubah, from Ghālib At-Tammār, from Humaid bin Hilāl, from Masrūq bin Aws, from Abū Mūsā, that the Prophet ﷺ said: “Fingers are all the same: Ten camels for each.” (Sahih)

Comments:
All fingers and hands and feet are equal when it comes to blood money.

4557. It was narrated from Shu'bah from Ghālib At-Tammār, from Masrūq bin Aws, from Al-Asha'ri, that the Prophet ﷺ said: “Fingers are all the same.” I said: “Ten for each?” He said: “Yes.” (Sahih)
Abū Dāwūd said: It was narrated by Muhammad bin Ja’far from Shu’bah, from Ghālib. He said: “I heard Masrūq bin Aws.” And it was narrated by Ismā’il who said: “Ghālib At-Tammār narrated it to me” with the chain of Abū Al-Walid (no. 4557). And it was narrated by Ḥānẓalah bin Abī
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Ṣafiyyah from Gālib with the chain of Ismā‘īl.

4558. It was narrated (from Yahyā, Mu‘ādh and) Yazīd bin Zurai‘, all of them from Shu‘bāh, from Qatādah, from ‘Ikrimah, from Ibn ‘Abbās, who said: “The Messenger of Allāh ﷺ said: ‘This and this are the same’” meaning the thumb and little finger. (Ṣahīḥ)

4559. It was narrated from ‘Abduṣ-Samad bin ‘Abdul-Wārith: “Shu‘bah narrated to me, from Qatādah, from ‘Ikrimah, from Ibn ‘Abbās, that the Messenger of Allāh ﷺ said: ‘The fingers are all the same, and the teeth are all the same, the incisor and the molar are the same, and this and this are the same.’” (Ṣahīḥ)

Abū Dāwud said: A report like that of ‘Abduṣ-Samad was narrated from Al-Naḍr bin Shumail from Shu‘bāh.

Abū Dāwud said: Ad-Dārimi narrated it to us from An-Naḍr.

4560. It was narrated from Abū Hamzah, from Yazīd An-Nahwī, from ‘Ikrimah, from Ibn ‘Abbās, who said: “The Messenger of Allāh ﷺ said: ‘Teeth are all the same, and fingers are all the same.’” (Ṣahīḥ)
4561. It was narrated from Ḥusain Al-Mu'allim, from Yazīd An-Nahwī, from ‘Ikrimah, from Ibn ‘Abbās who said: “The Messenger of Allāh  regarded the digits of the hands and feet as all being the same.” (Ṣaḥīḥ)

4562. It was narrated from Hammām: “Ḥusain Al-Mu'allim narrated to us, from Ḥamzah bin ‘Amr bin Shu‘aib, from his father, from his grandfather that the Prophet  said in his Khutbah, when he was leaning back against the Ka‘bah: ‘For fingers (the Ḏiyāh) is ten each.’” (Ḥasan)

4563. It was narrated from Yazīd bin Ḥarūn: “Ḥusain Al-Mu'allim narrated to us, from Ḥamzah bin ‘Amr bin Shu‘aib, from his father, from his grandfather, that the Prophet  said: ‘For teeth (the Ḏiyāh is) five each.’” (Ḥasan)

4564. Abū Dāwūd said: I found it in my book from Shaibān, but I did not hear it from him. And was narrated to us by Abū Bakr – a trustworthy companion of ours –
who said: “Shaibãn narrated to us: ‘Muhammad, meaning Ibn Rãšîd, narrated to us from Sulâîmân, meaning Ibn Mûsã, from ‘Amr bin Shu’aîb, from his father, that his grandfather said: ‘The Messenger of Allâh ã fixed the Diyãh for accidental killing for townspeople at four hundred Dinars or its equivalent in silver, and he fixed it according to the price of camels. If they became expensive, he raised the amount of Diyãh, and if they became cheap he lowered the amount. At the time of the Messenger of Allâh ã their price reached between four hundred and eight hundred Dinars, or its equivalent in silver, eight thousand Dirhams. And the Messenger of Allâh ã ruled that for people who kept cattle, the Diyãh was two hundred cows. For those whose Diyãh was to be paid in sheep, it was two thousand sheep. The Messenger of Allâh ã said: “The Diyãh is something to be inherited among the heirs of the slain, according to their relationship, and whatever is left over goes to the ‘Asabah (agnates; male relatives on the father’s side).” And the Messenger of Allâh ã ruled that in the event of the nose being cut off completely, the full Diyãh was to be given, and if the tip of the nose was cut off, half of the Diyãh was to be given, fifty camels or their equivalent in gold or silver, or one hundred cows, or one thousand sheep. If the hand was cut off, half of the Diyãh was to be
given, and if the foot was cut off, half of the *Diyah* was to be given. In the case of a deep wound to the head (that reaches the membrane surrounding the brain), one third of the *Diyah* was to be given, thirty-three camels, or its equivalent in gold, silver, cattle or sheep. In the event of a deep stab wound, the same amount was to be given. In the case of fingers, for each finger (the *Diyah* was) ten camels, and in the case of teeth, for each tooth (the *Diyah* was) five camels. The Messenger of Allah ﷺ ruled that if the *Diyah* is imposed on a woman, it is to be paid by her ‘*Aṣabah* (male relatives on her father’s side), who would not inherit anything from her except that which was left over from her estate. If a woman was killed then her *Diyah* was to be shared among her heirs, and they could execute the killer. The Messenger of Allah ﷺ said: “The killer gets nothing, and if he has no heir, then his heir is the closest of people to him, and the killer does not inherit anything.”

Muḥammad said: “All of this was narrated to me by Sulaimān bin Mūsā from ‘Amr bin Shu‘aib, from his father, from his grandfather from the Prophet ﷺ.”

Abū Dāwūd said: Muḥammad bin Rāshid was one of the people of Damascus, who fled to Al-Baṣrah for fear of being killed.

4565. It was narrated from Muhammad bin Bakkar bin Bilal Al-'Amili: "Muhammad, meaning Ibn Rashid, informed us, from Sulaiman, meaning Ibn Musa, from 'Amr bin Shuaib, from his father, from his grandfather, that the Prophet said: ‘The Diyah for killing that resembles intentional (killing) is severe like that for deliberate killing, but the perpetrator is not to be executed.’"

He said: And Khalil gave us additional information from Ibn Rashid: “That is when the Shaytan incites people to do evil, and blood is shed blindly, without any malice aforesight nor bearing weapons.” (Hasan)

4566. It was narrated from Husain, meaning Al-Mu'allim, from 'Amr bin Shuaib, that his father informed him, from Abdullah bin 'Amr, that the Messenger of Allah said: "For a wound that exposes the bone, (the Diyah is) five camels.” (Hasan)

4567. It was narrated from Al-'Ala' bin Al-Harith: “'Amr bin Shuaib narrated to me, from his father, that his grandfather said: 'The Messenger of Allah ruled that for (an injury to) an eye that remained intact, one-third of the Diyah was to be given.” (Hasan)
Chapter 19. The Diyāh For A Fetus

4568. It was narrated from Shu‘bah from Manṣūr, from Ibrāhīm, from ‘Ubaid bin Naḍlah, from Al-Mughīrah bin Shu‘bah, that two women were married to one man from Hudhail. One of them struck the other with a tent-pole and killed her [and her fetus]. They referred the dispute to the Prophet. One of the two men said: “How can we pay Diyāh for one who did not make noise, nor eat, nor drink, nor raise his voice?” He said: “Is this Saja’ poetry like the Saja’ poetry of the Bedouin?” And he ruled that the Diyāh was a male or female slave, to be given by the woman’s male relatives, on her father’s side. (Ṣaḥīḥ)

4569. A similar report (as no. 4568) was narrated from Jarir, from Manṣūr with the same chain, and he added: “The Prophet imposed the Diyāh for the slain woman upon the male relatives of the woman who killed her, and (he ordered that) a slave be given (as Diyāh for) that which was in her belly.” (Ṣaḥīḥ) Abū Dāwūd said: Thus it was
narrated by Al-Ḥakam from Mujāhid, from Al-Mughirah.

4570. It was narrated from Al-Miswar bin Makhrumah that ‘Umar consulted the people regarding a case where a woman was caused to abort (Imlās). Al-Mughirah bin Shu’bāḥ said: “I saw the Messenger of Allāh ruling that a male or female slave be given (as Diyāḥ). He said: ‘Bring someone who will testify with you.’ He brought Muhammad bin Maslamah.” Hārūn (one of the narrators) added: “And he bore witness to him,” meaning, that the man had struck his wife’s belly. (Sahih)

Abū Dāwūd said: It was conveyed to me from Abū ‘Ubeeld: “It was only called ‘Imlās’ (slipping) because it slipped from the woman before the time it was due, and like that, all of what slips from the hand or other than that, is called Malīs.

4571. A similar report (as no. 4570) was narrated from Wuḥaib, from Hishām, from his father, from Al-Mughirah, from ‘Umar. (Sahih)

Abū Dāwūd said: Ḥammād bin Zaid and Ḥammād bin Salamah reported it from Hishām bin ‘Urwarh, from his father; that ‘Umar said.
4572. It was narrated from ‘Amr bin Dinar, that he heard Tawūs, (narrate) from Ibn ‘Abbās, that ‘Umar asked about the ruling of the Prophet concerning that, and Hamal bin Mālik bin An-Nābighah stood up and said: “I was between two women, and one of them struck the other with a tent-pole (Mistah), killing her and her fetus.” The Messenger of Allah ruled that a male or female slave be given (as Diyah) for her fetus, and that she should be executed. Abū Dāwūd said: An-Nadr bin Shumail said: “Al-Mistah is a rolling pin.” Abū Dāwūd said: “Abū ‘Ubaid said: ‘Al-Mistah is a wooden pole for a tent.” (Ṣaḥīḥ)

4573. It was narrated from Sufyān, from ‘Amr, from Tawūs, who said: “‘Umar stood on the Minbar and mentioned something similar, but he did not say that she should be executed.” He added: “A male or female slave.” ‘Umar said: “Allāhu Akbar, if I had not heard this, I would have ruled otherwise.” (Da‘f)

4574. It was narrated that Ibn ‘Abbās said, concerning the story of Hamal bin Mālik (no. 4572): “She miscarried a boy whose hair had grown, and he was dead, and the
woman died too. He ruled that her male relatives on her father's side had to pay the *Diyah*, and her paternal uncle said: 'O Prophet of Allah, she miscarried a boy whose hair had grown.' The father of the killer said: 'He is lying. By Allah, he did not raise his voice or drink or eat. No compensation can be paid for such a one.' The Prophet ﷺ said: 'Is it *Saja* (poetry) like the *Saja* of the *Jahiliyyah* and soothsayers? Give a slave as *Diyah* for the boy.' (Da‘f) Ibn ‘Abbas said: "The name of one of them was Mulaiakah and the other was Umm Ghuṭaif."

4575. It was narrated from Jābir bin ‘Abdullah, that there were two women of Hudhail and one of them killed the other. Each of them had a husband and child. The Prophet ﷺ imposed the *Diyah* for the slain woman upon the male relatives of the killer, on her father's side, and he absolved her husband and child of paying any *Diyah*. The male relatives of the slain woman said: "Will we inherit?" The Messenger of Allah ﷺ said: "No; her estate is for her husband and children." (Da‘f)
4576. It was narrated from Yūnus, from Ibn Shihāb, from Sa'eed bin Al-Musayyab and Abū Salamah, from Abū Hurairah who said: “Two women of Hudhail had a fight, and one of them threw a rock at the other and killed her. They referred the dispute to the Messenger of Allāh ﷺ, and the Messenger of Allāh ﷺ ruled that the Diyah for her fetus should be a male or female slave. And, he ruled that the Diyah for the woman should be paid by her male relatives on her father’s side, and he made her children and those who were with them her heirs. Hamal bin Mālik bin Al-Nābighah Al-Hudhali said: ‘O Messenger of Allāh, how can I pay Diyah for one who did not eat, nor drink, nor speak, nor raise his voice? No compensation can be paid for such a one.’ The Messenger of Allāh ﷺ said: ‘This is one of the brothers of the soothsayers’ because of what he heard of his Saja’ (poetry).” (Sahīh)

تخريج: أخرجه البخاري، الديباج، باب جنين المرأة وأن العقل على الوالد، حج: 1910 ومسلم، الفسامة، باب دبة الجنين ووجوب الدنيا في قتل الخطأ. إلخ، خ: 1681 من حديث عبد الله بن وهب.

4577. It was narrated from Al-Laith, from Ibn Shihāb, from Ibn Al-Musayyab, from Abū Hurairah, who said about this (as mentioned in no. 4576) story: “Then the woman who had been ordered to give a slave died, and the Messenger of Allāh ﷺ ruled that her estate should go to her sons, and that her male relatives on her father’s side should pay the Diyah.” (Sahīh)
4578. It was narrated from 'Abdullâh bin Buraidah, from his father, that a woman threw a stone at another woman, who miscarried as a result. The matter was referred to the Messenger of Allah, and he ruled that (a Diyâh of) five hundred sheep be given for her child. And on that day he forbade throwing stones. (Sahîh)
Abû Dâwûd said: This is what is said in the Hadîth, five hundred sheep, but the correct number is one hundred.
Abû Dâwûd said: This is what 'Abbâs said, but it was a mistake.\(^\text{(1)}\)

4579. It was narrated from Muhammad, meaning Ibn ['Amr], from Abû Salamah, from Abû Hurairah who said: "The Messenger of Allah, and he ruled that (the Diyâh) for a fetus was a male or female slave, or a horse, or a mule." (Hasan)
Abû Dâwûd said: Ḥammad bin Salamah and Khâlid bin 'Abdullah narrated this Hadîth from Muhammad bin 'Amr, but they did not mention a horse or a mule.

\(^\text{(1)}\) That is, the author’s Shaikh for the narration; 'Abbâs bin 'Abdul-'Azîm.
4580. It was narrated that Ash-Sha'bi said: "(The price of) a male or female slave is five hundred," meaning; Dirham. *(Da'if)*

Abū Dāwud said: Rabī'ah said: "A male or female slave is fifty Dinars."

Chapter 20. The *Diya* of a *Mukātib*[^1]

4581. It was narrated from Yaḥyā, meaning Ibn Abī Kathīr, from ʿIkrimah, from Ibn ʿAbbās who said: "The Messenger of Allah [ﷺ] ruled that in the case of a *Mukātib* who is killed, the *Diya* of a free man should be paid commensurate with whatever portion of his manumission he had paid, and the rest should be paid at the rate of the *Diya* for a slave." *(Da'if)*

4582. It was narrated from Ḥammād bin Salamah, from Ayyūb, from ʿIkrimah, from Ibn ʿAbbās that the Messenger of Allah [ﷺ] said: "If a *Mukātib* acquires some *Diya* or inheritance, he can inherit proportionate to how much he has emancipated himself." *(Ṣaḥīh)*

Abū Dāwud said: It was narrated by Wuḥaib from Ayyūb, from

[^1]: A slave who has a contract of manumission.
‘Ikrimah, from ‘Ali, from the Prophet ﷺ. Hammâd bin Zaid and Ismâ’il narrated it as a Mursal report from Ayyûb, from ‘Ikrimah, from the Prophet ﷺ. Ismâ’il bin ‘Ulayyah narrated it as the words of ‘Ikrimah.

تخريج: [إسناده صحيح] أخرجه الترمذي، البىوع، باب ما جاء في المكان إذا كان عنده.
ما يؤدي، ح: 159 من حديث حماد بن سلمة به وقال: "حسن" ورواه النسائي، ح: 4815.

Chapter 21. The Diyah Of A Dhimmi

4583. It was narrated from Muhammad bin Ishâq, from ‘Amr bin Shu‘aib, from his father, from his grandfather that the Prophet ﷺ said: “The Diyah of a Mu‘ahid[1] is half the Diyah of a free man.” (Hasan)

Abû Dâwud said: A similar report was narrated by Usâmah bin Zaid Al-Laithi and ‘Abdur-Rahmân bin Al-Îahrith from ‘Amr bin Shu‘aib.


عبد الرحمان بن الحارث رواه ابن ماجه.

Chapter 22. When One Man Attacks Another And He Defends Himself

4584. It was narrated from ‘Atâ’, from Šafwân bin Ya‘lâ, that his father said: “An employee of mine.

[1] One who has been granted a covenant or treaty from the authority.
attacked a man and bit his hand. He pulled it away, and his front tooth fell out. He came to the Prophet, but he dismissed the case and said: ‘Do you want him to put his hand in your mouth so that you can bite on it like a male camel?’” He said: “Ibn Abi Mulaikah narrated to me, from his grandfather, that Abû Bakr dismissed (such cases) and said: ‘Away with his tooth!’” (Sahih)

Chapter 23. One Who Practices Medicine Although He Is Not Known For That, And Causes Harm

4586. It was narrated from Al-Walid bin Muslim, from Ibn Juraij, from ‘Amr bin Shu’ayb, from his father, from his grandfather that the Messenger of Allah, said: “Whoever practices medicine, although he is not known for that, he will be held liable.” (Da’if)
Naṣr[1] said: “Ibn Juraij narrated it to me.”

Abū Dāwūd said: This was not reported by anyone other than Al-Walīd, and I do not know whether it is Ṣaḥīḥ or not.

Comments:
These narrations demonstrate the gravity of people attempting to delve into matters that they are not qualified for.

4587. ‘Abdul-‘Azīz bin ‘Umar bin ‘Abdul-‘Azīz narrated: “One of the delegation that came to my father, told me: ‘The Messenger of Allāh ﷺ said: “Any doctor who practices medicine and treats people, although he was not known for practising medicine before that, and he causes harm, he is liable.”’” (Da‘īf)

Chapter 24. The Diyāh For Unintentional Killing That Appears Intentional

4588. It was narrated from Ḥammād, from Khālid, from Al-Qāsim bin Rabī‘ah, from ‘Uqbah bin Aws, from ‘Abdullāh bin ‘Amr, that the Messenger of Allāh ﷺ – Musad-dād said – delivered a speech on the Day of the Conquest

[1] That is Naṣr bin ‘Āsim, one of the two Shāikhs the author heard it from, and the meaning is that in his version he has Al-Walīd saying: “Ibn Juraij narrated to me.”
of Makkah. — Then the two reports concur: [1] “All the customs of the Jâhiliyyah and claims for blood or property are beneath my feet, except the provision of water for those performing Hajj, and the custodial duties of the Ka'bah.”

Then he said: “Except the Diyâh for a mistaken killing that appears intentional is — that which is done with a whip or a stick — one hundred camels, of which forty should have their young in their bellies.” (Sahih)

4589. A similar report (as no. 4588) was narrated from Wuhaib. From Khalid with this chain.

Chapter 30. Al-Qasâs For A Tooth [2]

4595. It was narrated that Anas bin Mâlik said: “Ar-Rubayyî’, the sister of Anas bin An-Nadr broke the front tooth of a woman, and they came to the Prophet ﷺ. He ruled that retaliation be taken in accordance with the Book of Allâh. Anas bin An-Nadr said: ‘By the One Who sent you with the truth, her front tooth will not be broken today.’ He said: ‘O Anas, it is the decree of Allâh, Qasâs.’ Then they agreed to accept the Diyâh. The

[1] That is, he heard this from Musad-dad and Sulaimân bin Harb, and the wording up to this point is that of Musad-dad, and this and the following appeared previously, see numbers 4547 and 4548.

[2] Some of the manuscripts of the text have a different sequence in this section.
Prophet of Allâh ﷺ was impressed and said: 'Among the slaves of Allâh are those who, if they swear by Allâh that something will happen or not happen, then Allâh will fulfill their oaths.' (Sâhih)

Abû Dâwûd said: I heard Ahmad bin Hanâbal saying when it was said to him: ‘How is retaliation taken for a tooth? He said: ‘(It is broken), with a file.’

Chapter 27. A Kick From An Animal

4592. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “No recompense is due for a leg [and no recompense is due for mines].” (Dâ'îf)

Abû Dâwûd said: (Meaning) if an animal strikes with its leg when it is being ridden.

Chapter 28. No Recompense Is Due For Al-'Ajma' (Beasts), Mines And Wells

4593. Abû Hurairah narrated that the Messenger of Allâh ﷺ said: “No recompense is due for injuries caused by Al-'Ajma' (beasts) or mines or wells, and the Khumus is due on buried treasure.” (Sâhih)
Abū Dāwūd said: *Al-‘Ajma‘* refers to an animal that is free and untethered and has no one with it; this applies by day, but not by night.[1]

The Book Of *Ad-Diyāt*

Chapter 29. The Fire That Spreads

4594. It was narrated that Abū Hurairah said: “The Messenger of Allāh ṣṣṣ said: ‘There is no liability for fire.’” (Ṣahīḥ)

Comments:

If someone lights a fire in his house or on his land, and embers of it result in a fire somewhere else, he is not liable for that, as long as he did not cause that purposefully.

Chapter 25. The Crime Of A Slave Who Belongs To Poor People

4590. It was narrated from ʿImrān bin Ḥuṣain that the slave of some poor people cut off the ear of the slave of some rich people. His

[1] Meaning, as they say, that he can let it wander during the day, and not be liable for harm it causes, but he must tie it during the night, otherwise he will be liable for any harm it causes.
masters came to the Prophet ﷺ and said: “O Messenger of Allāh, we are poor people.” So he did not impose any penalty on him. (Daʿīf)

Chapter 26. One Who Is Killed Blindly While The People Are Fighting

4590. It was narrated that Ibn ‘Abbās said: “The Messenger of Allāh ﷺ said: ‘Whoever is killed when the people are fighting blindly, or throwing stones, with a stone or a whip, the Diyah is the Diyah for accidental killing, but whoever is killed deliberately, the complete Diyah is due. Whoever harbors him against it, upon him will be the curse of Allāh, the angels and all the people.’” (Sahih)

The End of the Book of Ad-Diyāt
Chapter 1. Explanation Of The Sunnah

4596. It was narrated that Abū Hurairah said: “The Messenger of Allah ﷺ said: ‘The Jews split into seventy-one or seventy-two sects, and the Christians split into seventy-one or seventy-two sects, and my Ummah will split into seventy-three sects.’” (Hasan)

Comments:
This book is named the Book of the Sunnah, to indicate the creed of the people of the Sunnah, or Ahl As-Sunnah wal-Jama‘ah. This creed is called “Sunnah” because Ahl As-Sunnah wal-Jama‘ah are unique among the groups, in that they take their beliefs from the Sunnah, and this is what differentiates them from all of the groups of innovation.

4597. It was narrated from Abū ‘Amir Al-Hawzanī that Mu‘āwiyah bin Abī Sufyān stood up among us and said: “The Messenger of Allah ﷺ stood up among us and said: ‘Those who came before you of the
people of the Book split into seventy-two sects, and this *Ummah* will split into seventy-three sects, seventy-two of which will be in the Fire, and one in Paradise. That is the *Jamā‘ah* (main group of Muslims).” Ibn Yahyā and ‘Amr added in their *Hadīth*: “And there will emerge among my *Ummah* people who will be dominated by those whims and desires as rabies dominates its victim.” ‘Amr said: “Rabies does not leave any vein or joint of its victim but it enters it.” (Hasan)

Comments:

“Seventy-two of which will be in the Fire, and one in Paradise. That is the *Jamā‘ah* (main group of Muslims).” “Sects” refers to all of those groups that have innovated.

Chapter 2. The Prohibition Against Arguing And Following The Mutashābih[2] Of The Qur’an

4598. It was narrated that ‘Āishah said: “The Messenger of Allāh ﷺ recited this Verse: ‘It is He Who

[1] Both of whom are among the *Shaikhs* who narrated this to the author.

[2] Those Verses whose meaning is not absolutely clear and decisive.
The Book Of The Sunnah

has sent down to you the Book. In it are Verses that are entirely clear, they are the foundations of the Book; “(And none receive admonition) except men of understanding.”[1] She said: “The Messenger of Allâh ﷺ said: ‘If you see those who follow the Verses which are not entirely clear, those are the ones whom Allâh has mentioned, so beware of them.'” (Saḥîh)

Comments:
The Mutashâbihât (not entirely clear) could have various meanings. Those who have a perversion in their hearts, the people of desires and innovation, attempt to interpret the Mutâshabihat in a way that opposes the Mu'rikamat or “entirely clear” Verses, or contrary to the Sunnah, intending to cause Fitnah and lead others astray.

Chapter (...) Staying Away From The People Of Desires And Hating Them

4599. It was narrated that Abû Dharr said: “The Messenger of Allâh ﷺ said: ‘The most virtuous of deeds are loving for the sake of Allâh and hating for the sake of Allâh.” (Daʾīf)

Comments:

See number 4681, which is similar, but instead of “the most virtuous of deeds” it is “whoever does...” “he will have perfected his faith.” And this narration is in this chapter because it indicates that one should hate innovation and those who call to it, for the sake of Allâh, as they should love the truth and its people for the sake of Allâh.

4600. It was narrated that ‘Abdullâh bin Ka‘b bin Mâlik – who was the one among his sons who served as Ka‘b’s guide when he became blind – said: “I heard Ka‘b bin Mâlik – and Ibn As-Sarh (one of the narrators) mentioned the story of his staying behind from the Prophet while during the campaign to Tâbûk – say: ‘The Messenger of Allâh forbade the Muslims to speak to us three, then when that had gone on for a long time, I climbed the wall of the garden of Abû Qatâdah, who was my paternal cousin, and greeted him with Salâm, and by Allâh he did not return my greeting.’” Then he quoted the story of the Revelation of the acceptance of his repentance. (Sahîh)

Comments:

Regarding abandoning a Muslim; see numbers 4910-4916, part of this narration preceded, see number 2202. Regarding the entire story of Ka‘b and those who remained behind, see no. 4418 of Sahîh Al-Bukhâri. And the indication here is that for some sins, one may be abandoned, even not replying with the Salâm; see the following chapter, and numbers 4910-4916.
Chapter 3. Not Greeting The People Of Desires With Salâm

4601. It was narrated that ‘Ammâr bin Yâsir said: “I came to my family and my hands had developed cracks (in the skin), so they dyed my hands with saffron. The next morning I came to the Prophet ﷺ and greeted him with Salâm, and he did not return my greeting. He said: ‘Go and wash this off.’” (Daʿîf)

4602. It was narrated from Sumayyah, from ‘Âishah, that the camel of Šafiyyah bint Huyai grew tired and Zainab had a spare camel, so the Messenger of Allâh ﷺ said to Zainab: “Give her a camel.” She said: “Should I give it to that Jewess?!” The Messenger of Allâh ﷺ got angry and stayed away from her during Dhul-Hijjah, Muharram and part of Safar. (Sahih)

Comments:
Based upon other narrations, it is known that the Messenger of Allâh ﷺ stayed away from his wives for more than three days.

Chapter 4. The Prohibition Against Arguing About The Qur’ân

4603. It was narrated from Abû Hurairah that the Prophet ﷺ said: “Opinion based arguing about the Qur’ân is Kufr.” (Hasan)
Chapter 5. Regarding Adhering To The Sunnah

4604. It was narrated from Al-Miqdām bin Ma‘di Yakrib that the Messenger of Allāh ﷺ said: “Verily, I have been given the Book and something like it with it, but soon a satiated man[1] will be on his couch, and he will say: ‘You should adhere to this Qurān. Whatever you find permitted in it, take it as permissible, and whatever you find forbidden in it, take it as forbidden.’ But Lo! The domesticated donkey is not permissible to you (to eat), nor every predator that has fangs. Nor the lost property of a Mu‘ahid,[2] unless its owner has given it up. Whoever stops among a people, they are obliged to entertain him, and if they do not entertain him, then he has the right to take from them an amount equivalent to that with which they should have entertained him.” (Sahih)

4605. It was narrated from ‘Ubaydullāh bin Ābī Rāfī’, from his father that the Prophet ﷺ said: “Let me not find one of you[3] and they say that rather than, full, satisfied, satiated, it means foolish.

[1] And they say that rather than, full, satisfied, satiated, it means foolish.

[2] A non-Muslim with whom there is a covenant.
reclining on his couch, and when he hears of a command that I have enjoined or a prohibition I have issued, he says: ‘We do not know; what we find in the Book of Allah, we follow.’” (Sahih)

Comments:
Regarding the fact that the Sunnah is revelation, Allah has said: “Nor does he speak of (his own) desire. It is only a revelation revealed.” (An-Najm 53:24)

4606. It was narrated that ‘Aishah said: “The Messenger of Allah said: ‘Whoever introduces something into this matter of ours that is not part of it, he will have it rejected.’” (Sahih)

Ibn ‘Eisa (one of the narrators) said: “The Prophet said: ‘Whoever does something upon other than our matter, he will have it rejected.’”

Comments:
Meaning, he is rejected and the act is rejected.

4607. ‘Abdur-Rahman bin ‘Amr As-Sulami and Hujr bin Hujr said: “We came to Al-Irbād bin Sāriyah, who was one of those concerning whom the Verse: “Nor (is there blame) on those who came to you
to be provided with mounts, when you said: “I can find no mounts for you”[1] was revealed. We greeted him and said: ‘We have come to you, to visit you, and benefit from you.’ Al-‘Irbäḍ said: ‘The Messenger of Allāh ﷺ led us in prayer one day, then he turned to face us, and he exhorted us in an eloquent speech upon which our eyes filled with tears, and our hearts filled with fear. Someone said: “O Messenger of Allāh, it is as if this is a farewell address. What do you enjoin upon us?” He said: “I enjoin you to fear Allāh, and to hear and obey, even if it (the leader appointed over you) be an Ethiopian slave. Whoever among you lives after I am gone will see great disputes; you must adhere to my Sunnah and the way of the Rightly Guided Khulafā. Hold on to it and cling fast to it. And beware of newly-invented matters, for every newly-invented matter is an innovation and every innovation is a deviation.” (Sahih)


4608. It was narrated from ‘Abdullāh bin Mas‘ūd that the Prophet ﷺ said: “May the extremists perish,” three times. (Sahih)
Chapter 6. Whoever Calls Others To The Sunnah

4609. It was narrated from Abū Hurairah that the Messenger of Allah ﷺ said: "Whoever calls others to guidance, he will have a reward like the rewards of those who follow him, without that detracting from their rewards in the slightest. And whoever calls others to deviation, he will have sin like the sins that of those who follow him, without that detracting from their sins in the slightest.”

(Sahih)

4610. It was narrated from ‘Āmir bin Sa'd that his father said: “The Messenger of Allah ﷺ said: ‘The worst criminal among the Muslims is the one who asks about something that was not forbidden, but it becomes forbidden to the people because of his asking.’”

(Sahih)

Comments:

It is not prohibited to ask regarding what one has a real need to know, but excessive questioning is disliked, and some of it will fall under the category mentioned in this Hadith.
4611. It was narrated from Ibn Shihâb that Abû Idrîs Al-Khawlâni 'A'idhullâh informed him that Yazid bin 'Amîrah -- who was one of the companions of Mu‘ãdh bin Jabal -- informed him, that he never sat in a gathering of remembrance without saying: “Allâh is a just Judge, may those who doubt perish.” Mu‘ãdh bin Jabal said one day: “Ahead of you there are trials in which there will be a great deal of wealth, and the Qur’ân will be so easy that believers and hypocrites, men and women, young and old, slave and free will all learn it. Then soon a man will say: ‘Why don’t the people follow me when I have read the Qur’ân. They will not follow me until I innovate something else for them.’ So beware of that which is innovated, for that which is innovated is misguidance. And beware of the deviation of a man of wisdom, for the Shaitân may utter words of misguidance on the lips of a man of wisdom, and a hypocrite may speak a word of truth.” He said: “I said to Mu‘ãdh: ‘How could I tell, may Allâh have mercy on you, when the man of wisdom speaks a word of misguidance, and the hypocrite speaks a word of truth?’ He said: ‘Rather, avoid the wise man’s words that become well known and it is said about them: “What is this?” and that should not avert you from him, because he may retract it. And you should accept the truth when you hear it, for the truth has light.’” (Sahih)
Abū Dāwūd said: In this Hadith Ma'mar said, from Az-Zuhrī: "And that did not cause you to have an aversion to him" instead of: "avert you." And Śālīḥ bin Kaisān said, from Az-Zuhrī, in this Hadith: "which is not clear" in place of: "well known" and he said: "not avert you" just as 'Uqāil said (in number 4611). And Ibn Isḥāq said, from Az-Zuhrī: "He said: 'Rather what confuses you from the saying of the man of wisdom, such that you say: "What does he mean by this statement?"

**Comments:**

No one can be wiser than the Prophet ﷺ, so someone’s opinion has no value before the saying of Prophet ﷺ.

4612. It was narrated that a man wrote to 'Umar bin 'Abdul-'Azīz asking him about Al-Qadar (the Divine Decree) and he wrote back (saying): “I enjoin you to fear Allāh and be moderate in obeying His commands and in following the Sunnah of His Prophet, and in avoiding that which was introduced by those who initiated new matters after his Sunnah was established; and there was no need for anything else. You should adhere to the Sunnah, for it will be a protection for you, by Allāh’s permission. You should know, that the people have not introduced any innovation except that there has been before it, what is evidence against it, or discussing it. For indeed the
Sunnah was only instituted by the one who knows what opposing, would lead to, of error, slipping, foolishness and extremism. So accept for yourself that which the people accepted for themselves, for their actions were based on knowledge, and due to their virtue, they are more worthy. If right guidance is what you are following, then you are saying that you reached it before them, and we could say that whatever is innovated after them was never innovated except by those who followed a way other than their way, and who wanted to be different than them, because they are the vanguard (of Islam) and they spoke about it (matters of the religion) in a sufficient and comprehensive manner. Nobody refrained from discussing matters of religion that there was no need to discuss like they did. And nobody explained issues of religion that need to be explained like they did. But nowadays you find some people who refrain from discussing issues of religion that need to be discussed, and thus they go to one extreme; and you find others who discuss issues of religion that there is no need to discuss, and thus they go to the other extreme. Verily they (the Salaf) were in-between both, following the right guidance.

You wrote, asking about affirmation of Al-Qadar (the Divine Decree). Well, you have come to one who is well informed, by Allah's permission. I do not know of any
innovation that the people have introduced that is clearer and more obvious than (rejecting) affirmation of Al-Qadar (the divine decree). The ignorant people mentioned it during Jahiliyyah and spoke of it in their words and their poetry, consoling themselves for what they had lost, then Islam only reinforced it (the belief in Al-Qadar) after that. The Messenger of Allah mentioned it in more than one or two Hadith, and the Muslims heard it from him, and spoke of it during his lifetime and after his death, out of certain belief and in submission to their Lord, and they believed that it is impossible that there is anything that is not encompassed by His knowledge and recorded in His Book or comes to pass by His decree. Moreover, it is mentioned in His Book; from it they have derived it and from it they have learned it. If you say: Why did Allāh reveal such and such a Verse and why did He say such and such, they have read what you have read, and they know its interpretation of which you are ignorant, and yet they said: All of this is recorded and decreed. Doom is by decree and what has been decreed will come to pass. What Allāh wills happens, and what He does not will, does not happen. We possess no power to benefit or harm ourselves. But nevertheless they were still keen (to do good deeds) and they were afraid (of doing evil deeds).” (Da‘if)
4613. It was narrated that Nafi’ said: “Ibn ‘Umar had a friend among the people of Ash-Sham, with whom he used to correspond. ‘Abdullãh bin ‘Umar wrote to him saying: ‘I have heard that you are speaking about some matter of Al-Qadar (the Divine Decree). So do not write to me, for I heard the Messenger of Allah ﷺ say: “There will be among my Ummah people who will disbelieve in Al-Qadar (the divine decree).”’ (Hasan)

Comments:
Ibn ‘Umar abandoned him for the sake of Allah, due to him learning that he was speaking about innovation.

4614. It was narrated from Hammãd bin Zaid, from Khãlid Al-Hadh-dhã, who said: “I said to Al-Hasan: ‘O Abu Sa’eed, tell me about Adam – was he created for heaven or for earth?’ He said: ‘No, for earth.’ I said: ‘What if he had refrained from sin, and had not eaten from the tree?’ He said: It was inevitable for him.’ I said: ‘Tell me about the Verse in which Allah says: ‘(You) cannot lead astray. Except those who are predestined to burn in Hell.’”[1] He said: The devils cannot tempt anyone with their misguidance, except those

whom Allah has decreed are destined for Hell.” (Sahih)

Comments:
Al-Hasan bin Abul-Hasan (Yasær) Al-Başrî, was a freed slave. He is a famous scholar among the followers of the Companions. He died in the year 110H.

4615. (There is another chain) from Hammád: “Khálid Al-Hadh-dhā” narrated to us, from Al-Hasan, regarding the saying of the Most High: “...And for that did He create them...” [1] he said: ‘He created these for one, and those for the other.’ (Sahih)

Comments:
“And for that did He create them” indicating that Allah had complete knowledge about them before their creation.

4616. It was narrated from Ismâ’îl: “Khálid Al-Hadh-dhâ” informed us, he said: ‘I said to Al-Hasan: (You) cannot lead astray. Except those who are predestined to burn in Hell.’ [2] He said: ‘Except the one whom Allah has decreed is doomed to Hell.’ (Sahih)

4617. It was narrated from Ḥammád who said: “Ḥumaid informed me, he said: ‘Al-Hasan used to say that falling from heaven to earth was dearer to him than saying: “Matters are in my hand.”’ (Sahih)

4618. (There is another chain) from Ḥammād, who said: “Ḥumaid narrated to us: ‘Al-Ḥasan came to us in Makkah and the Fuqahā’ of Makkah told me to speak to him, asking him to sit with them one day to exhort them, and he agreed. So they gathered, and he addressed them, and I have not seen any speaker greater than him. A man said: “O Abū Sa‘eed, who created the Shaitān?” He said: “Subhān Allah! Is there any Creator other than Allah? Allah created the Shaitān, and He created good and He created evil.” The man said: “May Allah kill them, how could they tell lies about this Shaikh?” (Sahih)

Comments:
See number 4622.

4619. It was narrated from Suyān, from Ḥumaid At-Tawīl, from Al-Ḥasan (about the Verse): Thus do We let it enter the hearts of the Mujrimūn (criminals, polytheists, pagans, because of their mocking at the Messengers) [1]. He said: “Shirk.” (Da‘f)

between them and that which they desire" [1] he said: “Between them and faith.” (Da’īf)

It was narrated that Ibn ‘Awn said: “I was a captive in Ash-Sham, and a man called me from behind. I turned and saw Raja’ bin Haighah. He said: ‘O Abu ‘Awn, what is this that they are saying about Al-Uasan?’ I said: ‘They are telling many lies about Al-Hasan.’” (Da’īf)

Hammãd said: “I heard Ayyubah say: ‘Two kinds of people told lies about Al-Hasan: People who disbelieved in Al-Qadar (the Divine Decree) and they intended to propagate their beliefs thereby (by attributing this belief to Al-Hasan), and people who had enmity in their hearts (towards Al-Hasan) and said: “Didn’t he say such and such? Didn’t he say such and such?” (Sahîh)

[1] Saba’ 34:54.
4623. Yahyā bin Kathīr Al-‘Anbarī said: “Qurrah bin Khalid used to say to us: ‘O young men, do not be deceived concerning Al-Ḥasan, for his opinion was based on the Sunnah and what is right.’ (Sahih)

4624. It was narrated from Ḥammād bin Zaid, from Ibn ‘Awn, who said: “If the words of Al-Ḥasan could be interpreted in the way that others have interpreted them, we would have written to him asking him to recant and brought witnesses to that effect, but we think that what he said cannot be interpreted in that way.” (Hasan)

4625. It was narrated that Ayyūb said: “Al-Ḥasan said to me: ‘I will never say it (that which was misinterpreted as denial of Al-Qadar) again.’” (Sahīh)

4626. It was narrated that ‘Uthmān Al-Battā said: “Al-Ḥasan never interpreted any Verse (that referred to Al-Qadar) without affirming (the Divine Decree).” (Hasan)
Chapter 7. Regarding Preference\[1\]

4627. It was narrated from Nāfi', from Ibn 'Umar, who said: "At the time of the Prophet ﷺ we used to say: 'During the era of the Prophet ﷺ, we did not regard anyone as equal to Abū Bakr, then 'Umar, then 'Uthmān, after that we did not differentiate between the Companions of the Prophet ﷺ.'"
(Sahih)

4628. It was narrated that Ibn Shihāb said: "Sālim bin ‘Abdullāh said that Ibn ‘Umar said: 'We used to say, when the Messenger of Allah ﷺ was alive: The best of the Ummah of the Prophet ﷺ after him is Abū Bakr, then ‘Umar, then ‘Uthmān, may Allah be pleased with them.'" (Sahih)

4629. It was narrated that Muhammad bin Al-Hanafiyyah said: "I said to my father:\[2\] 'Which of the people is best after the Messenger of Allāh ﷺ?' He said: 'Abū Bakr.' I said: 'Then who?' He said: 'Then 'Umar.' Then I was afraid to ask, 'then who,' lest he say 'Uthmān.' I said: 'Then you,

[1] Meaning, consider some of the Companions more virtuous than others, and in what rank.

[2] Meaning, ‘Ali, may Allāh be pleased with him, who was his father. He was called Ibn Al-Hanifiyyah after his mother who was a slave when she bore him.
O my father.' He said: 'I am just one of the Muslims.'” *(Sahih)*

4630. Muḥammad Al-Firyābī said: "I heard Sufyān say: 'Whoever claims that 'Alī was more deserving (of being the Khalifah first) than both of them (Abū Bakr and 'Umar), then he has attributed error to Abū Bakr, 'Umar and the Muhājirīn and Ansār, may Allāh be pleased with them all, and I do not think that with this (belief) any deeds of his will rise to heaven.'” *(Sahih)*

4631. 'Abbād As-Sammāk said: "I heard Sufyān Ath-Thawrī say: 'The Khalifahs are five: Abū Bakr, 'Umar, 'Uthmān, 'Alī and 'Umar bin 'Abdul-'Azīz, may Allāh be pleased with them all.'” *(DA'IF)*

Chapter 8. The Khalifahs

4632. It was narrated that Ibn ‘Abbās said: “Abū Hurairah would narrate that a man came to the Messenger of Allāh ﷺ and said: ‘Last night (I had a dream in which) I saw a cloud dripping ghee and honey, and I saw the people catching it with their hands; some received a lot and some received a little. And I saw a rope stretching from heaven to earth. I saw you, O
Messenger of Allah, take hold of it and ascend. Then another man took hold of it and ascended with it. Then another man took hold of it and ascended with it. Then another man took hold of it but it broke, then it was reconnected and he ascended with it.” Abū Bakr said: ‘May my father and mother be sacrificed for you; let me interpret it.’ He said: “Interpret it.” He said: As for the cloud, it is the cloud of Islam, and as for the ghee and honey that were dripping from it, that is the Qur’ān with its softness and sweetness. As for those who take a lot and a little, they are the ones who learn a lot or a little of the Qur’ān. As for the rope that stretches between heaven and earth, it is the truth that you follow, you take hold of it and Allah causes you to ascend thereby, then another man will take hold of it after you and will ascend thereby, then another man will take hold of it after you and will ascend thereby, then a man will take hold of it and it will break, then it will be reconnected and he will ascend thereby. O Messenger of Allah, tell me, am I right or am I wrong? He said: “You have got some of it right and some of it wrong.” He said: I adjure you by Allah, O Messenger of Allah, tell me what I got wrong. The Prophet ﷺ said: “Do not swear oaths.”[1] (Sahih)

[1] They interpret this to refer to one of the two statement Abū Bakr made, earlier he said: “By my father and mother” or “Bi Abī Wa Ummī” which is understood to mean: “May my father and mother be sacrificed to you” and other interpretations with a good
This story was narrated from Ibn 'Abbás from the Prophet ﷺ. (similar to no. 4632) He said: “And he refused to tell him.” (Sahih)

It was narrated from Al-Hasan, from Abū Bakrah, that the Prophet ﷺ said: “Who among you has seen a dream?” A man said: “I saw scales coming down from the sky, and you and Abū Bakr were weighed in them and you outweighed Abū Bakr. Then Abū Bakr and ‘Umar were weighed in them, and Abū Bakr outweighed ‘Umar. Then ‘Umar and ‘Uthmān were weighed in them, and ‘Umar outweighed ‘Uthmān. Then the scales were lifted up.” And I saw displeasure in the face of the Messenger of Allah ﷺ. (Da'if)

meaning. And the second statement: “Aqsamtu” or: “I adjure you” which is a kind of oath. And that this is one of the mistakes, or the main mistake, which is an apparent interpretation of the text, since the Messenger of Allāh ﷺ said: “Do not swear oaths” in reply to Abū Bakr asking: “Tell me what I got wrong.” While they also say that Abū Bakr may have been mistaken in it from a number of other speculative angles, which are elaborated upon and discussed by Ibn Hajar in Fath Al-Bārî (no. 7046).
4635. It was narrated from ʿAbdur-Rahmān bin Abī Bakrah, from his father that the Prophet ﷺ said one day: “Has any of you seen a dream?” He narrated a similar story (as no. 4634), but he did not mention displeasure. He said: “And the Messenger of Allāh ﷺ was grieved by that, and he said: “There will be a Khilafah following the model of Prophethood, then Allāh will give power (Al-Mulk) to whomever He wills.” (Daʿīf)

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤٤/٥ من حديث حماد بن سلمة به، وسنده ضعيف.

4636. It was narrated from Abān bin ʿUthmān, from Jābir bin ʿAbdullāh, that he would narrate, that the Messenger of Allāh ﷺ said: “Last night a righteous man saw (in a dream) that Abū Bakr was joined to the Messenger of Allāh ﷺ, and ʿUmar was joined to Abū Bakr, and ʿUthmān was joined to ʿUmar.” Jābir said: “When we left the Messenger of Allāh ﷺ we said: ‘The righteous man is the Messenger of Allāh ﷺ, and the joining between them means that they will be in charge of this matter with which Allāh has sent His Prophet ﷺ.’” (Daʿīf)

Abū Dawūd said: Yūnus and Shuʿaib did not mention ʿUmar in their narration.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٣٥٥/٣ من حديث محمد بن حرب به، وساحه.

4637. It was narrated from Samurah bin Jundab that a man said: “O Messenger of Allāh, I saw

a bucket hanging from the sky. Abū Bakr came and took hold of its handles and drank a little, then 'Umar came and took hold of its handles and drank his fill, then 'Uthmān came and took hold of its handles and drank his fill. Then ‘Ali came and took hold of its handles but it tipped, and some of the water spilled on him.” *(Hasan)*

**Comments:**

These narrations indicate the virtue of these Khalīfahs, and that these virtues were well known and recognized prior to the death of the Messenger of Allah ﷺ.

4638. It was narrated that Makhūl said: “The Romans will certainly enter Ash-Shām for forty days, and no place will be spared from them except Damascus and ‘Ammān.” *(Da‘f)*

4639. ‘Abdul-‘Azīz bin Al-‘Alā’ narrated that he heard Abū Al-‘A‘yās ‘Abdur-Rahmān bin Salmān say: “One of the kings of the non-Arabs will come and prevail over all the cities, except Damascus.” *(Da‘f)*

4640. *It was narrated from*
Makhūl, that the Messenger of Allah Ṣaid: “The Muslims’ place of encampment during the Great Battles will be a land called Al-Ghūṭah.” (Ṣaḥīḥ)

Comments:
See no. 4298.

4641. It was narrated that ‘Awf said: “I heard Al-Ḥajjāj delivering a speech and he said: ‘The likeness of ‘Uthmān before Allāh is that of ‘Īsā bin Maryam.’ Then he recited, and explained this Verse: And (remember) when Allāh said: And (remember) when Allāh said: (Al ‘Imran 3:55).” [1] Then he explained it: ‘By Allah, I will never pray behind you, and if I find some people who are fighting against you, I will never pray behind you, and if I find some people who are fighting against you...

4642. It was narrated that Ar-Rabī’ bin Khālid Ḍabbī said: “I heard Al-Ḥajjāj delivering a speech and he said in his speech: ‘Is the messenger of one of you going about an errand more honorable, or his successor among his family (more honorable)?’ I said to myself: ‘By Allāh, I will never pray behind you, and if I find some people who are fighting against you...

[2] This narration appears again after number 4772.
I will fight against you along with them.” Ishāq (one of the narrators) added in his Hadith: “And he fought at the battle of Jamājim until he was killed.” (Da‘f)

4643. It was narrated from Abū Bakr, that ‘Āsim said: “While he was on the Minbar, I heard Al-Hajjāj say: ‘Fear Allāh as much as you can with no exception. Listen and obey the Commander of the Believers ‘Abdul-Malik with no exception. By Allāh, if I order the people to go out through one door of the Masjid, and they go out through another door, their blood and wealth will become permissible to me. By Allāh, if I punish (the tribe of) Rabī‘ah for (the wrongdoing of) Muḍar, that is permissible for me before Allāh. Who could understand my point concerning the slave of Hudhail[1] who says that his recitation of Qurān is from Allāh? By Allāh, it is only Rajaz poetry like the Rajaz poetry of the Bedouin, and Allāh did not reveal it to His Prophet . Who will understand my point concerning these non-Arabs one of whom says that he throws a stone, and when the stone lands, he says that something new has happened.[2] By Allāh, I shall finish them off like the day that has


[2] Meaning, they cause a great deal of mischief but pretend to be innocent.
passed away.” He said:  

I mentioned that to Al-A’mash and he said: “By Allâh, I also heard it from him.” *(Da’if)*

4644. It was narrated that Al-A’mash said: “I heard Al-Hajjâj say on the Minbar: ‘These non-Arabs deserve to be struck and beaten. By Allâh, if I decide to destroy them I will annihilate them like the day that is past.’” meaning the non-Arabs. *(Sahîh)*

Comments:

*Al-Hamrâ* is a term used for freed slaves and non Arabs, which is why it is stated again: “Meaning non Arabs” and the indication refers to those that opposed his orders who came from the non ‘Arabs.

4645. It was narrated that Sulaimân Al-A’mash said: “I prayed Jumu’âh with Al-Hajjâj and he delivered a Khutbah, and mentioned the Hadîth of Abû Bakr bin ‘Ayyâsh (no. 4643) in which it says: “Listen and obey Allâh’s Khalîfah and the chosen one ‘Abdul-Malik bin Marwân,” and he quoted the Hadîth. And he said: “If I punish Rabî’âh for (the wrongdoing of) Mu’dar,” but he did not mention the part about the non-‘Arabs. *(Da’if)*

4646. It was narrated from ‘Abdul-Wârith bin Sa’eed from Sa’eed bin


Jumhãn, from Safinah, who said: “The Messenger of Allâh ﷺ said: ‘The Khilâfah of Prophethood will last for thirty years, then Allâh will give power – or His kingdom – to whomever He wills.’” (Hasan)

Sa’eed said: “Safinah said to me: Calculate Abû Bakr’s Khilâfah as two years, ‘Umar’s as ten, ‘Uthmân’s as twelve, and ‘Ali’s as such-and-such.” Sa’eed said: “I said to Safinah: ‘They are saying that ‘Ali was not a Khalifah.’ He said: ‘The buttocks of Banû Az-Zarqa’ are lying,’” meaning Banû Marwân.

**Comments:**

Banû Az-Zarqa’ refers to the people of Marwân.

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4647. (There is another chain) that Safinah said: “The Messenger of Allâh ﷺ said: “The Khilâfah of Prophethood will last for thirty years, then Allâh will give power – or His kingdom – to whomever He wills.” (Hasan)

4648. It was narrated from Ibn Idrîs: “Husain informed us from Hilâl bin Yasâf, from ‘Abdullâh bin Zâlim Al-Mâzînî.” And (it was narrated from) Sufyân, from Mansûr, from Hilâl bin Yasâf from ‘Abdullâh bin Zâlim Al-Mâzînî. He said: “Sufyân mentioned a man between him and ‘Abdullâh bin...
Zâlim Al-Mâzînî.” He said:[1] “I heard Sa'eed bin Zaid bin ‘Amr bin Nufail say: ‘When so-and-so came to Al-Kûfah, so-and-so stood up and delivered a speech.’ Sa'eed bin Zaid took me by the hand and said: ‘Do you not see this wrongdoer? I bear witness that the nine men are in Paradise, and if I bear witness concerning the tenth I will not be lying.’ I said: ‘Who are the nine?’ He said: ‘The Messenger of Allâh ﷺ said, when he was on Hirã’: “Stand firm, Hirã!, for there is no one on you but a Prophet or a Şiddiq or a martyr.”’ I said: ‘Who are the nine?’ He said: ‘The Messenger of Allâh ﷺ said, when he was on Hirã’: “Stand firm, Hirã!, for there is no one on you but a Prophet or a Şiddiq or a martyr.”’ I said: ‘Who are the nine?’ He said: ‘The Messenger of Allâh ﷺ said, when he was on Hirã’: “Stand firm, Hirã!, for there is no one on you but a Prophet or a Şiddiq or a martyr.”’ I said: ‘Who are the nine?’ He said: ‘The Messenger of Allâh ﷺ said, when he was on Hirã’: “Stand firm, Hirã!, for there is no one on you but a Prophet or a Şiddiq or a martyr.”’ I said: ‘Who are the nine?’ He said: ‘The Messenger of Allâh ﷺ said, when he was on Hirã’: “Stand firm, Hirã!, for there is no one on you but a Prophet or a Şiddiq or a martyr.”’

Abû Dâwud said: Al-Ashja‘î reported it from Sufyân, from Mansûr, from Hilâl bin Yasaf, from Ibn Ḥayyân, from ‘Abdullâh bin Zâlim, with his chain, similarly.

4649. It was narrated from ‘Abdurrâhîm bin Al-Akhnas that he was in the Masjid, and a man mentioned ‘Ali. Sa’eed bin Zaid stood up and said: “I bear witness

[1] The author heard both of the chains of narration from Muḥammad bin Al-‘Alä’, and “He said” means ‘Abdullâh bin Zâlim.
that I heard the Messenger of Allah say: ‘Ten will be in Paradise. The Prophet will be in Paradise, Abū Bakr will be in Paradise, ‘Umar will be in Paradise, ‘Uthmān will be in Paradise, ‘Alī will be in Paradise, Tālḥah will be in Paradise, Az-Zubair bin Al-‘Awqāf will be in Paradise, Sa’d bin Mālik will be in Paradise and ‘Abdūr-Rahmān bin ‘Awf will be in Paradise.’ If you wish I will name the tenth one for you. They said: ‘Who is it?’ He remained silent. They said: ‘Who is it?’ He said: ‘It is Sa‘eed bin Zaid.’” (Hasan)

4650. Riyāḥ bin Al-Ḥārith said: “I was sitting with so-and-so in the Masjid of Al-Kūfah, and the people of Al-Kūfah were with him. Sa‘eed bin Zaid bin ‘Āmr bin Nufail came, and he welcomed him, and greeted him, and seated him by his feet on the couch. One of the people of Al-Kūfah, whose name was Qais bin ‘Alqamah, came and he received him, and he started to revile (someone). Sa‘eed said: ‘Whom is this man reviling?’ He said: ‘He is reviling ‘Alī.’ He said: ‘Why do I see the Companions of the Messenger of Allah being reviled in your presence, and you do not object or try to stop it? I heard the Messenger of Allah say – and I have no need to
attribute to him something that he
did not say which he will ask me
about tomorrow when I meet him –
"Abū Bakr will be in Paradise,
‘Umar will be in Paradise,"
and he narrated a similar report (as no.
4650), then he said: ‘Their going
out once (in Jihād) with the
Messenger of Allāh ﷺ, getting
their faces covered in dust, is better
than the deeds done in a lifetime
by one of you, even if he were to
reach the age of Nūh.’” (Ṣaḥīḥ)

Comments:
These and similar narrations refer to the ten who were promised Paradise.

4651. It was narrated from
Qatādah that Anas bin Mālik told
them, that the Prophet of Allāh
climbed up Uhud, and was
followed by Abū Bakr, ‘Umar and
‘Uthmān. (The mountain) shook
with them and the Prophet of
Allāh ﷺ struck it with his foot, and
said: “Stand firm, O Uhud, (for it
is) a Prophet, a Siddīq and two
martyrs.” (Ṣaḥīḥ)

4653.[1] It was narrated from Jābir
that the Messenger of Allāh ﷺ said: “None of those who swore
allegiance beneath the tree will
enter the Fire.” (Ṣaḥīḥ)

[1] Number 4652 appears below, manuscripts have various sequences here.
4654. It was narrated that Abū Hurairah said: “The Messenger of Allah ﷺ said: ‘Perhaps’ and Ibn Sinān said: ‘Allāh looked upon those who had been present at Badr and said: ‘Do what you wish, for I have forgiven you.’” (Hasan)

Comments:
This refers to the pledge of Al-Ḥudaiṣiyyah.

4655. It was narrated that Al-Ḥarām said: “The Prophet ﷺ went out at the time of Al-Ḥudaiṣiyyah...” and he mentioned the Ḥadīth. He said: “And he came to him,” meaning ‘Urwa bin Masʿūd, “and started to speak to the Prophet ﷺ. Every time he spoke to him he took hold of his beard. Al-Mughirah bin Shuʿbāh was standing at the Prophet’s head, carrying a sword and wearing a helmet. He struck his hand with the handle of his sword and said: ‘Keep your hand..."
away from his beard. ‘Urwah raised his head and said: ‘Who is this?’ They said: ‘Al-Mughirah bin Shu‘bah.’” (Hasan)

4652. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: “Jibrīl, peace be upon him, came to me and took my hand, and showed me the gate of Paradise through which my Ummah will enter.” Abū Bakr said: “O Messenger of Allāh, would that I was with you when you looked upon it.” The Messenger of Allāh ﷺ said: “O Abū Bakr, you will be the first of my Ummah to enter Paradise.” (Da‘if)

4656. It was narrated that Al-Aqra’, the Mu‘aḍd-dhin of ‘Umar bin Al-Khattāb, said: “‘Umar sent me to the bishop to summon him. ‘Umar said to him: ‘Do you find me in the Book?’ He said: ‘Yes.’ He said: ‘How do you find me?’ He said: ‘I find you like a castle.’ He raised his stick and said to him: ‘What do you mean by a castle?’ He said: ‘A strong, safe castle.’ He said: ‘How do you find the one who will come after me?’ He said: ‘I find him to be a righteous Khalīfah but he will favor his relatives.’ ‘Umar said: ‘May Allāh have mercy on ‘Uthmān’ - three times. Then
he said: ‘How do you find the one who will come after him?’ He said: ‘Like rust on a sword (because of using the sword a great deal).’

‘Umar put his hand on his head and said: ‘O filthy one, O filthy one!’ He said: ‘O Commander of the Believers, he is a righteous Khalifah but he will be appointed Khalifah when the sword is unsheathed and blood is being shed.” (Sahih)

Chapter 9. Regarding The Virtue Of The Companions Of The Prophet

4657. It was narrated that ‘Imrân bin Ḥuṣain said: “The Messenger of Allâh said: ‘The best of my Ummah are the generation to whom I am sent, then those who come after them, then those who come after them.’ Allâh knows best whether he mentioned the third time or not. ‘Then there will appear people who will give testimony without being asked to do so, and they will make vows and not fulfill them, and they will be treacherous, and will not be trusted, and fatness will appear among them.’” (Sahih)
Companions, then their followers, then their followers. After these three generations, the virtue of the people would decline.

Chapter 10. Regarding The Prohibition Against Reviling The Companions Of The Messenger Of Allâh 

4658. It was narrated that Abû Sa‘eed said: “The Messenger of Allâh ﷺ said: ‘Do not revile my companions, for by the One in Whose Hand is my soul, if one of you were to spend the equivalent of Mount Uhud in gold, it would not equal the Mudd of one of them, or even half of it.’” [Abû Sa‘eed said:1] “Al-‘Utâridi narrated to us: ‘Abû Mu‘âwiyyah informed us.’ And he mentioned the Hadîth.” [Sâhih]

4659. It was narrated that ‘Amr bin Abî Qurrah said: “Hudhaifah was in Al-Madâ‘în and he mentioned some things that the Messenger of Allâh ﷺ said to some of his Companions in moments of anger. Some of the people who heard that from Hudhaifah went to Salmân and told him what Hudhaifah had said. Salmân said: ‘Hudhaifah knows best about what he is saying.’ They went back to Hudhaifah and said to him: ‘We told Salmân what you said and he did not believe you or

1[1] That is, one of those who heard the text from the author, see the introduction.
disbelieve you." Hudhaifah came to Salmān when he was in a vegetable patch and said: 'O Salmān, what kept you from confirming what I heard from the Messenger of Allāh ﷺ?' Salmān said: 'The Messenger of Allāh ﷺ would (sometimes) get angry, and he would say things to some of his Companions in anger, and he would (sometimes) be pleased, and say things to some of his Companions when he was pleased. You should stop (narrating these sayings) lest you instil love of some people in people's hearts and hatred for some people in people's hearts, and generate disagreement and division. You know that the Messenger of Allāh ﷺ delivered a speech and said: "If I reviled or cursed any man among my Ummah in anger, I am just one of the sons of Ādam, I get angry as they get angry. But I have been sent as a mercy to the worlds. [O Allāh], make it a blessing for them on the Day of Resurrection." By Allāh, you should stop or I shall certainly write to 'Umar,' [but he sent some men to intercede for him. So Salmān offered expiation for his oath, and did not write to 'Umar, and he offered the expiation before breaking his oath."] (Hasan)

Comments:
"If I reviled or cursed any man among my Ummah in anger, I am just one of the sons of Ādam, I get angry as they get angry." Meaning, he may have gotten angry, but his supplications are accepted, etc., so this point is specific to those who angered him.
Chapter 11. Regarding Abu Bakr, May Allâh Be Pleased With Him, Becoming The Khalifah

4660. It was narrated from ‘Abdul-Malik Ibn Abî Bakr bin ‘Abdur-Rahmân bin Al-Ḥârith, from Hishãm, from his father, from ‘Abdullâh bin Zam‘ah who said: “When the illness of the Messenger of Allâh s.a.w. grew severe and I was with him along with a group of the Muslims, Bilâl called him to prayer and he said: ‘Tell someone to lead the people in prayer.’ ‘Abdullâh bin Zam‘ah went out and saw ‘Umar among the people, and Abû Bakr was absent. I said: ‘O ‘Umar, get up and lead the people in prayer.’ He went forward and said the Takâbîr. When the Messenger of Allâh s.a.w. heard his voice - as ‘Umar was a man with a loud voice - he said: ‘Where is Abû Bakr? Allâh and the Muslims do not approve of this, Allâh and the Muslims do not approve of this.’ He sent for Abû Bakr, and he came after ‘Umar, had offered that prayer, and he led the people in prayer.” (Hasan)
apartment, then he said: “No, no. No. Let Ibn Abi Quhairah lead the people in prayer,” and he said that angrily. *(Hasan)*

Chapter 12. Evidence That One Should Refrain From Speaking During The Fitnah

4662. It was narrated that Abū Bakrah said: “The Messenger of Allah ﷺ said to Al-Hasan bin ‘Ali: ‘This son of mine is a leader, and I hope that Allah may reconcile two parties of my Ummah by means of him.’” And he narrated from Hammad: *(Sahih)*

4663. It was narrated that Muhammad[2] said: “Hudhaifah said: ‘There is no one who will be overtaken by the Fitnah (turmoil) for whom I do not fear, except Muhammad bin Maslamah, for I heard the Messenger of Allah ﷺ
say: “The Fitnah will not harm you.” (Da’if)

تخريج: [إسناده ضعيف] أخرجه ابن أبي شيبة: 5/15 عن يزيد بن هارون بن هشام بن
حسن مدلس وعنعق.

4664. It was narrated from Abū Burdah that Tha’labah bin Duba’ah said: “We entered upon Hudhaifah and he said: ‘I know a man who will not be harmed by the Fitnah at all.’ We went out and saw a tent that had been pitched, and we entered, and saw Muhammad bin Maslamah inside. We asked him about that, and he said: ‘I would not like to stay in any part of your land until that which is prevailing (the Fitnah) has cleared up.’”

(Đa’if)

تخريج: [إسناده ضعيف] أخرجه الحاكم: 3/434 عن حديث شعبة به * نقله بن
ضبيعة وثقه ابن حبان وحده.

4665. A similar report (as no. 4664) was narrated (with another chain) from Dubai’ah bin Husain Ath-Tha’labi. (Đa’if)

تخريج: [إسناده ضعيف] أخرجه ابن سعد: 3/444 عن أبي عوانة به ودلسه الثوري
عن الحاكم: 3/434 وصحبه وواقه الذهبي وسنده ضعيف.

