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the Most Gracious, the Most Merciful
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Chapter 1. How The Human Being Is Created, In His Mother’s Womb, And His Provision, Lifespan And Deeds Are Written Down, And His Misery and Happiness

[6723] 1 - (2643) It was narrated that ‘Abdullâh said: “The Messenger of Allah – and he is the truthful, the one who is believed – told us: ‘The creation of any one of you is put together in his mother's womb for forty days, then, he is during that (period) an 'Alaqah for a similar period. Then he becomes a Muâghâh for a similar period. Then Allah sends to him an angel who breathes the soul into him, and is enjoined to write down four things: His provision, his lifespan, his deeds and his misery or happiness. By the One besides Whom none has the right to be worshiped! One of you may do the deeds of the people of Paradise until there is nothing

[1] A piece that hangs, clings or is suspended.

[2] Like a chewed lump of flesh.
between him and it but a cubit, then the Decree overtakes him and he does the deeds of the people of the Fire and enters it. And one of you may do the deeds of the people of the Fire until there is nothing between him and it but a cubit, then the Decree overtakes him and he does the deeds of the people of Paradise, and enters it.”

[6724] (...) It was narrated from Al-A’mash with this chain of narrators (a Hadīth similar to no. 6723). In the Hadīth of Waki’ it says: “The creation of any one of you is put together in his mother’s womb for forty nights.” In the Hadīth of Mu’ādh from Shu’bah it says: “Forty nights or forty days.” In the Hadīth of JarIr and ‘Eīsa it says: “Forty days.”

[6725] 2 - (2644) It was narrated from Hudhaifah bin Asīd that the Prophet ﷺ said: “The angel
enters upon the Nutfah (sperm drop) after it has settled in the womb for forty or forty-five nights, and he says: ‘O Lord, miserable or happy?’ And they are written down. Then he says: ‘O Lord, male or female?’ And they are written down. And he writes down his deeds, what he will leave behind, lifespan and provisions, then the scroll is rolled up, and nothing is added or taken away therefrom.”

[6726] 3 - (2645) ‘Àmir bin Wâthilah narrated that he heard ‘Abdullâh bin Mas’ûd say (explaining the Haddith no. 6725) : “The miserable one is the one who is miserable in his mother’s womb, and the happy one is the one who learns lessons from (the end of) others.”

He (‘Àmir bin Wâthilah) went to a man among the Companions of the Messenger of Allâh ῥ ﷺ who was called Hudhaifah bin Asîd Al-Ghifârî, and told him what Ibn Mas’ûd had said and asked: “How can a man (Hudhaifah) be in a state of misery without having done anything?” The man said to him: “Are you surprised by that? I heard the Messenger of Allâh ῥ ﷺ say: ‘When forty-two nights have passed for the Nutfah (sperm drop), Allâh sends an angel to it,
and he gives it its shape and creates its hearing, sight, skin, flesh and bones. Then he says: ‘O Lord, male or female?’ Your Lord decrees whatever He wills, and the angel writes it down. Then he says: ‘O Lord, his lifespan?’ Your Lord says whatever He wills, and the angel writes it down. Then he says: ‘O Lord, his provision?’ Your Lord decrees whatever He wills, and the angel writes it down. Then the angel departs with the page in his hand, and he does not add or take away anything. therefrom”

[6727] (...) Abû At-Tufail narrated that ‘Abdullâh bin Mas‘ûd said..., and he quoted a Hadith like that of ‘Amr bin Al-Hârith (no. 6726).

[6728] 4 - (...) Abû At-Tufail said: I entered upon Abû Sarîhâh Hudhaifah bin Asîd Al-Ghifârî, and he said: I heard the Messenger of Allâh ﷺ with these two ears of mine, saying: “The Nutfah (sperm drop) stays in the womb for forty nights, then the angel comes down to it.” – Zuhair (one of the narrators) said: “I think he said: ‘The one who shapes it.’” – “He says: ‘O Lord, male or female?’ And Allâh makes it male or female. Then he says: ‘O Lord, physically sound or unsound?’
And Allāh makes him physically sound or unsound. Then he says: ‘O Lord, what is his provision?’ What is his lifespan? ‘Then Allāh makes him doomed or blessed.’”

[6729] (...) It was narrated from Hudhaifah bin Asîd Al-Ghifârî, the Companion of the Prophet ﷺ, who attributed the Hadîth to the Messenger of Allâh ﷺ: “An angel is appointed over the womb, and when Allâh wants to create anything by His leave, after forty-odd nights...” then he mentioned a similar Hadîth (as no. 6728).

[6730] 5 - (2646) It was narrated from Anas bin Mâlik that the Prophet ﷺ said: “Allâh, Glorified and Exalted is He, has appointed an angel over the womb, and he says: ‘O Lord, a Nutfah (sperm drop); O Lord, an ‘Alaqah; O Lord, a Mudghah.’ Then when Allâh wants to decree the (final stage of) his creation, the angel says: ‘O Lord, male or female? Miserable or happy? What is his provision? What is
his lifespan?’ And that is written in the womb of his mother.”

66731 6 (2647) It was narrated that ‘Ali said: “We were at a funeral in Baqī’ Al-Gharqad, and the Messenger of Allâh ﷺ came to us. He sat down and we sat down around him. He had a stick, and he looked down at the ground, and started to scratch the ground with the stick, then he said: ‘There is no one among you, no living soul, but Allâh has decreed his place in Paradise or the Fire, and it has been decreed whether he is miserable or happy.’ A man said: ‘O Messenger of Allâh, shouldn’t we rely on our destiny and stop striving?’ He said: ‘Whoever is one of the happy, he will find himself doing the deeds of the happy, and whoever is one of the miserable, he will find himself doing the deeds of them miserable.’ He ﷺ said: ‘Do good deeds, for everyone is helped (to do their deeds). The happy are helped to do the deeds of the happy, and the miserable are helped to do the deeds of the miserable.’ Then he recited: ‘As for him who gives (in charity) and keeps his duty to Allâh and fears Him, and believes in Al Husnâ; We will make smooth for him the path of ease (goodness). But he who is greedy miser and thinks himself self sufficient and
The Book Of Al-Qadr

belie Al-Husnâ, We will make smooth for him the path for evil.'”[1]

[6732] (...) A similar report (as Hadîth no. 6731) was narrated from Manṣûr with this chain of narrators.

[6733] 7 - (...) It was narrated that ‘Alî said: “One day the Messenger of Allâh ﷺ was sitting with a stick in his hand, with which he was scratching the ground. He raised his head and said: ‘There is no soul among you but his place in Paradise or the Fire is known.’ They said: ‘O Messenger of Allâh, (if it is so, then) why should we strive? Should we not rely on that?’ He said: ‘No, keep striving, for everyone will be helped to do that for which he was created.’ Then he (ﷺ) recited: As for him who gives (in charity) and keeps his duty to Allâh and fears Him, and believes in Al-Husnâ', up to His saying: We will make smooth for him the path for evil.'”[2]
A similar report (as Hadith no. 6733) was narrated from ‘Ali, from the Prophet \(\text{النبي} \) with this chain of narrators.

It was narrated that Jâbir said: “Surâqah bin Mâlik bin Ju’sham said: ‘O Messenger of Allah, explain our religion to us as if we had been created just now. What about the deeds that we do day-to-day? Are they because the pens have dried and they are happening as they have already been decreed, or what we are to do?’ He (\(\text{رسول الله} \)) said: ‘No, it is because the pens have dried and they are happening as they have already been decreed.’ He said: ‘Then why should we strive?’”

Zuhair (a sub narrator) said: “Then Abû Az-Zubair (a narrator) said something that I did not understand, and I asked: ‘What did he say?’ He said: ‘Strive, for everyone is helped.’”

A similar report (as Hadith no. 6735) was narrated from Jâbir bin ‘Abdullâh from the Prophet \(\text{النبي} \) and in it he said: “Everyone who strives will be helped to do his deeds (that were decreed for him).”
It was narrated that 'Imrân bin Ḥuṣain said: “It was said: ‘O Messenger of Allāh, is it known who are the people of Paradise and who are the people of the Fire?’ He said: ‘Yes.’ It was said: ‘Then why should people strive?’ He said: ‘Everyone is helped to do that for which he was created.’”

A Hadith like that of Hammâd (no. 6737) was narrated from Yazîd Ar-Rishk with this chain of narrators. In the Hadith of ‘Abdul-Wârith it says: “I said: ‘O Messenger of Allāh.’”

It was narrated that Abul-Aswad Ad-Dailî said: “Imrân bin Al-Ḥuṣain said to me: ‘What do you think about what people are working and striving for today – is it something that has been previously decreed and decided for them, or, is it connected to that which their Prophet brought to them so that proof may be established against them?’
"I said: 'It is something that has been previously decreed and decided for them.' He said: 'Wouldn't that be an injustice?' I was greatly disturbed by that, and I said: 'Everything is created by Allah and belongs to Him; He is not to be questioned about what He does, but they will be questioned.'

"He said to me: 'May Allah have mercy on you. I only asked you that in order to test your intelligence. Two men from Muzainah came to the Messenger of Allah and said: "O Messenger of Allah, what do you think about what people are working and striving for today - is it something that has been previously decreed and decided for them or is it connected to that which their Prophet brought to them so that proof may be established against them?"

"He (ﷺ) said: 'No, it is something that has been previously decreed and decided for them, and the confirmation of that is in the Book of Allah (the Mighty and Sublime): "By Nafs (Adam or a person or a soul), and Him Who perfected him in proportion; then He showed him what is wrong for him and what is right for him."'" \[1\]

\[6740\] 11 - (2651) It was narrated from Abū Hurairah that the Messenger of Allah (ﷺ) said: "A man may do the deeds of the people of Paradise for a long

\[1\] Ash-Shams 91:7,8.
time, then his deeds end with one of the deeds of the people of the Fire, and a man may do the deeds of the people of the Fire for a long time, then his deeds end with one of the deeds of the people of Paradise."

[6741] 12 - (112) It was narrated from Sahl bin Sa’d As-Sa’idî that the Messenger of Allâh ﷺ said: “A man may do the deeds of the people of Paradise, or so it may seem to the people, although he is one of the people of the Fire. And a man may do the deeds of (the people of) the Fire, or so it seems to the people, although he is one of the people of Paradise.”

Chapter 2. The Debate Between Ādam And Mûsâ, Peace And Blessings Of Allâh Be Upon Them Both

[6742] 13 - (2652) It was narrated by Tâwûs that he heard Abû Hurairah say: The Messenger of Allâh ﷺ said: “Ādam and Mûsâ debated. Mûsâ said: ‘O Ādam, you are our father, but you caused our doom and caused us to be expelled from Paradise.’ Ādam said to him: ‘You are Mûsâ, Allâh chose you to speak to and wrote (the Tawrah) for
The Book Of Al-Qadr

you with His Own Hand. Are you blaming me for something that Allah decreed for me forty years before He created me?’ The Prophet ﷺ said: ‘Adam got the better of Musa, Adam got the better of Musa.’

[6743] 14 - (...) It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: ‘Adam and Musa debated, and Adam got the better of Musa. Musa said to him: ‘You are Adam who caused the people to be misguided and caused them to be expelled from Paradise?’ Adam said: ‘You are the one to whom Allah gave knowledge of all things and chose him above all the people to convey His Message.’ He said: ‘Yes.’ He (i.e., Adam) said: ‘Are you blaming me for something that Allah decreed for me before I was created?’

[6744] 15 - (...) Abu Hurairah said: ‘The Messenger of Allah ﷺ said: ‘Adam and Musa (ﷺ) debated in the presence of their Lord, and Adam got the better of
Mūsā. Mūsā said: “You are Ādam whom Allāh created with His Own Hand and breathed into you of His spirit, and commanded the angels to prostrate to you, and caused you to dwell in Paradise. Then because of your lapse you caused the people to be sent down to the earth.” Ādam, said: “You are Mūsā whom Allāh chose by means of His Message, and by means of speaking to you, and He gave you the Tablets on which was the explanation of all things, and brought you close to speak with you. How long before I was created did Allāh write the Tawrah?” Mūsā said: “Forty years.” Ādam said: “And did you find in it (the words): Thus did Ādam disobey his Lord, so he went astray?” He said: “Yes.” He said: “Are you blaming me for doing a deed which Allāh decreed I would do, forty years before He created me?” The Messenger of Allāh  said: ‘Thus Ādam got the better of Mūsā.’

[6745] (...) It was narrated that Abū Hurairah said: “The Messenger of Allāh  said: ‘Ādam and Mūsā debated. Mūsā said to him: ‘You are Ādam, whose lapse caused you to be expelled from Paradise.’
Adam said to him: ‘You are Mūsā, whom Allāh chose by means of His Message and by means of speaking to you, but you are blaming me for something that was decreed for me before I was created.’ So Ādām got the better of Mūsā.”

[6746] (...) A similar Hadīth (as no. 6745) was narrated from Abū Hurairah, from the Prophet ﷺ.

[6747] (...) It was narrated from Abū Hurairah from the Messenger of Allāh ﷺ a similar Hadīth (as no. 6745).

[6748] 16 - (2653) It was narrated that ‘Abdullāh bin ‘Amr bin Al-‘Āṣ said: “I heard the Messenger of Allāh ﷺ say: ‘Allāh decided the decrees of creation fifty thousand years before He created the heavens and the earth.’ He said: ‘And His Throne is above the water.’”
A similar report (as *Hadith* no. 6748) was narrated from Abū Hāni' with this chain of narrators, except that they did not mention: “And His Throne is above the water.”

Chapter 3. Allāh Directs Hearts As He Wills

‘Abdullâh bin ‘Amr bin Al-‘As said that he heard the Messenger of Allāh ﷺ say: “The hearts of the sons of Ādam are all between two Fingers of the Most Merciful, like one heart, and He directs them as He wills.” Then the Messenger of Allāh ﷺ said: “O Allāh, controller of the hearts, direct our hearts to obey You.”
Chapter 4. Everything Is Decided And Decreed

(المحفوظ ٤) - (باب كل شيء بقدر)

(المجمع ٤) - (باب كل شيء بقدر)

[6751] 18 - (2655) It was narrated from Tâwús that he said: “I met one of the Companions of the Messenger of Allâh ﷺ who said: ‘Everything is decided and decreed.’” He said: “And I heard ‘Abdullâh bin ‘Umar say: ‘The Messenger of Allâh ﷺ said: Everything is decided and decreed, even incapability and ability, or ability and incapability.’”

[6752] 19 - (2656) It was narrated that Abû Hurairah said: “The idolaters of the Quraish came to argue with the Messenger of Allâh ﷺ about the Divine Decree, and thus was revealed: ‘The Day they will be dragged on their faces into the Fire (it will be said to them): Taste you the touch of Hell!’ Verily, We have created all things with Qadar.”[1]

Chapter 5. The Son Of Âdam’s Share Of Zinâ Etc. Is Decreed For Him

[6753] 20 - (2657) It was narrated that Ibn ‘Abbâs said: I have never seen anything more relative to Lamam than what Abû Hurairah said: That the Prophet ﷺ said: “Allâh has decreed for the son of Âdam his share of Zinâ, which he will inevitably get. The Zinâ of the eyes is looking, and the Zinâ of the tongue is speaking. The heart wishes and hopes, and the private part confirms that or denies it.”

[6754] 21 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: “The son of Âdam’s share of Zinâ has been decreed for him, which he will inevitably get. The Zinâ of the eyes is looking, the Zinâ of the ears is listening, the Zinâ of the tongue is speaking, the Zinâ of the hands is touching, and the Zinâ of the foot is walking. The heart longs and wishes, and the private part confirms that or denies it.”

Chapter 6. The Meaning Of “Every Child Is Born In A State Of Fītrah” And The Ruling On The Dead Children Of The Disbelievers And Of The Muslims

[6755] 22 - (2658) It was narrated from Abū Hurairah that he used to say the Messenger of Allah ﷺ said: “There is no child who is not born in a state of Fītrah, then his parents make him a Jew or a Christian or a Magian, just as animals bring forth animals with their limbs intact, do you see any deformed one among them?” Then Abū Hurairah said: “Recite, if you wish: Allah’s Fītrah with which He has created mankind. No change let there be in Khalq-illah.”[1]

[6756] (...) It was narrated from Az-Zuhrî with this chain of narrators (a Hadîth similar to no. 6755), and he said: “As animals bring forth other animals” and he did not say: “With their limbs intact.”

Abū Hurairah narrated that the Messenger of Allah ﷺ said: "There is no child who is not born in a state of Fitrah." Then he said: Recite: "Allâh’s Fitrah with which He has created mankind. No change let there be in Khalq-illâh, that is the straight religion."[1]

[6757] (... Abū Hurairah said: ‘There is no child who is not born in a state of Fitrah, then his parents make him a Jew or a Christian or a idolater.’ A man said: ‘O Messenger of Allâh, what do you think if he dies before that?’ He said: ‘Allâh knows best what they would have done.’"

[6758] 23 - (... It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘There is no child who is not born in a state of Fitrah, then his parents make him a Jew or a Christian or a idolater.’ A man said: ‘O Messenger of Allâh, what do you think if he dies before that?’ He said: ‘Allâh knows best what they would have done.’"

[6759] (...) It was narrated from Al-A‘mash with this chain of narrators (a Hadith similar to no. 6758).

In the Hadith of Ibn Numair it says: “There is no child who is born but upon this Millah.”

In the report of Abû Bakr from Abû Mu‘âwiyah: “...upon this Millah, until he starts to speak.”

In the report of Abû Kuraib from Abû Mu‘âwiyah: “There is no child who is not born in a state of Fitrah, until he begins to speak.”

[6760] 24 - (...) It was narrated that Hammâm bin Munabbih said: “This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ,” and he mentioned a number of Ahadith, including the following: “The Messenger of Allâh ﷺ said: ‘Everyone who is born, is born in this state of Fitrah, then his parents make him a Jew or a Christian. Just as camels are bred - do you see any deformed one among them? Until you are the one who cuts (their ears, noses, tails etc.).’ They said: ‘O Messenger of Allâh, what do you think of one who dies in childhood?’ He said: ‘Allâh knows best what they would have done.’”

[6761] 25 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Every person is borne by his mother in a state of Fitrah, after which his parents make him a Jew or a Christian or a Magian, or if
they are Muslims, (they make him) a Muslim. Every person who is born by his mother is struck on his side by the Shaitân, except for Mariam and her son.”

[6762] 26 - (2659) It was narrated from Abū Hurairah that the Messenger of Allâh ﷺ was asked about the children of the idolaters. He said: “Allâh knows best what they would have done.”

[6763] (...) A similar Hadith (as no. 6762) was narrated from Az-Zuhrî with the chain of narrators of Yûnus and Ibn Abî Dhi‘b, except that in the Hadith of Shu‘aib and Ma‘qil it says: “He was asked about the offspring of the idolaters.”

[6764] 27 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ was asked about the children of the idolaters who die in infancy. He said: ‘Allâh knows best what they would have done.”
It was narrated that Ibn ‘Abbâs said:

"The Messenger of Allah ﷺ was asked about the children of the idolaters. He said: ‘Allâh knows best what they would have done, as He created them.’"

It was narrated that Ubayy bin Ka'b said: "The Messenger of Allah ﷺ said: ‘The boy who was killed by Al-Khidr was decreed to be a disbeliever; had he lived he would have oppressed his parents by rebellion and disbelief.’”[1]

It was narrated that ‘Aishah, the Mother of the Believers, said: "A boy died and I said: ‘Glad tidings for him, one of the little birds of Paradise.’ The Messenger of Allâh ﷺ said: ‘Do you not know that Allâh created Paradise and the Fire, and He created people for one and people for the other?’”

[1] See Al-Kahf 18:80, and Hadîth no. 6163.
It was narrated that 'Aìshah, the Mother of the Believers, said: "The Messenger of Allàh was called to the funeral of an Anশãrî boy and I said: 'O Messenger of Allàh, glad tidings for this (boy), one of the little birds of Paradise. He did not do any evil or reach the age of doing evil.' He said: 'It may be otherwise, O 'Aìshah, for Allàh created people for Paradise, He created them for it when they were in their fathers' loins. And He created people for the Fire, He created them for it when they were in their fathers' loins.'"

A similar Hadîth (as no. 6768) was narrated from Talhah bin Yahyà with the chain of Waki.'
Prophet ﷺ, said: ‘O Allah, let me have the joy of the company of my husband the Messenger of Allah ﷺ, and my father Abū Sufyān, and my brother Mu‘āwiyah (all my life).’ The Prophet ﷺ said: ‘You have asked Allah about lifespans that have already been determined, days that have already been counted and provisions that have already been allotted. Allah will never do anything before its due time or delay it beyond its due time. If you had asked Allah to grant you refuge from punishment in the Fire or punishment in the grave, that would have been better or preferable.’”

Mention of monkeys was made in his presence. Mis‘ar said: “I think he also mentioned pigs, which were transformed.” He said: “Allah never gives those who have been transformed offspring. Monkeys and pigs existed before that.”

[6771] (...) It was narrated from both Ibn Bishr and Waki‘ (a Hadith similar to no. 6770): “...From punishment in the Fire and from punishment in the grave.”

[6772] 33 - (...) It was narrated that ‘Abdullāh bin Mas‘ūd said: “Umm Ḥabībah said: ‘O Allāh, let
me have the joy of the company of my husband the Messenger of Allah ﷺ, and my father Abū Sufyān, and my brother Mu‘āwiyah (all my life).’ The Messenger of Allah ﷺ said to her: ‘You have asked Allâh about lifespans that have already been determined, steps (every move) it is decreed you will take, and provisions that have already been allotted. Nothing will happen before its due time, and nothing will be delayed beyond its due time. If you had asked Allâh to protect you from punishment in the Fire and punishment in the grave, that would have been better for you.’

“A man said: ‘O Messenger of Allâh, monkeys and pigs, are they among those who were transformed?’ The Prophet ﷺ said: ‘Allâh does not destroy a people or punish a people and grant them offspring. Monkeys and pigs existed before that.””

[6773] (…) Sufyān narrated it with this chain of narrators (a Hadîth similar to no. 6272) but he did not said: ...Monkeys and pigs existed before that.
Chapter 8. Belief In The Divine Decree And Submission To It

[6774] 34 - (2664) It was narrated that Abû Hurairah said: “The Messenger of Allah ﷺ said: ‘The strong believer is better and more beloved to Allah than the weak believer, although both are good. Strive to do that which will benefit you and seek the help of Allah, and do not feel helpless. If anything befalls you, do not say: “If only I had done (such and such), then such and such would have happened,” rather say: “Allah has decreed and what He wills He does.” For; “if only” opens the door to the work of the Shaitân.’”
Chapter 1. The Prohibition Of, And Warning Against Seeking Out Verses Of The Qur'ân Whose Meanings Are Not Decisive; The Prohibition Of Arguing About The Qur'ân

It was narrated that 'Aishah said: “The Messenger of Allah ﷺ recited: ‘It is He Who has sent down to you the Book (this Qur'ân). In it are Verses that are entirely clear, they are the foundations of the Book; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking Al-Fitnah, and seeking for its hidden meanings, but none knows its hidden meanings save Allah. And those who are firmly grounded in knowledge say: We believe in it; the whole of it (clear and unclear Verses) are from our Lord. And none receive admonition except men of understanding.” [1] The Messenger of Allah ﷺ said: ‘If you see those who follow that which is not entirely clear in it, those are the ones who are in the Fire. And this is the greatest resolving of theVersions of the Qur'ân, and this is the greatest resolution of the贻．” [2]

[1] Al 'Imrân 3:7
the ones whom Allâh mentioned, so beware of them.’”

