Bulugh Al-Maram
Min Adillat Al-Ahkâm

Compiled and referenced by
IMĀM IBN HAJR
(773 H – 852 H)

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The Author’s Introduction

All praise to Allah, the Almighty for His open and concealed bounties, which He bestows at all times. May the peace and blessings of Allah be upon His final Messenger, his family and companions and all those who strive in the path of Allah until the Day of Judgment, as well as their followers who inherited their knowledge for indeed the scholars (Ulama) are the heirs of the Prophets! May Allah, the Almighty bless them all and their followers.

This is a concise book comprising of Hadith, which are sources of the Shariah. I have made a meticulous compilation so that the one who memorizes it will excel among his peers. It may assist the beginner and the learned person who is seeking more knowledge.

I have indicated at the end of every Hadith the Imam who collected it. I used the following abbreviations:

The seven Imams refers to: Ahmad1, Al-Bukhari2, Muslim3, Abū Dawūd4, At-Tirmidhi5, An-Nasa'i6 and Ibn Mājah7.

The six Imams refers to: Al-Bukhari, Muslim, Abū Dawūd, At-Tirmidhi, An-Nasa'i and Ibn Mājah.

The five Imams refers to: Ahmad, Abū Dawūd, At-Tirmidhi, An-Nasa'i and Ibn Mājah. They may also be referred to as: The four and Ahmad.

The four Imams refers to: Abū Dawūd, At-Tirmidhi, An-Nasa'i and Ibn Mājah.

The three Imams refers to: Abū Dawūd, At-Tirmidhi, An-Nasa'i.

1. Ahmad Ibn Hanbal, born in 164 AH and died in Baghdad in 241 AH.
2. Muhammad bin Ismaiil Al-Bukhari was born in 194 AH and died in Samarqand in 256 AH.
5. Ahmad bin Shuaib, born in 215 and died 303.
6. Muhammad bin Isā died in 276b in Tirmidh.
7. Muhammad bin Yazid Al-Qazwini, born in 207 and died in 275 AH.
Agreed upon\textsuperscript{8} refers to: Al-Bukhārī and Muslim.

I have called this book: "Bulûgh al-Marâm min Adillat Al-Ahkâm" (Attainment of the Objective according to Evidence of the Legal Judgments); and I ask Allâh that what we have learnt may not be a calamity against us. May He guide us to act according to what pleases Him, the Almighty.

\textsuperscript{8-} Agreed upon means: Ahâdîth accepted and agreed to by both Imâms Al-Bukhârî and Muslim.
Translator's Introduction

All praise is due to Allâh, the Lord of the Universe. We praise Him, seek His help, and ask His forgiveness. We seek refuge in Allâh from the evil of our souls, and the adverse consequences of our deeds. Whosoever Allâh guides, there is none that can misguide him, and whosoever He misguides, none can guide him.

I bear witness and testify that there is no deity that is worthy of worship except for Allâh, who is alone having no partners. I bear witness and testify that Muhammad ﷺ is His perfect slave and Messenger.

_Bulûgh al-Maram_ is a book, which was written by Imâm Ibn Hajar (773 H - 852 H) with the objective of compiling many of the _Ahâdîth_ particularly related to the _Ahkâm_ (judgments) of Islâmic _Shari'ah_, i.e. those related to worship, business transactions, laws of marriage and divorce, legal punishments etc. This illustrates the importance of this book for the Muslim reader, who is always in need to know the judgments of _Shari'ah_ related to the essential elements of his life.

Due to the importance of this book, Imâm As-San'âni wrote a very good interpretation of the _Ahâdîth_ in _Bulûgh al-Maram_ in his famous book `Subul as-Salâm.` Needless to say that reading the _Ahâdîth_ on their own as they are organized in `Bulûgh al-Maram`, may be confusing sometimes as the reader may find that some of these _Ahâdîth_ appear to be contradictory even though they may be of the same grade of authenticity. Therefore, we made use of some of the commentary of Imâm As-San'âni, plus referring to some other books, which are relevant to the interpretation of _Hadîth_, in order to clarify any ambiguity that may arise. Hopefully these footnotes will make it easy for the reader to comprehend the essence of these _Ahkâm_ in Islâmic _Shari'ah_ and how they are deduced from the combination of these _Ahâdîth_ and the relevant _Qur'ânic_ verses.

A glossary has been included to clarify the meaning of some of the terminology used throughout it. Needless to say that this terminology is specifically related to Islâmic concepts of which there is no synonym in English. For this reason they were used in Arabic Transliteration so that the non-Arabic speaking Muslim
reader will become familiar with them, and hopefully such words and expressions will be adopted into everyday speech. One English word could never convey the whole concept and depth of the Arabic term.

*Bulugh al-Marām* was previously translated, with good effort by Dār al-Fikr in Syria, but the language of the book required some refining plus there is a need for explanatory footnotes to help in the comprehension and understanding of the Ahādīth as mentioned earlier.

I am deeply grateful to Dr. al-Khushú’ī Muhammad al-Khushú’ī, who is a scholar of Hadith and its sciences at Al-Azhar University, Faculty of ‘Usūl ad-Din’, for his great help with the commentaries included in this edition and his valuable guidance throughout the whole work.

I would like to express my deep gratitude and appreciation to my editor sister Selma Cook, as she is not just a language editor, she reads with the eye and heart of a Muslim who tries to understand, analyze and comment on what she is reading. Her valuable discussions over the content of the book are always a source of inspiration for more valuable additions in explanatory footnotes and in the Hadith text itself. This is very important for editors of such specialized books that could not be edited by someone who does not have a good background in Islāmic knowledge and the interest and desire to understand what they are not familiar with.

Finally, I must say that this remains a human effort which can never achieve perfection, and any comments from the reader will be much appreciated and will be considered Inshā’ Allāh in coming editions. I would like to thank all who helped to publish this book. I pray that Allah, the Almighty accepts our efforts, as sincere deeds are done solely for His sake.

Indeed, any deeds performed without sincerity in Allah’s cause are lost and have no value. May Allah guide and keep us all on His straight path.

Translator

*Dr. Nancy Eweiss*

21/10/2003
N.B. What is written between brackets is used to clarify the meanings of the words in the Hadith and not part of the text said by the Prophet ﷺ. The words of the Prophet ﷺ are written in bold, as in contrast to what is narrated by the Companions.

Glossary

‡: Peace and blessings of Allah be upon him.

RAA: May Allah be pleased with him/her.

'Asr prayer: Mid-afternoon prayer.

The Basmalah: The words: Bismillah-ir-Rahman-ir-Rahim (In the name of Allah, the Most Beneficent, the Most Merciful), which is said before reading any Sūrah of the Qur’ān, including the Fātihah: (the opening chapter of the Qur’ān).

Bid’ah: Innovation in religion: in worship or fundamentals.

Dhikr: Words and phrases said to remember Allah, the Almighty and His greatness.

Dhuhr prayer: Noon prayer.

Diyah: Blood money or indemnity.

Fajr prayer: Dawn or early-morning prayer before sunrise.

Ghusl: The full ritual washing of the body with water alone – after a legal impurity such as sexual intercourse, to cleanse oneself after menses or post childbirth bleeding has finished. To purify oneself for the purpose of performing prayer. It is also performed for the dead, before they are buried.

Hadith: Prophetic tradition, pl. Ahādīth.

Hadith Hasan: It is a hadith reported by a reliable chain of narrators but does not reach the grade of the Hadith Sahīh, which is rendered thus due to the strong memory of its narrators.

Hadith Mawqūf: is that in which the narration of the companion does not connect to the Prophet ﷺ, so it is restricted to the companion alone.

Hadith Marfu': is that which is reported with a full chain of narrators, and is connected to the Prophet ﷺ.
Hadith Mu’allaq: is that in which the reporter omits the whole Isnâd and quotes the Prophet directly.

Hadith Mursal: is that in which the link between the Successor (Tâbi’î) and the Prophet is missing.

Hadith Sahîh: is an authentic Hadith, which is related by an unbroken chain of narrators, and its reporters are all trustworthy, having good and strong memories.

Halâl: lawful.

Harâm: unlawful

Hudâd: plural of Hadd. It refers to the prescribed penalties (punishments) in Islamic Shari’ah.

Hukm: a judgment or a legal decision (as specified by Allâh), or a legal opinion, pl. Ahkâm.

‘Id: means a festival. There are two major festivals in Islam, one at the end of Ramadân (‘Idul Fitr) and the other on the day of sacrifice in Hajj (‘Idul Ad-há), on the 10th of Dhul Hijjah.

Iddah: the period of time that a woman waits after her divorce or the death of her husband (before remarrying).

Ihrâm: is the intention to perform either Hajj or ‘Umrah, or both, as well as a state in which certain practices are prohibited such as wearing sewn garments for men, sexual intercourse, hunting and using perfume (for more details refer to books of Fiqh). Ihrâm also refers to the white garments that men wear when making the intention to perform hajj or ‘Umrah which are called the Izâr (the dress worn below one’s waist) and the Rida’ (the cloth worn round the shoulders).

Iqâmah: the call to perform prayer, which is said just before the prayer begins.

‘Ishâ’ prayer: night prayer which takes place about one hour and a half after the Maghrib prayer.

Isnâd: chain of narrators.

Istihâdah: a prolonged flow of blood, which is not a part of the regular menstrual period.
**Izār**: a waist sheet, which is used to cover the lower part of the body.

**Janābah**: a state of major ritual impurity, due to sexual intercourse or having a wet dream.

**Jizyah**: poll tax paid by non-Muslims citizens who are staying in a Muslim land, in return for their protection, services provided etc. as they do not participate in fighting the enemy.

**Junub**: a person in a state of major ritual impurity, due to coitus.

**Khamr**: alcoholic drinks, intoxicants, narcotics etc.

**Khuff**: a kind of leather footwear, which covers the foot up to the ankles.

**Khutbah**: a sermon.

**Maghrib prayer**: sunset prayer.

**Mahram**: a male relative of a woman whom she cannot legally marry.

**Muhrim**: a person in a state of Iḥrām.

**Nāfīfa**: optional or supererogatory worship in contrast to what is obligatory, but it is recommended or desirable to perform it. **pl. Nāfāfī**

**Najāsah**: an impurity, which Muslims must avoid and cleanse themselves of should it contaminate their clothes, body etc as the presence of such impurity renders their prayer invalid. These impurities include urine, feces, blood and others.

**Najis**: ritually impure.

**Qiblah**: the direction to which all Muslims turn their faces in prayer, which is towards the Ka’bah (al-Masjid al-Harâm) in Makkah.

**Rabb**: Lord of the Universe. The Creator, the Provider, the Sustainer.

**Rak‘ah**: pl. Rak‘āt. Prayer is made up of several rak‘āt, which consists of one standing (while reciting the Qur‘ān), one bowing and two acts of prostration.

**Ribā**: usury.
**Sadaqah:** whatever is given in way of charity. Sometimes the same term is used to refer to the obligatory payment of Zakah.

**Sadaqatul Fitr:** sometimes referred to as Zakat-ul-fitr, which is the obligatory Zakah paid by every Muslim before the 'Id prayer.

**Sa'î:** going between the mountains of As-Safâ and Marwah seven times while performing the rituals of Hajj or 'Umrah.

**Salam:** buying in advance, which means that the sale of described goods or items to be delivered by the seller to the buyer at a certain time.

**Sunnah:** all the traditions and practices (sayings and actions) of the Prophet. The Sunnah is the second source of legislation for the Muslims, after the Qur’ân.

**Tâhir:** ritually pure.

**At-Tahârah:** (purification) in Islâmic Shari‘ah it refers to lifting a state of ritual impurity(ḥadâth)removing najâsah. A term, which refers to purifying the body (or one’s clothes) from any substance, which is considered impure (Najâsah) that prevents him from performing his prayer. This Tahârah may require washing only the private parts of the body (after going to the toilet), or washing the whole body after sexual intercourse. It could be performed with clean water or with dust in cases where water is not readily available.

**Talbiyafu** prescribed words to be said during pilgrimage. The Prophet made his talbiyah using these words: 'Lab-baika Allâh-umma Lab-baik. Lab-baika la-Sharika laka lab-baik ...' (Here I am at Your service, O Allah! You have no partner).

**Tashahhud:** the Testification of faith, which is recited in the final sitting of the prayer.

**Tawâf:** circumambulation around the Ka‘bah.

**'Umrah:** a visit to Makkah at any time of the year during which one performs Tawâf around the Ka‘bah and Sa‘î between the mountains of As-Safâ and Marwah seven times. (Sometimes it is called the minor or the lesser pilgrimage).

**Wali:** in marriage, a wali is the legal guardian of a woman who conducts her marriage, such as her father, her brother, her uncle etc.
Wasilah: means through which one can get closer to Allah. It also refers to a special status in Paradise reserved for only one servant among the slaves of Allah. The Prophet said, "I hope to be him (i.e. that servant of Allah) and whoever asks Allah to grant me the status of 'Wasilah' will be entitled to my intercession on the Day of Judgment."

Zakah: a certain amount of one's property that is to be paid to certain recipients, who are mentioned in detail in the Qur'an (9:60) under certain conditions. It is obligatory for every free Muslim who possesses any kind of property, which is liable to Zakah.
Chapter I: Water

1. Abu Hurairah (RAA), narrated that the Prophet said, "Concerning the sea, its (the sea) water is pure (suitable for performing ablution) and its dead (animals) are lawful (Halāl to eat, without any prescribed slaughtering). It is related by the four Imāms and Ibn Abi Shaibah (the text mentioned above is his). Ibn Khuzaimah and at-Tirmidhi graded it as Sahih (authentic) [it was also reported by Mālik, Shāfi‘ī and Ahmad].

2. Abū Sā‘īb al-Khudrī (RAA), narrated that Allah’s Messenger said, “Water is Tahur (i.e. pure in itself and it purifies other things) and nothing defiles it." Related by the three Imāms, and Ahmad graded it as Sahih (authentic).

10. What is meant by the water in the Hadith, is running water such as that of a river, or spring. It is considered pure, unless its smell, color or taste change by having had something thrown into it, as clarified in the following Hadith.

4. Imam al-Baihaqi reported (through his chain of narrators): “Water is Ṭahur except when its smell, taste or odor is changed by a Najāsah, which affects it.”

5. ‘Abdullah Ibn ‘Umar (RAA), narrated that Allah’s Messenger (ﷺ) said, “Any amount of water that is sufficient to fill two pitchers, is not easily contaminated by impurity (Najāsah).”

Related by the four Imams. Ibn Khuzaimah, al-Hākim and Ibn Hibbān graded it as Sahīh.

6. Abu Hurairah (RAA), narrated that the Prophet (ﷺ) said, “None of you should wash in stagnant water when he is

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12. Unless this Najāsah affects the color, taste or odor of the water.
13. This Hadith is considered weak by most Hadith scholars.
**Junub** (a state of major ritual impurity due to coitus). Reported by Imam Muslim.

7. In another narration by al-Bukhārī (of the previous Hadith): The Prophet ﷺ said, "None of you should urinate into stagnant (water that is not flowing), then wash in the same water."

8. In an another narration by Imam Muslim and Abū Dawūd (of the same Hadith) the Prophet ﷺ said, "And should not wash in it because of being in a state of Janābah (major impurity due to sexual relations).

9. A man who accompanied the Prophet narrated, "The Messenger of Allāh ﷺ forbade that a woman should wash with the water left over by the man or that the man should wash with the water left over by the woman; and they should use the water (scoop it from the same vessel) together (i.e. at the same time)." Reported by Abū-Dawūd and an-Nasā’ī with a sound chain of narrators.

10. Narrated Ibn ‘Abbās (RAA): "The Messenger of Allāh ﷺ used to wash with the water left over by Maimūnah (RAA)." Reported by Muslim.
The authors of the Sunan transmitted that one of the wives of the Prophet washed from a bowl, and when the Prophet came to wash from it (perform ablution or ghusl) she said, "I was junub (sexually impure)." He replied: "Water does not become impure." At-Tirmidhi and Ibn Khuzaimah graded it as Sahih.

Abu Hurairah (RAA), narrated that the Prophet said, "If a dog laps the water from the utensil of anyone, purify it.

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14. The authors of the Sunan are: At-Tirmidhi, Abu-Dawud, an-Nasa'i, and Ibn-Majah. (Trans.)
15. Imam ad-Darqutni reported her to be Maimunah (RAA).
16. Most scholars of Fiqh are of the opinion that it is permissible for the men to use the water left over by a woman and vice versa whether for wudu' (ablution) or ghusl, as both al-Bukhari and Muslim reported on the authority of A'ishah: "I used to wash with the Prophet from the same bowl," and also for the Hadith reported above (no. 11). This is also supported by the Hadith reported by Muslim that the Prophet used to wash with the water left over by Maimunah (no. 10). As for Hadith no. 9 forbidding this act, the scholars said that it is not as strong as the other Ahadith, and even if they are equal in authenticity, it does not really indicate a strict prohibition. Imam Khattabi said that what is meant is forbidding men from using the water that she already used and not what is left over (i.e. clean), and some said that it is only preferable not to use what is left over and not actually prohibited, and Allah knows best. (Trans.)
(the vessel) by washing it seven times, using earth\(^{17}\) for the first washing". Reported by Muslim, with the addition: "He must spill it\(^{18}\)." Imām at-Tirmidhi also related it with the addition: "The first or the last (washing)."

13. Abū Qatādah (RAA), narrated that Allah's Messenger ﷺ said concerning cats, "It is not impure (Najis), it is one of those who live among you." Related by the four Imāms. At-Tirmidhi and Ibn Khuzaimah graded it as Sahih.

14. Narrated Anas Ibn Mālik (RAA), "A Bedouin came and started to urinate in one of the corners of the mosque and the people then rebuked him, but the Prophet ﷺ stopped them. When the man had finished, the Prophet ﷺ ordered them to pour a (large) bucket of water over the urine\(^{19}\)." Agreed upon (Related by al-Bukhārī and Muslim).

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17. What is meant by earth here is mixing water with earth until it becomes muddy, and then washing the vessel with this mud the first time, until he is sure that there is no trace of the dog's saliva in the utensil.

18. i.e. the water in the vessel.

19. It must be noted here that the floor of the mosque was sandy, i.e. there were no tiles, so when the water was poured over the urine, it became soaked into the sand and did not remain inside the mosque.
15. Ibn 'Umar (RAA) narrated that Allah's Messenger ﷺ said, “Two types of dead animals and two types of blood have been made lawful for us. The two types of dead animals are seafood and locusts, and the two types of blood are (the blood of) the liver and the spleen.” Related by Ahmad and Ibn Mājah but with a weak chain of narrators.

16. Narrated Abū Hurairah (RAA): The Prophet ﷺ said, “If a housefly falls into the drink of anyone of you, he should dip it (all) in the liquid, for one of its wings has the disease, and the other has the cure.” Bukhārī and Abū Dawūd related it. Abū Dawūd added in his narration, “It puts forward the one containing the disease.”


20. Dead here refers to dying from “natural causes,” i.e. without the prescribed Islamic slaughtering.
21. It is not meant in this Hadith that the person must drink the liquid in which the fly has fallen, the Prophet ﷺ is only guiding the Muslims to the way in which to protect themselves from being infected by microbes, should they want to continue drinking after throwing way the fly.
22. i.e. falls in the liquid with the wing containing the disease (the microbes) first.
animal is considered dead. Related by Abu Dawud and at-Tirmidhi who graded it as Hasan and the wording is his.

باب الآتي‌ة

Chapter II: Containers and Utensils

18. Narrated Abu Hudhaifah Ibn al-Yamān (RAA): The Messenger of Allah ﷺ said, “Do not drink from gold and silver vessels, and do not eat from gold and silver dishes, for they (disbelievers) have them in this world but you will have them in the Hereafter.” Agreed upon (i.e. reported by al-Bukhārī and Muslim).

19. Narrated Umm Salamah (RAA): The Messenger of Allah ﷺ said: “Whoever drinks from a silver vessel, is but filling his abdomen with Hell fire.” Agreed upon.

20. Narrated Ibn ‘Abbās (RAA): The Messenger of Allah ﷺ said, “If the animal’s skin is tanned, it becomes pure (Tāhir).” Reported by Muslim.

21. Narrated the four Imāms: “Tanning any skin (purifies it)

23. I.e. this part is considered like an animal, which has not been properly slaughtered, i.e. is dealt with as being Najāsah (impurity).

23. Narrated Maimunah (RAA): The Prophet ﷺ passed by a dead sheep being dragged along by (some people). Thereupon he said to them, “Why didn’t you make use of its skin?” They told him, “It is a dead animal (i.e. had died a natural death, without being slaughtered).” He said to them ﷺ, “Water and the leaves of mimosa flava purify it.” Related by Abu Dawûd and an-Nasa'î.

24. Narrated Abu Tha’labah al-Khushani (RAA): I said, “0 Messenger of Allah, we are living in a land belonging to the people of the Book, so can we eat our meals with their utensils?” He replied ﷺ, “Do not eat from their utensils, but if you cannot obtain utensils other than theirs, wash them and eat out of them.” Agreed upon.

25. Narrated Imrân bin Hugain (RAA): “The Prophet ﷺ and his companions performed ablution from a water-bag belonging to
an unbelieving woman." (This is a part of a long *Hadith*). Agreed upon.

26. Narrated Anas Ibn Mālik (RAA): “The drinking cup of the Prophet ﷺ was broken, and he mended it with a silver chain...” Related by al-Bukhārī.

Chapter III: The Cleansing of Najāsah and its nature

27. Narrated Anas Ibn Mālik (RAA): Allāh's Messenger ﷺ was asked about the use of Khamr from which vinegar is prepared. He said, “No (it is prohibited).” Related by Muslim and at-Tirmidhī who graded it as Hasan.

28. Narrated Anas Ibn Mālik (RAA): “On the day of Khaibar, the Prophet ﷺ commanded Abū Talḥah24 to make an announcement, so he called out saying, “Allāh and His Messenger ﷺ prohibit you from eating the flesh of domestic donkeys, for it is considered as Rijs25 (impure food).” Agreed upon.

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24. He is Zaid Ibn Sahl al-Ansfirī, who married Umm Sulaim (the mother of Anas (RAA)), on the condition that he embraces Islam first.

25. *Rijs* refers to anything which is impure, filthy, abominable etc.
29. Narrated 'Amro Ibn Khārijah (RAA): “The Messenger of Allāh ﷺ addressed us in Mina, while riding his camel and its saliva was flowing onto my shoulder.” Ahmad and at-Tirmidhī related it, and the latter authenticated it.

30. Narrated 'A‘ishah (RAA): “Allāh’s Messenger ﷺ used to wash the semen (off his clothes), and then go out to prayer in the same garment. I used to see the mark of the washing (on his clothes).” Agreed upon.

31. In another version narrated by Muslim she said: “I used to rub it (the semen) off the garment of the Prophet ﷺ, and then he would pray in it.”

32. In another version narrated also by Muslim, she said: “I used to scrape it with my nail from his garment, when it had dried.”
33. Narrated Abī as-Samh(RAA): The Messenger of Allāh ﷺ said, “The urine of a baby girl should be washed off (one’s clothes), while the urine of a baby boy needs only water to be sprinkled over it.” Related by Abū Dawūd and an-Nasā’ī; al-Hākim graded it as Sahīh.

34. Narrated Asmā’ bint Abi Bakr (RAA): The Messenger of Allāh ﷺ said concerning menstrual blood, when it contaminates one’s clothes, “She should scrape it, rub it with water and sprinkle water over it, and then pray in it.” Agreed upon.

35. Narrated Abū Hurairah (RAA): Khawlah asked, “Allāh’s Messenger, what if the blood of menses does not (completely) disappear?” He replied, “Water would be sufficient (to wash it) and there is no harm if a trace (of the blood) remains (on the clothes).” Related by at-Tirmidhī, with a weak chain of narrators.

Chapter IV: Ablution (Wudū’)

26- He is a lād; the servant of the Prophet ﷺ.
27- This refers only to a male baby that has not yet begun to eat. If he eats food (besides breast milk) then the garment is to be washed.”
36. Narrated Abu Hurairah (RAA): The Messenger of Allah ﷺ said, "If it were not too much of a burden on my nation, I would have ordered them to use the Siwāk with every ablution (they perform)."28 Related by Ahmad, Malik and an-Nasāʾi Ibn Khuzaimah graded it as Sahih.

37. Narrated Humrān Ibn Ibbīn29 (RAA): ‘Uthmān (RAA) called for Wudu’ (water to perform ablution). He then washed his hands three times, rinsed his mouth and sniffed water up his nostrils and blew it out. Then he washed his face three times, followed by his right arm up to (and including) the elbow three times, then his left arm up to (and including) the elbow three times. He then wiped his head (with wet hands), and washed his right foot up to (and including) the anklebones three times and then his left foot in the same way. ‘Uthmān then said, "I saw the Prophet ﷺ make wudu’ (ablution) like this way of mine." Agreed upon.


28- The Siwāk (or the Miswāk) is a root taken from a small tree or a shrub called "al-Arāk".
29- The slave of ‘Uthmān Ibn ‘Affān (RAA).
Tirmidhi and an-Nasâ‘î also reported it with a sound chain of narrators.


40. In another narration by al-Bukhârî and Muslim: “He started with the front of his head, moved them (his hands) to the nape of the neck, and then returned them to the place where he started.”

41. Narrated ‘Abdullâh Ibn Ḍâ‘î (RAA): regarding the nature of ablution, “Then he wiped his head, put his little finger in his ears and wiped the outside of his ears with his thumbs.” Related by Abû Dawûd and an-Nasâ‘î. Ibn Khuzaimah authenticated it.

30- The purpose here is to wipe the entrance of the ear canal with the little finger.

31- In another narration by Ahmad, the Prophet ﷺ wiped the inner part of his ears with his index finger, and the outer portion with his thumb.
42. Narrated Abū Hurairah (RAA): The Messenger of Allāh ﷺ said, "When one of you wakes up from sleep he must clear his nose \(^{32}\) three times, as the devil spends the night in the upper part of his nose.\(^{33}\)" Agreed upon.

43. Narrated Abū Hurairah (RAA): The Messenger of Allāh ﷺ said, "Whoever wakes up from his sleep, should not dip his hand into a bowl (containing water for ablution) until he has washed it three times, as he does not know where his hand was (during his sleep)." Related by al-Bukhārī and Muslim, and the wording is Muslim's.

44. Narrated Laqīṭ bin Sabirah (RAA): The Messenger of Allāh ﷺ said, "Complete and perfect the ablution, let the water run between the fingers. Use water freely while sniffing it up your nostrils, unless you are fasting." Related by the four Imāms. Ibn Khuzaimah graded it as authentic.

45. In another version by Abū Dawūd: "If your perform

\(^{32}\) With water as we perform the ablution, i.e. sniffed water up his nostrils and blew it out. In the narration of al-Bukhārī he says, "When one of you wakes up...... and performs ablution, he should clear .."

\(^{33}\) This fact is part of the unseen that only Allāh knows, and we can only know it through His Prophet ﷺ. So we believe that the devil actually spends the night in this part of the nose even though we can not perceive how.(Trans.)
ablution, then rinse your mouth.”

46. Narrated Uthman (RAA): the Messenger of Allāh ﷺ would run his fingers through his beard, while making ablution. Related by at-Tirmidhi. Ibn Khuzaimah graded it as Sahih.

47. Narrated 'Abdullāh bin Zaid (RAA): the Prophet ﷺ was brought two thirds of a Mudd34 (of water to perform ablution), and he rubbed his arms. Related by Ahmad and Ibn Khuzaimah graded it as Sahih.

48. Narrated 'Abdullāh bin Zaid (RAA): he saw the Prophet ﷺ (performing ablution and he) took new water for his ears, apart from that which he had taken for his head. Related by al-Baihaqi. Muslim reported it with the words: “and he wiped his head with water other than that left over after washing his hands (i.e. new water).”35

34. A measure of approximately 2/3 of a kilo.
35. It is permissible to wash the ears with the water used for the head, or to use new water for them. This is deduced from all the relevant Ahādīth, which were reported concerning this issue.
49. Narrated Abu Hurairah (RAA): The Messenger of Allah ﷺ said, “My nation will come on the Day of Resurrection with bright streaks of light on their foreheads, arms and legs due to the traces of ablution. So, if any of you can lengthen his streaks of light, he should do so.” Related by al-Bukhārī and Muslim and the wording is Muslim’s.

50. Narrated ‘A’ishah (RAA): “Allah’s Messenger ﷺ loved to begin with his right side while putting on his sandals, combing his hair, purifying himself, and in all his affairs.” Agreed upon.


52. Narrated al-Mughirah Ibn Shu’bah (RAA): the Messenger of Allah ﷺ made ablution and wiped over his forelock, his turban and his socks. Related by Muslim.


36. This is due to washing more than what is obligatory of the face, arms and legs by washing above the elbows and ankles.
(pilgrimage) of the Prophet ﷺ, the Prophet ﷺ said, “Begin with what Allāh began with.” Related by an-Nasā’ī and Muslim.

54. Narrated Jābir Ibn ‘Abdullāh (RAA): “Whenever the Prophet ﷺ performed ablution, he used to let the flow water abundantly over his elbows.” Related by ad-Dāraquṭnī with a weak chain of narrators.

55. Narrated Abū Hurairah (RAA): The Messenger of Allāh ﷺ said, “If anyone does not mention the name of Allāh at the beginning of his ablution, he will be considered as if he did not perform Wūdū’ (ablution).” Related by Ahmad, Abū Dawūd and Ibn Mājah with a weak chain of narrators.

56. At-Tirmidhī reported a similar narration on the authority of Sa’īd Ibn Zaid, and Abū Sa’īd, but Ahmad said that it is not authentic.

57. Narrated Talhah bin Muṣrīf through his father, on the authority of his grandfather37 (RAA): “I saw the Messenger of Al-

37- He is Ka‘b bin ‘Amr al-Hamadānī, who is proven to have had companionship of the Prophet ﷺ.
lāh  

 distinguish between rinsing his mouth and snifflng water up his nose (i.e. doing one after the other).” Related by Abū Dawūd with a weak chain of narrators.

58. Narrated 'Alî (RAA): regarding the ablution of the Prophet  

“He rinsed his mouth and sniffed water up his nostrils and blew it out three times, rinsing his mouth and clearing the nose with the very same palm by which he had taken water.” Related by Abū Dawūd and an-Nasa’î.


inserted his hand (into the bowl), rinsed his mouth and sniffed water up his nostrils using one handful of water, doing this three times.” Agreed upon.

60. Narrated Anas (RAA): The Messenger of Allâh  

saw a man. There was a spot, much as the size of a nail on his foot, which had been touched by the water (of ablution). The Prophet  

then said to him: “Go back and perform ablution properly.” Related by Abū Dawūd and an-Nasa’î.

61. Narrated Anas (RAA): The Messenger of Allâh  

used to
perform ablution with a Mudd, and perform Ghusl with a Sā',
up to five Mudds. Agreed upon.

62. Narrated 'Umar (RAA): The Messenger of Allāh ﷺ said, "If anyone performs ablution, perfectly, then says, 'I testify that none has the right to be worshipped but Allāh, the One Who has no partner, and I testify that Muhammad is His servant and His Messenger,' the eight gates of Paradise will be opened for him and he may enter by whichever of them he wishes." Reported by Muslim and at-Tirmidhi.

Chapter V: Wiping over the Socks (Khuff)

63. Al-Mughirah bin Shu'bah (RAA) said: "I was with the Prophet ﷺ (during an expedition). He started to perform ablution and I was about to remove his socks (the khuff), when he said,

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38- One Sā' = 4 Mudds, i.e. approximately 3 kg.
39- The "Khuff" is leather foot-wear, which covers the ankles. They used to walk in it, with nothing worn on top of it. They also used to pray in this khuff after rubbing it in the earth (as will be mentioned in the chapter about prayer)
“Leave them, for I put them on while I was in a state of purity,” and he wiped over them.” Agreed upon.

64. The four Imāms, excluding an-Nasā’i, reported on the authority of al-Mughirah bin Shu’bah (RAA), that the Prophet ﷺ wiped over the top and the bottom of his socks. There is a weakness in this chain of narrators.

65. ‘Allī (RAA) observed, “If religion was based on opinion, the bottom of the socks would take preference for being wiped to the top of the socks (khuff), but I saw Allāh’s Messenger ﷺ wiping over the top of his socks.” Related by Abū Dawūd with a good (Hasan) chain of narrators.

66. Narrated Saifwān bin ‘Assāl: The Messenger of Allāh ﷺ used to command us, when we were travelling, not to take off our socks for three days and nights. We did not remove them unless we were in a state of post-sex impurity (Janābah). We did not remove them on account of relieving ourselves (defecation), passing

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40- I.e. I have already performed ablution and nothing had nullified it, when I put on the Khuff.
41- This narration was by the writer of al-Mughirah, who is considered by the scholars as a weak narrator.
urine or sleeping." Related by an-Nasā'ī and at-Tirmidhī, and the wording is his.42

67. Narrated 'Ali (RAA): The Messenger of Allāh ﷺ had appointed three days and nights for the traveler, and one day and one night for the resident - i.e. as the period set for the duration of wiping over the *khuff.* Related by Muslim.

68. Narrated Thawbān (RAA): Allāh's Messenger ﷺ sent out an expedition. He ordered them to wipe over their turbans and their socks (*khuff*). Related by Ahmad and Abū Dawūd and pronounced authentic by al-Hākim.

69. Narrated 'Umar (RAA): (in a Hadith Mawqūf)43, and Anas (Hadith Marfu')44, "When any of you performs ablution and puts his socks or *khuff* on, he may wipe over them, offer prayer while wearing them and not take them off, if

42- Al-Bukhārī said, "There is nothing more authentic than this Hadith, concerning the duration of wiping over the *khuff.*"

43- Hadith Mawqūf is that which the companion does not connect to the Prophet ﷺ, so the narration is restricted to the companion alone.

44- Hadith Marfu' is that which is reported with a full chain of narrators, connected to the Prophet ﷺ.
he so wishes, except in the case of (Janâbah).” Related by ad-Dârquñî and al-Hâkim graded it as Sahîh.

70. Narrated Abû Bakrah (RAA): That ‘the Messenger of Allâh ﷺ gave permission for the traveler to wipe over the khuff for three days and nights, and for one day and one night for the resident, as long as he was in a state of purity when he put them on.’ Related by ad-Dârquñî and Ibn Khuzaimah graded it as Sahîh.

71. Narrated Abû bin Imârah (RAA): that he asked Allâh’s Messenger ﷺ, ‘O Messenger of Allâh, may we wipe over our socks (khuff)?’ He replied, “Yes.” He asked, ‘For one day?’ He replied, “Yes.” He again asked, ‘For two days?’ He replied, ‘Yes.’ He again asked, ‘For three days?’ He replied, “Yes and as long as you wish.” Abû Dawûd narrated it saying that it is not a strong Hadîth.

نَافِعٌْ نُقاَفَةٌ الرَّضِيَّةْ

Chapter VI: Nullification of Ablution

72. Narrated Anas Ibn Mâlik (RAA): ‘The companions of the
Prophet in his lifetime, used to wait for the *Ishâ* (night) prayer until their heads began to nod (from drowsiness). They would then pray without performing ablution.\(^{45}\) Related by Abū Dawūd. Ad-Dārqi̇ṅi̇ authenticated it and its original narration is found in *Sahih Muslim*.\(^{46}\)

73. Narrated 'Ā'ishah (R.A.A): Fāṭimah bint Abī Hubaish came to the Messenger of Allāh ﷺ and said, "I am a woman who has a prolonged flow of blood (*Istihādah*), and I am never purified from this blood, shall I abandon prayer?" He replied ﷺ, 'No, that is only a vein and not menstrual blood. If it is your menstruation, then leave the prayer, and if it is other than that then wash yourself from the blood, and pray."\(^{48}\) Agreed upon.

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\(^{45}\) I.e. They would not repent ablution, due to dozing off, as they were firmly seated on the floor.

\(^{46}\) The narration of Muslim is, "(The people) stood up for the 'Ishâ', when a man came saying: I am in need of something. The Prophet ﷺ started to speak with him privately, in a low voice till people dozed off, or some of them (dozed off), and then they got up for prayer." In the narration of al-Baihaqī, "They had to be woken up for prayer, as they had slept, to the extent that one could hear some of them snoring." In the narration of at-Tirmidhī, "I saw the companions of the Prophet ﷺ sleeping to the extent that one could hear some of them snoring. But they would stand for prayer without a new ablution."

\(^{47}\) I.e. The blood never stops flowing.

\(^{48}\) In another narration by Abū Dawūd, an-Nasā‘ī and Ibn Hibbān, the Prophet ﷺ said to her, "If it is the blood of menstruation it will be dark (almost black) and recognizable (by women). If it is that then leave the prayer. If it is other than that, then make ablution and pray, for it is only due to a vein."
74. In another narration by al-Bukhārī, the Prophet ﷺ said to her, “Make ablution for every prayer.”

75. ‘Allī bin Abī Talib (RAA) said: ‘I used to pass madhi, so I asked al-Miqdād to ask the Prophet ﷺ about it. He asked him, then he replied, “One must perform ablution (due to its excretion).” Related by al-Bukhārī and Muslim and the wordings are al-Bukhari’s.

76. Narrated ʻA’ishah (RAA): “The Messenger of Allāh kissed one of his wives, and then went out to prayer without performing ablution.” Ahmad related it, but al-Bukhārī reported it to be a weak Hadith.

77. Narrated ʻAbū Hurairah (RAA): Allāh’s Messenger ﷺ said, “If one of you felt some disturbance in his stomach and was not certain if he had released any wind or not, he should not leave the mosque unless he hears a sound or smells something.” Related by Muslim.

49. A white sticky fluid that flows from the sexual organs because of thinking about sexual intercourse or foreplay, etc.
78. Narrated Talq bin ‘Ali (RAA): “A man said, ‘I touched my penis,’ or the narrator said: ‘If a man touches his penis during the prayer, does he have to perform ablution (in this case)?’” The Prophet ﷺ said, “No, for it is just a part of you.” Reported by the five Imams\(^\text{50}\) and Ibn Hibbân who graded it as Sahih.

79. Busrah bint Safwan (RAA) said: The Messenger of Allâh ﷺ said, “Whoever touches his penis must perform ablution.” Related by the five Imams and was it declared authentic by at-Tirmidhi and Ibn Hibban. Al-Bukhari said: It is the most authentic tradition on this topic\(^\text{51}\).

\(^{50}\) Ahmad, Abu Dawûd, at-Tirmidhi, an-Nasâî and Ibn Majah.

\(^{51}\) The consensus of the scholars is that touching the private parts without a barrier (clothes etc.) requires performing ablution. The Hanafi school is of the opinion that it does not require ablution according to the Hadith of Talq. But the Hadith of Busrah is stronger as it was authenticated by many Imams and was narrated through different chains of narrators. So the opinion of the majority of scholars is the preferred one, as they said that the Hadith of Busrah was narrated later than the first one in Madînah and is known by a greater number of the Companions. The touching which nullifies ablution is that which is done with the palm of the hand or with the fingers, not that which is done with a nail, the back of a hand or an arm.
80. Narrated ‘A’ishah (RAA): Allah’s Messenger ﷺ said, “If anyone suffers from vomiting, nose bleeding, regurgitation or madhī (during the prayer) he must perform ablution, then resume his prayer, (provided) that he did not talk (in the interval between leaving the prayer and resuming it.)” Related by Ibn Mājah, but Ahmad and others declared it to be a weak Ḥadīth.\(^{52}\)

81. Narrated Jabir bin Saumrah (RAA): “A man asked the Prophet ﷺ, ‘Should we perform ablution after eating mutton?’ He said, ‘If you wish (make ablution).’ The man then asked ‘Should we make ablution after eating camel meat?’ He said, ‘Yes.’ Related by Muslim.

82. Narrated Abū Hurairah (RAA): The Prophet ﷺ said, “Anyone who washed a dead person (made ghusl for him) must bathe himself, and he who carries him must perform ablution.” Related by Ahmad, an-Nasā’ī and at-Tirmidhī, but

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\(^{52}\) This Ḥadīth is not actually connected to the Prophet ﷺ, but was narrated on the authority of Ibn Juraij on the authority of his father (one of the Successors ‘Tābī‘ī). Therefore the scholars said that it is Ḥadīth mursal (that in which the link between the Successor (Tābī‘ī) and the Prophet ﷺ is missing), and that it is a mistake to link the chain to ‘A’ishah (RAA) as she did not narrate it. The scholars are of the opinion that in this case he should re-perform his Wudū’ and repeat his prayer.
Ahmad said that none of the traditions related in this topic are authentic.\(^{53}\)

83. Narrated 'Abdullāh bin Abū Bakr (RAA): In the letter which was written by Allāh's Messenger to 'Amro bin Hazm, "None should touch the Qur'ān except one who is (ritually) pure (i.e. Ṭāhir)." Narrated by Mālik as a Hadīth mursal.

84. Narrated 'Ā'ishah (RAA): Allāh's Messenger used to mention Allāh's Name and (make dhikr) under all circumstances. Related by Muslim.

85. Narrated Anas Ibn Mālik (RAA): Allāh's Messenger had himself cupped and then prayed without (renewing) his ablution. Narrated by ad-Dārquṭnī, who declared it to be weak.

86. Narrated Mu‘āwiyah: Allāh's Messenger said, "The eye is the leather strap of the anus, and when the eyes sleep the leather strap is loosened." Related by Ahmad and at-Ṭabarānī.

\(^{53}\) The consensus of the scholars is that washing a dead person, does not require ablution as the Ahādīth mentioned here are weak.
87. He added (i.e. at-Tabarani), "So whoever sleeps should perform ablution." This addition was declared weak by Abu Dawud on the authority of 'Ali, but without his saying, "The leather strap is loosened." The chain of narrators for both this Hadith and the previous one, is weak.

88. Abu Dawud transmitted on the authority of Ibn 'Abbás (RAA): "Ablution is obligatory for the one who sleeps lying down." This Hadith also has a weak chain of narrators.

89. Narrated Ibn 'Abbás (RAA): Allah's Messenger said, "The devil comes to one of you while he is praying, and blows in his posterior, so he doubts that he has broken his ablution (due to releasing wind) but actually he has not. So if anyone experiences this feeling, he should not leave his prayer unless he hears a sound or smells something." Related by al-Bazzâr.

90. The previous Hadith is supported by a narration originally mentioned in al-Bukhârî and Muslim on the authority of 'Abdullâh Ibn Zaid.54

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54. Narrated 'Abbûd Ibn Tamîm: 'My uncle ('Abdullâh Ibn Zaid) asked Allah's Messenger about a person who imagined that he had passed..."
91. Muslim transmitted something to the same effect on the authority of Abū Hurairah (Hadith no. 77).

92. Al-Ḥākim transmitted on the authority of Abū Sa'īd al-Khudri (RAA): that the Messenger of Allah said, "If the devil whispered to any one of you and said: You have broken your ablution (you have passed wind), you must say: You told a lie." Ibn Hibbān related the Hadith with the wordings, "He must say to himself: This is a lie."

Chapter VII: Etiquettes of Relieving oneself (going to the bathroom)

93. Narrated Anas Ibn Mālik (RAA): "When Allah's Messenger went to the privy, he used to take off his ring.55" Reported by the four Imāms, but it has a defect (in its chain of narrators).56

wind during the prayer. Allah's Messenger replied: "He should not leave his prayer unless he hears a sound or smells something."

55- The ring was engraved with Muhammad Rasūlullāh (Muhammad is the Messenger of Allah), so he used to remove it as it is not proper to carry something that has Allah's name upon it while using to the bathroom.

56- It was narrated by Hammām Ibn Juraij on the authority of Az-Zuhārī on the authority of Anas, and its chain of narrators is trustworthy, but Ibn Juraij did not actually hear this Hadith from az-Zuhari, but heard it from Zaid ibn Sa'd who heard it from az-Zuhari.
94. Narrated Anas Ibn Mālik (RAA): “Whenever Allāh’s Messenger ﷺ entered the privy, he used to say, “O Allāh, I seek refuge in You from male and female devils.” Related by the seven Imāms.\(^{57}\)

95. Narrated Anas Ibn Mālik (RAA): “Whenever Allāh’s Messenger ﷺ entered the privy, I along with another boy used to bring him a tumbler full of water and a spear-headed stick. He would cleanse himself with water.” Agreed upon.

96. Narrated al-Mughirah Ibn Shu’bah (RAA): The Messenger of Allāh ﷺ said to me, “Take the tumbler of water away.” He went off where I could not see him, and he would then relieve himself.” Agreed upon.

97. Narrated Abū Hurairah (RAA): The Prophet ﷺ said, “Beware of the two acts which cause others to curse: relieving yourself in the people’s walkways or in their shade.” Related by Muslim.

\(^{57}\) Ahmad, al-Bukhārī, Muslim, Abū Dawūd, at-Tirmidhī, an-Nasā’ī and Ibn Mājah.
98. Abū Dawūd added to the above narration, on the authority of Muʿādh (RAA), "And the waterways." Its wordings are: "Beware of the three acts which cause others to curse: relieving oneself in the waterways, in the middle of the road and in the places of shade."

99. Ahmad transmitted on the authority of Ibn ʿAbbās, "Or in a swamp of water." Both this narration and the previous one are declared as weak.

100. Al-Ṭabarānī also narrated on the authority of Ibn ʿUmar (with a weak chain of narrators), the prohibition of relieving oneself under fruit trees and beside the bank of a flowing river.

101. Narrated Jābir (RAA): The Messenger of Allāh ﷺ said, "When two men go to relieve themselves in the same place everyone should hide himself from his companion and not converse together, for Allāh detests this." Related by Ahmad, Ibn as-Sakan and Ibn al-Qatṭān authenticated it, but it has a defect in its chain of narrators.

102. Narrated Abū Qatādah (RAA): Allāh’s Messenger ﷺ said,
“None of you should touch his penis with his right hand when passing urine, or wipe himself with his right hand after relieving himself, and he must not breathe into the vessel (while drinking).” Related by al-Bukhārī and Muslim, and the wording is Muslim’s.

103. Narrated Salmān (RAA): “The Messenger of Allāh ﷺ forbade us from facing the Qiblah (direction of the prayer towards the Ka‘bah) while relieving ourselves or passing urine, from cleaning ourselves with our right hand, and from cleaning ourselves with less than three stones. We also should not use an impure substance (such as dung) or bones to clean ourselves.” Related by Muslim.

104. The seven Imāms reported on the authority of Abū Aiyūb al-Ansārī (RAA): “When one of you relieves himself, he should neither face the Qiblah nor turn his back on it, but turn towards the East or the West.”

105. Narrated ʿĀ’ishah (RAA): Allāh’s Messenger ﷺ said, “If anyone goes to relieve himself, he should hide himself from others.” Transmitted by Abū Dawūd.

106. Narrated ʿĀ’ishah (RAA): When Allāh’s Messenger ﷺ came out from the privy, he used to say, “O Allāh I seek Your
forgiveness.” Related by the five Imāms. Abū Hātim and al-Ḥākim graded it as Sahih.

107. Narrated Ibn Mas'ūd: The Prophet ﷺ went to relieve himself and commanded me to bring three stones; I found two stones but could not find a third, so I brought a piece of dried dung. He took the stones and threw away the dung, and said, “This is Rijs (anything which is impure, filthy, abominable).” Related by al-Bukhārī. Ahmad and ad-Dārquṭnī added, “Bring me another one (instead of the dung).”

108. Narrated Abū Hurairah (RAA): The Prophet ﷺ prohibited that one cleans his private parts with bones or dung and said, “Neither of them purify.” Related by ad-Dārquṭnī who graded it as Sahih.

109. Narrated Abū Hurairah (RAA): The Prophet ﷺ said, “Keep yourselves clean from (any traces) of urine, for it is the cause of most of the punishment of the grave.” Related by ad-Dārquṭnī.

110. Al-Ḥākim transmitted with a sound chain of narrators: “Most of the punishment of the grave is because of urine.”
111. Narrated Surâqah bin Mâlik (RAA): Allah’s Messenger ﷺ taught us, when in the privy, to sit on the left (foot while squatting) while propping up the right one.” Related by al-Baihaqi with a weak chain of narrators.

112. Narrated 'Isâ bin Yazdâd on the authority of his father (RAA): The Prophet ﷺ said, “When any of you passes urine, he must pull his penis three times.” Related by Ibn Mâjah with a weak chain of narrators.


114. Ibn Khuzaimah declared the aforementioned Hadith authentic, through the narration of Abû Hurairah, but without mentioning the stones.
Chapter VIII: The full ritual ablution (al-Ghusl) and the Hukm (ordinance) of the person in a state of major ritual impurity (Junub)

115. Narrated Abū Sa‘īd al-Khudrī (RAA): Allāh’s Messenger said, “Water (washing) is (obligatory) after (ejaculation of) sperm.” Related by Muslim. The full narration of this Hadith is found in al-Bukhārī.

116. Narrated Abū Hurairah (RAA): The Prophet said, “When anyone sits between the four parts of her body (arms and legs, of his wife) and exerts himself (has intercourse with her), bathing (Ghusl) becomes obligatory (for both).” Agreed upon.

117. Muslim added (to the above narration), “Even if he does not emit fluid.”

118. Narrated Anas Ibn Mālik (RAA): Allāh’s Messenger said –concerning a woman who has a wet dream as the man has, “She must perform Ghusl.” Agreed upon.

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58. The Prophet said this as an answer to Umm Sulaim, who asked, “Does a woman have to perform ghusl if she has a wet dream?” He said, “Yes, if she sees the liquid (sexual fluid).”
119. Muslim added (to the above narration), Umm Salamah then said, 'Does a woman have sexual dreams?' He replied, 'Yes, she does, how does her child resemble her?'

120. Narrated 'A'ishah (RAA): 'Allah's Messenger used perform *ghusl* due to four things: *janâbah* (a state of major ritual sexual impurity), on a Friday, after being cupped and after washing the dead.' Related by Abû Dawûd and Ibn Khuzaimah graded it as *Sahîh*.

121. Narrated Abu Hurairah (RAA): concerning the story of Thumâmah Ibn Uthâl when he embraced Islâm, 'The Prophet commanded him to perform *ghusl*.' Related by 'Abdur Razzâq, and the original full narration related to this issue is agreed upon.

122. Narrated Abû Sa'id al-Khudrî (RAA): Allâh's Messenger

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59. Thumâmah Ibn Uthâl al-Hanafi was captured and the companions tied him to a pillar of the mosque. He eventually embraced Islâm and the Prophet untied him and ordered him to go to the garden of Abû Talhah and perform *ghusl*. He then performed *ghusl* and prayed two *Rak'ah*. The Prophet said, 'Indeed your brother has become a fine Muslim.' (Related by 'Ahmad).
said, “Performing Ghusl is obligatory on every adult.”
Related by the seven Imāms.

123. Narrated Samurah bin Jundub (RAA): Allāh’s Messenger ﷺ said, “If you perform ablution on a Friday it is sufficient, but if you perform Ghusl it is more superior.” Related by the five Imāms.

124. Narrated ‘Alī (RAA): ‘The Messenger of Allāh ﷺ used to recite the Qur’ān to us unless he was Junub (in a state of major ritual impurity).’ Related by the five, and these are the wordings of at-Tirmidhī who authenticated it. Ibn Hibbān graded it as Hasan.

125. Narrated Abū Sa‘īd al-Khudrī (RAA): Allāh’s Messenger ﷺ said, “When one of you has intercourse with his wife, and wishes to repeat it, he should perform ablution⁶⁰ between the two acts.” Related by Muslim.

126. Al-Hākim added (to the above narration), “For it makes the return more vivacious.”

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⁶⁰ It is a recommended act in this case.
127. The four Imams reported on the authority of A'ishah (RAA): who said, “Allah’s Messenger used to sleep while he is junub without touching water.” This Hadith has a defect.

128. Narrated A'ishah (RAA): ‘When the Messenger of Allah performed Ghusl after sexual intercourse, he first washed his hands, then he poured water over his left hand with his right hand and washed his private parts. He would then perform ablution for prayer, take some water and wash his hair thoroughly down to the roots then he poured water over his head three times and then poured water over the rest of his body, then washed his feet.” Agreed upon, and the wording is Muslim’s.

129. Al-Bukhari and Muslim transmitted on the authority of Maimunah (RAA): ‘Then he poured water over his private parts and washed it with his left hand, then rubbed his hand on the ground.’

130. In another narration, she said, ‘And he wiped it with earth.’ This version concludes, ‘I handed him a piece of cloth, but he did not take it....’ ‘He started shaking the water off with his hand.’
131. Narrated Umm Salamah (RAA): 'I said, 'O Messenger of Allâh, I am a woman who keeps her hair closely plaited. Do I have to undo them for Ghusl after sexual intercourse?' In another narration, 'and after the end of menses?' He replied, "No, it is enough for you to throw three handfuls of water over your head." Related by Muslim.

132. Narrated 'A'ishah (RAA): 'Allâh's Messenger said, "It is not permitted for a menstruating woman or one who is junub (sexually impure) to stay in the mosque." Related by Abû Dawûd and Ibn Khuzaimah graded it as Sahîh.

133. Narrated 'A'ishah (RAA): 'Allâh's Messenger and I used to wash (perform Ghusl) from the same bowl after sexual impurity, and our hands were alternating (in taking the water)." Agreed upon. Ibn Hibbân added, 'and our hands were crossing over each other.'

134. Narrated Abû Hurairah (RAA): 'Allâh's Messenger said,
said, “There is Jānābah (trace of sexual impurity) under every hair, so wash your hair and cleanse the skin.” Abū Dāwūd and at-Tirmidhi transmitted it but they declared it to be weak.

135 - ولأخُمِدَ عَن غَائِبَةٍ - رَضِيَ اللَّهُ عَنْهَا - نَحْوَهُ ، وَفِيهِ رأو مَجِيءُ ُ .

135. Ahmad transmitted a similar narration to the above, on the authority of 'Ā'ishah (RAA), but this version has an unknown transmitter.

Chapter IX: Dry Ablution (at-Tayammum)

136 - عَن جَابِرِ بْن عَبْدِ اللَّهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : «أَعَطْتُ خَمْسَةً ، لَمْ يُعطِنَّهَا أَحَدُ نَبِيٍّ : تَصُبُّتُ بالرُّطَب مَسْبِرَةً شَهِر ، وَجَعِلَتُ ليَالأَرْضَ مَسْجِدًا وَطَهُورًا ; فَأَيُّمَا رَجُلٌ أَدْرَكَهُ الصَّالَاةَ فَقِلِصَ » ، وَذَكَرَ الْحَدِيثُ.

136. Narrated Jābir (RAA): The Messenger of Allāh صلی الله علیه وصَلَّ الربِّ عليه وسلم said, “I have been given five things, which were not given to any one else before me: I have been made victorious due to the fear (of my enemy), for a distance of one month’s journey; the earth has been made for me (and for my followers) a place for prayer and something with which to perform Tayammum (to purify oneself for prayer). Therefore anyone of my followers can pray (anywhere) and at any time that the prayer is due.”

137 - وَفِي حَدِيثٍ حَدِيثٍ - رَضِيَ اللَّهُ عَنْهَا - عَنْدَ مُسْلِمٍ : «وَجَعِلَتُ تَرْبَيْتهَا لَنَا طَهُورًا » إِذَا لَمْ تَحْدِدَ الْمَاءَ.

137. In another narration by Hudhaifah (RAA): “And the soil of the earth had been made for us as a means with which to

61- The rest of the Hadith is, “The war booty has been made Ḥalāl (lawful) for me, and this was not lawful for anyone else before me; I have been give the right of intercession (on the day of Judgment); and every Prophet used to only be sent to his nation, but I have been sent to all mankind.” Agreed upon.
purify ourselves (for prayer), when we cannot find water.”
Related by Muslim.

138. Ahmad transmitted on the authority of ‘Ali (RAA): “The earth (dust) has been made for me as a means for purification.”

139. Narrated ‘Ammar bin Yâsir (RAA): ‘The Messenger of Allah (ﷺ) sent me on some errands and I became junub (sexually impure), and could not find water. I rolled myself in the dirt just as an animal does. I then came to the Prophet (ﷺ) and mentioned that to him, He said, “This would have been enough for you,” and he struck the earth with his hands once, then he wiped the right hand with the left one, the outside of the palms of his hands and his face. “Agreed upon, and the wording is Muslim’s.”

140. In a version by al-Bukhâri ‘Ammâr said, ‘He struck the earth with the palms of his hands, blew in them and wiped his face and hands with them.’

141. Narrated Ibn ‘Umar (RAA): Allah’s Messenger ﷺ said,
“Tayammum is two strikes: one for the face and the other for the hands up to the elbows.” Related by ad-Dāraquṭnī.

142. Narrated Abū Hurairah (RAA): Allah’s Messenger ﷺ said, “The soil is a purifier for a Muslim, even if he does not find water for ten years, but if he finds water, he must fear Allah and let it touch his skin.”

143. Narrated Abū Dharr (RAA): a similar Hadith transmitted by at-Tirmidhī.

144. Narrated Abū Sa‘īd al-Khudrī (RAA): Two men went out on a journey, and when it was time for prayer, and having no water with them, they performed tayammum and prayed. Then they found some water during the time of the same prayer. One of them repeated his prayer with ablution and the other did not. When they saw the Messenger of Allah ﷺ, they asked him about the proper procedure in such a case. He said to the one who did

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62- He must perform Ghust as soon as he finds water, if he was originally junuh.
not repeat his prayer, ‘You have acted according to the Sunnah and your prayer is sufficient for you.’ He said to the other, ‘You will get a double reward.’ Related by Abù Dawûd and an-Nasâ‘î.

145. Narrated Ibn ‘Abbâs (RAA): concerning the verse, “And if you are ill or on a journey,” (an-Nâsâ‘: 43) he said, ‘If a man has a wound, which he suffered during Jihâd (in the cause of Allâh) or ulcers, then he became junub (sexually impure) and is afraid that if he bathes he would die; he may perform ablution with clean earth (Tayyammum).’ Related by ad-Dâraquqtî. And al-Bazzâr (who traced it back to the Prophet ﷺ). Ibn Khuzaimah and al-Hâkim graded it as Sahîh.

146. Narrated ‘Alî (RAA): ‘When one of my forearms was fractured I consulted Allâh’s Messenger ﷺ, so he commanded me to wipe over the bandages or cast.’ Related by Ibn Mâjah with a very weak chain of narrators.

147. Narrated Jâbir (RAA): concerning the man who had a head injury, then he made Ghusl and died- The Messenger of Allâh ﷺ said, ‘It would have been enough for him to perform
**tayammum** and wrap it with something and wipe over the wrapping and wash the rest of his body.” Related by Abū Dawūd, but there is a weakness in its chain of narrators.

148. Narrated Ibn ‘Abbās (RAA): ‘It is from the Sunnah of the Prophet ﷺ for the man to pray only one prayer with each tayammum, and then perform tayammum for the next prayer.’ Related by ad-Dāraquṭnī but with a very weak chain of narrators.

**Chapter X: Menstruation**

149. Narrated ‘Ā’ishah (RAA): Fatmah bint Abi Hubaish used to have a prolonged flow of blood (Istihādah), so the Messenger of Allah ﷺ said, “If it is the blood of menstruation it will be dark (almost black) and recognizable (by women). If it is that then leave the prayer. If it is other than that, then make ablution and pray.” Related by Abū Dawūd, an-Nasā’ī and Ibn Hibbān and al-Hākim graded it as Sahīh.

150. In the narration of Asmā’ bint ‘Umais, Abū Dawūd trans-
mitted. ‘She should sit in a tub, and if she sees yellowness appearing (on top of the water) she should wash (three times), once for the noon (Dhuhr) and afternoon (Asr) prayer and once for the sunset (Maghrib) and late night (Ishâ) prayer and once for the dawn (Fajr) prayer and she should then perform ablution in between those times.”

151. Narrated Hamnah bint Jahsh, ‘I had a very strong prolonged flow of blood. I went to the Prophet ﷺ to ask him about it. He said to her, “This is a strike from Satan. So observe your menses for six or seven days, and then perform Ghusl until you see that you are clean. Pray for twenty-four or twenty-three nights and days and fast, and that will be sufficient for you. Do that every month as the other women become pure and menstruate. But if you are strong enough to delay the Dhuhr (noon) prayer and hasten the Asr (afternoon) prayer, then make Ghusl when you are purified and pray the Dhuhr and Asr prayers together; to delay the Maghrib (sunset) and hasten the Ishâ prayer, and perform Ghusl and combine the Maghrib and the Ishâ prayer together. Do so, and then wash at dawn and pray the Fajr. This is how you may pray and fast if you have the ability to do so. And he said, “That is the more preferable way to me.” Related by the five Imâms except an-Nasâ’î, and was authenticated by at-Tirmidhî.
152. Narrated 'A'ishah (RAA): 'Um Habibah bint Jahsh complained to the Prophet about a prolonged flow of blood. He said to her, "Keep away (from prayer) as long as your normal period used to prevent you (from praying), and afterwards she should perform Ghusl (and pray)." (She used to wash for every prayer). Related by Muslim.

153. In another version by al-Bukhari he said, "And perform ablution for every prayer." Abü Dawūd and others transmitted a similar narration.

154. Narrated Umm 'Atiyah (RAA): 'After we were pure, we did not consider the yellow or muddy discharge to be anything (i.e. of the menses blood)." Related by al-Bukhari and Abü Dawūd and the wording is his.

155. Narrated Anas (RAA): 'When a Jewish woman was menstruating, they would not eat with her. The Prophet then said, "Do everything except sexual intercourse." Related by Muslim.
156. Narrated 'A'ishah (RAA): "When I was menstruating, the Prophet would order me to wrap myself up (with an Izdr, which is a dress worn below the waist) and would start fondling me." Agreed upon.

157. Narrated Ibn 'Abbas (RAA): that the Messenger of Allah said, concerning the man who has intercourse with his wife during her menses, "He must pay a Dinár or half a Dinár in way of charity." Related by the five Imams, and al-Hākim authenticated it.

158. Narrated Abū Sa'id al-Khudri (RAA): Allāh's Messenger said, "Is it not the case that when a woman menstruates she neither prays nor fasts?" Agreed upon, and this is an extract from a long Hadith.

159. Narrated 'Ā'ishah (RAA): When we reached Sarif, I menstruated. The Prophet said, "You should perform all that a pilgrim would do, except circumambulation until you are
pure (i.e. performed *Ghust*).” Agreed upon, and this is an extract from a long *Hadith*.

160. Narrated Mu‘adh Ibn Jabal (RAA): that he asked the Prophet ﷺ, ‘What is lawful for a man with his wife when she is menstruating? He replied, “What is above the waist wrapper.” Related by Abū Dawūd and declared it to be a weak *Hadith*.

161. Narrated Umm Salamah (RAA): ‘During the lifetime of the Prophet ﷺ, the post-childbirth woman would refrain (from prayer) for forty days after delivery.’ Related by the five Imāms except an-Nasā’i, and the wording is Abū Dawūd’s.

162. In a version by Abū Dawūd, the Prophet ﷺ would not command her to compensate for the prayers missed during her post-childbirth period.
Chapter I: The times of prayer

163. Narrated `Abdullah Ibn `Amro (RAA): The Messenger of Allâh ﷺ said, “The time of the Dhûhr prayer is when the sun passes the meridian and a man’s shadow is the same length as his height. It lasts until the time of the ‘Asr (afternoon) prayer. The time of the ‘Asr prayer is until the yellowing of the sun (during its setting). The time of the Maghrib prayer is the duration of the twilight. The time of the ‘Ishâ’ prayer is up to the middle of the night, and the time of the Fajr prayer is from the appearance of the dawn until the time of sunrise.” Related by Muslim.

63. This is the chosen time or the preferable time for the ‘Ishâ’ prayer, but it is permissible to pray it for the one who missed it until the time of the next prayer, i.e. the Fajr prayer in this case. The evidence for this is the Hadith reported on the authority of Abû Qatâdah that the Prophet ﷺ said, “Missing the prayer due to sleep is not an act of negligence, the real act of negligence occurs when one (is awake and) does not pray until the time of the next prayer is due.” Part of a long Hadith related by Muslim.
164. Muslim transmitted on the authority of Buraidah—concerning the time of the 'Aṣr (afternoon) prayer, 'While the sun was white and clear.'

165. Muslim transmitted on the authority of Abū Mūsā: concerning the 'Aṣr (afternoon) prayer, "When the sun was high.'

166. Narrated Abū Barzah (RAA): 'The Messenger of Allāh would use to pray the 'Aṣr prayer at a time, after which a man could go to his dwelling in the outskirts of Madīnah (and arrive) while the sun was still hot and bright. The Prophet liked to delay the 'Ishā' prayer, and he disliked sleeping before it and talking after it. The Prophet used to leave (the mosque, or turn to those praying behind him) after Fajr prayer, when a man could recognize the person sitting beside him (i.e. because the morning light had broken), and he used to recite between 60 to 100 verses.' Agreed upon.

167. Al-Bukhārī and Muslim transmitted on the authority of Jābir (RAA): 'Sometimes he would hasten the 'Ishā' and some-

64. I.e. pray it earlier, at the beginning of the time of 'Ishā'
times he would delay it. He would hasten the 'Ishâ' if he found people gathered (in the mosque), and if he noticed that they were lingering he would delay it. As for the Fajr prayer, the Prophet would pray it while it was still dark.

168. Muslim transmitted on the authority of Abû Mûsâ: 'The Prophet ordered for the Qâmah (the call for the performance of the prayer) of the Fajr prayer to be pronounced, when the day broke and people could hardly recognize each another.'

169. Narrated Râfî' bin Khâdîj (RAA): 'We prayed the Maghrib prayer with the Messenger of Allâh, and one of us would leave (afterwards) and would still be able to see where he had shot his arrow (because there was still light in the sky).

170. Narrated 'A'ishah (RAA): 'One night, Allâh's Messenger delayed the 'Ishâ' prayer, till a good part of the night had gone (almost one third), then he came out and prayed and said, "This would be the proper time for it, if it was not too much of a hardship on my nation." Related by Muslim.

65. This is the chosen time and the best for it.
66. I.e. I would have delayed it until that time.
171. Narrated Abū Hurairah (RAA): The Prophet ﷺ said, "If the heat becomes extreme, delay the prayer (i.e. Dhuhr) until it becomes cool, as extreme heat is from the fragrance of Hell.” Agreed upon.

172. Narrated Rāfi‘ bin Khadij (RAA): The Prophet ﷺ said, “Observe the morning prayer till daybreak (i.e. prolong the recital of Qur’ān in prayer, so that you remain in prayer until daybreak), as your reward will be greater.” Related by the five Imāms.

173. Narrated Abū Hurairah (RAA): The Prophet ﷺ said, “Whoever catches one rak‘ah of the Fajr prayer before sunrise, he has caught the Fajr prayer, and whoever catches one rak‘ah of the ‘Asr prayer before sunset, he has caught the ‘Asr prayer.” Agreed upon.

174. Muslim transmitted on the authority of ‘A’ishah (RAA): a similar narration where the Prophet ﷺ said, “One prostration” instead of “rak‘ah” and then said, ‘a prostration means a rak‘ah.’
175. Narrated Abū Saʿīd al-Khudrī (RAA): 'I heard the Messenger of Allah say, "There is no prayer after the Fajr prayer until the sun rises and there is no prayer after the 'Asr prayer until the sun sets." Agreed upon. Muslim reported in his narration, "No prayer is to be performed after the Fajr prayer."

176. Narrated 'Uqbah bin 'Amir: "There are three times during which the Prophet prohibited us from praying or burying our deceased: from sunrise until the sun has risen (a spear's length above the horizon), when the sun is at its meridian, and when the sun is setting until it has completely set." Related by Muslim.

177. Ash-Shāfiʿī transmitted the second case (prohibition of prayer when the sun is at its meridian), in a narration by Abū Hurairah, but through a weak chain of narrators. He added, 'with the exception of Friday.'

178. Abū Dawūd transmitted a similar narration on the authority of Abū Qatādah.
179. Narrated Jubair bin Mut' im (RAA): The Prophet ﷺ said, “O tribe of 'Abd Manaf, do not prevent anyone from circumambulating this house (the Ka'bah) or from praying therein at any time they wish.” Related by the five Imams. At-Tirmidhi and Ibn Hibban graded it as Sahih.


181. Narrated Ibn 'Abbás (RAA): The Prophet ﷺ said, “The dawn time, is in reality, two dawns (i.e. two times), one in which eating is Harâm (unlawful) and prayer is permissible, and the other is when prayer (i.e. the Fajr prayer) is Harâm (prohibited) and eating is permissible.” Related by Ibn Khuzaimah and al-Hákim and graded it as Sahih.

67- I.e. for the person intending to fast, that he should stop eating.
68- I.e. The time for praying Fajr is due.
182. Al-Ḥākim transmitted a similar narration on the authority of Jābir, and added that in which eating is prohibited, 'It (the streaks of light of the true dawn) widely spreads on the horizon,' and the other, 'It is like the wolf's tail.\(^{69}\)

183. Narrated Ibn Masʿūd (RAA): The Prophet said, “The best of deeds, is to offer prayers at the beginning of their appointed times.” Related by at-Tirmidhī and al-Ḥākim, who an authenticated it.

184. Narrated Abū Mahdīhūrah (RAA): The Prophet said, “Praying at the earliest time for prayer (after the Adhān) is the act, which pleases Allah, if you pray at the middle time you will be granted Allah’s mercy, and if you pray at the latest time (just before the next prayer) Allah will grant you His forgiveness.” Related by ad-Dārquḍī with an extremely weak chain of narrators.

185. At-Tirmidhī transmitted on the authority of Ibn ʿUmar a similar narration, but without the middle time, and it is also a

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\(^{69}\) i.e. the light that spreads vertically up into the sky, and is followed by darkness, because it is not really the dawn light. Between both dawns, there is almost an hour’s time.
186. Narrated Ibn `Umar (RAA): The Messenger of Allâh ﷺ said, ‘No prayer is to be said after (the beginning of) Fajr (time), except two prostrations (rak’ât).’ Related by the five Imâms. In the narration of `Abdur-Razzâq, “No prayer is to be said after the true dawn has begun, except the two rak’ât of al-Fajr prayer.”

187. Ad-Dârquqî transmitted a similar narration on the authority of `Amro bin al-Âs (RAA).

188. Narrated Umâm Salamah (RAA): The Messenger of Allâh ﷺ prayed the `Asr prayer, and then came into my house, and prayed two rak’ât. Thereupon I asked him (about what he had just prayed), and he replied, “I was busy (doing something) to pray the two rak’ât after Dhûhr (until it was `Asr time) so I prayed them now.” Then I asked him, ‘Shall we observe them if we missed them (at their due time)? He replied, ‘No.’ Related by Ahmad.

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70- As they are both narrated by Ya`qûb bin al-Walîd al-Madānî, Imâm Ahmad reported him to be one of the big liars in Hadîth, and Ibn Hibbân said that he used to fabricate Hadîth.

71- The two rak`âh here refer to voluntary prayer to be prayed at dawn time, i.e. before the Fajr prayer.
189. Abū Dawūd transmitted on the authority of Ā'ishah (RAA) a narration to the same effect.

Chapter II: The Call to Prayer (Adhān)

190. Narrated 'Abdullāh bin Zaid bin 'Abd Rabbih, 'While I was sleeping, a man came to me and said, 'Say Allāhu Akbar! Allāhu Akbar! (Allāh is the Greatest),' and he mentioned the wording of the call to prayer, repeating the Takbīr four times without Tarjī' (repeating the rest of the phrases of the Adhān twice), and the Iqāmah once, 72 except for the phrase, qad Qāmatussalāh 73 (which is said twice). When the morning came, I went to the Messenger of Allāh (to tell him what I had seen). He said, "Your dream is true..." Related by Ahmad and Abū Dawūd, At-Tirmidhī and Abū Khuzaimah authenticated it 74.

72- i.e. saying each phrase of the Adhān once, apart from the Takbīr which is said twice.
73- The time for performing the prayer has arrived.
74- When the Prophet  emigrated to Madinah and built his mosque, the number of Muslims increased, and they were no longer afraid to assemble to perform prayers in public. The Prophet  consulted his Companions about the best way to announce the prayer. Some mentioned raising a banner that everybody could see, others suggested lighting a fire, but the Prophet  rejected the idea as this act is limited to the Magians who worshipped fire. Some also suggested using a bell or a trumpet like the Christians and the Jews, but this was also rejected by the Prophet  as they would be imitating them. But the Messenger of Allāh  a
191. Ahmad added to the call to prayer (Adhan), what Bilal used to say in the Fajr prayer, "Prayer is better than sleep."

192. Ibn Khuzaimah transmitted on the authority of Anas (RAA): 'It is part of the Sunnah that when the one who calls to prayer says in the Fajr prayer, 'Hayya 'al-Falah (come to success), he must then say, 'Prayer is better than sleep."

193. Narrated Abu Mahdhurah (RAA): that the Messenger of Allah ﷺ taught him the Adhan, and he mentioned Tarjee' (repeating the rest of the phrases of the Adhan) twice in the Adhan. Rel
ated by Muslim, but he mentioned the *Takbir* “Allâh is the Greatest,” twice only at its beginning, while the five Imâms related the *Hadith* but mentioned that the *Takbir* is said four times at the beginning.

194. Narrated Anas (RAA): ‘Bilâl was ordered to repeat the phrases of the call to prayer (Adhân) twice, and the phrases of the *Iqâmah* once, except for the phrase ‘qad Qâmatussalâh’ (the time for performing the prayer has come). Agreed upon.

195. In another narration by an-Nasâ’î, ‘The Prophet (saw) ordered Bilâl.’

196. Narrated Abû Juhaifah (RAA), ‘I saw Bilâl calling for the prayer, and I saw the movement of his mouth from this side to that side, and his fingers were in his ears.’ Related by Ahmad and At-Tirmidhî.

197. In a version by Ibn Mâjah he said, ‘He put his fingers in his ears.’

75- He means that Bilâl was turning his head, to the right upon saying ‘*Haya ‘alâq-salâh*’ (Come to the prayer) and to the left upon saying ‘*Haya ‘alâl-Falâh*’ (Come to success).
198. In the narration of Abu Dawud, ‘When Bilal reached the phrase, ‘Hayya alaq-salâh (Come to the prayer), he turned his neck to the right and the left, but did not turn himself.’ The original full narration of this Hadith is found in Al-Bukhârî and Muslim.

199. Narrated Abû Mahdâhurah (RAA): that the Messenger of Allah liked his voice, so he taught him the call to prayer.’ Related by Ibn Khuzaimah.

200. Narrated Jâibir bin Samurah, ‘I prayed along with the Prophet the two ‘Id (feast) festival prayers, not only once or twice, without Adhân or Iqâmah.’ Related by Muslim.

201. Al-Bukhârî and Muslim transmitted something to the same effect on the authority of Ibn ‘Abbâs (RAA).

202. Narrated Abû Qatâdah (RAA): in a long tradition when they missed the prayer because of sleeping, ‘and then Bilâl said the Adhân, and the Prophet prayed as he used to do every day.’ Related by Muslim.

203. Muslim related on the authority of Jâibir (RAA): that the
Prophet came to al-Muzdalifah and prayed the Maghrib and Ishā prayers with one Adhān and two Iqāmas.

204. In another narration by Muslim on the authority of Ibn Umar, 'The Prophet combined the Maghrib and Ishā prayers with one Iqāmah.' Abū Dawūd added, 'Each prayer with an Iqāmah.' In another version by Abū Dawūd, 'He did not (order the caller to) call for the prayer in any of them.'

205. Narrated Ibn Umar and 'Ā'ishah (RAA): "Allāh's Messenger said, "Bilāl says the Adhān (for the Fajr) during the night, so eat and drink until you hear the Adhān of Ibn Umm Maktūm." The narrator added that Ibn Umm Maktūm was a blind man who did not call for the prayer, till someone told him, 'The day has dawned, the day has dawned.' Agreed upon.

206. Narrated Ibn Umar (RAA): that Bilāl called for the prayer before the breaking of dawn, and the Prophet therefore ordered him to go back and say, 'Lo! The servant of Allāh has slept.' Related by Abū Dawūd, who declared it to be weak.
207. Narrated Abū Sa‘īd al-Khudrī (RAA): Allāh’s Messenger ﷺ said, “When you hear the Adhān repeat what the caller is saying.” Agreed upon.

208. Al-Bukhārī related a similar narration on the authority of Mu‘āwiyah.

209. Muslim transmitted on the authority of ‘Umar (RAA): the virtue of repeating what the caller is saying, word for word, except when the caller says, ‘Hayya ‘alā Falāh’ (Come to success), ‘Hayya ‘alāq al-Salāh’ (Come to the prayer), he then says, wa lā hawala wa lā Quwata illā billah ‘Aliyyil ‘Adheem.’ (There is no power or might except by Allah’s leave).

210. Narrated ‘Uṯmān bin Abī Ṭālib (RAA): that he said, ‘O Messenger of Allāh, appoint me as the Imām of my people.’ He replied ﷺ, “You are their Imām. Be careful about the weak amongst them,76 and appoint a caller to the prayer, who does not accept payment for his Adhān.” Related by the five Imāms and At-Tirmidhī authenticated it.

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76- i.e. take into consideration,—when you pray, the weakest among them (whether sick or old), so as not to lengthen the prayer beyond their ability.
211. Narrated Mālik Ibn Al-Huwairith (RAA): The Messenger of Allāh ﷺ said, ‘When the time for prayer is due, let one of you call the Adhān.’ Related by the seven Imāms.