4666. It was narrated that Qais bin ‘Ubād said: “I said to ‘Ali: ‘Tell us about this march of yours (against Mu‘āwiya). Did the Messenger of Allah ﷺ enjoin it upon you, or is it your own opinion?’ He said: ‘The Messenger of Allah ﷺ did not enjoin anything upon me; rather it is my own opinion.’” (Ṣahih)

تخريج: [صحيح] نقله ح: 450 وللحدث شواهد.
4667. It was narrated that Abū Sa'eed said: “The Messenger of Allah ﷺ said: ‘A rebellious group will emerge at a time of dissent among the Muslims, and it will be destroyed by the closer of the two groups to the truth.’” (Sahih)

Chapter 13. Regarding Favouring Some Of The Prophets ﷺ

4668. It was narrated that Abū Sa'eed Al-Khudri said: “The Messenger of Allah ﷺ said: ‘Do not differentiate among the Prophets.’” (Sahih)

4671. It was narrated from Abū Salamah bin ‘Abdūr-Rahmān and ‘Abdūr-Rahmān Al-A‘raj, that Abū Hurairah said: “A Jewish man said: ‘By the One Who chose Mūsā.’ A Muslim man raised his hand and slapped the Jew’s face. The Jew went to the Prophet ﷺ and told him about that, and the Prophet ﷺ said: ‘Do not favor me over Mūsā, for the people will swoon, and I will be the first one to wake up, and I will see Mūsā holding on to the side of the Throne, and I will

[1] Here, some of the manuscripts and reports of the texts have a different sequence.
not know whether he was one of those who swooned and awoke before me, or whether he was one of those who were exempt by Allâh, may He be exalted.”” (Sâhih)

Abû Dâwûd said: And the narration of Ibn Yahyâ (one of the narrators) is more complete.

4673. It was narrated from ʿAbdullâh bin Farrûkh, that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘I am the chief of the sons of Ādâm, I will be the first one for whom the earth will be split open, and I will be the first one to intercede, and the first one whose intercession will be accepted.’” (Sâhih)

4669. It was narrated from Ibûn Ṭâbi‘ûn that the Prophet ﷺ said: “No person should say that I am better than Yûnûs bin Mattâ.” (Sâhih)

4670. It was narrated that ʿAbdullâh bin Ja‘far said: “The Messenger of Allâh ﷺ used to say:
'No Prophet should say, “I am better than Yūnus bin Mattā.”' (Daʿif)

4672. It was narrated that Anas said: “A man said to the Messenger of Allāh ﷺ: ‘O best of all creation!’ The Messenger of Allāh ﷺ said: ‘That is Ibrāhīm, peace be upon him.’” (Sahih)

Comments:
Al-Mundhūrī said that it is possible that this was stated before it was revealed that he ﷺ is the best of creation, or that he was expressing that out of humility and dislike for such comparisons.

4674. It was narrated from Saʿeed bin Abī Saʿeed, that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘I do not know whether Tūbbaʾ was accursed or not, or whether ‘Uzair was a Prophet or not.’” (Sahih)

Comments:
The ancient Yemeni people of Sabāʾ called their kings Tūbbaʾ. This refers to one of them who was said to have come through Makkah and Al-Madinah, prior to the time of ‘Isa, peace be upon him. See the Tafsīr of Ibn Kathīr (Sūrat Ad-Dukhān 44:34-77). ‘Uzair lived either between Dāwūd and Sulaimān, or between Zakariyyā and Yahyā, peace be upon them all.
4675. It was narrated from Ibn Shihāb, that Abū Salamah bin Abdur-Rahmān informed him that Abū Hurairah said: “I heard the Messenger of Allāh ﷺ say: ‘I am the closest of people to the son of Maryam. The Prophets are (like) sons of one father from different mothers, and there is no Prophet between him and I.’” (Ṣaḥīh)

**Tafsīr:** أخرج: أخرجه مسلم، الفضائل، باب فضائل عيسى عليه السلام، ح: 2215 من حديث عبد الله بن وهب، والبخاري، أحاديث الأنباء، باب قول الله تعالى: ﷺ: واذكر في الكتاب مريم. ﷺ إله، ح: 3442 من حديث ابن شهاب الزهري ﷺ.

**Comments:**

“Sons of one father” means that the foundations of their Message are common, but there were different laws for each.

**Chapter 14. Regarding The Refutation Of Al-Irjā’**

4676. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “Faith has seventy-some odd branches, the most virtuous of which is saying La ilāha illallāh, and the least of which is removing bones from the road. And modesty is a branch of faith.” (Ṣaḥīh)

**Tafsīr:** أخرج: أخرجه مسلم، الإيمان، باب بيان عدد شعب الإيمان وأفضلها وأداها ﷺ إله، ح: 25 من حديث سهل بن أبي صالح به، ورواه البخاري، ح: 9 من طريق آخر عن عبد الله بن ديбан ﷺ.

**Comments:**

*Al-Irjā’* means: “defer” or “hope.” *Al-Murji‘ah* is the name of the people who believe that the commission of a sin will not cause any harm to one’s faith, just like the commission of an act of faith is of no benefit to a disbeliever. So they are described as such due to their belief that Allāh will defer punishment from the disobedient person. It was also used earlier, to refer to those who deferred judgment between the two sides of dispute after ‘Uthmān, may Allāh
be pleased with him. (See Ḥadī As-Sārī the introduction to Fath Al-Bārī, near the end of the ninth section.) According to the majority of the early and later scholars, Ḥimān includes actions, while it became a popular Murji‘ah belief that actions were not included in Faith. So these narrations prove that actions are included in Faith.

4677. Ibn ‘Abbas said: “When the delegation of ‘Abdul-Qais came to the Messenger of Allāh ﷺ, he told them to believe in Allāh, and he said: ‘Do you know what believing in Allāh means?’ They said: ‘Allāh and His Messenger know best.’ He said: ‘Bearing witness to Lā ilāha illallāh, and that Muḥammad is the Messenger of Allāh, establishing the Salāt, paying the Zakāh, fasting Ramadān and giving one-fifth of the spoils of war (Khumus).’” (Sahih)

Comments
1. Other than saying by tongue and testifying by heart, the most important part of belief is to prove it through actions and deeds.
2. In this narration, Ḥajj has not been mentioned, because at this time performing Ḥajj was not yet declared obligatory.

4678. It was narrated that Jābir said: “The Messenger of Allāh ﷺ said: ‘Between a person and Kufr there is giving up the Salāt.’” (Sahih)

Comments
Al-Khaṭṭābī said: “At-Taruk (leaving the prayer) has three categories. Among them is leaving (the prayer) while (fundamentally) denying it (that it should be performed). And this is Kufr according to the consensus of the Ummah. Among them is leaving it because of forgetfulness; in this case there is a consensus of the Ummah that one has not committed Kufr. (Meaning, he is
required to pray when he remembers it). Among them is purposefully leaving it (the prayer) without (fundamentally) denying it (that it should be performed). It is this that the people have differed over. Ibrāhīm An-Nakha’ī, Ibn Al-Mubārak, Aḥmad bin Ḥanbal and Ishaq bin Raḍūyah held the view that whoever left the prayer on purpose, without an excuse, until its time has expired, then he is a disbeliever. And Aḥmad said: ‘We do not declare anyone among the Muslims, a disbeliever, for any sin, except for leaving the prayer.’ Ṭabāqat and Ash-Shāfi’ī said that he who leaves the prayer should be killed like a disbeliever, but that does not take him out of the religion, and he should be buried in the graveyard of Muslims, and his family inherits from him. But some of the followers of Ash-Shāfi’ī said that he should not be prayed for when he dies. And the followers of Ash-Shāfi’ī differed over how he should be killed. Most of them held the view that he should be killed in captivity with the sword. Ibn Shuraiḥ said that he should not be killed in captivity with the sword, but he should be beaten until he prays, or beating him results in his death. And they said that he should be killed when he leaves one prayer until its time has expired. Except that Abū Sa’eed Al-Aṣṭākhi said that he should not be killed until he left three prayers. And I think that he held this view because it is possible that he had an excuse to delay the prayer until the next prayer’s time, in order to combine the two of them. Abū Ḥanīfah and his followers said that the one who leaves the prayer is not considered a disbeliever, nor killed, but he should be imprisoned and beaten until he prays. They interpreted the narration to have an implication of severe warning and threat.” (Ma‘ālam As-Sunan no. 1658)

Chapter 15. The Evidence That Faith Increases And Decreases

4680. It was narrated that Ibn ‘Abbās said: “When the Prophet began to face the Ka’bah (when praying), they said: ‘O Messenger of Allāh, what about those who died while they used to pray towards Bait Al-Maqdis (Jerusalem)?’ Then Allāh, The Most High, revealed: And Allāh would never make your faith to be lost.”[1] (Hasan)

This narration proves that Allâh called the prayer "faith," thereby including it in Faith.

4681. It was narrated from Abû Umâmah that the Messenger of Allâh ﷺ said: “Whoever loves for the sake of Allâh and hates for the sake of Allâh, gives for the sake of Allâh and withholds for the sake of Allâh, he will have perfected his faith.” (Hasan)

4679. It was narrated from ‘Abdullâh bin ‘Umar that the Messenger of Allâh ﷺ said (addressing the women): “I have never seen anyone deficient in reason and religion, and more overwhelming to a man of wisdom and reason than you.” She (one of them) said: “What is the defect in reason and religion?” He said: “As for the defect in reason, the testimony of two women is equal to the testimony of one man, and as for the defect in religion, one of you breaks the fast in Ramadan and does not pray for several days.” (Sahîh)

Comments

It this narration, not praying has been explained to be a cause of defect in religion. Even though a woman during her menses is not allowed to pray, so she is exempted from the duty, the argument here is that the prayer itself is part of the religion, and when it is not performed, the religion of the person is deficient. If this is the case for those who have a legal reason, then what of those who do not.
4682. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘The most perfect of the believers in faith is the one with the best manners.’” 

Comments

Having good manners means, with himself, with others, and with his Lord.

4683. It was narrated from Muhammad bin Thawr, from Ma’mar, he said: “Az-Zuhri informed me, from ‘Amir bin Sa’d bin Abī Waqqās, from his father, who said: ‘The Prophet ﷺ gave something to some men, and he did not give anything to one of them.’ Sa’d said: ‘O Messenger of Allāh, you gave to so-and-so and so-and-so, and you did not give anything to so-and-so, and he is a believer.’ The Prophet ﷺ said: ‘Or

4685. It was narrated from (‘Abdur-Razzāq and) Sufyān, from Ma’mar, from Az-Zuhrī, from ‘Amir bin Sa’d, from his father that the Prophet ﷺ was distributing something among the people. I said: “Give to so-and-so, for he is a believer.” He said: “Or a Muslim. I may give something to one man, although someone else is dearer to me than him, lest he fall on his face (in the Fire).’” 

Comments

Having good manners means, with himself, with others, and with his Lord.
a Muslim,” until Sa’d had repeated it three times, and the Prophet ﷺ said: “Or a Muslim.” Then the Prophet ﷺ said: “I may give to some men and not to one who is dearer to me than them, lest they be thrown into the Fire on their faces.” (Sahih)

Comments
Meaning, someone may have merely submitted and be called a Muslim, but it does not warrant that such person has the faith of a Mu’min or believer. This is similarly explained in the following narration.

4684. It was narrated from Ibn Thawr, from Ma’mar who said: “Az-Zuhri said: Say: “You believe not” but rather say: “We have surrendered (in Islam)” [1] – “We think that Islam is the Kalimah, and faith is the action.”[2] (Sahih)

4686. Ibn ‘Umar narrated that the Prophet ﷺ said: “Do not revert to Kuffār after I am gone, striking one another’s necks.” (Sahih)

Comments
Even though the Messenger of Allâh ﷺ used the term Kuffār or disbelievers, and he called fighting the Muslim Kufr in other narrations, a Muslim is not

[2] “The Kalimah” meaning, the two testimonies of faith.
called a *Kafir* or disbeliever merely because he fought a Muslim, while the act itself has been named *Kufr*.

4687. It was narrated that Ibn ‘Umar said: “The Messenger of Allah ﷺ said: ‘Whichever Muslim man denounces another Muslim to be a disbeliever, either he is indeed a disbeliever, otherwise he (the caller) is the disbeliever.’” *(Sahih)*

Comments

This narration following the previous, stresses that calling a Muslim a disbeliever is worse than killing him, as supported by other narrations. And when the one being called a disbeliever is a Muslim, then the *Kufr* falls on the accuser, because falsely alleging that a Muslim is a disbeliever, is *Kufr* by itself.

4688. It was narrated that ‘Abdullâh bin ‘Amr said: “The Messenger of Allah ﷺ said: ‘There are four qualities, whoever has them all is a pure hypocrite and whoever has one of them, has one of the qualities of hypocrisy until he gives it up: When he speaks, he lies; when he makes a promise he breaks it; when he makes a covenant he betrays it; and when he argues he resorts to foul speech.’” *(Sahih)*

Comments

Hypocrisy is a form of disbelief in the heart, with apparent faith on the limbs. Whoever hold the traits described in the narration, it reflects the state of his heart.

4689. It was narrated from Abû Šâlih, from Abû Hurairah who said: “The Messenger of Allah ﷺ
said: 'When a fornicator commits Zinā, then he is not a believer at the time he is doing it, and when (a thief) steals, then he is not a believer at the time of stealing, and when (a drinker) drinks Khamr, then he is not a believer at the time of drinking it, and repentance is still available after that.' (Sahih)

It was narrated from Ibn Al-Had, that Sa'eed bin Abī Sa'eed Al-Maqburī narrated to him, that he heard Abū Hurairah saying: "The Messenger of Allah ﷺ said: "When a man commits Zinā, faith departs from him, and hovers like a cloud over him, then when he stops that, faith returns to him.'" (Sahih)

Chapter 16. Regarding Al-Qadar (The Divine Decree)

4691. It was narrated from Ibn 'Umar that the Prophet ﷺ said: "The Qadariyyah[1] are the Zoroastrians of this Ummah. If they get sick, do not visit them, and if they die, do not attend (their funerals)." (Daʿīf)

Comments

Zoroastrians believe in a god of light, or good, and a god of darkness or evil. Similarly, the Qadariyah held the view that Allah did not know what creatures would do before they do it, so if the creatures do evil, it is by their own initiation. While believing in Al-Qadar means that we believe that Allah has pre-ordained all matters in every detail, with complete knowledge of it all before its existence, the good and the bad.

4692. It was narrated that Hudhaifah said: "The Messenger of Allah said: 'Every nation has its Zoroastrians, and the Zoroastrians of this Ummah are those who say that there is no Qadar (divine decree). Whoever among them dies, do not attend his funeral; and whoever among them falls sick, do not visit him. They are the partisans of the Dajjāl, and Allah will surely join them with the Dajjāl.'" (Daʿāf)

4693. Abū Mūsā Al-Ashʿarī said: "The Messenger of Allah said: 'Allah created Ādam from a handful that He took from all the earth. So the sons of Ādam came in accordance with the earth, there are red, white, black, and some in between, smooth and rough, bad and good.' In the Hadīth of Yahyā (one of the narrators) it adds: "And some in between." And the wording of the narration is that of Yazīd.[1]
Comments

In this narration, as well as the following, the issue of compulsion and choice is explained. Creatures have no choice in their complexion and their temperament, this is decided by Allâh, but they have the choice to strive for betterment, and are provided the guidance by their Lord for that endeavor.

4694. It was narrated that ‘Ali said: ‘We were at a funeral with the Messenger of Allâh ﷺ in Baqî‘ Al-Gharqad. The Messenger of Allâh ﷺ came and sat down, and he had a stick with him, and he started to scratch the ground with his stick. Then he raised his head and said: ‘There is no one among you, no soul that is born, but Allâh has written his place in the Fire or in Paradise, whether he is in misery or happiness.’ A man among the people said: ‘O Prophet of Allâh, should we not then rely upon what is written and leave works? For the one who is decreed to be among the happy will be happy and the one who is decreed to be among the miserable will be miserable.’ He said: ‘Do works, for each person will be facilitated. Those who are decreed to be among the happy will be facilitated to do actions that lead to happiness, and those who are decreed to be among the miserable will be facilitated to do deeds that will lead to misery.’” Then the Prophet of Allâh ﷺ said: As for him who gives (in charity)
and keeps his duty to Allâh and fears Him. And believes in Al-Husnã. We will make smooth for him the path of ease (goodness). But he who is a miser and thinks himself self-sufficient. And belies Al-Husnã We will make smooth for him the path for evil.’’¹⁰⁵ (Sahih)

4695. It was narrated from Kahmas, from Ibn Buraidah, from Yahyâ bin Ya’mar, who said: “The first one to speak about Al-Qadar in Al-Baṣrâh was Ma’bad Al-Juḥani. Humaid bin ‘Abdūr-Rahmân Al-Ḥimyari and I went for Hajj or ‘Umrah, and we said: ‘If we meet any of the Companions of the Messenger of Allâh ﷺ, we will ask him about what these people are saying about Al-Qadar.’ Allâh caused us to meet ‘Abdullâh bin ‘Umar entering the Masjid, so my companion and I surrounded him. I thought that my companion would leave the talking to me, so I said: ‘O Abû ‘Abdūr-Rahmân. Some people have appeared among us who recite the Qur’ân, and they strive hard in seeking knowledge, and they claim that there is no Qadar (Divine Decree), and that matters just happen (without predestination).’ He said: ‘If you meet those people, tell them that I

¹⁰⁵ Al-Lail 92:5-10.
have nothing to do with them and they have nothing to do with me. By the One by Whom 'Abdullâh bin 'Umar swears, if one of them had the equivalent of Uhûd in gold, and spent it, Allâh would not accept it from him unless he believed in Al-Qadar (the divine decree)."

Then he said: "Umar bin Al-Khaṭṭâb narrated to me: "While we were with the Messenger of Allâh ﷺ, there came to us a man whose clothes were exceedingly white, and whose hair was exceedingly black; no signs of travel could be seen on him, and we did not recognize him. He came and sat before the Messenger of Allâh, resting his knees against his knees, and he placed his hands on his thighs, and said: ‘O Muḥammad, tell me about Islam.’ The Messenger of Allâh ﷺ said: ‘Islam is to bear witness to Lâ ilâha illallâh, and that Muḥammad is the Messenger of Allâh, to establish the Salât, to pay the Zakâh, to fast Ramadan, and to perform Hajj to the House if you are able to bear the journey.’ He said: ‘You have spoken the truth.’ He (‘Umar) said: ‘We were amazed at his asking him, and confirming what he said. He said: ‘Tell me about faith.’ He said: ‘(It is) to believe in Allâh, His Angels, His Books, His Messengers and the Last Day, and believing in Al-Qadar (the Divine Decree), both good and bad.’ He said: ‘You have spoken the truth.’ He said: ‘Tell me about Al-Ihsân.’ He said: ‘(It is) to
worship Allah as if you can see Him, and although you cannot see Him, He can see you.' He said: 'Tell me about the Hour.' He said: 'The one who is asked about it, does not know any more than the one who is asking.' He said: 'Tell me of its signs.' He said: 'When the slave woman gives birth to her mistress, and when you see the barefoot, naked destitute shepherds competing in the construction of lofty buildings.' Then he went away. I waited for three (days), then he said: 'O 'Umar, do you know who the questioner was?' I said: 'Allah and His Messenger know best.' He said: 'It was Jibril who came to you to teach you your religion.'" (Sahih)

Comments

The last phrase of the narration explains the objective of it, and its importance. The Prophet explained faith through different examples, and this is one of the most important and most popularly quoted Hadiths regarding it. In it, he defined faith with matters of creed, although he explained it in other narrations by mentioning actions, even listing the pillars of Islam as a definition of faith. Ihsân means to do well, or be generous, and sometimes it means beneficence. Here the definition is clearly given regarding its application to the religion, that it is to worship Allah with an attentive heart, concentration, humility, just as the worshipper will behave on the Day of Judgement standing before his Lord. This is the fruit of Islam and faith, it produces a result just like a tree; when its trunk and roots are healthy, it grows branches, and when its branches are also healthy, it produces fruit. The knowledge of the exact time of the Hour is known only to Allah, but the Messenger was given indication of some of its signs. The scholars elaborated on various possible interpretations of his saying: "The slave woman gives birth to her mistress" that is, her daughter will be in some form of authority over her. Many groups have tried to give esoteric meanings to these signs, restricting them to this or that people in particular. However, the descriptions are general, and they are obvious. The second sign describes
nomadic herdsmen who vie with each other in constructing lofty structures. Neither of these two signs are indications of something that is unlawful: Captive women throughout Islamic history gave birth to important figures, after the death of the Prophet \( 	ext{ﷺ} \), such events were widespread; and nomadic shepherds have dominated in many Islamic societies, from areas in northern Africa, to Asia and the Balkans, as well as Arabia. What we see in common throughout our history that fulfills these signs, is an indication of the Hour being near, and, a testimony to the truth of the Message of the Messenger \( 	ext{ﷺ} \), it is not an indication of other than that, contrary to the interpretation of some extreme groups.

4696. It was narrated from 'Uthmân bin Ghiyâth: “Abdullâh bin Buraidah narrated to me, from Yahyâ bin Ya’mar and Humaid bin ‘Abdur-Rahmân, who said: “We met ‘Abdullah bin ‘Umar and we mentioned Al-Qadar to him and what they were saying about it...” He mentioned a similar report and added: “A man from Muzainah or Juhaïnah questioned him. So he said: ‘O Messenger of Allah, for what do we do works? Is it for something that has passed and been decided, or is it for something that happens now (without predestination)?’ He said: ‘For something that has passed and been decided.’ The man, or one of the people, said: ‘So why should we do works?’ He said: ‘The inhabitants of Paradise will be facilitated to do the deeds of the inhabitants of Paradise, and the inhabitants of the Fire will be facilitated to do the deeds of the inhabitants of Hell.’ (Sahih)

Comments
See number 4693 and 4694.
4697. It was narrated by ‘Alqamah bin Marthad, from Sulaimān bin Buraidah, from Ibn Ya’mar with this Ḥadīth, with some additions and subtractions (as no. 4695). He said: “What is Islam?” He said: “Establishing the Ṣalāt, paying the Zakāh, Hajj to the House, fasting Ramadān, and performing Ghusl for Janābah (sexual impurity).” (Sahih) Abu Dawūd said: ‘Alqamah was a Murji’.¹¹¹

4698. It was narrated that Abū Dharr and Abū Hurairah said: “The Messenger of Allahﷺ would be sitting among his Companions, and a stranger would come, and he would not know which of them he was until he asked. We asked the Messenger of Allah, to let us make him a place to sit, so that strangers would recognise him when they came to him. So we built him a small mound of earth, and he sat on it, and we sat beside him...” a similar report (as no. 4695). “A man came” – and he described his appearance – “and greeted him from the edge of the gathering. He said: ‘As-Salāmū ‘Alaika yā Muhammad’ (peace be upon you, O Muhammad),’ and the Prophet ﷺ returned his greeting.” (Sahih)

Comments

Each of these are variations on number 4695.

¹¹¹ This was stated by Ahmad in Al-‘Ilal wa Ma’rifatir-Rijal no. 1814. Shaikh Wasiullah ‘Abbas noted: “I did not find anyone labeling him with Al-Irja’ other than the author.” Meaning Ahmad.
4699. It was narrated that Ibn Ad-Dailami said: "I came to Ubayy bin Ka'b and said to him: 'I am confused about Al-Qadar (the Divine Decree). Tell me something by means of which Allah may take away (this confusion).' He said: 'If Allah wanted to punish the people of His heaven and the people of His earth, He would punish them, and He would not be unjust to them, and if He bestowed His Mercy on them, His Mercy would be better for them than their deeds merited. If you were to spend the equivalent of Uhud in gold in the cause of Allah, Allah would not accept it from you unless you believed in Al-Qadar (the Divine Decree) and understand that whateverbefalls you could never miss you, and whatever misses you you would never befall you, and if you died believing something other than this, you would enter the Fire.'" He said: "Then I went to 'Abdullãh bin Mas'ûd and he said something similar." He said: "Then I went to Hudhaifah bin Al-Yaman and he said something similar." He said: "Then I went to Zaid bin Thabit and he narrated something similar to me from the Prophet ( ﷺ)." (Sahih)

Comments:
This narration is further supported by the following narration.
4700. It was narrated that Abū Hafṣah said: "‘Ubdah bin As-Šāmit said to his son: 'O my son, you will never find the true taste of faith, until you understand that whatever befalls you would never miss you, and whatever misses you could never befall you. I heard the Messenger of Allāh ﷺ say: "The first thing that Allāh created was the Pen, and He said to it: 'Write!' It said: 'What shall I write?' He said: 'Write the decrees of all things until the Hour begins.' O my son, I heard the Messenger of Allāh ﷺ say: "Whoever dies believing anything other than that, he has nothing to do with me.""

(Sahih)

Comments:
This indicates that prior to the creatures existence, what they would do was known to Allāh.

4701. Abū Hurairah narrated that the Prophet ﷺ said: "'Ādām and Mūsā had an argument. Mūsā said: 'O Ādām, you are our father, and you disappointed us and caused us to be expelled from Paradise.' Ādām said: 'You are Mūsā, Allāh chose you to speak to, and He wrote the Tawrah for you with His own Hand. Are you blaming me for something that He decreed for me forty years before He created me?' So Ādām got the better of Mūsā." (Sahih)
It was narrated from Zaid bin Aslam from his father that ‘Umar bin Al-Khattâb said: “The Messenger of Allah ﷺ said: ‘Mûsâ said: “O Lord, show us Ádãm who brought us and himself out of Paradise.” So Allàh showed him Ádãm, and he said: “Are you our father Ádãm?” Ádãm said to him: “Yes.” He said: “Are you the one into whom Allàh breathed of His spirit, and taught you the names of all things, and ordered the angels to prostrate to you?” He said: “Yes.” He said: “What made you bring us and yourself out of Paradise?” Ádãm said to him: “Who are you?” He said: “I am Mûsâ.” He said: “Are you the Prophet of the Children of Israel to whom Allàh Spoke from behind the Hijâb and did not appoint any messenger from His creation between you and Him?” He said: “Yes.” He said: “Did you not find that this was in the decree of Allàh before I was created?” He said: “Yes.” He said: “Then why are you blaming me for something that Allàh decreed before I (was created)?”’ The Messenger of Allàh ﷺ said at that point: ‘Ádãm got the better of Mûsâ, Ádãm got the better of Mûsâ, peace be upon them both.” Hasan)
4703. It was narrated from Muslim bin Yasār Al-Juhani that ‘Umar bin Al-Khattāb was asked about this Verse: “And (remember) when your Lord brought forth from the Children of Ādam, from their loins.”[1] – He said: Al-Qa’nabī recited the whole Verse[2] – ‘Umar, may Allah be pleased with him, said: “I heard the Messenger of Allah ﷺ being asked about it, and the Messenger of Allah ﷺ said: ‘Allāh created Ādam, then He passed His right Hand over his loins, and brought forth from him his offspring, and said: “I have created these for Paradise, and they will do the deeds of the people of Paradise.” Then He passed (His Hand) over his loins, and brought forth from him his offspring, and said: “I have created these for the Fire, and they will do the deeds of the people of the Fire.” A man said: “O Messenger of Allāh, why then should we do works?” The Messenger of Allāh ﷺ said: “When Allāh creates a person for Paradise, He causes him to do the deeds of the people of Paradise until he dies doing one of the deeds of the people of Paradise, and is admitted to Paradise thereby. And when He creates a person for the Fire, He

[2] That is, the author is saying that the one he heard this narration from, ‘Abdullāh Al-Qa’nabī (who in turn, heard it from Mālik) recited it to its completion.
causes him to do the deeds of the people of the Fire, until he dies doing one of the deeds of the people of the Fire, and is admitted to the Fire, thereby.” (Da'if)

Comments:
Meaning that Allah is the Master of destiny for all of the creatures.

4704. It was narrated that Nu'aim bin Rabî’ah said: “I was with ‘Umar bin Al-Khattâb when he narrated this Ḥadîth,” but the Ḥadîth of Malik (no. 4703) is more complete. (Da'if)

4705. It was narrated from Raqbah bin Maqalah, from Abû Ishâq, from Sa’eed bin Jubair, from Ibn ‘Abbâs that Ubayy bin Ka’b said: “The Messenger of Allah ﷺ said: ‘The boy whom Al-Khaḍîr killed was created a disbeliever; if he had lived, he would have grieved his parents with his obstinate rebellion and ingratitude.’” (Sahîh)

4706. It was narrated from Isrâ’il: “Abû Ishâq narrated to us, from Sa’eed bin Jubair, from Ibn ‘Abbâs,
who said: ‘Ubayy bin Ka’b narrated to us: “I heard the Messenger of Allah say concerning Allah’s saying: And as for the boy, his parents were believers.’ [1] – ‘The day he was created, he was created a disbeliever.’” (Sahih)

4707. It was narrated from Sufyān, from ‘Amr, from Sa’eed bin Jubair, who said: Ibn ‘Abbās narrated to me: Ubayy bin Ka’b narrated to me, that the Messenger of Allah said: “Al-Khaḍir saw a boy playing with some other boys, and he took hold of his head and ripped it up, and Mūsā said: Have you killed an innocent person...?” [2] (Sahih)

4708. ‘Abdullāh bin Mas‘ūd said: “The Messenger of Allah, who is the truthful, entrusted one, told us: ‘The creation of any one of you is put together in his mother’s womb for forty days, then he becomes an ‘Alaqah (a piece of thick coagulated blood) for a similar period, then he becomes like a chewed piece of flesh (Mudghah) for a similar period, then Allah sends to him an angel who is enjoined (to write down)

four things: his provision, his lifespan and his deeds, then he writes down whether he is to be miserable (among the inhabitants of the Fire) or happy (among the inhabitants of Paradise). Then he breathes the soul into him. Therefore, one of you may do the deeds of the inhabitants of Paradise until there is nothing between him and it but a forearm’s length, or near a forearm’s length, then the Decree overtakes him, and he does a deed of the inhabitants of the Fire, and enters it. And one of you may do the deeds of the inhabitants of the Fire, until there is nothing between him and it but a forearm’s length, or near a forearm’s length, then the decree overtakes him, and he does a deed of the inhabitants of Paradise, and enters it.”

(Sahih)

4709. It was narrated that ‘Imrãn bin Ḥuṣain said: “It was said to the Messenger of Allâh ﷺ: ‘O Messenger of Allâh, is it known who are the inhabitants of Paradise and the inhabitants of the Fire?’ He said: ‘Yes.’ He said: ‘Then why should people do works?’ He said: ‘Everyone will be facilitated to do that for which he was created.’”

(Sahih)

4710. It was narrated from Abû
Hurairah, from ‘Umar bin Al-Khattāb, that the Prophet ﷺ said: “Do not sit with the people who deny Al-Qadar, nor initiate any discussion with them.” (Da‘īf)

Chapter 17. Regarding The Offspring Of The Idolaters

4711. It was narrated from Ibn ‘Abbās that the Prophet ﷺ was asked about the children of the idolaters and he said: “Allāh knows best what they would have done.” (Ṣaḥīh)

4712. It was narrated from ‘Abdullāh bin Abī Qais, from ‘Āishah who said: “I said: ‘O Messenger of Allāh, what about the children of the believers?’ He said: ‘They belong to their fathers.’ I said: ‘O Messenger of Allāh, without any deeds?’ He said: ‘Allāh knows best what they would have done.’ I said: ‘O Messenger of Allāh, what about the offspring of the idolaters?’ He said: ‘They belong to their fathers.’ I said: ‘O
Messenger of Allah, without any deeds?” He said: ‘Alläh knows best what they would have done.’” (Sahih)

4713. It was narrated from ʻAishah bint Talhah, that ʻAishah the Mother of the Believers, said: “An Anṣārī boy was brought to the Prophet ﷺ for him to offer the funeral prayer for him. I said: ‘O Messenger of Allah, glad tidings for this one; he did not do any evil or know of it.’ He said: ‘Or it may be otherwise, O ʻAishah. Alläh created Paradise and He created inhabitants for it, and He created it for them when they were in the loins of their forefathers. And He created the Fire, and He created inhabitants for it, and He created it for them when they were in the loins of their forefathers.’” (Sahih)

4714. It was narrated that Abū Hurairah said: “The Messenger of Alläh ﷺ said: ‘Every child is born on the Fitrah, then his parents make him a Jew or a Christian, as camels produce their young born intact; do you see any that is born with its ears cut?’ They said: ‘O Messenger of Alläh, what do you think if he dies when he is small?’ He said: ‘Alläh knows
best what they would have done.””

4715. Ibn Wahb said: “I heard Mālik when it was said to him: ‘The people of desires use this Hadith (i.e., no. 4715) against us.’ Mālik said: ‘Quote the last part of it to them: “They said: ‘O Messenger of Allāh, what do you think if he dies when he is small?’ He said: ‘Allāh knows best what they would have done.”’” (Sahih)

4716. Al-Hajjāj bin Al-Minhāl said: “I heard Hammad bin Salamah explaining the Hadith: ‘Every child is born upon the Fitrah.’ He said: ‘In our view, this refers to when Allāh took the covenant from them, when they were in their fathers’ loins, when He said: Am I not your Lord?’. [1] They said: “Yes.” (Sahih)

4717. It was narrated from Ibn Abī Zā’idah: “My father narrated to me, from ‘Āmir who said: “The Messenger of Allāh ﷺ said: ‘The woman who buries her infant daughter alive, and the girl who is buried alive, are both in the Fire.’” Yahyā bin Zakariyyā said: “My

father said: 'Abū Ishāq narrated to me, that ‘Āmir narrated that to him from ‘Alqamah, from Ibn Mas‘ūd, from the Prophet ﷺ.'” (Sahih)


4718. It was narrated from Anas that a man said: “O Messenger of Allâh, where is my father?” He said: “Your father is in the Fire.” When he turned away he said: “My father and your father are in the Fire.” (Sahih)

تخريج: أخرجه مسلم، الإمام، باب بيان أن من مات على الكفر فهو في النار . . . إلخ، ح: 203 من حديث حماد بن سلمة به.

4719. It was narrated that Anas bin Mālik said: “The Messenger of Allâh ﷺ said: ‘The Shayṭān flows through the son of Adam like blood.”’ (Sahih)

تخريج: أخرجه مسلم، السلام، باب بيان أنه يستحب لمن رؤى خالياً بامرأة . . . إلخ، ح: 214/4 من حديث حماد بن سلمة به.

4720. It was narrated from Abū Hurairah, from ‘Umar bin Al-Khaṭṭāb that the Messenger of Allâh ﷺ said: “Do not sit with the people who deny Al-Qadar nor initiate any discussion with them.” (Da‘if)

تخريج: أخرجه مسلم، الإمام، باب بيان أنه يستحب لمن رؤى خالياً بامرأة . . . إلخ، ح: 247 من حديث حماد بن سلمة به. 
Chapter 18. Al-Jahmiyyah

4721. It was narrated from Hishām, from his father, from Abū Hurairah, who said: “The Messenger of Allāh ﷺ said: ‘The people will keep asking, until one of them says: “Allāh created the creation, but who created Allāh?” Whoever comes across any such thing, let him say: “I believe in Allāh.”’ (Sahih)

4722. It was narrated from Abū Salamah bin ‘Abdur-Rahmān, from Abū Hurairah, who said: “I heard the Messenger of Allāh ﷺ say” - and he mentioned a similar report. He said: “If they say that, then say: He is Allāh, (the) One, Allāhu-Samad (the Self-Sufficient Master). He begets not, nor was He..."
begotten, and there is none co-equal or comparable unto Him.\(^1\) Then let him spit\(^2\) to his left three times, and seek refuge with Allâh from the Shaiṭãn.” (Hasan)

Then let him spit to his left three times and seek refuge with Allâh from the Shaiṭãn.” (Hasan)

4723. It was narrated from Al-Walîd bin Abî Thawr, from Simâk, from ‘Abdullâh bin ‘Amîrah, from Al-Âhnaf bin Qais, from Al-‘Abbâs bin Abdul-Muttalib, who said: “I was in Al-Batbâ with a group of people, among whom was the Messenger of Allâh ﷺ. A cloud passed over him, and he looked at it and said: ‘What do you call this?’ They said: ‘As-Sahâb (a cloud).’ He said: ‘And Al-Muzn (rain cloud)?’ They said: And: ‘Al-Muzn.’ He said: ‘And Anân (clouds)?’ They said: ‘And Al-Anân.’” — Abû Dâwûd said: I am not very certain about Al-Anân\(^3\) — “He said: ‘How much (distance) do you think there is between heaven and earth?’ They said: ‘We do not know.’ He said: ‘Between them is (a distance of) seventy-one, or seventy-two, or seventy-three years, and between it, and the heaven above it is the same (and so on)’ — until he had counted seven heavens. ‘Then above the seventh heaven there is a sea, between whose top and bottom is a distance like that between one heaven and

\[^1\] Al-Ikhlâs 112:1-4.

\[^2\] Meaning, to make the spitting sound without spittle.

\[^3\] Meaning, if that is what he said exactly.
another. Then above that there are eight mountain goats.\(^1\) The distance between their hooves and their knees is like the distance between one heaven and the next. Then on their backs is the Throne, and the distance between the bottom and the top of the Throne, is like the distance between one heaven and another. Then Allâh is above that, may He be blessed and exalted.” (Da'îf)

\(^{1}\) And they say it means Angels in the form of mountain goats. See ‘Awn Al-Ma'bud.
are dying. Pray to Allah for rain for us, for we seek your intercession with Allah, and we seek Allah’s intercession with you.’ The Messenger of Allah ﷺ said: ‘Woe to you, do you know what you are saying?’ The Messenger of Allah ﷺ glorified Allah (said the Tasbih) and continued to do so until the effect of that could be seen on the faces of his Companions. Then he said: ‘Woe to you, Allah is not to be sought as an intercessor with any of His creation; Allah is greater than that. Woe to you, do you know what Allah is? His Throne is above the heavens like this’ – and he gestured with his fingers like a dome over him. ‘And it creaks on account of Him, as the saddle creaks on account of its rider.’ Ibn Bash-shãr (one of the narrators) said in his Hadith: ‘Allah is above His Throne, and His Throne is above His heavens,’ and he quoted the Hadith.” ’Abdul-A’la, Ibn Al-Muthanna, and Ibn Bash-shãr said: “From Ya’qub bin ‘Utbah, and Jubair bin Muhammad bin Jubair, from his father, from his grandfather.” (Da’if)

Abu Dâwud said: The Hadith with the chain of Ahmad bin Sa’eed is Sahih, and a group has agreed (narrating it similarly) with him. Among them are Yahyã bin Ma’în and ‘Ali bin Al-Madînî. And a group also reported it from Ibn

[1] That is, regarding the precision of the chain for number 4726, Ahmad bin Sa’id’s version which is via Muhammad bin Ishâq, has in it “Ya’qub bin ‘Utbah, from Jubair” instead of “and Jubair.”
Iṣḥāq just as Ahmad did. And ‘Abdul-Alā Ibn Al-Muthanna, and Ibn Bash-shār heard it from the same manuscript, according to what has been conveyed to me.[1]

4727. It was narrated from Jābir bin ‘Abdullah that the Messenger of Allah said: “I have been given permission to speak of one of the angels of Allah, one of the bearers of the Throne. The distance between his earlobe and his shoulder is like the distance of seven hundred year’s travel.” (Sahih)

4728. Abū Yūnus Sulaim bin Jubair, the freed slave of Abū Hurairah, said: “I heard Abū Hurairah recite this Verse: ‘Verily, Allah commands that you should render back the trusts to those to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allah) gives you! Truly, Allah is Ever All-Hearer, All-Seer.’[2] He said: ‘I saw the Messenger of Allah place

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[1] Meaning, they all heard it from the same manuscript of Wahb bin Jarir, and that Ahmad bin Sa’eed said in the chain from Wahb: “He wrote it for us, from his copy”

his thumb on his ear, and his forefinger on his eye." Abū Hurairah said: 'I saw the Messenger of Allāh ﷺ reciting it and placing his fingers thus.'" Ibn Yūnus (one of the narrators) said: "Al-Muqrī' said: 'Meaning that Allāh is All-Hearer, All-Seer, meaning, Allāh has hearing and sight.'" (Sahih)

Abū Dāwud said: This is a refutation of the Jahmiyyah.

4729. It was narrated that Jarīr bin 'Abdullāh said: "We were sitting with the Messenger of Allāh ﷺ and he looked at the moon which was full, as it was the night of the fourteenth. He said: 'You will see your Lord as you see this, and you will have no difficulty in seeing Him. If you can avoid missing a prayer before the sun rises and before it sets, then do so.' Then he recited this Verse: 'And glorify the praises of your Lord before the rising of the sun, and before its setting.'"[1] (Sahih)

Chapter 19. Regarding Seeing Allāh

(التحفة 20) (المعجم 19) باب: في الرؤية

Comments:
It is of a surety that in the Hereafter the believers will see Allâh, and this narration indicates that only those who are regular in their prayers will be granted that favor.

4730. It was narrated that Abû Hurairah said: “Some people said: ‘O Messenger of Allâh, will we see our Lord, may He be glorified and exalted, on the Day of Resurrection?’ He said: ‘Do you have any difficulty in seeing the sun at noon, when there are no clouds?’ They said: ‘No.’ He said: ‘Do you have any difficulty 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 have no difficulty in seeing Him, just as you have no difficulty in seeing either of them.’”

(Sahih)

4731. It was narrated from Abû Razîn – Mûsâ Al-'Uqâîlî (one of the narrators) said: “I said: ‘O Messenger of Allâh, will we all see our Lord?’” – Ibn Mu'âdh (one of the narrators) said: “Being alone with Him on the Day of Resurrection, and what is the sign of that in His creation?” – “He said: ‘O Abû Razîn, do you not all see the moon?’” Ibn Mu'âdh said: “On the night when it is full, being alone with it.”” Then the two reports concur – “I said: ‘Yes.’ He said: ‘Allâh is more Magnificent.’” – Ibn Mu'âdh said: “He said:
The Book Of The Sunnah

‘Rather it is one of the creations of Allah, and Allah is more Magnificent.’” (Hasan)

Chapter (...) Regarding The Refutation Of The Jahmiyyah

4732. ‘Abdullah bin ‘Umar said: “The Messenger of Allah said: ‘Allah will roll up the heavens on the Day of Resurrection, then He will seize 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 earths and seize them”’ – Ibn Al-'Ala’ said: “In His Other Hand, then He will say: ‘I am the Sovereign, where are the tyrants? Where are the arrogant?’” (Sahih)

4733. It was narrated from Abū Hurairah that the Messenger of Allah said: “Our Lord, may He be glorified and exalted, descends every night to the lowest part of the heaven, when the last third of the night remains, and He says: ‘Who will call upon Me, that I may answer Him, who will ask of Me, that I may give to him, who will ask Me for forgiveness, that I may pardon him?’” (Sahih)
Chapter 20. The Qur‘ān

4734. It was narrated that Jābir bin ‘Abdullāh said: “The Messenger of Allāh (ﷺ) presented himself to the people in ‘Arafat and said: ‘Won’t some man take me to his people, for the Qurаish have prevented me from conveying the Words of my Lord.’” (Sāhīḥ)

4735. It was narrated from Ibn Shihāb: “‘Urwah bin Az-Zubair, Sa‘eed bin Al-Musayyab, ‘Alqamah bin Waqqās and ‘Ubaidullāh bin ‘Abdullāh informed me, from the Hadīth of ‘Aishah, and each of them told me part of the Hadīth. She said: ‘I thought of myself as too insignificant for Allāh to speak something that would be recited concerning me.’” (Sāhīḥ)

4736. It was narrated that ‘Āmir bin Shahr said: “I was with An-Najashi, and a son of his recited a Verse from the Injīl, and I laughed. He said: ‘Are you laughing at the words of Allāh, may He be exalted?’” (Dа‘f)
It was narrated that Ibn 'Abbás said: "The Prophet used to pray for protection for Al-Hasan and Al-Ḥusain (saying): 'U'idhukumā bi kalimatillāhīt-tāmmatī min kulli shaiṭānīn wa hāmmatin wa min kulli 'ainīn lammatīn (I seek refuge for you two in the Perfect Words of Allāh from every devil and vermin, and from every envious eye.' Then he said: 'Your father[1] used to seek refuge in (these words) for Ismā'īl and Ishāq.'" (Sahih)

Abū Dāwūd said: This proves that the Qur'ān is not created.

[1] Referring to Prophet Ibrāhīm, peace be upon him.
All of these narrations prove that Allah speaks, and that His revelation is His Word, not created.

Chapter 20, 21. Intercession

4739. It was narrated from Anas bin Malik that the Prophet said: “My intercession will be for those among my Ummah who committed major sins.” (Saḥīḥ)

4740. ‘Imrān bin Ḥuṣain narrated that the Prophet said: “Some people will be brought forth from the Fire by the intercession of Muḥammad, and they will enter Paradise, and they will be called Al-Jahannamiyyūn.” (Saḥīḥ)

4741. It was narrated that Jābir said: “I heard the Messenger of Allah say: ‘The people of Paradise will eat in it and drink in it.’” (Saḥīḥ)
Rewards and Punishments in the Hereafter are realities, and sure enough, they are different from this world; we cannot understand their nature. The fact that they are unique to the Hereafter does not indicate that they are not real, as some of the innovators claim.

Chapter (...): The Resurrection
And As-Sûr (The Trumpet)

4742. It was narrated from ‘Abdullâh bin ‘Amr that the Prophet ﷺ said: “The Sûr is a horn that is blown into.” (Sâhih)

4743. It was narrated from Abû Hurairah that the Messenger of Allah ﷺ said: “All of the son of Adam will be consumed by the earth except the tail bone, from which he was created and from which he will be reconstituted.” (Sâhih)

According to authentic narrations, the earth does not consume the bodies of the Prophets and Messengers of Allah (see number 1047.)

Chapter 21, 22. The Creation
Of Paradise And Hell

4744. It was narrated from Abû...
Hurairah that the Messenger of Allāh ṣallallāhū wa sallam said: “When Allāh created Paradise, He said to Jibrīl: ‘Go and look at it.’ So he went and looked at it, then he came back and said: ‘O Lord, by Your glory, no one will ever hear of it but he will enter it.’ Then He surrounded it with difficult things and said: ‘O Jibrīl, go and look at it.’ So he went and looked at it, then he came back and said: ‘O Lord, I am afraid that no one will ever enter it.’” He ṣallallāhū wa sallam said: “When Allāh created Hell he said: ‘O Jibrīl, go and look at it.’ So he went and looked at it, then he came back and said: ‘O Lord, by Your glory, no one will ever hear of it but he will not enter it.’ He ṣallallāhū wa sallam surrounded it with desirable things, then He said: ‘O Jibrīl, go and look at it.’ So he went and looked at it, then he came back and said: ‘O Lord, by Your glory, I am afraid that there will be no one who will not enter it.” Ḥasan)

Commetns:

Paradise and the Fire are real, and existing now.

Chapter 22, 23. The Hawd
(Cistern)

4745. It was narrated that Ibn ʿUmar said: “The Messenger of Allāh ṣallallāhū wa sallam said: ‘Ahead of you there is the Hawd (Cistern), the distance between two sides of which is like...
4746. It was narrated from Abū Hamzah, from Zaid bin Arqam, who said: “We were with the Messenger of Allah ﷺ and we made a stop. He said: ‘You are just a hundred thousandth part of those who will come to me at the Hawd (Cistern).’” I said: “How many were you at that time?” He said: “Seven or eight hundred.” (Sahih)

4747. It was narrated that Al-Mukhtār bin Fulful said: I heard Anas bin Mālik saying: The Messenger of Allah ﷺ dozed off briefly, then he raised his head, and he was smiling. Either he spoke to them, or they said to him: “O Messenger of Allah, why are you smiling?” and he said: “Just now a Sūrah was revealed to me.” Then he recited: “In the Name of Allah, the Most Gracious the Most Merciful. Verily, We have granted you Al-Kawthar”[1] until its completion. When he had recited it, he said: “Do you know what Al-Kawthar is?” They said: “Allah and His Messenger know best.” He said: “It is a river that my Lord, the Mighty and Sublime, has promised me in Paradise, in which there is

much goodness, upon it is a Hawd (Cistern) to which my Ummah will come on the Day of Resurrection. Its vessels are as numerous as the stars.” (Ṣaḥīḥ)

4748. It was narrated that Anas bin Mālik said: “When the Prophet of Allah was taken up into Paradise” – or words to that effect – “he was shown a river whose banks were transparent” – or hollowed out – corundum. The angel who was with him struck with his hand and brought out some musk. Muhammad said to the Angel who was with him: “What is this?” He said: “This is Al-Kawthar which your Lord has given to you.” (Ṣaḥīḥ)

4749. ‘Abdus-Salām bin Abī Ḥāzim Abū Ṭalūt said: I witnessed Abū Barzah enter upon ‘Ubaidullāh bin Ziyād. so-and-so – someone who was named by Muslim (one of the narrators) – and who was among the people, told me: When ‘Ubaidullāh saw him he said: ‘O you Companions of Muḥammad, the short and stout.’ The Shaikh was offended, and said: ‘I do not think that I will stay among people who criticize me for having been a Companion of Muḥammad.’ ‘Ubaidullāh said to him: ‘Your having been a Companion of

[1] A family of gems that includes rubies, emeralds and sapphires.
 Muhammad is a source of pride for you, not a source of shame.’ Then he said: ‘I came to you to ask you about the Hawd (Cistern). Did you hear the Messenger of Allah say anything about it?’ Abu Barzah said: ‘Yes, not once or twice, or three times or four, or five. Whoever disbelieves in it, may Allah not give him to drink from it.’ Then he went out angrily.” (Sahih)

Comments:
The true followers of Allah’s Messenger will be granted the privilege of drinking from the Hawd.

Chapter 23, 24. The Questioning In The Grave And The Torment Of The Grave

4750. It was narrated from Al-Bara’ bin ‘Azib that the Messenger of Allah said: “When the Muslim is questioned in the grave, he will bear witness that there is none worthy of worship but Allah, and that Muhammad is the Messenger of Allah. That is what Allah says: ‘Allah will keep firm those who believe, with the word that stands firm.’”[1] (Sahih)

4751. It was narrated from ‘Abdul-Wahhâb bin ‘Atâ’ Al-Khaffâf, Abû
Nasr, from Sa’eed, from Qatadah, from Anas bin Malik that the Messenger of Allah entered a stand of palm trees belonging to Banu Najjar, and he heard a sound that startled him. He said: “Who are the occupants of these graves?” They said: “O Messenger of Allah, they are some people who died during Jahlīyyah.” He said: “Seek refuge with Allah from the torment of the grave, and from the tribulation of the Dajjāl.” They said: “Why is that, O Messenger of Allah?” He said: “When the believer is placed in his grave, an angel comes to him, and says: ‘What did you worship?’ If Allah has guided him, he says: ‘I used to worship Allah.’ It is said: ‘What did you say about this man?’ He says: ‘He is the slave of Allah and His Messenger.’ Then he is not asked about anything else. Then he is taken to the abode that would have been his in the Fire, and it is said to him: ‘This would have been your abode in the Fire, but Allah protected you, and had mercy on you, and He has exchanged it for an abode in Paradise.’ He says: ‘Let me go and tell my family of the good news,’ but it is said to him: ‘Be still.’ But when the disbeliever is placed in his grave, an angel comes to him and rebukes him, and says to him: ‘What did you worship?’ He says: ‘I do not know.’ It is said to him: ‘You neither knew nor recited (the Book).’ Then it is said to him: ‘What did you say about this man?’
He says: 'I used to say whatever the people said.' Then he strikes him with an iron hammer between his ears, and he screams with a scream that is heard by all creatures except, the two races (of jinn and men).’’ (Sahih)

4752. (There is another chain) from ‘Abdul-Wahhãb who narrated a similar report with a similar chain (as no. 4751). He said: “When a person is placed in his grave and his companions turn and leave, he hears the sound of their sandals. Then two Angels come to him and say to him...” and he narrated a similar report, and said in it: “As for the disbeliever and the hypocrite, they say to him” adding (the word) “hypocrite.” And he said: “it is heard by everything that is nearby, except for the two races (of jinn and men).” (Sahih)

Comments:

One Angel comes to a virtuous and pious person and deals with him politely.
Two Angels come to the evil person.

4753. It was narrated from Al-Minhâl, from Zâdhân, from Al-Barâ’ bin ‘Azib, who said: “We went out with the Messenger of Allah for the funeral of an Ḥanãri man. We came to the grave, but it had not been dug yet. The Messenger of Allah sat down, and we sat around him as if there were birds on our heads. He had a stick in his hand with which he was scratching the ground, then he raised his head, and said: ‘Seek refuge with Allah from the torment
of the grave,' two or three times.” In the Hadith of Jarir (one of the narrators) it adds here: “and he said: ‘He (the deceased) hears the sound of their sandals when they turn to leave and it is said to him: ‘O so-and-so, who is your Lord? What is your religion? Who is your Prophet?’” Hannâd (one of the narrators) said: “He said: ‘Two angels come to him and make him sit up, and say: ‘Who is your Lord?’ He says: ‘My Lord is Allāh.” They say to him: “What is your religion?” He says: ‘My religion is Islam.’ They say to him: ‘Who is this man who was sent among you?’ He said: ‘He is the Messenger of Allāh MACC.’ They say: ‘How did you know?’ He says: ‘I read the Book of Allāh, and I believed in it.” In the Hadith of Jarir it adds: “And that is the Words of Allāh: Allāh will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter...’[1] and he recited the whole Verse. Then the two reports concur: ‘He said: ‘Then a caller cries out from heaven (saying): ‘My slave has spoken the truth. Prepare for him a bed from Paradise, clothe him from Paradise, and open a door for him to Paradise.’” He said: ‘Then there comes to him some of its breeze and fragrance.’ He said: ‘And it (the grave) is made spacious for him, as far as the eye can see.’

said: ‘And as for the disbeliever,’ and he mentioned his death and said: “His soul is returned to his body, and two Angels come to him and make him sit up, then they say to him: ‘Who is your Lord?’ He says: ‘Oh, oh, I do not know.’ They say to him: ‘What is your religion?’ He says: ‘Oh, oh, I do not know.’ Then a caller cries out from heaven (saying): ‘He is lying. Prepare for him a bed from the Fire, and clothe him from the Fire, and open a door for him to the Fire.’ He said: ‘Then there comes to him some of its heat and hot wind.’ He said: ‘Then his grave is constricted for him, until his ribs interlock.’” In the Hadith of Jarîr it adds: “He said: ‘Then one who is blind and dumb is placed in charge of him, and he has with him a sledgehammer of iron which, if he struck a mountain with it, it would turn to dust.’ He said: ‘He strikes him with it, dealing a blow that is heard by everything between the east and the west, except the two races (of jinn and men), and he turns to dust.’ He said: ‘Then his soul is returned to him.’” (Hasan)

به، وصححه في شعب الإيمان، ح: 395 وغيره.

(There is another chain)
from Al-Minhâl, from Abu 'Umar
Zādhān, who said: “I heard Al-Barā’ narrate a similar report (as no. 4753) from the Prophet ﷺ.

(Hasan)

Chapter 24, 25. Mention Of The Mizān (The Balance)

4755. It was narrated from ‘Aishah that she remembered the Fire and wept. The Messenger of Allah ﷺ said: “Why are you weeping?” She said: “I remembered the Fire and I wept. Will you remember your family on the Day of Resurrection?” The Messenger of Allah ﷺ said: “There are three places were no one will remember anyone else: At the Mizān, until he knows whether (his deeds) will weigh lightly or heavily; at the (giving of) the book, when it will be said: ‘Here! Read my record!'[1] until he knows where he will receive his book, in his right hand, his left hand, or behind his back; and at the Sirāt when it is placed across Hell.” (Da’īf)

Chapter 25, 26. The Dajjal

4756. It was narrated that Abu 'Ubaidah bin Al-Jarrâh said: “I heard the Prophet say: ‘There was no Prophet after Nûh who did not warn his people about the Dajjal, and I am warning you about him.’ The Messenger of Allâh described him to us and said: ‘Perhaps those who saw me and heard my words will live to see him.’ They said: ‘O Messenger of Allâh, how will our hearts be then? Will they be as they are today?’ He said: ‘Or better.’” (Hasan)

4757. It was narrated from Sâlim that his father said: “The Messenger of Allâh stood up among the people and praised Allâh as He deserves to be praised, then he mentioned the Dajjal, and said: ‘I am warning you about him, and there is no Prophet who did not warn his people about him. Nûh warned his people about him, but I will tell you something about him that no Prophet mentioned to his people: Know that he is one-eyed, and Allâh is not one-eyed.’” (Sahih)
Chapter 26, 27. The Khawarij

4758. It was narrated that Abu Dharr said: “The Messenger of Allah ﷺ said: ‘Whoever separates the distance of a hand-span from [the Jamā‘ah (main body of Muslims)], he has removed the yoke of Islam from his neck.’” (Hasan)

Comments:
The Khawarij are those who revolted and called the Muslim leaders disbelievers. The following narrations describe their traits, and advise how to deal with their Fitnah.

4759. (There is another chain) that Abu Dharr said: “The Messenger of Allah ﷺ said: ‘How will you be with leaders who will come after me, and will keep this Fay’ (spoils) for themselves?’ I said: ‘By the One Who sent you with the truth, I will put my sword on my shoulder then I will strike with it until I meet you’ – ‘or join you.’ – He said: ‘Shall I not guide you to something that is better than that? Be patient until you meet me.’” (Hasan)

4760. It was narrated from Ḥammād bin Zaid, from Al-Mu‘allā bin Ziyād and Hishām bin Ḥassān, from Al-Ḥasan, from Dabbah Ibn Miḥṣan, from Umm Salamah, the wife of the Prophet
who said: “The Messenger of Allah said: ‘There will be rulers over you, some of whose deeds you will approve of, and some you will disapprove of. Whoever denounces them with his tongue will have discharged his duty, and whoever hates their bad deeds in his heart will be safe. But whoever approves of them and follows them (is the one who does wrong).’ It was said: ‘O Messenger of Allah, should we not kill them?’ He said: ‘No, not so long as they pray.’” Abû Dâwud said: \[1\] “Should we not fight them?” (\textit{Sahîh})

\[\text{4761. It was narrated from Qatâdah: “Al-Hasan narrated to us from Dabbah bin Mihsan Al-‘Anazi, from Umm Salamah from the Prophet. He said: ‘Whoever hates that, he has discharged his duty, and whoever denounces that he will be safe.’” Qatâdah said: “Meaning, whoever denounces in his heart, and hates in his heart.” (\textit{Sahîh})} \]

\[\text{4762. It was narrated that ‘Arfajah said: “I heard the Messenger of Allah say: ‘There will be various troubles and evil deeds among my Ummah. Whoever wants to divide the Muslims when they are united, strike him with the sword, no matter who he is.’” (\textit{Sahîh})} \]

\[\text{\[1\]} That is Sulaimân bin Dâwud, one of the narrators, and he is Abû Dâwud At-Ťayâlîsî.\]
Chapter 27, 28. Fighting The Khawārij

4763. It was narrated from ‘Ubaidah that ‘Ali mentioned the people of An-Nahrawān (the Khawārij), and said: “Among them is a man with a defective arm, or a deformed arm, or a small arm. Were it not that you would rejoice too much, I would tell you what Allāh has promised upon the tongue of Muhammad ﷺ to those who kill them.” I said: “Did you hear this from him?” He said: Yes, by the Lord of the Ka’bah. (Ṣahih)

4764. It was narrated that Abū Sa‘eed Al-Khudrī said: “‘Ali sent a gold nugget still in its dirt to the Prophet ﷺ, and he divided it among four people: ‘Al-Aqra’ bin Ḥābis Al-Hanzali Al-Mujāshi‘ī, ‘Uyainah bin Badr Al-Fazārī, Zaid Al-Khail Al-Ṭā‘ī, who was one of Banū Nabhān, and ‘Alqamah bin ‘Ulāthah Al-‘Amiri, who was one of Banū Kilāb. The Quraish and the Anṣār got angry and said: ‘He is giving to the chiefs of Najd, and not to us.’ He said: ‘It is only to soften their hearts.’ Then a man with deep-set eyes, high cheekbones, a prominent brow, a...
thick beard, and a shaven head came forward and said: ‘Fear Allah, O Muhammad!’ He said: ‘Who will obey Allah if I disobey Him? Allah has entrusted me over the people of the earth but you do not trust me.’ A man asked if he should kill him – I think it was Khālid bin Al-Walid – but he did not let him. When he left, he said: ‘From the stock of this man – or from his offspring – will come people who will recite the Qur’ān but it does not go beyond beyond their throats. They will pass out of Islam like the arrow passing through its target. They will kill the Muslims but leave the idolaters alone. By Allah, if I live to see them, I will kill them as ‘Ād were killed.’” (Sahih)

4765. It was narrated from Abū ‘Amr, he said: “Qatādah narrated to me, from Abū Sa’eed Al-Khudri and Anas bin Malik that the Messenger of Allah ﷺ said: ‘There will be differences and dissent among my Ummah, there will be people who will speak well but act badly. They will recite the Qur’ān but it will not go beyond their collarbones, and they will pass out of the religion like an arrow passing through the target, and they will not return until the arrow returns to its nock. They are the worst of people and of creation.
Glad tidings to the one who kills them and they kill him. They will call people to the Book of Allâh, although they have nothing to do with it. Whoever fights them will be closer to Allâh than them.’ They said: ‘O Messenger of Allâh, what is their sign?’ He said: ‘They will have shaven heads.’” (Da’îf)

Comments:
Shaving the head is not prohibited, rather, it is one of the rites of ‘Umrah and Hajj, but this narrations foretells the sign of the people prior to their coming; that they would be recognized by this trait. Conversely, it is considered disliked by some of the scholars to constantly shave the head when there is no reason, merely because of the fact that it is a trait of the Khawârij.

4766. It was narrated from Ma’mar, from Qatâdah, from Anas, from the Prophet ﷺ, similarly (as no. 4765). He said: “Their sign will be that they shave their heads [very closely]. If you see them, kill them.” (Da’îf)

4767. It was narrated that Suwaid bin Ghafalah said: ‘Âli said: ‘If I narrate to you a Hadîth from the Messenger of Allâh ﷺ, it is dearer to me to fall from the sky than to tell lies about him, but if I discuss with you matters between myself and you, then war is deceit. I heard the Messenger of Allâh ﷺ say: ‘At the end of time there will be...”
people who are young in age and feeble of mind. They will speak the best words of people, but they will pass out of Islam as an arrow passes through the target. Their faith will not go beyond their throats. Wherever you meet them, kill them, for killing them will bring reward on the Day of Resurrection to the one who kills them.”

(Sahih)

4768. It was narrated that Salamah bin Kuhail said: Zaid bin Wahb Al-Juhani narrated that he was in the army that was with ‘Ali which went out to fight the Khawarij. ‘Ali said: “O people, I heard the Messenger of Allah say: ‘There will appear some people among my Ummah who will recite the Qur’an and your recitation will not compare to theirs, and your prayer will not compare to theirs, and your fasting will not compare to theirs. They will recite the Qur’an and you will think that it is to their credit, but in fact it will count against them. Their prayer will not go beyond their collarbones, and they will pass out of Islam as an arrow passes out of its target. If the army that attacks them knew what has been decreed for them upon the tongue of their Prophet, they would have relied on their deeds. The sign of that is that among them there is a man who has an upper arm but no forearm, and on his upper arm there is something like a
nipple, with white hairs on it. Would you go to Mu‘awiya and the people of Ash-Shām, and leave these people in charge of your families and wealth in your absence? By Allâh, I hope that they are the same people, for they have shed blood unlawfully and attacked the people’s cattle. March in the Name of Allâh.” 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 Khawārij), who were being led that day by ‘Abdullâh bin Wahb Ar-Râsibi, 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 Harûra’.’ So they threw their spears and unsheathed their swords, and (the companions of ‘Ali) fought back with their spears, and they (the Khawârij) were killed, and piled up one atop another, but only two of the people (meaning companions of ‘Ali) were killed that day. ‘Ali said: ‘Search among them for the one with the deformed hand.’ But they did not find him. Then ‘Ali himself went to some people who had been killed, and were lying on top of one another. They took them out, and found him among those who were closest to the ground (at the bottom of the pile). He said the Takbîr, and said: ‘Allâh spoke the truth, and His Messenger conveyed it.’ ‘Ubaidah Al-Salmâni stood up
and said: ‘O Commander of the Believers, by Allāh besides Whom there is none worthy of worship, did you hear this from the Messenger of Allāh ﷺ?’ He said: ‘Yes, by Allāh, besides Whom there is none worthy of worship’ – until he asked him to swear three times and he did so.” (Ṣaḥīḥ)

[Abū Dāwūd said: Mālik said: “It is a form of humiliating knowledge that the scholar reply to everyone who asks him.”]

