English Translation of
Sahîh Muslim

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In the Name of Allāh, the Most Gracious, the Most Merciful
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Publisher’s Foreword

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Preserving the Revelation

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

Preserving The Qur’ân (Revelation Recited)

Allâh said:

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

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

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

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

The Messenger of Allāh ﷺ, promised, in clear terms, a similar reward to the later generations: The similitude of the one who recites the Qur'ān and takes care of it is that of one who keeps the company of honoured, righteous scribes (i.e. angels).\[2\] There were among the foremost Companions as well as among other Companions who would recite the Qur'ān from memory. Later on, when Abū Bakr ﷺ prepared the canonical copy of the Scripture, unanimously acknowledged to be correct as to script, spelling and arrangement of chapters, he called memorizers and reciters of Qur'ān from among the Companions to bear witness as to the authenticity and correctness of each chapter and each Verse and each word of the Qur'ān. It is to be noted that the script they used to write the Qur'ān with, has ever endured across centuries to this day, even though their style of writing differs sometimes from the standard principles of writing in vogue today, yet another manifestation of popular reverence for the scribes of the Divine Revelation.

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

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

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

\[1\] See Jāmi’ul-Bayān 30/69.

\[2\] Sahih Al-Bukhārī: Ḥadīth 4937.

\[3\] Al-Mu’jam Al-Kabeer by At-Tabarānī 5/142, Ḥadīth no. 3889.

\[4\] Sahih Muslim: Ḥadīth no. 7510.
More astonishing than these measures were those that Allāh Himself took to secure the Qur'ān. In the whole cosmos an intensive network of tight security was laid by divine command. Right from heaven to earth, angels were placed on guard to prevent devils from eavesdropping or overhearing until it reached the heart of Allāh’s Messenger. The jinn (genii) were made powerless to do any mischief, according to their own confession:

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

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

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

**Preservation of Ḥadīth (Revelation Unrecited)**

As for the Ḥadīth (which is Revelation Unrecited), Allāh charged the Ummah to preserve it. The Messenger of Allāh ﷺ said: "May Allāh make the man flourish who hears from me a Ḥadīth, commits it to memory and then communicates it (to others)."

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A Life Sketch of Imam Muslim

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

The Verses of the Qur'ân were committed both to memory and to writing as they were revealed but the sayings of Allâh’s Messenger were committed to memory only and, later, communicated to those not present at the moment. Documents and necessary instructions were written for those who needed them, at the Messenger of Allâh’s bidding. For example, Imâm Bukhârî relates that Abû Shah ﷺ, a Companion living in Yemen, requested the Messenger for a written copy of the sermon he had delivered on the day of the conquest of Makkah dealing with the inviolability of Makkah and with the blood-money. The Messenger said: “Write (it) down for Abû Shah.”[1]

When the system of writing the Qur’ân had developed well and stabilized, the Companions were allowed to note down all the sayings of the Messenger of Allâh ﷺ, without distinction. ‘Abdullâh bin ‘Amr ﷺ narrates: “I used to note down each and every thing I heard from the Messenger of Allâh ﷺ, and liked to memorize it. The Quraysh said to me: ‘You write down everything you hear from the Messenger of Allâh ﷺ. The Messenger of Allâh is a human being. He speaks both in anger and pleasure’. So I stopped writing. I told the Messenger of Allâh ﷺ about it. He replied: ‘Write. By the One in Whose Hands my soul is, nothing comes out from my mouth except the truth.’”[2]

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

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


He was also appointed governor of Al-Madinah and during the reign of Marwân bin Al-Ḥakam worked as his deputy in Al-Madinah.

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

Many a person eager to seek knowledge would travel long distances and come from far-off places to the Mothers of the Believers, especially ‘Āishah ﷺ, to hear Hadīth from them and receive answers to their many questions. Great care was taken not to let anyone, even if he be a Companion, relate a Ḥadīth on the authority of Allāh’s Messenger ﷺ, unless it was Mahfūz (Conforming).[2] For example, Abū Mūsā Al-Ashʿarī 4,6, narrated that the Messenger of Allāh ﷺ had said that one should seek permission to enter a house and, in case one does not receive a response, one should turn back. ‘Umar 4 asked him to bring a witness. Abū Mūsā went to a place where the Ansār used to gather. He asked them if anyone of them could bear witness. They offered to send the youngest of them, Abü Weed Al-Khudhri . He came and testified that the Ḥadīth was genuine.[3]

It is to be noted that ‘Umar 4 did not doubt Abū Mūsā’s narration, but he did so as a matter of principle and precaution.

Even in the times of monarchy following the era of the Caliphate, the Companions would narrate the Ahādīth of Allāh’s Messenger to the common masses as well as the rulers. None could dare restrain preachers admonishing people through the sayings of the Messenger of Allāh because the society, especially the Companions, could never keep quiet over any attempt to hide the sayings of Allāh’s Messenger, come what may. Abū Dharr Al-Ghifārī 4, on seeing the rulers’ dislike for those monitoring their conduct or narrating the Ahādīth of Allāh’s Messenger, said openly: “If you place a sharp-cutting sword on

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

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

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

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

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

Perfect system of preservation

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

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

Comparison and Evaluation of Ahâdîth

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

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

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

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

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

The goal of each *Hadîth* student was to hear, write and relate *Ahâdîth* coming down from narrators of the highest possible level (Tabaqa)\(^1\) with a minimum

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

In this field, excellence was not based on color of skin or race or country. The scepter could go to Quraysh or a kinsman of Allâh’s Messenger ﷺ but the kingdom of Hadīth sciences belonged to Ath-Thawri, ‘Abdollâh bin Mubârak, Mohammad bin Ismâyîl Al-Bukhârî, and Muslim bin Hajjâj An-Nîshâpûrî.\[^{[1]}\] It is to be noted that ‘Abdullâh bin Mubârak was of Turkish descent,\[^{[2]}\] Mohammad bin Ismâyîl was of Persian descent, from Bukhârâ,\[^{[3]}\] while Muslim bin Hajjâj an inhabitant of Nîshâpûr.\[^{[4]}\] This became possible because the Hadīth science was an open arena in which everyone had a right to compete with others, the verdict being in the hands of the majority of the participants.

**Al-Imâm Muslim**

Al-Imâm, Al-Hâfiz, Al-Hujjah ‘Abul-Hussain Muslim bin Al-Ḥajjâj bin Ward bin Koshâdîh Al-Qushayrî An-Nîshâpûrî was born in 202 or 204 or 206 AH in Nîshâpûr and educated in the same town. He heard Ahâdīth the first time, at age eighteen, from Yahya bin Yahya Tamîmî. In 220 AH he went on pilgrimage to Makkah where he heard Ahâdīth from ‘Abdullâh bin Salamah Qâ’nabî, the most revered pupil of Imâm Mâlik and the principal teacher of Imâm Muslim.\[^{[5]}\] In Kûfâ, he heard Ahâdīth from Ahmad bin Yûsuf and a host

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\[^{[1]}\] Tadhkiratul-Ijuffa, Muqaddamah: 4.

\[^{[2]}\] Sir A’lamun-Nubalâ’: 8/379.

\[^{[3]}\] Sir A’lamun-Nubalâ’: 12/391.

\[^{[4]}\] Sir A’lamun-Nubalâ’: 12/558.

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

Among the renowned teachers of Muslim were Al-Imâm Ahmad bin Ḥanbal, Aḥmad bin Mundhir Qazzâz, Ishaq bin Rahwiyyah, Ibrâhîm bin Sa'eed Jawhari, Ibrâhîm bin Mūsâ, Abū Ishaq Râzî, Aḥmad bin Ibrâhîm, Ishaq bin Mūsâ Anṣâri (Abû Mūsâ) Ismâ'il bin Abû Owais, Ḥarmala bin Yahya (Abû Ḥafs Tājibi) Ḥasan bin Rabî Burānî, Abû Bakr bin Abû Shaiba, Ya'qûb bin Ibrâhîm Dawraqî, Abû Zur'ah Râzî, Yaḥya bin Ma'een and other Ḥuffâz.\[2\]

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

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

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

**Written works**

The following are the important works of Imâm Muslim as mentioned by Ḥâkim and other Hadîth scholars:

\[1\] Sir Aʿlâmun-Nubalâ': 12/561.
\[2\] Tadhkiratul-Huffâz lidh-Dhahabi.
\[3\] Sir Aʿlâmun-Nubalâ': 12/570.
\[4\] Al-Hîṣâḥ Fi Dhîkr As-Sahâh As-Sittah: 286
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1. Al-Asâmî wal kunâ
2. Kitâb At-Tabaqât
3. Kitâb Al-Waḥdân
4. Kitâb Al-Afrâd
5. Kitâb Al-Aqrâb
6. Kitâb Awlâd As-Ṣaḥābah
7. Kitâb Afrâd Ash-Shâmîyîn
8. Kitâb Mashâîkh Mâlik
9. Kitâb Mashâîkh Aḥh-Thaurî
10. Kitâb Mashâ‘îkh Shu‘bah
11. Kitâb Man Laisa Lahu Al-Ira win-Wâhid
12. Kitâbul-Mukhadoramîn
13. Kitâb Ṭabaqât At-Tâba‘în
15. Kitâb Al-jâmî‘ ‘Alal-Abwâb
16. Kitâbul-Musnad As-Saḥîh
17. Kitâb Ḥadîth ’Amr bin Shu‘aib
18. Kitâb At-Tamyîz
19. Kitâbul-’Ilal
20. Kitâb Suwâlât Ahmad bin Ḥanbal
22. Kitâb Al-Infi‘a’ Bi Ahbis-Sabā‘

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

Distinguishing features of Sahîh Muslim

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

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

**Criterion of selection**

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

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

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

\[^1\] Muqaddama Sahih Muslim: 4.
\[^2\] Muqaddama Sahih Muslim: 4.
\[^3\] Muqaddama Sahih Muslim: 5.
These are the points Imâm Muslim has himself mentioned in his preface to his book with respect to his criterion of selection.

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

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

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

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

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

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

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

Does it not prove exactly what Imâm Muslim had already said in his preface that the Ahâdîth of ‘Aţâ’, Yazîd and Laîth who belong to the Second class according to Imâm Muslim and to the Third class according to Qâdi ‘Ayãd and Tha’labI’s, did not occur as basic Ahâdîth in Sahîh Muslim? Does it not also prove what Imâm Ḥâkim, Imâm Baihaqî and, later on, Ḥâfîz Ibn Ḥajar have already said that Sahîh Muslim contained, basically, the Ahâdîth of the First class? Do both the groups of Ummah holding two divergent opinions not acknowledge jointly that Sahîh Muslim, like Sahîh Bukhârî, consist of authentic Ahâdîth? Ḥâfîz Ibn Ḥajar, after explaining it in detail in An-Nukat, said: “The matter became unclear and ambiguous to Qâdi ‘Ayãd and his followers (An-Nawawî)...”\[1\]

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

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

\[1\] An-Nikat ‘Ala Kitâb Ibnus-Salâh: 1/434.
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According to Imâmul-Ḥarāmīn Abul-Maʿālī Abdul Mâlik bin Mohammad Al-Juwainî, scholars of Ḥadîth sciences are unanimous that the attribution of Ahâdîth in the authentic collections of Bukhârî and Muslim to Allâh’s Messenger ﷺ, is absolutely certain.[1]

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

In every age scholars of Ḥadîth sciences took notice of the evil campaign of casting doubts about Ahâdîth or collections of Ahâdîth and laid bare those deceitful tactics.[6]

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

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

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[6] See Minhâjul-Imâm Muslim by Rabî’ bin Hâdi Al-Madkhalî, formerly Head of Sunnah, Department of Higher Studies, Islamic University of Al-Madînah.
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Of course, *Sahih Muslim* has some distinguishing features peculiar to it. It was for those distinguishing features of *Sahih Muslim* that some give it preference over *Sahih Bukhârî*.

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

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

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

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Unbroken chain of authentication

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

The following are the names of some of the leading Hadîth scholars who produced Mustakhraj works on Sahîh Muslim:

1. Abû Bakr bin Mohammad bin Rajâ’ (d. 286 AH).
2. Az-Zâhid Abû Ja’far Aḥmad bin Ḥamadân Al-Hîrî (d. 311 AH).
3. Abû ‘Awânah Ya’qûb bin Ịshâq Al-İsparâyînî (d. 316 AH).
4. Abûl-Walîd Ḥassân bin Mohammad Al-Faqîh (d. 344 AH).
5. Al-İmâm Abû ‘Ālî Al-Masterjasi (d. 365 AH).
6. Abû Ḥâmid Aḥmad bin Moḥammad Ash-Shârkî Al-Harawi (d. 369 AH).[1]
7. Abû Bakr Moḥammad bin ‘Abdullâh bin Zakariyya Al-Jouzaqi (d. 388 AH).[2]
8. Abû Bakr Aḥmad bin Moḥammad bin Aḥmad Al-Khawârizmî Al-Barqânî (d. 425 AH).
9. Abû Nu’aim Aḥmad bin ‘Abdullâh bin Aḥmad Al-Asbâhânî (d. 430 AH).[3]

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

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

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

**Imām Muslim welcomed criticism**

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

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

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

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

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

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

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

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

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

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

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Introduction by Imâm Muslim

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

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

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

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

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

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

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

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

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

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

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

With regard to the reports that have been narrated from people whom the people of Hadith, or most of them, consider accused, we will not waste our time by narrating their Ahadith; such as 'Abdullâh bin Miswar, Abî Ja'far Al-Madâ'i'înî, 'Amr bin Khalîd, 'Abdul-Quddûs Ash-Shàmî, Muḥammad bin Sa'id Al-Masâ'ilî, Ghiyâth bin Ibrâhîm, Sulaimân bin 'Amr Abî Dawûd An-Nakha'i, and others of their ilk who were accused of fabricating Ahâdi(th) and making up reports.

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

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

Among this category of Muḥaddithûn are: 'Abdullâh bin Muḥarrar, Yahya bin Abî Unaisah, Al-Jarrâh bin Al-Minhalî Abî Al-'Aţîf, 'Abbâd bin Kâthîr, Ḥusain bin 'Abdullâh bin Ḥumairâh, 'Umar bin Suḥbân and others like them who narrate Munkar in Ahâdi(th). We do not bother with their Ahâdi(th) nor pay any attention to it.

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

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

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

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

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

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

The evidence that what we are saying is what is required, is the saying of Allah, Blessed be He and Most High: “O you who believe! If a *Fāsiq* (liar — evil person) comes to you with any news, verify it, lest you should harm people in ignorance, and afterwards you become regretful for what you have done.” And His, Most Sublime and Most Praised saying: ...Such as you...
agree for witnesses... [1] And His [the Mighty and Sublime] saying:
And take as witness two just persons from amongst you (Muslims)...[2]

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

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

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

[3] And it is also read: “Then he is one of the two liars.”
narrates a Hadîth from me knowing that it is false, then he is one of the liars.”

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

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

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

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

[5] 4 - (4) ‘Ali bin Rab‘ah Al-Walībī said: “I came to the Masjid when Al-Mughirah was the governor of Al-Kūfah, and Al-Mughirah said: I heard the Messenger of Allāh ﷺ say: “To lie about me is not like lying about anyone else. Whoever tells a lie about me deliberately, let him take his seat in the Fire.”

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

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

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

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

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

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

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

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

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

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

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

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

[17] It was narrated that ‘Âmir bin ‘Abdah said: “‘Abdullâh said: ‘The Shaiân appears in the form of a man, coming to people and telling them false reports. Then they disperse, and a man among them says: I heard a man whose face I recognize, but I do not know his name, telling me (such and such).’”
[18] It was narrated that 'Abdullâh bin 'Amr bin Al-'As said: “There are devils detained in the sea who were put in chains by (Prophet) Sulaimân. Soon they will emerge and recite (what they falsely claim is) Qur'ân to the people.”

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

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

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

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

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

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

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

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

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

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

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

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[1] Meaning, trustworthy, precise and reliable, firm in his religion and his understanding, like one who would be relied upon to collect wealth.
[2] Meaning, he has no knowledge of this field.
[3] Meaning, the narrations attributed to Allâh’s Messenger are not accepted but from the trustworthy.
سُمِّعْتُ سَمَّآءُ بْنِ إِبْرَاهِيمٍ يَقُولُ: لَا يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ إِلَّا النَّقَاتُ.


قال وقال محمد بن عبد الله: خالد بن العباس بن أبي رمامة قال: سُمِّعْتُ عبد الله يقول: بينا وبين القوم القوامين، يغني بالإسناد.


[32] Muhammad bin ‘Abdullâh bin Quhzâd - from the people of Marw - narrated to me, he said: “I heard ‘Abdân bin ‘Uthmân saying: ‘Abdullâh bin Al-Mubârak said: “The chain (of narration) is part of religion, were it not for the chain, anyone could say whatever he wanted.”

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

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

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

[33] It was narrated that Abû ‘Aqîl, the companion of Buhayyah said:[1] “I was sitting with Al-Qâsim bin ‘Ubaidullâh and Yahyâ bin Sa’eed. Yahyâ said to Al-Qâsim: ‘O Abû Muhammad! How grave it is for a great man like you to be asked a question about this religion and you have no knowledge of it and no answer.’ Al-Qâsim said to him: ‘Why is that?’ He said: ‘Because you are the son of two Imâm of guidance, the son of Abû Bakr and ‘Umar.’ Al-Qâsim said to him: ‘What is worse than that is one who knows about Allâh but speaks without knowledge, or accepts a report from one who is not trustworthy.’ He fell silent and did not answer him.”

[1] He was her freed slave, and his name is Yahyâ bin Al-Mutawakkil.
It was narrated by Sufyân [bin ‘Uyaynah] who said: “They informed me about Abû ‘Aqîl, the companion of Buhayyah; that a son of ‘Abdullâh bin ‘Umar was asked about something of which he did not have any knowledge. Yahyâ bin Sa‘eed said to him: ‘I feel it is very grave that a man like you, who is the son of two Imâm of guidance’ - meaning ‘Umar and Ibn ‘Umar - ‘can be asked about something of which he has no knowledge.’ He said: ‘By Allâh, it is more serious than that before Allâh and before anyone who has any knowledge of Allâh, to speak without knowledge, or to narrate from someone who is not trustworthy.’ Abû ‘Aqîl Yahyâ bin Al-Mutawakkîl was present while the two of them said that.”

It was narrated that Yahyâ bin Sa‘eed said: “I asked Sufyân Ath-Thawrî, hu‘bah, Mâlik and Ibn ‘Uyaynah about a man who was not reliable in narration of Hadîth, but a man came and asked me about him. They said: ‘Tell them that he is not reliable.’”

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

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

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

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

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

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

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

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

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

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

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

[42] Muhammad bin 'Abdulâh bin Quhzâdh narrated to me: "I heard 'Abdulâh bin 'Uthmân bin Jabalah saying: 'I said to 'Abdulâh bin Al-Mubârak: 'Who is the man from whom you narrated the Hadîth of 'Abdulâh bin 'Amr: 'The Day of Al-Fitr is the day of rewards'?' He said: 'Sulaimân bin Al-Hajjâj. Look into what you get from him.'"

Ibn Quhzâdh said: "I heard Wahb bin Zam'ah mentioning from Sufyân bin 'Abdul-Malik who said: "Abdulâh, meaning Ibn Al-Mubârak, said: "I saw Rawh bin Ghutaif, the narrator of the Hadîth about blood the
size of a Dirham,\[1\] and I sat with him for a while, but I began to feel embarrassed of my companions if they were to see me with him, because they disliked his narrations.”

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

[44] It was narrated that As-Sha’bî said: “Al-Hârîth Al-A’war Al-Hamdânî narrated to me, but he was a liar.”

[45] It was narrated that Mughîrah said: “I heard As-Sha’bî say: ‘Al-Hârîth Al-A’war narrated to me,’ but he bears witness that Al-Hârîth Al-A’war is one of the liars.”

[46] It was narrated that Ibrâhîm said: “Alqamah said: ‘I read the Qur’ân in two years.’ Al-Hârîth said: ‘The Qur’ân is easy but the Wahî (revelation) is more difficult.’”

[47] It was narrated from Ibrâhîm that Al-Hârîth said: “I

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

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

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

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

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

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

[53] It was narrated that Mis'ar
said: “Jâbir bin Yazîd narrated to
us, before he innovated as he
did.”

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

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

[1] The return to this life after death (reincarnation), and before the Day of Judgement. It is either regarding 'Ali, may Allâh be pleased with him, or the Shi'î claim that the Mahdî is alive and shall return.
Narrating from the Trustworthy...

“Qabishah and his brother narrated us that they heard Al-Jarrâh bin Malîh say: ‘I heard Jâbir bin Yazîd say: ‘I have seventy thousand Ahâdîth, all from Abû Ja'far from the Prophet’.”

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

[57] It was narrated that Sallâm bin Abî Mutî’ said: “I heard Jâbir Al-Ju’fi say: ‘I have fifty thousand Hadîth from the Prophet’.”

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

57 Yusuf 12:80.
said [to Sufyân]: “What did he mean by that?” He said: “The Râfi‘ah say that ‘Ali is in the clouds, and we will not join any of his sons who rebel against the state, until a voice calls out to us from heaven” - meaning ‘Ali - “who will tell us to go out and support so-and-so. Jâbir said: ‘This is the interpretation of this Verse.’ But he was lying; it was about the brothers of Yûsuf [68].”

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

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

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

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

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

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

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

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

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

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

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

It was narrated that Ibn Zaid, meaning, Hammād, said: “It was said to Ayyūb that ‘Amr bin ‘Ubaid narrated that Al-

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

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

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

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

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

Al-Ḥasan Al-Ḥulwânî narrated to me, he said: “I heard Yazîd bin Hârûn, when he mentioned Ziyâd bin Maimûn,
say: 'I swore that I would not narrate anything from him, or from Kha\'lid bin Mahd\'uj.' He said: 'I met Ziy\'ad bin Maim\'un, and I asked him about a Had\'ith. He narrated it to me from Bakr Al-Muzani. Then I went back to him, and he narrated it to me from Muwarriq. Then I went back to him, and he narrated it to me from Al-Hasan.' And he used to accuse the two of them of lying."

Al-\'Hulw\'an\i said: "I heard 'Abdu-Samad, when I mentioned Ziy\'ad bin Maim\'un in his presence, accuse him of lying."

[76] Ma\'hmud bin Ghail\'an narrated to me, he said: "I said to Ab\'u D\'awud At-Tay\'alisi: 'You have narrated a great deal from 'Abb\'ad bin Mans\'ur. How come you did not hear from him the Had\'ith of Al-'Att\'arah which was narrated to us by An-Nadr bin Shumail?' He said to me: 'Be quiet! 'Abdur-Rah\'man bin Mahdi and I met Ziy\'ad bin Maim\'un and we asked him. We said to him: "What are these Ah\'ad\'ith that you narrate from Anas?"' He said: "What do you think of a man who commits a sin then repents; doesn't All\'ah accept his repentance?" We said: "Yes." He said: "I did not hear either a little or a lot from Anas (meaning, nothing at all). If the people do
not know, then you now know that I did not meet Anas.”

Abû Dâwûd said: “After that, I heard that he was narrating and ‘Abdur-Rahmân and I went to him and he said: ‘I repent.’ Then after that he was narrating again, so we ignored him.”

[77] Hasan Al-Hulwânî narrated to me, he said: “I heard Shabâbah say: “Abdul-Quddûs used to narrate to us and say: “Suwaid bin ‘Aqalah.”’[1] Shabâbah said: ‘And I heard ‘Abdul-Quddûs say: “The Messenger of Allâh forbade using Ar-Rawzu ‘ardan.” It was said to him: “What does that mean?” He said: “It means making a small window in a wall to let the breeze pass through.”[2]

Muslim said: I heard ‘Ubaidullâh bin ‘Umar Al-Qawârîrî say: “I heard Hammâd bin Zaid say to a man - a few days after Mahdî bin Hilâl arrived: ‘What is this tainted spring coming from your direction?’[3] He said: ‘Yes indeed, O Abû Ismâ’il.’”

[1] While the name is Suwaid bin Ghafalah.
[2] The issue here has to do with the phrase Yuttâkhdh ar-rûh ghardan (taking a living creature as a target), which is the correct wording of the narration. However, it was misread and recited by ‘Abdul-Qudûs as Yuttâkhdh ar-rawî ‘ardan (making a space to let the air in). Both of these examples were mentioned to demonstrate his lack of abilities as a narrator.
[3] Meaning that he felt he was weak and not fit to narrate Hadîth.
[78] Al-Hasan Al-Hulwâni narrated to me, he said: “I heard ‘Affân say: ‘I heard Abû ‘Awânah say: ‘No Hadîth reached me from Al-Hasan, but I bring it to Abân bin Abî ‘Ayyâsh and he would recite it for me.’”

[79] Suwaid bin Sa‘eed narrated to me, he said: “‘Ali bin Mushir narrated to us: ‘Hamzah Az-Zayyât and I heard approximately one thousand Ahâdîth from Abân bin Abî ‘Ayyâsh.’”

‘Ali said: ‘I met Hamzah, and he told me that he saw the Prophet in a dream, and he told him what he had heard from Abân, and he did not recognize anything except a few things, five or six.’”

[80] Zakariyyâ bin ‘Adîyy said: “Abû Ishâq Al-Fazârî said to me: ‘Write down from Baqiyyah whatever he narrates from those who are known, and do not write down what he narrates from those who are not known. And do not write down anything that Ismâ‘îl bin ‘Ayyâsh narrated from those who are known nor those who are not known.’”

[81] Ishâq bin Ibrâhîm Al-Hanzalî narrated to me, he said: “I heard some of the companions of ‘Abdullâh say: ‘Ibn Al-Mubârak said: ‘What a good man Baqiyyah would be, were it
not that he changes names into nicknames and nicknames into names. For a long time he used to narrate to us from Abū Sa'eed Al-Wuhâlī, then we realized that that was ‘Abdul-Quddûs.”

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

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

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

[85] Bishr bin ‘Umar said: “I asked Mâlik bin Anas about Muḥammad bin ‘Abdur-Rahmân,
who narrated from Sa’eed bin Al-Müsâyyab. He said: ‘He is not trustworthy.’ I asked Mâlik bin Anas about Abû Al-Huwairith. He said: ‘He is not trustworthy.’ I asked him about Shu’bah from whom Ibn Abî Dhi’b narrated. He said: ‘He is not trustworthy.’ I asked him about Sâlih, the freed slave of At-Taw’amah. He said: ‘He is not trustworthy.’ I asked Mâlik about these five. He said: ‘They are not trustworthy in their Ahâdîth.’ I asked him about another man whose name I have forgotten and he said: ‘Have you seen him in my books?’ I said: ‘No.’ He said: ‘If he were trustworthy, you would have seen him in my books.’”

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

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

[88] Al-Fadl bin Sahil narrated to me: "Walid bin Salih narrated to us: "Ubaidullah bin 'Amr said: 'Zaid - meaning Ibn Abi Unaysah - said: 'Do not accept any reports from my brother.'"

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

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

[91] 'Abdur-Rahman bin Bishr Al-'Abdi narrated to me, he said: "I heard Yahya bin Sa'eed Al-Qatian say, when mention was made in his presence of Muhammad bin 'Abdullah bin 'Ubaid bin 'Umair Al-Laithi, that he was very weak (in narration). It was said to Yahya: 'Weaker than Yaqub bin Ata?' He said: 'Yes.' Then he said: 'I did not think that anyone would narrate from Muhammad bin 'Abdullah bin 'Ubaid bin 'Umair.'"
[92] Bishr bin Hakam narrated to me, he said: “I heard Yahyâ bin Sa’eed Al-Qattân describe Hâkîm bin Jubair, ‘Abdul-A’la, and Yahyâ bin Mûsâ bin Dinâr as weak (in narration) - he said: ‘His Hadîth is nothing’ - and he classed Mûsâ bin Dihqân and ‘Eisâ bin Abî ‘Eisâ Al-Madânî as weak. And I heard Al-‘Hasan bin ‘Eisâ say: ‘Ibn Al-Mubârak said to me: ‘When you come to Jarîr, write down all of his knowledge except for reports from three people: Do not write down from him reports from ‘Ubaidah bin Mu’attib, As-Sarî bin Ismâ’îl and Muḥammad bin Sâlim.”

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

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

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

Whoever follows such a path with knowledge, then he has no share of true knowledge, and it is more befitting that he should be called ignorant rather than knowledgeable.
Chapter 6. The Correctness Of Using Mu'ân'an Ahâdîth As Proof When It Can Be Proven That The Narrators Met One Another And There Is No Mudallas Among Them

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

The claimant whose flawed arguments we mentioned at the beginning of our discussion, claims that any Hadith in which the chain says: “So-and-so narrated from (‘An) so-and-so”,
and it is well established that they were contemporaries who could have met one another, and that the narrator could have heard it directly from the one from whom he narrated it, or he could have spoken with him directly, but we have no proof that he heard from him, and we have not found anything in any report to show that they met at all or spoke to one another - then it cannot be authentic, unless he has some proof that they met during their lifetimes once or more, or spoke to one another, or there is some report which shows that they met once in their lifetimes or more. If he has no proof to that effect, and there is no sound report which says that this narrator met the other or heard something from him - if this is the case, then this report cannot be authentic. In his view, the report is Mawqîf, unless it is proven to him in a report that he heard some Hadîth, a few or a lot, from him.

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

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

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

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

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

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

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

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

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

This exact same report was also narrated by Al-Laïth bin Sa'd, Dâwûd Al-'Âttâr, Humaid bin Al-Aswad, Wuhaib bin Khâlid and Abû Usâmah from Hishâm. He said: “'Uthmân bin 'Urwa told me, from ‘Urwa, from ‘Âishah, from the Prophet ﷺ.”

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

The same report was narrated by Mālik bin Anas from Az-Zuhri, from ‘Urwa, from ‘Amrah, from ‘Aishah, from the Prophet ﷺ.

Az-Zuhri and Šālih bin Abī Ḥassân narrated from Abū Salamah, from ‘Aishah: “The Prophet ﷺ used to kiss while he was fasting.” Yahyā bin Abī Kathīr said concerning this report about kissing: Abū Salamah [bin ‘Abdur-Rahmān] informed me that ‘Umar bin ‘Abdul-'Azīz told him that ‘Urwa told him, that ‘Aishah told him, that the Prophet ﷺ used to kiss her while he was fasting.

Ibn ‘Uyayn and others narrated from ‘Amr bin Dīnār, from Jābir that he said: “The Messenger of Allāh ﷺ allowed us to eat the flesh of horses and he forbade us to eat the flesh of domestic donkeys.”

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

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

We do not know of anyone among the A'īma of the Salaf - those who dealt with reports and examined the correctness of the chains and their weaknesses, such as Ayyūb As-Saḳhtiyānī, Ibn 'Awn, Mālik bin Anas, Shu‘bāh bin Al-Ḥajjāj, Yahyā bin Sa‘eed Al-Qattān, ʿAbdur-Rahmān bin Mahdī and others from the people of Hadīth who came after them - who insisted on finding proof of hearing directly in the chains, as was claimed by the one whose view we referred to above.
Rather the scholars only tried to verify that the narrator of the *Hadith* actually heard it from the one whom he narrated it from, if the narrator was one of those who were known for *Tadhîl*. In that case they would look for proof that he heard it from his narrators and try to verify that, so as to make sure that there was no *Tadhîl* in this case.

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

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

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

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

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

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

Abū ‘Amr Ash-Shaibâni, who was one of those who lived during the Jâhiliyyah and was an adult at the time of the Prophet ﷺ, and Abū Ma‘mar ‘Abdullāh bin Sakharah each narrated two chains from Abū Mas‘úd Al-Anṣâri from the Prophet ﷺ.

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

Qais bin Abī Hâzim, who lived at the time of the Prophet ﷺ, narrated three chains for reports from Abū Mas‘úd Al-Anṣâri, from the Prophet ﷺ.

‘Abdur-Rahmân bin Abī Layla - who learned from ‘Umar bin Al-Khaṭṭâb and was a companion of ‘Ali - narrated a chain for a Hadîth from Anas bin Mâlik from the Prophet ﷺ.

Rib‘î bin Hirâsh narrated two Hadîths with a chain from ‘Imrân bin Ḥusain from the Prophet ﷺ, and a Hadîth from Abū Bakrah from the Prophet ﷺ. Rib‘î heard from ‘Ali bin Abī Ṭâlib and narrated from him.

Nâfi‘ bin Jubair bin Mut‘îm
narrated a chain for a Hadîth from Abû Shuraih Al-Khuzâ‘î from the Prophet.

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

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

Sulaimân bin Yasar narrated a chain for a Hadîth from Râfi’ bin ‘Umaid from the Prophet.

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

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

But these chains, according to those who are knowledgeable about the reports and the narrations in correct chains, we do not know of any one at all who considered them as feeble nor searched for evidence that they heard it one from another. Because it is possible that they heard it one from another in all cases, and it is not strange, since they all lived at the time in question.

وَأَشْدَّ حَمْدُ بُني عَبْدِ الرَّحْمَنِ

الجَاهِرِيٌّ عَن أَبِي هُرَيْرَةَ عَن النُّبِيِّ ﷺ أَخَاهِدِهِ.

فَكُلُّ هَؤُلَاءُ الْأَبْنَاءُ الأَلَّيْنِ تَصَنُّنَا

روَائِيْهِمُ عَن الصَّحَابَةِ الْلُّجْنِ سَمِتُاهُمُ. لَمْ يَحْفَظُ عَنْهُمْ سَمَاعٌ عَلَمَناَا بْنِهِمْ فِي روَائِيْهِمْ عَيْنِيَهَا وَلَأَنْهُمْ لَقُوْهُمْ فِي نَفْسِهِمْ

فَحْمُ بُيْنِيَهَا.

وَهِيَ أَسْانِدُ عَنْ ذَوِي الْعُلْفَةِ

لِلْأَخْبَارِ وَالْرَوَائِيْاتِ مِنْ صَحَاحِ

الْأَسْانِيْدِ، لَا نَعْلَمُهُمْ وَهُمْ أَيْمَهَا سَمِتَا

قَطْ، وَلَا نَتَّمَّسُوا فِيهِا سَمَاعًا بَعْضٍ مِنْ بَعْضٍ؛ إِذْ السَّمَاعُ لُكْلِ وَاحِدٍ مِنْهُمْ

مَمْكُونُ مِنْ صَاحِبٍ غَيْرِ مُسْتَنَكِرٍ، لِْكَوَّبِهِمْ

جَيْبَهُمْ كَانَوا فِي الْعَضْرِ الّذِي أَتَقْوَا

فِيهِ.

وَكَانَ هَذَا الْقُوُّ الّذِي أَخْتَنَّهُ الْقَافِلُ

الْأَلْبَّيِ حُكْمِهِ، فِي تَوْهِيْنِ الْحَدِيثِ بِالْعُلْفَةِ

الْأَلْبَّي وَصَفَ أَقْلَ مِنَّ أَنْ يُعْرَجُ عَلَيْهِ وَيَتَّارُ ذِكْرُهُ إِذْ كَانَ قَوُّا مُخْتَدَانَا وَكَلاهَا خَلَفْاً لَّمْ يَقُلُّهُ أَخْدِ مِنْ أَهْلِ الْعِلْمِ سَلَفَ،

وَيَسْتَنَكِرُونَ مِنْ بَعْدٍ حَلْفَهُ، فَلاً حَاجَةً

بِنا فِي رَدَّهُ أَثْبَتَ مَا شَرَحْتُهُ، إِذْ كَانَ قُدِّرُ الْمَقْتاَةِ وَقَائِلِهَا الْقُدْرُ الّذِي وَضَفَّا.
This view which was invented by the one whom we spoke about, the view of considering a Hadith feeble due to the reason which we described, is too insignificant to be discussed and argued about, because it is a new idea that has been invented of late, and was never suggested by any of the scholars among the Salaf, and was denounced by the later scholars who came after them. So there is no need for us to refute it by saying any more than what we have already said, because this view and its proponent are of little worth. And Allâh is the One Whose help we seek in refuting that which goes against the way of the scholars, and upon Him do we rely. Praise be to Allâh alone, and may Allâh send blessings and peace upon our master Muhammad and upon his family and Companions.
In the Name of Allāh, the Most Beneficent, the Most Merciful

1. The Book Of Faith

Chapter 1. Explaining Al-īmān (Faith), Al-Islām, And Al-Iḥsān, And The Obligations Of Al-īmān With Affirmation Of The Qadar Of Allāh, Glorious And Most High Is He. And Explaining The Evidence For Declaring One’s Innocence Of One Who Does Not Believe In Al-Qadar, And Having A Harsh View Of His Case

Imām Abū Al-Ḥusain Muslim bin Al-Hajjāj Al-Qushairī (may Allāh be pleased with him) said:

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

[93] 1 - (8) It was narrated that Yahyā bin Ya’mar said: “The first one who spoke about Al-Qadar in Al-Baṣrah was Ma’bad Al-Juḥānī. Humaid bin ‘Abdur-Rahmān Al-Himyarī and I went for Ḥajj or ‘Umrah and we said: ‘If we meet any of the Companions of the Messenger of Allāh ﷺ, we will ask them about what these people are saying about Al-Qadar. We came across
‘Abdullâh bin ‘Umar bin Al-Khattâb, entering the Masjid, so my companion and I came alongside him, one on his right and the other on his left. I thought that my companion would leave me to speak, so I said: ‘O Abû ‘Abdur-Rahmân! There are people who have appeared in our land that read the Qur’ân and seek knowledge’ - and he spoke about them - ‘and they claim that there is no Qadar, and that nothing is predestined.’ He said: ‘If you meet those people, tell them that I have nothing to do with them and they have nothing to do with me. By the One by Whom ‘Abdullâh bin ‘Umar swears! If one of them had gold like Uthîd, and he spent it (in charity), Allah would not accept it from him unless he believed in Al-Qadar.’

Then he said: ‘My father, ‘Umar bin Al-IShattãb, told me: “While we were with the Messenger of Allah, one day, a man came to us whose garment was exceedingly white and whose hair was exceedingly black, and there were no signs of travel on him, and none of us knew who he was. He came and sat before the Prophet, resting his knees against his and placing his hands on his thighs. He said: ‘O Muhammad, tell me about Islam.’ The Messenger of Allah said: ‘Islam means to bear
witness that none has the right to be worshipped but Allāh, and that Muḥammad is the Messenger of Allāh; to establish the Ṣalāt, to pay the Zakāt, to fast (the month of) Ramadān and to perform pilgrimage to the House (the Ka’bah), if you have the means.' He said: 'You have spoken the truth.' He ('Umar) said: "It amazed us, how he questioned him and (at the same time) said that he had spoken the truth. He said: 'Tell me about faith (Al-Imān). He (ﷺ) said: 'It is to believe in Allāh, His Angels, His Books, His Messengers, the Last Day, and to believe in Al-Qadar (the divine will and decree), both the good and bad of it.' He said: 'You have spoken the truth.' He said: 'Tell me about Al-Ihsān.' He (ﷺ) said: 'It is to worship Allāh as though you can see Him, for although you cannot see Him, He indeed sees you.' He said: 'Tell me about the Hour.' He said: 'The one who is asked about it does not know more than the one who is asking.' He said: 'Then tell me about its signs.' He (ﷺ) said: 'When the slave woman gives birth to her mistress, and when you see the barefoot, naked, destitute shepherds competing in the construction of lofty buildings.' He ('Umar) said: "Then he went away. I stayed there for a while, then he (the Prophet ﷺ) said to me: 'O ‘Umar! Do you know who
that questioner was?’ I said: ‘Allâh and His Messenger know best.’ He said: ‘That was Jibra‘îl, who came to you to teach you your religion.’

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

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

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

[97] 5 - (9) It was narrated that Abu Hurairah said: “One day the Messenger of Allah appeared before the people and there came to him a man who said: ‘O Messenger of Allah, what is faith?’ He said: ‘To believe in Allah, His Angels, His Book, the meeting with Him, and His Messengers, and to believe in the Resurrection Hereafter.’ He said: ‘O Messenger of Allah, what is Islam?’ He said: ‘Islam is to worship Allah and not associate anything with Him, to establish the prescribed Salât, to pay the obligatory Zakât, and to observe fast (The month of) Ramadân.’ He said: ‘O Messenger of Allah, what is Al-Ihsân?’ He said: ‘It is to worship Allah as though you can see Him, for although you cannot see Him, He indeed sees you.’ He said: ‘O Messenger of Allah, when is the Hour?’ He said: ‘The one who is asked about it does not know more than the one who is asking. But I shall tell you of its portents: When the
slave woman gives birth to her mistress, that is one of its portents. When the barefoot and naked become the leaders of the people, that is one of its portents. When the herdsmen of sheep compete in the construction of lofty buildings, that is one of its portents. The Hour is one of the five things that no one knows except Allâh.’ Then he recited: “Verily, Allâh, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allâh is All-Knower, All-Aware (of things).”[1]

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

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

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

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

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

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

[100] 8 - (11) It was narrated from Abū Suhail, from his father, that he heard Ṭālḥah bin 'Ubaidullāh say: "A man from among the people of Najd, with disheveled hair, came to the

[1 Meaning, the foolish and ignorant.
[2 Luqmn 31:34.
Messenger of Allah ﷺ, and we could hear the sound of his voice but we could not understand what he was saying, until he drew close to the Messenger of Allah ﷺ, and he was asking about Islam. The Messenger of Allah ﷺ said: ‘Five prayers each day and night.’ He said: ‘Do I have to offer any (prayers) other than that?’ He said: ‘No, unless you do them voluntarily. And fasting the month of Ramadân.’ He said: ‘Do I have to do any (fasting) other than that?’ He said: ‘No, unless you do it voluntarily.’ And the Messenger of Allah ﷺ mentioned Zakât, and he said: ‘Do I have to do anything other than that?’ He said: ‘No, unless you do it voluntarily.’ The man left, saying: ‘By Allah, I shall not do any more than this or any less.’ The Messenger of Allah ﷺ said: ‘He will succeed if he is telling the truth.’

[101] 9 - (...) This Hadîth was narrated from Talhâh bin Ubaidullâh from the Prophet ﷺ, similar to the Hadîth of Mâlik (no. 100), except that he said: ‘The Messenger of Allah ﷺ said: ‘He will succeed, by his father,’[1]"
if he is speaking the truth’ or, ‘He will enter Paradise, by his father, if he is speaking the truth.’"

Chapter 3. Asking About The
Pillars Of Islam

[102] 10 - (12) It was narrated that Anas bin Mâlik said: “We were forbidden to ask the Messenger of Allâh  about anything (needlessly), so it pleased us when a man came from the desert people and said: ‘O Muḥammad, your messenger has come to us telling us that you claim that Allâh has sent you.’ The Messenger of Allâh  said: ‘He spoke the truth.’ He said: ‘Who created the heavens?’ He said: ‘Allâh.’ He said: ‘Who created the earth?’ He said: ‘Allâh.’ He said: ‘Who raised these mountains and created whatever there is in them?’ He said: ‘Allâh.’ He said: ‘By the One Who created the heavens and created the earth, and raised up these mountains, has Allâh sent you?’ The Messenger of Allâh  said: ‘Yes.’ He said: ‘Your messenger claimed that we have to offer five prayers each day and night.’ The Messenger of Allâh  said: ‘He spoke the truth.’ He said: ‘By the One Who
has sent you, is it Allâh Who enjoined that upon you?' He said: 'Yes.' He said: 'Your messenger claimed that we must give Zakât from our wealth.' The Messenger of Allâh said: 'He spoke the truth.' He said: 'By the One Who has sent you, is it Allâh Who enjoined that upon you?' He said: 'Yes.' He said: 'Your messenger claimed that we must fast the month of Ramađân each year.' The Messenger of Allâh said: 'He spoke the truth.' He said: 'By the One Who has sent you, is it Allâh Who enjoined that upon you?' He said: 'Yes.' He said: 'Your messenger claimed that we must perform pilgrimage to the House, whoever is able to bear the journey.' The Messenger of Allâh said: 'He spoke the truth.' He turned to leave, then he said: 'By the One Who has sent you with the truth, I shall not do more than this or less.' The Prophet said: 'If he is speaking the truth, he will enter Paradise.'

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

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

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

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

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

[109] 17 - (...) It was narrated that Jâbir said: “An-Nu'mân bin Qawqal said: ‘0 Messenger of Allâh...’” (And he narrated) a similar Hadîth (as no. 108), adding the words: “I shall never do any more than that.”

[110] 18 - (...) It was narrated from Jâbir that a man asked the Messenger of Allâh ﷺ: “Do you think that if I offer the prescribed Salât, observe fast (the month of) Ramadân, regard as permissible that which is lawful and regard as forbidden that which is unlawful, and I do not do any more than
that, I will enter Paradise?” He said: “Yes.” He said: “By Allah, I shall not do any more than that.”

Chapter 5. Clarifying The
Pillars of Islam And Its Grand Supports

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

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

\(^1\) With all rights He is due, meaning At-Tawhîd.
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[113] 21 - (.) ‘Adullâh said: “The Messenger of Allâh ﷺ said: ‘Islam is built on five (pillars): Testimony that none has the right to be worshipped but Allâh and that Muhammad is His slave and Messenger, establishing the Salât, paying the Zakât, pilgrimage to the House, and fasting (during the month of) Ramadân.”

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

It was narrated that Jābir said: The Messenger of Allāh ﷺ said: “I have been commanded to fight the people until they say La ilāha illallāh.”
they say *La ilâha illallâh*, their blood and their wealth are protected from me, except for a right that is due, and their reckoning will be with Allâh.*

Then he recited: “You are only one who reminds. You are not a dictator over them.[1]

[129] 36 - (22) It was narrated that ‘Abdullâh bin ‘Umar said:

“The Messenger of Allâh ﷺ said: ‘I have been commanded to fight the people until they bear witness that none has the right to be worshipped but Allâh, and that Muḥammad is the Messenger of Allâh ﷺ, and they establish the *Salât* and pay Zakât. If they do that, then their blood and wealth are protected from me [except for a right that is due], and their reckoning with be with Allâh.’”

[130] 37 - (23) It was narrated from Abû Mâlik that his father said: “I heard the Messenger of Allâh ﷺ say: ‘Whoever says *La ilâha illallâh* and disbelieves in

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

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

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

[132] 39 - (24) Sa‘eed bin Al-Mûsâyyab narrated that his father said: “When Abû ܭa[lilâb was dying, the Messenger of Allâh ﷺ came to him and found Abû Jahl and ‘Abdullâh bin Abî Umayyah bin Al-Mughîrah with him. The Messenger of Allâh ﷺ said: ‘O uncle, say Lâ ilâha illallâh, a
word for which I will testify for you before Allāh.’ Abū Jahl and ‘Abdullāh bin Abī Umayyah said: ‘O Abū Ṭālib, will you turn away from the religion of ‘Abdul-Muṭṭalib?’ The Messenger of Allāh ﷺ kept calling him to Islam and he repeated this statement to him, until the last words that Abū Ṭālib spoke indicated that he followed the religion of ‘Abdul-Muṭṭalib, and he refused to say Lā ilāha illallāh. The Messenger of Allāh ﷺ said: ‘By Allāh, I shall pray for forgiveness for you so long as I am not forbidden to do so.’ Then Allāh, Most High revealed: “It is not (proper) for the Prophet and those who believe to ask Allah’s forgiveness for the Mushrikûn even though they be of kin, after it has become clear to them that they are the dwellers of the Fire.”[1] And Allāh, Most High revealed concerning Abū Ṭālib, and said to the Messenger of Allāh ﷺ: “Verily, you (O Muḥammad) guide not whom you like, but Allāh guides whom He wills. And He knows best those who are the guided.”[2]

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

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

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

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

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

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

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

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

[1] That is, made you happy by saying it.
Allāh ⁰لاّه say:” (and he narrated) the same thing narration (as no. 136).

[138] 44 - (27) It was narrated that Abū Hurairah said: “We were with the Prophet ⁰سُنَّة on a journey and the people’s provisions were about to run out, so they were thinking of slaughtering some of their mounts. ‘Umar said: ‘O Messenger of Allāh, why don’t you collect whatever provisions the people have left, and pray to Allāh (for His blessings) over them?’ So he did that. The one who had wheat brought his wheat, the one who had dates brought his dates” - and Mujāhid said: “the one who had date-stones brought his date-stones.” I said: “What did they do with date-stones?” He said: “They used to suck on them and drink water at the same time.”

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

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

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

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

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

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

[144] 49 - (...) It was narrated that Muʿādh bin Jabal said: “I was riding behind the Messenger of Allāh on a donkey called ‘Ufair, and he said: ‘O Muʿādh, do you know what is the right of Allāh over (His) slaves and the right of (His) slaves over Allāh?’ I said: ‘Allāh and His Messenger know best.’ He said: ‘The right of Allāh over (His) slaves is that they should worship Allāh and not associate anything with Him, and the right of (His) slaves over Allāh [the Mighty and Sublime,] is that He should not punish the one who does not associate anything with Him.’ I said: ‘O Messenger of Allāh, should I not tell the people of this good news?’ He said: ‘Do not tell them, lest they (complacently) rely on it.’”
[145] 50 - (...) It was narrated from Abū Haṣīn and Al-As'ṭāh bin Sulaim that they heard Al-Aswad bin Hilāl narrating that Mu‘âdh said: “The Messenger of Allāh ﷺ said: ‘O Mu‘âdh, do you know what is the right of Allāh over (His) slaves?’ He said: ‘Allāh and His Messenger know best.’ He said: ‘That Allāh should be worshipped and nothing should be associated with Him.’ He said: ‘Do you know what their right is over Him, if they do that?’ He said: ‘Allāh and His Messenger know best.’ He said: ‘That He should not punish them.’”