212. Narrated Jābir (RAA): The Messenger of Allāh ﷺ said to Bilāl, “When you call the Adhān, you should pause between each phrase, but when you say the Iqāmah, be quick, and leave enough time between the Adhān and the Iqāmah for one who is eating to finish his food.” Related by At-Tirmidhi who declared it to be weak.

213. Narrated Abū Hurairah (RAA): The Prophet ﷺ said, ‘None should call for the prayer unless he has ablution.’ Related by At-Tirmidhi who declared it to be weak.

214. Narrated Ziād bin al-Hārith (RAA): The Prophet ﷺ said, ‘Whoever calls the Adhān should also call for the Iqāmah.’ Related by At-Tirmidhi and he also declared it to be weak.

215. Abū Dawūd related on the authority of ‘Abdullāh bin
Zaid, 'I saw it (i.e. the Adhân in a dream) and I wished to call it. The Prophet ﷺ said, "Then you call the Iqâmah." It is also weak.

217. Al-Baihaqi transmitted something similar on the authority of 'Ali.

218. Narrated Anas (RAA): The Prophet ﷺ said, 'A supplication made between the Adhân and the Iqâmah is never rejected.' Related by an-Nasa'i, Ibn Khuzaimah, who authenticated it.

219. Narrated Jâbir (RAA): The Prophet ﷺ said, "Whoever says, when he hears the Adhân: 'Oh Allâh, Lord of this per-

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77- He is entrusted him with the time of the Adhân, and it is his responsibility to decide the time for prayer.
78- No one should call the Iqâmah except when the Imâm asks him to do so.
fect call\textsuperscript{76} and the established prayers,\textsuperscript{80} grant Muhammad the status of Wasilah\textsuperscript{81} and the most virtuous place,\textsuperscript{82} and raise him to a praised position,\textsuperscript{83} You have promised him,\textsuperscript{1} will be entitled to my intercession on the Day of Judgment.” Related by the four Imāms.


Chapter III: The Prerequisites of prayer

220. Narrated ‘Alī bin Talq (RAA): Allah’s Messenger ﷺ said, “When any of you passes wind during prayer, he must leave the prayer, perform ablution and repeat the prayer.” Related by the five Imāms and was graded as authentic by Ibn Hibbān.

221. Narrated ‘Ā’ishah (RAA): Allah’s Messenger ﷺ said, “Allāh does not accept the prayer of an adult woman unless

\textsuperscript{79} This most probably refers to Monotheism, which is part of the Adhān and it is perfect as it antagonizes atheism and associating others with Allāh in worship (polytheism), and it is also perfect as it is preserved from being changed or altered. (Ibn Hajar in Fath al-Bārī).

\textsuperscript{80} The established prayer may refer to its being performed constantly (as it is always called for) or may also refer to the prayer about to be performed. (see Fath al-Bārī).

\textsuperscript{81} See the glossary for an explanation of its meaning.

\textsuperscript{82} This refers to a status, which is higher than that of all Allāh’s servants.

\textsuperscript{83} It refers to Intercession on behalf of his followers on the Day of Judgment.
she is wearing a head covering (Khimar, hijab).” Related by the five Imāms and was declared as authentic by Ibn Khuzaimah.

222. Narrated Jābir (RAA): Allāh’s Messenger ﷺ said, “If the garment is large enough, wrap it round your body (when you pray).” And in the narration of Muslim, you should have its ends crossed with each other (i.e. if the garment is large) and if it is tight then use it as Izār (tie it round your waist).” Agreed upon.

223. Narrated Abū Hurairah (RAA): Allāh’s Messenger ﷺ said, “None of you must pray in a single garment, with no part of it covering his shoulders.” Agreed upon.

224. Narrated Umm Salamah (RAA): that she asked the Messenger of Allāh ﷺ, ‘Can a woman pray in a long shirt (like a night dress) and head covering without Izār (loincloth)?’ He said, “If the shirt is long and flowing and covers the top of her feet.” Related by Abū Dawūd.

84- Covering the shoulders.
225. Narrated ‘Amir bin Rabi‘ah (RAA): ‘We were with the Prophet (traveling) on a dark night, and the direction of the Qiblah was difficult to determine, so we prayed (without knowing the exact direction of the Qiblah). When the sun rose we were surprised that we had prayed facing a direction other than the Qiblah. Thereupon the verse was revealed, “And to Allah belongs the east and the west. Wherever you turn yourselves or your faces there is the Face of Allah.” Related by At-Tirmidhi, who declared it to be weak.

226. Narrated Abū Hurairah (RAA): Allah’s Messenger said, “The area (falling between) between the east and the west is considered to be the Qiblah.” Related by At-Tirmidhi.

227. Narrated ‘Amir bin Rabi‘ah (RAA): ‘I saw the Messenger of Allah, performing (optional prayer) while riding on his mount (camel), facing whichever direction it (the mount) turned. Agre-

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85. Ibn ‘Umar said, ‘If you put the west on your right and the east on your left, then the area between them is a Qiblah. This Hadith is a proof that what is required is to face the direction of the Qiblah – i.e. the Ka‘bah – and not the actual building or structure, for those who find it difficult to determine its actual position. But this Hadith refers to the people of Madinah and whoever has a position similar to them (i.e. those in Syria, the Arabian Peninsula and Iraq). For the people of Egypt, the Qiblah is between the East and the South (Fiqh us-Sunnah, as-Sayyid Sābiq, Chapter of prerequisites of prayer).
86. I.e. he was not facing the Qiblah, as he was traveling.
ed upon. In the narration of al-Bukhārī, ‘he nodded his head slightly,’ and he would not do this in the obligatory prayer.’

228. Narrated Anas Ibn Mālik (RAA): “When the Messenger of Allāh ﷺ was on a journey and he wanted to pray voluntary prayers, he turned his mount towards the Qiblah, said the takbīr (Allāhu Akbar) and then prayed towards whichever direction his mount turned to.” Related by Abū Dawūd, with a good chain of narrators.

229. Narrated Abū Sa‘īd al-Khudrī (RAA): Allāh’s Messenger ﷺ said, “The whole earth is a mosque (i.e. suitable place for performing prayer), with the exception of graveyards and public baths.” Related by At-Tirmidhī, but it has a defect in its chain of narrators.

230. Narrated ‘Abdullāh Ibn ‘Umar (RAA): ‘Allāh’s Messenger ﷺ narrated ‘Abdullāh Ibn ‘Umar (RAA): Allāh’s Messenger ﷺ said in seven places: dunghills, slaughterhouses, graveyards, in the middle of the road, bathhouses, places where camels kneel to drink, and on the top of Allāh’s house (i.e. the Ka’bah). Related by At-Tirmidhī who declared it to be weak.

87. i.e. for Rukū’ (bowing) and Sujūd (prostration).
88. There was a difference of opinion over which is connected to the Prophet ﷺ or if the Hadith was Mursal (see Hadith no. 80).
231. Narrated Abu Marthad al-Ghanawi, "I heard the Messenger of Allah say, "Do not pray facing graveyards and do not sit on them." Related by Muslim.

232. Narrated Abu Sa'id al-Khudri (RAA): Allah's Messenger said, "When one of you comes to the mosque, he should turn his shoes (sandals or khuff) over, and examine them. If one finds any dirt (Najasah) on them, he should rub them against the ground and pray in them." Related by Abu Dawud and Ibn Khuzaimah graded it as Hadith Sahih.

233. Narrated Abu Hurairah (RAA): The Prophet said, "When any of you treads with his Khuff on something which is unclean (Najis), he should purify them with dust." Related by Abu Dawud, and Ibn Hibban graded it as Sahih.

234. Narrated Mu'awiyyah bin al-Hakam (RAA): The Prophet said, "Talking to others is not appropriate during prayer, for prayer is for glorifying Allah (saying Tasbih), exalting His greatness (saying Allahu Akbar) and reciting the Qur'an." Related by Muslim.
235. Narrated Zaid bin Arqam (RAA): “We used to talk while we were in prayer, in the lifetime of Allah’s Messenger ﷺ. A person would speak to the person next to him until the verse was revealed, “Guard strictly the (five obligatory) prayers especially the middle prayer, and stand before Allah with devout obedience (do not speak with one another)” (2:238). And we were then commanded to observe silence during prayer, and were forbidden to talk.” Agreed upon, and the wording is Muslim’s.

236. Narrated Abu Hurairah (RAA): The Prophet ﷺ said, “Saying subhanallâh is for men, and clapping is for women.” Agreed upon. Muslim has the extra phrase in his narration, ‘in prayer.’

237. Narrated ‘Abdullâh Ibn ash-Shikhkhir, ‘I saw the Messenger of Allah ﷺ praying while his chest was ‘buzzing’ like the rumbling of a boiler, due to crying.’ Related by the five Imâms except for Ibn Mâjah, and Ibn Hibbân authenticated it.

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89. It is allowed, if there is a need such as alerting the Imâm to a mistake, warning a blind person etc.
238. Narrated 'Ali (RAA): 'I used to visit the Messenger of Allah ﷺ twice (every day, at certain times). Whenever I entered where he was while he was praying, he would clear his throat (as a sign that I may enter). Related by an-Nasā‘ī and Ibn Majah.

239. Narrated Ibn 'Umar (RAA), 'I asked Bilal: "How did you see the Messenger of Allah ﷺ respond when people greeted him while he was He said, "He would signal to them with his hand." Related by Abū Dawūd and at-Tirmidhī who graded it as Sahih.

240. Narrated Abū Qatādah (RAA): Allah's Messenger ﷺ prayed while carrying Umâmah the daughter of Zainab, the daughter of Allâh's Messenger when he prostrated, he put her down and when he got up from his sujūd (prostration), he carried on her back (on his neck). Agreed upon. Muslim added in his narration, 'While leading the people in prayer in the mosque.'
241. Narrated Abū Hurairah (RAA): The Prophet ﷺ said, 
"Kill the two black (things): the snake and the scorpion 
during prayer." Related by the four Imāms, and Ibn Hibbān gra-
ded it as authentic.

Chapter IV: The Sutrah (or Partition)
In Front of One, Who is Praying

242. Narrated Abū Juhaim bin al-Hārith (RAA): The Prophet ﷺ said, 
"If the person who passed in front of another per-
son in prayer knew the magnitude of his sin he would 
rather wait for 40 (days, months or years) rather than pass 
in front of him." Agreed upon, and the wording is al-Bukhārī's. 
Al-Bazzâr narrated with a different chain of narrators, "fourty 
autumns."

243. Narrated Ā'ishah (RAA): "Allāh's Messenger ﷺ was 
asked during the expedition of Tabûk about the sutrah of the one 
who is praying. He said, "Something such as the back of the 
saddle"91 (to be put in front of him)." Related by Muslim.

91. The stick which is put at the back of the saddle, for the rider to lean on.
244. Narrated Sabrah bin Ma'bad al-Juhani, The Prophet said, "When one of you prays, he should put a sutrah (partition) in front of him, even if it is only an arrow." Related by al-Hākim.

245. Narrated Abu Dharr al-Ghifārī (RAA): Allah's Messenger said, "When any one of you stands for prayer and there is nothing in front of him (at least) equal to the back of the saddle, as a sutrah, his prayer would be cut off by (the passing of a) woman, an ass, and a black Dog." This narration also has, "The black dog is a devil." Related by Muslim.

246. Narrated Abū Hurairah a similar narration, but without mentioning the dog.

247. Abū Dawūd and an-Nasa‘ī related on the authority of Ibn 'Abbās (RAA): a similar narration without the last sentence, and he mentioned 'The woman having her menses.'
248. Narrated Abū Sa‘īd al-Khudrī (RAA): Allāh’s Messenger said, ‘If any one of you prays toward a sutrah (a barrier) and someone tries to pass in front of him, then push him away. If he refuses, then fight him, for he is a devil.” Agreed upon. In another narration, ‘For he has his evil companion (Qareen) with him.”

249. Narrated Abū Hurairah (RAA): The Messenger of Allāh said, ‘When one of you prays, he should place something in front of him. If he cannot find anything, he should set up a stick [in front of him]. If he does not have a stick, he should draw a line [on the ground in front of him] then nothing that passes in front of him will harm him.” Related by Ahmad and Ibn Mājah.

250. Narrated Abū Sa‘īd al-Khudrī (RAA): Allāh’s Messenger said, “Prayer is not invalidated by anything, but push away [the person who is trying to pass in front of you] to the best of your ability.” Related by Abū Dawūd, but there is a weakness in its chain of narrators.
Chapter V: Encouraging Incitement (the Muslim) to be Humble during prayer

251. Narrated Abū Hurairah (RAA): The Messenger of Allāh prohibited that one puts his hands on his waist during prayer.” Agreed upon and the wording is from Muslim.

252. Al-Bukhārī added in his narration on the authority of ʿĀ’ishah (RAA): “This is what the Jews do in their prayer.”

253. Narrated Anas Ibn Mālik (RAA): Allāh’s Messenger said, “If supper is served, then start with it before praying Maghrib.” Agreed upon.

254. Narrated Abū Dharr (RAA): Allāh’s Messenger said, “When one of you stands for prayer, he must not wipe away the pebbles (from his forehead or from the place of his prostration) as mercy is facing him.” Related by the five Imāms with a sound chain of narrators. Ahmad added in his narration, “wipe it only once, or not at all.”
255. Al-Bukhārī and Muslim narrated a similar narration on the authority of Mu‘āqib without giving an explanation.\(^{92}\)

256. Narrated 'A'ishah (RAA): ‘I asked Allah’s Messenger about looking (turning) here and there in prayer. He replied, “It is a kind of theft by which Satan takes away (a portion) of the person’s prayer.” Related by Al-Bukhārī and At-Tirmidhī who rendered it authentic. The latter’s wordings are, “Avoid turning while you are engaged in prayer, for it leads to the destruction (of your religion). If you have to do it, then do it in the voluntary prayer.”\(^{93}\)

257. Narrated Anas (RAA): Allah’s Messenger said, “Whenever any of you is engaged in prayer, he must realize that he is having an intimate conversation with His Lord. So, he should not spit in front of him nor toward his right side. But (he may spit, if needs) to his left, and under his foot.” Agreed upon. In a different version, “or under his foot.”

92- The narration of Al-Bukhārī says, “Do not wipe away the pebbles while you are praying, but if you have to then do it only once in order to level them.”

93- This is related to unnecessary movements.
258. Narrated Anas (RAA) (and 'A'ishah (RAA)), had a curtain with which she covered the doorway of her house. Allah’s Messenger ﷺ said to her, “Remove this curtain (of yours) from us, for its pictures keep me distracted during my prayer.” Related by Al-Bukhārī.

259. Bukhārī and Mulsim agreed upon the narration of 'A'ishah (RAA): concerning the story of the Inbijāniyah of Abū Jahm, which has the phrase, “It has distracted me in my prayer.”

260. Narrated Jābir bin Samurah (RAA): ‘The Messenger of Allah ﷺ said, “Those who raise their sight toward the sky during the prayer, should stop doing so, otherwise their sight will not return to them.” Related by Muslim.

94. Al-Bukhārī reported on the authority of 'A'ishah (RAA), The Prophet ﷺ prayed in a Khamīsah (a woolen cloak, which had some designs on it, and it was given to him as a present from Abū Jahm). He said, ‘Take it (the cloak) back to Abū Jahm and bring me his Inbijāniyah (a woollen plain cloak brought from Inbijān) as this khamīsah has distracted me in my prayer.”

95. In the narration of al-Bukhārī, “or their sight may be taken away.”
when one needs to answer the call of nature.”

262. Narrated Abū Hurairah (RAA): The Prophet ﷺ said, “Yawning is caused by the devil, so if any of you yawns (during prayer) he should stop it as much as he can.” Related by Muslim and At-Tirmidhi who added in his narration, “During prayer.”

Chapter VI: Mosques

263. Narrated ‘A’ishah (RAA): ‘The Messenger of Allah ﷺ ordered that mosques be built in residential areas and that they should be kept clean and be perfumed.’ Related by Ahmad and Abū Dawūd and At-Tirmidhi.

264. Narrated Abū Hurairah (RAA): The Prophet ﷺ said, “Allāh cursed the Jews (because) they took the graves of their Prophets as mosques.” Agreed upon. In the narration of Muslim, “and the Christians.”

96. Holding himself back from urinating or defecating. That is why it is better to relieve oneself first before praying.
265. Al-Bukhārī and Muslim narrated on the authority of 'A'ishah (RAA): “If any pious (religious) man dies among them, they would build a mosque (place or worship) over his grave.” Also in this narration, “They are the worst of creatures (people).”

266. Narrated Abū Hurairah (RAA): “The Prophet ﷺ sent some horses (i.e. horsemen), who brought back a man (they had captured). They tied him to one of the pillars of the Mosque.” Agreed upon.

267. Narrated Abū Hurairah (RAA): “Umar (RAA) passed by Hassān98 when he was reciting poetry in the mosque, so he looked at him (in a disapproving manner). Thereupon Hassān said, ‘I used to recite (poetry) in this mosque, in the presence of someone better than you (i.e. the Prophet ﷺ).’” Agreed upon.

97. Thumāmah Ibn Uthāl al-Hanafi, see Hadith no. 121.

98. Ima m as-San’ānī says (in his book Subūl as-Salām; the interpretation of Būtūgh al-Marām) that this Hadith is a proof that it is permissible to tie a captive in the mosque even if he was a disbeliever.

99. The poet of the Prophet ﷺ.
268. Narrated Abû Hurairah (RAA): The Prophet ﷺ said, “If you hear a man announcing in the mosque, about something which he has lost, he should say to him: ‘May Allâh not return it to you, for mosques are not built for that reason.’ Related by Muslim.

269. Narrated Abû Hurairah (RAA): The Prophet ﷺ said, “If you see someone buying or selling in the mosque, say to him: ‘May Allâh not give you any profit in your trading.’ Related by an-Nasâ‘î and At-Tirmidhî.

270. Narrated Hakîm bin Hizâm (RAA): The Prophet ﷺ said, “Prescribed legal punishment (Hudûd) are not to be carried out in a mosques, nor should retaliation be taken in them” Related by Ahmad and Abû Dawûd with a weak chain of narrators.

271. Narrated ‘A’ishah (RAA): ‘Sa’d bin Mu’âdh was injured on the Day (battle) of al-Khandaq (Battle of the Trench) and the Messenger of Allâh ﷺ pitched a tent in the mosque to be able to

100. I.e. may Allâh make this trading unsuccessful.
visit him (easily). Agreed upon.

272. Narrated 'A'ishah (RAA): 'I saw the Messenger of Allâh screening me while I was looking at the Abyssinians playing in the mosque (with their spears) ...' (part of a Hadith). Agreed upon.

273. Narrated 'A'ishah (RAA): 'A black slave girl had a tent in the mosque (she used to sleep in the mosque), and she used to come to me, and we would talk.' Agreed upon.

274. Narrated Anas Ibn Mâlik (RAA): Allâh's Messenger said, "Spitting in the mosque is considered a sin, which is expiated by burying it (the spit )." Agreed upon.

275. Narrated Anas Ibn Mâlik (RAA): Allâh's Messenger said, "The Hour will not be established before people vie with one another about (building) mosques." Related by the five Imâms except for At-Tirmidhi. Ibn Khuzaimah graded it as Sâhîh.

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101- As the Messenger of Allâh wanted Sa'd to be in a place close to his house, so it would be easy to visit him and look after him.
276. Narrated Ibn `Abbas (RAA): Allah's Messenger ﷺ said, "I was not commanded to build high and lofty mosques." Related by Abū Dawūd, and it was rendered authentic by Ibn Hibbān.

277. Narrated Anas Ibn Mālik (RAA): Allah's Messenger ﷺ said, "The rewards of my followers were presented to me, so much so that even the reward for removing a speck of dust by a person from the mosque (was presented to me)." Related by Abū Dawūd, At-Tirmidhi, and it was graded as authentic by Ibn Khuzaimah.

278. Narrated Abū Qatādah (RAA): The Messenger of Allāh ﷺ said, "When one of you enters the mosque, he should pray two Rak`āt before he sits down." Agreed upon.

Chapter VII: The Description of how Prayer is to be performed

بَابُ صَفَةِ الصَّلَاةَ
279. Narrated Abu Hurairah (RAA): The Prophet ﷺ said, “When you get up for prayer, perform ablution properly and then face the Qiblah and say Takbir (Allâhu Akbar) and then recite whatever you can from the (verses of the) Qur'ân, and then bow until you repose therein\(^{102}\) (in your rukū'). After that come up again until you are standing upright, and then prostrate until you repose therein, (in your prostration), then raise your head and sit and repose (remain motionless for a while), then prostrate (again) and repose in your prostration. Do that in all of your prayers.” Related by the seven Imâms, and the wording is Al-Bukhârî's. Ibn Mâjah transmitted the following through the chain of narrators of Muslim, “and then come up again (from rukū’) until you repose in your standing”

280. Ahmad and Ibn Hibbân reported on the authority of Rîfaina bin Râﬁ’ a similar narration which also says, “and then come up again (from rukū’) until you repose in your standing”

281. Ahmad has in one of his narrations, “Straighten your back until the bones in your spine return to their places (the spine must be upright).”

\(^{102}\) Which means that one should not be hasty to lift his head, rather remain motionless for a moment and say the supplications slowly while concentrating on what one is doing.
282. An-Nasā‘ī and Abū Dawūd reported on the authority of Rifa‘ah bin Rāfi‘, “The prayer of anyone of you is not perfect unless he performs ablution perfectly, as Allāh Glorified be He ordered him to do. Then he should utter the Takbīr and praise Allāh, the Exalted.” This narration also says, “If you know some verses from the Qur’ān then recite them, or else praise Allāh (say Alhamdu-lillāh), say the Takbīr (Allāhu Akbar) and the Tahlīl (là ilāha illallāh).”

283. In the narration of Abū Dawūd, “Then recite the “Mother of the Book” (al-Fātīkhah) (i.e. the first sūrah or the opening chapter of the Qu’ān) and then as much as Allāh makes easy for you (to read from the Qur’ān).”

284. In the narration of Ibn Hibbān, “Then (recite) as much as you wish.”

103. Basically, prayer is not valid unless the Fātīkhah is read (in Arabic) in each Rak‘ah, which is the consensus of the Scholars. But if the person finds difficulty in reciting it in Arabic or is dumb or illiterate, or any other acceptable excuse, then he should try to say any other verse from the Qur’ān, or say it behind someone who can recite. If he still can’t, then it is permissible for him to say Tasbīḥ, Takbīr and Tahlīl.
285. Narrated Abū Humaid as-Sā'idi, 'I saw the Messenger of Allāh (in his prayer), when he says the opening Takbīr (of the prayer) he would raise his hands up to his shoulder level. When he bows for Rukū', he would place his hands on both knees and his back would be bent straight. When he lifted his head (from rukū') he would straighten his back until all the vertebrate took their normal positions. When he prostrated, he placed both his hands on the ground and his fingers would neither be spread nor clasped together, while his toes would be directed toward the Qiblah. When he sat in the second rak'ah (after two rak'āt) he sat on his left foot and kept his right foot upright. When he sat in the last rak'ah, he would put his left foot (over the right) and put his right foot upright (over the left) and sit upon his posterior, neither inclining to the right or the left." Related by al-Bukhārī.

286. Narrated 'Ali bin Abi Tālib (RAA): When Allāh's Messengerstood up for prayer he said, he would say (as on opening

104. The hands should be placed firmly on the knees.
105. It is the Sunnah in Rukū' to make the height of the head the same level as that of the hips. The back should be straight as 'Ā'ishah (RAA) said, 'If he bowed his head would be neither risen nor lowered, but rather between the two positions. 'Ali (RAA) said, "If you put a cup of water on the back of the Prophet, while he was bowing, its contents would not spill." His head would be neither...
106. He would place his left foot on its side while sitting on it. The right foot would be resting on the bottom of its toes with the heel upright.
107. The left foot in this case would emerge from under the right one, which is in an upright position.
supplication¹⁰³), “I have turned my face towards the One Who created the heavens and the earth¹⁰⁰....’ Until he says, ‘and I am of those who have submitted (i.e. the Muslims). O Allāh, You are the Sovereign, there is none worthy of worship but You. You are my Lord and I am Your slave...etc¹¹⁰’ Related by Muslim.

287. Narrated Abū Hurairah (RAA): ‘When the Prophet made his opening Takbir, he would be quiet for a little while before he started his recitation (of the Qur’ān). I asked him, (about what he says between Takbir and recitation).’ He said, “I say: Oh Allāh, make the distance between me and my sins as far as

¹⁰³ This is called Du’ā’ al-Istifāḥ (opening supplication).
¹⁰⁰ The rest of this supplication says, ‘and the earth as a true monoth­eist and Muslim, and I am not of those who associate partners with Allāh (polytheists). Verily my prayers, my sacrifice, my life and my death, are dedicated for the sake of Allāh, the Lord of the worlds, Who has no partner. Thus I have been commanded and I am among those who have submitted (the Muslims).”
¹¹⁰ The rest of the supplication says, “Oh Allāh, You are the Sovereign, there is none worthy of worship but You. You are my Lord and I am Your slave. I have done injustice to myself and I admit my sin. Forgive all of my sins, surely no one can forgive sins but You. Guide me to the most perfect of morals (Akhlāq), for none guides to its perfection but You. Divert the worst of it (evil mor­als) away from me, as no one can divert the worst of it but You. I am here at Your beck and call (present and ready to obey all Your commands). All good is in Your Hands, and evil is not attributed to You. I am (created) by You, and I am (returning back) unto You. You are the Most Blessed, the Most Exalted. I seek Your forgive­ness and unto You I repent.” Related by Muslim, Ahmad, at-Tirmidhi and others.
You have made the distance between the East from the West. Oh Allah, purify me from my sins as a white garment is cleansed of dirt. Oh Allah, wash off my sins with snow, rain and hail.” Agreed upon.

288. Narrated Umar (RAA): that he used to say "Glory be to You Oh Allah and praise. Blessed is Your Name and Exalted is Your majesty. There is none worthy of worship but You.” Related by Muslim with a disconnected chain of narrators. But ad-Darquti related it and connected it to Umar (RAA).

289. The five Imams reported on the authority of Abu Sa'id al-Khudri that the Messenger of Allah used to say after the opening Takbir, “I seek refuge in Allah from Satan. From his prickling (whispering), spittle and puffing.”

290. Narrated 'Aishah (RAA): Allah’s Messenger used to start the prayer with Takbir and the recitation of ‘All praise be to
Allah, the Lord of the Worlds, (Allahumma illâhi rabbi l'Alamin).
When he bowed (for ruku) his head would be neither risen nor lowered, but would be between those two positions. When he rose his head from ruku, he would not prostrate until he stood up with his back in an erect position. When he lifted his head from prostration, he sat up (for a moment) before prostrating a second time. At the end of each two rak'at, he would recite the Tahiyah (Tashahhud) and he used to sit on his left foot with his right foot upright. He prohibited us from sitting in the way of the devil, or that a man stretches his forearms (on the ground in his prostration) like a wild beast He would then complete his prayer with the Taslim (saying to the right and to the left 'Peace be upon you and the Mercy of Allah.” Related by Muslim.

291. Narrated Ibn 'Umar (RAA): 'The Messenger of Allah used to raise his hands to his shoulder level when he started his prayer, when he said Takbir (for making ruku) and also when he lifted his head from ruku.” Agreed upon.

292. In the narration of Abû Humaid, reported by Abû Dawûd, “He raised his hands up to his shoulder level, and then would say Takbir.”

111- Tashahhud means the Testimony of faith (see Hadîth no. 334).
112- This way of sitting is called Iq’a’. Imam as-Sanjînî in ‘Subul as-Salaâm, mentioned two types of Iq’a: one in which one sits with the buttocks on the heels, and with the top of the toes and knees on the ground (as mentioned above), and this was accepted by some scholars. The second type is where one sits with his buttocks on the ground, with his palms down and his knees drawn up and thighs erect (like the sitting of a dog) which is totally prohibited.
293. Muslim reported on the authority of Malik bin al-Huwairith, a narration similar to that of Ibn 'Umar, but he said, "...he raised his hands until they (the fingertips) were level with the tops of his ears (i.e. when saying *Takbir*).

294. Narrated Wa'il bin Hujr: "I prayed with the Prophet and he placed his right hand over his left hand (and placed them) on his chest." Related by Ibn Khuzaimah.

295. Narrated 'Ubadah bin as-Samit: 'The Messenger of Allah said, 'No prayer (is accepted) for one who does not recite the *Fatihah* (the opening chapter of the Qur'an)." Agreed upon.

296. In a version by Ibn Hibbān and ad-Dārquṭnī, "A prayer in which the *Fatihah* was not recited, is not valid."

297. In another narration by 'Ubādah Ibn as-Samit, "Maybe you recite (Qur'an) behind your Imam (when you are praying *Jama'ah*)? We said, 'Yes.' The Messenger of Allah then said, "Read only the *Fatihah*, as the prayer of the one who does not read it, is not valid."

299. Anas added in the narration reported by Muslim, 'but I never heard any of them reciting Bismillahi -ir-Rahman -ir-Rahim (In the name of Allah, the Most Beneficent, the Most Merciful) at the beginning of recitation or at its end.'

300. Anas also narrated, 'They would not recite reciting 'Bismillahi -ir-Rahman -ir-Rahim' (In the name of Allah, the Most Beneficent, the Most the Merciful) loudly.' Related by Ahmad, an-Nasâ'i and Ibn Khuzaimah.

301. In another version by Ibn Khuzaimah, Anas said, 'They used to recite it silently.' This explains the negation in the version of Muslim 'but I never heard any of them reciting Bismillahi -ir-Rahman -ir-Rahim ....... Hadith no. 299.

113- He means they do not say the Basmalah aloud, but read it silently before they read the Fātiḥah, as is mentioned in the following Ahādith (no. 300, 301).

114- He may be referring to the end of the Fātiḥah, as they would start reading other suras or verses from the Qur'ān, but again they would not recite the Basmalah aloud.
irah and he recited ‘Bismillahi -ir-Rahman -ir-Rahim,’ and
then he recited the Fatihah until he recited, ‘Nor of those who
went astray,’ i.e. the last words of al-Fatihah) then he said, ‘Amin’.

Whenever he prostrated or got up from his sitting (after the
two prostrations), he would say ‘Allâhu Akbar’ When he concluded
his prayer by saying the Taslim (saying to the right and to the left
‘Peace be upon you and the Mercy of Allâh’), he would say (to us),
‘By the One in Whose Hand is my soul, my prayer is the most sim¬
ilar to that of the Prophet ﷺ among all of you.” Related by An-
Nasâ’î and Ibn Khuzaimah.

Rahman -ir-Rahim’ as it is one of its verses.” Related by ad-
Dâraqutni, and said that it is only traced back to a Companion
and not to the Prophet ﷺ.

304. Narrated Abû Hurairah (RAA): ‘Whenever The Messen-

115 The word Amin is not part of the Fatihah, but it is a supplication mean-
ing “O Allâh respond or answer what we have just said.” It is always
said at the conclusion of surat al-Fatihah.
ger of Allah ﷺ finished reciting the Mother of the Book ‘al-Fātihah’ (in prayer), he used to raise his voice saying ‘Amin.’ Related by ad-Dāraquṭnī and al-Hākim.

305. Abū Dawūd and At-Tirmidhī related a similar Hadith on the authority of Wā’il Ibn Ḥujr.

306. Narrated ʿAbdullāh bin Abī ʿAwfā (RAA): ‘A man came to the Messenger of Allah ﷺ and said, ‘I cannot memorise anything from the Qur’an, so teach me something which is sufficient for me (to say in prayer).’ The Messenger of Allah ﷺ said to him, “say, ‘Subhanallāh, waḥdū lillāh, wa lā ilāha illallāh, wa-llāhu akbar, wa lā hawala wa lā Quwata illā billāh.‘Aliy-yil-ʿAdheem, (Glory be to Allāh, and Praise be to Allāh! There is none worthy of worship but Allāh, Allāh is the Greatest, and there is no power nor might except by Allāh’s leave, the Exalted, the Mighty.” Part of the Hadith is related by Ahmad, Abū Dawūd, an-Nasāʾī and was rendered authentic by Ibn Ḥibbān, ad-Dāraquṭnī and al-Hākim.

307. Narrated Abū Qatadah (RAA): ‘Allāh’s Messenger ﷺ used to lead us in prayer, and he would recite al-Fātihah followed
by two other Sūras (i.e. a sūrah in each rak‘ah) - in the first two Rak‘āt - of the Dhu‘ār and ‘Aṣr prayers. Sometimes we were able to hear a verse or so (of what he was reading). He used to prolong the first rak‘ah more than the second, and he would recite al-Fātihah in the last two rak‘āt (the third and the fourth). Agreed upon.

308. Narrated Abū Sa‘īd al-Khadrī (RA): ‘We used to estimate how long Allah’s Messenger ﷺ stood (while reciting verses from the Qur‘ān after the Fātihah) in the Dhu‘ār and ‘Aṣr prayers. We estimated that he stood in the first two rak‘āt of the Dhu‘ār prayer as long as it takes to recite “Alif Lām Mim. The revelation of the Book (the Qur‘ān)”.’ (i.e. Sūrah as-Sajdah, no. 32).

309. Narrated Sulaimān bin Yāsār (RA): ‘A man116 used to prolong the first two rak‘āt of the Dhu‘ār prayer, shorten the ‘Aṣr

116- Imām al-Baghwī in his book ‘Sharḥ as-Sunnah’ said that this man was ‘Amr bin Salāmah, who was the governor of Madinah at that time.
prayer and recite short sūras of the mufāsāl of the Qurʾān in the Maghrib prayer. In the 'Ishā' prayer, he would recite from the medium sūras, and in the Fajr prayer he would read from at-Tiwal. Abū Hurairah(RAA) then said, 'I have not prayed behind a man whose prayer is more similar to that of the Prophet ﷺ than that man.” Rendered by an-Nasā’ī with a sound chain of narrators.


311. Narrated Abu Hurairah (RAA): ‘Allah’s Messenger ﷺ used to recite in the Fajr prayer on Friday, “Alif Lām Mim. The revelation of the Book (the Qurʾān)...” (i.e. Sūrah as-Sajdah, no. 32), and “Has there not been over man a period of time...” (i.e. Sūrah al-Insān, no. 76). Agreed upon.

312. At-Tabarānī related on the authority of Ibn Masʿūd: ‘He used to do this continuously.’

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117. The Sūras starting from (according to the strongest opinion) Qāf (no. 59) to the end of the Holy Qurʾān.
118. This includes the mi‘in (Sūras of around and over 100 verses), and the mathānī (come after the mi‘in up to Qāf).
119. The first seven long Sūras in the Qurʾān, and some scholars add Sūras no. 8 and 9 (as there is no Basmalah between al-Anfūl and at-Tawbah). They have been called at-Tiwal (the long) as they are the longest Sūras in the Qurʾān.
313. Narrated Hudhaifah (RAA): 'I prayed with the Prophet ﷺ, whenever he came to a verse that mentioned mercy, he would stop and ask Allāh for His blessings, and whenever he came to a verse that mentioned punishment, he would seek refuge in Allāh from the Hell-fire." Related by the five Imāms. At-Tirmidhi rendered it Hasan (good).

314. Narrated Ibn `Abbas (RAA): 'The Messenger of Allāh ﷺ said, "I was forbidden from reciting the Qur'ān whether in a state of ruku' or in sujūd (prostration). When you perform ruku', Glorify Allāh (say Glory to my Lord the most Great), and in prostration, strive your best in making supplication, as you are then entitled to have your supplication answered (Allāh willing). Related by Muslim.

315. Narrated 'A'ishah (RAA): "Allāh's Messenger ﷺ, used to say in his ruku' and sujūd (prostration), "Glory and praise is to You, O Allāh, our Lord. O Allāh forgive me." Agreed upon.
316. Narrated Abū Hurairah (RAA): When Allāh’s Messenger got up to pray, he would say the Takbīr while standing, then say the Takbīr when he bowed (for ruku’). When he rose from ruku’ he would say, “Sami’al Lahu liman hamidah (Allāh hears those who send praises to Him)”, and while standing with his back straight (after ruku’) he would say, “Rabbanā wa lakah-l-hamad (O Allāh, our Lord! All praise is for You).” He would then say the Takbīr when going down to prostration, and when he raised his head, then when he prostrated for the second time he would say the Takbīr one more time when he raised his head from the second prostration. He would do this for all his prayers, in each rak‘ah and he would also say the Takbīr when he got up from his sitting after praying two rak‘at. Agreed upon.

317. Narrated Abū Sa‘īd al-Khudrī (RAA): when ‘Allāh’s Messenger raised his head from ruku’ he would say, “Our Lord! All praise is Yours. (A praise that) fills the heavens and the earth, and fill what lies between them, and fills whatever else, You wish, to be filled after that. You alone are deserving of praise and majesty. This is the most truthful statement that a servant has ever said, and we are all Your slaves. O Allāh, there is no one who may withhold what You give, and there is no one, who may give what You have withheld. No fortune or prosperity (whether it be money, children,
power etc) will save or benefit its owner with You (it is only Your mercy and virtue that benefits anyone). Related by Muslim.

318. Narrated Ibn 'Abbās (RAA): ‘The Messenger of Allāh ﷺ said, “I was commanded to prostrate on seven bones (bodily parts): the forehead” - and he pointed to his nose,120 hands, knees and the ends of the feet (the toes).’ Agreed upon.

319. Narrated Ibn Buhainah (RAA), ‘Whenever the Messenger of Allāh used to pray, he would keep his arms away from his sides (when he prostrated), so that the whiteness of his armpits was visible.” Agreed upon.

320. Narrated al-Barā’ bin ‘Azib (RAA): “Whenever you prostrate, place the palms of your hands (on the ground), and raise your elbows.” Related by Muslim.

120- Imām al-Qurṭbi said, ‘This shows that the forehead is the main part on which the face prostrates, and the nose is associated with it.’ Ibn Daqīq al-'Abd said, ‘This means that the Prophet ﷺ considered the forehead and the nose as one part, otherwise, the parts of the body on which prostration is performed would have been eight.’ This Hadīth is further explained by the narration of an-Nasā‘i. Ibn Tawās said, ‘And he put his hand on his forehead and he passed it over his nose and said, “This is one (part).”’

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321. Wâ’il bin Hujr (RAA) narrated, ‘Whenever the Messenger of Allah ﷺ used to bow, he would separate his fingers (with his hands placed on his knees). When he prostrated, he would keep his fingers together.’ Related by Al-Hâkim.

322. ‘A’ishah (RAA) narrated, ‘I saw the Messenger of Allah ﷺ praying while sitting cross-legged.’ Related by An-Nasâ’î and Ibn Kh-usaimah graded it as Sahîh.

323. Ibn ’Abbâs (RAA) narrated, ‘Between the two prostrations, the Messenger of Allah ﷺ used to say, “O Allah, forgive me, have mercy on me, guide me, grant me well-being, and provide for me.” Related by the four Imâms except for An-Nasâ’î, and the wording is from Abû Dawûd. Al-Hâkim graded it as Sahîh.

324. Mâlik bin al-Huwairith (RAA) narrated that he saw the Messenger of Allah ﷺ praying. If he was praying the odd rak’ât (the first or the third), he used to sit for a moment (a quick sitting after the second prostration) before he got up.” Related by Al-Bukhârî.

121- This was when the Prophet ﷺ fell off his horse and his ankle was dislocated (Imâm as-Sanâ’în in Subûl as-Salâm.)
325. Anas (RAA) narrated, 'The Messenger of Allâh ﷺ stood in humble supplication reciting the Qunût\(^{122}\) for a whole month asking Allâh to punish some of the Arab tribes, and then he stopped (making this supplication)."\(^{123}\) Agreed upon.

326. Ahmad and Ad-Daraquṭnî related a similar Hadîth (on the authority of Anas) but with a different chain of narrators. The narration says, 'The Messenger of Allâh ﷺ kept on making Qunût during the Fajr prayer until he left this world."\(^{124}\)

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122. Qunût is a special supplication made in certain prayers while standing after raising one's head from bowing. It is usually done in the Wilâr prayer, or in the second rak'ah of the Fajr prayer.

123. They are the tribes of Ra'il and Dhakwân. The Messenger of Allâh ﷺ sent almost 70 of his Companions (who had memorized the Qur'ân), to those tribes to teach them Islam. There was a peace treaty between them and the Messenger of Allâh ﷺ, but they killed the seventy men. He was very sad for the loss of his Companions and spent a whole month reciting this supplication. This is proof that it is permissible to make Qunût, reciting the supplication aloud (in any of the five prayers) when Muslims are faced with calamities.

124. What the Messenger ﷺ stopped (as mentioned in the first Hadîth) is his supplication asking Allâh to punish the people who killed his Companions. As for what he kept doing, most scholars are of the opinion that what Anas meant by Qunût in this Hadîth is that the Prophet ﷺ would stand (after raising his head from ruku’) for some time making supplication and dhikr (remembering Allâh), in the Fajr prayer, until he died. Anas himself and the four Khulâs, did not observe this Qunût in the Fajr prayer after the death of the Prophet ﷺ which supports the opinion of the scholars, as they would not abandon something that the Messenger of Allâh ﷺ continued doing all his life, so that it becomes part of his Sunnah.
327. Anas (RAA) narrated, ‘The Messenger of Allâh ﷺ would not stand for the Qunût (in prayer) unless he was supplicating for or against certain people.’ Ibn Khuzaimah graded it to be Sahîh.

328. Sa’d bin Târiq Al-Ashja’î (RAA) narrated, ‘I said to my father, “Father, you have prayed behind Allâh’s Messenger ﷺ, Abû Bakr, ’Umar, Uthmân and ’Alî. Did they observe making Qunût in Fajr prayer?” He said, ‘No son, it is something that has been innovated (i.e. a Bid’ah).” Related by the five Imâms except for Abû Dawûd.

329. Al-Hasan bin ’Ali (RAA) narrated, ‘I said to Allâh’s Messenger ﷺ, “Teach me some words to say when making Qunût in the Witr prayer. He taught me, “Oh Allâh, guide me with those whom You have guided, and strengthen me with those whom You have given strength. Take me into Your care. Bless me in what You have given me. Protect me from the evil You have ordained. Surely You have commanded and are not commanded, and none whom You have committed to
Your care shall be humiliated You are Blessed, Our Lord and Exalted.” Related by the five Imāms. At-Tabarānī and Al-Baihaqi added, “and none whom You have taken as an enemy shall be honored.” An-Nasā’ī added through another chain of narrators, “May the Peace and Blessings of Allāh, the Almighty be upon His Prophet.”

330. Ibn ‘Abbās narrated, ‘The Messenger of Allāh ﷺ used to teach us a supplication to recite in the Qunūt of the Fajr prayer.” Related by Al-Baihaqi, but with a weak chain of narrators.

331. Abū Hurairah (RAA) narrated that the Prophet ﷺ said, “When one of you prostrates, he should not kneel down in his prayer as a camel does (i.e. put his knees down before his hands). He must put his hands first (on the ground) before he puts his knees down.” Related by the three Imāms. It is stronger than the Hadith narrated by Wā’il Ibn Hujr.

332. Wā’il Ibn Hujr (RAA) narrated, ‘I saw the Prophet ﷺ place his knees down when he prostrated before he put his hands.’ Related by the four Imāms. The reason behind the strength of the previous narration (of Abū Hurairah) is that it is supported by another narration on the authority of Ibn ‘Umar (RAA) which was graded as Sahīh by Ibn Khuzaimah. It was also related by Al-
Bukhārī but the chain of narrators is only connected to Nāfi’ (RAA) and does not reach the Prophet ﷺ.

333. Ibn ‘Umar (RAA) narrated, ‘Whenever the Messenger of Allāh ﷺ sat for Tashahhud, he would place his left hand on his left knee and his right hand on his right knee and he would form a ring like (fifty-three) and point with his index finger (the right hand is held closed in this case, with the thumb touching the side of the index finger, which alone is extended to point with it.) Related by Muslim. In another version by Muslim, ‘And he would close his hand (clench his fingers) and point with his index finger.’

125- The consensus of the scholars supports the Hadith of Ibn Hujr. Imām Ibnul Qaiyim is also of the opinion that one should put his knees down first. Imām An-Nawawi said though that it seems that no opinion is more preferable than the other, i.e. both Hadith are accepted, and one can go down in any way described.

126- The Testification of faith, which is recited in the final sitting of the prayer.
334. ‘Abdullah Ibn Mas‘ūd (RAA) narrated, ‘Allah’s Messenger turned around to us and said, “When any of you prays (and sits for the final Tashahhud) then he should say, ‘All greetings of humility are for Allah, and all prayers (or more generally all acts of worship) and good deeds (all good things, sayings, praising Allah, dhikr of Allah etc...) are all for Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings be upon you. Peace be upon us and upon the righteous slaves of Allah. I bear witness that none is worthy of worship but Allah, and I bear witness that Muhammad is His slave and His Messenger.’ Then you may choose whatever supplication you like best and recite it.” Agreed upon, and the wording is from Al-Bukhārī.

In the narration of An-Nasā’ī on the authority of Ibn Mas‘ūd, ‘We used to say (so and so) before the recitation of the Tashahhud was made obligatory upon us (as mentioned above).’

In the narration of Ahmad, Ibn Mas‘ūd says that the Prophet taught him the recitation of the Tashahhud and ordered him to teach it to other people.

335. Ibn ‘Abbās (RAA) narrated, ‘The Messenger of Allah used to teach us to say in the Tashahhud, ‘Blessed greetings, prayers and good deeds are all for Allah etc...’ (the rest is the same as the one mentioned in Hadith 334.) Related by Muslim.

336. Fadālah bin ‘Ubaid (RAA) narrated, “Allah’s Messenger
heard a man supplicating during his prayer, but he did not praise Allah and did not send prayers upon the Prophet. Thereupon the Messenger of Allah said, "This one has been hasty (i.e. in making his supplication before praising Allah and praying for His Prophet). He then called him and said, "When one of you prays, begin by praising Allah. Then say prayers upon the Prophet, and then supplicate what you wish from Allah."

Related by Ahmad and the three Imams: At-Tirmidhi, Ibn Hibbân and Al-Hâkim graded it as Sahîh.

337. Ibn Mas'ûd (RAA) narrated that 'Bashir bin Sa'd said, 'O Messenger of Allah, we have been ordered to send prayers upon you. How do we do it?' The Prophet was quiet for a moment and then said, "Say 'O Allah, Bless Muhammad and the family of Muhammad as You blessed Ibrâhîm (in another narration: as You blessed the family of Ibrâhîm). Grant favors to Muhammad and to the family of Muhammad as You granted favors to Ibrâhîm in this world (in another narration to the family of Ibrâhîm). You are indeed Praiseworthy and Glorious.' And make Taslim (salutation) as I have taught you"

Related by Muslim. Ibn Khuzaimah added, 'How do we do it (i.e. what do we say), whenever we send prayers upon you in our prayer?"

127. The man was most probably sitting for at-Tashahhûd, and that is why the author mentioned this Hadîth in this section.

128. Refer to Hadîth no. 290.
338. Abû Hurairah (RAA) narrated that the Prophet (ﷺ) said, “When any of you finishes reciting the Tashahhud, he should then seek refuge in Allah from the following four (trials), and should say, “O Allah! I seek refuge in You from the torment of the Hell-fire, and from the torment of the grave, from the trials of life and death, and from the (evil) trial of the False Messiah (ad-Dajjāl).” Agreed upon. In the narration of Muslim, “When one of you finishes reciting the final Tashahhud.”

339. Abû Bakr (RAA) narrated that he said to the Messenger of Allah (ﷺ) ‘Teach me a supplication that I may say in my prayer.’ He said to him, “Say, ‘O Allah! I have done great injustice to myself and no one forgives sins but You. So forgive me with Your forgiveness, and have mercy upon me. You are the Most Merciful, Oft-Forgiving.” Agreed upon.

340. Wâ'il bin Hujr (RAA) narrated, ‘I prayed with the Prophet (ﷺ), and he would make the Salâm (salutation at the end of
prayer) to his right side (saying), "Peace be upon you and the Mercy of Allâh," and to his left side (saying), "Peace be upon you and the Mercy of Allâh." Related by Abû Dawûd with a Saâlîh (sound) chain of narrators.

341. Al-Mughîrah bin Shu'bah (RAA) narrated that the Messenger of Allâh ﷺ would say at the end of every obligatory prayer, "There is no god except Allâh, the One, Who has no partner. His is the dominion and His is the praise. He has power over all things. O Allâh! There is no one who may withhold what You give, and there is no one, who may give what You have withheld. No fortune or prosperity (whether it be money, children, power etc) will save or benefit its owner with You (it is only Your mercy and virtue that benefits anyone). Agreed upon.

342. Sa'd bin Abî Waqqâs (RAA) narrated that the Messenger of Allâh ﷺ would seek refuge in Allâh at the end of every obligatory prayer, saying, "I seek refuge in You from miserliness, I seek refuge in You from cowardice, I seek refuge in You from senility, I seek refuge in You from the trials of this world, and I seek refuge in You from the torment of the grave." Related by Al-Bukhârî.
343. Thauban (RAA) narrated, ‘When the Prophet would finish his prayer, he would seek Allah’s forgiveness three times and then say, “O Allah, You are the Peace, and from You comes peace. Blessed are You, Owner of Majesty and Generosity.” Related by Muslim.

344. Abu Hurairah (RAA), narrated the Prophet said, “Whoever glorifies Allah (i.e. say Subhanal-lah) after every (obligatory) prayer, thirty three times, and praises Allah (i.e. say Alhamdu-lillah) thirty three times, and says the Takbir (say Allahu Akbar), this makes 99 times in all, and to complete the hundred, he then says, ‘There is no god except Allah, the One Who has no partner. His is the dominion and His is the praise. He has power over all things.’ His sins are forgiven, even if his sins are as abundant as the foam of the sea.” Related by Muslim. In another narration, the Takbir was mentioned to be said thirty four times.

345. Muadh bin Jabal (RAA) narrated that the Messenger of Allah said to him, “I advise you, O Muadh, never neglect to say at the end of every (obligatory) prayer, ‘O Allah, help me in Your dhikr (remembrance), Your thanks, and in wor-
shipping You in the most perfect way." Related by Ahmad, Abū Dawūd and An-Nasā'ī with a strong chain of narrators.

346. Abū Umāmah (RAA) narrated that the Messenger of Allāh ﷺ said, “Whoever recites the verse of the Throne (Āyat al-Kursi. 2:244) at the end of every prayer, nothing will prevent him from entering Paradise except that he must die (first).” Related by An-Nasā’ī and rendered Sahīh by Ibn Hibbān. At-Ṭabarānī added in his narration, ‘and recites “Say, He is Allāh (the) One ……” (sūrah no. 112).’

347. Mālik bin Al-Huwairith (RAA) narrated, “The Messenger of Allāh ﷺ said, “Pray as you have seen me praying.” Related by Al-Bukhārī.

348. Imlān bin al-Husain (RAA) narrated that the Messenger of Allāh ﷺ said, “Pray standing, if you are not able to; pray sitting; if you are not able to; pray while lying on your side, otherwise pray by nodding your head.” Related by Al-Bukhārī.
349. Jābir bin ‘Abdullāh narrated, ‘The Messenger of Allāh ﷺ saw a sick man praying while sitting on a cushion. The Prophet ﷺ pushed it aside and said to him, “Pray while sitting on the ground if you can, otherwise, pray by nodding your head, and make a lower nodding for prostration than that for bowing (rukū’).” Related by Al-Baihaqi with a strong chain of narrators.

Chapter VIII: Sujūd as-Sahu (Prostration due to forgetfulness during prayer) Other forms of Sujūd (prostration): Prostration of Qur’ānic Recital, and Prostration of Thankfulness

350. ‘Abdullāh bin Buhainah (RAA) narrated, ‘Once the Messenger of Allāh ﷺ led us in Dhuhr prayer and stood up after two rak`āt and did not sit down (for the middle Tashahhud). The people stood up with him. When the prayer was about to end, the people waited for him ﷺ to say the Taslim. He said the Takbir while sitting down, and prostrated twice before he finally said the Taslim.” Related by the seven Imāms and the wording is from Al-Bukhārī.

In the narration by Muslim, ‘and he ﷺ said the Takbir in each prostration while he was sitting down and would then prostrate.
The people prostrated with him to compensate for the middle sitting (after two rak‘at) that he forgot (during the prayer).”

351. Abū Hurairah (RAA) narrated, “The Prophet prayed either Dhuhr or ‘Asr prayer with us and he prayed only two rak‘at and then (finished the prayer) by making the Taslim. He got up and leaned against a piece of wood in the front part of the mosque. Abū Bakr and ‘Umar (RAA) were present among the people on that day, but they did not dare to speak to the Prophet (about the two remaining rak‘at). Some people left the mosque in a hurry and wondered, ‘Has the prayer been shortened?’ Among the people there was a man called Dhul Yadain129 who said, ‘O Messenger of Allāh, have you forgotten or has the prayer been shortened?’ The Messenger of Allāh said, “I have not forgotten and the prayer has not been shortened.” Dhul Yadain then said, ‘Surely you have forgotten, O Allāh’s Messenger.’ So the Prophet got up and prayed two (more) rak‘at and finished the prayer with Taslim. After that he said Takbir and prostrated the way he usually prostrated or perhaps a little longer. Next he raised his head and said the Takbir. Then he said the Takbir again and performed another prostration, the way he usually prostrated or perhaps a little lon-

129. The Messenger of Allāh called him Dhul Yadain (the man with the two hands) because his hands were long.
ger. Finally he raised his head and said the Takbir. (The Prophet ﷺ performed the two prostrations of forgetfulness (Sujūd as-Sahu) after praying the two missed rak`āt.” Agreed upon. In the narration of Muslim, “In the ‘Asr prayer.”

325 — وَلَأَبِي كَأْوَاهُ، فَقَالَ: "أَصَدَقُ دُو الْبَدْنِينَ؟" فَأَوَامَأَوا: أَيُّ نعْمَ، وَهَيْنَ في الصَّحِيحِينَ، لَكَنْ بَلْغَظٍ: فَقَالَوا: 

352. In the narration of Abū Dawūd, “The Prophet ﷺ said (to the people in the mosque), “Is it ‘true’ as Dhul Yadain has just said?” The people nodded their heads confirming what he said. This narration is also in Al-Bukhārī and Muslim but with the wording, ‘They said “Yes” instead of “nodded their heads.”

353. In another narration by Abū Dawūd on the authority of Abū Hurairah, ‘and he ﷺ did not prostrate until Allāh, the Exalted, made him absolutely sure about it (that he had only prayed two rak`āt).

354. ‘Imrān bin al-Husain (RAA) narrated that the Messenger of Allāh ﷺ led them in prayer and forgot (to do something), so he made two prostrations and recited the Tashahhud and then said the Taslim.” Related by Abū Dawūd and At-Tirmidhī, who graded it as Hasan (good).

355 — وَعَنِ أَبِي سَعِيدِ الْخُذَرِيِّ - رَضِيَ اللَّهُ عَنْهُ - ﻓَالَّا: فَالَّا رُسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِذَا شَكَّكُم فِي صَلَائِهِنَّ، كُلُّمْ يُأْذِنُ كُلُّمْ صَلَائِي اثْنَىَتَا أَمْ أَرْضَعَ؟ فِي طَرْحِ السُّكَّ، وَلَيْبَٰنِيٓ عَلَى مَا اسْتَبْقَىْ، كُلُّمْ يُسَجَّدُ سَجَدَاتَيْنَ فَيْلُآ أَن يُسَلَّمَ، فَإِنَّ كَانَ
355. Abū Sa‘īd al-Khudrī (RAA) narrated that Allah’s Messenger ﷺ said, “If one of you is uncertain during his prayer, and he does not remember for sure (the number of rak‘āt) he has prayed, three or four rak‘āt, then he should put an end to his doubts and proceed in his prayer based on the number (of rak‘āt) that he is certain he had performed and then make two prostrations before the Taslim. If he had prayed five rak‘āt, the two prostrations would make his prayer even (i.e. with an even number of rak‘āt as the two prostrations are considered as one rak‘ah). If he had prayed four complete rak‘āt (when he had finished), they would be in defiance of Satan.” Related by Muslim.

356. ‘Abdullāh Ibn Mas‘úd (RAA) narrated, ‘Once Allah’s Messenger ﷺ was praying, and when he said the Taslim, he was asked, ‘O Messenger of Allah, has something new happened in the prayer?’ He replied, ‘What is that?’ They said, ‘You prayed so and so many rak‘āt.’ The Messenger of Allah then changed the position of his feet, faced the Qiblah and made two prostrations. After he

130 He must always assume that he certainly prayed the lesser number of rak‘āt. For example if he is in doubt whether he prayed three or four rak‘āt, he assumes that he certainly prayed three, if he is uncertain whether he prayed two or one rak‘ah, he assumes that he prayed only one and so on.
said the *Taslim*, he turned his face to the people and said, "If anything new happened in the prayer, I would have informed you about it. But I am only a human being and I forget just as you do, so when I forget, remind me, and when any of you is uncertain about his prayer, he should try his best to remember exactly what he did, and then proceed with his prayer taking this into consideration (whether concerning a *rak'ah* or an integral part of the prayer). Then he should make two prostrations." Agreed upon.

357. In the narration of al-Bukhārī, "He must finish his prayer, say the *Taslim* and then make the two prostrations afterwards."

358. In the narration of Muslim, "The Messenger of Allah Ḥ made the two prostrations of *Sahū* (forgetfulness) after making the *Taslim* and talking (the dialogue that took place between him and the Companions about what happened in the prayer)."

359. 'Abdullāh bin Ja'far (RAA) narrated that the Messenger of Allah Ḥ said, "Whoever is uncertain about his prayer, he should make two prostrations after the *Taslim." Related by Ahmad and Abū Dawūd, and graded *Sahīh* by Ibn Khuzaimah.

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131. There is a difference of opinion whether to make the prostrations before or after the *Taslim* as both cases are mentioned in the *Ahādīth*, but Imam Ahmad said that it is better to apply each *Hadīth* in similar cases, and if it is not mentioned in any of the aforementioned *Ahādīth*, then it is better to prostrate before *Taslim*, or he has the choice to do either.
360. Al-Mughirah bin Shubah (RAA) narrated that the Messenger of Allah ﷺ said, "If one of you is in doubt (about which rak'ah he is praying) and he stood up after praying two rak'ah, and he has already stood straight (when he remembered that he forgot to sit), he should proceed (with his prayer) and must not sit back again, but he should perform two prostrations (of forgetfulness). If he remembers when he has not completely stood up straight, then he should sit down (for the middle Tashahhud) and he does not have to make the two prostrations of Sahu (forgetfulness)." Related by Abu Dawud, Ibn Majah and Ad-Daraqutni with a weak chain of narrators. The wording is from ad-Daraqutni.

361. ‘Umar (RAA) narrated that the Messenger of Allah ﷺ said, "The one who is led in prayer does not have to make the two prostrations of forgetfulness. But if the Imam himself forgets, both the Imam and those praying behind him must make the two prostrations." Related by at-Tirmidhi and Al-Baihaqi with a weak chain of narrators.

362. Thauban (RAA) narrated that the Messenger of Allah ﷺ said, "One must prostrate twice (Sujūd as-Sahu) every time he forgets any of the actions of the prayer." Related by Abu Dawud and Ibn Majah with a weak chain of narrators.

132. What is meant here is that he performs only two prostrations at the end of the prayer, for any number of actions, which he forgot in one prayer.
363. Abú Hurairah (RAA) narrated, ‘We performed prostration along with the Messenger of Allâh when he recited, “When the heaven split asunder,” (sûrah no.84) and when he recited, “Read! in the Name of your Lord, Who has created...” (Sûrah no. 96) Related by Muslim.

364. Ibn ‘Abbâs (RAA) narrated, ‘The prostration in sûrah Sâd, is not a compulsory one, but I saw the Messenger of Allâh Ἣ prostrating when he recited it.” Related by Al-Bukhârî.


366. Zaid bin Thâbit narrated, ‘I recited (sûrah) “an-Najm” to the Prophet Ἣ but he did not prostrate.” Agreed upon.

133- l.e. The Prophet Ἣ prostrated when he recited the verse (Ayah) of prostration in each of these Sûtras.
134- This kind of prostration is Sunnah (i.e. not obligatory) for the one reciting or listening, but it is preferable to do it.
367. Khalid bin Ma’dân (RAA) narrated, ‘Surah “al-Hajj” (no. 22) is more excellent than the other Suras by having two prostrations (i.e. two verses of prostration).’ Related by Abû Dawûd.

368. Ahmad and At-Tirmidhî related the above Hadith on the authority of ‘Uqbah bin ‘Amir, linked up to the Prophet. At-Tirmidhî added, ‘The one who does not make the two prostrations (when reciting the surah), should not recite them.’ The chain of narrators of this Hadith is weak.

369. ‘Umar (RAA) narrated, ‘O people, we came across verses of prostration,135 whoever prostrates has done the right thing, yet there is no sin upon the one who does not do so.” Related by Al-Bukhârî. This Hadith has the addition, ‘Allâh, Glorified be He, has not made it compulsory for us to make the prostration (of Qur‘ânic recitation), but whoever wishes can make it.” This Hadith is also in al-Muwatta’.

135. ‘Umar (RAA) said this in the Friday Khutbah (sermon), because one Friday he recited surah an-Nahl and he came down from the pulpit and prostrated along with the people. The next Friday he recited the same surah but did not prostrate, hence he said what is in the Hadith.
370. Ibn 'Umar (RAA) narrated, ‘The Messenger of Allah ﷺ would recite the Qur’ān to us, and when he came to a verse of Sajdah (prostration) he would say the Takbīr and prostrate, and we would make the Sajdah with him.’ Related by Abū Dawūd with a weak chain of narrators.

371. Abū Bakrah (RAA) narrated, ‘Whenever the Prophet ﷺ received something which pleased him (e.g. good news), he would make the Sajdah (prostration) in gratitude to Allah.’ Related by the five Imāms except An-Nasā’i.

372. ‘Abdur Rahman bin ‘Auf (RAA) narrated, ‘The messenger of Allah prostrated, but it was so long (that ‘Abdur Rahman was worried about him). When he raised his head, he said (to him), “Jibrīl came to me and told me some glad tidings, so I prostrated out of thanks to Allah.” Related by Ahmad and al-Hākim graded it as Sahīh.

136- The Messenger of Allah ﷺ said to ‘Abdur Rahmān (who was watching him at the time), “Jibrīl came to me and said, ‘Shall I not give you glad tidings?’ Allah says to you, “Whoever prays upon you, I pray upon him. Whoever salutes you (says Assalamu ‘Alaihum) I salute him.” Therefore I prostrated to Allah in Thanks.” In another narration, “Whoever prays upon you once, Allah will pray upon him 10 times.”
373. Al-Bara' bin 'Azib (RAA) narrated, 'The Messenger of Allah ﷺ sent Ali to Yemen — and Al-Bara' mentioned the rest of the Hadith. He continued, “Ali then sent a letter telling (the Prophet ﷺ) that they had embraced Islam. When the Messenger of Allah ﷺ read the letter, he went down to prostrate in gratitude to Allah, the Almighty, for this.” Related by al-Baihaqi.

Chapter IX: Supererogatory (voluntary) Prayer

374. Rabi'ah bin Ka'b Al-Aslami (RAA) narrated that the Messenger of Allah ﷺ once said to me, “Ask (me about whatever you want).” I said, ‘I ask your company in Paradise.’ He then said ﷺ, “Or anything else (that you want to ask for)?” I said, ‘That is it.’ He said, “Then help me to achieve this (wish) for you, by prostrating as much as you can.” Related by Muslim.

375. Ibn 'Umar (RAA) narrated, “I learnt and observed from the Messenger of Allah ﷺ, ten rak'ât (of Sunnah or non-obligatory

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137- The Prophet ﷺ was referring to prostrating in prayer. The kind of prayer he is guiding Rabi'ah to perform, is the voluntary prayer, as every Muslim must perform the obligatory prayer anyway. (Imám Aq-San'ání in Subul As-Salám).
prayers): two before *Dhuhr* prayer, and two after it, two after *Maghrib* in his house, two after *Ishâ* in his house and two *rak'ât* before *Fajr*.” Agreed upon. In another narration by Al-Bukhârî and Muslim, ‘and two *rak'ât* after the Friday prayer in his house.”

376. Muslim reported on the authority of Ibn 'Umar, 'The Messenger of Allâh used to pray only two short *rak'ât* (i.e. would recite short verses of the Qur'ân) when it was time for *Fajr* prayer.”

377. ‘A'ishah (RAA) narrated, 'The Messenger of Allâh used to always pray four *rak'ât* before *Dhuhr* and two *rak'ât* before *Fajr under all circumstances.” Related by Al-Bukhârî.

378. ‘A'ishah (RAA) narrated, ‘The Messenger of Allâh was never so regular and keen on observing any supererogatory prayer, as he was in observing the two *rak'ât* before *Fajr* prayer.’ Agreed upon.

379. ‘A'ishah (RAA) narrated that the Messenger of Allâh said, “The two *rak'ât* of *Fajr* are better than this world and all that it contains.” Related by Muslim.

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138. Ibn 'Umar here is referring to the non-obligatory prayers that are offered before and after the prescribed ones.
380. Umm Habibah, Mother of believers (RAA) narrated, 'I heard the Messenger of Allâh ﷺ say, "Whoever prays twelve rak'ât during the day and night will have a house built for him in paradise." Related by Muslim. In another narrations, "twelve voluntary rak'ât."

381. At-Tirmidhi related a similar narration with the addition, "four rak'ât before Dhuhr and two after it, two rak'ât after Maghrib, two rak'ât after 'Ishâ' and two rak'ât before Fajr."

382. Umm Habibah, Mother of believers (RAA) narrated, 'I heard the Messenger of Allâh ﷺ say, "Whoever prays four rak'ât before Dhuhr and four after it, Allâh will prohibit that his flesh be in the Hell Fire (i.e. will protect him from entering the Fire)." Related by the five Imâms.

383. 'Abdullâh Ibn 'Umar (RAA) narrated that Allâh's Messenger ﷺ said, "May Allâh have mercy on a person who prays four rak'ât before 'Agr." Related by Ahmad, Abû Dawûd, At-Tirmidhi (who rendered it Hasan) and Ibn Khuzaimah.
384. ‘Abdullah bin Mughaffal Al-Muzani (RAA) narrated that Allah’s Messenger ﷺ said, “Pray before Maghrib (prayer)! Pray before Maghrib (prayer)!” And after saying it a third time, he said: “For whoever wishes to do so,” not wanting the people to take it as a Sunnah.’ Related by Al-Bukhārī.


386. Ibn ‘Abbās (RAA) narrated, ‘We used to pray two rak‘āt after sunset (before the Maghrib prayer), and the Prophet ﷺ would see us, but he did not order us to do so, nor did he prohibit us.’ Related by Muslim.

387. ‘A’ishah (RAA) narrated, ‘The Messenger of Allah ﷺ used to make the two rak‘āt before Fajr so short that I used to say (to myself), “Has he recited the Fātihah (in each rak‘ah) or not?” Agreed upon.

388. Abu’ Hurairah (RAA) narrated, ‘The Messenger of Allah ﷺ
recited the following (Sūras) in the two rakʿāt before Fajr prayer: "Say: O disbelievers" (Sūrah no. 109) and "Say, He is Allāh (the) One ..." (sūrah no. 112). Related by Muslim.

389. ‘Ā'ishah (RAA) narrated, 'The Messenger of Allāh used to lie down on his right side after he had prayed the two rakʿāt before the Fajr prayer.' Related by Al-Bukhārī.

390. Abū Hurairah (RAA) narrated that the Prophet said, "After any of you prays the two rakʿāt before Fajr prayer, he should lie down on his right side." Related by Ahmad, Abū Dawūd and At-Tirmidhi who graded it as Sahīh.

391. ‘Abdullāh Ibn ‘Umar (RAA) narrated that Allāh’s Messenger said, "The night prayer is (performed) in sets of two rakʿāt. If one fears the breaking of dawn, he should perform one (more) rakʿah, thereby making all of them (into an) odd (number of rakʿāt) (witr)." Agreed upon.

392. The five Imāms related on the authority of Abu’ Hurairah, "The prayer of the night prayer and the day is (perfor-
med) in sets of two *rak`āt*.” Ibn Hibbān graded it as *Sahih*, but An-Nasā’ī said that this was wrong.  

393. Abū Hurairah (RAA) narrated that the Prophet ﷺ said, “The best prayer (that you may perform) next to the obligatory prayer, is the night prayer.” Related by Muslim.

394. Abū Aiyūb Al-Anṣārī (RAA) narrated that the Messenger of Allāh ﷺ said, “Witr is a duty upon every Muslim. If anyone wishes to observe it by performing five *rak`āt*, he may do so, and if anyone wishes to observe it with three *rak`āt*, he may do so, and if he wishes to observe it with one *rak`āt*, he may do so.” Related by the four Imāms except for At-Tirmidhi. Ibn Hibbān graded it as *Sahih*.

395. ‘Alī bin Abī Ṭalib (RAA) narrated, “The Witr Prayer is not as obligatory as the prescribed prayers, but it is a *Sunnah* of the Prophet ﷺ.” Related by At-Tirmidhī who said that it was

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139- The extra wording ‘and day,’ has been reported on the authority of ‘Alī bin ‘Abdullāh al-Azdi, who was reported to be a weak narrator by Ibn Ma’in. The narration about the night prayer is also mentioned in Al-Bukhārī and Muslim but without the phrase ‘and day’. Imām As-Ṣan‘ānī says that it could be that both are permissible, i.e. to pray (voluntary prayer) during the day sets of two or four *rak`āt*. 

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Hasan. An-Nasā'i and Al-Hâkim also related it, and the latter declared it Sahîh.

396. Jâbir bin 'Abdullah (RAA) narrated, 'Allâh's Messenger prayed the late night prayer (Tahajjud) in Ramadân one night. The following night, people waited for him to come for the night prayer (to join him), but he did not come out. He said to them, ‘I was afraid that witr might become compulsory for you.’ Related by Ibn Hibbân.140

397. Khârijah bin Hudhâfah (RAA) narrated that 'Allâh's Messenger said, "Allâh, the Exalted has given you an extra prayer which is better for you than red camels (i.e. the best breed of camels).” We then said, ‘Which prayer is that O Messenger of Allâh?’ He said, “The Witr prayer. You may perform it (any time) between the 'Ishâ' and Fajr prayer.” Related by the five Imâms except An-Nasâ'i. Al-Hâkim graded it as Sahîh.

398. Ahmad related a similar narration on the authority of 'Amro bin Shu'aib on the authority of his father who narrated it on the authority of his grandfather.

140. The narration of Al-Bukhârî has the wording, ‘The following night, people waited for the Prophet to come out for the night prayer, but he didn’t. In the morning, the people asked him about it. He replied, that he was afraid that the night prayer might become compulsory on them.'
99. "Abdullâh bin Buraidah (RAA) narrated on the authority of his father, 'Allâh’s Messenger ﷺ said,"Praying witr is a duty, so he who does not observe it is not one of us." Related by Abû Dawûd with a weak chain of narrators but Al-Hâkim graded it as Sahîh.

400. Imâm Ahmad reported a similar narration on the authority of Abû Hurairah but with an interrupted chain of narrators.

401. 'A'ishah (RAA) narrated, “Allâh’s Messenger ﷺ never exceeded praying eleven rak’ât (that was his voluntary night prayer) whether during Ramadân or otherwise. He would pray four rak’ât, and don’t ask how perfect or how lengthy they were. Then he would pray four other rak’ât and do not ask how perfect they were or how lengthy they were. Then he would pray three rak’ât.

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141. The chain of narrators has 'Abdullâh bin 'Abdullâh Al-'Ataki, who was reported to be a weak narrator by Al-Bukhârî and Muslim.
142. Scholars said that praying witr is only a confirmed Sunnah (i.e. the Sunnah which the Prophet ﷺ did not leave performing whether traveling or at home) and is not obligatory as the Messenger of Allâh ﷺ said to Mu’âdh when he sent him to Yemen, 'Tell them that five prayers during the day and night have been prescribed by Allâh upon them.” Related by Al-Bukhârî and Muslim.
I asked, ‘O Messenger of Allâh! Do you sleep before praying witr?’ He replied, “O ‘A’ishah, my eyes sleep but my heart remains awake.” Agreed upon.

402. In another version by Al-Bukhârî and Muslim, “He used to pray ten rak’at during the night, and then observe the witr with a single rak‘ah before praying the two (voluntary) rak‘at before Fajr. This would make them thirteen rak‘at in all.”

403. In another narration by Muslim, ‘A’ishah (RAA) said, “Allâh’s Messenger would perform thirteen rak‘at during the night, and would make the witr with five of them. He would not sit (during those five rak‘at) except in the last one.”

404. In another narration ‘A’ishah (RAA) said, “Allâh’s Messenger prayed the witr prayer at all hours of the night, (extending from after the Isha’ prayer) up to the Sahar time (meaning up to the last hour of the night up to the Fajr prayer).’ Agreed upon.

405. ‘Abdullâh bin ‘Amro bin al-‘As (RAA) narrated, ‘The

143. The Sahar time refers to the final third of the night. The Prophet prayed witr at all times of the night to show that it is permissible.
Messenger of Allah ﷺ said to me, “O `Abdullāh, don’t he like so and so who used to observe the night prayer and then he stopped it.” Agreed upon.

وُعَسْتُمْ عَلَيْيٍ رَضِيَ اللَّهُ عَنْهُ - قَالُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ: «أُوْزِّنَّوا بِهِ أَلْفٌ الفَرَزَانُ، فَإِنَّ اللَّهَ وَفَيْرُ يُحِبُّ الْوَتْرَ.» رَوَاهُ الْحَمَسَةُ، وَسَتَّرَحَّهُ ابْنُ حُزَيْمَةَ.

406. ‘Ali (RAA) narrated that Allah’s Messenger ﷺ said, “O you people [followers] of the Qur’ān, perform the Witr prayer for Allah is Witr (i.e. One) and He loves all that is witr (i.e. odd in number).” Related by the five Imāms and Ibn Khuzaimah graded it as Sahih.

407. Ibn ‘Umar (RAA) narrated that Allah’s Messenger ﷺ said, “Perform the Witr prayer, as the last of your night prayers.” Agreed upon.

408. Talq bin ‘Ali, narrated, ‘I heard the Messenger of Allah ﷺ say, “There are no two witr prayers to be performed in one night.” Related by Ahmad and the three Imāms and it was graded as Sahih by Ibn Hibbān.

409. Ubay bin Ka‘b (RAA) narrated that the Messenger of Allah ﷺ used to recite, “Glorify the Name of Your Lord.”
(sūrah al-A'la no. 87), “Say: O disbelievers” (sūrah al-Kāfirūn no. 109) and “Say, He is Allāh (the) One...” (sūrah al-Ikhlās no. 112)\textsuperscript{144}, “in the Witr prayer.” Related by Ahmad, Abū Dawūd and An-Nasā’ī. An-Nasā’ī added in his narration, ‘He would say the Taslim at the end of the three rak‘āt (i.e. he would recite one Tashahhud in the final rak‘ah)’

410. Abū Dawūd and At-Tirmidhī related a similar narration on the authority of ‘A’ishah (RAA), who said, ‘He would recite each sūrah in a rak‘ah. In the last one he would recite, “Say, He is Allāh (the) One.....”, al-Falaq and an-Nās (i.e. the last three Sūras in the Qur‘ān).’

411. Abū Sa‘īd al-Khudrī (RAA) narrated that Allah’s Messenger ﷺ said, “Observe the Witr prayer before the breaking of dawn.” Related by Muslim.

412. Ibn Hibbān related on the authority of Abū Sa‘īd al-Khudrī (RAA), “If any of you misses praying witr until the break of dawn, then he should not pray it.”

413. Abū Sa‘īd Al-Khudrī (RAA) narrated that Allah’s Messenger ﷺ said, “If any of you sleeps and misses the witr, or if he forgets to pray it, then he should pray it when he

\textsuperscript{144} He would recite al-A'la in the first rak‘ah, al-Kāfirūn in the second rak‘ah and al-Ikhlās in the last rak‘ah.
wakes up or when he remembers.”145 Related by the five Imâms except for An-Nasâ’î.

414. Jâibir (RAA) narrated that the Messenger of Allâh ﷺ said, “Whoever of you fears that he will not be able to wake up during the latter part of the night, he should pray the witr during the early part of the night. And whoever of you believes that he will be able to wake during the latter part of the night, he should then delay the witr to the latter part of the night, as the prayer at that time is attended by the angels (i.e. attended by the angels of the night and the angels of the day), and that is better.” Related by Muslim.

415. Ibn Umar (RAA) narrated that the Messenger of Allâh ﷺ said, “When the dawn breaks, all the time (permissible) for the night prayer and the witr prayer has gone by then. So pray witr before the breaking of dawn.” Related by At-Tirmidhi.

416. A’ishah (RAA) narrated, “Allâh’s Messenger ﷺ would pray four rak‘ât for ad-Duha146 and he added to it (i.e. more rak‘ât) whatever Allâh willed.” Related by Muslim.