4769. It was narrated that Jamīl bin Murrah said: Abū Al-Wadī’ said: “‘Ali said: “Look for the man with the deformed hand” – and he quoted the Ḥadīth (similar to no. 4768). They brought him out from beneath the (pile of) slain, covered in mud. Abū Al-Wadī’ said: “It is as if I can see him, an Ethiopian, wearing a Quraita [1] one of his hands like a woman’s nipple, with hairs on it like the hairs on the tail of a jerboa.” (Ṣaḥīḥ)

4770. It was narrated that Abū Maryam said: “That crippled man used to be with us in the Masjid, he would stay there by night and by day. He was a poor man, and I saw him attending meals with ‘Ali along

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with the poor people, and I gave him a Burnous of mine to wear.”

Abū Maryam said: “The crippled man was called Nāfî Dhu Ath-Thadyah (the one with the nipple), because he had something on his arm like a woman’s breast, with a nipple on the end, on which there were hairs like the whiskers of a cat.” (Hasan)

Abū Dāwūd said: According to the people, his name was Ḥarqūs.

Chapter 28, 29. Fighting (Muslim) Attackers

4771. It was narrated from ‘Abdullāh bin ‘Amr that the Prophet ﷺ said: “If a person’s wealth is sought unlawfully, and he fights and is killed, he is a martyr.” (Sahih)

4772. It was narrated from Sa‘e’d bin Zaid that the Prophet ﷺ said: “Whoever is killed defending his wealth, he is a martyr; whoever is killed defending his family, or his life, or his religion, he is a martyr.” (Sahih)
Comments:

If someone is attacked by a Muslim criminal, and he is killed while defending his family, his life, or his property, he dies the death of a martyr. But it is not allowed to pursue and kill such attackers if they are Muslims, rather they should be reported to those in authority once one is safe from their aggression.

THE END OF THE BOOK OF THE SUNNAH

Abū Dāwūd narrated to us: [1] "Abdullāh bin Quraish Al-Bukhārī narrated to us, he said: I heard Nu‘aim bin Hammād saying: 'The Mu'tazilah reject two thousand Ai'zadth of the Prophet, or close to two thousand Ahadith of the Prophet, or close to two thousand Ahadith.'

It was narrated that ‘Awf said: 'I heard Al-Hajjāj delivering a speech and he said: 'The likeness of ‘Uthmān before Allāh is that of ‘Eisā bin Maryam.' Then he recited, and explained this Verse: And (remember) when Allah said: "0 ‘Eisā! I will take you and raise you to Myself, and clear you of those who disbelieve" [2] pointing to us and to the people of Ash-Shām with his hand.

It was narrated from ‘Amr bin [1] These three Ahadith are at this location in some of the manuscripts of the version of Al-Lu’lu’i (see the introduction). The first narration appeared earlier (4641), the second and third appear later (5132 and 5133).

Pinar, from Wahb bin Munabbih, from his brother, from Mu'awiyah: Intercede, you will be rewarded.

He said: The Messenger of Allâh ﷺ said: “Intercede, you will be rewarded.” For I may intend something but I delay it so that you may intercede and be rewarded, for the Messenger of Allâh ﷺ said: “Intercede, you will be rewarded.”

It was narrated from Buraid, from Abû Burdah, from Abû Mûsa, from the Prophet ﷺ, with similar.

Abû Dâwûd said: I heard Ahmad bin Hanbal saying: “‘Affân said: ‘Yahyâ would not narrate from Hammâm.’”[1]

A’hmad said: “‘Affân said: ‘Whenever Mu‘âdh bin Hishâm arrived, he agreed with Hammâm in Ahâdîh. Sometimes after that, Yahyâ would say: “What did Hammâm say about this?”’[2]

Abû Dâwûd said: I heard Ahmad saying: “The hearing of these people: ‘Affân and his companions, from Hammâm is more useful than the hearing of ‘Abdur-Rahmân.’[3] And he would take care of his books after that.”

Husain bin ‘Alî narrated to us: “‘Affân narrated to us – if Allâh, the Most High, wills – he said: ‘Hammâm said to me: “I made mistakes and did not rectify, and I

[1] From, here to the end of this section there are comments from the author regarding Hammâm bin Yahyâ Al-Azdi Al-Bâṣrî, he narrated numbers 1477 and 4324, some of the manuscripts do not contain this. It appears that he intended it to be after one of the narrations of Hammâm, and Allâh knows best. And Yahyâ is Ibn Sa‘eed Al-Ansârî.


seek forgiveness from Allāh, the Most High.”

Abū Dāwud said: I heard ‘Alī bin ‘Abdullāh saying: “The most knowledgeable among them,\(^1\) of the amount of what he heard versus what he did not hear is Shu‘bāḥ, and the one who reported most among them is Hīshām, and the one who memorized the most is Sa‘eed bin Abī ‘Arūbah.”

Abū Dāwud said: So I mentioned that to Aḥmad, and he said: “Sa‘eed bin Abī ‘Arūbah – in the story about Hīshām – they mentioned all of this about Mu‘ādh bin Hīshām; what would be the case if Hīshām was compared to Sa‘eed were he to have appeared before him.”\(^2\)

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\(^1\) This is about the companions of Qatādah, and ‘Alī bin ‘Abdullāh is ‘Ali bin Al-Madīnī.

\(^2\) Meaning, that Sa‘eed is of a higher rank that Hīshām, and where would Hīshām be if he had been in the presence of Sa‘eed with all of his knowledge. This section was explained by Shaikh Husayn bin Muḥsin Al-Anṣārī and noted by the author of ‘Awn Al-Ma‘bud.
40. THE BOOK OF ETIQUETTE (AL-ADAB)

Chapter 1. Regarding Forbearance And The Character Of The Prophet

4773. It was narrated from Ishaq, meaning Ibn ‘Abdullãh bin AbI Ṭalãh, he said: “Anas said: ‘The Messenger of Allah ﷺ had the best character of all people. One day he sent me on an errand, and I said: “By Allah, I will not go,” although in my heart I intended to go and do what the Prophet of Allah ﷺ had told me to do. I went out and I passed by some boys who were playing in the market. Then suddenly the Messenger of Allah ﷺ caught me by the neck from behind. I looked at him and he was smiling. He said: “O Unais, go where I told you to go.” I said: “Yes, I am going, O Messenger of Allah.” Anas said: ‘By Allah, I served him for seven years or nine years, and I never knew him to say of something that I did, “Why did you do such and such?” Or of something that I failed to do: “Why did you not do such and such?”’ (Sahih)
Comments:

The Prophet ﷺ was a model of tolerance and good manners. He understood children.

4774. It was narrated from Thābit, from Anas, who said: “I served the Prophet ﷺ for ten years in Al-Madinah. I was a young boy and not everything I did was as my master wanted, but he never said to me Uff (a word of contempt), and he never said to me: ‘Why did you do such and such, or why did you not do such and such?’” (Sahih)

4775. Abū Hurairah said: “The Messenger of Allāh ﷺ used to sit and talk with us in the Masjid, and when he stood up (to leave) we would stand up until we saw him enter one of the houses of his wives. He spoke to us one day, then we stood up when he stood up, and we saw a Bedouin who caught up with him and tugged on his garment, causing his neck to turn red.” Abū Hurairah said: “His garment was coarse. He turned around and the Bedouin said to him: ‘Load up these two camels of mine, for you have not given me anything of your wealth or the wealth of your father.’ The Prophet ﷺ said: ‘No, may Allāh forgive me; no, may Allāh forgive me; no, may Allāh forgive me; I will not load up your camels until you let me take
retaliation for your tugging on my garment.’ But each time the Bedouin said to him: ‘By Allah, I will not allow you to take retaliation.’ He said: ‘Then he called a man and said to him: ‘Load up these two camels of his for him, barley on one camel and dates on the other.’ Then he turned to us and said: ‘You may disperse with the blessing of Allah.’” (Da‘if)

Comments:
A similar event was been recorded in Sahih Al-Bukhari no. 6088.

Chapter 2. Regarding Dignity

4776. ‘Abdullāh bin ‘Abbās narrated that the Prophet of Allah said: “Good conduct, dignified bearing and moderation are one of the twenty-five parts of Prophethood.” (Hasan)

Comments:
These are the basic principles of character upon which the Prophets led their lives, and upon which they nurtured their people.

Chapter 3. Regarding Suppressing Anger

4777. It was narrated from Abū
Marhum, from Sahl bin Mu‘adh, from his father, that the Messenger of Allâh said: “Whoever suppresses his anger when he is able to act upon it, Allâh will call him before all of creation on the Day of Resurrection, and will let him choose whichever of the Hur Al-Ìn he wants.” (Hasan)

Abû Dâwud said: Abû Marhum’s name is ‘Abdur-Rahmân bin Maimûn.

4778. It was narrated from Suwaid bin Wahb, from a man who was the son of one of the Companions of the Prophet, from his father, who said: “The Messenger of Allâh said similarly (as no. 4777). And he said: “Allâh will call him.” And he did not mention the part about: “Allâh will clothe him with a garment of honor, and whoever arranges a marriage for the sake of Allâh, Allâh will crown him with a crown of kingship.” (Da’îf)

4779. It was narrated that ‘Abdullâh said: “The Messenger of Allâh said: ‘Who do you
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consider to be a strong wrestler among you?' They said: 'The one who cannot be defeated by other men.' He said: 'No; it is the one who can control himself at the time of anger.'” (Sahih)

Chapter (...)(...) What Should Be Said At The Time Of Anger

4780. It was narrated that Mu‘ādh bin Jabal said: “Two men reviled one another in the presence of the Messenger of Allah and one of them got so angry that I thought his nose would disintegrate out of sheer anger. The Prophet said: 'I know a word which, if he said it, the anger that he is feeling would go away.' He said: 'What is it, O Messenger of Allah?' He said: 'He should say: “Allahumma, inni a‘ūdhu bika min ash-shaitānir-rajim (0 Allah, I seek refuge in You from the accursed Shaitān).”' Mu‘ādh started telling him to say it, but he refused and persisted, and he grew even angrier. (Sahih)

4781. It was narrated that Sulaimān bin Surad said: “Two men reviled one another in the presence of the Prophet and the
eyes of one of them started to turn red, and his jugular vein began to swell. The Messenger of Allah ﷺ said: 'I know a word which, if this man said it, that which he is feeling would go away: "A‘ūdhu billãhi min ash-shaitânir-rajim (I seek refuge with Allah from the accursed Shaitân)."' The man said: "Do you think I am possessed?" (Sahih)

**Comments:**

Extreme anger over personal matters is from the promptings of Shaitân, while anger for the sake of Allah is part of faith.

4782. It was narrated from Abū Ḥarb bin Abī Al-Aswad, from Abū Dharr, who said: "The Messenger of Allah ﷺ said to us: 'If one of you becomes angry when he is standing, let him sit down, and if the anger goes away (all well and good), otherwise let him lie down.'" (Sahih)

**Tafsir:** [صحیح] أخرجه البیتهقی فی شعب العیمان، ح١٤٨٤: ٢٥٤، والغوری فی شرح السنة، وصححه ابن حبان، ح١٩٩٥: ١٥٢ وأطراف المسنود: ١٩٣.

4783. It was narrated from Bakr that the Prophet ﷺ sent Abū Dharr (for some errand). And he mentioned this Hadith. (Sahih)

Abū Dāwūd said: And this is the more correct of the two Hadith.

**Tafsir:** [صحیح] انظر الحدید السابق وأخرجه البیتهقی فی شعب العیمان، ح١٤٨٤: ٢٥٤، ح١٩٩٥: ١٥٢ وأطراف المسنود: ١٩٣ من حديث أبي داود به.

4784. Abū Wā’il Al-Qāṣṣ said: We entered upon ‘Urwah bin
Muḥammad As-Sa’di, and a man spoke to him and made him angry. He got up and performed *Wudū’*, then he came back having performed *Wudū’*, and said: My father narrated to me, that my grandfather ‘Atiyyah said: “The Messenger of Allah ﷺ said: ‘Anger comes from the Shaitān, and the Shaitān was created from fire, and fire is extinguished by water, so if one of you gets angry, let him perform *Wudū’*.’” (Hasan)

**Comments:**

In the state of anger one should consciously make an effort to remain calm. Changing one’s position, like from standing to sitting, for example, as well as performing *Wudū’*, helps to abate anger.

**Chapter 4. Being Tolerant**

4785. It was narrated from Mālik, from Ibn Shihāb, from ‘Urwah bin Az-Zubair, from ‘Āishah who said: “The Messenger of Allah ﷺ was never given the choice between two things but he chose the easier of them, so long as it was not a sin. If it was a sin, he would be the furthest of people from it. And the Messenger of Allah ﷺ never took revenge for himself, but if one of the sacred limits of Allah was transgressed, he would take revenge for the sake of Allah.” (Ṣahīḥ)
4786. It was narrated from Ma'mar, from Az-Zuhri, from ‘Urwah, from ‘Aishah who said: “The Messenger of Allāh  never struck a servant or a woman.” (Sahih)

4787. It was narrated that ‘Abdullāh bin Az-Zubair said concerning the Verse Show forgiveness: [1] “The Prophet of Allāh  was commanded to pardon people’s character.” (Sahih)

Chapter 5. Regarding Good Interaction With People

4788. It was narrated from Masrūq, from ‘Āishah, who said: “If the Prophet  heard something about a man, he would not say, ‘What is the matter with such-and-such,’ rather he would say: ‘What is the matter with some people who say such-and-such?’” (Sahih)

4789. It was narrated from Salm Al-‘Alawî, from Anas that a man entered upon the Messenger of Allah with marks of saffron on him. The Messenger of Allah rarely said something to a man’s face that he would dislike, but when he went out he said: “Why don’t you tell this man to wash this thing off?” (Da‘îf)

Abû Dâwûd said: Salm was not a relative of ‘Alî, but he would gaze at the stars, and he testified before ‘Adî bin Artah to seeing the crescent, but he did not accept his testimony.\(^1\)  

4790. It was narrated that Abû Hurairah said: “The Messenger of Allah said: ‘The believer is straightforward and noble, and the evildoer is deceitful and ignoble.’” (Da‘îf)

\(^1\) He said that he is not an ‘Alawî, meaning from the family of ‘Alî, may Allah be pleased with him, but the reason he is called: ‘Alawî is because the word means something related to the heights, and he used to gaze at the stars which are in the heights, so they called him that.
4791. It was narrated from ‘Urwha that ‘Aishah said: “A man asked permission to enter upon the Prophet ﷺ and he said: ‘What a bad son of the tribe he is’ or ‘what a bad man of the tribe he is.’ Then he said: ‘Let him in,’ and when he came in, he spoke kindly to him. ‘Aishah said: ‘O Messenger of Allah, you spoke kindly to him when you said what you said.’ He said: ‘The worst of people in status before Allah on the Day of Resurrection will be those whom people left alone – or abandoned - for fear of their evil behaviour.’” (Sahih)

Comments:

There are no authentic narrations mentioning the name of this person, some of the scholars, like Ibn Battal, Al-Qadi ‘Iyad, Al-Qurtubi, and An-Nawawi say it is, ‘Uyainah bin Hisn bin Hudhaifah bin Badr Al-Fazari. (See Fath Al-Bari no. 6032). All of this is based upon narrations that do not have connected or authentic chains, similarly, it is said that his name was Makhramah bin Nawfal. In any case, Allah’s Messenger ﷺ knew something about this person that was not apparent, and his speaking of him in that manner was of benefit, and was not a form of backbiting.

4793. It was narrated from Mujahid, from ‘Aishah, with this narration. She said: “He, meaning, the Prophet ﷺ, said: ‘O ‘Aishah, among the worst of people are those to whom respect is shown because of their tongues.’” (Daif)

تخريج: [إسحاق ضعيف] أخرجه أحمد: ١١١ عن أسود بن عامر به * شريك الفاضي

وسلمان الأعطم عن عمة.
4792. It was narrated from Abū Salamah, from 'Āishah that a man asked permission to enter upon the Prophet ﷺ, and the Prophet ﷺ said: “What a bad brother of the tribe,” but when he came in, the Messenger of Allâh ﷺ treated him in a friendly manner, and spoke to him. When he left, I said: ‘O Messenger of Allâh, when he asked permission you said, “What a bad brother of the tribe,” but when he came in you treated him in a friendly manner.’ The Messenger of Allâh ﷺ said: ‘O ‘Āishah, Allâh does not love the one who speaks harshly.” (Hasan)

[Abū Dāwūd was asked about the meaning of the saying of the Prophet ﷺ: ‘What a bad brother of the tribe’ so he said: “That was specific for the Prophet ﷺ.”]

4794. It was narrated that Anas said: “I never saw any man whispering into the ear of the Messenger of Allâh ﷺ and the Messenger of Allâh ﷺ moving his head away until the man moved his head away, and I never saw any man taking his hand and him pulling his hand away until the man let his hand go.” (Da‘f)

These are stated by one of those that heard the text from the author.
Chapter 6. Modesty (Al-Hayā) (المحعم ۶) باب: في الَّحياء (التنحة ۷)

4795. It was narrated from Ibn ‘Umar that the Prophet ﷺ passed by an Anšārī man who was exhorting his brother regarding modesty. The Messenger of Allāh ﷺ said: “Let him be, for modesty is part of faith.” (Sahih)

4796. It was narrated that Abū Qatādah said: We were with ‘Imrān bin Ḥuṣain, and Bushair bin Ka‘b was there. ‘Imrān bin Ḥuṣain said: The Messenger of Allāh ﷺ said: “Modesty is all good,” or he said: “All modesty is good.” Bushair bin Ka‘b said: “We find in some books that some of it is tranquility and dignity and some of it is weakness.” ‘Imrān repeated the Hadith, and Bushair repeated what he had said. ‘Imrān got so angry, that his eyes turned red, and he said: “I narrated to you a Hadith from the Messenger of Allāh ﷺ, and you quoted to me from your books.” We said: “O Abū Nujaid, that’s enough.”” (Sahih)
He was either exhorting him to be modest, or censuring him for being too modest, and perhaps the second is more obvious. And they say that all of modesty is good, because it makes one hesitate from doing evil, so even if one is not modest for religious reasons, their natural modesty still helps prevent them from evil.

4797. It was narrated that Abū Mas'ūd said: The Messenger of Allāh ﷺ said: “Among the things that the people learned from the words of the first Prophets was: ‘If you feel no shame then do as you wish.’” (Ṣahīh)

[Abū Dāwūd was asked: “Are there any Ahadīth aside from this narrated by Al-Qa‘nābī from Shu‘bāh?” He said: “No.”]

Chapter 7. Regarding Good Character

4798. It was narrated that ‘Āishah said: “I heard the Messenger of Allāh ﷺ say: ‘The believer may attain by means of good character the status of one who fasts and prays at night.’” (Ḥasan)

4799. It was narrated from ‘Aṭā’ Al-Kaikhrārīnī, from Umm Ad-Dardā’ from Abū Ad-Dardā’, may Allāh be pleased with him, that the Prophet ﷺ said: “There is nothing that weighs more heavily in the Balance than good character.” Abū
Al-Walid (one of the narrators) said: “I heard ‘Ātā’ Al-Kaikhārānī.” (Sahih)

Abū Dāwūd said: He is ‘Ātā’ bin Ya‘qūb, and he is the maternal uncle of Ibrāhīm bin Nāfī’. It is pronounced: “Kaikhārānī” and “Kawkhārānī.”

ترجمة: [إسناده صحيح] أخرجه الترمذي، البخاري، الoley، سبعة ما جاء في حسن الخلق:
ح: 1921 من حديث عطاء الكيخاراني، وقال: “غريب، وصحبه ابن حبان، ح:
وللحديث شواهد.

4800. It was narrated that Abū Umāmah said: “The Messenger of Allāh ﷺ said: ‘I am the claimant of a house on the outskirts of Paradise for the one who refrains from opinion based arguing, even if he is in the right, and a house in the middle of Paradise for the one who refrains from lying, even when he is joking, and a house in the highest part of Paradise for one who makes his character good.” (Hasan)

الدَّمَشْقِيُّ أبُو الْجَمَّامِرُ قَالَ: حَدَّثَنَا أبُو كَعْبَ أَبُو بُكْرُ بْنُ مُحَمَّدٍ السَّفِيْدِيُّ حَدَّثَنَا سُلْطَانَ ابْنُ حِبْرُ المُحْارِيْبِ عَنْ أَبِي أَمَامَةَ قَالَ: قَالَ رَسُولُ اللَّهُ ﷺ: أَنَا رَعِيمُ بَيْنِيَ فِي رَبِّي وَعَذِبُهُ الْجَنَّةَ لِيُنَّ تَرَكُ الْمَرَّةَ وَإِنَّ كَانَ مُعْجَفًا، وَبَيْنِيَ فِي وَسْطِ الْجَنَّةَ لِيُنَّ تَرَكُ الْكُلُّبَ وَإِنَّ كَانَ مَازَاجًا، وَبَيْنِيَ فِي أَعْلَى الْجَنَّةِ لِيُنَّ حَسَنَ خُلُقُهُ».

ترجمة: [إسناده صحيح] أخرجه البيهقي: 10/449 من حديث أبي داود به.

Comments:
Deliberately forgiving, in the case of one’s right, and avoiding the dispute is a great act of virtue and its reward is a beautiful palace in Paradise.

4801. It was narrated that Ḥārithah bin Wahb said: “The Messenger of Allāh ﷺ said: ‘No one who is coarse (Jawwāẓ) or conceited will enter Paradise.’” He said: “Al-Jawwāẓ means coarse speech.” (Sahih)
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Chapter 8. Regarding Exaltation Being Disliked In (Worldly) Matters

4802. It was narrated from Humaid, from Thabit, that Anas said: “Al-Adba’ (a she-camel belonging to the Prophet P) was never beaten in a race, then a Bedouin came on a young riding camel of his and the Bedouin beat her (in a race). It was as if that upset the Companions of the Messenger of Allah ﷺ and he said: ‘It is a right upon Allah that He does not exalt something in this world but He lowers it.’” (Sahih)

4803. It was narrated from Humaid, from Anas, with this story, from the Prophet ﷺ. He said: “Indeed it is a right upon Allah that He does not exalt something in this world but He lowers it.” (Sahih)
Chapter 9. Regarding It Being Disliked To Praise (People)

4804. It was narrated that Hammām said: “A man came and praised ‘Uthmān to his face, and Al-Miqdād bin Al-Aswad took some dust and threw it in his face, and said: ‘The Messenger of Allāh ﷺ said: ‘If you meet those who praise others, throw dust in their faces.’” (Sahih)

4805. It was narrated from ‘Abdur-Rahmān bin Abī Bakrah from his father, that a man praised another man in the presence of the Prophet ﷺ, and he said to him: “You have cut your companion’s neck” three times. Then he said: “If one of you must praise his companion, let him say: ‘I think he is’ – whatever he wants to say – ‘but I do sanctify before Allāh, the Most High.’” (Sahih)

4806. It was narrated that Muṭarrif said: My father said: I went with the delegation of Banū ‘Āmir to the Messenger of Allāh ﷺ, and we said: “You are our master (Sayyid).” He said: “The Master (Sayyid) is Allāh.” We said: “And you are the most virtuous of us, and the most generous.” He said:
“Say what you said, or part of it, but do not let the Shaitān lead you in his way.” (Sahih)

Chapter 10. Regarding Gentleness

4807. It was narrated from ‘Abdullāh bin Mughaffal that the Messenger of Allāh ﷺ said: “Allāh is Gentle and loves gentleness, and He grants with it that which He does not grant with harshness.” (Sahih)

4808. It was narrated from Al-Miqdām bin Shurail that his father said: “I asked 'Āishah about living in the desert and she said: ‘The Messenger of Allāh ﷺ used to go to the desert, to these streams. On one occasion he wanted to go to the desert, and he sent me a Muḥarramah camel from among the Sadaqah (Zakāt) camels. He said to me: ‘O 'Āishah, be gentle, for indeed gentleness is not found in anything at all, except that it will beautify it, and it is not removed from anything at all, except that it mars it.’” In his narration, Ibn Aṣ-Ṣabbāh (one of the narrators) said: “Muḥarramah means it has not been ridden.” (Sahih)

Comments:

“Living in the desert” meaning, abandoning civilization for the Bedouin life. See number 2478 where this narration preceded.

4809. It was narrated that Jarir said: “The Messenger of Allah ﷺ said: ‘Whoever is deprived of gentleness, he is deprived of all goodness.’” (Sahih)

4810. It was narrated from Mu‘āṣab bin Sa‘d from his father – Al-A‘mash said: I think it can only be from the Prophet ﷺ: “Hesitation is (good) for all things except deeds of the Hereafter.” (Da‘if)

Comments:

Some of the scholars consider this narration authentic. See As-Sahihah no. 1794.

Chapter 11. Regarding Gratitude For Acts Of Kindness

4811. It was narrated from Abū Hurairah that the Prophet ﷺ said: “He that is not grateful to the people, is not grateful to Allāh.” (Sahih)


4810. خذَّنَا سَلِيْمَان الأَعْمَشِ عَنْ مَيْكِ بن الْحَارِثِ، قال الأَعْمَش: وَقَدْ سَيَعْتُهُمْ يَذْكُرُونَ عَنْ مَصِيبٍ بن تَسْفِدِّع عَنْ أَبِه قال الأَعْمَش: وَلَا أَعْلَمُهُ إِلَّا عَنْ النَّبِيّ قال: ‘الْبَيْتُ فِي كُلّ شَيْءٍ إِلَّا فِي غَرْفَةِ النَّارِ’.

تخريج: [إسناده ضعيف] أَخْرَجه البهّي: 104/194 من حديث عفان به، وصحبه الحاكم. على شرط الشيخين: 34/273 ووقفه الذهبي. سليمان الأعمش لم يصرح بالسماع عن للثيم.

Comments:

Some of the scholars consider this narration authentic. See As-Sahihah no. 1794.
4812. It was narrated from Anas that the Muhājirīn said: "O Messenger of Allāh, the Ansār have taken all the reward." He said: "Not so long as you supplicate to Allāh for them and express appreciation for them." (Sahih)

4813. It was narrated from ʿUmarah b. Ghaziyyah: "A man from my people narrated to me, from Jābir b. ʿAbdullāh, who said: 'The Messenger of Allāh ﷺ said: 'Whoever is given something and can afford it, let him give something in return, and if he cannot afford it, let him express his appreciation for him, for if he expresses his appreciation for him, he is grateful to him, but whoever conceals it, he has shown ingratitude.'" (Daʿīf)

Abū Dāwūd said: Yahyā b. Ayyūb reported it from ʿUmarah b. Ghaziyyah, from Shurahbīl, from Jābir. Abū Dāwūd said: He is Shurahbīl, meaning "a man from my people", it is as if they disliked him so they did not name him.
4814. It was narrated from Abū Sufyān, from Jābir that the Prophet ﷺ said: “Whoever is given something and mentions it, he has expressed gratitude, but if he conceals it he has shown ingratitude.” (Daʿīf)

Comments:
Shaikh Al-Albānī graded the chain for this narration Sahīh according to the criteria of Muslim. See As-Sahihah no. 618.

Chapter 12. Regarding Sitting In The Streets

4815. It was narrated from Abū Saʿeed Al-Khudrī that the Messenger of Allāh ﷺ said: “Beware of sitting in the streets.” They said: “O Messenger of Allāh, we have nowhere else to sit and talk.” The Messenger of Allāh ﷺ said: “If you insist, then give the street its rights.” They said: “What are the rights of the street, O Messenger of Allāh?” He said: “Lowering the gaze, refraining from causing harm, returning greetings and enjoining what is good and forbidding what is evil.” (Sahīh)

Comments:
Sitting idly and merely conversing in streets and roadsides without any genuine reason is against good manners. If it is necessary to sit on the pathway then the mentioned orders in the narration must be kept in mind.
4816. This was narrated from Abū Hurairah, from the Prophet (similar to no. 4815). He said:

“And guiding people on their way.”

(Hasan)

4817. It was narrated that Ibn Hujair Al-‘Adawi said: “I heard ‘Umar bin Al-Khattāb narrate this story (similar to no. 4815) from the Prophet . He said: ‘And help the one who is in urgent need, and guide the one who is lost.’” (Da’f)

4818. It was narrated from Humaid that Anas said: “A woman came to the Prophet and said: ‘O Messenger of Allah, I need something from you.’ He said to her: ‘O Mother of so-and-so, sit in any corner of the street you want and I will sit with you.’ So the Prophet sat until she had said what she wanted to say to him.”

(Hasan)
4819. It was narrated from Thabit, from Anas, that a woman who was somewhat feeble-minded... a similar report (as no. 4818). (Sahih)

4820. It was narrated from 'Abdur-Rahmân bin Abî 'Amrah Al-Ansârî, from Abû Sa’eed Al-Khudrî, who said: “I heard the Messenger of Allâh say: ‘The best of gatherings are those which are most spacious.’” (Sahih)

Abû Dâwud said: He is 'Abdur-Rahmân bin ‘Amr bin Abî ‘Amrah Al-Ansârî.

Comments:

If there are many people in a gathering, the arrangement of space should be made according to the number of the people, so that the people could sit easily.

4821. Abû Hurairah said: “Abul-Qâsim said: ‘If one of you is sitting in the sun’” – Makhład (one of the narrators) said: “In the shade” – “and the shadow moves, and he ends up partly in the sun and partly in the shade, let him get up (and move).”” (Hasan)
4822. Qais narrated from his father that he came when the Messenger of Allah was delivering a Khutbah, and he stood in the sun, and he told him to move to the shade. (Sahih)

4823. It was narrated from Yahyā, from Al-A‘mash: “Al-Musayyab bin Rāfi‘ narrated to me, from Tamīm bin Ṭarafah, from Jābir bin Samurah who said: ‘The Messenger of Allah entered the Masjid and they were sitting in circles, and he said: “Why do I see you in separate groups?”’ (Sahih)

4824. This was narrated from Ibn Fuḍail, from Al-A‘mash, with this and he said: “It is as if he liked them to be all together (narration regarding no. 4823).” (Sahih)

4825. It was narrated from Simāk, from Jābir bin Samurah who said: “When we came to the Prophet,
one of us would sit wherever there was room.” (Da‘īf)

Chapter (…) Sitting In The Middle Of The Circle

4826. It was narrated from Hudhaifah that the Messenger of Allah cursed the one who sits in the middle of the circle. (Da‘īf)

Chapter 15. A Man Who Gets Up To Give His Seat To Another Man

4827. It was narrated that Sa‘eed bin Abû Al-Hasan said: “Abû Bakrah came to us to give testimony, and a man stood up to give him his seat, but he refused to sit there, and said: ‘The Prophet forbade that, and the Prophet forbade a man to wipe his hand on the garment of a man whom he had not clothed.’” (Da‘īf)

Comments:

Other authentic narrations support the meaning of this Hadith.
4828. It was narrated from Abû Al-Khaṣîb, from Ibn ‘Umar who said: “A man came to the Prophet ﷺ, and another man stood up to give him his seat. He went to sit there, but the Prophet ﷺ told him not to do that.” (Da‘îf)
Abû Dâwud said: Abû Al-Khaṣîb’s name is Ziyâd bin ‘Abdur-Rahmân.

Comments:
This was to warn people that sitting in someone’s place is not proper. But if someone gets up to allow someone to sit in his spot, out of respect for him, then it is allowed.

Chapter 16. With Whom We Are Ordered To Accompany

4829. It was narrated from Abân, from Qatâdah, from Anas who said: “The Messenger of Allâh ﷺ said: ‘The likeness of the believer who recites the Qur’ân is that of the citron whose scent is good and whose taste is good. The likeness of a believer who does not recite the Qur’ân is that of a date whose taste is good but it has no scent. The likeness of an evildoer who recites the Qur’ân is that of basil whose scent is good and its taste is bitter. And the likeness of an evildoer who does not recite the Qur’ân is that of a colocynth (a bitter-apple) whose taste is bitter and it has no scent. The likeness of
a righteous companion is that of the one who sells musk; if you do not get anything from him, you will still smell its fragrance. And the likeness of an evil companion is that of the one who works the bellows; if you do not get any of his soot you will still get some of his smoke.” (Sahih)

4830. It was narrated from Shu‘bah, from Qatādah, from Anas, from Abū Mūsā, from the Prophet with this first statement (as in 4829), up to his saying: “...its taste is bitter”. Ibn Mu‘ādh (one of the narrators) added: He said: Anas said: “We used to say that the likeness of a righteous companion was...” and he quoted the rest of the Hadith. (Sahih)

4831. It was narrated from Shubail bin ‘Azrah, from Anas bin Malik - or from Abū Al-Haitham, from Abū Sa‘eed, may Allah be pleased with him, that the Prophet said: “Do not accompany except a righteous companion...” and he quoted a similar report (as no. 4829). (Hasan)

4832. It was narrated from Al-Walid bin Qais, from Abū Sa‘eed - or from Abū Al-Haitham, from Abū Sa‘eed, may Allah be pleased with him, that the Prophet said: “Do not accompany except a
believer, and do not let anyone eat
your food but one of Taqwâ.”

(Šaḥīḥ)

Comments:

Man is known by the company he keeps. Therefore, one should adopt the
company of pious and virtuous people, and avoid the company of bad
mannered people.

4833. It was narrated from Mūsâ
bin Wardân, from Abû Hurairah,
that the Prophet Ṣaid: “A man
follows the religion of his close
friend, so let one of you look at
whom he takes as his close friend.”

(Hasan)

Comments:

Having pious and virtuous companions is a great blessing of Allâh. One
should be thankful to Allâh for providing this blessing, and also try to
strengthen his ties with good people.
Chapter 17. Opinion Based Arguing Is Disliked

4835. It was narrated that Abū Mūsā said: “When the Messenger of Allāh sent any of his Companions on a mission, he would say: ‘Give glad tidings and do not repel people, be easy going and do not make things difficult.’” (Ṣahīḥ)

4836. It was narrated that As-Sā’ib said: “I came to the Prophet and they started praising me, and saying good things about me. The Messenger of Allāh said: ‘I know best (about him),’ – meaning As-Sā’ib. I said: ‘You are right, may my father and mother be sacrificed for you. You were my partner and what a good partner, you did not argue or quarrel.’” (Da’if)

Chapter 18. Manner Of Speech

4837. It was narrated from Yūsuf bin ‘Abdullāh bin Salām that his father said: “When the Messenger of Allāh sat and spoke, he would often lift his gaze to the sky.” (Da’if)
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4838. It was narrated that Mis'ar said: “I heard an old man in the Masjid saying: ‘I heard Jâbir bin ‘Abdullâh say: The speech of the Messenger of Allah was distinct and measured.” (Da'if)

4839. It was narrated that `Aishah said: “The speech of the Messenger of Allah was distinct, and everyone who heard it understood it.” (Hasan)

Comments:
Speaking quickly is not appropriate manners.

4840. It was narrated that Abû Hurairah said: “The Messenger of Allah said: ‘Every speech that does not start with praise of Allah is defective.’” (Da'if)
Chapter 19. Regarding The Khutbah

4841. It was narrated from Qurrah, from Az-Zuhri, from Abū Salamah, from Abū Hurairah that the Prophet ﷺ said: “Every speech in which there is no Tashah-hud, it is like a hand that is cut off.” (Sahih)

Abū Dāwūd said: ‘Uqail, Shu‘ail, and Sa‘eed bin ‘Abdul-‘Azīz reported it from Az-Zuhri, from the Prophet ﷺ, in a Mursal form.


Comments:
Meaning, citing the two testimonies of faith.

Chapter 20. Treating People According To Their Status

4842. It was narrated from Māmūn bin Abī Shabīb that a beggar came to Ā‘ishah and she gave him a piece of bread. A man who was well-dressed came to her, and she made him sit down, and he ate. She was asked about that, and she said: “The Messenger of Allah ﷺ said: ‘Treat people according to their station.’” (Da‘f)
Abū Dāwūd said: Maimūn did not live at the time of ‘Aishah.

Chapter 21. A Man Who Sits Between Two Others Without Their Permission

4844. It was narrated from Ḥammād: “Āmir Al-Aḥwal narrated to us, from ‘Amr bin Shu‘aib” – Ibn ‘Abdah (one of the narrators) said: “from his father, from his grandfather,” – that the Messenger of Allāh ﷺ said: “No one should sit between two men, except with their permission.” (Hasan)
4845. It was narrated from Usâmah bin Zaid Al-Laithî, from ‘Amr bin Shu‘aib, from his father, from ‘Abdullâh bin ‘Amr that the Messenger of Allah ﷺ said: “It is not permissible for a man to come between two others, except with their permission.” (Hasan)

Comments:

Sitting between two people who are already sitting close to each other is not proper, except if they allow and make room for the newcomer. Similarly, sowing a seed of discord among two Muslim brothers is a major sin.

Chapter 22. Regarding How A Man Should Sit

4846. It was narrated from Abû Sa‘eed Al-Khudrî that when the Messenger of Allah ﷺ sat, he would sit with his legs drawn up, and his arms clasped around them. (Da‘î)

Abû Dâwud said: ‘Abdullâh bin Ibrâhim (one of the narrators) is a Shaikh who is Munkar in Hadîth.

4847. Qailah bint Makhramah narrated that she saw the Prophet ﷺ sitting, with his legs drawn up, and his arms clasped around them, and (she said): “When I saw the
Chapter (...)

Regarding Disapproved Manners Of Sitting

4848. It was narrated that Sharid bin Suwaid said: “The Messenger of Allâh ﷺ passed by me when I was sitting like this: ‘I had put my left hand behind me, and I was leaning on the heel of my hand. He said: ‘Are you sitting in the manner of those whom Allâh is angry with?’” (Da‘îf)

Chapter 23.

Regarding Conversing Late After ‘Ishâ’

4849. It was narrated that Abû Barzah said: “The Messenger of Allâh ﷺ forbade sleeping before it, and conversing after it.”[1] (Sahîh)

[1] Something similar preceded in number 398.
Comments:
It is allowed to stay awake for genuine reasons, such as a student for the purpose of studies or scholars for teaching, and other important matters.

Chapter 26. Regarding A Man Sitting Cross-legged

4850. It was narrated that Jābir bin Samurah said: “When the Prophet had prayed Fajr, he would sit cross-legged in his spot until the sun was well risen.” (Sahih)

Chapter 24. Conversing Privately (Around Others)

4851. It was narrated from Al-A’mash, from Shaqiq, meaning Ibn Salamah, that ‘Abdullāh said: “The Messenger of Allāh said: ‘Two should not converse privately to the exclusion of their companion, for that will make him sad.’” (Sahih)

4852. It was narrated from Al-A’mash, from Abū Ṣāliḥ, from Ibn ‘Umar who said: “The Messenger
of Allâh ﷺ said...” similarly. (as no. 4851) (Sâhîh)
Abû Śâlih said: “I said to Ibn ‘Umar: ‘(What if they are) four?’ He said: ‘It does not matter.’”

Chapter 25. If A Person Gets Up From His Seat Then Returns

4853. It was narrated that Suhail bin Abî Śâlih said: “I was sitting with my father, and there was a boy with him. He got up, then he came back, and my father narrated from Abû Hurairah, that the Prophet ﷺ said: ‘If a man gets up from his seat, then comes back to it, he has more right to it.’” (Sâhîh)

4854. It was narrated that Ka‘b Al-Iyâdî said: “I used to visit Abû Ad-Dardâ’, and Abû Ad-Dardâ’ said: ‘When the Messenger of Allâh ﷺ sat, we would sit around him, and if he got up, and wanted to come back to his spot, he would take off his sandals, or something that he was wearing, and thus his Companions would know to stay where they were.” (Ḍâ‘îf)

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Chapter (...) It Is Disliked For A Man To Get Up From His Seat Without Remembering Allah

4855. It was narrated from Suhail bin Abi Salih, from his father, from Abū Hurairah who said: “The Messenger of Allah ﷺ said: ‘There are no people who get up from a gathering in which Allah was not remembered, but it is as if they are getting up from (eating) the carcass of a donkey, and it will be a cause of regret for them.’” (Sahīh)


4856. It was narrated from Sa‘eed Al-Maqburi, from Abū Hurairah, that the Messenger of Allah ﷺ said: “Whoever sits in a place where he does not remember Allah, he will be deprived by Allah (of blessings etc.), and whoever lies down in a place where he does not remember Allah, he will be deprived by Allah (of blessings etc.).” (Hasan)


Chapter 27. Regarding The Expiation Of A Gathering

4857. It was narrated from Sa‘eed bin Abi Hilal, that Sa‘eed bin Abi Sa‘eed Al-Maqburi narrated to
him, from ʿAbdullāh bin ʿAmr bin Al-ʿĀṣ, who said: “There are some words which no one speaks but he will be expiated thereby, and he does not say them in a gathering of goodness or a gathering of remembrance, but they will seal it for him, as a document is sealed with a ring: Subhānāk Allāhumma, wa bi-hamdika là ilāha illā anta, astaghfiruka wa atību ilaik (Glory and praise be to You, O Allāh, there is no god but You, I seek Your forgiveness and I repent to You). (-Sahih)

4858. It was narrated from ʿAbdur-Rahmān bin Abī ʿAmr, from Al-Maqburi, from Abū Hurairah, from the Prophet (Glory and praise be to You, O Allāh, there is no god but You, I seek Your forgiveness and I repent to You). (-Sahih)

4859. It was narrated that Abū Barzah Al-Aslami said: “The Messenger of Allāh used to say, when he wanted to leave a gathering: ‘Subhānāk Allāhumma, wa bi-hamdika là ilāha illā anta, astaghfiruka wa atību ilaik’) (Glory and praise be to You, O Allāh, there is no god but You, I seek Your forgiveness and I repent to You).’ A man said: ‘O Messenger of Allāh, you are saying something that you did not say before.’ He said: ‘It is expiation for anything
that happened in the gathering.””

(Hasan)

Chapter 28. Conveying
Negative Information From A
Gathering

4860. It was narrated that
‘Abdullâh bin Mas‘ûd said: “The
Messenger of Allâh ﷺ said: ‘None
among my Companions should tell
me anything about anyone, for I
would like to come out to you
without any ill feeling in my
heart.’” (Da‘îf)

Chapter 29. To Beware Of
People

4861. It was narrated from
‘Abdullâh bin ‘Amr bin Al-Faghwâ’
Al-Khuza‘î that his father said:
“The Messenger of Allâh ﷺ called
me – as he wanted to send some
wealth with me to Abû Sufyân, to
distribute it among Quraish in
Makkah, after the Conquest – and
he said: ‘Look for a companion.’
'Amr bin Umayyah Ad-Ḍamrī came to me, and said: 'I heard that you want to go out and are seeking a companion.' He said: 'Yes.' He said: 'I will come with you.' I came to the Messenger of Allāh ﷺ and said: 'I have found a companion.' He said: 'Who?' I said: ‘‘Amr bin Umayyah Ad-Ḍamrī.’ He said: 'When you stop in the land of his people, beware, for as the saying goes, “Do not feel safe from your own brother.”' We went out, and when we were in Al-Abwā’, he said: 'I have an errand with my people in Waddān; will you wait for me here?' I said: 'May you be guided.' When he left, I remembered the words of the Prophet ﷺ, and I urged my camel on, and when I came out, I made it gallop. When I reached Al-Asafîr, I saw that he was pursuing me with a group of men. I galloped and outran him, and when he saw that I had outrun him, they turned back, and he came to me, and said: 'I had an errand with my people.' I said: 'Yes.' We carried on until we came to Makkah, and I gave the wealth to Abū Sufyān.’” (Da‘if)
Chapter 30. The Bearing Of The Prophet ﷺ

4863. It was narrated that Anas said: “When the Messenger of Allâh ﷺ walked it was as if he was leaning forward.” (Sahîh)

Chapter 31. Regarding A Man Placing One Leg On Top Of The Other

4865. It was narrated that Jâbir said: “The Messenger of Allâh ﷺ forbade placing” – Qutaibah (one of the narrators) said: “raising” – “one leg on top of the other.” Qutaibah added: “when he is lying on his back.” (Sahîh)
4866. It was narrated from ‘Abbād bin Tamīm, from his paternal uncle, that he saw the Messenger of Allāh ﷺ lying on his back – Al-Qa‘nābī (one of the narrators) said: “in the Masjid, placing one leg on top of the other.” (Ṣahīh)

4867. It was narrated from Sa‘eed bin Al-Musayyab that ‘Umar bin Al-Khaṭṭāb and ‘Uthmān bin ‘Affān used to do that. (Ṣahīh)

Chapter 32. Transmitting What Others Have Said

4868. It was narrated from ‘Abdul-Malik bin Jābir bin ‘Atīk, from Jābir bin ‘Abdullāh who said: “The Messenger of Allāh ﷺ said: ‘If a man says something, then turns away, it becomes a trust.’”[1] (Ṣahīh)

[1] Meaning, he turns around to make sure no one is over-hearing him.
When someone indicates that they do not want others to hear what they are conveying, then that indicates that the listener has a trust to honor.

4869. It was narrated from Ibn Abī Dhi'b, from the paternal nephew of Jābir bin 'Abdullāh, from Jābir bin 'Abdullāh who said: “The Messenger of Allāh ﷺ said: ‘Meetings are a trust, except three: those which are for the purpose of shedding blood unlawfully, committing Zīnā (adultery or fornication) or acquiring wealth unlawfully.’” (Da'if)

4870. It was narrated that ‘AbdūRahmān bin Sa’īd said: I heard Abū Sa’īd Al-Khudrī say: The Messenger of Allāh ﷺ said: “One of the greatest trusts before Allāh on the Day of Resurrection will be a man who had intercourse with his wife, and she with him, then he broadcast her secret.” (Sahīh)
Chapter 33. Regarding The One Who Spreads Gossip (Al-Qattāt) \[1\]

4871. It was narrated that Hudhaifah said: The Messenger of Allāh ﷺ said: “No gossip spreader will enter Paradise.” (Sahih)

4872. It was narrated from Abū Hurairah that the Prophet ﷺ said: “Among the worst of people is the one who is two-faced, who comes to these people with one face, and to those with another.” (Sahih)

4873. It was narrated that ‘Amrār said: “The Messenger of Allāh ﷺ said: ‘Whoever has two faces in this world, he will have two tongues of fire on the Day of Resurrection.’” (Hasan)

[\[1\]] They say that the difference between the Namām and the Qattāt is that the Namām attends the gathering, and then spreads matters to cause harm, while the Qattāt overhears matters without those speaking being aware, and then spreads the gossip.
Chapter 35. Regarding Backbiting (Al-Ghibah)

4874. It was narrated from 'Abdul-'Azīz, meaning Ibn Ṭuḥānah, from Al-'Alã, from his father, from Abū Hurairah, that it was said: "O Messenger of Allāh, what is backbiting (Al-Ghibah)?" He said: "When you say something about your brother that he dislikes." It was said: "What if what I am saying about him is true?" He said: "If what you are saying about him is true then it is backbiting and if it is not true, than you have slandered him." (Sahih)

4875. It was narrated that 'Aishah said: "I said to the Prophet Ṭ 말씀: ‘It is enough for you that Ṣafīyyah is such and such’ — someone other than Musaddad said: ‘meaning that she was short.’ — ‘He said: ‘You have spoken a word, that if the sea were to be mixed with it, it would change it.’’ She said: ‘I mimicked someone before him, and he said: ‘I would not like to mimic someone even, if I got such and such.’’ (Sahih)

4876. It was narrated from Sa'eed bin Zaid that the Prophet received: "The worst type of Ribā is
attacking a Muslim's honor without right.” (Ṣaḥīḥ)

4877. It was narrated from Zuhair, from Al-‘Alā’ bin ‘Abdur-Rahmān, from his father, that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘One of the greatest of major sins is attacking a Muslim’s honor without right, and another major sin is to insult twice in return for one insult.”’ (Daʿīf)

4878. It was narrated from Rāshid Ibn Sa’d and ‘Abdur-Rahmān bin Jubair, from Anas bin Mālik who said: “When I was taken up (into heaven), I passed by some people who had nails of copper, with which they were scratching their faces and chests. I said: ‘Who are these people, O Jibrīl?’ He said: ‘They are the ones who consumed the people’s flesh and impugned their honor.’” (Ṣaḥīḥ)

Abū Dāwūd said: And Yahyā narrated it to us from ‘Uthmān, from Baqīyyah, and the chain does not contain Anas.
4879. 'Eisā bin Abī 'Eisā As-Sailaḥīnī narrated to us from Abū Al-Mughirah, just as Ibn Al-Muṣaffā (number 4878) said it. (Ṣaḥīḥ)

4880. It was narrated that Abū Barzah Al-Aslamī said: “The Messenger of Allāh ﷺ said: ‘O you who have believed with your tongues, but faith has not entered your hearts, do not backbite about the Muslims or seek their faults, for whoever seeks their faults, Allāh will seek his faults, and if Allāh seeks a person’s faults He will expose him, even in his house.”’ (Ḥasan)

4881. It was narrated from Al-Mustawrīd that the Messenger of Allāh ﷺ said: “Whoever eats (as a reward) for harming a Muslim, Allāh will feed him a similar amount from Hell. Whoever gets clothed (as a reward) for harming a Muslim, Allāh will clothe him with a similar garment from Hell. Whoever shows off before a man of status, Allāh will expose him as a liar on the Day of Resurrection.” (Daʿīf)
It was narrated that Abū Hurairah said: “The Messenger of Allāh said: ‘All of the Muslim is Haram for the Muslim: His wealth, his honor and his blood. It is sufficient evil for a man to despise his brother Muslim.” (Hasan)

Chapter 36. Guarding The Honor Of One’s Brother

It was narrated from Sahl bin Mu‘ādh bin Anas Al-Juhānī from his father from the Prophet ﷺ: “Whoever protects a believer from a hypocrite” – I think he said: “Allāh will send an angel to protect his flesh on the Day of Resurrection from the fire of Hell. And whoever attacks a believer by saying something by which he means to shame him, Allāh will detain him on the bridge of Hell until he makes amends for what he said.” (Da‘īf)

It was narrated from Yahyā bin Sulaim that he heard Ismā‘īl bin Bashīr saying: I heard Jābir bin ‘Abdullāh, and Ťalḥah bin Sahl Al-
Anṣārī saying: The Messenger of Allah said: “There is no one who deserts a Muslim in a place where his sanctity is violated, and his honor impugned, but Allah will desert him in a place where he needs His help. And there is no one who supports a Muslim in a place where his sanctity is violated, and his honor impugned, but Allah will support him in a place where he needs His help.”

Yaḥyā said: “And ‘Ubadullāh bin ‘Abdullāh bin ‘Umar, and ‘Uqbah bin Shaddād narrated it to me.”

(Daʾīf)

Abū Dāwūd said: This Yaḥyā bin Sulaim is Ibn Zaid, the freed slave of the Prophet. And Ismaʿīl bin Bashīr is the freed slave of Banū Maghālah, and it has been said: “Utbah bin Shaddād” in place of “Uqbah.”

Chapter (…) Cases Where It Is Not Backbiting

4885. It was narrated that Abū ‘Abdullāh Al-Jushāmī said: “Jundab told me that a Bedouin came and made his camel kneel down, then he hobbled it, and entered the Masjid, and prayed behind the Messenger of Allah. When the Messenger of Allah said the Salām, he came to his mount, and untethered it, then he cried out: ‘O Allah, bestow mercy upon…”
on me and Muḥammad, and do not include anyone else in our mercy.

The Messenger of Allāh ﷺ said: ‘Do you think he is more astray or his camel? Did you not hear what he said?’ They said: ‘Yes.”’ (Da‘if)

Chapter (...) Forgiving Others
For Backbiting

4886. It was narrated that Qatādah said: “Why can’t you be like Abū Ḍaיגham” — or “Ḍamḍam”; Ibn ‘Ubaid (one of the narrators) was not sure — “In the morning he would say: ‘O Allāh, I give my honor in charity to Your slaves.’” (Da‘if)

4887. It was narrated that ‘Abdur-Rahmān bin ‘Ajlãn said: “The Messenger of Allāh ﷺ said: ‘Why can’t you be like Abū Ḍaígham?’ They said: ‘Who is Abū Ḍaígham?’ He said: ‘A man among those who came before you’” — a similar report (as no. 4886). “He said: ‘My honor is for the one who reviles me.”’ (Da‘if)
Chapter 37. Regarding Spying

4888. It was narrated from Râshid bin Sa'd that Mu‘âwiyyah said: “I heard the Messenger of Allâh ﷺ say: ‘If you seek out the people’s faults, you will corrupt them’ or ‘almost corrupt them.’” So Abû Ad-Dardâ’ said: “A word that Mu‘âwiyyah heard from the Messenger of Allâh ﷺ, and Allâh benefited him thereby.” (Sâhih)

4889. It was narrated from Jubair bin Nufair, Kabîr bin Murrah, ‘Amr bin Al-Aswad, Al-Miqdâm bin Ma‘dîkârîb, and Abû Umâmah, that the Prophet ﷺ said: “If the ruler treats people with suspicion, he will corrupt them.” (Hasan)

4890. It was narrated that Zaid bin Wahb said: “Someone came to Ibn Mas‘ûd and said: ‘so-and-so has wine dripping from his beard.’ ‘Abdullâh said: ‘We have been forbidden to spy, but if anything becomes apparent to us we will deal with it.’” (Da‘î)
Chapter 38. Concealing (The Faults Of) A Muslim

4891. It was narrated from ‘Uqbah bin ‘Amir that the Prophet said:

“Whoever sees a fault and conceals it, is like one who brought back to life an infant girl who had been buried alive.” (Hasan)

Comments:

Exposing the faults of others is not proper. The offenders should be advised with wisdom, and privately.

4892. Abū Al-Haitham narrated that he heard Dukhain, the scribe of ‘Uqbah bin ‘Amir, say: “We had some neighbors who drank wine, and I told them not to do that, but they did not stop. I said to ‘Uqbah bin ‘Amir: “These neighbors of ours drink wine, and I told them not to do that but they did not stop. I am going to call the police on them.” He said: “Let them be.” I came back to ‘Uqbah a second time, and said: “Our neighbors refuse to stop drinking wine, and I am going to call the police on them.” He said: “Woe to you, let them be, for I heard the Messenger of Allāh say...” and he mentioned a Hadith like that of

١٠٢٤٠٨٩٢ - حديثنا مُحمَّد بن يَعْصَبَاء: حديثنا
ابن أبي مرزوم: أخبرنا الليث قال: حدثني
عُبَّاد بن المَبارِك عن إبراهيم بن ناطيرike،
عن كعب بن علقمة عن أبي الهيثم، عن
عُقْبَة بن عامر عن النبي ﷺ قال: «مَنْ رأى
غَوْرَةً فَسَتَرْتُهَا كَانَ كَمْ أَخْيَا مُؤْؤِدَةً.»

تخريج: [حسن] أخرجه البخاري في الأدب المنفر، ح: ٧٥٨ من حديث ابن المبارك، يصححه ابن حبان، ح: ٤٣٠ ورواية النسائي في الكبرى، ح: ٢٨٢٢ من حديث إبراهيم بن ناطير يصححه
أبو الهيثم وثابه ابن حبان وصحح له الحاكم: ٤٠٤/٢٨٤ والذهبي، وقال ابن يونس المصري:

"حديثه معلول" فهو حسن الحديث وللحيح شواهد.
Abū Dāwud said: Häshim bin Al-Qāsim narrated that Laith said in this Hadith: “Do not do that, rather exhort them, and warn them.”

Chapter 39. Two Who Revile One Another

4894. It was narrated from Abū Hurairah that the Messenger of Allah said: “When two people revile one another, the sin is on the one who started it, so long as the

[1] Meaning, Muslim bin Ibrāhīm, who narrated number 4891 to the author.
Chapter 40. Regarding Humility

4895. It was narrated that 'Iyād b. Himār said: “The Messenger of Allāh ﷺ said: ‘Allāh has revealed to me, that you must be humble towards one another, so that no one wrongs anyone else or boasts to anyone else.’” (Sahih)

Chapter 41. Regarding Taking Revenge

4896. It was narrated that Sa‘eed b. Al-Musayyab said: “While the Messenger of Allāh ﷺ was sitting and his Companions were with him, a man reviled Abū Bakr and offended him, and Abū Bakr remained silent. Then he offended him again and Abū Bakr remained silent. Then he offended him a third time, and Abū Bakr retaliated. The Messenger of Allāh ﷺ stood up when Abū Bakr retaliated, and Abū Bakr said: ‘Are you angry with me, O Messenger of Allāh?’ The Messenger of Allāh ﷺ
The Book Of Etiquette

said: ‘An Angel came down from heaven and refuted what he said to you, but when you retaliated the Shaitän joined in, and I do not want to sit where the Shaitän joined in.” (Hasan)

The Book Of Etiquette

4897. It was narrated from Sufyân, from Ibn ‘Ajlân, from Sa’eed bin Abî Sa’eed, from Abû Hurairah that a man was reviling Abû Bakr – and he quoted a similar report. (Hasan)

Abû Dâwud said: And similarly, it was reported by Šâfîn bin ‘Eisâ, from Ibn ‘Ajlân, just as Sufyân said.

The Book Of Etiquette

4898. It was narrated that Ibn ‘Awn said: “I asked about taking revenge: And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them.[1] So ‘Alî bin Zaid bin Jud’ân, narrated to me, from Umm Muḥammad, his father’s wife”[2] – Ibn ‘Awn said: “and they said that she used to enter upon the Mother of the Believers” – He said: “She said: ‘The Mother of the Believers said: ‘The Messenger of Allah entered upon me and Zainab bint Jahsh was with me. He started to

[2] Al-Ḥāfiz Al-Mizzi stated her name as Aminah in Tuhfat Al-Ashraf 12:385)
do something with his hand, and I held his hand until he realized that she was there, and he stopped. Zainab started to revile 'Aishah, and he told her to stop, but she refused to stop. He said to 'Aishah: 'Reply to her.' So she replied to her and overwhelmed her. Zainab went to 'Ali, and said: 'Aishah reviled you, and said such and such.' Fátimah came in, and he ('Ali) said to her: 'She is the beloved of your father, by the Lord of the Ka'bah.' So she went away, and said to them: 'I said such and such to him, and he said such and such to me.' Then 'Ali came to the Prophet ﷺ and spoke to him about that.' (Da’īf)

Chapter 42. Regarding The Prohibition Of Speaking Ill About The Dead

4899. It was narrated that 'Aishah said: "The Messenger of Allah ﷺ said: 'If your companion dies, leave him alone without speaking ill of him.'" (Sahih)

4900. It was narrated that Ibn 'Umar said: "The Messenger of Allah ﷺ said: 'Mention the good qualities of your deceased, and refrain from speaking of their bad qualities.'" (Da’īf)
Chapter 43. Regarding The Prohibition Of Wronging Others

4901. Abū Hurairah said: “I heard the Messenger of Allāh ﷺ say: ‘Two men among the Children of Israel were the opposite of one another. One of them used to sin, and the other used to strive hard in worship. The one who was striving (in worship) used to see the other one sinning, and he would say: “Refrain.” One day, he found him sinning, and he said to him: “Refrain.” He said: “Leave me alone, by my Lord. Have you been sent as a watchman over me?” He said: “By Allāh, Allāh will not forgive you, nor admit you to Paradise.” Then their souls were taken (in death), and they met before the Lord of the Worlds. He said to the one who used to strive (in worship): “Did you have knowledge of Me, or did you have power over that which is in My Hand?” And He said to the sinner: “Go and enter Paradise, by My Mercy.” And He said to the other: “Take him to the Fire.” Abū Hurairah said: “By the One in Whose Hand is my soul, he spoke a word by which his prospects in this world and in the Hereafter were doomed.” (Hasan)
4902. It was narrated that Abū Bakrah said: “The Messenger of Allah said: ‘The Messenger of Allah said: ‘There is no sin that is more deserving of having punishment meted out in this world, in addition to what Allah has stored up for him in the Hereafter, than transgression and severing ties of kinship.”’ (Sahih)

Comments:
It means oppression, injustice, tyranny, and cutting the ties of the womb, are such sins, that Allah punishes the offender both in this world and in the Hereafter.

Chapter 44. Envy (Hasad)

4903. It was narrated from Abū Hurairah that the Prophet said: “Beware of envy, for envy consumes good deeds as fire consumes wood” – or he said, “grass.” (Da'if)

Comments:

4904. Sahl bin Abī Umāmah narrated that he and his father entered upon Anas bin Malik in Al-Madīnah, during the time of ‘Umar bin ‘Abdul-‘Azīz when he
(Anas) was the governor of Al-Madinah. They found him offering a very light prayer, as if it were the prayer of a traveler, or close to that. When he said the Salām, my father said: ‘May Allāh have mercy on you, do you think that this prayer is an obligatory prayer or a Nāfil prayer?’ He said: ‘It is an obligatory prayer, and it is the prayer of the Messenger of Allāh ﷺ. I did not make any mistake except something that I forgot.’ He said: ‘The Messenger of Allāh ﷺ used to say: “Do not be harsh with yourselves lest you be dealt with harshly, for some people were harsh with themselves, and Allāh dealt with them harshly, and their remnants are to be found in the monasteries and hermitages. But the monasticism which they invented for themselves, We did not prescribe for them.”’[1] Then he went to him the next day, and he said: ‘Will you ride, and see, and learn a lesson?’ He said: ‘Yes.’ So they rode together, and came to a land whose people had perished, and passed away, and died, and their town had fallen down on its roofs. He said: ‘Do you know what this land is?’ He said: ‘How could I know anything about it or its people?’ This is a land whose people were destroyed by wrongdoing and envy. Envy extinguishes the light of good deeds, and wrongdoing confirms that or denies it. The eye commits

[1] Al-Ḥadid 57:27
Zinā and the hands, feet, body, tongue and private part confirm that or deny it." (Da'īf)

Chapter 45. Cursing

4905. It was narrated from Nimrān, that he mentioned that Umm Ad-Dardā' said: I heard Abū Ad-Dardā' say: The Messenger of Allāh ﷺ said: "When a person curses something, the curse ascends to heaven and the gates of heaven are locked against it. Then it comes down to the earth, and its gates are locked against it. Then it goes right and left, and if it does not find anywhere to go, it goes back to the thing that was cursed, and if it deserved that (then it stays with it), otherwise it goes back to the one who said it." (Da'īf)

4906. It was narrated from Qatādah, from Al-Hasan, from Samurah bin Jundab, that the Prophet ﷺ said: "Do not invoke the curse of Allāh upon one another, nor the wrath of Allāh, nor the Fire." (Da'īf)
من حديث هشام بن صالح قال: "حسن صحيح" وصححه الحاكم: 48/1 ووافقه الذهبي 81 قنادة عنهم

والمحدث شهاد ضعيف.

4907. It was narrated from Abū Ḥāzim and Zaid bin Aslam that Umm Ad-Dardā' said: I heard Abū Ad-Dardā' say: I heard the Messenger of Allāh ﷺ say: "Those who curse (others) will not be intercessors nor witnesses." (Sahih)

4908. It was narrated from Ibn 'Abbās that a man cursed the wind - Muslim (one of the narrators) said: "A man's cloak was snatched away by the wind at the time of the Prophet ﷺ, and he cursed it." - "The Prophet ﷺ said: 'Do not curse it, for it is under (the Divine) command, and whoever curses something that does not deserve it, the curse will come back on him.'" (Daʿīf)

4909. It was narrated that 'Āishah said that something of hers was stolen and she started to pray against (the thief), and the
Chapter 47. Regarding A Man Abandoning His Brother

4910. It was narrated from Anas bin Malik 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 abandon his brother for more than three nights.” (Sahih)

4911. It was narrated from Abû Ayyūb Al-Anṣāri that the Messenger of Allah ﷺ said: “It is not permissible for a Muslim to abandon his brother for more than three days, each of them turning his face away when they meet. The better of them is the first one to greet the other with Salâm.” (Sahih)

Comments:
Shunning a Muslim, because of personal reasons, for more then three days is not allowed. See the author’s comments after number 4916.

4912. It was narrated from Muḥammad bin Hilāl, he said: “My
father narrated to me, from Abū Hurairah, that the Prophet ﷺ said: ‘It is not permissible for a believer to abandon another believer for more than three (days). When three (days) have passed, if he meets him let him greet him with Salām. If he returns the greeting, then they will share the reward, and if he does not return the greeting, then he will carry the sin.’” ʿĀḥmad (one of the narrators) added: “And the one who gives the greeting will have come out of the abandoning.” (Ḍāʿīʿ)

4913. It was narrated from ‘Āishah that the Messenger of Allāh ﷺ said: “A Muslim should not abandon another Muslim for more than three (days). If he meets him, and greets him with Salām three times, and he does not return the greeting each time, he will bear the sin.” (Ḥasan)

4914. It was narrated from Abū Ḥāzim that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘It is not permissible for a Muslim to abandon his brother for more than three (days). Whoever abandons (his brother) for more than three (days) and dies, he will enter the Fire.’” (Ṣaḥīḥ)
4915. It was narrated from Abū Khirāsh As-Sulamī that he heard the Messenger of Allāh ﷺ say: "Whoever abandons his brother for a year, it is as if he has shed his blood." (Hasan)

4916. It was narrated from Suhail bin Abī Salīh, from his father, from Abū Hurairah, that the Prophet ﷺ said: "The gates of Paradise are opened every Monday and Thursday, and on those two days every person who does not associate anything with Allāh is forgiven, except the one between whom and his brother there is resentment. It is said: 'Leave these two until they reconcile.'" (Sahih)

Abū Dawūd said: The Messenger of Allāh ﷺ abandoned one of his wives for forty days and Ibn 'Umar abandoned a son of his until he died.