[6776] 2 - (2666) Abû ‘Imrân Al-Jawnî said: ‘Abdullâh bin Rabâh Al-Anṣâri wrote to me (saying) that ‘Abdullâh bin ‘Amr said: “I went to the Messenger of Allâh  one day, and he heard the voices of two men arguing about a Verse (of the Qur’ân). The Messenger of Allâh  came out to them, and signs of anger could be seen on his face. He said: ‘Those who came before you were only doomed because they argued about the Book.’”

[6777] 3 - (2667) It was narrated that Jundab bin ‘Abdullâh Al-Bajalî said: “The Messenger of Allâh  said: ‘Read Qur’ân (together) so long as your hearts are united, then when you begin to argue (about the meaning), then stop and disperse.””

[6778] 4 - (...) It was narrated from Jundab, meaning, bin ‘Abdullâh, that the Messenger of Allâh  said: “Read Qur’ân (together) so long as your hearts are united, then when you begin to argue (about the meaning), then stop and disperse.”
Abū 'Imrān said: Jāb'rāb said to us - while we were young men in Al-Kūfah - “The Messenger of Allāh ﷺ said: ‘Read Qur’ān...’” a similar Hadīth (as no. 6778).

Chapter 2. The One Who Is Harsh In Arguing

It was narrated that 'Aishah said: “The Messenger of Allāh ﷺ said: ‘The most hated of men to Allāh is the one who is argumentative and is harsh in arguing.’”

Chapter 3. Following The Ways Of The Jews And Christians

It was narrated that Abū Sa‘eed Al-Khudrī said: “The Messenger of Allāh ﷺ said: ‘You will certainly follow the ways (and halāls) of those who came before you, handspan by handspan, cubit by cubit, until even if they entered a lizard’s hole, you would follow them.’” We said: ‘O Messenger of Allāh, the Jews and the Christians?’ He said: ‘Who else?’”
A similar report (as Hadîth no. 6781) was narrated from Zaid bin Aslam with this chain of narrators.

Zaid bin Aslam narrated from 'Atâ’ bin Yasîr, and he mentioned a similar Hadîth (as no. 6781).

Chapter 4. The Destruction Of Those Who Go To Extremes

It was narrated that ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘Those who go to extremes are doomed.” He said it three times.

Chapter 5. The Taking Away Of Knowledge And The Spread Of Ignorance At The End Of Time

Anas bin Mâlik said: “The Messenger of Allâh ﷺ said: ‘Among the portents of the Hour is that knowledge will be taken away, ignorance will prevail, wine will
be drunk, and Zinà will become widespread.’’}

[6786] 9 - (…) It was narrated that Anas bin Mâlik said: “Shall I not tell you a Hadîth that I heard from the Messenger of Allâh Ṣâliḥ which no one who heard it will narrate to you after me? (He Ṣâliḥ said:) Among the portents of the Hour is that knowledge will be taken away and ignorance will prevail, Zinà will become widespread and wine will be drunk. Men will leave (will be less in numbers) and women will be left, until there will be one man to look after fifty women.’’

[6787] (…) It was narrated from Anas bin Mâlik from the Prophet Ṣâliḥ (a Hadîth similar to no. 6786). In the Hadîth of Abû Bishr and ‘Abdah it says: No one will narrate to you after me; “I heard the Messenger of Allâh Ṣâliḥ say…” and he mentioned a similar report.

[6788] 10 - (2672) It was narrated that Abû Wâ’il said: I was sitting with ‘Abdullâh and Abû Mûsâ, and they said: The Messenger of Allâh Ṣâliḥ said: “Before the Hour comes there
will be days during which knowledge will be taken away, and ignorance will appear, and there will be a lot of Harj, and Harj means killing.”

[6789] (...) It was narrated that Shaqiq said: “I was sitting with ‘Abdullâh and Abû Mûsâ, and they were talking to one another. They said: ‘The Messenger of Allah said: “A Hadith like that of Wâkit and Ibn Numair (no. 6788)."

[6790] (...) A similar report (as Hadith no. 6788) was narrated from Abû Mûsâ, from the Prophet.

[6791] (...) It was narrated that Abû Wâ’il said: “I was sitting with ‘Abdullâh and Abû Mûsâ,
and they were talking to one another, and Abü Müsâ said: “The Messenger of Allah ﷺ said:” a similar report (as Hadîth no. 6789).

[6792] 11 - (157) Abû Hurairah said: “The Messenger of Allah ﷺ said: ‘Time will pass quickly, and knowledge will be taken away, and tribulations will appear, and miserliness will be put (in people’s hearts), and there will be a lot of Ḥarj.’ They said: ‘What is Ḥarj?’ He said: ‘Killing.’”

[6793] (...) Abû Hurairah said: “The Messenger of Allah ﷺ said: ‘Time will pass quickly and knowledge will be taken away.’” Then he mentioned a similar Hadîth (as no. 6792).

[6794] 12 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: “Time will pass quickly and knowledge will be taken away.” Then he mentioned a similar Hadîth (as no. 6792).
A Hadith like that of Az-Zuhri from Humaid from Abu Hurairah was narrated from the Prophet, but they (the sub narrators) did not mention (the words) “miserliness will be put (in people’s hearts)”. 

‘Abdullâh bin ‘Amr bin Al-‘As said: “I heard the Messenger of Allâh say: ‘Allâh will not take away knowledge by snatching it away from the people. Rather, He will take away knowledge by taking away the scholars until, when there is no scholar left, people will turn to ignorant leaders who will be asked questions and will issue Fatâwâ (rulings) without knowledge. They will go astray and lead others astray.”’
[6797] (...) A Hadîth like that of Jarîr (no. 6796) was narrated from ‘Abdullâh bin ‘Amr from the Prophet ﷺ. In the Hadîth of ‘Umar bin ‘Ali it adds: “Then I met ‘Abdullâh bin ‘Amr at the beginning of the year, and I asked him, and he repeated the Hadîth as he had narrated it. He said: ‘I heard the Messenger of Allah ﷺ say…”

[6798] (...) A Hadîth like that of Hishâm bin ‘Urwah (no. 6797) was narrated from ‘Abdullâh bin ‘Amr from the Prophet ﷺ.
It was narrated that ‘Urwah bin Az-Zubair said: “Aishah said to me: ‘O son of my sister, I have heard that ‘Abdullâh bin ‘Amr will pass by us en route to Hajj. Go to him and ask him, for he acquired a great deal of knowledge from the Prophet ﷺ.”’ He said: “I met him, and asked him about things that he remembered about the Messenger of Allâh ﷺ.”

‘Urwah said: “Among the things that he mentioned was that the Prophet ﷺ said: ‘Allâh will not snatch knowledge away from the people. Rather He will take away the scholars, and knowledge will be taken away with them, and there will be left among the people ignorant leaders who will issue Fatâwâ to them without knowledge; they will go astray and lead others astray.’”

‘Urwah said: “When I narrated that to ‘Aishah, she could not believe it and found it strange. She said: ‘Did he tell you that he heard the Prophet ﷺ say that?’”

‘Urwah said: “The following year, she said to me: ‘Ibn ‘Amr has come; go and meet him and talk to him until you ask him about the Hadîth that he told you concerning knowledge.’” He said: “So I met him and asked him, and he told it to me as he had told me the first time.”

‘Urwah said: “When I told her that, she said: ‘I do not think but he has told the truth. I think that he has neither added anything nor taken anything away.’”
Chapter 6. The One Who Starts Something Good Or Something Bad; The One Who Calls Others To Guidance Or Misguidance

[6800] 15 - (1017) It was narrated that Jarîr bin ‘Abdullâh said: “Some Bedouins came to the Messenger of Allâh wearing woollen garments,[1] and he saw their bad condition and that they were in need, so he urged the people to give in charity, but they were so slow that (his disapproval) could be seen in his face.

“Then an Anṣârî man brought a purse of silver, then another came, then they came one after another, until signs of happiness could be seen in his face. The Messenger of Allâh said: ‘Whoever starts a good practice in Islam that is followed after he is gone, there will be written for him a reward like that of those who do it, without that detracting from their reward in the slightest. Whoever starts a bad practice in Islam that is followed after he is gone, there will be written for him a burden of sin like that of those who do it, without that detracting from their burden in the slightest.’”

[1] During the time of the Messenger of Allâh woollen garments were considered course clothing and were used by the poor.
It was narrated that Jarîr said: “The Messenger of Allah delivered a Khutbah and urged people to give charity” – a Hadîth like that of Jarîr (no. 6800).

Jarîr bin ‘Abdullâh said: “The Messenger of Allah said: ‘No one starts a good practice that is followed after he is gone...’” then he mentioned the Hadîth in full (as no. 6800).

This Hadîth was narrated from Al-Mundhir bin Jarîr, from his father, from the Prophet (a narration similar to no. 6800).
It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: "Whoever calls others to guidance will have a reward like that of those who follow it, without that detracting from their reward in the slightest. And whoever calls others to misguidance will have a burden of sin like that of those who follow it, without it detracting from their burden in the slightest."
48. The Book Of Remembrance, Supplication, Repentance And Praying For Forgiveness

Chapter 1. Encouragement To Remember Allâh, Exalted Is He

[6805] 2 - (2675) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Allâh, Glorified and Exalted is He, says: I am as My slave thinks I am, and I am with him when he remembers Me. If he remembers Me to himself, I remember him to Myself; if he remembers Me in a gathering, I remember him in a gathering better than it; if he draws near to Me a handspan, I draw near to him an arm’s length; if he draws near to Me an arm’s length, I draw near to him a fathom’s length; if he comes to Me walking, I go to him at speed.’”

[6806] (...) It was narrated from Al-A‘mash with this chain of narrators (a Hadîth similar to no. 6805), but he did not mention (the words): “If he draws near to Me an arm’s length, I draw near to him a fathom’s length.”
It was narrated that Hammâm bin Munabbih said: “This is what Abü Hurairah narrated to us from the Messenger of Allah ﷺ and he mentioned a number of Ahadîth, including the following: ‘The Messenger of Allâh ﷺ said: ‘Allah said: If a person draws near to Me a handspan, I draw near to him an arm’s length, and if he draws near to Me an arm’s length, I draw near to him a fathom’s length, and if he draws near to Me a fathom’s length, I come to him more quickly.’”

It was narrated that Abü Hurairah said: “The Messenger of Allah ﷺ was traveling on the road to Makkah, and he passed by a mountain called Jumdân. He said: ‘Proceed, this is Jumdân; the Mufarrîdûn have gone on ahead.’ They said: ‘Who are the Mufarrîdûn, O Messenger of Allâh?’ He said: ‘The men and women who remember Allâh a great deal.’”

Chapter 2. The Names Of Allâh, Exalted Is He, And The Virtue Of The One Who Learns Them By Heart

It was narrated from Abû Hurairah that the Prophet ﷺ said: “Allâh has ninety-nine names. Whoever memorizes them will enter Paradise. Allah is...
Witr (One) and He loves that which is odd-numbered."

In the Hadith of Ibn Abi 'Umar he (ﷺ) said: "...whoever enumerates them...."

[6810] 6 - It was narrated from Abu Hurairah that the Prophet (ﷺ) said: "Allah has ninety-nine names, one hundred less one. Whoever enumerates them will enter Paradise."

Hammâm added from Abu Hurairah from the Prophet (ﷺ): "He is Witr (One) and loves that which is odd-numbered."

Chapter 3. Being Firm In Supplication And Not Saying: "If You Will"

[6811] 7 - (2678) It was narrated from Anas that the Messenger of Allah (ﷺ) said: "When one of you calls upon Allah, let him be firm in his supplication, and not say, 'O Allah, if You will then give me,' for no one can compel Allah."
It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: "When one of you calls upon Allāh, let him not say: 'O Allāh, forgive me if You will,' rather let him be firm in his asking, and let him express his need in full, for nothing is too great for Allāh to give."

It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: "None of you should say: 'O Allāh, forgive me if You will, O Allāh have mercy on me if You will.' Let him be firm in his supplication, for Allāh does whatever He wills and no one can compel Him."

Chapter 4. It Is Disliked To Wish For Death Because Of Some Harm That Has Befallen One

It was narrated from Anas that the Messenger of Allāh ﷺ said: "None of you should wish for death because of some harm that has befallen him. If he must wish for it, then let him say: 'O Allāh, keep me alive so long as living is
good for me, and cause me to die when death is good for me.

[6815] (..) A similar report (as Hadith no. 6814) was narrated from Anas from the Prophet ﷺ.

[6816] 11 - (..) Anas said: "Were it not that the Messenger of Allah ﷺ said: 'None of you should wish for death,' I would have wished for it."

[6817] 12 - (2681) It was narrated that Qais bin Abi Hâzim said: "We entered upon Khabbâb who had been cauterized seven times on his stomach. He said: 'Were it not that the Messenger of Allah ﷺ forbade us to pray for death, I would have prayed for it.'"

[6818] (...) It was narrated from Ismâ’il with this chain of narrators (a Hadith similar to no. 6817).
It was narrated that Hammâm bin Munabbih said: “This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ,” and he mentioned a number of Ahâdîth, including the following: “The Messenger of Allâh ﷺ said: ‘None of you should wish for death or pray for it before it comes to him. When one of you dies, his good deeds come to an end. Surely, a longer life of a believer is nothing but good for him.’”

Chapter 5. Whoever Loves To Meet Allâh, Allâh Loves To Meet Him, And Whoever Hates To Meet Allâh, Allâh Hates To Meet Him

It was narrated from ‘Ubâdah bin Aṣ-Ṣâmit that the Prophet of Allâh ﷺ said: “Whoever loves to meet Allâh, Allâh loves to meet him, and whoever hates to meet Allâh, Allâh hates to meet him.”

(...) Anas bin Mâlik narrated a similar report (as Hadîth no. 6820) from ‘Ubâdah bin Aṣ-Ṣâmit, from the Prophet ﷺ.
It was narrated that ‘Aishah said: “The Messenger of Allah ﷺ said: ‘Whoever loves to meet Allâh, Allâh loves to meet him, and whoever hates to meet Allâh, Allâh hates to meet him.’ I said: ‘O Prophet of Allâh, (do you mean) hating death? For we all hate death.’ He said: ‘It is not like that. But when the believer is given glad tidings of the mercy of Allâh and His good pleasure and Paradise, he loves to meet Allâh and Allâh loves to meet him. But when the disbeliever is given the news of the punishment and wrath of Allâh, he hates to meet Allâh and Allâh hates to meet him.”

It was narrated from Qatâdah with this chain of narrators (a Hadîth similar to no. 6822).

It was narrated from ‘Aishah that the Messenger of Allâh ﷺ said: “Whoever loves to meet Allâh, Allâh loves to meet him, and whoever hates to meet Allâh, Allâh hates to meet him, and death comes before meeting Allâh.”
[6825] (...). 'Aishah narrated that the Messenger of Allah ﷺ said:..., a similar Hadith (as no. 6824).

[6826] 17 - (2685) It was narrated from Shuraih bin Hâni', that Abû Hurairah said: “The Messenger of Allah ﷺ said: ‘Whoever loves to meet Allâh, Allâh loves to meet him, and whoever hates to meet Allâh, Allâh hates to meet him.’” He (the sub narrator) said: “I went to ‘Aishah and said: ‘O Mother of the Believers, I heard Abû Hurairah narrate a Hadith from the Messenger of Allah ﷺ, and if that is the case then we are doomed.’ She said: ‘The one who is doomed is the one who is doomed according to the words of the Messenger of Allah ﷺ. Why do you say that?’ He said: ‘The Messenger of Allâh ﷺ said: “Whoever loves to meet Allâh, Allâh loves to meet him, and whoever hates to meet Allâh, Allâh hates to meet him,” but there is no one among us who does not hate death.’ She said: The Messenger of Allâh ﷺ did say that, but it is not what you
think. Rather, when the eyes grow dim, the chest rattles, the skin shrinks and the fingers convulse, it is at that point whoever loves to meet Allâh, Allâh loves to meet him, and whoever hates to meet Allâh, Allâh hates to meet him.”

[6827] (...) A Hadîth like that of 'Abthar (no. 6826) was narrated from Mutarrif with this chain of narrators.

[6828] 18 - (2686) It was narrated from Abû Müsâ that the Prophet ﷺ said: “Whoever loves to meet Allâh, Allâh loves to meet him, and whoever hates to meet Allâh, Allâh hates to meet him.”

Chapter 6. The Virtue Of Remembrance, Supplication, Drawing Close To Allâh And Thinking Positively Of Him

[6829] 19 - (2675) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Allâh says: I am as My slave thinks I am, and I am with him when he calls upon Me.’”
[6830] 20 - (...) It was narrated from Abū Hurairah that the Prophet ﷺ said: "Allāh says: 'If My slave draws near to Me a handspan, I draw near to him an arm's length, and if he draws near to Me an arm's length, I draw near to him a fathom's length, and if he comes to Me walking, I go to him at speed.'"

[6831] (...) Mu’tamir narrated it from his father with this chain of narrators (a Ḥadīth similar to no. 6830), but he did not mention (the words): "If he comes to Me walking, I go to him at speed."

[6832] 21 - (...) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: "Allāh says: 'I am as My slave thinks I am, and I am with him when he remembers Me. If he remembers Me to himself, I remember him to Myself; if he remembers Me in a gathering, I remember him in a gathering better than it; if he draws near to Me a handspan, I draw near to him an arm's length; if he draws near to me an arm's length, I draw near to him a fathom's length; if he comes to Me walking, I go to him at speed.'"
Remembrance, Supplication etc.

[6833] 22 - (2687) It was narrated from Abū Dharr that the Messenger of Allâh ﷺ said: “Allâh, Glorified and Exalted is He, said: ‘Whoever does a good deed will have a ten fold reward and more, and whoever does a bad deed its recompense is one like it, or I will forgive him. Whoever draws near to Me a handspan, I draw near to him an arm’s length; and whoever draws near to Me an arm’s length, I draw near to him a fathom’s length; and whoever comes to Me walking, I go to him at speed. Whoever meets me with an earthful of sins (but) not associating anything with Me, I will meet him with a similar amount of forgiveness.”

[6834] (...) A similar report (as Hadîth no. 6833) was narrated from Al-A’mâsh with this chain of narrators, except that he did not said: “He will have a ten fold reward or more.”

Chapter 7. It Is Disliked To Pray For Punishment To Be Brought Forward In This World

[6835] 23 - (2688) It was narrated from Anas that the Messenger of Allâh ﷺ visited a Muslim man who was sick and had grown feeble like a chicken. The Messenger of Allâh ﷺ said

(المعجم 7 - (بُاب كِرَاهَة الْذِّكْرِ) بِتَحْكِيمِ الْعَقَوِيَةِ فِي الْدُنِيَا) (النُّحَاةِ 7)
to him: “Did you pray (Allâh) for anything or ask for it?” He said: “Yes, I used to say: ‘O Allâh, whatever punishment You would give me in the Hereafter, bring it forward in this world.’” The Messenger of Allâh ﷺ said: “Subhân-Allâh! You cannot bear it. Why didn’t you say, O Allâh, give us good in this world and good in the Hereafter and save us from the torment of the Fire.” Then he prayed to Allâh for him, and He healed him.

[6836] (…) Humaid narrated it with this chain of narrators (a Hadîth similar to no. 6835), up to the words, “…and save us from the torment of the Fire,” and he did not mention the words that came after that.

[6837] 24 - (…) It was narrated from Anas that the Messenger of Allâh ﷺ entered upon one of his Companions to visit him as he was sick, and he had become like a chicken – a Hadîth like that of Humaid (no. 6836), except that he (<location>ه</location>) said: “You cannot bear the punishment of Allâh.” And he (the narrator) did not mention (the words), “Then he prayed to Allâh for him, and He healed him.”

[6838] (…) It was narrated from Anas from the Prophet ﷺ with this chain of narrators (a Hadîth similar to no. 6835).
Chapter 8. The Virtues Of Gathering To Remember Allâh (Adh-Dhikr)

[6839] 25 - (2689) It was narrated from Abû Hurairah that the Prophet ﷺ said: “Allâh, Blessed and Exalted is He, has angels who travel about, with no other task but to seek out gatherings of Adh-Dhikr (remembrance of Allâh). When they find a gathering in which Allâh is remembered, they sit with them, and encircle them with their wings, until they fill the space between earth and the first heaven. When they part, they (the angels) ascend to the heaven, and Allâh, Glorified and Exalted is He, asks them, although He knows best: ‘From where have you come?’ They say: ‘We have come from some of Your slaves on earth, who were Glorifying You, proclaiming Your Greatness, proclaiming Your Oneness, Praising You and asking of You.’ He says: ‘What are they asking of Me?’ They say: ‘They are asking You for Your Paradise.’ He says: ‘Have they seen My Paradise?’ They say: No, O Our Lord. He says: ‘And what if they saw My Paradise?’ They say: ‘And they are seeking Your protection.’ He says:
‘From what are they seeking My protection?’ They say: ‘From Your Fire, O Lord.’ He says: ‘And what if they saw My Fire?’ They say: ‘And they are asking You for forgiveness.’ He says: ‘I have forgiven them, and given them what they asked for, and granted them protection from that which they sought My protection.’ They say: ‘Lord, among them is so-and-so, a sinner who was merely passing by, then he sat with them.’ He says: ‘Him too I have forgiven. They are people whose companion will not be miserable.’

Chapter 9. The Virtue Of The Supplication: “O Allah, Give Us Good In This World And Good In The Hereafter, And Save Us From The Torment Of The Fire”

[6840] 26 - (2690) It was narrated that ‘Abdul-‘Azl bin Suhail said: Qatâdah asked Anas: Which supplication did the Prophet say the most?’ He said: The supplication that he said the most was: “Allâhumma âtinâ fId-dunyâ’ hasanah wa fil-akhirati hasanah, wa qinâ ‘adhâban-nár. (0 Allah, give us good in this world and good in the Hereafter and save us from the torment of the Fire.)”

When Anas wanted to say a supplication, he would say these words, and when he had a specific need he would include these words in his supplication.
It was narrated that Anas said: “The Messenger of Allah used to say: ‘Rabbanâ ātinâ fid-dunyâ’ hasanah wa fil-akhiratî hasanah, wa qinâ ‘adhâban-nâr. (O Allah, give us good in this world and good in the Hereafter and save us from the torment of the Fire.)’”

Chapter 10. The Virtue Of Tahlîl (Saying Lâ Ilâha Illâllâh), Tasbîh (Saying Subhân Allah) And Du‘â (Supplication)

It was narrated from Abû Hurairah that the Messenger of Allah said: “Whoever says: ‘La ilâha illâllâhu wahdahu lâ sharika lahu, lahul-mulku wa lahul-hamdu, wa huwa ‘alâ kulli shay’in qadîr (None has the right to be worshipped but Allah alone with no partner or associate, His is the dominion, to Him is praise and He has power over all things)’ one hundred times in a day, it will be the equivalent of his freeing one hundred slaves, and one hundred good deeds will be recorded for him, and one hundred bad deeds will be erased for him, and it will be a protection for him against the Shaitân all day until evening comes, and no one will do anything better than what he has done except one who does more than that. And whoever says: ‘Subhân Allah wa bihamdihi (Glory and praise is to Allah)’
one hundred times in a day, his sins will be erased, even if they are like the foam of the sea.”