145. The majority of scholars are of the opinion that if one misses the witr prayer for any reason, it is recommended that he makes up for it.
146. The mid-morning voluntary prayer. Its time starts after the sun is well
417. 'A'ishah (RAA) was asked whether the Messenger of Allah used to pray ad-Duhā, she replied, 'No, unless he was returning from a journey.' Related by Muslim.

418. 'A'ishah (RAA) narrated, "I have never seen the Messenger of Allah offer the (voluntary) Duhā prayer, but I prayed it." 147

419. Zaid bin Arqam (RAA) narrated, 'Allah's Messenger prayed the prayer of penitence when the young weaned camels feel the heat of the sun (i.e. feel that the desert sand is too hot)." Related by At-Tirmidhi.

420. Anas Ibn Malik (RAA) narrated that Allah's Messenger said, "Whoever prays twelve rak'āt for Duhā prayer,

up in the sky until just before

147 It was proven in al-Bukhārī and Muslim, through Sahih(sound) hadith that the messenger of Allah prayed ad-Duhā prayer, but did not perform it in front of the companions, and he also may not have performed it every day for fear that his companions would follow his example. As for what 'Aishah (RAA) said, it was very rare that the Prophet would be present at her house at the time of ad-Duhā. so it is true that she has not seen him pray it, or maybe she meant that he did not pray it regularly. (Ibn Hajar in fatḥ-ul-Bārī.)
Allāh, the Almighty will build for him a palace in Paradise." Related by At-Tirmidhī but with a weak chain of narrators.


Chapter X: Congregational Prayer and The Position of Imam

422. ‘Abdullāh bin ‘Umar (RAA) narrated that Allāh’s Messengerﷺ said, “The prayer offered in congregation is twenty seven times more superior (in reward) to the prayer performed individually.” Agreed upon.

423. Al-Bukhārī and Muslim related on the authority of Abū Hurairah, “twenty five parts.”

424. Al-Bukhārī transmitted on the authority of Abū Sa‘īd, “twenty five degrees.”
425. Abū Hurairah (RAA) narrated that Allāh's Messenger ﷺ said, "By the One in Whose Hand my soul is, I was about to give orders for the collection of fire-wood (fuel) and then order someone to announce the Adhān for prayer to be called, and then ask someone to lead the prayer. Then I wanted to go from behind and burn the houses of the men, who do not attend the (obligatory congregational) prayer. By the One in Whose Hand my soul is, if any of them had known that he would get a bone covered with good meat or two (small) pieces of meat in between two ribs, he would have turned up for the 'Ishā’ prayer.” Agreed upon, and this narration is from Al-Bukhārī.

426. Abū Hurairah (RAA) narrated that Allāh's Messenger ﷺ said, "No prayer is harder for the hypocrites than the Fajr and the 'Ishā’ prayers, and if they knew the reward (for observing these two prayers in congregation), they would certainly come to the mosque, even if they had to crawl.” Agreed upon.

427. Abū Hurairah (RAA) narrated that a blind man came to the Prophet ﷺ and said to him, ‘O Messenger of Allāh, I have no one to guide me to the mosque.’ (He was asking for the permission of the Prophet ﷺ to pray in his house). The Prophet ﷺ gave him
permission to pray at home, but when he turned to go back, the Prophet ﷺ called him and said, "Do you hear the Adhān?" The blind man said, 'Yes.' The Prophet ﷺ then said, "Then respond to it (by coming to the mosque)." Related by Muslim.

428. Ibn `Abbās (RAA) narrated that the Messenger of Allâh ﷺ said, "If anyone hears the Adhān, but does not come to the (congregational) prayer (at the mosque), the prayer he offers will not be accepted unless he has an excuse." Related by Ibn Mājah, Ad-Dāraquṭnî, Ibn Hibbân and Al-Hâkim.

429. Yazīd bin Al-Aswad narrated that he prayed the Fajr prayer with the Prophet ﷺ. When the Messenger of Allâh ﷺ finished the prayer, he discovered that two men had not prayed with them, so he ordered for them to be brought to him, and they came shaking with fear. The Messenger of Allâh ﷺ said to them, "What prevented you from praying with us?" They said, 'We prayed in our resting places.' The Messenger of Allâh ﷺ then said to them, "If you pray in your resting places and then come upon an Imām who has not yet prayed, then pray with him and it will be considered as a voluntary prayer (nāfîlah) for you." Related by Ahmad and the wording is his. It was also transmitted by the three Imāms and It was graded as Saḥîh by Ibn Hibbân and At-Tirmidhî.
430. Abū Hurairah (RAA) narrated that the Messenger of Allah said, "The Imam is only appointed (to lead the prayer) to be followed. So, when he says the Takbīr (Allāhu Akbar), then say the Takbīr, and do not say the Takbīr until he says (Allāhu Akbar). When he goes into rukū', then make rukū' (after him), and do not go into rukū' until he goes into rukū'. When he says "Sami'al Lāhu liman hamidah (Allāh hears those who send praises to Him)," say "Rabbanā wa lakal-ḥamd (O Allāh, our Lord! All praises are for You)." When he goes into sujūd (prostration) make sujūd (after him), and do not go into sujūd until he goes into sujūd. When he prays standing, pray standing, and when he prays sitting, then all of you should pray sitting." Related by Abū Dawūd and the wording is his. This narration is also related by Al-Bukhārī and Muslim.

431. Abū Sa'īd Al-Khudrī (RAA) narrated that Allāh’s Messenger saw a tendency among some of his companions to pray in the back rows. Thereupon he said to them, "Come forward and follow me (in prayer) and let those behind (in the back rows) follow you (as they will know my actions through your actions even if they cannot see me directly)."148

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148 This means that those who cannot see or hear the Imam, for being a few
432. Zaid bin Thabit (RAA) narrated, ‘The Messenger of Allâh ﷺ made a small room with matting and prayed there (for a few nights during the month of Ramadân). Some of his companions came and started to pray behind him... (the Hadith...).’\(^{149}\) This narration has, “the best prayer that a person performs is the one he prays in his house, except for the obligatory one.” Agreed upon.

433. Jâbir Ibn `Abdullâh (RAA) narrated, ‘Mu‘âdh bin Jabal lead some of his companions in the ‘Ishâ’ prayer, but he made it too lengthy (recited long Sûras). The Prophet ﷺ then said to him, “Do you want to draw people into fitnah (tribulation, affliction) Mu‘âdh? When you lead people in prayer, recite “And by the sun and its brightness” (sûrah ash-Shams no. 91), and “Glorify the name of your Lord” (sûrah al-A’lã no. 87), and “Read! in the Name of your Lord, Who has created...” (sûrah al-Álaq no. 96) and “By the night as it spreads” (sûrah al-Lail no. 92). Agreed upon, and the wording is from Muslim.

\(^{149}\) The rest of this Hadith is, “he prayed there for a few nights, and so some of his companions came and prayed behind him. When he came to know about it, he stopped coming out (to pray in that room). In the morning, he went out to them and said, “I know what you have been doing, but you should pray in your houses, as the best prayer that a person performs is the one he prays in his house, except for the obligatory one.” Related by Al-Bukhârî.
434. 'A'ishah (RAA) narrated concerning the story when Allah's Messenger ﷺ lead the people in prayer when he was sick, she said, 'He came out and sat on the left of Abu Bakr (RAA), and led the people in prayer while he was sitting down and Abu Bakr was standing up. Abu Bakr was following the prayer of the Prophet ﷺ and people were following the prayer of Abu Bakr.” Agreed upon.

435. Abu Hurairah (RAA) narrated that the Messenger of Allah ﷺ said, “If any of you leads the people in prayer, he should shorten it (i.e. keep his recital of the Qur'an brief), for amongst them are the young, the aged, the weak, and the ones who have other needs to attend to (after prayer). If one prays by himself, one may prolong (the prayer) as much as he wishes.” Agreed upon.

436. ‘Amro bin Salamah (RAA) narrated, ‘My father said: I have come to you from the one who is truly the Messenger of Allah.’ The Messenger of Allah ﷺ said to them, “When it is time for prayer, then one of you should say the Adhān for pra-
yer, and let the one amongst you who is the most versed in the Qur'ān lead you in the prayer." Amro said, 'So, they looked for such a person and found none who was more versed in the Qur'ān than me, therefore they made me their Imām in prayer and at that time I was only six or seven years old.' Related by Al-Bukhārī, Abū Dawūd and An-Nasāʾī.

437. Ibn Masʿūd (RAA) narrated that the Messenger of Allāh ﷺ said, "The one who should lead the people in prayer (who has the most right) is the one who is most versed in the Book of Allāh. If they are equal in their recital, then the one who is most knowledgeable in the Sunnah. If they are equal in the Sunnah, then it is the one who migrated first. If they are equal in that (i.e. they all migrated at the same time), then the earliest to embrace Islām—in another narration— the eldest. No man should be an Imām for another man in prayer if the other holds authority (i.e. in a place where this latter has authority in any capacity over the other), or occupy his place of honor in his house without his permission." Related by Muslim

438. Jābir (RAA) narrated that the Messenger of Allāh ﷺ said, "A woman should never lead a man in prayer, neither a desert Arab should lead an emigrant nor an immoral man should lead a pious man." Related by Ibn Mājah, but with an extremely weak chain of narrators.
439. Anas (RAA) narrated that the Messenger of Allah ﷺ said
"Line up close together in rows for prayer, and bring your
rows near one another and stand neck to neck.” Related by
Abū Dawūd and An-Nasā’ī, and Ibn Hibbān graded it as Sahih.

440. Abū Hurairah (RAA) narrated that the Messenger of
Allah ﷺ said, “The best rows for the men are the first rows
and the worst rows for them are the last rows. The best
rows for the women are the last rows and the worst for
them are the front rows.” Related by Muslim.

441. Ibn `Abbās (RAA) narrated, ‘One night I prayed with
the Messenger of Allah ﷺ, and I stood on his left side. He caught my
head from behind and drew me to his right side.” Agreed upon.

442. Anas (RAA) narrated, ‘One night an orphan and I prayed
behind the Prophet ﷺ, and Um Sulaim (his mother) was standing
behind us (forming a row by herself).’ Agreed upon. The wording is
from Al-Bukhārī.
443. Abū Bakrah (RAA) narrated that he reached the Prophet ﷺ in the mosque while he was performing *rukū’* (bowing) in prayer, so Abū Bakrah bowed too before he joined the row. He mentioned this to the Prophet ﷺ and he said to him, “*May Allāh increase your love for goodness. But do not repeat that act again* (bowing before joining the row).” Related by Al-Bukhārī. Abū Dawūd added to this narration, ‘He bowed before he reached the row and then walked (bowing) to the row.’

444. Wābisah bin Ma’bad (RAA) narrated that the Messenger of Allāh ﷺ saw a man praying alone behind the row, so he ordered him to repeat the prayer. Related by Ahmad, Abū Dawūd, At-Tirmidhi and it was rendered *Sahih* by Ibn Hibbān.

445. Talq bin ‘All (RAA) narrated that the Messenger of Allāh ﷺ said, “*Nobody should pray alone behind the row.*” Related by Ibn Hibbān. At-Tabarānī added in the *Hadīth* of Wābisah, “*Could*nt you have joined them or pulled a man to be with you and form a row?

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150- One should not join the prayer until he reaches the row.
446. Abū Hurairah (RAA) narrated that the Prophet ﷺ said, “When you hear the Iqāmah, proceed to the prayer with calmness and dignity and do not rush. Pray what you can (with the congregation) and complete what you miss.” Agreed upon and the wording is from Al-Bukhārī.

447. Ubay bin Ka'b (RAA) narrated that the Messenger of Allāh ﷺ said, “A man’s prayer performed along with another man (i.e. in congregation) is better than his prayer on his own, and his prayer with two men is better than his prayer along with (just) another man. But if there are more people it would be more pleasing to Allāh, the Almighty.” Related by Abū Dawūd and An-Nasâʾī and Ibn Hibbān graded it as Sahīh.

448. Umm Waraqah (RAA) narrated that the Messenger of Allāh ﷺ instructed her to lead the women of her household (in the obligatory prayer. Related by Abū Dawūd and Ibn Khuzā’īmāh graded it as Sahīh.

Umm Maktūm to lead the people in prayer and he was blind.' Related by Ahmad and Abū Dawūd.

450. Ibn Hibbān narrated a similar narration on the authority of Ḥā’ishah (RAA).

451. Ibn ‘Umar (RAA) narrated that the Messenger of Allāh ﷺ said, “Offer the funeral prayer for the one who says (i.e. believes) “There is none worthy of worship but Allāh,” and pray behind (take him as your Imām) the one who says (believes), “There is none worthy of worship but Allāh.” Related by Ad-Dāraquṭnī with a weak chain of narrators.

452. ʿAlī (RAA) narrated that the Messenger of Allāh ﷺ said, “When any of you comes to the prayer and the Imām is in a certain position (in prayer) he must do what the Imām is doing.” Related by At-Tirmidhī with a weak chain of narrators, (its chain of transmitters is also disconnected).

Chapter XI: The Prayer of a Traveler and the Prayer of the ill.

453. Ḥā’ishah (RAA) narrated, ‘When prayer was first enjoined
by Allâh, the Almighty, it was only two rak’ât (in every prayer, whether in residence or on journeys). The prayer of the traveler
was later confirmed as being two rak’ât while two more rak’ât
were added to (the original prayer) for the one who is resident
(except for the Maghrib and the Fajr prayers).’ Agreed upon.

454. In the narration of Al-Bukhârî, ‘Then he emigrated ☪, so
prayer was then prescribed as four rak’ât, while the prayer of the
traveler was left as it was originally prescribed (i.e. two rak’ât).

455. Imam Ahmad added in his narration, ‘except for the Maghrib
prayer as it is the witr of the daytime and the dawn prayer
due to its lengthy Qur’ânic recital.’

456. ’Ã’ishah (RAA) narrated, ‘The Messenger of Allâh ☪ used
to shorten the prayer in his travels and also used to offer the
full prayer. He also used to fast or not fast during his journeys.’
Related by Imam Ad-Dâraquñî.151 This Hadîth has a defect, as it
is known that it is ’Ã’ishah (RAA), who used to do this, and she

151- The narrators of this Hadîth are trustworthy, but it has a defect (shâdîh),
as it is only attributed to ’Ã’ishah (RAA) and not to the Prophet ☪, as
she is describing what she used to do, and not what the Prophet ☪ used
to do. There is a consensus among the scholars that the Prophet ☪ never offered more than two rak’ât on a journey, and all the trustworthy
narrators agreed on this (see for example ‘Sahîh Al-Bukhârî’).
said, 'It is not difficult for me (i.e. to pray the full prayer and fast during journeys). Related by Al-Baihaqi.

457. Ibn ‘Umar (RAA) narrated that the Messenger of Allāh ﷺ said, “Allāh, the Almighty likes people to make use of His concessions as much as He dislikes people to commit an act of disobedience to Allāh.” Related by Ahmad. Ibn Khuzaimah and Ibn Hibban graded it as Sahih. In another narration, “as much as He likes people to observe the duties He has made obligatory.”

458. Anas (RAA) narrated, ‘When the Messenger of Allāh ﷺ traveled for a distance of three miles or (Farsakhas152) he would pray two rak’at (i.e. shorten the prayer which was originally four rak’at).’ Related by Muslim.

459. Anas (RAA) narrated, ‘We traveled with the Prophet ﷺ from Madīnah to Makkah and he used to pray two rak’at (for every prayer) until we returned to Madinah.” Agreed upon, and the wording is from Al-Bukhārī.

152. A Farsakh is a Persian measure, which is equal to three miles. The narrator was in doubt whether he said miles or Farsakhs.
460. Ibn `Abbás (RAA) narrated, 'The Messenger of Allah ﷺ once stayed for nineteen days shortening the prayer.' In another narration, '(stayed) at Makkah for nineteen days.' Related by Al-Bukhārī. In a narration by Abū Dawūd, 'seventeen', and in another narration, 'fifteen.'

461. Abū Dawūd also related, on the authority of ʻImrān bin Ḥusain (RAA), 'for eighteen days.'

462. Jābir bin `Abdullāh (RAA) narrated, 'The Messenger of Allah ﷺ stayed at Tabūk for twenty days, he shortened the prayer (during his stay).' Related by Abū Dawūd.

463. Anas (RAA) narrated, 'Whenever the Messenger of Allah ﷺ started on a journey before the sun had passed its meridian (before noon), he would delay the Dhuhr prayer till the time of ʻAsr and then combine them together, and if the sun declined (passed the meridian) before he traveled, he used to pray the Dhuhr prayer and then ride (for the journey).' Agreed upon. In a narra-
tion by Al-Hâkim with a sound chain of narrators, ‘He prayed Dhuhr and ‘Asr (combined) and then rode (for his journey).’ Abû Nu’aim related, ‘Whenever he was on a journey, and the sun had declined, he would pray Dhuhr and ‘Asr combined and then proceed on his journey.’

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464. Mu‘adh (RAA) narrated, ‘We set out with the Prophet on the expedition of Tabûk, and he combined Dhuhr and ‘Asr together, and combined the Maghrîb and Isha’ prayers.’ Related by Muslim.

465. Ibn ‘Abbâs (RAA) narrated, ‘The Messenger of Allah said, “Do not shorten the prayer (while traveling) for a distance less than four Burûds (each Burd equals 16 Farsakh), from Makkah to ‘Usafân.”’ Related by Ad-Dâraquţnî, but its chain of narrators has ‘Abdul Wahâb bin Mujâhid who was accused of lying in Hadith, by Imam Ath-Thawry.

466. Jâbir bin ‘Abdullâh (RAA) narrated that the Messenger of Allah said, “The best ones in my nation are those who seek Allâh’s forgiveness when they do wrong, and when on a journey they shorten the prayer and break their fast.” Related by At-Tabarânî in his ‘Awsat,’ with a weak chain of narrators.
467. Imrān bin Ḥugain (RAA) narrated, 'I had hemorrhoids, so I asked the Prophet  about the prayer and he said, "Pray while standing and if you cannot do so, pray while sitting, and if you can not do that, then pray while lying on your side."' Related by Al-Bukhārī.

468. Jábir bin Ḥabīl (RAA) narrated that the Messenger of Allah  visited a sick person and found him praying while sitting on a cushion. The Prophet pushed it aside and said to him: "Pray while sitting on the ground if you can, and if you can not, then pray by nodding your head, and make a lower nodding for prostration than that for bowing (ruku')." Related by Al-Baihaqi.

469. ‘Ā’ishah (RAA) narrated, 'I saw the Messenger of Allah  praying while he was sitting cross-legged.' Related by An-Nasāʾī, and al-Hākim graded it as Sahīh.

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470. 'Abdullāh Ibn 'Umar and Abū Hurairah (RAA) narrated that they heard the Messenger of Allāh ﷺ say, while standing on his pulpit, "Those who are not attending the Jum'ah (Friday) prayer should stop doing so, otherwise, Allāh the Exalted, will seal their hearts and they will be reckoned among the heedless." Related by Muslim.

471. Salamah bin Al-Akwa' (RAA) narrated, 'We used to offer the Jum'ah prayer with the Prophet ﷺ, and by the time we returned from the prayer, the walls would have no shade (enough to shelter us from the heat)." Agreed upon. The wording is from Al-Bukhārī.

In the version of Muslim, 'We would pray the Friday prayer with the Prophet ﷺ when the sun had passed the meridian, and when we returned (from prayer) we would be following the shade (i.e.

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153- What he means is that the shade of the walls is not enough to sit in for protection from the heat of the sun, not that the walls had no shade at all. This means that the Prophet ﷺ used to finish the Jum'ah prayer at an early time, not long after the sun had passed the meridian.
searching for any shade— that we could walk in— to protect ourselves from the heat of the sun).

472. Sahl bin Sa’d (RAA) narrated, ‘We never had an afternoon nap or lunch till after offering the Jum’ah prayer.’ Agreed upon and the wording is from Muslim. In another narration, ‘In the lifetime of the Prophet ﷺ.’

473. Jābir (RAA) narrated, ‘The Messenger of Allâh ﷺ was standing (on his pulpit) delivering the Khutbah (sermon) on Friday, when a caravan arrived from Syria. The people slipped out (from the mosque) towards the caravan, until only twelve men were left (with the Prophet ﷺ to pray Jum’ah).’

474. Ibn ‘Umar (RAA) narrated, ‘The Messenger of Allâh ﷺ said, “Whoever catches only one rak’ah of the Jum’ah prayer, or any other prayer, he should then add to it another

154- It was on this occasion that this verse with regard to Jum’ah was revealed. ”And when they see merchandise or some amusement they disperse headlong to it, and leave you standing.”
and his prayer will be complete." Related by An-Nasā‘ī, Ibn Mājah, Ad-Dāraquṭnī and the wording is his, with a sound chain of narrators.

475. Jābir bin Samurah (RAA) narrated, 'The Messenger of Allah would deliver the Khutbah (sermon) on Friday while standing, and then would sit, and then he would stand and speak again. So, whoever says that he gave the Khutbah (sermon) while sitting, he would be lying.' Related by Muslim.

476. Jābir bin ‘Abdullāh (RAA) narrated, 'When Allah’s Messenger delivered the Khutbah (sermon), his eyes would become red, his voice would (gradually) rise, and he would become filled with fervor, like one who is giving a warning to an army (against an expected enemy) saying:'

155. Or more rak‘āt - if not in the Jum‘ah - to complete the number of rak‘āt, which is left, whether one or more.

156. Who is meant here is the one giving the warning to the army, not that the Prophet is saying this.
tack on you (or an evening attack).’ The Messenger of Allāh then says, ‘The best of speech (ever said) are those of the Book of Allāh, and the best of guidance is that given by Muhammad ﷺ, and the most evil of matters are those which are innovated,'¹⁵⁷ and each Bid’ah (an innovation in religion, whether in worship or fundamentals) is considered as a form of misguidance.” Related by Muslim. In another narration by Muslim, Jābir said, ‘The Friday Khutbah (sermon) of the Messenger of Allāh ﷺ would be that he praises Allāh, the Exalted and then would say while his voice is rising.’ In another narration, (he would say), “Whomever Allāh guides no one can lead him astray, and whomever Allāh leaves astray, will have no one to guide him.”

In a narration by An-Nasâ’î, “and every misguidance (i.e. Bid’ah) is in Hell.”

477. ‘Ammâr bin Yâsir (RAA) narrated, ‘I heard the Messenger of Allāh ﷺ say, “Prolonging the prayer and shortening one’s Khutbah is a sign of one’s comprehension of his religion.” Related by Muslim.

478. Umm Hīshâm bint Hārithah bin an-Nu’mân (RAA) narrated, ‘I learnt surah “Qāf. By the Glorious Qur’ān” (no. 50:1), from the Prophet ﷺ for he recited it upon the pulpit every Friday, when he addressed the people in the Friday Khutbah.’ Related by Muslim.

¹⁵⁷. Innovated in religion and not innovated in worldly matters if they do not contradict the fundamentals of Islām.
479. Ibn `Abbâs (RAA) narrated that the Messenger of Allâh ( ﷺ) said: "Whoever speaks in the Jum`ah while the Imam is delivering the Khutbah is like a donkey who is carrying books, and for he who tells him to be quiet, there will be no (reward) for his Jum`ah prayer." Related by Ahmad with an acceptable chain of narrators. This Hadith explains the following Hadith narrated by Abû Hurairah.

480. Abû Hurairah (RAA) narrated, "If during the Jum`ah prayer while the Imam is delivering the Khutbah, you tell your companion to be quiet, then you have spoken needlessly (spoken evil talk or vain talk)." Agreed upon.

481. Jâbir Ibn `Abdullâh (RAA) narrated, 'A man entered the mosque while the Prophet ( ﷺ) was delivering the Khutbah on Friday. The Prophet ( ﷺ) said to him, "Have you prayed?" The man replied in the negative. The Prophet ( ﷺ) said, "Get up and pray two rak`ât." Agreed upon.

482. Ibn `Abbâs (RAA) narrated, The Messenger of Allâh ( ﷺ) used to recite in the Jum`ah prayer, Surah al-Jum`ah (no. 62) and Surah al-Munâfîqûn (no. 63)." Related by Muslim.
483. Nu‘mān bin Al-Bashir (RAA) narrated, ‘The Messenger of Allāh ﷺ used to recite in the two ‘I’ds and the Jum’ah prayer, surah al-A’rāf (no. 87), “Glorify the Name of Your Lord”, and surah al-Ghāshiyah (no. 88), “Has there come to you the narration of the overwhelming (the Day of Resurrection).’ Related by Muslim.

484. Zaid bin Arqam (RAA) narrated, ‘The Prophet ﷺ prayed the id prayer and then gave an exemption concerning the Jum’ah prayer, and said, “Whoever wishes to pray it may pray it (i.e. the Jum’ah).”’ Related by the five Imāms except for At-Tirmidhi, and Ibn Khuzaimah graded it as Sahih.

485. Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said: “Whoever prays the Jum’ah, should pray four rak‘at after it.” Related by Muslim.

486. As-Sā‘ib bin Yazīd (RAA) narrated that ‘Mu‘āwiyah (RAA) said to him, ‘Whenever you have prayed the Jum’ah, you
should not follow it (immediately) with another prayer, unless you have talked or gone out (of the mosque), as the Messenger of Allah has ordered us to do so, and that we do not follow it with another prayer unless we talk or go out.” Related by Muslim.

Abu Hurairah (RAA) narrated that the Messenger of Allah said, “Whoever performs Ghusl (full ritual washing), then comes to the Jum’ah Prayer, and prays as many (rak‘at) as much as Allah has) written for him, and then remains silent and listens until the Imam finishes his Khutbah, and then prays with him, his sins – between this present Friday and the next one- would be forgiven, and even (sins of) three days more.” Related by Muslim.

Abu Hurairah (RAA) narrated that the Messenger of Allah said mentioning the (virtues of) Friday, “On Friday, there is an ‘hour’ in which no Muslim, who matches (this hour) praying and asking Allah for something, except that Allah will grant him whatever he asked for.” The Messenger of Allah pointed with his hand indicating how short that hour is.’ Agreed upon. In the version of Muslim, “It is a short period of time.”
489. Abû Burdah narrated on the authority of his father, I heard the Messenger of Allah say: "It is (i.e. this hour), between the time when the Imam sits (i.e. upon the pulpit) and the time that the prayer is completed." Related by Muslim, but Imam Ad-Dâraquţnî says that it is the saying of Abû Burdah and not the narration of the Prophet (SAW).

490, 491. Ibn Mâjah narrated on the authority of 'Abdullah bin Salam, while Imâms Abû Dawûd and An-Nasâ'i narrated on the authority of Jâbir bin 'Abdullâh: "It is between the time of al-'Asr prayer and sunset." Scholars differed as to the exact time of this hour, up to almost forty different sayings. I mentioned all of them in 'Fath-ul-Bâri' (the interpretation of "Sahîh al-Bukhârî").

492. Jâbir bin 'Abdullâh (RAA) narrated, 'It is from the Sunnah of the Prophet (SAW) that the Jumâh prayer can only be held, when forty people or more congregate for it." Related by Ad-Dâraquţnî.
Samurah bin Jundub (RAA) narrated, ‘The Messenger of Allah used to seek Allah’s forgiveness for the believers (males and females) every Friday (in the Khutbah of Jum’ah).’ Related by Al-Bazzár with a weak chain of narrators.

Jābir bin Saumrah (RAA) narrated that the Messenger of Allah would recite some verses from the Qur’ān during the Friday Khutbah, and would remind people (about Allah).’ Related by Abū Dawūd.

Tāriq bin Shihab (RAA) narrated that the Messenger of Allah said, “Al-Jum’ah is a compulsory duty upon every Muslim in a community (of Muslims), save four: a slave, a woman, a child, or a person who is ill.” Related by Abū Dawūd who commented that Tāriq did not hear the Hadith from the Prophet. Al-Hākim related the Hadith on the authority of Tāriq who transmitted it on the authority of Abū Musā.

Prophet stating an exact number as a condition for the Jum’ah to be held, and that is why most scholars say that any number which is suitable for a Jamā’ah prayer is valid for the Jum’ah.
496. Ibn 'Umar (RAA) narrated that the Messenger of Allah ﷺ said, "Al-Jum'ah prayer is not obligatory for the traveler." Related by Al-Tabarâni with a weak chain of narrators.

497. 'Abdullah Ibn Mas'ûd (RAA) narrated, "When the Messenger of Allah ﷺ mounted the pulpit, he would turn his face to us." Related by At-Tirmidhi with a weak chain of narrators.

498. The above Hadith is supported by another narration on the authority of Al-Bara bin 'Azib, related by Ibn Khuzaimah.

499. Al-Hâkam bin Hazn (RAA) narrated, 'We attended the Jum'ah with the Prophet ﷺ and he stood leaning on a stick or on a bow.' Related by Abû Dawûd.

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163. Imam Ibnul Qaiyim says that the Prophet ﷺ used to lean on a stick or a bow before the pulpit was made for him, and none of the Companions mentioned that he leaned on anything after the pulpit was made.
Chapter XIII: Prayer During Times of Fear or Danger (Salātul Khauf)

500. Sālih bin Khawwāt (RAA) on the authority of those who prayed Salātul Khauf (prayer during time of danger) with the Prophet ﷺ at the battle of Dhūt ar-Riqā‘, ‘A group lined up with the Prophet ﷺ and prayed along with him while another group faced the enemy. He prayed one rak‘ah with the group that was with him and remained standing while they finished the prayer (by praying another rak‘ah) and then left and faced the enemy. The second group came and prayed the remaining rak‘ah with him, then he remained sitting until they had completed their prayers themselves, after which he led them in making the Taslim. ‘Agreed upon, and the wording is from Muslim.

501. Ibn Umar (RAA), narrated, ‘I took part in a battle with the Prophet ﷺ in Najd. We faced the enemy and arranged ourse-
lves in rows. Then the Messenger of Allah ﷺ stood up to lead the prayer. A group lined up to pray with him while the other faced the enemy. The Prophet ﷺ bowed in *ruku* and the first group bowed with him and then he performed two prostrations. The first group then left (after praying one *rak`ah*) and took place of those who had not yet prayed. The second group came to pray with the Prophet ﷺ and he prayed one *rak`ah* and performed two prostrations and then said the *Taslim*. Then the latter group stood up and prayed another *rak`ah* and performed two prostrations on their own. ’Agreed upon, and the wording is from Al-Bukhārī. 164

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502. Jābir bin `Abdullāh (RAA) narrated, ‘I prayed *Salātul Khauf* (prayer when one is afraid) with the Prophet ﷺ and he arranged us in two rows behind him. The enemy was between us and the *Qiblah* (i.e. the enemy in this case was in the direction of the *Qiblah*). The Prophet ﷺ made the *Takbir* and we all followed

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164. *Imām as-San`ānī in *Subul as-Salām*’ says that it is apparent that the second group completed their prayer, and prayed a second *rak`ah*, after the Imam made the *Taslim* without disconnecting their prayer. The first group did not complete their prayer until the second group had completed theirs and returned to face the enemy and guard the rest of the army, and then they would pray their second *rak`ah*. This is another way of performing the prayer when one is afraid. (the fear prayer)
him. Then he made *rukū* and we all performed *rukū* after him. Then he raised his head from the *rukū* and we all raised our heads from the *rukū*. Next, the Prophet ﷺ went down for *Sujūd* (prostration) as well as the row closest to him (i.e. the front row), while the back row stood facing the enemy until the Prophet ﷺ and the first row had completed their prostration, after which the back row performed *Sujūd* and then stood. Following this, those in the back row moved to the front, while those in the front row moved to the back. The Prophet ﷺ performed the *rukū* and we all performed *rukū*. Then, he raised his head and we raised our heads from *rukū*. Afterward, he made the *Sujūd* and the row that was previously in the back during the first rak‘ah prostrated with him while the [new] back row stood facing the enemy. When the Prophet and the [new] front row had completed their *Sujūd*, the [new] back row performed *Sujūd*. Finally, the Prophet made the *Taslim* and we followed him in this.* Related by Ahmad, Muslim and An-Nasā‘ī.

In another narration, ‘...then he prostrated and the first row prostrated with him. When they stood, the second row performed *Sujūd*...’ and mentioned the same as the rest of the first Hadith.’

Finally, ‘Then the Prophet ﷺ made the *Taslim* and we all made the *Taslim* with him.’ Related by Muslim.

503. Abū Dawūd related on the authority of Abū ‘Aiyāsh az-Zuraqī, a similar Hadith with the following addition, ‘It was performed (i.e. the fear prayer) at ‘Usfān.’

504. An-Nasā‘ī narrated on the authority of Jābir (RAA), with a different chain of narrators that the Messenger of Allāh ﷺ prayed two rak‘āt with one group of his companions and then made the *Taslim*. Then he prayed another two rak‘āt with another group, and then made the *Taslim*. 

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505. Abū Dawūd transmitted a similar narration on the authority of Abū Bakrah.

506. Hudhaifah (RAA), narrated, "The Messenger of Allāh prayed the fear prayer with his companions. He led one group in one ṭak‘ah, and then the other group in one ṭak‘ah, and they did not pray a second ṭak‘ah (to complete two ṭak‘āt as they had in the previous cases). Related by Ahmad, Abū Dawūd, an-Nasā’ī and was graded as Sahīh by Ibn Hibbān.

507. Ibn Khuzaimah transmitted a similar Hadith on the authority of Ibn ‘Abbās.

508. Ibn ‘Umar (RAA) narrated, "The Prophet said, "Salātul Khauf (the fear prayer) is one ṭak‘ah and is to be performed in any way." Related by Al-Bazzār with a weak chain of narrators.

509. Ibn ‘Umar (RAA) narrated that the Prophet said, "There is no Sujūd as-Sahu (prostration due to forgetfulness during prayer), to be performed in Salātul Khauf." Related by Ad-Dāraqutnî with a weak chain of narrators.
Chapter XIV: The Prayer of the Two 'Id Festivals

510. 'A'ishah (RAA) narrated that the Messenger of Allah ﷺ said, ‘Breaking the fast at the end of Ramadân is (determined) when people break their fast, and 'Idul Ad-hā (the 'Id of sacrifice), is (determined) when people offer their sacrifices.’ Related by at-Tirmidhî.

511. Abû 'Umair bin Anas ibn Mâlik (RAA) narrated on the authority of some of his uncles from among the Companions of the Prophet ﷺ that some riders came and testified that they had seen the crescent (of the new moon) the previous night. Thereupon, the Messenger of Allah ﷺ ordered the people to break their fast, and to go out to their praying place (where they pray the 'Id prayer) the next morning (to perform the 'Id prayer in congregation). Related by Ahmad and Abû Dawûd, and the wording is his, with a sound chain of narrators.

165- Some scholars said that this Hadîth refers to the fact that one should start fasting and break his fast with the Muslim community, and do as they do. The same applies for the day of sacrifice.

166- In the Hadîth there lies evidence that it is possible to pray the 'Id prayer on the second day of 'Id, if people did not know that the crescent had already been seen, except after the time of prayer has passed, as in this Hadîth. It is also evidence that if one misses the 'Id prayer for any reason, he may go out and pray it the following day.
512. Anas (RAA) narrated, 'The messenger of Allāh ﷺ would not go out on the Day of Īdul Fitr (Festival of breaking the fast) until he had eaten some dates.' Related by Al-Bukhārī. In another narration by Ahmad, there is the additional phrase, 'He would eat an odd number of dates.'

513. Abū Buraidah narrated on the authority of his father (RAA), 'The Messenger of Allāh ﷺ would not go out on the Day of Īdul Fitr, until he had eaten (something), and on the Day of Īdul Ad-hā he would not eat until he had returned from the prayer.' Related by Ahmad, At-Tirmidhī and Sahihated by Ibn Hibbān.

514. Umm 'Atiyah (RAA) related, 'We were ordered to come to the prayer of the two Īds and (even) bring out with us the young (virgin) girls (who had not yet reached puberty) and the menstruating women, so they might witness the good(seen)167 and the Takbir and supplications of the Muslims. However, the menstruating women would keep away from the praying place (i.e. stand to the side and watch).' Agreed upon

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167- Of performing the Īd prayer in congregation, that everybody joins in including children, and women, except for the menstruating women.
515. Ibn Umar (RAA) narrated, 'The Messenger of Allâh ﷺ, Abû Bakr and 'Umar used to offer the two 'Id's prayer before the Khutbah.' Agreed upon.

516. Ibn 'Abbâs (RAA) narrated, 'The Messenger of Allâh ﷺ, went out to the 'Id prayer and prayed the two rak'ât (of the 'Id) and did not offer any other prayer before or after it.' Related by the seven Imâms.

517. Ibn 'Abbâs (RAA) narrated, 'The Messenger of Allâh ﷺ, offered the 'Id prayer without calling for the Adhân or Iqâmah.' Related by Abû Dawûd.

518. Abû Sa'îd (RAA) narrated, 'The Messenger of Allâh ﷺ never used to observe any prayer before the 'Id prayer, but when he returned home, he would pray two rak'ât.' Related by Ibn Mâjah with a good chain of narrators.

519. Abû Sa'îd (RAA) narrated, 'On the Days of 'Idul Fitr and
‘Idul Ad-hâ, the Messenger of Allah سُلَيْمَانٌ would go out to the praying place, and the first thing that he started with was the ‘Id prayer, and when he had finished he would stand facing the people, while the people were sitting in rows, and he would admonish them and advise them.’ Agreed upon.

520. 'Amro bin Shu‘aib (RAA) on the authority of his father on the authority of his grandfather168 (May Allah be pleased with all of them), narrated, 'The Messenger of Allah سُلَيْمَانٌ would make seven Takbirât in the first rak‘ah of the ‘Id prayer, and five Takbirât in the second, and then he would start reciting the Qur'ân, after the Takbirât in each rak‘ah.' Related by Abû Dawûd.

521. Abu Waqîd Al-Laithî (RAA) narrated, 'The Messenger of Allah سُلَيْمَانٌ used to recite in the prayer of ‘Idul Ad-hâ, “Qâf. By the Glorious Qur'ân” (sûrah no. 50:1) and “The Hour has drawn near, and the moon has been cleft asunder.”(sûrah no. 54:1). Related by Muslim.

522. Jâbir (RAA) narrated, 'On the days of ‘Id, the Messenger of Allah سُلَيْمَانٌ would take different routes (i.e. would go to the prayer in one way, and return home in another.' Related by Al-Bukhârî.

168. He is 'Amro bin Shu‘aib bin Muhammad bin 'Abdullâh bin 'Amro bin Al-‘Âs.
523. Abū Dawūd narrated a similar narration on the authority of Ibn 'Umar.

524. Anas (RAA) narrated, 'When the Messenger of Allah -saw came to Madīnah, they had two days of sport and amusement. The Prophet ﷺ said, “Allāh, the Exalted has exchanged these days for two days better than them; the day of sacrifice (Idul 'Aḍh) and the day of breaking the fast (Idul Fitr).” Related by Abū Dawūd and an-Nasā‘ī with a sound chain of narrators.

525. 'Ali (RAA) narrated, 'It is an act of the Sunnah of the Prophet ﷺ to go out to the 'Īd prayer walking.' Related by At-Tirmidhi, who graded it as Hasan (good).

526. Abū Hurairah (RAA) narrated, 'It was raining on the day of 'Īd, so the Prophet ﷺ led them in the 'Īd prayer inside the mosque.'

169 It is preferable to pray the 'Īd prayer in a place outside the city, in an open area, unless there is an excuse such as rain, in which case it could be prayed in the mosque. The Prophet ﷺ prayed the two 'Īd prayers in the outskirts of Madīnah.
Chapter XV: The Prayer During a Solar Eclipse

527. Al-Mughirah bin Shu'bah (RAA) narrated, “The sun eclipsed during the lifetime of the Messenger of Allah ﷺ on the day when (his son) Ibrāhīm died. So, the people said that the sun had eclipsed because of the death of Ibrāhīm. Allāh’s Messenger ﷺ said, “The sun and the moon are two miracles created by Allāh. They do not eclipse for the death or life (i.e. birth) of anyone. Should you witness an eclipse of the sun or the moon, pray and invoke Allāh until it is over.” Agreed upon. In the narration of Al-Bukhārī, “Until the eclipse is clear.”

528. Abū Bakrah (RAA) narrated, “pray and invoke Allāh until the eclipse (that you are witnessing) is over.” Related by al-Bukhārī.

529. ‘Ā’ishah (RAA) narrated, The Messenger of Allāh ﷺ reci-
ted the Qur'an aloud during the eclipse prayer. He performed four bowings in a total of two rak'āt (i.e. he performed the rukū ἀ twice in each rak'ah), and prostrated four times (i.e. he made Sujūd twice in each rak'ah). 'Agreed upon, and the wording is from Muslim.

In another narration, he sent a man calling, 'prayer (is to be performed) in congregation.'

530. Ibn 'Abbas (RAA) narrated, 'The sun eclipsed during the lifetime of the Prophet and he prayed the eclipse prayer. He made a lengthy standing, similar to (the time that it takes to) recite Sūrah al-Baqarah (Sūrah no. 2). Then he made a long rukū ἀ after which he stood and made another long recital, but shorter than the first one. Again he went into a long rukū ἀ but for a shorter time than the first one. Following this, he prostrated (twice). Next he made another long standing with a long recital, but not as long as the first one. After that, he made another lengthy rukū ἀ but it was not as long as the first one. Then he made another lengthy rukū ἀ but it was not as long as the first one. After which he made another long recital but it was not as long as the first one. Again, he made another lengthy rukū ἀ but it was shorter than the previous one. Following this, he went into sujūd (prostration, twice). By the time he finished, the sun had appeared, and he started to address the people.' Agreed upon, and the wording is from Al-Bukhārī.'
In a narration by Muslim, ‘When the sun eclipsed, he made eight bowings in two rak‘at (i.e. he performed ruku’ four times in each rak‘ah), and prostrated four times (i.e. he made sujūd twice in each rak‘ah).”¹⁷₀

531. Imâm Muslim transmitted a similar narration on the authority of ‘Alî (RAA).

532. Muslim also transmitted the following on the authority of Jâbir (RAA), ‘The Messenger of Allâh ﷺ performed six bowings and four prostrations (in two rak‘at).’

533. Ubay bin Ka‘b (RAA) narrated, ‘The Messenger of Allâh ﷺ performed the eclipse prayer, and he made five bowings and two prostrations (in the first rak‘ah), and did the same in the second.’ Related by Abû Dawûd.

534. Ibn ‘Abbâs (RAA) narrated, ‘No wind has ever blown, except that the Prophet ﷺ would go down on his knees and say, “O Allâh, make it a mercy for us and do not make it as a punishment.”’ Related by Ash-Shâfî and At-Tabarâni.

¹⁷₀ Some scholars are of the opinion that the eclipse prayer is performed in this way.
535. Ibn `Abbas (RAA) narrated that the Prophet ﷺ made six bowings and four prostrations (in two rak’āt), when an earthquake occurred and said, “This is the prayer (to be performed) when one of the signs of Allāh (such as an eclipse, an earthquake etc.) occurs.” Related by Al-Baihaqi.

Imâm Ash-Shâfi‘î transmitted a similar narration, excluding the last part, on the authority of ʿAlî (RAA).

Chapter XVI: The Istisqa’ Prayer
(invoKing Allāh for rain during drought)

536. Ibn `Abbâs (RAA) narrated, ‘The Messenger of Allāh ﷺ went out (to make the Istisqa’ prayer) wearing old clothes, in a humble and submissive manner, walking slowly, invoking Allāh (in humility) and prayed two rak’āt, as he prayed the ‘Id prayer, but he did not give a similar Khutbah (like the one he delivers on the ‘Id day).’ Related by the five Imâms. At-Tirmidhî, Abû ʿAwânah and Ibn Hibbân graded it as Sahih.
537. 'Ā'ishah (RAA) narrated, 'The people complained to the Messenger of Allāh ﷺ about the lack of rain, so he gave orders for a pulpit to be set up for him in the place of prayer. He then appointed a day for the people to gather and he came out on that day when the sun had just appeared. The Messenger of Allāh ﷺ sat down on the pulpit, said Takbīr and praised Allāh. Then he said, "You have complained of drought in your areas, but you have been ordered by Allāh to supplicate Him and He has promised that He would answer your prayers." Then he said: "All praise is for Allāh, the Compassionate, the Merciful, the Only Owner of the Day of Judgment. There is no God but Allāh Who does what He wishes. O Allāh, there is no God except You! You are the Self-sufficient and we are the needy. Send down rain upon us and make it a source of strength for us and satisfaction." He then raised his hands and kept raising them until the whiteness of his armpits could be seen. After that he turned his back to the people and turned his cloak around, keeping his hands raised, then he faced the people, descended from the pulpit and prayed two rakāt. Allāh, the Almighty then sent a cloud which produced thunder and lightening, and by Allāh's permission, it rained." Related by Abū Dawūd, who said that its chain of narrators is good.

171- In a narration by Al-Bukhārī, on the authority of 'Abdullāh Ibn Zaid, 'The Prophet ﷺ turned his outer garments around, placing its left side on his right side and vice versa.' Scholars say that the wisdom here is the favorable omen of a change of state. It seems that the Prophet ﷺ was optimistic that by turning round his cloak, the state of drought would turn into that of rain and prosperity.
538. The story of turning the garment is mentioned in Sahih Al-Bukhari on the authority of 'Abdullah Ibn Zaid, who said, 'The Messenger of Allâh ﷺ turned towards the Qiblah and started invoking Allâh, then he prayed two rak'at reciting the Qur'ân aloud.'

539. Abû Ja'far al-Baqir (RAA) narrated, 'and he turned his garment for the drought to turn away.' Related by Ad-Daraquutni, and it was reported to be Hadîth Mursal (that in which the link between the Successor (Tâbi'î) and the Prophet ﷺ, i.e. the companion is missing).

540. Anas (RAA) narrated, 'A man entered the mosque on Friday while the Prophet ﷺ was standing delivering the Khutbah. The man said, "O Messenger of Allâh, our wealth has been destroyed and we no longer have any transport.172 Suppose Allâh for us to have rain. The Prophet ﷺ raised his hands and said, "O Allâh, give us rain. O Allâh, give us rain. O Allâh, give us rain." Anas said, 'By Allâh, at that time there were no clouds in the sky and there was no house or building between the mountain and us. From behind the mountain came a cloud that looked like a shield. By the time it reached the middle of the sky it started to pour with rain. By Allâh we did not see the sun for a week. On the following Friday, a man entered the mosque from that (same) door.

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172. In another narration 'livestock are dying', which may account for the lack of transport.
while the Prophet was standing delivering the Khutbah and said, ‘Our livestock are dead and the roads are cut off (due to torrential rain). Ask Allah to make it stop.’ The Prophet raised his hands and said, “O Allah, around us and not upon us. O Allah, make it upon the hills, small mountains, bottom of the valleys, and plantations.” The rain stopped and we walked out in the sunshine.’ Agreed upon.

541. Anas (RAA) narrated, Whenever drought threatened them, 'Umar Ibnul Khattab used to ask Al-'Abbás ibn 'Abdul Mut-talib to invoke Allah for rain. He used to say, ‘O Allah! We used to ask our Prophet to invoke You for rain, and You would bless us with rain, and now we ask his uncle to invoke You for rain. O Allah! Bless us with rain.’ And so it would rain. Related by Al-Bukhārī.

542. Anas (RAA) narrated, ‘A shower of rain fell when we were with the Prophet. He lifted up his clothes(uncovering part of his body to the rain), until the rain fell on him. We said, ‘Messenger of Allah, why did you do this?” He said, “Because it has just come from Allah, the Exalted.” Related by Muslim.

543. ‘A’ishah (RAA) narrated, Whenever the Prophet saw the rain, he used to say, “O Allah! Make it beneficial.” Agreed upon.
544. Sa’d (RAA) narrated, ‘The Messenger of Allâh would supplicate for Istisqa’ saying, “O Allâh, let us be covered with thick clouds that have abundant and beneficial rain, that is accompanied by a strong sound of thunder (which is a sign of strong rain), frequently making light rain fall upon us and surrounding us with lightning. O Allâh, You are full of majesty, bounty and Honor.” Related by Abû ‘Awânah in his Sahîh.

545. Abû Hurairah (RAA) narrated, ‘The Messenger of Allâh said, “Prophet Sulaimân went out invoking Allâh for rain. He saw an ant lying on its back raising its legs up to the sky saying, ‘O Allâh! We are creatures amongst Your creatures. We can not live without Your rain.’ Prophet Sulaimân then said, ‘Go back, for it has rained in response to the invocation of others (than you).’”’ Related by Ahmad.

546. Anas (RAA) narrated that the Messenger of Allâh supplicated Allâh for rain and he pointed with the back of his hand to the sky.’ Related by Muslim.
Chapter XVII: Clothing

547. Abū ʿAmir al-Ashʿarī (RAA) narrated, 'The Messenger of Allāh said, "There will be among my followers, some people who will make Ḥalāl (lawful) a woman's vagina (i.e. adultery) and silk (which is forbidden for men)."' Related by Abū Dawūd and Al-Bukhārī.

548. Abū Hudhaifah Ibn Al-Yaman (RAA) narrated, 'The Messenger of Allāh prohibited us from eating and drinking from gold and silver vessels. He also forbade us from wearing clothes made of silk or brocade (i.e. the men but it is lawful for women) or to sit on them.' Related by Al-Bukhārī and Muslim.

549. ʿUmar (RAA) narrated, 'The Messenger of Allāh prohibited (men) from wearing silk, except for the size of two, three or four fingers.'173 Agreed upon and the wording is from Muslim.

173- It is only permissible for men to wear a garment embroidered with silk thread, the maximum size of such a design should not exceed the size of four fingers, or that the whole garment could include a piece of silk not exceeding that size.
550. Anas (RAA) narrated, 'The Messenger of Allāh ﷺ gave permission to 'Abdur Rāhīm bin 'Auf and Az-Zubair to sear silk clothing on a journey, as they were suffering from a skin irritation.' Agreed upon.

551. 'Ālī (RAA) narrated, 'The Messenger of Allāh ﷺ sent me a garment striped with silk (or made of pure silk, which is more likely) so I went out wearing it. I saw the Prophet ﷺ and he looked very angry (when seeing me wearing it), so I cut it up (and divided it) among my female (relatives). Agreed upon and the wording is from Muslim.

552. Abū Mūsā (RAA) narrated that the Messenger of Allāh ﷺ said, "Gold and silk are Ḥalāl (lawful) for the females among my nation, but prohibited for the males." Related by Aḥmad, An-Nasā’ī and At-Tirmidhī.

174. In another narration, he divided it into three head covers, which he gave to the three Fāṭimahs (i.e. His wife Fāṭimah the daughter of the Prophet ﷺ, his mother Fāṭimah bint Asad and Fāṭimah bint Hamzah, his cousin.
553. 'Imrān bin Ḥūsain (RAA) narrated that the Messenger of Allāh ﷺ said, "When Allāh bestows one of His favors upon a slave, He likes to see its effect on him."175 Related by Al-Baihaqī.

554. 'Āli (RAA) narrated, 'The Messenger of Allāh ﷺ prohibited (men from) wearing Qassei (a kind of fabric made of silk or striped with silk,176 which is brought from Egypt and Syria) or any clothing dyed with saffron.' Related by Muslim.

555. ‘Abdullāh bin ‘Amro (RAA) narrated, "The Messenger of Allāh ﷺ saw me wearing two garments dyed with saffron. Thereupon he said to me, "Has your mother ordered you to do so?"177 Related by Muslim.

175- This means that one should eat and wear clothes, which reflects his average income, as this is a way of acknowledging the grace of Allāh upon him and also if a poor person sees him looking respectable, he would be encouraged to ask him for help. (Imām as-Sān ānī in Subul as-Salām; the interpretation of Bulūgh al-Marām).

176- It is definitely prohibited if the percentage of silk is very high, otherwise it is disliked to wear it if there is a small amount.

177- This comment from the Prophet ﷺ indicates that dying clothes with saffron is absolutely prohibited for men, and he mentioned the mother because it is usual for women to use it to decorate their clothing. This is also supported by the rest of the narration in Muslim, in which the Prophet ﷺ commanded him to burn the two garments when ‘Amro asked him if he should wash them.
556. Asmā’ bint Abi Bakr (RAA) reported that she brought out the cloak of the Prophet ﷺ and it had a brocade fringe on the collar, sleeves, and the front and back openings. Related by Abū Dawūd, and Muslim who added, “‘A’ishah (RAA) had it until she died, then I took it. The Prophet ﷺ used to wear it, and now we wash it and use it (or the washing) for the sick, seeking a cure (by virtue of its blessing as it touched the body of the Prophet ﷺ).” Al-Bukhārī added to the above narration in his book ‘Al-Adab al-Mufrad’, ‘He ﷺ used to wear it for (meeting with) delegations and for the Friday prayer.’
557. Abû Hurairah (RAA) narrated that the Messenger of Allâh ﷺ said, “Remember, as much as you can, the one thing (fact or reality) which (always) brings an end to all worldly joys and pleasures, (meaning death).” Related by At-Tirmidhi, An-Nâsâ’î and Ibn Hibbân.

558. Anas (RAA) narrated that the Messenger of Allâh ﷺ said, “None of you should wish for death due to any affliction, which might have affected him. But if he feels compelled to wish for it (due to extreme distress that he feels he cannot bear), he should say: “O Allâh! Grant me life as long as life is better for me, and let me die when death is better for me.” Agreed upon.

559. Buraidah (RAA) narrated that the messenger of Allâh ﷺ
said, "The believer dies while his forehead is sweating."\textsuperscript{178} Related by the three Imāms.

560. Abū Sa‘īd and Abū Hurairah (RAA) narrated that the messenger of Allāh ﷺ said, "Remind those who are on their death bed of the Shahādah “Là ìllāh illal-áh.” (for them to say it, hoping it will be their last words)."\textsuperscript{179}

561. Ma‘qil bin Yasar (RAA) narrated that the messenger of Allāh ﷺ said, "Recite Yāsin (Sūrah no. 36), over those who are dying." Related by Abū Dawūd, An-Nasā‘î and Ibn Hibbān graded it as Sahih.

178. Imām as-San‘ānī in 'Subul as-Salām', says that this refers to one of two things; one is that when the believer is on his death bed, he would be sweating due to his suffering in the last moments when his soul is about to leave his body; this suffering is the last thing that will expiate what is left of his sins. The other thing, the Prophet ﷺ could be referring to is the life of the believer in which he is always working hard to gain his halāl earnings, fasting, praying to prepare for the Hereafter, and so he meets Allāh, the Almighty when he is still sweating.

179. Scholars say that it is recommended to remind those who are on their death bed of the Shahādah, for him to say it, but they disliked insisting or telling him, 'Say....', lest the dying person becomes irritated or gets more upset due to what he is going through and then utters something which he should not say.

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562. Umm Salamah (RAA) narrated, ‘The Messenger of Allah ﷺ came to see Abū Salamah when his sight had become fixed (with his eyes open, as he had already passed away). So the Prophet ﷺ closed his eyes and said, “When the soul is seized and leaves the body, the sight follows it.” Some of Abū Salamah’s family wept and wailed, whereupon the Messenger of Allah ﷺ said to them, ‘Do not supplicate to Allâh anything except that which is good for you (i.e. do not say anything which goes against you at that moment), because the angels (who are present at the time of death), say “Amin” (asking Allâh to accept your invocation) to whatever you say.” Then he said, “O Allâh! Forgive Abū Salamah, raise his status among (Your) rightly guided servants, make his grave spacious, and fill it with light for him, and be his successor in taking good care of his descendants whom he has left behind, (and make them pious).” Related by Muslim.

563. ‘A’ishah (RAA) narrated, ‘When the Messenger of Allâh ﷺ died, he was covered with a Yemeni mantle that had some designs on it.’ Agreed upon.

564. ‘A’ishah (RAA) reported that Abū Bakr kissed the Prophet ﷺ after he had died.’ Related by Al-Bukhâri.

565. Abū Hurairah (RAA) narrated that the Messenger of
Allāh said, "A believer’s soul remains suspended according to his debt until it is settled or paid off on his behalf."
Related by Ahmad and At-Tirmidhi.

566. Ibn 'Abbās (RAA) narrated that the Messenger of Allāh said concerning the man who fell off his mount and died during Hajj, "Wash him with water and Sidr (lotus leaves) and shroud him in his two garments (that he was wearing for Ihram)." Agreed upon.

567. 'A'ishah (RAA) narrated, ‘When the Messenger of Allāh died and they wanted to make Ghusl (full ritual washing of the body), they said, ‘By Allah we do not know whether we should take off the clothes of Allah’s Messenger as we do for our dead or not?’ Related by Ahmad and Abū Dawūd.180

180. The rest of the Hadith as reported by Abū Dawūd, ‘When they disputed among themselves, Allāh cast slumber over them until the chin of each of them fell on his chest. Then someone said to them from a side of the house, and they did not know who he was, ‘Wash the Prophet while his clothes are on him.’ So, they washed him while he was wearing his shirt. They poured water over his shirt and rubbed him with his shirt and not with their hands.’
568. Umm ʻAtiyah (RAA) narrated, 'The Messenger of Allah (ﷺ) came to us when we were washing his daughter (Zainab) after she had died and said, “Wash her three times, five times or more if necessary, with water and lotus leaves (Sidr) and apply some camphor to the last washing.” When we finished making Ghusl for her, we informed the Messenger of Allah (ﷺ) and he threw his Ḥizār (a cloth, which he wore round his waist) to us and told us to wrap her in it as the first sheet of the shroud (next to her body).’ Agreed upon. In another narration, “Start by washing the organs on the right and those parts that are washed in ablution.” In the narration of Al-Bukhārī, “We braided her hair in three braids and made them fall at her back.”

569. ʻA’ishah (RAA) narrated, 'The Messenger of Allah (ﷺ) was shrouded in three pieces of white Yemenite cotton sheets. They did not include either a shirt or a turban.' Agreed upon.

570. ʻAbdullāh bin ʻUmar (RAA) narrated, 'When ʻAbdullāh bin Ubay (the head of the hypocrites) died, his son came to the Prophet (ﷺ) and said, 'O Messenger of Allah! Please give me your shirt to shroud him (his father) in it.' So, Allāh’s Messenger gave it to him. Agreed upon.
571. Ibn 'Abbās (RAA) narrated that the Messenger of Allāh ﷺ said, "Wear white clothes, for they are (considered as) your best clothes, and enshroud your dead in them." Related by the five Imāms, except for An-Nasā’ī, and At-Tirmidhi reported it to be sound.

572. Jābir (RAA) narrated that the Messenger of Allāh ﷺ said, "When one of you is in charge of shrouding his brother, he should give him the best shroud he can (i.e. clean, covering the whole body, but not necessarily expensive as this is disliked.)" Related by Muslim.

573. Jābir (RAA) narrated that the Messenger of Allāh ﷺ had each two martyrs of the battle of Uhud wrapped in one shroud, and then would ask, "Which one of them knew more of the Qur'ān?" He would put that one (that was pointed out) first in the grave. They were not washed and the Messenger of Allāh ﷺ did not offer a funeral prayer for them.' Related by Al-Bukhārī.

574. 'Ali (RAA) narrated, 'I heard the Messenger of Allāh ﷺ say, "Do not be extravagant in shrouding (i.e. do not spend too much money on them) for it will decay quickly." Related by Abū Dawūd.
575. 'A‘ishah (RA) narrated that the Messenger of Allāh ﷺ said to her, "If you die before me, I will wash you myself." Related by Ahmad, Ibn Mājah and Ibn Ibībān graded it as Sahih.

576. Asmā’ bint ‘Umais (RA) narrated that Fātimah (RA) (the daughter of the prophet ﷺ) made a will that ‘Ali (RA) was to wash her when she dies.’ Related by Ad-Darāqutnī.

577. Buraidah (RA) reported concerning the story of the Ghāmīdī woman, who was to be stoned by the order of the Prophet ﷺ (due to committing adultery), ‘Then the Messenger of Allāh ﷺ gave his command concerning her (after her death), so he offered the funeral prayer for her, and she was then buried.’ Related by Muslim.

578. Jābir bin Saumrah (RA) narrated, ‘A man who killed himself with a broad-headed arrow, was brought to the Prophet ﷺ, but he did not offer the funeral prayer for him.’181 Related by Muslim.

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181 The Messenger of Allāh ﷺ did not offer prayer for him, as a punishment for what he did by committing suicide, and to dissuade others from doing the same.
579. Abu Hurairah (RAA) narrated regarding the story of the black woman who used to clean the mosque. The Messenger of Allah ﷺ asked about her, and he was told that she had died. He said to them, "Why didn't you inform me of her death?" It seems that they regarded her as an insignificant person. The Messenger of Allah ﷺ said, "Show me her grave." They showed him her grave and he offered the funeral prayer for her. Agreed upon. Muslim added in his narration, "Verily, those graves are full of darkness for those buried in them. Allah, the Almighty, will illuminate them for their dwellers by my prayer over them."

580. Hudhaifah (RAA) narrated that the Messenger of Allah ﷺ used to prohibit the announcement of anyone’s death. Related by Ahmad and At-Tirmidhi, who rendered it Hasan.

581. Abu Hurairah (RAA) narrated that the Messenger of Allah ﷺ used to say, "Verily, those graves are full of darkness for those buried in them. Allah, the Almighty, will illuminate them for their dwellers by my prayer over them.

182. The prohibition in this Hadith does not refer to telling people about the death of a relative, a friend etc for people to console his family and offer funeral prayer for him. The Prophet ﷺ is prohibiting what they used to do before Islam, like calling out the news of the death of a great man showing pride over others or wailing and crying aloud for people to know that someone has died in that house.
Allah informed the people about the death of Negus the day he died. He took them out to the place of prayer, to offer the funeral prayer for him. He arranged them in rows, and made Takbir four times.' Agreed upon.

582. Ibn 'Abbas (RAA) narrated, 'I heard the Messenger of Allah say, "If a Muslim man dies and a group of forty people, who do not associate any one with Allah, pray for him, Allah will accept their intercession for him (by way of their Du‘ā’ for him." Related by Muslim.

583. Samurah bin Jundub (RAA) narrated, 'I offered the funeral prayer behind the Prophet for a woman who had died during child-birth and he (prayed) standing opposite the middle of her body.' Agreed upon.

584. 'A’ishah (RAA) narrated, 'By Allah the Messenger of Allah offered funeral prayer in the mosque for the sons of Baida’ (Sahl and Suhail).’183 Related by Muslim.

183. This Hadith is evidence that it is permissible to pray the funeral prayer in the mosque.
585. 'Abdur Raḥmān bin Abī Laila (RAA) and 'Zaid bin Arqam (RAA) used to recite four *Takbīrāt* when praying over the dead, but once he said it five times, so I asked him about it. He said to me, 'The Messenger of Allāh⁷⁺⁺ used to do so.' Related by Muslim and the four Imāms.¹⁸⁴

586. 'Alī bin Abī Taʿlīb (RAA) narrated that he said six *Takbīrāt* when he prayed over Sahl bin Hunain, and he said (explaining his action), 'He is one of the Companions, who fought in the Battle of Badr.' Related by Sa`īd bin Mansūr.

587. Jābīr (RAA) narrated that the Messenger of Allāh⁷⁺⁺ used to say four *Takbīrāt* over the dead, and would recite *al-Fātihah* in (after saying) the first (opening) *Takbīrat.* Related by Ash-Shāfiʿī with a weak chain of narrators.

588. Talḥah bin 'Abdullāh bin 'Auf (RAA) narrated, 'I offered a funeral prayer led by Ibn 'Abbas. He recited *al-Fātihah* and said, 'You should know that it (reciting *al-Fātihah*) is a Sunnah of the Prophet⁷⁺⁺.' Related by Al-Buhārī.

¹⁸⁴ Most scholars are of the opinion that they are only four *Takbīrāt.*
589. Auf bin Malik (RAA) narrated that the Messenger of Allah ﷺ offered the funeral prayer, and I memorized this supplication (that he said for the deceased), “O Allah! Forgive him and have mercy on him (on her). Grant him ease and respite. Make his resting place a noble one, and facilitate his entry. Wash him with the most pure and clean water, snow and hail. Purify him from sins as a white garment is cleansed of dirt. Give him in exchange a home better than his home (on earth) and a family better than his family. Grant him entrance to Paradise and protect him from the trials of the grave and the torture of Hell Fire.” Related by Muslim.

590. Abû Hurairah (RAA) narrated, ‘When the Messenger of Allah ﷺ prayed a funeral prayer, he would say, “O Allah! Forgive those of us who are alive, and those who are dead, those present and those absent, those who are young and those who are male and those who are female. O Allah! Let those of us to whom You have given life, live in Islam, and let those of us You take back die in a state of faith. O Allah! Do not deprive us of our reward for (supplicating for) him, and cause us not to go astray after him.” Related by Muslim and the four Imâms.
591. Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, “If you offer the funeral prayer for a deceased person, supplicate Allāh sincerely for him.” Related by Abū Dawūd.

592. Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, “Hurry up when you carry the dead body (the janāzah), for if the deceased is righteous, you would be taking it to something better, and if he or she is an evil person, then you will be getting him or her off your necks.” Agreed upon.

593. Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, “Whoever accompanies the funeral (the dead body) until he performs the funeral prayer will have a reward equal to (one Qirāt), and whoever accompanies the burial procession, will be doubly awarded (two Qirāt).” They then asked, ‘What is meant by the two Qirāt?’ He replied, “Like two huge mountains.” Agreed upon. Muslim added the statement, ‘until it is buried.’

594. Al-Bukhārī related on the authority of Abū Hurairah,
“Whoever accompanies the funeral of a Muslim, seeking the reward only from Allah, the Almighty, and he stays with it until he offers the funeral prayer and the burial is completed, will return back with two Qirāt, each Qirāt is equal to the mount of Uhud.”

595. Sālim narrated on the authority of his father (RAA) that he saw the Messenger of Allah ﷺ, Abū Bakr and ‘Umar walking in front of a Funeral. Related by the five Imāms, and Ibn Hibbān rendered it Sahih.

596. Umm `Aṭiyah (RAA) narrated, ‘We were forbidden to accompany funeral processions, but this prohibition was not mandatory for us.’ Agreed upon.

597. Abū Sa’īd (RAA) narrated that the Messenger of Allah ﷺ said, “Stand up when you see a funeral procession, and he who accompanies it should not sit down until the coffin is placed on the ground.” Agreed upon.

598. Abū Ishaq narrated that `Abdullāh bin Yazīd placed a dead body in the grave from the side near the foot of the grave (i.e. the end which will accommodate the feet when the body is placed
in it). He then said, 'This is the Sunnah of the Prophet.' Related by Abū Dawūd.

599. Ibn 'Umar (RAA) narrated that the Messenger of Allah ﷺ said, "When you place your deceased in the grave, say, 'In the Name of Allah, and in accordance with the tradition of Allah's Messenger ﷺ.' Related by Ahmad, Abū Dawūd and An-Nasaʿī.

600. ʿAishah (RAA) narrated that the Messenger of Allah ﷺ said, "Breaking a deceased body's bones is exactly like breaking them when he is alive." Related by Abū Dawūd in accordance with the conditions of Muslim.

601. Ibn Mājah added, on the authority of Umm Salamah (RAA), "with regards to it being a sin.'

602. Saʿd bin Abī Wqqāṣ (RAA) said (during his death illness) 'Make a lahd for me and cover it with un-burnt bricks, as you did with the grave of the Prophet.' Related by Muslim.

185. It is the Sunnah that the head of the deceased is placed first from the side of the foot of the grave, but if it is not easy to do so, then the body could be placed in the grave from any side.
603. Al-Baihaqi transmitted on the authority of Jābir (RAA) a similar narration and added, ‘and his grave was raised one span from the ground.’ Ibn Hibbān graded it as Sahih.

604. Jābir (RAA) narrated that the Messenger of Allāh prohibited whitening a grave with plaster, to sit on it or to build over it (such as a dome). Related by Muslim.

605. ‘Amir bin Rabi’ah (RAA) narrated that the Messenger of Allāh prayed over Uthmān bin Madh‘ūn, then went to the grave and sprinkled three handfuls of soil while he was standing.’ Related by Ad-Dāraquṭnī.

606. Uthmān Ibn ‘Affān (RAA) narrated, ‘Whenever the Messenger of Allāh finished the burial of the dead, he would stand by the grave and say, “Seek forgiveness for your brother and pray for him to be steadfast, because he is now being questioned.”’ Related by Abū Dawūd. Al-Ḥākim graded it as Sahīh.

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186- The surface of the grave is raised one span above the ground so that its location can be known.
607. Damrah bin Habib (one of the Tābī‘īn or the followers of the Companions) narrated, “They (the Companions that he met) recommended that after the grave is leveled and the people leave, that one should stand by the grave and say three times to the deceased, 'O so-and-so, say: ‘There is no god but Allāh’, 'O so-and-so, say: ‘Allāh is my Lord, Islām is my din (religion), and Muhammad is my prophet.’” Related by Sa’īd bin Mangūr.

608. At-Tabarānī related a similar Ḥadīth on the authority of Abū Umāmah on the authority of the Prophet ﷺ.\(^\text{187}\)

609. Buraidah bin Al-Huṣnāb al-Aslāmī (RAA) narrated that the Messenger of Allāh ﷺ said, “I had forbidden you to visit graves, but now you may visit them.” Related by Muslim. At-Tirmidhī added the following, “It will remind you of the Hereafter.”

610. Ibn Mājah added on the authority of Bin Mas‘ūd, “And they make you (i.e. the graves) renounce this worldly life.”

\(^{187}\) Imām as-San‘ānī in ‘Subul as-Salām’ says that none of the scholars of Ḥadīth doubt that this Ḥadīth is fabricated (i.e. prompting the deceased after the burial), so it could not be traced back to the prophet ﷺ. Imām Ibnul Qaiyim said that the companions did not do this, as we see people doing nowadays, as standing by the side of the grave and talking to the dead.
611. Abu Hurairah (RAA) narrated that the Messenger of Allah cursed the women who frequently visit the graves. Related by At-Tirmidhi and Ibn Hibban graded it as Sahih.

612. Abu Sa‘id Al-Khudri (RAA) narrated that the Messenger of Allah cursed the wailing women and those who listen to them. Related by Abu Dawud.

613. Umm `Atiyah (RAA) narrated that the Messenger of Allah made us pledge that we will not wail. Agreed upon.

614. Ibn `Umar (RAA) narrated that the Messenger of Allah said, “A dead person is tormented in his grave by the wailing for him.” Agreed upon.

615. Al-Bukhari and Muslim transmitted a similar narration on the authority of Al-Mughfrah bin Shu‘bah.

616. Anas (RAA) narrated, ‘I attended the burial of one of the
daughters of the Prophet ﷺ. He was sitting by the side of the grave and his eyes were shedding tears.' Related by Al-Bukhārī.

617. Jābir bin ‘Abdullah (RAA) narrated that the Messenger of Allāh ﷺ said, "Do not bury your dead during the night unless you have to do so." Related by Ibn Majah. Muslim reported a similar narration, but Jābir said in his narration, 'The Prophet ﷺ disapproved that someone is buried at night, unless the funeral prayer has been offered for him.'

618. ‘Abdullāh Ibn Jafar (RAA) narrated, 'When we received the news of Ja’far’s death; when he was killed (in the Battle of Mu’tah), the Prophet ﷺ said, "Prepare some food for the family of Ja’far, for what has befallen them is keeping them preoccupied." Related by the five Imāms except for An-Nasa’ī.

619. Sulaimān bin Buraidah narrated on the authority of his father (RAA) that the Prophet ﷺ taught us that when we visit graves we should say, "Peace be upon you, O believing men and women, O dwellers of this place. Certainly, Allāh willing, we will join you. We supplicate to Allāh to grant us and you well being." Related by Muslim.
620. Ibn `Abbās (RAA) narrated, 'Once the Messenger of Allāh passed by some graves in Madīnah. He turned his face toward them saying, "Peace be upon you, O dwellers of these graves. May Allāh forgive you and us. You have preceded us, and we are following your trail." Related by At-Tirmidhī, who graded it as Hasan.

621. `A’ishah (RAA) narrated that the Messenger of Allāh said, "Do not speak badly of the dead, they have already seen the result of (the deeds) that they sent on before them." Related by Al-Bukhārī.

622. At-Tirmidhī related a similar narration on the authority of Al-Mughīrah bin Shu‘bāh, and he added, "Thus you will be offending the living (i.e. if you curse their dead)."
623. Ibn ‘Abbās (RAA) narrated that when the Prophet ﷺ sent Mu’ādh ibn Jabal to Yemen (as governor), he said to him: “You are going to a people who are People of the Scripture. Invite them to testify that none has the right to be worshipped but Allāh and that I am His Messenger. If they obey you in this, then teach them that Allāh, the Glorious One, has enjoined five prayers upon them in every day and night (in twenty-four hours), and if they obey you in this, then tell them that Allāh has made it obligatory for them to pay Zakāh upon their assets and it is to be taken from the wealthy among them and given to the poor among them.” Related by Al-Bukhārī.
624. Anas (RAA) narrated that Abū Bakr Āṣ-Siddiq (RAA) wrote him this letter, “This is the obligatory Zakāh, which the Messenger of Allāh made obligatory for every Muslim, and which Allāh, the Almighty had commanded him to observe. For each twenty-four camels, or less, their Zakāh is to be paid as sheep; for every five camels, their Zakāh is one sheep. When the amount of camels is between twenty -five to thirty - five, the due Zakāh is one she-camel ‘bint makhāq’ (a camel which is one year old and just starting the second year) or a male camel ‘ibn labūn’ (a young male camel which is two years old and already starting the third year). However, when the amount of camels reaches thirty-six, the due Zakāh is a young she-camel ‘bint labūn’ (a young female camel, which is two years old and already starting the third year). When they reach forty six to sixty camels, their due Zakāh is a she camel ‘hiqqah’ (which is three years old and starting the fourth). When they reach sixty-one to seventy-five, one
‘Jaz’ah’ (a four year old camel already starting its fifth year). When their number is between seventy-six to ninety camels, their due Zakāh is two young she camels ‘bint labūn’. When they are in the range between ninety-one to one hundred and twenty camels, the Zakāh is two young she camels ‘liqqah’. If they are over a hundred and twenty camels, on every forty camels, one ‘bint labūn’ is due. And for every fifty camels (over one hundred and twenty) a young she-camel ‘liqqah’ is due. And anyone, who has got only four camels, does not have to pay Zakāh unless he (the owner of the camels) wants to give something voluntarily.

Regarding the Zakāh of grazing sheep, if they are between forty and one hundred and twenty, one sheep is due as Zakāh. If they are between 120 and 200, two sheep are due. If they are between 200 and 300, three sheep are due. If they exceed three hundred sheep, then one sheep is due for every extra hundred grazing heads. If the grazing sheep are less than forty, (even if they are 39) then no Zakāh is due on them, unless he (the owner of the camels) wants to give something voluntarily.

One should not combine (i.e. gather young animals together) or separate them for fear of paying Zakāh. When there is a mixture of cattle shared between two partners, and Zakāh is paid jointly between them, then they have to calculate it equally among them (depending on the share of each). Neither an old or a defective animal nor a male goat (a ram used for breeding) may be taken as Zakāh, unless the Zakāh collector wishes to do so.

Concerning silver, the Zakāh paid is a quarter of a tenth for each 200 Dirhams. If the amount of silver is less than two hundred

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188. One way of doing this is when three people, each of them has forty sheep (i.e. one sheep is due on each). So, when the Zakāh collector comes, they put them together, which comes to 120 sheep, and they the due Zakāh is only one sheep. Or if two partners have 201 sheep, which means that 3 sheep are due, then they divide them between them, for each to give only one sheep.

189. The Zakāh collector should not take this last type, (the breeding ram) as this will harm the owner, but he may take any of these three if he has no other choice, as the old and the defective animal is not to be taken as Zakāh anyway. The same Arabic word used in the Hadith could be read as ‘al-Mussaddiq’, which is the owner or the one who pays Zakāh. In this case the meaning would be ‘the male —goat’ may not be taken unless the owner permits it to be taken as Zakāh, as it is from his best animals.
Dirhams (even if it is 190) then no Zakāh is to be paid for it, unless the owner wishes to do so.

If the number of camels reaches the number on which a jazʿah (a four year old camel already starting its fifth year) is due as Zakāh, but he only has a 'hiqqah' (a she camel which is three years old and starting the fourth), it should be accepted from him along with two sheep if they were available (to compensate for the difference) or twenty Dirhams. If on the other hand he has to offer a 'hiqqah' as Zakāh, but he only has a jazʿah, it is accepted from him, and the Zakāh collector will then pay him the difference, which is twenty Dirhams or two female sheep.' Related by Al-Bukhārī.

625. Muʿadh bin Jabal (RAA) narrated, ‘When the Messenger of Allah sent him to Yemen, he commanded him to take a ‘tabī’ (young bull) or ‘tabī′ah’ (young cow, which is one year old), as Zakāh for every 30 cows. And for every forty cows, a musinnah (two year old cow) is due. Every non-Muslim who attained the age of puberty should pay one Dinār or the equivalent from the Muʿaffir clothes (made in a town in Yemen called Maʿāfir).’ Related by the Five Imāms and the wording is from Ahmad.

626. ‘Amro bin Shuʿaib narrated on the authority of his father, who reported on the authority of his grand father (RAA) that the Messenger of Allah said, “The Zamakah of the Muslims should be collected by their water trough.” Related by Ah-

190- This is paid by the people of the Scripture (Christians and Jews) as Jizyah or tax, as they are under the protection of a Muslim government.
mad. Abu Dawūd also has the narration, “Their Zakāh should only be collected in their dwellings.”