[146] 51 - (...) It was narrated that Aswad bin Hilāl said: “I heard Mu‘âdh say: ‘The Messenger of Allāh ﷺ called me and I responded. He said: ‘Do you know what the right of Allāh is over the people?’... and he narrated a similar Hadīth (as no. 145).

[147] 52 - (31) It was narrated that Abū Hurairah said: “A group of us were sitting around the Messenger of Allāh ﷺ, and Abū Bakr and 'Umar were with us. The Messenger of Allāh ﷺ got up and left, and stayed away from us for a long time. We were afraid that he might have been
harmed by some enemy (when he was on his own) so we panicked and got up, and I was the first one to do so. I went out looking for the Messenger of Allâh ﷺ, until I came to a walled garden belonging to the Ansâr of Banû Najjâr. I went around it, looking for a gate, but I could not find any. There was a small stream that entered through a hole in the wall, coming from a well outside the garden, so I drew myself together [like a fox] and entered upon the Messenger of Allâh ﷺ. He said: ‘Abû Hurairah?’ I said: ‘Yes, O Messenger of Allâh.’ He said: ‘What is the matter with you?’ I said: ‘You were among us, then you left and stayed away from us for a long time. We were afraid that you might have been harmed by some enemy (when you were on your own), so we panicked, and I was the first one to do so. I came to this garden and drew myself together like a fox, and these people are behind me.’ He said: ‘O Abû Hurairah, take these two sandals of mine and whoever you meet beyond this wall who bears witness that none has the right to be worshipped but Allâh, with certainty in his heart, give him the glad tidings of Paradise.’ The first one whom I met was ‘Umar, who said: ‘What are these two sandals, O Abû Hurairah?’ I said: ‘These are the
sandals of the Messenger of Allāh ﷺ, who sent me with them to give glad tidings of Paradise to whomever I met who bears witness that none has the right to be worshipped but Allāh with certainty in his heart.’ ‘Umar struck me on my chest so hard that I fell down on my backside and said: ‘Go back, O Abū Hurairah!’ So I went back, on the verge of tears, and ‘Umar followed me closely. The Messenger of Allāh ﷺ said to me: ‘What is the matter with you, O Abū Hurairah?’ I said: ‘I met ‘Umar and I told him what you had sent me with, and he struck me on my chest so hard that I fell down on my back, and he said: “Go back.”’’ The Messenger of Allāh ﷺ said: ‘O ‘Umar, what made you do that?’ He said: ‘O Messenger of Allāh, may my father and mother be sacrificed for you, did you send Abū Hurairah with your sandals, to give glad tidings of Paradise to whomever he met who bears witness that none has the right to be worshipped but Allāh with certainty in his heart?’ He said: ‘Yes.’ ‘Umar said: ‘Do not do that, for I fear that the people will (complacently) rely on that. Let them carry on striving (to do good deeds).’’ The Messenger of Allāh ﷺ said: ‘Yes, let them.’’
narrated that the Prophet of Allâh ﷺ said - when Mu’âdh was riding behind him on a mount - “O Mu’âdh!” He said: “Here I am at your service, O Messenger of Allâh.” He said: “O Mu’âdh!” He said: “Here I am at your service, O Messenger of Allâh.” He said: “O Mu’âdh!” He said: “Here I am at your service, O Messenger of Allâh.” He said: “Here I am at your service, O Messenger of Allâh.” He said: “Here I am at your service, O Messenger of Allâh.” He said: “There is no one who bears witness that none has the right to be worshipped but Allâh, and that Muhammad is His slave and Messenger, but Allâh will forbid him to the Fire.” He said: “O Messenger of Allâh, should I not tell [the people] about it so that they may rejoice?” He said: “Rather they will (complacently) rely on it.” So Mu’âdh narrated it when he was dying, so as to absolve himself of responsibility.

[149] 54 - (33) Mahmûd bin Rabî’ said: “I came to Al-Madinah and met ‘Itbân (bin Mâlik). I said: ‘There is a Hadîth that has reached me from you.’ He said: ‘Something happened to my eyesight, so I sent word to the Messenger of Allâh ﷺ saying: ‘I would like you to come to me and pray in my house, so that I may take (that spot) as a prayer place.’” So the Prophet ﷺ and whoever Allâh willed of his Companions came. He entered and prayed in my house, and his
Companions were talking among themselves. They spoke of the hypocrites and their evil, and the Muslims suffering as a result of that, and they attributed most of it to Mâlik bin Dukhshum, and they wished that (the Prophet ﷺ) would pray against him and he would die, and they wished that some calamity would befall him. The Messenger of Allâh ﷺ finished his prayer and said: “Does he not bear witness that none has the right to be worshipped but Allâh and that I am His Messenger?” They said: “He says that, but not from the heart.” He said: “No one who bears witness that none has the right to be worshipped but Allâh and that I am the Messenger of Allâh will enter Hell, nor will its flames touch him.” Anas[1] said: “I liked this Hadîth and I said to my son: ‘Write it down,’ so he wrote it down.”

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

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

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


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

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

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

Abû Sawwâr narrated that he heard ‘Imrân bin
Huṣain narrating that the Prophet ﷺ said: “Modesty (Al-Hayā’) does not bring anything but goodness.” Bushair bin Ka’b said: “It is written in the wisdom that it includes dignity and tranquility.” ‘Īmrán said: “I narrate to you from the Messenger of Allāh ﷺ and you narrate to me from your books?”

[157] 61 - (...) Abū Qatādah said: “We were with ‘Īmrán bin Huṣain and among us was Bushair bin Ka’b. On that day, ‘Īmrán narrated to us that the Messenger of Allāh ﷺ said: ‘Modesty (Al-Hayā’) is good, all of it - or: Modesty (Al-Hayā’) is all good.’ Bushair bin Ka’b said: ‘We find in some of our books or books of wisdom, that some of it is tranquility and dignity for the sake of Allāh and some of it is weakness.’ ‘Īmrán got so angry that his eyes turned red, and he said: ‘What is this? I narrate to you from the Messenger of Allāh ﷺ and you quote something to contradict it!’ ‘Īmrán repeated the Ḥadīth and Bushair repeated his comment, and we kept saying: ‘He is fine, O Abū Nuṣair, there is nothing wrong with him.”’
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Chapter 13. A Phrase That Sums Up Islam

[158] Ishâq bin Ibrâhîm narrated... from ‘Imrân bin Ḥuṣain a Hadîth similar to that of Ḥammâd bin Zaid (no. 157).

[159] 62 - (38) It was narrated that Sufyân bin ‘Abdullâh Ath-Thaqafl said: “I said: ‘O Messenger of Allah, tell me something about Islam that I will not need to ask anyone about after you,’” - according to the Hadîth of Abû Usâmah: “other than you” - “He said: ‘Say: I believe in Allâh, then adhere firmly to that.’”

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

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

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

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

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

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

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

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

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

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

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

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

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

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

[171] 72 - (...It was narrated from Anas that the Prophet said: “By the One in Whose Hand is my soul, no one believes until he loves for his neighbor” - or he said: “for his brother” - “what he loves for himself.”

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

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

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

[175] 76 - (...) It was narrated that Abü Hurairah said: “The Messenger of Allah ﷺ said:…” a similar Ḥadīth to that of Abü Hasín (no. 174), except that he said: “Let him treat his neighbor well.”

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

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

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

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

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

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

Sâlih (one of the narrators) said: “A similar Hadîth was narrated from Abû Râfi'.”

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

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

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

[183] 83 - (...) It was narrated that Abû Hurairah said: “The
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Messenger of Allâh ﷺ said: "..." a similar Hadîth (as no. 182).

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

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

[186] 86 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "(True) faith is that of the Yemenis, disbelief is towards the east, tranquility is among the people of sheep, and pride and arrogance are among the uncouth people of horses and tents."
[187] 87 - (...) Abû Hurairah said: “I heard the Messenger of Allah say: ‘Pride and arrogance are among the uncouth people of tents, and tranquility is among the people of sheep.’”

[188] 88 - (...) A similar Hadîth (as no. 87) was narrated from Az-Zuhri with this chain, and he added: “(True) faith is that of the Yemenis, (true) wisdom is that of the Yemenis.”

[189] 89 - (...) It was narrated from Az-Zuhri: “Sa‘eed bin Al-Mûsâyyab told me that Abû Hurairah said: ‘I heard the Prophet say: ‘The people of Yemen have come, and they are kind and tenderhearted. (True) faith is that of the Yemenis, (true) wisdom is that of the Yemenis, tranquility is among the people of sheep, and pride and arrogance are among the uncouth people of tents, in the direction of the sunrise.’”
It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘There have come to you the people of Yemen, who are kind and tender-hearted. (True) faith is that of the Yemenis, (true) wisdom is that of the Yemenis. The head of disbelief is towards the east.”

(…) Jarīr narrated from Al-ʿAmash (a Hadith similar to no. 189) with this chain, but he did not mention: “The head of disbelief is towards the east.”

(…) A Hadith similar to that of Jarīr (above) was narrated from Al-ʿAmash with this chain, and he added: “Pride and arrogance are among the keepers of camels, and tranquility and dignity are among the keepers of sheep.”

Jābir bin ‘Abdullāh said: “The Messenger of Allāh ﷺ said: Hard-heartedness and sternness are in the east, and faith is among the people of the Ḥijāz.”
Chapter 22. Clarifying That No One Will Enter Paradise But The Believers; Loving The Believers Is Part Of Faith And Spreading Salâm Is A Means Of Attaining That

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

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

Chapter 23. Clarifying That The Religion Is Sincerity

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

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

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

[199] 97 - (56) It was narrated that Jarîr said: “I gave my pledge of allegiance to the Messenger of Allah ﷺ, to establish the Salât, pay the Zakât and be sincere towards every Muslim.”
[200] 98 - (....) نARRATED FROM ZIYÀD BIN ÊlàqâH THAT HE HEARD JARÎR BIN ‘ABDULLÀH SAY: “I GAVE MY PLEDGE OF ALLEGIANCE TO THE PROPHET ﷺ, TO BE SINCERE TOWARDS EVERY MUSLIM.”

[201] 99 - (....) NARRATED THAT JARÎR SAID: “I GAVE MY PLEDGE OF ALLEGIANCE TO THE PROPHET ﷺ, TO HEAR AND OBEY, AND HE PROMPTED TO ME SAY: ‘IN AS MUCH AS I CAN.’ (AND I PLEDGED) TO BE SINCERE TOWARDS EVERY MUSLIM.”

Chapter 24. Clarifying That Faith Decreases Because Of Disobedience And Negating It From The One Committing The Act Of Disobedience, With The Meaning Of Negating Its Completion

[202] 100 - (57) NARRATED THAT ABÛ HURAIRAH SAID: “THE MESSENGER OF ALLÀH ﷺ SAID: ‘NO ADULTERER IS A BELIEVER AT THE TIME HE IS COMMITTING ADULTERY; NO THIEF IS A BELIEVER AT THE TIME HE IS STEALING; NO DRINKER OF WINE IS A BELIEVER AT THE TIME HE IS DRINKING IT.’”
It was narrated that Abū Hurairah used to add to these words: “No plunderer who takes that which is precious while people are looking on is a believer at the time he is plundering.”

[203] 101 - (...) It was narrated that Abū Hurairah said: “The Messenger of Allâh ﷺ said: ‘No adulterer...’” and he narrated a similar Hadîth (as no. 202), mentioning plunder but not mentioning that which is precious.

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

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

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

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

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

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

Chapter 25. The Characteristics Of The Hypocrite

[210] 106 - (58) It was narrated
that ‘Abdullâh bin ‘Amr said: "The Messenger of Allâh ﷺ said: 'There are four characteristics, whoever has them all is a pure hypocrite, and whoever has one of its characteristics, he has one of the characteristics of hypocrisy, until he gives it up: When he speaks he lies, when he makes a covenant he betrays it, when he makes a promise he breaks it, and when he disputes he resorts to obscene speech.'" In the narration of Sufyân (one of the narrators) it is: "And if he has one of them, he has one of the characteristics of hypocrisy,'
‘There are three signs of the hypocrite: “When he speaks he lies, when he makes a promise he breaks it, and when he is entrusted with something he betrays that trust.”’

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

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

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

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

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

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

[218] 113 - (62) Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Do not deny your fathers, for whoever denies his father is guilty of disbelief.’”

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

[220] 115 - (...) It was narrated that Sa’d and Abû Bakrah both
said: “My two ears heard - and my heart understood - Muhammad say: ‘Whoever claims to belong to someone other than his father, knowing that he is not his father, Paradise will be forbidden to him.’”

Chapter 28. Clarifying The Words Of The Prophet: “Insulting A Muslim Is An Evil Action And Fighting Him Is Disbelief (Kufr)”

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

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

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

A similar Hadith (no. 223) was narrated from Ibn ‘Umar, from the Prophet ﷺ.
[225] 120 - (...) It was narrated from ‘Abdullâh bin ‘Umar that the Prophet ﷺ said during the Farewell Pilgrimage: “Woe to you! Do not revert to disbelievers (Kuffâr) after I am gone, striking one another’s necks.”

[226] (...) A Hadîth similar to that narrated by Shu‘bah from Wâqid (no. 225) was narrated from Ibn ‘Umar from the Messenger of Allâh ﷺ.

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

[227] 121 - (67) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘There are two things that are common among people that are disbelief (Kufr): Slandering people’s lineage and wailing for the deceased.’”
Chapter 31. Calling A Runaway Slave A Kâfir

[228] 122 - (68) It was narrated from Jarîr that he heard Ash-Sha‘bî say: “Any slave who runs away from his masters is guilty of Kufr, until he goes back to them.” Mansûr (one of the narrators) said: “By Allâh, it was narrated from the Prophet ﷺ, but I would not like it to be narrated from me here in Al-Basrah.”

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

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

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

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

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


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

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

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

\textsuperscript{[1]} Al-Wâqi‘ah 56:75-82.
Anṣâr: ‘No one loves them but a believer, and no one hates them but a hypocrite. Whoever loves them, Allâh will love him, and whoever hates them, Allâh will hate him.’”

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

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

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

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

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

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

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

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

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

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

[247] (...) Jâbir bin ‘Abdallâh
said: “I heard the Messenger of Allâh ﷺ say: ‘Between a man and Shirk and Kufr there stands his giving up the Salât.’”

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

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

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

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

A similar Hadith (no. 250) was narrated from Abû Dharr from the Prop
It was narrated that ‘Abdullâh bin Mas'ûd said:


[253] 138 - (…) It was narrated that ‘Abdullâh bin Mas'ûd said:


[254] 139 - (…) It was narrated from Al-Walîd bin Al-‘Ayzâr that he heard Abû ‘Amr Ash-Shaibânî say: “The owner of this house” - and he pointed to the house of ‘Abdullâh - “told me: ‘I asked the
Messenger of Allah ﷺ: “Which deed is dearest to Allah?” He said: “The Salât offered on time.” I said: “Then what?” He said: “Then honoring one’s parents.” I said: “Then what?” He said: “Then Jihâd in the cause of Allah.” He said: ‘He told me this, and if I had asked more, he would have told me more.’”

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

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

Chapter 37. Clarifying That Shirk Is The Worst Of Sins, And The Worst Sins After Shirk

[257] 141 - (86) It was narrated that ‘Abdullâh said: “I asked the Messenger of Allah ﷺ: ‘Which sin is the worst before Allah?’ He said: ‘Attributing a partner to Allah when He (is the One Who)
has created you.' I said to him: 'That is indeed grievous.' I said: 'Then what?' He said: 'Then killing your child for fear that he may share you food.' I said: 'Then what?' He said: 'Then committing adultery with your neighbor's wife.'
Chapter 38. The Major Sins
And The Most Serious Of
Them

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

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

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

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

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

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

Chapter 39. The Prohibition Of Pride And Definition Of It

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

[266] 148 - (...) It was narrated
that ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘No one in whose heart is faith the weight of a mustard-seed will enter the Fire, and no one in whose heart is arrogance the weight of a mustard-seed will enter Paradise.’”

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

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

[268] 150 - (92) It was narrated from Shafîq, from ‘Abdullâh - (one of the narrators) Wakî said: “That the Messenger of Allâh ﷺ said:” (one of the narrators) Ibn Numair said: “I heard the Messenger of Allâh ﷺ say” - “Whoever dies associating anything with Allâh will enter the
Fire.” I said: “And whoever dies not associating anything with Allâh will enter Paradise.”

[269] 151 - (93) It was narrated that Jâbir said: “A man came to the Prophet and said: ‘O Messenger of Allâh, what are the two things that decide a person’s end?’ He said: ‘Whoever dies not associating anything with Allâh will enter Paradise, and whoever dies associating anything with Allâh will enter the Fire.’”

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

[271] (...) It was narrated from Jâbir that the Prophet of Allâh said something similar (as no. 270).
Suwaid said: "I heard Abû Dharr narrating that the Prophet ﷺ said: 'Jibrâ'îl came to me and gave me the glad tidings that anyone among your Ummah who dies not associating anything with Allâh will enter Paradise. I said: "Even if he commits adultery or theft?" He said: "Even if he commits adultery or theft."

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

[274] 155 - (95) It was narrated that Al-Miqdād bin Al-Aswad said: “O Messenger of Allāh, what do you think if I meet a man from among the disbelievers, and he fights me and cuts off one of my hands with the sword, then he takes shelter from me behind a tree and says, ‘I submit to Allāh.’ Should I kill him, O Messenger of Allāh, after he says that?” The Messenger of Allāh ﷺ said: “Do not kill him.” I said: ‘O Messenger of Allāh, he cut off my hand, then he said that after cutting it off! Should I kill him?’ The Messenger of Allāh ﷺ said: “Do not kill him, for if you kill him he will be in the position that you were in before you killed him, and you will be in the position that he was in before he said what he said.”

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

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

[277] 158 - (96) It was narrated that Usâmah bin Zaid - and this is the Hadith of Ibn Abî Shaibah...
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- said: “The Messenger of Allāh ﷺ sent us on a campaign, and in the morning we attacked Al-Ḥuruqât of Juhainah. I caught up with a man and he said: ‘Lā ilāha illallāh’ but I stabbed him. Then I felt troubled by that, and I told the Prophet ﷺ about it. The Messenger of Allāh ﷺ said: ‘Did he say Lā ilāha illallāh and you killed him?’ I said: ‘O Messenger of Allāh, he only said it for fear of the weapon.’ He said: ‘Did you open his heart to find out whether he said it (out of fear) or not?’ And he kept repeating it until I wished that I had become Muslim on that day.” Sa’d said: “By Allāh, I will not kill a Muslim until the one with the belly - meaning Usâmah - approves of killing him.” A man said: “Doesn’t Allāh say: “And fight them until there is no more Fitnah and the religion will all be for Allāh”[1] Sa’d said: “We fought them so that there would be no Fitnah but you and your companions want to fight them so that there will be Fitnah.”

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

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

[279] 160 - (97) It was narrated from Ṣafwān bin Muḥrīz that Jundab bin ‘Abdullāh Al-Bajāli sent word to ‘As’as bin Sulāmāh at the time of the Fitnah of Ibn Az-Zubair, saying: “Gather together a number of your brothers for me so that I may talk to them.” He sent a messenger to them (his brothers), and when they had gathered, Jundab came, wearing a yellow Burnus, and said: “Tell me what you were talking about.” They spoke, and when it was his turn he lowered the hood of the Burnus from his
head and said: “I have come to you, and I shall narrate to you from your Prophet ﷺ. The Messenger of Allâh ﷺ sent a party of Muslims to some of the idolators and they met in battle. There was one man among the idolators who, whenever he decided to attack a man among the Muslims, would attack him and kill him. There was a man among the Muslims who was waiting for him to drop his guard, and we used to say among ourselves that he was Usâmah bin Zaid. When he raised his sword, (that idolator) said Lâ ilâha illallâh, but he killed him. The harbinger of glad tidings went to the Prophet ﷺ, who asked him (about the battle) and he told him, including the story of what had happened to that man. The Prophet ﷺ called him and asked him: ‘Why did you kill him?’ He said: ‘O Messenger of Allâh, he had caused a great deal of harm to the Muslims, and he killed so-and-so and so-and-so’ - naming a number of men - ‘and when he saw the sword he said Lâ ilâha illallâh.’ The Messenger of Allâh ﷺ said: ‘Did you kill him?’ He said: ‘Yes.’ He said: ‘What will you do with Lâ ilâha illallâh when it comes on the Day of Resurrection?’ He said: ‘O Messenger of Allâh, pray for forgiveness for me.’ He said: ‘What will you do with Lâ ilâha
Chapter 42. The Saying Of The Prophet ﷺ: “Whoever Bears Weapons Against Us Is Not One Of Us.”

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

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

[282] 163 - (100) It was narrated from Abû Mûsâ that the
Prophet ﷺ said: “Whoever bears weapons against us is not one of us.”
Chapter 44. The Prohibition Of Striking One’s Cheeks, Tearing One’s Garment And Calling With The Calls Of Jâhiliyyah

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

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

"Abü Müsâ lost consciousness and his wife, Umm 'Abdullâh, wailed loudly. Then he woke up and said: 'Do you not know that the Messenger of Allâh said: "I disavow myself of the one who shaves his head, wails and tears (his garment)"?"

This Hadîth was also narrated from Ribî bin Hirâsh, from Abü Mûsâ, from the Prophet, but in the Hadîth of ‘Iyâd Al-Ash’ârî (a narrator) it says: "He is not one of us..." and not, "I disavow myself..."
Chapter 45. Clarifying The Emphatic Prohibition Of An-Namîmah (Malicious Gossip)

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

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

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

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

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

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

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

[295] It was narrated that Shu‘bah said: “I heard Sulaimân (narrate) with this chain, and he said: 'Three to whom Allâh will not speak, nor will He look at

them nor sanctify them, and theirs will be a painful torment."

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

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

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

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

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

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

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

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

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

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

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

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

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

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

[307] 180 - (113) Shaibân said: “I heard Al-Hasan say: ‘A man among those who came before you was afflicted with a boil. When it hurt him too much, he took an arrow from his quiver and pierced it, and the bleeding did not stop until he died. Your Lord, the Mighty and Sublime, said: “I have forbidden Paradise to him.”’ Then he (Al-Hasan) stretched out his hand (and pointed) towards the Masjid and
said: ‘By Allâh, Jundab narrated this Hadîth to me - from the Messenger of Allâh ﷺ - in this Masjid.’”

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

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

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

[310] 183 - (115) It was narrated that Abū Hurairah said: “We went out with the Prophet ﷺ to Khaibar, and Allāh granted victory to us. We did not seize any gold or silver as spoils of war, rather we seized goods, food and clothing. Then we went to the valley, and there was with the Messenger of Allāh ﷺ a slave who had been given to him by a man from Judhām who was called Rifā’ah bin Zaid, from Banū Ad-Dubaib. When we camped in the valley, the slave of the Messenger of Allāh ﷺ went to unpack the luggage, and was struck by an arrow and died. We said: ‘Congratulations to him, he is a martyr, O Messenger of Allāh.’ The Messenger of Allāh ﷺ said: ‘No. By the One in Whose hand is the soul of Muhammad, the cloak that he took from the spoils of war on the day of Khaibar before its distribution is burning him with fire.’ The people panicked, and a
man brought one strap or two straps,[1] and said: ‘O Messenger of Allah, I took this on the day of Khaibar.’ The Messenger of Allah said: ‘A strap of fire, or two straps of fire.’”

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

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

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

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

[312] 185 - (117) It was narrated that Abū Hurairah said: “The Messenger of Allah ﷺ said: ‘Indeed Allah, the Mighty and Sublime, will send a wind from Yemen, softer than silk, which will not leave anyone in whose heart there is faith’ - (one of the narrators) Abū ‘Alqamah said: ‘the weight of a grain’; (another narrator) ‘Abdul-'Aziz said: ‘the weight of a speck’ - ‘but it will take his soul.’"
Chapter 51. Encouragement To Hasten To Do Good Deeds Before The Emergence Of The Fitnah

[313] 186 - (118) It was narrated from Abü Hurairah that the Messenger of Allah ﷺ said: “Hasten to do good deeds before there emerges Fitnah like a piece of black night, when a man will be a believer in the morning and a disbeliever in the evening, or he will be a believer in the evening and a disbeliever in the morning, and he will sell his religion for worldly gain.”

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

[314] 187 - (119) It was narrated that Anas bin Mâlik said: “When this Verse was revealed - “O you who believe! Raise not your voices above the voice of the Prophet...” until the end of the Verse[1] - Thâbit [bin Qais] stayed in his house and said: ‘I am one of the people of the Fire.’ [Thâbit bin Qais] kept away from the Prophet ﷺ. The Prophet ﷺ asked Sa’d bin Mu‘âdh: ‘O Abû ‘Amr, what is
the matter with Thâbit? Is he sick?' Sa'd said: 'He is my neighbor and I do not know anything about him being sick.' So Sa'd went to him, and told him what the Messenger of Allâh had said. Thâbit said: This Verse has been revealed, and you know that I have one of the loudest voices when speaking to the Messenger of Allâh, so I am one of the people of the Fire.' Sa'd told the Prophet about that, and the Messenger of Allâh said: 'Rather he is one of the people of Paradise.'

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

[316] It was narrated that Anas bin Mâlik said: "When: "0 you who believe! Raise not your voices above the voice of the Prophet..."[1] was revealed..." but he did not mention Sa'd bin Mu'âdh in the Hadîth.

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

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

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

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

It was narrated that Anas said: “When this Verse was revealed” - and he narrated the Hadîth (as no. 314), but he did not mention Sa’d bin Mu’âdh. He added: “We used to see him walking among us, one of the people of Paradise.”
did during the Jâhiliyyah, but whoever does evil in Islam, he will be punished for the former and the latter.”

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

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

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

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

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

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

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

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It was narrated from Hishām bin ‘Urwah, from his father, that Ḥakīm bin Hizām freed one hundred slaves during the Jāhiliyyah and donated one hundred camels as mounts. Then he came to the Prophet - and he narrated a Hadith similar to theirs (no. 325).

Chapter 56. Sincerity Of Faith And Its Purity

It was...
narrated that ‘Abdullâh said: “When the following was revealed: It is those who believe (in the Oneness of Allâh and worship none but Him Alone) and confuse not their Belief with Zuîm (wrong),[1] the Companions of the Messenger of Allâh نبى موسى were distressed by that and said: ‘Who among us has not wronged himself?’ The Messenger of Allâh نبى موسى said: ‘It is not as you think; rather it is as Luqâmân said to his son: “O my son! Join not in worship others with Allâh. Verily, joining others in worship with Allâh is a great Zuîm (wrong) indeed.’”[2]

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


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

[329] 199 - (125) It was narrated that Abû Hurairah said: “When the following was revealed to the Messenger of Allâh ﷺ: “To Allâh belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in your own selves or conceal it, Allâh will call you to account for it. Then He forgives whom He wills and punishes whom He wills. And Allâh is Able to do all things.”[1], the Companions of the Messenger of Allâh (ﷺ) were distressed by that. They came to the Messenger of Allâh (ﷺ) and knelt down, then they said: ‘O Messenger of Allâh, we have been enjoined to do deeds that we are able to do, such as Salât, fasting, Jihâd and charity. But now this Verse has been revealed

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

Punish us not if we forget or fall into error.” Allâh said: ‘Yes.’ “Our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians).” Allâh said: ‘Yes.’ “Our Lord! Put not on us a burden greater than we have strength to bear.” Allâh said: ‘Yes.’ “Pardon us and grant us forgiveness. Have mercy on us. You are our Mawlâ (Patron, Supporter and Protector) and give us victory over the disbelieving people.” Allâh said: “Yes.”[1]

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

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

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

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

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

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

A similar report (as Hadîth no. 332) was narrated from Qatâdah with this chain.

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

[333] 203 - (128) It was narrated that Abû Hurairah said:

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

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

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

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

The Messenger of Allah ﷺ said: “The angels said: ‘O Lord, there is Your slave who wants to do a bad deed,’ although He had more knowledge about him. He said: ‘Watch him; if he does it then write it down as one bad deed, and if he does not do it, then write down one good deed for him, for he gave it up for My sake.’”
The Messenger of Allāh ﷺ said:
“When the Islam of one of you is good, every good deed that he does is recorded for him between tenfold and seven-hundred fold, and every bad deed that he does is recorded as one bad deed, until he meets Allāh.”

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

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

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

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

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

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

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

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

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

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

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

[347] 215 - (135) It was

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

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

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

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

216 - (…)

Yazîd bin Al-Aşâmm said: “I heard Abû Hurairah say: ‘The Messenger of Allâh said: The people will ask you about everything, until they say: Allâh created everything, but who created Him?'”

217 - (136)

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

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

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

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

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

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

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

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

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

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

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

[361] 226 - (141) Thâbit, the freed slave of ‘Umar bin ‘Abdur-Rahmân, narrated that when there was trouble between ‘Abdullâh bin ‘Amr and ‘Anbasah bin Abî Sufyân, and they were about to fight, Khâlid bin Al-‘Aṣ rode to ‘Abdullâh bin ‘Amr and exhorted him (not to fight). ‘Abdullâh bin ‘Amr said: “Do you not know that the Messenger of Allah said: ‘Whoever is killed defending his property is a martyr?’”

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

[363] 227 - (142) It was narrated that Al-Hasan said: “Ubaiddullâh bin Ziyâd visited Ma‘qil bin Yasâr Al-Muzâni during his final sickness. Ma‘qil said: ‘I am going to tell you of a Hadîth that I heard from the Messenger of Allah ﷺ; if I knew that I was going to live, I would not tell it to you. I heard the Messenger of Allah ﷺ say: “There is no person whom Allah puts in charge of others, and when he dies he has cheated his subjects, but Allah will forbid Paradise to him.’ ”

[364] 228 - (...) It was narrated that Al-Hasan said: “Ubaiddullâh bin Ziyâd entered upon Ma‘qil bin Yasâr when he was in pain. He asked him and he said: ‘I am going to tell you a Hadîth which I did not tell you before. The Messenger of Allah ﷺ said: “There is no person whom Allah puts in charge of others, and when he dies he has cheated his subjects, but Allah will forbid Paradise to him.’”
The Book Of Faith

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

[365] 229 - (365) Al-Hasan said: "We were with Ma'qil bin Yasâr, visiting him when he was sick, and 'Ubaidullâh bin Ziyâd came and Ma'qil said to him: 'I am going to tell you a Hadîth that I heard from the Messenger of Allâh ﷺ' - then he narrated a similar Hadîth (as no. 364)."

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

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

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

“Then he picked up a handful of pebbles and rolled them on his leg.11 ‘People will engage in business with one another, but there will hardly be any honest persons among them. Then it will be said that in such-and-such a tribe there is an honest man, and a man will be admired for his intelligence, good manners and strength, but there will not be even a mustard-seed of faith in his heart!’”

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

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

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

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

Hudhaifah said: “I heard the Messenger of Allâh say: ‘Tribulations will stick to people’s hearts like the fibers of a reed mat, one by one. Any heart that imbibes them will get a black spot, and any heart that rejects them will get a white spot, until

سنن أبي مentieth حسنًا أبو حكيم
وَوَتَبَعَتْهَا حسنًا إبنُ إبراهيم
أَخْبَرَنَا عَيْسَىٰ بْنُ يَوْسُفَ، جَميَعًا عَنِ
الأَعْمَشِ، يَهْدَا الأَشْتَوَاءِ مَثِلَةً

[368] 368 [369] 231 - (144) حديثًا مُحَدَّدٌ
إِنْ عَنَّى اللَّهُ بِنَّى نُعْمَيْيٍ: حَدَّثَنَا أَبُو حَلَّالٍ
يَتَعُونُ مِنْ أَبِيهِمْ لَهُ بَنَانٌ عَنْ سَعَدٍ بْنَ
طَارِقٍ، عَنْ رَيْقِعٍ، عَنْ حَدِيثَةٍ قَالَ: كَانَت
عَنِّي عَمَّرٍ، قَالَ: أَيْكِمْ سَيَعِينَ رَسُولُ
اللَّهُ يَذْكُرُ الْفِتَنَّ؟ قَالَ قَومُ: بِنَحْنُ
سَيَعِينَاهَا، قَالَ: لَعَلَّكُمْ تَتَعُونُ فَتَنَّ الرَّجُلِ
فِي أَهْلِهِ وَجَارِهِ؟ قَالُوا: أَخْلٌ، قَالَ:
بِلْكِ تَعْقَبُوهَا الصَّلَاةَ وَالصَّيَامُ وَالصَّدَاقةُ،
وَلَكِنَّ أَيْكُمْ سَيَعِينُ الْأَبَيْيِ، يَذْكُرُ الْفِتَنَ
أَنْيَةُ مَعْوِجُ الْقُلُوبِ، قَالَ حَدِيثَةٍ:
فَأَشْكَتْ الْقُوْمُ، فَقَلَتُ: أَنَّ. قَالَ: أَنْتُ,
لِيَأْبُوكَ!

[369] 231 - (144) حديثًا مُحَدَّدٌ
إِنْ عَنَّى اللَّهُ بِنَّى نُعْمَيْيٍ: حَدَّثَنَا أَبُو حَلَّالٍ
يَتَعُونُ مِنْ أَبِيهِمْ لَهُ بَنَانٌ عَنْ سَعَدٍ بْنَ
طَارِقٍ، عَنْ رَيْقِعٍ، عَنْ حَدِيثَةٍ قَالَ: كَانَت
عَنِّي عَمَّرٍ، قَالَ: أَيْكِمْ سَيَعِينَ رَسُولُ
اللَّهُ يَذْكُرُ الْفِتَنَّ؟ قَالَ قَومُ: بِنَحْنُ
سَيَعِينَاهَا، قَالَ: لَعَلَّكُمْ تَتَعُونُ فَتَنَّ الرَّجُلِ
فِي أَهْلِهِ وَجَارِهِ؟ قَالُوا: أَخْلٌ، قَالَ:
بِلْكِ تَعْقَبُوهَا الصَّلَاةَ وَالصَّيَامُ وَالصَّدَاقةُ،
وَلَكِنَّ أَيْكُمْ سَيَعِينُ الْأَبَيْيِ، يَذْكُرُ الْفِتَنَ
أَنْيَةُ مَعْوِجُ الْقُلُوبِ، قَالَ حَدِيثَةٍ:
فَأَشْكَتْ الْقُوْمُ، فَقَلَتُ: أَنَّ. قَالَ: أَنْتُ,
لِيَأْبُوكَ!

[368] 368 [369] 231 - (144) حديثًا مُحَدَّدٌ
there will be two types of hearts. One will be white like a smooth stone, which will not be harmed by any tribulation so long as heaven and earth endure. And the other will be black and gloomy, like an overturned vessel, not acknowledging any goodness nor rejecting any evil, except what suits its own whims and desires."

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

[370] (...) It was narrated that Rib‘i said: "When Hudhaifah came from visiting ‘Umar, he sat down and told us: ‘When I sat with the Commander of the Believers yesterday, he asked his companions: “Who among you memorized anything that the Messenger of Allâh صلّی الله علیه وآله وسلم said about Al-Fitan (trials or tribulations)?” And he quoted a
Hadīth similar to that of Abū Khālid (no. 369).

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

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

[372] 232 - (145) It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Islam began as something strange and will revert to being something strange, so glad tidings to the strangers.’”
It was narrated from Ibn 'Umar that the Prophet ﷺ said: "Islam began as something strange and will revert to being something strange as it began, and it will retreat between the two Masjid as a snake retreats to its hole."

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

It was narrated from Anas that the Messenger of Allâh ﷺ said: "The Hour will not begin so long as it is said on earth: 'Allâh, Allâh.'"
It was narrated that Anas said: The Messenger of Allah ﷺ said: “The Hour will not begin so long as anyone says: ‘Allâh, Allâh.’

Chapter 67. Permissibility Of Concealing One’s Faith In The Case Of Fear

It was narrated that Hudhaifah said: “We were with the Messenger of Allah ﷺ and he said: ‘Tell me how many people have professed Islam.’ We said: ‘O Messenger of Allah, do you fear for us while we are between six hundred and seven hundred strong?’ He said: ‘You do not know, perhaps you will be tested.’ He said: ‘And we were tested, until some of us performed Salât only in secret.’”

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

It was narrated from ‘Amir bin Sa’d that
his father said: "The Messenger of Allah distributed (some wealth) and I said: 'O Messenger of Allah, give to so-and-so, for he is a believer.' The Prophet said: 'Or a Muslim.' I said it three times, and each time he replied: 'Or a Muslim.' Then he said: 'I may give to one man, although someone else is more beloved to me than him, for fear lest Allah throw him into the Fire.'"

[379] 237 - (...) 'Amir bin Sa'd bin Abi Waqqas narrated from his father Sa'd that the Messenger of Allah distributed (some wealth) to some people, and Sa'd was sitting among them. Sa'd said: "The Messenger of Allah left out some of them and did not give them anything, although they were better (more deserving) in my view. I said: 'O Messenger of Allah, what about so-and-so? For by Allah, I think he is a believer.' The Messenger of Allah said: 'Or a Muslim.' I kept quiet for a while, then what I knew got the better of me and I said: 'O Messenger of Allah, what about so-and-so? For by Allah, I think that he is a believer.' The Messenger of Allah said: 'Or a Muslim.' I kept quiet for a while, then what I knew got the better of me and I said: 'O
Messenger of Allah, what about so-and-so? For by Allah, I think that he is a believer.' The Messenger of Allah ﷺ said: 'Or a Muslim. I may give to one man although someone else is more beloved to me, for fear lest he be thrown on his face into the Fire.'

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

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

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

[383] (...) It was narrated from Juwairiyah from Mâlik, from Az-Zuhri that Sa‘eed bin Al-Mûsâyyab and Abû ‘Ubaid informed him, from Abû Hurairah, from Allâh’s Messenger ﷺ, similar to the narration of Yûnus from Az-Zuhri (no. 382), and in the narration of Mâlik it says: “But to be stronger in Faith.” Then he recited this Verse, until its completion.

[2] Meaning, the offer of freedom without insisting on having his innocence declared.
It was narrated from Abü Uwais from Az-Zuhrí, like the narration of Mâlik (no. 383), with his chain, and he said: "Then he recited this Verse in full."

Chapter 70. Obligation Of Believing That The Message Of Our Prophet Muḥammad ﷺ Is For All People, And The Abrogation Of All Other Religions

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

It was narrated from Abü Hurairah that the Messenger of Allâh ﷺ said: "By the One in Whose Hand is the soul of Muḥammad, no one among this nation, Jew or Christian, hears of me then dies, not believing in that with which I was sent, but he will be one of the people of the Fire."
(154) It was narrated that Šâliḥ bin Šâliḥ Al-Hamdânî said: “I saw a man from the people of Khurâsân asking Ash-Sha'bi: ‘O Abû 'Amr! Among the people of Khurâsân who came before us, if a man freed his slave woman and married her, they would say that he is like a man who rode his sacrificial animal.’ Ash-Sha'bi said: ‘Abû Burdah bin Abî Mûsâ narrated to me from his father, that the Messenger of Allah ن الب ن said: “There are three who will be given a double reward: A man among the people of the Book who believed in his Prophet, then lived to see the Prophet ﷺ and followed him and believed in him - he will have a double reward. And a slave who fulfills his duty towards Allâh and towards his master - he will have a double reward. And a man who had a slave woman whom he fed and fed her well, and taught her and taught her well, then he set her free and married her - he will have a double reward.”’” Then Ash-Sha'bi said to the Khurâsânî: “Take this Hadîth with no effort, for a man would travel to Al-Madînah for less than this.”

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

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

[390] It was narrated from Az-Zuhrî with this chain. And according to the report of Ibn ‘Uyainah the Messenger of Allāh ﷺ.
قالوا: حدّثنا شفان بن عيسى، وحدثنيه
حرملة بن يحيى: أنا حرملة بن وهب قال:
حدثني يونس، وحدثنا خساى الحملاني
وعبد بن حميد، عن يعقوب بن إبراهيم
ابن سُهُل: حدّثنا أبي عن صالح، كلهم
عن الزهري: يُلْدِعُ الإِسْتِدْمَارَ، وفي رواية ابن
عيسى الإمام مفسطًا وحكمًا عدلًا، وفي
رواية يونس: حكمًا غادراً ولم يذكر
إمامًا مفسطًا، وفي الحديث صاحب
حكمًا مفسطًا. كما قال الليث، وفي
حديثين من الزيادة: وَخَتَّمَهَا النَّجَبَةُ
الواحدة خيرًا من الدينه وما فيها.

ثُمَّ يَقُولُ أَبُو هُرْبَةُ: أَفْرُؤُوا إِن شَتَتُ:
فَوَانٌ مِن أَحْلِ الْكَبْتِ إِلَّا لَيْوَمٍ يَدُ
قَبْلَ مَوْقِعَةَٰهَاٰ (النساء: 159) الآية: [انظر: 7342]

[291] (391) 243 - (...) It was narrated
that Abû Hurairah said: "The Messenger of Allah ﷺ said: 'By
Allah! The son of Mariam will
certainly come down as a just
judge. He will break the cross
and kill the pigs, and he will
abolish the Jizyah; the young she-
camels will be left alone, and no
one will show any interest in
them. Spite, mutual hatred and

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

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

[393] 245 - (...) Nāfi’, the freed slave of Abū Qatādah Al-Anṣāri, narrated that he heard Abū Hurairah say: “The Messenger of Allah ﷺ said: ‘How will you be when the son of Mariam descends among you and leads you?’”

[394] 246 - (...) It was narrated from Abū Hurairah that the Messenger of Allah ﷺ said: “How will you be when the son of Mariam descends among you and you are led by one from among you?” I said[1] to Ibn Abī Dhi‘b: “Al-Awzâ‘î narrated to us from Az-Zuhrî, from Nāfi‘, from Abū Hurairah: ‘And your Imām

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

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

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

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

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

[398] (158) It was

narrated that Abū Hurairah said: "The Messenger of Allāh ﷺ said: ‘There are three things, when they appear no good will it do to a person to believe then, if he believed not before, nor earned good through his faith: The rising of the sun from its place of setting, the Da'ijāl, and the Beast of the Earth.’

[399] 250 - (159) It was narrated from Abū Dharr that the Prophet ﷺ said one day: ‘Do you know where this sun goes?’ They said: ‘Allāh and His Messenger know best.’ He said: ‘It runs along its course until it reaches its resting place beneath the Throne, where it falls prostrate and remains like that until it is said to it: ‘Rise and return from where you came from.’ Then in the morning, it rises from its place of rising. Then it runs along its course until it reaches its resting place beneath the Throne, where it falls prostrate and remains like that until it is said to it: ‘Rise and return from where you came from.’ Then in the morning, it
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rises from its place of rising. Then it will run along its course and the people will not notice anything unusual, until it reaches its resting place beneath the Throne, then it will be said to it: 'Go and rise from the place of your setting.' So in the morning it will rise from the place of its setting.” The Messenger of Allâh ﷺ said: “Do you know when that will be? That will be when ‘...No good will it do to a person to believe then, if he believed not before, nor earned good through his Faith...’” 

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

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

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

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

Chapter 73. The Beginning Of The Revelation To The Messenger Of Allâh ﷺ

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

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

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

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

[405] 254 - (...) ‘Urwah bin Az-Zubair said: “‘Aishah, the wife of the Prophet ﷺ, said... And he went back to Khadijah with his heart pounding,” and he narrated a Hadith similar to the reports of Yûnus and Ma’mar (no. 403, 404). But he did not mention the first part of their Ahadith where it says: “The first thing with which the Revelation began for the Messenger of Allah ﷺ were true dreams.” He followed the Hadith of Yûnus as far as the words: “By Allah! Allah will never humiliate you,” and he mentioned the words of
Jâbir bin 'Abdullâh Al-Ansârî - who was one of the Companions of the Messenger of Allâh ﷺ - used to narrate that the Messenger of Allâh ﷺ, speaking of the interruption in the Revelation said: “While I was walking, I heard a voice from heaven. I raised my head, and there was the Angel who had come to me in Hirâ’, sitting on a throne between heaven and earth.” The Messenger of Allâh ﷺ said: “I was stricken with terror, so I went back and said, ‘Cover me, cover me!’ So they covered me, then Allâh, [Blessed be He and Most High], revealed the Verses: “0 you enveloped in garments! Arise and warn! And magnify your Lord! And purify your garments! And keep away from Ar-Rujz!”[1] - And that is the idols - “Then the Revelation resumed.”
that he heard the Messenger of Allah ﷺ say: ‘Then the
Revelation ceased for a while, then while I was walking...’ then
he mentioned a Hadîth similar to that of Yûnus (no. 406), except
that he said: “I was stricken with terror and I fell to the ground.”
He (Ibn Shihâb) said: “Abû Salamah said: ‘Ar-Ru’j is the
idols.’” He said: “Then the Revelation resumed.”

[408] A Hadîth similar to that of
Yûnus (no. 406) was narrated
from Az-Zuhri with this chain.
He (ال) said: “Then Allâh, the
Mighty and Sublime, revealed:
“O you enveloped in garments!”
up to: “And keep away from Ar-
Ru’j”[1] - before the Sa’lât was
made obligatory - “Then the
Revelation resumed...” As was
said by ‘Aqîl (no. 407).

[409] 257 - (...) Al-Awzâ‘î said:
“I heard Yahyâ say: ‘I asked Abû
Salamah: ‘What part of the Qur’ân was revealed first?’” He
said: “O you enveloped in
garments!”[2] I said: Or:
of the Qur’ân was revealed first?’

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

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

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

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

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

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

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

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

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

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

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

Anas bin Mâlik said: “He said that he found in the heavens Âdam, Idris, ‘EIsâ, Mûsâ and Ibrâhîm - but he did not say for certain what
their positions were, except that he said that he saw ʿĀdām - ʾādām - in the lowest heaven and Ibrāhīm in the sixth heaven. When Jibrīl and the Messenger of Allāh ṣallallāhu ʿalaihi wa sallam passed by Idrīs, he said: ‘Welcome to the righteous Prophet and the righteous brother.’ He said: ‘Then he passed by and I said: “Who is that?” He said: “This is Idrīs.”’ He said: ‘Then I passed by Mūsā - mūsā - and he said: “Welcome to the righteous Prophet and the righteous brother.” I said: “Who is this?” He said: “This is Mūsā.”’ He said: ‘Then I passed by ʿĪsā - ʿīsā - and he said: “Welcome to the righteous Prophet and the righteous brother.” I said: “Who is this?” He said: “This is ʿĪsā.”’ Then I passed by Ibrāhīm - ibrāhīm - and he said: “Welcome to the righteous Prophet and the righteous son.” I said: “Who is this?” He said: “This is Ibrāhīm.”

Ibn Shihāb said: “Ibn Ḥazm told me that Ibn ʿAbbās and Abū Ḥabbah Al-Anṣārī used to say that the Messenger of Allāh ṣallallāhu ʿalaihi wa sallam said: ‘Then I was taken up until I reached a level where I could hear the scratching of the pens.’”

Ibn Ḥazm and Anas bin Mālik said: “The Messenger of Allāh ṣallallāhu ʿalaihi wa sallam said: ‘Then I was taken up until I reached a level where I could hear the scratching of the pens.’”
said: ‘Allâh enjoined upon my Ummah fifty prayers. I went back with that until I passed by Mûsâ, and Mûsâ said: “What did your Lord enjoin upon your Ummah?” I said: “He enjoined upon them fifty prayers.” Mûsâ said to me: “Go back to your Lord, for your Ummah will not be able to do that.” So I went back to my Lord and He waived half of it [for me]. Then I went back to Mûsâ, and told him. He said: “Go back to your Lord, for your Ummah will not be able to do that.” So I went back to my Lord and He said: “They are five and they are fifty; My Word cannot change.” So I went back to Mûsâ and he said: “Go back to your Lord.” I said: “I feel too shy before my Lord.” Then Jibrîl set off with me until we reached As-Sidrat Al-Muntahâ, (the Lote-Tree of the Utmost Boundary) which was covered with colors, I do not know what they are. Then I entered Paradise and saw that its domes were pearls and its earth was musk.”

It was narrated from Anas - perhaps he said from Mâlik bin Sa’â’ah, one of his people - that he said: “The Prophet of Allâh ﷺ said: ‘While I was at the House (i.e., the
Ka'bah), in a state between sleep and wakefulness, I heard someone say: ‘One of the three, between the other two men.’ Then they came and took me off, and a golden basin full of Zamzam water was brought. My chest was opened from here to here’” - (one of the narrators) Qatadah said: “I said to the one who was with me: ‘What does that mean?’ He said: ‘To the lower part of the abdomen’” - “and my heart was taken out and washed with Zamzam water, then put back in its place and filled with faith and wisdom.

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

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

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

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

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

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

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

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

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

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

It was narrated from Jâbir that the Messenger of Allâh ﷺ said: “The Prophets were shown to me, and I saw Mûsâ, who was a man of average build, as if he were one of the men of Shanû’ah. And I saw ‘Eisâ bin Mariam, , and the closest in resemblance to him whom I have seen is ‘Urwah bin Mas’ûd. And I saw Ibrâhîm , and the closest in resemblance to him whom I have seen is Urwah.”