[6843] 29 - (2692) It was narrated from Abü Hurairah that the Messenger of Allâh ﷺ said: “Whoever says in the morning and in the evening: ‘Subhân Allâh wa bihamdihi (Glory and praise his to Allâh’) one hundred times, no one will come on the Day of Resurrection with anything better than what he has done, except one who said something like what he said, or more than that.”

[6844] 30 - (2693) It was narrated that ‘Amr bin Maimûn said: “Whoever says: ‘Lâ ilâha illâllâhu wahdahu la sharika lahu, lahul-mulku wa lahul-hamdu, wa huwa ‘alâ kulli shay’în qadîr (None has the right to be worshipped but Allâh alone with no partner or associate, His is the dominion, to Him be praise and He has power over all things) tens times, he will be like one who freed four slaves among the sons of Ismâ’îl.”

[6845] (...) A similar report (as Hadîth no. 6844) was narrated from Ash-Sha’bî from Rabî‘ bin Khuthaim. (Ash-Sha’bî) said: “I said to Rabî‘: ‘From whom did you hear it?’ He said: ‘From ‘Amr bin Maimûn.’”
He said: “I went to ‘Amr bin Maimūn and said: ‘From whom did you hear it?’ He said: ‘From Ibn Abī Laila.”’ He said: “I went to Ibn Abī Laila and said: ‘From whom did you hear it?’ He said: ‘From Abū Ayyūb Al-Anṣārī, who narrated it from the Messenger of Allāh ﷺ.”

[6846] 31 - (2694) It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Two words that are light on the tongue and heavy in the Scale, and beloved to the Most Merciful: Subhān Allāhi wa bihamdihi, Subhān Allāhil-‘azīm (Glory and praise be to Allāh, and Glory to be Allāh the Almighty).’”

[6847] 32 - (2695) It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: Saying ‘Subhān Allāhi wal-hamdu-lillāhi, wa lā ilāha illallāhu wallāhu Akbar (Saying ‘Glory is to Allāh, praise is to Allāh, none has the right to be worshipped but Allāh and Allāh is most great)’ is dearer to me than everything upon which the sun rises.’”

[6848] 33 - (2696) It was narrated from Mus‘ab bin Sa‘d that his father said: “A Bedouin
Remembrance, Supplication etc.

came to the Messenger of Allâh ﷺ and said: ‘Teach me a word that I may say.’ He said: ‘Say: “Lâ ilâha illâllâhu wahdahu lâ shârîka lahu, Allâhu akbar kabîra, wal-hamdulillâhi khâthira, wa subhân Allâhi rabbîl-‘âlamîn, lâ hawla wa lâ quwwata illâ billâhil-‘Azîzîl-Hâkîm” (None has the right to be worshipped but Allâh alone, with no partner or associate, Allâh is most great, much praise be to Allâh, glory is to Allâh the Lord of the worlds, and there is no power and no strength except with Allâh, the Almighty, the Most Wise).’”

“He said: ‘These are for my Lord; what is there for me?’ He said: ‘Say: ‘Allâhum-maghfirli, wariamnî wahdinî, warzuqnî (O Allâh, forgive me, have mercy on me, guide me and grant me provision).’”

Mûsâ (a narrator) said: “As for (the words) ‘keep me safe and sound,’ I think he said it, but I do not know.” Ibn Abî Shaibah did not mention the words of Mûsâ in his Hadîth.

[6849] 34 - (2697) Abû Mâlik Al-Asha‘î narrated that his father said: “The Messenger of Allâh ﷺ used to teach those who became Muslim to say: ‘Allâhum-maghfirli, warhamnî wâhdînî, warzuqnî (O Allâh, forgive me, have mercy on me, guide me and grant me provision).’”

[6850] 35 - (...) Abû Mâlik Al-Asha‘î narrated that his father said: “If a man became Muslim,
the Prophet would teach him the prayer, then he would tell him to say these words: 'Allâhum-maghfîrî, warhamâni wahdînî, wa 'afînî, warzuqînî (O Allâh, forgive me, have mercy on me, guide me, keep me safe and sound, and grant me provision)."

[6851] 36 - (...) Abû Mâlik narrated that his father heard the Prophet say, when a man came to him and said: "O Messenger of Allâh, what should I say when I ask of my Lord?" He said: "Say: 'Allâhum-maghfîrî, warhamâni wahdînî, wa 'afînî, warzuqînî (O Allâh, forgive me, have mercy on me, keep me safe and sound, and grant me provision)." and he held his fingers together except the thumb and said: "These words sum up (good) for you in this world and in the Hereafter."

[6852] 37 - (2698) It was narrated from Muṣ'ab bin Sa'd: My father told me: "We were with the Messenger of Allâh and he said: 'Is it too difficult for any one of you to earn one thousand Hasanah (good deeds) every day?' One of those who were sitting with him asked him: 'How can one of us earn one thousand Hasanah?' He said: 'If he says one hundred Tasbih, (saying 'Subhân Allâh') then one thousand Hasanah will be recorded for him, and one thousand bad deeds will be erased for him.'"
Chapter 11. The Virtue Of Gathering To Read Qur'ân And To Remember Allâh

[6853] 38 - (2699) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever removes a worldly hardship from a believer, Allâh will remove one of the hardships of the Day of Resurrection from him. Whoever grants respite to (a debtor) who is in difficulty, Allâh will grant him relief in this world and in the Hereafter. Whoever conceals (the fault of) a Muslim in this world, Allâh will conceal him (his faults) in this world and in the Hereafter. Allâh will help a person so long as he is helping his brother. Whoever follows a path seeking knowledge, Allâh will make a path to Paradise easy for him. No people gather in one of the houses of Allâh, reciting the Book of Allâh and studying it together, but tranquility will descend upon them, mercy will overshadow them, the angels will surround them and Allâh will mention them to those who are with Him. Whoever is slowed down by his deeds, his lineage will not help him to get ahead.'"

[6854] (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said..." a Hadîth like that of Abû Mu‘âwiyah (no. 6853),
except that in the Hadith of Abū Usâmah there is no mention of granting respite to (a debtor) who is in difficulty.

[6855] 39 - (2700) It was narrated that Al-Agharr Abū Muslim said: “I bear witness that Abū Hurairah and Abū Sa'eed Al-Khudrī bore witness, that the Prophet ﷺ said: ‘No people sit and remember Allâh, Glorified and Exalted is He, but the angels surround them, mercy overshadows them, tranquility descends upon them and Allâh mentions them to those who are with Him.’”

[6856] (...) Shu’bah narrated a similar report (as Hadîth no. 6855) with this chain of narrators.

[6857] 40 - (2701) It was narrated that Abû Sa’eed Al-Khudrî said: Mu‘âwiyyah came out to a circle (gathering) in the Masjid and said: Why are you sitting here? They said: We are sitting to remember Allâh. He said: By Allâh, are you only...
sitting for that purpose? They said: By Allâh, we are only sitting for that purpose. He said: I did not ask you to swear because I am accusing you. There is no one of my status in relation to the Messenger of Allâh ﷺ who has narrated fewer Ahadîth from him than me. The Messenger of Allâh ﷺ came out to a circle of his Companions and said: “Why are you sitting here?” They said: “We are sitting to remember Allâh, and praise Him for having guided us to Islam and blessed us with it.” He said: “By Allâh, are you only sitting for that purpose?” They said: “By Allâh, we are only sitting for that purpose.” He said: “I did not ask you to swear because I am accusing you, but Jibrîl came to me and told me that Allâh was boasting of you to the angels.”

Chapter 12. It Is Recommend To Pray For Forgiveness A Great Deal

[6858] 41 - (2702) It was narrated from Al-Agharr Al-Muzanî, who was a Companion of the Prophet ﷺ, that the Messenger of Allâh ﷺ said: “There is some kind of shadow upon my heart, so I ask Allâh for forgiveness one hundred times a day.”

الاستغفار والاستكثار منه (التحفة 12) (بَابٌ اسْتِحْيَابْ) (41-42 (2702)) حَدَّثَنَا يَحْيَى أُبْنِ يَحْيَى وَقَتَّلَهُ بِنْ شَعْيَةَ وَأَبُو الرَّيْعَةَ الْمَتَكَّنِيُّ، جَبَعُ بِعَنْ حَمَادٍ فَقَالَ يَحْيَى: أَخْبَرْنَا حَمَادٍ بِنْ زَيْدٍ بِعَنْ نَابِي، عنْ أَبِي بَرْدُةَ، عَنْ الأُذُوْنِ الْمَرَّيٍّ وَكَانَ لَهُ صَحِيحًا، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: "إِنَّ الْيَوْمِ عَلَى قَلْبٍ، وَإِنْ لَنَاسْتَغْفِرُ اللَّهُ فِي الْيَوْمِ مَاتةٌ مَّرَوْةً".
[6859] 42 - (...) It was narrated that Abū Burdah said: “I heard Al-Agharr, who was one of the Companions of the Prophet, telling Ibn ‘Umar: ‘The Messenger of Allâh said: O people, repent to Allâh, for I repent to Allâh one hundred times a day.’”

[6860] (...) It was narrated from Shu‘bah with this chain of narrators (a Hadîth similar to no. 6859).

[6861] 43 - (2703) It was narrated that Abū Hurairah said: “The Messenger of Allâh said: ‘Whoever repents before the sun rises from its place of setting, Allâh will accept his repentance.’”
Chapter 13. It Is Recommend To Lower One’s Voice When Saying Remembrance, Except In The Cases Where It Is Commanded To Raise The Voice Such As The Talbiyah Etc. It Is Recommend To Say A Great Deal, “There Is No Power And No Strength Except With Allah”

[6862] 44 - (2704) It was narrated that Abû Müsâ said: “We were with the Prophet on a journey, and the people started to recite Takbîr (saying: Allâhu-Akbar) in loud voices. The Prophet said: ‘O people, be kind to yourselves, for you are not calling upon one who is deaf or absent; you are calling upon One Who is All-Hearing, Ever Near, and He is with you.’ I was behind him, and I was saying: ‘La fiawla wa lâ quwwata illâ billâh’ (There is no power and no strength except with Allâh).’ He said: ‘O ‘Abdullâh bin Qais, shall I tell you of one of the treasures of Paradise?’ I said: ‘Yes, O Messenger of Allah.’ He said: ‘Say: “Lâ ḥawla wa là quwwata illâ billâh”’ (There is no power and no strength except with Allâh)."

[6863] (...) A similar report (as Hadîth no. 6862) was narrated from ‘Ásim with this chain of narrators.
It was narrated from Abū Mūsā that they were with the Messenger of Allāh, climbing up a hill, and one man, every time he climbed a hill, called out: “La ilāha illāllāhu, wallāhu akbar (None has the right to be worshiped but Allāh, and Allāh is most great).” The Prophet of Allāh said: “You are not calling upon one who is deaf or absent.” And he said: “O Abū Mūsā,” or “O ‘Abdullāh bin Qais, shall I not tell you of a word that is one of the treasures of Paradise?” I said: “What is it, O Messenger of Allāh?” He said: “La hawla wa lâ quwwata illâ billâh (There is no power and no strength except with Allāh).”

It was narrated that Abū Mūsā said: “While we were with the Prophet on a journey...” and he mentioned a Hadīth like that of ‘Āsim (no. 6862).

It was narrated that Abū Mūsā said: “We were with the Messenger of Allāh on a campaign...” and he mentioned the Hadīth and said in it: “...The
Remembrance, Supplication etc.

One Whom you are calling is closer to one of you than the neck of his mount.” And there is no mention in his (the sub narrator’s) Hadîth of (the phrase): “Là hawla wa là quwwata illâ billâh (There is no power and no strength except with Allâh).”

[6868] 47 - (...) It was narrated that Abû Müsâ Al-Ash’ârî said: “The Messenger of Allâh ﷺ said to me: ‘Shall I not tell you of a word that is one of the treasures of Paradise’ – or ‘of one of the treasures of Paradise?’ I said: ‘Yes.’ He said: “Là hawla wa là quwwata illâ billâh (There is no power and no strength except with Allâh).”

Chapter 14. Supplications And Seeking Refuge With Allâh

[6869] 48 - (2705) It was narrated from Abû Bakr that he said to the Messenger of Allâh ﷺ: “Teach me a supplication that I may say during my prayer.” He said: “Say: ‘Allâhumma, inni zalamtu nafsî zulman kabîra, wa lâ yaghfirudh-dhunîthâ illâ anta, faghfirla maghfiratân mm ‘indîka wârzamni innaka antal-ghafûrur-rahîm (O Allâh, I have wronged myself greatly and no one forgives sins but You, so grant me forgiveness from You and have

كتب الذكر والدعاء والتوبة والاستغفار

أبي موسى قال: كنت مع رسول الله ﷺ في غزوة، فذكر الحديث، وقال فيه: "والذي تذكرون أقرب إلى أحدكم من عدن راجلة أحدكم، وليس في حديثه: دُكُر: لا حول ولا قوة إلا بالله.


المعجم (14) - (باب الدعوات (التحفة 14)

[6869] 48 - (2705) It was narrated from Abû Bakr that he said to the Messenger of Allâh ﷺ: “Teach me a supplication that I may say during my prayer.” He said: “Say: ‘Allâhumma, inni zalamtu nafsî zulman kabîra, wa lâ yaghfirudh-dhunîthâ illâ anta, faghfirla maghfiratân mm ‘indîka wârzamni innaka antal-ghafûrur-rahîm (O Allâh, I have wronged myself greatly and no one forgives sins but You, so grant me forgiveness from You and have

 ولا يُغَفِّرُ الذُّنوبُ إلاّ أنت، فَاغفِرْ لِي

[6869] 48 - (2705) It was narrated from Abû Bakr that he said to the Messenger of Allâh ﷺ: “Teach me a supplication that I may say during my prayer.” He said: “Say: ‘Allâhumma, inni zalamtu nafsî zulman kabîra, wa lâ yaghfirudh-dhunîthâ illâ anta, faghfirla maghfiratân mm ‘indîka wârzamni innaka antal-ghafûrur-rahîm (O Allâh, I have wronged myself greatly and no one forgives sins but You, so grant me forgiveness from You and have
mercy on me, for You are the Oft-Forgiving, Most Merciful)."

‘Abdullâh bin ‘Amr bin Al-‘Àsh said: "Abû Bakr Aṣ-Ṣiddîq said to the Messenger of Allâh ﷺ: ‘O Messenger of Allâh, teach me a supplication which I may say in my prayer and in my house...” then he mentioned a Hadîth like that of Al-Laith (no. 6869).

It was narrated from ‘Àishah that the Messenger of Allâh ﷺ used to say these supplications: “Allâhumma inni a’âduhu bika min fitnatin-nâri wa ‘adhâbin-nâr, wa fitnatil-qabri wa ‘adhâbil-qabr, wa min sharri fitnatil-ghinâ wa min sharri fitnatil-faqr, wa a’âduhu bika min sharri fitnatil-masihid-dajjâl. Allâhumma aghsil khaṭâyâ bima ‘ith-thaiji wal-bard, wa naqqi qalbî mmnal-khatâya kamâ naqqaita ath-thawb al-abyada minad-danas. Wa bâ’id bainî wa baina khaṭâyâ kamâ bâ’adta bainal-mashriqi wal-maghib. Allâhumma inni a’âduhu bika min al-kasali wal-harami wal-ma’thami wal-maghrâm (O Allâh, I seek

[6870] (...) ‘Abdullâh bin ‘Amr bin Al-‘Àsh said: "Abû Bakr Aṣ-Ṣiddîq said to the Messenger of Allâh ﷺ: ‘O Messenger of Allâh, teach me a supplication which I may say in my prayer and in my house...” then he mentioned a Hadîth like that of Al-Laith (no. 6869).

[6871] 49 - (589) (sic) It was narrated from ‘Àishah that the Messenger of Allâh ﷺ used to say these supplications: “Allâhumma inni a’âduhu bika min fitnatin-nâri wa ‘adhâbin-nâr, wa fitnatil-qabri wa ‘adhâbil-qabr, wa min sharri fitnatil-ghinâ wa min sharri fitnatil-faqr, wa a’âduhu bika min sharri fitnatil-masihid-dajjâl. Allâhumma aghsil khaṭâyâ bima ‘ith-thaiji wal-bard, wa naqqi qalbî mmnal-khatâya kamâ naqqaita ath-thawb al-abyada minad-danas. Wa bâ’id bainî wa baina khaṭâyâ kamâ bâ’adta bainal-mashriqi wal-maghib. Allâhumma inni a’âduhu bika min al-kasali wal-harami wal-ma’thami wal-maghrâm (O Allâh, I seek
refuge with You from the trial of the Fire, and the torment of the Fire, and the trial of the grave, and the torment of the grave, from the evils of the trial of wealth and from the evils of the trial of poverty, and I seek refuge with You from the evil of the trial of the Dajjâl. O Allâh, wash away my sins with the water of snow and hail, and cleanse my heart of sin as a white garment is cleansed of dirt. Put a great distance between me and my sins, as great as the distance You have made between the East and the West. O Allâh, I seek refuge with You from laziness, old age, sin and heavy debt).

[6872] (...) It was narrated from Hishâm with this chain of narrators a similar Hadîth as no. 6871.

Chapter 15. Seeking Refuge With Allâh From Helplessness, Laziness Etc.

[6873] 50 - (2706) Anas bin Mâlik said: “The Messenger of Allâh  used to say: ‘Allâhumma, inni a‘îdhu bika minal-‘ajzi wal-kasali, al-jubni wal-harhimi, wal-bukhli, wa a‘îdhu bika min ‘adhâbil-qabri, wa min fitnatil-mazyâ wal-mamât (O Allâh, I seek refuge with You from helplessness, laziness, cowardice, old age and miserliness. I seek refuge with You from the torment of the grave and from the trials of life and death).’”
A similar report (as Hadîth no. 6873) was narrated from Anas from the Prophet ﷺ, except that in the Hadîth of Yazîd it does not say: “...and from the trials of life and death.”

It was narrated from Anas bin Mâlik that the Prophet ﷺ sought refuge with Allâh from things that he mentioned, and from miserliness (a Hadîth similar to no. 6873).

It was narrated that Anas said: “The Prophet ﷺ used to say this supplication: ‘Allâhumma, inni 'a'idhu bîka minal-bukhli, wal-kasli wa ardhalil-'umuri, wa 'adhâbil-qabri, wa fitnatil-mahyâ wal-mamât’ (O Allâh, I seek refuge with You from miserliness, laziness, utter senility, the torment of the grave and the trials of life and death).”

Chapter 16. Seeking Refuge From A Bad End, And Misery Etc.

It was narrated from Abû Hurairah that...
the Prophet used to seek refuge with Allah from a bad end, from misery, from the malicious joy of enemies and from severe calamity.

'Amr said in his Hadīth: “Sufyān said: ‘I think that I added one of them.’”

[6878] 54 - (2708) Sa’d bin Abī Waqqāṣ said: I heard Khawlah bint Ḥakīm As-Sulamiyyah say: I heard the Messenger of Allah say: “Whoever stops at a place and says: ‘A‘ūdhu bikalimātillāhit-tāmmāti min sharri mā khalaq (I seek refuge in the Perfect Words of Allah from the evil of that which He has created),’ nothing will harm him until he moves on from that place.”

[6879] 55 - (...) It was narrated from Sa’d bin Abī Waqqāṣ, from Khawlah bint Ḥakīm As-Sulamiyyah, that she heard the Messenger of Allah say: “When one of you stops at a place, let him say: ‘A‘ūdhu bikalimātillāhit-tāmmāti min sharri mā khalaq (I seek..."
refuge in the Perfect Words of Allah from the evil of that which He has created.’ Then nothing will harm him until he moves on from there.”

[6880] (2709) It was narrated that Abu Hurairah said: “A man came to the Prophet ﷺ and said: ‘O Messenger of Allah, I was stung by a scorpion last night.’ He said: ‘If you had said, when evening came, ‘A’udhu bikalimâtillâhit-tâmmâtî min sharri mâ khalâq (I seek refuge in the Perfect Words of Allah from the evil of that which He has created)” it would not have harmed you.”

Chapter 17. Supplication When Going To Sleep

[6882] 56 - (2710) Al-Barâ’ bin ‘Azib narrated that the Messenger of Allah ﷺ said: “When you go to bed, perform Wudū’ as for prayer, then lie down on your right side, then say: ‘Allâhumma, aslamtu wajhi ilaika, wa fawwadtu amrî ilaika, wa alja’tu zahirî ilaika, raghbatan wa rahbatan ilaika, lâ maljâ’ wa lâ manjâ minka illâ ilaika, âmantu bikitâbikalladhî anzalta wa binabiykkalladhî arsalî (O Allâh, I have turned my face towards You and entrusted my affairs to You and relied completely upon You, out of hope and fear of You. There is no refuge or safe haven from You except with You. I believe in Your Book which You have revealed, and in Your Prophet whom You have sent).’ Make these your last words. Then if you die that night, you will have died in a state of Fitrah.”

He said: “I repeated them in order to memorize them, and I said: ‘I believe in Your Messenger whom You have sent,’ and he said: ‘Say: ‘I believe in Your Prophet whom You have sent.’”

[6883] (…) This Hadîth was narrated from Al-Barâ’ bin ‘Azib from the Prophet ﷺ, but the Hadîth of Mansûr (no. 6882) is
more complete. In the Hadith of Ḥuṣain it adds (in the end): "...And when morning comes he will attain good."

[6884] 57 - (...) It was narrated from Al-Bara’ bin ‘Azib that the Prophet ﷺ told a man, when he went to bed at night, to say: “Allâhumma aslamtu nafsî ilaika, wa wajjahtu wajhî ilaik, wa alja’tu zahrî ilaika, wa fawwadtu amrî ilaika, raghbatan wa rahbatan ilaika, la malja’wa là manjâ minka illâ ilaika, âmantu bikatîbikalladhî anzalta wa birasûtikalladhî arsalt (O Allâh, I have submitted myself to You, and turned my face to You, and relied completely upon You, and delegated my affairs to You, out of hope and fear of You. There is no refuge or safe haven from You except with You. I believe in Your Book which You have revealed, and in Your Messenger whom You have sent). Then if he dies, he will have died in a state of Fitrah.”

[6885] 58 - (...) It was narrated that Al-Bara’ bin ‘Azib said: “The Messenger of Allâh ﷺ said to a man: ‘O so-and-so, when you go to your bed...’” – a Hadith like that of ‘Amr bin Murrah (no. 6889), except that he said: “...and Your Prophet whom You have
sent. Then if you die that night, you will have died in a state of Fitrah, and if you live till morning you will attain good.”

[6886] (...) Al-Barâ’ bin ‘Ázib said: “The Messenger of Allah ﷺ told a man…” a similar report (as Ḥadīth no. 6885), but he did not mention: “…and if you live till morning you will attain good.”

[6887] 59 - (2711) It was narrated from Al-Barâ’ that when the Prophet ﷺ went to bed, he said: “Allâhumma, biskmika azyâ wa bismika amât (0 Allah, in Your Name I live and in Your Name I die).” And when he woke up he said: “Al-hamdulillâhî-illâhî ahyânâ ba’da mâ amâtanâ, wa ilaihin-nushi (Praise be to Allah Who has given us life after He caused us to die, and to Him is the Resurrection).”