627. Abu Hurairah (RAA) narrated that the Messenger of Allah ﷺ said, “No Zakāh is to be paid on one’s horse (that he rides) or one’s slave.” Related by Al-Bukhārī. Muslim also has the narration, “There is no Zakāh to be paid on one’s slave, except for Zakāt-ul-Fitr (which is paid at the end of Ramadān, and a Muslim must pay it on behalf of all of those he is responsible for).”

628. Bahz bin Hakām narrated on the authority of his father, who reported on the authority of his grandfather (RAA) that the Messenger of Allah ﷺ said, “For every forty camels, one ‘bint labūn’ (a young female camel which is two years old and already starting the third year), is due as Zakāh. No camel is to be separated from the rest of the camels (i.e. the jointly owned livestock as mentioned above). Whoever gives it willingly, seeking his reward from Allah, will be rewarded. (However) if someone refrains from paying it, it will be taken from him

191- The point here is that the Zakāh collector goes to the payer in his dwelling to make it easier for him, or as some scholars said, that this is not to make the people bring their animals a long way from their water troughs or dwellings.
(by force) along with part of his property (as punishment), for it is a right of Allāh. None of it is lawful for the family of Muhammad ﷺ.” Related by Ahmad, An-Nasā’ī, Abū Dawūd and Al-Hākim rendered it Sahîh.

629. ‘Āli (RAA) narrated that the Messenger of Allāh ﷺ said, “When you possess two hundred Dirhams at the end of the year (if you still have all of them), five Dirhams are levied on them as Zakāh. There is nothing upon you (to be paid) in gold, until it reaches (the value of) twenty Dīnārs. When you possess twenty Dīnārs, at the end of the year, then there is half a Dīnār levied on it (as Zakāh). Any additional amount will be calculated in the same manner. No Zakāh is to be paid on monetary holdings, until they have been owned for one year. Related by Abū Dawūd, who rendered it Hasan.

630. Ibn ‘Umar (RAA) narrated, ‘Whoever earns any money, he is not liable to pay Zakāh, until the period of a year has passed (while still possessing the same amount of money).’ Related by At-Tirmidhī.

631. ‘Āli (RAA) narrated that, ‘There is no Zakāh to be paid on working cattle.’ Related by Abū Dawūd and Ad-Dāraquṭnī.
632. 'Amro bin Shu'aib narrated on the authority of his father who reported on the authority of his grand father, on the authority of 'Abdallāh bin 'Amro (RAA) that the Messenger of Allāh ﷺ said, "One who becomes the guardian of an orphan, who owns property, must trade on his behalf and not leave it (saved and unused) until it is all eaten up by Zakāh (which is paid yearly)." Related by At-Tirmidhī and Ad-Dāraqutnī with a weak chain of narrators.

633. 'Abdullāh bin Abī Aufā (RAA) narrated, 'Whenever a person came to the Messenger of Allāh ﷺ with their Zakāh, he would say, “O Allāh! Send your blessings upon them.” Agreed upon.

634. 'Alī (RAA) narrated that al-ʿAbbās (RAA) asked the Messenger of Allāh ﷺ to allow him to pay his Zakāh before its due date, and he gave him permission to do so.' Related by At-Tirmidhī and Al-Hākim.

635. Jābir (RAA) narrated that the Messenger of Allāh ﷺ
said, “There is no Zakāh to be paid on less than five ounces of silver, less than five camels or less than five Awsuq\(^{192}\) of dates.” Related by Muslim.

636. Abū Sā‘īd Al-Khudrī (RAA) narrated that the Messenger of Allāh ﷺ said, “There is no Zakāh to be paid on any amount of dates or grain less than five Awsuq.” Agreed upon.

637. Sālim bin ’Abdullāh narrated on the authority of his father (RAA) that the Messenger of Allāh ﷺ said, “A tithe is due as Zakāh, on every plant watered by heaven (rain water), springs, or underground water (i.e. watered without effort). While half a tithe is paid on what is watered by irrigation (i.e. machines are used).” Related by Al-Bukhārī. Abū Dawūd added in his narration, “When it is watered by underground water (close to the surface and keeping the land wet), a tithe is paid, but half a tithe is paid when the land is watered by wheels or animals.”

638. Abū Mūsā Al-Ash’ārī and Mu‘ādh (RAA) narrated that

\(^{192}\) A wasaṣiq is equivalent to sixty sā‘as (a cubic measure of varying magnitude). Five Awsuq is equivalent to 50 Egyptian kaylah (one kaylah is a dry measure for grain, 50 kaylah is equivalent to 653 gm of wheat.)
the Messenger of Allâh ﷺ said to them, "Do not take any Zakâh except on these four crops: barley, wheat, raisins and dates." Related by At-Tabarâni and Al-Hâkim.

639. Imam Ad-Daraqutni related on the authority of Mu`âdh (RAA), 'As for cucumbers, watermelons, pomegranates, and sugar-cane, the Messenger of Allâh ﷺ has exempted them from Zakâh.' It is transmitted with a weak chain of narrators.

640. Sahl bin Abi Hathmah (RAA) narrated, 'We were commanded by the Messenger of Allâh, 'Whenever you assess the amount of something, estimate the [Zakâh] and ignore one-third. If you do not, then leave (at least) one fourth.' Related by the five Imâms, except for Ibn Majah.

641. 'Attab bin Usaid (RAA) narrated that the Messenger of Allâh ﷺ commanded us, “Grapevines are to be estimated exactly as palm trees, and its Zakâh is taken in raisins.” Related by the five Imâms.

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193- The point in ignoring a third or a fourth of the produce is a reprieve for property owners since they, their guests, and their neighbors need to eat from it. Also, the produce is exposed to birds feeding, passers-by taking some, and being blown away by the wind. An estimation of the total
642. ‘Amro bin Shu‘aib narrated on the authority of his father, who reported on the authority of his grand father (RAA) that a woman came to the Messenger of Allâh ﷺ accompanied by her daughter, who wore two heavy gold bangles. He said to her, “Do you pay Zakâh on them?” She said, ‘No.’ He then said, “Are you pleased that Allah may put two bangles of fire on your wrist on the Day of Judgment?” She then threw them away. Related by the three Imâms with a strong chain of narrators.

643. Umm Salamah (RAA) narrated that she was wearing golden ornaments and asked the Messenger of Allâh ﷺ, ‘Is it considered as a treasure?’ He said, “If you pay the due Zakâh, then it is not considered as a treasure.” Related by Abû Dawûd and Ad-Dâraquṭnî.

644. Samurah bin Jundub (RAA) narrated that the Messenger of Allâh ﷺ, used to command us to pay Zakâh from (the goods) we had prepared for sale. Related by Abû Dawûd with a weak chain of narrators.

amount of Zakâh on all the produce without excluding a third or a fourth of it, would affect the interests of the owners.
645. Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, “One fifth is compulsory to be paid (as Zakāh) on buried treasure.” Agreed upon.

646. ‘Amro bin Shu‘aib narrated on the authority of his father, who reported on the authority of his grand father (RAA) that the Messenger of Allāh ﷺ was asked about a treasure that was found by a man in some ruined land, and he said to him, “If you found it in an inhabited village, then you must advertise its having been found. However, if he found it in an uninhabited village, then on it and the rest of the discovered treasure one fifth is payable as Zakāh.” Related by Ibn Mājah with a reliable chain of narrators.

647. Bilāl bin Al-Hārith (RAA) narrated that the Messenger of Allāh ﷺ took Zakāh from the mines of Qabāliyah.194

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194- Qabāl is a location on the shores of the Red Sea, five days traveling from Madīnah.
Chapter II: Sadaqatul Fitr (Zakâh paid at the end of Ramadan)

648. Ibn 'Umar (RAA) narrated, 'The Messenger of Allah ﷺ enjoined the payment of one sâ' of dates or one sâ' of barley as Zakât-ul-fitr on every Muslim, slave or free, male or female, young or old, and he ordered that it be paid before the people went out to offer the 'Id prayer.' Agreed upon.

649. Ibn 'Adî and Ad-Dâraquṭnî also related on the authority of Ibn 'Umar but with a weak chain of narrators, "Save them (i.e. the poor) wondering around (in the markets and the streets asking for food) on that day."

650. Abû Sa'îd Al-Khudrî (RAA) narrated, "We used to offer it (Zakât-ul-fitr) during the lifetime of the Prophet ﷺ as one sâ' of

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195. One sâ' = approximately 3 kilograms.
food or one frared of dates, or one frared of barley or one frared of raisins.”
Agreed upon.

In another narration, “or one frared of dried cottage cheese.” Abū Saʻīd then added, “As for myself, I would continue to give it as I used to give during the time of the Prophet.”196

Abū Dawūd also transmitted on the authority of Abū Saʻīd, “I would never give but a frared.”

651. Ibn ʿAbbās (RAA) narrated, “The Messenger of Allāh enalj enjoined Zakāt-ul-fitr on the one who fasts (i.e. fasted during the month of Ramadān) to purify him from any indecent act or speech and for the purpose of providing food for the needy. It is accepted as Zakāh for the person who pays it before the ʿĪd prayer and it is Sadaqah (i.e. voluntary charity) for the person who pays it after the ʿĪd prayer.” Related by Abū Dawūd and Ibn Mājah and Al-Hākim graded it as Sahih.

Chapter III: Sadaqat at-Tatawuʻ or Voluntary Charity

652—وَعَنِ ٱلۖبَيْتَ بَيْرَةٍ - رَضۡيَ اللَّهُ عَنۡهَا - قَالَ: «فَرَضَ رَسُولُ اللَّهِ صَلۡي اللهۡ عۡلَیۡهِ وۡسَلَّمُ رَكَّةَ الْفَطَرٍ، تَطَهِّرَةَ ٱلصَّالِحِينَ مِنَ ٱلنَّفْعِ، وَالرَّفْقِ، وَطَعُمَةُ ٱلۖمُسَاکِينِ، فَمَعَنٌّ أَدَمَا ٱلۖصَّلَاةِ فَهِيُّ رَكَّةَ مَفۡتۡوَةٍ، وَمَنْ أَدَمَا ٱبۡعۡدُدَ ٱلۖصَّلَاةِ فَهِيُّ صَدَقَةٌ مِنَ الصَّدَقَاتِ». رَوَاهُ أَبُو دَاوُدٍ، وَأَبُو مَاجِدٍ، وَسَعۡيَةٌ ٱلۖحَاکِمِ.

196- The rest of this narration goes, “continued to do so until Mu‘āwiyyah came to us to perform pilgrimage; ʿaḥj or ʿumrah. He then addressed the people from the pulpit and said to them: “I see that two mudds of wheat from Syria equals one frared of dates. The people accepted that.” Abū Saʻīd then contended, “As for myself...”Two mudds are equivalent to half a frared; that is why Abū Saʻīd insisted on giving one full frared as he used to do during the lifetime of the Prophet.
652. Abū Hurairah (RAA) narrated that the Messenger of Allah said, “Seven people will be shaded by Allah under His shade on the day when there will be no shade except His...” He mentioned the rest of the hadith, which says, “and a man who gives charity so secretly that his left hand does not know what his right hand has given.” (i.e. nobody knows how much he has given in charity). Agreed upon.

653. Uqbah Ibn ‘Amir (RAA) narrated, ‘I heard the Messenger of Allah say, “Everybody will be shaded by his Sadaqah (on the Day of Judgment) until it has been judged between the people.” Related by Ibn Hibbân and Al-Hâkim.

654. Abū Sa’îd Al-Khudri (RAA) narrated that the Prophet said, “Any Muslim who clothes another Muslim who is naked, Allah will clothe him from the green garments of Paradise. Any Muslim who feeds a Muslim who is hungry, Allah will feed him from the fruit of Paradise, and any Muslim who gives drink to a Muslim who is thirsty, Allah will give him a drink from the Sealed Nectar.” Related by Abû Dawûd with a weak chain of narrators.

197- This is the pure and clear white wine, which the believers will drink in Paradise, but it will not make them intoxicated as the wine of this worldly life. It is kept in sealed containers that will only be undone by their owners.
655. Hakim bin Hizam (RAA) narrated that the Messenger of Allâh ﷺ said, “The upper hand is better than the lower hand (i.e. he who gives in charity is better than he who takes it). One should begin by giving to his dependents. And the best Sadaqah (charity) is that, which is given by a wealthy person (from the money which is left over after his expenses). And whoever abstains from asking others for some financial help, Allâh will provide for him and save him from asking others; Allâh will make him self-sufficient.” Agreed upon and this version is of al-Bukhârî.

656. Abû Hurairah (RAA) narrated that the Messenger of Allâh ﷺ was asked, “Which kind of Sadaqah is better? He replied, “That which is given by one who does not have much property. And begin by giving to your dependents.” Related by Ahmad, and Abû Dawûd. Ibn Khuzaimah, Ibn Hibbân and Al-Hâkim graded it as Sahîh.
657. Abū Hurairah (RAA) narrated that the Messenger of Allah (ﷺ) said, “Give Sadaqah.” A man then said, ‘Allah’s Messenger, I have a Dīnār.’ He then said to him, “Give it to yourself as Sadaqah.” The man again said, ‘I have another one.’ The Messenger of Allah (ﷺ) said, “Give it to your children as Sadaqah.” He said, ‘I have another one.’ He said, “Give it to your wife as Sadaqah.” The man again said, ‘I have another one.’ The Messenger of Allah (ﷺ) said, “Give it to your servant as Sadaqah.” He said, ‘I have another one.’ The Messenger of Allah (ﷺ) said, “You know better to whom you should give it.”

Related by Abū Dawūd and An-Nasā’ī. Ibn Hibbān and Al-Ḥākim regarded it as Sahih.

658. ‘A’ishah (RAA) narrated that the Messenger of Allah (ﷺ) said, “When a woman gives some of the foodstuff (which she has in her house) in charity without being extravagant (without being wasteful), she will receive the reward for what she has spent, and her husband will receive the reward because of his earning, and the keeper (if any) will be similarly rewarded. The reward of one will not decrease the reward of the others.” Agreed upon.
You have commanded us today to give Sadaqah (charity). I have some jewelry of mine and I wanted to give it as Sadaqah, but Ibn Mas'ūd claims that he and his children are the most entitled to my Sadaqah. (deserve it more than anyone else.) The Messenger of Allāh ﷺ said, "Ibn Mas'ūd is right. Your husband and your children are more deserving." Related by Al-Bukhārī.

660. Ibn 'Umar (RAA) narrated that the Messenger of Allāh ﷺ said, "A man who persists in begging people to give him charity, will come on the Day of Judgment and there will not be a piece of flesh on his face." Agree upon.

661. Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, "He who asks others to give to him in order to increase his own wealth, is akin to one who asks for live coals. He who wishes to have more, let him have it and he who wishes to have less, let him have it." Related by Muslim.

662. Az-Zubair bin Al-'Awwām (RAA) narrated that the Mess-
senger of Allah ﷺ said, “It is better for any of you to take a rope and cut some wood (from the forest) and carry it over his back and sell it, to preserve his dignity (as he is earning his own living), rather than ask a person for something and that person may give him or not.” Related by Al-Bukhārī.

663. Samurah bin Jundub (RAA) narrated that the Messenger of Allah ﷺ said, “Begging is like a scratch with which a man scratches his face; unless one is asking the ruler or in the case of dire necessity.” Related by at-Tirmidhī, who regarded it as Sahīh.

باب قَسْمِ الصَّدَقَاتِ

Chapter IV: Division of Zakāh (Zakāh recipients)

664. Abū Saīd Al-Khudrī narrated that the Messenger of Allah ﷺ said, “Zakāh is not allowed for the well-off person except for one of the following five: an administrator of Zakāh, a man who buys Zakāh holdings with his money, a person who is in debt, a fighter in the cause of Allah, or a rich person who is given a present by a needy (miskin) person which the latter had been given as Zakāh.” Related by Ahmad, Abū Dawūd, Ibn Mājah, and Al-Hākim regarded it as Sahīh.
665. 'Uhaidullâh bin 'Adi bin Al-Khiyâr (RAA) narrated that two men told him that they had gone to the Messenger of Allâh ﷺ asking him to give them something from the Zakâh money (as he was distributing it at that time). The Messenger of Allâh ﷺ then looked them up and down and found them to be sturdy and strong. He then said to them, “If you desire, I shall give it to you, but this Zakâh is not for one who is rich, neither for the one who is strong and able to earn.” Related by Ahmad, Abû Dawûd and An-Nasa’î.

666. Qâbîsah bin Mukhâriq Al-Hilâlî (RAA) narrated that the Messenger of Allâh ﷺ said, “Asking for (the money of) Zakâh, is justified only for the following three: first, a man who is in debt: it is then permissible for him to receive [Zakâh] until his difficulty is resolved; second, a man who was struck by calamity, which destroyed his holdings, which also makes it permissible for him to receive [Zakâh] until he is in a position to earn his own living; and third, a man who has been reduced to poverty and three persons of caliber from among his people testify to his desperate circumstances. Such will receive until he finds a means of support for him-
self. Other than these cases, O Qabisah, it is considered as taking *suft* (unlawful or *harâm* earnings), and the person receiving it (this *Zakah*) will be consuming forbidden (unlawful) holdings." Related by Muslim, Abû Dawûd, Ibn Khuzaimah and Ibn Hibbân.

667. 'Abdul Muttalib bin Rabī'ah bin Al-Hārith narrated that the Messenger of Allah ﷺ said, "Indeed, *Zakah* ought not to be given to the family of Muhammad ﷺ, it will be like giving them from the impurities of people." In another narration, "It is not lawful for Muhammad or the family of Muhammad ﷺ." Related by Muslim.

668. Jubair bin Mut'am (RAA) narrated, "Uthmân Ibn 'Affân and I went to the Messenger of Allah ﷺ, and said to him, 'O Messenger of Allah! You have given the family of Banû Al-Muttalib from the fifth of the war booty of Khaibar and left us out, while we and they are of the same status.' The Messenger of Allah ﷺ replied, "Banû Al-Muttalib and Banû Hāshim are one." Related by al-Bukhârî.

199. The Qur'ân described *Zakah* in *Surah at-Taubah* (9:103) by saying: "Take *Zakah* from their wealth in order to purify them." *Zakah* is regarded as the act, which purifies the money of the people, as they give out the part, which if they had kept it, would be *harâm* for them to keep since Allah ordered them to give it.
669. Abū Rāfiʿ (RAA) narrated that the Messenger of Allah ﷺ, appointed a man from Bani Makhzūm to collect the Zakāh. The man said to Abū Rāfiʿ, ‘Accompany me so that you may get a share of it.’ Abū Rāfiʿ replied, ‘No! Not until I go to the Prophet and ask him.’ He went to the Messenger of Allah ﷺ and asked him, and the Prophet ﷺ replied, “The client (slave) of a certain tribe are like the members of the tribe themselves and Zakāh is not lawful for us.” Related by Ahmad, the three Imāms, Ibn Khuzaimah and Ibn Hibbān.

670. Sālim bin ‘Abdullāh bin ‘Umar narrated on the authority of his father (RAA) that the Messenger of Allah ﷺ used to give ‘Umar bin Al-Khattāb something (some money), but he would say to him, ‘Would you give it to a person, who is more needy than me?’ The Messenger of Allah ﷺ would then say to him, ‘Take it. If you are given something from this property, without your having asked for it or being eager to receive it, and if you are not given, do not go and ask for it.’ Related by Muslim.

200. Abū Rāfiʿ was a slave of Al-‘Abbās the uncle of the Prophet ﷺ, and he freed him at the time of the Caliphate of ’Alī (RAA).
671. Abū Hurairah (RAA) narrated that the Messenger of Allah ﷺ said, "None of you should fast a day or two before the (beginning of the) month of Ramadān, unless it is a day on which one is in the habit of fasting (i.e. voluntary fasting that coincides with that day)." Agreed upon.

672. ‘Ammār bin Yāsir (RAA) narrated, ‘Whoever fasts the day of doubt he has then disobeyed Abu al-Qāsim (the Prophet ﷺ).’ Related by the five Imāms, and Ibn Khuzaimah and Ibn Hibbān graded it as Sahīh.

201- It is the day that precedes Ramadān and people are not sure if it is the last day of Sha’bān or the beginning of Ramadān.
673. Ibn Umar (RAA) narrated, 'I heard the Messenger of Allah say, "Start fasting after you have seen it (i.e. the new crescent) and end the fast (at the end of the month) when you see it. If it is overcast and cannot be seen, then estimate its sighting (i.e. presume that Sha'ban lasted for thirty days)." Agreed upon.

674. Al-Bukhari reported on the authority of Abu Hurairah, "Complete the days of Sha'ban as thirty days." Al-Hakim and Ibn Hibban graded it as Sahih.

675. Ibn Umar (RAA) narrated, 'The people were trying to sight the new moon (of Ramadan) and when I reported to the Messenger that I had seen it, he fasted and commanded people to fast, relate by Abu Dawud, and Al-Hakim and Ibn Hibban that I had seen it, he fasted and commanded people to fast, relate by Abu Dawud, and Al-Hakim and Ibn Hibban.

676. Ibn 'Abbas (RAA) narrated, 'A Bedouin came to the Prophet and said, "I heard the Messenger of Allah say, 'Start fasting after you have seen it (i.e. the new crescent) and end the fast (at the end of the month) when you see it. If it is overcast (at the end of the month) when you see it. If it is overcast (at the end of the month) when you see it. If it is overcast (at the end of the month) when you see it. If it is overcast (at the end of the month) when you see it. If it is overcast (at the end of the month) when you see it. If it is overcast (at the end of the month) (Sh) and cannot be seen, then estimate its sighting (i.e. presume that Sha'ban lasted for thirty days)."'
and said, 'I have sighted the crescent (of Ramadan). He then said to him, "Do you testify that there is none worthy of worship but Allāh?" The Bedouin said, 'Yes.' He asked him again, "Do you testify that Muhammad is the Messenger of Allāh?" The man replied, 'Yes.' The Messenger of Allāhﷺ then upon said, "O Bilāl! Announce to the people to (start) fasting tomorrow." Related by the five Imāms. Ibn Khuzaimah and Ibn Hibbān graded it as Sahih. An-Nāṣārī said that it is most probably Mursal (a Hadith in which the link between the Successor (Tābi') and the Prophet ﷺ is missing.

677. The mother of the believers, Hafsah (RAA) narrated that the Messenger of Allāhﷺ said, "Whoever does not form his intention to fast before Fajr, his fasting will not be accepted." Related by the five Imāms, but At-Tirmidhī and An-Nāṣārī consider it to be related by Hafsah and not connected to the Prophet ﷺ. Imam Ad-Daraquṭnī transmitted, "No fasting is accepted for one who does not form the intention (to fast) the night before." 202

678. ʿĀʾishah (RAA) narrated, ‘One day the Messenger of Al-

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202 Some scholars are of the opinion that one can form his intention once at the beginning of the month to fast for the whole month, instead of making this intention every night.
lāh entered my house and said, “Is there anything here (to eat)?” I said, ‘No.’ He said, “I shall then be fasting (today).” Then he came to us another day and we said to him, ‘Someone has offered us some hais\(^{203}\) as a gift.’ He then said, “Show it to me. I had been fasting since this morning,” and he ate from it (as it was a voluntary fast and not during the obligatory fasting of Ramadān). Related by Muslim.

679. Sahl bin Sa’d (RAA) narrated that the Messenger of Allāh ﷺ said, “People will always be fine (on the right path, or following the Sunnah) as long as they hasten to break their fast (in Ramadān).”\(^{204}\) Agreed upon.

680. Abū Hurairah (RAA) narrated, ‘The Messenger of Allāh ﷺ said, “Allāh, the Most Exalted said: “Those among My servants, who hasten to break their fast, are the most beloved (or dearest) to Me.” Related by at-Tirmidhi.

681. Anas (RAA) narrated that the Messenger of Allāh ﷺ said, “Eat the suhūr (pre-dawn meal), for there are blessings in this meal.” Agreed upon.

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\(^{203}\) A kind of food made of dates, fat and dried cheese.

\(^{204}\) Abū Dawūd added the following in a similar narration, ‘... because the Jews and the Christians delay doing so. (i.e. breaking their fast).’
682. Sulaimān bin 'Āmir Ad-Dabīḍ (RAA) narrated that the Messenger of Allāh ﷺ said, "When one of you is breaking his fast, he should eat some dates. If dates are not available, then break it with some water, for water is purifying." Related by the five Imāms. Ibn Khuzaimah, Ibn Hibbān and al-Hākīm graded it as Sahīh.

683. Abū Hurairah (RAA) narrated, 'The Messenger of Allāh ﷺ forbade us from practicing ġisāl in fasting (i.e. fasting continuously without breaking one's fast in the evening or eating before the following dawn). So a man said to him, 'But you practice ġisāl O Messenger of Allāh!' The Prophet Allāh ﷺ replied, "Which one of you is like me? I am given food and drink during my sleep by Allāh." So when people refused to stop ġisāl, the Prophet ﷺ fasted day and night continuously along with them for a day and then another day and then they saw the crescent (of the new month of Shawwāl). The Prophet ﷺ said to them, "If the crescent had not appeared, I would have made you fast for a longer period." That was a punishment for them because they refused to stop (practicing ġisāl). Agreed upon.

684. Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, "Whoever does not give up forged speech and
evil actions and does not abandon foolishness, Allah is not in need of his leaving food and drink (i.e. Allah will not accept his fasting).” Related by Al-Bukhári and Abú Dawúd, and the wording is from the latter.

685. ‘A’ishah (RAA) narrated that the Messenger of Allah would kiss and embrace (his wives) while fasting, for he had the most control of all of you over his desires.’ Agreed upon and the wording is from Muslim, who added in a narration, ‘In Ramadán.’

686. Ibn ‘Abbás (RAA) narrated that the Messenger of Allah had himself cupped while he was in a state of I’hám, and had himself cupped while he was fasting.” Related by Al-Bukhári.

687. Shaddád bin Aus (RAA) narrated that the Messenger of Allah came across a man in Al-Baqí’ (in Madinah) who was having himself cupped in Ramadán, and said to him, “The one who cups and the one who is being cupped have both broken their fast.” Related by the five Imáms except for At-Tirmidhí. Ahmad, Ibn Khuzaimah and Ibn Hibbán regarded it as authentic.205

205. The majority of scholars are of the opinion that cupping is allowed while fasting, as proved by the hadith of Ibn ‘Abbás that is narrated at a period of time later than that of Shaddád, as Ibn ‘Abbás accompanied the Prophet on his farewell pilgrimage. So, it was probably prohibited at
688. Anas (RAA) narrated, 'The first time cupping was disliked for the one who is fasting was when Ja'far bin Abi Talib had himself cupped while fasting and the Messenger of Allah came across him and said, "Those two have broken their fast" (meaning Ja'far and the man who was cupping him)." But later on the Prophet allowed cupping for the one who is fasting. Anas used to have himself cupped while he was fasting. Related by Ad-Dara'utni, who regarded it as a strong hadith.

689. 'A'ishah (RAA) narrated, 'The Messenger of Allah applied kohl to his eyes while he was fasting.' Related by Ibn Majah with a weak chain of narrators. According to At-Tirmidhi, nothing authentic has been related from the Prophet concerning this issue, i.e. applying kohl, eye drops etc. to the eye while fasting.

690. Abu Hurairah (RAA) narrated that the Messenger of Allah said, 'Whoever forgets that he is fasting, and eats or drinks is to complete his fast, as it was Allah who fed him and gave him something to drink.' Agreed upon.

the beginning during fasting, but later it was allowed, and it is only disliked if the person becomes weak due to cupping while fasting.
691. Al-Hākim transmitted on the authority of Abū Hurairah, "Whoever breaks his fast during Ramadān due to forgetfulness is not to make up for the day later or perform any expiation." It is a sound hadith.

692. Abū Hurairah (RAA) narrated that the Messenger of Allah ﷺ said, "Whoever is overcome and vomits is not to make up for the day, but whoever vomits intentionally must make up the day." Related by the five Imāms.

693. Jābir (RAA) narrated, 'The Messenger of Allah ﷺ left for Makkah during the year of the conquest (of Makkah) in Ramadān and he and the people with him fasted until he reached the valley of Kurā Al-Ghamīm. He then called for a cup of water, which he elevated so that the people could see it, and then he drank. Afterwards, he was told that some people had continued to fast, and he then said, "Those are the disobedient ones! Those are the disobedient ones!"

694. In another narration, 'He was told that people are finding
it difficult to fast (during the journey) and they are waiting to see what the Prophet will do. So he called for a cup of water after the ‘Aṣr (afternoon) prayer and drank it.’ Related by Muslim.

695. Hamzah bin ‘Amro Al-Aslami (RAA) narrated, ‘I said to the Messenger of Allah, ‘O Messenger of Allah! I find within me the strength to fast while traveling. Would there be any blame upon me if I were to do so?’ The Messenger of Allah (ﷺ) said to him, “It is a concession from Allah. Whoever takes it has done well. Whoever likes to fast, there is no blame upon him.” Related by Muslim.

696. Ibn ‘Abbās (RAA) narrated, ‘An elderly man is permitted to break his fast, but he must feed a poor person daily, and he does not have to make up for it.’ Related by Ad-Dāraquṭnī and Al-Hākim, who rendered it to be Sahih.
697. Abu Hurairah (RAA) narrated that a man came to the Messenger of Allah ﷺ and said, “I am ruined O Messenger of Allah!” The Messenger of Allah ﷺ asked him, “What has ruined you?” The man replied, ‘I had intercourse with my wife during the day in Ramadan (while fasting).” The Prophet ﷺ said to him, “Are you able to free a slave?” The man said, ‘No.’ The Prophet said, “Can you fast for two consecutive months?” He said, ‘No.’ The Prophet then asked him, “Can you provide food for sixty poor people?” He said, ‘No.’ Then the man sat down. A basket of dates was brought to the Prophet ﷺ and he said to the man, “Give this as Sadaqah (voluntary charity).” The man said, ‘To someone who is poorer than us? There is no one in this city (Al-Madinah) who is in need of these dates more than us!’ The Prophet laughed until his molar teeth could be seen and said to the man, “Go and feed your family with these dates.” Related by the seven Imams and the wording is from Muslim.

698. A‘ishah and Umm Salamah (RAA) narrated, ‘The Messenger of Allah ﷺ would rise in the morning (when it is already Fajr time) while he was Junub (in a state of major ritual impurity due to intercourse) on a day in Ramadan. He would then perform Ghusl and fast.’ Agreed upon. In the narration of Muslim on the authority of Umm Salamah, ‘And he would not make up for it (that day).’
699. 'A'ishah (RAA) narrated that the Messenger of Allâh ﷺ said, "Whoever dies while he still has some fasts to make up (of the days of Ramâdân), then his heir (any of them) should fast on his behalf." Agreed upon.

700. Abu Qatadah Al-Anṣârî (RAA) narrated, 'The Messenger of Allah ﷺ was asked about fasting on the day of 'Arafah (the 9th of the month of Dhul Hijjah). He replied, "Fasting on the day of 'Arafah is an expiation for the preceding year and the following year." He was also asked about fasting on the day of 'Ashhûrâ' (the 10th of the month of Muharram). He replied, "Fasting on the day of 'Ashhûrâ' is an expiation for the preceding year." The Messenger of Allah ﷺ was also asked about fasting on Monday, and he replied, "This is the day on which I was born and the day on which I was sent (with the Message of Islâm) and the day on which I received revelation." Related by Muslim.

701. Abu Aiyûb Al-Anṣârî (RAA) narrated that the Messenger of Allâh ﷺ said, "Whoever fasts during the month of Rama-


dān and then follows it with six days of Shawwāl will be (rewarded) as if he had fasted the entire year.” Related by Muslim.

702. Abū Sa‘īd Al-Khudrī (RAA) narrated that the Messenger of Allah ﷺ said, “No servant (of Allah) fasts on a day (merely) for the sake of Allah except that Allah pushes the Hellfire seventy years further away from his face, due to fasting on this day.” Agreed upon and the wording is from Muslim.

703. ‘A‘ishah (RAA) narrated, ‘The Messenger of Allah ﷺ used to fast until one would say, he never breaks his fast (i.e. he never stops fasting), and he would abandon fasting (at other times) until one would say that he never fasts. And I never saw the Messenger of Allah ﷺ fast for a complete month except for the month of Ramadān, and I never saw him fast in a month more than he did in the month of Sha‘bān.” Agreed upon and the wording is from Muslim.

704. Abū Dharr (RAA) narrated that the Messenger of Allah ﷺ commanded us to fast for three days of every month; that is on the days of the full moon; the 13th, 14th, and 15th (of the lunar
month).' Related by An-Nasâ’i and At-Tirmidhî and rendered authentie by Ibn Hibbân.

705. Abû Hurairah (RAA) narrated that the Messenger of Allahﷺ said, "A woman is not to fast (even) for one day while her husband is present except with his permission." Agreed upon and the wording is from Al-Bukhari'. Abû Dawûd's version states, "unless it is during Ramadân (then she does not need his permission as it is obligatory fasting).

706. Abû Sa’îd Al-Khudrî (RAA) narrated, 'The Messenger of Allahﷺ has prohibited fasting on two days; the day of Fitr (breaking the fast of Ramadân) and on the day of sacrifice (Idul Ad-hâ).’ Agreed upon.

707. Nubaishah Al-Hudhali (RAA) narrated that the Messenger of Allahﷺ said, "The days of Tashriq (the three days following 'Idul Ad-hâ, i.e. 11th, 12th and 13th of Dhul Hijjah) are days of eating, drinking and remembering (dhikr) of Allah, the Most Great and Glorious." Related by Muslim.

708. ‘A’ishah and Ibn ‘Umar (RAA) narrated, ‘Nobody was
allowed to fast on the days of Tashriq except for those, who could not afford the Hadī (sacrifice).’ Related by Al-Bukhārī.

709. Ābū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, “Do not single out Friday night (i.e. the night preceding Friday) among all the other nights for performing the night prayer. Also, do not single out Friday among other days for fasting, unless it coincides with the days one regularly fasts.” Related by Muslim.

710. Ābū Hurairah, narrated that the Messenger of Allāh ﷺ said, “None of you should fast on Friday, unless he fasts together with the day before or the day after.” Agreed upon.

711. Ābū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, “When it is the middle of Sha'bān do not fast (until it is Ramadān).” Related by the five Imāms, but Imām Ahmad declared it to be a weak narration.

712. As-Sammā’ bint Busr (RAA) narrated that the Messen-
ger of Allah ﷺ said, “Do not fast on Saturday unless it is an obligatory fast. (Do not fast) even if you do not find anything (to eat) except for some grape peelings or the branch of a tree, in that case he should chew on it.” Related by the five Imāms and its narrators are reliable. Imām Mālik disapproved this narration, and Abū Dawūd said that this narration is abrogated.

713. Umm Salamah (RAA) narrated, “The Messenger of Allah ﷺ used to fast more often on Saturdays and Sundays than on the other days. He would say, “They are the ‘ids of the polytheists, and I love to act contrary to what they do.” Related by An-Nasā’ī and was rendered authentic by Ibn Khuzaimah, and the wording is his.

714. Abū Hurairah (RAA) narrated that the Messenger of Allah ﷺ forbade fasting on the day of ‘Arafah for the one who is actually at ‘Arafah (i.e. performing Hajj). Related by the five Imāms.

206. Imām As-San’ānī in ‘Subul As-Salām’, says that probably Abū Dawūd says that it is abrogated, because he is referring to the following narration of Umm Salamah, who narrated that the Messenger of Allah ﷺ used to often fast on Saturdays and Sundays. Imām At-Tirmidhi said that what is disliked here is for a person to exclusively choose Saturday as a day of fasting, as it is the day that the Jews honor. Anyway, most scholars said that it is disliked to fast on Saturday by itself due to the above mentioned Aḥādīth, except for Imām Mālik, who said that it is permissible to fast on Saturday by itself, but the hadith of As-Sammā’ is evidence against his opinion.
âms except for At-Tirmidhî. Ibn Khuzaimah and al-Hâkim graded it as Sahîh.

715. 'Abdullâh Ibn Umar (RAA) narrated that the Messenger of Allâh ﷺ said, **"May he who perpetually fasts (without a break) never fast."**

Agreed upon.

716. Muslim narrated on the authority of Abû Qatâdah, **"May he not fast or break his fast."**

**Chapter III: I’tikâf and Night prayer (Tahajjud) in Ramadân**

717. Abû Hurairah narrated that the Messenger of Allâh said, **"Whoever prays during the night in Ramadân out of**

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207. The Prophet ﷺ is probably rebuking the one who fasts continuously by making this *du’â* (supplication) against him, meaning to stop him from doing so. Or it could probably mean that this person will not be rewarded for this fast, as he is acting contrary to the Sunnah of the Prophet ﷺ who prohibited fasting on 7 days and the other days mentioned above.

208. I’tikâf in this context means remaining in a mosque (preferably a congregational mosque) for a certain period of time with the intention of remaining in seclusion from worldly matters, and keeping oneself busy with acts of worship such as praying, fasting, reciting Qur’ân, dhikr etc. In other words one devotes himself purely to the worship of Allâh for that period of time, with the intention of getting closer to Allâh, the Almighty. It could be performed in Ramadân (which is recommended during the last ten days of the month) or at other times.
sincere faith and seeking its reward from Allāh, will have all of his previous sins forgiven.” Agreed upon.

718. ʿĀʾishah (RAA) narrated, With the start of the last ten days of Ramadān, the Messenger of Allāh ﷺ used to tighten his waist belt (i.e. keep away from his wives) and used to stay up praying all night, and he would also wake his wives(to pray and recite Qurʾān etc.).” Agreed upon.

719. ʿĀʾishah (RAA) narrated, 'The Messenger of Allāh ﷺ used to perform Iʿtikāf during the last ten days of Ramadān until he died. Then his wives used to perform Iʿtikāf after his death.' Agreed upon.

720. ʿĀʾishah (RAA) narrated, "Whenever the Messenger of Allāh ﷺ intended to make Iʿtikāf, he would pray the morning prayer and then he would enter the place of his Iʿtikāf (i.e. the place, which he had prepared for his Iʿtikāf inside the mosque).” Agreed upon.

721. ʿĀʾishah (RAA) narrated, 'The Messenger of Allāh ﷺ used
to put his head into (the window of my house) while he was in the mosque (performing I'tikāf) and I would comb his hair. When he was in I'tikāf he would not enter the house except for some need." Agreed upon and the wording is from Al-Bukhārī'.

722. ʿAʾishah (RAA) narrated, ‘It is Sunnah for the one performing I'tikāf not to visit the sick, attend a funeral, or touch his wife (with sexual desire), nor have sexual intercourse with her. He should also not go out (of the mosque) except for an extreme necessity, and no I'tikāf is accepted without fasting, or without being in a congregational mosque (where Friday prayer is performed).’ Related by Abū Dawūd with an acceptable chain of narrators, but scholars say that the last part (starting: ‘no I'tikāf is accepted...) is most probably the saying of ʿAʾishah (RAA), i.e. Hadith Mauquf (i.e. that which the companion does not connect to the Prophet ﷺ) and it is not the saying of the Prophet ﷺ himself.

723. Ibn ʿAbbās (RAA) narrated that the Messenger of Allāh ﷺ said, “The one who is performing I'tikāf does not have to fast unless he obliges himself to do so.” Related by ad-Dāraqūtī and al-Hākim, and most probably it is also the saying of Ibn ʿAbbās, i.e. Mauquf and not of the sayings of the Prophet ﷺ.

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209 According to most scholars it is preferable for one to fast while performing I'tikāf but he is not obliged to do so.
724. Ibn 'Umar (RAA) narrated, 'Some of the companions of the Prophet ﷺ were shown in their dreams that the night of Qadr was in the last seven nights of Ramadān. The Messenger of Allāh ﷺ said to them, "It seems that all of your dreams agree that (the Night of Qadr) is in the last seven nights, and whoever wants to seek that night should do so in the last seven nights (of Ramadān)." Agreed upon.

725. Mu‘āwiyah bin Abi Sufiān (RAA) narrated, 'The Messenger of Allāh said regarding the night of al-Qadr, "It is the 27th night (of Ramadān)." Related by Abū Dawūd. But it is most probably the saying of Mu‘āwiyah and not the Prophet ﷺ.

210. The night of Qadr is the most virtuous night of the year, as Allāh says in the Qur'ān: "Verily! We have sent it in the night of al-Qadr. And what will make you know what the night of al-Qadr is? The night of Al-Qadr is better than a thousand months..." (Sūrah 97). Any action done on that night for example, reciting the Qur'ān, making dhikr of Allāh, and so on, is better than acting for one thousand months, which do not contain the night of Qadr. It is to be expected in the last ten days of Ramadān.

211. Scholars hold different opinions as to when the night of al-Qadr occurs. Some are of the opinion that it is the 21st, some say the 23rd, others say the 25th and yet others say that it is the 29th. Some are of the opinion that it varies from year to year, but most scholars believe that it is most probably the 27th of Ramadān due to the hadith related by Ahmad on the authority of Ibn 'Umar, that the Messenger of Allāh ﷺ said, "He who likes to seek that night should do so on the 27th."
726. ‘A’ishah (RAA) narrated, “I asked the Messenger of Allah ﷺ, ‘O Messenger of Allah, if I know what night the night of Qadr is, what should I say during it?’ He said, ‘Say: O Allah, You are the Pardoner and You love to pardon, so pardon me.’” Related by the five Imams except for Abû Dawûd. At-Tirmidhî and Al-Hâkim reported it as Sahih.

727. Abû Sa’îd Al-Khudri (RAA) narrated that the Messenger of Allah ﷺ said, “One should not undertake journeys except to three mosques: al-Masjid al-Harâm (in Makkah), the Aqṣâ mosque, or this mosque (in Madinah).”²¹² Agreed upon.

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²¹² Scholars say that if one makes a vow to perform I’tikâf in one of these three mosques in particular, then he should fulfill his vow, due to this hadith, which indicates that these mosques have special preference over any other mosque. But if someone vows to perform I’tikâf in another mosque, it is not obligatory on him to fulfill it and he may perform it in any place.
Chapter I: Its virtues and those upon whom Hajj (Pilgrimage) is obligatory

728. Abu Hurairah (RAA) narrated that the Messenger of Allah said, "The performance of Umrah is an expiation for all the sins committed (between this Umrah and the previous one), and the reward for Hajj Mabrur (the one accepted by Allah or the one which was performed without doing any wrong) is nothing save Paradise." Agreed upon.

729. 'A'ishah (RAA) narrated, 'I once asked the Messenger of Allah, 'O Messenger of Allah! Is Jihad incumbent upon women? He replied, 'Yes. They have to take part in Jihad in which no fighting takes place, which is: Hajj and Umrah.' Related by Ahmad and Ibn Majah and the wording is his. It is reported with a sound chain of narrators.

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213. It is the Hajj accepted by Allah or the one, which is performed pure of any sins or evil actions.
730. Jābir bin 'Abdullāh (RAA) narrated, 'A Bedouin came to the Prophet  and said, 'O Messenger of Allah! Tell me about 'Umrah! Is it compulsory? He replied , "No (it is not compulsory), but it is better for you to perform it." Related by Ahmad and at-Tirmidhi. Scholars are of the opinion that it is Mawqūf. Ibn 'Adi narrated with a weak chain of narrators on the authority of Jābir (RAA) in a Hadith Marfu’ (connected to the Prophet ), "Hajj and 'Umrah are compulsory."214

731. Anas (RAA) narrated that the Messenger of Allah was asked, 'What is as-Sabil? 215 The Messenger of Allah replied, "Provision of food and means to make the journey." Related by Ad-Dāraquṭnī and rendered authentic by Al-Hākim.

732. At-Tirmidhī reported the same hadith on the authority of Ibn 'Umar but with a weak chain of narrators.

214. Most scholars hold the opinion that 'Umrah is Sunnah and not a compulsory duty.
215. The man is asking about what is meant by being able to perform Hajj as mentioned in the verse, "And Hajj is a duty that mankind owes to Allāh, those who can afford the journey." (3:97).
733. Ibn `Abbas (RAA) narrated, 'The Messenger of Allah came across some riders at ar-Rauha (a place near Madinah). He asked them, "Who are you?" They replied, 'Who are you?' He replied, "I am the Messenger of Allah." A woman then lifted up a boy, and asked the Prophet, 'Will this boy be rewarded for Hajj?' The Messenger of Allah replied, "Yes, and you too will be rewarded."' 216 Related by Muslim.

734. Ibn `Abbás (RAA) narrated that 'Al-Fadl Ibn `Abbas was riding behind the Messenger of Allah when a woman from the tribe of Khath'am came along, and al-Fadl started looking at her and she also started looking at him. The Messenger of Allah kept on turning al-Fadl's face to the other side. She said, 'O Messenger of Allah! Allah has prescribed Hajj for His servants, and it has become due on my father who is an old man, who cannot sit stable on his mount. Shall I perform Hajj on his behalf?' The Prophet replied, "Yes, you may." This incident took place during

216: The boy will be rewarded for his obedience, while the mother will be rewarded for carrying and instructing him to perform Hajj. This hadith is evidence that performing Hajj by someone before attaining puberty is correct and acceptable, but once he attains the age of puberty, he is to perform Hajj once again, as Hajj is compulsory on adults only.
the Farewell Pilgrimage of the Prophet . Agreed upon, and the wording is from Al-Bukhārī.

735. Ibn `Abbās (RAA) narrated, ‘A woman from the tribe of Juhainah came to the Prophet and said, ‘My mother had vowed to perform Hajj, but she died before fulfilling her vow. Should I perform Hajj on her behalf?’ The Prophet said, “Yes perform Hajj on her behalf. Had there been a debt on your mother, would you have paid it or not? So, pay off her debt to Allāh, for He is most deserving of settlement of His debt.” Related by Al-Bukhārī.

736. Ibn `Abbās (RAA) narrated that the Messenger of Allāh said,“Any minor (child) who performs Hajj must perform it again after coming of age; any slave who performs Hajj and is then freed, must perform his Hajj again.” Reported by Ibn Shaibah and Al-Baihaqi. Its narrators are authoritative but scholars say that it is Mawquf.
737. Ibn 'Abbās (RAA) narrated, 'I heard the Messenger of Allāh ﷺ saying, “A man must never be alone with a woman unless there is a Mahrrm 217 with her. A woman also may not travel with anyone except with a Mahrrm (relative).” A man stood up and asked, ‘O Messenger of Allāh! My wife has gone for Hajj while I am enlisted for such and such a battle, what should I do?’ The Messenger of Allāh ﷺ replied, “Go and join your wife in Hajj.” Agreed upon, and the wording is from Muslim.

738. Ibn 'Abbās (RAA) narrated, ‘The Messenger of Allāh ﷺ heard a man saying, ‘O Allāh! Here I am in response to Your call (saying Labbayk on behalf...) on behalf of Shubrumah.’ The Messenger of Allāh ﷺ asked him, “Have you performed your own Hajj?” He replied, ‘No,’ whereupon the Prophet ﷺ told him, “You must perform Hajj on your own behalf first, and then perform it on behalf of Shubrumah.”’ Related by Abū Dawūd and Ibn Mājah. Ibn Hibbān graded it as Sahīh.

739. Ibn 'Abbās (RAA) narrated that the Messenger of Allāh ﷺ once addressed us and said, “O People! Hajj has been presc-
ribed for you." Al-Aqra' bin Habis stood up and asked, 'O Prophet of Allah! Are we to perform Hajj every year?' The Messenger of Allah said, "Had I said 'yes', it would have become a (yearly) obligation. Hajj is obligatory only once in one's lifetime. Whatever one does over and above this is supererogatory (a voluntary act) for him." Related by the five Imams except for at-Tirmidhi.

740. A similar narration was also related by Muslim on the authority of Abu Hurairah.

Chapter II: Mawāqit: Fixed Times and Places For Ihrām

741. Ibn `Abbás (RAA) narrated that the Messenger of Allah specified for the people of Madinah, DhulHulaifah (a place 540 km to the north of Makkah) as miqāt. For those coming from ash-Shām (including Syria, Jordan and Palestine), he specified al-Juhfah (a place 187 km to the north-west of Makkah and close to Rābigh, where they now perform their Ihram). For those coming from Najd, he specified Qaran al-Manāzil, (a mountain, 94 km to the east of Makkah, overlooking Arafah. For those coming from Yemen, he specified Yalamlam (a mountain 54 km to the south of Makkah. These places are for the people (coming from the above

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218- A place from where they must declare their intention for Hajj and enter the state of Ihram.
specified countries) as well as for others, who pass by them on their way to perform Hajj or Umrah. Those living within those boundaries can assume Ihram from where they set out (for the journey), and even the residents of Makkah, their Miqat would be the place where they are staying in Makkah.' Agreed upon.

742. ‘A’ishah (RAA) narrated, 'The Messenger of Allah specified for those coming from Iraq, Dhāt ‘Irq (a place 94 km to the north-east of Makkah) as their Miqat.' Related by Abū Dawūd and An-Nasā’ī.

743. Muslim related a similar narration on the authority of Jābir, but it is most probably Mawqūf.

744. Al-Bukhari reported that it was Umar, who specified Dhāt ‘Irq as the miqāt (of those coming from Iraq).219

745. Ibn ‘Abbās narrated that the Messenger of Allah specified al-‘Aqīq (a part of Dhāt ‘Irq) for those coming from the east.' Related by Ahmad, Abū Dawūd and An-Nasā’ī.

219. After al-Bagrah and al-Kūfah were conquered.
Chapter III: Kinds of Ihram

746. 'A'ishah (RAA) narrated, 'We left Madinah with the Messenger of Allah to perform the Farewell Hajj. Some of us declared Ihram to perform 'Umrah, while others declared their intentions to perform both Hajj and 'Umrah. Yet others declared their Ihram to perform Hajj only. The Prophet declared Ihram for Hajj only. Those who intended 'Umrah terminated their Ihram as soon as they finished the rituals of 'Umrah. Those who intended to perform Hajj only or to combine Hajj with 'Umrah, did not terminate their Ihram until the Day of Slaughtering (i.e. the day of sacrifice or 'Idul Ad-ha).’ Agreed upon.

Chapter IV: The Etiquettes of Ihram

747. Ibn Umar (RAA) narrated, ‘The Messenger of Allah used to start saying the Talbiyah (after entering the state of Ihram) from the mosque of Dhul Hulaifah (i.e. from the Miqat of Madinah).’ Agreed upon.
748. Khallad bin as-Sa'ib narrated on the authority of his father, 'The Messenger of Allah said, “Jibril (peace be upon him) came to me and told me: 'Command your Companions to raise their voices when saying Talbiyah.”' Related by the five Imams and rendered authentic by At-Tirmidhi and Ibn Hibban.

749. Zaid bin Thabit (RAA) narrated, 'When the Messenger of Allah intended to make Ihram for Hajj, he would wash, and take off his ordinary clothes (and put on his white Ihram)." Related by At-Tirmidhi who declared it to be Hadith Hasan.

750. Ibn Umar (RAA) narrated, The Messenger of Allah was asked about what the person who is in a state of Ihram (Muhrim) should wear. He answered, "A person in the state of Ihram is not allowed to wear a sewn shirt, a turban, trousers, a hooded robe, shoes or sewn slippers (Khuff), unless one is unable to find unsown slippers, then he may wear his Khuff or shoes provided one cuts them below the ankles, and you must not wear clothing that has been dyed with sweet smelling fragrance (such as saffron)." Agreed upon, and the wording is from Muslim.

220- Leather foot-wear which covers the ankles.
751. ‘A’ishah (RAA) narrated, ‘I used to apply perfume to the Prophet ﷺ when he intended to enter the state of Ḥajj, before he put on his Ḥajj garments. And again when he ended his state of Ḥajj, but before he had made Tawaf around the Ka’bah.’

Agreed upon.

752. Uthmān bin ʿAffān (RAA) narrated that the Messenger of Allāh ﷺ said, “A Muḥrīm (one in the state of Ḥajj) must not contract marriage, nor help others contract marriage, nor get engaged to marry.” Related by Muslim.

753. Abū Qatādah Al-Ansārī (RAA) narrated concerning his hunting a zebra while he is not in a state of Ḥajj, that ‘Allāh’s

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221. Perfume may be used on the body as well as on the Ḥajj garments, but only before making the intention to enter the state of Ḥajj.

222. Abū Qatādah reported that Allāh’s Messenger ﷺ went out to perform Ḥajj and they accompanied him. The Prophet ﷺ dispatched a group, including Abū Qatādah, and told them to follow the seashore until they meet him again. All of them except for Abū Qatādah were in the state of Ḥajj. On the way, they saw a herd of zebras. Abū Qatādah caught a female zebra and they all ate from its meat, but they wondered if it was permissible for them to eat of it as they were in the state of Ḥajj (because it is not permissible for the one in the state of Ḥajj to engage in hunting or eating land game). Then they carried the rest of the meat to the Prophet ﷺ and told him the whole story. The Prophet ﷺ asked them, “Did any of you ask Abū Qatādah to attack the herd,.....”
Messenger ﷺ said to Abū Qatādah’s companions—who were in a state of Ḥāram, “Did any one of you ask Abū Qatādah to attack the herd, or point it out to him?” They said, ‘No.’ The Prophet ﷺ then said, “Then, you may eat what is left of the quarry.” Agreed upon.

754. As-Sa‘b bin Jath-thamah al-Laithi (RAA) narrated, ‘He presented to the Prophet ﷺ the meat of a zebra while he was in the area known as al-Abwa’ or Waddan. The Prophet ﷺ declined it, and said to him, “We declined your present only because we are in the state of Ḥāram.” 223 Agreed upon.

755. ‘A’ishah (RAA) narrated, ‘The Messenger of Allāh ﷺ said, “Five kinds of animals are vicious and harmful, and they may be killed outside or inside the sacred area of Haram (Sanctuary). These are: the scorpion, the kite, the crow, the mouse, and the rabid dog.” Agreed upon.

(as in the hadith). Scholars deduced from this story that it is permissible for the Muḥrīm to eat land game as long as he did not ask for it to be hunted, pointed it out to the person who hunted it or helped in the hunt.

223- The Prophet ﷺ declined the present because the man caught it especially for the Prophet while he was in the state of Ḥāram. What is allowed for the muḥrīm is to eat what was given as a present from land game that was not caught for the muḥrīm but for the one who is not in the state of Ḥāram, who caught it for himself and then decided to give some of it to the muḥrīm as a present.
756. Ibn `Abbas (RAA) narrated, 'The Messenger of Allah ﷺ had himself cupped while he was in the state of Ihram.' Agreed upon.

757. Ka'b bin Ujrah (RAA) narrated, 'I was carried to the Prophet ﷺ and the lice were falling over my face. He said, “I did not know that your disease is hurting you as much as what I see. Can you sacrifice a sheep?” I said, ‘No.’ He then said, “Fast for three days or feed six poor people, half a س١ each.”' Agreed upon.

758. Abū Hurairah (RAA) narrated, 'When Allāh, the Most High granted His Messenger ﷺ victory on the conquest of Makka, the Prophet ﷺ addressed the people, so he glorified Allāh and praised Him, and said, “Allāh withheld the elephant from...’

224. In another narration: of dates.
Makkah²²⁵ and empowered His Messenger and the believers over it. It has not been made lawful (i.e. fighting in it) for anyone before me, but it has been lawful for me only for a few hours on that day (of the conquest), and it will not be made lawful to anyone after me (to enter it fighting). Its wild game must not be frightened, its thorns are not to be cut. No one is allowed to pick up lost articles (Luqatah) unless he announces it (what he has found) publicly (in order to return it to the owner). If anyone has someone murdered inside its boundaries, then he has the choice of the best of two options (i.e. either to accept compensation, i.e. blood money or to retaliate). Al-'Abbás then said, 'Except for the Idhkhar (a kind of nice smelling grass, which is used by goldsmiths and burnt in households.)²²⁶

225- Referring to the Abyssinian expedition against Makkah, meaning to destroy the Ka'bah, but Allāh, protected His Sacred House, and they went back defeated after Allāh sent flocks of birds on them (Sūrah 105).

226- In another narration the Prophet said to Al-Abbás, “Except for the Idhkhar.” Which means that it is excluded from the prohibition of cutting wild plants for the reasons that Al-Abbás mentioned.
760. 'Āli bin Abī Talīb (RAA) narrated that the Messenger of Allāh ﷺ said, "Madinah is a Haram (Sanctuary) and its Sacred Precincts extend from ⲦAir to Thawr (the names of two mountains)." Related by Muslim.

باب صفة الحج ودخول مكة

Chapter V: Description of Hajj Rituals and Entering Makkah
761. Jābir bin `Abdullāh (RAA) narrated, 'The Messenger of Allāh ﷺ performed Ḥajj (on the 10th year of Hijrah), and we set out with him (to perform Ḥajj). When we reached Dhul-Hulaifah, Asmā' bint Umais gave birth to Muhammad Ibn Abī Bakr. She sent a message to the Prophet ﷺ (asking him what she should do). He said, "Take a bath, bandage your private parts and make the intention for Ḥijrah."

The Prophet ﷺ then prayed in the mosque and then mounted al-Qaswa' (his she-camel) and it stood erect with him on its back at al-Baidā' (the place where he started his Ḥijrah). He then started pronouncing the Talbiyah, saying: "Labbaika Allāhumma labbaik labbaika la sharika laka labbaik, innal hamda wan-ni'mata laka wal mulk, la sha-

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rika lāh (O Allāh! I hasten to You. You have no partner. I hasten to You. All praise and grace is Yours and all Sovereignty too; You have no partner). When we came with him to the House (of Allāh), he placed his hands on the Black Stone (Hajar al-Aswad) and kissed it. He then started to make seven circuits (round the Ka'bah), doing ramal (trotting) in three of them and walking (at his normal pace) four other circuits. Then going to the place of Ibrāhīm (Maqām Ibrāhīm), there he prayed two rakʿāt. He then returned to the Black Stone (Hajar al-Aswad) placed his hands on it and kissed it. Then he went out of the gate to Safa, and as he approached it, he recited: “Verily as-Safā and Marwāh are among the signs appointed by Allāh,” (2:158), adding, “I begin with what Allāh began.” He first mounted as-Safā until he saw the House, and facing the Qiblah he declared the Oneness of Allāh and glorified Him and said: ‘La ilaha illa-llāh wāhda hā la sharīka lah, lahu nūl wā lahu hām, wā ihwā ala kulli shā'irin qa'der, la ilaha illa-llāh wāhda hā anjaza wa'dahu wā nazara 'abdahu, wā hazamal ahzaba wāhda wāhda’ (There is no God but Allāh, He is One, and has no partner. His is the dominion, and His is the praise and He has Power over all things. There is no God but Allāh alone, Who fulfilled His promise, helped His servant and defeated the confederates alone.”) He said these words three times making supplications in between. He then descended and walked towards Marwāh, and when his feet touched the bottom of the valley, he ran; and when he began to ascend, he walked (at his normal pace) until he reached Marwāh. There he did as he had done at Safa......

When it was the day of Tarwiyyah (8th of Dhul-Hijjah) they went to Minā and put on the Ihram for Hajj and the Messenger of Allāh ﷺ rode his mount, and there he led the Dhuhr (noon), ‘Åshr (afternoon), Maghrib (sunset), ‘Ishā and Fajr (dawn) prayers. He then waited a little until the sun had risen, and commanded that a tent be pitched at Namirah (close to Arafah). The Messenger of Allāh ﷺ continued on until he came to ‘Arafah and he found that the tent had been pitched for him at Namirah. There he got down until the sun had passed its meridian; he commanded that al-Qaswā’ be brought and saddled for him, then he came to the bottom of the valley, and addressed the people with the well-known sermon Khutbat al-Wadā’ (the Farewell Sermon). Then the Ḥādın was pronounced and later on the Iqāmah and the Prophet ﷺ led the
Dhūh (noon) prayer. Then another Iqâmah was pronounced and the Prophet ﷺ led the 'Asr (afternoon) prayer and he observed no other prayer in between the two.

The Messenger of Allah ﷺ then mounted his camel and came to the place where he was to stay. He made his she-camel, al-Qaswâ', turn towards the rocky side, with the pedestrian path lying in front of him. He faced the Qiblah, and stood there until the sun set, and the yellow light diminished somewhat, and the disc of the sun totally disappeared. He pulled the nose string of al-Qaswâ' so forcefully that its head touched the saddle (in order to keep her under perfect control), and pointing with his right hand, advised the people to be moderate (in speed) saying: "O people! Calmness! Calmness!" Whenever he passed over an elevated tract of land, he slightly loosened the nose-string of his camel until she climbed up. This is how he reached al-Muzdalifah. There he led the Maghrib (sunset) and 'Isha prayers with one Adhân and two Iqâmas, and did not pray any optional prayers in between them.

The Messenger of Allâh ﷺ then lay down until dawn and then offered the Fajr (dawn) prayer with an Adhân and an Iqâmah when the morning light was clear. He again mounted al-Qaswâ', and when he came to Al-Mash'ar Al-Haram (The Sanctuary Landmark, which is a small mountain at al-Muzdalifah) he faced the Qiblah, and supplicated to Allâh, Glorified Him, and pronounced His Uniqueness and Oneness, and kept standing until the daylight was very clear. Then he set off quickly before the sun rose, until he came to the bottom of the valley of Muḥassîr where he urged her (al-Qaswâ') a little. He followed the middle road, which comes out at the greatest Jamârah (one of the three stoning sites called Jamrat-ul 'Aqabah), he came to Jamarah which is near the tree. At this he threw seven small pebbles, saying, 'Allâhu Akbar' while throwing each of them in a manner in which small pebbles are thrown (holding them with his fingers) and this he did while at the bottom of the valley.

He then went to the place of sacrifice, and sacrificed sixty-three (camels) with his own hand (he brought 100 camels with him and he asked 'Alî to sacrifice the rest). The Messenger of Allâh ﷺ again rode and came to the House (of Allâh), where he performed Tawâf Al-Ifadah and offered the Dhūh prayer at Makkah...’ Muslim transmitted this hadith through a very long narration describing the full details of the Hajj of the Prophet ﷺ.
762. Khuzaimah bin Thabit (RAA) narrated, ‘When the Messenger of Allāh ﷺ finished his Talbiyah whether in Hajj or Umrah, he would ask Allāh for His good pleasure and acceptance and ask Him for Paradise, and would seek refuge in Him from Hell.’
Related by Ash-Shafi’i with a weak chain of narrators.

763. Jābir (RAA) narrated that the Messenger of Allāh ﷺ said, “I have offered my sacrifice here (at Minā) and all of Minā is a place for slaughtering, so sacrifice where you are staying (at Minā). And I have stopped here (at ’Arafāt) and all of ’Arafāt is a stopping place (for the Day of ’Arafah on the 9th of Dhul-Hijjah). And I have stood here, and all of Jam’ (meaning al-Muzdalifah) is a place for standing.” Related by Muslim.

764. ‘Ā’ishah (RAA) narrated, ‘When the Messenger of Allāh ﷺ came to Makkah, he entered from its higher side (a place now called al-Mu‘alla gate) and went out from its lower side (now called Kudā).’ Agreed upon.

227. The pilgrim is not literary asked to stand at ’Arafah on that day, but just to be physically and mentally present there, whether he is asleep, awake, riding, lying down etc.
765. Whenever Ibn 'Umar (RAA) came to Makkah he would spend the night at Dhi Ṭuwa valley (near Makkah), and in the morning he would bathe. 'Ibn 'Umar used to say that this is what the Messenger of Allâh ﷺ used to do.' Agreed upon.

766. Ibn 'Abbas (RAA) narrated that he used to kiss the Black Stone and prostrate himself on it. Related by Al-Hâkim and Al-Baihaqi.228

767. Ibn 'Abbâs (RAA) narrated that the Messenger of Allâh ﷺ commanded them to trot for three circuits and walk (with a normal pace) for four circuits, between the two corners (The Black Stone and the Yemeni corner). Agreed upon.

768. Ibn 'Umar (RAA) narrated that whenever he made Ta-wwâf round the Ka'bah, he would trot during the first three circuits

228. This hadith is reported to be weak, as it is reported with a weak chain of narrators. It has only been confirmed that the Messenger of Allâh ﷺ placed his hands on the Black Stone and kissed it, not that he prostrated on it. The hadith of 'Umar (no. 770) proves this.
and walk the remaining four.

In another version, 'I saw the Messenger of Allah في أهل، when he made Tawaf, whether on Hajj or ‘Umrah, that he would trot for the first three circuits (of Tawaf) and walk for the remaining four.' Agreed upon.

769. Ibn Umar (RAA) narrated, 'I never saw the Prophet في أهل touch (place his hands on) any other part of the Ka’bah except the two corners: The Black Stone and the Yemeni corner.' Related by Muslim.

770. Umar (RAA) narrated that he kissed the Black Stone and said, 'I know that you are a stone and can neither benefit anyone nor harm anyone. Had I not seen Allah’s Messenger kissing you, I would not have kissed you.' Agreed upon.

771. Abû At-Tufail (RAA) narrated, 'I saw Allah’s Messenger في أهل making Tawaf round the Ka’bah, and he was touching the corner (of the Black Stone) with a stick that he had with him and then kissing the stick.' Related by Muslim.

772. Ya’li bin Umayah (RAA) narrated, 'The Messenger of Allah في أهل made the Tawaf while wearing a green Yemeni mantle, bringing it up from under his right armpit while covering the left shoulder.' Related by the five Imams except for An-Nasâ’î. At-Tirmidhi graded it as Sahih.
773. Anas (RAA) narrated, ‘When we assumed *ihram* (for *Hajj* or *Umrah*) some of us raised their voices with *Talbiyah* and nobody objected to that, and others raised their voices with *Tahbir* and no one objected to that (which means that saying *Allahu Akbar* ‘*Allah* is the Greatest’, or reciting the *Talbiyah* are both acceptable during *ihram*).’ Agreed upon.

774. Ibn ‘Abbas (RAA) narrated, ‘The Messenger of *Allah* sent me at night from *al-Muzdalifah* (to *Mina*) with the weak members of his family (women and children).’ Agreed upon.

775. ‘A’ishah (RAA) narrated, ‘Saudah (the wife of the Prophet) asked his permission, on the night of *al-Muzdalifah*, to leave earlier (to *Mina*) as she was a heavy and slow woman.’ The Prophet gave her permission.’ Agreed upon.

776. Ibn ‘Abbás (RAA) narrated, ‘The Messenger of *Allah* said to us, ‘*Do not throw the pebbles at Jamrah al-‘Aqabah*’”

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229- It is *Sunnah* to spend the night at *Muzdalifah* and start going to *Minā* after *Fajr*. This narration however, indicates that it is permissible for the women and children (the weak members on the journey) to leave to *Minā* at night.
until sunrise.” Related by the five Imāms except An-Nasā‘ī, but with a disconnected chain of narrators.

777. ‘Ā’ishah (RAA) narrated, ‘The Prophetﷺ sent Umm Salamah on the night of the 10th (before the day of the Sacrifice) and she threw her pebbles before dawn, after which she returned to Makkah to perform Tawaf.’ Related by Abū Dawūd.

778. Urwah bin Mu‘ārras (RAA) narrated that the Messenger of Allāh ﷺ said, “Anyone who offered this prayer –at al-Muzzdalifah– along with us, and waited with us until we returned to Minā, and he stayed at ‘Arafāt (on the 9th) before that by night or day, he would have completed the prescribed duties of Hajj.” Related by the five Imāms. At-Tirmidhī and Ibn Khuzaimah graded it as Sahih.

779. Umar (RAA) narrated, ‘The pagans did not use to depart from Muzdalifah until the sun had risen, and they would say, ‘Let the sun shine on Thabār (the highest mountain in Makkah).’ The Messenger of Allāh ﷺ contradicted them and departed from Muzdalifah before sunrise.’ Related by Al-Bukhārī.

781. 'Abdullāh bin Mas'ūd (RAA) narrated that he kept the Ka'bah on his left and Minā on his right and threw the seven pebbles of Jamrat-ul 'Aqabah. He then said, ‘This is the location where the one on whom sūrah al-Baqarah (sūrah no. 2) was revealed (i.e. the Messenger of Allāh ﷺ).’ Agreed upon.

782. Jābir bin 'Abdullāh (RAA) narrated, ‘The Messenger of Allāh ﷺ threw Jamrat-ul 'Aqabah on the Day of Sacrifice (the 9th of Dhul Hijjah) in the forenoon. On the following days he threw them when the sun had passed its meridian.’ Related by Muslim.

230- He is referring to the place where the Messenger of Allāh ﷺ stood to throw the pebbles.
783. Ibn 'Umar (RAA) narrated that he used to throw the pebbles of al-Jamrat ud-Duniyâ (the Jamrah near to the Khaif mosque) with seven small pebbles, and would recite Takbîr when throwing each pebble. Then he would go ahead until he reached the bottom of the valley, where he would stand for quite a long time facing the direction of the Qiblah, and raising his hands, while supplicating Allâh. Then he went and threw seven pebbles at the second Jamrah (al-Jamrah al-Wosta) while saying Allâhu Akbar with each throw. He would then turn to the left of the bottom of the valley, stand there facing the Qiblah and supplicating to Allâh with his hands raised. Then he went to Jamrat-ul 'Aqabah, threw seven pebbles at it, uttering the Takbîr with each throw. After that he left and did not pause. He would then say, 'I saw the Prophet ﷺ doing like this.' Related by Al-Bukhârî.

784. Ibn 'Umar (RAA) narrated that the Messenger of Allâh ﷺ said, "May Allâh bless those who shaved." The Companions asked him, 'O Allâh's Messenger, what about those who cut their hair short?' They repeated their question twice (and each time he repeated his saying, 'May Allâh bless those who shaved.') On the third time, the Messenger of Allâh ﷺ then said, "And (may Allâh bless) those who cut their hair short." Agreed upon.

231- In one version of this hadîth, the Messenger of Allâh ﷺ made a supplication for those who shaved three times, and in the fourth he supplicated Allâh for those who cut their hair short. In another version he supplicated for those who shaved twice, and the third time he supplicated Allâh for those who cut their hair short.
785. 'Abdullāh Ibn ʿAmr bin al-ʿĀs (RAA) narrated that the Messenger of Allāh ﷺ stood in Minā during the Farewell Hajj, while the people asked him questions and he answered them. A man asked, 'O Prophet of Allāh! I was not alert and I shaved my head before slaughtering my animal?' The Prophet ﷺ said, "There is no harm, go and slaughter your animal." Another man asked, 'I slaughtered the animal before I threw the pebbles?' Prophet ﷺ said, "There is no harm, go and throw your pebbles." The narrator said: 'Whoever asked the Prophet ﷺ about anything done before or after the other he told him "No harm done. Go and do (whatever you missed)."' Agreed upon.

786. Al-Maisūr bin Makhramah (RAA) narrated, 'The Messenger of Allāh ﷺ sacrificed his animal before he shaved and commanded his companions to do so.' Related by Al-Bukhārī.

787. 'A'ishah (RAA) narrated, The Messenger of Allāh ﷺ said, "When one of you threw the pebbles and shaved his hair, everything including perfume becomes lawful for him except women (i.e. sexual intercourse)." Related by Ahmad and Abū Dawūd with a weak chain of narrators.

788. Ibn ʿAbbās (RAA) narrated that the Messenger of Allāh
said, "Women (pilgrims) so not have to shave (their heads); they may only shorten their hair." Related by Abû Dawûd with a good chain of narrators.

879. Ibn 'Umar (RAA) narrated that 'Alî-Abbâs bin 'Abdul Muttalib asked permission from the Prophet ﷺ to stay at Makkah during the nights of Minâ in order to provide drinking water (from Zamzam) to the pilgrims, and the Prophet ﷺ allowed him.' Agreed upon.

790. 'Âsim bin 'Adi (RAA) narrated that the Messenger of Allâh ﷺ excused the herdsmen of camels from sleeping at Minâ and asked them to throw pebbles on the day of sacrifice (i.e. throw Jamrat-ul 'Aqabah and they do not have to spend the night at Minâ), and then to throw the pebbles of the next day and the day after (i.e. of the 11th and the 12th) combined (on the 12th), and then throw pebbles again on the 13th.' Related by the five Imâms. At-Tirmidhî and Ibn Hibbân graded it as Sahih.

791. Abû Bakrah (RAA) narrated that the Messenger of Allâh ﷺ delivered a sermon to us on the Day of Nahr (sacrifice) (and the narrator mentioned the sermon.).' Agreed upon.

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792. Sarrâ' bint Nabhân\textsuperscript{232} (RAA) narrated, 'The Messenger of Allâh ﷺ delivered a sermon to us on the second day of sacrifice, ‘Yawn ar-Ru'ús' (11\textsuperscript{th} of Dhul-Hijjah) and said, "Is this not the middle of the days of Tashriq?"'\textsuperscript{233} Related by Abû Dawûd.

793. 'A'ishah (RAA) narrated, 'The Messenger of Allâh ﷺ said to her, "Your Tawâf by the Ka'bah and your Sa'î between Safâ and Marwah is sufficient for both your Hajj and 'Umrah (i.e. one Tawâf and one Sa'î are sufficient as she combined Hajj and 'Umrah.)' Related by Muslim.

794. Ibn 'Abbâs (RAA) narrated that the Messenger of Allâh ﷺ did not trot during the seven circuits made in the final Tawâf when he returned to Makkah.' Related by the five Imâms except at-Tirmidhi. Al-Ḥâkim graded it as Şahîh.

\textsuperscript{232} She was mistress of a temple in pre-Islamic days.

\textsuperscript{233} The days of Tashriq are 11\textsuperscript{th}, 12\textsuperscript{th}, and 13\textsuperscript{th} of Dhul Hijjah, but probably the Prophet ﷺ means that it is the best of its days, or maybe the middle counting the day of sacrifice with them, as 'Yawn ar-Ru’ús' is by consensus the 11\textsuperscript{th}.

796. ‘A‘ishah (RAA) narrated that she did not use to do that - i.e. rest at al-Muhassab and said, ‘The Messenger of Allâh (ﷺ) rested at al-Muhassab, because it was easier to stop there and depart from (i.e. it is not a Sunnah to rest there).’ Related by Muslim.

797. Ibn Abbas (RAA) narrated, ‘People were commanded to make the Tawâf round the Ka‘bah their last rite (Farewell Tawâf) but the menstruating women were excused from it.’ Agreed upon.

798. Ibn Az-Zubair (RAA) narrated that the Messenger of Allâh (ﷺ) said, “Offering prayer in my mosque (in Madînah) is better than one thousand prayers elsewhere, save for those offered prayer in al-Masjid al-Harâm (in Makkah). And prayer offered in al-Masjid al-Harâm is better than prayer offered in my mosque by one hundred prayers.” Related by Ahmad and Ibn Hibbân graded it as Sahîh.
Chapter VI: Missing the Pilgrimage or being detained (Ih-sār)

799. ‘Abd Allāh b. ʻAbd al-‘Azīz narrated, “The Messenger of Allāh ﷺ was prevented from performing ‘Umrāh (by Quraish) he shaved his head, had intercourse with his wives and slaughtered his animal. The next year he performed ‘Umrāh to make up for the year that he had missed.” Related by Al-Bukhārī.

800. ‘Ā’ishah (RAA) narrated, “The Messenger of Allāh ﷺ went to visit Dubā’ah bint Az-Zubair bin ʻAbdul Muţţalib. She said to him, ‘O Messenger of Allāh I have made the intention to perform Ḥajj but I am suffering from an illness.’ He said to her, “Perform Ḥajj but set a condition that you shall be relieved of the Ḥijām whenever you are prevented (due to illness, etc.).” Agreed upon.

234- This indicates that a muhārim can preset a condition that if he is prevented from performing Ḥajj or ‘Umrāh then he is relieved from his Ḥijām whenever he is prevented.
801. Ikrimah narrated on the authority of Al-Hajjāj bin 'Amr al-Ansāri (RAA), that the Messenger of Allah ﷺ said, "If anyone breaks (a leg) or becomes lame (while he was performing Hajj or 'Umrah) he is released from him Ihram and must perform Hajj the next year." Ikrimah said, 'I asked Ibn 'Abbās and Abū Hurairah about this statement of Al-Hajjāj, and they said that he had spoken the truth. Related by the five Imāms. At-Tirmidhī graded it as Hasan.
Chapter I: Conditions of Business Transactions and Those which are Forbidden

802. Rif'ah bin Râfi' (RAA) narrated that the Messenger of Allah ﷺ was asked, 'Which type of earning is the best?' He said, "A man's earning through working with his own hands, and every business transaction which is approved (which is Halâl and free of cheating etc...)." Related by Al-Bazzâr and al-Hâkim graded it as Sahih.

803. Jâbîr bin `Abdullâh (RAA) narrated, 'He heard the Messenger of Allah ﷺ say in the year of the Conquest (of Makkah) while he was in Makkah, "Allâh has prohibited the sale of alcohol, dead animals, pigs, and idols." People asked, 'O Messenger of Allâh! What about the fat of dead animals, it is used for..."
greasing boats and skins and people use it for making oil for lamps.' He said, 'No, it is *Harām*.' The Messenger of Allāh (ﷺ) then added, ‘*May Allāh curse the Jews,* for Allāh made the fat (of animals) *Harām* (unlawful) for them, yet they melted the fat, sold it and ate its price.’ Agreed upon.