According to the report of Ibn Rumh: “Dihyâh bin Khalîfah”
It was narrated that Abū Hurairah said: "The Prophet ﷺ said: 'When I was taken on the Night Journey, I met Mūsā,  - and the Prophet described him - 'and he was a man' - I think he said - 'of average build, with wavy hair, as if he were one of the men of Shanū'ah. And I met 'Eisâ' - and the Prophet described him - 'and he was a man of medium build with a reddish complexion, as if he had just come out of a Dīmās.' - meaning a bath-house. 'And I saw Ibrāhīm  and I am the one who most closely resembles him of his children.' He said: 'Then two vessels were brought to me; in one was milk and in the other was wine. It was said to me: 'Take whichever of them you want.' So I took the milk, and he said: 'You have been guided to the Fitrah' - or 'you have attained the Fitrah. If you had taken the wine, your Ummah would have been led astray.' "
Chapter 75. Mentioning Al-Masîh Son Of Mariam And Al-Masîh Ad-Dajjâl

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

[426] 274 - (...) It was narrated that Nâfî said: "'Abdullâh bin 'Umar said: ‘One day the Messenger of Allâh ﷺ mentioned the Dajjâl to the people and he said: “Allâh, Blessed be He and Most High, is not one-eyed, but the Dajjâl has a bad right eye, as if his eye is a floating grape.”' And the Messenger of Allâh ﷺ said: “I
had a dream last night at the Ka'bah. I saw a dark man, like the most handsome of dark men you could ever see, with his hair falling between his shoulders. He had wavy hair and his head was dripping with water. He was putting his hands on the shoulders of two men, circumambulating the Ka'bah between them. I said: 'Who is this?' They said: '(This is) Al-Masih the son of Mariam.' And behind him I saw a man with curly hair, with a bad right eye; the person whom I have seen who most resembles him is Ibn Qatan, he was also putting his hands on the shoulders of two men, circumambulating the Ka'bah. I said: 'Who is this?' They said: 'This is the Al-Masih Ad-Dajjâl.'”

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

[428] 276 - (170) It was narrated from Jâbir bin ‘Abdullâh that the Messenger of Allah ﷺ said: “When the Quraish denied me, I stayed in the Hîjr and Allah showed me Bait Al-Maqdis, and I started telling them about its signs while I was looking at it.”

[429] 277 - (171) It was narrated from Sâlim bin ‘Abdullâh bin Al-Khattâtâb, that his father said: “I heard the Messenger of Allah ﷺ say: ‘While I was sleeping, I saw myself circumambulating the Ka'bah, and there was a dark man with wavy hair, walking between two other men, with water dripping, or flowing from his head. I said: Who is this? They said: This is the son of Mariam. Then I went and looked, and I saw a reddish man, of heavy build, with curly hair, with a bad eye, as if his eye was a floating grape. I said: Who is this? They said: The Dajjâl. The person whom I have seen who most resembles him is Ibn Qatân.”’
It was narrated that Abü Hurairah said: 'I remember when I was in the Hijr and the Quraish were asking me about my Night Journey. They asked me things about Bait Al-Maqdis of which I was not sure, and I became distressed in a way in which I have never felt distressed before. Then Allâh raised it up for me so that I could see it, and they did not ask me about anything but I told them about it. And I remember when I was among a group of the Prophets, and I saw Mûsâ -ṣṣ- standing and praying. He was man with wavy hair, as if he was one of the men of janâ'ah. And I saw 'Eisâ bin Mariam -ṣṣ- standing and praying, and the closest in resemblance to him whom I have seen is 'Urwah bin Mas'ûd Ath-Thaiqafi. And I saw Ibrâhîm, -ṣṣ-, standing and praying, and the closest in resemblance to him whom I have seen is your companion' - meaning himself (ṣṣ) - 'The time for prayer came and I led them in prayer. When I had finished the prayer, a voice said: O Muhammad, this is Mâlik, the keeper of the Fire, greet him with Salâm. I turned to him and he greeted me first.'
Chapter 76. About Sidrat Al-Muntahâ (The Lote-Tree Of The Utmost Boundary)

[431] 279 - (173) It was narrated that 'Abdullâh said: "When the Messenger of Allah was taken on the Night Journey, he went as far as Sidrat Al-Muntahâ (The Lote-Tree of the Utmost Boundary), which is in the sixth heaven. It is there, everything that ascends from the earth stops, and it is taken from there. And it is there where everything that descends from above stops, and it is taken from there. Allah says: When that covered the Lote-Tree which did cover it!. 111 He said: "Moths of gold. And the Messenger of Allah was given three things: He was given the five prayers, he was given the last Verses of Sûrat Al-Baqarah, and forgiveness of serious sins to his Ummah who do not associate anything with Allah were to be forgiven for serious sins."

Chapter 77. The Meaning Of The Saying Of Allâh, The Mighty And Sublime: And Indeed He Saw Him At A Second Descent (Another Time)";[1] And Did The Prophet See His Lord On The Night Of The Isrâ’?

[432] 280 - (174) Ash-SHAIBANI said: "I asked ZIRR bin HUBAISH about the saying of AllâH: And was at a distance of two bows' length or (even) nearer.[2] He said: 'IBN MAS'UD told me that the Prophet saw JIBRIL, with six hundred wings.’’

[433] 281 - (...) It was narrated that ‘ABDULLAH said (about the Verse): The (Prophet’s) heart lied not about what he (Muhammad) saw.[3] He said: “He saw JIBRIL with six hundred wings.”

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

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

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

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

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

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

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

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

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

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

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

anything of that which was revealed to him, he would have concealed this Verse: And (remember) when you said to him (Zaid bin Hârithah the freed-slave of the Prophet) on whom Allâh has bestowed grace (by guiding him to Islam) and you (O Muhammad too) have done favor (by manumitting him): 'Keep your wife to yourself, and fear Allâh.' But you did hide in yourself (i.e., what Allâh has already made known to you that He will give her to you in marriage) that which Allâh will make manifest, you did fear the people (i.e., their saying that Muhammad married the divorced wife of his manumitted slave) whereas Allâh had a better right that you should fear Him."

[441] 289 - (...) It was narrated from A-Shâbî that Masrûq said: "I asked 'Aishah: 'Did Muhammad see his Lord?' She said: 'Subhân Allâh (Glorious is Allâh)! My hair stood on end at what you said.'" And he quoted the same Hadîth (no. 440), but the narration of Dâwûd is more complete and in detail.

[442] 290 - (...) It was narrated that Masrûq said: "I said to 'Aishah: 'What is the meaning of the saying of Allâh, the Most

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


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

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

Chapter 79. The Saying Of The Prophet: “Allâh Does Not Sleep” And “His Veil Is Light, And If He Were To Remove It, The Splendour Of His Face Would Burn All Of His Creation, As Far As His Sight Reaches”

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

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

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

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

[448] 296 - (180) It was narrated from Abū Bakr bin ‘Abdullāh bin Qais, from his father, that the Prophet said: “Two gardens of silver, their vessels and everything in them, and two gardens of gold, their vessels and everything in them, and there is nothing preventing the people from seeing their Lord but the Ridā’ of grandeur.

(447) 295 - (448) 296 - (180)
upon His Face in the Garden of 'Adn.'

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

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

Chapter 81. Knowing About The Seeing

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

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

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

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

Abû Hurairah said: “That man will be the last of the people of Paradise to enter Paradise.”

[452] 300 - (...) Abû Hurairah narrated that the people said to the Prophet: “O Messenger of Allâh, will we see our Lord on the Day of Resurrection?” And he quoted a Hadîth similar to that of Ibrâhîm bin Sa’d (no. 451).
Hammâm bin Munabbih said: “This is what Abû Hurairah narrated from the Messenger of Allâh ﷺ,” and he quoted a Hadîth, among which he said: “And the Messenger of Allâh ﷺ said: ‘It will be said to the least among you in Paradise: ‘Wish (for whatever you want),’ and he will wish and wish, then it will be said to him: ‘Have you finished wishing?’ He will say: ‘Yes.’ It will be said: ‘You will have what you wished for and as much again.’”

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

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

It was said: “O Messenger of
Allâh, what is Al-Jisr (the
Bridge)?” He said: “A slippery
place, in which there are hooks
and spikes and thorns. In Najd
there are thorns called As-Sa’dân.
The believers will cross (the
Bridge) like the blink of an eye,
like lightning, like the wind, like
birds and like the swiftest horses
and camels. Some will cross safe
and sound, some will be
scratched then let go, and some
will be piled up in the Fire of
Hell, until the believers have
been saved from the Fire. By the
One in Whose Hand is my soul,
none of you is more eager to
claim a right than the believers
will be on the Day of
Resurrection when they seek help
for their brethren who are in the
Fire. They will say: ‘Our Lord,
they used to observe fasting, offer
Salât (obligatory prayers) with us

المُؤمِنونَ كَحُرْفِ الْعَيْنِ وَكَأَلْبَرُقِ،
وَكَالْوَلِيدَ وَكَأَجَاودِ الْخَيْلِ
وَالرَّكَابِ، فَأَنْحُجُ مُسْلِمًا، وَمَحْدُوشًا
مَرْسِلًا، وَمَكْدُوسًا فِي نَارِ جَهَنَّمَ، حَتَّى
إِذَا خَلَصَ المُؤمِنُ مِنَ النَّارِ، فَوَأَلَّي
تَفْسِي بَيِّنًا مَا مِنْ أَحَدٍ مَكْتَمَ بَشْدً
مَّانَاسِدَةَ اللَّهِ فِي اسْتِيْفاَةِ الْحَقِّ، مِن
المُؤمِنِينَ اللَّهُ بَيْنَ الْيَوْمِ الْيَهُودِ
في النَّارِ تُقُولُونَ: رَبِّنَا كَانَّا بِصُوْمٍ
مَعَنَا وَتَصُلُّونَ وَيَحْجُونَ، فَيَقُولُ لَهُم:
أَخْرَجْوهَا مِنْ عَرْقُفٍ فَتَحْرَحُو صُوْرُهُمْ
عَلَى النَّارِ تَخْلُقُوهَا كَثِيرًا قَدْ
أَخْذَتَ النَّارُ إِلَى يَصِفُ سَاقِهِ إِلَى
رُكْبَيْهِ. فَمَنْ يَقُولُونَ: رَبِّنَا! مَا بَقَيَ فِيهَا
أَحَدٌ مِمَّنْ أَمْرَتَنَا بِهِ. فَيَقُولُنَّ: ارْجِعُوا,
فَمَنْ وَجَذَّبْنَهُ فِي قَلِيَّةٍ مَنْ دِيَارٍ مِنْ خَيْرٍ
فَأَخْرَجْوهُ، فَيَخْرَجُونَ خَلْقًا كَبِيرًا، فَمَنْ
يَقُولُونَ: رَبِّنَا! لَمْ نَنْذَرَ فِيهَا أَحَدًا مِمَّنْ
أَمْرَتَنَا بِهِ. فَمَنْ يَقُولُنَّ: ارْجِعُوا، فَمَنْ
وَجَذَّبْنَهُ فِي قَلِيَّةٍ مَنْ دِيَارٍ مِنْ
خَيْرٍ فَأَخْرَجْوهُ، فَيَخْرَجُونَ خَلْقًا كَبِيرًا,
فَمَنْ يَقُولُونَ: رَبِّنَا! لَمْ نَنْذَرَ فِيهَا مِمَّنْ أَمْرَتَنَا
أَحَدًا، فَمَنْ يَقُولُنَّ: ارْجِعُوا، فَمَنْ وَجَذَّبْنَهُ
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and perform Ḥajj.' It will be said to them: ‘Bring out whomever you recognize,’ – for their faces will be forbidden for The Fire to burn— and they will bring out many people whom the Fire had consumed halfway up their calves or up to their knees. Then they will say: ‘Our Lord, there is no one left of those whom You commanded us to bring out.’ He will say: ‘Go back, and whomever you find with a Dīnār’s weight of goodness in his heart, bring him out.’ They will bring out many people, then they will say: ‘Our Lord, we have not left therein any of those whom You commanded us to bring out.’ Then He will say: ‘Go back, and whomever you find with half a Dīnār’s weight of goodness in his heart, bring him out.’ They will bring out many people, then they will say: ‘Our Lord, we have not left therein any of those whom You commanded us to bring out.’ Then He will say: ‘Go back, and whomever you find with a speck of goodness in his heart, bring him out.’ They will bring out many people, then they will say: ‘Our Lord, we have not left any goodness therein.’”

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

(The Prophet ﷺ said:) “Allâh will say: ‘The angels have interceded, and Al-Mu’minûn (the righteous believers) have interceded, the Prophets have interceded, and there is no one left (to intercede) but the Most Merciful of those who show mercy.’ Then He will take a handful from Hell, and will bring out people who never did any good and who will have turned into charcoal. He will throw them into a river on the outskirts of Paradise that is called the River of Life (Al-Hayât), and they will emerge like seeds from that which is carried by a flood. Do you not see when they are near a stone or a tree, that which is in the sun grows yellow and green and that which is in the shade turns white?”

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

Our Lord, You have given us what You have never given to anyone else in all the worlds.' He will say: 'You will have something better than that with Me.' They will say, 'O Lord, what could be better than this?' He will say, 'My good pleasure, for I will never be angry with you again.'"

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

Abū Sa'eed Al-Khudrī said: "I heard that the Bridge is narrower than a hair and sharper than a sword."

In the Hadīth of Al-Laith it does not say: "They will say, 'Our Lord, You have given us what You have never given to anyone in all the worlds'" and what is after it.
Zaid bin Aslam narrated with the same chain as the two of them (the previous narrations of Abü Sa‘eed Al-Khudrī and of Al-Laiḥ), similar to the narration of Hāṣṣ bin Maisarah, to its end, adding and subtracting a few things.

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

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

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

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

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

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

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

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

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

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

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

Chapter 84. The Status Of The Lowest People In Paradise

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

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

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

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

It was narrated that Abu Dharr said:

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

And I saw the Messenger of Allah ﷺ laughing until his molars were visible.”
Abū Bakr bin 'Abī Shābiyā: ḥadīthāna wa-kā'īn; wa-ḥadīthāna Abū ʿAbdullāh, maḥāfīya, kālāhumī an-nūrūṣ biḥadī’ī al-ʾāshadār.

[469] 316 - (191) Abū Az-Zubair narrated that he heard Jābir bin ‘Abdullāh being asked about the arrival of people on the Day of Resurrection. He said: “We will come on the Day of Resurrection from such-and-such” - look - that is, above the people.[1] He said: “The nations will be called with their idols and what they used to worship, one after another. Then our Lord will come to us after that and will say: ‘Who are you waiting for?’ They will say: ‘We are waiting for our Lord.’ He will say: ‘I am your Lord.’ They will say: ‘Not until we look upon you.’ He will manifest Himself to them, laughing. Then He will set off with them and they will follow Him, and each one of them - hypocrite or believer - will be given a light, then they will follow Him on a Bridge over Hell there will be hooks and spikes, which will catch whomever Allāh wills. Then the light of the hypocrites will be extinguished and the believers will be saved. The first group will be saved with their faces (shining) like the moon

[1] They consider this sentence to be added by one of those transcribing the text, or one of the narrators. And that the meaning in place of such-and-such is a hill.
when it is full, seventy thousand who will not be brought to account. Then those who follow them will be like the light of the stars in the sky, and so on. Then intercession will be permitted, and they will intercede until they bring out of the Fire everyone who said ‘Lâ ilâha illallâh’ and has in his heart goodness the weight of a grain of barley. They will be placed in the courtyard of Paradise, and the people of Paradise will start to sprinkle water on them until they sprout like something spouts from a flood, and their burns will disappear. Then he will ask, until he is given this world and ten times the like thereof.”

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


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

[473] 320 - (...) Yazîd Al-Faqîr said: “I was infatuated with the views of the Khawârij. We set out with a large group, intending to perform Hajj, and then go and promote the views of the Khawârij to the people. We passed through Al-Madinah, and there we saw Jâbir bin ‘Abdullâh narrating to the people from the Messenger of Allâh  , sitting by a pillar, and he mentioned the Jâhanamiyyîn.[1] I said to him: ‘O Companion of the Messenger of Allâh (ﷺ)! What is this that you are narrating, when Allâh says: ‘Verily, whom You admit to the Fire, indeed, You have disgraced him...’[2] and: ‘Every time they wish to get away there from, they will be put back thereto...’?[3] What is this that you are saying?’ He said: ‘Do you read the Qur’ân?’ I said: ‘Yes.’ He

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

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

[474] 321 - (192) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: “Four people will be brought out of the Fire and presented to Allâh, the Most High. One of them will turn and say: ‘O Lord, as You have
brought me out of it, do not send me back,' and Allâh will save him from it."

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

[1] Meaning, Allâh will inspire them to ask about intercession.
mention the mistake that he made, and he will feel shy before his Lord because of it. ‘But go to Ibrâhîm, whom Allâh took as Khalîl (a close friend).’

“So they will go to Ibrâhîm, and he will say: ‘I am not capable of that.’ And he will mention the mistake that he made, and he will feel shy before his Lord because of it. ‘But go to Mûsâ to whom Allâh spoke and gave the Tawrâh.’ So they will go to Mûsâ, and he will say: ‘I am not capable of that.’ And he will mention the mistake that he made, and he will feel shy before his Lord because of it. ‘But go to ‘Eisâ, a spirit from Allâh and His Word.’ So they will go to ‘Eisâ, a spirit from Allâh and His Word, and he will say, ‘I am not capable of that, but go to Muhammad, a slave whose past and future sins were forgiven.’”

Anas bin Mâlik said: “The Messenger of Allâh said: ‘So they will come to me, and I will ask for permission to speak to my Lord, the Most High, and permission will be given to me. When I see Him, I will fall down in prostration and He will leave me (in that state of prostration) for as long as Allâh wills. Then it will be said: ‘O Muhammad, raise your head. Speak, you will be heard; ask, you will be given; intercede, your intercession will be accepted.’ So I will raise my
head and will praise my Lord, the Most High, with words of praise that my Lord, the Mighty and Sublime, will teach me. Then I will intercede, and a limit will be set for me. I will bring them out of the Fire and admit them to Paradise. Then I will go back and fall prostrate, and He will leave me (in that state of prostration) for as long as Allâh wills. Then it will be said: ‘O Muhammad, raise your head. Speak, you will be heard; ask, you will be given; intercede, your intercession will be accepted.’ So I will raise my head and will praise my Lord with words of praise that my Lord will teach me. Then I will intercede, and a limit will be set for me. I will bring them out of Hell and admit them to Paradise.’” — Anas bin Mâlik said: “I do not know whether it was the third time or the fourth time” — “Then I will say: ‘O Lord, there is no one left in the Fire but those who have been detained by the Qur'ân,” that is, those who are bound to abide therein forever.

Ibn ‘Ubaid said in his narration: “Qatâdah said: ‘That is, those who are bound to abide therein forever.’”

[476] 323 - (...) It was narrated that Anas said: “The Messenger of Allâh ﷺ said: ‘The believers will be gathered together on the Day of Resurrection, and they...”
will be worried about that" - or: "they will be inspired concerning that" - a Hadîth similar to that of Abû 'Awânâh (no. 475). He said in the Hadîth: "Then I will come to Him - will come back - a fourth time, and I will say: 'O Lord, there is no one left but those who are detained by the Qur'ân.'"

[477] 324 - (...) It was narrated from Anas bin Mâlik that the Prophet of Allah said: "Allâh, the Most High, will gather the believers on the Day of Resurrection and they will be inspired concerning that" - a Hadîth similar to theirs (no.476). The fourth time he said: "And I will say: 'O Lord, there is no one left in the Fire but those who have been detained by the Qur'ân.'" That is, those who are bound to abide therein forever.

[478] 325 - (...) Anas bin Mâlik narrated that the Prophet said: "Whoever says: ‘La îlâha illallâh,’ and has in his heart goodness the weight of a grain of barley will be brought out of the Fire. Then whoever says: ‘La îlâha illallâh,’ and has in his heart goodness the weight of a grain of wheat will be brought out of the Fire. Then whoever says: ‘La îlâha illallâh,’ and has in his heart goodness the weight of a speck will be brought out of the Fire.”

Ibn Minhâl added in his report:
“Yazid said: ‘I met Shu‘bah and narrated this Hadith to him, and Shu‘bah said: ‘Qatadah narrated it to us from Anas bin Malik, from the Prophet ﷺ.’ Except that Shu‘bah said: ‘A grain of corn (Zurrah)’ instead of a speck (Dhairah).’

[479] 326 - (…) Ma‘bad bin Hilal Al-Anazi said: “We went to Anas bin Malik and took Thabit with us to introduce us. We came to him and he was praying Ad-Duha. Thabit asked permission for us to enter and we entered upon him. He seated Thabit with him on his bedding, and he said to him: ‘O Abu Hamzah, your brothers from Al-Basrah are asking you to tell them the Hadith about intercession.’ He said: ‘Muhammad ﷺ told us: ‘On the Day of Resurrection, the people will surge against one another like waves, then they will go to Adam, ﷺ, and will say:
'Intercede for your offspring.' He will say: 'I am not capable of that, rather you should go to Ibrāhīm [ع], for he is the Khalīlullāh (close friend of Allah), the Most High.' So they will go to Ibrāhīm, ﷺ, and he will say: 'I am not capable of that, rather you should go to Mūsā [ع], for he is the one with whom Allāh, the Most High, spoke.' They will go to Mūsā - ﷺ, and he will say: 'I am not capable of that, rather you should go to ‘Īsā [ع] for he is a spirit from Allāh and His word.' So they will go to ‘Īsā [ع] and he will say: 'I am not capable of that, rather go to Muhammad ﷺ.'

"So they will come to me, and I will say: 'I am for that.' I will go and ask permission to speak to my Lord, and permission will be granted to me. I will stand before Him, and will praise Him with words of praise that I am not able to say now, but Allāh, the Most High, will inspire me therewith. Then I will fall down prostrating to Him, and it will be said to me: 'O Muhammad, raise your head. Speak, you will be heard; ask, it will be given to you; intercede and your intercession will be accepted.' I will say: 'O Lord, my Ummah! My Ummah!' It will be said to me: 'Go, and whoever has in his heart faith the weight of a grain
of wheat or barley, bring him out therefrom.’ So I will go and do that, then I will come back to my Lord, the Most High, and I will praise Him with those words of praise, then I will fall down prostrating to Him, and it will be said to me: ‘O Muhammad, raise your head. Speak, you will be heard; ask, it will be given to you; intercede and your intercession will be accepted.’ I will say: ‘O Lord, my Ummah! My Ummah!’ It will be said to me: ‘Go, and whoever has in his heart faith the weight of a grain of mustard-seed, bring him out therefrom.’ So I will go and do that, then I will come back to my Lord and I will praise Him with those words of praise, then I will fall down prostrating to Him, and it will be said to me: ‘O Muhammad, raise your head. Speak, you will be heard; ask, it will be given to you; intercede and your intercession will be accepted.’ I will say: ‘O Lord, my Ummah! My Ummah!’ It will be said to me: ‘Go, and whoever has in his heart faith that is smaller, smaller, smaller than a grain of mustard-seed, bring him out of the Fire.’ And I will go and do that.”

(Ma’bad bin Hilâl Al-‘Anazi continued) “This is the Hadîth of Anas that he narrated to us. Then we left him and when we
were in the upper part of Al-Jabban we said: 'Why don't we go to Al-Hasan and greet him, while he is hiding in the house of Abû Khalifah?' So we went to him and greeted him, and we said: 'O Abû Sa'eed, we have come from the house of your brother Abû Hamzah, and we have never heard anything like the Hadith he told us about intercession.' He said: 'Tell me.' So we told him the Hadith and he said: 'Tell me more.' We said: 'He did not tell us any more than that.' He said: 'He narrated it to us twenty years ago when he was in good health, and (now) he has omitted something, but I do not know whether the Shaikh forgot, or if he did not want to tell it to you lest you become complacent.' We said to him: 'Tell us.'

He smiled and said: "Man is created of haste."[1] - I only said that to you because I want to narrate the Hadith to you. He (ﷺ) said: "Then I will go back to my Lord a fourth time and I will praise Him with those words of praise, then I will fall down prostrating to Him, and it will be said to me: 'O Muhammad, raise your head. Speak, you will be heard; ask, it will be given to you; intercede

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and your intercession will be accepted.' I will say: 'O Lord, give me permission (to intercede) regarding those who said: \textit{Là ilâha illallâh.' It will be said: 'That is not for you, but by My Might, Majesty, Greatness and Power, I shall bring forth whoever said: \textit{Là ilâha illallâh.'"}

He (Ma'bad bin Hilâl Al-'Anazi) said: “I bear witness that Al-Hasan narrated this to us, and that he heard Anas bin Mâlik, I think he said twenty years earlier, when he was in good health.”

[480] 327 - (194) It was narrated that Abû Hurairah said: “One day some meat was brought to the Messenger of Allah and the foreleg, which he used to like, was offered to him. He took a bite, then he said: ‘I will be the leader of mankind on the Day of Resurrection. Do you know why that is? On the Day of Resurrection Allah will gather together the first and the last on one plain, so that they can all hear the caller and they can all be seen. Then the sun will be brought close. The people will suffer unbearable distress and anguish, and they will say to one another: ‘Don’t you see the state you are in? Don’t you see what has happened to you? Why don’t you look for someone who will intercede for you?’ -
meaning with your Lord. The people will say to one another: 'Go to Ādam.' So they will go to Ādam - and will say: ‘O Ādam, you are the father of mankind, Allah created you with His Own Hand, and breathed into you the soul that He had created for you, and commanded the Angels to prostrate to you. Intercede for us with your Lord. Do you not see the state we are in? Do you not see what has happened to us?’ Ādam will say: ‘My Lord is angry today in a way in which He has never been angry before, and will never be angry again. He forbade me the tree, but I disobeyed Him. Myself! Myself! Go to someone else, go to Nūh.’ So they will go to Nūh - and will say: ‘O Nūh, you are the first of the Messengers (of Allah) who were sent to the earth, and Allah called you a thankful slave. Intercede for us with your Lord. Do you not see the state we are in? Do you not see what has happened to us?’ He will say: ‘My Lord is angry today in a way in which He has never been angry before, and will never be angry again. I was granted a supplication and I prayed against my people. Myself! Myself! Go to Ibrāhīm [ ]. So they will go to Ibrāhīm, and will say: ‘You are the Prophet of Allah and His close
friend (Khalil) from among the people of earth. Intercede for us with your Lord. Do you not see the state we are in? Do you not see what has happened to us?’ Ibrâhîm will say to them: ‘My Lord is angry today in a way in which He has never been angry before, and will never be angry again’ - and he will mention his lies - ‘Myself! Myself! Go to someone else, go to Mûsâ.’ So they will go to Mûsâ ✠ and will say: ‘Ô Mûsâ, you are the Messenger of Allâh, Allâh favored you over all people with His Messages and by speaking to you. Intercede for us with your Lord. Do you not see the state we are in? Do you not see what has happened to us?’ Mûsâ ✠ will say to them: ‘My Lord is angry today in a way in which He has never been angry before and will never be angry again. I killed a soul whom I was not commanded to kill. Myself! Myself! Go to ‘Eisa ✡.’ So they will go to ‘Eisa ✡ and will say: ‘Ô ‘Eisa, you are the Messenger of Allâh; you spoke to the people from the cradle and you are a Word from Him that He bestowed upon Mariam and a spirit created by Him. Intercede for us with your Lord. Do you not see the state we are in? Do you not see what has happened to us?’ ‘Eisa ✡ will say to them: ‘My Lord is angry today
in a way in which He has never been angry before and will never be angry again,' but he will not mention any sin, 'Myself! Myself! Go to someone else. Go to Muḥammad!' So they will come to me and will say: 'O Muḥammad, you are the Messenger of Allāh and the Last of the Prophets, Allāh forgave your past and future sins. Intercede for us with your Lord. Do you not see the state we are in? Do you not see what has happened to us?' So I will go and stand beneath the Throne, where I will fall down prostrating to my Lord. Then Allāh will inspire me with words of praise which He has never granted to anyone before me. Then He will say: 'O Muḥammad, raise your head. Ask, it will be given to you; seek intercession, and it will be granted to you.' I will raise my head and say: 'O Lord, my Ummah! My Ummah!' It will be said: 'O Muḥammad, let those of you Ummah who have no account to render enter Paradise through the right-hand gate of Paradise.' They will share all other gates with the people apart from that gate. By the One in Whose Hand is the soul of Muḥammad! The distance between the sides of two gates of Paradise is like the distance between Makkah and Buṣra.'
It was narrated that Abû Hurairah said: “A bowl of Thareed and meat was placed before the Messenger of Allah ﷺ and he took the foreleg, which was the part of the sheep that he liked best, and took a bite, then he said: ‘I will be the leader of mankind on the Day of Resurrection.' Then he took another bite and said: ‘I will be the leader of mankind on the Day of Resurrection.’ When he saw that his Companions were not asking about that, he said: ‘Are you not going to ask me how?’ They said: ‘How will that be, O Messenger of Allah?’ He said: ‘The people will stand before the Lord of the Worlds...’” And he (the narrator) quoted a Hadîth of Abû Hayyân from Abû Zur'ah (no.480), and he added with regard to Ibrâhîm - ﷺ: “He mentioned his saying concerning the stars: ‘This is my Lord,’ and his saying concerning their idols, ‘The biggest one of them did it,’ and his saying, ‘I am sick.’” Then he (whom) said: “By the One in Whose Hand is the soul of Muḥammad, the distance between the sides of two of the gates of Paradise and the two gate-posts is like the distance between Makkah and Hajar, or Hajar and Makkah.”

It was narrated that Hudâifah said: “The Messenger of Allah ﷺ said: ‘Allâh, Blessed be He and Most
High, will gather the people together (on the Day of Resurrection), and the believers will stand until Paradise is brought near to them. They will go to Adam - عَلِيٌّ - and will say: 'O our father! Ask for Paradise to be opened for us.' He will say: 'Were you expelled from Paradise for anything other than the error of your father Adam? I am not the one to do that. Go to my son Ibrâhîm, the Close Friend of Allâh (Khalîllâh).' But Ibrâhîm will say: 'I am not the one to do that. I was a close friend from beyond, and beyond.\(^{[1]}\) Go to Mûsâ to whom Allâh spoke directly.' So they will go to Mûsâ - محمد - but he will say: 'I am not the one to do that. Go to 'Eisâ, the word of Allâh and a spirit created by Him.' But 'Eisâ - إسٍ - will say: 'I am not the one to do that.' Then they will go to Muâammad - محمد - and he will stand and permission will be granted to him (to open the Paradise). Trustworthiness and the ties of kinship will be sent and they will stand on either side of As-Sirât (the Bridge), on the right and left. The first of you will cross like lightning.' I said: 'May my father and mother by sacrificed for you, what does like lightning mean?' He said: 'Do you not see how the lightning strikes and returns in the blink of an eye? Then they will cross like the

\(^{[1]}\) Meaning, not as close as those who came after him.
wind, or like birds, or like swiftly-running men. People's progress (of crossing the Bridge) will be in accordance with their deeds, and your Prophet will be standing on the Bridge saying: 'O Lord, grant safety, grant safety.' Then people's deeds will fail them, until a man comes, able to move only by crawling. At the sides of the Ṣirāt will be hooks, which are commanded to seize those whom they are commanded. Some will be scratched and saved, and others will be piled up in the Fire.' ”

“By the One in Whose Hand is the soul of Abû Hurairah! The depth of Hell is (a distance of) seventy years.”

Chapter 85. Regarding The Saying Of The Prophet : "I Will Be The First Of The People To Intercede Concerning Paradise, And I Will Be The Prophet With The Greatest Number Of Followers."

[483] 330 - (196) It was narrated that Anas bin Mālik said: “The Messenger of Allah ﷺ said: ‘I will be the first of the people to intercede concerning Paradise, and I will be the Prophet with the greatest number of followers.”

[484] 331 - (...) It was narrated that Anas bin Mālik said: “The Messenger of Allah ﷺ said: ‘I will be the Prophet with the
greatest number of followers on the Day of Resurrection, and I will be the first one to knock at the gate of Paradise.”"

[485] 332 - (…) Anas bin Mâlik said: “The Messenger of Allah ﷺ said: ‘I will be the first one to intercede concerning Paradise. No Prophet was believed as I have been believed (by the people). Among the Prophets is a Prophet of whose people only one man believed in him.””

[486] 333 - (197) It was narrated that Anas bin Mâlik said: ‘The Messenger of Allah ﷺ said: ‘I will come to the gate of Paradise on the Day of Resurrection and will ask for it to be opened. The keeper will say: ‘Who are you?’ I will say: ‘Muḥammad.’ He will say: ‘I was commanded not to open it for anyone before you.’ ”

Chapter 86. The Prophet ﷺ Will Defer His Supplication In Order To Intercede For His Ummah

[487] 334 - (198) It was narrated from Abū Hurairah that the Messenger of Allah ﷺ said:
“Every Prophet is granted a supplication (that will be answered), and I want to defer my supplication so that I may intercede for my Ummah on the Day of Resurrection.”

[488] 335 - (...) Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Every Prophet has a supplication (that will be answered), and I want, if Allāh wills, to defer my supplication so that I may intercede for my Ummah on the Day of Resurrection.”

[489] 336 - (...) A similar Hadīth (as no. 488) was narrated from Abū Hurairah, from the Messenger of Allāh ﷺ.

[490] 337 - (...) ‘Amr bin Abī Sufyān bin Aseed bin Jāriyah Ath-Thaqafī narrated that Abū Hurairah said to Ka‘b Al-Aḥbār,
that the Prophet of Allâh ﷺ said: “E\textit{very Prophet has a supplication (that will be answered), and I want, if Allâh wills, to defer my supplication so that I may intercede for my \textit{Ummah on the Day of Resurrection.”

Ka‘b said to Abû Hurairah: “Did you hear that from the Messenger of Allâh ﷺ?” Abû Hurairah said: “Yes.”

[491] 338 - (199) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Every Prophet has a supplication that will be answered, and every Prophet hastened to offer this supplication. But I have deferred my supplication so that I may intercede for my \textit{Ummah on the Day of Resurrection, and it will be granted, if Allâh wills, for every one of my \textit{Ummah who dies not associating anything with Allâh.”

[492] 339 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Every Prophet has a supplication that will be answered, which he will supplicate, and will be answered, and it will be granted to him. But I have deferred my supplication so that I may
intercede for my *Ummah* on the Day of Resurrection.”

[493] 340 - (...) Abû Hurairah said: “The Messenger of Allah ﷺ said: ‘Every Prophet has a supplication which he will offer for his *Ummah* and it will be answered, but I want, if Allah wills, to defer my supplication so that I may intercede for my *Ummah* on the Day of Resurrection.’”

[494] 341 - (200) It was narrated by Qatâdah: “Anas bin Mâlik narrated to us that the Prophet of Allah ﷺ said: ‘Every Prophet is granted a supplication for his *Ummah*, but I have deferred my supplication so that I may intercede for my *Ummah* on the Day of Resurrection.’”

495] 342 - (...) It was also narrated from Qatâdah with this chain. Except that in the version of (one of the narrators) Wakî', he said: “He (ﷺ) said: ‘Which is given.’” And in the version of (one of the narrators) Abû Usâmah, he said: “From the Prophet ﷺ.”
[496] 343 - (...)(From another route) It was also narrated from Qatâdah with this chain (as no. 495).

[497] 344 - (...) It was narrated from Al-Muʿtamir, from his father, from Anas that the Prophet of Allah ﷺ said... and he mentioned a Ḥadīth similar to that of Qatâdah, from Anas (no. 495).

[498] 345 - (201) It was narrated from Abû Az-Zubair that he heard Mir bin 'Abdullâh saying - from Prophet ﷺ: “Every Prophet has a supplication which he offered for his nation, but I have deferred my supplication so that I may intercede for my Ummah on the Day of Resurrection.”

Chapter 87. The Supplication Of The Prophet ﷺ For His Ummah And His Weeping Out Of Compassion For Them

[499] 346 (202) It was narrated from ‘Abdullâh bin ‘Amr bin Al-‘Āş that the Prophet ﷺ recited

[499] 346 (202)

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the saying of Allâh, the Most High, about Ibrâhîm,

"O my Lord! They have indeed led astray many among mankind. But whosoever follows me, he verily, is of me"...[1] and the saying of "Eisâ, [2]: "If You punish them, they are Your slaves, and if You forgive them, verily, You, only You, are the All-Mighty, the All-Wise.".

Then he raised his hands and said: "O Allâh! My Ummah! My Ummah! and wept." Allâh, the Mighty and Sublime, said: "O Jîbrîl! Go to Muhammad - although your Lord knows best - and ask him why he is weeping." So Jîbrîl, [3], went to him and asked him, and the Messenger of Allâh [4] told him what he said. Although He knows best, Allâh said: "O Jîbrîl, go to Muhammad and say: 'I will make you pleased concerning your Ummah and not displeased.'"

Chapter 88. Clarifying That Whoever Died Upon Disbelief Then He Is In The Fire, And No Intercession Or Relationship With Those Who Are Close To Allâh Will Be Of Any Avail For Him

[500] 347 - (203) It was

narrated from Anas that a man said: “O Messenger of Allâh, where is my father?” He said: “In the Fire.” When he turned away, he called him back and said: “My father and your father are in the Fire.”

Chapter 89. Regarding The Saying Of Allâh, The Most High: “And Warn Your Tribe Of Near Kindred.”[1]

[501] 348 - (204) It was narrated that Abû Hurairah said: “When the following Verse was revealed: “And warn your tribe of near kindred”,[2] the Messenger of Allâh ﷺ called the Quraish and they gathered. Then he spoke to them in general terms, addressing everybody. Then he addressed some specific individuals and clans, and said: O Banû Ka'b bin Lu'aiy, save yourselves from the Fire! O Banû Murrah bin Ka'b, save yourselves from the Fire! O Banû 'Abd Shams, save yourselves from the Fire! O Banû 'Abd Manâf, save yourselves from the Fire! O Banû Hâshim, save yourselves from the Fire! O Banû 'Abdul-Muṭṭalib, save yourselves from the Fire! O Fâṭimah, save yourself from the Fire! I cannot do anything for you before Allâh, but you have

ties of kinship which I wish to uphold."

[502] 349 - (...) It was also narrated from Abū 'Awānah, from 'Abdul-Malik bin 'Umair with this chain, but the Hadīth of Jarîr (from him, no. 501) is more complete and appropriate.

[503] 350 - (205) It was narrated that 'Āishah said: "When the following was revealed: "And warn your tribe of near kindred",[1] the Messenger of Allâhstood up on Aṣ-Ṣafâ (mountain) and said: 'O Fātimah bint Muhammad! O Ṣafîyyah bint 'Abdul-Muttalib! O Banū 'Abdul-Muttalib! I cannot do anything for you before Allâh. Ask me for whatever you want of my wealth."

[504] 351 - (206) Abû Hurairah said: "When the following was revealed: "And warn your tribe of near kindred",[2] the Messenger of Allâh said: 'O people of Quraish! Purchase yourselves from Allâh, I cannot avail you anything before Allâh. O Banû 'Abdul-Muṭṭalib, I cannot avail


[505] 352 - (…). A similar Ḥadîth (as no. 504) was narrated from Abû Hurairah, from the Prophet.

[506] 353 - (207) It was narrated from At-Tâmî from Abû ‘Uthmân, from Qabîsah bin Al-Mukhâriq and Zuhair bin ‘Amr saying: “When the following was revealed: ‘And warn your tribe of near kindred’, the Prophet of Allah ﷺ went to some large rocks by a mountain, and climbed on top of the largest one, then he called out: ‘O Banû ‘Abd Manâfâh! I am a warner. The likeness of me

and you is that of a man who sees the enemy so he goes to guard his family, but he fears that they may get there before him, so he calls out: ‘Yâ Sabâhâh (Be on your guard)!’

[507] 354 - (...) A similar report (as no.506) was narrated from Al-Mu'tamir, from his father, from Zuhair bin 'Amr and Qabîsah bin Mukhâriq from the Prophet ﷺ.

[508] 355 - (208) It was narrated that Ibn 'Abbâs said: “When this Verse was revealed: “And warn your tribe of near kindred”, (And gather from them the sincere)[1] the Messenger of Allâh ﷺ went out and climbed As-Safâ, (mountain) then he called out: ‘Yâ Sabâhâh (Be on your guard)!’ They said: ‘Who is this that is calling out?’ They said: ‘Muhammad.’ They gathered around him, and he said: ‘O Banû So-and-so! O Banû So-and-so! O Banû ‘Abd Manâf! O Banû ‘Abdul-Mu'talib!’ They gathered around him and he said: ‘Do you think that if I told you that there was a cavalry emerging from the foot of this mountain, you would believe me?’ They said: ‘We have never known you to be a liar.’ He ﷺ said: ‘I am a

[1] It refers to Ash-Shu'arâ' 26:214, as for the addition after it, An-Nawawi said: “It was Qur'ân revealed then its recitation was abrogated.”
warner to you of an imminent and severe punishment.’

"Abū Lahab said: ‘May you perish! Did you call us together only for this?’ Then he stood up, and this Sūrah was revealed: (Perish the two hands of Abū Lahab. And indeed he has perished!)[1]

This is how Al-A’mash (a narrator) recited it, until the end of the Sūrah.

[509] 356 - (...) It was narrated from Al-A’mash with this chain. He said: “The Messenger of Allāh (ﷺ) climbed up Aṣ-Ṣafā one day and said: ‘Yā Sabāhāh (Be on your guard)!’” - A Hadīth; similar to that of Abū Usâmah (no. 508), but he did not mention the revelation of the Verse: “And warn your tribe of near kindred”[2]

Chapter 90. The Intercession Of The Prophetﷺ For Abū Tālib And The Reduction Of His Punishment As A Result

[510] 357 - (209) It was narrated from Al-‘Abbās bin ‘Abdul-Muṭṭalib that he said: “O Messenger of Allāh ﷺ, have you benefited Abū Tālib in some way, for he used to defend you and get angry for your sake?” He ﷺ

[1] Referring to Sūrat Al-Masad (111), and that Al-A’mash recited it in a slightly different manner than what is popular.

said: “Yes, he is in the shallowest part of the Fire. Were it not for me, he would be in the deepest part of the Fire.”

[511] 358 - (...) It was narrated that ‘Abdullâh bin Al-Hârith said: “I heard Al-‘Abbâs say: ‘I said: ‘O Messenger of Allah, Abû Tâlib used to defend you and support you, and he got angry for your sake. Will that be of benefit to him?’ He said: ‘Yes, I found him in the depths of the Fire and brought him out to the shallowest part.’”

[512] 359 - (...) A Hadîth similar to that of Abû ‘Awânah (no. 510) was narrated from Sufyân with this chain from the Prophet ﷺ.

[513] 360 - (210) It was narrated from Abû Sa‘eed Al-
Khudrī that mention of (Prophet’s) uncle Abū Tālib was made in the presence of the Messenger of Allāh ﷺ, and he said: “Perhaps my intercession will benefit him on the Day of Resurrection, and he will be placed in the shallowest part of the Fire, which will reach his ankles, causing his brain to boil.”

Chapter 91. The Least Severely Punished Of The People Of The Fire

[514] 361 - (211) It was narrated from Abū Sa‘īd Al-Khudrī that the Messenger of Allāh ﷺ said: “The least severely punished of the people of the Fire will wear sandals of fire, and his brain will boil because of the heat of his sandals.”

[515] 362 - (212) It was narrated from Ibn ‘Abbās that the Messenger of Allāh ﷺ said: “The least severely punished of the people of the Fire will be Abū Tālib, who will be wearing sandals because of which his brain will boil.”
[516] 363 - (213) Abû Ishâq said: “I heard An-Nu'mân bin Bashîr delivering a Khuṭbah and he said: ‘I heard the Messenger of Allah ﷺ say: ‘The least severely punished of the people of the Fire on the Day of Resurrection will be a man beneath whose feet will be placed two coals, because of which his brain will boil.’ ”

[517] 364 - (...) It was narrated that An-Nu'mân bin Bashîr said: “The Messenger of Allah ﷺ said: ‘The least severely punished of the people of the Fire will be a man who has sandals and sandal- straps of fire, because of which his brain will boil as a cooking pot boils. He will think that no one else is being punished as severely as he, but he will be the least severely punished of them.’ ”

Chapter 92. The Evidence That Whoever Dies Upon Disbelief, No Good Deed Will Benefit Him

[518] 365 - (214) It was narrated that ‘Âishah said: “I said: ‘O Messenger of Allah, during the Jâhiliyyah Ibn Jud’ân used to uphold the ties of kinship
and feed the poor. Will that benefit him at all?’ He said: ‘It will not benefit him, because he did not say (even for) one day: ‘Lord forgive me my sins on the Day of Judgment.’”

Chapter 93. Allegiance To The Believers, And Forsaking Others And Disavowing Them

[519] 366 - (215) It was narrated that ‘Amr bin Al-‘As said: “I heard the Messenger of Allah say, out loud and not secretly: ‘The family of Abû Fulân (the father of so-and-so) are not my friends. My friends are Allah and the righteous believers.’”

Chapter 94. The Evidence That Groups Of Muslims Will Enter Paradise Without Being Called To Account, And Without Being Punished

[520] 367 - (216) It was narrated from Abû Hurairah that the Prophet said: “Seventy thousand of my Ummah will enter Paradise without being brought to account.” A man said: “O Messenger of Allah, pray to...
Allāh to make me one of them.” He said: “O Allāh, make him one of them.” Then another man stood up and said: “O Messenger of Allāh, pray to Allāh to make me one of them. He said: “Ukkâšah has beaten you to it.”

[521] 368 - (...) Abū Hurairah said: “I heard the Messenger of Allāh ء نص...” a Hadīth similar to that of Ar-Rabī’ (no. 520).

[522] 369 - (...) Abū Hurairah said: “I heard the Messenger of Allāh ء نص...’ ‘A group of my Ummah, numbering seventy thousand, will enter Paradise with their faces shining like the moon when it is full.’” Abū Hurairah said: “Ukkâšah bin Mihsan Al-Asadi stood up, wrapping his Namirah[1] around him, and said: ‘O Messenger of Allāh, pray to Allāh to make me one of them.’ The Messenger of Allāh ء نص said: ‘O Allāh, make him one of them.’ A man from

[1] An-Nawawi said: “Namirah is a garment white white, black and red markings, as if it is made from the skin of a leopard (An-Namir), due to its similarity in colors. It is something that the Arabs wrap their waists with.”
among the Ansâr stood up and said: ‘O Messenger of Allâh, pray to Allâh to make me one of them.’ The Messenger of Allâh ﷺ said: ‘Ukkâshah has surpassed you to it.”

[523] 370 - (217) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Seventy thousand of my Ummah will enter Paradise in a single group, looking like the moon.”

[524] 371 - (218) It was narrated that Muhammad -meaning Ibn Sirîn- said: “Imrân narrated to me that the Prophet of Allâh ﷺ said: ‘Seventy thousand of my Ummah will enter Paradise without being brought to account.’ They said: ‘Who are they, O Messenger of Allâh?’ He said: ‘They are the ones who did not use cautery or ask others to perform Ruqyah for them, and upon their Lord do they rely.”

‘Ukkâshah stood up and said: ‘Pray to Allâh to make me one of
them.' He said: 'You will be one of them.' Another man stood up and said: 'O Prophet of Allah, pray to Allah to make me one of them.' He said: 'Ukkâshah has surpassed you to it.'

[525] 372 - (...) It was narrated from 'Imrân bin Husain that the Messenger of Allah  said: “Seventy thousand of my Ummah will enter Paradise without being brought to account.” They said: “Who are they, O Messenger of Allah?” He said: “They are the ones who do not ask others to perform Ruqyah for them, nor follow omens, nor use cauterization, and they put their trust in their Lord.”

[526] 373 - (219) It was narrated from Sahl bin Sa'd that the Messenger of Allah  said: “Seventy thousand or seven hundred thousand” - Abü Hâzim did not know which of them he said - “of my Ummah will enter Paradise, supporting one another and holding on to one another; the first of them will not enter until the last of them does so (i.e. they will all enter in a row, showing the width of gate of Paradise), and their faces will be like the moon when it is full.”

[527] 374 - (220) Huşain bin ‘Abdur-Rahmân said: “I was with...
Sa'eed bin Jubair and he said: ‘Who among you saw the shooting star last night?’ I said: ‘I did.’ Then I said: ‘I was not praying, but I was stung (by a scorpion).’ He said: ‘What did you do?’ I said: ‘I asked someone to recite Ruqyah for me.’ He said: ‘What made you do that?’ I said: ‘A Hadith which Ash-Sha'bî narrated to us.’ He said: ‘What did Ash-Sha'bî narrate to you?’ I said: ‘He narrated to us that Buraidah bin Husaib Al-Aslami said: “There should be no Ruqyah except for the evil eye or a sting.”’ He said: ‘He who acts according to what he has heard (from the Messenger of Allah ﷺ) has done well, but Ibn 'Abbâs narrated to us that the Prophet ﷺ said: “The nations were shown to me and I saw a Prophet with a group of men, a Prophet with one or two men, and a Prophet accompanied by no one. Then a huge crowd was shown to me, and I thought that they were my Ummah, but it was said to me: ‘This is Musâ and his people. But look at the horizon.’ I looked, and there was a huge crowd. Then it was said to me: ‘Look at the other horizon,’ and there was (another) huge crowd. It was said to me: ‘This is your Ummah, and among them are seventy thousand who will enter Paradise without being called to account or punished.’”’ Then he got up
and went into his house, and the people started discussing those who would enter Paradise without being called to account or being punished. Some of them said: “Perhaps they are the ones who always attended to the Messenger of Allâh ﷺ.” Some said: “Perhaps they are those who were born in Islam and did not associate anything with Allâh.” And they mentioned several ideas. Then the Messenger of Allâh ﷺ came out and said: “What are you discussing?” They told him, and he said: “They are the ones who did not perform Ruqyah nor ask others to do so, and did not follow omens, and upon their Lord did they rely.” ‘Ukkâshah bin Mihsan stood up and said: “Pray to Allâh to make me one of them.” He said: “You will be one of them.” Another man stood up and said: “Pray to Allâh to make me one of them.” He said: “‘Ukkâshah has surpassed you to it.”