[6888] 60 - (2712) It was narrated from ‘Abdullâh bin ‘Umar, that he ordered a man when he went to lie down, to say:

“Allâhumma khalaqta nafsî, wa anta tawaffâhâ, laka mamâtuḥâ wa mahyâhâ, in ahyaitahâ fâhfazhâ, wa in amattahâ faghfîr laha. Allâhumma, (inni) as-alukal-âfiyâh (O Allah, You have created my soul and it is for You...
to take it in death. Its death and its life are in Your Hand. If You cause it to live then protect it and if You cause it to die then forgive it. O Allâh, I ask You to keep me safe and sound)."

A man said to him: "Did you hear that from ‘Umar?” He said: "From one who is better than ‘Umar, from the Messenger of Allâh ﷺ.”

Ibn Nâfi’ said in his report: “It was narrated from ‘Abdullâh bin Al-Ĥârâth,” and he did not say: “I heard.”

[6889] 61 - (2713) It was narrated that Suhail said: "Abû Şâlih used to tell us, if one of us wanted to sleep, to lie down on his right side and say: ‘Allâhumma, rabbas-samâwâti wa rabbal-ardi, wa rabbal-’arshil-zim, rabbanâ wa rabba kulli shay’in fâliqal-ḥabbi wan-nawâ, wa munzilat-tawrâtî wal-injilî wal-furqân, a’udhu bika min sharri kulli shay’in anta âkhidhun bi nâsîyiathi, Allâhumma, antal-awwâlu fa laisa qablaka shay’un, wa antal-âkhiru fa laisa ba’daka shai’un, wa antâz-zâhiru fa laisa fawqaka shay’un, wa antal-bâṭinu fa laisa dûnaka shay’un, iqdi ‘annâd-daina wa aghninâ min al-faqr (O Allâh, Lord of the heavens and the earth, and Lord of the Mighty Throne, our Lord and Lord of all things, Splitter of the seed and the date stone, Revealer of the Tawrâh, the Injîl and the Furqân (Qur’ân), I seek refuge in You from the evil of all things that You seize by the
forelock [i.e., have full control over them]. O Allâh, You are the First and there is nothing before You; You are the Last and there is nothing after You. You are the Manifest (Az-Zâhir) and there is nothing above You; You are the Hidden (Al-Bâtin) and there is nothing beyond You. Settle our debt and spare us from poverty.

"He narrated that from Abû Hurairah, from the Prophet ﷺ."

[6890] 62 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ used to tell us, if one of us went to his bed, to say..." a Hadîth like that of Jarîr (no. 6889), and he said: "And from the evil of every beast that You seize by the forelock."

[6891] 63 - (...) It was narrated that Abû Hurairah said: Fâtimah came to the Prophet ﷺ to ask him for a servant, and he said to her: "Say: O Allâh, Lord of the seven heavens..." a Hadîth like that of Suhail from his father (no. 6889).
It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “When one of you goes to his bed, let him take the edge of his Izâr (lower garment) and dust off his bed with it, and let him say the Name of Allāh, for he does not know what came onto it after he left it. Then when he wants to lie down, let him lie down on his right side and say: ‘Subhanaka rābbî, bika waḍa’tu jānbî, wa bika arfa’uHu, in asmsktâ nafṣî faghfīrîl wa in arsaltahâ fâhfażhâ bîmâ taḥfâzu bihi ‘ibâdakas-sâlihin (Glory is to You my Lord, by Your Grace I lay myself down and by Your Grace I get up again. If You keep my soul, then forgive it and if You send it back, then protect it with that with which You protect Your believing slaves).’”

It was narrated from ‘Ubayd bin ‘Umar with this chain of narrators (a Hadīth similar to no. 6892), and he (ﷺ) said: “Then let him say: ‘In Your Name my Lord I lay myself down, and if you bring my soul back to life then have mercy on it.”

It was narrated from Anas that when the Messenger of Allāh ﷺ went to his bed he would say: “Al-Hamdulillâhilladhi at’amnâ wa saqânâ wa kafânâ wa āwânâ, fakam mimman là kâfiya lahu wa lâmū’wiya (Praise is to Allāh
Remembrance, Supplication etc.

Who has fed us and given us to drink, and has sufficed us and provided us with shelter; how many are there for whom there is no one to suffice and no one to provide shelter)."

Chapter 18. Supplications (Of The Prophet ﷺ)

[6895] 65 - (2716) It was narrated that Farwah bin Nawfal Al-Ashja'i said: “I asked ‘Aishah about how the Messenger of Allah ﷺ used to call upon Allâh in supplication, and she said: ‘He used to say: Allâhumma, innî a‘îdhu bika min sharri mà ‘amîlû wa min sharri mà lam a’mal (O Allâh, I seek refuge with You from the evil of that which I have done, and from the evil of that which I have not done).’"

[6896] (...) It was narrated that Farwah bin Nawfal said: “I asked ‘Aishah about the supplication with which the Messenger of Allah ﷺ used to call upon Allâh, and she said: ‘He used to say: Allâhumma, innî a‘îdhu bika min sharri mà ‘amîlû wa sharri mà lam a’mal (O Allâh, I seek refuge with You from the evil of that which I have done, and the evil of that which I have not done).’"

[6897] (...) A similar report (as no. 6896) was narrated from Hûsain with this chain of narrators, but in the Hadîth of Muḥammad
bin Ja'far it says: "...wa min sharri mà lam a'mál (and from the evil of that which I have not done)."

[6898] 66 - (...) It was narrated from 'Aishah that the Prophet ﷺ used to say in his supplication: "Allâhumma, innî a'âdhu bika min sharri mà 'amîltu wa sharri mà lam a'mâl (O Allâh, I seek refuge with You from the evil of that which I have done, and the evil of that which I have not done)."

[6899] 67 - (2717) It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ used to say: "Allâhumma laka aslamtu wa bika âmantu wa ‘alaika tawakkaltu, wa يلاika anabtu, wa bika khâsamtu. Allâhumma innî a'âdhu bi’izzatika • là ilâha illa anta - an tudillanî, antal-hayyulladhî là yamîtu, wal-jinnu wal-insu yamûtîn (O Allâh, to You have I submitted, in You have I believed, upon You I have relied, to You have I turned in repentance, with Your help have I fought my adversaries. O Allâh, I seek refuge in Your glory – none has the right to be worshipped but You – from Your sending me astray, for You are the Ever-Living Who does not die, but jinn and men die)."
It was narrated from Abū Hurairah that when the Prophet was on a journey and the time just before dawn came he would say: "Samma'sâmi'un bi-hamdillâhi wa hüsni 
balâ'ihi 'alainâ, rabbanâ šâhibnâ wa 
afdîl 'alainâ, 'â'idhabillâhi min an-
nâr (Let one who hears us convey 
our praise of Allah for His blessing 
upon us. Our Lord, accompany us 
and bestow Your Grace upon us. I 
seek refuge with Allâh from the 
Fire)."

It was narrated from Abū Burdah bin Abi Mûsâ Al-Ash'ârî from his father that the Prophet used to say this supplication: "Allâhummağfhirlî 
khâfîyatî wa jahlî, wa ísrâfî fi amrî, 
wâ mâ anta a'lamu bihi minnî, 
Allâhummagfhirlî jiddî wa hazî, wa 
khâta'i wa 'amdi, wa kullu ðâhîka 
'indi. Allâhummagfhirlî mâ qaddâmtu 
wâ mâ akh-khartu, wa mâ asrârtu, wa 
wâ a'lanu, wa mâ anta a'lamu bihi 
minnî, antal-muqaddimu wa antal-
mu'ak-khiru, wa anta 'ala kulli 
sâhîqîn qâdir (O Allâh, forgive me for 
my sins and ignorance, for my 
extravagance in my affairs and for 
what You know better than me. O 
Allâh, forgive me (for what I have 
done) seriously and in jest, 
inadvertently and deliberately; all of 
that is from me. O Allâh, forgive me 
my past and future sins, what I have 
done hidden and what I have done 
openly, and what You know better}
than me. You are the One Who brings forward and puts back and You have power over all things)."

[6902] (…) Shu‘bah narrated it with this chain (a Hadīth similar to no. 6901).

[6903] 71 - (2720) It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ used to say: ‘Allāhumma aslih li din illadhī huwa ‘ismatu amrī, wa aslih li dunyāyallātī fīhā ma’ashī, wa aslih li ‘akhiratillātī fīhā ma’ādī, wa j‘alil- hayāta ziyyadati fī kulli khairin, wa j‘alil-mawta rāhatillā min kulli sharr (O Allāh, set right for me my religious commitment, which is the safeguard of my affairs. Set right for me my worldly affairs in which is my living. Set right for me my Hereafter in which will be my final abode. Make this life a means of increase in all that is good, and make death a relief for me from all evil).’"

[6904] 72 - (2721) It was narrated from ‘Abdullāh that the Prophet ﷺ used to say: “Allāhumma innī as‘alukal-hudā wat-tuqā, wal-‘afāfa wal-ghinā (O Allāh I ask You for guidance, piety, abstinence and independence of means).”
A similar report (as Hadith no. 6904) was narrated from Abū Ishāq with this chain of narrators.

It was narrated that Zaid bin Arqam said: “I do not tell you anything but that which the Messenger of Allah ﷺ said. He used to say: ‘Allâhumma, innÎ a’ûdhu bika mînal- ’ajzi wal-kasalî, wal-jubnî wal-bukhli, wal-haramî wa ’adhâbil-qabr. Allâhumma, Ïtî nafsi taqwâhâ, wa zakkihâ anta khairu man zakkâhâ, anta waliyyuhâ wa mawlâhâ. Allâhumma innî a’ûdhu bika min ‘ilmi lâ yanfa’u wa mm qalbillâ yakhsha’u, wa min nafsillâ yashba’u, wa min da’watillâ yustajâbu lahâ (0 Allâh, I seek refuge with You from helplessness, laziness, cowardice, miserliness, old age and the torment of the grave. O Allâh, I seek refuge with You from knowledge that is not beneficial, a heart that is not humble (before You), a soul that is not satisfied and a prayer that is not answered).”

It was narrated that ‘Abdullâh bin Mas’ûd said: “When evening came the Messenger...
of Allah would say: ‘Amsainâ wa amsal-mulkullâhi, wal-hamdulillâhi lâ ilâha illallâhu wawahdahalâ lâ sharika lah (We have reached the evening and the dominion belongs to Allah, and praise be to Allah, none has the right to be worshipped but Allah alone with no partner or associate).”

Al-Hasan (one of the narrators) said: “Az-Zubaid told me that he memorized it from Ibrâhîm as follows: ‘Lahul-mulku wa lahul-‘amdu wa huwa ‘alâ kulli shay’in qadîr. Allâhumma as’aluka khaira hadîthil-lailati, wa a’udhu bika min sharri hadîthil-lailati, wa sharri mâ ba’da. Allâhumma inî a’udhu bika minal-kasali wa sâ’il-kibar. Allâhumma inî a’udhu bika min ‘adhâbin fin-nâri wa ‘adhâbin fil-qabr (His is the dominion, to Him is praise and He has power over all things. O Allah, I ask You for the good of this night and the good of what follows it, and I seek refuge in You from the evil of this night and the evil of what follows it. O Allah, I seek refuge in You from laziness and the evil of arrogance. O Allah, I seek refuge in You from torment in the Fire and torment in the Grave).”

[6908] 75 - (...) It was narrated that ‘Abdullâh said: “When evening came, the Messenger of Allah would say: ‘Amsainâ wa amsal-mulkullâhi, wal-hamdulillâhi, lâ ilâha illallâhu wahdahalâ lâ sharika lah (We 

[6908] 75 - (...) حَذَّرتُنَا عَلَيْهِمْ

ابن أبي سفيّة: حَذَّرتُنَا جَرِيرُ عَنَّ الْحَسَنِي بِنَ عَضْبِي الله، عَنْ إِبْرَاهِيْمَ بْنَ سُوَيْدٍ، عَنْ عَبْدُ الرَّحْمَنِ بْنِ يَزِيدٍ، عَنْ عَبْدٍ
have reached the evening and the Dominion belongs to Allāh, and praise be to Allāh, none has the right to be worshipped but Allāh alone with no partner or associate)."

He said:[1] "I think he also said: 'Lahul-mulku wa lahul-hamdu wa huwa 'alā kulli shay’in qadir. Rabbi as'aluka khaira mâ fi hâdhihil-lailati wa khaira mâ ba’dahâ, wa a’udhu bika min sharri mâ fi hâdhihil-lailati wa sharri mâ ba’dahâ. Rabbi a’udhu bika min ‘adhâbin fin-nâri wa ‘adhâbin fil-qabr (His is the dominion, to Him is praise and He has power over all things. O Allāh, I ask You for the good of this night and the good of what follows it, and I seek refuge in You from the evil of this night and the evil of what follows it. O Lord, I seek refuge with You from laziness and the evil of arrogance. O Lord, I seek refuge with You from torment in the Fire and torment in the grave)."

And when morning came he would say that too: 'Asbahnâ wa ašbahal-mulkulillâh (We have reached the morning and the Dominion belongs to Allāh.)."

[6909] 76 - ( ...) It was narrated that ‘Abdullâh said: "When evening came the Messenger of Allâh ﷺ would say: 'Amsainâ wa amsal-mulkulillâhî, wal-hamduillâhî là ilâha illallâhu wahdahu là sharika

[1] This is a statement from one of the narrators.
lah. Allâhumma innî as'aluka min khaira hâdhihil-lailati, wa khairi mâ fîhâ, wa a'îdhu bika min sharrihâ wa sharri mâ fîhâ. Allâhumma innî a'îdhu bika minal-kasali wal-harmi wa sâ'il-kibar, wa fitnatid-dunyâ wa 'adhâbil-qabr (We have reached the evening and the dominion belongs to Allâh, and praise is to Allâh, none has the right to be worshipped but Allâh alone with no partner or associate. O Allâh, I ask You for the good of this night and the good of what is in it, and I seek refuge with You from the evil of this night and the evil of what is in it. O Allâh, I seek refuge with You from laziness, old age and the evil of arrogance, and the trials of this world and the torment of the grave).

Al-Hasan bin 'Ubaidullâh said: "Zubaid bin Ibrâhîm bin Suwaid added, from 'Abdur-Rahmân bin Yazîd, from 'Abdullâh who attributed it to the Prophet ﷺ: "Lâ ilâha illallâh, wahdahu lâ sharîka lâhu lahul-mulku wa lahul-hamdu wa huwa 'ala kulli shay'in qadîr (None has the right to be worshipped but Allah alone with no partner or associate. His is the dominion, to Him is praise and He has power over all things).""

[6910] 77 - (2724) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ used to say: "Lâ ilâha illallâhu wahdahu,
Remembrance, Supplication etc.

a‘azza jundahu wa nasara ‘abdahu, wa ghalabal-ahzâba wahdahu fa là shay‘a ba‘dah (None has the right to be worshipped but Allâh alone, He granted victory to His troops, supported His slave and defeated the confederates alone, and there is nothing after Him)."

[6911] 78 - (2725) It was narrated that ‘Alî said: The Messenger of Allâh ṣâhid said: Say: “Allâhumma ihdînî wa sadidî (O Allah, guide me and make me steadfast),’ and when you mention guidance remember those who guide people along the road, and when you mention steadfastness remember those who shoot arrows.”

[6912] (…) ‘Asîm bin Kulaib narrated it with this chain of narrators. He said: “The Messenger of Allâh ṣâhid said to me: ‘Say: Allâhumma inni as‘alukal-hudâ was-sadâd (O Allah I ask You for guidance and steadfastness).’” Then he mentioned something similar (to Hadîth no. 6911).

Chapter 19. The Tasbîh At The Beginning Of The Day And When Going To Sleep

[6913] 79 - (2726) It was narrated from Juwayriyah that the Prophet ṣâhid left her one morning when he prayed Subh, (i.e., Fajr prayer) and she was in her prayer-place, then he came back after the forenoon had
come, and she was still sitting there. He said: “Are you still as you were when I left you?” She said: “Yes.” The Prophet ﷺ said: “After I left you I said four words three times, which if they were weighed against what you have said today, they would outweigh it: Subhân-Allâhi wa bi-hamdihi ‘adada khalqihi, wa ridâ nafsihi, wa zinata ‘arshihî, wa midâda kalimâtih (Glory and praise is to Allâh, as much as the number of His creation, as much as pleases Him, as much as the weight of His Throne and as much as the ink of His words).”

[6914] (...) It was narrated by Juwairiyyah that the Messenger of Allâh ﷺ passed by her when she was praying Al-Ghâdâh (Fajr), or after he had prayed Al-Ghâdâh...” – and he (the sub narrator) mentioned a similar report (as no. 6913), except that he said: “Subhân-Allâhi ‘adada khalqihi, Subhân-Allâhi ridâ nafsihi, Subhân-Allâhi zinata ‘arshihî, Subhân-Allâhi midâda kalimâtih (Glory is to Allâh as much as the number of His creation, glory is to Allâh as much as pleases Him, glory is to Allâh as much as the weight of His Throne and glory is to Allâh as much as the ink of His Words).”

[6915] 80 - (2727) ‘Ali narrated that Fâṭimah complained about the pain caused to her hand by the mill, and some prisoners (of
Remembrance, Supplication etc.

war) had been brought to the Prophet, so she went but did not find him, but she met 'Aishah and told her. When the Prophet came, 'Aishah told him about Fāṭimah coming to her. The Prophet came to us, and we had gone to bed. We started to get up, but the Prophet said: "Stay where you are." Then he sat between us, until I could feel the coolness of his foot on my chest. Then he said: "Shall I not teach you something better than what you asked for? When you go to your bed, proclaim the greatness of Allâh thirty-four times, glorify Him thirty-three times and praise Him thirty-three times. That is better for you than a servant."[1]

[6916] (...) It was narrated from Shu‘bah with this chain of narrators (a Ḥadîth similar to no. 6915). In the Ḥadîth of Mu‘âdh it says: "When you go to your bed at night."

[6917] (...) A Ḥadîth like that of Al-Ḥakam from Ibn Abî Laila (no. 6915) was narrated from ‘Alî

from the Prophet ﷺ. In the Hadīth he added: “Alī said: ‘I have not abandoned it since I heard it from the Prophet ﷺ.’ It was said to him: ‘Not even on the night of Siffin?’ He said: ‘Not even on the night of Siffin.’”

In the Hadīth of ‘Atā’ from Mujāhid it is narrated that Ibn Abī Laila said: “He said: ‘I said to him: “Not even on the night of Siffin?”

[6918] 81 - (2728) It was narrated from Abū Hurairah that Fāṭimah came to the Prophet ﷺ to ask him for a servant, and she complained about her work. He said: “We do not have anything to give you.” He said: “Shall I not tell you about something that is better for you than a servant? Say: ‘Subhān Allāh’ thirty-three times, ‘Al-hamdu Lillāh’ thirty-three times, and ‘Allāhu Akbar’ thirty-four times, when you go to bed.”
Chapter 20. It Is Recommend To Say Supplication When A Rooster Crows

[6920] 82 - (2729) It was narrated from Abū Hurairah that the Prophet ﷺ said: “When you hear the crowing of a rooster, ask Allāh of His Bounty, for it has seen an angel. But when you hear the braying of a donkey, then seek refuge with Allāh from the Shaitān, for it has seen a devil.”

Chapter 21. Supplication At Times Of Distress

[6921] 83 - (2730) It was narrated from Ibn ‘Abbâs that the Prophet of Allāh ﷺ used to say at times of distress: “Lâ ilâha illal-lâhul-‘azīm-ul-halîm, lâ ilâha illallâhu rabbul-'arshîl-‘azīm, lâ ilâha illallâhu rabbus-samâwâti wa rabbul-ardî rabbul-'arshîl-ka-rîm (None has the right to be worshipped but Allāh, the Almighty, the Forebearing; none has the right to be worshipped but Allāh, Lord of the Mighty Throne; none has the right to be worshipped but Allāh, Lord of the heavens and Lord of the earth, Lord of the Mighty Throne.”
It was narrated from Hishâm with this chain of narrators, but the *Hadîth* of Mu'âdh bin Hishâm (no. 6921) is more complete.

It was narrated from Ibn 'Abbâs that the Messenger of Allah used to recite these words and say them in supplication at times of distress—and he mentioned a *Hadîth* like that of Mu'âdh bin Hishâm from his father from Qatâdah (no. 6921), except that he said: "Rabbus-samâwâti wal-ard (Lord of the heavens and the earth)."

It was narrated from Ibn 'Abbâs that when the Prophet was concerned about some matter he said—and he narrated a *Hadîth* like that of Mu'âdh from his father (no. 6921), and he added: "La ilâha illallâhu rabbul-'arshil-karîm (None has the right to be worshipped but Allah, Lord of the Mighty Throne)."

Chapter 22. The Virtue Of (Saying): "Glory To Allâh And With His Praise"

It was narrated from Abû Dharr that the Messenger of Allâh was asked which words are best? He
said: “That which Allâh has chosen for His angels, or, for His slaves: ‘Subhân Allâhi wa bî-\(\text{h}^{	ext{m}}\text{d}_{\text{i}}\)h (Glory to Allâh and with His praise).’”

[6926] 85 - (...) It was narrated that Abû Dharr said: “The Messenger of Allâh ﷺ said: ‘Shall I not tell you of the dearest of words to Allâh?’ I said: ‘Yes, O Messenger of Allâh, tell me which words are dearest to Allâh.’ He said: ‘The dearest of words to Allâh are: Subhân Allâhi wa bî-\(\text{h}^{	ext{m}}\text{d}_{\text{i}}\)h (Glory to Allâh and with His praise).’”

Chapter 23. The Virtue Of Praying For The Muslims In Their Absence

[6927] 86 - (2732) It was narrated that Abû Ad-Dardâ’ said: “The Messenger of Allâh ﷺ said: ‘There is no Muslim who prays for his brother in his absence, but the angel says: And you will have something similar.’”
Remembrance, Supplication etc.  

[6928] 87 - (...) Umm Ad-Dardâ' said: “My husband told me that he heard the Messenger of Allâh ﷺ say: ‘Whoever prays for his brother in his absence, the angel who is appointed over him says: ٌAlein, and you will have something similar.’”

[6929] 88 - (2733) It was narrated that Šafwân – who was the son of ‘Abdullâh bin Šafwân, and Umm Ad-Dardâ’ was married to him[^1] – said: I came to Ash-Shâm, and I went to the house of Abû Ad-Dardâ’ but I did not find him there, but I found Umm Ad-Dardâ’ there. She said: Do you intend to go for Ḥajj this year? I said: Yes. She said: Pray to Allâh for good for us, for the Prophet ﷺ used to say: “A Muslim’s prayer for his brother in his absence will be answered. At his head there is an angel who is appointed, and when he prays for good for his brother, the angel who is appointed says: ‘Alein, and you will have something similar.’”

[^1] Shaikh Husain bin Muhsin Al-Ansârî states that the correct manuscript of Muslim says that Šafwân was married to the daughter of Umm Ad-Dardâ’, not to Umm Ad-Dardâ’.
Chapter 24. It Is Recommend To Praise Allâh After Eating And Drinking

[6932] 89 - (2734) It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ said: ‘Allâh is pleased with a person who eats some food and then praises Him for it, or who drinks some drink and then praises Him for it.’”