804. Ibn Mas‘ūd (RAA) narrated, ‘I heard the Messenger of Allāh (ﷺ) say, “When two business dealers dispute (over a business dealing) and none of them has evidence to prove his case, the final word is left to the seller or they may both abandon the deal.” Related by the five Imāms and al-Hākim graded it as *Sahih*.

805. Ābu Mas‘ūd al-Ansāri (RAA) narrated, ‘The Messenger of Allāh (ﷺ) prohibited taking the price of a dog, the earnings of a prostitute and the fees taken by a soothsayer.’ Agreed upon.

806. Jābir bin ‘Abdullāh (RAA) narrated, ‘That he was once traveling on his camel which had become so slow that he intended to get rid of it. The Prophet (ﷺ) passed by (after Jābir told him the
story), and poked the camel with his stick, and asked Jábir to ride it again. The camel was much faster than it had ever been before. The Messenger of Allâh ﷺ then said to Jábir, "Sell it to me for one Uqiyah (ounce) of gold." Jábir said, ‘No.’ He again said, "Sell it to me for one Uqiyah of gold." Jábir says, ‘I sold it for one Uqiyah and stipulated that I should ride it to my house.’ When we reached (Madinah) I took that camel to the Prophet ﷺ and he gave me its price. I returned home but he sent for me (and when I went to him) he said, “Do you think that I asked you to reduce the price to take your camel? Take your camel and your money it is all yours.” Agreed upon and this is Muslim’s version.

807. Jábir (RAA) narrated, ‘A man decided that a slave of his would be free after his death, but the man had no other property. The Messenger of Allâh ﷺ took the slave and called (the people) for one to buy him (from the Prophet ﷺ), and he sold him.’

808. Maimûnah (the wife of the Prophet ﷺ) (RAA) narrated that the Messenger of Allâh ﷺ was asked about a mouse that fell into a pot of clarified butter, and died inside it. He said, “Take out (the mouse) and what is around it, and throw it away. Then eat (the rest of) your clarified butter.” Related by Al-Bukhârî. Ahmad and an-Nasâ’î added the following, ‘in solid clarified butter’.

235. In the narration of Al-Bukhârî, Nu’aim bin ‘Abdullâh bought him and paid 800 Dirhams. Scholars say that this Hadith is evidence that the ruler can sell the property of a man who is bankrupt and divide the money among his debtors or give it to him to spend (as in this Hadith).
809. Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, "If a mouse fell into a pot of clarified butter, and the butter is solid, take it (the mouse) and what is around it out and throw it away. But if the butter was melted (i.e. in a liquid state) do not touch it (i.e. throw it all away)." Related by Ahmad and Abū Dawūd. Al-Bukhārī and Abū Hātim ruled it to be weak.

810. Abū Az-Zubair (RAA) narrated, 'I asked Jābir about the price of cats and dogs.' He answered me, 'The Messenger of Allāh ﷺ rebuked that.' Related by Muslim. In a version by An-Nasā’ī, he added, "Except that of a hunting dog." 236

236- There is a consensus among the scholars about the price of the dog except the one used for hunting or guarding. They differed over the price of a cat, but they agreed to selling it if it is used for a certain benefit.
811. 'A'ishah (RAA) narrated, 'Barirah came to me and said, 'I have made an agreement with my masters to pay them nine Uqiyas (ounces, of gold) (in installments) one Uqiyah per year, so please help me (to pay the money).’ 'A'ishah replied, 'I am ready to pay the whole amount now provided your masters agree that your Walâ will be for me.' Barirah went back to her masters and told them about that offer but they refused to accept it. She returned, and at that time, the Messenger of Allah was present (at 'A'ishah’s house). Barirah said to 'A'ishah, 'I told them about the offer but they did not accept it and insisted on having the Walâ for themselves.' The Prophet heard that, and 'A'ishah narrated the whole story to him. He then said to her, "Buy her and stipulate that the Walâ should be yours, as Walâ is (legally) for the manumitter." 'A'ishah (RAA) did so and the Messenger of Allah stood up in front of the people, and after glorifying and praising Allah, he said, "What about the people who impose conditions which are not in Allah's Book (i.e. contradictory to Islamic Shari'ah)? "Every condition that is not found in the Book of Allah is invalid, even if its number is one hundred. Allah's decisions are the right ones and His conditions are the firmer ones, and the Walâ is for the manumitter." Agreed upon and the wording is from Al-Bukhari.

In Muslim's version, "Buy her and manumit her, and stipulate that her Walâ loyalty is yours."

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237. Walâ refers to the right of inheriting the property of a manumitted slave after his death. The one who has the most right to inherit from him is the one who manumitted him.
812. Ibn Umar (RAA) narrated, ‘Umar (RAA) prohibited selling the mothers of children\(^{238}\) and said, ‘She is not to be sold, given as a gift, or inherited, but her owner is to enjoy her (in sexual intercourse) as long as he lives. When he dies she becomes free.’ Related by Mālik and Al-Baihaqi.

813. Jábir (RAA) narrated, ‘We used to sell our slave women who are mothers of children, during the lifetime of the Prophet \(^{239}\), and he did not object to it.’ Related by An-Nasā’ī, Ibn Mājah ad-Dāraqutnī and Ibn Hibbān graded it as Sahih.

814. Jábir (RAA) narrated that the Messenger of Allāh \(^{240}\) prohibited the sale of excess water. Related by Muslim. In ano-

\(^{238}\) The mother of a child is the female slave who gave birth to a child, whose father is her Master. The child is consequently free, and she is not to be sold after that.

\(^{239}\) Imām as-Sa`ūdī in ‘Subul as-Salām’ says, that it is only ‘Umar who prohibited her being sold, and it is not a consensus among the companions that she is not to be sold.

\(^{240}\) This narration refers to any water in excess of one’s needs whether found in land which is not owned by anybody, or in someone’s land, whether in a well or otherwise, as no one should prohibit others from using water which is in excess of his own need, as the Prophet said that people are partners in water, grass and fire.
ther narration, 'and hiring a camel to copulate with a she-camel (i.e. no money should be paid for copulation).


816. Ibn 'Umar (RAA) narrated 'The Messenger of Allah prohibited the sale called 'Habal al-Habalah,' which was a kind of dealing practice in Pre-Islamic times (Jahiliyah). A man would pay the price of a she-camel which was not yet born, but would be born by the immediate offspring of an existing she-camel. (i.e. would be the offspring of a she-camel which was still in her mother's womb)' Agreed upon, and the wording is from Al-Bukhārī.

817. Ibn 'Umar (RAA) narrated, 'The Messenger of Allah prohibited selling or donating the 'Walā' of a freed slave.' Agreed upon.

818. Abū Hurairah (RAA) narrated, 'The Messenger of Allah prohibited Baiʿu al-Hasāḥ241 (trading of a pebble), and Baiʿu

241. A type of sale practiced in pre-Islamic periods, by which the seller throws a pebble, and sells the goods or the piece of land etc., on which the pebble falls with a certain price agreed upon previously.
819. Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, "If anyone buys food (grain or otherwise) he should not resell it, until he receives it (i.e. in his hand )." Related by Muslim.

820. Abū Hurairah (RAA) narrated, 'The Messenger of Allāh ﷺ prohibited the double sale (two transactions combined in one)’ Related by Ahmad and An-Nasā’ī. At-Tirmidhī and Ibn Hibbān graded it as Sahih.

821. Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, "Whoever sells a double sale in one, will have the worst of them or (it is as if he involved himself in) Ribā (usury).” Related by Abū Dawūd.

242. Sale involving risk or chance, i.e. the sale of what is not present at the moment.

243. Scholars disagreed on what is meant by a double sale in this hadith. Some say that it is selling commodities with two prices, one immediate and another higher, which is deferred to a later time, the second included an increase for the delayed selling of a commodity over its immediate price. But most scholars refuted this opinion claiming that it is a legitimate form of sale that existed in authentic texts (selling by installment). The second form is selling with two prices, one immediate and another higher, deferred and uncertain. The seller tells him, 'It is for such and such amount of cash and for such and such amount of delayed payment and they depart while being uncertain without having determined anything. This form is prohibited. Some scholars say that one of its forms is to make a double deal, one says I sell you my horse on the condition that you sell me your slave.
822. 'Amro bin Shu‘ainb narrated on his father’s authority who reported from his grandfather (RAA) that The Messenger of Allâh ﷺ said, “It is prohibited to have a loan combined with a sale (in one deal), 244 or having two conditions in a sale, or claiming a profit on something which is not in your possession. 245

There is no selling what is not in your possession.” Related by the five Imâms. At-Tirmidhi, Ibn Khuzaimah and al-Hâkim graded it as Sahih.

823. 'Amro bin Shu‘ainb narrated on his father’s authority who reported from his grandfather (RAA) that ‘The Messenger of Allâh ﷺ prohibited Bai‘u al-Urbân (paying nonrefundable deposits).’ 246

Related by Mâlik.

244- The seller stipulates that the buyer gives him a loan to sell him the goods, or that the buyer borrows the money from the seller as a condition to buy his commodity.

245- As long as the goods are still in the possession of the seller, the profit belongs to him until the transaction is complete. So he is the one who gains any profit or bears any loss. The buyer cannot claim any profit until he possesses the goods.

246- It is a form of prohibited sales in which a nonrefundable deposit is paid towards the price of an item. If the buyer decides to keep it, the deposit is part of the price, but if he does not, then the seller keeps the deposit.
824. Ibn Umar (RAA) narrated, 'I bought some oil from the market and when I came to take it, I met a man who offered me a good profit (i.e., wanted to buy it from me). When I was about to accept the deal, a man caught hold of my arm from behind. I turned around to find that the man was Zaid bin Thabit.' He said to me, 'Do not sell it where you have bought it from, (but wait) till it is in your possession, as the Messenger of Allah prohibited that goods are sold, until the trader takes possession of them.' Related by Ahmad and Abu Dawud and the wording is his. Ibn Hibban and al-Hakim graded it as Sahih.

825. Ibn `Umar narrated, 'I said to the Messenger of Allah, 'I sell camels at the market of Baqi'. So, I would sell for gold (i.e., make the deal with the price set in gold or Dinars), and take silver (Dirhams) for them, or sell for silver (Dirhams) and take gold for them. I would take these for these and give these for these.' The Prophet told me, "There is no objection if the price you use is the current price (the day of making the deal) and as
long as you part having settled all the deal.” Related by the five Imāms. Al-Hākim graded it as Sahih.

826. Ibn ‘Umar narrated, ‘The Messenger of Allāh prohibited Najsh’ (Bidding up merchandise).’ Agreed upon.


828. Anas (RAA) narrated that the Messenger of Allāh prohibited Muhammad.

248. It is prohibited to bid up the price of a piece of merchandise that one is not interested in buying but he is only doing so to deceive another bidder, who would believe that it is worth that price.

249. It means selling grain while they are still in their husk. But Jābir (the narrator) explained it as selling a sown field for a hundred Fireq (16 pounds or 12 Mudd) of wheat.

250. There are various forms of this sale such as selling grapes for raisins by measure or selling dates while they are still on the palm trees, for dried dates and so on.

251. Renting land for some of its crops.

252. To sell something while excluding part of it, unless the exception is explicit, such as selling a number of trees and excluding one. If this particular tree is identified, then it is permissible or else it is prohibited.
prohibited Muḥāqalah, Mukhādarah, Mulāmasah, Munābadhah, and Muzābanah. Related by Al-Bukhārī.

829. Tāwūs narrated on the authority of Ibn ʿAbbās, that the Messenger of Allāh ﷺ said, "Do not go out to meet caravans (on the way to make deals with them) and no townsman is permitted to sell things on behalf of a man from the desert."²⁵⁶

I asked Ibn ʿAbbās, 'What did he mean by saying 'no townsman is permitted to sell on behalf of a Bedouin.'? He replied, 'He should not be a broker for him.' Agreed upon and the wording is from Al-Bukhārī.

830. Abū Hurairah narrated that the Messenger of Allāh ﷺ said, "Do not go out to meet what is being brought (for the market by the riders). If one (of the traders) is met, and some of his goods are sold, then when the owner arrives at the

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²⁵³- The sale of fruit or grain before they are ripe and in good condition.
²⁵⁴- A man selling his garment for another's man garment merely by touching it, and none of them looks at the other man's garment.
²⁵⁵- It means that two men cast their garments to the other to buy but without careful examination.
²⁵⁶- According to the majority of scholars the reason for the prohibition is the harm that affects the city dwellers from this practice, as when the Bedouin is left to sell his commodity, people will buy it at a lower price. If the city dweller sells it for him, he can only sell it at the going market rate.
market, he has the choice (whether to cancel the deal or accept it).”

Related by Muslim.

831. Abu Hurairah (RAA) narrated, “The Messenger of Allah prohibited that a city dweller sells on behalf of a man from the desert, and ordered not to bid against one another, no man should outbid the selling of his brother (Muslim brother), nor propose to marry a woman whom his brother has proposed to, and no woman should ask for the divorce of her sister (in Islam) to take advantage of what is in her pot (to replace her in her life).”

Agreed upon.

In another version by Muslim, “A Muslim should not offer a price above that offered by another Muslim.”

832. Abu Aiyub Al-Ansari (RAA) narrated, “I heard the Messenger of Allah say, “If anyone separates a mother and her child, Allah will separate him from his beloved ones on the Day of Resurrection.”” Related by Ahmad. At-Tirmidhi and al-Hakim graded it as Sahih, but there is a weakness in its chain of narrators.

257. The seller may find that the price he was offered outside the town is less than the real price, then he has the choice to accept or cancel the deal.

258. A Muslim woman should not ask a man to divorce his wife, so that she alone would have all the privileges that the other wife had, of having a husband, being provided with all her life expenses etc.
833. 'Ali bin Abi Tālib (RAA) narrated, 'The Messenger of Allāh ﷺ commanded me to sell two (slaves) young brothers, so I did but I separated them (i.e. sold each to a different person). When I mentioned this to the Prophet ﷺ he said, 'Search for them and bring them back, and do not sell them except to the same person (do not separate them).’ Related by Ahmad with a reliable chain of narrators. Ibn Khuzaimah, Ibn al-Gārūd, Ibn Hibbān, al-Hākim, at-Tabarānī and Ibn al-Qattān graded it as Sahih.

834. Anas bin Mālik (RAA) narrated, 'The prices went up in Madīnah during the time of the Prophet ﷺ. People asked him, 'O Messenger of Allāh! The prices went up, so please fix the prices for us.' The messenger of Allāh ﷺ replied, “Allāh is The One Who fixes the prices, He is The Restrainer, He is the one Who Gives generously, The Sublime Sustainer, and I wish to meet Allāh, the Almighty with none of you having any claim on me for any injustice regarding blood or property.’

\[259\] This Hadith is evidence that fixing prices by authorities is an act of injustice, unless there is a clear imbalance in the market, in which case authorities should interfere by applying fair measures especially when it is relevant to the essential provisions. Some scholars such as Mālik said
Related by the five Imāms except for An-Nasā’ī. Ibn Hibbān graded it as Ṣahīh

835. - وَعَنْ أَبِي ذَرَةٍ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ : "لَا تَصْرَعِوا الْبُلُوطَ وَالغََّنِّمَ فَمَنْ أَنْتَهَىْ بِهِ فَهُوَ بِحُبْبَ أنْتَهَىْ بَعْدَ أَنْ يُحْلِفَهَا ؛ إِنْ شاءَ أُسْكِنْهَا ، وَإِنْ شَاءَ رَدُّهَا وَصَاعَةَ مِنْ نَمَرَّ. مُتَفَقٌ عَلَيْهِ.

وَلَعَلَّمَ : "فَهُوَ بِالْخَيْرَ ثَلَاثَةَ أَيَامٍ.

وَقَالَ الْبَخَارِيُّ : "وَرَدَّ مَعِيَ صَاعَةً مِنْ طَعَامٍ ، لَا سَمْرَاءٍ."

836. Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, “Do not tie up the udders of camels and sheep (and leave them un-milked for a long time). Whoever buys such an animal (unaware of what you did) has the option after milking them, either to keep it or to return it to the owner along with one Sā‘ of dates.” Agreed upon.

In Muslim’s version, “He has the choice for three days (to keep them or not).”

In another version by Al-Bukhārī, (Hadith Mu‘allaq261), “He must return it along with one Sā‘ of any grain but wheat.” Al-

260- Monopolizing here refers to withholding some goods until its price goes up and then putting it out for sale.

261- That in which the reporter omits the whole Ḥisnād and quotes the Prophet ﷺ directly.
Bukhārī commented, ‘But the narrations which say “with one Sā‘ of dates,” are more (than the other one).’

Ibn Mas‘ūd (RAA) narrated, ‘Whoever buys a sheep whose udder had been tied up, and he decides to return it, then he should give it back with one Sā‘.’ Related by Al-Bukhārī. Al-Isma‘īlī said, ‘of dates.’

Abū Hurairah (RAA) narrated that the Messenger of Allah happened to pass by a pile of food (grain), and when he inserted his hand into that pile, his fingers were moistened. He said (to the seller), “What is this?” The man replied, ‘O Messenger of Allah! These have been drenched by the rain.’ The Messenger of Allah said, “Why didn’t you place this (the damp part of the pile) at the top of the pile, so that people could see it? He who deceives is not (one) of (my followers).” Related by Muslim.

Abdullāh bin Buraidah narrated on the authority of his father, that the Messenger of Allah said, “Whoever stores up grapes in their vintage season until he sells them to a wine maker, he would be putting himself into the Hellfire, while knowing the reason for being there (i.e. he knows why he is in the Hellfire).” Related by At-Tabarānī in ‘al-Awsat’, with a good chain of narrators.
840. 'A'ishah (RAA) narrated that Allah's Messenger ﷺ said, "al-Kharāj; 'benefit or profit' (profit of the bought item, or benefit through using it) belongs to the buyer (the one who possesses the sold item and he holds responsibility for it)."[262]

Related by the five Imāms, but Al-Bukhārī and Abū Dawūd graded it as weak. At-Tirmidhī, Ibn Khuzaimah, Ibn al-Gārūd, Ibn Hibbān, al-Ḥākim and Ibn al-Qāṭān graded it as Sahih.

841. Urwah al-Bāqi'ī (RAA) narrated, 'Allah's Messenger ﷺ gave him a Dīnār to buy a sacrificial animal or a sheep. He bought two sheep, and sold one of them for a Dīnār. (When he returned)
the Prophet invoked Allâh to bless his dealings of buying and selling. It was such that if had bought (even) dust, he would have made a profit from it. Related by the five Imâms except for An-Nasâ’î. Al-Bukhârî reported it within another Hadîth.

842. At-Tirmidhi related a similar hadith on the authority of Hakîm bin Hîzan.

843. Abû Sa‘îd al-Khudri (RAA) narrated, The Messenger of Allâh prohibited buying what is still in the womb of the cattle until they give birth, or selling what is in their udders (until they are milked). The Prophet also prohibited buying a runaway slave (as he is not present), and prohibited buying war booty before it is divided, or buying Zakât property before it is received (by their recipients) and prohibited buying the lucky stroke of a diver (without knowing what he will come out with). Related by Ibn Mâjah, Al-Bazzâr and Ad-Dâraquûtî with a weak chain of narrators.

844. Ibn Mas‘ûd (RAA) narrated that the Messenger of Allâh said, ‘Do not buy fish before they are caught, as it involves Gharar (sale involving risk or a chance).” Related by Ahmad, who said that it is most probably Hadîth Mawqûf.
845. Ibn `Abbās (RAA) narrated that the Messenger of Allāh ﷺ prohibited the sale of fruit until it is ripe, or to sell fur (of camels and goats) which have not yet been shorn, or milk which is still in the udder.' Related by At-Tabarānī in 'Al-Awsat and by ad-Dāraquṭnī.

846. Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ prohibited selling the womb of female cattle and the sperm in the backs of male camels.' Related by Al-Bazzār with a weak chain of narrators.

847. Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, "Whoever helps in the revocation of a contract (between two Muslims to settle their disputes), Allāh, the Almighty will save him from slipping on the Day of Resurrection.' Related by Abū Dawūd.

بَابُ الْخَيْاَر

Chapter II: Options (al-Khiyar) in Business Dealings

848 - وَعَنِ أَبِي عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ قَالَ: «إِذَا تَبَايَعَ الرَّجُلَانِ، فَكُلًّا وَاحِدٌ مَّنْ تَبَايَعَهُمَا بِالْخَيَارِ مَا لَمْ يَبِرَّهُمَا، وَكَانَا جَمِيعًا».
848. Ibn `Umar (RAA) narrated that the Messenger of Allah said, "The seller and the buyer have the right to go ahead (with the deal) or cancel it so long as they have not parted physically- (and are still at the place of transaction), or until one of them gives the other the choice (to think over the deal for a few days even if they parted physically, or to go ahead with the deal before they part). If one of them gives the other this option and the deal is made on this condition, then it becomes binding (even before they part, according to the set condition). And if they part after they have made the bargain and none of them decided to abandon it, the agreement is also binding." Agreed upon and the wording is from Muslim.

849. 'Amro bin Shu'aib narrated on his father's authority who reported from his grandfather (RAA), that the Messenger of Allah said, "The seller and the buyer have the right to go ahead (with the deal) or cancel it as long as they have not parted physically- (and are still at the place of transaction), unless it is a deal of choice, whereby one of them gives the choice to the other to go ahead with the deal or to cancel it before they actually part (i.e. on the spot). And it is not permissible for one of them to part from his companion before they make the final agreement) for he may want to cancel the deal."263

263- This means that if he suddenly leaves the place of the deal, then this would make the deal final, while his companion might still want to
Related by the five Imāms except for Ibn Mājah. Ad-Dāraquṭnī.
In another version, “Until they part from their place (of making the deal).”

850. Ibn Umar (RAA) narrated that, ‘A man told the Messenger of Allāh  that people deceive him in his deals, so the Prophet of Allāh  told him, “When you conduct a deal, say no cheating or deceiving (in this deal).” Agreed upon.

Chapter III: Ribā (Usury)

851. Jābir (RAA) narrated, The Messenger of Allāh  cursed the person who accepts usury, its payer, the one who recorded it, and the two witnesses, and he said, “They are all equal (in sin).” Related by Muslim.

852. Al-Bukhārī reported a similar Hadīth on the authority of Abū Juḥaifah.

think it over, and may wish to cancel it. So it is disliked to leave the place of the bargain until it is finalized.
853. 'Abdullah Ibn Mas'ud narrated that the Messenger of Allah said, "There are seventy three types of Ribā. The one least in sin, is that equal to the sin of a man who marries his mother, and one of the worst kinds of Ribā is to violate the honor of a Muslim." Related by Ibn Mājah in a short form and al-Ḥākim in a complete one. The latter graded it as Sahīh.

854. Abū Sa'īd Al-Khudri (RAA) narrated that the Messenger of Allah said, "Do not sell (exchange) gold for gold, unless they are equivalent in amount, and do not sell (exchange) a lesser amount for a greater amount (or vice versa), and do not sell silver for silver unless they are equivalent in amount, and do not sell a lesser amount for a greater amount (or vice versa). Also do not sell silver or gold that is not available at the moment of exchange, for gold or silver that is present at the time." Agreed upon.

855. Ubādah bin As-Sāmit (RAA) narrated that the Messen-

264. No doubt the first type is worse, but the Prophet means to show how evil it is to defame another Muslim.
ger of Allah ﷺ said, “Whenever gold is exchanged for gold, silver for silver, wheat for wheat, barley for barley, dates for dates, salt for salt unless they are exactly equivalent in amount and quality, and exchanged -delivered- on the spot (i.e. the exchanged goods will be in the respective possession of both the buyer and the seller before they part, each delivering the goods to the other). If these types differ (when making the deal, such as exchanging gold for silver) then sell -and buy- as you wish (in different amounts) if payment is made on the spot.” Related by Muslim.

856. Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, “Whenever gold is exchanged for gold, it should be equivalent in amount and quality, and whenever silver is exchanged for silver it should be equivalent in amount and quality. Whoever gives more or asks for more, this is considered Ribā (usury).” Related by Muslim.

856. Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, “Whenever gold is exchanged for gold, silver for silver, wheat for wheat, barley for barley, dates for dates, salt for salt unless they are exactly equivalent in amount and quality, and exchanged -delivered- on the spot (i.e. the exchanged goods will be in the respective possession of both the buyer and the seller before they part, each delivering the goods to the other). If these types differ (when making the deal, such as exchanging gold for silver) then sell -and buy- as you wish (in different amounts) if payment is made on the spot.” Related by Muslim.

857. Abū Sa‘īd al-Khudri (RAA) narrated that the Messenger of Allāh ﷺ appointed a man as a governor of Khaibar, and the man brought him dates of an excellent quality. The Messenger of Allāh ﷺ asked him, “Are all the dates in Khaibar of the same quality?” The man replied, I swear by Allāh O Messenger of Allāh! that they certainly are not. We take one Sā‘ of these dates
for two or three Ṣā‘ā’s (of our lesser quality dates).’ The Messenger of Allāh ﷺ said thereupon, ‘Do not do that (as this would be Ribā). Sell the lesser quality dates for Dirhams (money) and then buy the good quality dates with the Dirhams you received.’ He also said that the same applies when things are sold by weight. Agreed upon.

858. Jābir bin ‘Abdullāh (RAA) narrated that the Messenger of Allāh ﷺ prohibited selling a quantity of dates of unknown measure, for a specific amount of dates (of known weight).’ Related by Muslim.

859. Ma‘mār bin ‘Abdullāh (RAA) narrated, ‘I used to hear the Messenger of Allāh ﷺ say, ‘Food is to be exchanged for food in equivalent amounts.’ The narrator added, ‘Our food at that time was barley.’ Related by Muslim.

860. Fadālah bin Ubaid (RAA) narrated, ‘I bought a necklace on the day of Khaibar for 12 Dinārs (of gold). It contained gold and gems, but when I distinguished each separately, I found that it contained more than 12 Dinārs worth (of gold). I mentioned this to the Prophet ﷺ, he said, ‘Do not sell it until its contents (gold
and gems) are distinguished (and the weight of each is known).” Related by Muslim.

861. Samurah bin Jundub (RAA) narrated, ‘The Messenger of Allah prohibited selling animals for animals on delayed payments.’ Related by the five Imams. At-Tirmidhi and Ibn al-Gārūd graded it as Sahih.

862. Ibn ‘Umar (RAA) narrated, ‘I heard the Messenger of Allah say, “When you practice ‘al-inah sale,” getting hold of the tails of the cows (i.e. getting busy with plowing and leaving Jihad); feeling content with agriculture and neglecting Jihad, Allah will bring upon you humiliation and disgrace, which He will not lift until you revert to your religion.”’ Related by Abū Dawūd with a weak chain of narrators. Ahmad related a similar narration on the authority of ‘Atā with a reliable chain of narrators. Ibn al-Qattān graded it as Sahih.

863. Abū Umāmah (RAA) narrated that the Messenger of Allah said:

265. The seller sells the goods to the buyer with a delayed payment, and then repurchases it for a lower price. This is considered as a prohibited sale by the Hanafi, Maliki and Hanbali schools due to this evidence.
Allāh said, “If anyone intercedes for his brother (in Islām) and he is given a present (in return for his favor) and he accepts it, he is guilty of practicing a great type of Ribā.” Related by Ahmad and Abū Dawūd with a weak chain of narrators.

864. 'Abdullāh bin 'Amro bin Al-ʿĀs (RAA) narrated that the Messenger of Allāh cursed the one who bribes and the one who accepts the bribe.’ Related by Abū Dawūd and rendered authentic by At-Tirmidhī.

865. 'Abdullāh bin 'Amro bin Al-ʿĀs (RAA) narrated, ‘The Messenger of Allāh commanded him to prepare an army, but the camels he had were insufficient (some people remained without camels to ride). So the Messenger of Allāh ordered him to buy camels in exchange for the young camels of Zakāh (which they did not have at that time). ‘Abdullāh says, ‘I used to exchange two of the young camels of Zakāh for one older camel. (When they received the young camels of Zakāh they gave them to the people who sold them the camels.)’ Related by Al-Hākim and Al-Baihaqī with a reliable chain of narrators.

866 - وَعَنِ ابْنِ عَمَرَ رَضِيَ الَّهُ عَنْهُمَا قَالَ ‘نَهَى رَسُولُ الَّلَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ عَنِ الْمُرَافِعَةِ أَنَّ بَيْعَ تَمُّرَ حَائِطِهِ إِنَّ كَانَ لَخَلَأَ بِتَمُّرٍ كَيْلَاءٍ أَوْ إِنَّ كَانَ عَلَيْهِ وَسَلَّمُ عَنِ السَّلَامُ عَلَى الْمُرَافِعَةِ أَنَّ بَيْعَ تَمُّرَ حَائِطِهِ إِنَّ كَانَ لَخَلَأَ بِتَمُّرٍ كَيْلَاءٍ’

266 - One of the channels for spending Zakāh money is in the way of Allāh.

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866. Ibn 'Umar (RAA) narrated, 'The Messenger of Allāh prohibited *muzābanah*, which means that a man sells the fruit of his garden in any of the following forms: to sell dates that have not yet been harvested and are still on the palm trees, for fresh (or dried) dates of measured weight, to sell grapes that have not yet been harvested, for measured amounts of raisins, or standing crops for a measured quantity of grain. He prohibited all such bargains.' Agreed upon.

867. Sa'd bin Abi Waqqās (RAA) narrated, 'I heard the Messenger being asked about selling fresh dates for dried dates. He replied, 'When fresh dates are dried, do they lose weight?' They replied, 'Yes.' So he prohibited such a deal.' Related by the five Imāms. Ibn al-Madini, at-Tirmidhi, Ibn Hibbān and al-Hākim graded it as *Sahih*.

868. Ibn 'Umar (RAA) narrated, 'The Messenger of Allāh prohibited selling postponed credit for another postponed credit (i.e. a debt for a debt). Related by Ishāq and Al-Bazzār with a weak chain of narrators.

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267- Refer to hadith no. 827.
Chapter IV: Concession concerning ‘Arāya (Lending something for use) and the sale of Trees and fruit

869. Zaid bin Thābit (RAA) narrated, ‘The Messenger of Allāh permitted selling the dates of ‘Arāya if their dates are sold for measured amounts of dried dates.’ Agreed upon.

In the version of Muslim, ‘He gave the license regarding the fruit of the ‘Ariya for its sale to the original owner.

870. Abū Hurairah (RAA) narrated, ‘The Messenger of Allāh gave permission for the selling of the dates of ‘Arāya, by estimating the amount of dates on the palm trees (unharvested) on the condition that their amount is less than five Awsuq or five Awsuq.’ Agreed upon.

268- During times of droughts, the Arabs had the habit of lending some of their palm trees to those who had none so as to eat the fruit of those trees for a certain period of time. Sometimes the owner of the palm trees would be bothered by the frequent coming into his garden of the one the tree is lent to. So, the Prophet gave them the permission (to the lender) to buy the dates while still unharvested (even though this is prohibited otherwise) from the man he lent it to, for an amount of weighed dried or fresh dates. So they would estimate the weight of the dates while still on the palm trees and buy them from the needy, for dried dates.

269- A Wasaq is equivalent to sixty sī‘as (a cubic measure of varying magnitude). Five Awsuq is equivalent to 50 Egyptian kaylah (one Kaylah is a
871. Ibn ‘Umar (RAA) narrated, ‘The Messenger of Allâh prohibited the sale of fruit until it is ripe. He prohibited the seller and the buyer.’ Agreed upon. In another version, ‘When he was asked about what is meant by being ripe, he would say “Till they are safe from being affected by blight.”’

872. Anas bin Mâlik (RAA) narrated, ‘The Messenger of Allâh prohibited selling fruit until they had bloomed. When he was asked about the sign of this he said, “Till they become red and yellow (i.e. fit for eating).”’ Agreed upon and the wording is from Al-Bukhârî.’

873. Anas bin Mâlik (RAA) narrated, ‘The Messenger of Allâh prohibited selling grapes until they become black, and the sale of grain until they become hard (i.e. till they both ripen).’ Related by the five Imâms except for An-Nasâ’î. Ibn Hibbân and al-Hâkim graded it as Sahîh.

dry measure for grain, 50 Kaylah is equivalent to 653 gm of wheat.
874. Jābir bin 'Abdullah (RAA) narrated that the Messenger of Allah ﷺ said, "If you sell your brother dates (or fruit), and they are stricken with Jā'īḥah (Calamity), it is not permissible for you to take any money from him. Why should you take the wealth of your brother unjustly?" Related by Muslim.

In another version, 'The Messenger of Allah ﷺ commanded that the price of the fruit stricken with a Calamity, is to be remitted.'

875. 'Abdullāh Ibn 'Umar (RAA) narrated that the Messenger of Allah ﷺ said, "If someone buys pollinated date palms, their fruit belong to the seller unless the buyer stipulates that they will be for himself (and the seller agrees)." Agreed upon.

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270. Jā'īḥah or Calamity could be any of the diseases or infestations which affect plants and may totally or partially destroy them. It could also be any unfortunate condition which was not caused by man, such as wind, snow, cold, lack of water etc.

271. There is a difference of opinion among the scholars over the Jā'īḥah. Shāfi'ī and Abū Hanīfah are of the opinion that if the fruit was sold before being ripe, while it was still on the tree, then the seller is not to take any money as it is prohibited to sell fruit before it is ripe (while on the tree), but if they are sold after becoming ripe, then the seller is not to repay the buyer any of the price. Ibn Hanbal is of the opinion that the price of any damaged fruit is not to be claimed by the seller, and the buyer has the right to ask for a reduction in this case. Still many scholars believe that it is recommended as a moral obligation that the seller does not claim the full price, as compensation to his Muslim brother for his loss, and that is actually the implicit recommendation in this hadith.
Chapter V: Payment in Advance (or Salam\textsuperscript{272}), Loan and Rahn\textsuperscript{273} (putting up Collateral)

876. Ibn `Abbās (RAA) narrated, ‘When the Messenger of Allāh \(\text{ﷲ}ﷲ\) came to Madīnah they were paying one and two years in advance for fruit, so he said, “Whoever pays money in advance for dates or fruit (to be delivered later) should pay for it with a known specified weight and measure (of dates or fruit to be delivered).” Agreed upon.

877. `Abdul Rahman bin Abzâ and `Abdullah bin Abi Aufa (RAA) narrated, ‘We used to get war booty while we were with Allāh’s Messenger \(\text{ﷲ}ﷲ\) and when the \textit{Nabat}\textsuperscript{274} of Sham came to us (to make deals) we used to pay them in advance for wheat, barley, and

\textsuperscript{272} Buying in advance, refers to the sale of described goods or items to be delivered by the seller to the buyer at a certain time.
\textsuperscript{273} The word “Rahn” in Islamic \textit{Shari`ah} means ‘items of possessions offered as security for a debt so that the debt will be taken from these possessions in case the debtor failed to pay back the due money.
\textsuperscript{274} Arabs who mixed with the Romans so that their lineage became mixed (not pure Arabs anymore) and their Arab tongue was spoiled.
raisins (or oil in another version) to be delivered within a fixed period of time.' They were asked (by other companions), 'Did the Nabat own standing crops or not (at the time of the deal)??' They replied, 'We never asked them about that.' Related by Al-Bukhārī.

878. Abū Hurairah (RAA) narrated, 'Whoever takes people's money (as a loan) with the intention of repaying it, Allah will repay it on his behalf, and whoever takes it in order to squander it, then Allah will punish him.' Related by Al-Bukhārī.

879. ‘Â’ishah (RAA) narrated, I said: 'O Messenger of Allah so and so has been brought material from Syria, will you send him someone to buy two garments on credit until it is easy for you to repay? So, the Messenger of Allah sent someone to him but he refused.' Related Al-Hākim and Al-Baihaqi with a trustworthy chain of narrators.

880. Abū Hurairah (RAA) narrated that the Messenger of Allah said, “A mortgaged animal may be ridden by the mortgagor, in return for its expenses and one can drink the

275. Which means that he did not take the money out of need but he took it just to spend it, having no intention to pay it back.

276. Allah will punish him for his evil intentions in this world and in the Hereafter.
milk of a milch-animal in return for its expenses, if it is mortgaged. He, who rides the animal or drinks its milk has to pay the expenses." Related by Al-Bukhārī.

881. Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, "The mortgaged item does not become the property of the mortgagee—it remains the property of the owner who mortgaged it—i.e. the mortgagor is entitled to its benefits (or increase in value) and he is liable for its expenses (or loss).” Related by Ad-Dāraqutnī and Al-Hākim with a trustworthy chain of narrators.

882. Abū Rāfī’ (RAA) narrated, ‘The Messenger of Allāh ﷺ borrowed a young camel (less than six years) from a man, and when the camels of Zakāh were brought to him, he ordered Rāfī’ to return the young camel to its owner. Abū Rāfī’ returned to the Prophet ﷺ and said, ‘I could only find an excellent camel above the age of six.’ The Messenger of Allāh ﷺ said to him, “Give it to him, for the best men are those who are best in paying off their debts.” Related by Muslim.

277- In Jahiliyah—before Islam—Arabs were in the habit that the mortgagee would claim the ownership of the mortgaged item if the mortgagor failed to pay the due money, so the Prophet ﷺ prohibited this practice.
883. ʿAlī (RAA) narrated that the Messenger of Allāh ﷺ said, "Every loan which leads to an extra interest (when repaid), is considered Ribā (Usury)." Related by Al-Ḥārith bin Abī Usāmah, but there are omissions in its chain of narrators.

884. Al-Baihaqī related a similar weak narration on the authority of Fadālah bin ʿUbaid.

885. Al-Baihaqī also narrated a similar narration on the authority of ʿAbdullāh bin Salām, but it was not traced back to the Prophet ﷺ.

886. Abū Bakr bin Abdur Raḥmān narrated on the authority of Abū Hurairah (RAA), 'We heard the Messenger of Allāh ﷺ say, "If a creditor finds the very piece of goods (which he sold) with a man who went bankrupt, he is more entitled to take them back than anybody else." Agreed upon.
887. Abū Dawūd and Mālik transmitted on the authority Abū Bakr bin ʿAbdūr Raḥmān in a Ḥadīth Mursal, “If anyone sells goods on credit to a man who went bankrupt, and has not paid him any of the price of the goods, then if the very piece of goods (which he sold) are with that man, he is more entitled to take them back (than anybody else). And if the buyer dies, the owner of the goods is then equivalent to the other creditors (i.e. he is no more entitled than them in taking his goods back).”

888. Abū Dawūd and Ibn Mājah related the same Ḥadīth on the authority of Īmār bin Khālidah, “We went to Abī Ḥurayrah (RAA) to tell him about one of our friends who had gone bankrupt. He said, ‘I shall certainly judge among you with the same judgment of the Prophet ﷺ, ‘If anyone becomes bankrupt or dies and the owner of the goods finds the very piece of goods which he sold, he is more entitled to take them back (than anybody else).’” It was rendered as weak by Abū Dawūd, but al-Hākim graded it as Sahīḥ.

889. ‘Amrū bin ash-Sharīd narrated on the authority of his father (RAA) that the Messenger of Allāh ﷺ said, “Lingering in paying back a due debt (by one who can afford to pay), justifies
his defamation and punishment.” Related by Abū Dawūd and An-Nasā’ī. Ibn Hibbān graded it as Sahih.

890. Abū Sa‘īd al-Khudrī (RAA) narrated, ‘A man suffered loss in fruit that he had bought, and owed the seller a large amount of money so that he became bankrupt. The Messenger of Allah ﷺ said, “Give him Sadaqah (charity).” People paid him charity, but that was not enough to pay his debt. The Messenger of Allah ﷺ said to his creditors, “Take what you find, and that is all you may have.” Related by Muslim.

891. Ka‘b bin Malik narrated on the authority of his father (RAA), ‘The Messenger of Allah ﷺ suspended the property of Mu‘ādh (prohibiting him from making any deals) and sold it to repay a debt that was due on him.’ Related by Ad-Dāraqūṭnī and was graded as Sahih by Al-Hākim.

892. Ibn ‘Umar (RAA) narrated, ‘I was presented to the Prophet ﷺ on the Day of Uhud when I was fourteen years of age (to
ask him for permission to fight with the men), but he did not allow me (to take part in the battle). I was again called on the Battle of al-Khandaq (the Trench) when I was fifteen years old, and he allowed me (to take part in the battle).” Agreed upon.

Al-Baihaqi’s version has, ‘He did not allow me as he did not see that I have attained puberty.’ Ibn Khuzaimah graded it as Sahih.

Scholars deduced from this hadith that fifteen is the age limit between childhood and manhood, and that anyone who has not attained the age of fifteen, is not allowed to be in charge of his money or make any business dealings.

279- Scholars deduced from this hadith that fifteen is the age limit between childhood and manhood, and that anyone who has not attained the age of fifteen, is not allowed to be in charge of his money or make any business dealings.
right to divorce her. Related by Ahmad and the authors of the Sunan except for At-Tirmidhi. Al-Hâkim graded it as Sahih.

895. Qâbîsah bin Mukhâriq (RAA) narrated that the Messenger of Allâh ﷺ said, “Asking for (the money of) Zakâh, is justified only for the following three: first, a man who is in debt, it is then permissible for him to receive [Zakâh] until his difficulty is resolved; second, a man who was struck by calamity which destroyed his holdings, which also makes it permissible for him to receive [Zakâh] until he is in a position to earn his own sustenance; and third, a man who has been reduced to poverty and three persons of caliber from among his people testify to his desperate situation, will receive until he finds for himself a means of support.” Related by Muslim.

280. Imâm al-Khaṭtabî said that this is not an obligation on the woman, rather it is just preferable due to the joint life between them to take his permission, or that this is only relevant to a woman who has not reached puberty. This is supported by the Hadith, which relates that the Prophet ﷺ said to the women (on the Day of al-Ad-âwâ), “Give Charity”, and the women straight away started to throw their jewelry to the Prophet ﷺ, whether ear-rings, rings etc and Bilâl was collecting them in his garment, and this is considered as giving of their property without the permission of the husband, and this is the opinion of the scholars.
896. 'Amro bin 'Auf al-Muzani (RAA) narrated that the Messenger of Allah ﷺ said, “Reconciliation is permissible between Muslims, except one which makes something that is lawful (Halâl) as unlawful, or makes something which is unlawful (Harâm) as lawful. Muslims are to adhere to their terms (conditions) save a term that permits something which is unlawful (Harâm) or prohibits something which is lawful (Halâl).” Related by At-Tirmidhi who graded it as Sahîh, but scholars disagreed with him because the narration of Kathîr bin 'Abdullah bin 'Amro bin 'Auf is weak. Perhaps at-Tirmidhi considered it reliable as it was narrated through many chains of narrators.

897. Ibn Hibbân rendered it as a Hadith Sahîh on the authority of Abû Hurairah.

898. Abû Hurairah (RAA) narrated that the Messenger of Allah ﷺ said, “No one should prevent his neighbor from fixing a wooden peg in his wall.” Abû Hurairah then said (to his companions), ‘Why do I find you averse to it? By Allah, I will always
899. Abū Ḥamīd as-Sāʾidī (RAA) narrated that the Messenger of Allāh said, “No Muslim has the right to take his (Muslim) brother’s stick except with his willing permission.” Related by Ibn Hibbān and Al-Ḥākim.

Chapter VIII: Hiwālah (Transferring the Right to Collect a Debt) and Damān (Guaranteeing Payment)

900. Abū Hurairah (RAA) narrated that the Messenger of Allāh said, “Lingering in repaying due debts by a wealthy person is an act of injustice. And if one of you is referred to a wealthy person (i.e. his debt is transferred to that person to pay it on his behalf), he should accept it” Agreed upon.
901. Jabir (RAA) narrated, 'A man from among us died, so we made Ghusl for him and shrouded him, and we brought him to the Prophet ﷺ, and said, 'Shall we offer the funeral prayer (Janâzah) for him?' Allah's Messenger ﷺ made a few steps forward and then said, "Is he in debt?" We replied, 'Yes, two Dinârs (that he owes to somebody).’ The Messenger of Allah ﷺ then turned away, but Abû Qatâdah took upon himself the responsibility to pay the debt. We then went back to the Prophet ﷺ and Abû Qatâdah said, 'I shall pay the two Dinârs.' The Messenger of Allah ﷺ thereupon said, "Are you taking the responsibility of paying the creditor his rights? In that case the dead will be free from this obligation" Abû Qatâdah said, 'Yes.' The Messenger of Allah ﷺ then offered the funeral prayer for the deceased. Related by Ahmad, Abû Dawûd and An-Nasâ'i. Ibn Hibbân and al-Hâkim graded it as Sahîh.

902. Abu Hurairah (RAA) narrated, 'Whenever a man, who had died while being in debt was brought to Allah's Messenger ﷺ, he would ask, 'Has he left anything to repay his debt?' If he was told that he had left something to repay his debts, he would lead the funeral prayer for him, otherwise he would say, "Offer the funeral prayer for your brother." When Allah guaranteed His Messenger ﷺ wealth through conquests, he said, 'I am closer to the believers than themselves, so if a Muslim dies while
in debt, I am responsible for the repayment of his debt.”
Agreed upon.
In a version by Al-Bukhārī, “Whoever dies without leaving anything to pay his debt, I am responsible ...”

903. "Amro bin Shu'aib narrated on the authority of his father on the authority of his grandfather, that the Messenger of Allâh ﷺ said, “No guarantee (i.e. guaranteeing another’s appearance) is accepted in prescribed punishments.” Related by Al-Baihaqi with a weak chain of narrators.

Chapter IX: Partnership and Agency

904. Abû Hurairah (RAA) narrated that the Messenger of Allâh ﷺ said, “Allâh, the Most High says, ‘I am the third (partner) of two partners as long as one of them does not betray the other; if they betray (each other), I shall depart from them.”Related by Abû Dawûd. Al-Hâkim graded it as Sahih.

905. As-Sâ'ib Al-Makhzûmî (RAA) narrated that he was the partner of the Prophet ﷺ before the Message. On the Day of the Conquest of Makkah, the Prophet ﷺ said (to him), “Welcome my
906. ʿAbdullāh Ibn Masʿūd (RAA) narrated, 'Ammār, Saʿd and I agreed to become partners in whatever we obtained from the war booties on the Day of Badr.' Related by An-Nasāʾi.

907. Jābir bin ʿAbdullāh (RAA) narrated, 'I intended to go to Khaibar, so I went to the Prophet (to tell him) and he said to me, "If you meet my agent (who collects the Zakāh property) at Khaibar, take fifteen Ausuq from him." Related by Abū Dawūd who graded it as Sahih.

908. ʿUrważ al-Bāriqi (RAA) narrated that the Messenger of Allāh gave him a Dinār to buy him a sacrificial animal or sheep (refer to hadīth no. 839.) Related by Al-Bukhārī.

909. Abū Hurairah (RAA) narrated that the Messenger of Allāh sent ʿUmar to collect the Zakāh property.' Agreed upon.
910. Jābir bin `Abdullāh (RAA) narrated, 'The Messenger of Allāh (ﷺ) sacrificed sixty-three (camels) and ordered ṬAllī to slaughter the rest (refer to hadith 760).’ Related by Muslim.

911. Abu Hurairah (RAA) narrated with relevance to the story of the hired slave (who committed adultery with the wife of his master), “Go Unais to the wife of this (man, i.e. the master) and if she confesses (that she has committed adultery), then stone her to death.’ Agreed upon.

Chapter X: Confession

912. Abū Dharr (RAA) narrated that the Messenger of Allāh (ﷺ) said to me, “Say the truth no much how bitter it is.” Related by Ibn Hibbān as a part of a long Hadith and graded it as Sahih.

Chapter XI: Al-ʿAriya (Lending something For use)

913. Samurah bin Jundub (RAA) narrated that the Messen-
ger of Allâh ﷺ said, “The hand (the person) which borrowed bears responsibility for the taken item, until it is returned.” Related by Ahmad and the four Imâms. Al-Hâkim graded it as Sahîh.

914. Abû Hurairah (RAA) narrated that the Messenger of Allâh ﷺ said, “Render back the trusts to those who trusted you, and do not betray those who betrayed you.” Related by At-Tirmidhi and Abû Dawûd who graded it as Hasan.

915. Ya'li bin Umaiyah (RAA) narrated that the Messenger of Allâh ﷺ said to me, “When my messengers come to you, give them thirty coats of mail.” I asked, ‘O Messenger of Allâh! Is it a lent item with a guarantee of its return (Madmûnah), or just a lent item that will be returned (Mu'addâh) (in this case he is not financially liable for its loss or destruction).’ The Messenger of Allâh ﷺ said, “No, it is a lent item that will be returned.”

281- For which he (the person lent to) is financially liable if it is destroyed due to negligence or being used for other than what the lender permitted.

282- Some scholars take this hadith as evidence that the person who borrows an item for a certain period of time is not financially liable for its destruction but is only responsible to give it back as long as it is safe. But most scholars are of the opinion that if a lent item is lost or destroyed due to misuse then the person who borrowed it must pay its price which is the 'Arîya Madmûnah.

917. Al-Hākim narrated a similar hadith on the authority of Ibn ʿAbbās (RAA).

Chapter XII: Ghasb (The return of wrongfully taken property)

918. Saʿīd bin Zaid (RAA) narrated that the Messenger of Allah ﷺ said, “Whoever usurps even one span of anyone’s land, his neck will be encircled with it down the seven earths on the Day of Judgment.” Agreed upon.

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919. Anas (RAA) narrated, 'While The Messenger of Allâh ﷺ was with one of his wives, one of the mothers of the believers (i.e. one of his wives) sent a bowl containing some food with a servant of hers. The wife (in whose house the Messenger of Allâh ﷺ was sitting) struck the bowl with her hand and broke it. The Prophet collected the shattered pieces and put the food back in it and said to them, "Eat." The Messenger of Allâh then gave another unbroken bowl to the servant and kept the broken one.' Related by Al-Bukhârî and At-Tirmidhî, who mentioned that the one who broke the bowl was 'A'ishah(RAA). He also added in his version, 'and the Messenger of Allâh ﷺ said, "Food for food and a bowl for a bowl."'

920. Râfi' bin Khadij (RAA) narrated that the Messenger of Allâh ﷺ said, "If anyone sows in other people's land without their permission, he has no right to any of the crop, but he may get back what it cost him." Related by Ahmad, and the four Imâms except for An-Nasâ'î. At-Tirmidhî graded it as Hasan.
921. Urwah bin Az-Zubair (RAA) narrated, 'A man from the Companions of the Prophet said, 'Two men came to the Prophet disputing over a piece of land, in which one of them had planted palm-trees and the land belonged to the other.' The Prophet judged that the land belonged to its original owner and commanded the other to take out his palm-trees (which he planted unjustly), and said, "No right pertains to the one who plants the land of others wrongfully." Related by Ahū Dawūd with a good chain of narrators.

922. The quoted part of the aforementioned Hadth, is also related by the authors of the Sunan on the authority of Urwah bin Saʿīd bin Zaid.

923. Abū Bakrah (RAA) narrated that the Messenger of Allāh said in the Sermon of the Farewell Pilgrimage at Minā, "O people! Surely, your blood and property are inviolable until you meet your Lord, as the inviolability of this day and this month in this land." Agreed upon.

283. He either takes out what he cultivated or takes the amount that he spent on it.
Chapter XIII: Ash-Shufah (Preempting the sale of a co-owner’s Share to another)

924. Jābir bin ʿAbdullāh (RAA) narrated, ‘The Messenger of Allāh ἀ.s decreed the right of preemption (to the partner) in every joint property (i.e. which is not clearly divided between partners), but if the boundaries of the property were demarcated or the ways and roads were fixed, then there is no preemption.’ Agreed upon and the wording is from Al-Bukhārī.

925. In Muslim's version, Preemption is applicable in every joint property, whether land, a dwelling or a garden. It is not valid—in another version 'it is not lawful- for the partner to sell his share before informing his partner.'

926. Anas bin Mālik narrated that the Messenger of Allāh ἀ.s said, "The neighbor of the house is the one who has the most right to buy it." Related by An-Nasāʾī. Ibn Hibbān graded it as Sahīh, but it has a defected chain of narrators.
927. Abū Rāfī (RAA) narrated that the Messenger of Allāh ﷺ said, "The neighbor has more right than any one else because of his nearness." Related by Al-Bukhārī and al-Hākim.

928. Jābir (RAA) narrated that the Messenger of Allāh ﷺ said, "The neighbor has the most right to the preemption of his neighbor’s property. He should be waited for (before selling it) even if he was absent, when the two properties share the same road." Related by Ahmad and the four Imāms with a reliable chain of narrators.

929. Ibn ‘Umar (RAA) narrated that the Messenger of Allāh ﷺ said, "The right of the neighbor for preemption is similar to loosening a strap."284 Related by Ibn Mājah and Al-Bazzār who added, "There is no preemption for one who is absent." But it is narrated through a weak chain of narrators.

284. The Prophet ﷺ is drawing a parallel between the two cases. When the strap of the camel is loosened it flees immediately, the same applies if the neighbor does not hurry to buy the property which is on sale, then his right to buy it will be lost just as fast as the running of the camel. But this Hadith is
Chapter XIV: Al-Qirad (Financing a Profit-sharing venture)

930. Suhaib (RAA) narrated that the Messenger of Allâh ﷺ said, “There are three things which are blessed, selling with a postponed credit, 285 Muqâradah, 286 and mixing wheat and barley for one’s household and not for sale.” Related by Ibn Mâjah with a weak chain of narrators.

931. Hakîm bin Hizâm (RAA) narrated that he used to say that if he gives money to someone by way of Muqâradah, ‘You should not trade with my money in living beings, do not transport it by sea, and do not come down with it into the bottom of a river bed. If you do any of these acts, you should guarantee to return me my money.’ Related by Ad-Dâraquqtî. Mâlik said in al-Muwatta on the authority of al-‘Alâ’ bin ʿAbdur-Rahmân bin Yaʿqûb on the authority of his father on the authority of his grandfather that he

285 Which will be paid for at a later specified time. It is blessed as it gives the buyer a chance to pay for his goods (which he already received), when his money is available.

286 Giving someone money with which to do business, on the basis that the provider takes a percentage of the profit.
traded with some property belonging to 'Uthmân on the condition that the profit would be divided in halves between both of them. This is Hadith Sahîh and Mawqûf

Chapter XV: Musâqâh (Watering grapes or dates for part of the crop) and Ijârah (A Contract for Hire or Lease)

932. Ibn 'Umar (RAA) narrated that the Messenger of Allâh ﷺ made a deal with the people of Khaibar (the Jews) that they would have half the fruit and vegetation of the land they cultivated (in return for their work on it). 'Agreed upon.

In another version by Al-Bukhârî and Muslim, 'They requested the Messenger of Allâh ﷺ to let them stay there on the condition that they would cultivate it and take half of the fruit. The Messenger of Allâh ﷺ told them, "We will let you stay on this condition, as long as we wish." They stayed there until 'Umar (RAA) deported them.

In a version by Muslim, 'The Messenger of Allâh ﷺ handed over to the Jews of Khaibar the palm-trees and its land on the condition that they should cultivate it with their own wealth (providing seeds etc.) and take half of its fruit.'
933. Hanzalah bin Qais (RAA) narrated, 'I asked Râfi' bin Khudaij about letting out land for gold and silver.' Râfi' replied, 'There is no harm in doing that, people used to rent land during the lifetime of the Prophet ﷺ for what grew by the streamlets or by the beginning or end of water canals, or for something from the crops. But sometimes, one portion of the product would be destroyed while the other would be saved, whereas (on other occasions) this portion was saved and the other was destroyed and thus no rent was payable to the people (who let out the lands) but for this one (which was saved). It was due to this that he (the Holy Prophet ﷺ) prohibited it, unless the land was let out for something, which is well known and reliable to be paid (such as money or something of known value) there is no harm in it.' Related by Muslim.

934. Thâbit bin ad-Dahhâk (RAA) narrated that the Messenger of Allah ﷺ prohibited Muzâra'ah and commanded that people should be employed for a known wage. Related by Muslim.

287- Sharecropping, which means to farm someone's land for a share of the harvest.
935. Ibn ‘Abbas (RAA) narrated, ‘The Messenger of Allāh ﷺ had himself cupped and gave the one who cupped him his wages, and if this pay was prohibited he would not have given it to him.’ Related by Al-Bukhārī.

936. Rāfi’ bin Khadij (RAA) narrated that the Messenger of Allāh ﷺ said, ‘The earnings of the cupper are impure (but not prohibited).’ Related by Muslim.

937. Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, ‘Allāh, Glorified be He said, “Three persons are My adversary on the Day of Resurrection: a man who gave a promise in My Name then did not carry it out; a person who sold a free man and took the price; and a man who hired a servant and after using his services, did not give him his wages.”’ Related by Muslim.

938. Ibn ‘Abbās (RAA) narrated that the Messenger of Allāh ﷺ said, ‘The thing which is most worthy for taking payment is the Book of Allāh.’ Related by Al-Bukhārī.

288. Taking payment for teaching others (children or otherwise) how to recite it, help in memorizing etc.
939. Ibn ‘Umar (RAA) narrated that the Messenger of Allâh ﷺ said, “Give a hired person his fees before his sweat dries up.” Related by Ibn Mâjah.

940, 941. Abû Ua’lâ and al-Baihaqî transmitted something to the same effect as the above on the authority of Abû Hurairah and At-Tabarânî on the authority of Jâbir but they are all weak.

942. Abû Sa‘îd al-Khudrî (RAA) narrated that the Messenger of Allâh ﷺ said, “He who hires a person should inform him of his pay.” Related by ‘Abdul-Râziq but with a disconnected chain of narrators.

باب إحياء الموات

Chapter XVI: Cultivation of a Barren Land
(making it fertile)

943. ‘Urwah narrated on the authority of ‘A’ishah (RAA) that ‘Allâh’s Messenger ﷺ said, “He who cultivates land that does not belong to anybody has more right to it than anybody
else (i.e. to own it)." Urwah said, "Umar gave the same verdict during his Caliphate. Related by Al-Bukhārī.

944. Sa`id bin Zaid (RAA) narrated that the Messenger of Allah ﷺ said, "He who cultivates a barren land (makes it fertile), it belongs to him." Related by the three Imāms. At-Tirmidhī graded it as Hasan

945. Ibn `Abbās (RAA) narrated that as-Sa`b bin Jath-thāmah al-Laithi told him that the Prophet ﷺ said, "No Hima except for Allah and His Messenger ﷺ." Related by Al-Bukhārī.

946. Ibn `Abbās (RAA) narrated that the Messenger of Allah ﷺ

289- A Himā is an area in which grazing is only restricted—unjustly—by a certain person who prohibited others from entering it or letting their animals graze in it. They used to practice this in Jahiliyyah by letting a dog bark on a high land, and as far as his barking is heard, is considered a Himā for this person. The Messenger of Allah ﷺ prohibited this and only allowed it for the Imām or the ruler of the Muslims, who can make an area of land as Himā for a purpose, which he considers to be beneficial for the Muslims such as making it a Himā for the grazing of the camels of Zakāh. This Hadith prohibits taking a Himā by anybody except as that which the Messenger of Allah ﷺ took as Himā i.e. it is only the right of the Imām or ruler of the Muslims. `Umar bin al-Khaṭṭāb (RAA) made places called ar-Rabadhā and ash-Sharaf Himā for grazing the animals of Zakāh.
[One may] neither initiate harm (to himself or towards others) nor reciprocate (their actions) by harming (them).” Related by Ahmad and Ibn Majah.

947. Malik transmitted a similar tradition on the authority of Abū Sa’īd.

948. Samurah bin Jundub(RAA) narrated that the Messenger of Allah said, “Whoever surrounds a barren land with a wall, it belongs to him.” Related by Abū Dawūd. Ibn al-Gārūd graded it as Sahīh.

949. ʿAbdullāh bin Mughaffal (RAA) narrated that the Messenger of Allah said, “Whoever digs a well (in a barren land which does not belong to anybody) he is entitled to get forty cubits (a cubit is 0.58 m in Egypt) of this land as a resting place for his cattle near the water.” Related by Ibn Mājah with a weak chain of narrators.

950. ʿAlqamah bin Wāʾil narrated on the authority of his father that the Messenger of Allah assigned him a piece of land in Ḥadramūt. Related by Abū Dawūd and At-Tirmidhī.
951. Ibn 'Umar (RAA) narrated that the Messenger of Allah assigned Az-Zubair the size of land his horse could cover at a run. So he made his horse run and when it stopped he threw down his whip. The Messenger of Allah said, "Give him a piece of land up to the point where his whip has reached." Related by Abu Dawud but he rated it as weak.

952. A man from the Companions of the Prophet said, 'I went on an expedition with the Prophet, and I heard him say, "People are partners in three (things): herbage, water and fire." Related by Ahmad and Abu Dawud with a reliable chain of narrators.

953. Abu Hurairah (RAA) narrated that the Messenger of Allah said, "When a person dies, (the reward of) his deeds stops except for three: "A perpetual Sadaqah (Sadaqah Jariyah), knowledge from which benefit is (continuously) gained, or a pious child who is invoking Allah for him." Related by Muslim.
954. Ibn Umar (RAA) narrated, ‘Umar got some land in Khaiabir and he went to the Prophet ﷺ to consult with him about it. He said, ‘O Messenger of Allâh! I got some land in Khaibar more valuable and precious to me than any other property I ever had.’

The Messenger of Allâh ﷺ said to him, “If you wish you can give the land as endowment (waqf) and give its fruit in charity.” So, ‘Umar gave it in charity as an endowment (waqf) on the condition that the land would not be sold, inherited or given away as a gift. Its yield would be given in charity to the poor, relatives, for the emancipation of slaves, for the Cause of Allâh (i.e. Jihâd), to travelers and guests; and that there would be no harm if the guardian of the endowment ate from it according to his need but with moderation, and to give a friend food to eat provided he is not storing it (the fruit) for the future (i.e. he should not own any of its benefits).’ Agreed upon and the wording is from Muslim.

A version by al-Bukhari has: ‘He gave it as Sadaqah that must not be sold (as it is not permitted to sell the waqf) or gifted but its yield must be spent (as Sadaqah)

955. Abû Hurairah (RAA) narrated, The Messenger of Allâh
sent `Umar (RAA) to collect Zakāh...." As for Khalid he has retained his coats of mail and weapons (as endowment) to use them in Allāh's Cause." Agreed Upon.

باب الهية، والعمري، والرقبة

Chapter XVIII: Gifts, `Umrā (Life-Tenancy) and Ruqba

956. An-Nu`mān bin Al-Bashīr narrated that his father took him to the Prophet ﷺ and said, 'I have given this son of mine a slave who belonged to me.' The Messenger of Allāh ﷺ asked him, "Have you given all your sons the same (gift)"? He replied, 'No.' The Prophet ﷺ said, "Then take hack your gift."

In another version, 'My father hurried to the Prophet ﷺ to ask him to be witness on my gift. The Prophet ﷺ asked him, "Have

290. `Umra means that a man gives another man a house and says to him, 'I give it to you to live in as long as you live,' and is considered a gift. Ruqba literally means watching for, it means that a man gives a house to another man and says to him, 'If I die first, then it is yours, and if you die first it is mine.' So it is called Ruqba because each of them is watching for the death of the other. Therefore it is disliked as each of the two men hope for the death of the other, but Islam stopped this practice as it considers Ruqba a permanent gift that will be inherited by the heirs of the one it is given to.

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you done the same with all your children (i.e. have you given each of them the same gift?) He replied, 'No.' The Prophetﷺ said, "Fear Allâh and be just with your children." My father then returned and took back his gift. Agreed upon.

In a narration by Muslim, the Messenger of Allâhﷺ said, "Let someone else be witness to this (gift)." He then said to him, 'Would you like them to treat you well equally?' Nu'mân said, 'Yes.' The Prophetﷺ then said, "Don't do it then."

957. Ibn 'Abbâs (RAA) narrated that the Messenger of Allâhﷺ said, "The one who seeks to take back his gift (which he has already given) is like a dog which swallows its vomit."291 Agreed upon.

In a version by Al-Bukhârî, "A bad example is not considered one of us. He who takes back his gift is like a dog that swallows its vomit."

958. Ibn 'Umar and Ibn 'Abbâs narrated that the Messenger of Allâhﷺ said, "It is not lawful for a Muslim to give a gift to someone and then take it back, except for a father concerning what he gives his son (he can then take it back)." Related by the four Imâms and Ahmad. At-Tirmidhi, Ibn Hibbân and al-Hâkim graded it as Sahih.

291- This hadith is proof that taking back a gift, which has already been given is absolutely prohibited except for the gift which is given by the parent to his/her child.
959. 'A'ishah (RAA) narrated, 'Allah's Messenger ﷺ used to accept presents and used to also give presents in return.' Related by Al-Bukhārī.

960. Ibn 'Abbas (RAA) narrated, 'A man gave a she-camel as a present to the Messenger of Allah ﷺ, so he gave him something in return for it and asked him, "Are you satisfied?" The man replied, 'No.' The Prophet ﷺ then gave him more and asked again, "Are you satisfied?" The man replied, 'No.' Again the Prophet ﷺ gave him more and asked him, "Are you satisfied?" The man replied, 'Yes.' Related by Ahmad. Ibn Hibbān graded it as Sahih.
Muslim transmitted, "Keep your property for yourselves and do not waste them away, for whoever gives 'Umra (life-tenancy) to anyone, it belongs to the one to whom it is given both during his life, after his death and then to his descendants."

In another version, "The 'Umra, which the Messenger of Allâh (N.B. allowed (to be given to his descendants after his death) is the one in which the one (who is giving away the property) says: 'It is for you and for your descendants.' But if he says, 'It is for you as long as you live.' It is returned to its original owner."

In a version by Abu Dawûd and An-Nasâ'i, 'Do not give property to others by way of Ruqâbâ and 'Umra for if anyone is given either of them, the property goes to his heirs.'

962. 'Umar (RAA) narrated, 'I gave a horse -in charity- to a man to use in Jihad in the Cause of Allâh. The man did not look after it properly, and I thought he would sell it for a cheap price. I asked the Messenger of Allâh (N.B. about this (i.e. buying it myself).'

The Prophet (N.B. said to him, "You should not buy it, even if he gave it to you for a Dirham (he should not take it back as he gave it in charity and it is considered as a gift)." Agreed upon.

963. Abû Hurairah (RAA) narrated that the Messenger of Allâh (N.B. said, "Exchange presents between yourselves as this creates love between you." Related by Al-Bukhârî in his book 'al-Adab al-Mufrad.' Abû Ya'la with a good chain of narrators.

964. Anas (RAA) narrated that the Messenger of Allâh (N.B. said
“Exchange presents between yourselves as this extra-acts grudge gently (from your hearts).” Related by Al-Bazzâr with a weak chain of narrators.

965. Abû Hurairah (RAA) narrated that the Messenger of Allâh ﷺ said, “O Muslim women! None of you should look down upon the present sent by her (female) neighbor even if it were the trotters of a sheep.” Agreed upon.

966. Ibn ‘Umar (RAA) narrated that the Messenger of Allâh ﷺ said, “If anyone gives away a gift he is the one who has most right to it as long as he was not given anything in return.” Related by al-Hâkim who graded it as Sahih.

Chapter XIX: Luqatah (Lost and found items)

967. Anas (RAA) narrated that the Messenger of Allâh ﷺ passed by a fallen date in the street and said, “Were it not for my doubt that this might have been given in charity, I would have eaten it.” Agreed upon.

292 It is well known that the Messenger of Allâh ﷺ does not eat out of charity but would only eat what is given to him as a present.
968. Zaid bin Khālid al-Juhānī narrated, 'A man came to the Prophet ﷺ and asked him about al-Luqatah (lost items found on the ground and picked up by someone). The Prophet ﷺ said, “determine its container, and the string with which it is tied, and then announce publicly for a year that it has been found. If the owner shows up, give it to him, otherwise use it as you like (as it has entered his possession). The man again asked, 'What about a lost sheep?' The Messenger of Allāh ﷺ said, “It is for you, your brother or a wolf.” The man again said, 'What about a lost camel?' The Messenger of Allāh ﷺ said, "Why should you take it as it has got its water container (its stomach), and its hooves and it can reach the places of water and can eat from the trees until its owner finds it?” Agreed upon.

969. Zaid narrated that the Messenger of Allāh ﷺ said, “He who keeps a stray property (luqatah), he himself has gone astray, unless he announces that he found it.” Related by Muslim.
970. Ḥyād bin Ḥimār (RAA) narrated that the Messenger of Allāh ﷺ said, “He who finds a *luqatah* should call two trusty witnesses (to show them what he found) determine its container, and the string with which it is tied, and he should not conceal it or cover it up. If its owner shows up he is the one who is entitled to take it back, otherwise it is the property of Allāh, which He gives to whom He wishes.” Related by Ahmad and the four Imams except for At-Tirmidhi. Ibn Khuzaimah, Ibn al-Gūrūd and Ibn Hibbān graded it as *Sahih*.

971. ‘Abdur Rahman bin ‘Uthman At-Taimi narrated that the Messenger of Allāh ﷺ prohibited picking up the *luqatah* of the pilgrims.' Related by Muslim.

972. Al-Miqdām bin Mādiakrib (RAA) narrated that the Messenger of Allāh ﷺ said, “It is not lawful to eat predatory wild animals that prey with fangs, or a domestic ass, and it is not lawful to keep the *luqatah* of one who has been given a covenant (by Muslims) unless he disposes of it.” Related by Abū Dawūd.

باب الفرائض

Chapter XX: Inheritance

973. Ibn ‘Abbas (RAA) narrated that the Messenger of Allāh ﷺ said, “Alī and his family have the *frāʾis*.”
said, "Give the shares ordained (by Allah) to their rightful heirs. Whatever is left after that goes to the nearest male heir (to the deceased)." Agreed upon.

974. Usâmah bin Zaid (RAA) narrated that the Messenger of Allah ﷺ said, "A Muslim is not to inherit a disbeliever and a disbeliever is not to inherit a Muslim." Agreed upon.

975. Ibn Mas`ūd (RAA) narrated concerning the inheritance of a daughter, a son's daughter (granddaughter) and a sister, surviving the deceased. The Prophet ﷺ ordained that the daughter's share is one half, the son's daughter is one-sixth and whatever remains is the sister's." Related by Al-Bukhārī.

976. 'Abdullāh Ibn 'Umar (RAA) narrated that the Messenger of Allah ﷺ said, "The followers of two different religions may not inherit from each other." Related by Ahmad, the four Imāms and At-Tirmidhī.
977. Imrân bin Húsain (RAA) narrated, ‘A man came to the Prophet ﷺ and said, ‘My son’s son has died. What is my share from his inheritance?’ The Messenger of Allâh ﷺ said, “You get one sixth.” When the man turned away, the Messenger of Allâh ﷺ called him and said, “You are entitled to another sixth.”

When the man turned away, the Messenger of Allâh ﷺ called him and said, “The other sixth is an extra allowance (to what is ordained for you).” Related by Ahmad and the four Imâms. At-Tirmidhi graded it as Sahih.

978. Ibn Buraidah (RAA) narrated on the authority of his father (RAA) that the Messenger of Allâh ﷺ appointed a sixth to the grandmother if no mother was left to inherit with her.”Related by Abû Dawûd and An-Nasâ’î. Ibn Khuzaimah and Ibn al-Gârûd graded it as Sahih.

The deceased in this case left two daughters and his father surviving him. The two daughters are entitled to 2/3 of the estate. The remaining third will be given to the grandfather, but his prescribed share is only one sixth and the other sixth will be given back to him as there are no other heirs. In this case the grandfather is considered to be ‘Asabah, which refers to the relatives of the deceased on his father’s side. They are entitled to take the rest of the estate after the fixed (prescribed) shares are distributed, which applies to this case. The Messenger of Allâh ﷺ wanted to teach the man that his prescribed share is only one sixth and not one third. That is why he gave him one sixth when he asked about his inheritance, and then called him again and told him that this other sixth is an extra amount to his share as it is given back to him for being ‘Asabah in the absence of any other heirs.
979. Al-Miqdām bin Ma‘diakrib (RAA) narrated that the Messenger of Allah said, “The maternal uncle is the inheritor of those who have no (standard) heirs.” Related by Ahmad and the four Imāms except for At-Tirmidhī. Abū Zar‘ah ar-Rāzī graded it as Hasan, but al-Hākim and Ibn Hibbān graded it as Sahih.

980. Abū Umāmah bin Sahl (RAA) narrated, “Umar wrote to Abū 'Ubaidah (RAA) that the Messenger of Allah said, “Allāh and His Messenger are the guardians of the one who does not have a guardian; and a maternal uncle inherits from the one who does not have any (standard) heirs.” Related by Ahmad and the four Imāms except for Abū Dawūd. At-Tirmidhī graded it as Hasan and Ibn Hibbān graded it as Sahih.

981. Jābir (RAA) narrated that the Messenger of Allah said, “As soon as the infant cries (at the moment of birth) it is entitled to inherit.” Related by Abū Dawūd. Ibn Hibbān graded it as Sahih.

294. In this case the deceased has no ‘Asabah (relatives on his father’s side) and no other heirs who are entitled to obligatory shares.

295. When the heir of someone who died is expecting a child, the estate is not to be divided until the child is born.
982. 'Amro bin Shu'aib narrated on the authority of his father on the authority of his grandfather that the Messenger of Allah said, "A killer does not receive (a share of the) inheritance (of the one he killed)." Related by An-Nasâ'i and Ad-Daraqutnî.

983. 'Umar bin al-Khattâb (RAA) narrated, 'I heard the Messenger of Allah say, "Whatever rights gained by the father or child (meaning al-Walâ'296) are to be transferred to his 'Aqabah (relatives on his father's side) regardless of their degree of kinship297 (meaning that loyalty is not inherited and does not follow the rules of inheritance)." Related by Abû Dawûd, An-Nasâ'i and Ibn Mâjah. Ibn al-Madînî and Ibn 'Ahdul Barr graded it as Sâlih.

296. Walâ' refers to the right of inheriting the property of a manumitted slave after his death. The one who has the right to inherit him is the one who manumitted him. In Jâhiliyah, before Islam, they used to sell this Walâ' or give it as a gift but Islam prohibited this.

297. Most scholars are of the opinion that Walâ' is not part of the inheritance of the deceased. For example if a man manumitted a slave, and he has two sons, and one of his sons had a child and then died. If the manumitted dies, the Walâ' of the manumitted slave (his inheritance) goes to his son alone and is not to be shared between the son and the grandson as would be in the case of inheritance. This means that Walâ' is the right of the closest 'Aqabah of the deceased and not to be distributed as part of his inheritance.
984. 'Abdullāh Ibn 'Umar (RAA) narrated that the Messenger of Allāh ﷺ said, "The WALĀ' (of a manumitted slave) is considered as one's lineage, not to be sold or donated²⁹⁸ (refer to hadith no. 816)." Related by al-Ḥākim through Ash-Shāfi‘ī on the authority of Muḥammad bin Al-Ḥasan, on the authority of Abī Yūsuf. Ibn Hibbān graded it as Sahīh.

985. Abū Qalābāh narrated on the authority of Anas (RAA) that the Messenger of Allāh ﷺ said, "The one who is most knowledgeable of the laws of inheritance is Zaid bin Thabit." Related by Ahmad and the four Imāms except Abū Dawūd. At-Tirmidhī, Ibn Hibbān and al-Ḥākim graded it as Sahīh.

Chapter XXI: Wills (Bequests)

986. 'Abdullāh Ibn 'Umar (RAA) narrated that the Messenger of Allāh ﷺ said, "It is not rightful for a Muslim, if he has anything to bequeath, that he sleeps two consecutive nights without having with him his written will." Agreed upon.

²⁹⁸ This hadith again assures the fact that WALĀ' is like the lineage of a person. The inheritance still goes to the one who paid the money to the slave and is not to be sold or donated as soon as the slave dies, as the link to the manumitter still holds.
987. Sa'd bin Abi Waqqas (RAA) narrated, 'I said, 'O Messenger of Allah! I have a lot of money, and no heirs but my daughter. Shall I give (bequeath) two thirds of my wealth as charity?' He replied, "No." I said, 'Then half of it?' He replied, "No." I said, 'Then one third of my wealth?' He replied, "Yes one third; and even one third is too much. Indeed, to leave your inheritors rich (after your death) is better than leaving them as a burden begging from people." Agreed upon.

988. 'Aishah (RAA) narrated, "A man came to the Messenger of Allah and said, 'O Messenger of Allah! My mother died suddenly and did not write a will, and I believe that if she had been able to speak (now), she would have given it in charity. Would she be rewarded if I pay the charity on her behalf?' The Messenger of Allah said, "Yes." Agreed upon and the wording is from Muslim.

989. Abú Umámah al-Bahili (RAA) narrated, 'I heard the Messenger of Allah say, "Allah has given every one who is
entitled to a right (in inheritance) what is due to him, no will may be made to a (standard) heir.” Related by Ahmad and the four Imams except for An-Nasâî. Ahmad and at-Tirmidhi graded it as Hasan. Ibn Khuzaimah and Ibn al-Gârûd graded it as a strong Hadith.

990. Ad-Dâraquṭnî transmitted a similar narration on the authority of Ibn `Abbas (RAA) and added the following, “Unless the heirs agree to it (i.e. making a will for an heir).” Its chain of narrators is Hasan.