[528] 375 - (...) Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ said: ‘The nations were shown to me,’” then he narrated the rest of the Hadîth, similar to the Hadîth of Hushaim (no. 527), but he did not mention the first part of his Hadîth.
Chapter 95. Clarifying That This Ummah Will Form Half Of The People Of Paradise

[529] 376 - (221) It was narrated that ‘Abdullâh said: “The Messenger of Allâh ﷺ said to us: ‘Would it not please you to be one-quarter of the people of Paradise?’ We glorified Allâh (i.e. said Allâhu Akbar in elation), then he said: ‘Would it not please you to be one-third of the people of Paradise?’ We said Allâhu Akbar, then he said: ‘I hope that you will be half of the people of Paradise, and I will tell you about that. The Muslims among the disbelievers are like a white hair on a black bull, or like a black hair on a white bull.’”

[530] 377 - (...) It was narrated that ‘Abdullâh said: “We were with the Messenger of Allâh ﷺ in a tent, and there were nearly forty men present. The Messenger of Allâh ﷺ said: ‘Would it please you to be one-quarter of the people of Paradise?’ We said: ‘Yes.’ He said: ‘Would it please you to be one-third of the people of Paradise?’ We said: ‘Yes.’ He said: ‘By the One in Whose Hand is the soul of Muhammad! I hope that you will be half of the..."
people of Paradise. And that is because no one will enter Paradise but a Muslim soul, and among the people of *Shirk* you are like a white hair on the hide of a black bull, or like a black hair on the hide of a red bull.”

[531] 378 - (...) It was narrated that ‘Abdullâh said: “The Messenger of Allâh ﷺ addressed us and leaned his back against a leather tent. He said: ‘No one will enter Paradise but a Muslim soul. 0 Allah, have I conveyed (the message)? 0 Allah, bear witness! Would you like to be one-quarter of the people of Paradise?’ They said: ‘Yes, O Messenger of Allâh!’ He said: ‘Would you like to be one-third of the people of Paradise?’ They said: ‘Yes, O Messenger of Allâh!’ He said: ‘I hope that you will be half of the people of Paradise, for among other nations you are like a black hair on a white bull, or like a white hair on a black bull.”
Chapter 96. Allâh Will Say To Adam: “Bring Out The Portion Of The Fire; Nine Hundred And Ninety-Nine Out Of Every Thousand.”

[532] 379 - (222) It was narrated that Abû Sa'eed said: “The Messenger of Allâh ﷺ said: ‘Allâh, the Mighty and Sublime, will say: “O Adam.” He will say: “Here I am at Your service, all goodness is in Your Hand.”’ (Allâh) will say: “Bring forth the portion of Hell.” He will say: “What is the portion of Hell?” He will say: “Nine hundred and ninety-nine out of every thousand.” That is when every child will turn grey and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the torment of Allâh.’ That distressed them, and they said: ‘O Messenger of Allâh, which of us will be that man?’ He said: ‘Be of good cheer, for there will be a thousand from among Ya’jûj and Ma’jûj, and one man from among you.’ Then the Messenger of Allâh ﷺ said: ‘By the One in Whose Hand is my soul! I hope that you will be one-quarter of the people of Paradise.’ We (praised Allâh and) said (Allâhu Akbar). Then he said: ‘By the One in Whose Hand is my soul! I hope that you will be one-third of
the people of Paradise.' We praised Allâh and said (Allâhu Akbar). Then he said: 'By the One in Whose Hand is my soul! I hope that you will be half of the people of Paradise. Your likeness among the nations is that of a white hair on the hide of a black bull or the mark on the foreleg of a donkey.'"

[533] 380 - (...) It was narrated from Al-A'mash with this chain (a similar Hadîth as no. 532), except that they said: "On that Day you will be among the people like a white hair on a black bull or like a black hair on a white bull," and they did not mention: "Like the mark on the foreleg of a donkey."
2. The Book Of Purification

Chapter 1. The Virtue Of Wuḍū’

[534] 1 - (223) It was narrated that Abû Mâlik Al-Ash‘arî said: “The Messenger of Allâh ﷺ said: ‘Purification is half of faith, “Al-Ḥamdu Lillâh” fills the Balance and “Subhân-Allâhi wal-hamdu Lillâh” fill - or fills - the space between heaven and earth. As-Salât (prayer) is light, As-Šadaqa (charity) is proof, As-Šabr (patience) is illumination and the Qur’ân is evidence for you or against you. All people go out in the morning and sell themselves, either freeing themselves or condemning themselves.”

Chapter 2. The Obligation Of Purifying Oneself For The Ṣalât

[535] (224) It was narrated from Simâk bin Ḥarb, that Muṣ‘ab bin...

[1] The Ḥadîth comes with both wordings, and it can refer to the two phrases together, or individually.
Sa'd said: "Abdullâh bin 'Umar came to visit Ibn 'Amir when he was sick and he said: 'Won’t you supplicate to Allah for me, O Ibn 'Umar?' He said: 'I heard the Messenger of Allah say: “No alât is accepted without Wuffs (purification), and no charity (is accepted) that comes from Ghulâl,”' and you were the governor of Al-Basrah.”

[536] (...) A similar report (as no. 535) was narrated from Simâk bin Harb with this chain, from the Prophet.

[537] 2 - (225) Abû Hurairah narrated from Muhammad the Messenger of Allah - and he quoted several Ahâdíth, including: "The Messenger of Allah said: 'The Salât of one of you will not be accepted when he commits Hadath,[2] until he performs Wudû.'"

[1] Goods pilfered from the spoils of war prior to their authorized distribution.
[2] Referring to those occurrences which invalidates Wudû.
Chapter 3. The Description of Wudu' And Its Perfection

[538] 3 - (226) Humrân, the freed slave of ‘Uthmân, narrated that ‘Uthmân bin ‘Affân called for water for Wu(iâ’, to perform Wudû’. He washed his hands three times, then he rinsed his mouth and nose, then he washed his face three times, then he washed his right hand up to the elbow three times, then he washed his left hand in like manner. Then he wiped his head, then he washed his right foot up to the ankle three times, then he washed his left foot in like manner. Then he said: “I saw the Messenger of Allâh performing Wudû' as I have done it, then the Messenger of Allâh said: ‘Whoever performs Wudû' as I have done it, then stands up and prays two Rak'ah in which he does not let his mind wander, he will be forgiven his previous sins.’"

(One of the narrators) Ibn Shihâb said: “Our scholars used to say: ‘This is the most complete Wudû’ that anyone may do for the Šalât.’”

لا تقبل صلاة أحدكم إلا أخذت حتى ينضوًا.

(المعجم 3) - (باب صفة الوضوء 
وكماله) (التحفة 3)
It was narrated from Ḥumrān, the freed slave of ʿUṯmān, that he saw ʿUṯmān call for a vessel (of water). He poured some (water) onto his hands three times and washed them, then he put his right hand into the vessel (took out water) and rinsed his mouth and nose. Then he washed his face three times and his hands up to the elbows three times. Then he wiped his head, then he washed his feet three times. Then he said: "The Messenger of Allāh said: 'Whoever performs Ṿudūʿ as I have just done it, then prays two Rakʿah in which he does not let his mind wander, will be forgiven his previous sins.'"

Chapter 4. The Virtue Of Performing Ṿudūʿ And Ṣalāt

It was narrated that Ḥumrān, the freed slave of ʿUṯmān, said: "I heard ʿUṯmān bin ʿAffān, while he was in the courtyard of the Masjid, and the Muʿādhbin came to him at the time of Ṭarāf. He called for water for Ṿudūʿ and performed Ṿudūʿ, then he said: 'By Allāh, I am going to tell you a Ḥadīth which,
were it not for a Verse in the Book of Allâh,\textsuperscript{[1]} I would not have told you. I heard the Messenger of Allâh ﷺ say: “No Muslim man performs \textit{Wudû’} and performs \textit{Wudû’} well, then performs \textit{Salât}, but he will be forgiven for whatever (sins) come between that and the \textit{Salât} which follows it.”

\textbf{[541]} (...) It was narrated from Hishâm with this chain (a similar \textit{Hadîth} as no. 540). In the \textit{Hadîth} of Abû Usâmah it says: “And performs \textit{Wudû’} well, then offers an obligatory prayer.”

\textbf{[542]} 6 - (...) It was narrated that Humrân said: “When ‘Uthmân performed \textit{Wudû’} he said: ‘By Allâh, I am going to tell you a \textit{Hadîth} which, by Allâh, were it not for a Verse in the Book of Allâh, I would not tell it to you. I heard the Messenger of Allâh ﷺ say: “No man performs

\textsuperscript{[1]} The Verse is: “Verily, those who conceal the clear proofs, evidences and the guidance which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allâh and cursed by those who curse.” \textit{Al-Baqarah} 2:159.
“Wudū’ and does it well, then performs Salāt, but he will be forgiven for whatever (sins) come between that and the Salāt which follows it.”

[543] 7 - (228) Ishāq bin Sa‘eed bin ‘Amr bin Sa‘eed bin Al-‘Āṣ narrated: “My father told me that his father said: ‘I was with ‘Uthmān and he called for water for purification. He said: ‘I heard the Messenger of Allāh ﷺ say: ‘There is no Muslim man who, when the time for a Salāt Maktūbah (prescribed prayer) comes, performs Wudū’ well, focuses with proper humility in his prayer and bows properly, but it will be an expiation for the sins that came before it, so long as he did not commit any major sin, and that applies for all time.’”

[544] 8 - (229) It was narrated that Humrān, the freed slave of ‘Uthmān, said: “I brought water for Wudū’ to ‘Uthmān bin ‘Affān, and he performed Wudū’, then he said: ‘Some people narrate Ahādīth from the Messenger of Allāh ﷺ, and I do not know what they are. But I saw the Messenger of Allāh ﷺ
performing Wudū’ as I have just done it, then he said: “Whoever performs Wudū’ in this manner will be forgiven for his previous sins, and his prayer and his walking to the Masjid will be Nafilah.”[1]

In the narration of Ibn ‘Abdah it is: “I came to ‘Uthmân and he performed Wudū’.”

[545] 9 - (230) It was narrated from Abü Anas that ‘Uthmân performed Wudū’ in Al-Maqâid,[2] and he said: “Shall I not show you how the Messenger of Allah ﷺ performed Wudū’?” Then he performed Wudū’, washing each part three times.

Qutaibah added in his narration: “Sufyân said: ‘Abü An-Nadr said that Abü Anas said: “And with him were some men from among the Companions of the Messenger of Allah ﷺ.”

[546] 10 - (231) It was narrated that Jâmi‘ bin Shaddâd Abû Sakhrah said: “I heard Humrân bin Abân say: ‘I used to bring (water for) purification to ‘Uthmân, and there was no day when he did not bathe with a

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[2] A place where ‘Uthmân used to meet with the people.
small amount of water. 'Uthmân said: “The Messenger of Allâh ﷺ told us when we were returning from this prayer - Mi’ṣar said: “I think it was ‘Asr” - “I do not know, should I tell you about something, or not?” We said: “O Messenger of Allâh, if it is good, then tell us, and if it is not, then Allâh and His Messenger know best.” He said: “There is no Muslim who purifies himself and does so properly in the manner enjoined by Allâh, then offers these five prayers, but they will be an expiation for whatever (of sin) comes in between.”

[547] 11 - (...) It was narrated that Jâmi’ bin Shaddâd said: “I heard Ḥumrân bin Abân telling Abû Burdah in this Masjid, during the governorship of Bishr, that ‘Uthmân bin ‘Affân said: ‘The Messenger of Allâh ﷺ said: “Whoever performs Wudû’ properly as enjoined by Allâh the Most High, then the five prescribed prayers will be an expiation for whatever (of sin) comes in between.”

This is the Hadîth of (one of the narrators) Ibn Mu‘âdh. In the Hadîth of Ghundar (one of the narrators) it does not mention
the governorship of Bishr or the obligatory prayers.

[548] 12 - (232) It was narrated that Ḥumrān, the freed slave of ‘Uthmān, said: "‘Uthmān bin ‘Affān performed Wudū’ one day and performed Wudū’ well, then he said: ‘I saw the Messenger of Allāh ﷺ performing Wudū’ and doing it well, then he said: “Whoever performs Wudū’ like this, then goes out to the Masjid with no motive other than the prayer, his previous sins will be forgiven.”

[549] 13 - (...) It was narrated from Ḥumrān, the freed slave of ‘Uthmān, that ‘Uthmān bin ‘Affān said: “I heard the Messenger of Allāh ﷺ say: ‘Whoever performs Wudū’ for prayer and does it well, then walks to the obligatory prayer, and offers the prayer with the people, or with the congregation, or in the Masjid, Allāh will forgive him his sins.’"
Chapter 5. The Five Daily Prayers, From One Jumu‘ah To The Next, And From One Ramaḍān To The Next, Are An Expiation For Whatever (Sins) Come In Between, So Long As One Avoids Major Sins

[550] 14 - (233) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “The (obligatory) five daily prayers, from one Jumu‘ah to the next, are an expiation for whatever (sins) come in between, so long as one does not commit major sins.”

[551] 15 - (...) It was narrated from Abū Hurairah that the Prophet ﷺ said: “The five daily prayers and from one Jumu‘ah to the next, are an expiation for whatever (of sin) comes in between.”

[552] 16 - (...) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ used to say: “The five daily prayers, from one Jumu‘ah to the next, and from one Ramaḍān to the next, are an expiation for whatever
(sins) come in between, so long as one avoids major sins.”


[553] 17 - (234) It was narrated that ‘Uqbah bin ‘Amir said: “We were charged with taking care of the camels. When my turn came, I brought them back in the evening and found the Messenger of Allah (ﷺ) standing up, addressing the people. I caught up with him when he was saying: ‘There is no Muslim who performs *Wudū’* and does it well, then stands and prays two Rak’ah in which his heart is focused as he faces the Qiblah, but Paradise will be due to him.’ I said: ‘How good this!’ Someone who was in front of me said: ‘What came before it was even better.’ I looked and saw that it was ‘Umar. He said: ‘I see that you have just come; he said: ‘There is no one among you who performs *Wudū’* and does it completely - or he said *Fayusbighu* - then says: ‘*Ash-hadu An là ilāha illallāh, Wa Anna Muḥammadan ‘Abduhu Wa Rasūluh* (I bear witness that none has the right to

[1] Whose meaning here is similar.
be worshipped but Allâh and that Muhammad is His slave and Messenger," but the eight gates of Paradise will be opened to him, and he will enter through whichever one he wishes.”

[554] (...) It was narrated from ‘Uqbah bin ‘Amir Al-Juhani that the Messenger of Allâh ﷺ said:...
and he mentioned a similar report (as no. 553), except that he said: “Whoever performs Wudû’ then says:

\[
\text{"Ash-hadu An lâ ilâha illallâh Wahdahâ La Sharîka Lahâ, Wa Anna Muhammadan Abduhâ Wa Rasûluh."
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Chapter 7. Another Description Of Wudû’

[555] 18 - (235) It was narrated from ‘Amr bin Yahyâ bin ‘Umârah, from his father, from ‘Abdullâh bin Zaid bin ‘Asim Al-Ansârî - who was a Companion of the Prophet ﷺ - he said: “It was said to him: ‘Perform Wudû’ for us as the Messenger of Allâh ﷺ did it.’ He called for a vessel (of water) and poured some of it onto his hands and washed them three times. Then he put his
hand in and brought it out, and rinsed his mouth and nose using one handful, and he did that three times. Then he put his hand in and brought it out and washed his face three times. Then he put his hand in and brought it out and washed his hands up to the elbows, washing each one twice. Then he put his hand in and brought it out and wiped his head, moving his hands forwards and backwards. Then he washed his feet up to the ankles.

Then he said: ‘This is how the Messenger of Allah ﷺ performed Wudu.’”

[556] (... ) A similar report (no. 555) was narrated from ‘Amr bin Yahyâ with this chain, but he did not say: “Up to the ankles.”

[557] (... ) It was narrated from ‘Amr bin Yahyâ with this chain (a similar report as no. 555), and he said: “He rinsed his mouth and nose three times,” but he did not say: “With one handful.” And after the words: “moving his hands back and forth” he added: “He started at the front of his head then moved them towards the nape of his neck, then he brought them back to where he had started, and he washed his feet.”
(...) It was narrated from ‘Amr bin Yaḥyā with chain similar to theirs, and he quoted the Hadīth (no. 555) and said: “He rinsed his mouth, snuffed water up into his nostrils with three handfuls.” He also said: “He wiped his head, moving his hands forwards and backwards once.”

Bahz said: “Wuhaib dictated this Hadīth to me. And Wuhaib said: “Amr bin Yaḥyā dictated this Hadīth to me twice.”

[559] 19 - (236) ‘Abdullāh bin Zaid bin ‘Āsim Al-Māzānī Al-Anṣārī said that he saw the Messenger of Allāh ﷺ performing Wudū’. He rinsed his mouth, then his nose, then he washed his face three times, his right hand (upto forearm) three times, and the other three times, wiped his head with water other than what was left on his hand, and washed his feet until he had cleaned them.

[558] (…) حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ يَحْيَى ابْنُ مَعْرُوفِ، وَحَدَّثَنَا حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَيَيْدِ الْكَلْبِيَّ، وَأَبُو الْطَّلَاحِرِ قَالَوْا حَدَّثَنَا أَبُو الْطَّلَاحِرُ أَبُو الْعَلِيَّ بْنُ الْحَارِثِ أَبُو الْعَلِيَّ بْنُ عَبْدُ اللَّهِ بْنُ رَكِبٍ بْنُ غَيْاثِ الْمَازِيَّيِّ، ثُمَّ الْآنُصَارِيَّ بِذُكُرِ أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ تَوْضِيْحاً، فَمُضْضَمُّ ثُمَّ اسْتَثْنَى، ثُمَّ عَسَّلَ وَجَهَةَ ثَلَاثَاءَا، وَيَدَّهُ الْمُؤْتِيَ ثَلَاثَاءَا، وَالآخَرَيْنَ ثَلَاثَا، وَمَسَحَّ بِرَأسِهِ قَبْضَيْنِ فَصِلَيْنِ، وَعَسَلَ رَجَابًا حَتَّى أَنْقَامَهَا. فَقَالَ أَبُو الْعَلِيَّ بْنُ وَهْبٍ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ.
Chapter 8. Odd Numbers
When Rinsing The Nose And Cleaning Oneself With Pebbles (Istijmâr)

[560] 20 - (237) It was narrated from Abû Hurairah that the Prophet ﷺ said: “When any one of you cleans himself with pebbles, let him use an odd number, and when any one of you performs Wudâ', let him put water in his nostrils, then let him blow blow it out.”

[561] 21 - (...) It was narrated that Hammâm bin Munabbih said: “This is what Abû Hurairah told us, from Muhammad the Messenger of Allâh ﷺ.” Then he mentioned a number of Ahâdîth, including the following: “The Messenger of Allâh ﷺ said: ‘When one of you performs Wudâ’ let him put water in his nostrils then blow it out.’”

[562] 22 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Whoever performs Wudâ’, let him rinse out his nose, and whoever cleans himself with pebbles, let him use an odd number.”

[563] (...) It was narrated from Ibn Shihâb that Abû Idrîs Al-
Khawlānī said that he heard Abū Hurairah and Abū Sa'eed Al-Khudrī say: “The Messenger of Allāh ﷺ said...” narrating something similar (to no. 562).

[564] 23 - (238) It was narrated from Abū Hurairah that the Prophet ﷺ said: “When one of you awakens from sleep, let him rinse his nose three times, for the Shaitān spends the night on his nose.”

[565] 24 - (239) Jābir bin ‘Abdullāh said: “The Messenger of Allāh ﷺ said: ‘When one of you cleans himself with pebbles, let him use an odd number.’”

Chapter 9. The Obligation Of Washing The Feet Completely

[566] 25 - (240) It was narrated...
that Sâlim, the freed slave of Shaddâd, said: “I entered upon ‘Aishah, the wife of the Prophet ﷺ, on the day that Sa’d bin Abi Waqqâs died, and ‘Abdur-Rahmân bin Abi Bakr came in and performed Wudû’ in her house. She said: ‘O ‘Abdur-Rahmân, perform Wudû’ properly, for I heard the Messenger of Allâh ﷺ say: “Woe to the heels from the Fire.”

[567] (…) Abû ‘Abdullâh, the freed slave of Shaddâd bin Al-Hâd narrated that he entered upon ‘Aishah - and he narrated something similar (as no. 566) from her, from the Prophet ﷺ.

[568] (…) Sâlim, the freed slave of Al-Mahrî, said: “‘Abdur-Rahmân bin Abi Bakr and I went out in the funeral procession of Sa’d bin Abi Waqqâs, and we passed by the door of ‘Aishah’s apartment…” and he narrated something similar (as no. 566) from her, from the Prophet ﷺ.
[569] (...) Sâlim, the freed slave of Shaddâd bin Al-Hâd said: “I was with ‘Âishah...” and he narrated something similar from her, from the Prophet ﷺ (no. 566).

[570] 26 - (241) It was narrated that ‘Abdullâh bin ‘Amr said: “We came back with the Messenger of Allâh ﷺ from Makkah to Al-Madinah, and when we were at an oasis on the way, some people hastened at the time of ‘Asr and performed Wudû’ in a hurry. We came to them and their heels were visibly dry and had not been touched by water. The Messenger of Allâh ﷺ said: ‘Woe to the heels from the Fire! Do Wudû’ properly.’”[1]

[571] (...) It was narrated from Mansûr with this chain (a similar Hadîth as no. 570), but in the Hadîth of Shu‘bah it does not say: “Do Wudû’ properly.”

[1] ‘Asbighâl-Wudû’. They differ over the meaning, between being sure to wash each part totally, and washing each part three times, etc.
[572] 27 - (...) It was narrated that ‘Abdullâh bin ‘Amr said: "The Messenger of Allâh ﷺ stayed behind during a journey that we were undertaking. Then he caught up with us when the time for Șalât Al-'Asr was due. We started wiping (Namsahu) over our feet and he called out: 'Woe to the heels from the Fire!'"

[573] 28 - (242) It was narrated from Abû Hurairah that the Prophet ﷺ saw a man who had not washed his heels and he said: "Woe to the heels from the Fire."

[574] 29 - (...) It was narrated from Abû Hurairah that he saw some people performing Wudû’ from a water vessel and he said: "Perform Wudû’ properly, for I heard Abû Al-Qâsim ﷺ say: 'Woe to the achilles-tendons from the Fire.'"
[575] 30 - (...) It was narrated that Abū Hurairah said: “The Messenger of Allâh ﷺ said: ‘Woe to the heels from the Fire.’”

Chapter 10. The Obligation Of Completely Washing All The Parts To Be Washed When Purifying Oneself

[576] 31 - (234) It was narrated from Jâbir that ‘Umar bin Al-Khaṭṭâb narrated that a man performed Wudû’ and omitted a place the size of a fingernail on his foot. The Prophet ﷺ saw him and said: “Go back and perform your Wudû’ properly,” so he went back, then he prayed.

Chapter 11. Sins Exit With The Water Of Wudû’

[577] 32 - (244) It was narrated from Abū Hurairah that the Messenger of Allâh ﷺ said: “When a Muslim - or a believer - performs Wudû’ and washes his face, every sin that he looked at with his eyes comes out from his face with the water - or with the last drop of the water. When he
washes his hands, every sin that he committed with his hands comes out from his hands with the water - or with the last drop of the water. When he washes his feet, every sin to which he walked with his feet comes out from his feet with the water - or with the last drop of the water - until he emerges cleansed of sins.”

[578] 33 - (245) It was narrated that ‘Uthmân bin ‘Affân said: “The Messenger of Allah ﷺ said: ‘Whoever performs Wūdū’ and performs Wūdū’ well, his sins come out of his body, even from beneath his nails.’”

Chapter 12. The Recommendation To Increase The Area Washed For The Forehead, Arms And Legs Well When Performing Wūdū’

[579] 34 - (246) It was narrated that Nu‘aim bin ‘Abdullâh Al-Mujmir said: “I saw Abû Hurairah performing Wūdū’. He...
washed his face and performed \textit{Wudū'} properly, then he washed his right hand as far as the first part of the upper arm, then his left hand as far as the first part of the upper arm. Then he wiped his head, then he washed his right foot as far as the first part of the calf, then his left foot as far as the first part of the calf. Then he said: "This is how I saw the Messenger of Allāh \œuvre performing \textit{Wudū'}," and he said: "The Messenger of Allāh \œuvre said: You will be the ones with glimmering faces and limbs on the Day of Resurrection, because of performing \textit{Wudū'} properly. Whoever among you is able to, let him increase the brightness on his face and limbs."

[580] 35 - (…) It was narrated from Nu‘aim bin ‘Abdullāh that he saw Abū Hurairah performing \textit{Wudū'}. He washed his face and his hands almost up to the shoulders, then he washed his feet up to the calves. Then he said: "I heard the Messenger of Allāh \œuvre say: 'On the Day of Resurrection, my \textit{Ummah} will come with glimmering faces and limbs because of the traces of \textit{Wudū'}, so whoever among you is able to increase the brightness of his face, let him do so.'"
It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “My Cistern (Hawd) will be larger than the distance between Ayūb and 'Adan. It will be whiter than snow and sweeter than honey mixed with milk, and its vessels are more numerous than the stars. I will block the people from approaching it as a man blocks the people's camels from approaching his cistern.” They said: “O Messenger of Allāh, will you recognize us on that Day?” He said: “Yes, you will have a feature that none of the other nations will have. You will come to me with glimmering faces and limbs because of the traces of Wudū’.”

It was narrated that Abīl Hurairah said: “The Messenger of Allāh ﷺ said: ‘My Ummah will come to me at the Cistern (Hawd), and I will be driving the people away from it as a man drives another man’s camels away from his own camels.” They said: “O Prophet of Allāh, will you recognize us?” He said: “Yes. You will have a feature that no one else will have. You will come to me with glimmering faces and limbs because of the traces of Wudū’.”
But a group of you will be prevented from reaching me. I will say: ‘O Lord, these are from among my followers.’ An angel will reply and say to me: ‘Do you know what they innovated after you were gone?’

[583] 38 - (248) It was narrated that Hudhaifah said: “The Messenger of Allâh ﷺ said: ‘My Cistern (Hawd) will be larger than the distance between Aylah and ‘Adan. By the One in Whose Hand is my soul! I will be driving men away from it as a man drives strange camels away from his cistern.’” They said: “O Messenger of Allâh, will you recognize us?” He said: “Yes, you will come to me with glimmering faces and limbs because of the traces of Wudâ’, and it will not be for anyone other than you.”

[584] 39 - (249) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ came to the graveyard and said: “Peace be upon the abode of believing people, and if Allâh wills we will join you soon. Would that we could see our brothers.” They said: “Are we not your brothers, O Messenger of Allâh?” He said: “You are my Companions. Our brothers are those who have not come yet.” They said: “How will
you recognize those of your *Ummah* who have not come yet, O Messenger of Allâh?” He said: “Do you not see that if a man has a horse that has a white blaze and white feet among horses that are all black, will he not recognize his horse?” They said: “Of course, O Messenger of Allâh!” He said: “You will come to me with glimmering faces and limbs (like the white markings of a horse) because of the traces of *Wudû*. I will reach the Cistern (*Hawd*) before them. And Lo! Men will be driven away from my Cistern as stray camels are driven away. I will call out to them: ‘Come here!’ but it will be said: ‘They changed after you were gone.’ And I will say: ‘Away with you, away with you!’”

[585] (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ went out to the graveyard and said: “Peace be upon the abode of believing people, and if Allâh wills we will join you (soon),” narrating a *Hadîth* like that of Ismâ’il bin Ja’far (no. 584), except that in (this) the *Hadîth* of Malik it says: “Then men will be driven away from my Cistern.”
Chapter 13. Adornment (In The Hereafter) Will Reach As Far As The Wudâ’ Reached

[586] 40 - (250) It was narrated that Abû Ḥâzim said: “I was behind Abû Hurairah while he was performing Wudû’ for Ṣalât. He washed his hand until he reached his armpit. I said to him: ‘O Abû Hurairah! What is this Wudâ’?’ He said: ‘O Banû Farrûkh, Are you here? If I had known that you were here I would not have performed Wudû’ in this manner. I heard my close friend [؟؟] say: ‘Adornment (in the Hereafter) will reach as far as the Wudû’ reached.’

Chapter 14. The Virtue Of Isbâghil-Wudâ’ (Performing Wudû’ Properly) During Times When It Is Difficult To Do So

[587] 41 - (251) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Shall I not tell you something by means of which Allâh erases sins and raises people in status?” They said: “Yes, O Messenger of Allâh!” He said: “Performing Wudû’ properly during times when it is difficult to do so, taking many steps to the Masjid (i.e., coming to Masjid even from...
afar), and waiting for prayer after prayer. That is your Ribât."[1]

[588] (...) It was narrated from Al-‘Alâ’ bin ‘Abdur-Rahmân with this chain (a similar Hadîth as no. 587), but the Hadîth of Shu’bah does not mention Ar-Ribât. In the Hadîth of Mâlik the phrase is repeated twice: “That is your Ribât, that is your Ribât.”

Chapter 15. Siwâk (Tooth-Stick)

[589] 42 - (252) It was narrated from Abû Hurairah that the Prophet ﷺ said: “Were it not that it would be too difficult for the believers” - according to the Hadîth of (one of the narrators) Zuhair: “for my Ummah” - “I would have commanded them to use the Siwâk for every Salât.”

[590] 43 - (253) It was narrated from Al-Miqdâm bin Shuraih

[1] To be at the ready or on guard, normally used to mean “guarding the frontier.” See Sûrah Al-‘Imrân 3:200.
that his father said: “I asked ‘Aishah: ‘With what did the Prophet start when he entered his house?’ She said: ‘With the Siwak.’”

[591] 44 - (…) It was narrated from ‘Aishah that when the Prophet entered his house, he started with the Siwak.

[592] 45 - (254) It was narrated that Abû Mûsâ said: “I entered upon the Prophet and the edge of the Siwak was on his tongue.”

[593] 46 - (255) It was narrated that Hudhaifah said: “When the Messenger of Allâh got up to perform Tahajjud, he cleaned his mouth with the Siwak.”

[594] (…) It was narrated that Hudhâifah said: “When the Messenger of Allâh got up to pray at night” - a similar Hadith (no. 593), but they did not say: “To perform Tahajjud.”
It was narrated from Hudhaifah that when the Messenger of Allah ﷺ got up at night, he would clean his mouth with the Siwâk.

Ibn ‘Abbâs narrated that he stayed overnight with the Prophet of Allah (ﷺ) one night. The Prophet of Allah (ﷺ) got up at the end of the night, then he went outside and looked at the sky, then he recited these Verses from Al ‘Imrân:

“Verily, in the creation of the heavens and the earth, and in the alternation of night and day” until he reached: “Give us salvation from the torment of the Fire.”[1] Then he went back to the house, cleaned his teeth with the Siwâk and performed Wudu’, then he stood and prayed. Then he lay down, then he got up and went outside and looked at the sky and recited those Verses, then he went back to the house, cleaned his teeth with the Siwâk.

and performed \textit{Wuḍū'}, then he stood and prayed.

Chapter 16. The Characteristics Of The \textit{Fitrah}

[597] 49 - (257) It was narrated from Abū Hurairah that the Prophet \( 	ext{ﷺ} \) said: “The \textit{Fitrah} is five things” - or “five things are part of the \textit{Fitrah}” - “Circumcision, shaving the pubes, clipping the nails, plucking the armpit hairs, and trimming the moustache.”

[598] 50 - (...) It was narrated from Abū Hurairah, that the Messenger of Allah \( 	ext{ﷺ} \) said: “The \textit{Fitrah} is five things: Circumcision, shaving the pubes, trimming the moustache, clipping the nails and plucking the armpit hair.”

[599] 51 - (258) It was narrated that Anas bin Mālik said: “Anas said: ‘A time limit was set for us for trimming the moustache, clipping the nails, plucking the
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armpit hairs and shaving the pubes: that was not to be left for more than forty days.”

600] 52 - (259) It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “Trim the moustache and let the beard grow.”

601] 53 - (...) It was narrated from Ibn ‘Umar that the Prophet ﷺ ordered trimming the moustache and letting the beard grow.

602] 54 - (...) It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ said: ‘Be different from the idolators: Trim your moustaches and let your beards grow.’”

603] 55 - (260) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Trim the moustache and let the
beard grow, differ from the Zoroastrians.”

[604] 56 - (261) It was narrated that ‘Aīshah said: “The Messenger of Allāh ﷺ said: ‘Ten things are part of the Fitrah: trimming the moustache, letting the beard grow, using the Siwâk, rinsing the nose with water, cutting the nails, washing the finger joints, plucking the armpit hair, shaving the pubes and Intiqâs using water.”

(O one of the narrators) Zakariyyâ’ said: “Mu‘âb said: ‘I have forgotten the tenth, but it may have been rinsing the mouth with water.’”

Qutaibah added: “Wâki‘ said: ‘Intiqâs using water means Istinjâ’.”[1]

[605] (...) A similar report (as no. 604) was narrated from Mu‘âb bin Shâiba with this chain, except that he said: “His father said: ‘I have forgotten the tenth.’”

[1] That is, cleaning the private area, using water.
Chapter 17. Cleaning Oneself
After Relieving Oneself

[606] 57 - (262) It was narrated from 'Abdur-Rahmân bin Yazîd, from Salmân that it was said to him: "Your Prophet has taught you everything, even how to defecate?" He said: "Yes. He forbade us to face towards the Qiblah when defecating or urinating, or to clean ourselves with our right hands, or to clean ourselves with less than three pebbles, or to clean ourselves with dung or bones."

[607] (...) It was narrated that Salmân said: "The idolators said to us: 'I think that your companion has taught you (everything), he has even taught you how to defecate.' He said: 'Yes. He forbade any one of us to clean himself with his right hand, or to face towards the Qiblah, and he forbade us to use dung or bones, and he (...): 'No one of you should clean himself with less than three pebbles.'"
Jâbir said: “The Messenger of Allah ﷺ forbade us to wipe ourselves (after defecating) with bones or camel droppings.”

It was narrated from Abû Ayyûb that the Prophet ﷺ said: “When you go to relieve yourselves, do not face towards the Qiblah nor turn your backs towards it, whether you are urinating or defecating; rather face towards the east or west.”

Abû Ayyûb said: “We arrived in Ash-Shâm and we found latrines that had been built facing towards the Qiblah. So we turn our faces away and ask Allâh for forgiveness.”

It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “When one of you sits to relieve himself, let him not face towards the Qiblah nor turn his back towards it.”
It was narrated from Muhammad bin Yahyâ that his paternal uncle Wâsi' bin Habbân said: “I was praying in the Masjid and ‘Abdullâh bin ‘Umar was leaning with his back towards the Qiblah. When I had finished my prayer, I came to him from one side and ‘Abdullâh said: ‘The people are saying that when you sit to relieve yourself, do not sit facing towards the Qiblah nor towards Bait Al-Maqdis (Jerusalem).’ ‘Abdullâh said: ‘I went up on the roof of a house and I saw the Messenger of Allah sitting on two bricks, facing towards Jerusalem, relieving himself.’”

It was narrated that Jim ‘Umar said: “I went up on the roof of my sister Ḥafṣâ’s house, and I saw the Messenger of Allah sitting to relieve himself, facing towards Ash-Shâm, with his back towards the Qiblah.”
Chapter 18. The Prohibition Of Cleaning Oneself With The Right Hand

[613] 63 - (267) It was narrated from ‘Abdullâh bin AbI Qatâdah that his father said: “The Messenger of Allâh ﷺ said: ‘None of you should hold his private part in his right hand when he is urinating, nor wipe himself with his right hand after defecating, or breathe into the vessel (while drinking).’”

[614] 64 - (...) It was narrated from ‘Abdullâh bin AbI Qatâdah that his father said: “The Messenger of Allâh ﷺ said: ‘When one of you enters Al-Khalâ’,[1] let him not touch his private part with his right hand.”

[615] 65 (...) It was narrated from Abû Qatâdah that the Prophet ﷺ forbade breathing into the vessel (while drinking), touching the private part with the right hand, or cleaning oneself with the right hand (after relieving oneself).

[1] The distant area one goes in order to relieve oneself.
Chapter 19. Starting On The Right When Purifying Oneself And In Other Matters

[616] 66 - (268) It was narrated that 'Aishah said: "The Messenger of Allâh liked to start on the right when purifying himself, when combing his hair and when putting on his sandals."

[617] 67 - (...) It was narrated that 'Aishah said: "The Messenger of Allâh liked to start on the right in all his affairs; when putting on his sandals, when combing his hair and when purifying himself."

Chapter 20. The Prohibition Of Relieving Oneself In The Street Or In The Shade

[618] 68 - (269) It was narrated from Abû Hurairah that the Messenger of Allâh said: "Beware of the two things that provoke curses." They said: "What are the two things that provoke curses, O Messenger of Allâh?" He said: "The one who relieves himself in the street where people pass, or in places where they seek shade."
Chapter 21. Cleaning Oneself With Water After Defecating

[619] 69 - (270) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ entered a garden, and a boy who was the youngest among us followed him with a jug of water. He placed it beside a lote-tree, and the Messenger of Allâh ﷺ relieved himself then came out to us, having cleaned himself with that water.

[620] 70 - (271) Anas bin Mâlik said: “The Messenger of Allâh (ﷺ) would enter Al-Khalâ’, and a young boy like myself and I would bring a vessel of water and an ‘Anazah’[1] and he would clean himself with the water.”

[621] 71 - (...) It was narrated that Anas bin Mâlik said: “The

Messenger of Allâh ﷺ used to go out to relieve himself, and I would bring him water with which he would wash himself.”

Chapter 22. Wiping Over The Khuff (Leather Socks)

[622] 72 - (272) It was narrated that Hammâm said: “Jarîr urinated, then he performed Wuḍū’ and wiped over his Khuff. It was said: ‘Do you do that?’ He said: ‘Yes; I saw the Messenger of Allâh ﷺ urinate, then he performed Wuḍū’ and wiped over his Khuff.’”

Al-‘A’īshah said: “Ibrâhîm said: ‘They were impressed by this Hadîth, because Jarîr accepted Islam after Sûrat Al-Mâ’idah was revealed.’”

[623] (...) It was narrated from Al-‘A’īshah with this chain with the same meaning as the Hadîth of Abû Mu‘âwiyah (no. 622),
except that according to the Hadīth of ‘Eisâ and Sufyân he said: “The companions of ‘Abdullâh were impressed by this Hadīth, because Jarîr accepted Islâm after Surat Al-Mâ‘îdah was revealed.”

[624] 73 - (273) It was narrated that Hudhaifah said: “I was with the Prophet ﷺ and we came to a garbage-dump of some people. He urinated standing, and I started to go away. He said: ‘Come closer (to shield).’ So I came closer until I was standing (behind him) at his heels, then he performed Wudū’ and wiped over his Khuff.”

[625] 74 - (…) It was narrated that Abû Wâ’il said: “Abû Mûsâ was very strict with regard to urinating, and he used to urinate into a bottle. He said: ‘Among the Children of Israel, if any urine got onto the skin of one of them, he would cut it with scissors.’ Hudhaifah said: ‘Would that your companion were not so strict, for I remember the Messenger of Allâh ﷺ and I walking together. He came to a garbage-dump behind a wall and he stood as any one of you would
stand and urinated. I turned to go away from him but he gestured to me to come (to shield), and I came and stood (behind him) at his heels until he had finished."

[626] 75 - (274) It was narrated from Al-Mughirah bin Shu’bah that the Messenger of Allâh ﷺ went out to relieve himself, and Al-Mughirah followed him with a jug in which there was water, which he poured for him when he had finished, then he performed Wudû’ and wiped over his Khuﬀ.

In the narration of Ibn Rumh instead of “when” he said: “until.”

[627] (...) ‘Abdul-Wahhâb said: “I heard Yayâ bin Sa’eed narrate it with this chain (no. 626), and he said: ‘He washed his face and hands, wiped over his head, then he wiped over the Khuﬀ.’”

[628] 76 - (...) It was narrated that Al-Mughirah bin Shu’bah said: “While I was with the Messenger of Allâh ﷺ one night, he went and relieved himself. Then he came and I poured (water) for him from a jug that I
had with me, then he performed *Wudu‘* and wiped over his *Khuff*.”

[629] 77 - (...) It was narrated that Al-Mughîrah bin Shu‘bah said: “I was with the Prophet on a journey, and he said: ‘O Mughîrah, take the container.’ So I took it, then I went out with him. The Messenger of Allâh disappeared from my sight and relieved himself, then he came back. He was wearing a Syrian cloak with narrow sleeves, and he tried to bring his arms out through the sleeves, but they were too narrow, so he brought his arms out from underneath it and I poured water for him. He performed *Wudu‘* as for prayer, then he wiped over his *Khuff*, then he offered prayer.”

[630] 78 - (...) It was narrated that Al-Mughîrah bin Shu‘bah said: “The Messenger of Allâh went out to relieve himself. When he came back I met him with the vessel and poured water for him. He washed his hands, then he washed his face, then he tried to wash his arms but the (sleeves of the) cloak was too narrow, so he brought his arms out from beneath the cloak and washed them, and he wiped his
head and wiped over his Khuff, then he led us in prayer.”

[631] 79 - (...) ‘Urwah bin Al-Mughirah narrated that his father said: “I was with the Prophet one night on a journey and he said to me: ‘Do you have any water with you?’ I said: ‘Yes.’ He got down from his mount and walked until he disappeared in the blackness of the night. Then he came back and I poured water for him from that vessel and he washed his face. He was wearing a wool cloak and he could not bring his arms out of it, so he brought them out from beneath the cloak, then he washed his arms and wiped his head. Then I bent down to take off his Khuff and he said: ‘Leave them, for I put them on while my two feet were Tahir (clean or pure),’ and he wiped over them.”

[632] 80 - (...) It was narrated from ‘Urwah bin Al-Mughirah, from his father, that he helped the Prophet to perform Wudu’. He performed Wudu’ and wiped over his Khuff, then he said: “I put them on while my two feet were Tahir.”
Chapter 23. Wiping Over The Forehead And The ‘Imâmah’¹

[633] 81 - (...) It was narrated from ‘Urwah bin Al-Mughîrah bin Shu‘bah that his father said: “The Messenger of Allâh ﷺ stayed behind and I stayed behind with him. When he had relieved himself he said: ‘Do you have any water with you?’ I brought him a jug and he washed his hands and face, then he went to uncover his arms, but the sleeves of his cloak were too tight, so he brought his arms out from beneath the cloak and threw the cloak over his shoulders. Then he washed his hands and wiped over his forehead and wiped over his ‘Imâmah’ and his Khuff. Then he came to the people who had got up to pray, and they were being led in prayer by ‘Abdur-Rabî’ân bin ‘Awf, who had led them in one Rak‘ah. When he realized that the Prophet ﷺ was there, he started to move backwards, but he ﷺ gestured to him (to stay where he was), so he led them in prayer. When he finished, the Prophet ﷺ and I stood up and prayed the Rak‘ah that we had missed.”

[634] 82 - (...) It was narrated

¹ Head covering; turban and the like.
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from Ibn Al-Mughîrah, from his father, that the Prophet of Allâh wiped over the Khuff, the front of his head and his 'Imâmah.

[635] (...) A similar report (as no. 654) was narrated from Ibn Al-Mughîrah, from his father, from the Prophet ﷺ.

[636] 83 - (...) It was narrated from Bakr bin 'Abdullâh, from Al-Hasan, from Ibn Al-Mughîrah bin Shu'bah, from his father - Bakr said: “And I heard from Ibn Al-Mughîrah - that the Prophet ﷺ performed Wudû’, and he wiped over his forehead, his 'Imâmah and his Khuff”.

[637] 84 - (275) It was narrated from Bilâl that the Messenger of Allâh ﷺ wiped over his Khuff and Khimâr.
It was narrated from Al-A'mash with this chain (a Hadith similar to no. 637). And he said in the Hadith: “I saw the Messenger of Allâh...”

Chapter 24. Time-Limit For Wiping Over The Khuff

It was narrated that Shuraih bin Hânî said: “I came to ‘Aishah and asked her about wiping over the Khuff. She said: ‘You should go to (‘Alî) Ibn Abî Tâlib and ask him, for he used to travel with the Messenger of Allâh.’ So we asked him and he said: ‘The Messenger of Allâh set a limit of three days and their nights (i.e., three nights) for the traveler, and one day and night for one who is not travelling.’”
A similar report (as no. 639) was narrated from Al-Hakam with this chain.

It was narrated that Shuraih bin Hānî said: “I asked ‘Aîshah about wiping over the Khuff and she said: ‘Go to ‘Alî, for he knows more about that than I do.’ So I went to ‘Alî...” and he quoted something similar (as no. 639) from the Prophet ﷺ.

Chapter 25. The Permissibility Of Performing All The Prayers With One Wudâ’

86 - (277) It was narrated from Sulaimân bin Buraidah, from his father, that the Prophet ﷺ prayed all the prayers on the day of the Conquest (of Makkah) with one Wudâ’, and he wiped over his Khuff. ‘Umar said to him: “Today you have done something that you did not do before.” He said: “I did it deliberately, O ‘Umar.”
Chapter 26. It Is Disliked For The Person Who Wants To Perform Wudū', And Others, To Put His Hand In The Vessel (Containing Water) Before Washing It Three Times, If He Is Not Sure Whether Something Impure Is On His Hands Or Not

[643] 87 (278) It was narrated from Abū Hurairah that the Prophet ﷺ said: “When one of you wakes up from sleep, let him not put his hand in the vessel until he has washed it three times, for he does not know where his hand was during the night.”

[644] (...) It was narrated in the Hadīth of Abū Mu‘āwiyah (regarding the above narrated Hadīth) that Abū Hurairah said: “The Messenger of Allah ﷺ said,” in the Hadīth of Waki‘ he said it is Marfū‘ (attributed to the Prophet ﷺ).

[645] (...) A similar report was narrated (as no. 643) from Abū
Hurairah (with a different chain), from the Prophet ﷺ.

[646] 88 - (…) It was narrated from Abū Hurairah that the Prophet ﷺ said: “When one of you wakes up, let him pour water over his hand three times before putting his hand in his vessel, for he does not know where his hand was during the night.”

[647] (…) This Hadīth was also narrated via several chains from Abū Hurairah from the Prophet ﷺ (as similar to no. 643). All of them said, “until he has washed it” and none of them said, “three times” except in the reports narrated from Jābir (no. 646), Ibn Al-Mūsāyyab, Abū Salamah, ‘Abdullāh bin Shaqīq, Abū Sālih and Abū Razīn. In their reports it mentions doing that three times.
Chapter 27. Ruling On What Was Licked By A Dog

[648] 89 - (279) It was narrated that Abü Hurairah said: “The Messenger of Allâh ﷺ said: ‘If a dog licks the vessel of any one of you, let him throw away its contents then wash it seven times.’”

[649] (...) A similar report (as no. 648) was narrated from Al-A’mash with this chain, but he did not say: “Let him throw away the contents.”
[650] 90 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “If a dog drinks from the vessel of one of you, let him wash it seven times.”

[651] 91 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘The purification of the vessel of one of you, if a dog licks it, is to wash it seven times, the first time with mud.”

[652] 92 - (...) It was narrated that Hammâm bin Munabbih said: “This is what Abû Hurairah narrated to us from Muhammad the Messenger of Allâh ﷺ” - and he mentioned a number of Ahâdîth including: “The Messenger of Allâh ﷺ said: ‘The purification of the vessel of one of you, if a dog licks it, is to wash it seven times.”

[653] 93 - (280) It was narrated that Ibn Al-Mughaffal said: “The Messenger of Allâh ﷺ ordered the killing of dogs, then he said: ‘What is the problem with them (the people) and the dogs?’ Then he granted a concession with
regard to hunting dogs and sheep dogs, and said: “If a dog licks the vessel of one of you, let him wash it seven times and rub it with mud the eighth time.”"

[654] (...) A similar report (as no. 653) was narrated from Shu‘bah with this chain, except that in the report of Yahyâ bin Sa‘eed it adds: “And he granted a concession with regard to sheep dogs, hunting dogs and farm dogs.” (Farm or) farming is not mentioned in any report but that of Yahyâ.

Chapter 28. The Prohibition Of Urinating Into Standing Water

[655] 94 - (281) It was narrated from Jâbir that the Messenger of Allâh ﷺ forbade urinating into standing water.

[656] 95 - (282) It was narrated from Abû Hurairah that the
Prophet ﷺ said: "None of you should urinate into standing water and then wash himself with it."