Chapter 25. It Is Recommend For The One Who Supplicated Not To Be Impatient, And Not To Say: “I Supplicated And Received No Response”

[6933] (...) It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ said...” a similar report (a Hadîth no. 6932).
Messenger of Allah ﷺ said: “One of you will receive a response so long as he does not become impatient and say: ‘I supplicated and received no response.’”

[6935] 91 - (...) It was narrated from Abū Hurairah that the Messenger of Allah ﷺ said: “One of you will receive a response so long as he does not become impatient and say: ‘I called upon my Lord and received no response.’”

[6936] 92 - (...) It was narrated from Abū Hurairah that the Prophet ﷺ said: “A person will still be answered so long as his supplication does not involve sin or severing ties of kinship, and so long as he does not become impatient.” It was said: “O Messenger of Allah, what does being impatient mean?” He said: “Saying: ‘I supplicated, and I supplicated, and I did not receive any response,’ then he becomes disappointed and stops supplicating.”
Chapter 26 - (The Saying Of The Messenger Of Allah ﷺ)

"Most Of The People Of Paradise Are Poor, And Most Of The Inhabitants Of The Fire Are Women, And About Al-Fitnah Of Women"

[6937] 93 - (2736) It was narrated that Usâmah bin Zaid said: "The Messenger of Allah ﷺ said: 'I stood at the gate of Paradise, and I saw that most of those who entered it were poor, and the wealthy were detained, except the people of the Fire who were ordered to be taken there, and I stood by the gate of the Fire, and I saw that most of those who entered it were women.'"

[6938] 94 - (2737) Ibn ‘Abbâs said: Muḥammad ﷺ said: "I looked into Paradise and saw that..."
most of its people are the poor, and I looked into the Fire and saw that most of its people are women.”

[6939] (...) Ayyûb narrated it with this chain of narrators (a Hadith similar to no. 6938).

[6940] (...) It was narrated from Ibn ‘Abbâs that the Prophet ﷺ looked into the Fire... and he mentioned a Hadith like that of Ayyûb (no. 6938).

[6941] (...) It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ said...” and he narrated a similar report (as Hadith no. 6938).

[6942] 95 - (2738) It was narrated that Abû At-Tayyâh said: “Muṭṭarrîf bin ‘Abdullâh had two wives, and he came from the house of one of them, and the other one said: ‘Have you come from the house of so-and-so?’ He said: ‘I have come from the house of ‘Imrân bin Ḥusain, and he told us that the Messenger of Allâh ﷺ said: “The fewest of the people of Paradise are women.”
(...)[6943] It was narrated that Abū At-Tayyâh said: “I heard Muṭarrif narrating that he had two wives…” a Hadîth like that of Muʿâdh.[1]

[6944]96 - (2739) It was narrated that ‘Abdullâh bin ‘Umar said: “Among the supplication of the Messenger of Allâh was: ‘Allâhumma innî aʿzūdhu bika min zawâli niʿmatika, wa tahawwuli ʿâfiyatika, wa fujâʿati niqmatika, wa jamîʿi sakhatik (O Allâh, I seek refuge with You from the withdrawing of Your blessing, and the loss of health, and the sudden onset of Your wrath, and anything that may lead to Your displeasure).”

[6945]97 - (2740) It was narrated that Usâmah bin Zaid said: “The Messenger of Allâh said: ‘I have not left behind me any Fitnah (trial) that is more harmful to men than women.”

It was narrated from Usâmah bin Zaid bin Hârithah and Sa‘eed bin Zaid bin ‘Amr bin Nufail, the Messenger of Allah ﷺ said: “I have not left behind among the people any Fitnah (trial) that is more harmful to men than women.”

A similar report (as Hadîth no. 6945) was narrated from Sulaimân At-Taimî with this chain of narrators.

It was narrated from Abû Sa‘eed Al-Khudrî that the Prophet ﷺ said: “This world is sweet and green, and Allâh has given you authority over it, so look at what you do. Beware of this world and beware of women, for the first Fitnah (trial) among the Children of Israel had to do with women.”
Chapter 27. The Story Of Three Men In The Cave And Their Tawassul (Seeking To Draw Close To Allah) By Means Of Righteous Deeds

[6949] 100 - (2743) It was narrated from ‘Abdullâh bin ‘Umar that the Messenger of Allah ﷺ said: “While three men were walking, it began to rain, and they found shelter in a cave in a mountain. Then a rock from the mountain fell over the mouth of the cave, and they were trapped. They said to one another: ‘See if you have done any righteous deeds for the sake of Allah, and pray to Allah by virtue thereof, so that He might remove the rock for you.’ One of them said: ‘0 Allah, I had my parents who were old, and my wife, and I had young children. I used to graze the sheep for them and when I come back, I used to milk (the sheep) and I would start with my parents, and give them to drink before my children. One day I was delayed and I did not come back until evening, and I found that they had gone to sleep. I milked (the sheep) as usual, then I brought the milk and stood by their heads, but I did not like to wake them from their sleep, and I did not like to...
give milk to the children before them. The children were crying at their feet, and I remained like that, and they remained like that until dawn came. If You know that I did that seeking thereby Your Face, then open it a little for us, so that we may see the sky.' So Allah opened it a little for them, and they could see the sky.

"The next one said: 'O Allah, I had a female cousin whom I loved as deeply as any man loves a woman, and I wanted to have my way with her, but she refused unless I brought her one hundred Dinâr. I worked hard and collected one hundred Dinâr, and brought that to her. But when I was between her legs, she said: "O slave of Allah, fear Allah and do not break the seal except in a lawful manner." So I got up and left her. If You know that I did that seeking thereby Your Face, then open it some more for us.' And He opened it some more for them.

"The last one said: 'O Allah, I hired a man in return for a measure (Faraq) of rice, and when he had finished his work he said: "Give me my wages." I offered the measure of rice to him but he refused it. So I sowed the rice many times until I had acquired cows and a herdsman thereby. Then he came to me and said: "Fear Allah and do not wrong me with regard to my
wages.” I said: “Go to these cows and their herdsman and take them.” He said: “Fear Allāh and do not make fun of me.” I said: “I am not making fun of you. Take the cows and herdsman.” So he took them and went away. If You know that I did that seeking thereby Your Face, then open the rest of it for us.’ So Allāh opened the rest of it.”

[6950] (...) A Ḥadīth like that of Abū Ḍāmrah from Mūsā bin ‘Uqbah (no. 6949) was narrated from Nāfi’ from Ibn ‘Umar from the Prophet ﷺ, and they added in their Ḥadīth: “They went out walking,” except ‘Ubaidullāh, in whose Ḥadīth it says: “And they went out” and he did not mention anything after that.
‘Abdullâh bin ‘Umar said: “I heard the Messenger of Allah say: ‘Three people of those who came before you went out, and they spent the night in a cave’”...and he quoted a Hadith like that of Nâfi’ from Ibn ‘Umar (no. 6950), except that he said: “One of them said: ‘O Allâh, I had elderly parents and I did not offer milk to anyone else in the evening before them.’” And he said: “She refused to let me have my way with her until she was hard pressed because of famine, then she came to me and I gave her one hundred and twenty Dinâr.” And he said: “He invested his wages until they generated a great deal of wealth.” And he said: “And they came walking out of the cave.”
Chapter 1. Exhortation To Repent And Rejoicing Therein

[6952] 1 - (2675) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Allâh, Glorified and Exalted is He, said: ‘I am as My slave thinks I am, and I am with Him when he remembers Me.’ By Allâh, Allâh rejoices more over the repentance of His slave than one of you when he finds his stray camel in the wilderness. ‘If he draws near to Me a handspan, I draw near to him an forearm’s length, and if he draws near to Me an forearm’s length, I draw near to him a an arm’s length, and if he comes to Me walking, I go to him at speed.’”

[6953] 2 - (…) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Allâh rejoices more over the repentance of one of you, than one of you (rejoices) over his stray camel when he finds it.’”
A similar report (as Hadith no. 6953) was narrated from Abū Hurairah, from the Prophet ﷺ.

It was narrated that Al-Hârith bin Suwaid said: “I entered upon ‘Abdullâh to visit him when he was sick, and he told us two Hadîth: A Hadîth from himself and a Hadîth from the Messenger of Allâh ﷺ. “He said: ‘I heard the Messenger of Allâh ﷺ say: ‘Verily, Allâh rejoices more over the repentance of His believing slave than a man in a desolate land who has his mount with him, on which is his food and drink, and he goes to sleep and awakens to find that it has disappeared. He looks for it until thirst overtakes him, then he says: ‘I will go back to the place where I was, and sleep until I die.’ He lays his head on his forearm, waiting for death, then he wakes up and there is his mount, with his provisions, and food and drink on it. Allâh rejoices more over the repentance of His believing slave than this man rejoices over his mount and his provisions.’”
[6956] (...) It was narrated from Al-A‘mash with this chain of narrators (a Hadith similar to no. 6955). And he said: “...than a man in a desolate land.”

[6957] 4 - (...) Al-Hârith bin Suwaid said: “Abdullâh told me two Ahâdith: One from the Messenger of Allâh ﷺ and the other from himself.” He said: “The Messenger of Allâh ﷺ said: ‘Allâh rejoices more over the repentance of His believing slave...’” a Hadith like that of Jarîr (no. 6955).

[6958] 5 - (2745) It was narrated that Simâk said: “An-Nu‘mân bin Bashîr delivered a Khutbah and said: ‘Verily, Allâh rejoices more over the repentance of His slave than a man who loads his provisions on his camel then travels until he is in the wilderness, then the time for a nap comes, so he dismounts and takes a nap beneath a tree, but sleep overwhelms him, and his camel runs away. Then he wakes up and climbs a hill but he does not see anything. Then he climbs a second hill but he does not see anything. Then he climbs a third hill but he does not see anything, so he goes back to the place where he
took his nap, and while he is sitting there, his camel comes walking and places its reins in his hand. Allâh rejoices more over the repentance of His slave than this man when he finds his camel as it had left him.”

Simâk said: “Ash-Sha’bî said that An-Nu’mân attributed this Hadîth to the Prophet ﷺ, but I did not hear that.”

[6959] 6 - (2746) It was narrated that Al-Barâ’ bin ‘Azîb said: “The Messenger of Allâh ﷺ said: ‘What do you say about the joy of a man whose mount has run away from him, dragging its reins in the waterless desert in which there is no food or drink, and his food and drink are on it (the camel). He looks for it until he becomes exhausted, then it passes by the trunk of a tree and its reins get caught on it, and he finds it caught there?’ We said: ‘(His joy would be) great, O Messenger of Allâh.’ The Messenger of Allâh ﷺ said: ‘By Allâh, Allâh rejoices more over the repentance of His slave than this man over his mount.’”

Ja’far said: “Ubaidullâh bin Iyâd narrated from his father.”

[6960] 7- (2747) Anas bin Mâlik narrated that the Messenger of Allâh ﷺ said: “Allâh rejoices
more over the repentance of His slave when he repents to Him than one of you who was on his mount in the wilderness, then he lost it, and his food and drink are on it, and he despairs of finding it. He goes to a tree and lies down in its shade, having lost hope of finding his mount, and while he is like that, there it is standing in front of him, so he takes hold of its reins and says – because of his intense joy: ‘O Allâh, You are my slave and I am your lord,’ making this mistake because of his intense joy.”

[6961] 8 - (...) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: “Allâh rejoices more over the repentance of His slave than one of you if he wakes up and finds his camel which he had lost in the wilderness.”

[6962] (…) Anas narrated a similar report (as Hadîth no. 6961) from the Prophet ﷺ.
Chapter 2. Sins Are Erased By Praying For Forgiveness And Repenting

[6963] 9 - (2748) It was narrated that Abû Ayyûb said, when he was dying: “I have concealed from you something that I heard from the Messenger of Allâh ﷺ. I heard the Messenger of Allâh ﷺ say: ‘If you did not commit sin, Allâh would create people who would commit sin, and He would forgive them.’”

[6964] 10 - (...) It was narrated from Abû Ayyûb Al-Anârî that the Messenger of Allâh ﷺ said: “If you did not commit any sins for which Allâh would forgive you, Allâh would create a people who will have sins and He would forgive them for them.”

[6965] 11 - (2749) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘By the One in Whose Hand is my soul, if you did not commit sin, Allâh would dispense with you and create people who would commit sins, then ask (Allâh) for...”
forgiveness, then he would forgive them.”

Chapter 3. The Virtue Of Constant Dhikr, Thinking Of The Hereafter, And Remembering That Allāh Is Always Watching; Permissibility Of Stopping That Sometimes, And Attending To Worldly Matters

[6966] 12 - (2750) It was narrated that Hanzalah Al-Usaidi – who was one of the scribes of the Messenger of Allāh ﷺ – said: “Abū Bakr met me and said: ‘How are you, 0 Hanzalah?’ I said: ‘Hanzalah has become a hypocrite.’ He said: ‘Subhān Allāh! What are you saying?’ I said: ‘When we are with the Messenger of Allāh, he reminds us of the Fire and Paradise, until it is as if we are seeing them with our own eyes, but when we depart from the Messenger of Allāh, we attend to our wives and children and businesses, and we forget a great deal.’ Abū Bakr said: ‘By Allāh, we experience something similar.’

‘Abū Bakr and I went and entered upon the Messenger of Allāh, and I said: ‘Hanzalah has become a hypocrite, O Messenger of Allāh.’ The Messenger of Allāh ﷺ said: ‘Why is that?’ I said: ‘O Messenger of Allāh, when we are with you, you remind us of
Paradise and the Fire (until) it is as if we are seeing them with our own eyes, but when we depart from you, we attend to our wives and children and businesses, and we forget a great deal.’ The Messenger of Allāh ﷺ said: ‘By the One in Whose Hand is my soul, if you continued as you are when you are with me, and continued to remember (Paradise and Hell), the angels would shake hands with you in your homes and on the streets. But, O Ḥanţalāh, there is a time for this and a time for that” (he said it) three times.

[6967] 13 - (...). It was narrated that Ḥanţalāh said: ‘We were with the Messenger of Allāh ﷺ and he exhorted us, and reminded us of the Fire. Then I came home and laughed with my children and played with my wife. Then I went out and met Abū Bakr, and I mentioned that to him. He said: ‘I have done the same as you mentioned.’ We met the Messenger of Allāh ﷺ and I said: ‘O Messenger of Allāh, Ḥanţalāh has become a hypocrite.’ He said: ‘Don’t speak like that.’ So I told him what we had said, and Abū Bakr said: ‘I have done the same as he has.’ He (ﷺ) said: ‘O Ḥanţalāh, there is a time for this and a time for that. If your hearts were always as they are when you
are remembering, the angels would shake hands with you and greet you in the streets.”

[6968] (...) It was narrated that the scribe (of the Messenger of Allâh ﷺ) Hanzalah At-Tamîmî Al-Usaidî said: “We were with the Prophet ﷺ and we spoke of Paradise and the Fire...” and he mentioned a similar Hadîth (as no. 6967).

Chapter 4. The Vastness Of Allâh’s Mercy, Which Prevails Over His Wrath

[6969] 14 - (2751) It was narrated from Abû Hurairah that the Prophet ﷺ said: “When Allâh created the creation, He wrote in His Book, which is with Him above the Throne: ‘My mercy prevails over My wrath.’”

[6970] 15 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: “Allâh, Glorified and Exalted is He, said: “My mercy precedes My wrath.”
[6971] 16 - (...) It was narrated that Abū Hurairah said: The Messenger of Allāh ﷺ said: “When Allāh had finished creation, He ordained for Himself in His Book which is with Him: ‘My mercy prevails over My wrath.’”

[6972] 17- (2752) Abū Hurairah said: “I heard the Messenger of Allāh ﷺ say: ‘Allāh made mercy in one hundred parts, and He kept ninety-nine parts with Him, and He sent one part down to earth, from which all creatures show compassion to one another, and animals even lift their hooves lest they harm their young.’”

[6973] 18 - (...) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “Allāh created one hundred (parts) of mercy, and He placed one part among His creation, and kept one hundred less one with Him.”
It was narrated from Abü Hurairah that the Prophet Ṣallālullāhū wāsallam said: “Allāh has one hundred (parts of) mercy, of which He sent one part down among jinn, humans, animals and insects, because of which they show compassion and kindness to one another, and a wild animal shows compassion to its young. And Allāh has kept back ninety-nine parts of mercy by which He will show mercy to His slaves on the Day of Resurrection.”

It was narrated that Salmān Al-Fārisī said: “The Messenger of Allāh Ṣallālullāhū wāsallam said: ‘Allāh has one hundred (parts) of mercy, because of (one part of) which creatures show mercy to one another, and ninety-nine parts are for the Day of Resurrection.”

Al-Mu‘tamir narrated it from his father with this chain of narrators.

It was narrated that Salmān said: “The Messenger of Allāh Ṣallālullāhū wāsallam said: ‘On the day that Allāh created the heavens and the earth, He created one hundred (parts of) mercy, each of
which is as great as the distance between the heavens and the earth, and He put one part of that mercy on earth, because of which a mother shows compassion to her child and animals and birds show compassion to one another. When the Day of Resurrection comes, that mercy will complete the number (again).”

[6978] 22 - (2754) It was narrated that ‘Umar bin Al-Khaṭṭāb said: “Some prisoners were brought to the Messenger of Allah ﷺ, and there was a woman among the prisoners who was searching for someone. When she found a small boy among the prisoners, she clasped him to her and started to breastfeed him. The Messenger of Allah ﷺ said to us: ‘Do you think that this woman would throw her child into the fire?’ We said: ‘No, by Allah, she would never do that if she is able not to.’ The Messenger of Allah ﷺ said: ‘Allah is more merciful towards His slaves than this woman is towards her child.’”

[6979] 23 - (2755) It was narrated from Abū Hurairah that the Messenger of Allah ﷺ said: “If the believer knew what there is with Allah of torment, no one would hope for Paradise, and if
the disbeliever knew what there is with Allāh of mercy, no one would despair of Paradise.”

[6980] 24 - (2756) It was narrated from Abū Hurairah that the Messenger of Allāh said:
“A man who had never done any good deed told to his family that when he dies, to burn him then scatter half (of the ashes) on the land and half in the sea, for by Allāh, if Allāh gets him, He will punish him in a way that He has never punished anyone else. When the man died, they did what he had told them. Then Allāh commanded the land to gather together what was in it, and He commanded the sea to gather together what was in it, then He said (to that man): ‘Why did you do that?’ He said: ‘Out of fear of You, O Lord, and You know best.’ And Allāh forgave him.”

[6981] 25 - (...) It was narrated from Az-Zuhri, who said: Humaid bin ‘Abdur-Rahmān informed me from Abū Hurairah that the Prophet said: “A man transgressed against his soul. When he was dying he told his sons: ‘When I die, burn me then
crush (my bones), then scatter them in the wind and in the sea, for by Allāh, if Allāh gets me, He will punish me as He has never punished anyone.' They did that as they were told. Then Allāh said to the land: 'Return what you have taken,' and he was standing there. Then He said to him: 'What made you do what you did?' He said: 'Fear of You, O Lord.' And Allāh forgave him because of that.'"

[6982] (2619) Az-Zuhrī said: "Humaid narrated to me from Abū Hurairah that the Messenger of Allāh ﷺ said: 'A woman entered Hell because of a cat which she had; she had tied it up and did not feed it nor let it loose to eat of the vermin of the earth, until it died of starvation.'"

[6983] 26 - (2756) It was narrated that Abū Hurairah said: "I heard the Messenger of Allāh ﷺ say: 'A man transgressed against his soul..."" a Hadith like that of Ma’mar (no. 6981), up to the words: "And Allāh forgave him."
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He did not mention the Hadith about the woman and the cat.

In the Hadith of Az-Zubaidî it says: “Allâh, Glorified and Exalted is He, said to everything that had taken any part of him: ‘Give back that which you have taken of him.'”

[6984] 27 - (2757) Abû Sa'eed Al-Khudrî narrated from the Prophet ﷺ: “Allâh bestowed wealth and children upon a man among those who came before you. He said to his children: ‘Do what I command you, or I will make others my heirs. When I die, burn me’” – and as far as I know, he said – “and crush (my bones), then scatter me in the wind, for I have never done any good that would please Allâh, and if Allâh gets me, He will punish me.’ He took a pledge from them, and they did that for him. By my Lord, Allâh said: ‘What made you do that?’ He said: ‘Fear of You.’ And that is all that befell him.”
[6985] 28- (...) A similar Hadith (as no. 6984) was narrated from Qatâdah with the chain of Shu‘bah.

Chapter 5. Acceptance Of Repentance From Sin, Even If The Sin And Repentance Happen Repeatedly

[6986] 29 - (2758) It was narrated from Abû Hurairah that in a Hadith Qudsi the Prophet ﷺ said, quoting the Lord, the Sublime and Majestic: “A man committed a sin and said: ‘O Lord, forgive me.’ Allâh, Blessed and Exalted is He, said: ‘My slave
has committed a sin, but he knew that he has a Lord Who forgives sin, and calls people to account for sin.’ Then he sinned again and said: ‘O Lord, forgive me.’ Allâh, Blessed and Exalted is He, said: ‘My slave has committed a sin, but he knew that he has a Lord Who forgives sin, and calls people to account for sin.’ Then he sinned again and said: ‘O Lord, forgive me.’ Allâh, Blessed and Exalted is He, said: ‘My slave has committed a sin, but he knew that he has a Lord Who forgives sin, and calls people to account for sin. Do what you wish, for I have forgiven you.’”

‘Abdul-A’là said: “I do not know whether he said after the third or the fourth time: ‘Do what you wish.’”

[6987] (...) ‘Abdul-A’là bin Hammâd An-Narsî narrated with this chain of narrators (a Hadîth similar to no. 6986).

[6988] 30 - (...) Is’hâq bin ‘Abdullâh bin Abî ‘Amrah. I heard him say: ‘I heard Abû Hurairah say: “A man committed a sin...” a Hadîth like that of Hammâd bin Salamah (no. 6986), and he mentioned three times that he committed a
sin, and after the third time (he said): “I have forgiven My slave; let him do what he likes.”

[6989] 31 - (2759) It was narrated from Abû Mûsâ that the Prophet ḫ said: “Allâh holds out His Hand at night to accept the repentance of those who have sinned during the day, and He holds out His Hand by day to accept the repentance of those who have sinned at night – until the sun rises from its place of setting.”

[6990] (...) Shu‘bâh narrated a similar report with this chain of narrators.

Chapter 6. The Protective Jealousy (Ghîrah) Of Allâh The Most High, And The Prohibition Of Immoral Behavior

[6991] 32 - (2760) It was narrated that ‘Abdullâh said: “The Messenger of Allâh ḫ said: ‘There is no one to whom praise is more dear than Allâh, Glorified and Exalted is He, and because of that He praised Himself. And there is no one whose Ghîrah (protective jealousy) is greater than Allâh’s and because of that He forbade immoral actions, both
those that are committed openly and those that are committed in secret.”

[6992] 33 - (...) It was narrated that 'Abdullâh said: “The Messenger of Allâh ﷺ said: 'There is no one whose protective jealousy is greater than Allâh’s, and because of that He forbade immoral actions, both those that are committed openly and those that are committed in secret. And there is no one to whom praise is more dear than Allâh, Glorified and Exalted is He.’”