Abū Dawūd said: When such abandoning is for the sake of Allāh, then there is nothing wrong with it. 'Umar bin 'Abdul-'Azīz covered his face from a man.

Chapter 48. Regarding Suspicion

4917. It was narrated from Abū
Hurairah that the Messenger of Allah said: “Beware of suspicion, for suspicion is the falsest of speech. Do not eavesdrop on one another, and do not spy on one another.” (Sahih)

Chapter 49. Regarding Sincere Council And Protection

4918. It was narrated from Abū Hurairah from the Messenger of Allah: “The believer is the mirror of his fellow-believer, and the believer is the brother of his fellow-believer. He protects him against ruin and looks after him.” (Hasan)

Chapter 50. Reconciliation

4919. It was narrated that Abū Ad-Darda’ said: “The Messenger of Allah said: ‘Shall I not tell you of something that is better than fasting, prayer and charity?’ They said: ‘Yes, O Messenger of Allah.’ He said: ‘Reconciling between people, for spoiling things between people is the shaver.”’ (Da’if)
Comments:

"Shaver" meaning it severs, or cuts relations.

4920. It was narrated from Ḥumaid bin ʿAbdur-Rahmān, from his mother, that the Prophet ﷺ said: “He is not lying who makes up something between two people in order to reconcile between them.” Ahmad bin Muhammad and Musad-dad (in their versions) said: “He is not a liar who reconciles between people and says something good, or conveys something good.” (Ṣaḥīḥ)

4921. It was narrated (by another chain) from Ḥumaid bin ʿAbdur-Rahmān that his mother Umm Kulthūm bint ʿUqbah said: “I did not hear the Messenger of Allāh ﷺ allow any concession with regard to lying, except in three cases. The Messenger of Allāh ﷺ used to say: ‘I do not regard as a liar, the man who reconciles between people, saying something with the intention only of bringing about a reconciliation; or the man who says something at the time of war; or the man who says..."
something to his wife, or the woman who says something to her husband.” (Sahih)

Chapter 51. Regarding Singing

4922. It was narrated that Ar-Rubayyi' bint Mu'awwidh bin 'Afrâ’ said: “The Messenger of Allah came and entered upon me, on the morning after my marriage was consummated, and he sat on my bed, as you are sitting now. Some little girls started to beat a Daff of theirs, and eulogize those of my forefathers who were killed on the Day of Badr, until one of them said: ‘And among us is a Prophet who knows what will happen tomorrow.’ He said: ‘Stop that, and say what you were saying before.’” (Sahih)

Comments:
Instruments other than the Daff are prohibited.

4923. It was narrated that Anas said: “When the Messenger of Allah came to Al-Madinah, out of joy, the Ethiopians played upon his arrival, and they played with their spears.” (Sahih)

Comments:
On ‘Eid celebrations or on other happy occasions it is allowed to recite epic poetry, war songs and demonstrations of war skills.
Chapter 52. Singing And Playing Wind Instruments Is Disliked

4924. It was narrated from Sulaimān bin Mūsā that Nāfī' said: "Ibn ‘Umar heard the sound of a wind instrument, and he put his fingers in his ears, and turned away from the road, and said to me: ‘O Nāfī', can you hear anything?’ I said: ‘No.’ He took his fingers out of his ears and said: ‘I was with the Messenger of Allāh ﷺ, and he heard something like this, and did something like this.’" (Hasan)

Abū Dāwūd said: This is a Munkar Hadith.

Comments:
The author using the word “disliked” does not indicate that it is not unlawful. See the introduction to Sunan At-Tirmidhī.

4925. It was narrated from Muṭ‘īm bin Al-Miqdām, he said: "Nāfī' said: ‘I was riding behind Ibn ‘Umar, when he passed by a shepherd who was playing a wind instrument.’”

And he mentioned a similar report (as no. 4924). (Ṣaḥīḥ)

Abū Dāwūd said: Sulaimān bin Mūsā has been entered between Muṭ‘īm and Nāfī'.

تخريج: [إسناده صحيح] أخرجه أحمد: 28/2 عن عبد الله بن مسلم به، وتابعه مخلد بن يزيد

عندها، وصححه ابن حبان، ح: 2/173 ونظر الحديث الآتي.

4926. It was narrated from Abū Al-Malīḥ, from Maimūn, from Nāfī’ who said: “We were with Ibn
‘Umar and he heard the sound of a wind instrument,’” and he mentioned a similar report. (Ṣaḥīḥ) Abū Dāwūd said: I regard this report as Munkar.

Chapter 53. The Ruling Regarding Hermaphrodites

4927. Sallām bin Miskīn narrated from an old man who saw Abū Wā’il at a wedding, where they started to play, amuse themselves and sing. Abū Wā’il adjusted the way he was sitting and said: I heard ‘Abdullāh say: I heard the Messenger of Allāh ﷺ say: ‘Singing generates hypocrisy in the heart.’” (Da’if)

4928. It was narrated from Abū Hurairah that an effeminate man who had dyed his hands and feet with henna was brought to the Prophet ﷺ, and the Prophet ﷺ said: “What is the matter with him?” They said: “O Messenger of Allāh, he imitates women.” He ordered that he be banished to An-Naqī’. They said: “O Messenger of Allāh, should we not kill him?” He said: “I have been forbidden to kill those who pray.” (Da’if)

Abū Usāmah (one of the narrators) said: “An-Naqī’ is outside of Al-Madinah, and it is not Al-Baqī’.”
It was narrated from Umm Salamah that the Prophet entered upon her, and there was a hermaphrodite with her, who was saying to her brother ‘Abdullãh: “If Allah grants victory over At-Tã’if tomorrow, I will show you a woman whose front has four, and whose behind has eight.” The Prophet said: “Expel them from your houses.” (Sahîh)

Abû Dâwud said: That woman had four rolls of fat in her midsection.

4930. It was narrated from Ibn ‘Abbâs that the Prophet cursed effeminate men, and women who imitate men. He said: “Expel them from your houses, and expel so-and-so and so-and-so” - meaning men who imitated women. (Sahîh)
Chapter 54. Playing With Dolls

4931. It was narrated from Hishâm bin 'Urwah, from his father that ‘Aishah said: “I used to play with dolls, and sometimes the Messenger of Allâh ﷺ would come to me while there were other girls with me. When he came in, they went out, and when he went out they came back in.” (Sahîh)

4932. It was narrated from Abû Salamah bin 'Abdur-Rahmân that ‘Aishah said: “The Messenger of Allâh ﷺ returned from the campaign to Tabûk, or Khaibar, and there was a curtain over her niche. The wind lifted the edge of the curtain, and uncovered ‘Aishah’s dolls that she played with. He said: “What is this, O ‘Aishah?” She said: “My dolls.” He saw among them a horse with two wings made of cloth, and he said: “What is this that I see in the midst of them?” She said: “A horse.” He said: “What is this that I see on it?” I said: “Two wings.” He said: “A horse with wings?” She said: “Have you not heard that Sulaimân had horses with wings?” She said: “And the Messenger of Allâh ﷺ smiled so broadly that I saw his molar teeth.” (Hasan)
Chapter 55. About Swings

4933. It was narrated that 'Aishah said: “The Messenger of Allah ﷺ married me when I was seven or six years old. When we came to Al-Madinah, some women” – Bishr said: “Umm Rumân” – came to me when I was on a swing, and took me, and prepared me, and adorned me. Then I was brought to the Messenger of Allah ﷺ, and he consummated the marriage with me when I was nine years old. She made me stand at the door and I started to breathe deeply. Then I was brought into a room where there were some of the Ansârî women and they said: ‘With good and blessings.’” (Sahih)

4934. (There is another chain) with a similar report (as no. 4933). He said: “With good fortune. She handed me over to them, and they washed my head and dressed me up. Suddenly I saw the Messenger of Allah ﷺ there, who came at the forenoon and they handed me over to him.” (Sahih)

4935. It was narrated (with another chain) that 'Aishah said:
“When we came to Al-Madinah, some woman came to me while I was playing on a swing, and my hair only came down to my ears. They took me and prepared me, and adorned me, then they took me to the Messenger of Allah ﷺ, and he consummated the marriage with me when I was nine years old.” (Sahih)

4936. (There is another chain) She said: “When I was on a swing, and my friends were with me. They took me into a house and there were some Ansârī women there who said: ‘With goodness and blessing (as no. 4933).’” (Sahih)

4937. It was narrated that Yahyā bin ‘Abdur-Rahmān bin Ḥātib said: ‘Āishah said: “We came to Al-Madinah and stayed among Banū Al-Ḥāarith bin Al-Khazraj.” She said: “By Allāh, I was on a swing between two palm trees when my mother came and brought me down, and my hair only came down to my ears.” And he quoted the same Hadīth (as no. 4935). (Hasan)

Chapter 56. The Prohibition Of Playing Dice

4938. It was narrated from Abū Mūsā Al-Āsh’arī that the Messenger of Allāh ﷺ said: “Whoever plays with dice he has
The Book Of Etiquette

disobeyed Allâh and His Messenger.” (Da‘îf)

4939. It was narrated from Sulaimân bin Buraidah from his father that the Prophet ﷺ said:
“Whoever plays with dice it is as if he has dipped his hand in the flesh and blood of a pig.” (Sahîh)

Chapter 57. Playing With Pigeons

4940. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ saw a man chasing a pigeon and he said: “A devil chasing a she-devil.” (Hasan)

Comments:

Meaning, because of it being a complete waste of time.

Chapter 58. About Mercy

4941. It was narrated from ‘Abdullâh bin ‘Amr and he attributed to the Prophet ﷺ:

وُلِّدَتْ أَبْنَاهُ بِالْحَمَامِ (التحفۃ ۶۸) (the mujâmm) بَابٌ: في اللَّمِبٍ بِالْحَمَامِ (the mujâmm) بَابٌ: في الرَّحَمَةِ (the mujâmm) بَابٌ: في الرَّحَمَةِ
“Those who show mercy will be shown mercy by the Most Merciful. Show mercy to those who are on earth and the One Who is above the heaven will show mercy to you.” (Hasan)

4942. It was narrated that Abū Hurairah said: “I heard Abū Qāsim, the truthful, entrusted one, the occupant of this chamber (grave), say: ‘Mercy is only taken away from one who is doomed.’” (Hasan)

4943. ‘Abdullāh bin ‘Amr narrated that the Prophet ﷺ said: “Whoever does not show mercy to our little ones, and respect the rights of our elders, he is not one of us.” (Hasan)
Chapter 59. Regarding Sincere Counsel

4944. It was narrated that Tamīm Ad-Dan said: “The Messenger of Allâh ﷺ said: ‘Religion is sincerity, religion is sincerity, religion is sincerity.’ They said: ‘To whom, O Messenger of Allâh?’ He said: ‘To Allâh, His Book, His Messenger, and the leaders of the believers and their common folk’ – or ‘the leaders of the Muslims and their common folk.’” (Ṣaḥīh)

Comments:

Meaning, believe in and obey Allâh, recite and reflect and act upon His Book, to obey and follow the Messenger ﷺ, and to obey the Muslim rulers in what they order that does not involve disobedience to Allâh, and to behave well and give sincere advice to the Muslims.

4945. It was narrated from Abû Zur‘ah Ibn ‘Amr bin Jarîr that Jarîr said: “I swore allegiance to the Messenger of Allâh ﷺ, pledging to hear and obey, and to be sincere towards every Muslim.” He (Abû Zur‘ah) said: “If he sold or bought something he would say: ‘What we have taken from you is dearer than what we have given you, so make your choice.’” (Ṣaḥīh)
Chapter 60. Regarding Helping A Muslim

4946. It was narrated from Abū Hurairah that the Prophet ﷺ said: “Whoever relieves a Muslim of some worldly distress, Allāh will relieve him of some distress on the Day of Resurrection. Whoever makes it easy for one who is in difficulty, Allāh will make things easy for him in this world and in the Hereafter. Whoever conceals (the faults of) a Muslim, Allāh will conceal (his faults) in the world and in the Hereafter. Allāh will help a person so long as he helps his brother.” (Sahih)

Abū Dāwūd said: In his report from Abū Mu‘āwiyah, ‘Uthmān (one of the narrators) did not say: “Whoever makes it easy.”

4947. It was narrated that Hudhayfah said: “Your Prophet ﷺ said: ‘Every act of kindness is a charity.’” (Sahih)


Nurul ‘Alam
Chapter 61. Changing Names

4948. It was narrated from ‘Abdullāh bin Abī Zakariyyā, from Abū Ad-Dardā’ who said: “The Messenger of Allāh ﷺ said: ‘You will be called on the Day of Resurrection by your names and the names of your fathers, so choose good names.’” (Da‘īf)

Abū Dāwūd said: Ibn Abī Zakariyyā did not see Abū Ad-Dardā’.

4949. It was narrated that Ibn ‘Umar said: “The Messenger of Allāh ﷺ said: ‘The most beloved of names to Allāh, the Mighty and Sublime, are ‘Abdullāh and ‘Abdur-Rahmān.’” (Sahih)

4950. It was narrated that Abū Wahb Al-Jushāmī – who was a Companion of the Prophet ﷺ – said: “Call yourselves by the names of the Prophets. The most beloved of names to Allāh are ‘Abdullāh and ‘Abdur-Rahmān, and the truest of names are Hārith (earner) and Hammām (one who is always thinking of an action), and the most reprehensible names are Harb (war) and Murrah (bitter).” (Da‘īf)
It was narrated that Anas said: “I brought ‘Abdullah bin Abi Talbah to the Prophet when he was born, and the Prophet was wearing a woollen cloak, daubing a camel of his with pitch. The Prophet said: ‘Do you have any dates with you?’ I said: ‘Yes.’ I gave him some dates, and he put them in his mouth and chewed them, then he opened (the baby’s) mouth, and put some of the dates in it, and the child started to smack his lips. The Prophet said: ‘Look at how much the Ansar love dates.’ And he named him ‘Abdullah.” (Sahih)

Chapter 62. Changing Bad Names

It was narrated from Ibn ‘Umar that the Messenger of Allah changed the name of ‘Asiyah (disobedient) and said: “You are Jamilah (beautiful).” (Sahih)

4951. It was narrated that Anas said: “I brought ‘Abdullah bin Abi ‘Amr bin ‘Ata’, that Zainab bint Abi Salamah asked him: “What have you named your daughter?” He said: “I have
named her Barrah (righteous).” She said: “The Messenger of Allāh forbade this name. I was called Barrah, and the Prophet said: ‘Do not praise yourselves. Allāh knows best who are the righteous among you.’ He said: ‘What should we call her?’ He said: ‘Call her Zainab.’” (Sahih)

4954. Bashīr bin Maimūn narrated from his paternal uncle, Usāmah bin Akhdārī, that a man called Asram was among the group that came to the Messenger of Allāh. The Messenger of Allāh said: “What is your name?” He said: “I am Aram (meaning cut off of plants).” He said: “No, you are Zur’ah (cultivable land).” (Hasan)

4955. It was narrated from Hāni that when he came to the Messenger of Allāh in a delegation with his people, he heard them calling him by the Kunyah ‘Abū Al-Ḥakam.’ The Messenger of Allāh called him, and said: ‘Allāh is Al-Hakam (the Judge), and judgment belongs to Him. Why are you known by the Kunyah ‘Abū Al-Ḥakam?’ He said: ‘When my people differ concerning anything, they come to me, and I
pass judgment among them, and both sides accept it.’ The Messenger of Allâh (saw) said: ‘How good this is. Do you have any children?’ He said: ‘I have Shuraih, Muslim and ‘Abdullâh.’ He said: ‘Who is the eldest of them?’ I said: ‘Shuraih.’ He said: ‘Then you are Abû Shuraih.’” (Hasan)

Abû Dâwud said: This Shuraih is the one who broke the chain. He was one of those who entered Tustar. Abû Dâwud said: I heard that Shuraih broke the gate of Tustar, and that was when he entered through a tunnel.

4956. It was narrated from Sa’eed bin Al-Musayyab, from his father, from his grandfather that the Prophet (saw) said to him: “What is your name?” He said: “Hazn (rough).” He said: “You are Sahl (smooth).” He (Hazn) said: “No, for that which is smooth is trodden upon, and disgraced.” Sa’eed said: “I thought that after that we would always be rough.” (Sahih) Abû Dâwud said: And the Prophet (saw) changed the names of Al-‘Às (disobedient), ‘Aziz (mighty), ‘Atalah (harsh), Shaitân (devil), Al-Hakam (judge), Ghurãb (crow), Hubáb (a name of a devil or a kind of snake), and Shihâb (falling flame of fire), whom he called Hishâm (generous). He named Ḥarb (war) Silm (peace) and he named Al-Mudtaji’ (one who lies down) Al-
Munba’ith (one who arises). He named a land that was called ‘Afirah (barren) Khadirah (green), and he named a mountain pass that was called Ad-Dalalah (misguidance) Al-Huda (guidance), and he named the tribe of Banū Az-Zinyah (sons of fornication) Banū Ar-Rishdah (sons of guidance), and he named Banū Mughwiyah (sons of seduction) Banū Rishdah (sons of guidance). (Sahih)

Abū Dāwud said: I left (narrating) their chains for the sake of abbreviation.

ТР: أُوْلُ كِتَابِ الْأَدْبِ

4957. It was narrated that Masruq said: “I met ‘Umar bin Al-Khattāb, and he said: ‘Who are you?’ I said: ‘Masruq bin Al-Ajda’.’ ‘Umar said: ‘I heard the Messenger of Allāh ﷺ say: ‘Al-Ajda’ (meaning having the nose cut off) is a devil.” (Da’if)

4958. It was narrated that Samurah bin Jundab said: “The Messenger of Allāh ﷺ said: ‘Do not call your slaves Yasār (ease), Rabāh (profit), Najīh (successful) or Aflah (prosperous). For you may say, “Is he there?” And he will say: “No.” (Samurah said) They are only four, so do not ask me for any more.” (Sahih)
4959. It was narrated (with another chain) that Samurah said: "The Messenger of Allâh forbade giving four names to slaves: Aflâh (prosperous), Yasâr (ease), Nâfi' (beneficial) and Rabâh (profit)." (Sâhih)

4960. It was narrated that Jâbir said: "The Messenger of Allâh said: 'If I live – if Allah wills – I will forbid my Ummah to use the names Nâfi' (beneficial), Aflâh (prosperous) and Barakah (blessing)." - Al-A'mash (one of the narrators) said: "I do not know if he mentioned Nâfi' or not." – "For a man may say when he comes, 'Is Baiakah (blessing) there?' And they will say, 'No.'" (Sâhih)

4961. It was narrated from Sufyân bin 'Uyainah, from Abû Az-Zinnâd, from Al-A'raj, from Abu Hurairah, who conveyed it from the Prophet; he said: "The most despised of names to Allâh, on the Day of Resurrection, will be a man who is called; Malik Al-Âmlâk (king of kings)." (Sâhih)
Abū Dāwud said: Shu'aib reported it from Abū Ḥamzah, from Abū Az-Zinnād, with his chain, and he said: "the most obscene name"

Chapter 63. Nicknames

4962. It was narrated that ‘Āmir said: Jubairah bin Ad-Ḍahhāk said: "This Verse – ‘Nor insult one another by nicknames. How bad is it to insult one’s brother after having faith[1] – was revealed concerning us, Banū Salamah. The Messenger of Allāh ﷺ came to us, and there was no man among us who did not have two or three names. Every time the Messenger of Allāh ﷺ started to say: ‘0 so-and-so,’ they would say: ‘Don’t say that, O Messenger of Allāh, for he gets angry with this name.’ Then this Verse was revealed: ‘Nor insult one another by nicknames...’” (Ṣahīḥ)

Chapter 64. One Who Has The Kunyah Of Abū ‘Eisā

4963. It was narrated from Zaid

bin Aslam from his father that 'Umar bin Al-Khaṭṭāb struck a son of his who was known by the Kunyah of Abū ‘Eīsā. Al-Mughīrah bin Shū’bah was known by the Kunyah of Abū ‘Eīsā. 'Umar said to him: “Is it not sufficient for you to be known by the Kunyah of Abū ‘Abdullāh?” He said: “The Messenger of Allāh ﷺ gave me this Kunyah.” He said: “And the Messenger of Allāh ﷺ was forgiven for his past and future sins, but we are among ordinary Muslims (not knowing what will happen to us).” And he continued to be called by the Kunyah of Abū ‘Abdullāh until he died. (Hasan)

Chapter 65. Saying To Someone Else’s Son, “O My Son”

4964. It was narrated from Anas bin Mālik that the Prophet ﷺ said to him: “O my son.” (Sahih)
Abū Dāwud said: I heard Yahyā bin Ma‘īn praising Muhammad bin Maḥbūb (one of the narrators) and saying: “He narrated many Aḥādīth.”
Chapter 66. A Man Having The Kunyah Abul-Qasim

It was narrated from Muhammad bin Sirin that Abū Hurairah said: "The Messenger of Allah said: ‘Call yourselves by my name, but do not call yourselves by my Kunyah.’" (Ṣaḥḥaḥ)

Abū Dāwud said: And this is how it was narrated by Abū Ṣāliḥ, from Abū Hurairah, and similar in the narration of Sufyàn from Jābir, and Sālim bin Abī Al-Ja'd from Jābir, and Sulaimān Al-Yashkūrī, from Jābir, and Ibn Al-Munkadhir, from Jābir, similarly, and (from) Anas bin Mālik.

Chapter 67. The View That The Prophet’s Name And Kunyah Should Not Be Combined In One Person’s Name

It was narrated from Abū Az-Zubair, from Jābir that the Prophet said: “Whoever is called by my name, he should not be called by my Kunyah, and whoever is called by my Kunyah, he should not be called by my name.” (Daʿīf)

Abū Dāwud said: With this meaning, it was reported from Ibn ‘Ajlān, from his father, from Abū Hurairah. And it was related from Abū Zur'ah, from Abū Hurairah,
differing from the two narrations. And like that it was reported by 'Abdur-Rahman bin Abi 'Amrah, from Abu Hurairah, differing in it. Ath-Thawri, and Ibn Jurair reported as Abu Az-Zubair did. Maqil bin Ubaidullah reported it as Ibn Srin did. And the report from Musa bin Yasir from Abu Hurairah is differed over as well, according to two different versions; Hammad bin Khalid and Ibn Abi Fudail differed in it. (Da’if)

Chapter 68. Concession
Allowing Them To Be Combined

4967. It was narrated that Muhammad bin Al-Hanafiyyah said: 'Ali said: "I said: 'O Messenger of Allah, if I have a son after you have gone, I will call him by your name; can I call him by your Kunyah too?' He said: 'Yes.'" (Hasan)

4968. It was narrated that 'Aishah said: "A woman came to the Prophet, and said: 'O Messenger of Allah, I have given birth to a boy, and I called him
Muhammad, and gave him the Kunyah of Abul-Qasim. Then I was informed that you do not like that.’ He said: ‘What is it that has made my name permissible, and my Kunyah forbidden?’ Or what is it that has forbidden my Kunyah and made my name permissible?’” (Dayf)

Chapter 69. Giving A Man A Kunyah When He Does Not Have A Son

4969. It was narrated that Anas bin Malik said: “The Messenger of Allah used to enter upon us, and I had a young brother who was known by the Kunyah ‘Abu ‘Umair.’ He had a Nughar (red beaked nightingale) with which he used to play, and it died. The Prophet entered upon him one day, and saw him looking sad. He said: ‘What is the matter with him?’ They said: ‘His Nughar has died.’ He said: ‘Abu ‘Umair, what happened to the Nughair (diminutive of Nughar)?’” (Sahih)

Comments:
The scholars of Hadith have inferred the following points, as well as others, from this narration: Rhythmical speech is legal and permitted; within moral limits, fun and amusement is allowed. Treating children with love and amusing statements is a sign of good manners. At a young age, a Kunyah can be adopted. Lawful pets are allowed. See Ma’alam As-Sunan.
Chapter 70. Giving A Kunyah To A Woman

4970. It was narrated from Hammãd, from Hishãm bin ‘Urwah, from his father that ‘Aisha said: “O Messenger of Allah, all my friends have a Kunyah.” He said: “Call yourself by the name of your son ‘Abdullãh” – meaning the son of her sister. Musad-dad said: “‘Abdullãh bin Az-Zubair.” He said: “So she was known by the Kunyah of Umm ‘Abdullãh.” (Sahih)

Abû Dãwud said: This is how it was reported by Qurran bin Tammãm and Ma’mar, both of them from Hishãm, similarly. Abu Usamah reported it from Hishãm from ‘Abbãd bin Hamzah, and like that, Hammãd bin Salamah and Maslamah bin Qan’ab (reported) it from Hishãm, saying just as Abû Usamah did.

Comments:
Women are also allowed to adopt a Kunyah, even if they have no children.

Chapter 71. Speech That Conveys Other Than The Intended Meaning

4971. It was narrated that Sufyân bin Asîd Al-Hadramî said: I heard the Messenger of Allah say: “It is great treachery to say something to your brother that he believes,
when you are actually lying to him.” (Da‘if)

Chapter 72. Regarding
[Saying:] “They Claim”

4972. It was narrated that Abū Qilābah said: “Abū Mas‘ūd said to Abū ‘Abdullāh, or Abū ‘Abdullāh said to Abū Mas‘ūd: ‘What did you hear the Messenger of Allāh say about saying “they claim?”’ He said: ‘I heard the Messenger of Allāh say: “What a bad way, for a man to say, ‘they claim.’”’ (Sahih) Abū Dāwūd said: This Abū ‘Abdullāh is Hudhaifah.

Chapter 73. Saying In One’s Khutbah: “Amma Ba‘d (To Proceed)”

4973. It was narrated from Zaid bin Arqam that the Prophet addressed them, and said: “Amma ba‘d (to proceed.”) (Sahih)
Chapter 74. Saying *Karam* (Regarding Grapes), And Guarding The Tongue

4974. It was narrated from Abü Hurairah that the Messenger of Allāh ﷺ said: “No one of you should say *Al-Karam* (meaning grapes), for *Al-Karam* is the Muslim man, rather say *Hadā’iq Al-a‘nāb* (grape orchards).” (*Ṣaḥīḥ*)

**Comments:**
Amongst the Arabs it was customary to spend lavishly after drinking wine, and they considered that a sign of generosity and were proud of that. The grapes from which the wine was extracted were given the name of “*Karam*” (generosity). When Allāh prohibited drinking wine, the use of the word “*Karam*” for grapes was also prohibited.

Chapter 75. The Slave Should Not Say *Rabbi* Or *Rabbati* (My Lord, My Lady)

4975. It was narrated from Muḥammad, from Abū Hurairah, that the Messenger of Allāh ﷺ said: “No one of you should say ‘*Abdī* or *Ammatī* (my male slave, my female slave), and the slave should not say *Rabbi* or *Rabbatī* (my lord, my lady). Let the owner say *Fatāyā* and *Fatātī* (my young man, my young woman) and let the slave say *Sayyidī* and *Sayyidatī* (my master, my mistress), for you are all slaves and the Lord (*Ar-Rabb*) is Allāh, may He be exalted.” (*Ṣaḥīḥ*)
This report was narrated from Abū Yūnus that he narrated from Abū Hurairah, with this narration. But he did not say that the Prophet said: “Let him say Sayyidi and Mawlaya (both meaning my master).” (Ṣahih)

It was narrated from ‘Abdullāh bin Buraidah, that his father said: “The Messenger of Allah said: ‘Do not say to the hypocrite Sayyid (master), for (even) if he is a Sayyid (a leader or he owns slaves and property), you have earned the wrath of your Lord, may He be glorified and exalted.’” (Da‘īf)

Chapter 76. No One Should Say “Khabuthat Nafsi” (I Feel Nauseous)

It was narrated from Abū Umāmah bin Sahl bin Ḥunaif, from his father that the Messenger of Allāh said: “No one of you should say Khabuthat nafsi. Let him say Laqisat nafsi.” (Ṣahīh)

[1] Both phrases have the same meaning, which is feeling nauseous, but the phrase Khabuthat nafsi may also mean “I have become wicked” whereas the phrase Laqisat nafsi has no such connotation.
4979. It was narrated from 'Aishah that the Prophet said: "None of you should say Jâshat nafsi. Rather let him say Laqisat nafsi." [1] (Sahih)

The phrase Jâshat nafsi also refers to feeling nauseous, but it may also mean: "I have become filled with anger and stress."

4980. It was narrated from Hudhaifah that the Prophet said: "Do not say: 'What Allâh wills and so-and-so wills.' Rather say: 'What Allâh wills, then so-and-so wills.'" (Sahih)

4981. It was narrated from 'Adî bin Hâtim that a speaker gave a speech in the presence of the Messenger of Allâh, and said: "He who obeys Allâh and His Messenger is guided, and whoever disobeys them..." He said: "Get
up” or he said: “Go away, what a bad speaker you are.” *(Sahih)*

**Comments:**
Using a dual form of the personal pronoun removes the difference between the two. For this reason the Prophet disliked that. In his case, he can say: “they” because his saying: “they” or, “them” about himself and Allâh is not the same as someone else saying that, so such statements that are narrated from him are specific to him.

4982. It was narrated from Abû Al-Malîh that a man said: “I was riding behind the Prophet, and his mount stumbled. I said: ‘May the Shaitân perish!’ He said: ‘Do not say, ‘May the Shaitân perish,’” for when you say that, he swells up so much that he becomes like a house and says: “By my power.” Rather say: “Bismillâh (in the Name of Allâh),” for if you say that, he (the Shaitân) shrinks until he becomes like a fly.” *(Sahih)*

4983. It was narrated from Abû Hurairah that the Messenger of Allâh said: “If you hear a man say: ‘The people are doomed,’ he is the cause of their doom.” *(Sahih)*

Abû Dawûd said: Mâlik said: “If he says that out of sorrow at what he sees of the people – meaning with regard to their religion – I do not see anything wrong with it, but if...
he says that out of self-admiration and belittling the people, then this is the disliked thing that was forbidden.”

Chapter 78. Ṣalāt Al-ʿAtamah
(“Darkness Prayer”)

4984. It was narrated that Abū Salamah (said): “I heard Ibn ʿUmar (narrate) that the Prophet said: ‘Do not let the Bedouin dominate you with regard to the name of your prayer. Nay, it is ‘Ishā’ but they milk their camels when it has grown dark.”’ (Ṣahih)

4985. It was narrated that Sālim bin Abī Al-Ja’d said: “A man said” – Misʿar said: “I think he was from Khuţā‘ah” – : “Would that I could pray and find comfort.” It was as if they criticized him for that, and he said: “I heard the Messenger of Allah say: ‘0 Bilāl, call the Iqâmah for prayer, so that we may find comfort in it.’” (Ṣahih)

4986. It was narrated that ‘Abdullāh bin Muhammad bin Al-Ḥanafīyyah said: “My father and I
went to an in-law of ours among the Ansār, to visit him (as he was sick), and the time for prayer came. He said to one of his family: ‘O young girl, bring me water for Wudu’ so that I can pray and find comfort.’ He said: ‘We criticized him for that, and he said: “I heard the Messenger of Allāh ﷺ say: ‘Get up, O Bilāl, and let us find comfort in prayer.’”’ (Sahih)

4987. It was narrated that ‘Aishah said: “I did not hear the Messenger of Allāh ﷺ lend importance to a man’s lineage or status, except his religion.”’ (Da’īf)

Chapter 79. What Was Narrated Concerning The Concession Regarding That

4988. It was narrated that Anas said: “There was a panic in Al-Madīnah, and the Prophet ﷺ rode a horse belonging to Abū Talhah, and he said: ‘We did not see anything, or we did not see any cause for panic, and we found it (the horse) to be (swift) like a sea.’” (Sahih)
Comments:
The Prophet described the swiftness of the horse as sea. It is inferred by this chapter and this narration that calling the ‘Ishâ’ prayer Al-‘Atamah ("Darkness prayer") would be allowed, provided its name not be changed absolutely.

Chapter 80. Stern Warning

About Lying

4989. It was narrated that ‘Abdullâh said: "The Messenger of Allâh said: ‘Beware of lying, for lying leads to wickedness, and wickedness leads to the Fire. A man may lie and strive hard in lying until he is recorded with Allâh as a liar. You should be truthful, for truthfulness leads to righteousness and righteousness leads to Paradise. A man may speak the truth and strive hard in speaking the truth, until he is recorded with Allâh as a truthful person.’" (Sahîh)

4990. It was narrated that Bahz bin Hakîm said: "My father narrated to me that his father said: ‘I heard the Messenger of Allâh say: ‘Woe to the one who speaks and tells lies in order to make the people laugh; woe to him, woe to him.’’" (Hasan)
4991. It was narrated that ‘Abdullāh bin ‘Āmir said: “My mother called me one day when the Messenger of Allāh sallallahu ‘alayhi wa sallam was sitting in our house, and she said: ‘Come here and I will give you something.’ The Messenger of Allāh sallallahu ‘alayhi wa sallam said to her: ‘What do you want to give him?’ She said: ‘I will give him some dates.’ The Messenger of Allāh sallallahu ‘alayhi wa sallam said to her: ‘If you did not give him anything, it would have been recorded against you as a lie.’” *(Da’if)*

4992. It was narrated from Abū Hurairah, that the Prophet sallallahu ‘alayhi wa sallam said: “It is sufficient sin for a man that he speaks of everything that he hears.” *(Sahih)*

Abū Dāwud said: Hafs (one of the narrators) did not mention Abū Hurairah. Abū Dāwud said: It was not narrated with a chain except by this Shaikh, meaning ‘Ālī bin Ḥafṣ Al-Madā’inī.

Comments:
These narrations stress the gravity of passing on false information, intentionally, or otherwise.
Chapter 81. Thinking Well Of People

4993. It was narrated from Abū Hurairah that the Prophet ﷺ said: “Thinking well of people is part of worshiping properly.” (Hasan)
Abū Dāwūd said: Muhannā (one of the narrators) is trustworthy, from Al-Baṣrah.

4994. It was narrated that Ṣafiyah said: “The Messenger of Allāh ﷺ was performing I’tikāf, and I came to visit him one night. I spoke to him, then, I got up to leave. He got up to take me home,” – as her home was in the house of Usāmah bin Zaid. – “Two men of the Ansār passed by, and when they saw the Messenger of Allāh ﷺ they hurried up. The Prophet ﷺ said: ‘Wait; she is Ṣafiyah bint Huyayy.’ They said: ‘Ṣubḥān Allāh, O Messenger of Allāh!’ He said: ‘The Shaitān flows through the son of Ādam like blood, and I was afraid that he may cast something into your hearts’ or he said: ‘some evil.’” (Ṣaḥīḥ)
Comments:
It is allowed for a man to talk to his wife during I'tikaf.

Chapter 82. Regarding Promises

4995. It was narrated from Zaid bin Arqam that the Prophet said: “If a man makes a promise to his brother, and he intends to fulfill it, but does not fulfill it, and does not come at the promised time, there is no sin on him.” (Da’if)

4996. It was narrated from ‘Abdul-Karim, from ‘Abdullâh bin Shaqiq, from his father, from ‘Abdullâh bin Abî Al-Hamsâ’, who said: “I bought something from the Prophet before his mission began, and there was something left for me to pay. I promised him that I would bring it to him at his place, then I forgot, and I remembered three (days) later. I came and found him in his place and he said: ‘O young man, you have vexed me. I have been here for three days waiting for you.’” (Da’if)

Abû Dâwud said: Muhammad bin Yahyâ said: “This, according to us, is ‘Abdul-Karim bin ‘Abdullâh bin Shaqiq.” Abû Dâwud said: This is (المعجم 82) (باب: في الْعَدَدٍ (التحفة 90)
how it was conveyed to me from ‘Alî bin ‘Abdullâh. Abû Dâwûd said: It was conveyed to me that Bishr bin As-Sârî reported it from ‘Abdul-Karîm bin ‘Abdullâh bin Shâqîq.

 تخريج: [إسناده ضعيف] أخرجه المزج في تهذيب الكمال: 94 من حديث محمد بن سنان العوافي ب عبد الكريم بن عبد الله بن شقيق: مجهول (تدريب) وفي السيد علی أخرى.

Chapter 83. One Who Boasts Of Having Something That He Has Not Been Given

4997. It was narrated from Asmâ’ bint Abî Bakr that a woman said: “O Messenger of Allâh, I have a neighbor – meaning a co-wife – is there any sin on me if I boast to her of something that my husband did not give me?” He said: “The one who boasts of something that he has not been given, is like the one who wears two garments of falsehood.” (Sahîh)

 تخريج: أخرج مخالفة النكاح، باب المنتشع بما لم ينل، وما ينال من افتخار الشرة، ح: 5119 عن سلمان بن حرب، وسلم، اللباس والوزنة، باب النهي عن التنوير في اللباس وغيره.

Chapter 84. What Was Narrated About Joking

4998. It was narrated from Anas, that a man came to the Prophet ﷺ and said: “O Messenger of Allâh, give me a mount.” He said: “I will give you the son of a she-camel to ride.” He said: “What will I do with the son of a she-camel?” The Prophet ﷺ said: “Does anything else give birth to camels, except she-camels?” (Da’îf)
٤٩٩٩. حدثنا بن عائشة، رضي الله عنها، أن أبا Bakr رضي الله عنه، رفع يد ابنتها سعدة رضي الله عنها إلى عائشة رضي الله عنها. فقال لها: "أنا أريد أن أمتلكها، يا أم المؤمنين!" فقالت: "لا، يا أبا Bakr. إذا أعطيت أيهما، لا يمكنني أن أختار بينهما!" فلم يخطر في عقله ما ورد في الحديث: "إني لأتمنى أن أكون من أهل الجنة، ونصحح قرآني ومبادئه، وجميع حديثه، وطاعونه، وصحته، وصحته، وصحته."

٥٠٠٠. حدثنا بن مالك، رضي الله عنه، أن أبا Bakr رضي الله عنه، رفع يد ابنتها سعدة Rضي الله عنها إلى عائشة Rضي الله عنها. فقال لها: "أنا أريد أن أمتلكها، يا أم المؤمنين!" فقالت: "لا، يا أبا Bakr. إذا أعطيت أيهما، لا يمكنني أن أختار بينهما!" فلم يخطر في عقله ما ورد في الحديث: "إني لأتمنى أن أكون من أهل الجنة، ونصحح قرآني ومبادئه، وجميع حديثه، وطاعونه، وصحته، وصحته، وصحته."

٦٥٨٠. حدثنا أبو حنيفة، رضي الله عنه، أن أبا Bakr رضي الله عنه، رفع يد ابنتها سعدة Rضي الله عنها إلى عائشة Rضي الله عنها. فقال لها: "أنا أريد أن أمتلكها، يا أم المؤمنين!" فقالت: "لا، يا أبا Bakr. إذا أعطيت أيهما، لا يمكنني أن أختار بينهما!" فلم يخطر في عقله ما ورد في الحديث: "إني لأتمنى أن أكون من أهل الجنة، ونصحح قرآني ومبادئه، وجميع حديثه، وطاعونه، وصحته، وصحته، وصحته."

٦٥٨١. حدثنا أبو حنيفة، رضي الله عنه، أن أبا Bakr رضي الله عنه، رفع يد ابنتها سعدة Rضي الله عنها إلى عائشة Rضي الله عنها. فقال لها: "أنا أريد أن أمتلكها، يا أم المؤمنين!" فقالت: "لا، يا أبا Bakr. إذا أعطيت أيهما، لا يمكنني أن أختار بينهما!" فلم يخطر في عقله ما ورد في الحديث: "إني لأتمنى أن أكون من أهل الجنة، ونصحح قرآني ومبادئه، وجميع حديثه، وطاعونه، وصحته، وصحته، وصحته.

٦٥٨٢. حدثنا أبو حنيفة، رضي الله عنه، أن أبا Bakr Rضي الله عنه، رفع يد ابنتها سعدة Rضي الله عنها إلى عائشة Rضي الله عنها. فقال لها: "أنا أريد أن أمتلكها، يا أم المؤمنين!" فقالت: "لا، يا أبا Bakr. إذا أعطيت أيهما، لا يمكنني أن أختار بينهما!" فلم يخطر في عقله ما ورد في الحديث: "إني لأتمنى أن أكون من أهل الجنة، ونصحح قرآني ومبادئه، وجميع حديثه، وطاعونه، وصحته، وصحته، وصحته.
5001. ‘Uthmân bin Abî Al-‘Ātikah said (explaining no. 5000): “He only said shall I bring all of me in because the tent was small.”’ (Sahîh)

Chapter 85. One Who Takes Something In Jest

5003. It was narrated from ‘Abdullâh bin As-Sâ‘îb bin Yazîd, from his father, from his grandfather that he heard the Prophet ﷺ say: “No one of you should take his brother’s property in jest or in earnest.” Sulaimân (one of the narrators) said: “In play or in earnest.” – “And whoever has taken his brother’s staff, let him return it.” (Sahîh)
5004. It was narrated that ‘Abdur-Rahmân bin Abî Lailâ said: “The Companions of Muḥammad ﷺ told us that they were traveling with the Prophet ﷺ. One man fell asleep, and some of them went and took a rope that he had with him, and he panicked. The Prophet ﷺ said: ‘It is not permissible for a Muslim to alarm a fellow Muslim.’” (Hasan)

Chapter 86. What Has Been Narrated About Eloquent Speech

5005. It was narrated that ‘Abdullâh – Abû Dâwud said: He is Ibn ‘Amr – said: “The Messenger of Allâh ﷺ said: ‘Allâh hates the eloquent man who moves his tongue around his teeth as cattle do.’”[1] (Hasan)

5006. It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Whoever learns excellence of speech in order to captivate men’s hearts or people’s hearts, Allâh will not accept any obligatory or voluntary act of

worship from him on the Day of Resurrection."[1] (Da’if)

5007. It was narrated that ‘Abdullãh bin ‘Umar said: “Two men came from the east and gave a speech, and the people were impressed, meaning by their eloquence. The Messenger of Allah (azih) said: ‘Some eloquence is magic.’” (Sahih)

5008. Abû Zabyah narrated that ‘Amr bin Al-‘As said one day, when a man stood up and spoke at length: “If he had been brief in his speech that would have been better for him. I heard the Messenger of Allah (azih) say: ‘I think, or I have been commanded, to be concise in speech, for being concise is better.’” (Hasan)

Chapter 87. What Has Been Narrated About Poetry

5009. It was narrated that Abû...
Hurairah said: “The Messenger of Allah \( \text{SAW} \) said: ‘If the belly of one of you were to be filled with pus, it would be better for him than being filled with poetry.’” (\textit{Sahih})

Abū ‘Alī said:\footnote{This is the statement of one of those who heard the text from the author: Al-Lu’lu’î (Muḥammad bin Ahmad), see the introduction. And Abū ‘Ubaid is Al-Qāsim bin Sallām who has a well known book on \textit{Gharīb} (odd) words in \textit{Ḥadīth}.} “I heard that Abū ‘Ubaid said: ‘What it means is when his heart is filled to such an extent that it distracts him from the Qur’ān and remembrance of Allāh. But if the Qur’ān and knowledge are dominant, then in our view his heart will not be filled with poetry. “Some eloquence is magic” – it seems that what is meant is when he is so eloquent that he praises a man, and says what is true about him, so he makes people believe what he says, then he criticizes him and says what is true about him, so he makes people believe what he says, and it is as if he is bewitching his audience.’”

\[\text{부르라하 said: } “\text{대사자} \text{ALRAH } \text{SAW} \text{ said: } ‘\text{회가 one의 you were to be filled with pus, it would be better for him than being filled with poetry.’” (\textit{Sahih})\]

\[\text{부르라하 said: } “\text{대사자} \text{ALRAH } \text{SAW} \text{ said: } ‘\text{회가 one의 you were to be filled with pus, it would be better for him than being filled with poetry.’” (\textit{Sahih})\]

\[\text{Abū ‘Alī said: } “\text{I heard that Abū ‘Ubaid said: } ‘\text{What it means is when his heart is filled to such an extent that it distracts him from the Qur’ān and remembrance of Allāh. But if the Qur’ān and knowledge are dominant, then in our view his heart will not be filled with poetry. “Some eloquence is magic” – it seems that what is meant is when he is so eloquent that he praises a man, and says what is true about him, so he makes people believe what he says, then he criticizes him and says what is true about him, so he makes people believe what he says, and it is as if he is bewitching his audience.’”\]

\[\text{부르라하 said: } “\text{대사자} \text{ALRAH } \text{SAW} \text{ said: } ‘\text{회가 one의 you were to be filled with pus, it would be better for him than being filled with poetry.’” (\textit{Sahih})\]

\[\text{Abū ‘Alī said: } “\text{I heard that Abū ‘Ubaid said: } ‘\text{What it means is when his heart is filled to such an extent that it distracts him from the Qur’ān and remembrance of Allāh. But if the Qur’ān and knowledge are dominant, then in our view his heart will not be filled with poetry. “Some eloquence is magic” – it seems that what is meant is when he is so eloquent that he praises a man, and says what is true about him, so he makes people believe what he says, then he criticizes him and says what is true about him, so he makes people believe what he says, and it is as if he is bewitching his audience.’”\]

\[\text{부르라하 said: } “\text{대사자} \text{ALRAH } \text{SAW} \text{ said: } ‘\text{회가 one의 you were to be filled with pus, it would be better for him than being filled with poetry.’” (\textit{Sahih})\]

\[\text{Abū ‘Alī said: } “\text{I heard that Abū ‘Ubaid said: } ‘\text{What it means is when his heart is filled to such an extent that it distracts him from the Qur’ān and remembrance of Allāh. But if the Qur’ān and knowledge are dominant, then in our view his heart will not be filled with poetry. “Some eloquence is magic” – it seems that what is meant is when he is so eloquent that he praises a man, and says what is true about him, so he makes people believe what he says, then he criticizes him and says what is true about him, so he makes people believe what he says, and it is as if he is bewitching his audience.’”\]

\[\text{부르라하 said: } “\text{대사자} \text{ALRAH } \text{SAW} \text{ said: } ‘\text{회가 one의 you were to be filled with pus, it would be better for him than being filled with poetry.’” (\textit{Sahih})\]

\[\text{Abū ‘Alī said: } “\text{I heard that Abū ‘Ubaid said: } ‘\text{What it means is when his heart is filled to such an extent that it distracts him from the Qur’ān and remembrance of Allāh. But if the Qur’ān and knowledge are dominant, then in our view his heart will not be filled with poetry. “Some eloquence is magic” – it seems that what is meant is when he is so eloquent that he praises a man, and says what is true about him, so he makes people believe what he says, then he criticizes him and says what is true about him, so he makes people believe what he says, and it is as if he is bewitching his audience.’”\]
5011. It was narrated that Ibn 'Abbās said: “A Bedouin came to the Prophet ﷺ, and started to say some words, and the Messenger of Allāh ﷺ said: ‘Some eloquence is magic, and some poetry is wisdom.’” (Hasan)

5012. Šākr bin ‘Abdullāh bin Buraidah, narrated from his father, that his grandfather said: “I heard the Messenger of Allāh ﷺ say: ‘In some eloquence there is magic, in some knowledge there is ignorance, in some poetry there is wisdom, and in some speech there is confusion.’” Ša’sa’ah bin Šūhān said: “The Prophet of Allāh spoke the truth. As for the words ‘in some eloquence there is magic,’ a man may owe something to another man, but he is more eloquent in arguing than the one who is in the right, so he enchants the people with his eloquence and takes away the other man’s right. As for the words ‘in some knowledge there is ignorance,’ a scholar may speak of something of which he has no knowledge, and that makes him appear ignorant. As for the words ‘in some poetry there is wisdom’ this refers to these sermons and parables from which people receive admonition. As for the words ‘in some speech there is confusion’”
confusion’, this refers to when you present your speech and your talk to a man who is not capable of understanding it, and he does not want to hear it.” (Da’if)

5013. It was narrated that Sa’eed ibn ‘Abd al-Malik ibn ‘Abd al-Malik said: “I used to recite poetry when there was one who was better than you in (the Masjid).”” (Sahih)

5014. A similar report (as no. 5013) was narrated from Abū Hurairah, and he added: “He was afraid that he would refer to the Messenger of Allāh ﷺ, so he allowed him (to continue).” (Sahih)

5015. It was narrated that ‘Āishah said: “The Messenger of Allāh ﷺ used to put a Minbar in the Masjid for Hassān ibn Thābit, and he would stand on it and lampoon in Verse, those who spoke against the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ said: ‘The Holy Spirit (Jibrīl) is with Hassān so long as he is defending the Messenger of Allāh ﷺ.”” (Sahih)
5016. It was narrated that Ibn 'Abbas said: “As for the poets, the erring ones follow them.”[1] Then Allah abrogated that, and made an exception, and said: Except those who believe and do righteous deeds, and remember Allah much.”[2] (Hasan)

Chapter 88. Regarding Dreams

5017. It was narrated from Abū Hurairah that when the Messenger of Allah ﷺ finished the Ghadah (Fajr) prayer, he would say: “Did anyone among you had a dream last night?” and he said: “There will be nothing left of Prophethood after I am gone, except righteous dreams.” (Sahih)

5018. It was narrated from ‘Ubādah bin As-Sāmit that the Prophet ﷺ said: “The dream of a believer is one of the forty-six parts of Prophethood.” (Sahih)

5019. It was narrated from Abū Hurairah that the Prophet ﷺ said: "When the time draws near, a Muslim's dream will hardly be false, and the truest of them in dreams will be the truest of them in speech. Dreams are of three types: Righteous dreams, which are glad tidings from Allâh; bad dreams, which come from the Shaitân; and dreams that come from what a man is thinking of to himself. If one of you sees something that he dislikes, let him arise and pray, and not tell the people about it.” He (Abū Hurairah) said: “I like fetters and I dislike yokes. Fetters mean steadfastness in religion.” (Sahih)

Abû Dawud said: “When the time draws near” means when night and day draw close, that is, when they are equal.

5020. It was narrated that Abû Razin said: “The Messenger of Allâh ﷺ said: ‘A dream hovers over a man so long as it is not interpreted, then when it is interpreted it is fulfilled.’” He said: “And I think he said: ‘Do not tell it except to one who loves you or is wise.’” (Hasan)
Abū Qatadah said: “I heard the Messenger of Allah ﷺ say: ‘Righteous dreams come from Allah, and bad dreams come from the Shaitān. If one of you sees something that he dislikes, let him spit[1] to his left three times, then seek refuge from its evil, and it will not harm him.” (Sahih)

Tafsir: أخو جاوره بن سعد الأنصاري. 

5022. It was narrated from Jābir ibn Ḥabil that the Messenger of Allah ﷺ said: “If one of you sees a dream that he dislikes, let him spit to his left and seek refuge from the Shaitān three times, then turn over onto his other side.” (Sahih)

Tafsir: أخو جراحه مسلم. 

5023. Abū Hurairah said: “I heard the Messenger of Allah ﷺ say: ‘Whoever sees me in a dream, he will see me when he is awake’ or ‘it is as if he has seen me when he is awake, for the Shaitān cannot appear in my form.’” (Sahih)

It was narrated from Ibn 'Abbās that the Prophet said:

"Whoever makes an image, Allāh will punish him for it on the Day of Resurrection until he breathes life into it, and he will not be able to breathe life into it. And whoever pretends to have had a dream, he will be ordered to tie a knot in a grain of barley, and whoever listens to people when they are trying to avoid him, he will have lead poured in his ears on the Day of Resurrection." (Sahih)

It was narrated from Anas bin Malik that the Messenger of Allāh said: “Last night I saw myself in the house of ‘Uqbah bin Rāfi’, and some Bin Ṭāb dates were brought to us. I interpreted that as meaning that we would be prominent in this world, and we would have a good end in the Hereafter, and that our religion has been perfected.” (Sahih)

It was narrated from Zuhair, from Suhail, from Ibn Abi Sa’eed Al-Khudri that his father said: “The Messenger of Allāh said:
‘When one of you yawns, let him cover his mouth, lest the Shaitân enter.’” (Sahîh)

A similar report (as no. 5026) was narrated from Sufyân, from Suhail. He said: “...during prayer, let him suppress it as much as he can.” (Sahîh)

Abu-L-Salîh, that Abû Hurairah said: “When the Messenger of Allâh sneezed, he would put his hand, or his garment, over his mouth to lessen the sound.” (Hasan)

Chapter 90. Regarding Sneezing
5030. It was narrated from Ibn Al-Musayyab that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘There are five things that the Muslim must do for his brother: Return his greeting, say Yarhamuk-Allāh (may Allāh have mercy on you) to the one who sneezes, accept invitations, visit the sick, and follow the funeral.’” (Ṣaḥīḥ)

5031. It was narrated from Jarīr, from Manṣūr, that Hilāl bin Yasāf said: “We were with Sālim bin ‘Ubayd, when a man sneezed, and said: ‘As-salāmū ‘alaikum (peace be upon you).’ Sālim said: ‘And upon you and your mother.’ Then after that he said: ‘Perhaps you were annoyed with what I said to you?’ He said: ‘I wished that you did not mention my mother, in good terms or bad.’ He said: ‘I only said to you what the Messenger of Allāh ﷺ said. While we were with the Messenger of Allāh ﷺ, a man sneezed and said: As-salāmū ‘alaikum (peace be upon you), and the Messenger of Allāh ﷺ said: “And upon you and your mother.” Then he said: “If one of you sneezes, let him praise Allāh” – he said: And he mentioned different ways of praising Allāh – “and let
those who are with him say: *Yārhamuk - Allāh* (may Allāh have mercy on you), and let him respond by saying: *Yaghfirullāh lana wa lakum* (may Allāh forgive us and you).” *(Da'if)*


5032. This *Hadith* was narrated from Abū Bishr Warqā', from Mansūr, from Hilāl bin Yasāf, from Khalīd bin 'Urfutah, Sālim bin Ubayd Al-Ashja'ī, from the Prophet ﷺ. *(Da'if)*


5033. It was narrated from Abū Ṣālih, from Abū Hurairah that the Prophet ﷺ said: "If one of you sneezes, let him say: *'Al-Hamdu'llāhi rabbî kulli ḥāl* (Praise be to Allāh in all circumstances), and let his brother or companion say, ‘Yārhamuk Allāh (may Allāh have mercy on you),’ and let him say: *Yahdikumullāh, wa yuslihu bālakum* (May Allāh guide you and set your affairs straight).” *(Sahih)*

Chapter 92. How Many Times Should One Say: “May Allah Have Mercy On You” To One Who Sneezes?

5034. It was narrated that Ābū Hurairah said: “Say ‘Yarhamuk Allah (May Allah have mercy on you)’ to your brother three times, and if he sneezes any more then he has a cold.” (Ḥasan)

5035. A similar report (as no. 5034) was narrated (with another chain) from Ābū Hurairah from the Prophet ﷺ. (Da’if)

Abū Dāwūd said: And Ābū Nu’aim reported it from Muḥammad bin ‘Ajlān, from Sa’eed, from Ābū Hurairah, from the Prophet ﷺ.

5036. It was narrated from Yahiyyā bin Ishāq bin ‘Abdullāh bin Ābī Ṭalḥah, from his mother Ḥumaidah – or ‘Ubaydah – bint ‘Ubayd bin Rifā’ah Al-Zuraqī, from her father, that the Prophet ﷺ said: “Say ‘Yarhamuk-Allāh (May Allah have mercy on you)’ to one who sneezes, three times, then if you wish to say it (again), do so, or if you wish, refrain.” (Da’if)
5037. It was narrated from Iyās bin Salamah bin Al-Akwa’, from his father, that a man sneezed in the presence of the Prophet ﷺ, and the Prophet ﷺ said: “Yarhamuk Allah (May Allah have mercy on you).” Then he sneezed, and the Prophet ﷺ said: “The man has a cold.” (Ṣaḥīḥ)

5038. It was narrated from Abū Burdah that his father said: “The Jews used to sneeze in the presence of the Prophet ﷺ, hoping that he would say to them, ‘Yarhamuk-Allāh (May Allāh have mercy on you),’ but he used to say: ‘Yahdikum allāh, wa yuṣlihu bālakum (May Allāh guide you and set your affairs straight).’” (Ṣaḥīḥ)

Chapter 93. How To Respond When A Dhimmi[1] Sneezes

Chapter 94. Regarding One Who Sneezes And Does Not Praise Allāh

5039. It was narrated that Anas said: “Two men sneezed in the
presence of the Prophet ﷺ, and he said ‘Yarhamuk-Allāh (May Allāh have mercy on you)’ to one of them, and not to the other. It was said: ‘O Messenger of Allāh, two men sneezed, and you said ‘Yarhamuk-Allāh (May Allāh have mercy on you)’ to one of them, and not the other. He said: ‘This one praised Allāh and that one did not praise Allāh.’” (Ṣaḥīḥ)
Chapter... Regarding a Man Lying On His Stomach

5040. It was narrated that Ya‘ish bin  работник bin Qais Al-Ghifārī said: “My father was one of  résulte AS-Ṣuffah. The Messenger of Allāh  said: ‘Let us go to the house of ‘Aishah.’ So we went there, and he said: ‘O ‘Aishah, feed us.’ She brought some  جالسah[1] and we ate, then he said: ‘O ‘Aishah, feed us.’ She brought a small amount of  هایسah,[2] the size of a pigeon, and we ate. Then he said: ‘O ‘Aishah, give us to drink.’ She brought a bowl of milk, and we drank. Then he said: ‘O ‘Aishah, give us to drink.’ She brought a small cup and we drank. Then he said: ‘If you wish, you may sleep here, or if you wish, you may go to the Masjid.’ While I was lying on my stomach in the Masjid, due to a pain in my lungs, a man shook me with his foot and said: ‘This is a way of lying that Allāh hates.’ I looked, and it was the Messenger of Allāh  " (Sahih)
Chapter 95. Sleeping On A Roof That Has No Walls

5041. It was narrated from 'Abdur-Rahmân bin 'Ali, meaning, Ibn Shaibân, that his father said: "The Messenger of Allâh ﷺ said: 'Whoever sleeps on the roof of a house, that has no walls (around the roof) is no longer under the protection of Allâh.'" (Hasan)

(المعجم 95) باب: في النَّوم على السَّطح ليست عليه حِجَارٌ (التحفة 104)

5041 - حُدِّثَنَا أبَنُ الْمُتَّنِي، حُدِّثَنَا سَالِمُ بْنُ يُعْفِي، بْنُ عَامِرٍ بْنِ جَابِرِ الْحَقَّيْقِي، عن ۡعَلِيَّةٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ وَاَلِبَانَ، بْنِ ۡعَبْدٍ الرَّحْمَنِ بْنِ ۡعَلِيَّةٍ، بْنِ شَيْبَانٍ، بْنِ أَبِيهِ، قال: قَالَ رَسُولُ اللَّهِ ﷺ: "مَنْ نَشَأَ عَلَى ظَهْرِ بَيْتٍ لَّيَسْ عَلَى حِجَارٍ فَقُدْ بَرَّتْ مِنْهُ التَّدْمُرُ.

تَخْرِيجٌ: (عَسِيمٌ) أَخْرِجَ البُخَارِي فِي الأَدْبِ المَفْرُودِ، ح: ١١٩٢ عَنْ مُحَمَّدٍ بْنِ الْمُتَّنِي، وَقَالَ البُخَارِيٌّ: "فِي إِسْتِنادِ نَظْرٍ" وَلَهُ شَاهِدٌ عَنْ أَحْمَدٍ: ٥/٧٩٧.

Comments:
Meaning, this is irresponsible, so if you do it, then woe to you.

Chapter 96, 97. Sleeping In A State Of Purity

5042. It was narrated from Abû Zabyah, from Mu‘âdh bin Jabal, that the Prophet ﷺ said: “There is no Muslim who sleeps remembering Allâh, and in a state of purity, then wakes up at night, and asks Allâh for good in this world and in the Hereafter, but He will give him that.”

Thâbit Al-Bunâni said: “Abû Zabyah came to us and narrated this Hadîth to us, from Mu‘âdh bin Jabal, from the Prophet ﷺ.” Thâbit said: “so-and-so said: ‘I tried to say it when I woke up, but I could not do it.’” (Sahîh)
5043. It was narrated from Ibn ‘Abbas that the Messenger of Allah (ﷺ) got up at night and relieved himself, then he washed his face and hands, then went to sleep. (Sahih)
Abū Dāwūd said: Meaning, he urinated.

 تخريج: أخرج البخاري، الدعوات، باب الدعاء إذا انتهى من الليل"
ح: 3216 ومسلم، صلاة المسافرين، باب صلاة النبي ﷺ ودعائه بالليل، ح: 763 من حديث سفيان الثوري به.

Chapter (...) Which Direction Should One Face When Sleeping?

5044. It was narrated from Abū Qilâbah that one of the family of Umm Salamah said: “The bed of the Prophet (ﷺ) was positioned as a man is placed in his grave, and the Masjid was at his head.” (Da'if)

 تخريج: أخرج البخاري، و.WRITE(314) وهما في مسند مسند كما في المطالب العامة: 2/397، ح: 2566

Chapter 97, 98. What To Say When Going To Sleep

5045. It was narrated from Hafshah, the wife of the Prophet (ﷺ) that when the Messenger of Allah (ﷺ) wanted to sleep, he would place his right hand beneath his cheek then say: “Allâhumma qini ‘adhâbaka yawma tab’athi ‘ibâdak (O Allâh, protect me from Your punishment
on the Day when You resurrect Your slaves)” three times. (Hasan)

«اللهم! قبی عذابك، يوم باعث عبادك»

ثالث مرتين.

نخرج: [إسناده حسن] أخرجه أحمد: 288/2 والنسائي في الكبرى، ح: 1059 وعمل
اليوم والليلة، ح: 774 من حديث أبي بن زيذ العطار به، عاصم ابن بهدة ونتظر، ح: 2451، ولبعض الحديث شوهد عند الترمذي، ح: 398، وغيره.

5046. It was narrated from Mansür, who narrated from Sa‘d bin ‘Ubaidah, who said that Al-Bara‘ bin ‘Azib narrated: The Messenger of Allah ﷺ said to me: “When you go
to your bed, perform Wudū’ as for prayer, then lie down on your right side, and say: ‘Allāhumma aslamtu wajhi ilaika, wa fawwadtu amrī ilaika, wa aljat’u zahrī ilaika, rahbata wa raghbatan ilaika, la malja’a wa la manja mika illa ilaika, āmantu bikitābikalladhi anzalta, wa nabiyikalladhi arsalta (O Allah, I have submitted my face to You, delegated my affairs to You, put myself under Your command, out of hope and fear of You. There is no refuge or place of safety from You except with You. I believe in Your Book which You have revealed and in Your Prophet whom You have sent).” He said: ‘Then if you die,
you will die upon the Fitrah, and you will have made these the last words
that you say.’” Al-Bara‘ said: “I said: ‘I will memorize them,’ and I said:
‘And in Your Messenger whom You have sent.’” He said: ‘No, in Your Prophet whom You have sent.’” (Sahih)

نخرج: أخرجه البخاري، الدعوات، باب: إذا بات ظاهرًا، ح: 3311 عن مسدد، ومسلم،
الذكر والدعاء، باب الدعاء عند النوم، ح: 2710 من حديث منصور به.
5047. It was narrated from Fiṭr bin Khalifah who said: "I heard Sa’d bin ‘Ubaidah say: ‘I heard Al-Barā’ bin ‘Azib say: ‘The Messenger of Allāh نبى said to me: ‘When you go to your bed in a state of purity, rest your head on your right hand,’” then he mentioned a similar report (as no. 5046). (Ṣaḥīḥ)

5048. It was narrated from Sufyān from Al-A’māsh and Mašūr, from Sa’d bin ‘Ubaidah, from Al-Barā’ bin ‘Azib. Sufyān said: “One of them (the narrators) said: ‘When you go to your bed in a state of purity’ and the other said: ‘Perform Wuḍūʾ as for prayer.’” And he quoted the meaning narrated by Mu’tamīr (no. 5046). (Ṣaḥīḥ)

5049. It was narrated that Ḥudhaifah said: “When the Prophet نبى went to sleep he would say: ‘Allāhumma bismika azya wa amūt (O Allāh, in Your Name I live and die).’ And when he woke up he would say: ‘Al-Hamdulillahi-lāhillahi rabbī ‘alayka wa ‘ala amūtīna wa ‘ala ‘umūri-nushūr (Praise be to Allāh Who has brought us back to life after causing us to die, and to Him is the resurrection).” (Ṣaḥīḥ)

5050. It was narrated from Sa’eed bin Abī Sa’eed Al-Maqburi, from his father, that Abū Hurairah said: “The Messenger of Allāh نبى said:
'When one of you goes to his bed, let him dust off his bed with the inside of his lower garment, for he does not know what came onto it after him. Then let him lie down on his right side, and say: "Bismika rabbi wa'datu jantbi wa bika arfa'ahu, in amsakta nafsi farhamah, wa in arsahah fah-fahah bima tahfaz bu bihis-salihina min ibadika (In Your Name my Lord I lay down, and in Your Name I arise. If You keep my soul then have mercy on it, and if You send it back, then protect it with that with which You protect Your righteous slaves." (Sa`ih)

تخريج: أخرجه البخاري، الدعوات، باب 13، حو 13260 عن أحمد بن يونس، وسالم المذكر والدعاء، باب الدعاء عند النوم، حو 1273 من حديث عبد الله بن عمر.