[657] 98 - (…) It was narrated that Hammâm bin Munabbih said: “This is what Abû Hurairah narrated to us from Muḥammad the Messenger of Allâh ﷺ” - and he mentioned a number of Ahâdîth including: “The Messenger of Allâh ﷺ said: ‘Do not urinate into standing water that does not flow, then wash yourself with it.’”

Chapter 29. Prohibition Of Performing Ghusl In Standing Water

[658] 97 - (283) It was narrated from Abû As-Sâ‘îb, the freed slave of Hishâm bin Zuhair that he heard Abû Hurairah saying: “The Messenger of Allâh ﷺ said: ‘None of you should perform Ghusl in standing water when he is Junub (in a state of sexual impurity).’” He said: “What should he do, O Abû Hurairah?” He said: “Let him scoop it out in handfuls.”
Chapter 30. The Obligation To Wash Away Urine And Other Impurities If They Result In The Masjid, And The Ground May Be Purified With Water, With No Need To Scrub It

It was narrated from Anas that a Bedouin urinated in the Masjid and some of the people got up (to deal with him), but the Messenger of Allâh ﷺ said: “Let him be, [and] do not interrupt him.” When he had finished, he called for a bucket of water and poured it over it.

Anas bin Mâlik said: “A Bedouin stood in the corner of the Masjid and urinated. The people shouted at him but the Messenger of Allâh ﷺ said: “Let him be.” When he had finished, the Messenger of Allâh ﷺ ordered that a bucket full of water be poured over his urine.
Anas bin Mâlik said: “While we were in the Masjid with the Messenger of Allâh, a Bedouin came and stood and urinated in the Masjid. The Companions of the Messenger of Allâh said: ‘Stop, stop!’ The Messenger of Allâh said: ‘Do not interrupt him; let him be.’ So they left him alone until he had finished urinating. Then the Messenger of Allâh called him and said to him: ‘These Masâjid are not for any of this urine and filth; rather they are for the remembrance of Allâh, the Mighty and Sublime, and Salât, and reading Qur’ân,’ or as the Messenger of Allâh said it. Then he ordered a man from the people to bring a bucket of water and pour it over it.”

Chapter 31. The Ruling On The Urine Of A Nursing Infant And How To Wash It

It was narrated from ‘Aîshah, the wife of the Prophet, that babies would be brought to the Messenger of Allâh, and he would pray for blessing for them and put some soft, chewed dates in their mouth.
mouths (Tahnik). A baby was brought to him and (the child) urinated on him. He called for some water and sprinkled it over the urine, but he did not wash it.

[663] 102 - (...) It was narrated that 'Aishah said: “A nursing baby was brought to the Messenger of Allah and the baby urinated in his lap; he called for water and poured it over it.”

[664] (...) A Hadith similar to that of Ibn Numair (no. 662) was narrated from Hishâm with the same chain.

[665] 103 - (278) It was narrated from Umm Mihsan that she brought a son of hers who was not yet eating regular food to the Messenger of Allah and placed him in his lap, and he urinated. He did not do any more than to sprinkle water over it.

[666] (...) It was narrated from Az-Zuhri (as no. 665) with this chain, and he said: “He called for some water and sprinkled it.”
The Book Of Purification

Chapter 32. The Ruling On Semen

[667] 104 (...) 'Ubaidullâh bin 'Abdullâh bin 'Utba bin Mas'ûd narrated that Umm Qais bint Mihsan - who was one of the earliest Muhâjir (emigrant) women who had pledged allegiance to the Messenger of Allâh ﷺ, and was the sister of 'Ukâshah bin Mihsan, one of Banû Asad bin Khuzaimah - told him that she brought a son of her's, who has not yet reached the age of eating regular food, to the Messenger of Allâh ﷺ. 'Ubaidullâh said: "She told me that that son of her's urinated in the lap of the Messenger of Allâh ﷺ and the Messenger of Allâh ﷺ called for some water which he sprinkled on his garment, and he did not wash it thoroughly."

[668] 105 - (288) It was narrated from 'Alqamah and Al-Aswad that a man stayed at 'Aîshah's house, and in the morning he washed his garment. 'Aishah said: "It would have been sufficient, if you saw it (the semen), to wash that place, and if you did not see it, to sprinkle water around it, for I remember scratching the garment (at the place of semen) of the Messenger of Allâh ﷺ.
thoroughly, then he performed Salât in it.”

[669] 106 - (...) It was narrated that ‘Aîshah said concerning semen: “I used to scratch it from the garment of the Messenger of Allâh ﷺ.”

[670] 107 - (...) A Hadîth similar to that of Khâlid from Abû Ma'shar (no. 668) was narrated from ‘Aîshah concerning the scraping off of semen (with a different chain of narrators).

[671] (...) A similar Hadîth (as no. 668) was narrated from ‘Aîshah.
It was narrated that 'Amr bin Maimūn said: "I asked Sulaimān bin Yasār about semen that gets onto a man's garment, should he wash it or wash the (whole) garment?" He said: "'Āishah told me that the Messenger of Allāh ﷺ used to wash the semen off, then go out to perform ʿṢalāt in that garment, and I could see the traces of washing on it."

It was narrated from 'Amr bin Maimūn with this chain. As for Ibn Abī Zāʿīdah, his Ḥadīth is like that of Ibn Bishr (no. 672), that the Messenger of Allāh ﷺ used to wash off the semen. As for Ibn Al-Mubārak and 'Abdul-Wāḥid, according to their Ḥadīth she said: "I used to wash it from the garment of the Messenger of Allāh ﷺ."

It was narrated that 'Abdullāh bin Shihāb Al-Khawlānī said: "I was staying at 'Āishah's house, and I had a wet dream in my garment, so I dipped it in water. A slave girl of 'Āishah saw me and told her, and 'Āishah sent word to me, asking me: 'What made you do that with your garment?' I
said: ‘I saw what a sleeper sees in his dreams.’ She said: ‘Did you see something on it (the garment)?’ He said: ‘No.’ She said: ‘If you see something, then wash it, for I remember scratching it from the garment of the Messenger of Allah ﷺ with my fingernail when it was dry.”

Chapter 33. The Impurity Of Blood And How To Wash It

[675] 110 - (291) It was narrated that Asmâ’ said: “A woman came to the Prophet ﷺ and said: ‘Menstrual blood may get onto the clothes of any one of us; what should she do with it?’ He said: ‘She should scratch it (when it is dry), then rub it with water, then wash it, then pray in it.”

[676] (...) A Hadîth similar to that of Yahyâ bin Sa’eed (no. 675) was narrated from Hishâm bin ‘Urwah with this chain.
Chapter 34. The Evidence That Urine Is Impure And The Obligation To Take Precautions Concerning It

[677] 111 - (292) It was narrated that Ibn ‘Abbâs said: ‘The Messenger of Allâh ﷺ passed by two graves, and he said: ‘They are being punished, but they are not being punished for anything grave (i.e., it was not difficult to avoid). One of them used to walk around spreading malicious gossip, and the other did not protect himself from his urine.’ He (ﷺ) called for a palm branch, split it in two, then planted one piece on one grave and the other on the other grave. Then he said: ‘Perhaps it (the punishment) will be reduced for them so long as this does not dry out.’"

[678] (...) It was also narrated from Sulaimân Al-A‘mash with this chain (a similar Hadîth as no. 677), except that he said: “The other one did not take precautions against urine.”
3. The Book Of Menstruation

Chapter 1. Touching A Menstruating Woman Above The Izâr (Waist Wrapper)

[679] 1 - (293) It was narrated that 'Aishah said: “If one of us was menstruating, the Messenger of Allah  would tell her to put on a waist-wrapper (Izâr), then he would touch her.”

[680] 2 - (…) It was narrated that 'Aishah said: “If one of us was menstruating, the Messenger of Allah  would tell her to put on a waist-wrapper if her menstrual flow was heavy, then he would touch her. She said: ‘Who among you can control his desire as the Messenger of Allah  did?’”
It was narrated that Maimūnah said: “The Messenger of Allāh used to touch his wives from above the waist-wrapper when they were menstruating.

Chapter 2. Lying Down With A Menstruating Woman Under A Single Cover

It was narrated that Kuraib, the freed slave of Ibn ‘Abbâs, said: “I heard Maimūnah, the wife of the Prophet, say: ‘The Messenger of Allāh used to lie down with me, when I was menstruating, with a garment between me and him.’”

It was narrated that Umm Salamah said: “While I was lying down with the Messenger of Allāh under a wool blanket, I menstruated. I slipped away and put on the dress I wore when menstruating. The Messenger of Allāh said to me: ‘Has your menses...’
started?’ I said: ‘Yes.’ Then he called me and I lay down with him under the wool blanket.’

Zainab bint Salama (a narrator) said: “She and the Messenger of Allah ﷺ used to perform Ghusl together from a single vessel, in the case of Janâbah.”

Chapter 3. It Is Permissible For A Menstruating Woman To Wash Her Husband’s Head And Comb His Hair; Her Leftovers Are Pure (Tâhir); And Regarding Reclining In Her Lap And Reciting Qur’ân

[684] 6 - (297) It was narrated that ‘Aishah said: “When the Prophet ﷺ was in I’tikaf, he would lean his head out to me and I would comb it, and he would not enter the house except to relieve himself.”

[685] 7 - (…) It was narrated from ‘Urwah and ‘Amrah bint ‘Abdur-Raḥmân that ‘Āishah, the wife of the Prophet ﷺ, said: “I would enter the house for a need (when I was in I’tikâf), and while passing by I would inquire about the health of sick (in the family). And the Messenger of Allâh ﷺ
used to put his head out to me when he was in the *Masjid*, and I would comb it, and he did not enter the house except for a need when he was in *I'tikaf*.”

[686] 8 - (...) It was narrated that ‘*Áishah*, the wife of the *Prophet* , said: “The Messenger of Allâh  used to put his head out to me from the *Masjid* when he was in *I’tikâf*, and I would wash it while I was menstruating.”

[687] 9 - (...) It was narrated that ‘*Áishah* said: “The Messenger of Allâh  used to lean his head out towards me when I was in my room, and I would comb his hair while I was menstruating.”

[688] - 10 - (...) It was narrated that ‘*Áishah* said: “I used to wash the head of the Messenger of Allâh  while I was menstruating.”
[689] 11 - (298) It was narrated that ‘Aīshah said: “The Messenger of Allāh ﷺ said to me: ‘Pass me the palm-fibre mat from the Masjid.’ I said: ‘I am menstruating.’ He said: ‘Your menstruation is not in your hand.’”

[690] 12 - (...) It was narrated that ‘Aīshah said: “The Messenger of Allāh ﷺ told me to pass him the palm-fibre mat from the Masjid. I said: ‘I am menstruating.’ He said: ‘Give it to me; the menstruation is not in your hand.’”

[691] 13 - (299) It was narrated that Abū Hurairah said: “While the Messenger of Allāh ﷺ was in the Masjid, he said: ‘O ‘Aīshah, pass me the garment.’ She said: ‘I am menstruating.’ He said: ‘Your menstruation is not in your hand.’ So she passed it to him.”
[692] 14 - (300) It was narrated that 'Aishah said: “I would drink while I was menstruating, then I would pass it to the Prophet ﷺ and he would put his mouth at the place where my mouth had been and drink. And I would nibble meat from the bone while I was menstruating, then I would pass it to the Prophet ﷺ and he would put his mouth where my mouth had been.”

Zuhair (one of the narrators) did not mention “and drink.”

[693] 15 - (301) It was narrated that 'Aishah said: “The Messenger of Allah ﷺ used to recline in my lap when I was menstruating, and recite Qur'ān.”

[694] 16 - (302) Thābit narrated from Anas, that among the Jews, when a woman menstruated, they would not eat with her or stay with her in their houses. The Companions of the Prophet ﷺ asked the Prophet ﷺ (about that), and Allāh, the Mighty and Sublime, revealed: “They ask you concerning menstruation. Say:
"That is an Adha (a harmful thing), therefore, keep away from women during menses..." until the end of the Verse. The Messenger of Allâh ﷺ said: "Do everything except intercourse." News of that reached the Jews and they said: "This man does not want to leave any of our affairs, but he differs from us therein." Usaid bin Ḥudâir and 'Abbâd bin Bishr came and said: "O Messenger of Allâh, the Jews are saying such and such. Why don't we have intercourse with them (the women)?" The face of the Messenger of Allâh ﷺ changed until we thought that he was angry with them, but when they went out, a gift of milk was sent to the Prophet ﷺ. He sent someone to bring them back and gave them (some of that milk) to drink, and they knew that he was not angry with them.

Chapter 4. Maḍḥî (Prostatic Fluid)

[695] 17 - (303) It was narrated that ‘Ālî said: "I was a man who emitted a great deal of prostatic fluid, but I felt too shy to ask the Prophet ﷺ about that because of the position of his daughter. So I told Al-Miqdâd bin Al-Aswad to ask him, and he (ṣ) said: 'Let him wash his private part and perform Wudu’.'"
The Book Of Menstruation

[696] 18 - (...) It was narrated that ‘Ali said: “I felt too shy to ask the Prophet about prostatic fluid because of Fâtimah, so I told Al-Miqdâd to ask him, and he (ﷺ) said: ‘Wudâ’ should be done for that.”

[697] 19 - (...) It was narrated that Ibn ‘Abbâs said: “Ali bin Abi Tâlib said: ‘I sent al-Miqdâd bin Al-Aswad to the Messenger of Allâh (ﷺ), to ask him about the prostatic fluid that comes out of a man, and how he should deal with it. The Messenger of Allâh (ﷺ) said: ‘Perform Wudâ‘ and sprinkle (wash) your private part.’ ”

Chapter 5. Washing The Face
And Hands When Waking
From Sleep

[698] 20 - (304) It was narrated
from Ibn ‘Abbâs that the Prophet ﷺ got up at night, relieved himself, washed his face and hands, then went back to sleep.

Chapter 6. It Is Permissible For One Who Is Junub To Sleep, But It Is Recommended For Him To Perform Wudū’ And Wash His Private Parts If He Wants To Eat, Drink, Sleep Or Have Intercourse

[699] 21 - (305) It was narrated from ‘Âishah that if the Messenger of Allâh ﷺ wanted to sleep while he was Junub, he would perform Wudû’ as for prayer before going to sleep.

[700] 22 - (...) It was narrated that ‘Âishah said: “When the Messenger of Allâh ﷺ was Junub and wanted to eat or sleep, he would perform Wudû’ [as for prayer].”
It was narrated from Ibn 'Umar, that 'Umar said:

"O Messenger of Allah, can one of us go to sleep while he is Junub?" He said: "Yes, if he performs Wudu'.'

It was narrated from Ibn 'Umar, that 'Umar consulted the Prophet and said: "Can one of us go to sleep while he is Junub?" He said: "Yes. Let him perform Wudu' and then go to sleep, until he does Ghusl whenever he wishes."
[704] 25 - (...) It was narrated that Ibn 'Umar said: “Umar bin Al-Khaftâb told the Messenger of Allâh ﷺ that he became Junub at night, and the Messenger of Allâh ﷺ said to him: ‘Perform Wudû’, and wash your private part, then sleep.’”

[705] 26 - (307) It was narrated that ‘Abdullâh bin Abî Qais said: “I asked Âishah about the Witr of the Messenger of Allâh ﷺ and he mentioned the Hadîth. I said: “What did he do in the case of Janâbah? Did he perform Ghusl before he slept, or sleep before he performed Ghusl?” She said: “He would do both. Sometimes he performed Ghusl and then slept, and sometimes he would perform Wudû’ and sleep.” I said: “Praise be to Allâh Who has made the matter flexible.”

[706] (...) A similar report (as no. 705) was narrated from Mu'âwiyyah bin Sâlih with this chain.

[707] 27 - (308) It was narrated that Abû Sa'eed Al-Khudrî said: The Messenger of Allâh ﷺ said:
"When one of you has intercourse with his wife then wants to repeat it, let him perform Wudu'."

(One of the narrators) Abu Bakr added in his report: "Between the two (acts) there should be Wudu'." And he said: "If he wishes that it should be repeated."

[708] 28 - (309) It was narrated from Anas that the Prophet ﷺ used to go around to his wives with a single Ghusl.

Chapter 7. Women Are Obliged To Perform Ghusl If They Emit Fluid

[709] 29 - (310) Anas bin Mâlik said: "While 'Âishah was present, Umm Sulaim, who was the grandmother of Ishâq, came to the Messenger of Allâh ﷺ and said to him: 'O Messenger of Allâh, a woman may see what a man sees in his dream, and she may see in herself what a man

sees in himself. \(1 \) ‘Āishah said: ‘O Umm Sulaim, you have disclosed women’s secrets, Taribat YamInuk (may your right hand be rubbed with dust; this is a mild form of rebuke). He (ﷺ) said to ‘Āishah: ‘Rather, your right hand should be rubbed with dust. Yes, let her perform Ghusl, O Umm Sulaim, if she sees that.’”

[710] 30 - (311) It was narrated from Qatâdah that Anas bin Mâlik told them that Umm Sulaim narrated, that she asked the Prophet of Allah ﷺ about a woman who sees in her dreams what a man sees. The Messenger of Allah ﷺ said: “If a woman sees that, let her perform Ghusl.” Umm Salamah said: “I felt shy because of that, and I said: ‘Does that really happen?’” The Prophet of Allah ﷺ said: “How else does resemblance (of the child to either parent) happen? The water of the man is thick and white, and the water of the woman is thin and yellow. Whichever of them prevails, or comes first, the resemblance will be (to that parent).”

[711] 31 - (312) It was narrated

\[^{1}\text{Meaning, wetness or emission of fluid.}\]
that Anas bin Mālik said: "A woman asked the Messenger of Allah about a woman who sees in her dreams what a man sees in his dream. He said: 'If she emits (fluid) as a man does, than let her perform Ghūsl.'"

[712] 32 - (313) It was narrated that Umm Salamah said: "Umm Sulaim came to the Prophet and said: 'O Messenger of Allah, Allah is not too shy to tell the truth. Does a woman have to perform Ghūsl if she has a wet dream?' The Messenger of Allah said: 'Yes, if she sees water (discharge of fluid).’ Umm Salamah said: 'O Messenger of Allah, can a woman have a wet dream?' He said: ‘May your hands be rubbed with dust, how else would her child resemble her?’"

[713] (...) A similar Hadith (as no. 712) was narrated from Hishām bin ‘Urwah with this chain, and he added: "She said: I said: “You have disclosed women’s secret.”
Urwah bin Az-Zubair narrated that 'Aishah, the wife of the Prophet, told him that Umm Sulaim - Umm Banî Abî Talhah - entered upon the Messenger of Allah, a Hadîth similar to that of Hishâm (no. 712), except that in it he said: “'Aishah said: ‘I said to her: ‘Fie on you! Do women see that?’”

It was narrated from 'Aishah that a woman said to the Messenger of Allah: “Should a woman perform Ghusl if she has a wet dream and sees water?” He said: “Yes.” 'Aishah said to her: “May your hands be rubbed with dust.” The Messenger of Allah said: “Let her be. Can the resemblance (of the child to either parent) come except through that? If her water prevails over that of the man, then the child will resemble his maternal uncles, and if the man’s water prevails over hers, then he will resemble his paternal uncles.”
Chapter 8. Description Of The (Fluid) Of The Man And Woman; The Child Is Created From The Water Of Both Of Them

[716] 34 - (315) Thawbân the freed slave of the Messenger of Allah ﷺ said: "I was standing beside the Messenger of Allah ﷺ when one of the Jewish rabbis came and said: 'Peace be upon you, O Muhammad.' I gave him a shove that almost made him fall over. He said: 'Why did you push me?' I said: 'Why don't you say, "O Messenger of Allah"?' The Jew said: 'We only call him by the name that his family gave him.' The Messenger of Allah ﷺ said: 'My name is Muhammad, (a name) that my family gave to me.' The Jew said: 'I have come to ask you something.' The Messenger of Allah ﷺ said: 'Will it benefit you anything if I tell you?' He said: 'I will listen.' The Messenger of Allah ﷺ scratched the ground with a stick that he had with him, and said: 'Ask.' The Jew said: 'Where will the people be on the Day when the earth is changed to another earth, and the heavens (likewise)?' The Messenger of Allah ﷺ said: 'They will be in darkness near the Bridge.' He said: 'Who will be the first people to cross (the Bridge) ?' He said: 'The poor Muhâjirin
(emigrants).” The Jew said: “What will be presented to them when they enter Paradise?” He said: “The caudate (extra) lobe of the fish liver.” He said: “What food will be given to them after that?” He said: “The bull of Paradise, which used to graze along its edges, will be slaughtered for them.” He said: “What will their drink be?” He said: “From a spring there that is called Salsabil.” He said: “You have spoken the truth. I came to ask you about something that no one on earth knows except a Prophet, or one or two men.” He said: “Will it benefit you anything if I tell you?” He said: “I will listen. I have come to ask you about the child.” He said: “The water of the man is white and the water of the woman is yellow. If they meet and the Mani (seminal fluid) of the man prevails over the Mani (seminal fluid) of the woman, it will be a male, by Allah’s leave. If the Mani (seminal fluid) of the woman prevails over the Mani (seminal fluid) of the man, it will be a female, by Allah’s leave.” The Jew said: “You have spoken the truth; you are indeed a Prophet.” Then he left and went away. The Messenger of Allah said: “This man asked me what he asked me, and I had no knowledge of any of that until Allah granted it to me.”

[717] (...) Mu‘āwiyyah bin Salām
narrated a similar report (as no. 716) with this chain, except that he (Thawbân) said: “I was sitting beside the Messenger of Allâh ﷺ.”

Chapter 9. Description Of Ghusl In The Case Of Janâbah (Sexual Impurity)

[718] 35 - (316) It was narrated that ‘Âishah said: “When the Messenger of Allâh ﷺ performed Ghusl in the case of Janâbah, he would start by washing his hands, then he would pour water with his right hand into his left and wash his private part. Then he would perform Wudû’ as for prayer. Then he would take water (and pour it over his head) and make it reach the roots of his hair, using his fingers. When he saw that it was thoroughly wet, he would pour three handfuls of water over his head. Then he would pour water over the rest of his body, then he would wash his feet.”

[719] (...) It was also narrated from Hishâm (a similar Hadîth as no. 718) with this chain, but he did not mention washing the feet.
[720] 36 - (...) It was narrated by Waki' from 'Aishah that the Prophet ﷺ performed Ghusl from Janâbah. He started by washing his hands three times... and he mentioned a Hadîth similar to that of Abû Mu'âwiyah (no. 718), but he did not mention washing the feet.

[721] (...) It was narrated from 'Aishah that when the Messenger of Allâh ﷺ performed Ghusl from Janâbah, he would start by washing his hands before he put his hand in the vessel, then he would perform Wudû’ as for prayer.

[722] 37 - (317) It was narrated that Ibn ‘Abbâs said: "My maternal aunt Maimûnah told me: ‘I brought the Messenger of Allâh ﷺ water to perform Ghusl from Janâbah. He washed his hands two or three times, then he put his hand in the vessel and poured some water over his private part and washed it with his left hand. Then he struck his left hand on the ground and rubbed it vigorously. Then he performed Wudû’ as for prayer,
then he poured three handfuls of water over his head, then he washed the rest of his body. Then he moved away from the spot where he had been standing, and washed his feet. Then I brought him the towel but he refused it.”

[723] (...) It was narrated from Al-A'mash with this chain (a Hadīth similar to no. 722) but it does not mention pouring three handfuls of water over the head. In the Hadīth of Wakī it describes Wudū’ in full, mentioning rinsing out the mouth and nose. In the Hadīth of Abū Mu'āwiyyah there is no mention of the towel.

[724] 38 - (...) It was narrated from Ibn ‘Abbās, from Maimūnah, that the Prophet ﷺ was brought a towel, but he did not touch it, and he started to do like this with the water - meaning shake it off.

[725] 39 - (318) It was narrated that ‘Aishah said: “When the Messenger of Allâh ﷺ
performed Ghusl from Janâbah, he would call for something like a vessel used for milking, and take water in his palm. He started with the right side of his head, then the left. Then he took water in both palms and poured it all over his head.”

Chapter 10. The Amount Of Water With Which It Is Recommended To Perform Ghusl In The Case Of Janâbah; A Man And Woman Washing From A Single Vessel; One Of Them Washing With The Left-Over Water Of The Other

[726] 40 - (319) It was narrated from 'Aishah that the Messenger of Allah used to perform Ghusl from Janâbah from a vessel like a Faraq.

[727] 41 - (...) It was narrated that 'Aishah said: “The Messenger of Allah performed Ghusl in a vessel like a Faraq[1] and he and I used to perform Ghusl using a single vessel.”

According to the Hadith of Sufyân: “With a single vessel.”

Qutaibah said: “Sufyân said:

[1] The definition follows in the text.
‘The *Faraq* is three *Ṣâ‘* (a measure that equals four *Mudd*; about 3kg.’

[728] 42 - (320) It was narrated that Abû Salamah bin ‘Abdur-Rahmân said: “I entered upon ‘Aîshah along with her brother through breastfeeding, and he asked her about how the Prophet ⋆ performed *Ghusl* in the case of *Janâbah*. She called for a vessel the size of a *Ṣâ‘*, and performed *Ghusl* with a screen between us and her.[1] She poured water over her head three times. He said: “The wives of the Prophet ⋆ used to cut their hair so that it came down to their earlobes.”

[729] 43 - (321) It was narrated that Abû Salamah bin ‘Abdur-Rahmân said: “‘Aîshah said: ‘When the Messenger of Allâh ⋆ performed *Ghusl*, he would start

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[1] In An-Nawawî’s commentary on Muslim, Al-Qâdî ‘Iyâd is quoted as saying: “This Hadîth appears to mean that they saw only her head and the upper part of her body as she demonstrated *Ghusl*, which is only permissible for *Mahram* to see. One of them, ‘Abdullâh bin Yazîd, was her brother through breastfeeding, and the other one, Abû Salamah, was her sister’s son through breastfeeding. He was breastfed by Umm Kulthûm, the daughter of Abû Bakr, both of them were *Mahram* to her. She set up the screen so that the lower part of her body could not be seen.”
with his right hand, pouring water onto it and washing it. Then he would pour water onto the harm (impurity) that was on him with his left hand. When he had finished that, he would pour water over his head."

‘Aishah said: The Messenger of Allah \(\text{سُلَمَةُ بِنِّيَ عَبْدِ الرَّحْمَنُ قَالَ: قَالَُ}\) غائبة: ‘يَا رَسُولُ اللَّهُ إِذَا أَغْسَلَ بِجَانَابِي، فَقَضَبَ عَلَيْهَا مِنَ الْمَاءَ فَغَسَلَهَا، ثُمَّ صَبَّ الْمَاءَ عَلَى الْأَدْوَى الَّذِي يَهُ، يَغَسِّلُ عَنْهُ يَمِينَهُ، حَتَّى إِذَا فَرَغَ مِنْ ذَلِكَ صَبَّ عَلَى رَأِيْهِ، قَالَ غَائِبَةُ: كَنَّا أُغْسِلْ أُنَّا وَرَسُولُ اللَّهِ ﷺ مِّنْ إِنَاءٍ واحِدٍ، وَنَحْنُ جَنِبَانٌ.'

[730] 44 - (…) It was narrated from Hafṣah bint ‘Abdur-Rahmân bin Abî Bakr - who was married to Al-Mundhir bin Az-Zubair - that ‘Aishah told her that she and the Prophet ﷺ used to perform Ghusl from a single vessel that held three Mudd or something close to that (of water).

[731] 45 - (…) It was narrated that ‘Aishah said: “The Messenger of Allâh ﷺ and I used to perform Ghusl of Janâbah from a single vessel, dipping our hand into it alternately.”

[732] 46 - (…) It was narrated from Mu‘âdhah, from ‘Aishah,
she said: “The Messenger of Allah and I used to perform Ghusl from a single vessel, which was between myself and him. He would go ahead of me, and I would say: ‘Leave me some, leave me some.’” She said: “And they were both Junub.”

[733] 47 - (322) It was narrated that Ibn ‘Abbâs said: “Maimûnâh told me that she used to perform Ghusl, she and the Prophet, from a single vessel.”

[734] 48 - (323) Ibn ‘Abbâs narrated that the Messenger of Allah used to perform Ghusl with the left-over water of Maimûnâh.

[735] 49 - (324) Umm Salamah narrated that she and the Messenger of Allah used to perform Ghusl from a single vessel, in the case of Janâbah.
[736] 50 - (325) Anas said: “The Messenger of Allâh used to perform Ghusl with five Makkûk[1], and he performed Wudû’ with one Makkûk.”

[737] 51 - (...) Anas said: “The Prophet used to perform Wudû’ with a Mudd and he used to perform Ghusl with a Sâ’, up to five Mudd.”

[738] 52 - (326) It was narrated that Safînâh said: “The Messenger of Allâh used to perform Ghusl with a Sâ’ of water in the case of Janâbah, and he used to perform Wudû’ with a Mudd of water.”

[1] According to Imâm An-Nâwawî, a Makkûk is the same as a Mudd.
[739] 53 - (...) It was narrated that Safinah - (one of the narrators) said: Abû Bakr— the Companion of the Messenger of Allâh ﷺ, said: “The Messenger of Allâh ﷺ used to perform Ghusl with a Šâ‘ and purify himself with a Mudd.” In the narration of (one of the narrators) Ibn Hujr: “Or he said: ‘And a Mudd to purify him.’” And he said:[1] “And he was old, so I do not consider his narration trustworthy.”

Chapter 11. It Is Recommended To Pour Water Over The Head, And Elsewhere, Three Times

[740] 54 - (327) It was narrated that Jubair bin Mut‘im said: “They (people) argued about Ghusl in the presence of the Messenger of Allâh ﷺ. One of them said: ‘As for me, I wash my head in such and such a manner.’ The Messenger of Allâh ﷺ said: ‘As for me, I pour three handfuls of water over my head.’”

[1] That is, Abû Raihanah, one of the narrator, said this about Safinah.
55 - (328) It was narrated from Jubair bin Mut'im that mention of Ghusl for Janâbah was made in the presence of the Prophet and he said: "As for me, I pour water over my head three times."

56 - (328) It was narrated from Jâbir bin 'Abdullâh that a delegation from Thaqîf asked the Prophet: "Our land is cold, how should we perform Ghusl?" He said: "As for me, I pour water over my head three times."

57 - (329) It was narrated that Jâbir bin 'Abdullâh said: "When the Messenger of Allâh performed Ghusl for Janâbah, he would pour three handfuls of water over his head." Al-Hasan bin Muhammad said to him: "My hair is thick." Jâbir said: "O my..."
Chapter 12. Ruling On The Braids Of A Woman Who Is Doing Ghusl

[744] 58 - (330) It was narrated that Umm Salamah said: “I said: ‘O Messenger of Allah, I am a woman with tightly braided hair; should I undo it for Ghusl from Janâbah?’ He said: ‘No; it is sufficient for you to pour three handfuls of water over your head, then pour water over you, and you will become pure.’”

[745] (...) It was narrated from Ayyûb bin Müsâ with this chain. In the narration of ‘Abdur-Razzâq it says: “Should I undo them for (Ghusl following) menses and Janâbah?” He said: “No.” Then he mentioned something similar to the Hadîth
of Ibn ‘Uyainah (no. 744).

[746] (…) It was narrated from Rawh bin Al-Qāsim: “Ayyūb bin Mūsâ narrated to us with this chain (a similar Hadîth as no. 744) and said: ‘Should I undo it and wash it in the case of Janâbah?’” And he did not mention menses.

[747] 59 - (331) It was narrated that ‘Ubayd bin ‘Umair said: “‘Aishah heard that ‘Abdullâh bin ‘Amr was telling the women to undo their braids when they performed Ghusl. She said: ‘How strange it is, that Ibn ‘Amr should tell the women to undo their braids when they perform Ghusl! Why doesn’t he tell them to shave their heads? The Messenger of Allâh ﷺ and I used to perform Ghusl from a single vessel, and I did not do more than pour water over my head three times (without undoing my braids).’”
Chapter 13. It Is Recommended For The Woman Who Is Performing Ghusl Following Menses To Apply A Piece Of Cloth Scented With Musk To The Site Of The Bleeding

[748] 60 - (332) It was narrated that ‘Āishah said: “A woman asked the Prophet ﷺ how she should perform Ghusl following her menses. He told her how to perform Ghusl, then said that she should take a piece of cloth scented with musk and purify herself with it. She said: ‘How do I purify myself with it?’ He said: ‘Purify yourself with it, Subhān-Allāh (Glorious is Allāh)!’ and he covered his face’” - (One of the narrators) Sufyān bin ‘Uyainah showed us how he covered his face with his hands - ‘Āishah said: “I pulled her towards me, because I understood what the Prophet ﷺ meant, and I said: ‘Follow the traces of blood with it.’”

[749] (...) It was narrated from ‘Āishah that a woman asked the Prophet ﷺ: “How should I perform Ghusl when my menses ends?” He said: “Take a piece of cloth scented with musk and purify yourself with it.”
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mentioned something similar to the Hadîth of Sufyân (no. 750).

[750] 61 - (...) It was narrated from Ṣafîyyah and she narrates from ‘Âishah that Asmâ’ asked the Prophet  about Ghusl following menses. He said: “Let one of you take her water and Sidr (lote tree) leaves and clean herself well, then let her pour water over her head and rub it vigorously, so that it will reach the roots of her hair. Then let her pour the water over herself, then take a piece of cloth scented with musk and purify herself.” Asmâ’ said: “How should she purify herself?” He said: “Subhân-Allâh (Glorious is Allah)! Purify yourself with it.” ‘Âishah said - as if she whispered it to her - “Follow the traces of blood.” And she asked him about Ghusl in the case of Janâbah. He said: “Let her take water and clean herself well - or clean herself thoroughly - then let her pour water over her head and rub it so that it reaches the roots of the hair, then let her pour water over herself.” ‘Âishah said: “How good the woman of the Anâr were! They did not let shyness prevent them from understanding their religion properly.”

[751] (...) Shu‘bâh narrated something similar (as no. 750) with this chain and said: “He
said: ‘Subhân-Allâh (Glorious is Allah)! Purify yourself with it’ and he covered his face.”

[752] (...) It was narrated that ‘Aishah said: “Asmâ’ bint Shaki entered upon the Messenger of Allah and said: ‘O Messenger of Allah, how should one of us perform Ghusl when her menstruation ends?’” And he quoted the Hadîth (no. 750), but he did not mention Ghusl from Janâbah.

Chapter 14. The Ghusl And The Prayer For A Woman Who Is Suffering Prolonged Vaginal Bleeding (Istihâdah)

[753] 62 - (333) It was narrated that ‘Aishah said: “Fâtimah bint Abî Ḥubaish came to the Prophet and said: ‘O Messenger of Allah, I am a woman who suffers from Istihâdah (prolonged vaginal bleeding) and I do not become pure. Should I give up As-Salât?’ He said: ‘No, rather that is from a vein and is not menstruation. When the time of your menstruation arrives, stop praying, and when it is ends, wash the blood from yourself and offer As-Salât.’”

[754] (...) A Hadîth and chain (المعجم: 14 - (باب المستحاضة وغسلها وصلانها) (النحافة 48)

[753] 62 - (333) وحدثنا أبو بكر

[754] (...) وحدثنا يحيى بنْ
similar to that of Wāki‘ (no. 753) was narrated from Ḥishām bin ‘Urwah. According to the narration of Qutaibah from Jarīr: “Fāṭimah bint Abī Ḥubais bin ‘Abdūl-Muṭṭalib bin Asad, who was one of our womenfolk…”

He (Muslim) said: In the narration of (one of the narrators) Hammād bin Zaid is an additional statement, which we did not mention.[1]

[755] 63 - (334) It was narrated from Ibn Shihāb, from ‘Urwah, from ‘Āishah that she said: “Umm Ḥabībah bint Jahsh asked the Messenger of Allah ﷺ: ‘I suffer from Istihâdhah.’ He said: ‘That is only a vein, so perform Ghusl and pray.’ She used to perform Ghusl at the time of every prayer.”

Al-Laith bin Sa‘d said: “Ibn Shihāb did not mention that the Messenger of Allâh ﷺ told Umm Ḥabībah bint Jahsh to perform Ghusl at the time of every prayer, but that it is something that she chose to do.” Ibn Rumh said in his report: “The daughter of Jahsh,” and he did not mention: “Umm Ḥabībah.”

[1] The wording in question in Ḥammād bin Zaid’s narration was recorded by An-Nasā‘i (323).
It was narrated from 'Aishah, the wife of the Prophet, that Umm Habibah bint Jahsh - the sister-in-law of the Messenger of Allah, who was married to 'Abdur-Rahman bin 'Awf - suffered from Istihadhah for seven years. She consulted the Messenger of Allah concerning that and the Messenger of Allah said: "That is not menstruation, rather it is a vein, so perform Ghusl and pray."

'Aishah said: "She used to perform Ghusl in a wash-tub in the apartment of her sister Zainab bint Jahsh until the blood turned the water red."

Ibn Shihab said: "I told Abû Bakr bin 'Abdur-Rahmân bin Al-Hârith bin Hishâm about that, and he said: 'May Allah have mercy on Hind; if she had heard this verdict; she too was suffering from this ailment, and she used to weep a lot for not be able to offer Salat.'"
words: “The blood turned the water red,” but he did not mention what comes after that.

[758] (...) It was narrated from ‘Āishah that the daughter of Jahsh suffered from Istihâdhah for seven years... a similar Hadîth (as no. 756).

[759] 65 - (...) It was narrated that ‘Āishah said: “Umm Habîbah asked the Messenger of Allâh about bleeding. ‘Āishah said: ‘I saw a tub full of blood, and the Messenger of Allâh said to her: “Wait as long as you reckon your period used to last, then perform Ghusl and pray.”

[760] 66 - (...) It was narrated from ‘Irâk, from ‘Urwah, that ‘Āishah, the wife of the Prophet said: “Umm Habîbah bint Jahsh, who was married to ‘Abdur-Raḥmân bin ‘Awf, complained to the Messenger of Allâh about her bleeding. He
said to her: ‘Wait as long as you reckon your period used to last, then perform *Ghusl.*’ She used to perform *Ghusl* at the time of every prayer.”

Chapter 15. A Menstruating Woman Is Obliged To Make Up Missed Fasts But Not Prayers

[761] 67 - (335) It was narrated from Mu‘âdhah that a woman asked ‘Aishah: “Should one of us make up the prayers that she misses during her menses?” ‘Aishah said: “Are you a Harîriyyah? One of us would menstruate during the time of the Messenger of Allah ﷺ, then she was not ordered to make up (the prayers).”

[762] 68 - (...) It was narrated that Yazid said: “I heard Mu‘âdhah (say) that she asked ‘Aishah: ‘Should a menstruating woman make up missed prayers?’ ‘Aishah said: ‘Are you a Harîriyyah? The wives of the Messenger of Allah ﷺ used to menstruate, but did he ﷺ tell
them to make up (the prayers)?!

[763] 69 - (...) It was narrated that Mu‘adhah said: “I asked ‘Aïshah: ‘Why does a menstruating woman have to make up missed fasts but not missed prayers?’ She said: ‘Are you a Hâriyâyyah?’ I said: ‘I am not a Hâriyâyyah, but I am asking.’ She said: ‘That used to happen to us and we were commanded to make up the fasts but we were not commanded to make up the prayers.’

Chapter 16. Covering Oneself With A Garment And The Like While Performing Ghusl

[764] 70 - (336) Umm Hâni’ bint Abî Tâlib said: “I went to the Messenger of Allâh ༼ during the year of the Conquest and I found him performing Ghusl, and his daughter Fâṭîmah was screening him with a garment.”

[765] 71 - (...) Abû Murrah, the freed slave of ‘Aqîl, narrated that Umm Hâni’ bint Abî Tâlib told him that during the year of the Conquest, she came to the Messenger of Allâh ༼ when he
was in the upper part of Makkah, and the Messenger of Allah \( \text{ﷺ} \) got up to perform Ghusl, and Fāṭimah screened him. Then he took his garment and wrapped it around himself, then he prayed eight Rak'ah of \( \text{Duḥa} \) prayer.

[766] 72 - (…) It was narrated from Sa'eeed bin Abī Hind with this chain (as no. 765), and he said: “His daughter Fāṭimah screened him with his garment, and when he had performed Ghusl he took it and wrapped himself in it, then he stood up and prayed eight Rak'ah, and that was \( \text{Duḥa} \) (Prayer).”

[767] 73 - (337) It was narrated from Ibn 'Abbās that Maimūnah said: “I put some water out for the Prophet \( \text{ﷺ} \) and screened him, and he performed Ghusl.”

Chapter 17. The Prohibition Of Looking At \( \text{‘Awrah} \)

[768] 74 - (338) It was narrated
from ‘Abdur-Rahmān bin Abī Sa‘eed Al-Ḫudrī, from his father, that the Messenger of Allāh ﷺ said: “No man should look at the ‘Awrah of another man, and no woman should look at the ‘Awrah of another woman. No man should lie with another man under the same cover, and no woman should lie with another woman under the same cover.”

[769] (…) Ad-Daḥḥāk bin ‘Uṭmān narrated it to us with this chain (a Ḥadīth similar to no. 768), but instead of ‘Awrah he said: “The nakedness of another man and the nakedness of another woman.”

Chapter 18. It Is Permissible To Bathe Naked When One Is Alone

[770] 75 - (339) It was narrated that Hammām bin Munabbih said: “This is what Abū Hurairah narrated to us from Muhammad, the Messenger of Allāh ﷺ,” and he mentioned a number of Ḥadīth, including the following: “The Messenger of Allāh ﷺ said: ‘The Children of Israel used to bathe naked, looking at one another’s ‘Awrah. But Mūsā, ﷺ, used to bathe alone, and they
said: “By Allâh, nothing is keeping Mûsâ from bathing with us except for the fact that he has a scrotal hernia.” “One day he went to perform Ghusl and he put his garment on a rock. The rock fled with his garment, and Mûsâ began to run after it, saying: “My garment, O rock! My garment, O rock!” until the Children of Israel saw the ‘Awrah of Mûsâ and said: “By Allâh, there is nothing wrong with Mûsâ.” Then the rock came to a standstill. He took his garment and struck the rock hard.”

Abû Hurairah said: “By Allâh, there were six or seven marks on the rock where Mûsâ had struck it.”

Chapter 19. Taking Care To Conceal One’s ‘Awrah

[771] 76 - (340) Jâbir bin ‘Abdullâh said: “When the Ka’bah was built, the Prophet ﷺ and ‘Abbâs went to move a stone. Al-‘Abbâs said to the Prophet ﷺ: ‘Put your İzâr (lower garment) up on your shoulders to protect them from the stone.’ He did that, then he fell to the ground. His eyes lifted up towards heaven (i.e., he became unconscious), then he got up and said: ‘My İzâr, my İzâr!’ and his İzâr was tied around him.”
Ibn Râfî' said in his report: “On your neck;” he did not say, “on your shoulders,” (this happened when the Messenger of Allâh was in his childhood.)

[772] 77 - (…) Jâbir bin 'Abdullâh narrated that the Messenger of Allâh ﷺ was moving stones for the (building of) Ka'bah with them, and he was wearing his Izâr. Al-'Abbâs - his paternal uncle - said to him: “O son of my brother, why don’t you undo your Izâr and put it on your shoulders to protect them from the stones?” So he undid it and put it on his shoulders, then he fell down, unconscious. He was never seen naked after that day.

[773] 78 - (341) It was narrated that Al-Miswar bin Makhramah said: “I was carrying a heavy rock, wearing a light Izâr. My Izâr slipped off and I was carrying the rock so I could not put my Izâr back until I had put the rock in its place. The Messenger of Allâh ﷺ said: ‘Go back and get your garment, and do not walk about naked.’”
Chapter 20. Screening Oneself When Urinating

[774] 79 - (342) It was narrated that ‘Abdullâh bin Ja’far said: “The Messenger of Allâh ﷺ made me ride behind him one day, and he told me a secret which I will never tell to any of the people. When relieving himself, the Messenger of Allâh ﷺ liked to find a place where he was well concealed, a hill or a cluster of date-palms.”

Chapter 21. At The Beginning Of Islam, Intercourse Did Not Necessitate Ghusl Unless Semen Was Emitted, Then That Was Abrogated And Ghusl Becomes Obligatory For Intercourse

[775] 80 - (343) It was narrated
from ‘Abdur-Rahmān bin Abī Sa‘eed Al-Khudrī that his father said: “I went out with the Messenger of Allāh ﷺ on a Monday to Qubā’, and while we were in (the land of) Banū Sālim, the Messenger of Allāh ﷺ stood at the door of ‘Ithbān and called out loudly to him. He came out, dragging his Iṣār, and the Messenger of Allāh ﷺ said: ‘We made the man rush.’ ‘Ithbān said: ‘O Messenger of Allāh, what do you think, if a man hastens to part from his wife and does not emit semen, what should he do?’ The Messenger of Allāh ﷺ said: ‘Water is for water.’”[1]

[776] 81 - (...) It was narrated from Abū Sa‘eed Al-Khudrī that the Messenger of Allāh ﷺ said: “Water is for water.”

[1] Meaning, Ghusl must be performed when semen is emitted.
Abū Al-'Alâ’ bin Shikh-khîr said: “The Ḥâdîth of the Messenger of Allâh ﷺ abrogated one another as Verses of the Qur’ân abrogated one another.”

It was narrated from Abû Sa‘e’d Al-Khûdri that the Messenger of Allâh ﷺ passed by a man from among the Ansâr and called for him. He came out with his hair dripping and he said: “Perhaps we made you rush?” He said: “Yes, O Messenger of Allâh.” He said: “If you hastened or did not emit semen, then you do not have to perform Ghusl, but you have to perform Wudû’.”

It was narrated that Ubayy bin Ka‘b said: “I asked the Messenger of Allâh ﷺ about a man who has intercourse with his wife but fails to ejaculate. He said: ‘Let him wash
off whatever has got on him from his woman, then perform *Wudū’* and pray.”

[780] 85 - (...) It was narrated from Ubayy bin Ka'b that the Messenger of Allâh ﷺ said, concerning a man who has intercourse with his wife but does not ejaculate: “Let him wash his private part and perform *Wudū’*.”

[781] 86 - (347) Zaid bin Khalid Al-Juhani narrated that he asked ‘Uthmân bin ‘Affân: “What do you think if a man has intercourse with his wife but does not emit semen?” ‘Uthmân said: “He should perform *Wudū’* as for prayer, and wash his private part.” ‘Uthmân said: “I heard it from the Messenger of Allâh ﷺ.”
Chapter 22. Abrogation Of “Water Is For Water,” And That It Is Obligatory To Perform Ghusl When The Two Circumcised Parts Meet

[783] 87 - (348) It was narrated from Abu Hurairah that the Prophet of Allah said: “When a man sits between the four parts[1] and toils with her, then Ghusl is obligatory.”

According to the Hadith of Maṭar: “Even if he does not ejaculate.”

[784] (…) A similar report (as no. 783) was narrated from Shu'bah from Qatâdah with this chain. Except that in the narration of Shu'bah he said: "Then he struggles" and it was not said: "Even if he does not ejaculate."

[785] 88 - (349) It was narrated that Abû Mûsâ said: "A group of the Muhâjireen and Anṣâr differed concerning that. The Anṣâr said: 'Ghusl is not mandatory unless semen spurts forth or there is water (emission of fluid).' The Muhâjireen said: 'When he has intercourse, Ghusl is mandatory.' Abû Mûsâ said: 'I will answer you concerning that.' I went and asked permission to enter upon 'Aishah, and permission was granted to me. I said to her: 'O my mother' - or, 'O Mother of the Believers' - 'I want to ask you about something but I feel shy.' She said: 'Do not feel too shy to ask me anything that you would ask your mother who gave birth to you, for I am your mother.' I said: 'What necessitates Ghusl?' She said: 'You have come to one who knows about that. The Messenger of Allah ﷺ said: 'When a man sits between the four parts and
the two circumcised parts meet, then *Ghusl* is obligatory.”

[786] 89 - (350) It was narrated that ‘Aishah, the wife of the Prophet ﷺ, said: “A man asked the Messenger of Allah ﷺ about a man who has intercourse with his wife then he fails (to ejaculate). Do they have to perform *Ghusl*? ‘Aishah was sitting there, and the Messenger of Allah ﷺ said: ‘I do that, I and this one, then we perform *Ghusl.*’”

Chapter 23. Performing *Wudū’* After Eating Something That Has Been Touched By Fire

[787] 90 - (351) Zaid bin Thâbit said: “I heard the Messenger of Allah ﷺ say: ‘*Wudū’* (is required) for that which has been touched by fire.”
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[788] (352) ‘Abdullâh bin Ibrâhîm bin Qâriz narrated that he found Abû Hurairah performing Wudâ’ in the Masjid, and he said: “I am performing Wudâ’ because of pieces of cottage cheese that I ate, because I heard the Messenger of Allâh ﷺ say: ‘Perform Wudâ’ for that which has been touched by fire.”

[789] (353) Ibn Shihâb said: “Sa’eed bin Khâlid bin ‘Amr bin ‘Uthmân told me, when I narrated this Hadîth (no. 788) to him, that he asked ‘Urwah bin Az-Zubair about performing Wudâ’ for that which has been touched by fire. ‘Urwah said: ‘I heard ‘Aishah, the wife of the Prophet ﷺ, say: ‘The Messenger of Allâh ﷺ said: ‘Perform Wudâ’ for that which has been touched by fire.’”