[6993] 34 - (...) It was narrated from 'Amr bin Murrah who said: “I heard Abû Wâ’il say: ‘I heard 'Abdullâh bin Mas'ûd say:’” – He said: “I said: ‘Did you hear it from 'Abdullâh?’ He said: ‘Yes, and he attributed it to the Prophet ﷺ.’ – ‘There is no one whose protective jealousy is greater than Allâh’s, and because of that He forbade immoral actions, both those that are committed openly and those that are committed in secret. And there is no one to whom praise is more dear than Allâh, Glorified and Exalted is He, and because of that He praised Himself.’”

[6994] 35 - (...) It was narrated that 'Abdullâh bin Mas'ûd said: “The Messenger of Allâh ﷺ said: ‘There is no one to whom praise is
more dear than Allah, Glorified and Exalted is He, and because of that He praised Himself. And there is no one whose protective jealousy is greater than Allah’s, and because of that He forbade immoral actions. And there is no one to whom apologies (repentance) are dearer than Allah, and because of that He sent down the Book and He sent the Messengers.”

[6995] 36 - (2761) It was narrated that Abu Hurairah said: “The Messenger of Allah ﷺ said: ‘Allah has a sense of protective jealousy and the believer has a sense of protective jealousy, too, and the protective jealousy of Allah is provoked when the believer does something that is forbidden to him.”

[6996] (2762) Asma’ bint Abi Bakr narrated that she heard the Messenger of Allah ﷺ say: “Nothing has a greater sense of protective jealousy than Allah, Glorified and Exalted is He.”

[6997] (2761) A report like that of Hajjaj (no. 6995) was narrated from Abu Hurairah from the Prophet ﷺ.
It was narrated from Asmā' that the Prophet ﷺ said: “Nothing has a greater sense of protective jealousy than Allāh, Glorified and Exalted is He.”

It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “The believer feels protective jealousy towards another believer, and Allāh has a greater sense of protective jealousy.”

Shu‘bah said: “I heard Al-‘Alā’...” (a Hadith similar to no. 6999) with this chain of narrators.


It was narrated from ‘Abdullāh bin Mas‘ūd that a man kissed a woman, then he came to the Prophet ﷺ and told him about that. Then it was revealed: “And perform Aṣ-Ṣalāt, at
the two ends of the day and in some hours of the night. Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice)."[1] The man said: “Is that just for me, O Messenger of Allâh?” He said: “It is for anyone who does that among my Ummah.”

[7002] 40 - (...) It was narrated from Ibn Mas‘ûd that a man came to the Prophet ﷺ and said that he had done something with a woman, either kissing or touching her hand or something, as if he was asking about the expiation for that. Then Allâh revealed (the words)... and he (the sub narrator) mentioned a Hadîth like that of Yazîd (no. 7001).

[7003] 41 - (...) It was narrated from Sulaimân Al-Taimî with this chain of narrators. He said: “A man did something with a woman that was less than intercourse. He went to ‘Umar bin Al-Khaṭṭâb, who rebuked him strongly, then he went to Abû Bakr, who rebuked

him strongly, then he went to the Prophet ﷺ...” and he mentioned a Ḥadīth like that of Yazīd and Al-Muʿtamir. (no. 7001, 7002)

[7004] 42 - (...) It was narrated that ‘Ābdullāh said: “A man came to the Prophet ﷺ and said: ‘O Messenger of Allāh, I was intimate with a woman on the outskirts of Al-Madīnāh, and I did something with her that was less than intercourse. Here I am, judge me as you wish.’ ‘Umar said to him: ‘Allāh had concealed you, why didn’t you conceal yourself?’ But the Prophet ﷺ did not answer. The man got up and left, then the Prophet ﷺ sent a man to call him back, and he recited this Verse to him: “And perform ʿAs-Salāt, at the two ends of the day and in some hours of the night. Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice)”.[1] A man among the people said: ‘O Prophet of Allāh, is it only for him?’ He said: ‘No, it is for all the people.”

[7005] 43 - (...) A Ḥadīth like that of Abū Ṭabīl Al-Ahwaṣ was narrated from ‘Ābdullāh (no. 7004) from

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The Prophet, and he said in his Ḥadīth: “Muʿādh said: ‘O Messenger of Allāh, is it only for him or for all of us?’ He said: ‘No, it is for all of you.’”

[7006] 44 - (2764) It was narrated that Anas said: “A man came to the Prophet ﷺ and said: ‘O Messenger of Allāh, I have committed a sin that may dictate a punishment, so carry it out on me.’” He said: “The time for prayer came, so he prayed with the Messenger of Allāh ﷺ. When the prayer was over he said: ‘O Messenger of Allāh, I have committed a sin that may dictate a punishment, so punish me according to the Book of Allāh.’ He ﷺ said: ‘Did you attend the prayer with us?’ He said: ‘Yes.’ He said: ‘You have been forgiven.’”

[7007] 45 - (2765) Abū Umâmah said: “While the Messenger of Allāh ﷺ was in the Masjid and we were sitting with him, a man came and said: ‘O Messenger of Allāh, I have committed a sin that may dictate a punishment, so carry it out on
me.’ The Messenger of Allah remained silent and he said again: ‘O Messenger of Allah, I have committed a sin that may dictate a punishment, so carry it out on me.’ (The Messenger of Allah) remained silent and he said it a third time, and the Iqâmah was called for prayer. When the Prophet of Allah left, the man followed him, and I (Abû Umâmah) also followed the Messenger of Allah to see how he would answer the man.

“The man caught up with the Messenger of Allah and said: ‘O Messenger of Allah, I have committed a sin that may dictate a punishment, so carry it out on me.’” Abû Umâmah said: “The Messenger of Allah said to him: ‘When you came out of your house, did you perform Wutâ’ and do it well?’ He said: ‘Yes, O Messenger of Allah.’ He said: ‘Then did you attend the prayer with us?’ He said: ‘Yes, O Messenger of Allah.’ The Messenger of Allah said to him: ‘Then Allah has forgiven your transgression’—or ‘your sin.’”

Chapter 8. The Acceptance Of The Repentance Of The One Who Kills, Even If He Has Killed A Great Deal

[7008] 46 - (2766) It was narrated from Abû Sa‘eed Al-Khudrî that the Prophet of Allah said: “Among those who came


(المعجم 8) - (باب قبول توبة القاتل، وإن كثر قتله) (التحفة 9)
before you there was a man who killed ninety-nine people, then he asked who the most knowledgeable man on earth was, and he was directed to a monk. He went to him and told him that he had killed ninety-nine people; could he repent? The monk said no, so he killed him, thus completing one hundred. Then he asked who the most knowledgeable man on earth was, and he was directed to a man of knowledge, and said that he had killed one hundred people; could he repent? He said: 'Yes, who could stand between him and repentance? Go to such and such a land, for therein there are people who worship Allah, so go and worship Allah with them, and do not go back to your own land for it is a bad land.' So he set out, then when he was halfway there, death came upon him. The Angels of mercy and the Angels of torment disputed over him. The Angels of mercy said: 'He came repenting and turning whole-heartedly towards Allah.' The Angels of torment said: 'He never did anything good.' Then an angel in the form of a man came to them and they appointed him (to decide) between them. He said: 'Measure the distance between the two lands, and whichever is closer, that is where he belongs.' So they measured it and they found that he was closer to the land that he was heading for, so the Angels of mercy took him.'
Qatâdah said: “Al-Hasan said:
‘We were told that when death
came to him, he leaned forward
(towards the land he was heading
for).’”

[7009] 47 - (...) It was narrated
from Abû Sa'eed Al-Khudrî from
the Prophetﷺ: “A man killed
ninety-nine people, then he
started asking whether he could
repent. He came to a monk and
asked him, and he said: ‘You
cannot repent,’ so he killed the
monk. Then he started asking,
then he left that town for another
town where there were righteous
people. When he was part-way
there, death overtook him, and
he died when he was leaning
forward. The Angels of mercy
and the Angels of torment
disputed over him, but he was
closer to the righteous town by a
handspan, so he was counted as
one of its people.”

[7010] 48 - (...) A Hadîth like
that of Mu‘âdh bin Mu‘âdh (no.
7009) was narrated from Qatâdah
with this chain of narrators, and
he added: “Allâh ordered to (one
land) to move away, and to (the
other land) to come closer.”
Chapter... The Vastness Of Allâh’s Mercy Towards The Believers, And Every Muslim Will Be Ransomed By A Disbeliever From The Fire

[7011] 49 - (2767) It was narrated that Abû Mûsâ said: “The Messenger of Allâh ﷺ said: ‘When the Day of Resurrection comes, Allâh, Glorified and Exalted is He, will give every Muslim a Jew or a Christian, and He will say: “This is your ransom from the Fire.”

[7012] 50 - (...) ‘Awn and Sa’eed bin Abî Burdah narrated that they witnessed Abû Burdah narrating to ‘Umar bin ‘Abdul-‘Azîz from his father that the Prophet ﷺ said: “No Muslim man dies but Allâh causes a Jew or a Christian to enter the Fire in his stead.” ‘Umar bin ‘Abdul-‘Azîz asked him to swear by Allâh, besides Whom none has the right to be worshipped, three times, that his father narrated that to him from the Prophet ﷺ, and he swore to him. Sa’eed did not tell me that he asked him to swear, but he did not object to what ‘Awn said.

[7013] (...) Qatâdah narrated a Hadîth like that of ‘Affân (no. 7012), with this chain of narrators, and he said: “Awn bin ‘Utbah.”
It was narrated from Abû Burdah from his father that the Prophet ﷺ said: “On the Day of Resurrection some Muslim people will come with sins like mountains, but Allâh will forgive them and will place them (the sins) on the Jews and the Christians” as far as I reckon.

Abû Rawh said: “I do not know who is the one who was uncertain.”

Abû Burdah said: “I narrated that to ‘Umar bin ‘Abdul-‘Azîz and he said: ‘Did your father narrate that to you from the Messenger of Allâh ﷺ?’ I said: ‘Yes.’”

It was narrated that Saifwân bin Muhriz said: “A man said to Ibn ‘Umar: ‘What did you hear the Messenger of Allâh ﷺ say about Najwa (private conversation)?’ He said: ‘I heard him say: ‘On the Day of Resurrection the believer will be brought close to his Lord (the Mighty and Sublime), until He places His concealment over him, then He will make him confess his sins, and He will say: ‘Do you admit it?’ He will say: ‘Yes, 0 Lord, I admit it.’ He will say: ‘I concealed
them for you in the world and I forgive you for them today.' Then he will be given the record of his good deeds. As for the disbelievers and the hypocrites, it will be called out before all of creation: These are the ones who disbelieved in Allâh.”

Chapter 9. The Repentance Of Ka'b Ibn Mâlik And His Two Companions

It was narrated that Ibn Shihâb said: “Then the Messenger of Allâh went out on the campaign of Tabûk, heading towards the Byzantines and the Arab-Christians of Ash-Shâm.”

Ibn Shihâb said: “And ‘Abdur-Rahmân bin ‘Abdullâh bin Ka'b bin Mâlik narrated, that ‘Abdullâh bin Ka'b - who was the one among his children who became Ka'b's guide when he became blind - said: ‘I heard Ka'b bin Mâlik narrate the story of him staying behind when the Messenger of Allâh went out on the campaign to Tabûk. Ka'b bin Mâlik said: “I did not stay behind from any campaign that the Messenger of Allâh went out on, except the campaign of Tabûk. I also stayed behind from the campaign of Badr, but the Messenger of Allâh did not admonish anyone who stayed behind from it. Rather the Messenger of Allâh and the Muslims went out seeking the
caravan of the Quraish, but Allah brought them and their enemy face-to-face without there being any intention of fighting. I was present with the Messenger of Allah on the night of Al-'Aqabah, when we swore our allegiance to Islam. That was not dearer to me than being present at Badr, although (the battle of) Badr was more famous among the people. When I stayed behind from going on the campaign to Tabuk with the Messenger of Allah, I was never stronger or better off than when I stayed behind from that campaign. By Allah, I had never had two mounts at the same time I had two mounts at the time of that campaign. The Messenger of Allah waged this campaign at a time of intense heat, and was undertaking a long journey in a waterless land, and aiming to confront an enemy greater in numbers. He made the situation clear to the Muslims so that they could fully prepare themselves for their campaign. He told them the direction in which he wanted to go. The Muslims who were with the Messenger of Allah were many, and there was no proper written record of them.”

Ka'b said: “Few men wanted to stay behind, and they thought that they could easily conceal themselves, so long as no Revelation came down from Allah, Glorified and Exalted is
He, concerning them. The Messenger of Allâh ﷺ went out on that campaign when the fruits were ripe and the shade was very attractive, and I had a fondness for those fruits. The Messenger of Allâh ﷺ made preparations, as did the Muslims with him. I would set out in the morning to make my preparations along with them, then I would come back and did not do anything. I said to myself: 'I can do that when I want to.' I kept on delaying that until the people were about to depart. The Messenger of Allâh ﷺ set out one morning and the Muslims set out with him, but I had not made any preparations. Then I went out and came back, and I did not do anything. I continued to do that until they had covered some distance, and I thought of riding and catching up with them. Would that I had done that, but that was not decreed for me.

“When I went out among the people, after the departure of the Messenger of Allâh ﷺ, I would feel shocked and upset to see that there was no one else of my calibre, except a man who was accused of being a hypocrite or a man who had been excused because of physical weakness. The Messenger of Allâh ﷺ did not remember me until he reached Tabûk, then he said, while he was sitting among the people in Tabûk: ‘What happened to Ka’b bin Mâlik?’ A man from Banû
Salamah said: 'O Messenger of Allah, his cloak and self admiration have detained him.' Mu'âdh bin Jabal said to him: 'What a bad thing you have said! By Allah, O Messenger of Allah, we know nothing but good about him.' The Messenger of Allah remained silent and while he was like that, he saw a man dressed in white, shimmering like a mirage. The Messenger of Allah said: 'Be Abû Khaithamah' and it was Abî Khaithamah Al-Ansârî, who was the one who gave a Sâ' in charity and was mocked by the hypocrites.”

Ka'b bin Mâlik said: “When I heard that the Messenger of Allah was on his way back from Tabûk, I became very worried and I began to think of telling a lie, but then I said: ‘How will I save myself from His wrath tomorrow?’ I sought the advice of every wise man among my people. When I was told that the arrival of the Messenger of Allah was imminent, all false ideas left me, and I knew that nothing could save me from his wrath, so I decided to tell him the truth. The Messenger of Allah arrived in the morning, and whenever he returned from a journey, he would start by going to the Masjid and praying two Rak'ah there, then he would sit to talk to the people. When he had done that, those who had stayed behind came to him and
started offering their excuses and swearing oaths to him.

“There were eighty-odd men, and the Messenger of Allâh ﷺ accepted their excuses as they appeared to be, and he accepted their oaths of allegiance and prayed for forgiveness for them, and he left their inward intentions to Allâh. Then I came, and when I greeted him with Salâm, he smiled in the manner of one who is angry. Then he said: ‘Come here.’ So I came and sat before him, and he said to me: ‘What kept you behind? Did you not buy a mount?’ I said: ‘O Messenger of Allâh, by Allâh, if I sat before anyone in this world other than you, I would have saved myself from his anger with an excuse, for I have been given the ability to argue, but by Allâh, I know that if I were to tell you a lie today that you accepted, soon Allâh would make you angry with me, but if I tell you the truth today, you will be annoyed with me, yet I hope that Allâh will cause it to end well. By Allâh, I had no excuse. By Allâh, I was never stronger or more well-off than when I stayed behind and did not accompany you.’ The Messenger of Allâh ﷺ said: ‘As for this one, he has spoken the truth. Get up and leave until Allâh decides concerning you.’

“So I left, and some men of Banû Salamah came rushing after me and said to me: ‘By Allâh, we
never knew you to commit any sin before this, but you were unable to offer any excuse to the Messenger of Allah as the others who stayed behind did. It would have been sufficient for your sin if the Messenger of Allah had prayed for forgiveness for you.'

"By Allah, they kept rebuking me until I wanted to go back to the Messenger of Allah and contradict myself. Then I said to them: 'Is there anyone else in the same position as me?' They said: 'Yes, there are two men in the same position as you; they said something like what you said, and they were told something like what you were told.' I said: 'Who are they?' They said: 'Murârah bin Rabî‘ah Al-‘Amirî and Hilâl bin Umayyah Al-Wâqîfî.' They mentioned to me two righteous men who had been present at (the battle of) Badr, and there was an example for me in them. So I went away when they mentioned them to me.

"The Messenger of Allah forbade the Muslims to speak to the three of us among those who had stayed behind. So the people shunned us, or their attitude towards us changed, until it seemed to me that the land itself had turned hostile towards me, and it was no longer the land that I knew. We stayed like that for fifty nights. As for my two companions, they stayed in their houses weeping, but I was the
youngest and strongest of them. I would go out and attend the prayer, and go around in the marketplaces, and no one would speak to me. I would go to the Messenger of Allâh ﷺ and greet him with Salâm, when he was sitting with the people after prayer, and I would say to myself: ‘Did his lips move in response or not?’ Then I would pray standing close to him, stealing glances at him. When I focused on my prayer, he would look at me, then when I looked at him he would turn away. Then when this harsh treatment of the Muslims had gone on for too long, I went and climbed the wall of the garden of Abû Qatādah, who was my paternal cousin and the dearest of people to me, and I greeted him with Salâm but by Allâh, he did not return the greeting. I said to him: ‘O Abû Qatâdah, I adjure you by Allâh, do you know that I love Allâh and His Messenger?’ He remained silent, so I adjured him again, and he remained silent. Then I adjured him again and he said: ‘Allâh and His Messenger know best.’ My eyes filled with tears, and I turned away and climbed back over the wall.

‘While I was walking in the marketplace of Al-Madinah, I saw a farmer from Ash-Shâm, one of those who had brought foodstuff to sell in Al-Madinah. He was saying: ‘Who will show
me where Ka'b bin Mâlik is?' The people started to point me out to him, and he came to me and gave me a letter from the king of Ghassân. I was literate, so I read it and it said:

"We have heard that your companion is treating you cruelly, and you do not have to stay in a place where you are humiliated and have no rights. Come to us and we will support you." When I read it, I said: 'This is also part of the test,' and went to the oven and threw it in. Then when forty of the fifty days had passed, and no Revelation had come, the envoy of the Messenger of Allâh came to me and said: 'The Messenger of Allâh has ordered you to keep away from your wife.' I said: 'Should I divorce her, or what should I do?' He said: 'No, just keep away from her, and do not come near her.' And he sent word to my two companions with similar orders. I said to my wife: 'Go to your family and stay with them until Allâh decides concerning this matter.' The wife of Hilâl bin Umayyah came to the Messenger of Allâh and said to him: 'O Messenger of Allâh, Hilâl bin Umayyah is an old man who has no servant and no one to take care of him. Do you object if I serve him?' He said: 'No, but he should not come near you.' She said: 'By Allâh, he has no such
desire; he has not stopped weeping from the moment this happened until today.'

"Some of my family said to me: 'Why don't you ask the Messenger of Allāh for permission concerning your wife, for he has given the wife of Hilāl bin Umayyah permission to serve him.' I said: 'I will not ask the Messenger of Allāh for permission concerning her, for how can I know what the Messenger of Allāh will say if I ask him for permission concerning her, when I am a young man?' I stayed like that for ten days, which completed fifty days from the time when it had become forbidden to speak to us. Then I prayed Fajr on the morning of the fiftieth day, on the roof of one of our houses. While I was sitting in the manner that Allah, Glorified and Exalted is He, described us, my own self was straitened for me and the earth, vast as it is, was straitened for me,[1] I heard the voice of someone shouting from the top of Mount Sal, saying at the top of his voice: 'O Ka'b bin Mālik, be of good cheer!' I fell down in prostration, for I knew that a way out had come.

"The Messenger of Allāh had announced to the people that Allāh had accepted our repentance when he prayed Fajr, and the people started to give us the glad tidings.

They went to my two companions to tell them the glad tidings, and one man came to me galloping on his horse, and a man from Aslam came rushing to me, and he stood on top of the mountain and shouted. The man's voice was swifter than the horse. When the one whose voice I had heard giving me the glad tidings came to me, I took off my cloak and gave it to him in return for his good news. By Allâh, I did not have any other garment at that time, and I had to borrow two garments and put them on. I set out to go to the Messenger of Allâh ﷺ, and I was met by the people, group after group, congratulating me for my repentance and saying: 'Congratulations for Allâh's acceptance of your repentance.' Then I entered the Masjid and saw the Messenger of Allâh ﷺ sitting there with the people around him Ĥâlha bin Ĥubâdullâh got up and ran towards me to shake my hand and congratulate me, but by Allâh, no man among the Muhâjirîn got up except him.”

(The sub narrator said:) Ka'b never forgot that (gesture) of Ĥâlha’s.

Ka'b said: “When I greeted the Messenger of Allâh ﷺ with Salâm, he said, with his face shining with joy: ‘Be of good cheer, for this is the best day you have ever had since the day your mother gave birth to you.’ I said: ‘Is it from you, O Messenger of
Allâh, or from Allâh?’ He said: ‘No, it is from Allâh.’ When the Messenger of Allâh was happy, his face would shine, as if it were a piece of the moon, and we would recognize that.

“When I sat before him, I said: ‘O Messenger of Allâh, as part of my repentance, I will give up my wealth as charity to Allâh and His Messenger.’ The Messenger of Allâh said: ‘Keep some of (the booty of) your wealth; that is better for you.’ I said: ‘I will keep my share of Khaibar.’ Then I said: ‘O Messenger of Allâh, Allâh saved me because I spoke the truth. As part of my repentance I shall speak nothing but the truth so long as I live.’ By Allâh, I do not know of anyone among the Muslims whom Allâh put to a more severe test because of telling the truth, from the time I said that to the Messenger of Allâh until today. By Allâh, I have not told a lie from the time I said that to the Messenger of Allâh until today, and I hope that Allâh will protect me for the rest of my life.”

“And Allâh revealed the words: ‘Allâh has forgiven the Prophet, the Muhâjirûn and the Anṣâr who followed him (Muḥammad) in the time of distress (Tabûk expedition)’... Until he reached: ‘Certainly, He is unto them full of...”
kindness, Most Merciful. And (He did forgive also) the three who did not join (the Tabûk expedition) till, for them the earth, vast as it is, was straitened and their own selves were straitened to them, and they perceived that there is no fleeing from Allâh, and no refuge but with Him. Then, He forgave them (accepted their repentance), that they might beg for His Pardon (repent to Him). Verily, Allâh is the One Who forgives and accepts repentance, Most Merciful.”

[until he reached]:

“O you who believe! Be afraid of Allâh, and be with those who are true (in words and deeds)”[1]

Ka'b said: “By Allâh, Allâh did not bestow any blessing upon me, after He guided me to Islam, that was greater in my view than the fact that I told the truth to the Messenger of Allâh ﷺ, and I did not lie and end up doomed as happened to those who lied, when there came Revelation in which Allâh addressed those who had lied, and spoke the harshest words ever spoken to anyone. Allâh said:

“They will swear by Allâh to you (Muslims) when you return to them, that you may turn away from them. So turn away from them. Surely, they are Rijsun [i.e. Najasun (impure) because of their evil deeds], and Hell is their

dwelling place – a recompense for that which they used to earn. They (the hypocrites) swear to you (Muslims) that you may be pleased with them, but if you are pleased with them, certainly Allâh is not pleased with the people who are Al-Fâsiqûn.”[1]

Ka'b said: “Our case was deferred, the three of us, unlike the case of those whose apology the Messenger of Allâh ☪ accepted when they swore to him, and he accepted their oath of allegiance and prayed for forgiveness for them. The Messenger of Allâh ☪ deferred our case until Allâh decided concerning it. Hence Allâh said: “And (He did forgive also) the three who...” What Allâh says here does not refer to our staying behind from the campaign, rather it refers to His delaying the decision concerning us, unlike those who swore an oath (to the Prophet ☪) and apologized to him, from whom he accepted that.”