991. Mu`adh bin Jabal (RAA) narrated that the Messenger of Allâh ﷺ said, “Allâh gave you as a charity a third of your property when you are about to die, as an addition to your good deeds.” Related by Ad-Dâraquṭnî.

992. Ahmad and al-Bazzâr transmitted it on the authority of Abû Ad-Dardâ’.

993. Ibn Mâjah transmitted the same narration on the authority of Abû Hurairah (RAA) and they are all weak traditions but may support each other, and Allâh knows best.

299. He gave you permission to make a will within the third of your property as charity, when you are about to die.
994. 'Amro bin Shu‘aib narrated on the authority of his father on the authority of his grandfather (RAA) that the Messenger of Allāh ﷺ said, “If anyone is given an article as a trust, he does not have to pay for its loss or destruction (unless he misuses it).” Related by Ibn Mājah with a weak chain of narrators.
Book VIII: Marriage

Chapter I

995. Ibn Mas‘ūd (RAA) narrated that the Messenger of Allāh ﷺ said to us, “O Young people! Whoever can marry among you, should marry, for that will help him lower his gaze and protect his chastity. Whoever is not able to marry is recommended to fast and that will be his shield (as it diminishes his sexual energy).” Agreed upon.

996. Anas Ibn Malik (RAA) narrated that the Messenger of Allāh ﷺ praised and exalted Allāh and said, "Yet I pray (night prayer) and sleep, fast and break my fast, and I (also) marry women. Whoever does not follow my Sunnah is not from me (nor one of my followers).”300 Agreed upon.

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300- The Messenger of Allāh ﷺ said this to the three men who asked about how he worshipped Allāh, and when they were told, they thought their own worship was insufficient and one of them decided to offer prayer throughout the night forever, the second said that he will fast throughout the year, and the third said he will never get married. The Messen-
997. Anas bin Mālik (RAA) narrated that the Messenger of Al-lāh ﷺ used to command (urge) us to get married and would very strictly prohibit us from remaining in celibacy and say, “Marry the woman who is child bearing and loving, for I shall boast over all the nations by your number on the Day of Resurrection.” Related by Ahmad. Ibn Hibbān graded it as Sahīh.

998. Abū Dawūd and An-Nasā’ī and Ibn Hibbān related a similar Hadith on the authority of Ma’qil bin Yasār.

999. Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, “A woman is married for four reasons: her property, lineage, beauty and her religion (meaning her piety). So, marry the religious one otherwise you will be a loser.” Agreed upon along with the rest of the seven Imāms.

1000. Abū Hurairah (RAA) narrated, ‘When the Messenger of Allāh ﷺ congratulated a man on his marriage, he would say, ger of Allāh ﷺ thereupon said to them, “By Allāh, I am the most fearful of Allāh of you and yet I pray......”
“May Allah bless (both of you), and may He bestow His blessings upon you, and unite you together in goodness.” Related by Ahmad and the four Imāms. At-Tirmidhī, Ibn Khuzaimah and Ibn Hibbān graded it as Sahih.

1001. ‘Abdullāh Ibn Mās‘ūd (RAA) narrated, ‘The Messenger of Allāh taught us to say for fulfillment of a need, “All praise if for Allāh. We praise Him, we seek His aid and we ask for His forgiveness. We seek Allāh’s refuge from the evil of ourselves. Whomsoever Allāh guides, there is no one who can lead him astray, and whomsoever Allāh misguides, there is no one to guide him. I testify that none has the right to be worshipped but Allāh alone, and I testify that Muhammad is His slave and Messenger.”’ And recited three verses. Related by Ahmad and the four Imāms. At-Tirmidhī and al-Hākīm graded it as Hasan.

1002. Jābir (RAA) narrated that the Messenger of Allāh said, “If one of you proposes to a woman, and he can see from her what may entice him to marry her, he should do so.” Related by Ahmad and Abū Dawūd with a reliable chain of narrators. Al-Hākīm graded it as Sahīh.

1003. At-Tirmidhī and An-Nasā‘ī transmitted a similar narration on the authority of Al-Mughirah.
1004. Ibn Majah and Ibn Hibban transmitted a similar narration on the authority of Muhammad bin Maslamah.

1005. Abu Hurairah (RAA) narrated that the Messenger of Allah said to a man who told him that he had got engaged, "Have you looked at her?" The man replied, 'No.' He said to him, "Go and look at her for it is more likely to create affection between the two of you." Related by Muslim.

1006. Ibn 'Umar (RAA) narrated that the Messenger of Allah said, "It is not allowed for a man to propose to a woman whom his brother (in Islam) has already proposed to, until the first suitor gives her up, or allows him to propose to her." Agreed upon and the wording is from Al-Bukhari.
1007. Sahl bin Sa‘d As-Sa’idi (RAA) narrated, ‘Once a woman came to the Prophet’sense and said, ‘I dedicate myself to you (for marriage).’ The Messenger of Allâh’sense looked at her up and down and then lowered his head. When the woman saw that he had made no decision she sat down. One of the companions of the Prophet’sense got up and said, ‘O Messenger of Allâh! If you have no need of her, marry her to me.’ The Prophet’sense asked him, ‘Do you have anything to give her as a dowry?’ The man replied, ‘No, I swear by Allâh, O Messenger of Allâh.’ The Prophet’sense said to him, ‘Go to your family and seek something (to offer her).’ The man went and then returned saying, ‘No, I swear by Allâh I found nothing.’ The Messenger of Allâh’sense said to him, ‘Seek (something) even if it is an iron ring.’ The man went and then returned saying, ‘No, I swear by Allâh O Messenger of Allâh, not even an iron ring, but I have this Izâr (waist sheet).’ Sahl said, ‘He had no upper garment’ and I shall give her half of it.’ The Messenger of Allâh’sense said, ‘What would she do with your Izâr? If you wear it, there would be nothing of it for her, and if she wears it, there would be nothing of it for you.’ The man sat down, and when he had sat for a long time he got up. When Allâh’s Messenger’sense saw him turning away, he commanded peo-
pie to call him back. When he came the Prophet ﷺ said to him, “Have you memorized something of the Qur’an?” The man said, ‘Yes, I have memorized such and such Sūrahs,’ and named some of them. The Prophet ﷺ then asked him, “Can you recite them by heart?” He replied, ‘Yes.’ The Prophet ﷺ then said, “Go for I have married her to you for what you have memorized of the Qur’an.” Agreed upon and the wording is from Muslim.

In another version he said, “Go for I have married her to you, and teach her some of the Qur’an (that you know).”

In another version by Al-Bukhārī, “I have married her to you for what you have of the Qur’an.”

1008. Abū Hurairah (RAA) narrated, ‘The Prophet ﷺ asked him, “What have you memorized (of the Qur’an)?” He said, ‘Sūrah al-Baqarah (the Cow, No.2) and the one next to it (Sūrah No. 3).’ The Prophet ﷺ then said, “Get up and teach her twenty verses.” Related by Abū Dawūd.

1009. ʿĀmir bin ʿAbdullāh bin ʿAbd Zubayr narrated on the authority of his father (RAA) that the Messenger of Allāh ﷺ said, “Announce the wedding.” Related by Ahmad and al-Ḥākim graded it as Sahih.

1010. Abū Burdah bin Abī Mūsā narrated on the authority of
his father (RAA) that the Messenger of Allāh ﷺ said, “No marriage is to be conducted except with a wali (a woman’s guardian).” Related by Ahmad and the four Imāms. Ibn al-Madīnī, at-Tirmidhī and Ibn Hibbān graded it as Sahīh.

1011. Imām Ahmad transmitted on the authority of al-Hasan on the authority of Imrān bin al-Husain, that the Prophet ﷺ said “There is no marriage (to be conducted) save with a guardian and two just witnesses.”

1012. 'A'ishah (RAA) narrated that ‘Allah’s Messenger ﷺ said, “If any woman marries herself without the permission of her wali, then her marriage is void. If the groom copulates with her, she deserves the dowry because of (the enjoyment of) her private parts he has made lawful to himself. If they dispute then (they can resort to) the ruler (as he) is the guardian of those who do not have a guardian.” Related by the four Imāms except for An-Nasā’ī. Abū 'Uwānāh, Ibn Hibbān and al-Hākim graded it as Sahīh.

1013. Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, “A non-virgin woman (divorced or widowed) is not to be married except after consulting her nor can a virgin be married except with her consent.” The people asked, ‘O
Messenger of Allāh! How is her consent (to be known)? He said, "If she remains silent." Agreed upon.

1014. Ibn 'Abbas (RAA) narrated that the Messenger of Allāh ﷺ said, "A non-virgin woman is worthier to organize her affairs than her guardian. As for the virgin she must be asked for her permission. Her silence is a sign of her consent (to be married)." Related by Muslim.

In another version, "A guardian has no authority over a non-virgin woman and an orphan girl (i.e. virgin) must be asked for her permission (in marriage)." Related by Abū Dawūd. An-Nasā'ī and Ibn Hibbān graded it as Sahih.

1015. Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, "Let no woman be the guardian of another woman in marriage, and let no woman marry herself (by herself without a guardian)." Related by Ibn Mājah and Ad-Dāraquṭnī with a trustworthy chain of narrators.

1016. Nāfi' narrated on the authority of Ibn 'Umar (RAA), 'The Messenger of Allāh ﷺ prohibited Shighār. It is the marriage in
which a man marries his daughter to another man, and the latter in return marries his daughter to the former, on condition that no dowry is to be paid by either.' Agreed upon.

1017. Ibn 'Abbas (RAA) narrated that a young woman came to the Prophet and stated that her father had married her against her will. The Prophet gave her the option to annul the marriage or to accept it.' Related by Ahmad, Abu Dawûd and Ibn Mâjah.

1018. Al-Hasan bin Samurah(RAA) narrated that the Messenger of Allah said, "Whenever two guardians marry off a woman (to two men), the first husband is worthier of her." Related by Ahmad and the four Imams. At-Tirmidhi graded it as Hasan.

1019. Jabir bin 'Abdullah (RAA) narrated that the Messenger of Allah said, "Any slave who marries without the permission of his master, he is like a fornicator." Related by Ahmad Abû Dawûd and At-Tirmidhi. The latter and Ibn Hibbân graded it as Sahih.
1020. Abū Hurairah (RAA) narrated that the Messenger of Allah ﷺ said, “A woman is not to be married along with her paternal or her maternal aunts.” Agreed upon.

1021. `Uthmān (RAA) narrated that the Messenger of Allah ﷺ said, “A pilgrim while in a state of Ḥiḍām may not contract marriage (himself), nor contract the marriage of someone else.” Related by Muslim.

In a version by Muslim, “He may neither propose to a woman (either for himself or for someone else),” Ibn Ḥibbān added the following in his version, “Nor be asked for the hand of a woman (he is the guardian of).”

1022. Ibn `Abbās (RAA) narrated, “The Messenger of Allah ﷺ married Maimūnah while he was in the state of Ḥiḍām.” Agreed upon.

1023. Muslim transmitted on the authority of Maimūnah (RAA) that the Messenger of Allah ﷺ married her while he was not in the state of Ḥiḍām.

301 Many of the companions are of the opinion that the Prophet ﷺ married Maimūnah before he puts on his Ḥiḍām but the news of his marriage became known while he was in the state of Ḥiḍām, and then he consummated his marriage in Makkah. This opinion goes in accordance with the prohibition mentioned in this hadith.

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1024. Uqbah bin 'Amir (RAA) narrated that the Messenger of Allah ﷺ said, "The most deserving conditions to be fulfilled, are those that make the private parts lawful (Halal) for you (i.e. in marriage)." Agreed upon.

1025. Salamah bin al-Akwa' narrated, 'The Messenger of Allah ﷺ permitted Mut‘ah Marriage, for three days in the year of Autâs, but then he prohibited it." Related by Muslim.

1026. 'Ali bin Abi Talib narrated, 'The Messenger of Allah ﷺ prohibited the Mut‘ah marriage on the battle of Khaibar." Agreed upon.

1027. 'Ali bin Abi Talib narrated, 'The Messenger of Allah ﷺ prohibited the Mut‘ah Marriage on the battle of Khaibar as well as the flesh of domestic donkeys." Transmitted by the seven Imâms except Abû Dawûd.

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302. This is a kind of temporary marriage, the duration of which is predetermined through an agreement between the man and the woman. The purpose of this marriage is to have sexual intercourse for that period of time, by the end of which the woman is automatically divorced. It is unanimously termed invalid by all Muslim scholars.

303. A battle which took place after the Conquest of Makkah.
1028. Rabī’ bin Sabrah narrated on the authority of his father (RAA) that the Messenger of Allâh ﷺ said, "I had permitted you to contract Mut‘ah Marriage,304 but Allâh has surely prohibited it until the Day of Resurrection. So, if any of you has a woman that he married through Mut‘ah, he should let her go, and do not take back any of the dower he gave her." Related by Muslim, Abû Dawûd, An-Nâsâ’i, Ibn Mâjah, Ahmad and Ibn Hibbân.

1029. Ibn Mas‘ûd (RAA) narrated, "The Messenger of Allâh ﷺ cursed the muhallil305 and the one (the first husband) for whom the woman was made lawful (through this marriage)." Related by Ahmad, An-Nâsâ’i and At-Tirmidhi who rendered it to be authentic.

1030. The four Imâms except An-Nâsâ’i transmitted a similar tradition on the authority of ’Ali.

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304. This marriage was permitted for sometime at the rise of Islâm, but then it was finally prohibited in the year of Khaibar.

305. Al-Muḥallil is the man who temporarily marries a woman, who has been divorced three times and thus she is not lawful anymore for her first husband. The muhallil marries her temporarily, may have sexual intercourse with her or not. He then divorces her to go back to her first husband, to whom she is now lawful (Hulâl) to remarry except through a new marriage contract. This is also prohibited as it is another form of temporary marriage that stipulates separation due to a previously made agreement between the first husband and the muhallil.
1031. Abū Hurairah (RAA) narrated that Allāh’s Messenger ﷺ said, “A man guilty of adultery, who has been flogged, should not marry but one who is as guilty as he is.” Related by Ahmad and Abū Dawūd with a trustworthy chain of narrators.

1032. ‘A’ishah (RAA) narrated, ‘A man divorced his wife three times, then she married another man who also divorced her before having sexual contact with her. The first husband wanted to remarry her (after her divorce from the second man). The Messenger of Allāh ﷺ was asked about this, but he replied, “No, she cannot marry the first husband until the second husband consummates his marriage with her, just as the first husband had done.” Agreed upon, and the wording is from Muslim.

Chapter II: Compatibility in Marriage
and the Right to Choose

1033. Scholars have differed over the definition of compatibility, and most of them are of the opinion that the most important aspect is that of religiousness.
1033. Ibn 'Umar (RAA) narrated that the Messenger of Allah said, "Arabs are equivalent to one another (in marriage) and clients (slaves) are equivalent to one another, save a weaver or a cupper." Related by Al-Hākim but all its chains of narrators are extremely weak, and most scholars considered it to be a false tradition.

1034. Al-Bazzār transmitted a similar narration on the authority of Mu'ādh bin Jabal, but with a disconnected chain of narrators.

1035. Fāṭimah the daughter of Qais (RAA) narrated that the Messenger of Allah said to her, "Marry Usamah." Related by Muslim.

1036. Abu Hurairah (RAA) narrated that the Messenger of Allah said, "O sons of Bayādah (Banū Bayādah) marry Abu Hind to (someone of) your women, and marry his women (his daughters)," and he was a cupper." Related by Abū Dawūd and Al-Hākim with a good chain of narrators.

307- Fāṭimah bint Qais was from the tribe of Quraish, i.e. of a noble lineage, while Usamah was his slave and the son of his client Zaid.

308- Abū Hind or Yāsār, cupped the Prophet, this hadith and the previous one, are proof that it is not only the lineage which counts in equivalence. It was also reported that Bilāl (RAA), who was a slave before he was manumitted by Abū Bakr (RAA), married Hālah the sister of 'Abdul Rahman bin 'Auf, and 'Umar (RAA), offered his daughter Hafṣah in marriage to Salmān al-Fārisī (a Persian slave) before she married the Prophet.
1037. 'A'ishah (RAA) narrated, 'When Barirah was manumitted, she was given the choice to remain with her husband (Mughith) who was a slave at that time, or to leave him.' (part of a long tradition) Agreed upon.

In a version by Muslim: 'Her husband was a slave.' He also related on the authority of 'A'ishah (RAA): 'He was a free man.' But the first narration (that he was a slave) is stronger.

Al-Bukhari also related on the authority of Ibn 'Abbás that he was a slave.

1038. Ad-Dahhak bin Fairuz Ad-Dailami narrated on the authority of his father (RAA), 'O Messenger of Allah! I have embraced Islam and I am married to two sisters.' Related by Ahmad and the four Imám̆s except for An-Nasá'î. Ibn Hibbán, ad-Daraqutni and al-Baihaqi graded it as Sahih.

309. It is prohibited in Islam to marry two sisters together at the same time.
1039. Sâlim narrated on the authority of his father (RAA), ‘Ghâlân bin Salamah who embraced Islâm and he had ten wives (at the time) who all accepted Islâm with him. The Messenger of Allâh ﷺ commanded him to choose only four of them.’ Related by Ahmad and At-Tirmidhi. Ibn Hibbân and al-Hâkim graded it as Sahîh but al-Bukhâri, Abû Zur‘ah and Abû Hâtim graded it as a defected Hadîth.

1040. Ibn ‘Abbâs (RAA) narrated, ‘The Messenger of Allâh ﷺ restored his daughter Zainab to Abû Al-‘Âs bin ar-Rabi’310 after six years (of separation) according to (the contract of the) first marriage and did not make a new one.’ Related by Ahmad and the four Imâms save An-Nasa‘î. Ahmad and al-Hâkim graded it as Sahîh.

1041. ‘Amro bin Shu‘aib narrated on the authority of his

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310- Abû Al-‘Âs bin ar-Rabi was the husband of the Prophet’s daughter (Zainab). She embraced Islâm with the family of the Prophet ﷺ while he remained a polytheist and was taken as a prisoner of war in the Battle of Badr. Zainab sent her necklace (which was given to her by her mother Khadijah) to the Prophet ﷺ as a ransom to set him free, the Prophet ﷺ accepted it and stipulated that Al-‘Âs let her migrate to the Prophet ﷺ in Madinah. She migrated and in the year 6 of al-Hijrah of the Prophet ﷺ the verse which prohibits the marriage of a Muslim woman to a disbeliever was revealed. She remained for two years and her marriage was suspended until Abû Al-‘Âs embraced Islâm (during the 8th year of al-Hijrah) and the Prophet ﷺ restored her to him.
father on the authority of his grandfather that the Messenger of Allah restored his daughter Zainab to Abū Al-ʿĀs with a new marriage contract. Ḥ 311 Imām At-Tirmidhi said that the hadith of Ibn ʿAbbās is related with a stronger chain of narrators.

312 1042. Ibn ʿAbbās (RAA) narrated, ‘A woman embraced Islam then got married. Her (first) husband came and said, ‘O Messenger of Allah, ‘I have accepted Islam and she knew that (before she got married).’ The Messenger of Allah then took her away from the second husband and gave her back to the first one.’ Related by Ahmad, Abū Dawūd and Ibn Mājah. Ibn Hibbān and al-Hākim graded it as Ṣaḥīh.

313 1043. Zaid bin Kaḥ bin ʿUjrah narrated on the authority of his father, ‘The messenger of Allah married al-ʿĀliyah from

311 Ahmad and Ad-Dārquṭnī said that this is a weak hadith. The stronger narration is the one that says that the Prophet consented to the first marriage after Abū Al-ʿĀs embraced Islam. Imām Ibnul Qaiyim said that the hadith related by Ibn ʿAbbās indicates that the marriage was suspended. If the husband embraces Islam before her ʿĪddah is over, then she is still his wife and there is no need to renew the marriage. If the husband embraced Islam after the ʿĪddah of his wife is over, then they must be separated at the termination of ʿĪddah and remarry with a new contract.
Bani Ghifar. When she had entered his presence and doffed her clothes, the Prophet saw whiteness on her flanks. Thereupon, he said to her, "Put on your clothes and go back to your family," and he gave her the dower. Related by Al-Hakim, but there is Jamil bin Zaid in the chain of narrators who is not trustworthy.

1044. Sa'id bin al-Musaiyab narrated that 'Umar bin al-Khattab (RAA) said, 'If a man married a woman and when he has had sexual intercourse with her, he discovered that she is leprous or insane, she is entitled to get her dower for having had intercourse with her and he is to get back what he paid from the one who deceived him by marrying him to her (and he knew of her defects).' Related by Sa'id bin Mansur and Malik bin Abi Shaibah with a trustworthy chain of narrators.

1045. Sa'id bin al-Musaiyab narrated a similar narration on the authority of Ali and added, 'or had a defect in her vagina (like a protrusion that impedes having normal sexual relation with her), her husband then has the choice to keep her or divorce her. If he had intercourse with her, then she gets her dower for him having enjoyed her private parts.

1046. Sa'id bin al-Musaiyab also narrated, 'Umar (RAA) ordained that an impotent husband must be given a chance for a year before divorcing him from his wife.' It is transmitted with a trustworthy chain of narrators.
Chapter III: Treatment of wives

147. 1—عن أبي هريرة - رضي الله عنه - قال: قال رسول الله صلى الله عليه وسلم: "بِمَلْعُوبٍ مِّنْ أَنْثى أَمَّةٌ فِي ذَرِّيَّةِهَا"، رَوَاهُ أَبُو دَاوُدَ، وَالْبَصَارِي وَالْفَجْرِي.

1047. أَبُو حُرَيْرَةٍ (رَضِيَ الَّهُ عَنْهُ) نَارَأَتْ أَنَّ الْفَضِيلَيْنَاءُ رضي الله عنهما - قال: قال رسول الله صلى الله عليه وسلم: "لا يَنْظُرُ الَّهُ إِلَى رَجَالٍ أَنْثى رَجَالٌ أَوْ أَمْرَأَةٍ فِي ذُرِّيَّةِهَا"، رَوَاهُ البَصَارِي وَالْبَصَارِي وَابْنِ حَبَّانَ، وأَعْلَهُ الْمَفْرَقَ.

1048. أَبُو حُبَّانَ (رَضِيَ الَّهُ عَنْهُ) نَارَأَتْ أَنَّ الْفَضِيلَيْنَاءُ رضي الله عنهما - قال: قال رسول الله صلى الله عليه وسلم: "غَيْرَ الَّذِي غَيْرُهُ عَلَيْهِ وَسْلَمْ، فَقَالَ: "فَمَنْ كَانَ يَوْمَيْنِ بِاللَّهِ وَأَبْوَابَ الْأَخْرَى، فَلَا يَوْمَيْنِ حَارِضَةً، وَلا يَتَفَكَّرُوا بِالْجَاهِلَةِ عَقِيرَةً، فَإِنَّ الْجَاهِلَةَ مَنْ ضَلَّ عَرْجَ، وَإِنَّ عَرْجَ عَرْجُ شَيْءٍ فِي الصَّلَفِ أُجْلَاءٌ، فَإِنَّ ذُهِبَتْ عَقِيرَةُ كَسِيرَهُ، وَإِنْ أُرْكِزَتْ لَمْ يَزَلَّ أَعْرَجَ، فَلَا تَفَكَّرُوا بِالْجَاهِلَةِ عَقِيرَةً". مَتَفَقُّ عَلَيْهِ، وَالْفَجْرِيُّ الْمَفْرَقَ.

وَلْمَسَّنَ: "فَإِنَّ أَسْتَمْعِتْ بِهَا، أَسْتَمْعِتْ بِهَا، وَبِهَا عَرْجَ، وَإِنَّ ذُهِبَتْ عَقِيرَةُ كَسِيرَهُ، وَكُرَّهَا طَلَقُهَا".

312. This is absolutely prohibited through the rulings of the Qur’ān and Sunnah.
1049. Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, “Whoever believes in Allāh and the Last Day, should not hurt (cause problems to) his neighbor. And I advise you to treat women kindly, for they are created from a rib, and the most crooked part of the rib is the upper part. If you then try to straighten it, you will break it off, and if you leave it as it is, it will remain crooked. So, I advise you to treat women well.” Agreed upon and the wording is from Al-Bukhārī.

In another version by Muslim, “So, if you enjoy her (company) then enjoy her while she is still crooked, and if you try to straighten this nature of hers, you will break her, and breaking her means divorcing her.”

1050. Jābir (RAA) narrated, ‘We were on an expedition with the Prophet ﷺ, then when we approached Madīnah and we were about to enter the city, he said to us, “Wait until you enter it at night – at the time of Isha – so that the lady with unkempt hair may comb her hair, and the one whose husband has been absent (for along time) may shave her pubic area.” Agreed upon.

In another version by Al-Bukhārī, “When anyone of you has been away from home for a long time he must not return to his family during the night (i.e. surprise them while they are asleep).”

313. This hadith refers to the woman’s affectionate nature, which makes her fit for being a wife and a mother, and this is what the Prophet ﷺ means by saying that she was created from a crooked rib.
1051. Abū Saʿīd al-Khudrī (RAA) narrated that the Messenger of Allāh ﷺ said, “Among the worst people in Allāh’s sight, on the Day of Resurrection, is the man who copulates with his wife and she with him, and then spreads her secret.” Related by Muslim.

1052. Hakīm bin Muʿāwiyah narrated on the authority of his father (RAA), ‘I asked, ‘O Messenger of Allāh! What are the rights of one’s wife upon her husband?’ He answered ﷺ, “To feed her when you eat, clothe her when you clothe yourself, not to slap her face or insult her, and not to abandon her except inside the house.” Related by Ahmad, Abū Dawūd, An-Nasā’ī and Ibn Mājah. Ibn Hibbān and al-Hākim graded it as Sahih.

1053. Jābīr bin `Abdullāh (RAA) narrated, ‘The Jews used to say, ‘When a man has intercourse with his wife through the vagina but being on her back, the child will have a squint. So, the verse was revealed, “Your wives are a tilth for you so go to your tilth when or how you wish.”’ (2:223). Agreed upon and the wording is from Muslim.
1054. Ibn 'Abbâs (RAA) narrated that the Messenger of Allâh ﷺ said, "If any of you wants to have sexual intercourse with his wife, he should say, 'In the name of Allâh, O Allâh! Protect us from the devil and keep the devil away from what You grant us (i.e. offspring).' If it is predestined for them to have a child, the devil will never be able to harm him." Agreed upon.

1055. Abû Hurairah (RAA) narrated that the Messenger of Allâh ﷺ said, "Whenever a man calls his wife to his bed (for intercourse) but she refuses to come, the angels curse her until the morning." Agreed upon and the wording is from Al-Bukhârî. Another version by Muslim says, "and He Who is in heaven (i.e. Allâh) remains displeased with her, until her husband has reconciled with her."

1056. Ibn 'Umar (RAA) narrated, 'The Messenger of Allâh ﷺ cursed the Wâsîlâh (the lady who adds artificial hair to hers or to someone else's) and al-Mustawgîlâh (the one who asks for it) and also the lady, who tattoos (herself or someone else) or gets herself tattooed (i.e. asks for it).' Agreed upon.
1057. Judhâmah bint Wahb (RAA) said, ‘I was with Allâh’s Messenger ﷺ along with some people when he said, “I intended to prohibit Ghîlah\(^{314}\) but I considered the Romans and the Persians and found that they do it without any harm being caused to their children.” Then he was asked about ‘Azl (Coitus interruptus), he replied ﷺ, “This is secret (way of) burying alive.” Related by Muslim.

1058. Abû Sa‘îd al-Khudri (RAA) narrated, ‘A man said, ‘Allâh’s Messenger! I have a slave girl and I practice ‘Azl with her. I do not want her to conceive, but I have desire in what men (usually) have (i.e. intercourse). But the Jews say, that ‘Azl is the minor –type –of burying alive.’ The Messenger of Allâh ﷺ said, “The Jews told a lie, for if Allâh wishes to create it (an offspring) you would not be able to stop it.” Related by Ahmad and Abû Dawûd and the wording is his. It was also narrated by an-Nasâ’î and al-Tahâwî and its narrators are trustworthy.

\(^{314}\) Ghîlah means either suckling during pregnancy, or intercourse with the wife while she is breast feeding a child.
1059. Jābir (RAA) narrated, 'We used to practice 'Az/ during the lifetime of the Prophet صلی الله علیه وسلم while the Qur'ān was being revealed, and if it was prohibited, the Qur'ān would have prohibited us from doing it.' Agreed upon.

And in a version related by Muslim, 'The Messenger of Allāh ﷺ heard about it but did not prohibit us from doing so.'

1060. Anas Ibn Mālik (RAA) narrated, 'The Messenger of Allāh ﷺ used to have intercourse with all of his wives, with only one single Ghusl.' Agreed upon and the wording is from Muslim.

Chapter IV: The Dowry

1061. Anas Ibn Mālik (RAA) narrated,'The Messenger of Allāh ﷺ freed Safiyah and made her freedom as her dowry.' Agreed upon.
1062. Abū Salamah bin 'Abdur Rahman (RAA) narrated, 'I asked 'A'ishah (RAA), 'How much was the dowry given by the Messenger of Allah (to his wives)?' She replied, 'The dowry which the Prophet (SAW) gave to his wives was only twelve 'Uqiyahs and a Nash.' She asked, 'Do you know what a Nash is?' I replied, 'No.' She said, 'half an 'Uqiyah. This would make 500 Dirhams (because the amount of one 'Uqiyah equals forty Dirhams and the Nash equals twenty).' Related by Muslim.

1063. Ibn Abbās (RAA) narrated, 'When 'Ali married Fātimah, the Messenger of Allah (SAW) said to him, 'Give her something (as dowry).' 'Ali replied, 'I have nothing (to give her).' The Messenger of Allah (SAW) said to him, 'Where is your Hutamiyah mantle?' Related by Abū Dawūd and An-Nasā’ī. Al-Hākim graded it as Sahih.

1064. ‘Amro bin Shu‘aib narrated on the authority of his father on the authority of his grandfather (RAA), that the Messenger of Allah (SAW) said, "When a woman gets married for a specified dowry, a gift (extra to her dowry) or a promise (to give her something) before contracting the marriage, it is hers, and what is (promised) after contracting the marriage, belongs
to whoever the promise was given to (whether to the woman or her guardian). The most honorable property a man is given is that which he gets on account of his daughter or sister's marriage." Related by Ahmad and the four Imâms except At-Tirmidhi.

1065. Alqamah narrated on the authority of Ibn Mas'ûd, 'He was asked about a man who had married a woman but had not specified his wife's amount of dowry until he died before the consummation. Ibn Mas'ûd said, 'She deserves the usual amount of marriage dowry given to similar brides (of the same standard of living), no more and no less. She must also observe 'Iddah (for four months and ten days, as it is the 'Iddah observed after the death of the husband), before marrying again and she is also entitled to inheritance. Thereupon Ma'qal bin Sinân al-Ashja'i got up and said, 'This is the judgment of the Prophet in the case of a woman called Barwa' bint Washiq - a woman of my people - as what you judged.' Ibn Mas'ûd was very happy about what he heard.' Related by Ahmad and the four Imâms. At-Tirmidhi graded it as Sahih.

315- A woman's post marital waiting period whether after divorce (to verify that she is not pregnant) or out of mourning (after the husband's death), before she can remarry.
1066. Jābir bin ‘Abdullāh (RAA) narrated that the Messenger of Allāh ﷺ said, "If anyone gives a dower to a woman in the form of some flour or dates, he has made her lawful for him." Related by Abū Dawūd.

1067. ‘Abdullāh bin ‘Āmir bin Rabī‘ah narrated on the authority of his father (RAA) that the Messenger of Allāh ﷺ gave his approval to the marriage of a woman for two sandals as dowry.’ Related by At-Tirmidhī and graded it as Sahīh. Some scholars disagreed with him.

1068. Sahl bin Sa‘d (RAA) narrated, ‘The Messenger of Allāh ﷺ married a man to a woman for a dower of an iron ring.’ Related by Al-Hākim (part of the long hadith presented earlier, 1007).

1069. ‘Alī (RAA) narrated ‘The dower should not be less than ten Dirhams.’ Related by Ad-Dāraquṭnī with a defected chain of narrators.

1070. Uqbah bin ‘Āmir (RAA) narrated that the Messenger of Allāh ﷺ said, ‘The best dower is the easiest one.’ Related by Abū Dawūd. Al-Hākim graded it as Sahīh.
1071. 'A'ishah (RAA) narrated that 'Amrah bint al-Jawn sought refuge in Allāh from Allāh's Messenger ﷺ when she entered his presence -i.e. when he married her- and he ﷺ said to her, "You have sought refuge in The One in Whom men seek refuge." So he divorced her, and commanded Usāmah to give her three garments as a gift (i.e. her amenity payment). Related by Ibn Majah but there is an unreliable narrator in its chain.

1072. There is a similar narration in Sahih al-Bukhārî on the authority of Abū Usaid as-Sâ`idi.

Chapter V: The Wedding Banquet (Walīmah)

1073. Anas bin Mālik (RAA) narrated that the Messenger of Allāh ﷺ saw 'Abdur Rahman bin Auf with traces of saffron on his clothes. He thereupon asked him, "What is that?" 'Abdur Rahman answered, 'I married an Angārī woman for a Nawāt (five Dirhams) of gold.' The Messenger of Allāh ﷺ said to him, "May Allāh bless you. Make a Walīmah (wedding banquet) even with only one sheep." Agreed upon and the wording is from Muslim.
1074. Ibn 'Umar (RAA) narrated that the Messenger of Allah said, "When one of you is invited to a Walimah, he should accept the invitation." Agreed upon.

In a version by Muslim, "When one of you is invited by his brother, he must accept the invitation, whether it be a wedding banquet or something similar."

1075. Abū Hurairah (RAA) narrated that the Messenger of Allah said, "The worst food is that of a Walimah from which is turned away whoever comes to it (i.e. the poor), and to which is invited whoever refuses (to come, i.e. the rich). He who does not accept the invitation has disobeyed Allah and His Messenger." Related by Muslim.

1076. Abū Hurairah (RAA) narrated that the Messenger of Allah said, "If anyone is invited (to a Walimah) he must accept the invitation. If he is fasting, he should invoke Allāh (i.e. making invocation for the one who invited him), and if he is not fasting, he should eat." Related by Muslim.

1077. Muslim has also transmitted on the authority of Jābir a similar tradition that goes, "If he wishes to eat he could do so, and if he does not he may abstain from eating."
1078. Ibn Mas'ūd (RAA) narrated that the Messenger of Allāh ﷺ said, “The food of a Walīmah offered on the first day (of marriage) is a duty, and that offered on the second day is Sunnah (i.e., just preferable) and the food of the third day is a sign of showing off (and hypocrisy), if anyone does something just to show off, Allāh will slander him (publicly in this life or in the Hereafter).” Related by At-Tirmidhī.

1079. A similar tradition is related by Ibn Mājah on the authority of Anas.

1080. Safiyah bint Shaibah (RAA) narrated that the Messenger of Allāh ﷺ gave a banquet with two Mudds of barley when he married some of his wives.” Related by al-Bukhārī.

316. Imām Al-Bukhārī said that the Messenger of Allāh ﷺ did not specify a day for the Walīmah, and for those who could not come the first day could come later, unless what he means in this Hadith is those who do it for the sake of showing off and out of hypocrisy and not to follow the Sunnah.
1081. Anas (RAA) narrated, The Messenger of Allah ﷺ stayed for three nights at a place between Khaibar and Madīnah, and there he consummated his marriage with Ṣafiyah. I invited the Muslims to his Walimah that included neither meat nor bread. It was only that the Prophet ﷺ ordered that some dining sheets be spread, and dates, dried cheese and clarified butter were provided on it.' Agreed upon and the wording is from al-Bukhārī.

1082. A Companion narrated that the Prophet ﷺ said, “If two people invite you at the same time to a Walimah, accept the invitation of the one whose door is closer to you (i.e. the closest neighbor). But if one of them comes before the other, accept the invitation of the one who came first.” Related by Abū Dawūd with a weak chain of narrators.

1083. Abū Juhaifah (RAA) narrated that the Messenger of Allah ﷺ said, “I do not eat while I am reclining.” Related by Al-Bukhārī.

1084. Umar bin Abū Salamah narrated that the Messenger of Allah ﷺ said to me, “Young man, say Bismillāh (mention the Name of Allāh) before you eat, eat with your right hand and eat from what is next to you.” Agreed upon.
1085. Ibn ʿAbbas (RAA) narrated, ‘The Messenger of Allah ﷺ was brought a bowl of Tharid (crumbled bread, soup and meat), so he said, “Eat from the sides and not from the middle (of the dish) for the blessing descends in the middle of it.” Related by the four Imãms with a sound chain of narrators. The wording is from an-Nasãʿi.

1086. Abû Hurairah (RAA) narrated, ‘The Messenger of Allah ﷺ never showed a sign of dissatisfaction towards any food (presented to him). When he liked something he would eat it, but if he disliked it he did not touch it.” Agreed upon.

1087. Jãbir (RAA) narrated that the Messenger of Allah ﷺ said, “Do not eat with your left hand, for the devil eats with his left hand.” Related by Muslim.

1088. Abû Qâtâdah (RAA) narrated that the Messenger of Allah ﷺ said, “When anyone of you drinks, he should not breathe into the vessel (he is drinking from).” Agreed upon.

1089. Abû Dawûd related a similar narration on the authority of Ibn ʿAbbâs but with the addition, “or blows in it.” At-Tirmidhî graded it as Sahîh.
Chapter VI: Sharing the Time
(between two wives or more)

1090. 'A'ishah (RAA) narrated, 'Allâh's Messenger ﷺ used to divide the nights between his wives equally, and would say, "O Allâh! This is my division in what I can control (i.e. the time). So, do not blame me in what You have control over but I don't (i.e. love and feelings)." Related by the four Imâms. Ibn Hibbân and al-Hâkim graded it as Sahîh, but at-Tirmidî said that it is most probably Hadîth Mursal.

1091. Abû Hurairah (RAA) narrated that the Messenger of Allâh ﷺ said, "Whoever has two wives and inclines to one of them, will come on the Day of Judgment with one of his sides paralyzed." Related by Ahmad and the four Imâms with a sound chain of narrators.

1092. Anas (RAA) narrated, "It is part of the Sunnah of the Prophet ﷺ that if someone marries a virgin and he has already a matron, then he should stay with the virgin for seven days; and if
someone marries a matron, then he should stay with her for three
days, and then he starts to take turns between them (equally).’
Agreed upon and the wording is from Al-Bukhārī.

1093. Umm Salamah (RAA) narrated, ‘When the Messenger of
Allāh ﷺ married her, he stayed with her for three nights and then
said, “You will get all your rights fully with me. If you wish
I shall spend seven nights with you, but if I spend seven
nights with you, I have to spend the same time with all the
other wives (i.e. anyone he marries who is a matron, he will spend
seven nights with her. But the rule that was set by the Prophet
is that the virgin is entitled to seven nights and the matron to
three).”’ Related by Muslim.

1094. ‘A‘ishah (RAA) narrated that Saudah the wife of Allah’s
Messenger ﷺ gave up her turn to ‘A‘ishah (RAA). So the Prophet
used to stay with ‘A‘ishah on her night, and the night that was
originally given to Saudah.’ Agreed upon.

1095. Urwah (RAA) narrated that ‘A‘ishah (RAA) said, ‘My
sister's son, the Messenger of Allāh ﷺ would not give preference to one of his wives over the others as to the division of the nights he spends (with each of us) and he was just. It was very rare that a day would pass without him visiting each one of us. He would come close to each one he is visiting (cuddling or kissing) but would not have intercourse with her, until he is in the house of the wife whose turn is that night, then he would spend the night there.' Related by Ahmad and Abū Dawūd and the wording is his. Al-Hākim graded it as Sahīh.

1096. Muslim transmitted on the authority of ʿA'ishah (RAA) that she said, 'When The Messenger of Allāh ﷺ prayed 'Asr, he would visit all of his wives, coming close to each of them but...(as the hadith above).'

1097. ʿA'ishah (RAA) narrated, 'During the fatal illness of the Messenger of Allāh ﷺ he used to ask his wives, “Where shall I stay tomorrow?” (meaning with which wife) He meant to ask about ʿA'ishah's turn. His wives therefore permitted him to go where he wished, so he stayed in ʿA'ishah's house (until he died there).’ Agreed upon.

1098. ʿA'ishah (RAA) narrated, 'When the Messenger of Allāh ﷺ intended to go on a journey, he would draw lots. The one whose lot came out, would go with him on the journey.’ Agreed upon.
1099. 'Abdullah bin Zam'ah (RAA) narrated that the Messenger of Allah ﷺ said, "None of you should ever beat his wife as he would whip his slave...."317 Related by Al-Bukhārī.

Chapter VII: Khul’a318 (Divorce at the Wife’s instance By giving a payment to the husband)

1100. Ibn `Abbās (RAA) narrated, ‘The wife of Thābit bin Qais came to the Prophet ﷺ and said, ‘O Messenger of Allāh! I have no complaint against Thābit in terms of his religion or morals, but what I fear is falling into disbelief after coming to Islām (what she means is being ungrateful to her husband as she is not satisfied).

317. The rest of the hadith says, “and then has sexual intercourse with her at the end of the day.” (such behavior contradicts human nature, as this is an intimate relationship that requires love and affection between the spouses.)

318. Takes place when the woman is unhappy in her marriage, due to the husband’s bad appearance or manners etc., and wishes to be separated from him. So, separation between them takes place in return for remuneration given to the husband. She gives this amount of money upon which they agree (or gives him back his dower, or gives up all her financial rights, etc... depending on the kind of agreement they make to let him release or divorce her.)
The Messenger of Allah ﷺ said to her, “Will you give him back his garden?” She said, ‘Yes.’ The Messenger of Allah ﷺ said to him (the husband), “Take back the garden and make a single pronouncement of divorce (i.e. divorce her once).” Related by Al-Bukhārī. In another version by Al-Bukhārī, ‘and he commanded him to divorce her.’

1101. Abū Dawūd and At-Ṭirmidhī transmitted that the wife of Thābit bin Qais asked for Khul’a from her husband and the Messenger of Allah ﷺ told her to wait for a single menstruation (as her Ḥidāyah).

1102. ‘Amro bin Shu‘āib narrated on the authority of his father on the authority of his grandfather that Thābit bin Qais looked very ugly and his wife said, ‘If it was not for the fear of Allah, I would have spat on his face when he entered my place.’ Related by Ibn Mājah.

1103. Ahmad transmitted on the authority of Sahl bin Abī Hathmah, ‘It was the first Khul’a in Islam.’

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319. She said in another narration, that she saw him walking among his companions, and found that he had the darkest skin, he was the shortest and the most ugly, so she feared Allah in treating him badly or not giving him his rights and that is why she asked for Khul’a.
Chapter VIII: Divorce

1104. Ibn ‘Umar (RAA) narrated that the Messenger of Allah ﷺ said, “There is no lawful matter which is more detested by Allah than divorce.” Related by Abū Dawūd and Ibn Mājah. Al-Hākim graded it as Sahīh.

1105. Ibn ‘Umar narrated that he divorced his wife while she was menstruating during the lifetime of the Prophet ﷺ. ‘Umar asked the Prophet ﷺ about that and he said, “Let your son take her back and keep her in wedlock until her menstrual period ends and then wait until she has the next period and when it (the period) ends, if he wishes to keep her, he can do so and if he wishes to divorce her, he can do so before having sexual intercourse with her. This is the prescribed period that Allāh has fixed for the woman to be divorced.” Agreed upon.

1106. In a narration by Muslim, “Order him to take her back and then divorce her when she is (after the time of her period) either pure from menstruation or pregnant.”
1107. In another version by Al-Bukhari, 'It was counted as one declaration of divorce (i.e. divorcing her while she is menstrual-ting).'

1108. In a narration by Muslim, Ibn ‘Umar said (when he was asked him about the one who divorced his wife while she was having her menses), 'If you have made one or two declarations of divorce, Allâh’s Messenger ﷺ commanded me to take her back and then wait until she has her next menses, and then wait until her period ends, and then divorce her before touching her (having sexual intercourse with her). But if you have pronounced the word of divorce three times (at the same time), then you have disobeyed Allâh and His Messenger ﷺ in His command about divorcing your wife.'

1109. In another version, ‘Abdullâh Ibn ‘Umar said, 'So he made her return to me and did not count this divorce (the one pronounced during her menses) and said, "When she is purified, he may divorce her or keep her."'
states three pronouncements of divorce at the same time) was counted as only one divorce during the lifetime of the Prophet, Abū Bakr and two years of the Caliphate of Umar. Then ‘Umar said, ‘People have become hasty in a matter in which they used to take their time (i.e. divorce) before deciding on it. So, I wish if we implement it on them (count them as three divorces if they say at one time).’ So ‘Umar implemented it. Related by Muslim.

1111. Mahmūd bin Labīd (RAA) narrated, ‘The Messenger of Allāh was told about a man who divorced his wife by making three pronouncements of divorce at the same time (threefold divorce). The Prophet got up very angrily and said, “Are you playing games with Allāh’s Book while I am among you?” A man got up and said, ‘O Messenger of Allāh, shall I kill him?’ Narrated by An-Nasā’ī with a sound chain of narrators.


320 - He means it as a punishment to let them think it over first, before pronouncing divorce three times at the same time.
1113. In a narration by Ahmad, ‘Abū Rukānah divorced his wife irrevocably (by making three pronouncements of divorce) in one sitting. He then became very sad. The Messenger of Allāh ﷺ said to him, “It is considered as one (divorce).” There is a weak narrator in its chain.

1114. Ābu Dawūd narrated with a stronger chain of narrators, ‘Rukānah divorced his wife Suhaymah irrevocably. (When he went to the Messenger of Allāh ﷺ he said, “By Allāh, I only intended it to be one time (as one divorce).” The Messenger of Allāh ﷺ returned her to him.

1115. Ābu Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, “(There are) three things when they are taken seriously they are considered as serious and when taken in jest, they are still taken seriously. (They are) marriage, divorce and revocation (of divorce).” Related by the four Imāms except for an-Nasā‘ī. Al-Hākim graded it as Saḥīḥ.

1116. In a narration by Ibn ‘Adi with a weak chain of narrators, “(They are) divorce, manumitting and marriage.”
1117. Al-Hârith bin Abî Usâmah narrated on the authority of Ubâdah bin As-Sâmit (RAA) that the Messenger of Allâh ﷺ said, 

*It is not permissible to jest in three things: divorce, marriage and manumitting. Whoever mentioned them, they are hindering.* It is related with a weak chain of narrators.

1118. Abû Hurairah, narrated that the Messenger of Allâh ﷺ said, *"Allâh, the Almighty has forgiven for my Ummah (nation) the thoughts that occur to their minds (what they speak within themselves), as long as they do not put them into action or express them verbally (utter them)."* Agreed upon.

1119. Ibn `Abbâs (RAA) narrated that the Messenger of Allâh ﷺ said, *"Allâh has forgiven my Ummah their (wrong actions), which are due to error or oblivion, and for what they do under coercion."* Related by Ibn Mâjah and al-Hâkim.

1120. Ibn `Abbâs (RAA) narrated, 'If a man takes an oath that
his wife is prohibited (unlawful) to him,\textsuperscript{321} it is not to be considered as anything (i.e. not considered as a divorce). Verily you have a good example in the Messenger of Allāh ﷺ. Related by Al-Bukhārī.

\textit{1121.} Ibn ʿAbbās (RAA) narrated, ‘If a man takes an oath that his wife is prohibited (unlawful) to him, he should offer an expiation for his oath.’ Related by Muslim.

\textit{1122.} ’Aʾishah (RAA) narrated, ‘When the daughter of Al-Jawn entered the presence of the Messenger of Allāh ﷺ, and he went near her, she said, ‘I seek refuge in Allāh from you.’ He replied, ‘You have sought refuge in the One Who is Great. Rejoin your kin.’ \textsuperscript{322} Related by Al-Bukhārī.

\textit{1123.} Jābir (RAA) narrated that the Messenger of Allāh ﷺ said, “No divorce is to be considered except after marriage (has taken place),\textsuperscript{323} and no emancipation is considered exec-

\textsuperscript{321-} Meaning he would not touch her or have any sexual relationship with her.
\textsuperscript{322-} She was divorced in this case, as the Messenger of Allāh ﷺ meant to divorce her.
\textsuperscript{323-} Such as a man saying that any woman I marry from that family or tribe will be divorced, even before he marries any of them. This is not considered as a divorce as marriage has not yet taken place.
pt after the actual owning (of the slave).” Related by Abū Ya`lā, and al-Hākim graded it as Sahih, but the Hadith is defective.

1124. Ibn Mājah related the same narration on the authority of Al-Miswar bin Makhramah, with a reasonable chain of narrators, but it is also defective.

1125. ‘Amro bin Shu‘aib narrated on the authority of his father on the authority of his grandfather that the Messenger of Allāh ﷺ said, “No human being may make a vow about something which he does not possess, or emancipate someone who he does not possess, or divorce someone who is not his (wife).” Related by Abū Dawūd and At-Tirmidhī who graded it as Sahih. Al-Bukhārī commented that it is the most sound Hadith on this subject.

1126. ‘A’ishah (RAA) narrated that ‘Allāh’s Messenger ﷺ said, “There are three (people) who are not blamed for their actions: the sleeping person until he wakes up, the child until he becomes mature, and the insane person until he comes back to sanity or becomes conscious.” Related by Ahmad and the four Imāms except for At-Tirmidhī. Al-Hākim graded it as Sahih.
Chapter IX: Raj‘ah (Taking Back A Divorced Wife)

1127. ‘Imrān bin Ḥusain (RAA) narrated that he was asked about the ruling of a man who divorces his wife and then takes her back without the attestation of witnesses. He said, ‘Get witnesses for both her divorce and her raj‘ah.’ Related by Abū Dawūd with a sound chain of narrators.

1128. It was also related by Al-Baihaqī with the wording, ‘‘Imrān bin Ḥusain (RAA) was asked about a man who took back his divorced wife without the attestation of witnesses. He replied, ‘He did that without following the Sunnah (of the Prophet ﷺ), let him get the witnesses now.’ Imám At-Ṭabarānî had the addition, ‘And ask for the forgiveness of Allāh.’

1129. Ibn ‘Umar (RAA) narrated that when he divorced his wife, the Messenger of Allāh ﷺ said to ‘Umar (RAA), “Command him to take her back.” Agreed upon.
Chapter X: Ilâ\textsuperscript{324} and Kaffarah (Expiation)

1130. ‘A’ishah (RAA) narrated, ‘Allah’s Messenger \textsuperscript{325} took an oath not to approach his wives (made Ilâ) and prohibited something which is not unlawful in itself. Then he went back and made this thing lawful (as it was originally) and offered an expiation for his oath.’ Related by At-Tirmidhi, with a trustworthy chain of narrators.

1131. Ibn Umar (RAA) narrated, ‘When the period of four months has expired (as stated in the Qur’an), the husband either returns to his wife (has a normal relationship with her) or divorces her. And the divorce is not valid until the husband declares it himself.’ Related by Al-Bukhârî.

1132. Sulaimân bin Yasar (RAA) narrated, ‘I met over ten

\textsuperscript{324} This is where the husband takes an oath that he will not approach his wife, i.e. not to have sexual intercourse with her, as a kind of discipline. The maximum period for the Ilâ as set by the Qur’an is four months (Surah al-Baqarah, 2:226).

\textsuperscript{325} A practice that goes back to pre-Islamic times. It is when the husband makes a statement to his wife like, ‘You are to me like the back of my mother,’ meaning never to approach her. For the Muslims Allah prescribed an expiation to be offered by anyone who says such a thing, and it is not regarded as divorce.
Companions of the Prophet who gave the husband a maximum of four months for the Ilā' (after which he should either divorce her or resume his relationship with her). Related by Ash-Shafī‘ī.

1133. Ibn ‘Abbās (RAA) narrated, ‘Ilā’ at the time of Jāhiliyyah (pre-Islamic period), used to continue for one or two years. Allāh revealed that it is not to exceed four months. If it continues for less than four months, then it is not considered Ilā’.’ Related by Al-Baihaqī.

1134. Ibn ‘Abbās (RAA) narrated, ‘A man practiced Dhihar with his wife and then he had intercourse with her. He went to the Prophet and said, ‘I had intercourse with her before making the prescribed expiation.’ The Messenger of Allāh said to him, “Do not approach her until you do what Allāh ordered you to do.” Related by the four Imāms and rendered as Sahih by At-Tirmidhī. The narration of Al-Bazzār is as follows, “Offer the prescribed expiation and do not do it again.”
1135. Salamah Ibn Šakhr (RAA) narrated, ‘When the month of Ramadān came, I feared lest I should have intercourse with my wife (while fasting), so I made Dhīhār with her and told her that she is like the back of my mother. One night (in Ramadān) I saw something of her (body) so I had intercourse with her. The Messenger of Allāh ﷺ told me, “Free a slave.” I said, ‘I do not possess any but myself.’ He again said, ‘Then fast for two consecutive months.’ I said, ‘Whatever I suffered was due to my fasting.’ He said, “Feed sixty poor people one Faraq (a measure that equals 15 ٍSa‘a‘) of dates.” Related by Ahmad and the four Imāms except for An-Nasā‘i. Ibn Khuzaimah and Ibn al-Gārūd graded it as Sahih.

Chapter XI: Li‘ān

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- غَيْبَةَ الْعَمَرِ - رَضِيَ اللَّهُ عَنْهُ - فَالَّذِي ﴿لَا إِلَٰهَ إِلَّا الَّذِي أَنَا رَبُّكَ ، لَا تَضْرِبْ بَيْنِنَا وَبَيْنَ الْكَافِرِينَ﴾ ﴿وَلَا يَوْمَ يَمَّرُ فَ مَا كَاذَبْنَا﴾ ﴿يَكُونُ ۖ كَيْفَ يَضْرِبُ؟ إِنَّكُمْ تَكْلِمُونَ بِأَسْمَارٍ عَظِيمٍ﴾ ﴿وَإِنَّكَ سَكَتْ سِكَتًا عَلَى مَسَلَّكَ﴾ 

326. The word is derived from the Arabic word َلَتِن which means cursing. This takes place when a man accuses his wife of committing adultery without having four witnesses to support his claim. If he speaks publicly about it he will be considered as an accuser and will be given eighty lashes, which is the punishment for accusation of adultery. When this incident took place during the lifetime of the Prophet ﷺ the verse of Li‘ān was revealed (24: 6-9), which states that a husband should swear four times (in front of the magistrate and in the presence of his wife) that he is telling the truth and the fifth time he says that may the curse of Allāh be upon him if he is lying. And then she swears four times that he is lying about what he has charged her with and the fifth time she says that may the wrath of Allāh be upon her if he is telling the truth. In this way he is no longer liable to be punished for false accusation and she is no longer liable to be punished for adultery. By this, she is eternally prohibited for him and the child she is expecting (if any) is not his.
1136. Ibn 'Umar (RAA) narrated, ‘A man asked, ‘O Messenger of Allah! What do you see if someone from amongst us happened to find his wife committing adultery. What should he do? If he talks, he is talking of a grievous matter, and if remains silent, he is also keeping silent over a grievous matter. The Messenger of Allah did not answer him. Afterwards the man came again and said to Allah's Messenger, ‘What I have asked you about is now my affliction (i.e. it actually happened to me; that he saw his wife committing adultery). Then Allah, the Almighty revealed the verses of Surah an-Nur, and the Messenger of Allah recited them for him, exhorted him and reminded him of Allah, and told him that the torture of this present life is much less than the torture of the Hereafter. He (the man) said, ‘No, by Him Who sent you with the truth! I did not tell a lie about her.' Then the Prophet called her (the wife of that man) and exhorted her as well. She said, ‘No, by Him Who sent you with the truth! He is a liar.' The Prophet began with the man who made four testimonies by Allah, and then the woman did the same, and then he separated them both (forever).’ Related by Muslim.

1137. Ibn 'Umar (RAA) narrated that the Messenger of Allah said to the couple involved in the case of Li'ân, “Your accounts will be with Allah. One of you two is a liar. You have no
authority over her.” The man said, ‘O Messenger of Allâh! My property!’ The Messenger of Allâh ج.م. replied, “If you were telling the truth concerning her, that would be in return for what you have enjoyed of her, and if you were lying, that would be more remote to you than her returning to you (i.e. if he was lying about her, how would he take what he had given to her).” Agreed upon.

1138. Anas (RAA) narrated that the Messenger of Allâh ج.م. said, “Watch (for the baby that she will give birth to), if she gives birth to a child which is white with lank hair, then it is her husband’s child, but if she gives birth to a child which is brown with curly hair then it is the child of the man her husband accused her of committing adultery with.” Agreed upon.

1139. Ibn ‘Abbâs (RAA) narrated, “The Messenger of Allâh ج.م. ordered a man to put his hand on his hand on the fifth testimony and said to him, “It would be the decisive one (which will bring Allâh’s punishment and curse, and will separate them for ever).” Related by Abu Dawûd and An-Nasa’î with a trustworthy chain of narrators.

1140. Sahl bin Sa’d (RAA) narrated concerning the case of the
couple involved in the *Li’ān,* When they had finished making their testimony, the man said, ‘O Messenger of Allah! If I keep her now as a wife with me, then I have told a lie about her.’ The man then divorced thrice before Allah’s Messenger ﷺ ordered him to do so.327 Agreed upon.

1141. Ibn ‘Abbās (RAA) narrated, ‘A man came to the Prophet ﷺ and said, ‘I have a wife who does not keep the hand of the toucher (anyone who touches her) from her. The Prophet ﷺ said to him, “Divorce her.” The man replied, “But I am afraid, I won’t be able to keep away from her.” The Messenger of Allah ﷺ then said to him, “Then enjoy her (with that deficiency).” Related by Abū Dawūd, At-Tirmidhī and Al-Bazzār with a trustworthy chain of narrators.


327. The majority of scholars are of the opinion that separation takes place anyway by the end of the process of *Li’ān.* As for what this man did, he was not ordered by the Prophet ﷺ to do so. His divorce only assured him of what had already taken place, which is their separation for ever.
1142. Abu Hurairah (RAA) narrated that he heard the Messenger of Allah (SAW) say when the verse of Li'ân was revealed, "Anyone who falsely claims a child to her family, while he does not belong to them, Allah will have nothing to do with her (not to expect His Mercy) and will not let her enter His Paradise. And any man who denies paternity of his own child – while looking at him (i.e. he is certain that he is his child) Allah will not let him look at Him (at Allâh) and shall disgrace him in the presence of all creation the first and the last (on the Day of Resurrection).” Related by Abu Dawûd and An-Nasa’î and Ibn Mâjah. Ibn Hibbân graded it as Sahîh.

1143. ‘Umar (RAA) narrated, 'Whoever acknowledges his paternity to his child, even for a second, he is not to deny him.' Related by Al-Baihaqi.

1144. Abu Hurairah (RAA) narrated, "A man came to the Prophet (SAW) and said, 'My wife gave birth to a black child.' The Prophet (SAW) asked him, "Do you have camels?" The man replied, 'Yes.'
The Messenger of Allâh ﷺ asked him, "What color are they?"
The man replied, 'Red.' The Messenger of Allâh ﷺ asked him again, "Is there a gray one among them?" The man answered, 'Yes.' The Messenger of Allâh ﷺ then asked him, "Where has that (gray) one come from?" The man said, 'Maybe it is due to heredity.' The Prophet ﷺ said, "Maybe your latest son has this (black) color due to heredity."

In a version by Muslim, 'The man was intending to deny him.' And said at the end of the narration, 'Allâh's Messenger ﷺ did not allow him to deny him.'

باب العدة والإحداد والإستبرار، وغير ذلک

Chapter XII: 'Iddah and Ihdâd

الباب العدة، والإحداد، والإستبرار، وغير ذلك

Chapter XII: 'Iddah and Ihdâd

1145. Al-Miswar bin Makhramah narrated that Subâ’îyah al-Aslamiyah(RAA) gave birth (to a child) a few nights after the death of her husband. She went to the Prophet ﷺ and asked his permission to get married, so he permitted her to do so and she did.'

Related by Al-Bukhâri.
In another narration, ‘She gave birth forty nights after the death of her husband.’

In Muslim’s version, Az-Zuhari said, ‘I see nothing wrong with her getting married while she is still in her post birth bleeding but on condition that her husband does not touch her till she becomes pure.’

1146. ‘A’ishah (RAA) narrated, ‘I commanded Barirah to observe her Iddah for three menstrual periods.’ Related by Ibn Majah.

1147. Ash-Shibi’i narrated on the authority of Fatimah bint Qais (RAA) that the Messenger of Allah ﷺ said regarding a woman who is divorced three times (irrevocable divorce), “She has no right for maintenance or housing.” Related by Muslim.

1148. Umm Atiyah (RAA) narrated that the Messenger of Allah ﷺ said, “It is not lawful for a woman who believes in Allah and the Hereafter to mourn for a dead person for more than three days, except for her husband (she is to mourn) for four months and ten days. She is not to wear a dyed garment, except for a garment of ’Asb (special clothes made in Yemen). She must not apply Kuhl nor perfume. But
what is permissible is that when she is purified from her menses, she may use a small amount of Kust (type of incense, to get rid of the smell of the blood).” Agreed upon and the wording is from Muslim.

Abū Dawūd and an-Nasāʿī added the following, ‘She must not apply Henna.’ an-Nasāʿī added, “or comb her hair.”

1149. Umm Salamah (RAA) narrated, ‘I applied aloe juice to my eyes after the death of Abū Salamah.’ The Messenger of Allāh ﷺ said, “It gives the face a nice glow (makes it look fresh), so use it only at night and remove it in the daytime, and do not comb your hair with scent or henna as it is a type of dye.” I then asked him, ‘What should I use when I comb my hair?’ He said, “Use lote-tree leaves (Sidr).” Related by An-Nasāʿī and Abū Dawūd with a good chain of narrators.

1150. Umm Salamah narrated, ‘A woman came to the Messenger of Allāh ﷺ and said, ‘O Messenger of Allāh! My daughter’s husband died, and she is suffering from a disease in her eyes. Shall we apply Kuhl to it?’ He replied, ‘No.’ Agreed upon.

1151. Jābir (RAA) narrated, ‘My maternal aunt was divorced thrice, and she wanted to reap some dates of hers, but a man saw
her and blamed her for going out. She came to the Messenger of Allah ﷺ to complain, and he said to her, “Certainly, go and reap your palms, so you may give in charity thereof or do a good deed.” Related by Muslim.

1152. Furai`ah bint Mâlik narrated, ‘My husband went out in search of some of his slaves, and they killed him. I asked the Messenger of Allah ﷺ to go back to my people, for my husband left me without a house that belonged to him or maintenance.’ He said to me, "Yes (go to your family)." When I was in my room he called me and said, "Stay at your place until you finish your prescribed ‘Iddah.’” She said, ‘So I stayed there for four months and ten days.’ She added, ‘‘Uthmân used to follow the same ruling later (i.e. for the ‘Iddah of the woman whose husband died).’ Related by Ahmad and the four Imâms. At-Tirmidhî, adh-Dhuhali, Ibn Hibbân and al-Hâkim graded it as Sahîh.

1153. Fâtimah bint Qais narrated, ‘I said: O Messenger of Allah! My husband divorced me thrice and I am afraid that someone may attack me (as she was staying in a deserted place).’ The Messenger of Allah gave her permission to move to another house (to spend her ‘Iddah there.)’ Related by Muslim.
1154. Amro bin al-'As (RAA) narrated, 'Do not confuse us about the Sunnah of our Prophet. The Iddah of the slave woman, who is the mother of a child (born free), and her master died, is four months and ten days.' Related by Ahmad, Abú Dawûd and Ibn Mâjah. Al-Hâkim graded it as Sahih.

1155. Ibn 'Umar (RAA) narrated, 'The slave woman has only two pronouncements of divorce (unlike the free woman who has three), and her Iddah is only for two menstrual cycles.' Related by Ad-Dâraqutni.

1156. Abû Dawûd, At-Tirmidhî and Ibn Mâjah related the same Hadith on the authority of 'A'ishah (RAA). Al-Hâkim graded it as Sahih but some scholars rendered it weak.

1157. Ruwaifî bin Thâbit (RAA) narrated that the Messenger of Allah ﷺ said, "It is not lawful for a man who believes in Allah and the Day of Resurrection to have intercourse with a slave woman (newly bought) who is already pregnant."330

330- If a man buys a slave woman and discovers that she is already pregnant, he is not allowed to have intercourse with her until she delivers the
Related by Abū Dawūd and At-Tirmidhī. Ibn Hibbān graded it as Ṣaḥīḥ.

1158. Ibn ʿUmar narrated concerning the wife of a lost man (who is absent and his news ceases to reach her), that she must wait for four years and then have an ʿIddah for four months and ten days (assuming that he died). Related by Mālik and Ash-Shāfīʿī.

1159. Al-Mughīrah bin Shuʿbah narrated that the Messenger of Allāh ﷺ said, “The wife of a lost man remains his wife, until she gets certain news about his fate.” Related by Ad-Dāraquṭnī with a weak chain of narrators.

1160. Jābir bin ʿAbdullāh (RAA) narrated that the Messenger of Allāh ﷺ said, “No man is allowed to spend the night in the house of another woman unless he is married to her, or of her Mahrams (who are not allowed to marry her.)” Related by Muslim.

1161. Ibn ʿAbbās (RAA) narrated that the Messenger of Allāh ﷺ said, “No man should be alone with a woman unless it is child. If he is not sure that she is pregnant, then she must have ʿIddah for one menstrual period before he can have intercourse with her.
in the presence of one of her Mahrams (male relatives that she cannot marry).” Related by Al-Bukhārī.

1162. Abū Sa‘īd Al-Khudrī (RAA) narrated that the Messenger of Allāh ﷺ said regarding the captive women taken in Autās (the location of a battle), “You should not have intercourse with a pregnant woman until she gives birth, nor with a non-pregnant woman until she has one menstrual cycle.” Related by Abū Dawūd. Al-Hākim graded it as Sahih.

1163. There is a similar hadīth transmitted by Ad-Dāraquṭnī on the authority of Ibn `Abbas.

1164. Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, “The child is to be attributed to the one on whose bed he is born, and as for a woman adulterer she is to be stoned.” Agreed upon.

1165, 1166, 1167. An-Nasāʾī transmitted the same hadīth on the authority of ʿĀʾishah and Ibn Masʿūd (RAA). Abū Dawūd related it on the authority of ʿUthmān.
Chapter XIII: Rida' (Becoming Unmarriageable Kin By Suckling)

1168. 'A'ishah (RAA) narrated that the Messenger of Allah ﷺ said, "One or two sucklings would not make marriage unlawful." Related by Muslim.

1169. 'A'ishah (RAA) narrated that the Messenger of Allah ﷺ said, "Be sure as to who your foster brothers are, for the foster (suckling) relationship is confirmed when milk is still the essential food for the child (the only food that satisfies his hunger)." Agreed upon.

1170. 'A'ishah (RAA) narrated that Sahlah bint Suhail came and said, 'O Messenger of Allah ﷺ! Salim the client of Abu Hudhayfah lives with us in the same house, and he has now reached puberty.' The Messenger of Allah ﷺ said to her, "Suckle him so that he may become unlawful (in regard to marriage) for you." Related by Muslim.

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331. Scholars are of the opinion that this hadith is not a common ruling, as it is only infants who are normally breastfed. In this case, the messenger of Allah ﷺ meant that she may give him some of her milk (in a cup) and thus she would foster him, and not actually suckle him as he is a grown...
1171. ‘A’ishah (RAA) narrated that Aflah the brother of Abu al-Qu’ais (Aflah is her foster uncle) came and asked for permission to enter upon her after the verse of the Hijab (the veiling of women) was revealed. ‘A’ishah added, ‘But I refused to let him in. When the Messenger of Allah ﷺ came, I told him what happened, so he commanded me to give him permission to come into my presence and said, “He is your uncle.” Agreed upon.

1172. ‘A’ishah (RAA) narrated, ‘It had been revealed in the Holy Qur’an that ten (definitely) known sucklings make the marriage unlawful, but that was abrogated (and substituted) by five known sucklings. When the Messenger of Allah ﷺ died, they were still read (their recitation was finally abrogated from the Qur’an before his death, but the ruling still applies).” Related by Muslim.

1173. Ibn ‘Abbas (RAA) narrated, ‘The Messenger of Allah ﷺ was asked to marry the daughter of Hamzah (his cousin and foster brother), he said, “She is unlawful for me as she is the daughter of my foster brother. What is unlawful due to blood relations, is also unlawful due to Ridâ’ah (suckling).” Agreed upon.
1174. Umm Salamah (RAA) narrated that the Messenger of Allah ﷺ said, “The only suckling which makes marriage unlawful is that which is absorbed in the bowels and was before the time of weaning.” Related by At-Tirmidhi. He and al-Hâkim graded it as Sahih.

1175. Ibn 'Abbâs (RAA) narrated, ‘Rida’ (suckling) only applies to infants during the first two years of age.’ Related by Ad-Dâraqutni and Ibn ‘Adî.

1176. Ibn Mas’ûd (RAA) narrated that the Messenger of Allah ﷺ said, “The only suckling which makes marriage unlawful is that which strengthens the bones and lets the flesh grow.” Related by Abû Dawûd.

1177. ‘Uqbah bint Al-Hârith narrated that he married Umm Yehiâ bint Abî Ihâb. A woman came along and said, 'I suckled both of you.' ‘Uqbah then asked the Messenger of Allah ﷺ who said to him, “How can you hesitate (about separating from her), after you have been told (that you were suckled from the same woman)?” ‘Uqbah then separated from her and she married another man. Related by Al-Bukhârî.
1178. Ziād As-Sahmī (RAA) narrated, 'The Messenger of Allāh ﷺ prohibited that a foolish woman be asked to suckle an infant.332 Related by Abū Dawūd. It is a Hadith Mursal and Ziād is not a Companion.

باب التفقات

Chapter XIV: Maintenance

1179. 'Ā'ishah (RAA) narrated that Hind bint 'Utbah—the wife of Abī Sufiān—came to the Messenger of Allāh ﷺ and said, 'O Messenger of Allāh! Abī Sufiān is a miser and he does not give enough maintenance for me and my children except what I used to take from him without his knowledge. Am I to be blamed for that?' The Prophet ﷺ said to her, "Take what is sufficient for you and your children but in moderation (take only in reasonable amounts)." Agreed upon.

1180. Ummīn Tāriq ibn Mājah—Ramīyī Allah's Mission—said, 'When I enter the mosque, Iperfume myself with perfume, and then I open my mouth, and people say, 'What?'

332. Scholars say that the wisdom behind this prohibition could be that bad character may be inherited, so it is better to choose one with fine qualities.
1180. Tariq Al-Muharibi (RAA) narrated, "We arrived in Madinah when the Messenger of Allah was on the pulpit addressing the people and saying, "The hand which gives (charity) is the upper hand. And spend first (before giving charity) on the ones who are dependent on you: your mother and father, your sister and brother, then your closer relatives and so on." Related by An-Nasa'i. Ibn Hibban and ad-Darakutni graded it as Sahih.

1181. Abu Hurairah narrated that the Messenger of Allah said, "A slave is entitled to his food and clothing (spent by his master), and he is not to be given tasks that are beyond his ability." Related by Muslim.

1182. Hakim bin Mu'awiyah Al-Qushairi narrated on the authority of his father, 'I asked: 'O Messenger of Allah! What are the rights of one's wife upon her husband?' The Prophet said, 'To feed her when you eat, and clothe her when you clothe yourself.'" (see hadith no. 1052).

1183. Jabir bin 'Abdullah (RAA) narrated, 'In the Farewell
Sermon, the Messenger of Allāh ﷺ said regarding women, “You are responsible for their maintenance and clothing in a fair manner.” Related by Muslim.

1184. ‘Abdullah Ibn ‘Umar (RAA) narrated that the Messenger of Allāh ﷺ said, “It is a grave sin for someone to destroy those for whom he is responsible for their maintenance (leave them without paying their necessary provisions).” Related by An-Nasa’ī.

In the version of Muslim, “…to withhold his provisions from those he possesses (his slaves).”

1185. Jābir (RAA) narrated concerning the pregnant woman whose husband died, that the Messenger of Allāh ﷺ said, “She has no right to maintenance.” Related by Al-Baihaqi with a reliable chain of narrators, but he regarded it as Mawquf.

1186. It was mentioned earlier that the one who was divorced thrice is not entitled to maintenance (see hadith no. 1147). Related by Muslim.

1187. Abū Hurairah (RAA) narrated that the Messenger of
Allāh said, "The upper hand is better than the lower hand (i.e., he who gives in charity is better than he who takes it). And spend first on the ones who are dependent on you. A woman would say: 'Feed me or divorce me.'" Related by Ad-Dāراquṭnī with a good chain of narrators.

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١٨٨٨. Sa‘īd bin al-Musaiyab narrated regarding a man who finds nothing to spend on his wife, 'They should be separated.' Related by Sa‘īd bin Mansūr on the authority of Sufiān on the authority of Abū az-Zinād who said, 'I asked Sa‘īd bin al-Musaiyab: Does this relate to the Sunnah of the Prophet ρ? He replied: "Yes it does." This Ḥadīth is a Mursal.

١٨٨٩

١٨٨٩. Umar (RAA) narrated that he wrote to the commanders of the armies regarding some men (soldiers) who had been absent from their wives for long periods of time, telling them to send maintenance or divorce them. If they divorce, they should send them maintenance for the period that they had stopped paying it. Related by ash-Shāfi‘i and al-Baihaqi with a good chain of narrators.
1190. Abu Hurairah (RAA) narrated that a man came to the Messenger of Allah ﷺ and said, ‘Allāh’s Messenger, I have a Dīnār?’ He then said to him, “Spend it on yourself.” The man again said, ‘I have another one.’ The Messenger of Allah ﷺ said, “Spend it on your children.” He said, ‘I have another one.’ He said, “Spend it on your wife.” The man again said, ‘I have another one.’ The Messenger of Allah ﷺ said, “Spend it on your servant.” He said, ‘I have another one.’ The Messenger of Allah ﷺ said, “You know better to whom you should give it.” Related by Ash-Shāfī’ī and Abū Dawūd and the wording is his. An-Nāṣārī and al-Ḥākim also transmitted it, but mentioned the wife before the children.


باب الخصائص

Chapter XV: Child Care and Custody
1192. 'Abdullah bin Umar (RAA) narrated, 'A woman said, 'O Messenger of Allah! This is my son; for him my womb was a vessel, my breast was like a water skin, and my lap was his bedding, yet his father divorced me and wants to take him away from me.' The Messenger of Allah ﷺ said to her, "You have more right to keep him unless you get married." Related by Ahmad and Abu Dawûd. Al-Hâkim graded it as Sahîh.

1193. Abu Hurairah (RAA) narrated that a woman said: 'O Messenger of Allah! My husband wants to take away my son, and he is helping me and draws water for me from the well of Abû Tinabah (i.e. her son). Her husband came and the Messenger of Allah ﷺ said, "O boy! This is your father and this is your mother, take the hand of whoever you wish of them." The boy then took his mother's hand and she went away with him.' Related by Ahmad and the four Imâms. At-Tîrûdî graded it as Sahîh.

333- This is a proof that when the child starts to be independent he is given the choice between staying with the mother or the father.
1194. Râfi' bin Sinân (RAA) narrated that he embraced Islâm but his wife refused to do so. The Messenger of Allâh made the mother sit on one side and the father sit on the other side and seated the boy between them. The boy then inclined to his mother. The Messenger of Allâh said, "O Allâh! Guide him." The boy then inclined to his father's side, and he took him and went away. Related by Abû Dawûd and An-Nasâ'i. Al-Hâkim graded it as Sahîh.

1195. Al-Barî' Ibn 'Azib narrated that the Messenger of Allâh ordained that the daughter of Hamzah should stay with her maternal aunt, and said, "The maternal aunt has the same status as the mother." Related by Al-Bukhârî.

1196. Ahmad transmitted the same hadith on the authority of 'Ali (RAA) and said, "The little girl must be given to the care of her aunt for the maternal aunt is like a mother.'

1197. Abû Hurairah (RAA) narrated that the Messenger of Allâh said, "When the servant of one of you brings him his food, if he does not let him sit with him (to eat) he should give him one or two mouthfuls." Agreed upon and the wording is from Al-Bukhârî."
1198. Ibn ‘Umar narrated that the Messenger of Allah ﷺ said, ‘A woman was punished on account of a cat. She kept it locked in until it died. So, she was put in the Hell Fire because of what she did. She neither fed it or gave it water; as she locked her in, nor left her to eat from the creatures of the earth.” Agreed upon.
1199. Ibn Mas'ūd (RAA) narrated that the Messenger of Allah ﷺ said, “The blood of a Muslim who testifies that none has the right to be worshipped but Allah and that I am His Messenger, cannot be shed lawfully, except in three cases: a married person who committed adultery, in Qisas (retaliation) for murder (life for life) and the apostate from Islam who abandons the Muslim Jamā’ah (community).” Agreed upon.

1200. ‘A’ishah (RAA) narrated that Allah’s Messenger ﷺ said, “The blood of a Muslim is not to be shed except for three reasons: a married man who committed adultery, a man who kills another Muslim intentionally for which he must be killed (in Qisas or retaliation), and a man who abandons Islam and fights against Allah and His Messenger, in which
case he should be either killed, crucified, or exiled.” Related by Abū Dawūd and An-Nasā’ī. Al-Ḥākim graded it as Sahīh.