5051. It was narrated similarly from Suhail, from his father, from Abü Hurairah, that the Prophet used to say, when he went to his bed: "Allahumma rabbis-samawati wa rabbal-ardi wa rabba kulli sha`i'in, faliqal-habbi wan-nawa, munzilat-tawrati wal-injili wal-Qur'an; a`udhu bika min sharri kulli dhī sharrin anta ākhidhun bināsiyathi, antal-awwalu falaisa qablaka sha`i'un, wa antal-akhiru falaisa ba`daka sha`i'in, wa antal-bāthinu falaisa dānaka sha`. (O Allah, Lord of the heavens, Lord of the earth and Lord of all things, Splitter of the seed and the date stone, Revealer of the Tawrāh, the Injil and the Qur`ān, I seek refuge in You from the evil of all things that You seize by the forelock
(have full control over them). O Allah, 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-Zahir) and there is nothing above You; You are the Hidden (Al-Batin) and there is nothing beyond You).’” Wahb (one of the narrators) added in his Hadith: “Iqdi ‘annid-daina wa aghnini minal-faqr (Settle my debt and spare me from poverty).” (Sahih)

5052. It was narrated from ‘Ali that the Messenger of Allah used to say, when lying down: “Allâhumma, innî a‘üdhu biwajhikal-karîmi wa kalimâtikat-tâmmati min sharri mâ anta âkhidhun binâsiyathâ, Allâhumma anta takshiful-maghrama wal-ma’tam, Allâhumma là yuhzamu junduka wa là yuhzamu wa’duka, wa là yanfa’u dhal-jaddi mikal-jaddu, subhânaka wa bi-hamdîk (O Allah, I seek refuge in Your Noble Face and Your Perfect Words from the evil of all things that You seize by the forelock (have full control over them). O Allah, You remove debt and sin. O Allah, Your troops will not be defeated, Your promise will not be broken, nor can the richness of a rich man avail him anything before You, glory and praise is to You).” (Da‘îf)
5053. It was narrated from Anas that when the Prophet went to his bed, he said: “Al-Hamdu lillah al-amran wa saqaana, wa kafid lahu wa la mu’wiya. (Praise be to Allah Who fed us, given us to drink, sufficed us and provided us with shelter, for how many there are who have none to suffice them or provide them with shelter).”

(Sahih)

5054. It was narrated from Yahyá bin Haamzah, from Thawr, from Khalid bin Ma’dân, from Abi Al-Azhari Al-Anmari that when the Messenger of Allah went to his bed at night, he said: “Bismillah wa’at’u janbi, Allahumma ghfirli dhanbi wa khals Jina shaitani wa-fukka riha’i fi-n-nadila’la. (In the Name of Allah I lay down on my side. O Allah, forgive me my sins, drive away my Shaitan, help me to fulfill my obligations and join me with the highest assembly).” (Sahih)

Abu Dáwud said: Abu Hammâm Al-Ahwazi reported it from Thawr, he said: “Abu Zuhair Al-Anmari.”

(Sahih)

5055. It was narrated from Farwah bin Nawfal, from his father, that the Prophet said to Nawfal: “Recite (the Sūrah) Say: “O you
disbelievers’, then go to sleep at the end of it, for it is a disavowal of Shirk.” (Hasan)


5056. It was narrated from `Aishah that when the Prophet went to his bed every night, he would hold his hands together and blow into them, then he would recite into them: “Say: He is Allāh, (the) One”, “Say: I seek refuge with (Allāh), the Lord of the daybreak” and “Say: I seek refuge with (Allāh) the Lord of mankind”. Then he would wipe whatever he was able to of his body with them, starting with his head, and his face, and the front of his body; doing that three times. (Ṣaḥīḥ)

تخريج: أخرجه البخاري، فصائل القرآن، باب فضل المعاذات، ح: 5017 عن قتيبة به.

5057. It was narrated from `Irbāḍ bin Sāriyah that the Messenger of Allāh used to recite Al-Musabbihāt before going to sleep, and he said: “In them there is a Verse which is better than a thousand Verses.” (Hasan)

5058. It was narrated from Ibn ‘Umar that when he went to his bed, the Messenger of Allāh ﷺ used to say: “Al-Hamdulilâhî illâhu kafâni jâ’î wa awânî wa at’amâni wa saqânî, walladhî manna ‘alayya fa-a‘fâdala, walladhî a‘tânî fa-ajzal. Al-Hamdulilâhî ‘alâ kulli hâl. Allâhumma rabba kulli shâ’in wa malikahu wa ilâha kulli shâ’in, a‘îdhu bika min an-nâr (Praise be to Allâh Who has sufficed me, granted me shelter, fed me and given me to drink. He is the One Who has blessed me, and been most generous in His blessing; He is the One Who has given to me, and given me a great deal. Praise be to Allâh in all situations. O Allâh, Lord and Sovereign of all things, God of all things, I seek refuge with You from the Fire.)” (Hasan)

5059. It was narrated that Abū Hurairah said: “The Messenger of Allâh ﷺ said: ‘Whoever lies down, and does not remember Allâh
when doing so, he will regret it on the Day of Resurrection, and whoever sits down, and does not remember Allāh when doing so, he will regret it on the Day of Resurrection.” (Hasan)

Chapter 98, 99. What To Say If One Wakes Up At Night

5060. It was narrated that ‘Ubadah bin As-Sāmit said: “The Messenger of Allāh ﷺ said: ‘Whoever wakes up at night, and says, when he wakes up: ‘La ilāha illallāhu wahdahu lā sharika lāhu, lahu 'alā kulli shai',n qādir, Subhān Allāh, wallāhu akbar, wa la hawla wa la quwwata illā billāh,’ (There is none worthy of worship but Allāh with no partner or associate, His is the dominion, to Him be praise and He has power over all things. Glory be to Allāh, praise be to Allāh, there is none worthy of worship but Allāh and Allāh is the Greatest, and there is no power and no strength except with Allāh),’ then he supplicates (saying): “Rabbighfirli (O Lord, forgive me)” – Abū Dāwud said: Al-Walīd (one of the narrators) said: “he supplicates’ – ‘he will be answered, and if he gets up and performs Wudū’ and prays, his prayer will be accepted.’” (Sahih)
5061. It was narrated from ‘Aishah that when the Messenger of Allah woke up at night, he would say:

"La ilaha illa anta, subhãnak Allãhumma, astaghfiruka lidhanbi wa as'aluken rahmatan innaka antal-wahhab. 
(There is none worthy of worship but You, glory be to You, 0 Allah. I ask Your forgiveness for my sin, and I ask You for Your mercy. 0 Allah, increase me in knowledge, and do not cause my heart to deviate after having guided me. Grant me mercy from You, for You are the Bestower.)" (Hasan)

Chapter 99, 100. Reciting Tasbih When Going To Sleep

5062. It was narrated from Al-Hakam, from Ibn Abi Lailã, from ‘Ali, who said: “Fâtîmah complained to the Prophet about the effect of the grindstone on her hand. Some female captives were brought, and she went to him to ask him (for a servant), but she did not find him. She told ‘Aishah about that, and when the Prophet came, she informed him. He came to us when we had gone to bed, and we started to get up, but he said: ‘Stay where you are.’ He
came and sat between us, until I felt the coolness of his feet on my chest, and he said: 'Shall I not tell you of something better than that which you asked for? When you go to your bed, say Subhān-Allāh thirty-three times, say Al-Ḥamdu Lillāh thirty-three times and say Allāhu Akbar thirty-four times. That will be better for you than a servant.'" (Ṣaḥīḥ)

5063. It was narrated from Abū Al-Ward bin Ṭhūmāmah, he said: "‘Alī said to Ibn A‘bud: ‘Shall I not narrate to you, from me, and from Fāṭimah, the daughter of the Messenger of Allāh ﷺ, who was the dearest of his family to him, and she was married to me? She worked the grindstone until it left marks on her hands, and she carried water in a water-skin until it left marks on her upper chest, and she swept the house until her clothes became dusty, and she lit the fire for the cooking pot until her clothes turned black, and that caused her harm. We heard that some slaves had been brought to the Prophet ﷺ, so I said: “Why don’t you go to your father and ask him for a servant to suffice you?” She went to him and found the people talking to him, and she felt shy, so she returned. The next day, he came to us while we were beneath our blanket, and he sat by
her head, and she put her head under the blanket out of shyness before her father. He said: “What did you want yesterday from the family of Muḥammad?” She remained silent twice, and I said: “By Allāh, I will tell you, O Messenger of Allāh. She has worked the grindstone until it left marks on her hands, and she carried water in a water-skin until it left marks on her upper chest, and she swept the house until her clothes became dusty, and she lit the fire for the cooking pot until her clothes turned black. We heard that some slaves or servants had been brought to you, and I said to her: ‘Ask him for a servant.’” And he mentioned a Hadith like that of Al-Ḥakam (no. 5062). (Daʾf)

5064. This narration was narrated from Shabath bin Ribʿi, from ‘Allī, from the Prophet ﷺ. It says therein: “‘Allī said: ‘I have never stopped saying them (these words) since I heard them from the Messenger of Allāh ﷺ, except on the night of (the battle of) Siffin, but I remembered them at the end of the night, and I said them.’” (Daʾf)
5065. It was narrated from `Abdullãh bin `Amr that the Prophet ﷺ said: “There are two, that a Muslim does not do regularly, but he will enter Paradise. They are easy but those who do them are few; saying Subhãn Allãh ten times after every prayer, and saying Al-Hãmdu Lillãh ten times, and saying Allãhu akbar ten times. That makes one hundred and fifty on the tongue, and one thousand and five hundred in the Balance. And saying Allãhu Akbar thirty-four times when going to bed, and saying Al-Hãmdu Lillãh thirty-three times, and Subhãn Allãh thirty-three times. That is one hundred on the tongue and one thousand in the Balance.” And I saw the Messenger of Allãh ﷺ counting them on his fingers. They said: “O Messenger of Allãh, how is it that they are easy but few people do them?” He said: “He meaning the Shaitân – comes to one of you when he is in his bed and makes him fall asleep before he can say them, and he comes to him when he is praying and reminds him of some need before he can say them.” (Hasan)

5066. It was narrated from Al-Fadl bin Hasan Ad-Damnî that Ibn Umm Al-Hakam, or Ɂubâ`ah bint Az-Zubair, said: “The Messenger of Allãh ﷺ got some captives, and
I went, along with my sister and Fātimah the daughter of the Prophet to the Prophet. We complained about our situation and asked him to order that we be given some of the captives. The Prophet said: ‘The orphans of Badr come before you.’” Then he mentioned the story of Tasbih (saying Subḥãn Allah). He said: “Following every prayer,” and he did not mention sleeping. (Hasan)

Chapter 100, 101. What To Say When Waking Up

5067. It was narrated from ‘Amr bin ‘Āşim, from Abū Hurairah that Abū Bakr As-Ṣiddiq said: “O Messenger of Allāh, teach me some words that I may say in the morning and in the evening.” He said: “Say: ‘Allāhumma fāṭiras-samāwātī wal-arḍī, ‘alimal-ghaibī wash-shahādatī, rabba kulli shai’in wa malikahu, ashhadu an lā illāh āmidda ‘llā anta, a’ūdhu bika min sharri nafsi wa sharri shayṭāni wa sharri shirkih (0 Allah, Creator of the heavens and the earth, Knower of the unseen and the seen, Lord and Sovereign of all things, I bear witness that there is none worthy of worship but You, I seek refuge with You from the evil of myself, and the evil of the Shayṭān and his Shirk).’” He said: “Say them in the morning and in the evening, and when you go to your bed.” (Sahih)
It was narrated from Suhail, from his father, from Abu Hurairah that the Prophet used to say in the morning: “Allāhumma bika aṣbahānū, wa bika amsainānū, wa bika nahiyyā, wa bika namūtwā, wa ilaikan-nushūr (O Allāh, by Your grace we have reached the morning, by Your grace we have reached the evening, by Your grace we live and by Your grace we die, and to You is the resurrection).”

When evening came he would say: “Allāhumma bika amsainānū, wa bika nahiyyā, wa bika namūtwā, wa ilaikan-nushūr (O Allāh, by Your grace we have reached the evening, by Your grace we live, by Your grace we die and to You is the resurrection).”

(Sahih)

5069. It was narrated from Anas bin Mālik that the Messenger of Allāh said: “Whoever says, when morning or evening comes: ‘Allāhumma, innī aṣbaḥtu ushhidūka, wa ushhidū ḥamalata ‘arshika wa malā’ikataka, wa jamī’a khalqika, innāka antallahu la ilāha illā anta, wa anna muḥammadan ‘abduka wa rasūluka (O Allāh, morning has come, and bear witness – You, the bearers of Your Throne, Your Angels, all of Your..."
creation to (bear witness) that there is none worthy of worship but You, and that Muḥammad is Your slave and Messenger),’ Allah will ransom one-quarter of him from Hell. Whoever says it twice, Allah will ransom one half of him from Hell. Whoever says it three times, Allah will ransom three-quarters of him from Hell. Whoever says it four times, Allah will ransom him from Hell.”[1] (Hasan)

5070. **It was narrated from Ibn Buraidah, from his father, that the Prophet  said: “Whoever says when morning or evening comes, ‘Allāhumma anta rabbī la ilāha illā anata, khalaqtani wa anā ‘abduka wa anā ‘alā ‘ahdika wa wa’dika mastata’tu, a’udhu bika min sharri mà sana’tu, abuw’u [lako] bini’matika wa abuw’u bidhanbi, faghfirli innahu la yaghfirudh-dhunūba illā anta (O Allāh, You are my Lord, there is none worthy of worship but You; You created me, and I am Your slave, and I hold to Your covenant as much as I can, and I believe in Your promise. I seek refuge with You from the evil of that which I have done, I acknowledge Your blessing [to You], and I acknowledge my sin, so forgive me, for there is none who forgives sins but You),’ if he

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[1] A similar narration follows, see number 5078.
dies that day or that night, he will enter Paradise.” (Sahih)

Comments:
In another version, narrated by Shaddad bin ‘Aws, (Al-Bukhāri no. 6306). The Messenger of Allâh ﷺ called this supplication Sayyid ul-Istighfâr (the master supplication for forgiveness).

5071. It was narrated from ‘Abdullâh that the Prophet ﷺ used to say, when evening came: “Amsainâ wa amsal-mulkulillâhi wal-hamdulillâh. Lâ ilâha illallî hu wahdahu lâ sharika lah (We have reached the evening and the dominion belongs to Allâh and all praise be to Allâh; there is none worthy of worship but Allâh alone with no partner or associate).”

In the Hadîth of Jarir it adds: “Zubaid (one of the narrators) used to say: ‘Ibrâhim bin Suwaid used to say: “Lâ ilâha illallâhu wahdahu lâ sharika lah, lahu wâdi’llâhu lâ shârîka lah, wâdi’llâhu lahu wâdi’hu wa lahu hamdulwa lahu ” (There is none worthy of worship but Allâh alone with no partner or associate; His is the dominion, to Him is praise and He has power over all things. O Lord, I ask You for the good of this night and what comes after it, and I seek...
refuge with You from the evil of this night and what comes after it. O Lord, I seek refuge with You from laziness and the ills of arrogance or Kufr. O Lord, I seek refuge with You from a punishment in Hell or punishment in the grave).” When morning came he would say likewise: “Asbahnā wa aṣbahal-mulkulāhī... (We have reached the morning and dominion belongs to Allāh...)” (Sahih)

5072. It was narrated that Abū Sallām was in the Masjid of Hims. A man passed by, and they said: “This man served the Prophet ﷺ.” He went to him and said: “Tell me a Hadīth that you heard from the Messenger of Allāh ﷺ with no men between yourself and him.” He said: “I heard the Messenger of Allāh ﷺ say: ‘Whoever says, when morning and evening come: “Radīnā billāhī rabban, wa bil-islāmi dinan, wa bi-Muhammadin rasūlan (We are pleased with Allah as our Lord, Islam as our religion, and Muhammad as our Messenger,)’ Allāh will certainly reward him until he is pleased.’” (Hasan)

5073. It was narrated from ‘Abdullāh bin Ghannām Al-Bayādī that the Messenger of Allāh ﷺ said: “Whoever says, when morning...”
comes: ‘Allahumma, ma asbaha bi min ni’matin, fa minka wahdaka, la sharika laka, fa-lakash-shukru (O Allah, whatever blessing has come to me this morning is from You alone, with no partner or associate, to You is praise and thanks),’ has given due thanks for that day. Whoever says something similar when evening comes, he has given due thanks for that night.” (Da‘if)

It was narrated that Jubair bin Abi Sulaiman bin Jubair bin Mu‘tim said: “I heard Ibn ‘Umar say: ‘The Messenger of Allah never failed to say these supplications, when evening came. and when morning came: ’Allahumma, inni as’alukal-‘aflyata fid-dunya wal-‘akhirah. Allahumma inni as’alukal-‘afwa wal-‘aflyata fi din bi wa dunyaya wa ahli wa mali. Allahum mastur ‘awrati (O Allah, I ask You for well being in this world and in the Hereafter. O Allah, I ask You for forgiveness and well being in my religious commitment, my worldly affairs, my family and my wealth. O Allah conceal my faults)” – ‘Uthmân (one of the narrators) said: ‘awrāti (my faults)” – “wa amin raw’ātti. Allahumman fazn min baini yadaya wa min khalfi, wa ‘an yamāni wa ‘an shimāli wa min fawqī, wa a’ūdhu bi-‘azamatika an ughtāla mintahā. ”
(and keep me safe from the things I fear. O Allah, protect me from in front and behind, from my right and my left and from above. I seek refuge in You might from any unexpected harm coming from beneath me).” (Ṣahīḥ)

Abū Dāwūd said: Wākī (one of the narrators) said: “Meaning, being swallowed up by the earth.”

5075. It was narrated from ‘Abdul-Hamīd, the freed slave of Banū Ḥāshim, that his mother – who used to serve one of the daughters of the Prophet ﷺ – told him, that the daughter of the Prophet ﷺ, told her, that the Prophet ﷺ used to teach her, saying: “When morning comes, say: ‘Subḥān Allah, wa bi-hamdihi, lā quwwata illā billāhi, mā shā’ā Allāhu kāna, wa mā lam yasha’ lam yakun. A’lamu anna Allāha ‘alā kulli shai’in qadīrin wa anna Allāha qad aḥātā bi-kulli shai’in ‘ilmā (Glory and praise be to Allah, there is no strength except with Allah, whatever Allah wills, happens, and whatever He does not will, does not happen. I know that Allah has power over all things, and that Allah has encompassed all things with His knowledge).’ Whoever says them (these words) when morning comes will be protected until the evening, and whoever says them in the evening will be
It was narrated from Ibn ‘Abbās that the Messenger of Allah ﷺ said: “Whoever says, when morning comes ‘So glorify Allah, when you come up to the evening, and when you enter the morning. And His are all the praises and thanks in the heavens and the earth; and (glorify Him) in the afternoon and when you come up to the time, when the day begins to decline...’ up to: ‘...And thus shall you be brought out (resurrected)[1] he will get what he missed that day, and whoever says (these Verses) when evening comes, he will get what he missed that night.” (Da‘if)

5076. It was narrated from Hammād and Wuhaib, similarly, from Suhail, from his father, from Ibn Abī ‘Ayyāsh – Hammād said: from Abū ‘Ayyāsh, that the Messenger of Allah ﷺ said: “Whoever says when morning comes: ‘La ilāha illallahu wahdahu lā sharika lahu, lauhul-mulk wa lauhul-hamdu, wa huw ‘alā kulli

5077. It was narrated from Hammād and Wuhaib, similarly, from Suhail, from his father, from Ibn Abī ‘Ayyāsh – Hammād said: from Abū ‘Ayyāsh, that the Messenger of Allah ﷺ said: “Whoever says when morning comes: ‘La ilāha illallahu wahdahu lā sharika lahu, lauhul-mulk wa lauhul-hamdu, wa huw ‘alā kulli

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shai’in qadir (There is none worthy of worship but Allâh alone with no partner or associate, His is the dominion, to Him is praise and He has power over all things), he will have (a reward) equivalent to that of setting one of the descendants of Ismã’il free from slavery, ten good deeds will be recorded for him, ten bad deeds will be erased from (his record), he will be raised ten degrees (in status), and he will be guarded against the Shaiãn until evening comes. If he says them when evening comes, he will have something similar, until morning comes.”

It says in the Hadith of Hammâd: “A man saw the Messenger of Allâh ﷺ in a dream and said: ‘O Messenger of Allâh, Abû `Ayyâsh is narrating such and such from you,’ and he said: ‘Abû `Ayyâsh has spoken the truth.’” (Sâhîh)

Abû Dâwud said: Ismã’il bin Ja’far, Mûsá Az-Zam’î, and ‘Abdullâh bin Ja’far reported it from Suhail, from his father, from Ibn [`Ayyâsh].

نَحْرِيَّة: [صحيح] أخرجه ابن ماجه، الدعاء، باب ما يدعو به الرجل إذا أصبح وإذا أمسى، 38/17: من حديث حماد بن سلمة بـ 5078. It was narrated that Muslim, meaning, Ibn Ziyâd, said: “I heard Anas bin Malik say: ‘The Messenger of Allâh ﷺ said: “Whoever says, when morning comes, ‘Allâhumma, innit asba’htu ushididuka, wa ushiddu hamalata `arshika wa mal’ikataka, wa jamila khalqika, innaka antalâhu lâ ilâha

كُلُّ شَيْءٍ قَدِيرٍ، كَانَ لَهُ عَدْنَا وَقَتَتُهُ مِنْ وَلَدٍ إِسْمَاعِيلٍ وَكَبْنَ لَهُ عَشْرٌ حَسَنَاتٍ، وَحُظُّ عَنْهُ عَشْرٌ سَيِّئَاتٍ وَرَفِيعُ لَهُ عَشْرٌ ذَرَّاجٍ، وَكَانَ فِي جَزِيرٍ مِنْ النَّعْمَةِ حَتَّى يُضَيِّعَ. وَإِنْ قَالَتَا إِذَا أَمَسَى كَانَ لَهُ مِثْلُ ذَلِكَ حَتَّى يُضَيِّعَ قَالَ فِي حَدِيثِ حَمَادٍ: فَقُلْ رَجُلٌ رَسُولٌ اللَّهِ ﷺ فِي هَٰذَا الْمَثَامِ فَقَالَ: يَا رَسُولُ اللَّهِ إِنْ أَبَا عَيْشَةِ يُحَدَّثُ عَنْكَ وَكَذَا. قَالَ: صَدَقْتُ أُبُو عَيْشَةِ. قَالَ أبو كَوْدَ: رَوَّاهُ إِسْمَاعِيلٌ بْنُ جَعَفْرٍ وَمَوْسِعُ الزَّمَّرُيِّ وَعَبْدُ اللَّهِ بْنُ جَعَفْرٍ عَنْ سَهِيْلٍ عَنْ أَبيهِ عَنِ ابْنِ [عَيْشَةِ].

5078. It was narrated that Muslim, meaning, Ibn Ziyâd, said: “I heard Anas bin Malik say: ‘The Messenger of Allâh ﷺ said: “Whoever says, when morning comes, ‘Allâhumma, innit asba’htu ushididuka, wa ushiddu hamalata `arshika wa mal’ikataka, wa jamila khalqika, innaka antalâhu lâ ilâha
illā anta, wa anna Muḥammadan 'abduka wa rasūluka (O Allāh, morning has come, and bear witness - You, the bearers of Your Throne, Your Angels, all of Your creation to (bear witness) that there is none worthy of worship but You, and that Muḥammad is Your slave and Messenger)’ – Allāh will forgive him for whatever sins he commits during that day, and if he says that when evening comes, he will be forgiven for whatever sins he commits during that night.”\[1\]

(Hasan)

5079. It was narrated from Muḥammad bin Shu‘aib: “Abū Sa‘eed Al-Filaṣṭīni ‘Abdur-Raḥmān bin Hassān informed me, from Al-Ḥārith bin Muslim; that he informed him, from his father, Muslim bin Al-Ḥārith At-Tamāmī, that the Messenger of Allāh ﷺ whispered to him, and said: ‘When you finish Maghrib prayer, say: “Allāhumma ajirnimin an-nār (O Allāh, protect me from Hell)” seven times, for if you say that, then you die that night, protection from it will be decreed for you. And when you pray Subh (Fajr), say that too, then if you die that day, protection from it will be

\[1\] Similar preceded, see number 5069.
decree for you.”” (Hasan)

Abū Sa‘eed informed me, from Al-
Hārith, that he said: “The
Messenger of Allāh ﷺ whispered it
to us, and we confine it to our
brothers.”


5080. It was narrated from Al-
Walīd: “‘Abdur-Rahmān bin
Hassān Al-Kinānī narrated to us,
he said: ‘Muslim bin Al-Hārith bin
Muslim At-Tamīmī narrated to me,
from his father, that the Prophet
ﷺ said’ similarly (to no. 5079), up
to the words “protection from it.”
But he also said in it: “before he
speaks to anyone.”

‘Ali bin Sahl (one of the narrators)
said that his father narrated to him:
“‘Ālī and Ibn Al-Muṣaffā (two
narrators) said: ‘The Messenger of
Allāh ﷺ sent us on a campaign,
and when we reached the place of
attack, I made my horse gallop,
and I overtook my companions,
and the people of the locality met
me with a great noise. I said to
them: “Say Lā ilāha illallāh” and
you will be protected, and they said
it. My companions criticized me,
and said: “You have deprived us of
the spoils.” When we came to the
Messenger of Allāh ﷺ, they told
him what I had done. He called me
and approved of what I had done,
and said: “Allāh has decreed such
and such (of reward) for each one


among them.” – ‘Abdur-Rahmān said: “I forgot the reward” – “Then the Messenger of Allāh ﷺ said: ‘As for me, I will write a bequest for you after I am gone.’ He did that, sealed it and gave it to me, and said to me...” then he mentioned a similar report. Ibn Al-Muṣaffā said: “He said: ‘I heard Al-Hārith bin Muslim bin Al-Hārith At-Tamīmī narrating it from his father.”[1] (Hasan)

تخريج: [حسن] انظر الحديث السابق، وأخرجه النسائي في الكبرى (عمل اليوم والليلة).

5081. It was narrated from Umm Ad-Dardā’ that Abū Ad-Dardā’, may Allāh be pleased with him, said: “Whoever says, morning and evening; ‘Hasbiya-llaha la ilaha illa huwa, ‘alaihi tawakkaltu, wa huwa rabbul-arshil-‘azīm (Allāh is sufficient for me, there is none worthy of worship but He, in Him have I put my trust, and He is the Lord of the Mighty Throne)’ seven times, Allāh will suffice him against all that grieves him, whether he is sincere when saying it, or not.” (Hasan)

تخريج: [إسناده حسن]

5082. It was narrated from Mu‘ādh bin ‘Abdullāh bin Khubaib that his father said: “We went out on a rainy and very dark night, looking for the Messenger of Allāh ﷺ to

[1] This section is an explanation of the variant wordings reported by some of the narrators.
lead us in prayer, and we found him. He said: ‘Say,’ but I did not say anything. Then he said: ‘Say,’ but I did not say anything. Then he said: ‘Say,’ and I said: ‘What should I say, O Messenger of Allah?’ He said: ‘Say: He is Allah, the One and Allah-Mu’awwidhatain, in the evening and in the morning, three times, and they will suffice you against all things.’” (Hasan)

It was narrated that Abū Mālik said: “They said: ‘O Messenger of Allah, tell us a word that we may say in the morning and in the evening and when we go to bed.’” He told them to say: “Allāhumma fāṭiras-samāwāti wal-ardī ‘alimal-ghaibī wash-shahādatī, anta rabbu kulli shai’in, wal-malāikatu yashhaduna annaka lā ilāha illā anta, fa-innā na’udhu bika min sharir anfusinā, wa min sharrīsh-shaitānir-rajimī wa shirkh, wa an naqtafarā sīw’ān ‘alā anfusinā, aw najurruh ilā muslim (O Allah, Creator of the heavens and the earth, Knower of the unseen and the seen, You are the Lord of all things, and the angels bear witness that there is none worthy of worship but You. We seek refuge in You from the evil of ourselves, and from the evil of the

accursed Shaitān, and his Shirk, and from bringing evil upon ourselves, or upon another Muslim.)’” (Da’if)


5084. Abū Dāwūd said: And with this chain, that the Messenger of Allah ﷺ said: “When morning comes, let one of you say: ‘Asbāhnā wa aṣbāḥal-mulkulillahi rabbil-‘ālamīn. Allāhumma inni as’aluka khaira ḥadhal-yawm faṭḥahu wa naṣrahu wa barakatahu wa hудāhu, wa a‘ūdhu bikamin sharri mā fihi wa sharri mā ba’dahu (We have reached the morning and dominion belongs to Allah, the Lord of the Worlds. O Allah, I ask You for the good of this day and its success, victory, light, blessing and guidance. I seek refuge with You from the evil of that which is in it and that which comes after it).’ Then when evening comes, let him say something similar.” (Da’if)

نَحْرِيْحُ: [إِسْتَهَادَهِ ضَعْفِهِ] أَخْرَجَهُ الطَّرَابِرِيُّ فِي مَسْنُودِ الشَّامِيِّنِ:٢/٤٤٧

5085. It was narrated from Shariq Al-Hawzānī who said: “I entered upon ‘Aishah, and asked her: ‘What did the Messenger of Allah ﷺ do first when he woke up at night?’ She said: ‘You have asked me about something that no one else has asked me about before. When he woke up at night, he would say Allāhu Akbar ten times,
and Al-Hamdu Lillah ten times, he said “Subhân Allâh wa bi ḥamdîh (glory and praise be to Allâh)” ten times, he said, Subhân Al-Malikil-Quddîs (Glory be to the Sovereign, the Holy)” ten times, he prayed for forgiveness ten times, and said Lâ ilâha illâlillâh ten times, then he said: “Allâhumma inni a‘ūdhu bika min diqid-dunyâ wa diqî yawmîl-qiyamah (O Allâh, I seek refuge with You from hardship in this world and hardship on the Day of Resurrection),” – ten times, then he started to pray.” (Hasan)

5086. It was narrated that Abû Hurairah said: “When the Messenger of Allâh ﷺ was on a journey, and daybreak came, he would say: ‘Sami’a sâmi’un bi-hamdillahî wa ni’matih wa ḥusni ba’â’ihi ‘alainâ. Allâhumma sâhibnâ fa’affil ‘a’ama, ‘a’idhan bihî mm an-nâr (May anyone who has hearing hear us offering praise to Allâh, for His blessings and favors upon us. O Allâh, protect us, and bestow Your bounty upon us, seeking refuge with Allâh from the Fire.)” (Sahîh)

5087. It was reported that Abû Dharr said: “Whoever says when morning comes: ‘Allâhumma mâ ḥalaftu min ḥilfîn aw qultu min
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qawlin aw nadhartu min nadhrin, fa-mashi'atuka baina yadai dhalika kullih: Mā shi'ta kāna wa mā lam tasha' lam yakun. Allāhummaghfrīli wa tajawwaz li 'anhu. Allāhumma fa-man sallaita 'ala'īfa-'ala'īhi ṣalātī, wa man la'anta fa-'ala'īhi la'nati (O Allāh, whatever oath I swear, whatever words I say, and whatever vow I make, Your will precedes all that; whatever You will happens, and whatever You do not will, does not happen. O Allāh forgive me and pardon me. O Allāh, whomever You say Salāt upon, I say Salāt upon, and whomever You curse, upon him is my curse’ – he will have an exception[1] on that day of his” or he said: “that day.” (Da'if)

5088. 'Abdullāh bin Maslamah narrated to us: Abū Mawdūd narrated to us, from someone who heard Aban bin 'Uthmān saying: 'I heard 'Uthmān bin 'Affān say: I heard the Messenger of Allāh ﷺ say: 'Whoever says, “Bismi'llāhīhī adhi la ya'durru ma'a ismihi shā'īn fil-ardī wa la fis-samā'i, wa huwas-samī'ul-'a'im (In the Name of Allāh with Whose Name nothing can harm on earth or in heaven, and He is the All-Hearing, All-Knowing),” three times, he will not be stricken with a sudden affliction until morning

[1] Meaning, be forgiven for any slip of the tongue that he makes on that day.
comes, and whoever says that when morning comes, he will not be stricken with a sudden affliction until evening comes.' Abân bin 'Uthmân was afflicted with paralysis, and the man who had heard this Hadîth from him started looking at him. He said to him: 'Why are you looking at me? By Allâh, I did not tell a lie about 'Uthmân, and 'Uthmân did not tell a lie about the Prophet ﷺ. But the day which that (paralysis) befell me, I got angry and forgot to say that.'” (Sahîh)

5089. It was narrated from Anas bin 'İyâd: "Abû Mawdûd narrated to me from Muḥammad bin Ka'b, from Abân bin 'Uthmân, from 'Uthmân, from the Prophet ﷺ,” similarly. But he did not mention the story of the paralysis. (Sahîh)

5090. It was narrated from Ja'far bin Maimûn, who said: “Abdur-Rahmân bin Abî Bakrah narrated to me, that he said to his father: '0 my father, I hear you supplicating every morning (saying), “Allâhumma, 'afînî fi badanî, Allâhumma 'afînî fi sam'î, Allâhumma 'afînî fi baṣarî, lâ ilâha illâ anta (O Allâh, grant me soundness in my body; O Allâh, grant me soundness in my hearing;
O Allâh, grant me soundness in my sight, there is none worthy of worship but You," and you repeat it three times in the morning, and three times in the evening.' He said: 'I heard the Messenger of Allâh supplicating with (these words), and I like to follow his Sunnah.' (Da'if)

'Abbas (one of the narrators) said: "You say: 'Allâhumma, inni a'üdhu bika min al-kufri wal-faqri, Allâhumma, inni a'üdhu bika min 'adhabil-qabri, là ilâha illâ anta (O Allâh, I seek refuge with You from Kufr and poverty; O Allâh, I seek refuge with You from the torment of the grave; there is none worthy of worship but You),' and you repeat it three times in the morning and three times in the evening, saying supplication in these words, and I like to follow his Sunnah.\[1\]

He said: 'The Messenger of Allâh said: 'The supplication of the one who is in distress is: "Allâhumma rahmakata arjû, fa-la takîni ilâ nafšî ūtarfa 'ainîn, wa ašlih lî sha'ni kullahu, là ilâha illâ anta (O Allâh, for Your mercy I hope, so do not abandon me to myself for an instant. Set all my affairs straight, there is none worthy of worship but You)."

\[1\] For this specific wording of Al-'Abbas bin 'Abdul-'Azim (one of the narrators), there is a variation in some of the manuscripts. Al-'Allamah Al-'Azim Abãdi prefers the wording: "And he says: 'O Allâh.' "And he repeats it three times" - all instead of "you", meaning, in this version it is about the Messenger of Allâh.\[2\]
5091. It was narrated that Abū Hurairah said: "The Messenger of Allah said: ‘Whoever says when morning comes, “Subhān Allāhī azīmī wa bi-hamīd th” (Glory and praise be to Allah the Almighty)’ one hundred times, and says likewise when evening comes, no one in creation will bring the like of what he brings." (Sahīh)

Chapter 101, 102. What A Man Should Say When He Sees The New Crescent

5092. It was narrated from Abān: “Qatadah narrated to us that it was conveyed to him that when the Prophet of Allah saw the new crescent, he would say: ‘Hilālu khair in wa rash din, Hilālu khair in wa rash din, amantu billadhi khalaqaka (A new crescent of goodness and guidance, a new crescent of goodness and guidance; I believe in the One Who created you).’ three times. Then he would say: ‘Al-Hamdulīlāhil-ladī dhahaba bi-shahri kadhā wa jā’ bishahri kadhā (Praise is to Allah Who has taken away the month of such and such and brought the month of such and such).’” (Da'f)
5093. It was narrated from Zaid bin Hubâb narrated from Abû Hilal, from Qatadah, that when the Messenger of Allah saw the new crescent, he would turn his face away from it. (Da'if)

Abû Dâwud said: There is no Hadith with a Sahîh connected chain from the Prophet on this topic.

Chapter 102, 103. What To Say When Leaving One's Home

5094. It was narrated that Umm Salamah said: “The Messenger of Allah never went out of my house, but he would look up at the sky, and say: ‘Allâhumma inni a‘îdhu bika an adilli aw udalla, aw azilla aw uzilla, aw azlama aw yujhala t’alayya (O Allâh, I seek refuge with You from going astray, or being led astray, from slipping, or being caused to slip, from wrongdoing others or being wronged, and from behaving or being treated in an ignorant manner).” (Da’if)
5095. It was narrated from Anas bin Mâlik that the Messenger of Allah ﷺ said: “When a man goes out of his house, and says: ‘Bismillahi, tawakkaltu 'âla Illahi, lå hâwla wa là quwwata illâ billâh (In the Name of Allah, I rely upon Allah, there is no power and no strength except with Allah),’ then it is said: ‘You have been guided, sufficed and protected,’ and the devils go far away from him, and another devil says: ‘What can you do with a man who has been guided, sufficed and protected?’” (Da‘îf)

تخرج: [إسناده ضعيف] أخرجه الترمذي، الدعوات، باب ما جاء ما يقول إذا خرج من بيته، ح: ٢٤٤،١٩٤ من حديث ابن جعفر به وعنه ووقع في موارد الظمان، ح: ٢٣٧٥،٥٩١ والصابور ما في الإحسان، ح: ٨١٩.

Chapter (…) What A Man Should Say When He Enters His House

5096. It was narrated that Abû Mâlik Al-Ash‘arî said: The Messenger of Allah ﷺ said: “When a man enters his house, let him say: ‘Allâhumma innî as’aluka khairal-mawliji, wa khairal-makhraji, bismillahi walajnã, wa bismillahi kharajna, wa ‘âllallahi rabbinã tawakkalnã (O Allah, I ask You for good when entering and when exiting. In the Name of Allah we enter and in the Name of Allah we exit, and upon Allah our Lord we rely),’ then let him greet his family.” (Da‘îf)

Chapter 103, 104. What To Say When A Strong Wind Blows

5097. Abū Hurairah said: I heard the Messenger of Allāh ﷺ say: "The wind comes from the mercy of Allāh." Salamah said: "The wind sometimes brings mercy, and sometimes brings punishment, so if you see it, do not revile it, and ask Allāh for its goodness, and seek refuge with Allāh from its evil." (Ṣahīh)

5098. It was narrated from Sulaimān bin Yasar, from ‘Āishah, the wife of the Prophet ﷺ, who said: "I never saw the Messenger of Allāh ﷺ laugh so much that his uvula could be seen; he only used to smile. If he saw clouds or wind, that (concern) could be seen on his face. I said: ‘O Messenger of Allāh, when the people see clouds they rejoice in the hope that they might bring rain, but I notice that when you see (clouds), that (concern) can be seen on your face.’ He said: ‘O ‘Āishah, how can I be sure that there is no punishment in it? Some people were punished with the wind. Some people saw the punishment and said: This is a cloud bringing us rain.’"[1] (Ṣahīh)

Chapter 104, 105. Regarding Rain

5100. “It was narrated that Anas said: “It rained when we were with the Messenger of Allah, and the Messenger of Allah went out and lifted part of his garment, so that the rain could fall on him. We said: ‘O Messenger of Allah, why did you do that?’ He said: ‘It has recently come from its Lord.’” (Sahih)
Chapter 105, 106. Regarding Roosters And Animals

5101. It was narrated that Zaid bin Khālid said: “The Messenger of Allāh ﷺ said: ‘Do not revile the rooster for he wakes you up for prayer.’” (-Saharan)

5102. It was narrated from Abū Hurairah that the Prophet ﷺ said: “If you hear the crowing of a rooster, then ask Allāh for His bounty, for it has seen an angel. And if you hear the braying of a donkey, then seek refuge with Allāh from the Shaitān, for it has seen a devil.” (Sahih)

Chapter (...) The Braying Of Donkeys And Barking Of Dogs

5103. It was narrated that Jābir bin ‘Abdullāh said: “The Messenger of Allāh ﷺ said: ‘If you hear the barking of dogs, or the braying of donkeys at night, seek refuge with Allāh, for they see what you do not.’” (Hasan)
5104. It was narrated from (Jābir bin ‘Abdullāh and) ‘Alī bin ‘Umar bin Husain ‘Alī, who said: “The Messenger of Allāh ﷺ said: ‘Do not go out much when there are few people about, for Allāh has animals that he scatters throughout the earth.”’ *(Da’īf)*

Ibn Marwān said: “at that hour.”
And he said: “or Allāh has creatures,” then he mentioned the barking of dogs and the braying of donkeys.

**Comments:**

Meaning, late at night, when the people are sleeping and the streets are empty, one should not be about without a reason.
Chapter 106, 107. Saying The
Adhān In The Ear Of The
Newborn

5105. It was narrated from ‘Ubaidullāh bin Abī Rāfī’ that his father said: “I saw the Messenger of Allāh ﷺ recite the Adhān in the ears of Al-Ḥasan bin ‘Alī, when Fāṭimah gave birth to him.” (Ḍa‘īf)

5106. It was narrated from Hishām bin ‘Urwah, from ‘Urwah, from ‘Āishah who said: “Children would be brought to the Messenger of Allāh ﷺ, and he would supplicate for blessing for them.” Yūsuf (one of the narrators) added: “...and he would soften dates and rub them on their palates (Tāhnik)” and he did not mention blessing. (Ṣahih)

5107. It was narrated from Umm Humaid, from ‘Āishah who said: “The Messenger of Allāh ﷺ said to me: ‘Have Al-Mugharribin been seen’ – or some other word – ‘among you?’ I said: ‘What are Al-Mugharribin?’ He said: ‘Those in whom there is a strain of the jinn.’” (Ḍa‘īf)
Chapter 107, 108. When One Man Seeks The Refuge Of Another

5108. It was narrated from Ibn ‘Abbās that the Messenger of Allāh ﷺ said: “Whoever seeks the refuge of Allāh, grant him refuge, and whoever asks of you for the Face of Allāh, give him.” ‘Ubaidullāh (one of the narrators) said: “Whoever asks you for the sake of Allāh.” (Da’īf)
Chapter 108, 109. Warding Off Waswasah

5110. Abū Zumail said: “I asked Ibn ‘Abbās: ‘What is this that I find in my heart?’ He said: ‘What is it?’ I said: ‘By Allāh, I cannot speak of it.’ He said to me: ‘Is it some kind of doubt?’ And he smiled, and said: ‘No one can escape that. Allāh says: So if you are in doubt concerning that which We have revealed unto you, then ask those who are reading the Book.’[1] And he said to me: ‘If you feel anything in your heart, say: He is the First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is the All-Knower of every thing.’”[2] (Hasan)

Comments:

Waswasah; meaning evil whisperings that come to one’s mind, and lead to doubts.

5111. It was narrated that Abū Hurairah said: “Some of his Companions came to him and said: ‘O Messenger of Allāh, we find something in our hearts that is so awful that we cannot speak of it, and we would not like to speak of it no matter what we may be given in return.’ He said: ‘Do you really experience that?’ They said: ‘Yes.’ He said: ‘That is clear faith.’” (Sahih)

3Lt

5112. It was narrated that Ibn ‘Abbas said: “A man came to the Prophet ﷺ and said: ‘O Messenger of Allâh, one of us finds in his heart – hinting at something – and he would rather be turned to charcoal than speak of it.’ He said: ‘Allãhu Akbaru, Allahu Akbaru Allahu Akbar, praise be to Allâh, Who has reduced the guile of the Shaitân to mere whispering.’” (Sahih)

Comments:
There is no accountability for suspicions until they are spoken or acted upon.

Chapter 109, 110. When A Man Claims To Belong To Someone Other Than His Master

5113. It was narrated from ‘Âsim Al-Aḥwal: Abû ‘Uthmân narrated to me, he said: Sa‘id bin Mâlik narrated to me, he said: “My ears heard and my heart understood it from Muhammad ﷺ, when he said: ‘Whoever knowingly claims to belong to someone other than his father, Paradise will be forbidden for him.’” I met Abû Bakrah and mentioned that to him and he said: ‘My ears heard and my heart understood it from Muḥammad ﷺ.’”
'Āshim said: "I said: 'O Abū 'Uthmān, two men bore witness in your presence, which two men?' He said: 'One of them was the first person to shoot an arrow in the cause of Allāh, or in Islam," meaning, Sa'd bin Mālik; "and the other came from At-Ṭāʾīf with twenty-odd men on foot," and he spoke of their virtues. (Sahih)

Abū Dāwūd said: "An-Nufailī said – when he narrated this Hadīth: "By Allāh! It is sweeter to me than honey." Meaning, his saying: "It was narrated to us" and "It was narrated to me."

Abū Dāwūd said: I heard Ahmad saying: "There is no light for the Hadīth of the people of Al-Kūfah." He said: "And I have not seen the likes of the people of Al-Baṣrah, they learned that from Shu'bah."[1]

Comments:

Alterting one’s lineag (genealogy) is unlawful in Islam. Adopting children is allowed, but the rights of the parents cannot be changed.

5114. It was narrated from Abū Hurairah that the Prophet ﷺ said: "Whoever claims to belong to people without the permission of his Mawla (the one who manumitted him), upon him is the curse of Allāh, the Angels and all the people, and on the Day of Resurrection no obligatory or

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[1] All of this relates to the precision of the chain of narration for no. 5113; that it was narrated with expressions clearly indicating that it was heard ("It was narrated to us, it was narrated to me") and that it contains narrators from Al-Baṣrah, who took lessons from Shu‘bah in concern for precision and trustworthiness of narrators.
voluntary act of worship will be accepted from him."[1] (Ṣaḥīḥ)

نَفْسُهُ يُؤْمِنُ الْقِيَامَةَ، وَلاَ غَنَّتْهُ صَفْرُ وَلاَ عَدْلٌ.

تَخْرِيجٌ: أُخْرِجَ مَسْلَمُ الْعَنْقَ، بَابُ تَحْرِيمِ تَوْلِيِّ الْعَتْبِ غَيْرِ مَوَالِيِّهِ، حُدَّى: ١٥٠٨ مِنْ حَدِيثٍ زَائِدَةَ بِهِ.

5115. It was narrated that Anas bin Mālik said: “Whoever attributes himself to someone other than his father, or claims to belong to someone other than his Mawlaw (the one who manumitted him), upon him will be the continuous curse of Allāh until the Day of Resurrection.” (Ṣaḥīḥ)

وَالَّذِينَ ٱلۡفُسُدُّ نَفَسُهُمْ بِهَا نَزِّلَتْ عَلَى هُمْ مِنْ رَيْحَةِ ٱلْيَمِينِ كُلُّ ١٥٥

تَخْرِيجٌ: [صَحِيحٍ] وَلَمْ تَحْدِيثٌ شَاهِدٌ كُثِيرٌ مِنْهَا الحَدِيثِ السَّابِقِ.

Chapter 110, 111. Regarding Boasting Of One's Lineage

5116. It was narrated that Ābu Hurairah said: “The Messenger of Allāh ﷺ said: ‘Allāh has taken away your pride of Jahiliyyah and your boasting about your forefathers. One is only a righteous believer or a doomed evildoer. You are the sons of Ādam and Ādam was created from dust. Men should stop boasting about their forefathers, who are no more than the coal of Hell, or they will certainly be more insignificant before Allāh than the beetle that rolls dung with its nose.’” (Ḥasan)

[1] “Sarfi wa lā ‘adl” and they say it means there will be no exchange nor ransom that he can offer to escape.
Chapter 111, 112. Regarding Tribalism

5117. It was narrated from ‘Abdur-Rahmân bin ‘Abdullâh bin Mas‘ûd, that his father said: “Whoever supports his people on a basis other than the truth, he is like a camel that falls into a well and is pulled out by its tail.” (Sahîh)

5118. It was narrated from (another chain) ‘Abdur-Rahmân bin ‘Abdullâh that his father said: “I came to the Prophet when he was in a tent made of leather” – and he narrated a similar report (as no. 5117). (Sahîh)

5119. It was narrated from the daughter of Wâthilah bin Al-Asqâ‘ that she heard her father say: “I said: ‘O Messenger of Allâh, what is tribalism?’ He said: ‘When you help your people in wrongdoing.’” (Da‘îf)
5120. It was narrated that Surāqah bin Mālik bin Ju'sham Al-Mudlajī said: “The Messenger of Allah ﷺ addressed us and said: ‘The best of you is the one who defends his tribe, so long as he is not sinning.’” (Da'if)

5121. It was narrated from Jubair bin Muṭ‘im, that the Messenger of Allah ﷺ said: “He is not one of us who promotes tribalism; he is not one of us who fights for the sake of tribalism; he is not one of us who dies following the way of tribalism.” (Da'if)

Comments:
There is a narration recorded by Muslim, no. 1848, which supports the meaning of the above Ḥadith.

5122. It was narrated that Abū Mūṣa said: “The Messenger of Allah ﷺ said: ‘The son of the sister of a people is one of them.’” (Sahih)
5123. It was narrated that Abū ‘Uqbah, who was a freed slave from Persia, said: “I was present with the Messenger of Allāh ﷺ at Uḥud, and I struck an idolator man, and said: ‘Take that from me, and I am the Persian boy.’ The Messenger of Allāh ﷺ turned to me and said: ‘Why didn’t you say: “Take that from me, and I am the Anṣārī boy?”’ (Daʿf)

Chapter 112, 113. When One Man Loves Another Because Of Some Good That He Sees

5124. It was narrated from Al-Miqdām bin Maḍī Karib, that the Prophet ﷺ said: “If a man loves his brother, let him tell him that he loves him.” (Hasan)

5125. It was narrated from Anas bin Mālik that a man was with the Prophet ﷺ, when another man...
passed by, and he said: "O Messenger of Allâh, I love this man." The Prophet ﷺ said to him: "Have you told him?" He said: "No." He said: "Tell him." So he caught up with him and said: "I love you for the sake of Allâh." He said: "May the One for Whose sake you love me, also love you." (Hasan)

Comments:
Those who love each other for the sake of Allah will be shaded on the Day of Resurrection, as narrated by Al-Bukhârî no. 660 and Muslim no. 2380.

5126. It was narrated from 'Abdullâh bin A-Sâmît that Abû Dharr said: "O Messenger of Allâh, a man may love the people while he is unable to do the same things that they do." He said: "O Abû Dharr, you will be with those whom you love." He said: "I love Allâh and His Messenger." He said: "You will be with those whom you love." Abû Dharr repeated it, and the Messenger of Allâh ﷺ repeated it. (Sahîh)

5127. It was narrated that Anas bin Mâlik said: "I saw the Companions of the Prophet ﷺ rejoicing at something, and I had never seen them rejoicing more than that. A man said: 'O Messenger of Allâh, a man may love another man for some good deed that he does, but he cannot
do likewise.’ The Messenger of Allāh ﷺ said: ‘A man will be with those whom he loves.”’ (Sahih)

Chapter 113, 114. Regarding Consultation

5128. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘The one whose advise is sought, is in a position of trust.’” (Hasan)

Comments:

Meaning, the advice itself, and giving it, are both a trust.

Chapter 114, 115. The One Who Guides others To Do Good

5129. It was narrated that Abū Mas'ūd Al-Anṣārī said: “A man came to the Prophet ﷺ and said: ‘O Messenger of Allāh, I have been left without a mount, give me something to ride.’ He said: ‘I do not have anything to give you to ride, but go to so-and-so, and perhaps he will give you a mount.’ He went to him and he gave him a mount, then he came to the Messenger of Allāh ﷺ and told him. The Messenger of Allāh ﷺ said: ‘Well done! He will be one of the believers.”’
said: ‘The one who guides others to do good will have a reward like that of him who does it.’” (Sahih)

Chapter 115, 116. Regarding Desires

5130. It was narrated from Abū Ad-Darda’ that the Prophet ﷺ said: “Your love of a thing makes you blind and deaf.” (Da'if)

Chapter 116, 117. Regarding Intercession

5131. It was narrated that Abū Mūsā said: “The Messenger of Allāh ﷺ said: ‘Intercede with me and you will be rewarded, and Allāh will decree upon the tongue of His Prophet whatever He wills.’” (Sahih)

5132. It was narrated from ‘Amr bin Dinār, from Wahb bin Munabbih, from his brother, from Mu‘āwiyyah regrading: “Intercede, you will be rewarded.” [He said: “The Messenger of Allāh ﷺ said:
“Intercede, you will be rewarded.”] For I may intend something but I delay it so that you may intercede and be rewarded, for the Messenger of Allah ﷺ said: “Intercede, you will be rewarded.”[1]

5133. It was narrated from Buraid, from Abū Burdah, from Abū Mūsā, from the Prophet ﷺ, with a similar narration. (Sahih)

Chapter 117, 118. A Man Should Begin With His Own Name When Writing A Letter

5134. It was narrated from one of the sons of Al-‘Alā’, that Al-‘Alā’ Al-Hadramî was the governor of the Prophet ﷺ in Bahrain, and when he wrote to him, he would start with his own name. (Daʿīf)

5135. It was narrated (with another chain) from Al-‘Alā’ Al-Hadramî that he wrote to the Prophet ﷺ, and started with his own name. (Daʿīf)

[1] This and the following narration preceded, see the third narration after no. 4772.
Chapter 118, 119. How To Write To A *Dhimmi*[^1]

5136. It was narrated from Ibn ‘Abbās that the Prophet ﷺ wrote to Heraclius: “From Muḥammad, the Messenger of Allah, to Heraclius the ruler of Rome. Peace be upon those who follow true guidance.” Ibn Yahyā (one of the narrators) said: “It was narrated from Ibn ‘Abbās that Abū Sufyān told him: ‘We entered upon Heraclius and he seated us before him, then he called for the letter of the Messenger of Allah ﷺ, in which it said: ‘In the Name of Allah, the Most Gracious, the Most Merciful. From Muḥammad, the Messenger of Allah, to Heraclius the ruler of Rome. Peace be upon those who follow true guidance. *Amma ba’d* (to proceed).’” (Ṣaḥīḥ)

Comments:

Starting a letter or any important document with the Name of Allah is *Sunnah*. Writing numbers like 786 in the beginning of a written work is an innovation. These narrations demonstrate that it is correct for the author to cite his name first. While writing to a non-Muslim, instead of greeting with *Ṣalām*, one should write: “Peace be upon those who follow right guidance.”

[^1]: A non-Muslim under protection of Muslim rule.
Chapter 119, 120. Regarding Honoring One’s Parents

5137. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘A son cannot repay his father, unless he finds him enslaved, and he buys him, and manumits him.’” (Saḥīḥ)

5138. It was narrated from Hamzah bin ‘Abdullāh bin ‘Umar that his father said: “I had a wife whom I loved, but ‘Umar disliked her, and he said to me: ‘Divorce her,’ but I refused. ‘Umar went to the Prophet ﷺ, and he told him about that, and the Prophet ﷺ said: ‘Divorce her.’” (Hasan)

Comments:

A father has the right to tell his son to divorce his wife, and the son should obey the orders of his father.

5139. It was narrated from Bahz bin Hakim, from his father, that his grandfather said: “I said: ‘O Messenger of Allāh, to whom should I show kindness?’ He said: ‘Your mother, then your mother, then your father, then the next closest and the next closest.’ The Messenger of Allāh ﷺ said: ‘No man asks his freed slave for the surplus of his wealth...”
and he refuses, but the surplus that he withheld will be called for him on the Day of Resurrection, in the form of a Aqra' serpent.” (Hasan) Abū Dāwūd said: The Aqra’ is the one whose hair has gone due to its poison.

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5140. Kulaib bin Manfa‘ah narrated from his grandfather that he came to the Prophet ﷺ and said: “O Messenger of Allāh, to whom should I show kindness?” He said: “Your mother, your father, your sister, your brother and your relatives who come after them, in terms of closeness, a binding duty and upholding of the ties of kinship.” (Da‘if)

5141. It was narrated that ‘Abdullāh bin ‘Amr said: “The Messenger of Allāh ﷺ said: ‘One of the worst of major sins is for a man to curse his parents.’ It was said: ‘O Messenger of Allāh, how could a man curse his parents?’ He said: ‘When he curses a man’s father, and that man curses his father, or he curses his mother, and that man curses his mother.’” (Sahīh)
This narration demonstrates an important lesson in responsibility, whereas many people do not recognize that they may be accountable for what they have encouraged others to do of evil.

5142. It was narrated that Abū Usaid Mālik bin Rabī‘ah As-Sā‘īdī said: “While we were with the Messenger of Allāh سه, a man from Banū Salamah came to him and said: ‘O Messenger of Allāh, is there anything left that I can do to honor my parents after they die?’ He said: ‘Yes. Pray for them, ask for forgiveness for them, carry out their last wishes, uphold the ties of kinship that you would not have were it not for them, and honor their friends.’” (Hasan)

5143. It was narrated that Ibn ‘Umar said: “The Messenger of Allāh سه said: ‘The best act of kindness that a man can do is to uphold ties with his father’s friends after he has departed.’” (Sahih)
Abū At-Tufail said: “I saw the Prophet distributing some meat in Jīrānah.” Abū At-Tufail said: “At that time I was a young boy carrying the camel bones. A woman came and drew near to the Prophet, and he spread out his Ridā for her and she sat on it. I said: “Who is she?” They said: “This is his mother who breastfed him.” (Da'īf)

5145. 'Umar bin As-Sā'ib narrated that he heard that the Messenger of Allāh was sitting one day, when his father through breastfeeding came to him, and he spread out part of his garment, and he sat on it. Then his mother through breastfeeding came, and he spread out part of his garment on the other side, and she sat on it. Then his brother through breastfeeding came and the Messenger of Allāh stood up for him and made him sit in front of him. (Da'īf)
Chapter 120, 121. The Virtue Of One Who Takes Care Of An Orphan

5146. It was narrated that Ibn ‘Abbās said: “The Messenger of Allah ﷺ said: ‘Whoever has a female (child) and he does not bury her alive, or slight her, or prefer his children over her,’ he said (one of the narrators) – “meaning the males” – ‘Allāh will admit him to Paradise.’” ‘Uthmān (one of the narrators) did not say: “Meaning males.” (Da‘f)

5147. It was narrated from Suhail, meaning Ibn Abī Ṣāliḥ, from Sa‘eed Al-A‘sha – Abū Dāwūd said: He is Sa‘eed bin ‘Abdur-Rahmān bin Mukmil Az-Zuhrī – from Ayyūb bin Bashīr Al-Anṣārī, that Abū Sa‘eed Al-Khudrī said: “The Messenger of Allah ﷺ said: ‘Whoever takes care of three girls and disciplines them, marries them off and treats them kindly, Paradise will be his.”” (Hasan)

5148. (There is another chain) from Suhail, with this Ḥadīth (similar to no. 5147). He said: “Three sisters or three daughters, or two daughters or two sisters.” (Hasan)
5149. It was narrated that ‘Afw bin Malik Al-Asheja’i said: "The Messenger of Allah ﷺ said: ‘I and the woman whose cheeks have turned black will be like these two on the Day of Resurrection’” and Yazid (one of the narrators) gestured with his middle finger and forefinger. “A woman of status and beauty whose husband has died, and she devotes herself to her orphaned children until they grow up or die.” (Da’if)

Chapter 121, 122. One Who Takes Care Of An Orphan

5150. It was narrated from Sahl that the Prophet ﷺ said: “I, and the one who sponsors an orphan, will be like these two in Paradise,” and he held his middle finger and the one that is next to the thumb together. (Sahih)

Chapter 122, 123. The Rights Of Neighbors

5151. It was narrated from ‘Amrah, from ‘Aishah that the Messenger of Allah ﷺ said: “Jibrā’il kept enjoining me with regard to neighbors, until I thought he would make neighbors heirs.” (Sahih)
It was narrated from 'Abdullâh bin 'Amr that he slaughtered a sheep and said:

"Have you given some to my Jewish neighbor? For I heard the Messenger of Allâh ﷺ say: '[Jibril] kept enjoining me with regard to neighbors until I thought he would make neighbors heirs."

(Sâhîh)

5153. It was narrated from Muḥammad bin 'Ajlân, from his father, that Abû Hurairah said: "A man came to the Prophet ﷺ and complained about his neighbor. He said: 'Go and be patient.' He came to him two or three times, then he said: 'Go and put your belongings out in the street.' So he put his belongings out in the street, and the people started asking him (what was going on), and he told them the story, so the people started cursing (the neighbor), saying; 'May Allâh do such and such to him.' His neighbor came to him and said: 'Come back, you will not see anything from me that you dislike.'" (Hasan)
5154. It was narrated from Abū Salamah that Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'Whoever believes in Allāh and the Last Day, let him honor his guest; whoever believes in Allāh and the Last Day, let him not annoy his neighbor; whoever believes in Allāh and the Last Day, let him speak good or else remain silent.'" (Sahih)

5155. It was narrated from Talḥah that ‘Aishah said: "I said: 'O Messenger of Allāh, I have two neighbors; with which one should I begin?' He said: 'With the one whose door is closest to yours.'" (Sahih)

Chapter 123, 124. Regarding The Rights Of Slaves

5156. It was narrated that ‘Ali said: "The last words of the Prophet ﷺ were: 'The Prayer, the prayer, and fear Allāh with regard to those whom your right hands possess.'" (Da'f)
5157. It was narrated from Jarir from Al-A'mash that Al-Ma'rūr bin Suwaid said: I saw Ābu Dharr in Ar-Rabadhah wearing a thick Burd, and his slave was wearing something similar. The people said: O Ābu Dharr, why don't you take the one that is on your slave, and put it with this one, then you will have a Hullah, and you can give your slave something else to wear? Ābu Dharr said: I reviled a man whose mother was a non-Arab, and I insulted him because of his mother. He complained about me to the Messenger of Āllāh, and he said: "O Ābu Dharr, you are a man in whom there is still some Jahiliyyah." He said: "They are your brothers but Āllāh has favored you over them. If he does not please you then sell him, and do not torment Āllāh’s creatures.” (Ṣaḥīḥ)

5158. It was narrated from Yūnus: Al-A'mash narrated to us that Al-Ma'rūr bin Suwaid said: We entered upon Ābu Dharr and he was wearing a Burd and his slave was wearing something similar. We said: "O Ābu Dharr, why don't you take your slave’s Burd then you will

[1] Meaning, an upper garment and lower garment made from similar or the same cloth.
have a *Hullah*, and you can give him something else to wear." He said: "I heard the Messenger of Allah ﷺ say: (They are) your brothers, whom Allah has put under your control. Whoever has his brother under his control, let him feed him from what he eats, and clothe him from what he wears, and let him not give him more to do than he is able, and if he does that then let him help him." (Sahih)

Abū Dāwud said: Ibn Numair reported it from Al-A'īmash, similarly.