Chapter 24. Abrogation Of Wudâ’ For That Which Has Been Touched By Fire

[790] 91 - (354) It was narrated from Ibn ‘Abbâs that the Messenger of Allâh ﷺ ate some lamb shoulder, then he offered...
Salat, and he did not perform Wudū'.

[791] (...) It was narrated from Ibn 'Abbās that the Prophet ﷺ ate some meat from the bone - or some meat - then he prayed and he did not perform Wudū', or he did not touch water.

[792] 92 - (355) It was narrated from Ja'far bin 'Amr bin Umayyah Ad-Damrī, from his father, that he saw the Messenger of Allāh ﷺ cut (some meat) from a lamb shoulder and eat it, then he prayed and he did not perform Wudū'.

[793] 93 - (...) It was narrated from Ja'far bin 'Amr bin Umayyah Ad-Damrī that his father said: "I saw the Messenger of Allāh ﷺ cut (some meat) from a lamb shoulder and eat it, then the call to prayer was given. He got up, put down the knife
and prayed, and he did not perform Wudū’.”

[794] (...) A similar Hadīth (as no. 793) was narrated by ‘Alī bin ‘Abdullāh bin ‘Abbās from his father, from the Messenger of Allāh ﷺ.

[795] (356) It was narrated from Maimūnah, the wife of the Prophet ﷺ, that the Prophet ﷺ ate some lamb shoulder in her house, then he prayed and he did not perform Wudū’.

[796] (...) A similar Hadīth (as no.795) was narrated from Maimūnah, the wife of the Prophet ﷺ.

[797] 94 - (357) It was narrated that Abū Rāfi’ said: “I bear witness that I used to grill sheep liver for the Messenger of Allāh ﷺ, then he prayed and he did not perform Wudū’.”

[798] 95 - (358) It was narrated from Az-Zuhrī, from ‘Ubaidullāh bin ‘Abbās, from Ibn ‘Abbās that the Prophet ﷺ drank some milk, then he called for some
water and rinsed out his mouth and said: “There is some greasiness in it.”

[799] (...) A similar report (as no. 798) was narrated with the (previous) chain of ‘Uqayl, from Az-Zuhri.

[800] 96 - (359) It was narrated from Ibn ‘Abbâs that the Messenger of Allâh got dressed, then he came out to offer Salat. A gift of bread and meat was brought to him and he ate three mouthfuls, then he led the people in prayer, and he did not touch any water (i.e. he did not perform Wu’â’).

[801] (...) Muḥammad bin ‘Amr bin ‘Aṭâ’ said: “I was with Ibn ‘Abbâs...” and he quoted a Hadîth of Ibn Ḥalâlah (no. 800). In it he said: “Ibn ‘Abbâs saw the Prophet do that.” He said: “He offered Salât,” but he did not say, “he led the people.”
Chapter 25. (Performing)  
Wudū’ After Eating Camel Meat

[802] 97 - (360) It was narrated from Jābir bin Samurah that a man asked the Messenger of Allāh ﷺ: “Should I perform Wudū’ after eating lamb?” He said: “If you wish, then perform Wudū’, and if not, then do not do it.” He said: “Should I perform Wudū’ after eating camel meat?” He said: “Yes, perform Wudū’ after eating camel meat.” He said: “Can I offer prayer in sheep pens?” He said: “Yes.” He said: “Can I pray in the area where camels rest?” He said, “No.”

[803] (...) A Hadīth similar to that of Abū Kāmil from Abū ‘Awānah was narrated from Jābir bin Samurah (no. 802) from the Prophet ﷺ.
Chapter 26. Evidence That If A Person Is Certain That He Is In A State Of Purity, Then He Doubts Whether He Has Committed Ḥadāth (Broken His Wūdū’), Then He Prays With His Purity Like That

[804] 98 - (361) It was narrated from Sa’eed, and ‘Abbâd bin Tamîm, from his paternal uncle, that a complaint was made to the Prophet ﷺ about when one thinks that something has happened while he is praying. He (ﷺ) said: “Do not stop until you hear a sound or notice a smell.”

Chapter 27. Hides Of Dead Animals Are Purified By Tanning

[805] 99 - (362) It was narrated that Abû Hurairah said: “The Messenger of Allah ﷺ said: ‘If one of you feels something in his stomach and is not sure whether something came out of him or not, let him not leave the Masjid (i.e., continue his prayer) unless he hears a sound or notices a smell.’”
narrated that Ibn ‘Abbâs said: “A sheep was given in charity to a freed slave woman of Maimûnah, but it died. The Messenger of Allâh ﷺ passed by it and said: ‘Why don’t you take its skin and tan it, and make use of it?’ They said: ‘It is dead, O Messenger of Allâh.’ He said: ‘It is only unlawful to eat it (the dead).’”

[807] 101 - (...) It was narrated from Ibn ‘Abbâs that the Messenger of Allâh ﷺ found a dead sheep; it had been given to a freed slave woman of Maimûnah from the charity. The Messenger of Allâh ﷺ said: “Why don’t you take its hide?” They said: “It is dead.” He said: “It is only unlawful to eat it.”

[808] (...) A report similar to that of Yûnus (no. 807) was narrated from Ibn Shihâb with this chain.
It was narrated from Ibn ‘Abbâs that the Messenger of Allah ﷺ passed by a sheep that had been thrown away; it had been given to a freed slave woman of Maimūnah from the charity. The Prophet ﷺ said: “Why didn’t they take its skin, tan it and make use of it?”

Ibn ‘Abbâs narrated that Maimūnah told him: “There was a sheep that belonged to one of the wives of the Messenger of Allah ﷺ and it died. The Messenger of Allah ﷺ said: ‘Why didn’t you take its skin and make use of it?’”

It was narrated from Ibn ‘Abbâs that the Prophet ﷺ passed by a sheep belonging to a freed slave woman of Maimūnah, and he said: “Why didn’t you make use of its skin?”
[812] 105 - (366) It was narrated that ‘Abdullâh bin ‘Abbâs said: “I heard the Messenger of Allâh ﷺ say: ‘If the skin is tanned it has become pure.”

[813] (...) A Ḥadîth similar to that of Yahyâ bin Yahyâ (no. 812) was narrated from the Prophet ﷺ.

[814] 106 - (...) Abû Al-Khair said: “I saw Ibn Wa’lah As-Sabâ‘i wearing an animal pelt and I touched it. He said: ‘Why did you touch it (do you think it is impure)?’ I asked ‘Abdullâh bin ‘Abbâs: ‘We live in the west and with us there are Berbers and Zoroastrians who bring us a ram that they have slaughtered, and we do not eat of the meat they slaughter. And they bring us skins in which they put fat.’ Ibn ‘Abbâs said: ‘We asked the Messenger of Allâh ﷺ about that
and he said: ‘Its tanning is its purification.’


Chapter 28. Tayammum

[816] 108 - (367) It was narrated that ‘Âishah said: “We went out with the Messenger of Allah on one of his journeys, and when we were in Al-Baidâ’ - or in Dhât Al-Jaish - a necklace of mine broke (and fell off). The Messenger of Allah started to look for it, and the people did
likewise. They were not near any water source and they did not have any water with them. The people came to Abu Bakr and said: ‘Do you not see what ‘Aishah has done? She has delayed the Messenger of Allah and the people with him. They are not near any water source and they do not have any water with them.’ Abu Bakr came and the Messenger of Allah was resting his head on my thigh and had gone to sleep. He said: ‘You have delayed the Messenger of Allah and the people. They are not near any water source and they do not have any water with them.’ Abu Bakr scolded me, and said whatever Allah willed he should say. He started poking me in the side with his hand, and nothing prevented me from moving except the fact that the Messenger of Allah was resting on my thigh. The Messenger of Allah slept until morning came and there was no water. Then Allah revealed the Verse of Tayammum, so they performed Tayammum. Usaid bin Hudair - who was one of the leaders - said: ‘This is not the first of your blessings, O family of Abu Bakr!’ ‘Aishah said: ‘We made the camel that I had been riding get up, and we found the necklace underneath it.’
It was narrated from ‘Aishah that she borrowed a necklace from Asmâ’, but it got lost. The Messenger of Allâh sent some of his Companions out to look for it, and the time of prayer came, so they prayed without Wudu’. When they came to the Prophet, they complained to him about that, and the Verse of Tayammum was revealed. Usaid bin Hudair said: “May Allâh reward you with good (O ‘Aishah), for by Allâh, you never have any problem but Allâh grants you a way out and makes it a blessing for the Muslims.”

It was narrated that Shaqiq said: “I was sitting with ‘Abdullâh and Abû Mûsâ when Abû Mûsâ said: ‘O Abû ‘Abdur-Rahmân! If a man becomes sexually impure and cannot find any water for a month, what do you think he should do about offering Salat?’ ‘Abdullâh said: ‘He should not do Tayammum even if he does not find water for a month.’ Abû Mûsâ said: ‘What about this Verse in Sûrat Al-Mû’idah: “...and you find no water, then perform Tayammum with clean earth...”’? ‘Abdullâh said: ‘If

they were granted a concession because of this Verse, soon they would do Tayammum with clean earth if they found the water too cold.’ Abû Mûsâ said to ‘Abdullâh: ‘Have you not heard what ‘Ammâr said?: “The Messenger of Allâh ﷺ sent me on an errand and I became sexually impure. I could not find any water, so I rolled in the dust like an animal, then I came to the Messenger of Allâh ﷺ and told him about that. He said: ‘It would have been sufficient for you to do like this with your hands’ - then he struck the ground with his hands once, then wiped the left hand over the right, and the back of his hands and his face.’” ‘Abdullâh said: ‘Did you not notice that ‘Umar was not convinced by the words of ‘Ammâr?’”

[819] 111 - (…) It was narrated that Shaqîq said: “Abû Mûsâ said to ‘Abdullâh…” and he quoted a Hadîth similar to that of Abû Mu'âwiyah (no. 818), except that he said: “The Messenger of Allâh ﷺ said: ‘It would have been sufficient for you to do like this,’ and he struck his hands on the ground, then he shook off the dust and wiped his face and hands.”

[820] 112 - (…) It was narrated
from Sa'eed bin 'Abdur-Rahmân bin Abza, from his father, that a man came to 'Umar and said: “I became sexually impure but I could not find any water.” He said: “Do not pray.” 'Ammâr said: “Do you not remember, O Commander of the Believers! When you and I were on a campaign and we became sexually impure and could not find any water. You did not pray, but I rolled in the dust and offered Salât. The Prophet ﷺ said: ‘It would have been sufficient for you to strike your hands on the ground, then blow on them, then wipe your face and hands with them.’ 'Umar said: ‘Fear Allâh, O 'Ammâr!’ I said: ‘If you wish, I will not narrate it.”

(In another narration) from Dharr with the same chain that Al-Hakam mentioned. 'Umar said: “We have left you with what you have said.”

[821] 113 - (...) It was narrated from Ibn 'Abdur-Rahmân bin Abza from his father, that a man came to 'Umar and said: “I became sexually impure but I could not find any water...” and he quoted the Hadîth, (no. 820) and added: “'Ammâr said: ‘O
Commander of the Believers! If you wish, because of the right that Allah has given you over me, I will not tell anyone about it.”

[822] 114 - (369) It was narrated from 'Umair, the freed slave of Ibn 'Abbâs, that he heard him say: “Abdur-Rahmân bin Yasâr, the freed slave of Maimûnah, the wife of the Prophet ﷺ, and I came to Abû Al-Jahm bin Al-Hârith bin Aš-Šimmah Al-Ansârî. Abû Al-Jahm said: ‘The Messenger of Allah ﷺ came from the direction of Bi'r Jamal and was met by a man who greeted him with Salâm. The Messenger of Allah ﷺ did not return the greeting [to him] until he went to a wall, and wiped his face and hands, then he returned the greeting.’”

[823] 115 - (370) It was narrated from Ibn 'Umar that a man passed by when the Messenger of Allah ﷺ was urinating. He greeted him, but he did not return the greeting.
Chapter 29. Evidence That The Muslim Does Not Become Impure

[824] (371) It was narrated from Abû Hurairah that he met the Prophet in one of the streets of Al-Madinah when he was sexually impure. He slipped away and went to perform Ghusl, and the Prophet noticed he was gone. When he came to him, he said: “Where were you, O Abû Hurairah?” He said: “O Messenger of Allah, you met me when I was sexually impure, and I did not like to sit with you until I had performed Ghusl.” The Messenger of Allâh said: “Subhân-Allâh (Glorious is Allâh)! The believer does not become impure.”

[825] 116 - (372) It was narrated from Hudhaifah that the Messenger of Allâh met him while he was sexually impure, so he slipped away and performed Ghusl, then he came back and said: “I was sexually impure.” He said: “The Muslim does not become impure.”
Chapter 30. Remembering Allah, The Most High, When One Is Sexually Impure, And At Other Times

[826] 117 - (373) It was narrated that ‘Āishah said: “The Prophet used to remember Allah in all situations.”

Chapter 31. It Is Permissible For One Who Has Broken His Wudû’ To Eat, And There Is Nothing Disliked About Doing So, And Wudû’ Need Not Be Done Immediately

[827] 118 - (374) It was narrated from Ibn ‘Abbâs that the Prophet came out from where he relieved himself and some food was brought. They suggested Wudû’ to him and he said: “Am I going to offer Salât, that I should perform Wudû’?”

[828] 119 - (...) It was narrated from Sa’eed bin Al-Ḥuwairith: “I heard Ibn ‘Abbâs say: ‘We were
with the Prophet when he came from where he relieved himself and some food was brought. It was said to him: Aren't you going to perform \textit{Wudū’}? He said: Why? Am I going to prayer, that I should perform \textit{Wudū’}?"

[829] 120 - (...) It was narrated from Sa’eed bin Al-Huwairith, the freed slave of the family of As-Sâ’ib, that he heard ‘Abdullâh bin ‘Abbâs say: “The Messenger of Allâh went to relieve himself, and when he returned, some food was offered to him. It was said to him: ‘O Messenger of Allâh, aren’t you going to perform \textit{Wudū’}?’ He said: ‘Why? For prayer?’"

[830] 121 - (...) Sa’eed bin Al-Huwairith narrated that he heard Ibn ‘Abbâs say: “The Prophet relieved himself, then some food was brought to him, and he ate and did not touch water.” (The narrator) said: “‘Amr bin Dînâr added, narrating from Sa’eed bin Al-Huwairith, that it was said to the Prophet: ‘Are you not going to perform \textit{Wudū’}?’ He said: ‘I am not going to prayer, that I should do \textit{Wudū’}?’ ‘Amr claimed that he heard this from Sa’eed bin Al-Huwairith.”
Chapter 32. What Should Be Said When Entering The Area In Which One Relieves Himself

[831] 122 - (375) It was narrated from Anas that when the Messenger of Allah (ﷺ) entered the area in which he relieved himself, he would say: "Allâhumma, innî a‘âdhu bika min al-khubu thi wal-khabâ‘ith (O Allâh, I seek refuge in You from the male and female devils.)"

[832] (...) It was narrated from ‘Abdul-‘Azîz with this chain, and he said: "A‘âdhu billâhi min al-khubu thi wal-khabâ‘ith (I seek refuge with Allâh from the male and female devils)."

Chapter 33. Evidence That Sleeping While Sitting Does Not Invalidate Wudâ’

[833] 123 - (376) It was narrated that Anas said: "The Iqâmah was called for prayer, and the Messenger of Allah (ﷺ) was conversing privately with a man. He did not get up to prayer until the people had fallen asleep."
It was narrated from ‘Abdul-‘Azîz bin Šuhaib that he heard Anas bin Mâlik say: “The Iqâmah was called for prayer, and the Prophet was conversing privately with a man. He continued to speak with him until his Companions fell asleep, then he came and led them in prayer.”

It was narrated from Shu‘bah, from Qatâdah who said: “I heard Anas say: ‘The Companions of the Messenger of Allâh used to fall asleep, then they would offer Salât without performing Wudâ.’” I said: “Did you hear it from Anas?” He said: “Yes, by Allâh.”

It was narrated that Anas said: “The Iqâmah for ‘Ishâ’ prayer was called, and a man said: ‘I have a problem.’ The Prophet went to speak to him privately, until the people - or some of the people - fell asleep, then they prayed.”
Chapter 1. The Beginning Of
The Ḥadīth

[837] 1 - (377) Nāfi', the freed
slave of Ibn 'Umar, narrated that
'Abdullâh bin 'Umar said: “When
the Muslims came to Al-
Madinah, they would gather and
they would wait for the time for
the prayer to come, but no one
would watch and announce the
times. One day they spoke about
that. Some of them said: (to call
the people for prayers) ‘Use a
bell like the bell of the
Christians.’ Some of them said:
‘Use a horn like the horn of the
Jews.’ ‘Umar said: ‘It is better to
send a man to call (the people)
to prayer.’ The Messenger of
Allâh ﷺ said: ‘O Bilâl, get up
and give the call to prayer.’”
Chapter 2. The Command To Say The Phrases Of The Adhân Twice And The Phrases Of The Iqâmah Once, Except The Phrase, ‘Prayer Is About To Begin,’ Which Is To Be Said Twice

[838] 2 - (378) It was narrated that Anas said: “Bilâl was ordered to say the phrases of the Adhân twice and the phrases of the Iqâmah once.”

Yahyâ added in his narration from Ibn ‘Ulayyah: “So I narrated it to Ayyüb, and he said: ‘Except for the Iqâmah.’”

[839] 3 - (...) It was narrated that Anas bin Mâlik said: “They (the people) said that the times of prayer should be announced by means of something that they would recognize (easily), and they suggested lighting a fire or striking a bell. Then Bilâl was ordered to say the phrases of the Adhân twice and the phrases of the Iqâmah once.”

[840] 4 - (...) Khâlid Al-Hadhîhâ’ narrated with this chain: “When the numbers of people increased, they suggested that they should know...” a Hadîth similar to that of Ath-
Thaqafi (no. 839), except that he said: “They should kindle a fire.”

[841] 5 - (…) It was narrated that Anas said: “Bilâl was commanded to say the phrases of the Adhân twice and the phrases of the Iqâmah once.”

Chapter 3. Description Of The Adhân

[842] 6 - (379) It was narrated from Abû Mahdhûrah that the Prophet of Allah ﷺ taught him this Adhân: “Allâhu akbaru Allâhu akbar; Ashhadu an lâ ilâha illallâh, Ashhadu an lâ ilâha illallâh; Ashhadu anna Muâmmadân Rasûl Allâh, Ashhadu anna Muâmmadân Rasûl Allâh (Allâh is Most Great, Allâh is Most Great; I bear witness that none has the right to be worshipped but Allâh, I bear witness that none has the right to be worshipped but Allâh; I bear witness that Muhammad is the Messenger of Allâh, I bear witness that Muhammad is the Messenger of Allâh).” Then he should go back and say: “Ashhadu an lâ ilâha illallâh (I bear witness that none has the
right to be worshipped but Allah),” twice; “Ashhadu anna Muhammadan Rasûl Allâh (I bear witness that Muhammad is the Messenger of Allah),” twice; “Hayya ‘alaṣ-salât (Come to prayer),” twice; “Hayya ‘alal-falâh (Come to prosperity),” twice. (One of the narrators) Isbâq added: “Allâhu akbaru Allâhu akbar; Là ilâha illallâh (Allah is Most Great, Allah is Most Great; none has the right to be worshipped but Allah).”

Chapter 4. It Is Recommended To Have Two Mu‘adhdhin In A Single Masjid

[843] 7 - (380) It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ had two Mu‘adhdhin: ‘Bilâl and Ibn Umm Maktûm, the blind man.”

[844] (...) A similar report (as no. 843) was narrated from ‘Aishah.

Chapter 5. It Is Permissible For A Blind Man To Call The Adhân So Long As There Is A Man With Him Who Sees

[845] 8 - (381) It was narrated that ‘Aishah said: “Ibn Umm Maktûm used to call the Adhân for the Messenger of Allâh ﷺ, and he was blind.”
A similar report (as no. 845) was narrated from Hishâm with this chain.

Chapter 6. Refraining From Attacking People In Dâr Al-Kufr (Non-Muslim Lands) If The Adhân Is Heard Among Them

It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ used to attack at dawn (during military expeditions), so that he could listen out for the Adhân. If he heard the Adhân then he would refrain from attacking, otherwise he would attack. He heard a man saying: ‘Allâhu akbaru Allâhu akbar’ and the Messenger of Allâh ﷺ said: ‘He is following the Fitrah.’ Then he said: ‘Ashhadu an lâ ilâha illallah, Ashhadu an lâ ilâha illallah’(I bear witness that none has the right to be worshipped but Allâh, I bear witness that none has the right to be worshipped but Allâh).’ The Messenger of Allâh ﷺ said: ‘You have escaped the Fire.’ They looked, and saw that he was a goatherd.”
Chapter 7. It Is Recommended For The One Who Hears The Mu’adhdhin To Repeat His Words, Then To Send Salât Upon The Prophet And Ask Allâh To Grant Him Al-Wasîlah

[848] 10 - (383) It was narrated from Abû Sa’eed Al-Khudrî that the Messenger of Allâh ﷺ said: “When you hear the call (to prayer), say what the Mu’adhdhin says.”

[849] 11 - (384) It was narrated from ’Abdullâh bin ‘Amr bin Al-‘Âs that he heard the Prophet ﷺ say: “When you hear the Mu’adhdhin, say what he says, then send Salât upon me, for whoever sends Salât upon me, Allâh will send Salât upon him tenfold. Then ask Allâh to grant me Al-Wasîlah, for it is a station in Paradise which only one of the slaves of Allâh will attain, and I hope that I will be the one. Whoever asks for Al-Wasîlah for me, (my) intercession will be permissible for him.”
It was narrated that 'Umar bin Al-Khattâb said: “The Messenger of Allah ﷺ said: ‘If the Mu‘adhdhîn says: ‘Allâhu akbaru Allâhu akbar (Allâh is most great, Allâh is most great),’ and one of you says: ‘Allâhu akbaru Allâhu akbar (Allâh is most great, Allâh is most great),’ then he says: ‘Ashhadu an lâ ilâha illallâh (I bear witness that none has the right to be worshipped but Allâh),’ and you say: ‘Ashhadu an lâ ilâha illallâh (I bear witness that none has the right to be worshipped but Allâh);’” then he says: “Ashhadu anna Muḥammadan Rasûl-Allâh (I bear witness that Muḥammad is the Messenger of Allâh),” and you say: “Ashhadu anna Muḥammadan Rasûl-Allâh (I bear witness that Muḥammad is the Messenger of Allâh);” then he says: “Hâyya ‘alâ-salât (Come to prayer),” and you say: “La hawla wa lâ quwwata illa Billâh (There is no power and no might except with Allâh);” then he says: “Hâyya ‘alâ-falâh (Come to prosperity),” and you say: “Lâ hawla wa lâ quwwata illa Billâh (There is no power and no might except with Allâh);” then he says: “Allâhu akbaru Allâhu akbar (Allâh is most great, Allâh is most great),” and you say: “Allâhu akbaru Allâhu akbar (Allâh is most great, Allâh is most great);” then he says: “Lâ
ilâha illâlah (None has the right to be worshipped but Allâh),”
and one of you says: “Lâ ilâha illâlah (None has the right to be
worshipped but Allâh),” from the heart, he will enter Paradise.”

[851] 13 - (386) It was narrated from Sa’d bin Abî Waqqâs that the
Messenger of Allâh said:
“Whoever says when he hears the Adhân: ‘Ashhadu an lâ ilâha illâ
(lâ sharîka lâhu, wa ash-hadu anna Muḥammadan ‘abduhu wa Rasûluh, ra’dîtu Bilāhī,
wa bi-Muḥammadan Rasûla, wa bil-Islâmi deena (I bear witness that none has the
right to be worshipped but Allâh, with no partner or associate, and I bear
witness that Muhammad is His slave and Messenger; I am content with Allâh as my Lord,
Muhammad as Messenger and Islam as my religion)’ his sins will be forgiven.”

Ibn Rumâh said in his report: “Whoever says, when he hears
the Adhân, ‘Wa anâ ashhadu... (and I bear witness.)’” And
Qutaibah did not mention his saying: “Wa anâ (And I).”

Chapter 8. The Virtue Of The Adhân, And The Shaitân Flees
When He Hears It
Mu‘āwiyah bin Abī Sufyān when the Mu‘adhdhin came to him to call him to prayer. Mu‘āwiyah said: ‘I heard the Messenger of Allāh say: “The Mu‘adhdhin will be the people with the longest necks on the Day of Resurrection.”

[853] (...) It was narrated that ‘Eisâ bin Ṭalḥah said: “I heard Mu‘āwiyah say: ‘The Messenger of Allāh said...” a similar report (as no. 852).

[854] 15 - (388) It was narrated from Al-A’mash, from Abū Sufyān, that Jâbir said: ‘I heard the Prophet say: ‘When the Shaïtān hears the call to prayer, he goes away as far as Ar-Rawḥā’.”

Sulaimān (Al-A’mash) said: “I asked him about Ar-Rawḥā’, and he said: ‘It is thirty-six miles away from Al-Madinah.’”

[855] (...) It was narrated from Al-A’mash with this chain (a similar Hadīth as no. 854).
[856] 16 - (389) It was narrated from Abû Hurairah that the Prophet ﷺ said: “When the Shaitân hears the call to prayer, he runs away breaking wind so that he will not hear the sound. When it ends, he comes back and whispers (distractions), then when he hears the Iqâmah he runs away so that he will not hear the sound, then when it ends, he comes back and whispers (distractions).”

[857] 17 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allah ﷺ said: ‘When the Mu‘adhdhin calls the Adhân, the Shaitân runs away quickly.”

[858] 18 - (....) It was narrated that Suhail said: “My father sent me to Banû Ḥâriṭhah, and with me was a slave of ours - or a friend of ours. A voice called him by name from behind a wall. The one who was with me looked over the wall but could not see anything. I mentioned that to my father and he said: ‘If I had known that that would happen to you, I would not have sent you.
But (in future) if you hear a voice (and do not see anything), then give the call to prayer, for I heard Abū Hurairah narrating that the Messenger of Allāh ﷺ said: “When the call to prayer is given, the Shaitān runs away quickly.”

[859] 19 - (...) It was narrated from Abū Hurairah that the Prophet ﷺ said: “When the call to prayer is given, the Shaitān runs away, breaking wind so that he cannot hear the call. When the call is over, he comes back, until the Iqâmah for prayer is given, then he runs away. Then when the Iqâmah is over he comes back and tries to distract a man, saying to him, ‘Remember such and such, remember such and such,’ reminding him of things that he did not remember before, until he does not know how many (Rak‘ah) he has prayed.”

[860] 20 - (...) A similar report (as no. 859) was narrated from Abū Hurairah from the Prophet ﷺ, except that he said: “Until the man does not know how he prayed.”
Chapter 9. It Is Recommended To Raise The Hands Level With The Shoulders When Saying The Opening \textit{Takbîr}, When Bowing And When Rising From Bowing, But That Is Not To Be Done When Rising From The Prostration

\[\text{(المعجم} \text{)} 9 - (بُبَّعً استحبان رفع اليدين حدو المنكبين مع تكبيرة الإحرام والركوع، وفي الرفع من الركوع، وأنه لا يفعله إذا رفع من السجود) (التحفة} 9 \]

\[\text{[861} \text{] 21 - (390) حدَّثنا يَحْيى بن} \]

\[\text{يَحْيى التيميمي وَسَعِيد بن} \]

\[\text{منصور وأبو} \]

\[\text{بكر بن أبي ثيَّة وعَصَمَرُ الدَّاْعُود وَزَهْرَيُّ بن} \]

\[\text{خَرِب وابن نَعْمَيْنَ كَلُّهُمْ عَن} \]

\[\text{سَمَّيْنَان} \]

\[\text{يَعْتَبِنَانَ} \]

\[\text{- واللفظ ليَحْيى} \]

\[\text{قال: أَحَبِّيْنَا} \]

\[\text{سَمَّيْنَان} \]

\[\text{يَعْتَبِنَانَ عَن} \]

\[\text{الزِّهَرَة} \]

\[\text{عَن} \]

\[\text{سَالِمَ، عَن} \]

\[\text{أَبِيِّ قال: رَأَبَتَ رَسُول} \]

\[\text{الله} \]

\[\text{إِذَا أَنْتَ أَنْدَعْتُ السَّلَاتَ رَفَعْ يَدَيْهِ خَلِّقَ} \]

\[\text{يَخَادِي معْكَبْيَة، وَقَبِلَ أن يَرْكَعَ، وَإِذَا رَفَعَ} \]

\[\text{مِن} \]

\[\text{الرَّكَعَة، وَلَا يَرْكَعُ} \]

\[\text{مِن} \]

\[\text{السَّجَدَيْنَ.} \]

\[\text{[862} \text{] 22 - (....) حدَّثَنِي مُحَمَّد بن} \]

\[\text{رَافعٍ} \]

\[\text{حَدَّثَنِي عَبْدُ الرَّزَّاقِي أَخْبَرَنَا} \]

\[\text{ابن} \]

\[\text{جَرِيجٍ} \]

\[\text{حَدَّثَنِي ابن} \]

\[\text{شَهَابٍ عَن} \]

\[\text{سَالِمَ بُني} \]

\[\text{عَلِي} \]

\[\text{الله} \]

\[\text{أَبِي} \]

\[\text{عَمَرُ قال: كَانَ} \]

\[\text{رَسُول} \]

\[\text{الله} \]

\[\text{إِذَا قَامَ لِلسَّلَاتَ، رَفَعَ} \]

\[\text{يَدَيْهِ} \]

\[\text{خَلِّيْنَ مَعْكَبْيَة، ثُمَّ كَبَرَ،} \]

\[\text{وَإِذَا أَرَادَ أن يَرْكَعَ فَقَلَ مَثْلَ ذَلْكَ} \]

\[\text{وَإِذَا} \]

\[\text{[MY]} \]

\[\text{3} \]

\[\text{305} \]

\[\text{307} \]

\[\text{306} \]
[863] 23 - (…) It was narrated from Az-Zuhri with this chain, as Ibn Juraij said: “When the Messenger of Allah stood up to offer Salât, he raised his hands until they were level with his shoulders, then he said the Takbîr.”

[864] 24 - (391) It was narrated from Abî Qilâbah that he saw Mâlik bin Al-Huwairith, when he prayed, saying the Takbîr then raising his hands. When he wanted to bow, he raised his hands, and when he raised his head from bowing he raised his hands. And he narrated that the Messenger of Allah used to do that.

[865] 25 - (…) It was narrated from Abû ‘Awânah, from Qatâdah, from Naṣr bin ‘Aṣîm, from Mâlik bin Al-Huwairith, that when the Messenger of Allah said the Takbîr, he raised his hands until they were level with his ears. When he bowed, he raised his hands until they were level with his ears, and
when he raised his head from bowing, he said: "Sami'a Allâhu liman hamidah (Allâh hears those who praise Him)," and did likewise.

[866] 26 - (...) It was narrated from Sa'eed, from Qatâdah with this chain, that he saw the Prophet of Allâh ﷺ, and he said: "Until they were level with his earlobes (as no. 864)."

Chapter 10. Affirming The Takbîr For Every Movement Up Or Down In The Prayer, Except When Rising From Rukû' When One Should Say: Sami'a Allâhu liman Hamidah (Allâh Hears Those Who Praise Him)

[867] 27 - (392) It was narrated from Abû Salamah bin 'Abdur-Rahmân that Abû Hurairah used to lead them in Salât. He said the Takbîr every time he moved up or down, and when he finished he said: "By Allâh, I am the one among you whose Salût most closely resembles that of the Messenger of Allâh ﷺ."

[868] 28 - (...) It was narrated from Abû Bakr bin 'Abdur-Rahmân that he heard Abû Hurairah say: "When the Messenger of Allâh ﷺ stood up to offer Salât, he would say the
Takbîr when he stood up, then he would say the Takbîr when he bowed. Then he would say: 'Sâmi‘â Allâhu liman ḥamidah (Allâh hears those who praise Him)' when he was straightening his back after bowing. Then, while he was standing he would say: 'Rabbanâ wa lakal-izâm (our Lord, and to You is the praise).'

Then he would say the Takbîr when he went down in prostration. Then he would say the Takbîr when he raised his head, then he would say the Takbîr when he prostrated, then he would say the Takbîr when he raised his head. And he did that throughout the prayer until he finished. And he would say the Takbîr when he stood up after two Rak‘ah, after sitting.

Then Abû Hurairah said: “I am the one among you whose prayer most closely resembles that of the Messenger of Allâh ﷺ.”

[869] 29 - (... Abû Bakr bin 'Abdur-Rahmân bin Al-Hârîth narrated that he heard Abû Hurairah say: “When the Messenger of Allâh ﷺ stood up to offer Salât, he would say the Takbîr when he stood up...” a Hadîth like that of Ibn Juraij (no. 868), but he did not mention the words of Abû Hurairah: “I am the one among you whose prayer most closely resembles that of the Messenger of Allâh ﷺ.”
Abū Salamah bin 'Abdur-Rahmān narrated that when Abū Hurairah was appointed by Marwān as his governor in Al-Madinah, when he stood up to offer any obligatory prayer, he would say the Takbīr... and he mentioned a Hadīth similar to that of Ibn Juraij (no. 868). In his Hadīth he said: “When he had finished (praying) and said the Salām, he turned to the people in the Masjid and said: ‘By the One in Whose hand is my soul! I am the one among you whose prayer most closely resembles that of the Messenger of Allah ﷺ.’”

It was narrated from Abū Salamah that Abū Hurairah used to say the Takbīr in his prayer every time he moved up or down. We said: “O Abū Hurairah, what is this Takbīr?” He said: “It is how the Messenger of Allāh ﷺ offered Prayers.”

It was narrated from Suhayl, from his father, that Abū Hurairah used to say the Takbīr every time he moved up or down (in the prayer), and he narrated that the Messenger of Allāh ﷺ used to do that.
[873] 33 - (393) It was narrated that Muṣṭarraf said: "Imrān bin Ḥuṣain and I offered Salāt behind ‘Alī bin Abī Tālib. When he prostrated he said the Tākhbīr, and when he raised his head he said the Tākhbīr, and when he got up after two Rak‘ah he said the Tākhbīr. When we had finished the prayers, ‘Imrān took me by the hand and said: ‘This man has led us in a prayer like that of Muḥammad ﷺ;’ or he said: ‘This man reminded me of the prayer of Muḥammad ﷺ.’"

Chapter 11. It Is Obligatory To Recite Al-Fātihah In Every Rak‘ah; If A Person Cannot Recite Al-Fātihah Or Cannot Learn It, Then He Should Recite Whatever Else He Can Manage

[874] 34 - (394) It was narrated from ‘Uбādah bin As-Sāmit that the Prophet ﷺ said: “There is no prayer for the one who does not recite the Opening of the Book (Al-Fātihah).”

[875] 35 - (...) It was narrated that ‘Uбādah bin As-Sāmit said:
“The Messenger of Allah ﷺ said: ‘There is no prayer for the one who does not recite the Essence of the Qur’ân (Al-Fâtihah).”

[876] 36 - (…) It was narrated from Ibn Shihâb that Mahmûd bin Ar-Rabî’, in whose face the Messenger of Allah ﷺ sprayed water from their well, that ‘Ubâdah bin As-Sâmit told him, that the Messenger of Allah ﷺ said: “There is no prayer for the one who does not recite the Umm Al-Qur’ân (Essence of the Qur’ân - Al-Fâtihah).”

[877] 37 - (…) A similar report (as no. 876) was narrated from Az-Zuhrl with this chain, and he added the phrase: “Or more.”

[878] 38 - (395) It was narrated from Al-‘Alâ bin ‘Abdur-Rahmân, from his father, from Abû Hurairah, that the Prophet ﷺ said: “Whoever offers a prayer in which he does not recite the Essence of the Qur’ân (Al-Fâtihah), it is deficient,” (repeating it) three times, “not
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complete.” It was said to Abû Hurairah: “We are behind the \( \text{Imâm} \).” He said: “Recite it to yourself, for I heard the Messenger of Allâh \( \text{saw} \) say: ‘Allâh, Most High, says:

“Allah, Most High, says: ‘I have divided \( \text{Aş-Salât} \) (the prayer) in half between Myself and My slave, and My slave will have that which he asks for. When the slave says: ‘\text{Al-ḥamdul-Lillâhi Rabīb-\'Alamîn}’ (All the praises and thanks be to Allâh, the Lord of the ‘\text{Alamîn}’ (mankind, jinn and all that exists),’ Allâh says: ‘My slave has extolled Me.’ When he says: ‘\text{Mâliki yawmîd-dîn}’ (The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection),’ Allâh says, ‘My slave has glorified Me - and one occasion he said: My slave has entrusted his affairs to Me.’ When he says: ‘\text{Iyyâka na’budu wa Iyyâka nasta’în}’ (You (Alone) we worship, and You (Alone) we ask for help (for each and everything)),’ Allâh says: ‘This is between M and My slave, and he will hav what he asked for.’ When he says, ‘\text{Ihdinas-sirât al-mustaqîm, sirât allâhîna an’amta ‘alayhim, ghayrîl-maghûbî ‘alayhim wa lâd-dâllîn}’ (Guide us to the Straight
Way, The way of those on whom You have bestowed Your grace, not (the way) of those who earned Your anger, nor of those who went astray,' Allah says: 'This is for My slave, and he will have what he asked for.'"

Sufyân said: "Al-'Alâ' bin 'Abdur-Rahmân bin Ya'qûb narrated it to me, I entered upon him while he was sick, in his house, and I asked him about it.

[879] 39 - (...) It was narrated from Al-'Alâ' bin 'Abdur-Rahmân that he heard Abû As-Sâ'ib, the freed slave of Hishâm bin Zuhrah, say: "I heard Abû Hurairah say: 'The Messenger of Allah \์ said... (similar to Hadîth no. 876)"

[880] 40 - (...) Al-'Alâ' bin 'Abdur-Rahmân bin Ya'qûb narrated that Abû As-Sâ'ib, the freed slave of Banû 'Abdullâh bin Hishâm bin Zuhrah, told him that he heard Abû Hurairah say: "The Messenger of Allah  said: 'Whoever offers a prayer in which he does not recite the Essence of the Qur'ân... - a Hadîth like that of Sufyân (no. 878). In their Hadîth it says: "Allah, the Mighty and Sublime, says: 'I have divided the prayer into two halves, between Myself and My slave, one half for Me, and one half for My slave.'"

[881] 41 - (...) Al-'Alâ' narrated:
“I heard from my father, and from Abū As-Sā‘ib, who were both companions of Abū Hurairah: ‘Abū Hurairah said: ‘The Messenger of Allāh ﷺ said: ‘Whoever offers a prayer in which he does not recite the Opening of the Book, it is deficient,’ and he said it three times.”

[882] 42 - (396) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “There is no prayer without recitation.” Abū Hurairah said: “What he recited out aloud to us, we recite out aloud to you, and what he recited quietly, we also recite quietly.”

[883] 43 - (...) It was narrated that ‘Aṭā’ said: “Abū Hurairah said: ‘In every ṣalāt you should recite (from the Qur’ān). What the Messenger of Allāh ﷺ made us hear, we make you hear, and what he recited quietly we recite quietly.’ A man said: ‘Even if I do not recite more than the Essence of the Qur’ān (Al-Fātihah)?’ He said: ‘If you recite more than that, that is better, but if you stop at that, it will suffice for you.’”
44 - (...) It was narrated that ‘Aṭā’ said: “Abū Hurairah said: ‘In every prayer there should be recitation. What the Prophet made us hear we make you hear, and what he recited quietly, we recite quietly. Whoever recites the Essence of the Book, that is sufficient, and whoever recites more than that, that is better.’”

45 - (397) It was narrated from Abū Hurairah that the Messenger of Allâh entered the Masjid and a man came in and offered Ṣalât, then he came and greeted the Messenger of Allâh. The Messenger of Allâh returned the greeting and said: “Go back and pray, for you have not offered Ṣalât.” The man went back and offered Ṣalât as he had prayed before, then he came to the Prophet and greeted him, and the Messenger of Allâh said, “Wa ‘alaik as-salâm.” Then he said: “Go back and offered Ṣalât, for you have not offer Ṣalât.” When he had done that three times, the man said: “By the One Who sent you with the Truth, I cannot do more than that. Teach me.” He said: “When you stand up for Ṣalât, say the Takbîr, then recite whatever you can of the Qur’ân. Then bow until you are at ease in bowing, then rise until you are
standing up straight. Then prostrate until you are at ease in prostration, then sit up until you are at ease in sitting. Then do that throughout the entire prayer.”

[886] 46 - (...) It was narrated from Abū Hurairah that a man entered the Masjid and offered Salât and he quoted a Hadith similar to this (no. 885), but he added: “When you stand up to offer Salât, perform Wudū' properly, then turn to face the Qiblah and say the Takbir.”

Chapter 12. Prohibiting The Follower From Reciting Aloud Behind An Imâm

[887] 47 - (398) It was narrated that ‘Imrân bin Ḥusain said: “The Messenger of Allâh ﷺ led us in Zuhr - or ‘Aṣr - prayer and he said: ‘Which of you recited: Sabbiḥ isma Rabbika al-a‘la (Glorify the Name of your Lord the Most High) behind me?’[1] A man said: ‘I did, but I did not intend anything but good
thereby.’ He said: ‘I knew that one of you was competing with me in it.’”

[888] 48 - (…) It was narrated from ‘Imrân bin Ḥusain that the Messenger of Allâhﷺ offered Zuhr prayer, and a man started to recite: Šabbih isma Rabbika al-a’1ā (Glorify the Name of your Lord the Most High)[1] behind him. When he had finished, he said: “Which of you recited?” or “Which of you was the reciter?” A man said: “I was.” He said: “I thought that one of you was competing with me in it.”

[889] 49 - (…) It was narrated from Qatâdah with this chain (a Hadîth similar to no. 887) that the Messenger of Allâhﷺ offered Zuhr prayer and said: “I knew that one of you was competing with me in it.”

Chapter 13. The Proof Of Those Who Say That The Basmalah Should Not Be Recited Aloud

Ja'far narrated from Shu'bah, who said: “I heard Qatâdah narrate, that Anas said: ‘I prayed with the Messenger of Allâh, and with Abû Bakr, ‘Umar and ‘Uthmân, and I did not hear any of them reciting Bismillâhir-Rahmânir-Râhîm.’”

[891] 51 - (...) Abû Dâwud narrated from Shu'bah narrated with this chain... (a Hadîth similar to no. 890) and he added: “Shu'bah said: ‘I said to Qatâdah: ‘Did you hear it from Anas?’ He said: ‘Yes; we asked him about it.”

[892] 52 - (...) It was narrated from Al-Awzâ‘î, from ‘Abdah, that ‘Umar bin Al-Khattâb used to recite these words out loud: “Subhânâk Allâhumma! Wa bîhamdik, wa bîta’râkasmuk, wa la ilâha ghairuk, wa la ilâha ghairuk. (Glory and praise be to You, 0 Allah! Blessed be Your Name, and exalted be Your Majesty, and there is no God but You.”

And, from Qatâdah, that he wrote to him, informing him, that Anas bin Mâlik had narrated to him: “I prayed behind the Prophet, Abû Bakr, ‘Umar and ‘Uthmân. They used to start

[1] That is, to Al-Awzâ‘î, who narrated the first part from ‘Abdah.
their recitation with: ‘Al-ḥamdu Lillāhi Rabbil-ʿĀlāmin (All the praises and thanks be to Allāh, the Lord of the ‘Ālāmin (mankind, jinn and all that exists),’ and they did not say, ‘Bismillāhir-Rahmānir-Rahîm at the beginning of their recitation, nor at the end.”

[893] (...) It was narrated from Al-Awzā‘î: “Ishâq bin ‘Abdullâh bin Abî Talhah informed me, that he heard Anas bin Mâlik mention that (a Ḥadîth similar to no. 890).”


[894] 53 - (400) It was narrated that Anas bin Mâlik said: “While the Messenger of Allâh  was among us one day, he took a nap, then he raised his head and was smiling. We said: ‘What has made you smile, O Messenger of Allâh?’ He said: ‘Just now a Sûrah was revealed to me,’ and he recited: ‘Bismillâhir-Rahmānir-Rahîm (In the Name of Allâh, the Most Gracious, the Most Merciful) ‘Verily, We have granted you (O Muhammad) Al-Kawthar. Therefore turn in
prayer to your Lord and sacrifice. For he who hates you, he will be cut off.”[1] Then he said: ‘Do you know what Al-Kawthar is?’ We said: ‘Allâh and His Messenger know best.’ He said: ‘It is a river that my Lord, the Mighty and Sublime, has promised me, and there is much goodness in it. And it is a Hawd (cistern) to which my Ummah will come on the Day of Resurrection, its vessels like the number of stars. A man will be turned away from it and I will say: “Lord, he is one of my Ummah.” He will say: “You do not know what they innovated after you were gone.”

Ibn Hujr added in his Hadîth: “(He) was among us in the Masjid.” And he said: “What he innovated after you were gone.”

[895] (...) It was narrated that Mukhtâr bin Fulful said: “I heard Anas bin Mâlik say: ‘The Messenger of Allâh took a nap...’” a Hadîth like that of Ibn Mushir (no. 894), except that he said: “A river that my Lord has promised me in Paradise, on which is a cistern.” And he did not mention “vessels the number of the stars.”

Chapter 15. Placing The Right Hand On The Left After Saying The Opening Takbîr, Beneath The Chest And Above The Navel; And Placing The Hands On The Ground Level When Prostrating

[896] 54 - (401) It was narrated that 'Alqamah bin Wâ'il, and a freed slave of theirs, narrated from his father, Wâ'il bin Hujr, that he saw the Prophet ﷺ raise his hands when he started the prayer, and say the Takbîr - Hamâm described it as being level with his ears - then he wrapped himself in his garment, and placed his right hand over his left. When he wanted to bow, he brought his hands out from his garment and raised them, then he said the Takbîr and bowed. When he said, "Sami'a Allâhu liman harnidah (Allâh hears those who praise Him)," he raised his hands, and when he prostrated, he prostrated between his hands.

Chapter 16. The Taşâh-hud In The Prayer

[897] 55 - (402) It was narrated that 'Abdullâh said: "When we offered Salât behind the Messenger of Allâh ﷺ, we used to say: 'Peace (Salâm) be upon Allâh, peace be upon so-and-so.' The Messenger of Allâh ﷺ said
to us one day: 'Allâh is As-Salâm, so when one of you sits in prayer (during Qâ‘ida), let him say: “At-
Tahiyât Lillâhi was-Salawâtu wa-Tayyibât; as-Salâm ‘alayka ayuha-nabiyyu wa rahmatullâhi wa barakâtuhu; as-Salâm ‘alaina wa ‘alâ ‘ibâd-illâhi-sâlihin (All compliments, prayers and good words are due to Allâh; peace be upon you, O Prophet, and the mercy of Allâh and His blessings; peace be upon us and upon the righteous slaves of Allâh). For if you say that it will reach every righteous slave in the heavens and on earth. (Then say:) “Asha-hadu an lâ ilâha illallâh, wa a-jhadu anna Muhammadan ‘abduhu wa Rasûluhu (I bear witness that there is none worthy of worship except Allâh and I bear witness that Muhammad is His slave and Messenger).” Then let him choose whatever supplications he wishes.”

[898] 56 - (...) A similar report (as no. 897) was narrated from Shu’bah, from Mansûr with this chain, but he did not say: “Then let him choose whatever supplications he wishes.”

[899] 57 - (...) A similar report (as no. 897) was narrated from Zâ’idah, from Mansûr with this chain, and he said in the Hadîth: “Then let him choose, after that, whatever supplications he wishes - or he likes.”
[900] 58 - (...) It was narrated that ‘Abdullâh bin Mas’ûd said: "When we sat (in Qâ’ida) with the Prophet in Salâit..." a Hadîth like that of Mansûr (no. 897), and he said: "Then let him choose, after that, some supplication."

[901] 59 - (...) Ibn Mas’ûd said: "The Messenger of Allâh taught me the Tashah-hud, with his hands between mine, as he taught me a Surah of the Qur’ân."

[902] 60 - (403) It was narrated that Ibn ‘Abbâs said: "The Messenger of Allâh used to teach us the Tashah-hud as he would teach us a Surah of the Qur’ân. He used to say: ‘At-Tahiyyat-ul-mubarakatu-s-salawatu-taayibatu Lillâh; as-salamu ‘alayka ‘alayna wa ‘ala ‘ibadillâhis-sâlihin. Ashhadu an lâ ilâha illallâh, wa aThhadu anna Muhammadan Rasîlullâh (All blessed compliments and good prayers are due to Allâh; peace be upon
you, O Prophet, and the mercy of Allāh and His blessings; peace be upon us and upon the righteous slaves of Allāh. I bear witness that there is none worthy of worship except Allāh and I bear witness that Muḥammad is the Messenger of Allāh)."

According to the report of Ibn Rumh: "As he would teach us the Qurʾān."

[903] 61 - (...) It was narrated that Ibn ‘Abbās said: “The Messenger of Allāh ♦ used to teach us the Tashah-hud as he would teach us a Sūrah of the Qurʾān.”