1201. 'Abdullāh Ibn Masʿūd (RAA) narrated that the Messenger of Allāh ﷺ said, “The first issues to be judged among people on the Day of Resurrection, are those of unlawful blood-shed.” Agreed upon.

1202. Samurah (RAA) narrated that the Messenger of Allāh ﷺ said, “Whoever kills his slave we shall kill him, and whoever cuts the nose of his slave we shall cut off his nose.” Related by Ahmad and the four Imāms. At-Tirmidhī graded it as Hasan.

Abū Dawūd and An-Nasā’ī added the following, “and whoever castrates his slave we shall castrate him.” Al-Ḥākim graded this addition as Sahīh.

1203. ‘Umar bin al-Khattāb (RAA) narrated, ‘I heard the Messenger of Allāh ﷺ say, “A father is not to be killed for his offspring.”’ Related by Ahmad, At-Tirmidhī and Ibn Mājah. Ibn al-Gārūd and al-Baihaqī graded it as Sahīh.
1204. Abū Juhaifah (RAA) narrated, 'I asked 'Ali: Do you have any other Divine Revelation besides what is in the Qur'ān? 'Ali said, 'No. By Him Who made the grain split (germinate) and created the soul, we have nothing besides the Qur'ān except the gift of understanding the Qur'ān, which Allāh gives a man, besides what is written in this manuscript. I said, 'What is in this manuscript?' 'Ali said, 'The regulations of Diyāh (Blood money), the ransom for captives and the ruling that no Muslim should be killed in Qīsās for killing a disbeliever.' Related by Al-Bukhārī.

1205. The previous tradition was also transmitted by Ahmad, An-Nasāʻî and Abū Dawūd on the authority of 'Ali with a different chain of narrators where he said, 'The blood of one Muslim (his life) is equivalent to the blood of another Muslim (i.e. equal in Qīsās and blood money), the protection of Allāh is one (and is equally) extended to the most humble of the believers (i.e. if a Muslim gives protection to a man or to a group of men, they should all help him even is he was the most humble of them). Believers are all like one hand against their enemies. No believer is to be killed for a disbeliever (i.e. in Qīsās), nor should one who has a covenant with the Muslims be killed while his covenant holds.' Al-Ḥākim graded it as Sahīh.
1206. Anas bin Malik (RAA) narrated that a girl was found with her head crushed between two stones. They asked her, 'Who did that to you? Is it so and so, or so and so? They mentioned some names to her until they mentioned the name of a Jew, whereupon she nodded her head. The Jew was captured and he confessed. The Messenger of Allāh ﷺ ordered that his head be crushed between two stones.' Agreed upon and the wording is from Muslim.

1207. 'Imran bin Al-Husain (RAA) narrated that a slave of some poor people cut off the ear of another slave belonging to some rich people. They came to the Messenger of Allāh ﷺ but he appointed no compensation for them. Related by Ahmad and the three Imāms with a sound chain of narrators.

334: Scholars have different opinions as to the reason for giving no compensation. Some say that it happened by accident, some say that maybe it was because his masters were poor so the Messenger of Allāh ﷺ gave him the compensation himself, some say that the boy was still immature and Allāh knows best.
1208. 'Amro bin Shu‘aib narrated on the authority of his father, on the authority of his grandfather (RAA), that a man stabbed another man in his knee with a horn. So he came to the Messenger of Allah ﷺ and said, ‘Retaliate on my behalf.’ The Messenger of Allah ﷺ said to him, “Wait until your wound has healed.” The man came again and said, ‘O Messenger of Allah! Retaliate on my behalf.’ So, he allowed him to retaliate against the one who attacked him (by stabbing him the same way). Then he came again to the Messenger of Allah ﷺ and said, ‘O Messenger of Allah! I have become lame.’ The Messenger of Allah ﷺ said to him, “I forbade you (to take retaliation until your wound was healed) but you disobeyed me, may Allah keep you away from His mercy (for your disobedience), and as for your lameness you are not entitled to any compensation (as he retaliated before he discovered the lameness otherwise he would have been entitled half the Diyah).” Then Allah’s Messenger prohibited the following, ‘No retaliation is to be made for a wound before the victim is totally recovered.’ Related by Ahmad and Ad-Daraqutni.

1209. Abu Hurairah (RAA) narrated, ‘Two women of the tribe of Hudhail fought with each other and one of them threw a stone at the other. In this way she killed the woman and what was in her womb (as she was pregnant). Their dispute was presented to
the Prophet who ordained that the *Diyah* (blood money) of the unborn child, is a male or a female slave of the best quality. He also decided that the *Diyah* of the woman is to be paid by her relatives (the one who killed) on her father's side.\footnote{\textit{Qigāṣ} in this case, as the woman did not intend to kill her. She only used a small stone or the like.} The Messenger of \(\text{Allāh} \) also ordained that her inheritance (of the woman who killed as she died later) be for her sons and husband (and not for her relatives who had to pay the *Diyah*). Hamal bin An-Nābighah Al-Hudhailī then said, "O Messenger of \(\text{Allāh} \) Why should I pay the *Diyah* for one who neither drank nor ate nor spoke, nor cried (i.e. the dead fetus), such a creature is not entitled to blood money."

The Messenger of \(\text{Allāh} \) then said, "This man is one of the brothers of the soothsayers," on account of the rhymed speech which he used, concerning the dead fetus.

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1210. Abū Dawūd and An-Nasā᾽i narrated on the authority of Ibn ʿAbbās that Umar (RAA) asked about the judgment of the Prophet concerning the *Diyah* of the dead fetus. Hamal bin An-Nābighah Al-Hudhailī then got up and said, "I was between the two women. One of them struck the other with a stone, killing her and what was in her womb. So the Messenger of \(\text{Allāh} \) ordained ...." (as above). Ibn Hibbān and al-Hākim graded it as *Sahih*.
1211. Anas narrated that Ar-Rubai' bint An-Nadr (his aunt) broke the incisor teeth of a girl. The family of Ar-Rubai' asked the family of the girl to pardon her, but they refused. They then offered them Arsh\(^{336}\), (as compensation) but they also refused. They came to the Messenger of Allah ﷺ asking for Qisas, and he gave orders that they should take their Qisas from Ar-Rubai'. Anas bin An-Nadr then came to the Messenger of Allah ﷺ and said, ‘O Messenger of Allah! Will the incisor tooth of Ar-Rubai’ be broken? No, by Him Who sent you with the truth, her incisor tooth will not be broken. The Messenger of Allah ﷺ then said to him, “Anas! Allah's decree is equal retaliation.” But the family of the girl agreed to pardon Ar-Rubai'. The Messenger of Allah ﷺ then said, “Among Allah’s servants are those who if they swear by Allah for something, Allah will consent to their oath.” Agreed upon, and the wording is from Al-Bukhari.

1212. Ibn `Abbas (RAA) narrated that the Messenger of Allah ﷺ said, "If anyone is killed and his killer is not known\(^{337}\), or

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336. Term used for blood money owed for injuries.
337. Such as the one killed in a fight between two families or two tribes and it is not definitely known who killed him or how he was killed. In this case the other family must take an oath that they did not kill the victim, and if it is known who killed him (which group of people or which family) they would share his Diyah (for a death caused by mistake) Other-
was killed with a stone, a whip or with a stick (i.e. killed by mistake but with a deliberate injury) his Diyah will be that of killing by mistake (manslaughter). As for whoever killed deliberately, retaliation is due (from the one who killed him). Anyone who tries to prevent taking Qisâs (from the killer) may Allâh curse him.” Related by Abû Dawûd, An-Nasâ’î and Ibn Mâjah with a strong chain of narrators.

1213. Ibn ‘Umar (RAA) narrated that the Messenger of Allâh ﷺ said, “If a man holds another man so that a third man can kill the seized one, then the one who killed is to be killed (in Qisâs) and the one who seized the killed one is to be imprisoned.” Related by Ad-Dâraquṭnî. Ibn al-Qâtîn graded it as Sahîh and its narrators are trustworthy.

1214. ‘Abdur Rahman bin Al-Bailamânî narrated that the Messenger of Allâh ﷺ killed a Muslim who killed a Mu‘âhid338 who had made a covenant with the Muslims, and said, “I am closest to the ones who keep their covenants of protection.” Related by ‘Abdur Razzâq.

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338- A Mu‘âhid is a non Muslim who is residing in an Islamic State with whom there is a covenant of peace and protection. The killing of such a person is murder.
1215. Ibn 'Umar (RAA) narrated, 'A young boy was murdered deceitfully. 'Umar (RAA) thereupon said, 'If all the people of San 'a' (in Yemen) participated in killing him, I would kill them all.' Related by al-Bukhārī.

1216. Abū Shuraih Al-Khaza‘ī (RAA) narrated that the Messenger of Allāh ﷺ said, "If the relative of one of you is killed after my speech, his family has one of two choices: 'Either they take his Diyah or kill the killer." Related by Abū Dawūd and An-Nasā‘ī.

1217. A similar narration is transmitted by Al-Bukhārī and Muslim on the authority of Abū Hurairah.

باب الدييات

Chapter II: Types of Diyah (Blood money)

The incident happened when a man traveled and left his wife with their child. The woman and her lover killed the child for fear that he may tell the husband about it when he returned. Those involved were the woman, her lover, her servant and another man. When Umar knew about it from Yalā bin Umaiyyah, his ruler in Yemen, he issued a decree that all of them must be killed as they killed him collectively.
1218. Abu Bakr bin Muhammad bin 'Amr bin Hazm narrated on the authority of his father on the authority of his grandfather (RAA) that The Messenger of Allah wrote to the people of Yemen (mentioning the hadith which included), ‘Whoever kills a believer deliberately for no reason or a crime that he committed, he should be killed (in retaliation), unless the family of the murdered person agrees to take *Diyah* (blood money). The *Diyah* for a life is a hundred camels. Full blood money (i.e. total *Diyah* of 100 camels) is paid for the total cut off of each of the following: the nose, the eyes, the tongue, the lips, the penis, the testicles and the backbone. For the cutting off of one leg; half a *Diyah* is paid (i.e. 50 camels). For a head injury a third of the *Diyah* is paid, for a stab which penetrates the body, one third of the *Diyah*, for a blow which breaks a bones or dislocates it, 15 camels. For each finger or toe, 10 camels are paid. For each tooth five camels are paid. For a wound which exposes a bone five camels are paid. A man is killed in *Qisas* for killing a woman. For those who possess gold, they should pay the equivalent of the 100 camels which is fixed as one thousand Dinars.’ Related by Abu Dawūd in his book "al-Marāsīl", an-Nasā‘ī, Ibn Khuzaimah, Ibn al-Gārūd, Ibn Hibbān and Ahmad, but they disagreed regarding its authenticity.

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340- A full *Diyah* is due in this case, as each of these organs are either impaired (i.e. cannot be compensated), or the full pair is cut off (such as the ears, the lips etc.).
1219. Ibn Mas'ūd (RAA) narrated that the Messenger of Allāh ﷺ said, “The Diyah for accidental killing is paid in five types of camel indemnity: 20 she-camels ‘hiqqah’ (in their fourth year), 20 she-camels ‘Jaz’ah’ (in their fifth year), 20 she-camels ‘bint makhād’ (in their second year), 20 she-camels ‘bint labūn’ (in their third year) and 20 he-camels ‘ibn labūn’ (in their third year).” Related by Ad-Dāraqutnī with a strong chain of narrators. The four Imāms reported it with this version, “twenty ‘ibn makhād’ (twenty male camels which had entered their second year),” instead of “ibn labūn.”

1220. Abū Dawūd and At-Tirmidhī transmitted on the authority of `Amro bin Shu'ayb on his father’s authority, who reported from his grandfather (RAA), who reported that the Messenger of Allāh ﷺ said, “The Diyah (of intentional homicide) is paid in three different types of camels: 30 she-camels ‘hiqqah’ (in their fourth year), 30 she-camels ‘Jaz’ah’ (in their fifth year), and 40 pregnant she-camels.”

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341. This Diyah is less severe in that its payment is deferred, and paid in five different types of camels. Some scholars say that it could be paid over a period of three years.

342. This Diyah is severe in that it is to be paid immediately and paid in three different good types of camels.
1221. Ibn `Umar (RAA) narrated that the Messenger of Allâh ﷺ said, “Three types of people are most hated by Allâh, the Almighty: whoever kills another in the Sacred area of Harâm (Sanctuary), whoever kills anyone other than the one who killed him or whoever kills anyone in revenge as in times of Jâhiliyah (pre-Islâmic times).” Related by Ibn Hibbân.

1222. `Abdullah Ibn `Amro ibn al-`Âs (RAA) narrated that the Messenger of Allâh ﷺ said, “The Diyah for accidental and quasi-deliberate homicide—such as that inflicted with a whip or a stick—is a hundred camels, forty of which are pregnant she-camels.” Related by Abû- Dawûd, An-Nâsâ’î and Ibn Mâjah. Ibn Hibbân graded it as Sahîh.

1223. Ibn `Abbâs (RAA) narrated that the Messenger of Allâh ﷺ said, “This and that are equal—meaning the little finger and the thumb.” Related by Al-Bukhârî. Abû Dawûd and At-Tirmidhî transmitted, “The Diyah for the fingers and toes is the same, and that for the teeth is the same; the incisor and the molar tooth are the same.” Ibn Hibbân narrated, “The Diyah for the fingers and toes is the same; 10 camels for each.”
1224. 'Amro bin Shu‘aib narrated on the authority of his father, on the authority of his grandfather (RAA) that the Messenger of Allah ﷺ said, “Anyone who practices medicine but is not known as a practitioner, and kills a human being or inflicts harm on him, will be held responsible.” Related by Ad-Dāraquṭnī. Al-Hākim graded it as Sahīh. Abū Dawūd, an-Nasā‘ī and others also narrated it, but its Mursal form is stronger than the connected one.

1225. 'Amro bin Shu‘aib narrated on the authority of his father, on the authority of his grandfather (RAA) that the Messenger of Allah ﷺ said, “For a wound which exposes a bone five camels are paid (in compensation).” Related by Ahmad and the four Imāms. Ahmad added the following statement, “And the fingers and toes are all equal in Diyāh—ten camels.” Ibn Khuzaimah and Ibn al-Gārūḍ graded it as Sahīh.

1226. 'Amro bin Shu‘aib narrated on the authority of his father, on the authority of his grandfather (RAA) that the Messenger
of Allāh ﷺ said, "The Diyah of the Dhimmi is half that of a Muslim." Related by Ahmad and the four Imāms. The narration of Abū Dawūd, "The Diyah of the Muʿāhid (non Muslim with a covenant of protection) is half the Diyah of a free Muslim." In the narration of An-Nasāʾi, "The Diyah of a woman is the same as the Diyah of a man up to the third of the value (if the due value exceeds the third then her Diyah is half that of the man)." Ibn Khuzaimah graded it as Sahīh.

1227. 'Amro bin Shuʿaib narrated on the authority of his father, on the authority of his grandfather (RAA) that the Messenger of Allāh ﷺ said, "The Diyah of the quasi-deliberate homicide is as severe as deliberate murder (in its being given in three types of camels), and the offender is not to be killed. This happens when the devil excites enmity between people causing them to shed blood but not due to hatred or carrying weapons in fighting." Related by Ad-Dāraquṭnī and graded it as weak Hadith.

1228. Ibn 'Abbās (RAA) narrated that, 'A man killed another man during the lifetime of the Prophet ﷺ, so the decided that his Diyah would be 12 thousand (Dirhams).’ Related by the four Imāms.

343. A non-Muslim; Christian or Jew, living under the protection of an Islāmic government
1229. Abu Rimthah narrated, 'I came to the Prophet with my son and he asked me, "Who is this?" I answered, 'This is my son, and I swear on it.' The Messenger of Allah said, "He will not carry your burdens (sins) and you will not carry his burdens." Related by An-Nasā'i and Abu Dawūd. Ibn Khuzaimah and Ibn al-Gārūd graded it as Sahīh.

Chapter III: Claiming the Right to Qisās and Qasāmah (taking an oath)

344 In another narration, the Messenger of Allah asked him again, 'Is it true that he is your son?' The man then said I bear witness to it. The Messenger of Allah smiled because of the resemblance between the father and son and for the fact that the father took an oath on this matter.

345 Any action which entails Qisās or punishment.
1230. Sahl bin Abī Khaithamah (RAA) narrated on the authority of some honored men from his people that 'Abdullāh bin Sahl and Muhaiysah bin Mas'ūd, went out to Khaibar because of a hardship they were undergoing. Muhaiysah came and told them that 'Abdullāh bin Sahl had been killed and thrown into a well. He came to the Jews and said to them, 'I swear by Allah that you have killed him.' They replied, 'We swear by Allah that we have not killed him.' Then Muhaiysah came along with his brother Huwaiysah and 'Abdur Rahman bin Sahl to the Prophet ﷺ and Muhaiysah started to talk. The Messenger of Allah ﷺ said to him, "Let an older one speak (take charge of this matter)." So Huwaiysah narrated what happened and then Muhaiysah spoke. The Messenger of Allah ﷺ said, "Either they pay the Diyah of your companion or be ready for war." The Messenger of Allah ﷺ wrote to them about this and they wrote back saying, 'By Allah, we have not killed him.' The Messenger of Allah ﷺ then said to Huwaiysah, Muhaiysah and 'Abdur Rahman bin Sahl, "Would you take an oath (that they killed him) and then you will be entitled to the Diyah of your companion." They answered, 'No (as they did not witness the crime).’ The Messenger of Allah ﷺ then said, "Then the Jews should take an oath (that they are innocent)." They said, 'They are not Muslims.' The Messenger of Allah ﷺ thereupon paid the Diyah of the victim himself and sent them 100 camels. Sahl commented, 'A red she-camel (of these 100 camels) kicked me.' Agreed upon.
1231. A man from the Ansār narrated that the Messenger of Allah consented to the Qasāmah (taking an oath that they did not kill the victim), which was practiced during the time of Jahiliyyah (pre-Islām) and the Messenger of Allah made a judgment between some men from the Ansār concerning a man who was killed and they claimed that the Jews had killed him.’ Related by Muslim.

Chapter IV: Fighting Transgressors (who rebel against the ruler unjustly)

1232. Ibn 'Umar (RAA) narrated that the Messenger of Allah said, "Whoever carries arms against us, is not one of us." Agreed upon.

1233. Abū Hurairah (RAA) narrated, "He who rebels against obedience to the ruler, abandons the Muslim community and then dies, his death will be as if he died at the time of Jahiliyyah." Related by Muslim.

1234. Umm Salamah (RAA) narrated that the Messenger of Allah said, "The transgressing party will kill 'Ammār ('Ammār bin Yāsir)." Related by Muslim.
1235. Ibn 'Umar (RAA) narrated that the Messenger of Allah ﷺ said, "Do you realize Ibn Umm 'Abd what the ruling of Allah is concerning those who rebel against the ruler in this Ummah?" I said, 'Allah and His Messenger know best.' He said, "A wounded man among them is not to be given the last stroke (that kills him), their captive is not killed, the one who runs away is not followed and their booties are not divided (among other Muslims)." Related by Al-Bazzâr and al-Hâkim. The latter graded it as Sahîh but he was mistaken as Kawthar bin Hakim (one of the narrators) is a rejected narrator.

1236. 'Arfagah bin Shuraih (RAA) narrated, 'I heard the Messenger of Allah ﷺ say, "He who comes to you when you are united and wants to disunite your community, kill him." Related by Muslim.

346 The one who is known as 'Ibn Umm 'Abd' is Abdullâh bin Mas'âd, and may be Ibn 'Umar is narrating the hadith on his authority.
Chapter V: Fighting The Offender and Killing the Apostate

1237. 'Abdullāh bin 'Umar narrated that the Messenger of Allah ﷺ said, "He who is killed while defending his property is considered a martyr." Related by Abū Dawūd An-Nasa‘ī and At-Tirmidhi who graded it as Sahih.

1238. 'Imrān bin Husain (RAA) narrated, 'Yālā bin Umaiyyah fought with another man. One of them bit the other man’s finger and the latter (whose finger was bit) pulled his hand out of the first man’s mouth (who was biting) by force, causing his incisors teeth to be pulled out. They presented their dispute to the Prophet ﷺ who said, "One of you bit his brother as a male camel bites? Go and there is not Diyah for him (as a punishment for their foolishness)." Agreed upon and the wording is from Muslim.

1239. Abū Hurairah (RAA) narrated that the Messenger of
Allāh ﷺ said, "If anyone spies on you (tries to look at you) without your permission, and you thereupon throw a stone at him and because of it he lost his eye, you are not to be blamed." Agreed upon. In another version by Ahmad and an-Nasāʻī and graded as Sahih by Ibn Hibbān, "He has no right for Diyah or Qisās."

1240. Al-Bara‘ bin ‘Azib (RAA) narrated, ‘The Messenger of Allāh ﷺ ordained that the guarding of a garden is the responsibility of its owners during the day and the guarding of animals is the responsibility of their owners at night. However, the owners of the animals are responsible for any damage caused by their animals during the night (i.e. pay compensation for what they damaged of other’s property).’ Related by Ahmad and the four Imāms except At-Tirmidhi. Ibn Hibbān graded it as Sahih.

1241. Mu‘ādh bin Jabal (RAA) narrated – concerning a man who embraced Islām and then turned to Judaism (i.e. apostated), ‘I shall not sit down until he is killed. That is the Command of Allāh and His Messenger, and he gave an order that he must be killed and so he was.’ Agreed upon.

In a version by Abū Dawūd, ‘He was given a chance to repent and return to Islām but he refused.'
said, "He who changes his religion (i.e. apostates) kill him." Related by Al-Bukhārī.

1243 - ١٢٤٣ - رَضِيَ اللهُ تَعَالَى عَنْهُ - أَنَّ أَعْمَى كَانَ لَهُ أَمُّ وَلَدُ نُشِمَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمُ وَتَفَقَّعُ فِيهِ، فِئْتُهُا، فَلَمْ تَنَهِي، فَلَمْ كَانَ ذَاتُ لَهُ أَخَذَ المُعْلَوَّلَ، فَجَعَلَهُ فِي نَبْطَيْهَا، وَلَكِنَّا عَلَيْهِ فَقُطُّيًا، فَبَلَغَ ذَلِكَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمُ فَقَالَ: «أَلَا اشْهِدُوا فَإِنَّ ذِمَّةَ هَذِهِ»، رَوَاهُ أَبُو دَاوْدٍ، وَرُوِّاهُ نَفَقَتُ.

1243. Ibn `Abbās (RAA) narrated, 'A blind man had a pregnant slave, who used to abuse the Messenger of Allāh ﷺ and defame him. The blind man forbade her but she did not stop. One night she began to slander the Prophet ﷺ so he took an axe, placed it on her belly, pressed it and killed her. The Messenger of Allāh ﷺ was told about it, and thereupon he said, "Oh people! Be witnesses that no Diyāh is to be paid for her blood."347 Related by Abū Dawūd with a trustworthy chain of narrators.

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347. Because she was slandering the Prophet ﷺ, so she is considered as a disbeliever and an apostate.
1244. Abū Hurairah and Zaid bin Khālid al-Juhānī (RAA) narrated that a Bedouin came to the Prophet ﷺ and said, 'O Messenger of Allah! I beseech you by Allah, that you judge between us according to Allah's Laws.' The man's opponent who was wiser than him got up and said, 'Yes, judge between us according to Allah's Law and kindly allow me (to speak).' The Prophet ﷺ said, 'Speak.' He said, 'My son was a laborer working for that man (the Bedouin) and he committed illegal sexual intercourse with his wife, and I was informed that my son deserved to be stoned to death (as punishment for this offence). I ransomed him with one
hundred sheep and a slave girl. But when I asked the knowledgeable people they told me that my son should receive a hundred lashes and be exiled for a year, and the man’s wife should be stoned to death. The Messenger of Allāh ﷺ replied, “By Him in Whose Hands my soul is, I shall judge between you according to the Law of Allāh (i.e. His Book). The slave girl and the sheep are to be returned to you. As for your son, he has to receive one hundred lashes and be exiled for a year. O Unais! Go to this man’s wife, and if she confesses, then stone her to death.” Agreed upon, and this is Muslim’s version.

1245. ‘Ubâdah bin As-Samit (RAA) narrated that the Messenger of Allāh ﷺ said, “Receive from me (this revelation), receive from me (this revelation). Allāh has ordained a way for those women348 (unmarried females who committed adultery). When an unmarried man, commits adultery with an unmarried woman, they should receive one hundred lashes and be exiled for a year349. If they (fornicate while they) were married, they shall receive hundred lashes and be stoned to death350 Reported by Muslim.

348. The Messenger of Allāh ﷺ is referring to the verse (4:15) surat an-Nisā’, “...and if they testify, confine them (those women) to their houses until death, or (until) Allāh ordains for them some other way.”

349. Imam Malik is of the opinion that a woman is not to be exiled as this will expose her to hardship, and she is not allowed to travel on her own anyway. She should only be flogged a hundred lashes, and the male is to be flogged and exiled. Other scholars say that if she is exiled she must be with a mahram..

350. Most scholars are of the opinion that there is no need for flogging and that stoning is sufficient for the (married) adulterer and the adulteress. Their evidence is that the Prophet ﷺ did not combine flogging and stoning in the punishment of Māiz and only stoned him to death. This is also evident in this hadith as the Prophet ﷺ did not order Unais to flog her
1246. Abū Hurairah (RAA) narrated, 'A Muslim man\(^{351}\) came to the Prophet ﷺ while he was in the mosque, and called him saying, 'O Messenger of Allāh! I have committed adultery.' The Messenger of Allāh ﷺ turned his face away from him, so the man came round (from the other side) towards his face and said, 'O Messenger of Allāh! I have committed adultery.' The Messenger of Allāh ﷺ again turned his face away from him, but the man repeated his statement four times. When he testified four times that he did it, the Messenger of Allāh ﷺ called him saying, "Are you insane?" The man said, 'No.' The Messenger of Allāh ﷺ then asked him, "Are you married?" The man answered, 'Yes.' The Messenger of Allāh ﷺ "Take him away and stone him (to death)." Agreed upon.

1247. Ibn 'Abbās (RAA) narrated, 'When Māriz came to the Prophet ﷺ (admitting that he had committed adultery), he said to

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\(^{351}\) He is Māriz al-Aslami as evidenced by the following hadith.
him, "Perhaps you have just kissed, or touched or looked (at the woman)." Mā'īz said, 'No, O Messenger of Allāh.' Related by Al-Bukhārī.

1248 - "And when you see a manifest evil committed by the members of Allah's community, then warn them of the evil and punish them. And if they mend, turn away from them, and say: ‘I am a messenger to you for Allah of the plain truth. I was sent to show the straight path to man. And he who is led astray by his own soul is a lost soul.

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1249. Abū Hurairah (RAA) narrated, 'I heard the Messenger of Allah say, “When the slave-woman of one of you commits adultery and she is proven guilty (through witnesses or confession), he should flog her as prescribed (for the slave woman), but he should not admonish her. If she does this again, then she should be flogged again but he should not admonish her. If she commits it for the third time, and she is proven guilty, then he must sell her even if it was for a rope of hair.” Agreed upon, and the wording is from Muslim.

1250. ‘Ali (RAA) narrated that the Messenger of Allah said, “Inflict the prescribed punishment on those whom you possess (i.e. your slaves).” Related by Abū Dawūd and Muslim (but only traced to the Companion).

with confession or witnesses. Mālik on the other hand believes that the pregnancy of an unmarried woman who was not forced to commit fornication, is sufficient to inflict punishment taking this hadith as evidence.

351. The Messenger of Allah is referring to the verse, “And after they have been taken in wedlock, if they commit illegal sexual intercourse, their punishment is half that for free (unmarried) women.” (4:25). The punishment referred to in this verse is 50 lashes.
1251. Imrân bin Husain (RAA) narrated, ‘A woman from Juhaínah came to the Prophet while she was pregnant due to committing adultery, and said, ‘O Messenger of Allah! I have done something for which a prescribed punishment is to be inflicted, so please inflict it on me. The Messenger of Allah called her guardian and said, “Be good to her, and when she delivers bring her back to me.” Her guardian brought her back when she had delivered and the Messenger of Allah gave his commands and her clothes were tied around her and then the Prophet gave his commands and she was stoned to death. The Messenger of Allah offered funeral prayer for her, and thereupon ‘Umar said, ‘O Messenger of Allah! You offer funeral prayer for her even though she committed adultery?’ The Messenger of Allah replied, “She has offered such a repentance (for her sin) that if it was divided between seventy of the inhabitants of Madīnâh, it would be sufficient for them. Have you found such repentance better than sacrificing her life for the sake of Allah, the Almighty?” Related by Muslim.

1252. Jábir bin ‘Abdullâh (RAA) narrated, The Messenger of Allah stoned a man from Aslàm to death, a Jewish man and

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355- No punishment is to be inflicted on the pregnant woman until she gives birth even if she was unmarried. In another narration concerning the same woman it was explained that she was not stoned until she weaned her child.

356- He is Mâ’z whose story was related earlier.
357. The woman from Juhainah whose story was told in the previous hadith.

358. Two Jewish people (a man and a woman) were brought to the Prophet as they committed adultery and they were both married. The Messenger of Allah asked them about the legal penalty for such a crime in their Book (the Torah). They told him that their Rabbis have innovated a punishment of blackening the faces with charcoal. 'Abdullah bin Salam said, 'O Messenger of Allah! Tell them to bring the Torah.' When they brought the Torah, one of them found the verse of stoning to death with his hand and starting reading the preceding verse and what followed. Ibn Salam then said to the Jews, 'Lift up your hand.' The verse was there under his hand and thereupon the Messenger of Allah ordered that the two sinners be stoned to death.

359. People were afraid that he may die if he receives the full 100 lashes, so the Prophet out of mercy for him, ordered them to get this stalk, but still with 100 twigs (to fulfill the number of lashes), to flog him with.

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1253. The story of stoning the two Jews is mentioned in Al-Bukhari and Muslim on the authority of Ibn Umar.

1254. Sa'id bin Sa'd bin Ubadah (RAA) narrated, 'A small weak man was staying in our tribe, and he committed adultery with one of their slave-women. Sa'd mentioned this to the Messenger of Allah, and thereupon he said, "Flog him (according to) the prescribed penalty." The people then said, 'O Messenger of Allah! He is too weak to bear it.' The Messenger of Allah then said, "Get a stalk of the raceme of a palm tree with a hundred twigs and strike him just once." So, they did. Related
by Ahmad, An-Nasâ‘î and Ibn Majah with a good chain of narrators.

1255. Ibn ‘Abbas (RAA) narrated that the Messenger of Allah ﷺ said, “Whoever you find doing as the people of Lot did (i.e. homosexuality), kill the one who does it and the one to whom it is done, and if you find anyone having sexual intercourse with an animal, kill him and kill the animal.”

Related by Ahmad and the four Imâms with a trustworthy chain of narrators.

1256. Ibn ‘Umar (RAA) narrated, “The Messenger of Allah ﷺ applied the punishment of flogging and also that of exile. Abû Bakr (RAA) applied the punishments of flogging and exile and also ‘Umar applied them.” Related by At-Tirmidhî with a trustworthy chain of narrators, but scholars differed over its being traced back to the Prophet ﷺ or only to the companion.

1257. Ibn ‘Abbâs (RAA) narrated, “The Messenger of Allah ﷺ said, “As for killing the animal, some scholars say that the Fitrah (nature) of this animal has been spoiled, as it is not created for this. Others say that it is disliked to eat it or use it after such a disgraceful action."

360- As for killing the animal, some scholars say that the Fitrah (nature) of this animal has been spoiled, as it is not created for this. Others say that it is disliked to eat it or use it after such a disgraceful action.
cursed men who are hermaphrodites and women who take the similitude of men, and said, “Get them out of your homes.” Related by Al-Bukhārī.

1258. Abū Hurairah (RAA) narrated that the Messenger of Allah ﷺ said, “Avert the infliction of the prescribed punishments as long as you find a way out (i.e. to avoid their infliction).” Related by Ibn Mājah with a weak chain of narrators.

1259. At-Tirmidhi and Al-Hākim transmitted on the authority of ‘A’ishah (RAA) with the wording, ‘Allah’s Messenger ﷺ said, “Avert the infliction of the prescribed punishment on Muslims as much as you can.” It is also a weak hadith.

1260. Al-Baihaqī transmitted on the authority of `Ali (RAA) that he said, ‘Avert the prescribed punishments by rejecting doubtful evidence.’

1261. Ibn `Umar (RAA) narrated that the Messenger of Allah ﷺ said, “Avoid these filthy practices which Allah, the Almighty has prohibited. He who commits any of these, should conceal with Allah’s Most High Veil (i.e. should not speak
about it), and should turn to Allah, the Most High in repentance, for if anyone uncovers his hidden sins (to us), we shall inflict on him the punishment prescribed by Allah, the Almighty." Related by Al-Hâkim and in Al-Muwatta’ but traced to its narrator Zaid bin Aslam as Hadith Mursal.

Chapter II: Penalty for Qadhf (Accusing a Person of Adultery without Proof)

1262. ’Ā’ishah (RAA) narrated, ‘When my vindication was revealed, the Prophet mounted the pulpit and mentioned what happened and recited the verses of the Qur'an (which had been revealed). When he came down from the pulpit he ordered that two men and a woman should be given the prescribed flogging (for this false accusation of ’Ā’ishah (RAA) which is eighty lashes).’ Related by Ahmad and the four Imâms. Al-Bukhârî referred to it.

1263. Anas bin Mâlik (RAA) narrated, ‘The first Li’àn that took place in Islam was when Hilâl bin Umayyah accused his wife of having committed adultery with Shuraik bin Sahm. Thereupon the Messenger of Allah said to him, “Either you produce evidence (for your claim) or you will receive punishment

361- Sûrat an-Nûr (24:11).
362- The two men are Mîsâh bin Athâthah and Hassân bin Thâbit and the woman is Hamnah bint Jahsh.

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on your back (i.e. flogged for your accusation if it is false).” (refer to hadith no. 1138). Related by Abū Ya’lā with a trustworthy chain of narrators.

1264. Al-Bukhārī related a similar hadith on the authority of Ibn `Abbās (RAA).


1266. Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, “He who accuses his slave of committing adultery (without proof) will be punished with the prescribed penalty on the Day of Resurrection unless it is (true) as he said.” Agreed upon.

باب حدة السرقية

Chapter III: Penalty for Theft


363. This is evidence that the punishment of a male or a female slave for this crime is half of that prescribed for a free person, which would be 80 lashes.
1267. 'A'ishah (RAA) narrated that Allah's Messenger ﷺ said, "A thief's hand should not be cut off except for a quarter of a Dinár\textsuperscript{364} or more." Agreed upon and the wording is from Muslim.

The version of Al-Bukhārī reads, "The hand of a thief is to be cut off for a quarter of a Dinár or more."

In a version by Ahmad, "Cut off a thief's hand for a quarter of a Dinár, and do not cut it off for what is less than that."

1268. Ibn 'Umar (RAA) narrated that the Messenger of Allah ﷺ cut off the hand of a thief for stealing a shield that was worth three Dirhams. Agreed upon.

1269. Abū Hurairah (RAA) narrated that the Messenger of Allah ﷺ said, "May Allah curse the thief who steals an egg for which his hand is cut off, or steals a rope for which his hand is to be cut off?" Agreed upon.\textsuperscript{365}

\textsuperscript{364} A thief's right hand is to be cut off if he is caught stealing a quarter of a Dinár (almost 1.5 gm of gold) or goods worth that much at the time of the theft.

\textsuperscript{365} The consensus of the scholars is that stealing an egg or a rope does not call for someone's hand to be cut off. The exaggeration in the hadith is meant to be a factor that urges anyone who thinks of stealing, to think twice, and see how mean this act is, as he would loose his precious right hand for something as worthless as an egg.
1270. ‘A’ishah (RAA) narrated, ‘Allâh’s Messenger ﷺ said (to Usâmah bin Zaid), “Are you interceding with regards to one of Allâh’s prescribed penalties?” Then he got up and addressed the people saying, “O people! What destroyed the nations before you, was that when a noble person committed theft, they used to leave him (without punishment), but if a weak person among them committed theft, they would inflict the legal punishment on him.” Agreed upon and the wording is from Muslim.

Muslim has another version on the authority of ‘A’ishah (RAA) who said, ‘A woman used to borrow (people’s) belongings and deny having taken them, so the Prophet ﷺ ordered that her hand be cut off.’

366. A lady known as Fâtimah bint Aswad al-Makhzûmiyyah who came from a prominent family committed an act of theft. When the Messenger of Allâh ﷺ commanded that her hand was to be cut off, people started to intercede to exempt her from punishment, and among them was Usâmah bin Zaid, the son of his former servant Zaid bin Thîbit. The Messenger of Allâh ﷺ became very angry and said the statement mentioned in the hadith. The owner of the stolen goods however can intercede for the thief, for his hand not to be cut off as long as the case has not yet been taken to the judge. Once it has been brought to court, no one can seek pardon for the thief.
1271. Jābir (RAA) narrated that the Messenger of Allāh ﷺ said, “There is no cutting of the hand for the treacherous, for snatching (like the one who snatches and runs away), or for forcible seizure (looting or robbery).” Related by Ahmad and the four Imāms. At-Tirmidhī and Ibn Hibbān graded it as Sahīh.

1272. Rāfīʾ bin Khudaij (RAA) narrated, ‘I heard the Messenger of Allāh ﷺ say, “There is no cutting off of a hand for taking fruit or the pith of a palm tree.”’ Related by Ahmad and the four Imāms. At-Tirmidhī and Ibn Hibbān graded it as Sahīh.

1273. Abū Umaiyah al-Makhzūmī (RAA) narrated, ‘A thief who has made a confession was brought to the Messenger of Allāh ﷺ, but no goods were found with him. Allāh’s Messenger ﷺ said to him, “I do not think you have stolen!”’ The man replied, ‘Yes I have.’ The Prophet ﷺ repeated it to him twice or thrice, so he gave his commands concerning him, and his hand was cut off. He was then brought to the Messenger of Allāh ﷺ who said to him, “Ask for the forgiveness of Allāh and turn to Him in repentance.” The man then said, ‘I ask Allāh’s forgiveness and turn to Him in repentance.’ The Messenger of Allāh ﷺ then said three times, “O Allāh! forgive him.” Related by Abū Dawūd, Ahmad and An-Nasāʾī with a trustworthy chain of narrators, and it is Abū Dawūd’s version.
1274. Al-Hākim transmitted the same hadith on the authority of Abū Hurairah (RAA) giving similar meaning. The Messenger of Allāh ﷺ said, “Take him away and cut off his hand and cauterize him.” Al-Bazzār transmitted the same hadith but commented that its chain of narrators is not sound.

1275. ‘Abdul Rahman bin Auf (RAA) narrated that the Messenger of Allāh ﷺ said, “A thief is not to be fined if the prescribed punishment has been inflicted on him.” Related by An-Nasā’i who said that its chain of narrators is disconnected.

1276. ‘Abdullāh bin ‘Amro bin al-‘As (RAA) narrated, “The Messenger of Allāh ﷺ was asked about dates which are still hanging on the palm tree, he then said, ‘If a needy person eats some dates, but without taking a supply away in his garment, he is not to be blamed, but if anyone takes away any of it, he is to be fined and punished. And if anyone takes away any of it (the dates) after it has been put in the place where it is going to be dried, and it amounts to the price of a shield,
he must have his hand cut off." Related by Abû Dawûd and An-Nasâ’î. Al-Hâkim graded it as Sahîh.

1277. Safwân bin Umaiyah (R.A.A) narrated, 'When the Messenger of Allâh ﷺ commanded that the thief who had stolen his cloak (i.e. Safwân’s) should have his hand cut off, Safwân wanted to intercede, for the thief’s hand not to be removed. Thereupon the Messenger of Allâh ﷺ said to him, “Why didn’t you do so before bringing him to me?” Related by Ahmad, the four Imâms, and Al-Hâkim graded it as Sahîh.

1278. Jâbir (R.A.A) narrated, ‘A thief was brought to the Prophet ﷺ and he said to them, “Kill him.” The people said, ‘He has just stolen O Messenger of Allâh!” He then said, “Cut off his hand.” He was brought to him the second time and the Messenger of Allâh ﷺ also said, “Kill him.” They said the same and the Messenger of Allâh ﷺ said to them, ‘Cut off his hand.” The same man was brought a third and a fourth time and same was said.367 When they brought him for the fifth time, the Messenger of Allâh ﷺ said, “Kill him.” Related by Abû Dawûd and An-Nasâ’î who regarded it as Munkar (a type of a weak hadith).

367- The first time a thief steals, his right hand is cut off. The second time his left foot is to be cut off, the third time his left hand and the fourth time his right foot.
1279. An-Nasâ‘î also reported a similar hadith on the authority of Al-Hârith bin Hâtib. Ash-Shâfi‘î mentioned that the killing in the fifth time (of stealing) is abrogated.

Chapter IV: Penalty for Drinking and the Nature of Intoxicants

1280. Anas bin Malik (RAA) narrated, ‘A man who had drunk wine was brought to the Prophet ﷺ and he commanded that the man should be beaten (lashed). The man was given about forty lashes with two palm branches. Anas added, Abû Bakr (RAA) did the same, but when Umar (RAA) became the Caliph, he consulted the people and ‘Abdur Raḥmân bin ‘Auf said, ‘The mildest punishment for drinking is eighty (lashes).’ So, Umar (RAA) gave his commands accordingly. Agreed upon.

1281. Muslim transmitted on the authority of ‘Ali (RAA) concerning the story of al-Walîd bin ‘Uqbah 368 that the Messenger of

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368. He was the brother of ‘Uthmân bin ‘Affân and he became a Muslim on the day of the Conquest of Makkah. He was appointed by ‘Uthmân to
Allāh inflicted forty lashes, Abū Bakr (RAA) forty lashes and 'Umar (RAA) eighty. All of them are in accordance with the Sunnah of the Prophet but this one (the eighty lashes) is preferable to me. In this hadith also a man witnessed that he had seen him vomiting wine. 'Uthmān (RAA) said, 'He would not have vomited it, unless that he had drunk it.'

1282. Mu'āwiyah (RAA) narrated that the Messenger of Allāh said regarding the one who drinks alcohol, 'If he drinks (for the first time) flog him, then if he drinks for the second time flog him, then if he drinks for the third time flog him then if he drinks for the fourth time you should kill him.' Related by Ahmad and the wording is his. It is also transmitted by the four Imāms; At-Tirmidhī mentioned what indicates that it is abrogated, but Abū Dawūd reported it clearly on the authority of Az-Zuhari.

1283. Abū Hurairah (RAA) narrated that the Messenger of Allāh said, "When one of you is flogging (while inflicting a prescribed punishment) he should avoid the face." Agreed upon.
1284. Ibn `Abbás (RAA) narrated that the Messenger of Allāh ﷺ said, “Prescribed punishments are not to be inflicted in mosques.” Related by At-Tirmidhi and Al-Hākim.

1285. Anas (RAA) narrated, ‘Allāh sent down the verses stating the prohibition of alcohol when there was no other beverage to drink in Madinah except that prepared from dates (wine of dates).’ Related by Muslim.

1286. Umar (RAA) narrated, ‘When the prohibition of Khamr (alcoholic drinks) was revealed, it used to be made from: grapes, dates, honey, wheat and barley. Khamr is what shields one’s mind’ Agreed upon.

1287. Ibn `Umar (RAA) narrated that the Messenger of Allāh ﷺ said, “Every intoxicant is Khamr, and every intoxicant is prohibited.” Related by Muslim.

1288. Jābir (RAA) narrated that the Messenger of Allāh ﷺ said, “If a large quantity of any beverage intoxicates, then a small amount of it is prohibited.” Related by Ahmad and the four Imāms. Ibn Hibbān graded it as Sahih.

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1289. Ibn `Abbās (RAA) narrated, "Raisins used to be soaked for the Messenger of Allāh in a water skin, and he would drink it that day, the next day and the following day. When it was the evening of the third day, he would drink it and give some to others. If anything was left from it, he would spill it." Related by Muslim.

1290. Umm Salamah (RAA) narrated that the Messenger of Allāh said, "Allāh did not make your cure in what He made Haram (unlawful) to you." Related by Al-Baihaqī and graded as Sahih by Ibn Hibbān.

1291. Wā'il Al-Hadrami narrated that Tāriq bin Suwaid asked the Messenger of Allāh about Khamr which he made only to be used as a medicine. The Prophet replied, "It is not a medicine, it is a disease." Related by Muslim and Abū Dawūd.

Chapter V: Taʿzīr Discretionary punishment
And Ordinances Regarding An Assailant
1292. Abū Burdah Al-Ansārī (RAA) narrated that he heard the Messenger of Allāh ﷺ say, “No more than ten lashes are to be given except when inflicting one of the Ḥudūd (prescribed punishments) of Allāh.” Agreed upon.

1293. 'A'ishah (RAA) narrated that Allāh’s Messenger ﷺ said, “Forgive the people with high moral values when they slip but not what calls for the infliction of Ḥudūd.” Related by Ahmad, Abū Dawūd, An-Nasa’ī and Al-Baihaqī.

1294. Alī (RAA) narrated, ‘I would not blame myself for the death of a man when I inflicted prescribed punishment on him, with the exception of one who drunk Khamr, for if he were to die, I would pay Diya for him.’

1295. Saīd bin Zaid (RAA) narrated that the Messenger of Allāh ﷺ said, "Whoever is killed while protecting his property, he is a martyr." Related by the four Imāms and At-Tirmidhī graded it as Saḥīh.

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370. Imam Muslim transmitted a hadith on the authority of Abū Hurairah that a man came to the Prophet ﷺ asking about a man who is trying to take away his money, the Prophet ﷺ said to him, “Do not give it to him.” He then asked again, “What if he fights me?” The Prophet ﷺ said to him, “Fight him.” The man asked again, “What if he kills me?” The Prophet ﷺ said to him, “You are then (considered) a martyr.” The man asked, “What if I kill him?” The Prophet ﷺ said to him, “He is then..."
1296. 'Abdullāh bin Khabbāb (RAA) narrated, 'I heard my father say: 'I heard the Messenger of Allāh ﷺ say, “There will be times of Fitan, so O slave of Allāh be in it the one who is killed and do not be the killer.”' Related by Abū Khaithamah and Ad-Dāraquṭnī.

1297. Ahmad transmitted a similar hadith on the authority of Khālid bin ‘Urfūṭah.

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*in the Hell Fire.* And in that case there is no Qīsāq as the man was defending himself.

371. Plural of Fitnā which means affliction, hardship trials etc.
Book XI: Jihâd

Chapter I

1298. Abu Hurairah (RAA) narrated that the Messenger of Allah ﷺ said, "He who dies without having gone or thought of going out for Jihâd in the Cause of Allah, will die while being guilty of having one of the qualities of hypocrisy." Related by Muslim.

1299. Anas (RAA) narrated that the Messenger of Allah ﷺ said, "Fight the disbelievers (polytheists) with your property, yourselves and your tongues." Related by Ahmad, An-Nasâ’î and Al-Hâkim graded it as Sahih.

1300. A‘ishah (RAA) narrated, 'I said: 'O Messenger of Allah! Is Jihâd prescribed (also) for women?' Allah’s Messenger ﷺ said, "Yes, a Jihâd which is without fighting, it is Hajj and Umrah." Related by Ibn Mâjah.
1301. 'Abdullâh bin 'Umar (RAA) narrated 'A man came to the Messenger of Allâh ﷺ asking his permission to go out for Jihâd. The Messenger of Allâh ﷺ asked him, "Are your parents alive?" He replied, 'Yes.' The Messenger of Allâh ﷺ then said to him, "Then your Jihâd would be with them (i.e. in looking after them and being at their service.)." Agreed upon.

1302. Ahmad and Abû Dawûd transmitted a similar hadith on the authority of Abû Sa’îd, and they added the extra statement, "Go back and ask for their permission. If they permit you to go, then go for Jihâd otherwise, be good to them (look after them)." 372

1303. Jarîr (RAA) narrated that the Messenger of Allâh ﷺ said, "Any Muslim who stays among the polytheists, does not belong to me." Related by the three Imâms with a sound chain of narrators. Imâm Al-Bukhârî considered it as Mursal (i.e. the companion is absent from the chain of narrators.)

1304. Ibn 'Abbâs (RAA) narrated that the Messenger of Allâh ﷺ said: """372 Scholars say that this hadith is evidence that asking the parent’s permission before going for Jihâd is necessary. Also that Jihâd is not compulsory when both parents or one of them is still alive (especially if they are elderly).
said, “There is no emigration (from Makkah to al-Madinah) after the conquest of Makkah, but only Jihad (in the Cause of Allāh) and a good intention.”

1305. Abū Mūsā Al-Ashʿarī (RAA) narrated that the Messenger of Allāh ﷺ said, “The one who fights for Allāh’s word to become Superior, is striving in Allāh’s Cause.” Agreed upon.

1306. ‘Abdullāh bin As-Saʿūdī narrated that the Messenger of Allāh ﷺ said, “Emigration (to fight the enemy) will continue as long as an enemy is fought.” Related by An-Nasāʾī, and Ibn Hibbān graded it as Sahīh.

1307. Nāfiʿ (RAA) narrated, The Messenger of Allāh ﷺ made an attack on Bani al-Muṣṭaliq when they were unaware. He killed the men who were fighting and took the women and children as captives.’ ‘Abdullāh bin ‘Umar told me about it. Agreed upon.

373. The specific Ḥijrah (migration) from Makkah to Madinah is not compulsory anymore after the conquest of Makkah, but still Jihad remains and one could emigrate from his home for its sake. Also emigration with a good intention such as escaping from the land of the disbelievers, travelling to gain knowledge, escaping from Fitnah etc.

374. As they were preparing to fight the Prophet ﷺ.
1308. Sulaimān bin Buraidah narrated on the authority of his father on the authority of 'Ā'ishah (RAA), ‘Whenever Allāh’s Messenger ﷺ appointed a commander over an army or a Sariyah, he would instruct him to fear Allāh in his own behavior and consider the welfare of the Muslims who were with him. He then used to say ﷺ “Go out for Jihād in Allāh’s name, in the Cause of Allāh, and fight those who disbelieve in Allāh. Go out for Jihād and do not indulge in Ghulūl, or be treacherous or mutilate (dead bodies) or kill a child. When you meet your

375. A small army unit which is sent out by the Prophet ﷺ for Jihād, but without his participation in it.

376. Stealing the war booty before it is distributed according to the laws of Shari‘ah. According to the consensus of the scholars it is one of the major sins.
enemy, or the polytheists, invite them to three courses of action, and accept whichever of them they are willing to agree to, and withhold from doing anything else: Call them to Islâm, and if they agree accept it from them. Then invite them to migrate from their land to the land of the Emigrants (i.e. al-Madinah), if they refuse, then tell them they will be like the Muslim desert Arabs, thus they will have no right in the Ghanîmah, or Fai unless they participate in Jihâd with the Muslims. If they refuse (to accept Islâm) order them to pay the Jizyah and if they agree, accept it from them. If they refuse, seek Allah, the Most High’s help against them and fight them. When you besiege a fortress, and its people wish you to grant them the protection of Allah and His Prophet, grant them neither but grant them your protection, for it is less serious (a lesser guilt) to break your guarantee of protection than to break that of Allah’s. And if they offer to capitulate under the condition that they are subjected to the judgment of Allah, do not grant them this, but judge according to your own command, for you do not know whether or not you will be able to carry out Allah, the Most High’s Judgment regarding them.” Related by Muslim.

377- Migration from Makkah to Madînâh used to be compulsory before the conquest of Makkah, as it was the land of Islâm up until that time.
378- They are subjected to all the other commands of Allâh like other Muslims, i.e. performing prayer, paying Zakâh, paying Diyâh etc, except that they do not get a share in war booty.
379- Ghanîmah refers to the spoils of war that Muslims gain after fighting the disbelievers and defeating them. One fifth of the war booty is taken away and the rest is distributed among the ones who fought. This fifth is spent on the orphans, poor, needy, in the cause of Allâh etc.
380- This term refers to the war-booty which is acquired from the disbelievers without fighting them. No fifth is to be taken away and it is spent on the poor, the orphans etc...
381- Poll tax money paid by non-Muslim citizens who are staying in a Muslim land, in return for their protection, services provided etc.
1309. Ka'b bin Malik (RAA) narrated that whenever the Messenger of Allah ﷺ intended to go out on a battle, he would pretend to head in a different destination. Agreed upon.

1310. Ma'qil bin An-Nu'man bin Muqarrin (RAA) narrated, "I witnessed (battles with) Allah's Messenger ﷺ and if he did not start fighting at the beginning of the day, he delayed the fighting till the sun had passed the meridian, and the wind blew and victory descended from Allah." Related by Ahmad and the three Imams. Al-Hâkim graded it as Sahih.

1311. As-Sa'b bin Jath-thâmah (RAA) narrated, "The Messenger of Allah ﷺ was asked about the polytheists whose land was attacked at night with the probability that some of their women..."

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382- If the Messenger of Allah ﷺ did not start the fighting at the break of day, he would defer it to the Dhuhr prayer time to meet the blessing of Allah which descended on the believers during the prayer time. As for the wind, scholars say that Muslims were granted victory at the battle of the Trench (al-Ahzâbi) by the blowing of the wind, by the will of Allah. Therefore, it is believed to be one of the factors which brings about victory, and the wind usually blows after the sun had passed the meridian.
and offspring were killed or hurt.' He said, "They are from among them." Agreed upon.

1312. 'Aishah (RAA) narrated that the Messenger of Allah said to a man who followed him on the day of the Battle of Badr, "Go back I will not seek help from a Mushrik (polytheist)."

Reported by Muslim.

1313. Ibn Umar (RAA) narrated that the Messenger of Allah saw a woman who was killed in one of his expeditions, so he disapproved the killing of women and children. Agreed upon.

383. It is not meant that women and children are killed intentionally, but if they were killed by accident then the Messenger of Allah means they are not to be blamed.

384. This man who followed the Prophet was a brave and strong man, but the Messenger of Allah wanted him to embrace Islam first as he could see that the man had a strong desire to become a Muslim. In another version of the hadith it says that when he became a Muslim the Messenger of Allah gave him permission to fight with them. Some scholars say that this hadith is evidence that asking the assistance of a non-Muslim is not allowed in war, but other narrations prove that the Prophet sought the help of Safwan bin Umayyah on the Day of Hunain when he was still a polytheist, and he also asked the assistance of some other polytheists at the same battle hoping to bring their hearts closer to Islam, as he gave them a share of the war booty. That is why some scholars adopt the opinion that it was first prohibited to seek the help of polytheists during a war, but later on it was allowed (when the power of Islam became stronger). Ash-Shafi'i is of the opinion that if the polytheist has a good opinion concerning the tactics of war etc, it is allowed to seek his assistance, otherwise it is disliked.
1314. Samurah (RAA) narrated that the Messenger of Allāh ﷺ said, “Kill the mature men\textsuperscript{385} of the polytheists but spare their children.” Related by Abū Dawūd and At-Tirmidhī graded it as \textit{Sahih}.

1315. ‘Alī (RAA) narrated that they (the Muslims and the polytheists) engaged in duel combat on the Day of Badr. Related by Al-Bukhārī and Abū Dawūd reported it as part of a long hadith.

1316. Abū Aiyūb (RAA) narrated that this verse was revealed concerning us (al-Ansār).’ He was referring to the verse, \textit{And do not throw yourselves into destruction}, (2:195). Abū Aiyūb said that to answer those who disapproved of the action of those who attacked the Romans till they were amidst their army.\textsuperscript{386} Related by the three Imāms. At-Tirmidhī, Ibn Hibbān and Al-Hākim graded it as \textit{Sahih}.

\textsuperscript{385} He means the grown up and strong men who are able to fight.

\textsuperscript{386} When the Muslims confronted the Romans at Constantinople, a Muslim fighter attacked the lines of the Romans until he was in their midst, and then returned. People then cried, ‘He is throwing himself into destruction.’ Abū Aiyūb then told them that they are misinterpreting the verse which was revealed concerning the Angār, when Allāh granted them victory they said to themselves secretly our property was lost, so why don’t we stay here to take care of our property and regain what we have lost (and leave \textit{Jihād} in the Cause of Allāh). Allāh, the Almighty then revealed this verse to show them that the real destruction occurs by staying back in their dwellings and not spending their wealth in the Cause of Allāh.
1317. Ibn 'Umar narrated that the Messenger of Allah ﷺ burnt the palm trees of Banū an-Nadir\(^{387}\) and cut them down. Agreed upon.

1318. Ubādah bin as-Sāmīt (RAA) narrated that the Messenger of Allah ﷺ said, "Do not be dishonest (and treacherous) about the war booty (i.e. steal from it before it is divided legally), as Ghulūl will be like fire (for the ones who got involved in it) and a cause of disgrace to those who are guilty of it in this world and in the Hereafter." Related by Ahmad, and An-Nasā‘ī, and Ibn Hibbān graded it as Sahīh.

1319. ‘Auf bin Mālik (RAA) narrated, ‘The Messenger of Allah ﷺ judged that the belongings taken from the (non-Muslim enemy) killed soldier in a war, are to be given to the one who killed him.’ Related by Abū Dāwūd. Muslim reported it as part of a long hadith.

387- This incident took place during the siege of Banū an-Naḍīr in Madinah.
1320. ʿAbdur Rahmān bin ʿAuf (RAA) narrated regarding the story of the killing of Abū Jahl, they both hastened to him with their swords till they killed him. Afterwards, they went to the Prophet and informed him (of what they had done). The Messenger of Allāh asked them, “Which of you killed him? Have you wiped your swords?” They said: ‘No.’ The Prophet then looked at the swords and said, “Both of you killed him.” He then ordained that the belongings (weapons, shields etc.) of Abū Jahl should go to Muʿādh bin Amro bin al-Jamūh. 389 Agreed upon.

1321. Makhūl (RAA) narrated, ‘The Messenger of Allāh set up the ballista while attacking the people of at-Ṭāʾif.’ Related by Abū Dawūd with a trustworthy chain of narrators, but it is hadith Mursal.

1322. Anas (RAA) narrated that the Messenger of Allāh entered Makkah with a helmet on his head, and when he took it off, a man came to him and said, Ibn Khattāl is hanging on to the

388- The two sons of al-ʿAfrā, who were teenagers at the time.
389- The Messenger of Allāh commanded that the booty be given to Muʿādh –as scholars say- because he found that it was him who cut off Abū Jahl’s leg with a fatal blow, which eventually killed him.
curtains of the Ka‘bah.’ The Prophet ﷺ thereupon said, ‘Kill him.”

390 Agreed upon.

323. عَنْ سَعْدِ بْنِ جُبَّارِ أَرْضَىٰ اللَّهُ عَنْهُ: ﴿أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ قَالَ: بَنُوَّ نَزَالُ ثَلَاثَةٌ صَيْرَةً﴾ كِتَابُ الْمَجْاهِدِ، وَرَجَاءُ نَفَاتٌ.

323. Sa‘îd bin Jubair (RAA) narrated, ‘The Messenger of Allah ﷺ killed three men391 on the day of Badr while they were in bonds (by throwing arrows at them until they died).’ Related by Abû Dawûd.

324. عَنْ عُمَرَةَ بْنِ حُصَيْنِ أَرْضَىٰ اللَّهُ عَنْهُ: ﴿أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ قَالَ: ﴾۱۳۴۴﴾ كِتَابُ الْمَجْاهِدِ، ﴿وَصَحَّةٌ﴾ وَأَصْلَهُ عَنْدَ مُسْلِمٍ.

324. ‘Imrân bin Hûsain (RAA) narrated that the Prophet ﷺ exchanged two Muslim men from captivity for one polytheist.” Related by At-Tirmidhî.

325. عَنْ سَكْحَرِ بْنِ أَلْ-ْأَلِحَّةِ أَرْضَىٰ اللَّهُ عَنْهُ: ﴿إِنَّ اللَّهَ إِذَا أَسْلَمُوا أَخْرَجَهُمْ وَأَعْمَلَهُمْ﴾ كِتَابُ الْمَجْاهِدِ، ﴿وَرَجَاءُ عَنْدَ مُفْتَقِرٍ﴾.

325. Sakhr bin Al-Ailah (RAA) narrated that the Messenger of Allah ﷺ said, “If the people (polytheists) accept Islâm they will protect their blood and property.” Related by Abû Dawûd.

390. Ibn Khattâl accepted Islâm at first and then the Messenger of Allah ﷺ sent him along with a man from the Ansâr to collect Zakâh. Ibn Khattâl then apostatized and murdered his Ansârî companion and fled to Makkah with the Zakâh money. He also had two slave women who used to sing slanderous songs about the Prophet ﷺ. After the conquest of Makkah Ibn Khattâl tried to take refuge in the premises of the Ka‘bah by hanging onto its curtains, but the Prophet ﷺ ordered his companions to kill him along with his slave women.

391. The three men were Tu‘aimah bin ‘Adî, An-Nâdîr bin al-Hârîth and ‘Uqba bin Abî Mu‘âsil who threw the entrails of a she-camel on his back while he was performing his prayer by the Ka‘bah and they all used to harm the Prophet ﷺ badly when he was still in Makkah.
1326. Jubair bin Muṭ‘im (RAA) narrated, 'The Messenger of Allah سُلَيْمَانَ said concerning the prisoners of war taken at Badr, “If al-Muṭ‘am bin ‘Adî had been alive and spoken to me about those filthy ones(as they were polytheists), I would have freed them for him.” 392 Related by Al-Bukhārī.

1327. Abū Saʿīd al-Khudrī (RAA) narrated, 'On the Day (the battle) of Auṭās, we took women captives who had husbands. The Companions felt uneasy to have any sexual relation with them. Then Allah, the Most High revealed the verse, “And women already married (are prohibited for you) except for those whom you possess.” 393 (4:24).

1328. Ibn ‘Umar (RAA) narrated, 'The Messenger of Allah سُلَيْمَانَ said when returning from at-Tā‘if, Muṭ‘im bin ‘Adî and his sons gave him their protection to enter Makkah safely and announced in Makkah that he will enter Makkah under his protection and that he may pray as he wishes by the Ka‘bah. 392

392. When the Messenger of Allah سُلَيْمَانَ returned from at-Tā‘if, Muṭ‘im bin ‘Adî and his sons gave him their protection to enter Makkah safely and announced in Makkah that he will enter Makkah under his protection and that he may pray as he wishes by the Ka‘bah.

393. When a polytheist woman is taken as a captive her previous marriage is immediately annulled. If this woman is pregnant, it is not allowed to have intercourse with her until she delivers her child. If she is not pregnant, then she must wait for one menstrual cycle before her master can have sexual intercourse with her.
sent a Sariyah 394 to Najd, and I was among them. They got many camels as spoils and each one's share was twelve camels, and they were given an additional camel each. Agreed upon.

1329. Ibn `Umar (RAA) narrated, ‘On the Day of Khaibar, the Messenger of Allah allotted two shares for a horse, and one share (from the war booty) for the fighter.’ 395 Agreed upon and the wording is from Al-Bukhārī.

1330. Abū Dawūd also reported, ‘He allotted three shares for a man and his horse, two for his horse and one for him.’

1331. Ma'n bin Yazid narrated, ‘I heard the Messenger of Allah say, “Additional booties (extra to the allotted share) are to be distributed only after the fifth has been kept aside.”’ Related by Ahmad and Abū Dawūd. At-Tahāwī graded it as Sahih.

394- A small army unit sent by the Prophet for Jihad.
395- Which means that the rider gets one share, plus two shares which are allotted for his horse as evidenced by the following hadith. As for the fighter who is not riding, he gets one share.
396- The fifth which is taken away is to be spent on the poor, the orphans etc.
1332. *Habīb* bin Maslamah (RAA) narrated, ‘I witnessed the Messenger of Allāh ﷺ give a quarter (of the war spoils) as an additional booty (to a *Sariyah*) when they gained booty on their way out to the fight. He also gave a third (of the war spoils) as an additional booty when they gained it on their way back.’\(^{397}\) Related by Abū Dawūd, Ibn al-Gārūd, Ibn Hibbān and Al-Hākim graded it as *Sahih*.

1333. Ibn ‘Umar (RAA) narrated, ‘The Messenger of Allāh ﷺ used to give some (members) of the *Sariyah* he sent out (i.e. some of the soldiers), additional booties especially for them,\(^ {398}\) apart from the shares which are given to the whole army.’ Agreed upon.

1334. Ibn ‘Umar (RAA) narrated, ‘On our expeditions, we used to get honey and grapes (as spoils)\(^ {399}\) and eat them while on our military expeditions, without bringing them to the Prophet ﷺ (or whoever is in charge of distributing the spoils).’ Related by Al-Bukhārī. Abū Dawūd narrated, ‘The fifth was not taken from them.’ Ibn Hibbān graded it as *Sahih*.

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\(^{397}\) The Messenger of Allāh ﷺ gave them more if the booty is gained on the way back, as the enemy is more on the alert and the fight would be more fierce.

\(^{398}\) This was given as an additional reward for something special they did.

\(^{399}\) He means that they did not need to take the permission of those who are in charge of distributing the war booty as they are allowed to take the food which is usually eaten either for themselves or for their animals.
1335. ‘Abdullāh bin Abī Aufā (RAA) narrated, ‘On the Day of Khaibar, we got some food (as spoils). The man would come and take as much as he needed and then go away.’ Related by Abū Dawūd. Ibn al-Gārūd and Al-Hākim graded it as Sahīh.

1336. Ruqayfī bin Thābit (RAA) narrated that the Messenger of Allāh ﷺ said, “He who believes in Allāh and the Hereafter must not ride on an animal belonging to the booty of the Muslims and put it back when he has emaciated it, or wear a garment belonging to the booty of the Muslims and put it back when it is worn.” Related by Abū Dawūd and Ad-Dārīmī.

1337. Abū ‘Ubaidah al-Jarrāh (RAA) narrated, ‘I heard the Messenger of Allāh ﷺ say, “Muslims must respect the protection granted (to a non-Muslim) by other Muslims.”’ Related by Ibn Abī Shaibah and Al-Jāmī with a weakness in its chain of narrators.

400: This hadith (and the following ones) provide evidence that a Muslim may give a covenant of protection to a non-Muslim (give him asylum) whether this Muslim is a man or a woman, old or young, rich or poor and it becomes an obligation on all Muslims to respect it.
1338. At-Taialisi transmitted on the authority of Amro bin al-'As (RAA), 'The right of giving protection to non-Muslims is extended to the most humble of the believers (and all Muslims must respect it and give him support).'

The right of giving protection to non-Muslims is extended to the most humble of the believers (and all Muslims must respect it and give him support).

1339. Al-Bukhari and Muslim transmitted on the authority of 'Ali (RAA), 'The protection granted by one Muslim is like one given by them all, and this right is extended to the most humble of them.' Ibn Majah narrated with a different chain of narrators, 'And the most eminent gives protection on their behalf.'

1340. Al-Bukhari and Muslim transmitted in the hadith of Umm Hani', 'We have given protection to whom you have granted (protection).'

1341. 'Umar (RAA) narrated, 'I heard the Messenger of Allah say, 'I will certainly expel the Jews and the Christians from the Arabian Peninsula so as to leave only Muslims in it.' Reported by Muslim.

401: Umm Hani' was the daughter of Abu Talib and the sister of 'Ali bin Abi Talib (RAA). She became a Muslim on the conquest of Makkah. The hadith refers to two men of her family to whom she gave protection on the conquest of Makkah and her brother 'Ali did not want to accept it, but the Messenger of Allah accepted her protection.

402: Scholars say that polytheists and those adopting other religions can travel by this area to pass through, except for Makkah and Madinah and the sanctuary around each of them. What is really meant here is that they should not get the nationality of this land, in modern standards, rather they may stay temporarily for work or trade. In another had-
1342. Umar (RAA) narrated, The wealth of Banū an-Nadīr (one of the Jewish tribes) was part of what Allāh bestowed on His Messenger ﷺ, and which the Muslims had not ridden on horses or camels to get (i.e. they did not have to fight); so they belonged specially to the Prophet ﷺ who would give his family their sustenance for a year, then applied what remained for horses and weapons and equipment in the Path of Allāh, Who is Great and Glorious.” Agreed upon.

1343. Mu‘ādh bin Jabal (RAA) narrated, ’We went on an expedition to Khaibar along with the Prophet ﷺ and we got some sheep (as spoils). Then Allāh’s Messenger ﷺ divided some of them among us and divided the rest with the other war booty.” Related by Abū Dawūd on the authority of reasonably reliable men.

1344. Abū Rāfī’ (RAA) narrated that the Messenger of Allāh ﷺ said, “I do not break a covenant or imprison messengers.” Related by Abū Dawūd and An-Nasā‘ī. Ibn Hibbān graded it as Sahīh.

*th the Messenger of Allāh ﷺ said that no two beliefs can coexist in the Arabian Peninsula, meaning that no other religions should be established there or have places of worship for this land to remain pure with the call to the Unity of Allāh, the Almighty.
1345. Abū Hurairah (RAA) narrated that the Messenger of Allah ﷺ said, “Whichever town you take peacefully (they surrendered without fighting), and stay therein, you have a share in it (in whatever is obtained from it); and whichever town disobeys Allah and His Messenger ﷺ, a fifth of (its booty) goes to Allah and His Messenger and what remains is yours.” Related by Muslim.

Chapter II: Jizyah\textsuperscript{403} and Truces


1347. ‘Āsīm bin ‘Umar narrated on the authority of Anas and ‘Uthmān bin Abī Sulaimān (RAA), ‘The Messenger of Allah ﷺ sent

\textsuperscript{403} Poll tax money paid by non-Muslims citizens who are staying in a Muslim land, in return for their protection, services provided etc.
Khālid bin al-Walid to Ukaidir of Dawmat al-Jandal⁴⁰⁴ and they seized him and brought him to the Prophet ﷺ. The Messenger of Allāh spared his life and made peace with him on the condition that he should pay Jizyah.⁴⁰⁵ Related by Abū Dawūd.

1348. Mu‘ādh bin Jabal (RAA) narrated, ‘The Messenger of Allāh ﷺ sent me to Yemen and he commanded me to take the Jizyah from everyone who has reached the age of puberty – one Dinar- or its equivalent in Ma‘afiri (garments of Yemeni origin).’ Related by the three Imāms. Ibn Hibbān and Al-Hākim graded it as Sahīh.

1349. ‘A‘īd ibn ‘Amr al-Muzani (RAA) narrated that the Messenger of Allāh ﷺ said, “Islam is always superior and should never be surpassed.” Related by Ad-Dāraquṭnī.

1350. Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, “Do not start by saluting the Jews and the Ch-

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404. Dawmat al-Jandal is a fortress near Tabūk held by Ukaidir who was an Arab Christian and this incident took place during the expedition of Tabūk in the 9th year of Hijrah.

405. Khālid bin al-Walid (RAA) called Ukaidir to Islam but he refused so they made a peace agreement with him on the condition that he should pay Jizyah.
**1351.** Al-Miswar bin Makhramah and Marwân narrated, 'The Messenger of Allâh went out in the year of al-Hudaibiyah (reconciliation) – the narrator narrated a long hadith which contained, 'this is what Muhammad bin 'Abdullâh has reconciled with Suhail bin 'Amro, to stop fighting for 10 years during which time people will live safely, and refrain from fighting one another...' Related by Abu Dawûd. It is part of a long hadith narrated by Al-Bukhârî.

**1352.** Muslim transmitted part of this hadith on the authority of Anas bin Mâlik (RAA) which says, 'In case any of you comes to us we shall not send him back to you (i.e. one of the Muslims who goes back to Quraysh), and in case any of us came to you, you should send him back to us (any of the people of Quraysh who goes to the Prophet they will send him back to Makkah).’ The Companions asked the Prophet, 'O Messenger of Allâh! Will you write this down?’ He replied, 'Yes. May Allâh send out of His Mercy any of the Muslims who goes back to them. But Allâh will grant a way out for anyone who comes to us from them.'
1353. ‘Abdullāh Ibn Umar (RAA) narrated that the Messenger of Allāh said, "Whoever kills a Mu‘āhid will not smell the fragrance of Paradise, even though its fragrance could be smelt at a distance of forty years." Related by Al-Bukhārī.

Chapter III: Racing and Marksmanship

1354. Ibn ‘Umar (RAA) narrated, ‘The Messenger of Allāh held a horse race, with horses that had been made lean by training, from al-Hafiya to Thanyat al-Wadā’ (names of two places) and he held a race from Thanyat al-Wadā’ to the mosque of Banū Zuraiq between the horses which had not undergone such training.’ Ibn ‘Umar was among those who took part in that race. Agreed upon.

Al-Bukhārī added: Sufiān said, ‘From al-Hafiya to Thanyat al-Wadā’ is a distance of five or six miles and from Thanyat al-Wadā’ to the mosque of Banū Zuraiq is a distance of one mile.’

406. A Mu‘āhid is a non Muslim who is staying in an Islamic State and with whom there is a covenant of peace and protection.
1355. Ibn 'Umar (RAA) narrated, 'The Messenger of Allâh ﷺ held a horse race and made the destination from the fully grown ones at a longer distance.' Related by Ahmad and Abû Dawûd. Ibn Hibbân graded it as Sahîh.

1356. Abû Hurairah (RAA) narrated that the Messenger of Allâh ﷺ said, "Prize money is allowed only for racing camels, shooting arrows or racing horses." Related by Ahmad and the three Imâms. Ibn Hibbân graded it as Sahîh.

1357. Abû Hurairah (RAA) narrated that the Messenger of Allâh ﷺ said, "If anyone introduces a horse in a race with two other horses, when he is not certain that it cannot be beaten, there is no harm in it, but when he is certain (it cannot be beaten) it is then considered as gambling." Related by Ahmad and Abû Dawûd with a weak chain of narrators.

1358. ‘Uqbah bin ’Amir (RAA) narrated, 'I heard the Messenger of Allâh ﷺ recite when he was on the pulpit, "And make ready against them all you can of power, including steeds of war(tanks, planes etc.)" (8:60), surely strength is in shooting (arrows); surely strength is in shooting, surely strength is in shooting." Related by Muslim.
1359. Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, "Eating any predatory beast that has fangs, is prohibited." Related by Muslim.

1360. Muslim transmitted the same hadith on the authority of Ibn 'Abbās (RAA), 'He (The Messenger of Allāh ﷺ) prohibited…' and had the additional phrase, 'and every bird with talons.'

1361. Jābir (RAA), narrated, 'On the Day of Khaibar, the Messenger of Allāh ﷺ prohibited eating the flesh of domestic asses, but permitted horse flesh.' Agreed upon.

1362. Ibn Abī Aufā (RAA) narrated, 'We went on seven expeditions with the Messenger of Allāh ﷺ and we ate locusts.' Agreed upon.
1363. Anas (RAA) narrated regarding the story of the rabbit. He (Abū Talhā) slaughtered it and sent its leg to the Messenger of Allāh ﷺ and he accepted it.' Agreed upon.


1365. Ibn Abī 'Ammār narrated, 'I said to Jābir (RAA), 'Is hyena a kind of game?' He replied, 'Yes.' I asked, 'Did Allāh's Messenger ﷺ say that?' He replied. 'Yes.' Related by Ahmad and the four Imāms. Al-Bukhārī and Ibn Hibbān graded it as Sahīh.

407- Anas and some other companions chased a rabbit at Marradh Dhahrān, and his companions got tired of chasing it, but Anas kept on till he caught it and brought it to Abū Talhah who sent its leg to the Prophet ﷺ.

408- According to this hadith, eating hyena is permissible, but some scholars say that it is prohibited to eat it as it digs into graves to get human flesh.
1366. Ibn ‘Umar (RAA) narrated that he was asked about a hedgehog and he then recited, “Say (O Muhammad ﷺ) I find not in that which has been inspired to me anything forbidden.” (6:145). An old man who was present said, I heard Abū Hurairah say, ‘It was mentioned in the presence of the Prophet ﷺ and he said, “It is an abomination from those things which are abominable.” Ibn ‘Umar then said, ‘If the Messenger of Allāh ﷺ had said that, then it is as he said.’ Related by Ahmad and Abū Dawūd with a weak chain of narrators.

1367. Ibn ‘Umar (RAA) narrated, ‘The Messenger of Allāh ﷺ prohibited eating the animal which feeds on filth or drinks its milk.’ Related by the four Imāms except for An-Nasā’i. At-Tirmidhī graded it as Hasan.

1368. Abū Qatādah narrated concerning the story of the zebra ‘The Messenger of Allāh ﷺ ate from it.’ Agreed upon. (refer to hadith no. 753).

1369. Asmā’ bint Abi Bakr (RAA) narrated, ‘During the lifetime of the Prophet ﷺ, we slaughtered a horse and ate it.’ Agreed upon.
1370. Ibn 'Abbas (RAA) narrated, 'The sand lizard was served as food on the table of the Prophet. Agreed upon.

1371. Abdur Rahman bin 'Uthman al-Qurashi (RAA) narrated, 'A doctor consulted the Prophet about extracting medicine from a frog but he prohibited killing it.' Related by Ahmad, Abu Dawud and An-Nasa'i. Al-Hakim graded it as Sahih.