[7017] (...) A similar report was narrated from Az-Zuhri.

[7018] 54 - (...) ‘Abdullâh bin Ka'b bin Mâlik, who acted as Ka'b's guide when he became blind, said: “I heard Ka'b bin Mâlik telling his story about when he stayed behind from

going on the campaign to Tabûk with the Messenger of Allâh ﷺ...” and he quoted the Hadîth (as no. 7016) and added: “When the Messenger of Allâh ﷺ wanted to go out on a campaign, he would hint at a destination other than his real goal, except in the case of this campaign.”

In the Hadîth of Az-Zuhrî’s nephew, it does not mention Abû Khaitamah and his catching up with the Prophet ﷺ.

[7019] 55 - (...) ‘Abdur-Rahmân bin ‘Abdullâh bin Ka’b bin Mâlik narrated that his paternal uncle, ‘Ubaidullâh bin Ka’b, who was Ka’b’s guide when he lost his sight, and who was the most knowledgeable of his people about the Ahâdîth of the Companions of the Messenger of Allâh ﷺ, said: “I heard my father Ka’b bin Mâlik, who was one of the three whose repentance was accepted, say that he did not stay behind from accompanying the Messenger of Allâh ﷺ on any campaign that he went on, except for two campaigns...” and he quoted the Hadîth and said: “The Messenger of Allâh ﷺ set out on the campaign with many people, more than ten thousand, and there was no record of their names.”
Chapter 10. Al-Ifk (The Slander) And The Acceptance Of The Slanderer's Repentance

It was narrated from Az-Zuhri: “Sa'eed bin Al-Musayyab, ‘Urwh bin Az-Zubair, ‘Alqamah bin Waqqas and ‘Ubaidullâh bin ‘Abdullâh bin ‘Utbah bin Mas’ûd narrated the Hadîth of ‘Aishah, the wife of the Prophet ﷺ, when the people of the slander said what they said about her, then Allâh declared her innocent of what they said. Each of them told me part of her story, and some of them had better memories than others and reported more details. I tried to memorize what each of them told me of the story, and their reports confirmed one another. They said that ‘Aishah, the wife of the Prophet ﷺ said: ‘When the Messenger of Allâh ﷺ wanted to go out on a journey, he would cast lots between his wives and the one whose name was drawn, the Messenger of Allâh ﷺ would take her with him.’

‘Aishah said: ‘He (ﷺ) cast lots between us for a campaign he was going on, and my name was drawn, so I went out with the Messenger of Allâh ﷺ. This was after the command of Hijâb had been revealed, so I would be lifted up in my Howdah, and I would be set down in it. That was the case throughout the journey, until the
Messenger of Allâh ﷺ had finished his campaign, then we headed back.

“When we were close to Al-Madinah, he gave the command to move on one night. When he gave the command to move on, I got up and walked until I had passed beyond the army, and when I had relieved myself I came back to the camp. I put my hand to my chest and found that my necklace of Zafâr beads (a kind of Yemeni beads) had broken and fell off. I went back, looking for my necklace, and that distracted me. The men who used to prepare the camel for me and lift up my Howdah came and lifted it onto my camel that I used to ride, and they thought that I was in it.

“The women at that time were lean and did not carry much flesh, as they did not eat much food. The people did not notice the weight of the Howdah when they lifted it up, as I was a young girl. They drove the camel and set out. I found my necklace after the army had moved on, and I came back to their camp and there was no one to call and no one to answer. I waited in the place where I had stayed, thinking that the people would notice I was missing and would come back for me. While I was sitting in that place, tiredness overwhelmed me and I fell asleep. Šafwân bin Al-Mu’attal As-Sulami Adh-Dhakwâni had stopped to rest towards the end of the night, and he...
was behind the army, and had set out at the end of night. In the morning he reached the place where I was, and he saw the shape of a person sleeping. He came to me, and he recognized me when he saw me, as he used to see me before the Hijâb was enjoined upon me. I woke up when I heard his Istirjâ'ah[1] when he recognized me, and I covered my face with my Jilbâb. By Allâh, he did not say a word to me and I did not hear any word from him apart from his Istirjâ'ah.

"He made his camel kneel down and put his foot on its foreleg (to keep it steady), then I mounted it, and he set off, leading me on the mount, until we came to the army, which had stopped to rest in the noonday heat. Then some were doomed because of my situation, foremost among whom was ‘Abdullâh bin Ubayy bin Salûl. We arrived in Al-Madinah, and I fell sick for a month after we arrived in Al-Madinah. The people were spreading what the people of the slander were saying, and I was not aware of any of that. What gave me cause for alarm was that I did not see the kindness that I usually saw from the Messenger of Allâh when I was sick; rather the Messenger of Allâh would just come and greet me with Salâm, and say: “How are you?” So that made me worried, but I was

[1] Saying: “Verily to Allâh we belong and verily unto Him is our return.”
unaware of the evil, until I went out after I had begun to recover, and Umm Miṣṭah went out with me, to Al-Manāsī', which is where we used to relieve ourselves. We only used to go out at night, and that was before we had latrines close to our houses. We were like the early Arabs in our efforts to keep clean; we did not like to have latrines close to our houses.

"Umm Miṣṭah and I set out. She was the daughter of Abū Ruhm bin Al-Muṭṭalib bin ‘Abd Manāf, and her mother was the daughter of Ṣakhir bin ‘Amir, the maternal aunt of Abū Bakr Aṣ-Ṣiddiq. Her son was Miṣṭah bin Uthāthah bin Abī Al-Muṭṭalib. The daughter of Abū Ruhm and I set out for my house when we had finished our business, and Umm Miṣṭah stumbled on her apron and said: "Woe to Miṣṭah!" I said to her: "What a bad thing you have said; are you berating a man who was present at (the battle of) Badr?" She said: "O you! Have you not heard what he said?" I said: "What did he say?" She told me what the people of the slander were saying, and my sickness became worse. When I came back to my house, the Messenger of Allah ﷺ entered upon me and greeted me with Salām, then he said: "How are you?" I said: "Will you give me permission to go to my parents?" ‘At that time I wanted to get confirmation of the
news from them. The Messenger of Allah ﷺ gave me permission, so I went to my parents and said to my mother: ‘O my mother, what are the people talking about?’ She said: ‘O my daughter, do not worry, for by Allah there was never a good looking woman who was loved by her husband and she had co-wives, but they tried to find fault with her.’ I said: ‘Subhān Allah, are the people talking about that?’ I wept that night until morning came, and my tears never stopped, and I did not get a wink of sleep. When morning came I was still weeping. The Messenger of Allah ﷺ called ‘Ali bin Abī Ṭālīb and Usāmah bin Zaid, when the Revelation was delayed, and asked their advice about leaving his wife.

‘As for Usāmah bin Zaid, he told the Messenger of Allah ﷺ what he knew about his wife’s innocence, and what he knew of his (the Prophet’s) love for her. He said: ‘O Messenger of Allah, she is your wife, and we know nothing but good about her.’ As for ‘Ali bin Abī Ṭālīb, he said: ‘Allah has not imposed any restrictions on you, and there are many other women besides her. If you ask the slave woman she will tell you the truth.’ The Messenger of Allah ﷺ called Barīrah and said: ‘O Barīrah, have you seen anything to make you doubt about ‘Aishah?’ Barīrah said to him: ‘By the One Who sent
you with the truth, I have never seen anything objectionable from her, except that she is a young girl who falls asleep when making dough for her family, then the domestic sheep comes and eats it.’

‘The Messenger of Allah stood on the Minbar and sought support against ‘Abdullâh bin Ubayy bin Salûl. The Messenger of Allah said when he was on the Minbar: ‘O Muslims, who will support me against a man who has offended me with regard to my family? By Allah, I know nothing but good about my family, and they have mentioned a man (Safwân) about whom I know nothing but good, and he has never entered upon my family except with me.’ Sa’d bin Mu‘âdh Al-Ansârî stood up and said: ‘I will support you against him, O Messenger of Allah. If he is from Aws, I will strike his neck, and if he is from our brothers of Al-Khazraj, tell us what to do and we will do as you command.’ Sa’d bin ‘Ubâdah, who was the chief of Al-Khazraj, stood up. He was a righteous man but tribalism overtook him, and he said to Sa’d bin Mu‘âdh: ‘You are lying, by Allah. You will not kill him and you will not be able to kill him.’ Usaid bin Ḥuḍair, who was the cousin of Sa’d bin Mu‘âdh, stood up and said to Sa’d bin ‘Ubâdah: ‘You are lying, by Allah. We will certainly kill him, and you are a hypocrite, defending the hypocrites.’
"They began to argue while the Messenger of Allah was standing on the Minbar, and the Messenger of Allah kept trying to calm them down, until they finally calmed down and fell silent. I wept that day, and my tears never stopped and I did not get a wink of sleep. Then I wept the following night, and my tears never stopped and I did not get a wink of sleep, and my parents thought that my weeping would be the end of me. While they were sitting with me and I was weeping, an Ansârî woman asked permission to come in and I gave her permission. She sat down and wept. While we were like that, the Messenger of Allah came in and greeted us with Salâm, then he sat down. He had not sat with me since the rumour began, and for a month, no Revelation had come to him concerning me. The Messenger of Allah recited the Tashah-hud when he sat down, then he said 'O 'Aishah, I have heard such and such about you. If you are innocent then Allah will declare your innocence, and if you have committed a sin, then ask Allah to forgive you, and repent to Him, for when a person admits his sin and repents, Allah will accept his repentance.' When the Messenger of Allah finished what he was saying, my tears dried up and not another drop fell. I said to my father: 'Answer the Messenger of
Allâh on my behalf.' He said: 'By Allâh, I do not know what I should say to the Messenger of Allâh.' I said to my mother: 'Answer the Messenger of Allâh on my behalf.' She said: 'By Allâh, I do not know what I should say to the Messenger of Allâh.' I was a young girl who did not know much of the Qur'ân, but I said: 'By Allâh, I know that you (all) have been listening to this (rumour) until it settled in your minds and you believed it. If I say to you that I am innocent, and Allâh knows that I am innocent, you will not believe me, but if I admit something to you, and Allâh knows that I am innocent, you will believe me. By Allâh, I can find no likeness for me and you except that which the father of Yusuf said: 'So (for me) patience is most fitting. And it is Allâh (Alone) Whose Help can be sought against that (lie) which you describe.'

"Then I turned away and lay down on my bed. By Allâh, at that time I knew I was innocent, and that Allâh would prove my innocence, but by Allâh, I did not think that He would reveal Revelation concerning me that would be recited. I did not think that I was so important that Allâh, Glorified and Exalted is He, would speak of me in words that would be recited. Rather I hoped that the

Messenger of Allâh ﷺ would be shown something in a dream through which Allâh would prove that I was innocent. By Allâh, the Messenger of Allâh ﷺ did not move from where he was sitting, and no one in the house left before Allâh sent Revelation to His Prophet ﷺ, and he was overcome by the burden that overcame him when he received Revelation, when he perspired with drops of sweat like pearls on a winter day because of the weight of the words that were being revealed to him.

"When it was over, the Messenger of Allâh ﷺ smiled and the first thing he said was: 'Be of good cheer, O 'Aishah, for Allâh has declared you innocent.' My mother said to me: 'Get up and go to him.' I said: 'By Allâh, I will not get up and go to him, and I will not praise anyone but Allâh, for He is the One Who has revealed that I am innocent.' Allâh revealed the words; 'Verily, those who brought forth the slander are a group among you. Consider it not a bad thing for you. Nay, it is good for you...','

Allâh revealed the words: ‘And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, Al-Masâkîn (the needy), and those who left their homes for Allâh’s Cause. Let them pardon and forgive. Do you not love that Allâh should forgive you?’”

Hibbân bin Mûsâ said: “‘Abdullâh bin Al-Mubârak said: ‘This is the Verse in the Book of Allâh which gives the most hope.’”

‘Abû Bakr said: “By Allâh, I love that Allâh should forgive me,” so he continued to spend on Mistâh as he used to, and said: “I will never stop it.”


‘Aishah said: “She was the one among the wives of the Messenger of Allâh ﷺ who used to compete with me, but Allâh protected her by means of her piety, but her sister Hâmnah bint Jahsh opposed her, and was one of those who were doomed.”

Az-Zuhrî said: “This is what we have heard about this group.”

A Hadith like that of Yūnus and Ma’mar (no. 7020) was narrated from Az-Zuhri with their chain of narrators.

In the Hadith of Sālih it adds: “ʻUrwah said: ‘ʻAishah did not like Ḥassān to be reviled in her presence, and she said: “He said: ‘My father, my mother and my honor are all to defend the honour of Muḥammad against you.’”

He also added: “ʻUrwah said: ‘ʻĀishah said: ‘By Allāh, the man against whom the allegation was made said: ‘Subḥān-Allāh, by the One in Whose Hand is my soul, I never unveiled any woman.’ Then after that he was killed as a martyr in the cause of Allāh.”
It was narrated that 'Aishah said: "When the rumours spread about me, I did not know about it. The Messenger of Allāh (ﷺ) stood up to deliver a Khutbah. He recited the Tashahhud and he praised Allāh as He deserves to be praised, then he said: 'Advise me with regard to some people who have made false charges against my wife, for by Allāh I do not know anything bad about my wife at all. And they have made false charges concerning a man about whom, by Allāh, I do not know anything bad at all, and who never entered my house except when I was present, and I was never absent on a journey but he was absent with me..." And he quoted the Hadith, in which it says: "The Messenger of Allāh (ﷺ) entered my house and asked my slave woman, and she said: 'By Allāh, I do not know of any fault in her except that she falls asleep and the sheep comes in and eats her dough – or her yeast'" – Hishām was not sure.

"Some of his Companions scolded her and said: 'Tell the Messenger of Allāh (ﷺ) the truth,' and they referred bluntly to this matter. She said: 'Subhān-Allāh, by Allāh I do not know anything about her but what the goldsmith knows about a piece of pure gold.'"

"News of that reached the man concerning whom these things were being said, and he said: 'Subhān-Allāh, by Allāh I have never unveiled any woman.'"
‘Aishah said: “He was killed as a martyr in the cause of Allâh, Glorified and Exalted is He.”

It is also narrated that those who spoke of it were Mistah, Ḥannâh and Ḥassăn. As for the hypocrite ‘Abdullâh bin Ubayy, he is the one who collected false rumours and spread them further. And he is the one who took the lead in that, along with Ḥannâh.

Chapter 11. Exoneration Of The Prophet’s Concubine

[7023] 59 - (2771) It was narrated from Anas that a man was accused of misbehaving with the concubine of the Messenger of Allâh who had borne him a child. The Messenger of Allâh said to ‘All: “Go and strike his neck.” ‘All came to him and found him in a well, cooling himself off. ‘All said to him: “Come out,” and he took him by the hand and brought him out. Then he saw that he was mutilated and did not have a penis, so he refrained from killing him. Then he came to the Prophet and said: “O Messenger of Allâh, he is mutilated, he does not have a penis.”
50. The Book Of The Attributes Of The Hypocrites And The Rulings Concerning Them

Chapter...The Attributes Of The Hypocrites And The Rulings Concerning Them

[7024] 1 - (2772) Zaid bin Arqam said: “We set out on a journey with the Messenger of Allah, and the people encountered hardship. ‘Abdullâh bin Ubayy said to his companions: ‘Spend not on those who are with Allah’s Messenger, until they desert him.’ And he (‘Abdullâh bin Ubayy) said: ‘If we return to Al-Madinah, indeed the more honourable will expel therefrom the meaner.’

“I went to the Messenger of Allah and told him about that, and he sent for ‘Abdullâh bin Ubayy and asked him about that. ‘Abdullâh swore a vehement oath saying that he had not said that, and he said: ‘Zaid is lying to the Messenger of Allah.’ I was very upset about what they said, until Allah revealed confirming what I had said: ‘When the hypocrites come to you...’[1]

“Then the Messenger of Allah summoned them so that he could pray for forgiveness for

them, but they turned their heads away. And His Words: ‘...They are as blocks of wood propped up...’[1] And they were rather good-looking men.”

[7025] 2 - (2773) It was narrated from ‘Amr that he heard Jâbir say: “The Prophet ﷺ came to the grave of ‘Abdullâh bin Ubayy and brought him out of his grave and placed him on his knees and blew on him, and dressed him in his own shirt. And Allâh knows best.”

[7026] (...) Jâbir bin ‘Abdullâh said: “The Prophet ﷺ came to ‘Abdullâh bin ‘Ubay after he had been placed in his grave...” and he narrated a Hadîth like that of Sufyân (no. 7025).

[7027] 3 - (2774) It was narrated that Ibn ‘Umar said: “When ‘Abdullâh bin Ubayy (bin Salûl) died, his son ‘Abdullâh bin ‘Abdullâh came to the Messenger ﷺ...”

of Allah and asked him to give him his shirt so that he could shroud his father in it, and he gave it to him. Then he asked him to offer the funeral prayer for him, and the Messenger of Allah stood up to pray for him. 'Umar stood up and took hold of the garment of the Messenger of Allah and said: 'O Messenger of Allah, will you offer the funeral prayer for him when Allah has forbidden you to pray for him?' The Messenger of Allah said: 'Rather Allah has given me the choice, as He said: ‘Whether you ask for forgiveness for them or do not ask for forgiveness for them, if you ask for forgiveness for them seventy times...’' – and I will do more than that.’ He said: ‘But he is a hypocrite.’ Then Allah, Glorified and Exalted is He, revealed: ‘And never pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave...’

A similar report (as Hadith no. 7027) was narrated from 'Ubaidullâh with this chain of narrators and he added: “So he stopped praying for them.”

It was narrated that Ibn Mas'ûd said: “Three people gathered at the
Ka'bah – two Qurashi\'s and a Thaqafi, or two Thaqafis and a Qurashi. They were lacking in understanding and had large bellies. One of them said: ‘Do you think that Allāh can hear what we are saying?’ Another said: ‘He can hear if we speak loudly, but He cannot hear if we whisper.’ The last one said: ‘If He can hear us when we speak loudly, then He can hear us when we whisper.’ Then Allāh, Glorified and Exalted is He revealed: “And you have not been hiding yourselves (in the world), lest your ears and your eyes and your skins should testify against you; but you thought that Allāh knew not much of what you were doing.”\([1]\)

[7030] (...) A similar report (as Hadīth no. 7029) was narrated from ‘Abdullāh.

[7031] 6 - (2776) It was narrated from Zaid bin Thābit that the Prophet ﷺ went out to Uhud, and some of those who were with him came back. Among the Companions of the Prophet ﷺ

\[1\] Fussilat 41:22.
there were two groups, one of whom said: ‘We will kill them,’ and the other group said ‘No.’ Then it was revealed: Then what is the matter with you that you are divided into two parties about the hypocrites...?”[1]

[7032] (...) A similar report (as Hadith no. 7031) was narrated from Shu'bah with this chain of narrators.

[7033] 7 - (2777) It was narrated from Abû Sa'eed Al-Khudrî that at the time of the Messenger of Allâh ﷺ, when the Messenger of Allâh ﷺ went out on a campaign, the hypocrites would stay behind, and they would be happy that they were staying behind, against (the order of) the Messenger of Allâh ﷺ. When the Messenger of Allâh ﷺ came back, they would make excuses and swear oaths, and they would like to be praised for what they had not done. Then it was revealed: “Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done, – think not you that they are rescued from...”

Hypocrites, their Attributes ...

the torment, and for them is a painful torment.”[1]

[7034] 8 - (2778) Humaid bin ‘Abd-Rahmân bin ‘Awf narrated that Marwân said to his gatekeeper: “Go – O Râfi’ – to Ibn ‘Abbâs, and say: ‘If every man among us who rejoices in what he has done, and loves to be praised for what he has not done is to be punished, then we will all be punished.’”

Ibn ‘Abbâs said: “What does this Verse have to do with you? This Verse was revealed concerning the People of the Book.” Then Ibn ‘Abbâs recited: ‘(And remember) when Allah took a covenant from those who were given the Scripture (Jews and Christians) to make it known and clear to mankind, and not to hide it...’[2] And Ibn ‘Abbâs recited: ‘Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done...’[3]

Then Ibn ‘Abbâs said: “The Prophet asked them about something, and they concealed it, and told him something else, and they went out thinking that he thought they had told him what he had asked them about. So they praised themselves, and rejoiced over what they had

done, by concealing from him what he had asked them about."

[7035] 9 - (2779) It was narrated that Qais said: “I said to ‘Ammâr: ‘What do you think about what you did with regard to ‘Alî; was it your own opinion, or was it something that the Messenger of Allâh ᴍ ᴍ enjoined upon you?’ He said: ‘The Messenger of Allâh ᴍ ᴍ did not enjoin upon us anything that he did not enjoin upon all the people. But Hudhaifah told me that the Messenger of Allâh ᴍ ᴍ said: “Among my Companions (followers) there are twelve hypocrites, among whom are eight who will not enter Paradise until a camel passes through the eye of a needle. A flame of fire will be enough for them, and (the other) four.” I do not remember what Shu‘bah (a narrator) said about them.

[7036] 10 - (…) It was narrated that Qais bin ‘Ubâd said: “We said to ‘Ammâr: ‘Was your fighting based on your opinion? For one’s opinion may be right or wrong, or was it something that the Messenger of Allâh ᴍ ᴍ enjoined upon you?’ He said: ‘The Messenger of Allâh ᴍ ᴍ did not enjoin upon us anything

[1] The meaning is: those who may be considered in my company, as seen in the following version of it which says: “My nation” in place of companions.
that he did not enjoin upon all the people.’ And he said: ‘The Messenger of Allah said: “Among my nation...”

Shu’bah (one of the narrators) said: “I think he said: ‘Hudhaifah told me.’”

Ghundar (one of the narrators) said: “I think he said: ‘Among my nation there will be twelve hypocrites who will not enter Paradise, or even smell its fragrance, until a camel passes through the eye of a needle. A flame of fire will be sufficient for eight of them, a flame of fire that will appear at their backs and protrude through their chests.””

[7037] 11 - (...) Abû At-Ṭufail said: “There was some dispute between a man among the people of Al-‘Aqabah[1] and Hudhaifah. He said: ‘I adjure you by Allah, how many were the people of Al-‘Aqabah?’ The people said to him: ‘Tell him, because he is asking you.’ He said: ‘We were told that there were fourteen, and if you were one of them then there were fifteen. I bear witness

[1] Al-‘Aqabah - what is mentioned here is not Al-‘Aqabah located in Minâ, where the Muslims from Al-Madinah swore allegiance (Bay’ah) to the Prophet prior to the Hijrah; rather refers to Al-‘Aqabah which was on the road to Tabük, and was a place where the hypocrites gathered to plot their betrayal against the Prophet at Tabük.
by Allāh that twelve of them were enemies of Allāh and His Messenger in this life, and on the Day when the witnesses will stand forth, and three were excused. They will say: “We did not hear the caller of the Messenger of Allāh ☪ and we did not know what the people intended.” He ☪ was in a lava field (Harrah) and he walked and said: “There is little water; no one should go to it before me.” But he found that some people had gone to it before him, and he cursed them on that day.”