[904] 62 - (404) It was narrated that Hiṭṭān bin ‘Abdullāh Ar-Raqāshī said: “I offered prayer with Abū Mūsā Al-Ash‘ārī and when he was sitting (in Qā‘ida), a man among the people said: ‘Has Aṣ-Ṣalāt been enjoined alongside Birr (righteousness) and Zakāt?’ When Abū Mūsā had finished the prayer, he turned and said: ‘Which of you is the one who said such and such?’ The people fell silent and he said: ‘Perhaps it was you, O Hiṭṭān, who said it?’ He said: ‘I did not say it, but I was afraid that you would be cross with me because of it.’ A man among the people said: ‘I said it, but I did not intend..."
anything but good thereby.' Abû Mûsâ said: 'Do you not know what you should say in your prayer?' The Messenger of Allâh addressed us and explained our Sunnah to us, and taught us our prayer. He said:

"When you offer prayer, make your rows straight and let one of you lead the others. When he says the Takbîr, then say the Takbîr; when he says: 'Not (the way) of those who earned Your Anger, nor of those who went astray' then say: 'Amin,' and Allâh will answer you. When he says the Takbîr and bows, then say the Takbîr and bow. The Imâm bows before you and raises his head before you."

The Messenger of Allâh said: "The one makes up for the other. When he says 'Sami'a Allâhu liman hamidah (Allâh hears those who praise Him),' then say: 'Allâhumma Rabbanâ lakal-hamd (0 Allah, our Lord, to You be praise),' Allâh will hear you, for Allâh Most High has said, upon the tongue of His Prophet : 'Sami'a Allâhu liman hamidah (Allâh hears those who praise Him).' When he says the Takbîr and prays, then say the Takbîr and prostrate, for the Imâm prostrates before you and rises before you." The Messenger of Allâh said: "The one makes up for the other. And when you are sitting (i.e., in Qâ'ida), let the
first thing one of you says be: ‘At-Tahiyyatut-tayyibah-salawatu Lillah, as-salâmu ‘alaika ayyuhan-nabiyyu wa rahmatullâhi wa barkâtuhu; as-salâmu ‘alâ ‘ibâd-illâhis-sâlihin. Ashhadu an lâ ilâha illallâh, wa ahhadu anna Muhammadan ‘abduhu wa Rasûluhu (All compliments, good words and prayers are due to Allah; peace be upon you, O Prophet, and the mercy of Allah and His blessings; peace be upon us and upon the righteous slaves of Allah. I bear witness that there is none worthy of worship except Allah and I bear witness that Muhammây is His slave and Messenger).’”

[905] 63 - (...) It was narrated that Qatâdah added: “And when he recites, listen attentively.” And it does not say in the Hadîth of any of them: “for Allah, the Mighty and Sublime, has said upon the tongue of His Prophet (Sami’a Allahu liman hamidah) - except in the report narrated by Abû Kâmil only from Abû ‘Awânah.

Abû Ishâq said: Abû Bakr Ibn Uktî Abî An-Nadr spoke about this Hadîth.[2]

So Muslim said: “Do you want someone with a better memory than that of Sulaimân?” So Abû...
Bakr said to him: “Then what about the Hadîth of Abû Hurairah?” He said: “It is Sahîh.”

Meaning: “And when he recites, listen attentively.” So he said: “To me, it is Sahîh.” So he said: “Then why didn’t you put it here?” He said: “I did not put everything here that is Sahîh in my view! I only put here what they have agreed upon.”

[906] 64 - (...) It was narrated from Qatîdah with this chain, and he said in the Hadîth: “Allâh has decreed upon the tongue of His Prophet ﷺ: ‘Allâh hears those who praise Him.’”

Chapter 17. Sending Salah Upon The Prophet ﷺ After The Taṣâḥ-hud

[907] 65 - (405) It was narrated that Abû Ma’sûd Al-Ansârî said: “The Messenger of Allâh ﷺ came to us while we were in the gathering of Sa’d bin ‘Ubâdah, and Basîhr bin Sa’d said to him: ‘Allâh has commanded us to send Salah upon you. O Messenger of Allâh! How should we send Salah upon you.”
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upon you?' The Messenger of Allah  remained silent until we wished that he had not asked him, then the Messenger of Allah  said: 'Say: “Allâhumma salli ‘alâ Muhammadin wa ‘alâ âli Muhammadin kamâ šalayta ‘alâ âli Ibrâhim, wa bârik ‘alâ Muhammadin wa ‘alâ âli Muhammadin kamâ bârakta ‘alâ âli Ibrâhim feel-âlamîn, innaka hâmîdun majîd (O Allâh, send Your Šalât (grace, honor and mercy) upon Muhammad and upon the family of Muḥammad, as You sent Your Šalât upon the family of Ibrâhîm, and send Your blessings upon Muḥammad and the family of Muḥammad, as You sent Your blessings upon the family of Ibrâhîm among the nations, You are indeed Praiseworthy, Most Glorious).” And the Šalâm is as you know.”

[908] 66 - (406) Ibn Abî Laila said: “Ka‘b bin ‘Ujrah met me and said: ‘Shall I not give you a gift? The Messenger of Allah  came out to us and we said: “We know what it means to send Šalâm upon you, but what does it mean to send Šalât upon you?” He said: “Say: ‘Allâhumma salli ‘alâ Muhammadin wa ‘alâ âli Muhammadin kamâ šalayta ‘alâ âli Ibrâhim, innaka hâmîdun majîd; Allâhumma bârik ‘alâ Muhammadin wa ‘alâ âli Muhammadin kamâ bârakta ‘alâ âli Muhammadin kamâ šalayta ‘alâ âli Ibrâhim, wa bârik ‘alâ Muhammadin wa ‘alâ âli Muhammadin kamâ bârakta ‘alâ âli Ibrâhim, wa bârik ‘alâ Muhammadin wa ‘alâ âli Muhammadin kamâ bârakta ‘alâ âli Ibrâhim, wa bârik ‘alâ Muhammadin wa ‘alâ âli Muhammadin kamâ bârakta ‘alâ âli Ibrâhîm feel-âlamîn, innaka hâmîdun majîd (O Allâh, send Your Šalât (grace, honor and mercy) upon Muhammad and upon the family of Muḥammad, as You sent Your Šalât upon the family of Ibrâhîm, and send Your blessings upon Muḥammad and the family of Muḥammad, as You sent Your blessings upon the family of Ibrâhîm among the nations, You are indeed Praiseworthy, Most Glorious).’”
âli Ibrâhim, innaka hamidun majid (O Allâh, send Your Salât (grace, honor and mercy) upon Muhammad and upon the family of Muḥammad, as You sent Your Salât upon the family of Ibrâhîm, You are indeed Praiseworthy, Most Glorious. O Allâh, send Your blessings upon Muḥammad and the family of Muḥammad, as You sent Your blessings upon the family of Ibrâhîm, You are indeed Praiseworthy, Most Glorious)."

[909] 67 - (...) A similar report (as no. 908) was narrated from Al-Ḥakam with this chain, but in the Hadîth of Mis’ar it does not say: "Shall I not give you a gift?"

[910] 68 - (...) A similar report (as no. 908) was narrated from Al-A’mash, from Mis’ar and Mâlik bin Mighwâl, all of them narrating from Al-Ḥakam, with this chain, except that he said: "Wa bârak ‘alâ Muḥammad (And bless Muḥammad)" and he did not say: "Allâhumma (O Allâh)."

[911] 69 - (407) Abû Humaid As-Sâ’îḍî narrated that they said: "O Messenger of Allâh, how should we send Salât upon you?" He said: "Say: ‘Allahumma salli ‘alâ Muḥammadin wa ‘alâ azwâjihi wa dhurriyyatihi kamâ..."
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Chapter 18. Saying “Sami’a Allâhu liman hamidah”, “Rabbanâ wa Iakal-hamd”, and “Âmin”

[912] 70 - (408) It was narrated from Abû Hurairah that the Messenger of Allâh said: “Whoever sends Salât upon me once, Allah will send Salât upon him tenfold.”

[913] 71 - (409) It was narrated from Abû Hurairah that the Messenger of Allâh said: “When the Imâm says: ‘Sami’a Allâhu liman hamidah (Allâh hears those who praise Him),’ say: ‘Allâhumma Rabbâna la/âl-hamd (0 Allah, our Lord, to You be praise).’ If a person’s saying coincides that with the angels’
saying it, his previous sins will be forgiven."

[914] (...) A Hadith similar to that of Summayy (no. 913) was narrated from Abū Hurairah, from the Prophet ﷺ.

[915] 72 - (410) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: "When the Imām says 'Amin' (at the end of Al-Fātiḥah) then say 'Amin,' for if a person’s saying 'Amin' coincides with that of the angels, his previous sins will be forgiven.”

Ibn Shihāb said: “The Messenger of Allāh ﷺ used to say, 'Amin.'"

[916] 73 - (...) Abū Hurairah said: “I heard the Messenger of Allāh ﷺ say...” a Hadith similar to that of Mālik (no. 915), but he (the narrator) did not mention the words of Ibn Shihāb.

[917] 74 - (...) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said:
“When one of you says Āmīn in the prayer, and the Angels in heaven say Āmīn, if the one coincides with the other, then his previous sins will be forgiven.”

[918] 75 - (…) It was narrated that Abū Hurairah said: “The Messenger of Allâh ﷺ said: ‘If one of you says Āmīn and the Angels in heaven say Āmīn, and the one coincides with the other, his previous sins will be forgiven.’”

[919] (…) A similar Hadīth (as no. 918) was narrated from Abū Hurairah, from the Prophet ﷺ.

[920] 76 - (…) It was narrated from Abū Hurairah that the Messenger of Allâh ﷺ said: “When the reciter says: ‘(Not the way) of those who earned Your Anger, nor of those who went astray’ and those behind him say Āmīn; if a person’s saying it coincides with that of the inhabitants of the heavens, his previous sins will be forgiven.”
Chapter 19. Following The Imam

[921] 77 - (411) It was narrated that Az-Zuhri said: “I heard Anas bin Mâlik say: ‘The Prophet ﷺ fell from a horse and was injured on his right side. We entered upon him to visit him, and the time for prayer became due, so he led us in prayer sitting, and we offered prayer behind him sitting. When he had finished the prayer, he said: ‘The Imam has been appointed to be followed, so when he says the Takbîr, then say the Takbîr, when he prostrates, then prostrate; when he rises, then rise, and when he says: ‘Sami’a Allâhu liman hamidah,’ then say: ‘Rabbanâ wa lakal-hamd.’ And if he prays sitting, then you should all pray sitting.’”

[922] 78 - (...) It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ fell from a horse and was wounded, and he led us in prayer sitting down...” then he mentioned a similar report (as no. 921).

[923] 79 - (...) Anas bin Mâlik
narrated that the Messenger of Allah ﷺ fell from a horse and his right side was injured... a Hadith similar to theirs (no. 921), and he added: “And if he prays standing, then pray standing.”

[924] 80 - (...) It was narrated from Anas that the Messenger of Allah ﷺ rode a horse and fell from it, and his right side was injured... a Hadith similar to theirs (no. 921), and in it he said: “If he prays standing, then pray standing.”

[925] 81 - (...) Anas bin Mâlik narrated that the Prophet ﷺ fell from a horse and his right side was injured... and he quoted the Hadith (no. 921), but did not include the extra material narrated by Yûnus and Mâlik (no. 923, 924).

[926] 82 - (412) It was narrated that ‘Aishah said: “The Messenger of Allah ﷺ was sick and some of his Companions entered upon him to visit him. The Messenger of Allah ﷺ offered prayers sitting down, and they followed him in prayer, standing up, but he gestured to them to sit down, so they sat...”
down. When he had finished he said: “The Imām is appointed to be followed; when he bows, then bow; when he rises, then rise; and if he prays sitting then pray sitting.”

[927] 83 - (...) A similar report (as no. 926) was narrated from Hishām bin ‘Urwah with this chain.

[928] 84 - (413) It was narrated that Jābir said: “The Messenger of Allah was sick and we prayed behind him while he was (offering prayers) sitting and Abū Bakr was repeating his Takbīr so that the people could hear. He turned to us and saw us standing, and gestured to us that we should sit, so we followed him in prayer, sitting down. When he had said the Salām he said: ‘Just now you almost did what the Persians and Romans do; they stand for their kings when they are sitting. Do not do that. Follow your Imām: if he prays standing then pray standing, and if he prays sitting then pray sitting.’”

[929] 85 - (...) It was narrated
that Jâbir said: “The Messenger of Allâh ﷺ led us in prayer and Abû Bakr was behind him. When the Messenger of Allâh ﷺ said the Takbîr, Abû Bakr said the Takbîr, so that we could hear it...” then he mentioned a Hadîth similar to that of Al-Laith (no. 928).

[930] 86 - (414) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “The Imâm is appointed to be followed, so do not differ from him. When he says the Takbîr, then say the Takbîr; when he bows, then bow; when he says: ‘Sami’â Allâhu liman ħamidâh,’ then say ‘Allâhumma Rabbanâ lakal-ḥamd,’ and when he prostrates then prostrate. And if he prays sitting, then you should all pray sitting.”

Chapter 20. The Prohibition Of Preceding The Imâm In Saying The Takbîr Or Anything Else

[931]... - (...) A similar report (as no. 930) was narrated from Abû Hurairah, from the Prophet ﷺ.

[932] 87 - (415) It was narrated...
that Abū Hurairah said: “The Messenger of Allâh used to teach us, saying: ‘Do not precede the Imâm. When he says the Takbîr, then say the Takbîr; when he says: ‘Nor of those who went astray’ then say: ‘Amin,’ when he bows, then bow; when he says: ‘Sami’a Allahu liman hamidah,’ then say: ‘Allâhumma Rabbanâ lakal-ḥamdu.’”

[933] (...) A similar report (as no. 932) was narrated from Abū Hurairah from the Prophet, except for the words, “When he says ‘Nor of those who went astray’ then say: ‘Amin’ and he added: ‘And do not rise before him.”

[934] 88 - (416) Abū Hurairah said: “The Messenger of Allâh said: ‘The Imâm is a shield. If he is offering the prayer sitting, then pray sitting. When he says ‘Sami’a Allahu liman hamidah,’ then say: ‘Allâhumma Rabbanâ lakal-ḥamdu,’ for if the words of the people of earth coincide with the words of the inhabitants of heavens, his previous sins will be forgiven for him.”
Abü Hurairah narrated that the Messenger of Allah said: "The Imâm is appointed to be followed, so when he says the Takbîr, then say the Takbîr; when he bows, then bow; when he says: 'Sami'a Allâhu liman hamidah,' then say: 'Allàhumma Rabbanà lakal-žamd.' If he is praying standing, then pray standing, and if he is praying sitting, then you should all pray sitting."

Chapter 21. If The Imâm Experiences An Excuse, From Illness, Or Travelling, Etc, He May Appoint Someone Else To Lead The People In Prayer; The One Who Offers Prayer Behind The Imâm Sitting Because He Is Unable To Stand Must Stand If He Is Able To Do So; And The Abrogation Of Sitting Behind A Sitting Imâm For Those Who Are Able To Stand

It was narrated that ‘Ubaidullâh bin ‘Abdullâh said: "I entered upon 'Aishah and said to her: 'Will you not tell
me about the illness of the Messenger of Allah ﷺ? She said: 'Yes. The Prophet ﷺ became very ill and said: "Did the people offered prayers?" We said: "No, they are waiting for you, O Messenger of Allah." He said: "Put some water in the tub for me." We did that, and he performed Ghusl, then he tried to get up, but he fell unconscious. Then he came round and said: "Did the people offered prayers?" We said: "No, they are waiting for you, O Messenger of Allah." He said: "Put some water in the tub for me." We did that, and he performed Ghusl, then he tried to get up, but he fell unconscious. Then he came round and said: "Did the people offered prayers?" He said: "Put some water in the tub for me." We did that, and he performed Ghusl, then he tried to get up, but he fell unconscious. Then he came round and said: "Did the people offered prayers?" We said: "No, they are waiting for you, O Messenger of Allah." The people were gathered in the Masjid, waiting for the Messenger of Allah ﷺ to offer Ishâ’ prayer. The Messenger of Allah ﷺ sent word to Abû Bakr, telling him to lead the people in prayer. The messenger came to him and said: "The Messenger of Allah ﷺ is ordering you to lead the people in prayer." Abû Bakr, who was a
tenderhearted man, said: "O 'Umar, lead the people in prayer." 'Umar said: "You are more entitled to do that." So Abû Bakr led them in prayer during those days. Then the Messenger of Allâh felt a little better, so he came out between two men (supporting him) - one of whom was Al-'Abbâs - to offer Zuhr prayer. Abû Bakr was leading the people in prayer, but when Abû Bakr saw him, he started to move back. But the Prophet gestured to him not to move back. He said to (the two men): "Seat me beside him." So they seated him beside Abû Bakr. Abû Bakr was offering prayers standing up, following the prayer of the Prophet, and the people followed the prayer of Abû Bakr, and the Prophet was sitting."

'Ubaidullâh said: "I entered upon 'Abdullâh bin 'Abbâs and said to him: 'Shall I not tell you what 'Aishah told me about the illness of the Prophet?' He said: 'Tell me.' So I told him what she had said, and he did not object to any part of it, except that he said: 'Did she tell you the name of the one who was with Al-'Abbâs?' I said: 'No.' He said: "That was 'Ali, may Allâh the Most High, be pleased with him."

[937] 91 - (...) It was narrated from 'Ubaidullah bin 'Abdullâh...
bin 'Utbah, that 'Aishah said: “The Messenger of Allah first fell sick in the house of Maimūnah, and he asked his wives for permission to be looked after in the house of 'Aishah, and they gave him permission. He came out with one hand on Al-Faḍl bin 'Abbās, and the other hand on another man, dragging his feet along the ground.”

Ubaidullāh said: “I told Ibn 'Abbās about it and he said: ‘Do you know who the other man was, whom 'Aishah did not name? It was Ali.’”

[938] 92 - (…) It was narrated from 'Ubaidullāh bin 'Abdullāh bin 'Utbah bin Mas‘ūd that 'Aishah, the wife of the Prophet said: “When the Messenger of Allah fell sick and his pain grew severe, he asked his wives for permission to be looked after in my house, and they gave him permission. He came out between two men, dragging his feet along the ground, between 'Abbās bin 'Abdul-Muṭṭalib and another man.”

Ubaidullāh said: “I told 'Abdullāh about what 'Aishah had said, and 'Abdullāh bin 'Abbās said to me: ‘Do you know who the other man was, whom 'Aishah did not name?’ I said: ‘No.’ Ibn 'Abbās said: ‘He was
‘Ali, may Allah be pleased with him.”

[939] 93 - (...) It was narrated that ‘Aishah, the wife of the Prophet ☪, said: “I tried to discourage the Messenger of Allah ☪ from doing that, [1] and the only thing that made me object so much was the fact that it never occurred to my heart that the people could ever love a man who would stand in his place after he was gone. I thought that whoever stood in his place would be regarded in a superstitious manner by the people, and I wanted the Messenger of Allah ☪ to spare Abû Bakr such a thing.”

[940] 94 - (...) It was narrated that ‘Aishah said: “When the Messenger of Allah ☪ entered my house, he said: ‘Tell Abû Bakr to lead the people in prayer.’ I said: ‘O Messenger of Allah ☪, Abû Bakr is a tenderhearted man; hen he recites Qur’ân he cannot control his tears. Why don’t you tell someone other than Abû Bakr to do it?’ By Allah, the only reason was that I did not want the

[1] Appointing Abû Bakr to lead the prayers.
people to regard with superstition the first man to stand in the place of the Messenger of Allâh. I tried to dissuade him two or three times, but he said: ‘Let Abû Bakr lead the people in prayer. You are like the women around Yûsuf.’

[941] 95 - (...) It was narrated that ‘Aishah said: “When the Messenger of Allâh became very ill, Bilâl came to him to tell him it was time for prayers. He said: ‘Tell Abû Bakr to lead the people in prayer.’ I said: ‘O Messenger of Allâh, Abû Bakr is a man who is tender hearted, and when he stands in your place, the people will not be able to hear him. Why don’t you tell ‘Umar to do it?’ He said: ‘Tell Abû Bakr to lead the people in prayer.’ I said to Hafsah: ‘Tell him that Abû Bakr is a man who is tender-hearted, and when he stands in your place, the people will not be able to hear him. Why don’t you tell ‘Umar to do it?’ She said that to him, and the Messenger of Allâh said: ‘You are like the woman around Yûsuf. Tell Abû Bakr to lead the people in prayer.’ So they told Abû Bakr and he led the people in prayer. When he started the prayer, the
Messenger of Allah ﷺ felt a little better, so he stood up, supported by two men, with his feet dragging along the ground. When he entered the Masjid, Abû Bakr heard him, and he started to move back, but the Messenger of Allah ﷺ gestured to him to stay where he was. The Messenger of Allah ﷺ came and sat on the left of Abû Bakr. The Messenger of Allah ﷺ was leading the people in prayer sitting down, and Abû Bakr was standing. Abû Bakr followed the prayer of the Prophet ﷺ, and the people followed the prayer of Abû Bakr.”

[942] 96 - (...) A similar report (as no. 941) was narrated from Al-A‘mash with this chain. In their Hadith it says: “When the Messenger of Allah ﷺ became sick in what was to be his final illness.” In the Hadith of Ibn Mushir it says: “The Messenger of Allah ﷺ was brought and seated beside him (Abû Bakr); the Prophet ﷺ was leading the people in prayer, and Abû Bakr was making them hear the Takbir.” According to the Hadith of ‘Eisâ: “The Messenger of Allah ﷺ sat and led the people in prayer, and Abû Bakr was by
his side, and Abū Bakr was making the people hear.”

[943] 97 - (…) It was narrated from Hishām, from his father (‘Urwah), that ‘Āishah said: “The Messenger of Allāh ﷺ commanded Abū Bakr to lead the people in prayer when he was sick, and he used to lead them in prayer.”

‘Urwah said: “Then the Messenger of Allāh ﷺ felt a little better, so he came out and sat beside Abū Bakr, and Abū Bakr was leading the people in prayer. When Abū Bakr saw him, he moved backwards, but the Messenger of Allāh ﷺ gestured to him to stay where he was. The Messenger of Allāh ﷺ sat beside Abū Bakr and Abū Bakr was following the prayer of the Messenger of Allāh ﷺ, and the people were following the prayer of Abū Bakr.”

[944] 98 - (419) Anas bin Mālik narrated that Abū Bakr used to lead the people in prayer during the final sickness of the Messenger of Allāh ﷺ until, on the Monday, when the people were lined up in rows in the Masjid, the Messenger of Allāh ﷺ drew back the curtain of the room and looked out at us. He was standing and his face was as
bright as a page of the *Muṣṭaf*. The Messenger of Allāh ﷺ smiled, a bright smile, and we were filled with joy as we were praying, due to the fact that the Prophet ﷺ had come out. Abū Bakr stepped back on his heels to join the front row, because he thought that the Messenger of Allāh ﷺ was coming out to lead us in prayer. But the Messenger of Allāh ﷺ gestured to them, indicating them to complete their prayer. Then the Messenger of Allāh ﷺ went back in and drew the curtain, and the Messenger of Allāh ﷺ died that same day.

[945] 99 (...) It was narrated that Anas said: “The last glimpse we had of the Messenger of Allāh ﷺ was when he drew back the curtain on the Monday...” the same narration as previously mentioned *Ahādīth*, but the *Hadīth* of Sālih (no. 944) is more detailed.

[946] (...) Anas bin Mālik said: “When it was the Monday...” a similar *Hadīth* (as no. 944).
It was narrated that Anas said: “The Prophet of Allah did not come out to us for three days. Then the Iqâmah was called and Abu Bakr went forward (to lead the prayer). The Prophet of Allah lifted the curtain, and when the face of the Prophet of Allah appeared to us, there was nothing more dear to us than the face of the Prophet appearing to us. The Prophet of Allah gestured to Abu Bakr to go forward, then the Prophet of Allah drew the curtain and we did not see him until he died.”

It was narrated that Abil Musâ said: “The Messenger of Allah fell sick and his sickness grew worse. He said: ‘Tell Abu Bakr to lead the people in prayer.’ Aishah said: ‘O Messenger of Allah, Abu Bakr is a tender hearted man, and when he stands in your place he will not be able to lead the people in prayer.’ He said: ‘Tell Abu Bakr to lead the people in prayer. You are like the women around Yusuf.’ So Abu Bakr led them in prayer during the lifetime of the Messenger of Allah.”
Chapter 22. The Congregation
Appointing Someone To Lead
Them If The Imâm Is Delayed
And If There Is No Fear Of
Negative Repercussions

[949] 102 - (421) It was narrated from Sahl bin Sa'd As-Sâ'i'dî that the Messenger of Allah ﷺ went to Banû 'Amr bin 'Awf to resolve a dispute among them. The time for prayer became due, and the Mu'âdhðhin came to Abû Bakr and said: “Will you lead the people in prayer, and I will say the Iqâmah?” He said: “Yes.” So Abû Bakr led the people in prayer, then the Messenger of Allah ﷺ came while the people were still praying. He came and stood in the row, and the people started clapping. Abû Bakr would not pay attention to anything while he was praying, but when the people’s clapping increased, he turned around and saw the Messenger of Allah ﷺ. The Messenger of Allah ﷺ gestured to him to stay where he was. Abû Bakr raised his hands, praising Allah, the Mighty and Sublime, for the command of the Messenger of Allah ﷺ. Then Abû Bakr moved backwards until he was level with the row, and
the Prophet came forward and (continued the) prayers. Then when he had finished he said: “O Abû Bakr, what prevented you from staying put when I told you to?” Abû Bakr said: “It is not for the son of Abû Quhâfah to pray in front of the Messenger of Allâh.” The Messenger of Allâh said: “Why did I see you clapping so much? If something happens to a man when he is in prayers, let him say: ‘Subhân-Allâh,’ for if he says ‘Subhân-Allâh’ it will be noted. Clapping is only for women.”

[950] 103 - (...) A Hadîth (with another chain) similar to that of Mâlik (no. 949) was narrated from Sahl bin Sa’d. In their Hadîth it says: “Abû Bakr raised his hands and praised Allâh, then he moved backwards behind him until he was standing in the row.”

[951] 104 - (...) It was narrated that Sahl bin Sa’d As-Sâ’îdî said: “The Prophet of Allâh went to reconcile between Banû ’Amr bin ‘Awf...” a similar Hadîth (as no. 949). He added: “The Messenger of Allâh came through the rows until he was standing in the front row.” And it says that Abû Bakr moved backwards.
[952] 105 - (274) Al-Mughîrah bin Shu‘bah narrated that he went with the Messenger of Allâh ﷺ on the campaign to Tabûk. Al-Mughîrah said: "The Messenger of Allâh ﷺ went out (to relieving himself). I carried a vessel of water for him, before Fajr prayer. When the Messenger of Allâh ﷺ came back to me, I started pouring water onto his hands from the vessel. He washed his hands three times, then he washed his face, then he went to roll the sleeves of his cloak back from his forearms but they were too tight, so he brought his arms inside the cloak and then brought them out from beneath it, and washed his forearms up to the elbows. Then he wiped over his Khuff, then he moved on."

Al-Mughîrah said: "I came with him and we found that the people had appointed ‘Abdur-Rahmân bin ‘Awf to lead them in prayer. The Messenger of Allâh ﷺ caught up with one of the Rak‘ah, so he prayed the last Rak‘ah with the people, then when ‘Abdur-Rahmân bin ‘Awf said the Salâm, the Messenger of Allâh ﷺ stood up to complete his prayer. That startled the
Muslims and they started to say *Subhān Allāh*. When the Prophet had finished his prayer, he turned to the people and said: ‘You did well,’ or, ‘You did the right thing,’ and was pleased that they had offered the prayer on time.”

[953] (...) A Hadīth similar to that of ‘Abbâd (no. 952) was narrated from Ḥamzah bin Al-Mughīrah. Al-Mughīrah said: “I wanted to make ‘Abdur-Rahmân bin ‘Awf move back, but the Prophet ﷺ said: ‘Leave him.’”

Chapter 23. Men Saying The *Tasbīḥ*[^1] And Women Clapping If They Notice Anything During The Prayer

[954] 106 - (422) Sa‘eed bin Al-Mūsāyyab and Abū Salamah bin ‘Abdur-Rahmân narrated that they heard Abû Hurairah say:

[^1]: Saying: *Subhān Allāh.*
“The Messenger of Allâh ﷺ said: ‘The Tasbîh is for men and clapping is for women.’”

Harmalah added in his report: “Ibn Shihâb said: ‘I saw men from the people of knowledge saying the Tasbîh and pointing.’”

[955] 107 - (…) A similar report (as no. 954) was narrated from Abû Hurairah, from the Prophet ﷺ.

[956] A similar report was (as no. 954) narrated from Abû Hurairah, from the Prophet ﷺ, and he added: (The Tasbîh is for men and clapping is for women) while praying.”
Praying with full focus and humility.

Meaning: “and that I do not know what you are doing?”
Allâh, I can see you behind me - or behind my back - when you bow and prostrate.”

Chapter 25. The Prohibition Of Preceding The Imâm While Bowing, Prostrating And So On

[961] 112 - (426) It was narrated that Anas said: “The Messenger of Allâh ﷺ led us in prayer one day, and when he had finished praying he turned to face us and said: ‘O people, I am your Imâm, so do not go ahead of me in bowing, prostrating, standing nor the turning,[1] for I can see

[1] The meaning of “turning” is the Tasîlîm at the end of the prayer.
you from in front of me and behind me.' Then he said: 'By the One in Whose Hand is the soul of Muhammad! If you saw what I have seen, you would laugh little and weep much.' They said: 'What have you seen, O Messenger of Allah?' He said: 'I have seen Paradise and the Fire.'"

[962] 113 - (...) This Hadith was narrated from Anas, from the Prophet; in the Hadith of Jarîr it does not mention, "nor the turning."

[963] 114 - (427) Abû Hurairah said: Muhammad said: "Does the one who raises his head before the Imâm (does so) not fear that Allah may turn his head into the head of a donkey?"

[964] 115 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allah said: 'The
one who raises his head when praying before the Imâm (does so) has no guarantee that Allâh will not turn him into a donkey."

[965] 116 - (...) A similar report (as no. 964) was narrated from Abû Hurairah from the Prophet ﷺ, except that in the Hadîth of Ar-Rabî’ bin Muslim it says:

"That Allâh will turn his face into the face of a donkey."

Chapter 26. The Prohibition On Lifting One’s Gaze To The Heavens When in Șalât

[966] 117 - (428) It was narrated that Jâbir bin Samurah said: ‘The Messenger of Allâh ﷺ said: ‘People should stop lifting their gaze to the heavens when in Șalât, lest it does not return to them.’"
It was narrated from Abū Hurairah that the Messenger of Allâh ﷺ said: "People should stop lifting their gaze to the heavens when supplicating during the prayer, lest their sight be taken from them."

Chapter 27. The Command To Be Calm During The Prayer And The Prohibition Of Gesturing With One's Hand And Raising It When Saying The Salâm; And Completing The First Rows, Aligning In Them, And The Command To Come Together

It was narrated that Jâbir bin Samurah said: "The Messenger of Allâh ﷺ came out to us and said: 'Why do I see you raising your hands like the tails of restless horses? Be calm when in prayer.' Then he came out to us and saw us sitting in circles. He said: 'Why do I see you in separate groups?' Then he came out to us and said: 'Why do you not make your rows as the Angels make their rows in the presence of their Lord?' We said: 'O Messenger of Allâh, how do the Angels make their rows in the presence of their Lord?' He said: 'O Messenger of Allâh, how do the Angels make their rows in the presence of their Lord?' He
said: ‘They complete the first rows and they keep close together in the rows.’”

[969] (...) ‘Eisā bin Yūnus said: “Al-A‘mash narrated something similar with this chain (as no. 968).’

[970] 120 - (431) It was narrated that Jābir bin Samurah said: “When we prayed with the Messenger of Allāh ﷺ we used to say (at the completion of prayers): ‘As-salāmu ‘alaikum wa rahmatullāh, as-salāmu ‘alaikum wa rahmatullāh (Peace be upon you and the mercy of Allāh. Peace be upon you and the mercy of Allāh),’” and he gestured with his hand to either side. “The Messenger of Allāh ﷺ said: ‘Why do you gesture with your hands as if they were the tails of restive horses?’ Rather it is sufficient for one of you to put his hand on his thigh then say the Salām to his brothers to his right and left.’”

[971] 121 - (...) It was narrated that Jābir bin Samurah said: “I prayed with the Messenger of
Allāh and when we said the Salām, we used to gesture with our hands - ‘As-salâmu ‘alaikum, As-salâmu ‘alaikum.’ The Messenger of Allāh looked at us and said: ‘What is the matter with you? You are gesturing with your hands as if they were the tails of restless horses. When one of you says the Salām, let him turn to his companion (i.e., the one next in row) and not gesture with his hand.”

Chapter 28. Straightening The Rows; The Virtue Of The Front Row And Then The Next; Competing With One Another For The Front Row; The People Of Virtue Should Take Precedence And Be Closest To The Imâm

[972] 122 - (432) It was narrated that Abû Mas'ûd said: “The Messenger of Allāh used to touch our shoulders when we were standing for prayers and he would say: ‘Make the rows straight and do not differ, lest your hearts differ. Let those who are most wise and possessing intellect be closest to me, then those who come after them, then those who come after them.’” Abû Mas'ûd said: “But today there is a great deal of discord among you.”
[973] (...) Ibn ‘Uyaynah narrated a similar report (as no. 972) with this chain.

[974] 123 - (...) It was narrated that ‘Abdullâh bin Mas‘ûd said: “The Messenger of Allâh ﷺ said: ‘Let those of you who are most wise and possessing intellect be closest to me, then those who come after them’ - he said that three times - ‘and beware of the tumult of the marketplace.’”

[975] 124 - (433) It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ said: ‘Make your rows straight, for straightening the rows is part of the completion of the prayer.’”

[976] 125 - (434) It was narrated that Anas said: “The Messenger of Allâh ﷺ said: ‘Make your rows complete, for I can see you from behind my back.’”
It was narrated from Hammâm bin Munnabih, he said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ," and he mentioned a number of Ahâdîth, among which he said: "Make the rows straight in prayer, for making the row straight is part of praying well."

An-Nu‘mân bin Bashîr said: "I heard the Messenger of Allâh ﷺ say: 'Either you straighten your rows or Allâh will create discord among your faces.'"[1]

An-Nu‘mân bin Bashîr said: "The Messenger of Allâh ﷺ used to straighten our rows, as if he was straightening an arrow, until he saw that we had learned it. Then he came out one day and was about to say the Takbîr, when he noticed a man whose chest was sticking out from

the row. He said: ‘Slaves of Allâh! Make your rows straight or Allâh will cause discord among you.’”

[980] (…) Abû ‘Awanah narrated a similar report (as no. 979) with this chain.

[981] 129 - (437) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “If the people knew what there is (of reward) in the call (to prayer) and the first row, and they could find no other way then drawing lots, then they would draw lots. If they know what there is (of reward) in coming early to prayer, they would compete for it. If they knew what there is (of reward) in ‘Ishâ’ and Fajr prayer, they would come to them even if they had to crawl.”

[982] 130 - (438) It was narrated from Abû Sa’eed Al-Khudrî that the Messenger of Allâh ﷺ saw some of his Companions going towards the back (rows of the Masjid). He said to them: “Come forward and follow me (in the prayer), and let those who are behind you follow
you, for people will keep moving to the back until Allâh puts them back.”[1]  

[983] (...) It was narrated that Abû Sa'eed Al-Khûdârî said: “The Messenger of Allâh ﷺ saw some people in the back (rows) of the Masjid “and he narrated a similar report (as no. 982).  

[984] 131 - (439) It was narrated from Abû Hurairah that the Prophet ﷺ said: “If you knew” - or “if they knew - what there is (of reward) in the front row, there would be drawing of lots.”  

Ibn Harb said: “...in the first row, there would be drawing of lots.”  

[985] 132 - (440) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: “The best rows for men are at the front, and the worst are at the back; and the best rows for women are at the back, and the worst are at the front.””

[1] Meaning away from His mercy or Paradise.
Chapter 29. The Command To Women Who Are Praying Behind Men Not To Raise Their Heads From Prostration Before The Men Have Done So

[987] 133 - (441) It was narrated that Suhail bin Sa'd said: “I saw men with the ends of their Izâr (waist wrappers) tied around their necks like children, because there was not enough fabric in their Izâr, (praying) behind the Prophet ﷺ. Someone said: ‘O women, do not raise your heads until the men have raised theirs.”

Chapter 30. Women Going Out To The Masjid So Long As No Fitnah Results From That; and They Should Not Go Out Wearing Perfume

[988] 134 - (442) It was narrated from Az-Zuhri that he heard Sâlim narrate from his father that the Prophet ﷺ said: “If the wife of one of you asks for permission to go to the Masjid, let him not prevent her from doing so.”
Abdullâh bin 'Umar said: "I heard the Messenger of Allâh  say: 'Do not prevent your women from going to the Masjid if they ask you for permission.'"

Bilâl bin 'Abdullâh said: "By Allâh, we will certainly prevent them." 'Abdullâh turned to him and rebuked him harshly, in a manner that I had never heard, and said: "I narrate to you from the Messenger of Allâh  and you say: 'By Allâh, we will certainly prevent them!'"

It was narrated from Ibn 'Umar that the Messenger of Allâh  said: "Do not prevent the female slaves of Allâh from attending the Masjid of Allâh."
Messenger of Allah ﷺ said: “Do not prevent the women from going out to the Masjid at night.”

A son of Abdullah bin Umar said: “We will not let them go out lest that lead to mischief and suspicion.”

Ibn ‘Umar rebuked him and said: “I say, ‘the Messenger of Allah ﷺ said,’ and you say, ‘We will not let them!’”

[993] (…) A similar Hadith (as no. 992) was narrated from Al-A’mash with this chain.

[994] 139 - (…) It was narrated that Ibn ‘Umar said: “The Messenger of Allah ﷺ said: ‘Give the women permission to go to the Masjid at night.’ A son of his who was called Wâqid, said: ‘Then that will lead to mischief and suspicion.’

He struck him on the chest and said: ‘I narrate to you from the Messenger of Allah ﷺ and you say no!’”

[995] 140 - (…) It was narrated from Bilâl bin Abdullah bin ‘Umar that his father said: “The Messenger of Allah ﷺ said: ‘Do not deny the woman their share of the Masjid, if they ask you for
permission.’’ Bilâl said: ‘‘By Allah, we will not allow them.’’ ‘‘Abdullâh said to him: ‘‘I say: ‘the Messenger of Allah said,’ and you say: ‘We will not allow them!’’’

[996] 141 - (443) It was narrated from Busr bin Sa’eed that Zainab Ath-Thaqafiyyah used to narrate that the Messenger of Allah said: ‘‘If one of you wants to attend ‘Ithâ’ (prayer), let her not put on perfume that night.’’

[997] 142 - ( ...) It was narrated that Zainab, the wife of ‘Abdullâh, said: ‘‘The Messenger of Allah said to us: ‘If one of you attends the Masjid, let her not touch perfume.’’’

[998] 143 - (444) It was narrated that Abû Hurairah said: ‘‘Any woman who has applied incense,[1] let her not attend ‘Ishâ’ (prayer) with us.’’

[1] Meaning the smell of burning incense in the house, which often occurred at night.
It was narrated from Yahyā, that is Ibn Sa'eed, from ‘Amrah bint ‘Abdur-Rahmān that she heard ‘Āishah, the wife of the Prophet ﷺ, say: “If the Messenger of Allah ﷺ had seen what women have innovated, he would have forbidden them from attending the Masjid as the woman of the Children of Israel were forbidden (from attending their places of worship).” I said to ‘Amrah: “Were the women of the Children of Israel forbidden from attending their places of worship?” She said: “Yes.”

A similar Hadith (as no. 999) was narrated (from others) with this chain from Yahyā bin Sa’eed.
Chapter 31. Moderation When Reciting Qur'ān In A Prayer When It Is To Be Recited Out Loud, And Making It Neither Too Loud Nor Too Soft, And When There Is The Fear Of Negative Consequences If It Is Recited Out Loud

[1001] 145 - (446) It was narrated that Ibn 'Abbās said, concerning the saying of Allāh the Most High: "... And offer your Salāt (prayer) neither aloud nor in a low voice..."[1] This was revealed when the Messenger of Allāh ﷺ was hiding in Makkah. When he led his Companions in prayer, he raised his voice when reciting Qur'ān, but when the idolators heard it, they reviled the Qur'ān, and the One Who had revealed it, and the one who had brought it. So Allāh said to His Prophet ﷺ: "...And offer your Salāt (prayer) neither aloud..." lest the idolators hear your recitation, "... nor in a low voice...", lest your Companions be unable to hear it; let them hear the Qur'ān, but do not recite so loudly, "... but follow a way between...", meaning, neither too loud nor too soft."

[1002] 146 - (447) It was narrated that 'Āishah said,

concerning the saying of Allâh the Most High: "... And offer your Salât (prayer) neither aloud nor in a low voice..." [1] This was revealed concerning supplication.

[1003] (…) A similar report (as no. 1001) was narrated from Hishâm with this chain.

Chapter 32. Listening To The Recitation

[1004] 147 - (448) It was narrated that Ibn ‘Abbâs said concerning Allâh’s saying: “Move not your tongue concerning it...”[2] “When Jibrîl brought the Revelation down to him (i.e. the Prophet ﷺ), he would move his tongue and lips with it, which was visibly hard for him. Then Allâh, the Most High revealed: “Move not your tongue concerning it to make haste therewith” meaning, in learning it. “It is for Us to collect it and to give you the ability to recite it ” We will preserve it in your heart and enable you to recite it. “And when We have recited it to you, ...
then follow its recitation,” meaning: We have sent it down, so listen to it. “Then it is for Us to make it clear”,[1] meaning: We will explain it on your tongue. So when Jibrîl came to him, he kept silent, and when he departed, he recited it as Allâh promised he would.”

[1005] 148 - (...) It was narrated from Mûsâ bin Abî ‘Aishah, from Sa‘eed bin Jubair, that Ibn ‘Abbâs said, concerning: “Move not your tongue concerning it to make haste there with.”[2] “The Prophet (ﷺ) experienced some hardship when the Revelation came to him, and he used to move his lips.” Ibn ‘Abbas said to me: “I will move my lips for you as the Messenger of Allâh (ﷺ) used to move his lips,” and he moved his lips. “Sa‘eed said: “I will move my lips for you as Ibn ‘Abbâs moved his lips,” and he moved them. “Then Allâh the Most High revealed: “Move not your tongue concerning it”[3] meaning: I will preserve it in your heart, then you will be able to recite it. “And when We have recited it to you, then follow its recitation”[4] meaning: so listen to it attentively, then it is for Us

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to cause you to recite it. So when Jibrîl came to him, the Messenger of Allâh would listen, and when Jibrîl left, the Prophet would recite it as it had been recited to him.”

Chapter 33. Reciting Out Aloud In As-Subh And Reciting To The Jinn

[1006] 149 - (449) It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh did not recite Qur’ân to the Jinn and he did not see them. The Messenger of Allâh set out with a group of his Companions, heading towards the market of ‘Ukâz. The devils had been prevented from hearing the news of heaven, and shooting stars had been sent against them. The devils went back to their people, who said: ‘What is the matter with you?’ They said: ‘Something is preventing us from hearing the news of heaven, and shooting stars have been sent against us.’ They said: ‘That can only be because something has happened; travel throughout the earth, east and west, and see what it is that is preventing you from hearing the news of heaven.’ So they went and traveled throughout the earth, east and west. The group that headed towards Tihâmah passed by when he (the Prophet
was in Nakhl, when they were headed towards the market of ‘Ukáz, and he was leading his Companions in Fajr prayer. When they heard the Qur’ân, they listened to it, and said: ‘This is what has prevented us hearing the news from heaven.’ They went back to their people and said: ‘O our people, we have heard a wondrous Qur’ân which guides to the right path; we have believed in it and we will never associate anyone with our Lord.’ Then Allâh revealed to His Prophet Muḥammad ﷺ: Say: It has been revealed to me that a group of jinn listened (to this Qur’ân)....”[1]

[1007] 150 - (450) It was narrated that ‘Āmir said: “I asked ‘Alqamah: ‘Was Ibn Mas‘ūd present with the Messenger of Allâh ﷺ on the night of the jinn?’ ‘Alqamah said: ‘I asked Ibn Mas‘ūd: “Were any of you present with the Messenger of Allâh ﷺ on the night of the jinn?” He said: “No, but we were with the Messenger of Allâh ﷺ on that night, then we missed him and looked for him in the valleys and mountain passes. We feared that he had been taken by the jinn, or secretly murdered, and we spent the worst night that any people have ever spent. In the morning, he came from the

direction of Ḥiรā’, and we said: ‘O Messenger of Allâh, we missed you and we looked for you but did not find you, and we spent the worst night that any people have ever spent.’ He said: ‘Someone from the jinn came to call me, and I went with him and recited the Qur’ân to them.’ Then he set off with us and showed us their tracks and the traces of their fires. They asked him for provisions and he said: ‘You may have every bone on which the Name of Allâh has been mentioned that falls into your hands with plenty of meat on it, and all dung is food for your animals.’ The Messenger of Allâh ﷺ said: ‘Do not clean yourselves with them (after relieving yourselves), for they are the food of your brothers.”

[1008] (...) It was narrated from Dâwûd with this chain, as far as the words: “The traces of their fires. (no. 1007)”

Ash-Sha‘bî said: “They asked him for provision, and they were from among the jinn of Al-Jazîrah...”[1]

[1009] 151 - (...) It was narrated from ‘Abdullâh from the Prophet ﷺ: ‘(...) وَحَدَّثَنِي عَلَيْهِ بِنِّ

[1] A term used by them to refer to North Western Mesopotamia.
And the traces of their fires;" he did not mention what came after that (from no. 1008).

[1010] 152 - (...) It was narrated that 'Abdullâh said: "I was not with the Prophet on the night of the jinn, but I wished that I had been with him."

[1011] 153 - (...) It was narrated that Ma'n said: "I heard my father say: 'I asked Masrüq: "Who told the Prophet about the jinn on the night when they listened to the Qur'ân?" He said: "Your father" - meaning Ibn Mas'üd - "told me that he (Prophet) was told about the jinn by the tree."

Chapter 34. The Recitation For Zuhr And ‘Asr

[1012] 154 - (451) It was narrated that Abü Qatâdah said: "The Messenger of Allâh used to lead us in prayer, and he would recite the Opening of the Book (Al-Fâtiha) and two Sürah

(المعجم ٣٤) - (باب القراءة في الظهر والعصر) (التحفة ٣٤)
in Zuhr and ‘Asr, and let us hear a Verse sometimes. He used to make the first Rak‘ah lengthy in Zuhr, and the second Rak‘ah short, and he did likewise in Aş-Şubh.”

[1013] 155 - (...) It was narrated from ‘Abdullâh bin Abî Qatâdah, from his father, that the Prophet used to recite the Opening of the Book and a Sûrah in the first two Rak‘ah of Zuhr and ‘Asr, and he would let us hear a Verse sometimes, and in the last two Rak‘ah he would recite Al-Fâtiţah (only).

[1014] 156 - (452) It was narrated that Abû Sa’eed Al-Khûdri said: “We estimated how long the Messenger of Allâh stood during Zuhr and ‘Asr. We estimated that he stood during the first two Rak‘ah of Zuhr for as long as it takes to recite “Alif-Lâm-Mim. The revelation of the Book...”.[1] We estimated that he stood in the last two Rak‘ah for

half that time. We estimated that he stood during the first two Rak'ah of 'Asr for as long as he stood during the last two Rak'ah of Zuhr, and we estimated that he stood during the last two Rak'ah for half of that.”

Abū Bakr did not mention “Alif-Lâm-Mim. The revelation of the Book...” in his Hadīth, but he said: “As long as it takes to recite thirty Verses.”

[1015] 157 - (...) It was narrated from Abū Sa‘eed Al-Khudrī that the Prophet used to recite in the first two Rak'ah of Zuhr prayer approximately thirty Verses in each Rak'ah, and in the last two Rak'ah approximately fifteen Verses, or he said: “Half of that.” In the first two Rak'ah of 'Asr he used to recite in each Rak'ah approximately fifteen Verses, and in the last two Rak'ah approximately half of that.”

[1016] 158 - (453) It was narrated from Jābir bin Samurah that the people of Al-Kufah complained about Sa‘d to ‘Umar bin Al-Khaṭṭāb, and they complained about his prayer.
'Umar sent for him and he came. He told him how they had found fault with his prayer. He said: “I lead them in prayer according to the prayer of the Messenger of Allah 🥀 and I do no more and no less than that. I make first two Rak'ah long, and I make the last two short.” He said: “That is what I thought of you, Abû Ishâq.”

[1017] (…) It was narrated from 'Abdul-Malik bin 'Umair, with this chain (a similar Hadîth as no. 1016).

[1018] 159 - (…) It was narrated that Abû ‘Awn said: “I heard Jâbir bin Samurah say: “Umar said to Sa’d: “They are complaining about you in everything, even in prayer.” He said: “I make it long in the first two (Rak’ah) and I make it short in the last two. I do not neglect to follow the example of the prayer of the Messenger of Allah 🥀.” He said: “That is what I thought of you.”

[1019] 160 - (…) A similar Hadîth (as no. 108) was narrated from Jâbir bin Samurah. He added: “He said: ‘Are these Bedouins teaching me how to offer Salât?’”
It was narrated that Abū Sa‘eed Al-Khudrī said: “The *Iqâmah* for Zuhr prayer would be called, and a person would go to Al-Baqʿ, relieve himself, then perform *Wudū* and come back, and the Messenger of Allāh ﷺ would still be in the first *Rakʿah*, because he made it so long.”