5159. It was narrated from Abū Mu'āwiyah, from Al-A'īmash, from Ibrāhīm At-Taimī, from his father that Abū Mas'ūd Al-Ansāri said: "I was beating a slave of mine, when I heard a voice from behind me (saying): 'Know, Abū Mas'ūd,' — Ibn Al-Muthanna (one of the narrators) said: 'twice' — 'that Allāh has more power over you than you have over him.' I turned around, and saw the Messenger of Allāh ﷺ. I said: 'O Messenger of Allāh, he is free, for the Face of Allāh.' He said: 'If you had not done that, the Fire would have burned you' — or 'touched you.'" (Sahih)

5160. It was narrated from 'Abdul-Wāhid from Al-A'īmash, with his chain and its meaning, similarly (as
5161. It was narrated that Abū Dharr said: “The Messenger of Allāh ﷺ said: ‘Whoever pleases you among your slaves, feed him from what you eat, and clothe him from what you wear. And whoever does not please you among them, sell him, and do not torment Allāh’s creatures.’” (Sahih)

5162. It was narrated from one of the sons of Rāfi’ bin Makith, from Rāfi’ bin Makith, who was one of those present at Al-Hudaybiyyah with the Prophet ﷺ, that the Prophet ﷺ said: “Treating those who are under one’s control well brings blessing, and bad character results in bad consequences.” (Da’If)

5163. It was narrated from Al-Hārith bin Rāfi’ bin Makith – and Rāfi’ was from Juhaínah and had been present at Al-Hudaybiyyah with the Messenger of Allāh ﷺ - that the Messenger of Allāh ﷺ said: “Treating those who are under one’s control well brings blessing, and bad character results in bad consequences.” (Da’If)
5164. It was narrated that Al-‘Abbās bin Julaid Al-Hajri said: I heard ‘Abdullāh bin ‘Umar say: A man came to the Prophet ﷺ, and said: “O Messenger of Allāh, how often should I forgive a servant?” And he remained silent, then he repeated the words, and he remained silent. The third time, he said: “Forgive him seventy times each day.” (Hasan)

5165. It was narrated that Abū Hurairah said: “Abul-Qāsim, the Prophet of repentance ﷺ, told me: ‘Whoever slanders his slave, while he is innocent of what he says, he will be flogged for that as Ḥadd (legal punishment) on the Day of Resurrection.’” (Sahih)

5166. It was narrated that Hilāl bin Yasāf said: “We were staying in the house of Suwaid bin Muqarrin, and among us there was an old man who was hot-tempered, and he had a slave girl with him, whose
face he had slapped. I never saw Suwaid angrier than he was on that day. He said: ‘Could you find anything other than her face to hit? I remember when I was the seventh of the seven sons of Muqarrin, and we had only one servant. The youngest of us slapped her face, and the Messenger of Allah ordered us to set her free.’" (Sahih)

5167. It was narrated from Mu‘awiyah bin Suwaid bin Muqarrin who said: “I slapped a freed slave of ours, and my father called me and I, and he said: ‘Take your revenge on him. We, the sons of Muqarrin were seven at the time of the Messenger of Allah, and we had only one servant. One of us slapped her, and the Messenger of Allah said: “Set her free.” They said: “We have no servant but her.” He said: “Then let her serve you until you have no need of her, and when you have no need of her set her free.”’ (Sahih)

5168. It was narrated that Zādhān said: I came to Ibn ‘Umar, and he had set free a slave of his. He picked up a stick, or something from the ground, and said: I will not have even the equivalent of this in reward for that. I heard the Messenger of Allah say:
'Whoever slaps or beats his slave, the expiation for that is to set him free.' *(Sahih)*

Chapter 124, 125. If A Slave Is Sincere

5169. It was narrated from ‘Abdullâh bin ‘Umar that the Messenger of Allâh ﷺ said: "If a slave is sincere towards his master, and worships Allâh properly, he will have his reward two times." *(Sahih)*

Chapter 125, 126. The One Who Turns A Slave Against His Master

5170. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever turns a man’s wife, or slave against him, he is not one of us.'" *(Hasan)*

Chapter 126, 127. Seeking Permission To Enter

5171. It was narrated from Anas bin Mâlik that a man looked into
one of the apartments of the Prophet ﷺ and the Messenger of Allâh ﷺ stood up, carrying an arrowhead, or arrowheads. It is as if I can see the Messenger of Allâh ﷺ, looking for him to stab him. (Sahîh)

"Hâmidûn 'na 'Îbi Allâh, 'nî 'Abî 'Bâkî, 'nî 'Askîn-
în Mâllîkîn, 'nîn Raghûl Atûlîn 'mîn 'Bûsîk Hujûr-
în Tibînîn, 'Fqâmî 'Rûsûl Allâhîn 'Bîshiqîk-
în 'Awy Ñaqîsîn 'lqal: Fqâmî 'Nîn Ñqûrîn 'în Rûsûl Allâhîn
în Hâmilîn 'lîfûlûna."


5172. It was narrated from Suhail, from his father, who said: “Abû Hurairah narrated to us that he heard the Messenger of Allâh ﷺ say: ‘Whoever looks into some people’s house, without their permission, and they pluck out his eye, no recompense is due.’” (Sahîh)

تخريج: أخرجه مسلم، الآداب، باب تحريم النظر في بيت غيره، ح:2158 من حديث سهيل، وأحمد:2/414 من حديث حماد بن سلمة.

5173. It was narrated from Walid, from Abû Hurairah that the Prophet ﷺ said: “If someone looks inside, there is no (point in) seeking permission.” (Hasan)

تخريج: [إسناده حسن] أخرجه أحمد:2/366 من حديث سليمان بن بلال بن كثير بن زيد حسن الحديث والوليد بن رباح مثله.

5174. It was narrated from ‘Tâlîhah that Huzail said: “A man” – ‘Uthmân (one of the narrators) said: “Sa’d – came, and stood at the door of the Prophet ﷺ, and asked for permission to enter, and he stood at the door” – ‘Uthmân said: “facing the door – the
Prophet said: ‘(Stand) like this, or like this (meaning, at one side or other of the door), for seeking permission is enjoined only to prevent looking.”’ (Hasan)

Comments:

It is the duty of the people of knowledge, teachers, parents, and elders to educate the young about good manners.

5175. It was narrated from Ṭalḥah bin Musarrif, from a man, from Sa'd, similarly (as no. 5174), from the Prophet. (Da'if)

Chapter (...) How Is Permission To Be Sought?

5176. It was narrated from ‘Amr bin Abi Sufyān that ‘Amr bin ‘Abdullāh bin Ṣafwān informed him, from Kaladah bin Ḥanbal, that Ṣafwān bin ʿUmayyah sent him to the Messenger of Allah with some milk, young gazelle meat and small cucumbers, when the Prophet was in the upper part of Makkah. I entered, but I did not say Salām. He said: “Go back and say: ‘As-Salāmu ‘alaikum.’” That was after Ṣafwān bin ʿUmayyah accepted Islam.

‘Amr said: “And Ibn Ṣafwān informed me of this, all of it, from Kaladah bin Al-Ḥanbal” and he
did not say that he heard it from him. (*Hasan*)

Abū Dāwūd said: Yahyā bin Ḥabīb said: “Umayyah bin Ṣawfān” and he did not say (in it) that he heard it from Kaladah bin Al-Ḥanbal. And Yahyā also said that ‘Amr bin ‘Abdullāh bin Ṣafwān informed him; that Kaladah bin Al-Ḥanbal informed him.

5177. It was narrated from Abū Al-ʿĀhwaṣ, from Manṣūr, from Ribʿi, who said: “A man from Banū ‘Āmir narrated to us, that he asked permission to enter upon the Prophet ﷺ, while he was in a house. He said: ‘May I get in?’ The Prophet ﷺ said to his servant: ‘Go out to this man, and teach him how to ask permission to enter. Say to him: ‘Say: ‘As-Salāmū alaikum, may I enter?’’ The man heard him, and said: ‘As-Salāmū alaikum, may I enter?’ The Prophet ﷺ gave him permission and he came in.” (*Sahih*)

5178. It was narrated (with another chain) from Abū Al-ʿĀhwaṣ, from Manṣūr that Ribʿi bin Ḥirāsh said: “I was told that a man from Banū ‘Āmir asked for permission to enter upon the Prophet ﷺ, and he refused him.” (*Sahih*)
Abū Dāwūd said: And this is how Musad-dad narrated it to us: “Abū ‘Awānāh narrated to us, from Manṣūr.” and he did not say: “From a man from Banū ‘Āmīr.”

5179. It was narrated Shu’bah, from Manṣūr, from Rib‘ī, from a man from Banū ‘Āmīr, that he asked for permission to enter upon the Prophet ﷺ - a similar report. He said: “I heard him, and I said: ‘As-Salāmu ‘alaikum, may I enter?’” (Sahīh)

Chapter 127, 128. How Many Times Should One Say Salām When Seeking Permission To Enter?

5180. It was narrated from Busr bin Sa’eed, from Abū Sa’eed Al-Khudrī, who said: “I was sitting in one of the gatherings of the Anṣār when Abū Mūsā came, looking upset. We said to him: ‘What has upset you?’ He said: “Umar bin Al-Khaṭṭāb told me to come to him, so I went to him and asked permission to enter three times, but he did not give me permission, so I returned.’ He said: ‘What kept you from coming to me?’ I said: ‘I did come to you, and I asked permission to enter three times, but permission was not given to me, and the Prophet ﷺ said: “If one of you seeks permission to
enter three times, and permission is not given to him, let him go back.”

He said: ‘You must bring me proof of that.’” Abū Sa‘eed said: “No one but the youngest of the people will go with you.” And Abū Sa‘eed got up and went with him, and testified for him. (Ṣahīḥ)

5181. It was narrated from Ṭalḥah bin Yahyā, from Abū Burdah, from Abū Mūsā, that he went to ‘Umar, and asked permission to enter upon him three times. He said: “Abū Mūsā is seeking permission to enter, Al-Ash‘ārī is seeking permission to enter, ‘Abdullāh bin Qais is seeking permission to enter.” But permission was not given to him. So he went back, and ‘Umar sent someone after him (to ask): “Why did you go back?” He said: “The Messenger of Allāh ﷺ said: ‘One of you may ask permission to enter three times. If permission is given (all well and good), otherwise let him go back.”’ He said: “Bring me proof of this.” He (‘Umar) went, then he came back and said: “Here is Ubayy.” Ubayy said: “O ‘Umar, do not be a torment for the Companions of the Messenger of Allāh ﷺ.” ‘Umar said: “I will not be a torment for the Companions of the Messenger of Allāh ﷺ.” (Ṣahīḥ)
5182. It was narrated from 'Ubaid bin 'Umair that Abū Müsā asked permission to enter upon 'Umar – the same story (as no. 5181). And he said: “He went with Abū Sa‘eed and he gave testimony for him, and he said: ‘Did this command of the Messenger of Allāh ﷺ remain hidden from me? I was too busy with business in the marketplace. But say Salāms as much as you want and do not ask permission.’” (Sahih)

5183. This story (similar to no. 5181) was narrated from Humaid bin Hilāl, from Abū Burdah bin Abī Müsā, from his father. He said: “And ‘Umar said to Abū Müsā: ‘I am not accusing you, but narrating Hadith from the Messenger of Allāh ﷺ is a serious matter.’” (Sahih)

5184. It was narrated from Rabī‘ah bin Abī ‘Abdur-Rahmān, and from more than one of their scholars, regarding this: “Umar said to Abū Müsā: ‘I am not accusing you, but I am afraid lest the people saying things on behalf of the Messenger of Allāh ﷺ.’” (Sahih)

5185. It was narrated from Muhammad bin ‘Abdur-Rahmān bin As‘ad bin Zurārah, from Qais bin Sa‘d, who said: “The Messenger of Allāh ﷺ visited us in
our house, and he said: ‘As-Salāmu ‘alaikum wa rahmat-Allāh.’ Sa‘d responded in a low voice” – Qais said: “And I said: ‘Won’t you let the Messenger of Allāh ﷺ come in?’ He said: ‘Let him give us more Salām.’ The Messenger of Allāh ﷺ said: ‘As-Salāmu ‘alaikum wa rahmat-Allāh,’ and Sa‘d responded in a low voice. Then the Messenger of Allāh ﷺ said: ‘As-Salāmu ‘alaikum wa rahmat-Allāh,’ then the Messenger of Allāh ﷺ went back. Sa‘d followed him, and said: ‘O Messenger of Allāh ﷺ, I heard your Salām and I answered you in a low voice, so that you would give us more Salām.’ The Messenger of Allāh ﷺ came back with him, and Sa‘d ordered that water be brought for him to wash himself, then he gave him a wrapper that was dyed with saffron or Wars and he wrapped himself in it. Then the Messenger of Allāh ﷺ raised his hands, saying: ‘O Allāh, send Your Salāt and mercy upon the family of Sa‘d bin ‘Ubadah.’ Then the Messenger of Allāh ﷺ ate some food, and when he wanted to leave, Sa‘d brought him a donkey covered with Qatifah,[1] and the Messenger of Allāh ﷺ mounted it. Sa‘d said: ‘O Qais, accompany the Messenger of Allāh ﷺ.’” Qais said: “And the Messenger of Allāh ﷺ said to me: ‘Ride,’ but I refused. Then he said: ‘Either ride or go away,’ so I went away.” (Da‘if)

[1] A plush or velvet type of blanket.
It was narrated that 'Abdullāh bin Busr said: "When the Messenger of Allāh ﷺ came to someone's door, he did not face the door squarely, rather he would stand to the right, or the left, and say: 'As-Salāmu 'alaiкуm, As-Salāmu 'alaiкуm.' That was because there were no curtains on the doors in those days." (Hasan)
Comments:
Knocking at the door is also seeking permission to enter the house. When someone comes to the door, the person standing outside should say *Salam*.

Chapter (…) Knocking At The Door When Seeking Permission To Enter

5188. It was narrated that Nāfi' bin 'Abdul-Ḥārith said: “I went out with the Messenger of Allāh صلی الله علیه وآله وسلم, and entered a garden. He said to me: ‘Keep the door closed’ and someone knocked at the door. I said: ‘Who is this?’” And he quoted the *Hadith*. (Hasan)

Abū Dāwud said: Meaning, the *Hadith* of Abū Mūsā Al-Ash'ari, and he said in it: “he knocked at the door.”[1]

Chapter 128, 129. If A Man Is Invited, That Is Considered To Be Permission To Enter

5189. It was narrated from Muhammad, from Abū Hurairah, that the Prophet ﷺ said: “A man’s messenger is considered to be his permission to enter.” (*Sahih*)

5190. It was narrated from Abū Rāfī', from Abū Hurairah that the Messenger of Allāh صلی الله علیه وآله وسلم said: “If

[1] See no. 6214 of *Sahih Muslim*. 
one of you is invited to a meal, and he comes with the messenger, that is his permission to enter.” (Da‘if)

أبي رافع، عن أبي هريرة: أن رَسُولَ الله ﷺ قال: "إذا دعوت أحدكم إلى طعام فَجُاء مَعّ الرَّسُول فَإِنّ ذَلِكَ لَهُ إِذْنًا.
قال أبو داود: فقال قَانَةً لَمْ يُسْنَعُ مِنْ أبي رافع.

تخريج: [إسناده ضعيف] أخرجه البخاري في الأدب المفرد، ح: 1075 من حديث عبد الأعلى بن عبد الأعلى به، وعلقه في صحيحه قبل، ح: 246)، ورواه أحمد: 532 من حديث سعيد بن أبي عروبة به، والحديث السابق شاهد له قَانَةً عن من.

Comments:
When the issue of women veiling is not a question, then seeking permission is not necessary in this case.

Chapter 129, 130. Asking Permission To Enter At The Three Times Of Undress

5191. It was narrated that ‘Ubaidulläh bin Abî Yazid heard Ibn ‘Abbâs say: "Most people did not believe in (meaning, act upon) the Verse about seeking permission, but I have commanded this slave-girl of mine to seek permission to enter upon me.” (Da‘if)

Abu Dâwud said: And ‘Atâ’ reported it like that from Ibn ‘Abbâs, that he commanded it.

تخريج: [إسناده ضعيف] سفيان بن عيينة كان يدل في العامة والقياس والمثلسين وغيرهم، ووعنة، وحديث عطا لع封锁 الذي أخرجه البخاري في الأدب المفرد، ح: 1075 بإسناد صحيح عنه في "فالا ذا واحد على الناس كلهم"، وللأثر طرق عند ابن أبي حاتم وأبو جرير وغيرهم.

5192. It was narrated from ‘Ikrimah, that some people from Al-'Iraq said: "O Ibn ‘Abbâs, what do you think about this Verse in which we are enjoined to do
something but no one does it? Allāh says: O you who believe! Let your slaves and slave-girls, and those among you who have not come to the age of puberty ask your permission (before they come to your presence) on three occasions: before Fajr (morning) Ṣalāh (prayer), and while you put off your clothes for the noonday (rest), and after the ‘Ishā’ (night) Ṣalāh (prayer). (These) three times are of privacy for you; other than these times there is no sin on you or on them to move about - Al-Qa‘nābī (one of the narrators) recited up to: And Allāh is All-Knowing, All-Wise.”[1] Ibn ‘Abbās said: “Allāh is Forbearing, Compassionate towards the believers, and He loves concealment. The people did not have curtains or screens in their houses, and a servant, or child, or orphan girl under a man’s care might enter when the man was having intercourse with his wife, so Allāh commanded them to seek permission to enter at those times of undress, so Allāh enjoined concealment and goodness for them, but I did not see anyone doing that afterwards.” (Hasan) Abū Dāwūd said: And the narration of ‘Ubaidullāh and ‘Aṭā’ shows the invalidity of this narration.[2]


[2] Meaning, Ibn ‘Abbās ordered doing so, while this version appears to indicate he did not.
Chapter 130, 131. Spreading \textit{Salām}

5193. It was narrated that Abū Hurairah said: “The Messenger of Allah ﷺ said: ‘By the One in Whose Hand is my soul, you will not enter Paradise until you believe, and you will not believe until you love one another. Shall I not tell you of something which, if you do it, you will love one another? Spread \textit{Salām} among yourselves.”” \textbf{(Sāhih)}

5194. It was narrated from ‘Abdullāh bin ‘Amr, that a man asked the Messenger of Allah ﷺ: “What part of Islam is best?” He said: “Offering food, and saying \textit{Salām} to those whom you know, and those whom you do not know.” \textbf{(Sāhih)}

Chapter 131, 132. How To Greet Others With \textit{Salām}

5195. It was narrated that ‘Imrān
bin Ḥusain said: “A man came to the Prophet and said: ‘As-Salāmu ‘alaiкуm (peace be upon you)’ and he returned the greeting, then he sat down. The Prophet said: ‘Ten.’ Another man came, and said: ‘As-Salāmu ‘alaiкуm wa rahmatullah (peace be upon you and the mercy of Allāh),’ and he returned the greeting, then he sat down. The Prophet said: ‘Twenty.’ Another man came and said: ‘As-Salāmu ‘alaiкуm wa rahmatullahi wa barakāтуhu (peace be upon you and the mercy of Allāh and His blessings),’ and he returned the greeting, then he sat down. The Prophet said: ‘Thirty.’” (Hasan)

A similar report (as no. 5197) was narrated from Sahl bin Mu‘ādh bin Anas, from his father, from the Prophet. He added: “Then another man came and said: ‘As-Salāmu ‘alaiкуm wa rahmatullahi wa barakāтуhu wa maghfiratuhu (peace be upon you and the mercy of Allāh and His blessings and forgiveness),’ and he said: ‘Forty.’ He said: ‘Thus are the virtues.’” (Da‘if)

5196. ١٩٦ - حُدِّنَا إِسْحَاقُ بْنُ سُوَيْدُ الرَّفْضَيُّ: حُدِّنَا ابْنُ أَبِي مُرْدِمٍ قَالَ: أَطْلُ أَيٍّ سَيْعَلَ فَتَأَقَّلَ بِنَ بَيْرَدٍ قَالَ: أَحَبْبِي أَبُو مَرْكَوْمٍ عَن سَهْلٍ بْنَ مُعَاذٍ بْنَ أَنْسٍ، عَن أَيِّهَا عَن النَّبِيِّ ﷺ بِمَعْنَا، رَأَى: ثُمَّ أَنَى أَخْرَ جَقَالَ: الْسَلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَانَهُ وَمَغْفِرَتِهِ، فَقَالَ: اَرْبَعُونَ قَالَ: اَهْكَداَ تَنْكُونُ الفَضَائِلُ.

١٩٦ - ١٨٢ - حُدِّنَا إِسْحَاقُ بْنُ سُوَيْدُ الرَّفْضَيُّ: حُدِّنَا ابْنُ أَبِي مُرْدِمٍ قَالَ: أَطْلُ أَيٍّ سَيْعَلَ فَتَأَقَّلَ بِنَ بَيْرَدٍ قَالَ: أَحَبْبِي أَبُو مَرْكَوْمٍ عَن سَهْلٍ بْنَ مُعَاذٍ بْنَ أَنْسٍ، عَن أَيِّهَا عَن النَّبِيِّ ﷺ بِمَعْنَا، رَأَى: ثُمَّ أَنَى أَخْرَ جَقَالَ: الْسَلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَانَهُ وَمَغْفِرَتِهِ، فَقَالَ: اَرْبَعُونَ قَالَ: اَهْكَداَ تَنْكُونُ الفَضَائِلُ.

[1] Meaning, the rewards.
Chapter 132, 133. The Virtue Of The One Who Initiates The Greeting Of Salām

5197. It was narrated that Abū Umāmah said: “The Messenger of Allāh ﷺ said: ‘The one who is closest of people to Allāh, the Most High, is the one who initiates the greeting of Salām.’” (Ṣaḥīḥ)

Chapter 133, 134. Regarding Who Should Be Greeted First?

5198. It was narrated from Hammām bin Manābīh, that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘The younger should greet the older, the one who is passing should greet the one who is sitting, and the smaller group should greet the larger.’” (Ṣaḥīḥ)

5199. It was narrated from Thābit, the freed slave of ‘Abdur-Rahmān bin Zaid, that he heard Abū Hurairah say: “The Messenger of Allāh ﷺ said: ‘The one who is riding should greet the one who is walking,’ then he mentioned the same Hadīth (as no. 5198).” (Ṣaḥīḥ)

Note: The Arabic text at the beginning of each Hadīth is provided for reference.
السلام، باب: يسلم الراكب على الماشي والقليل على الكثير، ح: ٢١٦٠ من حديث روح بن عبادة بـه.

Chapter 134, 135. Regarding When A Man Parts From Another, Then Meets Him Again, He Should Greet Him With The Salâm

5200. It was narrated from Mu‘āwiyah bin Ṣāliḥ, from Abū Mūsā, from Abū Mariam, that Abū Hurairah said: “When one of you meets his brother, and greets him with Salâm, then a tree, wall or rock comes in between them, then he meets him again, let him greet him with Salâm again.”

Mu‘āwiyah said: “And ‘Abdul-Wahhāb bin Bukht narrated to me, from Abū Az-Zinād, from Al-A'raj, from Abū Hurairah, from the Messenger of Allāh ﷺ,” similarly. (Sahih)

تخريج: [صحيح] رواه البخاري في الأدب المفرد، ح: ١٠١٠ من حديث معاوية بن صالح به، ولم يذكر أبو موسى في السند، وأبو موسي هذا مجهول، وقد سماه النبي ﷺ بالله، ونظر نيل المقصود:٣٢٠٧،٨١٨٣٤،٤٧٤،١٧٥،٥٤٧،٤٧،٨١٨٣،٤٧،٨١٨٣،٤٧،٨١٨٣،٤٧،٨١٨٣،٤٧،٨١٨٣،٤٧،٨١٨٣،٤٧،٨١٨٣،٤٧

5201. It was narrated from Ibn Abbās, from ‘Umar, that he came to the Prophet ﷺ when he was in a storage room of his, and he said: As-salāmu ‘alaika yā Rasūl-Allāh, as-salāmu ‘alaikum, may ‘Umar enter? (Sahih)

تخريج: [إسناد صحيح] أخرجه النسائي في الكبرى، ح: ١٠٢٥ من حديث أسود بن عامر به.
Chapter 135, 136. Regarding Greeting Children

5202. It was narrated that Thâbit said: “Anas said: ‘The Messenger of Allah passed by some boys who were playing, and he greeted them with Salâm.’” (Sahih)

5203. It was narrated from Humaid who said: “Anas said: ‘The Messenger of Allah came to us when I was a boy among other boys, and he greeted us with Salâm, then he took me by the hand and sent me with a message, and he sat in the shade of a wall, or beside a wall, until I came back to him.’” (Da’īf)

Chapter 136, 137. Regarding Greeting Women

5204. Asmâ’ bint Yazîd narrated: “The Prophet passed by us while we were with some women, and greeted us with Salâm.” (Hasan)
Chapter 137, 138. Regarding Greeting Ahl Adh-Dhimmah

5205. It was narrated that Suhail bin Abi Salih said: "I went out to Ash-Sham with my father, and we started passing by cloisters in which there were Christians and greeting them. My father said: 'Do not initiate the greeting, because Abu Hurairah told us that the Messenger of Allah said: 'Do not initiate the greeting with them, and if you meet them in the street, force them to the narrowest part of the street.'" (Sahih)

Abu Daud said: Malik reported it like that from 'Abdullah bin Dinar, and Ath-Thawri reported it from 'Abdullah bin Dinar, and he said in it: "Wa 'alaikum (and also upon you)."

5206. It was narrated from 'Abdul-'Aziz, meaning Ibn Muslim, from 'Abdullah bin Dinar, from 'Abdullah bin 'Umar who said: "The Messenger of Allah said: 'When one of the Jews greets you, he says: 'As-sam 'alaikum (death be upon you),' so say: "Wa 'alaikum (and also upon you)."' (Sahih)

Abu Dawud said: Malik reported it like that from 'Abdullah bin Dinar, and Ath-Thawri reported it from 'Abdullah bin Dinar, and he said in it: "Wa 'alaikum (and also upon you)."

Non-Muslims under protection of Muslim rule.
It was narrated from Anas, that the Companions of the Prophet said to the Prophet: "The people of the Book greet us with Salām; how should we respond to them?" He said: ['Say: 'Wa 'alaikum (and also upon you).'] (Sahih)

Abū Dāwūd said: And it was reported like that from ‘Aishah, Abū Al-Juhni, and Abū Basrah, meaning Al-Ghifārī.

Chapter 138, 139. Regarding Saying The Salām When Leaving A Gathering

It was narrated that Abū Hurairah said: "The Messenger of Allah said: 'When one of you comes to a gathering, let him say Salām, and when he wants to leave let him say Salām, for the former is not more of a duty than the latter.'" (Hasan)
Chapter 139, 140. It is Disliked To Say ‘Alaikas-Salām (Upon You Be Peace)

5209. It was narrated that Abū Jurayy Al-Hujaimi said: “I came to the Messenger of Allah ﷺ, and said: ‘Alaikas-salām (upon you be peace) O Messenger of Allah.’ He said: ‘Do not say ‘Alaikas-salām, for ‘Alaikas-salām is the greeting of the dead.’” (Ṣahīḥ)

Chapter 140, 141. What Has Been Narrated About One Person Responding On Behalf Of A Group

5210. It was narrated that ‘Alī bin Abī Tālib said – Abū Dāwūd said: Al-Ḥasan bin ‘Alī[[1]] attributed it to the Prophet ﷺ: “It is sufficient for a group, if they pass by, for one of them to say Salām, and it is sufficient for those who are sitting, if one of them responds.” (Ḍa‘īf)
Chapter 141, 142. Regarding Shaking Hands

5211. It was narrated from Zaid Abū Al-Hakam Al-'Anazi, from Al-Bara' bin 'Azib who said: “The Messenger of Allāh ﷺ said: ‘When two Muslims meet and shake hands, praise Allāh and ask for forgiveness, they will be forgiven.”’ (Da‘if)

5212. It was narrated from Abū Ishāq that Al-Bara’ said: “The Messenger of Allāh ﷺ said: ‘There are no two Muslims who meet and shake hands, but they will be forgiven before they part.”’ (Da‘if)

5213. It was narrated that Anas bin Malik said: ‘When the people of Yemen came, the Messenger of Allāh ﷺ said: ‘The people of Yemen have come to you; and they were the first to introduce handshaking.”’ (Da‘if)

Chapter 142, 143. Regarding Embracing

5214. It was narrated from Ayyūb
bin Bushair bin Ka'b Al-'Adawi, from a man from 'Anazah, that he said to Abū Dharr, when he left Ash-Shām: "I want to ask you about a Ḥadith of the Messenger of Allāh ﷺ." He said: "I will tell you, unless it is a secret." I said: "It is not a secret. Did the Messenger of Allāh ﷺ shake hands with you when you met him?" He said: "I never met him but he shook hands with me. He sent for me one day, and I was not at home. When I came back, I was told that he had sent for me, so I went to him, and he was on his bedding, and he embraced me, and that was better and better." (Da'īf)

Chapter 143, 144. Standing To Receive Someone

5215. It was narrated from Shu'bah, from Sa'd bin Ibrāhīm, from Abū Umāmah bin Sahl bin Ḥunaif, from Abū Sa'eed Al-Khudrī that when the people of Quraizah agreed to accept the ruling of Sa'd, the Messenger of Allāh ﷺ sent for him, and he came riding a white donkey. The Prophet ﷺ said: "Stand up (and go) to your leader" or "to the best of you." And he came and sat before the Messenger of Allāh ﷺ. (Sahih)
5216. This Hadith (similar to no. 5215) was narrated (with another chain) from Shu'bah. He said: "When he came near the Masjid, he said to the Ansar: 'Stand up (and go) to your leader.'" (Sahih)

Comments:

Meaning, "Stand up, and go and help him in dismounting." As recorded by Ahmad (6:141-142)

5217. It was narrated that the Mother of the Believers ‘Aishah said: "I never saw anyone who resembled the Messenger of Allah more in dignity, calmness and pleasant disposition" – Al-Hasan (one of the narrators) said: "in speaking and talking," – and he did not mention dignity, calmness and pleasant disposition – "than Fātīmah, may Allah honor her face. When she entered upon him, he would stand up for her, take her by the hand, kiss her, and sit her where he was sitting, and when he entered upon her, she would stand up for him, take him by the hand, kiss him, and sit him where she was sitting." (Hasan)

Chapter 144, 145. A Man Kissing His Child

5218. It was narrated from Abū Hurairah that Al-Aqra’ bin Ḥabīs saw the Messenger of Allah kissing Ḥusain and said: "I have
ten children and I have never done this to any of them.” The Messenger of Allāh ﷺ said: “He who does not show mercy, will not be shown mercy.” (Sahih)

5219. ‘Aishah said: “Then he — meaning the Prophet ﷺ — said: ‘Be of good cheer, O ‘Aishah, for Allāh has revealed your innocence,’ and he recited (from) the Qur’ān to her. My parents said: ‘Get up and kiss the head of the Messenger of Allāh ﷺ.’ She said: ‘I will praise Allāh, may He be glorified and exalted, not both of you.’” (Sahih)

Chapter 145, 146. Regarding Kissing Between The Eyes

5220. It was narrated from Ash-Sha’bī that the Messenger of Allāh ﷺ met Ja’far bin Abi Ṭālib, and he embraced him, and kissed him between the eyes. (Da’if)
Chapter 146, 147. Regarding Kissing The Cheek

5221. It was narrated that Iyâs bin Daghfal said: “I saw Abû Naṣrârah kissing the cheek of Al-Ḥasan, may Allâh be pleased with him.” (Sâḥîh)

5222. It was narrated that Al-Brârî said: “I came in with Abû Bakr, when he first arrived to Al-Madinah, and ‘Āshâh, his daughter, was lying there, as she had caught a fever. Abû Bakr went to her and said: ‘How are you, O my daughter? And he kissed her cheek.’” (Sâḥîh)

Chapter 147, 148. Regarding Kissing The Hand

5223. ‘Abdullâh bin ‘Umar narrated the story,¹ and said: “We drew close,” meaning, to the Prophet ﷺ – “and kissed his hand.” (Dâ’îf)

¹ It was narrated earlier, see number 2647.
Chapter 148, 149. Regarding Kissing The Body

5224. It was narrated from ‘Abdur-Rahmān bin Abī Lailā that while Usaid bin Ḥudayr, an Ḍa‘īr man, was talking to the people and joking to make them laugh, the Prophet poked him in the ribs with a stick. He said: ‘Let me retaliate.’ He said: ‘Retaliate.’ He said: ‘You are wearing a Qamīṣ but I am not wearing a Qamīṣ.’ The Prophet lifted his shirt and he embraced him and kissed his side. He said: ‘This is all I wanted, O Messenger of Allah.’” (Ṣaḥīḥ)

Chapter (…) Regarding Kissing The Feet

5225. Umm Abān bint Al-Wāzī‘ bin Zārī‘ narrated that her grandfather, Zārī‘ – who was among the delegation of ‘Abdul-Qais – said: “When we came to Al-Madīnah, we dismounted quickly, and rushed to kiss the hands and feet of the Messenger of Allāh. But Al-Mundhir Al-Ashajj waited until he went to his luggage, and put on his two garments, then he came to the Prophet, who said to him: ‘You have two characteristics that Allāh loves: Deliberation and dignity.’ He said: ‘O Messenger of Allāh, did I acquire them, or did Allāh create
them in me?' He said: 'No, Allâh created them in you.' He said: 'Praise be to Allâh Who has created in me two characteristics that Allâh and His Messenger love.'” (Da’f)

Chapter 149, 150. Saying: “May Allâh Make Me Your Ransom”

5226. It was narrated that Abû Dharr said: “The Prophet ﷺ said: ‘O Abû Dharr.’ I said: ‘Here I am at your service, O Messenger of Allâh, may I be your ransom.’” (Hasan)

Chapter 150, 151. Saying: “An’âm Allâhu Bika ‘Aynan (May Allâh Give You Tranquility)”

5227. ‘Imrân bin Husain said: “During Jahiliyyah we used to say: ‘An’âm Allâhu bika ‘aynan (May Allâh give you tranquility)’ and ‘An’im sabâhân (good morning),’ but when Islam came we were forbidden to do that.” ‘Abdur-
Razzāq (one of the narrators) said: “Ma'mar said: ‘It is disliked for a man to say: “An'am Allāhu bika 'aynān (May Allāh give you tranquility),” but there is nothing wrong with saying: “An'am Allāhu ‘aynak (May Allāh give you tranquility).”’ (Da‘īf)

Chapter 152, 153. Saying: “May Allāh Protect You” (Hafīzak Allāh)

5228. It was narrated that ‘Abdollāh bin Rabāh Al-Ansāri said: “Ābu Qatādah narrated to us that the Prophet ﷺ was on a journey, and they got thirsty, so the people set out rushing, but I stayed with the Messenger of Allāh ﷺ that night. He said: ‘May Allāh protect you as you guarded His Prophet.’” (Sahīh)

Comments:
This is part of a long narration which is recorded by Muslim no. 1562.

Chapter 151, 152. Standing Up To Honor A Person

5229. It was narrated that Abū Mijlaz said: “Mu‘āwiyah came out to Ibn Az-Zubair and Ibn ‘Āmir, and Ibn ‘Āmir stood up, but Ibn Az-Zubair remained sitting. Mu‘āwiyah said to Ibn ‘Āmir: ‘Sit down, for I heard the Messenger of Allāh ﷺ say: “Whoever likes
people to stand up for him, let him take his place in the Fire.” *(Hasan)*

5230. It was narrated that Abū Umāmah said: “The Messenger of Allāh ﷺ came out to us leaning on a staff, and we stood up for him. He said: ‘Do not stand up as the Persians stand up to venerate one another.’” *(Daʿīf)*

Chapter 153, 154. Regarding Saying: “So-And-So Sends Salāms To You”

5231. It was narrated that Ghālib said: “We were sitting at Al-Hasan’s door when a man came, and said: ‘My father narrated to me, that my grandfather said: ‘My father sent me to the Messenger of Allāh ﷺ and said: ‘Go to him, and convey my greeting of Salām to him. He ﷺ said: “Upon you and upon your father be peace.”’ *(Daʿīf)*

5232. It was narrated from ‘Āishah that the Prophet ﷺ said to her:
“Jibril conveys Salām to you.” She said: “And upon him be peace and the mercy of Allāh.” (Ṣaḥīḥ)

حَدَّثَنَا عَنْ الرَّجُمِ بْنِ شُلْبَمَانَ عَنْ زَكَرْيَةَ عَنْ السَّمِّيْعِيِّ، عَنْ أَبِي سَلَةَةَ، أَنَّ غَلَاثَةً حَدَّثَهُ، أَنَّ الْبَيْلَ، قَالَ لَهَا: “إِنَّ جَبَرِيلًا بَيَاءً عَلَيْكَ السَّلَامُ، فَقَالَتْ: وَعَلَيْهِ السَّلَامُ وَرَحْمَتُ اللَّهِ.

تخريج: أَخْرَجَهُ مُسْنِدَ بْنِ إِسْمَاعِيلِ: حَدَّثَنَا حَمَّادُ. أَخْرَجْنا يَعْلَى بْنُ عُثْمَانَ عَنْ أَبِي هَمْمَةِ عَبْدُ اللَّهِ بْنِ يَسَارٍ أَنَّ أَبَاهُ عَبْدُ الرَّحْمَنِ الْبُهْرِيَّ قَالَ: ﴿سَمَحَّتُ مَعَ رَسُولِ اللَّهِ ﷺ حَبْنِي، فَقَرَّنُنا نَحْتَرُجُ السَّحْرَ فَلَمَا زَالَ السَّحْرُ لَيْسَ لَأَمْنِي وَرَكَبَ فِقْرِي، فَأَنْبِيَ رَسُولُ اللَّهِ ﷺ وَهُوَ فِي سَطْطَاطِلْ. فَقَالَ: السَّلَامُ عَلَيْكَ بِآيَةِ رَسُولِ اللَّهِ ﷺ وَرَحْمَتُهُ مُرْسَكَانَةً، أَنْ يَلْيَلَلُ! ﴿فَنَّظَرَ مَنْ نَحْتُرَجُ السَّحْرَ كَأَنَّ طَيْلَهُ طَيْلَ طَيْأً، فَقَالَ لَعْبِيكَ وَصَحِيدْكَ! وَأَنَا فَذَاوُكَ، فَقَالَ: أَشْرُحْ لِي الْفَرْسَ، فَأَخَذَهُ سَرْجَةً دُفْنَاءً مِنْ لِيْفٍ، لِيَسْتَمِعَ أَسْمُرُ وَلَا بُطُورُ، فَرَكَّزَ وَرُكَّبَتَا وَسَاقَ اسْتِحْيَا. فَقَالَ أَبُو دَاَوْدُ: أَبُو عَبْدِ الرَّحْمَنِ الْبُهْرِيَّ (المعجم 154) - بَابُ الرَّجُلِ يَنَادِي.
sides of which were stuffed with palm fibres, which showed no pride or arrogance. He rode, and we rode...” and he quoted the Hadith.

Abū Dāwud said: There are no Ahādith for Abū ‘Abdur-Rahmān Al-Fihrī except this Hadith. And it is a noble Hadith which Hammad bin Salamah narrated.

Chapter 155, 156. Regarding Saying: “May Allāh Make You Smile Always”

5234. Ibn Kinaḥah bin ‘Abbās bin Mirdās narrated from his father, from his grandfather: “The Messenger of Allāh ﷺ smiled, and Abū Bakr or ‘Umar said to him: ‘May Allāh make you smile always.”’ (Da‘f)

(Tafsīr: [Ibn Sa‘īd] Praise to Allah, from the Prophet. There are no Hadiths for Abū ‘Abdur-Rahmān Al-Fihrī except this Hadith. And it is a noble Hadith which Hammad bin Salamah narrated.

Chapter 156, 157. Regarding Building

5235. It was narrated from Al-A‘mash, from Abū As-Safar, from ‘Abdullāh bin ‘Amr who said: “The Messenger of Allāh ﷺ passed by me when I was plastering a wall of mine, myself and my mother. He said: ‘What is this, O ‘Abdullāh?’ I
said: ‘O Messenger of Allāh, it is something that I am repairing.’ He said: ‘The matter is too short for that.’” (Ṣāḥīh)

5236. This was narrated (with another chain) from Al-Aʾmash. He said: “The Messenger of Allāh ﷺ passed by me while we were repairing a hut of ours that was about to fall down. He said: ‘What is this?’ We said: ‘A hut of ours that is about to fall down, and we are fixing it.’ The Messenger of Allāh ﷺ said: ‘I think the matter is too short for that.’” (Ṣāḥīh)

5237. It was narrated from Anas bin Mālik that the Messenger of Allāh ﷺ came out, and saw a high structure. He said: “What is this?” His Companions said to him: “It belongs to so-and-so – an Anṣārī man.” He remained quiet, and kept the matter to himself, then when its owner came to the Messenger of Allāh ﷺ and greeted him with Salām, he turned away from him. He did that several times, until the man realized that he was angry, because he was turning away from him. He complained about that to his Companions, and said: “By Allāh, the Messenger of Allāh ﷺ is treating me differently.” They said: “He came out and saw your
structure.” The man went back and destroyed his structure, leveling it to the ground. Then the Messenger of Allah ᴧ经济社会.realised that day, and did not see it, so he said: “What happened to the structure?” They said: “Its owner complained to us about your turning away from him, and we told him, so he destroyed it.” He said: “Every building is a misfortune for its owner except what cannot, what cannot,” meaning, that which cannot be done without. (Hasan)

Chapter 157, 158. Regarding Having A Room Upstairs

5238. It was narrated that Dukain bin Sa'eed Al-Muzani said: “We came to the Prophet ᴧ经济社会.realised and asked him for food. He said: ‘O ‘Umar, go and give them (something).’ He took us up with him, to an upstairs room, and took a key from his apartment and opened it.” (Sahih)

Chapter 158, 159. Regarding Cutting Down Lote-Trees

5239. It was narrated that ‘Abdullāh bin Uubshi said: “The Messenger of Allah ᴧ经济社会.realised said: ‘Whoever cuts down a lote-tree Allah will put his head in the Fire.’” (Hasan)
Abū Dāwūd was asked about the meaning of this Hadith and he said:
This is a brief Hadith which means:
"Whoever cuts down a lote-tree in the wilderness under which wayfarers and animals find shade, for no purpose or unlawfully, Allah will put his head in the Fire."

5240. A similar report (as no. 5239) was narrated from a man from Thaqif, from 'Urwah bin Az-Zubair, who attributed the Hadith to the Prophet (Hasan)

5241. Hassān bin Ibrāhīm narrated: “I asked Hishām bin ‘Urwah about cutting down lote-trees, while he was leaning against the palace of ‘Urwah.” He said:
“Do you see these doors and panels? They are made from the lote-trees of ‘Urwah, which ‘Urwah used to cut from his land.” And he said: “There is nothing wrong with it.” Humaid (one of the narrators) added: “Then he said: ‘O ‘Iraqi, you have brought me an innovation.’ I said: ‘Rather the innovation comes from you. I
heard someone say in Makkah: “The Messenger of Allah cursed the one who cuts down lote-trees” – then he quoted a similar report. (Hasan)

Chapter 159, 160. Removing Harmful Things From The Road

5242. ‘Abdullãh bin Buraidah said: I heard my father Buraidah say: I heard the Messenger of Allah say: “In a person there are three hundred and sixty joints, and he must give charity on behalf of each joint.” They said: “Who can do that, O Prophet of Allah?” He said: “By burying sputum found in the Masjid, or by removing things from the road, and if you cannot do that then two Rak‘ah of Duha prayer will suffice instead.” (Hasan)

5243. It was narrated from Abû Dharr that the Prophet said: “Every bone in the fingers and toes of the son of Adam must give charity every day. Greeting whoever you meet is a charity, enjoining what is good is a charity, forbidding what is evil is a charity, removing a harmful thing from the road is a charity, and having intercourse with one’s wife is a
charity.” They said: “O Messenger of Allâh, if he fulfills his desire, is it a charity for him?” He said: “Don’t you see that if he were to do it in an unlawful manner, he would be sinning?” And he said: “Two Rak‘ah of Du‘ha prayer are sufficient instead of all that.” (Sahîh)

Abû Dâwûd said: Hâmâd (one of the narrators): did not mention commanding and forbidding.

5244. This Hadîth, (similar to no. 5243), was narrated (with another chain) from Abû Dharr. (Sahîh)

5245. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “A man, who had never done any good deed, removed a thorny branch from the road. Either it was a branch of a tree that he cut down and threw aside, or it was on the road, and he removed it. Allâh appreciated this and admitted him to Paradise.” (Sahîh)
Chapter 160, 161. Regarding Extinguishing Fires At Night

5246. It was narrated from Sālim from his father, and on one occasion, he attributed it to the Prophet ﷺ: “Do not leave fires burning in your houses when you go to sleep.” (Sahih)

5247. It was narrated that Ibn ‘Abbās said: “A mouse came and started dragging a wick, and brought it, and dropped it before the Messenger of Allāh ﷺ on the mat on which he was sitting, and it burned a hole in it the size of a Dirham. He said: ‘When you go to sleep, extinguish your lamps, for the Shaitān directs a creature such as this to do this, to burn you.’” (Daif)

Comments:
Narrations with meanings to support this are recorded by Al-Bukhāri no. 6294 and 6295 as well as Muslim no. 5216.
Chapter 161, 162. Regarding Killing Snakes

5248. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘We have not made peace with them since we fought them. Whoever leaves any of them alone out of fear is not one of us.’” (Hasan)

5249. It was narrated that Ibn Mas‘ūd said: “The Messenger of Allāh ﷺ said: ‘Kill all the snakes, and whoever fears their revenge does not belong to me.’” (Da‘f)

5250. Ibn ‘Abbās said: “The Messenger of Allāh ﷺ said: ‘Whoever leaves snakes alone out of fear of their pursuit, he is not one of us. We have not made peace with them since we fought them.’” (Da‘f)

5251. It was narrated from Al-
‘Abdābin ‘Abdul-Muṭṭalib that he said to the Messenger of Allāh ṢALLALLĀHU ‘ALAIHISO ‘RA: “We want to sweep out (the well of) Zamzam, but there are some of these small snakes in it.” The Prophet ṢALLALLĀHU ‘ALAIHISO ‘RA ordered that they be killed. (Da‘f)

5252. It was narrated from Sālim, from his father that the Messenger of Allāh ṢALLALLĀHU ‘ALAIHISO ‘RA said: “Kill snakes, the one with two stripes and the short-tailed one, for they take away eyesight and cause miscarriages.” ‘Abdullāh used to kill every snake he found. Abū Lubābah or Zaid bin Al-Khaṭṭāb saw him chasing a snake, and said: “It is forbidden to kill house-snakes.” (Sahih)

5253. It was narrated from Abū Lubābah that the Messenger of Allāh ṢALLALLĀHU ‘ALAIHISO ‘RA forbade killing the snakes that live in houses, unless they had two stripes or were short-tailed, for they take away eyesight and cause miscarriages of that which is in women’s wombs. (Sahih)
5254. It was narrated from Nāfi', that Ibn ‘Umar found a snake in his house after Abū Lubābah told him that, and he ordered that it be taken out, meaning, to Al-Baqī'. (Sahih)

5255. This Hadith, (similar to no. 5254) was narrated (with another chain) from Nāfi'. Nāfi' said: “Then I saw it after that in his house.” (Sahih)

5256. Muhammad bin Abī Yahyā said: “My father told me, that he and a friend of his went out to visit Abū Sa'eed (when he was sick). We came out of his house and met a friend of ours who wanted to enter upon him, and we went and sat in the Masjid. Then he came and told us that he had heard Abū Sa'eed Al-Khudrī say: “The Messenger of Allāh ﷺ said: ‘Some snakes are jinns, so whoever sees anything in his house, let him ask it to leave, three times, then if it comes back let him kill it, for it is a devil.”’ (Da'īf)

5257. It was narrated from Ibn ‘Ajālān, from Ṣaīfī Abī Sa'eed, the freed slave of the Anṣār, from Abū As-Sā'īb, who said: “I came to Abū Sa'eed Al-Khudrī, and while I was
sitting with him, I heard the sound of something moving under his bed. I looked and saw a snake, so I got up. Abū Sa‘eed said: ‘What is the matter with you?’ I said: ‘There is a snake there.’ He said: ‘What do you want to do?’ I said: ‘Kill it.’ He pointed to a room in his house, and said: ‘A cousin of mine was in this room, and on the Day of Al-Ahzab, he asked permission to go to his wife, for he was newly married, and the Messenger of Allāh ﷺ gave him permission, but told him to take his weapon with him. He came to his house, and found his wife standing at the door. He pointed at her with the spear, and she said: “Do not be hasty, until you see what made me come out.” He entered the room and saw an ugly snake. He stabbed it with his spear, then he brought it out on the spear, quivering. I do not know which of them died first, the man or the snake. His people came to the Messenger of Allāh ﷺ and said: “Pray to Allāh to bring our companion back to life.” He said: “Pray for forgiveness for your companion.” Then he said: “Some of the jinn in Al-Madinah have become Muslim, so if you see any of them, warn him three times, then if you want to kill it, then kill it after the three (warnings).”

(Sahih)

This Hadith, (similar to no. 5257) was narrated in brief (with
another chain) from Ibn ‘Ajlân, and he said: “Let him warn it three times, then if it appears to him again, let him kill it, for it is a devil.” (Sahîh)

5259. It was narrated from Mâlik, from Şâfi‘î, the freed slave of Ibn Aflâh: “Âbû As-Sâ‘ib, the freed slave of Hishâm bin Zuhrah, informed me, that he entered upon Abû Sa‘eed Al-Khudri” – and he narrated a similar report that was more complete. He said: “Warn it for three days, then if it appears to you again after that, kill it, for it is a devil.” (Sahîh)

5260. It was narrated from ‘Abdur-Rahmân bin Âbî Lailâ, from his father that the Messenger of Allah was asked about snakes that live in houses. He said: “If you see any of them in your houses, say: ‘I adjure you by the covenant that Nûh made with you, and I adjure you by the covenant that Sulaimân made with you, not to harm us.’ Then if they come back, kill them.” (Da‘îf)
looks like a piece of silver.” (Da’if)
Abū Dāwūd said: Someone said to me: The small snake that does not twist in its movements. If this is correct that is a sign, if Allāh wills.

Chapter 162, 163. Regarding Killing Geckos

5262. It was narrated from ‘Āmir b. Sā’d that his father said: “The Messenger of Allāh ﷺ enjoined killing geckos, and he called them noxious little creatures.” (Sahih)

5263. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Whoever kills a gecko with the first blow, he will have such and such of Hasanah.[1] Whoever kills it on the second blow, he will have such and such of Hasanah, less than the first. Whoever kills it on the third blow, he will have such and such of Hasanah, less than the second.” (Sahih)

It was narrated (with another chain, a narration similar to no. 5263) from Abū Hurairah that the Prophet ﷺ said: “For the first blow there are seventy Ḥasanah.” (Ṣahih)

Comments:
See Al-Bukhārī no. 3359, it contains: “It (the gecko) blew (the fire) on Ibrāhīm.”

Chapter 163, 164. Regarding Killing Ants

It was narrated from Al-A‘raj, from Abū Hurairah that the Prophet ﷺ said: “One of the Prophets stopped beneath a tree, and an ant bit him. He ordered that his luggage be moved from beneath it, then he ordered that it be burned. Then Allāh revealed to him: ‘Why not just one ant?’” (Ṣahih)

It was narrated from Abū Salamah bin ‘Abdur-Rahmān, and Sa‘eed bin Al-Musayyab, from Abū Hurairah, from the Messenger of Allāh ﷺ: “An ant bit one of the Prophets, and he ordered that the
ant colony be burnt. Allāh revealed to him: ‘Because one ant bit you, you destroyed a nation that glorifies (Me)?’” (*Sahīh*)

5267. It was narrated that Ibn ‘Abbās said: “The Prophet forbade killing four types of animals: Ants, bees, hoopoes and sparrow-hawks.” (*Da’if*)

5268. It was narrated from ‘Abdūr-Rahmān bin ‘Abdullāh that his father said: “We were with the Messenger of Allāh on a journey, and he went out to relieve himself. We saw a red-headed sparrow that had two chicks with her, and we took her chicks. The red-headed sparrow started to flap her wings. The Prophet came and said: ‘Who has upset her by taking away her children? Give her children back to her.’ And he saw an ant colony that we had burned, and said: ‘Who burned this?’ We said: ‘We did.’ He said: ‘No one should punish with fire but the Lord of fire.’” (*Hasan*)

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[1] This preceded, see number 2675.
Chapter 164, 165. Regarding Killing Frogs

5269. It was narrated from ‘Abdur-Rahmân bin ‘Uthmân that a doctor asked the Prophet about using frogs in medicine, and the Prophet forbade killing them. (Hasan)

Chapter 165, 166. Regarding Throwing Stones

5270. It was narrated that ‘Abdullâh bin Al-Mughaffal said: “The Messenger of Allah forbade throwing stones, and he said: ‘It does not catch any game or injure any enemy, all it does is put out an eye or break a tooth.’” (Sahih)

Chapter 166, 167. Regarding Circumcision

5271. It was narrated from Muhammad bin Hassân – ‘Abdul-Wahhab (one of the narrators) said: Al-Kûfî – from ‘Abdul-Malik bin ‘Umar, from Umm ‘Aïyyah Al-Ansâriyyah, that a woman used to circumcise females in Al-Madînah, and the Prophet said
to her: “Do not go to extremes in cutting, for that is better for the woman and more liked by the husband.” *(Da‘if)*

Abū Dāwūd said: A similar report was related from ‘Ubaidullāh bin ‘Amr from ‘Abdul-Malik with this chain.

Abū Dāwūd said: This is not strong; it has been related in a Mursal form.

Abū Dāwūd said: Muḥammad bin Hassān is unknown, and this Hadith is weak.

Chapter 167, 168. Women Walking With Men In The Street

5272. It was narrated from Ḥamzah bin Abī Usaid Al-Ansārī from his father, that he heard the Messenger of Allāh ﷺ say, while he was coming out of the Masjid and men were mingling with women in the street – the Messenger of Allāh ﷺ said to the women: “Keep back, for you have no right to walk in the middle of the street; you should keep to the sides of the street.” Then women kept so close to the walls that their clothes would catch on the walls. *(Da‘if)*
5273. It was narrated from Ibn ‘Umar that the Prophet forbade a man to walk between two women. *(Da‘īf)*

5274. It was narrated from Abū Hurairah that the Prophet said: “Allāh, may He be glorified and exalted, says: ‘The son of Ādām offends Me; he inveighs against Time but I am Time, all things are in My Hand and I alternate night and day.’” *(Sahīh)*

[THE END OF THE TEXT AND ALL PRAISES ARE DUE TO ALLĀH, THE MIGHTY AND SUBLIME]
In transliterating Arabic words, the following system of symbols has been used:

1. **Consonants**

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2. Vowels

There are only six vowels in Arabic; three of them are short and the other three are long. They are symbolized in the following way:

- \( \text{أ} \) (a) approximately as in ‘bad’
- \( \text{إ} \) (i) as in ‘bid’
- \( \text{او} \) (u) as in ‘pull’
- \( \text{ال} \) (ā) as in ‘father’
- \( \text{و} \) (i) as in ‘bread’
- \( \text{و} \) (ū) as in ‘pool’
Glossary Of Islamic Terms

‘Abd: (عبد) Literally meaning ‘a male slave’. Also used as a prefix in many Muslim male names in conjunction with a Divine Attribute of Allāh, meaning servant or slave. Examples include Abdullah (‘Abd-Allāh—servant of Allāh), Abdur-Rahmān (‘Abd Ar-Rahmān—servant of the Most Merciful), and Abdul-Khāliq (‘Abd Al-Khāliq—servant of the Creator).

‘Abīd: (عبيد) One who preoccupies himself with ‘Ībadah (worship) and shows relatively less interest towards knowledge.

‘Abīr: (ابير) A mixture of saffron with other perfumes.

Abtah or Bathã: (الأطب أو البطفاء) (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.

Abyār ’Alī: (أبجار 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. It was prosperous, but naughty and disobedient to Allāh, so Allāh destroyed it with violent destructive westerly wind.

Ad-Dabūr: (الدبور) Westerly wind.

Adāhī: (الأضححي) Sacrifices.

Ādam: (آدم) The first human being created by Allāh and the first Prophet sent on earth to establish monotheism as the original religion for mankind.

Adhān: (الأذان) The call for the daily five obligatory prayers is called Adhān. The person who calls the Adhān is called a Mu’adhdhin. The ’Adhān consists of specific phrases, recited aloud in Arabic prior to each of the five daily worship times. These phrases are as follows: Allāhu Akbar, Allāhu Akbar; Allāhu Akbar, Allāhu Akbar; Ash-hadu an lā ilāha illallāh, Ash-hadu an lā ilāha illallāh; Ash-hadu anā Muhammadan Rasūl-Allāh, Ash-hadu anā Muhammadan Rasūl-Allāh; Hayya alas-Salāh, Hayyālas-Salāh; Hayya alal-Falāḥ, Hayya alal-Falāḥ; Allāhu Akbar, Allāhu Akbar; Lā ilāha illallāh. Upon hearing the Adhān, Muslims discontinue all activities and assemble at a local mosque for congregational prayers.
‘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.

Afda: (الأسفل) The best.


Ahābish: (الأحابيش) The settlers in the Makkan outskirts.

Ahādīth: (الأحاديث) Sayings and doings of the Prophet Muhammad ﷺ.

‘Ahd: (العقد) Literally means Covenant. A solemn agreement between two or more persons or groups.

‘Ahd Alastu: (عهد ألست) (Covenant of Alast) Before creating human beings, Allāh 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 Allāh’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 Sūrat Ar-Ra’id (13:20) and Sūrat Yā-Sīn (36:60). The Old Testament tells of the covenant the Jews made with Allāh.

Ahkām: (الأحكام) (Orders) According to Islamic Law, there are five kinds of orders: 1. Compulsory or obligatory (Wājib), 2. Desirable or recommended, ordered without obligation (Mustahabb), 3. Lawful, legal, permissible, or allowed (Halāl), 4. Undesirable but lawful or legal, disliked but not forbidden (Makrūh), 5. Unlawful, forbidden, prohibited and punishable from the viewpoint of Islam (Muḥarram or Harām).

Ahlaf: (الأخلاف) Covenants and oaths.

Ahlul-Bayt: (أهل البيت) 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’ān when angels came to give glad tidings of a son to Prophet Ibrahim at an old age. See Sūrat Hūd (11:73). Generally the term Ahl-Bayt refers to the household of the Prophet ﷺ.

Ahlul-Hadīth: (أهل الحديث) Refers to the group of scholars in Islam who specialize in the study of Ahādīth and its sciences, like Imām Bukhari, Imām Muslim, Imām Tirmidhi, Imām Abu Daud, Imām Albānī and others.

Ahlul-‘Arūd: (أهل العروض) and (‘Awāliyul-Madinah) and ‘Awāliyul-Madinah: Outskirts
of Al-Madinah up to a distance of four or more miles. South-eastern part of Al-Madinah in the valleys of Mahzur.

**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 والسنة): 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 الدّمّة): See Dhimmis.

**Ahlul-Baqar** (أهل البقر): Those keeping cows.

**Ahlul-Jabr** (أهل الجبر): See Jabriyyah.

**Ahlul-Qadar** (أهل القدّر): See Qadariyyah.

**Ahlul-Qura** (أهل القرى): The town-dwellers.

**Ahlul-'Uqad** (أهل العقد): The chiefs.

**Ahlur-Ray** (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 الصّفة): People of the Platform. See Ashābus-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.

**Al-Ahzāb** (الحزّاب): (The Confederates) 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).

**Ayyāmut-Tashriq** (أيام التشريق): The 11th, 12th and 13th of Dhul-Hijjah. On these days the pilgrims throw pebbles at the Jamrāt.

**Ayyim** (الأيم): A woman who already has a sexual experience, she maybe a widow or a divorced.

‘Ajj (العج): Raising the voice with Talbiyah during Hajj and ‘Umrah.

**Al-‘Ajamah** (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: (العجوة) 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 All\(\text{h}\) That the present order of existence will some day come to an end that when that happens, All\(\text{h}\) 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.

Akhyaf: (أخياف) Uterine brother or sister. Born of the same mother but by a different father.

Al-Hamdu Lillah: (الحمد لله) This is a part of the beginning Verse of the first S\(\text{u}r\)ah of the Noble Qur\'an. The meaning of it is ‘all praises are due to All\(\text{h}\)’. Other than being recited daily during prayers, a Muslim says this expression after almost every activity of his daily life to thank All\(\text{h}\) for His favors. A Muslim is grateful to All\(\text{h}\) for all His blessings, and it is a statement of thanks, appreciation, and gratitude from the creature to his Creator.

\'Aynul-Yaq\(\text{i}n\): (عين اليقين) Assured knowledge, assured sight, that which one sees with the eye.

\'Alayhis-Salam: (عليه السلام) Peace be upon him (pbuh).

\'\text{Al}im: (العالم) (pl. ‘Ulam\(\text{a}\)’) A Muslim religious scholar who has attained a considerable amount of Islamic knowledge.

All\(\text{h}\): (الله) It is an Arabic word of rich and varied meaning, used as the proper name for God. Derives from the word ‘Il\(\text{h}\) which means ‘the One deserving all worship’. Muslims view All\(\text{h}\) 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 (Elo\(\text{h}\)), the word which Jesus Christ used in Aramaic when he prayed to God. All\(\text{h}\) has an identical name in Judaism, Christianity and Islam; All\(\text{h}\) is the same God worshipped by Muslims, Christians and Jews. In the Qur\’\(\text{a}\)n, All\(\text{h}\) is described as having at least ninety-nine Divine Names, which describe His Perfect Attributes. Unlike other Divine Names, All\(\text{h}\) is the Name which is invested with the sum of all the Divine Attributes. The name All\(\text{h}\) has no plural and no feminine form.
Allâhu Akbar: (الله أكبر) This phrase, known as the Takbîr (Magnification), means ‘Allâh is the Most Great’ and is said by Muslims 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.

Amâl: (الأعمال) The acts of worship.

‘Amâliq: (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: (عَنَب) 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’.

Amin: (الأمين) Custodian or guardian. Someone who is loyal or faithful.

Amin: (أَمَينّ) O Allâh, accept our invocation.

‘Amluz-Zakah: (عامل الرزاقة) The Zakâh (obligatory charity) collector.

Amîr: (الامير) Amîr is used in Islam to mean leader or commander.

Amîrul-Mu'minin: (أَمِيرُ الْمُؤْمِنِينَ) It means commander of the believers. This title was given to the caliphs after Prophet Muhammad ﷺ.

Amlah: (أَملح) 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.

Amma Ba'd: (أما 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’.

Anbijâniyyah: (الأنيجانية) A plain thick woolen sheet or garment with no markings on it.

Ansâr: (الأنصار) (sing. Ansâri) Literally meaning helpers or supporters, Ansâr
were the Companions of the Prophet from the inhabitants of Al-Madinah, who embraced Islam and supported it, and who received and entertained the Muhājirīn (sing. Muhājir) who were the Muslim emigrants from Makkah and other places.


‘Aqabah: 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: A contract.

‘Aqd Sahih: A legal contract.


‘Aqilah: 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 Ashãbul-FurUd.)

Al-‘Aqiq: A valley about seven kilometers west of Al-Madinah.

‘Aqiqah: It is the sacrificing of one or two sheep on the occasion of the birth of a child, as a token of gratitude to Allāh.

‘Aqrã Halqã: Is just an exclamatory expression, the literal meaning of which is not meant always. It expresses disapproval.

‘Arafah: The ninth day of the last Islamic month Dhul-Hijjah.

‘Arafat: ‘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.

Arba‘imiyāt: Collections of the forty Ahādīth.


Arak: A tree from which Siwāk (tooth stick) is made.

‘Arīyyah: (pl. ‘Arāyā) 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)

**Arkān (الأركان)** (sing. Rukn) The elements or essential ingredients of an act, without which the act is not legally valid.

**Arkānul-Islam (أركان الإسلام)** A term referring to the Five Pillars of Islam that demonstrate a Muslim's commitment to Allāh in word and in deed. They are as follows: 1. To testify that none has the right to be worshiped but Allāh and that Muhammad is the Messenger of Allāh. 2. To offer the prayers. 3. To observe fasts during the month of Ramadān.4. To pay the Zakāt (obligatory charity). 5. To perform Hajj (pilgrimage to Makkah).

**Armageddon (آرماجدون)** 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 (الأرش)** Compensation given in case of someone’s injury caused by another person.

'Arsh (العرش) The Throne of Allāh the Exalted.

'Asabah (العصبة) All male relatives of a deceased person or a killer, from the father’s side.

'Sasbiyyah (العصبية) Tribal loyalty, nationalism.

'Asb (الصب) 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-hābul-A'raf (أصحاب الأعراف)** These will be the people who are neither righteous enough to enter Paradise nor wicked enough to be cast into Hell.

**As-hābul-Furūd (أصحاب الفروض)** 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), grandmother (father’s 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-Arham, meaning the relatives through mother’s side like maternal uncle, mother’s sister and mother’s father etc.

**As-hābush-Shajarah (أصحاب الشجرة)** Those Companions of the Prophet ﷺ who took an oath to defend the religion against the Quraysh at Hudaibiyah.
As-hābus-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 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 As-hābus-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-hābus-Sunan: The compilers of the Prophetic Ahādīth on Islamic jurisprudence.