Chapter II: Hunting and Slaughtering

1372. Abu Hurairah (RAA) narrated that the Messenger of Allah said, 'If anyone owns a dog except a sheepdog, a hunting dog, or a farm dog, a carat of his reward will be deducted daily.' Agreed upon.

409. The Messenger of Allah (S) did not prohibit them from eating it, but he did not like it himself.
1373. ‘Adi bin Hatim (RAA) narrated, ‘The Messenger of Allâh ﷺ said to me, “When you set off your dog, mention Allâh’s Name (say Bismillah), and if it catches anything for you and you come up to it while it is still alive slaughter it; if you come up to it when the dog has killed it but not eaten any of it, eat it. If you find another dog with yours and the game has been killed, do not eat, for you do not know which of them killed the animal. When you shoot your arrow, mentions Allâh’s Name and if the game goes out of sight for a day and you find it without any marks except for that of your arrow, eat if you wish, but if you find it drowned in water do not eat it.” Agreed upon, and the wording is from Muslim.

1374. ‘Adi (RAA) narrated, ‘I asked the Messenger of Allâh ﷺ about hunting using a featherless arrow (al-Mîrâd). He replied, “If the game is killed with its sharp edge (the iron piece) eat it; but if it strikes with the middle part of the shaft (i.e. it is not penetrated with the sharp part) and the game is killed (due to being hit with it), it is considered a Mauqîdhah, so do not eat it.” Related by Al-Bukhârî.

410. It is a featherless arrow without a sharp edge, but it hits the game with its broad side. Some say that the Mi’râd is a thick bar of wood with a piece of iron fixed to its edge and it could be without this piece of iron which is closer to its description.

411. The Mauqîdhah is the animal killed by a violent blow with a stone or a stick and it is prohibited to eat it. This hadith clearly specifies that if the game is wounded with a sharp object and bleeds to death, then it is
1375. Abū Thalabah (RAA) narrated that the Messenger of Allah ﷺ said, "When you shoot your arrow and the game has gone out of sight, eat it when you come upon it, provided it has not become rotten."\(^{412}\) Related by Muslim.

1376. 'À'ishah (RAA) narrated, 'Some people said to Allah's Messenger ﷺ, 'There are people who bring us meat and we do not know whether or not they have mentioned Allah's name over it.' He replied, "Mention Allah's name yourselves and eat it." Related by Al-Bukhārī.

1377. 'Abdullāh bin Mughaffal al-Muzani (RAA) narrated, "The Messenger of Allah ﷺ prohibited throwing pebbles (on animals) and said, 'Such means do not hunt a game, nor do they injure an enemy, but they only may break a tooth or gouge out an eye.' Agreed upon, and it is Muslim's version.

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\(^{412}\) If the animal is found having drowned, it is forbidden to eat it, but if he found it still alive it must be slaughtered first. As stated previously, if he found his game with no other injury except for that of the arrow, then it is lawful to eat even if it is dead, as long as it is not rotten.
1378. Ibn 'Abbâs (RAA) narrated that the Messenger of Allâh ﷺ said, “Do not take any living creature as a target.” Related by Muslim.

1379. Ka'b bin Mâlik (RAA) narrated, ‘A woman slaughtered a sheep with a stone, so the Prophet ﷺ was asked about that and he ordered it to be eaten.’ Related by Muslim.

1380. Râfi' bin Khâdîj (RAA) narrated that the Prophet ﷺ said, “You may eat an animal which is slaughtered by any means which causes the blood to gush out as long as Allâh’s Name is mentioned over it, except for the tooth and the claw (not allowed to be used).” The tooth is a bone and the claw is the knife of the Abyssinians (Ethiopians).” Agreed upon.


413 Any sharp object, which makes the blood flow, could be used to slaughter an animal except for a tooth or a bone.
1382. Shaddād bin Aus (RAA) narrated that the Messenger of Allāh ﷺ said, “Verily, Allāh has prescribed proficiency in all things. Thus, if you kill, kill in the least painful manner you can;⁴¹⁴ and when you slaughter an animal, do it in the best possible way;⁴¹⁵ and any of you should sharpen his blade so that the animal may be spared from the suffering of the slaughtering.” Reported by Muslim.

1383. Abū Sa‘īd al-Khudrī (RAA) narrated that the Messenger of Allāh ﷺ said, “The (legal) slaughtering of the fetus is included when its mother is slaughtered.”⁴¹⁶ Related by Ahmad and Ibn Hibbān graded it as Sahīh.

1384. Ibn ‘Abbās (RAA) narrated that the Messenger of Allāh ﷺ said:

- If someone is to be executed (for any crime he committed), he should be killed in such a manner that he faces the least possible suffering and that he passes away as quickly as possible.
- When someone is slaughtering an animal he should not move it around violently, neither draw it with force, nor slaughter it in the presence of another animal that may be watching it.
- When the cow or the camel is slaughtered and a fetus is found inside, the fetus is lawful to eat if one wishes. That only applies if it was found dead, but if it was still alive, it must be slaughtered.

501
said, “A Muslim’s name is sufficient for him, so if he forgets to mention Allâh’s Name when he slaughters an animal, he should mention Allâh’s Name, then eat it.” Related by ʿAd-Dāraquṭnî but there is a weak narrator in its chain. Also there is Muhammad bin Yazîd bin Sinân in its chain who is truthful but had a weak memory.

1385. ʿAbdur Razzaq transmitted it with a sound chain of narrators on the authority of Ibn ʿAbbâs but it is not connected up to the Prophet ﷺ.

1386. Abû Dawûd narrated a similar hadith that reads, “The slaughtering of any Muslim is Ḥalâl (lawful) whether or not he mentioned Allâh’s name over it.” Its narrators are reliable.

Chapter III: Sacrifices on ʿĪdul Ad-ḥâ

1387. Anas bin Mâlik (RAA) narrated, The Messenger of Allâh ﷺ used to sacrifice two two-horned rams, mention Allâh’s name

417. Most scholars are of the opinion that pronouncing the Takbîr and Bismillâh is a Sunnah except for Abû Ḥanîfah. There is also a consensus among the scholars that if a Muslim deliberately does not mention Allâh’s name while slaughtering then the animal becomes unlawful to eat, but if he forgets then it is permissible to eat it and it is enough in this case to mention Allâh’s name before eating it.
and say the Takbīr (Allāh Akbar or Allāh is the Most Great), and place his foot on their sides.' In another version, 'He slaughtered them with his own hands.' Another version has, 'Two fat rams,' and another has, 'two precious rams.' Agreed upon. In a version by Muslim, 'and would say Bismillāh and Allāh Akbar.'

1388. Muslim has also reported on the authority of 'Ā'ishah (RAA), "Allāh's Messenger ﷺ ordered a horned ram with black legs, a black belly and black around its eyes, and it was brought for him to sacrifice and he said to 'Ā'ishah (RAA), "'Ā'ishah, get the knife." Then he said, "Sharpen it with a stone." When she had done so he took it, then taking it (the ram) he placed it on the ground and slaughtered it. He then said, "Bismillāh (In the name of Allāh), O Allāh, accept it from Muhammad, Muhammads's family and from Muhammad's Ummah (followers)." Then he sacrificed it.'

1389. Abū Hurairah (RAA) narrated that Allāh's Messenger ﷺ said, "He who can afford it but did not offer a sacrifice must not come near our place of prayer."418 Related by Ahmad and Ibn Mājah. Al-Hākim graded it as Sahīh. Other Imāms said that it is Mawqūf (i.e. it is not connected to the Prophet ﷺ.)

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418. Offering a sacrifice is not obligatory, but it is a confirmed Sunnah which was always practiced by the Prophet ﷺ.
1390. Jundub bin Sufiān (RAA) narrated, ‘I witnessed (the prayer of) ‘Īdul Ad-hā with the Messenger of Allāh صلی الله علیه و سلم and when he finished his prayer with the people, he looked at a sheep which had been sacrificed, so he said, “Anyone who has sacrificed before the prayer must sacrifice another goat instead (of the one which he slaughtered before the prayer) and if anyone has not sacrificed he should do so in Allāh’s name.” 419 Agreed upon.

1391. Al-Ba‘rā’ bin ‘Āzib (RAA) narrated Allah’s Messenger صلی الله علیه و سلم stood among us and said, “There are four types of sacrificial animals, which are not permitted: A one-eyed animal which has obviously lost the sight of one eye, a sick animal which is obviously sick, a lame animal which obviously limps, and an old animal which has no marrow.” Related by Ahmad and the four Imāms. At-Tirmidhi and Ibn Hibbān graded it as Sahih.

1392. Jābir (RAA) narrated that Allah’s Messenger صلی الله علیه و سلم said,

419. This hadith is evidence that if an animal is slaughtered before the ‘eid prayer, then it is not considered a sacrifice and will not get the reward as such, it is rather considered as a charity to be given to the poor. The proper sacrifice must be slaughtered after the prayer, which is why the Messenger of Allāh صلی الله علیه و سلم told them to sacrifice another one.
“Sacrifice only a full-grown animal unless it is difficult for you, in which case you should sacrifice a (six to ten month old) sheep.” Reported by Muslim.

1393. ‘Ali (RAA) narrated, ‘Allah’s Messenger ﷺ enjoined us to pay great attention to the eye and the ear, and not sacrifice a one-eyed animal, or an animal with a slit which leaves something hanging at the front or back of the ear, or with a perforation in the ear, or an animal with broken front teeth.’ Related by Ahmad and the four Imāms. At-Tirmidhi, Ibn Hibbān and Al-Hākim graded it as Sahih.

1394. ‘Ali bin Abī Tālib (RAA) narrated, ‘The Messenger of Allah ﷺ appointed me to be in charge of his sacrificial animals, and commanded me to distribute all their meat, hides, and saddlery to the poor, and not to give anything from them to the butcher.’ Agreed upon

1395. Jābir (RAA) narrated, ‘In the year of Ḥudaybiyāh (Reconciliation), we sacrificed a camel for each seven people along with Allah’s Messenger ﷺ, and also a cow for seven.’ Related by Muslim.

420. It is prohibited to give the butcher his wages in the form of some meat of the sacrificed animal, unless he does not take it willingly.
Chapter IV: ‘Aqiqah

1396. Ibn ‘Abbâs (RAA) narrated, ‘The messenger of Allah slaughtered a ram for both al-Hasan and al-Husain (at their birth).’ Related by Abu Dawûd, Ibn Khuzaimah, Ibn al-Gârûd and ‘Abdul Haqq graded it as Sahih, but Abu Hâtim said that it is most probably Mursal.

1397. Ibn Hibbân transmitted a similar hadith on the authority of Anas.

1398. ‘A‘ishah (RAA) narrated, ‘Allah's Messenger commanded them to slaughter two sheep equal (in age) for a boy and one for a girl at their birth.’ Related by At-Tirmidhî and graded it as Sahih.

421. This term is used for the animal which is slaughtered for the sake of a new-born baby whether male or female. The Sunnah is that the animal is to be slaughtered on the 7th day of the baby’s birth, and also it is an act of the Sunnah of the Prophet to slaughter one sheep for the female and two for the male.

422. They are the grandsons of the Messenger of Allah, and the sons of Ali bin Abî Talib and Fâtimah the Prophet’s daughter. Al-Husain is one year younger than al-Hasan.
1399. Ahmad and the four Imâms transmitted a similar hadîth on the authority of Umm Kurz al-Ka'biyah.

1400. Samurah (RAA) narrated that Allah's Messenger ﷺ said, “Every boy is pawned against his 'Aqîqah, to be slaughtered on his behalf on the seventh day of his birth, his head is to be shaved, and he must be given a name.” Related by Ahmad and the four Imams. At-Tîrmidhî graded it as Sahîh.

423. The Messenger of Allah ﷺ is drawing a similarity between an article, which is pawned and a child who is lying in a state of being pledged. If his parents do not do this 'Aqîqah for him, he will not be able to intercede for them with Allah on the Day of Judgment, if he dies in his childhood before reaching the age of puberty; i.e. they will not benefit from his intercession to their welfare.
Book XII: Oaths and Vows

Chapter I

1401. Ibn Umar (RAA) narrated, The Messenger of Allâh ﷺ caught up with Umar bin al-Khattâb (RAA) when he was with a group of camel-riders and Umar was swearing by his father, so Allâh's Messenger ﷺ called them and said, "Verily, Allâh forbids you to swear by your fathers, so whoever has to take an oath, he must swear by Allâh or keep silent." Agreed upon.

1402. Abû Dawûd and An-Nasâ'i transmitted on the authority of Abû Hurairah (RAA) that the Messenger of Allâh ﷺ said, "Do not swear by your fathers or by your mothers, or by rivals to Allâh; and swear not by Allâh except when you are speaking the truth."

1403. Abû Hurairah (RAA) narrated that the Messenger of Allâh ﷺ said, "Your oath should be about something regar-
ding which your opponent shall believe you.” Related by Muslim.

1404. Muslim transmitted, “An oath is to be interpreted according to the intention of the claimant (whether the judge or the defendant’s rival demanding an oath concerning a particular matter).”

1405. ‘Abdur Rahman bin Samurah (RAA) narrated that the Messenger of Allah said, “If you take an oath to do something and later on find something else which is better than that one, make an expiation for (the dissolution of) your oath and then do what you find to be better.” Agreed upon.

In the version of Al-Bukhāri, “Do what you find to be better and make expiation for your oath.”

1406. Ibn Umar (RAA) narrated that the Messenger of Allah said, “If anyone says: ‘If Allah wills’ when swearing an

This hadith is relevant to the intention of the claimant (whether he is a judge or otherwise). The claimant asks the defendant to administer an oath on a certain matter, which he claims to be truthful about. So, in this case the defendant makes an oath with his intention being related to this particular matter, which his rival claimed that he is guilty of. This is supported by the following hadith.
oath, he is not held responsible if he breaks it (i.e. he does not have to provide expiation for breaking it).” Related by Ahmad and the four Imams. Ibn Hibbân graded it as Sahîh.

1407. Ibn ‘Umar (RAA) narrated, ‘When the Messenger of Al-lâh took an oath, he used to say, “No, by Him Who turns the hearts,” (i.e. who controls the states of one’s heart).’ Related by Al-Bukhâri.

1408. Abdullah Ibn Umar (RAA) narrated, ‘A desert Arab came to the Messenger of Allâh and said, ‘O Messenger of Allâh! What are the most serious sins (the major sins)?’ The narrator mentioned the hadith which says, “and the false oath.”425 I asked (i.e. Ibn ‘Umar), ‘What is the false oath?’ The Messenger of Allâh replied, “It is that by which one takes the property of another Muslim, and he is lying about it (intentionally).” Related by Muslim.

1409. ‘Â’ishah (RAA) narrated regarding the verse, “Allâh

425. The false oath is called in Arabic, Al-Yamîn al-Ghamûs (the engulfing oath), which indicates that it overwhelms the one who took it in sin or in the Hell Fire. It is one of the Major sins which includes disbelief in Allâh, killing, magic, adultery, treating parents badly and drinking alcoholic drinks or narcotics.
will not punish you for what is unintentional in your oaths” (5:89). It was revealed about such phrases as: ‘No, by Allah,’ and ‘Yes, by Allah.’ Related by Al-Bukhārī and Abū Dawūd.

1410. Abū Hurairah (RAA) narrated that Allāh’s Messenger ﷺ said, “Allāh has ninety-nine names.⁴²⁶ He who retains them in his memory⁴²⁷ will enter Paradise.” Agreed upon. At-Tirmidhī and Ibn Hibbān mentioned the ninety nine names, but it is the narrators who mentioned them and not the Prophet ﷺ.

1411. Usâmah bin Zaid (RAA) narrated that Allāh’s Messenger ﷺ said, “If one is done a favor and he expresses (his gratitude) to his benefactor by saying, ‘May Allāh give you a good reward’ (Jazāk Allāh Khairan) he has fully expressed his appreciation.” Related by At-Tirmidhī and Ibn Hibbān graded it as Sahīh.

1412. Ibn ‘Umar (RAA) narrated, ‘The Messenger of Allāh ﷺ⁴²⁴ said:

1413. - "He who retains them in his memory will enter Paradise." Agreed upon. At-Tirmidhī and Ibn Hibbān mentioned the ninety nine names, but it is the narrators who mentioned them and not the Prophet ﷺ.

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1416. Ibn ‘Umar (RAA) narrated, ‘The Messenger of Allâh ﷺ said:

1417. - "He who retains them in his memory will enter Paradise." Agreed upon. At-Tirmidhī and Ibn Hibbān mentioned the ninety nine names, but it is the narrators who mentioned them and not the Prophet ﷺ.

⁴²⁶ There are also other names which are attributed to Allāh.
⁴²⁷ What is meant is not just memorizing them, but comprehending their meanings and implications, observing them in one’s behavior and acting accordingly etc..
forbade making vows (Nadhr)\textsuperscript{428} and said, “It will not bring (you) any good but it is only a means by which some of the wealth of the miserly is taken out.” Agreed upon.

1413. Uqbah bin `Amir (RAA) narrated that the Messenger of Allah said, “The expiation for a vow (Nadhr) is the same as for an oath.” Related by Muslim. At-Tirmidhi has in his version, “If he did not specify it.”

1414. Abū Dawūd transmitted on the authority of Ibn `Abbas (RAA), `Allāh’s Messenger said, “If anyone makes a vow but does not fulfill it, its expiation is the same as that for an oath; if anyone makes a vow to do an act of disobedience, its expiation is the same as that of an oath, if anyone makes a vow which he is unable to fulfill, its expiation is the same as that of an oath.” Its chain of narrators is Sahih, but the scholars of hadith said that it is not connected to the Prophet but it is only the narration of Ibn `Abbās.

\textsuperscript{428} Making obligatory on oneself an act of worship which was not originally made obligatory by Allāh such as taking a vow to fast extra days or pray extra supererogatory prayers or pay charity when so and so happens (if any sick person recovers, if my absent comes back etc.).
1415. Al-Bukhârî transmitted on the authority of 'A'ishah (RAA), "If anyone vows to disobey Allâh, let him not disobey Him."

1416. Muslim transmitted on the authority of 'Imrân, that 'Allâh's Messenger ﷺ said, "A vow to do an act of disobedience must not be fulfilled."

1417. 'Uqbah Ibn 'Amir (RAA) narrated, "My sister made a vow to walk to the Ka'bah for pilgrimage on foot, and she ordered me to consult the Prophet ﷺ, so he consulted him and the Messenger of Allâh ﷺ said, "Let her walk and ride." Agreed upon, and it is Muslim's version.

1418. Ahmad and the four Imâms also reported that he said ﷺ, "Allâh, the Most High will not do anything with the afflictions your sister imposes on herself, command her to put on her Hijâb (scarf) and to ride, and to fast three days."

429. It is mentioned in another narration that she made a vow to walk to the Ka'bah while taking her hijâb off, and that is why the Prophet ﷺ ordered her to wear her hijâb and to make expiation as this is an act of disobedience.
1419. Ibn 'Abbas (RAA) narrated, 'Sa'd bin 'Ubâdah asked Allâh's Messenger (ﷺ) for a ruling regarding a vow made by his mother who had died before fulfilling it, and he replied (ﷺ), "Fulfill it on her behalf." Agreed upon.

1420. Thâbit bin ad-Dahhâk (RAA) narrated, 'During the lifetime of the Prophet (ﷺ) a man made a vow to slaughter camels at Bawânah and he came to Allah's Messenger (ﷺ) and asked him. Allah's Messenger (ﷺ) asked, "Were there any idols worshipped at that place (in the time of Jahiliyah)?" He said, 'No.' The Messenger of Allah (ﷺ) asked again, "Was any Jahiliyah festival celebrated there?" He replied, 'No.' The Messenger of Allah (ﷺ) said to the man, "Fulfill your vow, for there is no fulfillment of a vow to do an act of disobedience to Allâh, neither to break the ties of kinship, nor to do something which a human being does not possess (or has no control over)." Related by Abû Dawûd and At-Tabarâni and it is his version; it is narrated with a sound chain of narrators.

1421. There is a similar narration on the authority of Kardam transmitted by Ahmad.

1423. Abū Saʿīd al-Khudrī (RAA) narrated that the Messenger of Allāh said, “No (religious) journey is to be undertaken except for prayer in one of the three mosques: Al-Masjid Al-Ḥarām (The Sacred Mosque in Makkah), the Aqsa Mosque (in Jerusalem), and this Mosque of mine (in al-Madinah).” Agreed upon and it is Al-Bukhārī’s version.

1424. ‘Umar (RAA) narrated, ‘I said: O Messenger of Allāh! I made a vow at the time of Jāhiliyyah to perform Ḥīkaf for one

430. Ḥīkaf means remaining in a mosque (preferably a congregational mosque) for a certain period of time with the intention of remaining in seclusion from worldly matters, and keeping oneself busy with acts of worship such as praying, fasting, reciting Qur’ān, dhikr etc.
night at the Sacred Mosque (in Makkah). The Messenger of Allah ﷺ said to him, "Fulfill your vow." Agreed upon. Al-Bukhārī in his version had the addition, 'He ('Umar) spent a night in *Iʿtikāf* at the Sacred Mosque in Makkah.'
Book XIV: Judgments

Chapter I

1425. Buraidah (RAA) narrated that the Messenger of Allah ﷺ said, “Judges are of three types: two of whom will go to Hell and one to Paradise. The one who will go to Paradise is the judge who knew what is right and gives judgment accordingly; but a judge who knows what is right and does not give judgment accordingly; and acts unjustly in his judgment will go to Hell, and a judge who does not know what is right and judges people while ignorant (of the case) will go to Hell.” Related by the four Imāms and Al-Hākim graded it as Sahih.

1426. Abū Hurairah (RAA) narrated that the Messenger of Allah ﷺ said, “He who has been appointed a judge has been slaughtered without a knife.” Related by Ahmad and the four Imāms. Ibn Khuzaimah and Ibn Hibbān graded it as Sahih.
1427. Abû Hurairah (RAA) narrated that the Messenger of Allahﷺ said, “You will be eager for the office of ruling, but it will become a cause of regret on the Day of Judgment. It is a good suckler but an evil weaner.” ⁴³¹ Related by Al- Bukhârî.

1428. ‘Amro bin al-‘Âs (RAA) narrated that he heard the Messenger of Allahﷺ say, “When a judge gives a ruling having tried his best to decide correctly and his verdict is right, he will have a double reward; and when he gives a ruling having tried his best to decide correctly and his verdict is wrong, he will have a single reward.” Agreed upon.

1429. Abi Bakrah (RAA) narrated, ‘I heard the Messenger of Allahﷺ say, “No judge may make a judgment between two people when he is angry.” Agreed upon.

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⁴³¹ It will be a source of pleasure and power in this world, but as it is a great responsibility, it will be a source of grief and regret on the Day of Resurrection.
1430. 'Ali (RAA) narrated that the Messenger of Allah ﷺ said, "When two men present a case before you, do not decide in favor of the first till you hear what the other has to say. Then you will know how to judge." 'Ali said, 'Thereafter, I judged according to that.' Related by Ahmad, Abū Dawūd and At-Tirmidhī who graded it as Hasan. Ibn Hibbān graded it as Sahīh.

1431. Al-Hākim transmitted a similar hadith on the authority of Ibn 'Abbās.

1432. Umm Salamah narrated that the Messenger of Allah ﷺ said, "You bring your disputes to me, and perhaps some of you are more eloquent in their plea than others, in which case I will give a judgment based on what I heard from him. Therefore, whatever I rule for anyone, which by right belongs to his brother, I am only giving him a portion of Hell." Agreed upon.

1433. Jábir (RAA) narrated, 'I heard the Messenger of Allah ﷺ say, "How can an Ummah (a nation) be purified (of its sins) when the right of its weak is not taken from its strong (the powerful)?" Related by Ibn Hibbān.
1434. Al-Bazzār narrated a similar hadith on the authority of Buraidah, and Ibn Mājah on the authority of Abū Sa‘īd.

1435. Abū Bakrah (RAA) narrated that the Messenger of Allāh said, “The nation that appoints a woman as their ruler will never prosper.” Related by Al-Bukhārī.

432. The Messenger of Allāh said these words when the Persians enthroned Khosrau’s daughter and made her their Empress. There is a difference of opinion among the scholars whether a woman could be appointed as a judge in court, but the majority are of the opinion that she is not to be appointed a judge in criminal courts where murders and similar trials are conducted.
1438. Abu Mariam al-Azdi (RAA) narrated that the Messenger of Allah said, "If anyone is appointed by Allah to be in a position of authority over any of the matters concerning the Muslims, but then turns away from attending to their needs and poverty, Allah will turn away from dealing with his needs." Related by Abu Dawud and At-Tirmidhi.

1439. Abu Hurairah (RAA) narrated, 'The Messenger of Allah cursed the one who gives a bribe and the one who takes a bribe to pass judgments.' Related by Ahmad and the four Imams. At-Tirmidhi graded it as Hasan and Ibn Hibban graded it as Sahih.

1440. The four Imams except An-Nasâ’i related a similar hadith on the authority of Abdullah Ibn Amro.

Chapter II: Witnessing and Testimonies

1441. Abdullah bin Az-Zubair (RAA) narrated, 'The Messenger of Allah ruled that the two adversaries should sit (equally) in front of the judge.' Related by Abu Dawud and Al-Hâkim graded it as Sahih.
1442. Zaid bin Khālid Al-Juhani (RAA) narrated that the Messenger of Allāh ﷺ said, "Shall I tell you about the best witness? He is the one who comes forward to give testimony before he is asked for it." Related by Muslim.

1443. 'Imrān bin Husain (RAA) narrated that the Messenger of Allāh ﷺ said, "The best among you are my generation, then their immediate followers, then their immediate followers. After them there will be people who will give (false) testimony without being asked, who will be treacherous and are not to be trusted, who will make vows which they do not fulfill, among whom obesity will appear." Agreed upon.

1444. Abdullah Ibn Umar (RAA) narrated that the Messenger of Allāh ﷺ said, "It is not allowable to accept the testimony of a treacherous man or a woman, or of one who harbors a grudge against his brother, or the servant of a family (to testify) for members of this family." Related by Ahmad and Abū Dawūd.

433- They are the ones who say their testimony for the sake of Allāh, so that justice could be established.
1445. Abū Hurairah (RAA) narrated, 'He heard the Messenger of Allāh ﷺ say, “The testimony of a desert man against the dweller of a village (or a town) is not allowed.”'\textsuperscript{434} Related by Abū Dawūd and Ibn Mājah.

\textsuperscript{434} The reason is that the nomads are not familiar with the circumstances of the village and city dwellers, so they are not allowed to testify against them. In this case the testimony of another city dweller is more acceptable. Nevertheless if the nomad is more informed about the relevant case, than anybody else, then his testimony is acceptable provided he is just.

1446. ‘Umar Ibn Al-Khattāb (RAA) addressed the people saying, ‘People were sometimes judged by the revelation of a Divine Inspiration during the lifetime of the Prophet ﷺ, but now there is no longer any more (new revelations). Now you will be judged by what appears to us of your deeds.’ Related by Al-Bukhārī.

1447. Abū Bakrah (RAA) narrated that the Messenger of Allāh ﷺ said that bearing false testimony is among the most serious of the major sins.’ Agreed upon. (Part of a long Ḥadīth).

1448. Ibn ‘Abbās (RAA) narrated, "The Messenger of Allāh ﷺ said to a man, "Do you see the sun?" He replied, ‘Yes.’ The Prophet ﷺ said, “Bear your testimony in a case as clear as the
sun (for you), or leave it.”\(^{435}\) Related by Ibn `Adî with a weak chain of narrators.

\[\text{Verse 1449} \quad \text{`Abû-} \text{Abbâs (RAA) narrated, ‘The Messenger of Allâh said, ‘If people were given what they asked for when they brought a case forward, some would claim the lives and property of others, but an oath must be taken by the defendants.’ Agreed upon.}}\]

\[\text{Verse 1450} \quad \text{Abû Hurairah (RAA) narrated a similar hadîth which was transmitted by Abû Dawûd and At-Tirmidhi. Ibn Hibbân graded it as Sahîh.}\]

\[\text{Chapter III: Claims and Evidence}\]

\[\text{Verse 1451} \quad \text{Ibn `Abbâs (RAA) narrated that the Messenger of Allâh said, ‘If people were given what they asked for when they brought a case forward, some would claim the lives and property of others, but an oath must be taken by the defendants.’ Agreed upon.}\]

\[\text{Verse 1452} \quad \text{Al-Baihaqi narrated with a sound chain of narrators,}\]

\(^{435}\) This means that either the person giving his testimony is absolutely certain about the case or he should abstain from producing his testimony.
“But the proof lies with the claimant and the oath must be taken by him who denies the claim.”

1453. Abū Hurairah (RAA) narrated, ‘The Messenger of Allāh suggested to some people that they should swear an oath and when they hastened to do so he ordered that lots should be cast among them concerning the oath as to who should swear it.’ Related by Al-Bukhārī.

1454. Abū Umamah Al-Hārithi (RAA) narrated that the Messenger of Allāh said, “If anyone through his oath, cuts down what rightly belongs to a Muslim, Allāh has made Hell compulsory for him and will deprive him of Paradise.” A man asked, “O Allāh’s Messenger, even if it is something small?” And he replies, “Even if it were a stick from an Arāb tree.” Related by Muslim.

1455. Al-Ash’ath bin Qais(RAA) narrated that the Messenger of Allāh said, “If anyone swears a firm oath, and takes what is due to it; the property belonging to a Muslim, Allāh will be angry with him when he meets Him (on the Day of Resurrection).” Agreed upon.
1456. Abū Mūsā (RAA) narrated, 'Two men had a dispute over an animal, but none of them had any proof. So Allāh’s Messenger gave a ruling that it be divided in halves between them.' Related by Ahmad, Abū Dawūd and An-Nasā‘ī and the version is his, and he reported its chain of narrators to be good.

1457. Jābir (RAA) narrated that the Messenger of Allāh said, "If any one swears a false oath on this pulpit of mine, he would have prepared his seat in Hell." Related by Ahmad, Abū Dawūd and An-Nasā‘ī. Ibn Hibbān graded it as Sahih.

1458. Abū Hurairah (RAA) narrated that the Messenger of Allāh said, "There are three to whom Allāh will not speak on the Day of Judgment, at whom He will not look, and whom He will not purify, and they will have a painful punishment: A man at a place with excess water in the desert and he withholds it from travelers; a man who sold a com-
modity to another person in the afternoon (or after the 'Asr prayer) and swore to him by Allah that he had bought it at such and such a price and he (the buyer) believed him yet that was not the case, and a man who pledged allegiance to the Imam but for the sake of worldly matters (i.e. not for Allah's sake), if the Imam bestowed on him something out of worldly riches he adheres to his allegiance, and if he did not give him anything, he did not fulfill the allegiance.” Agreed upon.

1459. Jabir (RAA) narrated, ‘Two men disputed about a she-camel and each of them produced some proof that it was his animal, and that it was born at his place.’ Allah's Messenger ruled it for the one who had it in his possession.’ Related by Ad-Daraqutni with a weak chain of narrators.

1460. Ibn 'Umar (RAA) narrated, ‘The Messenger of Allah restored the oath to be sworn by the claimant (and not the defendant).’ Related by Ad-Daraqutni with a weak chain of narrators.

1461. 'Aishah (RAA) narrated, ‘One day, Allah's Messenger came to me looking happy while his face was glistening and said,
“Did you not see that Mujazziz Al-Mudliji (a physiognomist) looked at Zaid bin Harithah and Usamah bin Zaid, and then said, “These feet are related to one another.” Agreed upon.

436- Zaid bin Harithah the freed slave of the Prophet had a white complexion whereas Usamah his son was rather dark. Usamah’s mother Umm Aiman was also dark, but people started to talk about Usamah’s lineage because he was dark while his father was white. Mujazziz Al-Mudliji saw them lying down with their faces covered with linen, while their feet were bare. He then commented upon looking at their feet with the words mentioned in the hadith which pleased the Prophet.
1462. Abū Hurairah (RAA) narrated that the Messenger of Allah ﷺ said, “Any Muslim, who emancipates another Muslim man, Allah will set free from Hell Fire an organ of his body, for every organ of the other’s (i.e. from the body of the emancipated person).” Agreed upon.

1463. At-Tirmidhî transmitted on the authority of Abū Umāmah (RAA), ‘The Messenger of Allah ﷺ said, “Any Muslim man, who emancipates two Muslim women, they will be his release from Hell Fire.” At-Tirmidhî graded it as sahih.

1464. Abū Dawūd transmitted on the authority of Ka‘b bin Murrah (RAA), ‘The Messenger of Allah ﷺ said, “Any Muslim woman, who emancipates another Muslim woman, she will be her release from Hell Fire.”
Abu Dharr (RAA) narrated, I asked the Messenger of Allah Which action is the most excellent? He replied, Faith in Allah and Jihad in His Cause. I then asked, Which slaves are the most excellent (for the purpose of emancipating them) and he replied, Those whose prices are the highest and are the most valuable to their owners. Agreed upon.

Abu Hurairah (RAA) narrated that the Messenger of Allah said, Anyone who emancipates his share in a slave and has enough money to pay the full price for him, a fair price for the slave should be fixed. His partners should be given their shares, and the slave should thus be emancipated. Otherwise he is emancipated only to the extent of the first man's share. Agreed upon.

Abu Hurairah (RAA) narrated that the Messenger of Allah said, Otherwise he will be required to work to pay for his freedom, but he must not be overburdened. Agreed upon.

Abu Hurairah (RAA), narrated that the Messenger of Allah said, Otherwise he will be required to work to pay for his freedom, but he must not be overburdened.
Allâh says, "A son cannot ever repay his parents what he owes them,\footnote{437} unless he finds them in slavery, then buys them and emancipates them." Related by Muslim.

\footnote{437}{Meaning all that he did for him, bringing him up, keeping him, supporting him, caring for him etc.}

1469. Samurah bin Jundub (RAA) narrated that the Messenger of Allâh said, "Whoever obtains possession of a relative, who is next of kin, that person becomes free." Related by Ahmad and the four Imâms. Some scholars are of the opinion that it is Mawquf (not connected to the Prophet)\footnote{438}{This hadith is evidence that only one third of a dead man's property could be given in his will, to those who are not of his legal heirs.}

\footnote{438}{This hadith is evidence that only one third of a dead man's property could be given in his will, to those who are not of his legal heirs.}

1470. Imrân bin Husain (RAA) narrated, 'A man who had no other property emancipated six of his slaves at the time of his death. Allâh’s Messenger sent for them, and after dividing them into three groups, he cast lots among them, set two of them free and kept four in slavery, and spoke very harshly to the man (who emancipated them).\footnote{438}{Related by Muslim.}
1471. Safinah (RAA) narrated, 'I was a slave of Umm Salamah and she said, 'I shall emancipate you, but on the condition that you serve Allâh’s Messenger ﷺ as long as you live.' Related by Ahmad, Abû Dawûd, An-Nasâ’î and Al-Hâkim.

1472. ‘A’ishah (RAA) narrated that the Messenger of Allâh ﷺ said, “Walâ’ is (legally) for the manumitter.” Agreed upon. It is part of a long Hadith (refer to hadith no. 811).

1473. Ibn ‘Umar (RAA) narrated that the Messenger of Allâh ﷺ said, “The Walâ’ (of a manumitted slave) is considered as one’s lineage, not to be sold or donated (refer to hadith no. 984).” Related by Ash-Shâfi‘î, Ibn Hibbân and Al-Hâkim graded it as Sahîh. It is also related by Al-Bukhârî and Muslim with different wording.

439. Walâ’ refers to the right of inheriting the property of a manumitted slave after his death. Refer to hadith no. 811.
Chapter II: Issues related to al-Mudabbar

1474. Jábir bin 'Abdullâh (RAA) narrated that a man from the Ansâr declared that his slave lad would be free after his death (would be Mudabbar), yet he had no other property. When the Prophet heard of that he said, "Who will buy him from me?" And Nu`aim bin 'Abdullâh bought him for eight hundred Dirhams. Agreed upon.

In a narration by Al-Bukhârî: 'The man became needy,' (so the Prophet took the slave and said...).

A version by An-Nasâ`î says, 'The man had a debt, so the Prophet sold the slave for eight hundred Dirhams and gave him the money and said, "Pay off your debt."

1475. 'Amro bin Shu`aib narrated on the authority of his fath-

440. A slave who is told by his master that he will be free after his (the master's) death.

441. A slave, who makes an agreement with his master to pay him a certain amount of money in return for gaining his freedom.

442. This literary means the mother of a child. She is the slave woman, who gives birth to her master's children, who would be born free.
er, on the authority of his grandfather (RAA), that the Messenger of Allâh ﷺ said, “A slave who entered into an agreement to buy his freedom is still a slave as long as a Dirham of the agreed price remains to be paid.”\(^{443}\) Related by Abû Dawûd with a good chain of narrators. The full hadith is related by Ahmad and the three Imâms. Al-Hâkim graded it to be Sahîh.

\(^{1476}\) Umm Salamah (RAA) narrated that the Messenger of Allâh ﷺ said, “When a slave of one of your women has made an agreement to pay for his freedom (i.e. he is a Mukâtib) and can pay the full price, she must veil herself from him.” Related by Ahmad and the four Imâms. At-Tirmidhî graded it as Sahîh.

\(^{1477}\) Ibn ‘Abbâs (RAA) narrated that the Messenger of Allâh ﷺ said, “The Diyah (Blood money) of a slave who had made an agreement to buy his freedom (Mukâtib) and had been killed, is paid at the rate paid for a free man (as a Diyah) as much as he has paid of the amount agreed upon, and at the rate paid for a slave as the remainder is concerned.”\(^{444}\) Related by Ahmad, Abû Dawûd and An-Nasâ’î.

\(^{443}\) This refers to al-Mukâtib who remains under the same rulings, which are applicable to a slave until he pays the full amount. Agreed upon.

\(^{444}\) This hadith seems to be contradictory to the hadith of ‘Amro bin Shu’âib (1461) that a slave ‘is still a slave as long as a Dirham of the agreed price remains to be paid.’ But most scholars are of the opinion that a Mukâtib is still a slave regarding legal punishments and blood money as long as he still owes his owner one Dirham. Some scholars still believe
1478. 'Amro bin al-Hārith, the brother of Juwairiyah the mother of Believers (the wife of the Prophet) narrated, ‘When Allāh’s Messenger died, he did not leave a Dīnār or a Dirham, a slave or a slave-woman, or anything but his white she-mule, his weapons and a piece of land which he appointed as Sadaqah.’ Related by Al-Bukhārī.

1479. Ibn ʿAbbās (RAA) narrated that Allāh’s Messenger said, “When a man’s slave-woman bears him a child she becomes free at his death.” Related by Ibn Mājah and Al-Hākim with a weak chain of narrators.

1480. Sahl bin Hunaif (RAA) narrated that the Messenger of Allāh said, “He who assists a Mujāhid for Allāh’s sake, a debtor who is in distress (being unable to pay his debt) or a slave who had made an agreement to buy his freedom, Allāh will shade him, with His Shade, on the Day when there will be no shade but His.” Related by Ahmad and Al-Hākim graded it as Sahīh.

that that this is not the case, taking this hadith as their evidence, but some scholars said that it is abrogated and the first hadith is the more established one.
Chapter I: Good Manners (Adab)

1481. Abû Hurairah (RAA) narrated that the Messenger of Allah  said, “A Muslim has six duties towards other Muslims: When you meet him, you should salute him; when he invites you, accept his invitation; when he asks for your advice, give it to him; when he sneezes and praises Allah, say ‘May Allah have mercy on you’; when he is ill, visit him; and when he dies follow his funeral.” Related by Muslim.

1482. Abû Hurairah (RAA) narrated that the Messenger of Allah  said, “Look at those who are lower than you (financially) but do not look at those who are higher than you, lest you belittle the favors Allah conferred upon you.” Agreed upon.
1483. An-Nawwâs bin Sam‘ân (RAA) narrated, ‘I asked the Messenger of Allâh ﷺ about virtue and sin and he replied, “The essence of virtue is (manifested in) good morals (Akhîq) whereas sinful conduct is that which turns in your heart (making you feel uncomfortable) and you dislike that it would be disclosed to other people.” Related by Muslim.

1484. Ibn Mas‘ûd (RAA) narrated that the Messenger of Allâh ﷺ said, “When three of you get together in company, two of you must not talk privately while isolating the third, so as not to make him feel sad (that he is left out) till you mingle with other people (i.e. you are joined by others).” Agreed upon and the wording is from Muslim.

1485. Ibn ‘Umar (RAA) narrated that the Messenger of Allâh ﷺ said, “A man should not ask another man to get up from his place in order to take his seat. But you should make room for each other and spread out.” Agreed upon.

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445 A sin could be that action, which should a person commit, it would be subjected to punishment according to Islamic Shari‘ah. A sin in this hadîth refers to that action, which a person does not feel comfortable about doing, even though it is not explicitly prohibited by the Shari‘ah, it is not definitely lawful or acceptable and one fears that Allâh will punish him for doing it, even if people cannot see him. It is better in this case to avoid it.
1486. Ibn 'Abbas (RAA) narrated that the Messenger of Allâh ﷺ said, "When one of you eats, he must not wipe his hand till he licks it, or gives it to someone else to lick (such as a wife, husband, etc)." Agreed upon.

1487. Abû Hurairah (RAA) narrated that the Messenger of Allâh ﷺ said, "The young should salute the old, the one who is passing by should salute the one who is sitting, and the small group of people should salute the larger one." Agreed upon.
In a version by Muslim, "And the one who is riding should salute the one who is walking."

1488. `Aли (RAA) narrated that the Messenger of Allâh ﷺ said, "When a group of people passes by, it is sufficient if one of them gives a salutation, and it is sufficient for those who are sitting that one of them replies." Related by Ahmad and Al-Baihaqi.

446. The reason for this is explained in another hadith as the Messenger of Allâh ﷺ said, "You never know which portion of your food is blessed (has Barahah)." It is not meant to be obligatory as most scholars say, rather it is just preferable or recommended for the intended good.

447. Greeting with Salaam or responding to Salaam (the Muslim greeting), is a collective duty, thus if one greets or answers the greeting then the obligation or duty is met on behalf of the rest.
1489. Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, “Do not initiate the saluting of Jews and Christians (when you meet them), and if you meet any of them on the road, force him to go to the narrowest part of the road (i.e. do not give way for them to pass, but keep going).”\(^{448}\) Related by Muslim.

1490. Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, “When one of you sneezes, he should say, ‘Alhamdu-lillāh (Praise is to Allāh) and his (Muslim) brother should say to him, ‘Yarhamuka Allāh (May Allāh have mercy on you). When he says this to him (the last phrase), he should reply, ‘Yahdikum Allāh (May Allāh guide you) and grant you well being.” Related by Al-Bukhāri.

1491. Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, “None of you should drink while standing.”\(^{449}\) Related by Muslim.

\(^{448}\) When the Jews used to meet the Prophet ﷺ in Madīnah, they used to say to him ‘as-Sām ‘Alaykum’, instead of saying ‘As-Salāmu ‘Alaykum’. The word as-Sām means death in Arabic, so the Jews instead of answering back the salutation of the Muslims, which is peace be upon you, they used to wish the Prophet ﷺ death.

\(^{449}\) It is not meant to be prohibited to drink water while standing, rather it is dislike as it is narrated by Ibn ‘Abbās that the Prophet ﷺ drank from the well of Zamzam while he was standing.
1492. Abû Hurairah (RAA) narrated that the Messenger of Allâh ﷺ said, "When one of you puts on his shoes, he should put on the right one first and when he takes them off, he should take off the left one first, so that the right one should be the first to be put on and the last to be taken off."  
Agreed upon.

1493. Abû Hurairah (RAA) narrated that the Messenger of Allâh ﷺ said, "None of you should walk with one shoe, but should either wear them both or take them both off." Agreed upon.

1494. Ibn 'Umar (RAA) narrated that the Messenger of Allâh ﷺ said, "Allâh will not look on the Day of Judgment at him who lets his garment drag on the ground out of pride and arrogance." Agreed upon.

450. Any honorable act in Islâm is always done with the right hand or starts with the right side, such as salutation, eating, getting dressed, making ghusl, combing one's hair. On the other hand, acts like cleaning the private parts after going to the toilet is done with the left hand.
1495. Ibn 'Umar narrated that the Messenger of Allah ﷺ said, *"When one of you eats he should eat with his right hand, and when he drinks he should drink with his right hand, for the devil eats and drinks with his left hand."* Related by Muslim.

1496. 'Amro bin Shu'aib narrated on the authority of his father, on the authority of his grandfather (RAA), that the Messenger of Allah ﷺ said, *"Eat, drink, wear clothes and give Sadaqah but with neither extravagance nor pride."* Related by Abu Dawud and Ahmad.

**Chapter II: Birr (Piety, righteousness, acts of goodness) and keeping ties with one's kin**

1497. Abù Hurairah (RAA) narrated that the Messenger of Allah ﷺ said, *"He who wishes to have his earnings grow (and be blessed) and his term of life prolonged, \(^{451}\) he should keep ties with his kin."* Related by Al-Bukhârî.

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\(^{451}\) Not necessarily meaning that he will live extra years, but maybe a more blessed life with more good deeds, leaving behind pious children who will make Du‘ā for him etc.
1498. Jubair bin Mu'tam (RAA) narrated that the Messenger of Allah Ḥ said, "The one who severs the ties of kinship will not enter Paradise." Agreed upon.

1499. Al-Mughirah bin Shu'bah (RAA) narrated that the Messenger of Allah Ḥ said, "Allah has made it prohibited for you to be disrespectful (showing undutiful behavior) to your mothers, to bury your daughters alive, to refuse others (their dues), and to demand things from others (which are not worth demanding), and He hates that you engage in gossip, asking many questions about people's affairs and wasting wealth." Agreed upon.

1500. Abdullah bin 'Amro bin al-'As (RAA) narrated that the Messenger of Allah Ḥ said, "Allah's pleasure results from the parent's pleasure, and Allah's displeasure results from the parent's displeasure." Related by At-Tirmidhi. Ibn Hibban and al-Hakim graded it as Sahih.

1501. Anas (RAA) narrated that the Messenger of Allah Ḥ said, "By Him in Whose Hand my soul is, a slave of Allah
does not truly believe till he wishes for his neighbor what
he wishes for himself.” Agreed upon.

1502. Ibn Mas‘ūd (RAA) narrated, ‘I asked the Messenger of
Allah ﷺ: “Which sin is the most serious?” He replied, “To attri-
but a partner to Allah, though He Alone has created you.”
I asked, “What next?” He said, “To kill your child, fearing that
he will share your food with you.” I asked again, “What next?”
He said, “To commit adultery with your neighbor’s wife.”
Agreed upon.

1503. ‘Abdullāh bin ‘Amro bin al-‘Ās (RAA) narrated that the
Messenger of Allah ﷺ said, “For a man to insult his parents,
is one of the major sins.” It was asked, “Does a man insult his
parents?” He replied ﷺ, “Yes, he insults the father of a man
who in return insults his father, and he insults a man’s
mother who in return insults his.” Agreed upon.

1504. Abū Aiyūb (RAA) narrated that the Messenger of Allāh ﷺ said, “It is not permissible for a Muslim to shun his bro-
der for more than three nights. When they meet, this one
turns away (from that one) and that one turns away (from this one) and the best of them is the one who greets his brother first.” Agreed upon.

1505. Jābir bin `Abdullāh (RAA) narrated that the Messenger of Allah ﷺ said, “Every act of goodness is (considered as) Sadqah.” Related by Al-Bukhārī.

1506. Abū Dharr (RAA) narrated that the Messenger of Allah ﷺ said, “Do not consider any act of goodness as being insignificant even if it is meeting your brother with a cheerful face.” Related by Muslim.

1507. Abū Dharr (RAA) narrated that the Messenger of Allah ﷺ said, “When you make some soup, make a good amount by adding plenty of liquid, and give some to your neighbors.” Related by Muslim.

452. This would be compulsory if the neighbors are poor, otherwise it is recommended to be given as a present.
1508. Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, “If anyone relieves a Muslim believer from one of the hardships of this worldly life, Allāh will relieve him of one of the hardships of the Day of Resurrection. If anyone makes it easy for the one who is indebted to him (while finding it difficult to repay), Allāh will make it easy for him in this worldly life and in the Hereafter, and if anyone conceals the faults of a Muslim, Allāh will conceal his faults in this world and in the Hereafter. Allāh helps His slave as long as he helps his brother.” Related by Muslim.

1509. Ibn Mas’ūd (RAA) narrated that the Messenger of Allāh ﷺ said, “He who guides (others) to an act of goodness, will have a reward similar to that of its doer.” Related by Muslim.

1510. Ibn ‘Umar (RAA) narrated that the Messenger of Allāh ﷺ said, “If anyone seeks refuge in Allāh’s name, grant him protection; if anyone asks you for something in Allāh’s name give him something; and if anyone does you a favor recompense him, but if you do not have the means to do so, make Du’ā (supplication) for him.” Related by Al-Baihaqī.

453. He could relieve him of part of the debt, the whole debt or give him more time to repay it.
454. Especially those who ask out of dire necessity.
Chapter III: Zuhd (Abstinence) and Piety

1511. An-Nu’mân bin Bashir (RAA) narrated, ‘I heard Allah’s Messenger ﷺ saying, (Nu’mân pointed with his two fingers to his ears) ‘Both lawful (Halâl) and unlawful things (Harâm) are evident but in between them there are doubtful things and most people have no knowledge about them. So he, who saves himself from these doubtful things, saves his religion and his honor (i.e. keeps them blameless). And he who indulges in these doubtful things is like a shepherd who pastures (his animals) near the Himâ (private pasture) of someone else and at any moment he is liable to get in it. (O people!) Beware! Every king has a Himâ and the Himâ of Allâh on the earth is what He declared unlawful (Harâm). Beware! In the body there is a piece of flesh if it becomes sound and healthy, the whole body becomes sound and healthy but if it gets spoilt, the whole body gets spoilt and that is the heart.’’ Agreed upon.

455. Doubtful here means that it is not clear whether they are definitely Halâl or Harâm.
1512. Abu Hurairah (RAA) narrated that the Messenger of Allah said, "Cursed is he, who is the slave of the Dinar, the slave of the Dirham, and the slave of the cloak bordered with silk. If he is given anything he would be satisfied, but if he is not given anything he is displeased." Related by Al-Bukhārī.

1513. Ibn Umar (RAA) narrated, 'Allah's Messenger took hold of my shoulders and said, "Be in this world as though you were a stranger or a passerby." Ibn Umar used to say, "If you are alive in the evening, do not expect to be alive till the morning and if you are alive in the morning do not expect to be alive till the evening, and take from your health for your sickness, and from your life for your death." Related by Al-Bukhārī.

1514. Ibn Umar (RAA) narrated that the Messenger of Allah said, "He who imitates any people (in their actions) is considered to be one of them." Related by Abū Dawūd and Ibn Hibbān graded it as Sahih.

456- He means that you should make good use of the time when you are healthy as there will be a time when you are sick and you will not be able to do much and the same goes for the time when you are alive, to benefit you when you are dead.

457- The hadith is referring to imitating the disbelievers and those, who are disobedient in their actions, which go against the laws of Islam, and not simply imitating them, but actually loving these acts.
1515. Ibn `Abbās (RAA) narrated, 'One day I was riding behind the Prophet when he said, "O lad, be mindful of Allāh and He will protect you. Be mindful of Allāh and you shall find Him with you. When you ask (for anything), ask it from Allāh, and if you seek help, seek help from Allāh." Related by At-Tirmidhi who verified it as Hasan and Sahih.

1516. Sahl bin Sa'd (RAA) narrated, 'A man came to the Prophet and said, "O Allah's Messenger, direct me to a deed which if I do it, I shall be loved by Allāh and by people." He replied, "If you practice abstinence in this world, Allah will love you, and if you abstain from (desiring) what people have, they will love you." Related by Ibn Majah and others with a good chain of narrators.

1517. Sa'd bin Abi Waqqās (RAA) narrated, 'I heard Allāh's Messenger saying, "Allāh loves the pious rich man who is inconspicuous (free from showing off or hypocrisy)." Related by Muslim.

458 Scholars said that 'rich' here does not necessarily mean material wealth, but rich at heart.
1518. Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, “A sign of man's good observance of Islām (his piety) is to keep away from the that which does not concern him.” Related by At-Tirmidhī who graded it as *Hadith Hasan*.

1519. Al-Miqdām bin Ma‘diakrib (RAA), narrated that Allāh’s Messenger Ḥasan said, “A human being has never filled any vessel which is worse than his own belly.” Related by At-Tirmidhī, who graded it to be *Hasan*.

1520. Anas (RAA) narrated that Allāh’s Messenger Ḥasan said, “All the sons of Adam are sinners, but the best of sinners are those who repent often.” Related by At-Tirmidhī and Ibn Mājah with a strong chain of narrators.

1521. Anas (RAA) narrated that Allāh’s Messenger ﷺ said, “Keeping silent is considered as (an act of) wisdom, but very few practice it.” Related by Al-Baihaqī in his book *‘Shu‘ab al-Imān* with a weak chain of narrators. The sound view is that it is traced back to one of the companions who quoted it from Luqmān Al-Hakim.
Chapter IV: Admonition Against Mischievous Conduct

1522. Abū Hurairah (RAA) narrated that Allāh's Messenger said, “Avoid envy, for envy devours good deeds just as fire devours firewood.” Related by Abū Dawūd.

1523. Ibn Mājah related a similar hadith on the authority of Anas.

1524. Abū Hurairah (RAA) narrated that Allāh's Messenger said, “The strong man is not the good wrestler; but the strong man is he who controls himself when he is angry.” Agreed upon.

1525. Ibn `Umar (RAA) narrated that the Messenger of Allāh said, “Oppression will turn into darkness on the Day of Resurrection.” Agreed upon.
1526. Jābir bin `Abdullāh (RAA) narrated that the Messenger of Allāh ﷺ said, “Beware of oppression, for oppression will turn into excessive darkness on the Day of Resurrection; and beware of niggardliness, for niggardliness destroyed your predecessors.” Related by Muslim.

1527. Mahmūd bin Labīd (RAA) narrated that the Messenger of Allāh ﷺ said, “The thing I fear most for you is the lesser shirk (polytheism), showing-off (of good deeds).” Related by Ahmad with a good chain of narrators.

1528. Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, “There are three signs of a hypocrite; when he speaks, he tells lies; when he makes a promise, he breaks it; and when he is entrusted, he betrays his trust.” Agreed upon.

1529. Al-Bukhārī and Muslim reported another hadith on the authority of ‘Abdullāh bin ‘Umar (RAA) with the addition, “and when he quarrels, he is abusive (behaves in a very impudent and insulting manner).”

1530. Ibn Masʿūd (RAA) narrated that the Messenger of Allāh ﷺ
M said, ‘Insulting a Muslim is disobedience to Allâh, and fighting with him is Kufr (dissbelief).’ Agreed upon.

1531. Abû Hurairah (RAA) narrated that the Messenger of Allâh ﷺ said, “Avoid suspicion, for suspicion is the most false form of talk.” Agreed upon.

1532. Ma‘qil bin Yasâr (RAA) narrated, ‘I heard the Messenger of Allâh ﷺ saying, “Any governor in charge of Muslim subjects who dies while acting dishonestly towards them will be excluded by Allâh from Paradise.”’ Agreed upon.

1533. ‘A’ishah (RAA) narrated that the Messenger of Allâh ﷺ said, “O Allâh, cause distress to him who has any charge over my people and causes them distress.” Related by Muslim.

1534. Abû Hurairah (RAA) narrated that the Messenger of Allâh ﷺ said, “When any of you fights, he must avoid (striking) the face.” Agreed upon.

1536. Khawlah al-Ansariyah (RAA) narrated that the Messenger of Allāh ﷺ said, “Some men acquire Allāh’s Property (such as the funds of the Muslim state treasury, Zakāh etc) and they will go to Hell on the Day of Resurrection.” Related Al-Bukhārī.

1537. Abū Dharr (RAA) quoted the Prophet ﷺ saying among what he narrated from Allāh, the Most High that He has said, “O My slaves, I have made oppression unlawful for Myself and I have made it unlawful among you, so do not oppress one another.” Related by Muslim.

1538. Abū Hurairah (RAA) narrated, ‘The Messenger of Allāh ﷺ asked, “Do you know what backbiting is?” They replied, ‘Allāh and His Messenger know best.' He said, “It is saying something about your brother which he dislikes.” Someone asked, “Supposing that what I said about my brother was true?” and the
Messanger of Allâh  said, “If what you say about him is true you have backbitten him and if it is not true you have slandered him.” Related by Muslim.

1539. Abû Hurairah (RAA) narrated that the Messenger of Allâh  said, “Avoid jealousy between yourselves, do not outbid one another (with a view to raising the price), do not harbor hatred against one another, do not bear enmity against one another, one of you should not enter into a transaction when the other has already entered into it; and be fellow brothers and slaves of Allâh. A Muslim is a Muslim’s brother. He does not wrong, desert or despise him. Piety is found here (pointing three times to his chest), despising his Muslim brother is enough evil for any man to do. Every Muslim’s blood, property and honor are unlawful to be violated by another Muslim.” Related by Muslim.

1540. Quṭbah bin Mâlik (RAA) narrated, ‘The Messenger of Allâh  used to say, “O Allâh, I seek refuge in You from evil morals, deeds, passions and diseases.” Related by At-Tirmidhî. Al-Hâkim graded it as Sahîh and it is his version.
1541. Ibn `Abbas (RAA) narrated that the Messenger of Allah ﷺ said, “Don’t dispute with your brother; don’t make jokes with him; and don’t make him a promise which you would break.” Related by At-Tirmidhi with a weak chain of narrators.

1542. Abū Sa‘īd al-Khudri (RAA), narrated that the Messenger of Allah ﷺ said, “There are two characteristics which are not combined in a believer; miserliness and bad morals.” Related by At-Tirmidhi with a weakness in its chain of narrators.

1543. Abū Hurairah (RAA) narrated that the Messenger of Allah ﷺ said, “When two men insult one another, what they say is mainly the fault of the one who began it, so long as the one who is oppressed does not transgress.” Related by Muslim.

1544. Abū Sirmah (RAA) narrated that the Messenger of Allah ﷺ said, “He who causes harm to a Muslim will be har-
med by Allâh, and he who acts in a hostile manner against a Muslim, will be punished in the same way by Allâh." Related by Abû Dawûd and At-Tirmidhî who graded it to be Hasan (good).

1545. Abû ad-Darda' (RAA) narrated that the Messenger of Allâh ﷺ said, “Allâh hates the profligate and the obscene.” Related by At-Tirmidhî who graded it to be Sahih.

1546. At-Tirmidhî also related on the authority of Ibn Mas‘ûd (RAA) that the Messenger of Allâh ﷺ said, “The believer is not a slanderer, nor does he curse others, and nor is he immoral or shameless.” Related by At-Tirmidhî who graded it to be Hasan. Al-Hâkim graded it as Sahih and Ad-Dâraqutnî said that it is most probably Mawqûf (traced only to a Companion).

1547. ‘A‘ishah (RAA) narrated that the Messenger of Allâh ﷺ said, “Avoid reviling the dead, they have already seen the result of (the deeds) that they forwarded before them.” Related by Al-Bukhârî.

1548. Hudhaifah (RAA) narrated that the Messenger of Allâh ﷺ said, “A backbiter will not enter Paradise.” Agreed upon.
1549. Anas (RAA) narrated that the Messenger of Allāh ﷺ said, “If one restrained his anger, Allāh will keep His punishment from him (on the Day of Resurrection).” Related by At-Tabarānī in al-Awsat.

1550. The aforementioned hadith is supported by a narration on the authority of Ibn ‘Umar related by Ibn Abī Ad-Duniā.

1551. Abū Bakr as-Siddiq (RAA) narrated that the Messenger of Allah ﷺ said, “A crafty person, a miser and one who badly treats those under his authority will not enter Paradise.” Related by At-Tirmidhi in two separate traditions and there is a weakness in its chain of narrators.

1552. Ibn ‘Abbās (RAA) narrated that the Messenger of Allāh ﷺ said, “If anyone listened to the talk of some people, when they do not like him to do that, then molten led will be poured into his ears on the Day of Resurrection.” Related by Al-Bukhārī.
said, "Blessed is he who is preoccupied with his defects rather than those of other people." Related by Al-Bazzâr with a good chain of narrators.

1554. Ibn ‘Umar (RAA) narrated that the Messenger of Allâh ﷺ said, “Whoever exalts himself and walks proudly; Allâh will be angry with him when he meets Him (on the Day of Resurrection).” Related Al-Hâkim with a reliable chain of narrators.

1555. Sahl bin Sa’d (RAA) narrated that the Messenger of Allâh ﷺ said, “Haste comes from Satan.” Related by At-Tirmidhî who graded it as Hasan.

1556. ‘A’ishah (RAA) narrated that the Messenger of Allâh ﷺ said, “Pessimism is part of bad character.” Related by Ahmad with a weak chain of narrators.

1557. Abû ad-Dardâ’ (RAA) narrated that the Messenger of Allâh ﷺ said, “Men accustomed to cursing will not be intercessors or witnesses on the Day of Resurrection.” Related by Muslim.
1558. Mu‘âdh bin Jabal (RAA) narrated that the Messenger of Allah ﷺ said, “If anyone disgraces his brother for a sin, he will not die before committing it himself.” Related by At-Tirmidhī who graded it to be Hasan.

1559. Bahz bin Hakim narrated on the authority of his father, on the authority of his grandfather (RAA) that the Messenger of Allah ﷺ said, “Woe to him who lies in his talk to make the people laugh, Woe to him! Woe to him!” Related by the three Imāms with a strong chain of narrators.

1560. Anas (RAA) narrated that the Messenger of Allah ﷺ said, “The atonement of backbiting a man is to ask Allāh to forgive him.” Related by Al-Hārith bin Abū Usāmah with a weak chain of narrators.

1561. ‘A’ishah (RAA) narrated that the Messenger of Allāh ﷺ said, “The most despicable amongst people in the sight of Allāh is the ruthless argumentative (person).” Related by Muslim.
Chapter V: Exhortation to have Good Morals

1562. Ibn Mas'ūd (RAA) narrated that the Messenger of Allah ﷺ said, “Adhere (you people) to truth, for truth leads to good deeds and good deeds lead to Paradise, and if a man continues to speak the truth and makes truth his object he will be recorded as truthful before Allah. Avoid (you people) falsehood, for falsehood leads to wickedness and wickedness leads to Hell, and if a man continues to speak falsehood and makes falsehood his object he will be recorded as a liar before Allah.” Agreed upon.

1563. Abū Hurairah (RAA) narrated that the Messenger of Allah ﷺ said, “Beware of suspicion, for suspicion amounts to the worst form of lying.” Agreed upon.

1564. Abū Saʿīd al-Khudrī (RAA) narrated that the Messenger
of Allah said, “Avoid sitting by the road side.” The people then said, ‘O Allah’s Messenger, we cannot do without those meeting places in which we converse.” So he said, “Well, if you insist (on that) give the road its due rights.” They asked, ‘What are the road’s due rights?’ He replied, “Lowering your gaze, abstaining from anything offensive, returning salutations, enjoining the right (Ma’rif) and forbidding from evil deeds (Munkar).” Agreed upon.

1565. Mu’āwiyyah (RAA) narrated that the Messenger of Allah said, “When Allah wishes good for anyone, He bestows upon him the Fiqh (comprehension) of the religion.” Agreed upon.

1566. Abū ad-Dardā’ (RAA) narrated that the Messenger of Allah said, “The heaviest thing which will be put on the believer’s scale (on the Day of Resurrection) will be good morals.” Related by Abū Dawūd and At-Tirmidhi who graded it as Sahih.

1567. Ibn ‘Umar (RAA) narrated that the Messenger of Allah said, “Hayā’ (modesty, bashfulness etc.) is a part of Faith.” Agreed upon.
1568. Ibn Mas’ūd (RAA) narrated that the Messenger of Allāh ﷺ said, “One of the things people have learned from the words of the earliest prophecies is, “If you don’t feel any shame, do whatever you like.” Related by Al-Bukhārī.

1569. Abu Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, “A believer who is strong (and healthy) is better and dearer to Allāh than the weak believer, but there is goodness in both of them. Be keen on what benefits you and seek help from Allāh, and do not give up. If anything afflicts you do not say, ‘If I had done such and such things, such and such would have happened.’ But say, ‘Allāh decrees and what He wills He does,’ for (the utterance) ‘If I had’ provides an opening for the deeds of the devil.” Related by Muslim.

1570. Iyād bin Himār (RAA) narrated that the Messenger of Allāh ﷺ said, “Allāh, the Most High has revealed to me that you (people) should be humble, so that no one transgresses another, or boasts to the other.” Related by Muslim.
1571. Abū ad-Darda’ (RAA) narrated that the Messenger of Allâh ﷺ said, “If a Muslim defends his brother’s honor in his absence, Allâh will protect his face from the fire of Hell on the Day of Resurrection.” Related by At-Tirmidhi who graded it to be Hasan.

1572. Ahmad related a similar hadith on the authority of Asmâ’ the daughter of Yazîd.

1573. Abû Hurairah (RAA) narrated that the Messenger of Allâh ﷺ said, “Sadaqah does not decrease property and Allâh increases the honor of him who forgives and no one will humble himself for Allâh’s sake except that Allâh raises his status.” Related by Muslim.

1574. Abdullâh bin Salâm (RAA) narrated that the Messenger of Allâh ﷺ said, “O people, extend greetings (saying Salam to each other), keep relations with your kin, provide food (to people) and pray at night when people are asleep and you will enter Paradise in peace.” Related by At-Tirmidhi who graded it as Sahîh.
1575. Tamim ad-Dar? (RAA) narrated that the Messenger of All?ah (SAW) said, "The religion is Nasihah."\(^{459}\) The people said, "To whom should it be directed?" He replied, "To All?ah, His Book, His Messenger, to the leaders of the Muslims and to the common folk of the Muslims."\(^{460}\) Related by Muslim.

1576. Ab?u Hurairah (RAA) narrated that the Messenger of All?ah (SAW) said, "The fear of All?ah and good morals (Akhulaq) are the two major characteristics which lead to Paradise." Related by At-Tirmidhi and Al-Ha?kim graded it as Sahih.

1577. Ab?u Hurairah (RAA) narrated that the Messenger of All?ah (SAW) said, "You (people) cannot satisfy people with your wealth, but satisfy them with your cheerful faces and good morals." Related by Ab?u Ya?la and Al-Ha?kim graded it as Sahih.

459- The word Nasihah refers to sincerity, good advice, well wishing, integrity, doing justice to a person or situation.

460- Nasihah to 'Allah' means having faith in All?ah, fulfilling all the obligatory duties, abstaining from doing what is prohibited etc., Nasihah to His Book means believing in all His revelations and complying with all that is in the Qur'an. Nasihah to His Messenger means to believe in him, in the Divine Revelation that was revealed to him, to follow his Sunnah etc., to the leaders of the Muslims by obeying them, giving them sincere advise, helping them etc. Nasihah to the Muslims means to provide them with good advice, not harming them, guiding them to what is good.
1578. Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, “Every believer is the mirror of his brother.” Related by Abū Dawūd with a good chain of narrators.

1579. Ibn ‘Umar (RAA) narrated that the Messenger of Allāh ﷺ said, “A believer who mixes with people and endures their annoyance is better than the one who does not mix with them and does not endure their annoyance.” Related by Ibn Mājah with a good chain of narrators. At-Tirmidhī reported the hadith without mentioning the Companion.

1580. Ibn Mas‘ūd (RAA) narrated that the Messenger of Allāh ﷺ said, “O Allāh You have made my creation perfect, so make my moral characteristics also be the best.”

باب الذكر والدعاء

Chapter VI: Remembering Allāh and Supplication
1581. Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, "Allāh, the Most High says: 'I am with My slave when he remembers Me and his lips move with My mention." Related by Ibn Mājah and Ibn Hibbān graded it as Sahīh.

1582. Mu‘ādh Ibn Jabal (RAA) narrated that the Messenger of Allāh ﷺ said, "A man does nothing to rescue himself from Allāh’s punishment better than remembering Allāh." Related by Ibn Abi Shaibah and At-Tabarānī with a good chain of narrators.

1583. Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, "People will not sit in an assembly in which they remember Allāh without the angels surrounding them, mercy covering them, and Allāh mentioning them among those who are with Him." Related by Muslim.

1584. Abū Hurairah (RAA) narrated that the Messenger of Allāh ﷺ said, "If people sit in an assembly in which they do not remember Allāh or invoke blessings on the Prophet ﷺ, it will be a cause of grief to them on the Day of Resurrection." Related by At-Tirmidhī who graded it as Hasan.
1585. Abū Aiyūb al-Ansārī (RAA) narrated, 'The Messenger of Allah ﷺ said, “Whoever says ten times: 'None has the right to be worshipped except Allah alone, without partner, to Him belongs all sovereignty and praise. He gives life and causes death. He is over all things, Omnipotent,' will have a reward equivalent to that of emancipating four of the descendants of Ismā'īl from slavery.” Agreed upon.

1586. Abū Hurairah (RAA) narrated that the Messenger of Allah ﷺ said, “Whoever says a hundred times, 'How perfect Allah is and I praise Him,' his sins will be forgiven though they may be as much as the foam of the sea.” Agreed upon.

1587. Jujairiyah bint al-Hārith (RAA) narrated, 'The Messenger of Allah ﷺ said to me, “Since leaving you I have said four phrases which if weighed against all you have said today, would prove to be heavier: 'How perfect Allah is and I praise Him by the amount of His creation and His pleasure, and by the weight of His throne, and the ink of His words.'” Related by Muslim.
1588. Abū Sa‘īd al-Khudri (RAA) narrated that the Messenger of Allah said, “The lasting good deeds are: (the saying of) None has the right to be worshipped except Allah alone, How perfect Allah is and Allah is great and all praise is for Allah, There is no might nor power except with Allah.” Related by An-Nasā’ī. Ibn Hibbān and Al-Hākim graded it as Sahīh.

1589. Samurah bin Jundub (RAA) narrated that the Messenger of Allah said, “The words dearer to Allah are four: ‘How perfect Allah is and all praise is for Allah. None has the right to be worshipped except Allah alone and Allah is great.’ It does not matter which you say first.” Related by Muslim.

1590. Abū Mūsā al-Ash‘ari (RAA) narrated that the Messenger of Allah said to me, “O ‘Abdullāh bin Qais, would you like to be guided to one of the treasures of Paradise? ‘There is no might nor power except with Allah.’ Agreed upon. An-Nasā’ī added in his version, “There is no refuge from Allah except by turning to Him.”
1591. An-Nu‘mán bin al-Bashîr (RAA) narrated that the Messenger of Allâh ﷺ said, “Verily supplication is worship.” Related by the four Imâms and At-Tirmidhî graded it as Sahîh.

1592. Anas (RAA) narrated that the Messenger of Allâh ﷺ said, “Supplication is the pith of worship.” Related by At-Tirmidhî with a full chain of narrators.

1593. Abû Hurairah (RAA) narrated that the Messenger of Allâh ﷺ said, “Nothing is more honorable before Allâh than supplication.” Related by At-Tirmidhî with a full chain of narrators. Ibn Hibbân and Al-Hâkim graded it as Sahîh.

1594. Anas (RAA) narrated that the Messenger of Allâh ﷺ said, “A supplication made between the Adhân and Iqâmah is never rejected.” Related by An-Nasâ’î and others. Ibn Hibbân and others graded it as Sahîh.

1595. Salîm (RAA) narrated that the Messenger of Allâh ﷺ said, “Your Rabb (Lord of the Universe) is Modest and Gen-
rous, and would never turn the hands of a slave without gain when he raises them to Him (in supplication)." Related by the four Imâms except An-Nasâ‘î. Al-Hâkim graded it as Sahîh.

1596. ‘Umar (RAA) narrated, When the Messenger of Allâh ﷺ raised his hands in supplication, he did not lower them till he wiped his face with them." Related by At-Tirmidhi. There are other traditions, which support this narration, of which are:

1597. the Hadîth narrated by Ibn ‘Abbas (RAA) related by Abû Dawûd and others.Put together, they confirm that it is Hasan

1598. Ibn Mas‘ûd (RAA) narrated that the Messenger of Allâh ﷺ said, “Those who are nearest to me on the Day of Resurrection are those who invoke many blessings on me.” Related by At-Tirmidhî and Ibn Hibbân graded it as Sahîh.

1599. Shaddâd bin Aus (RAA) narrated that the Messenger of
Allāh said, “The best manner of asking for forgiveness is to say: “O Allāh! You are my Lord. None has the right to be worshipped except You. You created me and I am Your servant and I abide by Your covenant and promise as best I can. I seek refuge in You from the evil, which I have committed. I acknowledge Your favor upon me and I knowledge my sins, so forgive me, for verily none can forgive sin except You.” Related by Al-Bukhārī.

1600. Ibn 'Umar (RAA) narrated, ‘The Messenger of Allāh never failed to say these words in the morning and the evening: “O Allāh! I ask You for pardon and well-being in my religious and worldly affairs, and my family and my wealth. O Allāh! Cover my weaknesses and set at ease my dismay. O Allāh! Preserve me from the front and from behind and on my right and on my left and from above, and I seek refuge with You lest I be swallowed up by the earth.” Related by An-Nāsā'ī and Ibn Mājah. Al-Ḥākim graded it as Sahīh.

1601. Ibn 'Umar (RAA) narrated, ‘The Messenger of Allāh used to supplicate saying, “O Allāh! I seek refuge in You from the withholding of Your favor, the decline of the good health You have given, the suddenness of Your vengeance and from all forms of Your wrath.” Related by Muslim.
1602. Ibn ’Umar (RAA) narrated, ‘The Messenger of Allâh ﷺ used to say, “O Allâh! I seek refuge in You from the burden of debts and from being over-powered by men and from the gloating of enemies (at an evil I am afflicted with).” Related by An-Nasâ’î and Al-Hâkim graded it as Sahîh.

1603. Buraidah (RAA) narrated, ‘The Messenger of Allâh ﷺ heard a man saying: ‘O Allâh! I ask You by virtue that I testify that You are Allâh; there is no God but You, the one – the Self Sufficient Master, Who did not beget and was not begotten, and to Whom no one is equal.’ Allâh’s Messenger then said, “He has asked Allâh by His Name by which when asked, He gives, and by which when supplicated, He answers.” Related by the four Imâms and Ibn Hibbân graded it as Sahîh.

1604. Abû Hurairah (RAA) narrated, ‘Allâh’s Messenger ﷺ would say in the morning, “O Allah! By Your leave we have reached the morning and by Your leave we have reached the evening. By Your leave we live and die. Unto You is our
resurrection.” In the evening, he would say the same except the last phrase: “and to You do we return.” Related by the four Imāms.

1605. Anas (RAA) narrated, “The Messenger of Allāh ﷺ used to supplicate frequently: “O our Lord, grant us the best in this life and the best in the next life, and protect us from the punishment of the Fire.” Agreed upon.

1606. Abū Mūsā al-Ash’arī (RAA) narrated, “The Messenger of Allāh ﷺ used to supplicate, “O Allāh, forgive me my faults, my ignorance, my immoderation in my concern. And You are better aware (of my affairs) than myself. O Allāh, grant me forgiveness (of the faults which I committed) seriously or otherwise (and which I committed) inadvertently and deliberately. All these (failings) are in me. O Allāh, grant me forgiveness from the faults, which I did in haste or deferred, which I committed in privacy or in public and You are better aware (of them) than myself. You are the First and the Last and over all things You are Omnipotent.” Agreed upon.
1607. Abu Hurairah (RAA) narrated that the Messenger of Allah used to say, "O Allah! Set right for me my religion, which is the safeguard of my affairs. And set right for me the affairs of the world wherein is my living. Decree the Hereafter to be good for me. And make this life, for me, (a source) of abundance for every good and make my death (a source) of comfort to me and protection against every evil." Related by Muslim.

1608. Anas (RAA) narrated that the Messenger of Allah used to say, "O Allah! Grant me benefit in what You have taught me, and teach me useful knowledge and provide me with knowledge that will benefit me." Related by An-Nasâ‘î and Al-Hâkim.

1609. At-Tirmidhi reported a similar tradition on the authority of Abu Hurairah (RAA), he said at its end, "And increase my knowledge. Praise be to Allah in all circumstances. I seek refuge in Allah from the state of those who will go to Hell." Its chain of narrators is good.
1610. 'A'ishah (RAA) narrated, 'Allâh's Messenger ﷺ taught her this supplication, "O Allâh! I ask You of all good of what I have done and what I have not done in this world and in the Hereafter. I seek refuge in You from the evil of what I have done and what I have not done in this world and in the Hereafter. O Allâh! I ask of You all good that Your servant and Prophet Muhammad ﷺ used to ask of You. I seek refuge in You from all evil that Your servant and Prophet Muhammad used to seek refuge in You from. O Allâh! I ask You for Paradise and what brings me nearer to it of deeds and sayings. I seek refuge in You from Hell-Fire and what brings me near to it of deeds and sayings. I ask You for the good consequences of Your Decree." Related by Ibn Mâjah. Ibn Hibbân and Al-Hâkim graded it as Sahih.

1611. Abû Hurairah (RAA) narrated that the Messenger of Allâh ﷺ said, "Two phrases which are dear to the Compassionate One and are light on the tongue but heavy in the scale are: "How perfect Allâh is and I praise Him; and How perfect Allâh is the Most Great." Agreed upon.

ثمن يحمّد الله