It was narrated from Qaza‘ah who said: “I came to Abū Sa‘eed Al-Khudrī when he was surrounded by people, and when the people left him, I said: ‘I am not going to ask you what these people were asking you about, I am going to ask you about the prayer of the Messenger of Allāh ﷺ.’ He said: ‘There is nothing good in that for you.’ I repeated the question and he said: ‘The *Iqâmah* for Zuhr prayer would be called, and one of us would go to Al-Baqʿ and relieve himself, then go to his family and perform *Wudū*, then he would come back to the *Masjid* and the Messenger of Allāh ﷺ would still be in the first *Rakʿah.*”

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[1] An-Nawawī said that this means: You will not able to do anything like the prayer of the Prophet ﷺ in terms of length or proper focus and humility; even if you try you will not be able to do it, and then you will have overburdened yourself, and will be one of those who learned some aspect of the Sunnah and then abandoned it.
Chapter 35. Recitation In As-Subh

[1022] 163 - (455) It was narrated that 'Abdullâh bin As-Sâ‘ib said: “The Messenger of Allah  led us in praying As-Subh in Makkah, and he started to recite Sûrat Al-Mu‘minûn, until he reached the Verses that mention Mûsâ and Hârûn, peace be upon them, or ‘Eisâ,  – Muhammad bin ‘Abbâd was not sure, or there was a difference of opinion concerning that - “then the Prophet  was overcome by a cough, so he bowed.”’ Abdullâh bin As-Sâ‘ib was present on that occasion. According to the Hadîth of ‘Abdur-Razzâq: “He cut short (his recitation) and bowed.”

[1023] 164 - (456) It was narrated from ‘Amr bin Huraith that he heard the Prophet  saying:
reciting in Fajr: “And by the night as it departs”.\textsuperscript{[1]}

\begin{itemize}
\item \textsuperscript{[1024]} 165 - (457) It was narrated that Qutbah bin Mâlik said: “I offered prayers and the Messenger of Allah ﷺ led us in (that) prayer, and he recited: “Qâf. By the Glorious Qur’ân...[2] until he reached: “And tall date palms”.\textsuperscript{[3]} Then he started to repeat it, and I do not know what he said.”
\item \textsuperscript{[1025]} 166 - (...) It was narrated that Qutbah bin Mâlik heard the Prophet (ﷺ) reciting in Fajr: “And tall date palms, with ranged clusters.”\textsuperscript{[4]}
\end{itemize}

\begin{itemize}
\item \textsuperscript{[1]} At-Takwîr 81:1.
\item \textsuperscript{[2]} Qâf 50:1.
\item \textsuperscript{[3]} Qâf 50:10.
\item \textsuperscript{[4]} Qâf 50:10.
\end{itemize}
[1026] 167 - (...) It was narrated from Ziyād bin ‘Ilāqah, from his paternal uncle, that he offered As-Subh (prayers) with the Prophet  and in the first Rak‘ah he recited “And tall date palms, with ranged clusters.” [1]
And perhaps he said: “Qāf.”

[1027] 168 - (458) It was narrated from Jābir bin Samurah that the Prophet  used to recite in Fajr: “Qāf. By the Glorious Qur‘ān,”[2] and the rest of his prayers were short.

[1028] 169 - (...) It was narrated that Simāk said: “I asked Jābir bin Samurah about the prayer of the Prophet. He said: 'He used to make his prayer short, and he did not pray like these people.'”
And he told me that the Messenger of Allāh  used to recite in Fajr “Qāf. By the glorious Qur‘ān”[3] and similar Sūrah.

It was narrated that Jâbir bin Samurah said: "The Prophet ﷺ used to recite in Zuhr: "By the night as it envelops", and something similar in 'Asr, and in Subh he would recite something longer than that."

It was narrated from Jâbir bin Samurah that the Prophet (ﷺ) used to recite in Zuhr: "Glorify the Name of your Lord, the Most High" and in Subh something longer than that.\(^2\)

It was narrated from Abü Barzah that the Messenger of Allah (ﷺ) used to recite between sixty and one hundred Verses in Al-Ghadâh\(^3\) prayer.

(...) It was narrated that Abû Barzah Al-Aslamî said: "The Messenger of Allah ﷺ used to recite between sixty and one hundred Verses in Fajr prayer."

\(^{1}\) Al-Lail 92:1.  
\(^{2}\) Al-A'lâ 87:1.  
\(^{3}\) That is the obligatory Fajr prayer.
(462) It was narrated that Ibn ‘Abbās said that Umm Al-Fadl bint al-Hārith heard him reciting: “By the winds (or angels or the Messengers of Allāh) sent forth one after another.” And she said: “O my son, your reading of this Sūrah reminded me that the last thing I heard the Messenger of Allāh reciting was this Sūrah, during Maghrib.”

(463) It was narrated from Muhammad bin Jubair bin Mut'im, that his father Al-Mu'a'lāṭ 77:1.

said: "I heard the Messenger of Allāh reciting (Sūrah) At-Ṭūr in Maghrib."

[1036] (...) A similar report (as no. 1035) was narrated from Az-Zuhri with this chain.

Chapter 36. Recitation During ʿIshâ’

[1037] 175 - (464) Al-Barâ’ narrated that the Prophet was on a journey, and he prayed ʿIshâ’ the later, and recited in one of the two Rak‘ah: By the fig, and the olive."[1]

[1038] 176 - (...) It was narrated that Al-Barâ’ bin ‘Āzib said: "I offered ʿIshâ’ (prayers) with the Messenger of Allāh and he recited: “By the fig, and the olive.”[2]

[1039] 177 - (...) Al-Barâ' bin 'Azib said: "I heard the Prophet (ﷺ) recite: "By the fig, and the olive' during 'Ishâ', and I have never heard anyone with a more beautiful voice than him."

[1040] 178 - (465) It was narrated from Sufyân, from 'Amr, that Jâbir said: "Mu'âdh used to offer prayers with the Prophet (ﷺ), then he would go and lead his people in prayer. One night he offered 'Ishâ' with the Prophet (ﷺ), then he went to his people to lead them in prayer. He started to recite Sûrat Al-Baqarah, and one man turned aside, said the Salâm, then he prayed by himself and went away. They said to him: 'Are you a hypocrite, 0 so-and-so?' He said: 'No, by Allah, and I will go to the Messenger of Allah (ﷺ) and tell him.' He went to the Messenger of Allah (ﷺ) and said: 'O Messenger of Allah, we are owners of camels used for watering. We work by day and Mu'âdh offered 'Ishâ' with you, then he came and started to
recite Sūrat Al-Baqarah.’ The Messenger of Allāh ﷺ turned to Mu‘ādh and said: ‘O Mu‘ādh, are you trying cause Fitnah?[1] Recite such-and-such, recite such-and-such.’”


[1041] 179 - (...) It was narrated that Jābir said: “Mu‘ādh bin Jabal Al-Anṣārī led his companions in praying ‘Iḥā’ and he made it long for them. A man went away and prayed (separately), and Mu‘ādh was told about that, and said: ‘He is a hypocrite.’ When news of that reached the man, he went to the Messenger of Allāh ﷺ and told him what Mu‘ādh had said. The Prophet ﷺ said to him: ‘Do you want to cause Fīntah, O Mu‘ādh? When you lead the people in prayer, recite: “By the sun and its brightness”,[6] “Glorify the Name of your Lord, the Most High”[7] “Read! In the Name of your Lord”[8]

[1] Meaning, to bring the people to trial, and repel them from the religion.
and: “By the night as it envelops.”[1]

[1042] 180 - (...) It was narrated from Jâbir bin ‘Abdullâh that Mu‘âdh bin Jabal used to pray ‘Ishâ’ the later with the Messenger of Allâh ﷺ, then he would go back to his people and lead them in that prayer.

[1043] 181 - (...) It was narrated that Jâbir bin ‘Abdullâh said: “Mu‘âdh used to pray ‘Ishâ’ with the Messenger of Allâh ﷺ, then he would go to the Masjid of his people and lead them in prayer.”

Chapter 37. The Command To The Imâm To Make The Prayer Brief But Complete

[1044] 182 - (466) It was narrated that Abû Mas‘ûd Al-Ansârî said: “A man came to the Messenger of Allâh ﷺ and said: ‘I keep away from Fajr prayer because of so-and-so, because he makes it too long for us.’ I have never seen the Prophet ﷺ so

angry in exhortation as he was that day. He said: ‘O people, there are among you some who repel others. Whoever among you leads the people in prayer, let him be brief, for among them are the elderly, the weak and those with urgent needs.’"

[1045] (...) A Hadith similar to that of Hushaim (no. 1044) was narrated from Ismâ’îl, with this chain.

[1046] 183 - (467) It was narrated from Abû Hurairah that the Prophet ﷺ said: "When one of you leads the people in prayer, let him make it brief, for among them are the young and the elderly, the weak and the sick. And when one of you offers prayers alone, let him pray as he likes.”

[1047] 184 - (...) It was narrated that Hammâm bin Munabbih said: “Abû Hurairah narrated to us from Muḥammad the Messenger of Allâh ﷺ,” - and he mentioned several Ahâdîth, among which was: The
Messenger of Allah said: ‘Whenever one of you stands to lead the people in prayer, let him make the prayer brief, for among them are the elderly, and among them are the weak. And when one of you stands to offer prayers alone, let him make his prayer as long as he likes.’”

[1048] 185 - (...) Abû Hurairah said: “The Messenger of Allah said: ‘When one of you leads the people in prayer, let him make it brief, for among the people are the weak, the sick and those who have urgent needs.’”

[1049] (...) Abû Hurairah said: “The Messenger of Allah said...” a similar report (as no. 1048), except that, instead of “the sick,” he said “the elderly.”

[1050] 186 - (468) ‘Uthmân bin Abî Al-‘Âs Al-Thaqafi narrated that the Prophet said to him: “Lead your people in prayer.” He said: “I said: ‘O Messenger of Allah, I have some misgivings...”
about that.' He said: 'Come closer.' So I sat before him and he placed his hand in the center of my chest, then he said: 'Turn around.' Then he placed (his hand) on my back, between my shoulder blades. Then he said: 'Lead your people in prayer. Whoever leads people in prayer, let him make it brief, for among them are the elderly, among them are the sick, and among them are those who have urgent needs. And when one of you offers prayer alone, let him pray however he wishes.' "

[1051] 187 - (...) Uthmān bin Abī Al-'Āṣ said: "The last instruction that the Messenger of Allāh ﷺ gave me was: 'When you lead people in prayer, make the prayer brief for them.'"

[1052] 188 - (469) It was narrated from Anas that the Prophet ﷺ used to make his prayer brief yet complete.
[1053] 189 - (...) It was narrated from Anas that the Messenger of Allah was one of those whose prayer was brief yet complete.

[1054] 190 (...) It was narrated that Anas bin Malik said: “I have never prayed behind any Imam whose prayer was more brief yet more perfect that the Messenger of Allah.”

[1055] 191 - (470) It was narrated that Anas said: “The Messenger of Allah would hear the crying of a child with his mother, when he was offering As-Salat, so he would recite a short Sura.”

[1056] 192 - (...) It was narrated that Anas bin Malik said: “The Messenger of Allah said: ‘I start my Salat intending to make it long, then I hear the crying of...’”
a child, so I make it short because of his mother’s distress.”

Chapter 38. Moderation In All Pillars Of The Prayer, And Making It Brief Yet Complete

[1057] 193 - (471) It was narrated that Al-Barâ’ bin ’Azib said: “I observed the prayer of Muhammad ﷺ and I noticed that his standing, his bowing, his standing after bowing, his prostration, his sitting between the prostrations, his prostration and his sitting between the Taslîm and departure were almost all equal in length.”

[1058] 194 - (...) It was narrated that Al-Hakam said: “Al-Kūfah was taken over by a man - and he named him - at the time of Ibn Al-Ash’ath. He commanded Abû ‘Ubaidah bin ‘Abdullâh to lead the people in prayer, and he used to pray, when he raised his head from bowing, he would stand for as long as it takes to say: ‘Allâhumma! Rabbâna lakal-
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(Raise your hands again, fill the heavens, fill the earth, and fill whatever You will besides that, Lord of Glory and Majesty, none can withhold what You bestow and none can bestow what You withhold, nor can the fortune of the fortunate avail him anything before You.)"

Al-Ḥakam said: "I mentioned that to 'Abdur-Raḥmān bin Abī Laila and he said: 'I heard Al-Barā' bin 'Azib say: "The Ṣalāt of the Messenger of Allāh, his bowing, when he lifted his head from bowing, his prostration and his (sitting) between the two prostrations were almost all equal in length."

Shu'bah said: "I mentioned that to 'Amr bin Murrah and he said: 'I saw Ibn Abī Laila, and his prayer was not like that."

[1059] (...) It was narrated from Al-Ḥakam that when Māṭar bin Nājiyyah took over Al-Ḳūfah, he commanded Abū 'Ubaidah to lead the people in prayer... and he quoted the same Ḥadīth (no. 1056).
It was narrated from Thâbit, that Anas said: “I try my best to lead you in prayer as I saw the Messenger of Allah lead us in prayer.”

He said: “Anas used to do something that I have not seen you do. When he raised his head from bowing, he would stand so long that one would think that he had forgotten, and when he raised his head from prostrating, he would remain so long that one would think that he had forgotten.”

It was narrated that Anas said: “I have never prayed behind anyone who made the prayer so brief yet perfect as the Messenger of Allah did. The prayer of the Messenger of Allah was well balanced. And the prayer of Abû Bakr was well balanced, too. During the time of ‘Umar bin Al-Khattâb, he made the Fajr prayer lengthy. But when the Messenger of Allah said: ‘Sami’a Allâhu liman hamidah,’ he would stand for so long that we would think, he has forgotten. Then he would prostrate, and he would sit for so long between the two prostrations that would we think he has forgotten.”
Chapter 39. Following The Imam And Acting After Him

[1062] 197 - (474) It was narrated that ‘Abdullâh bin Yazîd said: “Al-Barâ’, who is not a liar, told me that they used to offer prayers behind the Messenger of Allâh ﷺ, and when he raised his head from bowing, I would not see anyone bending his back until the Messenger of Allâh ﷺ had placed his forehead on the ground, then those who were behind him would go down in prostration.”

[1063] 198 - (…) ‘Abdullâh bin Yazîd said: “Al-Barâ’, who is not a liar, told me: ‘When the Messenger of Allâh ﷺ said: “Sami’a Allâhu liman 1fwmidah,” none of us would bend his back until the Messenger of Allâh ﷺ had gone down in prostration, then we would go down in prostration after him.”

[1064] 199 - (…) It was narrated that Muḥârib bin Dithâr said: “I heard ‘Abdullâh bin Yazîd saying on the Minbar: ‘Al-Barâ’ told me that they used to offer prayers...”
with the Messenger of Allâh ﷺ. When he bowed, they bowed, and when he raised his head from bowing and said: “Sami’a Allâhu liman hamidah,” we would remain standing until we saw that he had placed his forehead on the ground, then we would follow him.”

[1065] 200 - (...) It was narrated that Al-Barâ’ said: “We were with the Prophet ﷺ (during prayers) and none of us would bend his back until we saw that he had prostrated.”

Zuhair said: Sufyân narrated to us: The people of Al-Kûfah, Abân and others, narrated to us: “Until we saw him prostrating.”

[1066] 201 - (475) It was narrated that ‘Amr bin Huraih said: “I offered Fajr prayers behind the Prophet ﷺ and I heard him reciting: “So verily, I swear by the planets that recede (i.e. disappear during the day and appear during the night). And by the planets that move swiftly and hide themselves”. And no man among us would bend his back until he had prostrated fully.”

Chapter 40. What Is To Be Said When Raising One’s Head From Bowing

[1067] 202 - (476) It was narrated that Ibn Abi Awfâ said: “When the Messenger of Allah stood up from bowing, he would say: ‘Sami’a Allâhu liman hamidah. Allâhumma! Rabbanâ lâkâl-hamdu mil’as-samâwâti wa mil’al-ardi wa mil’a mà shi’tâ min shâ’in ba’d ’ (Allâh hears those who praise Him; Allah our Lord, to You be praise, filling the heavens, filling the earth, and filling whatever You will besides that.)”

[1068] 203 - (…) It was narrated that ‘Ubaid bin Al-Hasan said: “I heard ‘Abdullâh bin Abi Awfâ say: ‘The Messenger of Allah used to say this supplication: “Allâhumma Rabbanâ lâkâl-hamdu mil’as-samâwâti wa mil’al-ardi wa mil’a mà shi’tâ min shâ’in ba’d ’ (Allâh our Lord, to You be praise, filling the heavens, filling the earth, and filling whatever You will besides that.)”

[1069] 204 - (…) ‘Abdullâh bin Abi Awfâ narrated that the Prophet used to say: “Allâhumma lâkâl-hamdu mil’as-samâwâti wa mil’al-ardi wa mil’a mà shi’tâ min shâ’in ba’d’ (Allâh our Lord, to You be praise, filling the heavens, filling the earth, and filling whatever You will besides that.)”
Our Lord, to You be praise, filling the heavens, filling the earth, and filling whatever You will besides that. O Allah, cleanse me with snow and hail and cool water. O Allah, cleanse me from sin as a white garment is cleansed of dirt.)”

[1070] (...) It was narrated from Shu’bah with this chain (a Hadith similar to no. 1069).

According to the report of Mu’adh: “kamâ yunaqqath-Lawbul-abyalu min ad-daran (As a white garment is cleansed of filth.)” According to the report of Yazid: “min ad-danas (from impurity.)”

[1071] 205 - (477) It was narrated that Abû Sa’eed Al-Khudrî said: “When the Messenger of Allah ﷺ raised his head after bowing, he would say: ‘Rabbânâ lakal-hamdu mil’as-samâwâti wa mil’al-ardi wa mil’u ma shi’ta min shai’in ba’d, ahlath-thanâ ‘i wal-majdi, ahaqqu ma qalal-’abd, wa kullunâ laka ’abd. Allâhumma! La mâni’a limâ a’taita, wa lâ mu’î limâ man’at, wa lâ yanfa’u dhâl-jaddi minkal-jadd. (Our Lord, to You be
praise, filling the heavens, filling the earth, and filling whatever You will besides that. Lord of Glory and Majesty. The truest words that a slave can say, and all of us are Your slaves. O Allah, none can withhold what You bestow and none can bestow what You withhold, nor can the fortune of the fortunate avail him anything before You.)"

[1072] 206 - (478) It was narrated from Ibn 'Abbâs that when the Prophet raised his head after bowing, he said: “Allâhumma! Rabbânâ lakal-hamdu mil'as-samâwâti wa mil'al-ardi wa mil'a mà shi'ta min shai'in ba'du. Ahlath-thanâ'i wal-majdi, là mâni'a limâ a'itä, wa là mu'ità limâ man'at, wa là yanfa'u dhâl-jaddi minkal-jadd. (0 Allah our Lord, to You be praise, filling the heavens, filling the earth, and filling whatever You will besides that. Lord of Glory and Majesty. None can withhold what You bestow and none can bestow what You withhold, nor can the fortune of the fortunate avail him anything before You.)"

[1073] (...) It was narrated from Ibn 'Abbâs that the Prophet said:... as far as the words: “mil'a mà shi'ta min shai'in ba'du (filling whatever You will besides that),” and he did not mention the words that come after that.
Chapter 41. The Prohibition Of Reciting The Qur'ân While Bowing And Prostrating

[1074] 207 - (479) It was narrated that Ibn 'Abbâs said:
"The Messenger of Allâh \( \text{ﷺ} \) (during his fatal illness) drew back the curtain and the people were lined up in rows behind Abû Bakr. He said: 'O people, there is nothing left of the glad tidings of Prophethood except a good dream that a Muslim sees or that is seen for him. Be it-known that I have been forbidden to recite the Qur'ân when bowing or prostrating. As for bowing, glorify your Lord [the Mighty and Sublime] therein, and as for prostrating, strive in supplication, for it is deserving of a response (from your Lord)."

[1075] 208 - (...) It was narrated that 'Abdullâh bin 'Abbâs said:
"The Messenger of Allâh \( \text{ﷺ} \) drew back the curtain, and his head was bandaged during the sickness of which he died. He said: 'O Allâh, have I conveyed (the message)?' (And he repeated this) Three times.
‘There is nothing left of the glad tidings of Prophethood except a good dream that a Muslim sees or that is seen for him.’ Then he quoted a Hadith similar to that of Sufyân (no. 1075).


[1077] 210 - (…) ‘Ali bin Abî Ṭâlib said: “The Messenger of Allâh forbade me from reciting the Qur’ân while I am bowing and prostrating. (in prayers)”

[1078] 211 - (…) It was narrated that ‘Ali bin Abî Ṭâlib said: “The Messenger of Allâh forbade me from reciting the Qur’ân while bowing and prostrating, but I do not say that he forbade you.”
[1079] 212 - (...) It was narrated that ‘Alî said: “My beloved forbade me from reciting the Qur’ân while bowing or prostrating.”

[1080] 213 - (...) It was narrated from ‘Alî from the Prophet. All the narrators said: “He forbade me from reciting the Qur’ân when bowing.” But they did not mention in their reports the prohibition of doing so when prostrating, as was mentioned by Az-Zuhri, Zaid bin Aslam, Al-Walid bin Kathîr and Dâwûd bin Qais.
It was narrated from `Abdullâh bin Ḥunain, from `Ali (as no. 1079), but he did not mention prostration.

It was narrated that Ibn `Abbâs said: "I was forbidden to recite Qur'ân when bowing." No mention of `Alî was made in the chain.

Chapter 42. What Is To Be Said While Bowing And Prostrating

It was narrated from Abû Hurairah that...
The closest that a person is to his Lord is when he is prostrating, so say a great deal of supplication.

It was narrated from Abū Hurairah that when he prostrated, the Messenger of Allāh ﷺ used to say: “Allāhumma ghfir lailāh, kullahu dīqqahu wa jillahu, wa 'alāniyatahu wa sīrāhuhu, Allahumma ghum, kān yuqūlū fi Sūjūdū: ‘llāhī allāhī, 'llāhī allāhī, wa yuqīr bi dahī khalī fi wājihi, wa Âlīhā wa 'Âlīhā, wa 'Âlīhā, wa 'Âlīhā wa 'Âlīhā’.”

It was narrated that ʿĀishah said: “The Messenger of Allāh ﷺ often used to say when he was bowing and prostrating: ‘Subhānā AllāhuAllāhumma! Wa bihamdika, Allāhumma ghfir lailāh, allāhī allāhī, allāhī allāhī, wa yuqīr bi dahī khalī fi wājihi, wa Âlīhā wa 'Âlīhā, wa 'Âlīhā, wa 'Âlīhā, wa 'Âlīhā.’”

It was narrated that ʿĀishah said: “The Messenger of Allāh ﷺ often said: “The closest that a person is to his Lord is when he is prostrating, so say a great deal of supplication.”
used to say before he died: ‘Subhânâk Allâhumma! Wa bihamdik. Astaghfiruka wa atîbu ilaih (Glory and praise be to You, I ask You for forgiveness and I repent to You.)’”

She said: “I said: ‘O Messenger of Allâh, what are these words that I see that you have started to say?’ He said: ‘I was given a sign in my Ummah, and when I saw it I was to say these words. ‘When there comes the Help of Allâh and the Conquest (of Makkah)’ until the end of the Sûrah.”[1]

[1087] 219 - (...) It was narrated that ‘Aishah said: “From the time the Sûrah “When there comes the Help of Allâh and the Conquest (of Makkah)”[2] was revealed, I did not see the Prophet ﷺ offer any prayer but he also supplicated, or; he said during the prayer: ‘Subhânâk Allâhumma! Wa bihamdik. Allâhumaghfîl (Glory and praise be to You my Lord. 0 Allah, forgive me.)’”

[1088] 220 - (...) It was narrated that ‘Aîshah said: “The Messenger of Allâh ﷺ often used to say: ‘Subhân Allâh, wa bihamdîh. Astaghfirullah wa atîbu ilaih (Glory and praise be to Allâh. I ask Allâh for forgiveness

and I repent to Him.)’ I said: ‘O Messenger of Allah, why do I see you often saying: “Subhân Allah, wa bihamdih. Astâghfirullah wa atâbû ilaih (Glory and praise be to Allah. I ask Allah for forgiveness and I repent to Him)”?’ He said: ‘My Lord told me that I would see a sign in my Ummah, and that when I saw it, I was to say often “Subhân Allah, wa bihamdih. Astâghfirullah wa atâbû ilaih (Glory and praise be to Allah. I ask Allah for forgiveness and I repent to Him.)” And I have seen it: When there comes the Help of Allah and the Conquest’ - the conquest of Makkah - ‘And you see that the people enter Allah’s religion (Islam) in crowds. So glorify the Praises of your Lord, and ask His forgiveness. Verily, He is the One Who accepts the repentance and Who forgives..’” [1]

[1089] 221 - (485) Ibn Juraij said: “I said to ‘Atâ’: ‘What do you say when you bow?’ He said: ‘Subhânaka wa bihamdika lâ ilâha illa anta (Glory and praise be to You, there is none worthy of worship except You.)’ Ibn Abī Mulaikah told me that ‘Aishah said: ‘I noticed that the Prophet was not there one night, and I thought that he had gone to one of his (other) wives. I looked for

him, then I came back, and I saw he was bowing or prostrating and saying: ‘Subhânaka wa bihamdiika lâ ilâha illa anta (Glory and praise be to You, there is none worthy of worship except You.)’ I said: ‘May my father and mother be sacrificed for you! I was thinking of one thing and you were doing something else.’”

[1090] 222 - (486) It was narrated from Abû Hurairah that ‘Aishah said: “I noticed that the Messenger of Allah was not in the bed one night, so I searched for him, and my hand fell on the sole of his foot. He was in the Masjid, with his feet held upright, and he was saying: ‘Allâhumma! Inni a’ûdhu biriḏâkâ min sakhatika wa bimu ‘âfâtika min ‘uqâbatika, wa a’ûdhu bika minka, là uhsl thanâ’an ‘alayka, anta kamâ athnaita ‘ala nafsik (O Allah, I seek refuge in Your pleasure from Your wrath, in Your forgiveness from Your punishment. I seek refuge in You from You. I cannot praise You enough; You are as You have praised Yourself.)’”

[1091] 223 - (487) It was narrated from Muţârrif bin ‘Abdullâh bin Ash-Shikh-khîr that ‘Aishah told him that the Messenger of Allah used to say when he bowed and prostrated: “Subbuhun quddasun rabbul-malâ ‘ikati war-rûḥ
Chapter 43. The Virtue Of Prostration And Encouragement To Do So

[1093] 225 - (488) Ma’dân bin Abî Ṭalhâh Al-Ya’muri said: “I met Thawbân, the freed slave of the Messenger of Allâh ﷺ, and said: ‘Tell me of a deed that I may do, by which Allâh may admit me to Paradise’” - or he said: ‘Tell me of the most beloved of deeds to Allâh.’ He remained silent. I asked him (again) and he remained silent. I asked him a third time and he said: ‘I asked the Messenger of Allâh ﷺ about that and he said: You should prostrate to Allâh a great deal, for you will not perform one prostration to Allâh, but Allâh will raise you one degree in status thereby, and erase one sin for you.’”

(Glorified, Holy, Lord of the Angels and the Spirit.)”

[1092] 224 - (...) This Hadîth (no. 1091) was narrated from ‘Âishah, from the Prophet ﷺ.

(المعجم ٤٣ - (باب فضل السجود والبحث عليه) (التحفة ٤٣) [١٠٩٣])} ٢٤٥ - (٤٨٨) وَحَدَّثَنِي \nرَحْمَةٌ بْنُ حَبِيبٍ حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: سَمِعْتُ الأَوْلِيَاءِ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ هَشَامِ الْأَوْلِيَاءِ قَالَ: حَدَّثَنِي مَعْذَانٌ أَبُو عَبْدُ اللَّهِ طَلَّاحٌ الْأَعْمَرُ قَالَ: لَبِّيَتُ نُورَانٌ مَّؤْنِئِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قَالَ: أَخْيَاهُ يُعْمَلُ عَلَيْهِ يُذْهِبُ اللَّهُ بِهِ الْجَنَّةَ، أَوْ قَالَ: قَالَ: فَقَالَ فَرَأَبَ الْأَعْمَالِ إِلَى اللَّهِ فَسُكَتَ فَسُكَتْ ثُمَّ سَأَلَتْهُ فَسُكَتْ ثُمَّ سَأَلَتْهُ الْبَعْضَاءَ قَالَ: سَأَلَتْ عَنْ ذَلِكَ رَسُولُ اللَّهِ ﷺ، فَقَالَ: أَعْلَقَ بِكَثْرَةِ السَّجْدَةِ. فَقَالَ: لَمْ تُسْجِدْ اللَّهُ سَجْدَةً إِلَّا رَفَعَهَا ﷺ بِهِ فَرَجَّهَا، وَحَطَّ عَلَيْكَ بِهَا حُطُشَةً.”
Ma'dân said: “Then I met Abû Ad-Dardâ’ and asked him (the same question), and he said the same as Thawbân had said to me.”

[1094] 226 - (489) Rabî‘ah bin Ka‘b Al-Aslamî said: “I used to stay overnight with the Messenger of Allâh ﷺ and bring him water for Wudû’ and whatever he needed. He said to me: ‘Ask.’ I said: ‘I ask to be with you in Paradise.’ He said: ‘Is there anything else?’ I said: ‘That is all,’ He said: ‘Help me to do that for you by prostrating a great deal.’”

Chapter 44. The Limbs Of Prostration And The Prohibition Of Tucking Up One’s Hair And Garment Or Having One’s Hair In A Braid When Praying

[1095] 227 - (490) It was narrated that Ibn ‘Abbâs said: “The Prophet ﷺ ordered that we should prostrate on seven bones, and he forbade tucking up one’s hair and garment.” This is the Hadîth of Yahyâ.

Abû Ar-Rabl’ (in his narration) said: “… on seven bones, and it was forbidden to tuck up one’s hair or garment: The (bones are of) the hands, the knees, the feet, and the forehead.”
It was narrated from Ibn 'Abbās that the Prophet ﷺ said: “I have been commanded to prostrate on seven bones, and not to tuck up my garment or hair.”

It was narrated from Ibn 'Abbās: “The Prophet ﷺ was commanded to prostrate on seven (bones), and was forbidden to tuck up his hair or garment.”

It was narrated from Ibn 'Abbās that the Messenger of Allah ﷺ said: “I have been commanded to prostrate on seven bones: The forehead” - and he pointed to his nose - “the hands, the feet and the ends of the feet (toes), and not to tuck up my garment or hair.”

It was narrated from 'Abdullāh bin 'Abbās that the Messenger of Allah ﷺ said: “...”
"I have been commanded to prostrate on seven (bones) and not to tuck up my hair or garment: The forehead, the nose, the hands, the knees and the feet."

[1100] (491) It was narrated from Al-'Abbâs bin 'Abdul-Mutâlîb that he heard the Messenger of Allah ﷺ say: “When a person prostrates, he prostrates on seven parts of the body: His face, his hands, his knees and his feet.”

[1101] (492) It was narrated from 'Abdullâh bin 'Abbâs that he saw 'Abdullâh bin Al-Hârîth offering prayers, and his hair was braided at the back. He went and started to undo it. When he finished prayers, he turned to Ibn 'Abbâs and said: “What are you doing to my hair?” He said: “I heard the Messenger of Allah ﷺ say: ‘The likeness of this one is that of a man who prays with his hands tied.’”
Chapter 45. Moderation In Prostration; Placing The Hands On The Ground, Keeping The Elbows Up, Away From The Sides, And Lifting The Belly Up Off The Thighs When Prostrating

[1102] 233 - (493) It was narrated that Anas said: “The Messenger of Allah said: ‘Be moderate in prostration; none of you should spread his forearms (along the ground) like a dog.”

[1103] (...) Shu’bah narrated it with this chain. In the Hadâth of Ibn Ja’far it says: “None of you should spread his forearms (along the ground) like a dog.”

[1104] 234 - (494) It was narrated that Al-Barâ’ said: “The Messenger of Allah said: ‘When you prostrate, place your palms (on the ground) and raise your elbows.”

[1105] 235 - (495) It was narrated from ‘Abdullâh bin Mâlik bin Buhainah that when the Messenger of Allah prayed, (in prostration) he would
spread his arms out so much that the whiteness of his armpits could be seen.

[1106] 236 - (...) It was narrated from Ja'far bin Rabî'ah, with this chain.

According to the report of 'Amr bin Al-Hârîth, when the Messenger of Allah ﷺ prostrated, he would keep his arms so far apart that the whiteness of his armpits could be seen.

According to the report of Al-Laith, "When the Messenger of Allah ﷺ prostrated, he spread his arms so far out from his armpits that I could see the whiteness of his armpits."

[1107] 237 - (496) It was narrated that Maimûnâh said: "When the Prophet ﷺ prostrated, if a lamb wanted to pass beneath his arms, it could."

[1108] 238 - (497) It was narrated that Maimûnâh, the wife of the Prophet ﷺ, said: "When the Messenger of Allah ﷺ
prostrated, he kept his arms so far apart that the whiteness of his armpits could be seen from behind, and when he sat he rested on his left thigh.”

Chapter 46. The Description Of The Prayer, With What It Begins And Ends. The Description Of Bowing And Moderation Therein, And Of Prostration And Moderation Therein. Tashah-hud After Each Two Rak'ah Of Four Rak'ah Prayers. Description Of Sitting Between The Two Prostrations, And In The First Tashah-hud

[1110] 240 - (498) It was narrated that 'Aishah said: “The
Messenger of Allâh ﷺ used to start his prayer with the Takbîr and the recitation of Al-hamdu Lillâhi Rabbi 'Alamîn. When he bowed he neither kept his head up nor lowered it, but it was somewhere between the two. When he raised his head from bowing, he did not prostrate until he had stood up straight, and when he raised his head from prostrating, he did not prostrate again until he had sat up straight. After each two Rak’ah he would recite At-Tahiyyah. He would lay his left foot along the ground and hold his right foot upright. He forbade ‘Uqbatî-Shaitân,[1] and he forbade resting one’s forearms along the ground like a predator. And he used to conclude his prayer with the Taslîm.”

According to the report of Ibn Numair from Abû Khâlid: “And he forbade ‘Aqibi Shaitân.”

[1] Lit. The back of Shaitân. They differ over its description;
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Chapter 47. The Sutrah (Screen) For One Who Is Praying, And The Recommendation To Pray Facing A Sutrah. The Ruling On Passing In Front Of One Who Is Praying, And Preventing One Who Wants To Pass In Front. It Is Permissible To Lie Down In Front Of One Who Is Praying. Praying Towards One's Mount. The Command To Stand Close To The Sutrah. The Height Of The Sutrah, And Related Matters

[1111] 241 - (499) It was narrated from Mūsā bin Ṭalḥah that his father said: “The Messenger of Allāh ﷺ said: ‘When one of you places something like the back of a saddle in front of him (as a Sutra), let him pray and not worry about whoever passes beyond that.”

[1112] 242 - (...) It was narrated from Mūsā bin Ṭalḥah that his father said: ‘We were offering ʿSalāt and animals were passing in front of us. We mentioned that to the Messenger of Allāh ﷺ and he said: ‘Let one of you put something like the back of a saddle in front of him, then it will not matter whatever passes in front of him.”
Ibn Numair said: “It will not matter whoever passes in front of him.”

[1113] 243 - (500) It was narrated that ‘Aishah said: “The Messenger of Allah was asked about the Sutrah (screen) for one who is praying. He said: ‘Like the back of a saddle.’”

[1114] 244 - (…) It was narrated from ‘Aishah that the Messenger of Allah was asked during the campaign of Tabûk about the Sutrah (screen) for one who is praying. He said: “As the back of a saddle.”

[1115] 245 - (501) It was narrated from Ibn ‘Umar that when the Messenger of Allah went out on the day of ‘Eid, he ordered that a Harbah[1] be placed in front of him (as Sutra), and he prayed facing it, with the people behind him. He used to

do that when he traveled as well, hence the governors adopted that.

[1116] 246 - (...) It was narrated from Ibn 'Umar that the Prophet used to set up an 'Anazah[1] as Sutra and pray facing it.

Ibn Abi Shaibah added: 'Ubaidullâh said: "It was a Ḥarbah."

[1117] 247 - (502) It was narrated from Ibn 'Umar that the Prophet faced his mount sideways when he was praying towards it.

[1118] 248 - (...) It was narrated from Ibn 'Umar that the Prophet used to pray facing his mount.

Ibn Numair said: "The Prophet prayed facing a camel."

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[1] A spear tipped stick that is shorter than a lance and longer than a staff.
‘Awn bin Abî Juḥaifah narrated that his father said: “I came to the Prophet in Makkah while he was in Al-Abtah, in a tent of red leather. Bilāl came out with his (left over) Wudū’ water, and those who got some wiped themselves with it. Then the Prophet came out, wearing a red Ḥullah (dress). It is as if I can see the whiteness of his shins. He performed Wudū’ and Bilāl call the Ḥādîn, and I watched his face moving to this side and that, to the right and the left as he said: ‘Ḥayya ‘alā-ṣalāt, ḥayya al-al-falâh (come to prayer, come to prosperity).’ Then an ‘Anazâh was set up for him (as Sūtra), and he went forward and prayed Zuhr with two Rak’âh Qasr, (shortened as he was traveling) with donkeys and dogs passing in front of him and not being stopped. Then he prayed ‘Asr with two Rak’âh, then he continued to offer two Rak’âh prayers until he returned to Al-Madinah.”

‘Awn bin Abî Juḥaifah narrated that his father saw the Messenger of Allâh in a tent of red leather, and he saw Bilāl bring out his (left over) Wudū’ water. I saw the people racing to get it; those who got some wiped themselves with it, and those who did not get any took some of the moisture from
their companions' hands. Then I saw Bilâl bring out an ‘Anazah and set it up (as Sutra), and the Messenger of Allâh ﷺ came out wearing a red Hullah (dress) rolling (it) up.[1] He led the people in praying two Rak'ah, facing the ‘Anazah, and I saw people and animals pass in front of ‘Anazah.

[1121] 251 - (...) It was narrated from ‘Awn bin Abî Juḥaifah, from his father, from the Prophet ﷺ - a Hadîth similar to that of Sufyân and ‘Umar bin Abî Zâ’idah (no. 1120), with some additions according to some of them (the narrators).

According to the Hadîth of Mâlik bin Mighwal: “When it was noon, Bilâl came out and gave the call to prayer.”

[1122] 252 - (...) It was narrated that Al-Ḥakam said: “I heard Abû Juḥaifah say: ‘The Messenger of Allâh ﷺ came out at noon to Al-Bâthâ’, and he performed Wudâ’ and prayed Zuhr with two Rak’ah and ‘Asr with two Rak’ah, and there was an ‘Anazah in front of him.”

[1] Meaning, lifting it due to being in a hurry,
Shu‘bah said: “‘Awn added, narrating from his father Abū Juhaifah: ‘And women and donkeys were passing beyond it.’”

[1123] 253 - (...) Shu‘bah narrated a similar report (as no. 1122) with both chains. The Hadith of Al-Hakam adds: “And the people started to take from his left over Wudū’ water.”

[1124] 254 - (504) It was narrated that Ibn ‘Abbâs said: “I came riding on a female donkey, and at that time I was on the brink of adolescence. The Messenger of Allâh ﷺ was leading the people in prayer in Minâ. I passed in front of the row, and I dismounted and sent the donkey to graze, and I joined the row, and no one rebuked me for that.”

[1125] 255 - (...) It was narrated that ‘Abdullâh bin ‘Abbâs said that he came riding on a donkey and the Messenger of Allâh ﷺ was standing praying in Minâ during the Farewell Pilgrimage,
leading the people in prayer. The donkey passed in front of part of the row, then he dismounted, and joined the people in the row.

1126] 256 - (...) It was narrated from Az-Zuhri with this chain. “He said: ‘And the Prophet was praying in ‘Arafah.’”

1127] 257 - (...) It was narrated from Az-Zuhri with this chain but he did not mention either Minâ nor ‘Arafah. And he said: “During the Farewell Pilgrimage or, during the Conquest (of Makkah).”

Chapter 48. Preventing One Who Wants To Pass In Front Of A Praying Person

1128] 258 - (505) It was narrated from Abû Sa‘eed Al-Khudri that the Messenger of Allâh ﷺ said: “If one of you is praying, he should not let anyone pass in front of him, and he should stop him if he can. If he insists, then let him fight him, for he is a devil.”
Abū Sālīḥ As-Sammān said: “I will tell you what I heard and saw from Abū Sa‘eed. While I was with Abū Sa‘eed, he was praying one Friday facing something that was screening him from the people. A young man from Banū Abī Mu‘āt came and wanted to pass in front of him. He pushed him in his chest, and (the young man) looked but could not find any way to get by except by passing in front of Abū Sa‘eed. So he came back, and he pushed him in the chest harder than he had the first time. He stood up and insulted Abū Sa‘eed, then he pushed through the crowds, and he left, and then he entered upon Marwān and complained to him about what had happened. Abū Sa‘eed entered upon Marwān and Marwān said to him: ‘What is the matter with you and your brother’s son? He came and complained about you.’ Abū Sa‘eed said: ‘I heard the Messenger of Allāh ﷺ say: ‘If one of you prays facing towards something that is screening him from the people, and someone wants to pass in front of him (and the Sutrah), let him push him in the chest, and if he insists then let him fight him, for he is a devil.’”
It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allah ﷺ said: “If one of you is praying, he should not let anyone pass in front of him, and if he insists then let him fight him, for there is a devil with him.”


It was narrated from Busr bin Sa’eed that Zaid bin Khâlid Al-Juhanî sent him to Abü Juhaim to ask him what he heard from the Messenger of Allah ﷺ about one who passes in front of a person who is praying. Abü Juhaim said: “The Messenger of Allah ﷺ said: ‘If the one who passes in front of one who is praying knew what (sin) he incurs, he would realize that waiting for forty is better than passing in front of him.’”

Abû An-Nadr said: “I do not know whether he said forty days, or months, or years.”
(... ) That Zādī bin Khālid Al-Juhānī sent word to Abū Juhaime Al-'Anṣāri asking: “What did you hear the Messenger of Allāh say...”, and he mentioned something similar to the Hadīth of Mālik (no. 1132).

Chapter 49. The Praying Person Standing Close To The Sutrah

[1134] 262 - (508) [٢٦٢٤٠٨] That Sahl bin Sā‘d Al-Sā‘īd said: “Between the place where the Messenger of Allāh prostrated and the wall there was a space where a sheep could pass.”

[1135] 263 - (509) [٢٦٣٤٠٩] That Salīmah bin Al-Akwa‘ used to seek out a spot close to where the Mushaf was kept (i.e., the place where Othmān bin Affān used to keep the Mushaf) to offer voluntary prayers. And he said that the Messenger of Allāh used to seek out that spot; and between the Minbar and the Qiblah there was a space where a sheep could pass.
[1136] 264 - (...) Yazid said: “Salamah used to seek out a spot by the pillar that is next to where the Mushaf is kept. I said to him: 'O Abû Muslim, I see that you are keen to pray next to that pillar.' He said: 'I saw the Messenger of Allâh ﷺ keen to pray in that spot.'”

Chapter 50. The Height Of That Which Serves As A Sutrah For The One Who Is Praying

[1137] 265 - (510) It was narrated from ‘Abdullâh bin Aš-Šâmît, from Abû Dhârr, who said: “The Messenger of Allâh ﷺ said: ‘When one of you stands to offer prayer, he will be screened if he has something in front of him that is like the back of a saddle. If he does not have something in front of him that is like the back of a saddle, then his prayer will be interrupted if a donkey, a woman or a black dog passes in front of him.’”

I said: “O Abû Dhârr! What is the difference between a black dog, and a red or yellow dog?”
He said: “O son of my brother, I asked the Messenger of Allâh ﷺ the same question and he said: ‘The black dog is a devil.’”
A similar Hadîth (as no. 1138) was narrated from Ḥumaid bin Hilâl with the chain of Yûnus.

[1138] It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Prayer is interrupted by (passing in front of a praying person of) a woman, a donkey and a dog, but something like the back of a saddle protects against that.'"
Chapter 51. Lying In Front Of One Who Is Praying

[1140] 267 - (512) It was narrated from ‘Urwah, from ‘Àishah: “The Messenger of Allah ﷺ used to pray at night, and I would be lying between him and the Qiblah, like he was facing a body during Janâzah.”

[1141] 268 - (513) It was narrated that ‘Àishah said: “The Messenger of Allah ﷺ used to pray at night, and I would be lying between him and the Qiblah throughout his prayer, and when he wanted to pray Witr, he would wake me up and I would pray Witr too.”

[1142] 269 - (514) It was narrated that ‘Urwah bin Az-Zubair said: ‘Àishah said: ‘What interrupts prayer?’ We said: ‘A woman and a donkey.’ She said: ‘Is a woman an evil beast? I remember lying in front of the Messenger of Allah ﷺ (like the dead) body for Janâzah, while he was praying.’”
[1143] 270 - (...) It was narrated from 'Aishah that mention was made in her presence of that which interrupts the prayer - a dog, a donkey and a woman. 'Aishah said: "You have likened us to donkeys and dogs! By Allâh, I saw the Messenger of Allâh ﷺ praying while I was lying on the bed, between him and the Qiblah. Then I needed to relieve myself, and I did not like to sit up and disturb the Messenger of Allâh ﷺ, so I slipped out from the foot of the bed."

[1144] 271 - (...) It was narrated that 'Aishah said: "You have likened us to dogs and donkeys! I remember lying on the bed, and the Messenger of Allâh ﷺ would come and stand level with the middle of the bed and offer prayers. I did not like to disturb him, so I slipped out from the foot of the bed, and slipped out from beneath the cover."
[1145] 272 - (...) It was narrated that 'Aishah said: “I was sleeping in front of the Messenger of Allâh, and my legs were in front of him as he faced the Qiblah. When he prostrated he nudged me and I drew up my legs, and when he stood up, I straightened them out again. And there were no lamps in the houses in those days.”

[1146] 273 - (513) Maimûnah, the wife of the Prophet, said: “The Messenger of Allâh used to offer prayers when I was opposite him and I was menstruating, and sometimes his garment would touch me when he prostrated.”

[1147] 274 - (514) It was narrated that 'Aishah said: “The Prophet used to offer prayers at night while I was by his side and I was menstruating. I would be wearing a garment and some of it would be covering him.”
Chapter 52. Praying In A Single Garment, And How It Should Be Worn

[1148] 275 - (515) It was narrated from Abû Hurairah that someone asked the Messenger of Allâh ﷺ about offering Salât in a single garment. He said: “Does each of you have two garments?”

[1149] (...) Something similar (to no. 1148) was narrated from Sa'eed bin Al-Mûsâyyab and Abû Salamah, from Abû Hurairah, from the Prophet ﷺ.

[1150] 276 - (...) It was narrated that Abû Hurairah said: “A man called out to the Prophet ﷺ and said: ‘May one of us offer Salât in a single garment?’ He said: ‘Does each of you have two garments?’”

[1151] 277 - (516) It was
narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “None of you should offer prayer in a single garment of which no part is over his shoulders.”

[1152] 278 - (517) It was narrated from Hîshâm bin ‘Urwah, from his father, that ‘Umar bin Abî Salamah told him: “I saw the Messenger of Allâh ﷺ offering prayer in a single garment in the house of Umm Salamah, wrapping it around himself and placing its ends on his shoulders.”[1]

[1153] (...) This was also narrated from Hîshâm bin ‘Urwah from his father (a Hadîth similar to no. 1152).

[1154] 279 - (...) It was narrated that ‘Umar bin Abî Salamah said: “I saw the Messenger of Allâh ﷺ offering prayer in the house of

[1] The garment was worn in the following manner: He took one end and placed it over his right shoulder, bringing it out from under the left arm, and placed the other end over the left shoulder, bringing it out from under the left arm; the two ends were then tied over the chest.
Umm Salamah, wearing a single garment, and he had crossed the ends of it over one another.”

[1155] 280 - (...) It was narrated that ‘Umar bin Abi Salamah said: “I saw the Messenger of Allâh ﷺ offering prayer in a single garment, wrapping it around himself, with its ends crossed.”

“Eisâ bin Hammâd added in his report: “over his shoulders.”

[1156] 281 - (518) It was narrated that Jábir said: “I saw the Prophet ﷺ offering prayer in a single garment, wrapping it around himself.”

[1157] 282 - (...) It was also narrated from Sufyân, with this chain (a Hadîth similar to no. 1152).

According to the Hadîth of Ibn Numair: “I entered upon the Messenger of Allâh ﷺ...”
Abû Az-Zubârî narrated that he saw Jâbir bin 'Abdullâh offering prayer in a single garment, wrapping it around himself, even though he had other garments. Jâbir said that he had seen the Messenger of Allâh ﷺ doing that.

It was narrated from Jâbir that Abû Sa'eed Al-Khûdêrî told him that he entered upon the Prophet ﷺ and said: "I saw him praying on a reed mat on which he was prostrating, and I saw him praying in a single garment, wrapping it around himself."

It was also narrated from Al-'A'mâsh, with this chain (a Hadîth similar to no. 1159).

According to the report of Abû Kuraib: "Wrapping it around himself."