Al-‘Ashhurul-Hurum: The sacred months. The months of Dhul-Qa’dah, Dhul-Hijjah, Muharram and Rajab.

Al-‘Asharatul-Mubashsharah: The ten Companions that were given the glad tidings of assurance of entering Paradise. They were Abu Bakr, ‘Umar, ‘Uthman, ‘Ali, ‘Abdur-Rahmãn bin ‘Awf, Abu ‘Ubaidah bin Jarrah, Talhah bin ‘Ubaidullah, Zubair bin Awwâm, Sa’d bin Abu Waqqâs and Sa’eed bin Zaid.

Ash-Shām: The region comprising Syria, Palestine, Lebanon and Jordan.

‘Āshūra’: The 10th of the month of Muharram (the first month of the Islamic calendar).

Al-Asmā’ul-Husnā: The term Al-Asmā’ul-Husnā, 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.

Asmā’ur-Rijāl: The science of Biographies of Narrators.

‘Asr: 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-Salāmu ‘Alaykum: 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 ‘Alaykumus-Salām, meaning ‘and peace be upon you also’. The extended forms of it are As-Salāmu ‘Alaykum wa Rahmatullâh meaning ‘peace be upon you and mercy of Allâh’ and As-Salāmu ‘Alaykum wa Rahmatullâhi wa Barakâtuhu meaning
‘peace be upon you and mercy of Allâh and His blessings.’ The response will also be changed accordingly.

Astaghfirullah: (آستغفر الله) This is an expression used by a Muslim when he wants to ask Allâh’s forgiveness. The meaning of it is ‘I ask Allâh’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 prayer, a Muslim says this statement three times.

Al-Aswâf: (الأسواف) Name of the area of Al-Madinah that Allâh’s Messenger ﷺ made sacred. (An-Nihayah) Bayhaqi said it to be the wall around Al-Madinah. (Sunan Al-Kubrâ)

Āthâr: (الأثار) Sayings of the Sahâbah, the Companions of the Prophet ﷺ.

‘Atîrah: (العتر) A sacrifice offered during the month of Rajab (in Jahiliyyah and it was canceled after Islam). It was also called Rajabiyyah.

‘Atûd: (العتود) A young sheep that is old enough (of about one year) to fend for itself and no longer needs its mother.

A‘ûdhu Billâhi minash-Shaytânir-Ra’îm: (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 Allâh 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 Wali) Literally means friend. But in Islamic terminology it refers to the close friends of Allâh.

‘Awrah: (العورة) 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: (العوالي) Villages surrounding Al-Madinah.

‘Awâliyul-Madinah: (عوالي المدينة) See Ahlul-‘Arûd.

Al-‘Awâmîr: (العوامير) Snakes living in houses.

Awâq: (آواق) (sing. Úqiyyah also called Waqiyyah) 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 maybe less or more according to different countries. (Sindi)] [An ounce; for
silver is 119.4 grams, for other substances is 127/128 grams, modern use of an ounce is equal to 28.349 grams.

**Awqāf:** Property voluntarily transferred to a charity or trust to be used for public benefits.

**Awsāq or Awsuq:** See Wasq.

**Awwābīn:** 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.

**Āyah:** (pl. Āyāt) Āyah means a proof, evidence, verse, lesson, sign, miracle, revelation, etc. The term is used to designate a Verse in the Qur’ān. There are over 6,600 Verses in the Qur’ān.

**Ayyām Bid:** (آيام ييض) The bright days or the moonlit days. The 13th, 14th and 15th of every lunar month when the moon is at its full.

**Ayyāmul-Jahiliyyah:** A term designating a state of ignorance and immorality. It is a combination of views, ideas, and practices that totally defy 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. Ayyāmul-Jähiliyyah, 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.

**Ayyāmut-Tashrīq:** The 11th, 12th and 13th of Dhul-Hijjah. On these days the pilgrims throw pebbles on Jamarāt.

**Āyatul-Kursī:** (آية الكرسي) Verse No. 255 in Sūrat Al-Baqarah.

**Azfār:** A type of incense.

**'Azl:** (العزل) Coitus Interruptus. Coitus in which the penis is withdrawn prior to ejaculation.

**Azlām:** (الأزلام) 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.

**Bābur-Rayyān:** (باب الریان) 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.

**Bābus-Salam:** (باب السلام) It is one of the famous gates of the Sacred Mosque in Makkah.

**Badanah:** (البدنة) (pl. Budn) A camel driven to be offered as a sacrifice by
the pilgrims at the sanctuary of Makkah.

**Badhaq or Badhiq:** (بالذقه) An alcoholic drink made from the juice of grapes by slowly boiling it down until two-thirds of it has gone.

**Bădiyah:** (البدية) (pl. Bawādi) A desert or semi-arid environment.

**Badr:** (بدر) A place about 150 kilometer to the south of Al-Madinah, 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 Sūrat Al-Anfāl (8:5-19, 42-48) and Sūrat Al-Imrān (3:13).]

**Bahīmah:** (البهيمة) (pl. Bahā‘im) signifies every quadruped animal (of which the beasts of prey are excluded). Bahīmah thus refers to goats, sheep and cows.

**Al-Bahīrah:** (البحيرة) 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-‘Inah:** (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 العرية) (pl. ‘Arāyāt) 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 Sā‘. (See Sahih Al-Bukhārī, Vol.3, Ahādīth Nos. 389, 394 and 397).

**Al-Bay‘ul-Batt:** (البيع الباطن) Absolute sale.

**Al-Bay‘ul-Bātil:** (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 Habalil-Habalah:** (بيع حبل الحبالة) 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-Hasat:** (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-Istisna’:** (بيع الاستئناف) 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 Istisnä’ comes into existence. But it is necessary for the validity of Istisnä’ 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 Istisnä’.

**Bay' ul-Khiyär:** (بيع الخيار) Optional sale.

**Bay' ul-Malāqīh:** (بيع الملاقيح) 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 المعاومة) Selling the produce of a tree for many years ahead.

**Bay' ul-Muhāqalah:** (بيع المحاقل) It is the estimate of wheat in the harvest (corn ears) and selling them for the same amount in weight.

**Bay' ul-Mukhābarah:** (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-Mukhadarah: (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-Munâbadhah: (بيع المنابذة) 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-Muqâyadah: (بيع المقايضة) 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-Muzâbanah: (بيع المازبة) 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 المزايدة) 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-Nâjiz: (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-Salaf): (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 con-
tract 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*: 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*: Simulated sale, protective sale.

*Bay'ut-Tawliyah*: Released at cost price.

*Bay'uth-Thunyā or Bay'ul-Istithnã*: Selling a thing leaving a part of it. For example, selling his fruits but except a part of it.

*Bay'ul-'Urbun*: 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'ul-Wadî'ah*: Resale at a loss.

*Bay'ah*: A pledge or an oath of allegiance given by the citizens etc., to their Imãm (Muslim ruler or leader) to be obedient to him according to the Islamic religion.

*Bayda*: A place to the south of Al-Madinah on the way to Makkah.

*Baytul-Mâl*: 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'mur*: Allah's House over the seventh heaven.

*Baytul-Maqdis*: It is popularly referred to as Baytul-Muqaddas. Also known as Aqšâ Mosque, the famous mosque in Al-Quds (Jerusalem). It was the first Qiblah (prayer direction) of Islam. Then Allah ordered Muslims to face the first House of Allah, 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-Harām) in Makkah, and the second being the Masjid Nabawi (the Mosque of the Prophet ﷺ). It is from the surroundings of Baytul Maqdis that Prophet Muhammad ﷺ ascended to heaven.

*Baytul-Midras*: A place in Al-Madinah (and it was a Jewish centre).

*Bay'atur-Ridwan*: (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 ‘Uthmân who had gone to negotiate with them and reported to have been taken captive.

**Bakkah** : (بکة) Another name for Makkah. (See the Noble Qur’ân, Al-Imrân 3:96)

**Balâm** : (بالام) Means an ox.

**Balât** : (البلط) A place in Al-Madinah between the mosque and the marketplace.

**Balah** : (البلح) The date once it begins to ripen.

**Bâlîgh** : (البلغ) The one who has reached the age of maturity and is an adult.

**Banî Labün** : (بني لبون) A two year old male camel.

**Banî Makhâd** : (بني مخاض) One year old male camel.

**Banû Asfar** : (بنو الأصفر) The Byzantines (the Romans).

**Banû Israel** : (بني إسرائيل) Literally means the Children of Israel. It refers to the progeny of Prophet Ya‘qub.

**Al-Baqî‘** : (البيقع) Also called Baqî‘ Al-Gharqad or Jannatul-Baqî‘. The cemetery or the people of Al-Madinah; many of the family members and Companions of the Prophet ﷺ are buried in it.

**Barakah** : (البركة) Literally means blessing or Divine grace.

**Barid** : (البريد) See Burud.

**Bârakallâh** : (بارك إله) 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 ﷺ. 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-Rahîm
In the Name of Allah, the Most Gracious, the Most Merciful). It is said before any act or activity of importance, such as reciting the Qur'ān, traveling, eating a meal, rising from sleep, etc.

**Bathā’** (البطحاء) See 'Abtah.

**Bātil** (الباطل) Falsehood, null and void.

**Batshah** (البطشة) Grasp.

**Bawādī** (البودي) See Bādiyah.

**Bid'ah** (البدعة) Any heresy or innovated practice introduced in the religion of Allah which have no basis in the Qur'ān or Sunnah and to regard these new things as acts of Ibadah. The Prophet ﷺ said that every Bid’ah is a deviation from the true path and every deviation leads to Hellfire.

**Bikr** (البكر) A virgin.

**Bint Labūn** (بنت لبون) Two year old she-camel.

**Bint Makhād** (بنت مخاض) One year old she-camel.

**Bisāt** (البساط) Anything that can be spread on the ground, be it a mat, a carpet or a piece of cloth.

**Bismillāhir-Rahmānir-Rahīm** (بسم الله الرحمن الرحيم) In the Name of Allah, the Most Gracious, the Most Merciful. This is the first Verse of Sūrat Al-Fātihah (Chapter 1) of the Noble Qur'ān. While reciting the Qur'ān, it is to be read immediately after one reads the phrase: A'udhu Billahi minash-Shaytānir-Rajīm (I seek refuge in Allah from the outcast Satan). It is also recited before doing any daily activity.

**Bi'thah** (البعثة) The beginning of the Prophet's mission, his call to prophethood in 610 CE.

**Bit’** (البيت) 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’āth** (بمات) A place about two miles from Al-Madinah where a battle took place between the Ansār tribes of Aus and Khazraj before Islam.

**Budn** (البدن) (sing. Badanah) Camels to be offered as sacrifice by the
Glossary of Islamic Terms

pilgrims at the sanctuary of Makkah.

Buhtân: (الهتان) A false accusation, calumny, slander.

Bulûgh: (البلاغ) 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: (البرنوس) (pl. Barânis) A type of hooded cloak called burnous.

Burqu‘: (البرقع) A covering dress worn by women.

Burud: (البرد) (pl. Barîd) The distance equal to sixteen Farsakhs.

Busr: (البرس) Partially ripe dates that have begun to take on a red or yellow color.

Busrâ: (بصرى) is a city in Harran in the south of Damascus in Syria.

Buthân: (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: (الضب) (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-Dabûr: (الدبور) Westerly wind.

Daff: (الدف) Tambourine used in Arabia.

Daghâbis: (الضغابيس) (sing. Daghabûs) Snake cucumbers.

Dahn: (الدهن) Any thick oil applied to hair.

Dâ‘î: (الدعاوي) (pl. Du‘ât) Muslim missionary involved in Da‘wah (preaching).

Dayyân: (الدين) Allah; the One Who judges people from their deeds after calling them to account.

Dajjâl: (Al-Masîh Ad-Dajjâl) Antichrist, False Christ or Pseudo Messiah, also known as the one-eyed Dajjâl. He will be from
among the Jews and will appear before Qiyāmat (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).

**Dāniq:** (دائن) A coin equal to one-sixth of a dirham.

**Dārul-‘Ahd:** (دار العهد) Country linked in a peace treaty.

**Dārul-Bawār:** (دار البوار) The abode of perdition.

**Dārul-Fanā’:** (دار الفناء) The abode which passes away (earth).

**Dārul-Ghurūr:** (دار الغور) The abode of delusion.

**Dārul-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.

**Dārul-Islām:** (دار الإسلام) It means Domain of Islam, and refers to the territory under the control of the believers.

**Dārul-Khilāfa:** (دار الخلافة) The seat of Imām or Khalīfah.

**Dārul-Kufr:** (دار الكفر) It means Domain of Disbelief, and refers to the territory under the control of the disbelievers.

**Dārun-Na‘im:** (دار النعيم) The blessed abode (paradise).

**Dārul-Qadā’:** (دار القضاء) Justice House (court).

**Dārul-Qarār:** (دار القرار) The abode that abides.

**Dārus-Salām:** (دار السلام) The abode of peace.

**Dārushed-Suhūdā’:** (دار الشهداء) 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 Allāh and His Messenger Muhammad ﷺ.

**Dāwūd:** (داود) Prophet David, a Prophet of Allāh mentioned in the Qur’ān and the Old Testament.

**Dayn:** (الدائن) 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 Ahâdhîth 2690 and 2691, Sunan Ibn Mâjah)

**Dhât ‘Irq:** (ذات عراق) Miqât for the pilgrims coming from Iraq.

**Dhâtun-Nitâqayn:** (ذات النطاقين) 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.

**DhâturRiqa‘:** (ذات الرقع) 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 DhâturRiqa‘.

**Dhîkh:** (الذئب) An animal a 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.

**Dhimmî 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 exempted 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-Farâ‘id:** (ذوالفرائض) Those persons whose share of inheritance is described in the Qur’ân are called Dhul-Farâ‘id, and the rest are ‘Asabah (العصبة).
**Dhul-Hijjah:** (ذوالحجة) The twelfth month of the Islamic calendar. The month in which the great pilgrimage to Makkah takes place.

**Dhul-Hulayfah:** (ذو الحليفة) The Miqāṭ of the people of Al-Madīnah now called Abyār ‘Ali.

**Dhul-Khalasah:** (ذو الخصلة) Al-Ka'bah Al-Yamāniyah, a house in Yemen where idols used to be worshiped. It belonged to the tribes of Khath‘ām and Bujaylah.

**Dhul-Qa'dah:** (ذو القعدة) The eleventh month of the Islamic calendar.

**Dhul-Qarnayn:** A great ruler in the past who ruled all over the world and was a true believer. His story is mentioned in the Qur'ān (18:83).

**Dhul-Qurba:** (ذو القرى) Relatives, kinsfolk.

**Dhū 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-Nūn:** (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-Nūrayn:** (ذو النورين) It means ‘Possessor of the Two Lights’. It is used to refer to ‘Uthmān bin ‘Affān (because he married two of the Prophet’s daughters).

**Dhī Tuwā:** (ذي طوى) A well-known well in Makkah. In the lifetime of the Prophet, 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.

**Dībāj:** (الديباج) Pure silk cloth, silk brocade.

**Dīnār:** (الدينار) Gold coinage; in the days of the Prophet, one dinār was having the weight of 4.4 grams of gold.

**Dhirā:** (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).

**Dirāyah:** (الدراءية) 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.

**Diyyah:** (الدية) Blood money (for wounds, killing etc.), compensation paid by
Du'ā': Supplication, prayer, request, plea; invoking Allāh for whatever one desires. It is distinct from Salāt (formal worship or prayer). Personal Du‘ās can be made in any language, whereas Salāt (prayer) is performed in Arabic. Muslims make Du‘ās 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.

Dubbā': Gourd, squash and pumpkin. Also a name of a pot made from gourd in which Nabīdēh used to be prepared, and used to hold alcoholic drinks. Also called Qara‘ or Tounmba.

Duḥā: Forenoon (prayer). Its time begins a little after the beginning of Ishrāq, i.e., sunrise, meaning when the sun gains considerable height and lasts until before noon.

Dunyā: This world or life, as opposed to the Hereafer that is the next life.

'Eid: 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 Ramadān), and ‘Eidul-Adhā (which occurs at the time of the Hajj). A traditional greeting used by Muslims around the time of ‘Eid is ‘Eid Mubarak, 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-Adhā: 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 the eleventh to thirteenth are the days of Tashrīq. This event commemorates Prophet Ibrahim’s obedience to Allāh by being prepared to sacrifice his only son Ismā‘īl (Ishmael).

'Eidul-Fitr: Literally means ‘the Feast of breaking the Fast’. A three-day celebration after fasting the month of Ramadān as a matter of thanks and gratitude to Almighty Allāh. It takes place on the first of Shawwal, the tenth month of the Islamic calendar.

‘Eisā or ‘Isā: 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** (النجد) (also Fidak) A town near Al-Madinah.

**Fâhish**: (الفاحش) One who talks evil.

**Fâjr**: (الفجر) The dawn or early morning before sunrise, and denotes the prime time for prayer, also the name of the first obligatory Salāt (prayer) of the day to be offered at any time between the first light of dawn and just before sunrise. Sūrah 89 of the Noble Qur’ān has also this name.

**Faqih**: (الفقه) (pl. Fuqahā’) An Islamic scholar who is an expert on Islamic jurisprudence (Fiqh), and can give an authoritative legal opinion or judgment.

**Faqîr**: (الفقير) (pl. Fuqarā’) A poor person.

**Faraq**: (الفرق) In Jahiliyyah, 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’id**: (الفرائد) See Faridah.

**Faraq**: (الفرق) A bowl measuring about 16 Rats or ounces, i.e., about 10 liters or 3 Sā‘.

**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**: (فرض عين) An action which is obligatory on every Muslim individually.

**Fard Kifāyah**: (فرض كفاية) 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.

**Faridah**: (الفريدة) (pl. Farā’id) An enjoined duty.

**Farrūj**: (الفروع) A Qabā’ opened at the back.

**Farsakh**: (الفرسخ) (Parasang, Persian unit of distance) A distance of three miles (approx.) or five and a half kilometers or (12000) twelve thousand yards.

**Fārūq**: (الفاروق) It means ‘One who distinguishes the truth from falsehood.’
This name was given to ‘Umar bin Khattab.

Fasl: (الفصل) Separation. After each Sūrah separation occurs through Basmalah, the recitation of Bismillahir-Rahmānir-Rahīm.

Fāsiq: (الفاسق) Transgressor, evildoer, disobedient. A person of corrupt moral character who engages in various sins. The one who commits Fisq.

Fatā: (الفتاة) A female slave or a young lady.

Al-Fātihah: (الفاتحة) Arabic word meaning ‘the Opening’, the first Sūrah (chapter) of the Noble Qur’ān.

Fatwā: (الفتوى) (pl. Fatwā) A legal verdict given on a religious basis. The sources on which a Fatwa is based are the Noble Qur’ān, and the Sunnah of the Prophet ﷺ.

Fawahish: (الفواحش) All those acts whose abominable character is self-evident. In the Qur’ān all extra-marital sexual relationships, sodomy, nudity, false accusation of unchastity, are specifically reckoned as shameful deeds.

Fay': (الفيء) 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 Fāqih who is an expert in matters of Islamic legal matters, he has to pass verdicts within the rules of the Islamic Law namely Sharī’ah.

Firdaws: (الفرودوس) The middle and the highest part of Paradise.

Fi Sabiillāh: (في سبيل الله) In the way of Allāh. A frequently used expression in the Qur’ān which emphasizes that good acts should be done exclusively to please Allāh. Generally the expression has been used in the Qur’ān in connection with striving or spending for charitable purposes.

Fisq: (الفسق) Transgression, immorality, evildoing, and disobedience to the Commands of Allāh.

Fitnah: (الفتنة) 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: 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 Ramadān.

Fuqaha’: See Faqīh.

Furqān: The criterion that enables one to distinguish between truth and falsehood. This term is attributed to Qur’ān.


Ghadā’: Meal taken in the beginning of the day. Breakfast or lunch.

Ghadir: The name of a place near Makkah.

Ghadir Khum: (Lake of Khum) A place between Makkah and Al-Madīnah where the Prophet ﷺ stopped to offer the congregational prayer and prayed for ‘Ali: “Allah, take as friends those who take him as a friend, and take as enemies those who take him as an enemy.”

Ghayb: 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: Refers to all those people with whom marriage is permissible. Based on this, it is also incumbent to observe veil with all Ghayr Mahramps.

Ghayy: Meaning deception. The name of a pit in Hellfire.

Ghamus: False oath to deceive one.

Al-Gharqad: It is a thorny plant which is well known in the area of Palestine. Some say it to be boxthorn or matrimony vine.

Ghāzi: A Muslim soldier returning alive after participation in Jihād.

Ghazwah: (pl. Ghazawāt) A military expedition in which Prophet Muhammad ﷺ himself took part leading the army.

Ghazwatul-Khandaq: The name of a battle between the early Muslims and the infidels in which the Muslims dug a Khandaq (trench) around Al-Madīnah to prevent any advance by the enemies.
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Ghībah: (الغيبة) Backbiting or talking evil about someone in his or her absence.

Ghīlah: (الغيلة) Intercourse with a breast-feeding woman.

Ghīrah: (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.

Ghulāl: (ال굴ل) 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: (الغرفة) A slave or slave woman.

Ghurratush-Shahr: (غرفة شهر) The first three days of the month.

Al-Ghurrul-Muhajjalūn: (الغر المحلةون) 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 الحباب) See Bay’ Habalil-Habalah.

Al-Habwah or Al-Ihtibā’: (الحبة أو الاحتباء) 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: (الحدث) That which invalidates the state of purification.

Hadath Akbar: (الحدث الأكبر) State of major impurity caused by sexual discharge, it needs Ghusl (bath) for purification.

Hadath Asghar: (الحدث 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.
Hadīth: (الحديث) (Plural: Ahādīth (الأحاديث)) The word Hadīth 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 Hadīth 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 Hadīth. The word Hadīth is generally translated as a Narration or Tradition. The main text of a Hadīth is called Matn (المتن) (main text), which is preceded by a Sanad (السندر) (chain of narrators).

There are two kinds of Ahādīth: Ahādīth Nabawīyyah (الأحاديث النبوية) and Ahādīth Qudsiyyah. (الأحاديث القدسية) Ahādīth 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 Ahādīth are Imām Bukhārī, Imam Muslim, Imām Nasā‘i, Imam Abū Dāwud, Imām Tirmidhi and Imām Ibn Mājah.

Hadīth Nabawī: (الحديث النبوي) (Prophetic Tradition) A saying of the Prophet ﷺ himself transmitted outside the Noble Qur’an.

Hadīth Qudsi: (الحديث القدسي) (Sacred Tradition) A Statement of Allāh, generally outside the Noble Qur’an, reported by the Prophet ﷺ in his sayings. The meaning of these Ahādīth were revealed to him and he put them in his own words, unlike the Qur’an that is the Word of Almighty Allāh, and the Prophet ﷺ conveyed it exactly as it was revealed to him. The scholars of Hadīth say that Ahādīth 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:

Qawlī (القولي) (Verbal): It records the utterances of the Prophet ﷺ.
Fi‘lī (الفعلي) (Practical): It records the deeds of the Prophet ﷺ.
Taqrīrī (التقريري) (Tacit): It records the Prophet’s silent approval of some action, behavior, etc.
Shamā’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:

**Aḥād**: (الآحاد) (Isolated)

**ʿAzīz**: (العزيز) (Precious)

**Bātīl**: (الباطل) (False)

**Daʿīf**: (الضعيف) (Weak)

**Gharīb**: (الغريب) (Unfamiliar)

**Hasan**: (الحسن) (Good)

**Jayyid**: (الجديد) (Perfect)

**Majhūl**: (المجهول) (Unknown)

**Maʿlūl**: (المعلول) (Defective)

**Mansūkh**: (المنسوخ) (Abrogated)

**Maqīb**: (المقبول) (Acceptable)

**Maqtūʿ**: (المقطوع) (Intersected)

**Mardūd**: (المدرود) (Rejected)

**Marfūʿ**: (المرفع) (Traceable)

**Mashhūr**: (المشهور) (Well-known)

**Matrūk**: (المتروك) (Abandoned)

**Mawdūʿ**: (الموضوع) (Fabricated)

**Mawqūf**: (الموقوف) (Discontinued)

**Mawsūl**: (الموصول) (Complete)

**Mawthūq**: (الموثوق) (Trustworthy)

**Muʿallaq**: (المعلاق) (Suspended)

**Munqatīʿ**: (المقطع) (Interrupted)

**Musalsal**: (المسلسل) (Uninterrupted)

**Musnad**: (المسنن) (Traceable to Prophet)

**Mutawātir**: (المتواتر) (Continuous)

**Mudaʿaf**: (المضعف) (Doubtful)

**Mudallas**: (المدلاس) (Truncated)
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Mudraj: (المدرج) (Interpolated)
Mudtarib: (المضارع) (Confounding)
Munfarid: (المنفرد) (Unique)
Munkar: (المكر) (Denounced)
Mursal: (المرسل) (Disconnected)
Muttaasil: (المتصل) (Connected)
Muttafaq ‘Alayh (المتفق عليه) (Agreed upon)
Qawi: (الفؤدي) (Strong)
Sahih: (الصحيح) (Sound)
Shâdh: (الشاذ) (Contradictory)
Thâbit: (الثابت) (Authentic)
Thiqah: (الثقة) (Trustworthy)
Hafiz: (الحافظ) 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 ﷺ over 1,400 years ago.
Hayd: (الحيض) Monthly periods or menstruation experienced by a woman.
Hays: (الحس) A dish made of butter, dates and cheese.
Hajafah: (الحجنة) A kind of shield.
Hājar: (هجر) (Hagar/Agar/Hajira) One of Ibrâhîm’s wives who, along with her infant son Išmā’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: (حجر) Places in Bahrain, Jâzan, Najrân.
Al-Hajarul-Aswad: (الحجر الأسود) (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 ﷺ.
Hâj: (الحج) A person who has performed the Hajj, or pilgrimage to Makkah.
Hajj: (الحج) (Major Pilgrimage) The Hajj is performed annually by over
2,000,000 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 Ibrahim, his wife Hajar, and their son Isma'il over 4,000 years ago. In addition to Tawaf and Sa'y, there are a few other requirements but especially one's standing (i.e., stay) at 'Arafat during the daytime on the ninth of Dhul-Hijjah, and the sacrifice of an animal. There are three types of Hajj: Ifrād (الإفراد single), Qirān (القرين combined), Tamattu' (التمتع interrupted).

**Hajj Akbar**: The day of Nahr (i.e., the 10th of Dhul-Hijjah).

**Hajj Asghar**: The minor pilgrimage ('Umrah).

**Hajjul-Bayt**: Making a pilgrimage to the House of Allāh.

**Hajj Ifrād**: (Single Hajj) Performing Hajj without performing the 'Umrah. It is generally for the inhabitants of Makkah.

**Hajj Mabrūr**: A Hajj that is free of sin and is accepted by Allāh 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**: (Combined Hajj) Performing the 'Umrah followed by the Hajj, without taking off the Ihram in between.

**Hajj Tamattu'**: (Interrupted Hajj) ‘Umrah is followed by Hajj, but the Ihram is taken off in between these two stages.

**Hajjatul-Wada'**: The last Hajj of the Prophet ﷺ, the year before he died.

**Hajjām**: One who performs cupping.

**Hajr**: A place in the way to Basrah & Kufah from Yamāmah where the vessels were made, also the place of Banu Sulaim.

**Halāl**: That which is lawful or permissible in Islam.

**Halālah**: 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**: A person who enjoys the protection of a tribe but does not belong to it by blood.
Glossary of Islamic Terms

**Halq**: (الحلاق) To shave off the hair from the head (during Hajj).

**Halqah**: (الحلقة) 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**: (الهامه) 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**: (حتني) Islamic school of law founded by Imam Abū Hanīfah. Followers of this school are known as the Hanafis.

**Hantāh**: (هنتاء) An expression used when you don’t want to call somebody by her name. (It is used for calling a female).

**Hanbali**: (حنبلي) Islamic school of law founded by Imam Ahmad bin Hanbal. Followers of this school are known as the Hanbalis.

**Hanîf**: (الحنيف) 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 (worshiping Allâh Alone and nothing else).

**Hunafa’**: (الحنافى) 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 Hunafa’ (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 Hunafa’ did not form a community. They were theagnostics 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.
Hanūt: (الحنوط) A kind of scent used for embalming the dead.

Haqq: (الحق) The Truth, also used for the legal right or claim to something.

Harām: (الحرام) A Harām is a sanctuary, a sacred territory. Makkah has been considered a Harām since the time of Prophet Ibrāhīm (Abraham). All things within the limit of the Harām are protected and considered inviolable. Al-Madīnah was also declared a Harām by the Prophet ﷺ. Although the boundary of any Masjid (mosque) is also a sanctuary, but usually this term is used with regard to the Sacred Mosque (Masjid Harām) in Makkah and the Prophet’s Mosque (Masjid Nabawi) in Al-Madīnah. This is why they are referred to as ‘Al-Harāmayn Ash-Sharīfayn’, the two Holy Mosques. (Al-Hill is the area outside the sacred precincts of Makkah.)

Harām: (الحرام) Unlawful, forbidden and punishable from the viewpoint of Islam.

Harawra’: (الحرورة) A town in Iraq.

Harbah: (الحربة) A small spear.

Harbī: (الحربی) Who is in the state of war.

Harīr: (الحرير) Silk.

Harj: (الهرج) Killing.

Harrah: (الحرارة) A well-known rocky volcanic region in and around Al-Madīnah covered with black stones.

Hārūn: (هارون) (Aaron) The brother of Prophet Musa (Moses) and a Prophet of Allah.

Al-Harūriyyah: (الحرورية) A special unorthodox religious sect of Khawārij. Nicknamed as such because they were stationed at the place known as Harūrā’.

Al-Hasba’: (الخصبة) A place outside Makkah where pilgrims go after finishing all the ceremonies of Hajj on twelfth of Dhul-Hijjah.

Hasanah: (الحسنة) (pl. Hasanāt) 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: (الحرشر) Another name for the Day of Judgment, Yawmul-Hashr (يوم الحشر) (Day of the Gathering). Place or vast ground or Field of Gathering. It is also the name of Sūrah 59 of the Noble Qur’ān.
Glossary of Islamic Terms

Hasır: (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 Kawthar: (حوض كوثر) The watering-place (Cistern/Basin/Tank/Fountain/River) of Prophet Muhammad ﷺ, whose pure drink will refresh the believers on the Day of Judgment.

Hawālah: (الحوالة) 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.

Hawārī: (الحارى) Sincere supporter or disciple.

Hawāzin: (الهوازن) A tribe of Quraysh.

Hāwiyyah: (الهاوية) The lowest pit of Hell.

Hawl: (الحول) The minimum period of time after which Zakāt becomes due upon property.

Hawwa’: (حواء) Eve, the wife of Adam. The Qur’ān indicates that Hawwa was created as an equal mate for Adam, and that both Adam and Hawwa sinned equally when they disobeyed Allāh by eating fruit from the forbidden tree in the heaven. Upon turning to Allāh in repentance, both were likewise equally forgiven.

Hayā’: (الحياء) This term covers a large number of concepts. It may mean modesty, self-respect, bashfulness, honor, etc. Hayā’ is of two kinds: good and bad; the good Hayā’ is to be ashamed to commit a crime or a thing that Allāh has forbidden, and bad Hayā’ is to be ashamed to do a thing, which Allāh and His Messenger ﷺ ordered to do.

Henna: (الحنا) A kind of plant used for dyeing hair etc.

Hibah: (الهبة) present, gift.

Hibarah: (الحمرة) A sheet from Yemen with colored stripes of red or green. Some say it is of green color.

AlHidānah: (الحضانة) The nursing and caretaking of children.

Hifz: (الحفظ) It means to memorize. In the religious sense, Muslims try to memorize the whole Qur’ān. Any person who achieves this task is called Hāfiz. There are millions of Muslims who memorize the whole Qur’ān.

Hijab: (الحجاب) 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.
**Hijaz:** 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 Sham. Also the unroofed portion of the Ka'bah called Hatim, which at present is in the form of a compound towards the north of it.

**Hijrah:** 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 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:** 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 Madînatun-Nabî (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 Sharî'ah (Islamic law) was implemented. The months of the Islamic calendar are: Muharram, Safar, Rabî‘ul-Awwal, Rabî‘uth-Thani, Jumádal-Úlá, Jumâdath-Thâniyah, Rajab, Sha‘bân, Ramadân, Shawwâl, Dhul-Qa‘dah, Dhul-Hijjah.

**Hilâb:** A kind of scent.

**Al-Hill:** The area outside the sacred precincts of Makkah.

**Himâ:** A private pasture.

**Hims:** A city in Shâm (Syria, Lebanon, Palestine, Israel and Jordan) now it is in Syria.

**Himyân:** A kind of belt, part of which serves as a purse to keep money in it.

**Hiqqah:** A three-year-old she-camel.

**Hirâ’:** The cave in a mountain named Jabalan-Nûr on the outskirts of Makkah where Muhammad, at the age of forty, received the first revelations of the Qur’ân, beginning with the word Iqra’ that means ‘read’. The cave was a favorite place of retreat for Muhammad prior to his call
to prophethood, where he could contemplate alone and seek of Allah free from the distractions of the city below.

**Hubal**: (هل) 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**: (الحدبية) A well-known place ten miles from Makkah on the way to Jeddah.

**Hudūd**: (الحدود) (sing. Hadd) Allah’s set boundary limits for Halāl (lawful) and Harām (unlawful). Whoever transgresses these limits may be punished or forgiven by Allah 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.

**Hujjāj**: (الحجاج) Pilgrims. Persons who have been on the pilgrimage to Makkah during the Hajj season in the month of Dhul-Hijjah. (Singular: Hājj = a male pilgrim; Hājjah = 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**: (الحكمة) One of the Khawārij sects. So named because they had rejected the verdict of the arbitrators appointed by ‘Ali and Mu'āwiyyah under the plea that judgment rests only with Allah.

**Hullah**: (الحلة) A Najrāni 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 Harām or born there or were in the area of Harām or were from the tribes of Kinānah and Jadilah. This word implies enthusiasm and strictness. The Hums used to say: “We are the people of Allah.” They thought themselves superior to other people.

**Hunayn**: (الحنين) A valley between Makkah and Tā’īf where the battle took place between the Prophet and Quraysh pagans.
Glossary of Islamic Terms

**Huqūq**: (sing. Haq) Rights.

**Hūr**: (الحور) Very fair females of Paradise wide-eyed with intense black irises and intense white scleras created by Allāh as such not from the offspring of Adam. (Hūr’in-wide-eyed houris)

**Hūr’in**: (حور اين) Wide-eyed houris.

**Ibādah**: (العبادة) Literally means worship, it refers to all those acts with which one renders worship and adoration, obedience and submission, service and subjection to Allāh. Thus in Islam, visiting the sick, giving charity, hugging one’s spouse, or any other good act is considered an act of worship.

**İblis**: (إيبليس) The word literally means ‘thoroughly disappointed, one in utter despair’. It is the personal name of Shaytān (Satan) or the cursed devil, as found in the Qur’ān. İblis is believed to be a prominent member of the jinn, a class of Allāh’s creation. When Adam (the first human) was created, Allāh commanded İblis and all the other angels to prostrate themselves before Adam. He rebelled against Allāh out of vanity and refused the Command of Allāh to prostrate before Adam, and was cast out from heavens. İblis 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, İblis introduced the sins of pride, envy, and disobedience into the world. Hence, Allāh told him that he will dwell in Hell. İblis asked Allāh for a postponement until the Hereafter. He also asked Allāh to allow him to mislead and tempt humankind to error. This term was granted to him by Allāh whereafter he became the chief promoter of evil and prompted Adam and Eve to disobey Allāh’s order. Allāh told him that only the misguided ones would follow him and that He would fill Hell with him and his followers. İblis swore that he would mislead and misguide all the people except those sincere and devoted worshipers of Allāh. Allāh warns human beings repeatedly in the Qur’ān that İblis 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 Khaldūn (a historian), Ibn Sīna (a physician), Ibn Rushd (a judge and philosopher), and Ibn Batūtah (a world traveler).

**Ibn Hajar**: Allamah Hāfiz Ahmad bin Hajar ‘Asqalānī.

**Ibn Labūn**: (ابن لبون) Two year old camel.

**Ibrāhīm**: (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: (الذخر) A kind of grass well-known for its good smell, and is found in Hijaz, Saudi Arabia.

Idtiba': (الاضطلاع) In Ihrâm, putting the upper wrap (Ridâ’) under the right armpit leaving the right shoulder bare, and placing part of it over the left shoulder.

Ifadah: (النقمة) See Tawâful-Ifadah.

If târ: (الانطبار) Breaking of the fast immediately after sunset at Maghrib as soon as the Call to Prayer (Adhân) is called.

Ih dâd: (الإحداد) Mourning for a deceased husband.

Ih lâl: (الإهلال) Raising the voice while reciting the Talbiyah during Hajj or ‘Umrah.

Ihrâm: (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, O Allâh, 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 Ihrâm 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.

*Ihtikār*: (الاحتكار) It means a planned hoarding of something for future profit. Ihtikār is prohibited and unlawful as it creates artificial scarcity of essential foodstuff.

*Al-Ihtibā’*: (الاحتباء) See Al-Habwah.

*Ibn Makhād*: (ابن مخاض) One-year-old camel.

*Ijārah*: (الإيجارة) Literally means to give something on rent.

*Ijmā’*: (اجماع) Consensus of opinion among scholars and leaders. It is one of the means employed by Muslims for joint decision-making, and for interpreting the Shari‘ah. Ijmā’ comes next to the Qur‘ān 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.

*Ila’ or Iyla’*: (الإيلاء) 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.

*Ihām*: (الإلهام) Literally means inspiration. Here it refers to those things or ideas that Allāh puts into the minds of His pious servants.

*Iiyā*: (إيلياء) Eilat seaport near Israel at head of Gulf ‘Aqabah.

*Ilm*: (العلم) Arabic term meaning knowledge. The Qur‘ān and Hadith encourage Muslims to constantly strive to increase their knowledge, of both religious and worldly matters.

*Ilm Jafar*: (علم الجفر) The science of numerical symbolism of letters. It is said to come down from ‘Ali 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 Qiyāmah (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 ﷺ is His Messenger, and also having belief in other articles of faith.

**Imlās:** (الإملاص) An abortion caused by being beaten over one’s (a pregnant wife’s) abdomen.

**Insāk:** (الإمساك) To abstain completely from foods, drinks, intimate intercourses and smoking, before the break of the dawn till sunset.

**Inbijāniyah:** (الإبجانية) A woolen garment without marks.

**Injīl:** (الإنجيل) Arabic name for the Holy Scripture revealed to Prophet ‘Eisa (Jesus) during the last two or three years of his earthly life. The Injīl mentioned by the Qur’ān 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 Qur’ān.

**Innā Lillāhi wa Innā Ilayhi Rāji‘ūn:** (إنا لله وإنا 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:** (الإنتقاص) Sprinkling water on private parts while performing Wudū’.

**‘Iqāl:** (المعال) 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.

Iqāmatu-Salāt: (إِقَامَةُ الصَّلَاةِ) 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 ﷺ 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-Bukhārī, Vol. 1 for the Prophet’s way of praying, in the book of characteristics of the prayer and that the prayer (Salāt) begins with Takbīr (Allāhu-Akbar) with the recitation of Sūrat Al-Fātihah etc., along with its various postures, standing, bowing, prostrations, sitting etc., and it ends with Taslīm.

Iqrā': (أَقْرَأْ) It means ‘read’ or ‘recite,’ it was the first word of the Qur’ān revealed to Muhammad ﷺ during one of his retreats to the cave of Hira’ 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.

Irfāh: (الإِرْفَاهَ) To comb the hair everyday.

Isbāghul-Wudu’: (إِسْبَاغُ الْوَضُوءِ) To perform ablution properly. It means either covering all required areas completely or washing them three times. (Likewise, Ahsanal-Wudu’ means performing ablution well, and Atammal-Wudu’ means performing ablution perfectly.)

Isbāl: (الإِسْبَالَ) Making one’s lower garment too long below the heels.

‘Ishā’: (الْإِشْآَرِ) 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‘ār: (الإِشْعَارُ) 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.

_İshrâq_: (الإشراق) Sunrise.

_İştimâlus-Sammâ’_: (اشتمال الصمء) 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 İhtibâ’)

_İştîrâk_: (الاشتراع) Equivocally; participation; partnership. While İstidânah means the raising or building up credit through credit purchases. It however does not apply to the raising of cash loans.

_İslam_: (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 adherence to the religion by the same name. The most important and pivotal concept in Islam is the Oneness of God. See Allâh 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 (Sâlâm) 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 good-
ness 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 محمد ﷺ (Sūrah 3 Al ‘Imran—The Family of Imrân, Verse 19) “Truly, the religion with Allah is Islam,” and again (Sūrah 5: Al-Ma‘āidah—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 misnomer to Islam. Muslims do not accept this name as it gives wrong information about Islam and Muslims.

Ismā‘īl: (إسماعیل) (Ishmael) The elder son of Abraham, Prophet of Allāh and the father of the Arabs, born to his wife Hajar. When he was about thirteen years old, Ismā‘īl helped Abraham build the Ka‘bah as a place for monotheists to worship the One God. He, along with his younger brother Ishaq (Isaac), are considered by Muslims to have been Prophets in their own right.


Isrā’: (اللہ) Another name for Sūrah Bānî Israel (17) of the Noble Qur‘ān.

Isrā’ wa Mi‘rāj: (اللہ) The miraculous ‘Night Journey’ and ‘Ascension’ of Prophet Muhammad سلم, respectively, from Makkah to Al-Aqṣā 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 سلم, making them a cornerstone of Muslim faith and practice.

Istابراق: (آستریر) Thick Dibāj (pure silk brocade).

Istibrā’: (الاستبراء) The elapse of one menstruation period in the case of a newly purchased slave-woman.

Istighfār: (الاستغفار) To seek Allāh’s forgiveness. It is something that must be done continuously in a Muslims life.

Istihdāh: (الاستحاضة) Bleeding from the womb of a woman in between her ordinary periods. (See Sahīh Al-Bukhārī, Vol. 1, Hadīth No. 303)

Istihsān: (الاستحسان) To give a verdict with a proof from one’s heart with satisfaction, and one cannot express it [only Abū Hanifah 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].
Istijmār: (الاستجار) Purification by stone.

Istikhārah: (الاستخار) A prayer consisting of two Rakʿāt in which the praying person appeals to Allāh to guide one to the right decision, regarding a certain deed, or a particular problem, or a situation with which one is confronted. (See Sahih Al-Bukhārī Hadīth No. 263, Vol. 2; Hadīth No. 391, Vol. 8; Hadīth No. 487, Vol. 9.)

Istinjā': (الأستنجاء) Cleansing of one's private parts after having relieved oneself. A person can cleanse himself with water or clods of earth.

Al-Istinshāq: (الاستنشاق) Rinsing the nose.

Istisqā': (الاستقامة) A prayer consisting of two Rakʿāt, invoking Allāh for rain in seasons of drought. (See Sahih Al-Bukhārī, Hadīth 119, Vol. 2)

Ithm: (الإنم) Ithm denotes negligence, dereliction of duty and sin.

Ithmid: (الإنتم) Antimony that clears the vision and makes the eyelashes grow.

Iʿtikāf: (الاعتكاف) Seclusion in a mosque for the purpose of worshipping Allāh only. It refers to the religious practice of spending the last ten days of Ramadān (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: (الأزار) A sheet worn below the waist to cover the lower half of the body.

Jabriyyah: (الجبرية) 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 bad as against the Qadariyyah sect whose belief is just the opposite.

Jadʿā': (جذعاء) An animal with a cut nose, ear or lip. But it is more specific for the nose being most common in many cases.

Jadhaʿah or Jadha‘: (جذعة، جذع) 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.

Jahalah: (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. Jahîm—the shallowest level of Hell. It is reserved for those who believed in Allâh and His Messenger ﷺ, but who ignored His commands. 2. Jahannam—a deeper level where the idol-worshippers are to be sent on the Day of Judgment. 3. Sa’îr—is reserved for the worshippers of fire. 4. Saqar—this is where those who did not believe in Allâh will be sent on the Day of Judgment. 5. Ladha—will be the home of the Jews. 6. Hâwiyah—will be the abode of the Christians. 7. Hutamah—the deepest level of Hell-fire. This is where the religious hypocrites will spend eternity. The worst of Allâh’s creation are the Munâfîqûn (hypocrites), whether they be of mankind or jinn, for they outwardly appear to accept, but inwardly reject Allâh and His Messenger ﷺ. A dweller of Hell is called a Jahannami.

Jâhil: (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.

Jâhilîyyah: (الجاهلية) Literally ‘ignorance’ is a concise expression for the pagan practice of the days before the advent of the Prophet Muhammad ﷺ. Jâhilîyyah denotes all those world-views and ways of life that are based on rejection or disregard of heavenly guidance communicated 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.

Jahîm: (الجحيم) See Jahannam.

Jahmiyyah: (الجهيمة) Taken its name from its progenitor Jahm bin Safwân. This sect denies seeing Allâh in the Hereafter.

Jahrî Salât: (الصلاة الجهيرة) Prayer of audible recitation.

Jayshul-‘Usrah: (جيش العسرة) Army of Hardship, meaning the campaign to Tabûk.

Jalîl: (الجليل) A kind of good smelling grass grown in Makkah.

Jâriyah: (الجارية) A young girl.

Jâ’îz: (الجائز) see Halâl.

Jalab & Janab: (جلب وجنب) 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.
**Jallālah**: (الجلالة) The animal that eats dung or the dropping of other animals.

**Jalsah**: (جلسة) Sitting between the two prostrations.

**Jam‘**: (الجمع) Muzdalifah, a well-known place near Makkah.

**Jāmī’**: (الجامع) Collection of Ahādīth on a list of topics like belief, laws, Sunan, purification, piety, manners, interpretation, history, etc.

**Jamā‘at**: (الجماعة) It is a group or a congregation for communal worship.

**Jamrah**: (الجمعة) White hot coal. A small stone-built pillar in a walled place. There are three Jimār situated at Mina. One of the ceremonies of Hajj is to throw pebbles at these Jimār on the four days of ‘Eidul-Adhā at Mina.

**Jamratul-'Aqabah**: (لّة 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-Ūlā**: (أولي) The first one.

**Jamratul-Wusta**: (وسطى) The middle one.

**Janābah**: (الجناية) 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 person may not perform Salah (prayer) or recite or touch the Qur’ān.

**Janāzah**: (الجنازة) The Muslim funeral prayer, performed as a sign of respect and goodwill for a deceased Muslim, immediately prior to burial. The prayer reminds all Muslims of their ultimate mortality, thereby reinforcing an ethic of righteous and God-conscious living.

**Janib**: (الجنيب) 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 believe in the Oneness of Allāh 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. Babul-Imān (باب الإيمان)
2. Babul-Jihād (باب الجهاد)
3. Babul-Kazminal-Ghayz (باب الكاظمين الغيظ)
4. Babur-Rayyān (باب الريان)
5. Babur-Rādīn

Al-Jarhu wat-Ta'dil: (الجرح والتعديل) The Science of Validation of Ahādīth, validation or invalidation.

Jariyah: (الجارية) Bondmaid, a female bond servant.

Jazākallāhu khayran: (جزاك الله خيرا) This is a statement of thanks and appreciation to be said to the person who does a favor. Instead of saying thanks (Shukran), the Islamic statement of thanks is to say this phrase. Its meaning is: May Allah reward you for the good. It is understood that human beings can’t repay one another enough. Hence, it is better to request Almighty Allah to reward the person who did a favor and to give him the best.

Ji’ah: (الجعة) Beer. A drink made from barley and wheat.

Jibrīl or Jibra’il: (جبريل) Muslims believe that angels are among God’s many creations. He is believed to be one of the most important angels, as he was responsible for transmitting God’s Divine revelations 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’an as a Spirit (Rūh) from God.

Jibt: (الجبت) It signifies a thing devoid of any true basis and bereft of usefulness. In Islamic terminology the various forms of sorcery, divination and soothsaying, in short, all superstitions are called Jibt.

Jihād: (الجهاد) 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, Mujāhid, Jihād, and Ijtihād. 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, Jihād 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. Jihād 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’an that says: “There is no compulsion in religion.”(Qur’an: Al-Baqarah 2:256). Jihād 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 misinformation, and by that creating chaos, a war is to be waged against the leaders, but not against the people to stop it. People should be freed from the un-
just regimes and influences so that they can freely choose to believe in Allâh and worshiping 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 Islam introduces the highest human rights first in the world.

**Jilbâb** (الجلاب) (pl. Jalâbīb) 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.

**Jîrânah** (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 Ihrâm to perform 'Umrah.

**Jîrár** (الجرار) (Also called Qullah - القلال) A large drinking water container like a barrel whose size the scholars differ over, from five to fifty water skins (Qirbahs - القرة).

**Jîzýah** (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 Zakâh 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-Bukhari, Vol. 4, Ahâdith No. 384, 385 and 386)

Jubbah: (الجلبة) A cloak, outer garment.

Al-Jubãr: (الجيار) Bloodshed with impunity (exemption), i.e., without liability.

Juhfah: (الحجفة) The Miqat of the people of Shām.

Jumu'ah: (الجماعة) 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 Sûrah 62 of the Noble Qur'ān.

Jumu'ah Masjid: (مسجد الجمعة) Refers to the mosque in which Jumu'ah prayer is offered. It is generally the main mosque in a town or city.

Junub: (النسب) 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 bleeding. 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'ān, 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').

Juyub: (الجواب) 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 صلی اللہ علیه وسلم, and is covered by a black and gold cloth embroidered with Verses from the Qur'ān. It is located within the court of the Sacred Mosque (Al-Masjidul-Haram) at Makkah, it is the most sacred place in Islam and commonly referred to as the 'House of Allah.' 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-Kabā’ir**: The biggest sins, such as polytheism, murder, illegal sex, usury, theft, etc.

**Kabsh**: Ram, a male sheep.

**Kafan**: The shroud for the dead.

**Kafālah**: 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.

**Kaffārah**: 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).

**Kafil**: A person providing surety, or a guarantor.

**Kafir**: It signifies one who denies or rejects the truth. A person who disbelieves in Allah, His Messengers, all the angels, all the holy Books, Day of Resurrection and in the Qadar (Divine Preordainments). It also refers to one who does not believe in Muhammad ﷺ as the final Messenger of Allah.

**Kāfiru**: 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’an, Al-Insan (76:5).

**Kalālah**: 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).

**Kalām**: Talk or speech; has also been used through the ages to mean logic or philosophy.

**Kalām Majīd**: Refers to the Noble Qur’an, the Message of God.

**Kalimah**: Refers to the basic tenet of Islam, i.e., bearing witness that none has the right to be worshiped but Allah and that Muhammad is the Messenger of Allah.

**Kalla**: Poor dependents and a debt.

**Kanz**: Hoarded up gold, silver and money, the Zakāt of which has not been paid. (See the Qur’an 9:34).

**Karāmāt**: (sing. Karāmah) Literally means a miracle. But in Islam it refers to miracles performed by saints and other pious slaves of Allah.
These miracles are performed only by the will of Allāh. Saints cannot perform any miracles of their own accord.

**Kasafat:** (کسافت) An Arabic verb meaning ‘eclipsed’, used for a solar eclipse: Ash-Shamsu Kasafat (the sun eclipsed).

**Kashf:** (الكشف) Literally means ‘manifestation’.

**Katam:** (الكلم) 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 ﷺ, which is at the end of the Sirāṭul-Mustaqīm. It is a gift from Allāh to the Prophet ﷺ to quench the thirst of true believers. (See Hawd Kawthar). Also the name of Sūrah No. 108.

**Khabāl:** (الخبال) The (mire of) pus or sweat of the people of Hell.

**Khabat:** (الخbat) The leaves of a thorny desert tree.

**Khadrīf:** (الأذف) The act of throwing small pebbles (like in Ramy).

**Khadirah:** (الخضرة) A kind of vegetation.

**Khaybar:** (الخيب) A well-known town in the north of Al-Madinah on the road to Syria.

**Khayf:** (خف) 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 Imām 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 Shari‘ah (Islamic law). Another title for the Khalīfah (caliph) is Amirul-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 Ābū Bakr Siddiq, ‘Umar bin Khattāb, ‘Uthman bin ‘Affān, and ‘Ali bin Abī Tālib (11-35 AH, 632-655 CE). With the establishment of the Umayyad hereditary rule immediately after this, the institution of the Ca-
liphate 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.

**Khalifah**: Khalifah or vicegerent is one who exercises the authority delegated to him by his principal, and does so in the capacity of his deputy and agent. Another use for this word is for humanity in general. The human being is considered the Khalifah (representative) of Allah on earth according to Allah. This term has been used in the Qur'ân with reference to man: “Just think when your Lord said to the angels: ‘Lo! I am about to place a vicegerent on earth...’” (2:30). At certain places in the Qur'ân, Khulafã’ (pl.) also means (a) people with power to mobilize all that is on earth (27:62); (b) successors or inheritors who will inherit the earth and succeed one after another (24:55; 38:26).

**Khalil**: A close friend. The one whose love is mixed with one’s heart and it is superior to a friend or beloved. The Prophet had only one Khalil, i.e., Allah, but he had many friends.

**Khaliqu**: A kind of perfume and dye made from saffron.

**Khamr**: 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-Ma'idah (5:93).

**Al-Khamsah**: The five compilers of AhãdIth Abu Dawud, Nasâ’i, Tirmidhi, Ibn Mâjah, Ahmad.

**Khamisah**: A black woolen square blanket with marks on it.

**Khandaq**: It means a ditch. Generally referred to the battle of Khandaq.

**Kharaj**: Tax imposed on the revenue from land taken from non-Muslims to ensure their equal rights under Islamic law.

**Kharaj**: Zakât imposed on the yield of the land (1/10th or 1/20th).

**Kharqa**: An animal with pierced ears.

**Khasafa**: A word meaning ‘eclipsed’ used for lunar eclipse: Al-Qamaru Khasafa (the moon eclipsed).

**Khatib**: Orator, speaker.

**Khawarij**: (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.
Khazir or Khazira: (الخزير، الخزيرة) A special dish prepared from ground meat, white flour, fat etc.

Khibr: (الخبر) The agreement to Mukhabarah, i.e., selling fruit before it ripens.

Khilabah: (الخلابة) Deception. See Musarrah:

Khilafah: (الخلافة) The Muslim state or the office of the caliph.

Khilal: (الخلال) This term is generally used in the act of Wudu' (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.

Khimar: (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: (الخف) (pl. Khifaf) Leather socks or slippers.

Khul': (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 Qur'an, Al-Baqarah (2:229).

Khumrah: (الخمراء) A small mat just sufficient for the face and the hands (on prostrating during prayers).

Khums: (الخمس) It is 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-Anfal (8:41).

Khushu': (الخشوع) 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:
Khutbatul-Jumu‘ah (خطبة الجمعة) (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: (خطبة النكاح) A speech delivered at the time of concluding the marriage contract.

Kifāyah: (كفاية) 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.

Kifl: (الكلف) Share or portion, a like part.

Ki‘āb: (الأكعاب) 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: (الكحل) Antimony eye powder.

Kūfah: (الكوفة) A city of Iraq.

Kuffār: (الكافرين) Plural of Kāfir (see Kāfir).

Kūfi: (كوفي) An Arabic script. Angular writing style often used for early handwritten copies of the Qur‘ān.

Kufr: (الكفر) The state of disbelief. Its original meaning is ‘to conceal’. This word has been variously used in the Qur‘ān 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 Allāh, His angels, His Messengers, His revealed Books, the Day of Resurrection, and Al-Qadar (i.e., Divine Preordainments whatever Allāh has ordained must come to pass); (3) attitude of ingratitude and thanklessness to Allāh; 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’: (الكفو) 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 Hadīth, 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 Allãh, the Creator of both the Kursî and the 'Arsh, is the Greatest.

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 'Abdullãh and from other religious scholars that the Kursî is in front of the 'Arsh (Throne) and it is at the level of the Feet. (Fatãwa Ibn Taymiyyah, Vol. 5, Pages 54, 55)

**Kusuf** (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.

**Là hawla wa là quwwata illã bilIah** (لا حول ولا قوة إلا بالله): The meaning of this expression is: 'There is no power and no strength except with Allãh 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 Allãh, and submits himself to Allãh.

**Lahd** (اللد): Niche type of grave.

**Lãhut** (اللاهوت): Divine.

**Là Ilãha illallãh** (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 Allãh.’ The second part of this first pillar is to say: ‘Muhammadun Rasûllullah,’ which means: Muhammad is the Messenger of Allãh.

**Lãt** (اللات): A chief goddess of the Thaqif tribe in Tã’if, and among the most famous idols in the religion of the pre-Islamic Arabia. See the Noble Qur’ãn, An-Najm (53:19).
**Laylatul-Qadr**: ‘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 Hira’ 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 Surāt 97 (V.97: 1-5)] (See Sahīh Al-Bukhārī, Vol. 3, Hadīth No. 231 and Chapter No.2)

**Al-Latif**: 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**: A guarded Tablet in the Seventh Heaven. The Noble Qur’ān was first written on the Lawh Mahfūz in its entirety before it was sent down to the Baytul-‘Izzah in the First Heaven.

**Li‘ān**: 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. (Surat An-Nūr, 24:6, 7, 8, 9)

**Liwā**: A standard, it is smaller than Rāyah (الراية フラッグ).

**Al-Lizām**: 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.

**Luqatah**: Any article or a thing (any document or a purse) found by somebody other than the owner who has lost it.

**Ma‘āfiri**: A Yemeni Burd (sheet).

**Madhhab**: 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**: (المذی) Pre-coital fluid. A thin fluid generally released by the private parts of both men and women at the time of passion.

**Ma’dhūr**: (المعذور) 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-Madinah**: (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 *Madīnatun-Nabī* (the city of the Prophet) was the name taken by the citizens of the city formerly named Yathrib, often called Madīnah Munawarrah - the Illuminated, or the Enlightened City. Tābah and Taibah were also the former names for Al-Madinah. It became the center of the first Islamic community and political state after Prophet Muhammad ﷺ migrated there from Makkah in 622 CE. The people of Al-Madinah 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 ﷺ died in Al-Madinah 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.

**Maghāfir**: (المغافر) A bad smelling gum.

**Maghāзи**: (المغازي) 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**: (ال thuê) 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 Hijab 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-Majîd: (المجيد) The Most Glorious. One of the ninety-nine Attributes of Allah.

Majûs: (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’an, 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-Madinah 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’an, Al-Imrân (3:54).

Makrûh: (المكره) 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 Tanzihî. Makrûh Tahrîmî is that which has been established by a proof which is not absolute.
The one who rejects it is regarded as a Fāsiq (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. Makrūh Tanzīhī is that which if left out, will be worthy of reward and if carried out, will not entail any punishment.

**Malā‘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’ān, such as Jibra’il (angel of revelation), Mikā’il (angel of rain and plant), and Isrā‘īl (angel who sounds the horn on Judgment Day, calling all souls to account).

**Al-Malā‘ikah:** (الملائكة) Another name for Sūrat Fātir, Sūrah 35 of the Noble Qur’ān.

**Malhamah:** (المنحمة) (pl. Malā‘īm) The Fierce Battles that will take place near the End Times before the coming of Dajjāl. (Antichrist or False Masih).

**Māliki:** (ماليكي) Islamic school of law founded by Imām Mālik. Followers of this school are known as the Māliki.

**Mamlük:** (المملوك) A male slave.

**Manāt:** (مناة) It was the chief idol worshipped by the Khuzā‘ah and Hudhail tribes.

**Manārah:** (المئارة) A tower-like structure, more commonly called a minaret, from which the Mu‘adh-dhin (caller to prayer) calls out the Adhān (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.

**Manāsik:** (المناسك) The acts of Hajj like Iḥrām, Tawāf of the Ka‘bah and Sa‘y of Safa and Marwah, stay at ‘Arafat, Muzdalifah and Mina, Ramy of Ja‘marāt, slaughtering of Hady (animal) etc. For details, see The Book of Hajj and ‘Umrah, Sahih Al-Bukhārī, Vol.2-3.

**Manāsī‘:** (المنصاص) A vast plateau on the outskirts of Al-Madinah.

**Mandūb:** (مندوب) (Recommended) This category is recommended for the Muslim to do such as extra prayers after Zuhr and Maghrib prayers. Doing the Mandūb counts as a good deed and not doing it does not count as a bad deed or a sin.
**Mani** (المني) : Semen or sperm.

**Manihah** (المنيحة) : (pl. Manā‘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.

**Mannān** (المنان) : The one who reminds others of what he has given to them.

**Manzil** (المنز) : (pl. Manāzil) Portion. There are seven Manāzil in Qurān to be recited over seven days. The last Manzil nicknamed as Mufassal. or Hizbul-Mufassal.

**Maqām Ibrāhīm** (مقام إبراهيم) : The Station of Ibrāhīm or the standing place of Ibrāhīm, a place near the Ka'bah, where there is a stone bearing the footprint of Prophet Ibrāhīm on which Abraham stood while he and Ishmael were building the Ka'bah.

**Maqām Mahmūd** (المقام المحمود) : The highest place in Paradise, which will be granted to Prophet Muhammad and none else.

**Māriqah** (المارقة) : (Passers through) One of the Khawārij sect. so named because they had strayed away from the true faith.

**Ma‘rūf** (المعروف) : It refers to the conduct that is reckoned fair and equitable by the generality of disinterested people.

**Marwah** (المروة) : Granite, a sharp-edged stone. Ibn Hajar says in Hadyus-Sārī that Marwah is a sharp stone after which the mountain across from Safā was named. A mound near the Ka'bah that is referred to in the Qur'ān as one of the symbols of Allāh. It is in conjunction with Safā. 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'ān is titled Maryam indicates that the lessons of her life are extremely important for Muslims.
Glossary of Islamic Terms

**Mas’alah**: (المسألة) Literally means an issue, problem or question. In Islamic jurisprudence, it refers to a rule, or regulation. The plural of *Mas’alah* is *Ma-sā’il*.

**Mash**: (المشح) The act of passing of wet hands over a particular part of the body.

**Mā-shā’-Allāh**: (ما شاء الله) An Arabic sentence meaning literally, ‘What Allah wishes,’ and it indicates a good omen.

**Mash‘ar**: (المشاعر) (Shrine. A place appointed for sacred rites.

**Al-Mash‘arul-Harām**: (المشاعر الحرام) The boundary of Al-Masjid Al-Harām in Makkah. 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.

**Mashrūbah**: (المشربة) Attic room, something of a room or space just below the roof to be used for storage.

**Al-Masīh Ad-Dajjāl**: (المسيح الدجال) The lying christ. The anti-christ which Prophet Muhammad said would appear before the Day of Resurrection.

**Masjid**: (masjid) (pl. Masājid) 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 *Su-jūd* (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 *Masājīd* in the world, which Muslims hope to visit and pray within

**Masjid Aqṣā**: (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-Harām**: (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-Rasūl in Al-Madinah. The body of the Prophet ﷺ 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 Ḥājis go for wearing *Ihram*; a *Miqāt*.

**Matāf**: (المطاف) Area of Tawāf.
**Mathânî** (المثانئي) The oft-repeated Verses of the Qur’ân, and that is Sûrat Al-Fâtihah, recited repeatedly in the prayer.

**Ma’thurah** (المثورة) Custom.

**Mawlâ** (المولي) Literally means protector, and a person of slave origin who does not have tribal protection. Allâh 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.

**Mawqûdah** (الموقودة) An animal beaten to death with a stick, a stone or the like without proper slaughtering.

**Mawâlî** (الموالي) Non-Arabs and originally former slaves.

**Mawāqît** (المواقط) See Miqât.

**Mayāthir** (مثاثر) (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** (المزهر) 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.

**Mihjan** (المحن) A walking stick with a bent handle.

**Mihrāb** (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 worshipers 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.
Minā: (منى) A plain five miles from Makkah and approximately ten miles from ‘Arafāt within the bounds of the Harām (sanctuary) of Makkah. During the Hajj the pilgrims pass the night between the eighth and ninth day, before proceeding to ‘Arafāt on the ninth day. An essential place to visit during the Hajj.

Minbar: (المبرة) Steps with a pulpit on which the Imām stands to deliver the Khutbah (sermon or address).

Miqāṭ: (الميقات) (pl. Mawāqūt) The appointed places specified by the Prophet for entering the state of Ihrām (consecration) before entering Makkah when intending to perform ‘Umrah or Hajj.

Mi‘rād: (المعراض) 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‘rāj: (المراجع) Literally means ‘ascension’. In Islam it refers to the Night Journey of the Prophet from Makkah to Jerusalem and then the Ascension through the realms of the seven heavens wherein he communicated with Allāh. (See Hadīth No. 345, Vol. 1, Hadīth No. 429, vol. 4 and Ahādīth No. 345, Vol. 1, 227, Vol. 5, Sahīh Al-Bukhārī) [Also see (V. 53:12, 17:1) the Qur’ān] See also Isrā’ and Mi‘rāj.

Mirbad: (المريد) A place where dates are dried, also said for a small enclosure for animals.

Mirt: (المرت) (pl. Murūt) A sheet of wool or silk to wrap around.

Miskīn: (المسكين) (pl. Masā‘īn) The word denotes helplessness, destitution. Thus Masā‘īn are those who are in greater distress than the ordinary poor people. Explaining this word the Prophet declared that Masā‘īn 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.

Miswāk: (المسواك) A thin stick or twig made of Arak-tree roots that is used to clean the teeth.

Mitharah: (الميثرة) See Mayāthir.

Mithqāl: (المثقال) A special kind of weight (equals 4 2/7 grams approx., used for weighing gold). It may be less or more. (20 Mithqāl = 94 grams approx.)

Mizr: (المزر) Beer.
Glossary of Islamic Terms

**Mu‘adh-dhin** (المؤذن): A call-maker who pronounces the *Adhān* (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‘adh-dhin may also perform other duties, such as reciting the Qur‘ān while worshipers assemble at the mosque and perform the Wudū’ (ritual washing, ablution) a few minutes prior to commencement of congregational worship.

**Mu‘āhād** (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 *Dhimmī*.

**Mu‘alla’fatul-Qulūb** (مؤلقة القلوب): New Muslims who were given *Sadaqah* by the Prophet to keep them firm in the fold of Islam.

**Mu‘arras** (المعرس): A place nearer to Mina than Ash-Shajarah.

**Mu‘āmalah** (المعاملة): A term used for a transaction, dealing or an agreement wherein some money or other type of wealth is involved.

**Mu‘an’an** (المعですね): Those *Ahādīth* 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‘āsharah** (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 Allāh’s Attributes.

**Mu‘awwidhāt** (المعوذات): The last three *Sūrahs* of the Qur‘ān.

**Mu‘awwidhatān or Mu‘awwidhatayn** (المعوذتان أو المعوذتين): i.e., *Sūrat Al-Falaq* (113) and *Sūrat An-Nas* (114).

**Mubāh** (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 Mubāh does not count as a good or bad deed.

**Mubashshirāt** (المبشرات): Heralds. Glad tidings. True dreams that are a part of prophethood. [See the F.N. of (V. 10:64), *Sahīh Al-Bukhārī*, Vol. 9, Hadīth No. 119].
Glossary of Islamic Terms

Mūbiqāt: (الموبقات) Great destructive sins.

Mudābarah: (المدارة) An animal with the sides of its ears cut off.

Mudābbar: (المدير) A slave who is promised by his master to be manumitted after the latter's death.

Mudārabah: (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.

Mudārīb: (الإضاف) The partner who provides entrepreneurship and management in a Mudārabah agreement, i.e., the one who contributed his labor to the partnership.

Mudd: (المدم) A dry measure of two thirds of a kilogram (approx.). It may be less or more. Sā‘ equals 4 Mudds (3 kilograms approx.).

Mufaddamah: (المفاطمة) Garments deeply dyed with safflower-almost red color.

Mufassal or Mufassalât: (المفصل أو المفصلات) The shorter Sūrahs starting from Qāf to the end of the Noble Qur'ān (i.e., from No. 50 to the end of the Qur'ān 114).

Mufattaqah: (المفطتة) A mixture of sugarcane, molasses, sesame and fenugreek.

Mufāwadah: (المفاوضة) A basic contract of partnership based on Wakālah and Kafālah. 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.

Muftī: (المفتى) One who issues verdicts.

Muḥaddith: (المحدث) (pl. Muḥaddithīn) An Islamic scholar of Hadīth (sayings and traditions of the Prophet Muhammad ﷺ).

Muḥaffalah: (المعفالة) Animals that have not been milked. See Musarrāt.

Muḥājir: (المهاجر) 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 Allāh and Islam and also the one who quits all
those things which Allah has forbidden. According to a Hadith, Muhājir is the one who forsakes mistakes and sins. (Ibn Mājah: 3934)

Muhallal lahū: (المحلل له) 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: (المحلل) The man who marries a woman in order to divorce her so that she can go back to her first husband.

Muhammad: (محمد) 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 Makkān society. In 610 C.E., he received the first of many revelations that would eventually form the content of the Qur’ān. 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.

Muhāqalah: (المحاقلة) Renting land in return for one third or one quarter of the produce. This term is mostly used concerning cultivation.

Muharram: (المحرم) An act that is strictly forbidden in Islam.

Muharram: (المحرم) The first month of the Islamic calendar. Also called the month of Allāh.

Muhassab: (المحصب) (See Abtah) A valley outside Makkah on the way to Mina, sometimes called Khayf Banī Kimānāh.

Muhassar: (محسّر) 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: (محدث) Innovation.

Muhdith: (محدث) An innovator of heresy.

Muḥkam: (المحكم) Qur’ānic Verses the orders of which are not cancelled (abrogated), non-allegorical and are clear.

Muhrim: (المحرّم) One who enters into the consecration state of Ihrām. for the purpose of performing the Hajj or Umrah.

Muhrimah: (المحرومة) A female who assumes Ihrām.
Muhsan: (المحصن) One who is married.

Muhsanât: (المحصنات)

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: (المحصر) A Muhrim who intends to perform the Hajj or ‘Umrah but cannot because of some obstacle.

Mujâhid: (المجاهد) (pl. Mujâhidîn) One who takes an active part in Jihad and fights for Islam. A Muslim fighter. The opposite of Qâ'idîn. See Jihad.

Mujazziz: (المجزز) A Qâ'îf: a learned man who reads the foot and hand marks.

Mu'jizah: (المعجزة) 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: (المعجم) Collection of Ahâdîth alphabetically arranged by the names of the traditionist irrespective of subject matter

Mujtahid: (المجتهد) (pl. Mujtahidûn) 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: (المكاتب) 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: (المخابرة) 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.

Mukhâdarah: (المخاضرة) The buying of a raw crop before it is ready to be reaped is Mukhâdarah.

Mukhadram: (المخضرم) (pl. Mukhadramûn) A person who became a Muslim during the Prophet’s lifetime but did not see him.

Mulâ'anah: (الملاعبة) The act of performing Li‘ân.
**Mulabbadah**: (الملبدة) Cloak made from a thick patched sheet.

**Mulāmasah**: (الملاساة) *Mulāmasah* 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 *Limās*.

**Mulhid**: (الملحد) Atheist, one who denies the existence of God.

**Mulhidün**: (الملحدون) Heretical, unorthodox, one relating to or characterized by departure from accepted beliefs or standards.

**Multazam**: (المتزم) 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 Allāh and is a righteous and obedient slave of Allāh.

**Munābadhah**: (المنازعة) The sale by *Munābadhah* 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.

**Munāfiq**: (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 *Munāfiq* is more dangerous and worse than a *Kafir*.

**Munkar wa Nakir**: (منكر ونكر) The names of the two angels who question the dead in the graves.

**Muqābalah**: (المقابلة) The animal whose ears have been severed.

**Muqallid**: (المقلد) A follower of a qualified specialist on religious matters.

**Muqāradah**: (المضاربة) Another name for *Mudārabah* used by the Mālikis. 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.

**Muqarrabun**: (المقررون) Literally means, ‘those who have been brought near.’ On the Day of Resurrection, Allāh will sort out the good and the evil into three groups:
1. Muqarrabun - the exalted class, those who will be nearest to Allāh. Also described as the Sābiqūn, meaning ‘those who outstrip the rest.’ 2. Ashābul-Maymanah - literally means, ‘the Companions of the Right.’ The righteous people destined to enter Paradise. 3. Ashābul-Mash’āmah - literally, ‘the Companions of the Left.’ These will be the inheritors of Hell-fire. See Al-Wāqi’ah (56:11-56).

Al-Muqatta’āt: The initial abbreviated letters prefixed to certain Sūrahs of the Qur’ān.

Muqayyar: A name of a pot with a coating of tar or pitch in which alcoholic drinks used to be prepared.

Murābit: A person who is on the road spreading Islam.

Murji’ah: (Also called the people of Irjā’.) The Murji’ah sect has the belief that Imān (faith) concerns with words only, it has no link as far as deeds are concerned.

Murtadd: Apostate. One who commits apostasy, renunciation of a religious faith or the abandonment of the previous loyalty.

Mūsā: Moses, an eminent Prophet in Islam mentioned in the Qur’ān and the Old Testament. The Qur’ān 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’afīn: Weak and oppressed persons.

Musaddiq: The person discharging voluntary charity.

Musallā: A praying place.

Musalli: One who is offering the prayer.

Musannaf: More comprehensive collection of Ahādīth divided into books and chapters.

Musāqāt: Watering and doing a 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 Musāqāt. This is also called Muzāra’ah (المزارة). The difference between Musāqāt and Muzāra’ah is that the first mentioned is for grains and the last mentioned is for fruit trees.

Musarrat or Muhaffalah or Khilābah: 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**: (المشبهة) (Anthropomorphist) Those who ascribe human characteristics to Almighty Allāh.

**Mushaf**: (المصحف) A copy of the Qur’ān.

**Mushāwarah**: (المشاورة) It means consultation.

**Mushrik**: (المشرك) (pl. Mushrikīn or Mushrikūn) A polytheist, pagan or idolater. A person who ascribes partners to Allāh. 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**: (المستأنسة) A female three-year-old cattle, cow or ox (entered its third year). (Also Thaniy or Thaniyyah, those having two teeth.)

**Muslim**: (المسلم) 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.’

**Musnad**: (المسنن) Collection of Ahādīth with complete chains.

**Musallā**: (المصلى) The place where the ‘Eid prayer is performed.

**Mustadrak**: (المستردرك) Collection of Ahādīth a compiler collected according to the conditions of a former compiler but that were missed by him.

**Mustahabb**: (المستحب) 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 ﷺ or the Companions very occasionally. The acts whose neglect is not punished, but whose performance is rewarded, e.g., the call for prayers (Adhān).

**Mustahādah**: (المستحاضة) A woman who has bleeding from the womb in between her ordinary periods.

**Mustakhraj**: (المستخرج) Collection of Ahādīth in which a later compiler
collects fresh and additional *Isnād* (chains) cited by the original compiler.

**Mustawsilah** (المستوصلة) The women who has her hair extensions done.

**Mut‘ah** (المتعة) 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 ﷺ at Khaybar, as is related by ‘Ali bin Abu Tãlib in *Sahih Muslim* and *Sahih Al-Bukhārī*.

**Mut’aawwilūn** (المتآولون) Those (ones) who form wrong opinions of *Kufr* about their Muslim brothers.

**Mutafahhish** (المتفحش) A person who conveys evil talk.

**Mutafallijât** (المفلجات) The women who have their teeth separated for the sake of beauty.

**Mu‘takif** (المعتکف) One who is in a state of *I’tikāf*.

**Mu‘tamir** (المعتمر) The person performing *Umrah*.

**Mutanammisah** or **Mutanammisât** (أَلْمَنْضِمَةُ أو المنضماة) The women who have their eyebrows plucked, some say it includes the face.

**Mutashābihāt** (المتشابهات) Allegorical. Qur’ānic Verses that are not clear and are difficult to understand.

**Mu‘tazilah** (المعتزلة) A member of a medieval theological sect that maintained that nothing but eternity could be asserted regarding Allāh, that the eternal nature of the Qur’ān was questionable, and that humans have free will.

**Mustawshimāt** (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 *Ahādīth* that are found in both the collections of *Ahādīth: Bukhārī* and *Music*.

**Muttaqî** (المتقى) Derived from its noun *Taqwā* (piety and fear of Allāh), which signifies God-consciousness, a sense of responsibility and accountability, dedication and awe—the things that prompt one to fulfill his duty. *Taqwā* or heedfulness is the main criterion by which God values the deeds of a Muslim (Al-Hujurat 49:13).

**Muttaqūn** (المتقون) Pious and righteous persons who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and
love Allah much (perform all kinds of good deeds which He has ordained).

Muwalladun: (المولدون) The children of female slaves from other nations.

Muzabannah: (المزابية) 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.

Muzaffat: (المزفت) A name of a pot in which alcoholic drinks used to be prepared, it is coated with pitch. Also called Muqayyar.

Muzara'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 Muzara'ah refers to sharecropping when the seeds are supplied by the owner of the land, while Mukhabarah refers to sharecropping when the seeds are supplied by the cultivator.

Muzdalifah: (المزدلفة) A place between Arafat and Mina, about 20 km from Makkah, where the pilgrims while returning from Arafat, 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.

Nabi: (Anbiya') The meaning of the word Nabi is a Prophet. To be a Prophet, he should receive a revelation from Allah 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'an that there are no more Prophets and Messengers after Muhammad the last of the Prophets and Messengers.

Nabidh: (النبيذ) 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.

Nadhr: (النذر) is one of the three types of vows to Almighty Allah.

Nadiyah: (النذية) A camel used for agricultural purposes.

Nadj: (النضي) A part of an arrow.

Nafath: (النفث) Witchcraft.

Nafkh: (النفخ) Puffing of Satan.
Nāfilah: The recommended prayers after or before the daily obligatory prayer.

Nafl: 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: 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: Sharing the expenses of a journey or putting the journey food of the travelers together to be distributed among them in equal shares.


Nahr: (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: Refers to impurity. It is of two types: Najāsah Ghalizah (heavy impurity) and Najāsah Khaṭīfah (light impurity).

Najash: 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-Najāshī: (Title for the) king of Ethiopia (Abyssinia) - Negus.

Najd: Lexically means ‘the elevated land’. The expanse of land between Tihamah and Iraq.

Najis: Something that is impure.

An-Najwā: The private talk between Allāh and each of His slaves on the Day of Resurrection. It also means, a secret counsel or conference or consultation. [See the Qur‘ān (V.58:7-13), and also see the footnote of (V.11:18)] (See Sahih Al-Bukhari Vol.3, Hadith No. 621)

Na’l: Slipper or sandal.

Namimah: (Calumnies) conveyance of disagreeable false information from one person to another to create hostility between them.
Namirah: (النميرة) (pl. Nimār) A thick sheet of woolen material with stripes like the skin of tiger or leopard. It is used to wrap around the waist.

Nāmisah: (النامسة) The women who plucks the eyebrows of other women.


Naqīb: (النبيب) A person heading a group of six persons in an expedition (tribal chiefs).

Naqīr: (النقير) 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.

Nasārā: (النصارى) The name given to the followers of the Christian faith both in the Qur’ān and Hadīth.

Nash: (النض) Half portion of anything. It is also said to be twenty Dirhams. Also a measure of weight equal to $\frac{1}{2}$ Uqiyah (60 grams approximately).

Nasī: (النس) 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.

Nasīhah: (النصيحة) Sincere good advice.

Naskh: (النسخ) A style of curved writing often used for early hand-written copies of The Qur’ān.

Nasl: (الناسل) A part of an arrow.

Nāsūt: (الناسوت) Human, as opposed to Divine.

Nawāfil: (النواafil) (pl. of Nāfīlah) Optional practice of worship in contrast to obligatory (Farīdah). See Nafl and Nāfīlah.

Nawāt: (النواب) Equal to the weight of 5 Dirhams. Some differ and say between three Dirhams to five.

Nifāq: (النفاق) Hypocrisy.

Nīfās: (النفاس) Refers to the flowing of postnatal blood after childbirth.

Nihāl: (النحل) Present. (Hibah: Gift; 'Umrah: Lifelong gift; Ruqba: Gift of house given for lifelong use).
Glossary of Islamic Terms

Nikāh: Pronouncement of marriage or wedlock according to Shari'ah (Islamic law).

Niqāb: Face veil with the exception of the eyes. Veil covering full face including the eyes.

Nīsāb: A threshold of wealth of which any excess is subject to Zakāh (obligatory charity). So Nīsāb is the minimum amount of wealth or property which makes one liable to pay Zakāh. Minimum amount of property liable to payment of the Zakāt, e.g., Nīsāb of gold is twenty (20) Mithqāl, i.e., approx. 94 grams; Nīsāb of silver is two hundred (200) Dirhams, i.e., approx. 640 grams; Nīsāb of food grains and fruit is 5 Awsuq, i.e., 673.5 kgms; Nīsāb of camels is 5 camels; Nīsāb of cows is 5 cows; and Nīsāb of sheep is 40 sheep; etc.

Niyyah: It is an intention to perform an activity.

Nubūwwah: Prophethood.

Nūh: A Prophet of Allah mentioned in the Qur’ān and the Old Testament.

Nūn: Fish.

Nūr: Light


Nusk: Religious act of worship.

Nusub: (النصب) 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: A ritual sacrifice as well as other forms of devotion and worship.

Qabā’: (القباء) An outer garment with full-length sleeves.

Qabr: Grave.

Qadā’: (القضاء) A prayer said after due time. Literally means ‘carrying out’ or ‘fulfilling’. In Islamic jurisprudence it refers to fulfilling or completing those duties such as prayers or fasting, that one may have missed due to some reason or other.

Qadariyyah: (القدرية) (Also called the people of Qadar/Ahlul-Qadar.) The
Glossary of Islamic Terms

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 Jafariyyah sect whose belief is just the opposite.

Qadar: (القدر) Divine Preordainment or the Divine Decree.

Qadid: (القديد) Jerked meat, cured meat. Meat cut into strips and dried.

Al-Qadr: (القدر) ‘The Power.’ The name of Sūrah 97 of the Qur’ān also.

Qādi: (القاضي) Judge.

Qā'idin: (القاعدين) People who remain inactive and do not actively fight. The opposite of Mujāhid.

Qaylūlah: (القيلولة) Siesta, midday nap. Rest in the middle of the day even if one does not sleep.

Qalib: (القلب) A well.

Qamis: (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.

Qār: (القار) 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 Allāh, 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.

Qāri: (القارئ) (pl. Qurrā’) A reciter. Early Muslim religious scholars were called Qurrā’. These were teachers of the early Muslims. This word is now used mainly for a person who knows the Qur’ān by heart, and due to vocal beauty and skill, publicly recite Verses from the Qur’ān. 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.

Qārin: (القارن) One who performs Hajj Qirān.

Qarin: (القرین) The Devil companion that is with everyone.

Qarnul-Manāzil: (قرن المنازل) The Miqāt 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 Khadijah’s home in Paradise.
Qasāmah: The oath taken to clear him by 50 men of the tribe of a person who is being accused of killing somebody.

Qasr: 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‘ahs in those obligatory prayers in which a person is required to pray four Rak‘ahs.

Qaswā': The name of the Prophet’s she-camel.

Qatīfah: Thick soft cloth like velvet or plush material.

Qattāt: A person who conveys information from someone to another with the intention of causing harm and enmity between them. (Sahih Al-Bukhari, Vol. 8, Hadith No. 82)

Qawmah: Raising one’s head in prayer from bowing and standing up straight.

Qawwām or Qayyim: 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’: Shaving part of the head and leaving part.

Qiblah: 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.

Qil wa Qal: Sinful, useless talk (e.g., backbiting, lies, etc.).

Qintār: 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 Uqiyah, each Uqiyah of which is better than heaven and earth.

Qirā’ah: The audible recitation during prayers.

Qirād: Sleeping partnership (see Mudārabah).

Qirām: A thin marked woolen curtain.

Qirāt: 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 Dāniq & 1 Dāniq = 1/6 Dirham. In currency it is twentieth or twenty-fourth of a Dinar.
Qirbah: (القرية) A water skin.

Qirsh: (القرش) A unit of money.

Qisas: (القصاص) Retaliatory punishment, retaliation in kind (eye for an eye). In Islam though, retaliation should be forgone as an act of charity. See Al-Ma' 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: (النسى أو القسية) A linen cloth containing silken lines prepared at Qass in Egypt.

Qitham: (القثام) A plant disease that causes fruit to fall before ripening.

Qiyam: (القيام) The standing during the prayer for recitation of Sūrat Al-Fātihah or Sūrat Al-Hamd and the second Sūrah that follows after it, while the standing after the Ruku' is Qawmah. And the voluntary prayers at night are also called Qiyām for night prayers.

Qiyāmah: (القيامة) The Day of Resurrection, or the Day of Judgment.

Qiyas: (قياس) In simple terms, the verdict given by a Mujtahid or Faqih who considered the case similar in comparison with a case judged by the Prophet ﷺ. 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. Qiyās is one of the most important tools for interpreting and implementing the Shari'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 Qiyas, 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 Imām Shāfi‘i), Qiyas 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.

Qada': (قضاء) Paying in a debt.

Qubā': (القبة) A place on the outskirts of Al-Madinah. The Prophet ﷺ established a mosque there, which bears the same name. A visit to that mosque on Saturday forenoon and offering a two Rak'ah prayer is regarded as a performance of ‘Umrah in reward according to the Prophet’s saying.

Qubbah: (القبة) A small and round one-room tent.

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, Aqṣā Mosque or Baytul-Maqdis, in Jerusalem. It is
believed to be the point from where Prophet Muhammad ﷺ was miraculously ascended to heavens.

Qudāt : (القضاء) Plural form of Qādi.

Qudhadh : (التدذه) A part of an arrow.

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.

Qullah : (الجرار) (Also called Jirār - جیر) A large drinking water container like a barrel whose size the scholars differ over, from five to fifty water skins (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 Ratls 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 : (قمقم) A narrow-headed vessel.

Qunūt : (القناوت) Invocation in the prayer. The act of raising both palms in front of the face while praying in the second Rak‘ah of prayer.

Qunūt Nāzilah : (قنوت نازلة) Supplication in the event of a calamity.

Quraysh : (قریش) 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 Allah and persisted in calling people to worship Allah 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 Jāhilyyah 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 Qurashi : (قرشی) 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 Allah to mankind and the jinn before the end of the world, revealed to Prophet Muhammad
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-Madīnāh. 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 more than one dialects. 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’ān cannot be translated at all as the Qur’n presents the exact Words of Allāh. Any translation is considered to be the explanation to the meaning of the Qur’ān. The Qur’ān 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’ān is viewed as the authoritative guide for human beings, along with the Sunnah of Muhammad ﷺ. The Qur’ān 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’ān in the Qur’ān speak for themselves. The Qur’ān is also described to be bounteous, glorious, mighty, honored, exalted, purified, wonderful, blessed, and confirming the truth of previous revelations. The Qur’ān 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’ān has a universal appeal, regardless of peoples’ color, creed, nationality, and geographical divisions of the world.

Qurbān: (القربان) Literally means ‘sacrifice’. In Islam it refers to the sacrificing of animals solely for the pleasure of Allāh on the day of ‘Eidul-Adhā and the two days following it.

Qust: (القسط) A type of incense.

Qu’ud: (القعود) Sitting posture in prayer while Tahiyyah and Tashah-hud are recited.

Rabā’i: (الرباعي) A male camel whose quadricuspid teeth have appeared, usually about in the seventh year.

Rabā‘iyah: (الرباعية) 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.


**Radiyallah ‘Anhu**: (رضي الله عنه) May Allâh be pleased with him (RAA) is said whenever the name of a Companion of the Prophet is read or heard or written.

**Radâ‘ah**: (الرضاعة) The suckling of one’s own or someone’s child.

**Râhilah**: (الراحلة) A she-camel used for riding. (Literally means: a mount to ride).

**Rahmân and Rahîm**: (الرحمن والرحيم) These words are from the root ‘rahm’ 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**: (الرهن) Pledge or mortgage.

**Rayhân**: (الريحان) A sweet-smelling plant sweet basil and perfume made from it.

**Rayyân**: (الریان) The name of one of the gates of Paradise through which the people who often observe fasting will enter.

**Rajab**: (رجب) It is the seventh month of the Islamic calendar.

**Rajabiyyah**: (الرجبعية) See ‘Atîrah.

**Rajaz**: (الرجز) Name of poetic meter.

**Rajâ‘ah**: (الرجعة) The bringing back of a wife by the husband after the first or second divorce.

**Rajm**: (الرجم) Means to stone to death those married persons who commit
the crime of illegal sexual intercourse. In the Islamic law the Hadd (prescribed) punishment of illegal sex is Rajm.

Rakʻah: (أركبة) (pl. Rakaʻāt) Literally, ‘a bowing,’ This term represents a unit of the prayer and consists of one standing, one bowing and two prostrations. Verses from the Qurʻān, 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.

Ramadān: (رمضان) The month of fasting. It is the ninth month of the Islamic calendar. In it the Noble Qurʻān started to be revealed to our Prophet 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, Ramadān is the month in which Muslims fast daily from dawn to sunset to develop piety and self-restraint.

Ramal: (أرمل) 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 Tawāf around the Kaʻbah, and is to be done by the men only and not by the women.

Ramy: (الرمى) The throwing of pebbles at the pillars (Jimār) at Mina.

Rāsul-Māl: (رأس المال) Capital invested in Mudārabah or Musharakah.

Rasūl: (الرسول) The meaning of the word Rasūl is a Messenger. Allāh sent many Prophets and Messengers to mankind. Amongst them, the names of twenty-five are mentioned in the Qurʻān. From within the list, the Qurʻān states the names of five Messengers who are the Mighty ones. These are: Nūh (Noah), Ibrāhīm (Abraham), Mūsā (Moses), ‘Īsā (Jesus), and Muḥammad . See Nabī.

Rati: (الرطي) Measurement equal to half a seer or a liter. See Qullah.

Rāwi: (الراوي) A narrator. In Hadīth literature, it means the narrator of Ahādīth.

Rāyah: (الرية) A flag, it is bigger than Liwā (standard).

Ribā: (الریة) It literally means ‘to grow; to increase, to expand.’ Technically, Ribā 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. Ribā Nasī‘ah (ریة السینة) - taking interest on loaned money. 2. Ribā Fadil (ریة 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), Āl Imrān (3:130).

Ribāt: (الرباط) 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.

*Ridā'*: (الرداء) A piece of cloth (sheet etc.) worn around the upper part of the body.

*Rijz*: (الرجز) Whispering, evil suggestions.

*Rikāz*: (ركاز) 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.

*Risālah*: (الرسالة) Regarding Hadīth compilations: collection of Ahādīth dealing with a particular topic.

*Riwāyah*: (الرواية) Narration.

*Riyā*: (الرياء) A minor Shirk (polytheism). Carrying out a religious act for worldly gains and not for the pleasure of Allāh.

*Riyādul-Jannah*: (رياض الجنة) A part of the Masjid Nabawi that is said to be a part of Paradise.

*Rāhullāh*: (روح الله) According to the early religious scholars from among the Companions of the Prophet ﷺ and their students and the Mujtahidūn, there is a rule to distinguish between the two nouns in the genitive construction. (A) When one of the two nouns is Allāh, and the other is a person of a thing, e.g., (i) Allāh’s House (Baytullāh), (ii) Allāh’s Messenger; (iii) Allāh’s slave (‘Abdullāh); (iv) Allāh’s spirit (Rāhullāh) etc. The rule of the above words is that the second noun, e.g., House, Messenger, slave, spirit, etc. is created by Allāh and is honorable with Him, similarly Allāh’s spirit may be understood as the spirit of Allāh, in fact, it is a soul created by Allāh, 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 Allāh and the second is neither a person nor a thing, then it is not a created thing but is a quality of Allāh, e.g., (i) Allāh’s Knowledge (‘Ilmullāh); (ii) Allāh’s Life (Hayātullāh); (iii) Allāh’s Statement (Kalāmullāh); (iv) Allāh’s Self (Dhātullāh) etc.

*Rāhul-Qudus*: (روح القدس) ‘The Holy Spirit.' Another name for the Angel Gabriel (Jibra’il).

*Rukn*: (pler. Arkān) Pillar, basic article.

*Rukū‘*: (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’ān. The whole Book, for the sake of the convenience of the reader is divided into thirty parts (Ajzā’, sing. Juz’), and each Juz’ consists usually of sixteen Rukū‘.
Ruqbah: (رضى) A kind of gift in the form of a house given to somebody to live in as long as he is alive.

Ruqyah: (الرقية) Incantation, amulet. Divine Speech recited as a means of curing disease. (It is a kind of treatment, i.e., to recite Sūrat Al-Fātihah or any other Sūrah of the Qur’ān 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: (الربض) Ripe dates, opposite of Busr.

Sā‘: (الصاع) A volume measure that equals four Mudds (3 kg. approx) (also 2.172 Kg.), one Sā‘ of Al-Madinah was equal to about two and a half kilograms.

Sabā: (الصبا) Easterly wind.

As-Sab‘ah: (السبعة) The seven compilers of Ahãdīth - Bukhārī, Muslim, Abū Dāwud, Nasā‘i, Tirmidhi, Ibn Mājah, Ahmad.

Saba’ or Sheba: (سبا) The queen who visited Solomon to test his wisdom. Biblical name of Saba. (See Sābi‘ūn or Sabean)

As-Sab‘ul-Mathāni: (السبع المثاني) The seven repeatedly recited Verses, i.e., Sūrat Al-Fātihah.

Sabāhāh: (صباحاء) 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 Sūrah 7, Al-A‘raf.

Sābi’: (الصابياء) (pl. Sābi’i) Those who change their religion.

Sābiqūn: (السابقون) See Muqarrabūn.

As-Sābiqīnāl-Awwalūn: (السابقون الأولون) The first forerunners in the faith.

Sābirūn: (الصابرون) People who are patient and steadfast.

Sābi‘ūn or Sabean: (الصابون) 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‘ã’. They had beautiful stone buildings in which the pointed arch was noticeable. It is said that this passed nation used to say La Ilaha ill allah (none has the right to be worshiped 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.

**Sadaq:** (الصداق) This word has the same meaning as *Mahr*.

**Sadaqah:** (الصدقة) Literally, ‘righteousness.’ This terms refers to the voluntary giving of alms (charity). *Sadaqah* is distinct from *Zakãh*, 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.

**Sadûq:** (الصدق) Truthful.

**As-Safâ wal-Marwah:** (الصفا 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 *Say*. 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.

**Saghîrah:** (الصغيرة) A child or minor girl underage.
Sahābah: (الصحابية) (sing. Sahābi) 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 Sahābah’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 Ahādīth in the years following his death.

Sahbah: (صفاء) A place near Khaybar.

Sāhibul-Māl: (صاحب المال) (pl. Ashābul-Māl) (also, Rabbul-Māl) The financier in the Mudarabah form of partnership agreement. provides the finance while the Mudārīb provides the entrepreneurship and management. There can be many Ashābul-Māl and Mudārībs in a given Mudārābah agreement.

Sahīfah: (الصحيفة) A page or manuscript. Collection of Ahādīth by a Companion.

Sahihayn: (الصحيحين) The Twins. The two most authentic books of Ahādīth—Sahih Al-Bukhārī and Sahih Muslim.


Sahih Muslim: (صحيح مسلم) A book of Ahādīth compiled by Imām Muslim.

Sahūr: (الصيح) A light meal taken by Muslims before dawn prior to beginning the daily fast of Ramadan. 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 Rakʿāt a person has prayed in which case he should perform two prostrations of Sahw).

Sā'imah: (السانة) A flock of about one hundred grazing animals.

Sā'ībah: (الساتية) 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’ān 5:103)

Sayhah: (الصيحة) Torment-awful cry.

Sayhān wa Jayhān: (سيحان وجيحان) Sayhān (Oxus or Amu Darya) and Jayhān (Jaxartes or Syr Darya) are two rivers in the country of Syria. These are different from Sayhūn and Jayhūn that are in the territory of Khurasan. (Mu'jam Al-Buldān of Baladhari, 2/227, 3/333). Some maintain that Sayhūn is in India and Jayhūn in Khurasān. Furāt (Euphrates) flows from Turkey through Syria and Iraq and joins Tigris to form Shai‘ul-Arab, and the Nil (Nile) is the well-known river in Egypt.
Sayyi’ah: (السيئة) (pl. Saiyyāt) Sins or demerits or bad deeds (opposite of Hasanah), often means what one earns by doing something wrong (committing a sin). According to a Hadith, 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. Sujūd) 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) Surah 32 of the Qur’an.

Sajdatus-Sahw: (سجدة السهو) Prostrations for forgetfulness. Remedial Prostrations to recompense forgetting a required act of prayer.

Sakinah: (السکينة) Tranquility, calmness, peace and reassurance etc.

Salab: (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) Predecessers, ancestors, forefathers, ascendants.

Salam: (السلام) Synonym of Salaf.

Salām: (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-Salāmu ‘Alaykum wa Rahmatullah’ which denotes the end of the prayer.

Salāt: (الصلاة) Prayers. Salāt is a spiritual relationship and communication between the creature and his Creator. Salāt 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. ‘Isha’ (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 Allāh. Prayers are to be performed with mental concentration, ver-
Salāt: (الصلاة) (pl. Salawāt) 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 (Duʿā). So Salāt (the act of sending the blessings) is not to be confused with Salāt (prayer). The supplication of sending the blessings upon the Prophet ﷺ is: “O Allah, send Your grace, honor and mercy upon Muhammad and upon the family of Muhammad, as You sent Your grace honor and mercy upon Ibrāhīm, You are indeed Praiseworthy, Most Glorious. O Allah, send Your blessings upon Muhammad and upon the family of Muhammad, as You sent Your blessings upon Ibrāhīm, You are indeed Praiseworthy, Most Glorious.” Muslims are informed that if they proclaim such a statement once, Allah will reward them ten times.

Salātul-Awwābin: (صلاة الأوابين) It is another name for Salātud-Duhā, that is prayer after sunrise.

Salātud-Duha: (صلاة الضحى) That is an optional prayer after sunrise.

Salātul-Hājah: (صلاة الحاجة) Prayer at times of need.

Salātul-Istikhārah: (صلاة الاستخارة) Prayer for (seeking) guidance. See Istikhārah.

Salātul-Istisqa’: (صلاة الاستضقاء) Prayer for rain.

Salātul-Janāzah: (صلاة الجنازة) Funeral prayer in absentia. The prayer is done in a standing position only and consists of four Takbīrs: 1. After the first Takbīr, Al-Fātiha is recited. 2. After the second Takbīr, Tashahhud and As-Salātul-Ibrāhīmiyyah are recited. 3. After the third Takbīr, the deceased person is prayed for, his or her relatives, and all Muslims in general. 4. After the fourth Takbīr, the prayer is finished by uttering As-Salāmu ‘Alaykum while turning to the right.

Salātul-Jam‘: (صلاة الجمع) Combined prayer.

Salātul-Jam‘ah: (صلاة الجمعة) Congregational prayer.

As-Salātul-Jāmi‘ah: (صلاة الجمعة) Prayer is about to begin.

Salātul-Jumu‘ah: (صلاة الجمعة) Friday prayer. See Jumu‘ah.

Salātul-Khawf: (صلاة الخوف) Prayer in the state of insecurity. For its procedure see Sūrat An-Nisā’ 4:102.
Salātul-Kusūf wal-Khusūf: (صلاة الكسوف والخشوع) The prayer for the Eclipse of the moon and the Eclipse of the sun.

As-Salātul-Maktūbah: (صلاة المكتوبة) Prescribed prayers/obligatory prayers.

Salātul-Qasr: (صلاة القصر) Shortened prayer.

Salātul-Tatawwu': (صلاة التطوع) A voluntary prayer.

Salātut-Tasbīh: (صلاة التسبيح) The prayer of glorification.

Sālih: (الصالح) The word means to reconcile, to put things in order, signifies behavior that is righteous, just and dignified. ‘Āmal Sālih, honorable or righteous action, is often combined in the Qur’ān with Ima n and made a condition for success in this world, as well as in the Hereafter. Also a Prophet of Islam, peace be on him.

Salwā: (السلوى) 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 Allah. 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. Allah is The Most Perfect in His Attributes.

Sami‘allāhu Liman Hamidah: (سُمِّع الله لمن حمده) ALLāH 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: (السمر) A kind of tree.

Sanāh: (سانه) Means ‘good’ in the Ethiopian language.

Sannūt: (السّنُوت) Fennel or aniseed.

Saqīfah: (السقيفة) A shelter with a roof. The Companions of the Prophet met in a Saqīfah 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: (سريف) A place six miles away from Makkah.

Sariyyah: (السريّة) A small army sent by Prophet Muhammad for Jihad, 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: (السود الأعظم) The great majority.

Sawiq: (السووق) A kind of mash made of powdered roasted wheat or barley grain (also with sugar and dates).

Sa‘y: (السابع) The going for seven times between the mountains of Safâ and Marwâh in Makkah during the performance of Hajj and ‘Umrah. It is done to symbolize Hajar’s search for water for her son Ismâ‘îl.

Sâ‘î: (الساعي) 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: (سيد الاستغفار) The Master Supplication for forgiveness.

Sha‘â'irullãh: (شعائر الله) These refer to all those rites which, in opposition to polytheism and outright disbelief and atheism, are the characteristic symbols of exclusive devotion to Allãh.

Sha‘bãn: (شعبان) The eighth month of the Islamic calendar.

Shâfi‘î: (شافعي) 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 ilâha illallah Muhammadur-Rasûlullah (I testify that none has the right to be worshiped but Allãh and I testify that Muhammad is the Messen-
Glossary of Islamic Terms

A person must recite the Shahadah to convert to Islam. The Shahadah constitutes the first of the 'five pillars' of Islam.

Shahid: (الشهيد) (pl. Shuhadā') A martyr. Someone who dies in the way of Allah.

Shahid: (الشاهد) A witness.

Shaikh: (الشيخ) 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).

Shaitān: (الشيطان) (pl. Shayātīn) Satan, the enemy of mankind and the source of evil in the world. See Iblīs.

Ash-Shajarah: (الشجرة) A well-known place on the way from Al-Madinah to Makkah.

Shām: (الشام) The region comprising Syria, Palestine, Lebanon and Jordan.

Shamal: (الشمال) 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 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 Musāhamah (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.

Shī'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 Talib, rather than the first caliph Abu Bakr Siddiq. Moreover, Shī'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 *Shari‘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, Afghanistan, 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** (التسويق): A type of marriage in which persons exchange their daughters or sisters in marriage without *Mahr*.

**Shiqāq** (الشقاق): Difference between husband and wife.

**Shirāk** (الشاراك): 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 Allāh does not forgive, according to the Qur‘ān. Thus, paganism, or even atheism, is viewed as expression of *Shirk*.

**Shirkah** (الشراك): Partnership between two or more persons, whereby unlike *Mudārakah*, all of them have a share in finance as well as entrepreneurship and management, though not necessarily equally.

**Shirkah ʿĀmmah** (الشركة العامة): 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-Amwāl** (شركة الأموال): A partnership in which participation is based on the contribution of wealth by all partners, but the partnership has to be of the type ʿInān or Mufāwadah.

**Shirkatul-ʿAqd** (شركة العقد): 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-ʿInān** (شركة العنان): 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** (شركة الجبر): Mandatory co-ownership created by an act of law, like inheritance.
Shirkah khāṣṣah: (الشركة الخاصة) 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 Mafālis: (شركه المفاوقة) 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-Wujūh.

Shirkah Mufāwadah: (الشركة المفاوضة) An unlimited partnership.

Shirkatul-Wujūh: (شركه الوجوه) 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 'Inān or Mufāwadah.

Shirkatuza-Zimām: (شركه الزمام) It is a term used by the Málikis to indicate a situation, where two or more persons are buying goods on credit. It is different from the Hanafi Shirkatul-Wujūh insofar as it requires the physical presence of all the partners at the time of purchase.

Shufah: (الشفعه) Pre-emption.

Shukūk: (الشكوك) Check, certificate of debt, certificates of investment.

Shūrā: (الشورى) Consultation.

Shurāt: (Purchasers) One of the Khawārij sect. So called because they thought that they had sold their lives for the pleasure of Allāh.

Shurūt: (الشروط) Terms and conditions in Islamic law.

Sibtiyyah: (السببية) A hairless sandal dyed with the leaves or pods of Qaraq which is a species of Mimosa tree, making a brown color.

Siddiq wa Siddiqūn: (الصديق والصديقون) The steadfast affirmers of truth. Those followers of the Prophets who were first and foremost to believe in them. (See the Qur’ān 4:69)

Siddiq: (الصديق) Abū Bakr, one of the closest Companions of Prophet Muhammad, was given the appellation as-Sadīq, ‘the Truthful.’ Upon the death of the Prophet in 632 CE, Abū Bakr became the first caliph (successor) and served as leader of the Muslim community until his death in 634 CE.

Sidr: (الأذر) Lote tree (or Nabr tree).

Sidratul-Muntahā: ‘The lote-tree of the furthest limit.’ A Nabr tree over the seventh heaven near Paradise, the place where form ends and beyond which no created being may pass. See An-Najm (53:14-18).
Siffin: (صفين) A battle that took place between ‘Ali’s followers and Mu‘awiyah’s followers at the river of the Euphrates in Iraq.

Sihah Sittah: (الصحاح الستة) The term As-Sihah us-Sittah (The Sound Six authentic collections of Ahadith), is used for the compilations done by Imams and Scholars named, Bukhari, Muslim, Tirmidhi, Nasa’i, Abu Dawud and Ibn Majah. Today, Muslim scholars have found the collections by the latter scholar (Ibn Majah) 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.

Sihag: (سحاقي) Lesbian sex act. Sexual act between females. This is strongly condemned in Islam, and is considered a major sin.

Siffin: (السجن) It is a ‘prison’ where the records of the evil doers are kept. See Al-Mutaffifin (83:7-9).

Sin-nul-Bulagh: (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.

Sin-nut-Tamiz: (سن التمييز) 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 Hanifah, 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.

Siyara’: (السيراء) A sheet of pure or mixed silk having yellow stripes.

Sirah: (السيرة) The writings of the Companions of the Prophet 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-Makhtum in many languages is very famous. The Sirah is a source of reference that Muslims rely on in their daily life situations and problems.

Sirat: (الصراط) 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-Siratul-Mustaqim: (الصراط المستقيم) ‘The straight path,’ the path that the
Prophet Muhammad ﷺ demonstrated to mankind by way of the Noble Qur'an. The path that leads to Paradise.

Sirri Salāt: (الصلاة السرية) Prayer of inaudible recitation. The congregational prayers of Zuhr and 'Asr.

Sirwāl: (السروال) (pl. Sarāwil) Long under garment (pyjama) worn by the Arabs, and Muslims of Turkey, Bangladesh, India, and many countries of Africa and Near East.

Siwāk: (السوک) A piece of a root of a tree called Arāk, used as a tooth stick. Also called a Miswāk.

Subh Sadiq: (الصباح الصادق) 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.

Subhānāllāh: (سجحان الله) To esteem Allāh by saying 'Glorified is Allāh' and holding that He is free from all that (unsuitable evil things) that are ascribed to Him by the polytheists.

Subhānahu wa Ta'ālā: (سجحانه تعالى) ‘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: (الصفة) 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 ﷺ as a welcoming point for newcomers or poor people. It was part of his mosque.

Sūfi: (صوفي) 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: (السنية) 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** (السفرة): 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** (الصفح): pages or manuscripts.

**Suhuliyah** (السحولية): A cotton cloth, its name is derived from the name of a village in Yemen called Suhul.

**Suhur** (الصحور): Predawn meal. A meal taken before *Fajr* in the month of Ramadan to begin fasting.

**Sujud** (السجود): See Sajdah.

**Sunan** (السنن): Collection of *Ahâdîth* only containing legal traditions (*Ahâdîthul-Ahkâm*).

**Sundus** (النسد): A kind of silk cloth.

**Sunnah** (السنة): Literally means legal ways, orders, acts of worship and statements etc., of the Prophet ﷺ. The *Ahâdîth* are reports on the Sunnah. The two major legal sources of jurisprudence in Islam are the Qur’ân and the Sunnah. The Sunnah may confirm what is mentioned in Qur’ân, 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’ân.

**As-Sunnat-ut-Taqririyyah**: 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 (adhan). 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.

**Sunnî**: (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 Tâlib. 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.

**Sûrah**: (السورة) A distinct chapter of the Qur’ân, designated by a title such as Abraham, The Pilgrimage, or The Table-Spread. An individual Verse within a Sûrah is called an Ayah. The Qur’ân is comprised of 114 Sûrahs of varying lengths. Each Sûrah in the Qur’ân is named from some subject or word that is particularly striking in that chapter.

**Sutrah**: (السترة) 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.

**Tãbah**: (الطابة) Madinatun-Nabi (City of the Prophet), Madînah Munawarrah (the Illuminated or the Enlightened City), Tâbah, Taybah, Yathrib are the other names for Al-Madînah. See Al-Madînah.

**Tabî**: (تبيع) A male two-year-old cattle, cow or ox (entered its second year).

**Tabî’ah**: (تبعة) A female two-year-old cattle, cow or ox (entered its second year).

**Tâbi‘ûn**: (التابعون) (sing. Tâbi‘î) Successors, are those who benefited and derived their knowledge from the Companions of the Prophet ﷺ.

**Tabûk**: (تبوك) A well-known town about 700 kilometers north of Al-Madînah.

**Tadbîr**: (التدبير) About freeing a slave.

**Tadlis**: (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, Hadîth no. 35, Ibn Mäjah, collected by Ahmad from Hadîth of Muhammad bin Ishaq about whom it was affirmed that he had heard directly from him. See also Introduction.

**Tafsîr**: (التفسير) Any kind of explanation, but especially a commentary on the Qur’ân. Translations of the Qur’ân 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.

Tāghūt: 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 Tāghūts. So, the word Tāghūt covers a wide range of meanings: It means anything worshipped other than the Real God (Allāh), i.e., all the false deities. It may be Satan, devils, idols, stones, sun, stars, angels, human beings, e.g., Jesus, Messengers of Allāh, who were falsely worshipped and taken as Tāghūts. Likewise saints, graves, rulers, leaders, etc., are falsely worshipped, and wrongly followed.

Tahajjud: 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.

Taharah: It is the state of being clean and not impure.

Tahiyyah: (Blessed compliments) All compliments, prayers and good words are due to Allāh; peace be upon you, O Prophet, and the mercy of Allāh and His blessings; peace be upon us and upon the righteous slaves of Allāh.

Tahiyyatul-Masjid: Two Rak’at Sunnat offered as greetings of the mosque on entering the mosque for prayer.

Tahiyyatul-Wudu’: Two Rak’at Sunnat offered as greetings of the Wudū’.

Tahill: Assertion of the Oneness by saying Lā ilāha illallāh (None has the right to be worshiped but Allāh).

Tahlīl: Saying As-Salāmu ‘Alaykum at the end of the prayer, after which all the actions prohibited because of prayer are legalized, loosened or permissible again.

Tahmīd: Praising Allāh by saying Al-Hamdu’llillāh (the praise is for Allāh).

Tahnīk: 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 Adhān in child's ears. (See Sahīh Al-Bukhārī, the Book of 'Aqīqah, Vol. 7, Page No. 272)

Tā'īf: A well-known town near Makkah.

Taylasān: (طليس) (Green sheet) is the dress of the Shaikhs of the non-Arab nations.

Tajwīd: (التجويد) Recitation with precise articulation and exact intonation. It is a saying or an act of reciting Qurān in accordance with the established rules of Nūtq, pronunciation and intonations, such as Taḥkīm, velarization, Ghunnah, chanting, and Iqlāb, transposition.

Takāfūl: Islamic Insurance. A scheme of mutual support that provides insurance to individuals against hazards of falling into unexpected and dire need.

Takbīr: (التكبير) Saying Allāhu Akbar (Allāh is the Most Great). See Allāhu Akbar.

Takbirah: A single utterance of Allāhu Akbar.

Takbīratul-Ihram: Saying Allāhu Akbar (Allāh 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 Takbīr Tahrimah (formula of prohibition).

Talāq: (الطلاق) The repudiation of marriage. Divorce.

Talāq Rajī'ī: Revocable divorce.

Talāq Bā'īn: Irrevocable divorce or final divorce.

Talbīnah: (التبينة) A kind of porridge prepared from white flour, milk and honey.

Talbiyyah: 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 Ihram, the pilgrim’s plain white attire. It is saying of: Labbayka, Allāhumma labbayk. Labbayka lā sharīka laka labbayk. Innnal-hamda wan-ni'mata, Laka wal-mulk. Lā sharīka laka. (Here I am at Your service, O Allāh, 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.)

Tamā'īm: (التمائم) Amulets.
**Glossary of Islamic Terms**

**Tā' mín:** (التأمين) Insurance, assurance, Security.

**Tamr:** (التمر) Dates.

**Tan'īm:** (التنعم) A place towards the north of Makkah outside the sanctuary from where Makkans may assume the state of *Ihrām* to perform *Umrah.*

**Tanzīh:** (التنزه) To declare Allāh to be free of imperfection and everything falsely attributed to Him, such as having a son, partner of the trinity.

**Taqdīr:** (القدر) Predestination. That is, whatever befalls a person, whether good or bad, has been predestined by Allāh.

**Taqlīd:** (التقييد) Putting colored garlands around the necks of *Budn* (animals for sacrifice).

**Taqlīs:** (التقليس) 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 ﷺ. *Muqallīs* 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 Allāh as He should be feared, and loving Allāh as He should be loved. A person with *Taqwā* desires to be in the good pleasures of Allāh and to stay away from those things that would displease Allāh. He remains careful not to go beyond the bounds and limits set by Allāh. See Qur’ān, *Al ‘Imran* (3:102-103), *Al-Hashr* (59:18-19).

**Al-Taqwīmul-Hijrī:** (التقويم الهجري) The *Hijrah* (migration) of Prophet Muhammad ﷺ 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 Ramadān, celebrating the two major feasts (*‘Eidul-Fitr* and *‘Eidul-Adḥā*), performing the pilgrimage to Makkah, and other religious activities depend upon the lunar months. The names of the lunar months are: Muḥarram, Safar, Rabī’ul-Awwal, Rabī’uth-Thānī, Jumāda Al-Ūla, Jumāda Al-Ākhirah, Rajab, Sha‘bān, Ramadān, Shawwāl, 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.

**Tarāwīh:** (التراويح) Optional prayers offered after the ‘Ishā’ prayers on the
nights of Ramadān. These may be performed individually or in congregation.

**Tarībat Yaminuka:** (ترتب 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.

**Tarjī’** (الترجع): Repetition of recitation (especially in *Adhān*)

**Tartil:** (التتيل) 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 ☞ has recommended it saying: “Whoever does not chant the Qur’ān is not among us.” (Abū Dawūd).

**Tasbīh:** (التنسب) Glorification, saying *Subhānāllāh,* Praise, saying *Al-Hamdu Lillāh,* and magnification, saying *Allāhu Akbar.* A rosary that is used to glorify Allāh è is also called a *Tasbīh.*

**Tashah-hud:** (الشهاد) Testimony. It is the declaration of the Muslim faith towards the end of the prayers, immediately after the recitation of *Tahiyyah,* 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.”

**Tashbīh:** (التشبيه) Ascription of human characteristics to Allāh.

**Tashmūt:** (التشميث) To say *Yarhamukallāh* (may Allāh have mercy on you) when someone sneezes and says *Al-Hamdu Lillāh* (all praise is due to Allāh).

**Taslīm:** (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 *Taslīm.*

**Tasmīyyah:** (التسمية) Giving a name, nomination. A title given to the Basmalah.

**Ta’til:** (التعطيل) Denying all attributes of Allāh.

**Tathwīb:** (التثويب) Saying of *As-Salātu khaīrum-minan-Nawm* (The prayer is better than sleep) in the *Adhān* for *Fajr* prayers.

**Tawhīd:** (التوحيد) It has three aspects; A, B and C: (A) Oneness of the Lordship of Allāh; *Tawhīdur-Rubūbiyyah:* (توحيد الربوبية) 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; *Tawhīdul-Ulāhiyyah:* (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 Allah. (C) Oneness of the Names and the Qualities of Allah; Tawhidul-Asma' was-Sifat: (توحيد الأسماء والصفات) To believe that: (i) we must not name or qualify Allah 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 Allah; e.g. Al-Karim; (iii) we must confirm Allah's all qualifications which Allah has stated in His Book (the Qur'an) 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., Allah is present over His Throne as mentioned in the Qur'an. (V. 20:5): “The Most Beneficent (i.e., Allah) Istawa (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 ‘Arafāt (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-Dhãtihi), “There is nothing like Him, and He is the All-Hearer, the All-Seer.” (The Qur'an, V. 42:11). This noble Verse confirms the quality of hearing and the quality of sight for Allah 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 Allah is over their hands.”: (V. 48:10). This confirms two Hands for Allah, but there is no similarity for them. This is the Faith of all true believers, and was the Faith of all the Prophets of Allah from Noah, Abraham, Moses and Christ till the last of the Prophets, Muhammad ﷺ. It is not like as some people think that Allah is present everywhere, here, there and even inside the breasts of men. These three aspects of Tawhîd are included in the meanings of Lā ilâha ilallah (none has the right to be worshiped but Allah). It is also essential to follow Allah's Messenger Muhammad ﷺ: Wujûbul-Itïbâ' and it is a part of Tawhîdul-Ulûhîyyah. This is included in the meaning: “I testify that Muhammad ﷺ is the Messenger of Allah” and this means, “None has the right to be followed after Allah's Book (the Qur'an), but Allah's Messenger ﷺ”. [See the Qur'an (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: (التأييد) Repentence, turning to Allah to seek forgiveness of sins or other wrong actions. Often it should be a component of the personal prayers.

Tawâf: (الطراز) 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.
Tawāf ul-Qudūm: The 'Arrival Tawaf', the Tawaf 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.

Tawāful-Wadāq: The 'Farewell Tawaf' The Tawaf 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.

Tawāfuz-Ziyārah: See Tawāful-Ifādah.

Tawrāh: (Torah) 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'an, just as Moses was a predecessor of Muhammad in the history of Divinely revealed monotheism.

Tā'wil: A vision of reality in which everything seen takes on symbolic meanings.

Ta'widh: An amulet that is generally suspended around the neck.

Tayālisah: (Taylāsān) 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 Wudū 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 (Wudū) and Ghusl (in case of Janābah etc.) See Sahīh Al-Bukhārī, Vol. 1, Hadith No. 334 and 340.

Tayyibat: Literary good things and good deeds, also the monetary acts of worship, like Zakāt, alms, etc. (See Salawāt also)

Ta'zīr: Penalization, to inflict a penalty. Discretionary punishment.

Thaghāmah: A type of grass having white color; or a white fruit from a type of plant.
Glossary of Islamic Terms


Thani or Thaniyyah: (الثاني أو الثنية) Those having two teeth. See Musinnah.

Thaniyyah: (الثنية) Mountain or valley pass or path.

Thaniyyatul-Wadā‘: (الوثنية الوداع) A place near Al-Madinah.

Thaįj: (التج) Performing the sacrifice on camels.

Tharid: (الثريد) A kind of meal, prepared from meat and bread.

Thawb: (الثوب) Garment.

Thawr: (الثور) It is the cave wherein Prophet Muhammad صلى الله عليه وسلم stayed before finally migrating to Al-Madinah.

Thawāb: (الثواب) Reward of a good deed is a Divine blessing.

Thayyib: (الطيب) A non-virgin married or previously married woman.

Thiqah: (الثقة) Trustworthy.

Thunyā: (الثناء) 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.

Tijārah: (التجارة) Trade. Act of buying and selling.

Tilā‘: (الثلاء) A kind of alcohalic drink prepared from grapes by thickening it through boiling, two third has gone and one third left.

Tiwalah: (الوثيلة) Charms.

Tiyarah: (الطيرة) Drawing an evil omen from birds etc..

Tubbān: (تنان) Shorts that cover the knees (used by wrestlers).

Tulaqa‘: (الطلاقاء) Those persons who had embraced Islam on the day of the conquest of Makkah.

Tūr: (الطور) A mountain.

Turbah: (الترية) Earth, especially from the shrines of the Imāms, on which Shi‘ahs place their heads during Sajdah.

Turs: (الترس) A kind of shield.

Udhiyah: (الأضحية) Sacrifice (on ‘Eidul-Adhā).

Uhud: (أحد) A well-known mountain in Al-Madinah. One of the great battles
in the Islamic history took place at its foot. This battle is called *Ghazwah Uhud*.

‘Ulamā’: (العلماء) See ‘Ālim.

Ülül-Amr: (أولو الأمر) The term includes all those entrusted with directing Muslims in matters of common concern.

Ululwah: (الأنثى) They say it is a Persian word for ‘Ud (aloeswood).

Ummah: (الأمة) 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; *Sūrah 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 الولد) (pl. *Ummahätul-Awlād*) A slave woman who begets a child for her master.

‘Umrā: (العمرى) See Nihal.

‘Umrah: (العمرة) (Minor Pilgrimage) It is an Islamic rite performed in ritual purity wearing the *Ihrām*, 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 *Ihrām*, *Tawaf* (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 *Sahih Al-Bukhārî*, Vol. 3, Page 1)

Umratul-Qadā': (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.
Uqiyah: (أوقية) (pl. Awāq) An ounce; for silver 119.4 grams, for other substances 127/128 grams, modern use of ounce 28.349 grams. One Uqiyah is equal to 40 dirhams or 147 grams of silver. It may be less or more according to different countries. (See Awāq)

‘Urbān: (العربيان) Urbān 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: (العرفت) The tree which produces Maghāfir.

‘Usfur: (عصفر) Safflower.

‘Ushr: (العشر) Ten percent (in some cases five percent) of the agricultural produce payable by a Muslim as part of his religious obligation, like Zakāh, mainly for the benefit of the poor and the needy. (See Sahīh Al-Bukhārī, Vol. 2, Hadith No. 560)

Al-‘Ushr: (العشرة) The battle of Tabūk, called so because of the poverty the Muslim were facing at that time.

Usūlud-Din: (أصول الدين) The principles of Islam.

‘Uzzā: (العزى) A chief goddess identified with Venus, but it was worshipped under the form of an acacia tree, and was the deity of the Ghatafan tribe in the religion of the pre-Islamic Arabs during the days of Jāhiliyyah.

Wa ‘Alaykum-Salām: (وعليكم السلام) ‘And on you be peace.’ The reply to the Muslim greeting of ‘As-Salāmu ‘Alaykum’ (peace be on you).

Wad’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’ān of which even the words are from God.

Wahy Ghayr Matlū: (الوحي غير المتلو) Revelation unrecited.

Wahy Matlū: (الوحي المتلو) Revelation recited.

Wayhaka: (ويلك) May Allāh be merciful to you.

Waylaka: (ويلك) ‘Woe upon you!’
Wājib: (الواجب) (pl. Wājibāt) 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 Wājib without any valid reason makes one a Fāsiq and entails punishment. Imām Abū Hanīfah makes Wājib a separate category between the Fard and the Mubah.

Al-Wakālatul Mutlaqah: (الوكالة المطلقة) Resale of goods with a discount on the original stated cost.

Wakil: (الوكيل) A person who is an authorized representative or proxy. Also can mean lawyer in Urdu.

Wala': (الولا) A kind of relationship, i.e., loyalty (between the master who freed a slave and the freed slave) about the right of inheritance.

Wali: (الولي) (pl. Awliyā') A legal guardian. A friend, protector, ruler, officer, supporter, caretaker, helper etc. Someone who is supposed to look out for your interest.

Walīmah: (الويلمة) 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 Walīmah was highly recommended by the Prophet ﷺ, whether it be a grand or humble affair. Friends, relatives, and neighbors are invited in it.

Waqf: (الوقف) 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 Allāh, 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.

Wārs: (الورس) A kind of perfume. It is said to be Memecyclon Tinctorium, a plant of Yemen used as a liniment and yellow dye.

Warsiyah: (الورسية) A cloth dyed with Wārs.

Wasāyā: (الوصايا) Wills or testaments.

Washimat: (الواسمات) The women who do the job of tattoo marking.

Al-Wāsil: (الواصل) One who keeps good relations with his kith and kin.

Wāsīlah: (الوصلة) The women who affixes hair extensions.

Wasilah: (الوصلة) 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 Awsāq or Awsuq) A volume measure equal to 60 Sā's = 135 kg. approx. It may be less or more. [One Wasq of Hijāz is equal to 180 kilos (Ibn Bāz) and 629.856 kilograms (Shaykh Fāruq Asghar Sāram Pakistani) and according to modern measures, one Iraqi Wasq is equal to 189 kilograms.]

Wissāl: 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.

Wudū': (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. Wudū' serves as an act of physical cleansing as 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.

Yājūj wa Mājūj: (يأوجوج وماوجوج) Two evil empires. They are mentioned in the Qur’ān and Ahādīth when mentioning some of the scenes just before the Final Hour. According to The 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’ān, Al-Anbiya’ (21:96), Sahīh Muslim, Kitābul-Fitan wa Ashrāt us-Sā’ah]

Yahshifān: (يخصفان) Eclipse.

Yalamlam: (يلاملم) The Miqāṭ of the people of Yemen.

Yamāmah: (الجمامة) A place in Saudi Arabia towards Najd.

Yaqīn: (اليقين) Perfect absolute Faith.


Yarmūk: (البرموك) A place in Shām.

Yathrib: (يثرب) See Al-Madinah.

Yawmud-Dār: (يوم الدار) The Day of the House, this refers to the day when the rebels besieged ‘Uthmān in his house and murdered him.
Glossary of Islamic Terms

Yawmud-Din: Literally ‘Day of Faith,’ one of several Arabic terms for Judgment Day. See Day of Judgment.

Yawmul-Qiyamah: (Day of Judgment) Belief in the Day of 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: The day of Nafr. The 12th and 13th of Dhul-Hijjah when the pilgrims leave Mina after performing all the ceremonies of Hajj at ‘Arafāt, Al-Muzdalifah and Mina. See Nafr.

Yawmun-Nahr: The day of slaughtering the sacrificial animals, i.e., the 10th of Dhul-Hijjah.

Yawmur-Ru‘us: Meaning ‘day of heads’. It is the name of the day following the ‘Eid day (‘Eidul-Adhā).

Yawmut-Tarwiyah: The eighth day of the month of Dhul-Hijjah, when the pilgrims leave Makkah for Mina.

Yūsuf: A Prophet of Allah, mentioned in the Qur’ān and the Old Testament.

Zabūr: Arabic name for the holy scripture revealed to Prophet David (Dāwud) thousands of years ago. For Muslims, the Zabur, analogous to the Christian Psalms (the Old Testament), was a scriptural precursor to the Qur’ān, just as David was a predecessor of Muhammad in the history of Divinely revealed monotheism.

Zahw: Unripe dates that have begun to ripen.

Zakariyyā: (Zacharia) A Prophet of God and father of John the Baptist.

Zakāt: One of the five pillars of Islam is Zakāt, which means purification and increment of one’s wealth. A Muslim who has money beyond a certain quantity is to pay the Zakāt. 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’ān, namely: the poor, the needy, the sympathizers, the captives, the debtors, the wayfarers, in the cause of Allāh, and for those who are to collect it. The Zakāt is compulsory on all Muslims who have saved (at least) the equivalent of 85g of 24 carat gold at the time when the annual Zakāt 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 ex-
ample, 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-Bukhāri, Vol. 2, Book of Zakāt (24)]


Zakātul-Hubūb: (زكاة الحبوب) Zakāt of grain/corn.

Zakātul-Ma’din: (زكاة المعدن) Zakāt of minerals.

Zakātur-Rikāz: (زكاة الركاز) Zakāt of treasure or precious stones.

Zālim: (الظالم) The wrongdoer, he who exceeds the limits of right, the unjust.

Zamzam: (زومام) The sacred well inside Al-Masjid Al-Harām near Ka’bah in Makkah. The water that comes out from this well is called Zamzam water.

Zanādiqah: (الزنادقة) Atheists.

Zanjabil: (الزنجبيل) A special mixture that will be in one of the drinks of the people of Paradise. See the Qur’ān, Al-Insān (76:17).

Zaqqūm: (الرقوم) An extremely bitter and thorny tree that grows at the bottom of the Hell-fire. See the Qur’ān, Al-Isrā’ (17:60), for example.

Zarnab: (زرناب) A kind of good smelling grass.

Zihār: (الظهير) 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’ān, Al-Ahzāb (33:4), Al-Mujādilah (58:1-5).

Zina: (الزنا) Illegal sexual intercourse and embraces both fornication and adultery.

Zindīq: (الزندقين) One who goes so far into innovated and deviant beliefs and philosophizing, etc., without sticking to the truth found in the Qur’ān and the Sunnah to such an extreme extent that they actually leave Islam altogether.

Ziyārah: (الزيارة) To visit or to recite special salutations for the Prophet Muhammad ﷺ 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: Zulm literally means placing a thing where it does not belong. Technically, it refers to exceeding the right and hence committing wrong or injustice.