[7038] 12 - (2780) It was narrated that Jâbir bin ‘Abdullāh said: “The Messenger of Allāh ☪ said: ‘Whoever climbs the mountain pass, the pass of Al-Murâr, his sins will be erased as they were erased from the Children of Israel.’

“The first ones to climb it were our horsemen, the horsemen of Banû Al-Khazraj, then the rest of the people came. The Messenger of Allāh ☪ said: ‘All of you are forgiven, except the owner of the red camel.’ We came to him and said: ‘Come, the Messenger of Allāh ☪ will pray for forgiveness for you.’ He said: ‘By Allāh, finding my lost camel is dearer to me than your companion praying for forgiveness for me.’”

He said: “He was a man who was looking for his lost camel.”
[7039] 13 - (...) It was narrated that Jâbir bin ‘Abdullâh said: (the Messenger of Allâh ﷺ said): “Whoever climbs the pass of Al-Murâr – or Al-Marâr...” a Hadîth like that of Mu‘âdh (no. 7039), except that he said: “He was a Bedouin who had come looking for his lost camel.”

[7040] 14 - (2781) It was narrated that Anas bin Mâlik said: “Among us there was a man from Banû Al-Najjâr who had read Al-Baqarah and Al ‘Imrân, and he used to write for the Messenger of Allâh ﷺ. He ran away and joined the people of the Book, and they held him in high regard, and they said: ‘This man used to write for Muhammad, and they liked him.’ Before long, Allâh caused him to die among them, and they dug a grave for him and buried him. The next morning the earth had thrown him out, so they dug a grave and buried him again. The next day the earth had thrown him out, so they dug a grave and buried him again. The next day the earth had thrown him out. So they left him unburied.”

[7041] 15 - (2782) It was narrated from Jâbir that the Messenger of Allâh ﷺ came...
from a journey, and when he was close to Al-Madinah there came a wind that was so strong that a rider could almost be buried in the sand. He said that the Messenger of Allâh ﷺ said: “This wind has been sent because of the death of a hypocrite.” When he came to Al-Madinah, they found out that one of the greatest of hypocrites had died.

[7042] 16 - (2783) Iyâs said: “My father said: ‘We went with the Messenger of Allâh ﷺ to visit a man who had a fever. I put my hand on him and said: ‘By Allâh, I have never seen a man who is hotter than this.’ The Prophet of Allâh ﷺ said: ‘Shall I not tell you of one who will be hotter than him on the Day of Resurrection?’ These two men who were riding with their backs towards the Prophet ﷺ (heading away from him)” – referring to two men who were among his companions at that time.[1]

[7043] 17 - (2784) It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “The likeness of the hypocrite is that of a sheep that is confused and roams

[1] They were described as his companions because they made an outward show of being Muslim and being among his Companions, but they were not among those who attained the virtue of being his Companions.
between two flocks, going to one and then to the other.”

A similar report (as Hadith no. 7043) was narrated from Ibn ‘Umar, from the Prophet ﷺ, except that he said: “It joins one, and then the other.”

Chapter... The Description Of The Resurrection, And Paradise And Hell

It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “A huge fat man will come on the Day of Resurrection, but he will weigh no more than a gnat’s wing before Allâh. Recite: ‘...And on the Day of Resurrection, We shall assign no weight for them.’”

It was narrated that ‘Abdullâh bin Mas’ûd said: "A Jewish scholar came to the Messenger of Allâh ﷺ and said: ‘O Muhammad, or O Abul-Qâsim – on the Day of Resurrection Allâh will carry the heavens on one finger, the earths on one finger, the mountains and trees on one finger, the water and soil on one finger, and the rest of creation on one finger, then He will shake them and will say: “I am the Sovereign, I am the Sovereign.” The Messenger of Allâh ﷺ smiled, liking what the Jewish scholar said and confirming it. Then he recited: 'They made not a just estimate of Allâh such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified is He, and Exalted is He above all that they associate as partners with Him!'"[1]

It was narrated from Mansûr with this chain of narrators. He said: "A Jewish scholar came to the Messenger of Allâh ﷺ and said: ‘O Messenger of Allâh...’" a Hadîth like that of Fudail (no. 7046), but he did not mention (the words) "Then He will shake them."

He said: “And I saw the Messenger

of Allâh smiling so broadly that his molars could be seen, liking what he said and confirming it. Then the Messenger of Allâh said “They made not a just estimate of Allâh such as is due to Him” and recited the Verse.

[7048] 21 - (...) ‘Abdullâh said: A man from among the people of the Book came to the Messenger of Allâh and said: “O Abul-Qâsim, Allâh will take hold of the heavens on one finger, and the earths on one finger, and the trees and soil on one finger, and the creation on one finger, then He will say: “I am the Sovereign, I am the Sovereign.” He said: “And I saw the Prophet smiling so broadly that his molars could be seen, then he said: ‘They made not a just estimate of Allâh such as is due to Him.’”

[7049] 22 - (...) It was narrated from Al-A'mash with this chain of narrators in (a narration similar to no. 7048), except that their Hadith it says: “The trees on one finger, the soil on one finger.” In the Hadith of Jarîr it does not say: “And the creation on one finger,” but in his Hadith it says: “The mountains on one finger.” In the Hadith of Jarîr it adds: “Confirming it and liking what he said.”
Abû Hurairah used to say: “The Messenger of Allah ﷺ said: ‘On the Day of Resurrection, Allah, Blessed and Exalted is He, will roll up the heavens in His Right Hand, then He will say: ‘I am the Sovereign, where are the kings of the earth?’”

‘Abdullâh bin ‘Umar said: “The Messenger of Allah ﷺ said: ‘On the Day of Resurrection, Allah, Exalted is He, will roll up the heavens and hold them in His Right Hand, then He will say: ‘I am the Sovereign, where are the tyrants? Where are the arrogant?’ Then He will roll up the earth in His Left Hand and he will say: ‘I am the Sovereign, where are the tyrants? Where are the arrogant?’”
It was narrated from ʿUbaidullâh bin Miqsam that he watched ʿAbdullâh bin ʿUmar to see how he narrated that the Messenger of Allâh ﷺ said: “Allâh, Glorified and Exalted is He, will take His heavens and His earths in His Hands and will say: ‘I am Allâh’ – clenching and unclenching his fist – ‘I am the Sovereign,’” and I looked at the Minbar and saw it shaking at the bottom, and I thought that it would fall with the Messenger of Allâh ﷺ.

It was narrated that ʿAbdullâh bin ʿUmar said: “I saw the Messenger of Allâh ﷺ on the Minbar, saying: ‘Al-Jabbâr, Glorified and Exalted is He, will take His heavens and His earths in His Hands,’” then he mentioned a Hadîth like that of Yaʿqûb (no. 7052).

Chapter 1. The Beginning Of Creation And The Creation Of Âdam, (Peace Be Upon Him)

It was narrated that ʿAbû Hurairah said: “The Messenger of Allâh ﷺ took my hand and said: ‘Allâh, (Glorified and Exalted is He,) created the earth on Saturday, and...
over it He created the mountains on Sunday. He created the trees on Monday, He created things entailing labor on Tuesday, He created light on Wednesday, He scattered the animals in it on Thursday, and He created Adam, peace be upon him, after ‘Asr on Friday, the last of creation in the last hour of Friday, between ‘Asr and nightfall.’”

Chapter 2. The Resurrection
And Description Of The Earth
On The Day Of Resurrection

[7055] 28 - (2790) It was narrated that Sahl bin Sa‘d said: “The Messenger of Allāh ﷺ said: ‘On the Day of Resurrection, the people will be gathered on an earth that is white with a reddish
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tinge, like a loaf of pure-wheat flatbread, on which there is no landmark for anyone.”

[7056] 29 - (2791) It was narrated that ‘Aishah said: “I asked the Messenger of Allâh ﷺ about the Verse: ‘On the Day when the earth will be changed to another earth and so will be the heavens...’[1]– where will the people be on that Day, O Messenger of Allâh?’ He said: “On the Sirât.”

Chapter 3. The Welcoming Feast Of The People Of Paradise

[7057] 30 - (2792) It was narrated from Abû Sa’eed Al-Khudrî that the Messenger of Allâh ﷺ said: “On the Day of Resurrection the earth will be like a single loaf of flatbread, which Al-Jabbâr will turn in His Hand as one of you turns his bread when he is traveling, a welcoming feast for the people of Paradise.” A Jewish man came and said: “May the Most Merciful bless you, Abul-Qâsim. Shall I not tell you of the welcoming feast for the people of Paradise on the Day of Resurrection?” He said: “Yes.” He said: “The earth will be

\[\text{نيكمَتُ التَّابِعِينَ} \text{ يَومَ الْيَوْمِ يَوُمَ} \text{الْقَيَّمَةِ عَلَىٰ أَرْضٍ بَيْضٍ، عَفُورٍ، كَفْرَةً التَّابِعِينَ، لِيَسَ فِيهَا عَلَمٌ إِلَّاٰ أَحْدَهٔ}.

\[\text{قُلِّ رَسُولُ اللَّهِ ﷺ:} \text{يَوُمَ} \text{الْقَيَّمَةِ عَلَىٰ أَرْضٍ بَيْضٍ، عَفُورٍ، كَفْرَةً التَّابِعِينَ، لِيَسَ فِيهَا عَلَمٌ إِلَّاٰ أَحْدَهٔ}.

\[\text{مَلِكُ نَبِيّ نَبِيّ:} \text{حَدَّثَنَا عَلِيٌّ بْنُ مُسْلِمَ، عَنْ ذَائِدٍ، عَنْ الشَّعَمَيْنِ، عَنْ مُسْرُوقِي، عَنْ عَابِدٍ قَالَ:} \text{سَأَلَّتُ رَسُولَ اللَّهِ ﷺ عَنْ قُوْلِهِ عِرْضُ رَجْلٍ:} \text{فَوَيْمُ مُتَّلَلٌ،} \text{عِبَرِ الأَرْضِ وَالسُّمُوَّاتِ} [إِبْرَاهِيمَ: 48].

فَأَيْنُ يَكُونُ التَّابِعِينَ يَوُمَ الْيَوْمِ؟ يَأْيُوْدُ رَسُولُ اللَّهِ ﷺ.

فَقَالَ: [عَلَىٰ الْصَّرَاطِ]”

like a single loaf of flatbread” – as the Messenger of Allâh ﷺ said. The Messenger of Allâh ﷺ looked at us and smiled so broadly that his molars could be seen. (The Jewish man) said: “Shall I not tell you of their seasoning?” He said: “Yes.” He said: “Their seasoning will be Bâlâm and fish.” They said: “What is this?” He said: “An ox and fish; seventy thousand will eat from the caudate lobe of their livers.”

Chapter 4. The Jews’ Asking
The Prophet ﷺ About The Soul, And The Words Of Allâh: “And They Ask You Concerning The Rûh (The Spirit)”[1]

[7059] 32 - (2794) It was narrated that ‘Abdullâh said: “While I was walking with the Prophet ﷺ in a field, and he was

leaning on a palm branch, he passed by a group of Jews. They said to one another: ‘Ask him about the soul.’ They said: ‘Why do you want to ask him about it? He may give an answer that you dislike.’ They said: ‘Ask him.’ So one of them stood up and asked him about the soul. The Prophet remained silent and did not give any answer, and I knew that Revelation was coming to him. I stayed where I was, and when the Revelation ended, he said: ‘And they ask you concerning the Râh (the spirit). Say: ‘The Râh is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little.’’’

[7060] 33 - (…) It was narrated that ‘Abdullâh said: “I was walking with the Prophet in a field in Al-Madinah...” a Hadîth like that of Hafs (no. 7059).

It was narrated that ‘Abdullâh said: “The Prophet was among the date palms, leaning on a palm branch...” then he mentioned a Hadîth like the Hadîth narrated from Al-A‘mash (no. 7059).

It was narrated that Khabbâb said: “I was owed a debt by Al-‘Âs bin Wâ’il, so I went to him and asked for it. He said to me: ‘I will never repay you until you disbelieve in Muḥammad.’ I said to him: ‘I will never disbelieve in Muḥammad until you die and are resurrected.’ He said: ‘Will I be resurrected after I die? I will repay you after I am resurrected, if I get wealth and children.”’

Wâki‘ said: “This is how Al-A‘mash said it. And these Verses were revealed: ‘Have you seen him who disbelieved in Our Ayât and said: I shall certainly be given wealth and children [if I will be alive (again)]’ up to His saying: ‘...and he shall come to Us alone.”’

A Hadîth like that of Wâkî (no. 7062) was narrated from Al-A’mâsh with this chain of narrators, and in the Hadîth of Jarîr it says: “I was a blacksmith during the Jâhiliyyah, and I did some work for Al-’Ash bin Wâ’il, and I came to him to ask him to pay me.”

Chapter 5. The Words Of Allâh
The Most High: “And Allâh Would Not Punish Them While You Are Amongst Them”[1]

Anas bin Mâlik said: Abû Jahl said: “O Allâh, if this is Truth from You, rain down stones upon us from heaven, or inflict upon us a painful torment.” Then this was revealed: “And Allâh would not punish them while you are amongst them, nor will He punish them while they seek (Allâh’s) forgiveness. And why should not Allâh punish them

while they hinder (men) from Al-Masjid Al-Ḥarām.”

Chapter 6. The Words Of Allāh: “Verily, Man Does Transgress Because He Considers Himself Self-Sufficient”

[7065] 38 - (2797) It was narrated that Abū Hurairah said: “Abū Jahl said: ‘Does Muḥammad put his face on the ground (i.e., prostrate) among you?’ It was said: ‘Yes.’ He said: ‘By Al-Lṭ and Al-'Uzza, if I see him doing that, I will stomp on his neck or smear his face with dust.’ He came to the Messenger of Allāh ﷺ when he was praying, and he wanted to stomp on his neck, but suddenly they saw him turning upon his heels, trying to shield himself with his hands. It was said to him: ‘What is the matter with you?’ He said: ‘Between him and I there is a ditch filled with fire, terror and wings.’

“The Messenger of Allāh ﷺ said: ‘If he had come near me, the angels would have torn him limb from limb.’”


Then Allâh, Glorified and Exalted is He, revealed— and we do not know if this is the Hadîth of Abû Hurairah or something that he conveyed:

"'Nay! Verily, man does transgress. Because he considers himself self-sufficient. Surely, to your Lord is the return. Have you seen him who prevents. A slave when he prays? Have you seen if he (Muhammad ﷺ) is on the guidance (of Allâh). Or enjoins piety? Have you seen if he denies and turns away?" — meaning Abû Jahl — “Knows he not, that Allâh does see (what he does)? Nay! If he ceases not, We will catch him by the forelock — A lying, sinful forelock! Then let him call upon his council (of helpers). We will call out the guards of Hell (to deal with him)! Nay! (O Muḥammad) Do not obey him.”

Chapter 7. The Smoke (Ad-Dukhân)

[7066] 39 - (2798) It was narrated that Masrûq said: “We were sitting with ‘Abdullâh and he was lying down among us, when a man came to him and said: ‘O Abû ‘Abdur-Rahmân,

there is a storyteller by the gates of Kindah who is telling stories. He claims that the sign of Ad-Dukhân (the smoke) is about to appear, and it will take the souls of the disbelievers, and it will afflict the believers with something like a cold.

‘Abdullâh sat up angrily and said: ‘O people, fear Allâh! Whoever among you knows something, let him say what he knows, and whoever does not know, let him say: “Allâh knows best,” for it is more knowledgeable for one of you to say, when he does not know, “Allâh knows best.” Allâh, Glorified and Exalted is He, said to His Prophet ﷺ:

“Say: No wage do I ask of you for this (the Qur’ân), nor am I one of the Mutakallijin (those who pretend and fabricate things which do not exist).”[1]

When the Messenger of Allâh ﷺ saw the people ignoring him, he said: “O Allâh, seven like the seven (years of famine) of Yûsuf.” Then they were afflicted with a famine which forced them to eat anything, even animal skins and dead meat, because of hunger. One of them would look at the sky and see something like smoke. Then Abû Sufyân came to him and said: “O Muhammad, you have come enjoining us to obey Allâh and uphold ties of kinship. Your people are dying; pray to Allâh for

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them.” Allâh, Glorified and Exalted is He, said: “Then wait you for the Day when the sky will bring forth a visible smoke. Covering the people, this is a painful torment.”[1] up to His saying: “Verily, you will revert (to disbelief)”

“He said: ‘Can the punishment of the Hereafter be averted? “On the Day when We shall seize you with the greatest seizure (punishment). Verily, We will exact retribution.”’[2]

The “greatest seizure” was the Day of Badr, so the sign of the smoke has come to pass, as have the greatest seizure, Al-Lizâm (the inevitable punishment) and the Verses of Ar-Rûm.”[3]

[7067] 40 - ( ...) It was narrated that Masrûq said: “A man came to ‘Abdullâh and said: ‘I have left a man in the Masjid who was interpreting the Qur’ân according to his own opinion. He interpreted this Verse: “The Day when the sky will bring forth a visible smoke” by saying: “On the Day of Resurrection a smoke will come to the people which they will inhale and they will get something like a cold.” ‘Abdullâh said: ‘Whoever knows something, let him speak of it, and whoever does not know, let him say: “Allâh knows best.” It is a part of a man’s understanding of religion when he has no knowledge of it, to say: “Allâh knows best.”

[3] This refers to the Verses at the beginning of Sûrat Ar-Rûm which said that Persians had defeated the Byzantines, and the Byzantines would shortly defeat the Persians.
“This (Verse) was revealed because when the Quraish disobeyed the Prophet \( \text{﷽} \), he prayed against them, and prayed for a famine like the famine of Yûsuf, and they were so afflicted by severe drought and famine that a man would look at the sky and see something like smoke between him and it, because of hunger. They even ate bones. Then a man came to the Messenger of Allâh \( \text{﷽} \) and said: “O Messenger of Allâh, pray to Allâh for forgiveness for Muḍār, for they are dying.” He said: “For Muḍār? You are indeed audacious.” So he prayed to Allâh for them, and Allâh, Glorified and Exalted is He, revealed: “Verily, We shall remove the torment for a while. Verily, you will revert (to disbelief).”[1]

Then it rained, and when relief reached them, they reverted to their former ways. Then Allâh, Glorified and Exalted is He, revealed:

“Then wait you for the Day when the sky will bring forth a visible smoke. Covering the people, this is a painful torment.”[2] “On the Day when We shall seize you with the greatest seizure (punishment). Verily, We will exact retribution.”[3] He said: “This refers to the Day of Badr.”

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[7068] 41 - (...) It was narrated that ‘Abdullâh said: “There are five signs that have come to pass: The smoke, Al-Lizâm (the inevitable punishment), the Verses of Ar-Rûm, the greatest seizure, and the moon.”

[7069] (...) Al-‘Amash narrated a similar report (as no. 7068) with this chain of narrators.

[7070] 42 - (2799) It was narrated that ‘Ubayy bin Ka‘b said, concerning the saying of Allâh, the Mighty and Sublime:

“And verily, We will make them taste of the near torment prior to the supreme torment (in the Hereafter)…”[1]

“(The near torment are) the calamities of this world, the Byzantines, the great seizure, or the smoke” – Shu‘bah was not sure about the great seizure or the smoke.

It was narrated that ‘Abdullâh said: “The moon was split in half during the time of the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ said: ‘Bear witness.’”

It was narrated that ‘Abdullâh bin Mas’ûd said: “While we were with the Messenger of Allâh ﷺ in Minâ, the moon split in two; one half was behind the mountain, and the other in front of it, and the Messenger of Allâh ﷺ said: ‘Bear witness.’”

It was narrated that ‘Abdullâh bin Mas’ûd said: “We were with the Messenger of Allâh ﷺ in Minâ, the moon split in two; one half was behind the mountain, and the other in front of it, and the Messenger of Allâh ﷺ said: ‘Bear witness.’”
that ‘Abdullâh bin Mas‘ûd said: “The moon split in half during the time of the Messenger of Allâh ﷺ; the mountain covered one half, and one half was above the mountain, and the Messenger of Allâh ﷺ said: ‘O Allâh, bear witness.’”

[7074] (2801) A similar report (as Hadîth no. 7073) was narrated from Ibn ‘Umar, from the Prophet ﷺ.

[7075] (...) A similar Hadîth (as no. 7073) was narrated from Shu’bah, but in the Hadîth of Ibn ‘Adiyy it says: “And he said: ‘Bear witness, bear witness.’”

[7076] 46 - (2802) It was narrated from Anas that the people of Makkah asked the Messenger of Allâh ﷺ to show them a sign, and he showed them the splitting of the moon, twice.

[7077] (...) A Hadîth like that of
Shaibân (no. 7076) was narrated from Anas.

[7078] 47 - (...) It was narrated that Anas said: “The Moon was split twice.”

According to the Hadîth of Abû Dâwûd: “The moon was split during the time of the Messenger of Allâh ﷺ.”

[7079] 48 - (2803) It was narrated that Ibn ‘Abbâs said: “The moon was split during the time of the Messenger of Allâh ﷺ.”

Chapter 9. The Disbelievers

[7080] 49 - (2804) It was narrated that Abû Mûsâ said: “The Messenger of Allâh ﷺ said: ‘No one is more patient in bearing offensive things that he hears than Allâh, Glorified and Exalted is...”
He; others are associated with Him, a son is attributed to Him, but He still grants them health and provision.”

[7081] (...) A similar report (as Hadîth no. 7080) was narrated from Abû Mûsâ from the Prophet ﷺ, except the words, “...a son is attributed to Him,” which he did not mention.

[7082] 50 - (...) ‘Abdullâh bin Qais said: “The Messenger of Allâh ﷺ said: ‘There is no one who is more patient in bearing offensive things that he hears than Allâh, Exalted is He. They ascribe equals to Him and attribute a son to Him, yet despite that, He grants them provision and health and gives to them.’”

Chapter 10. The Disbeliever Seeking Ransom With An Earthful Of Gold

[7083] 51 - (2805) It was narrated from Anas bin Mâlik that the Prophet ﷺ said: “Allâh, Glorified and Exalted is He, will say to the least severely punished
person in Hell: ‘If you had the world and everything in it, would you ransom yourself with it?’ He will say: ‘Yes.’ He will say: ‘I asked you for something less than that when you were in the loins of Adam: (I asked you) not to associate anything with Me’” – I think he said – “and I would not cause you to enter the Fire, but you insisted on Shirk (associating others with Allâh).”

[7084] (...) Anas bin Mâlik narrated a similar report (as Hadîth no. 7083) from the Prophet ﷺ, except the words: “And I would not cause you to enter the Fire,” which he did not say.

[7085] 52 - (...) Anas bin Mâlik narrated that the Prophet ﷺ said: “It will be said to the disbeliever on the Day of Resurrection: ‘Do you think that if you had an earthful of gold, you would ransom yourself with it?’ He will say: ‘Yes.’ It will be said to him: ‘You were asked for something easier than that.’”

[7086] 53 - (...) A similar
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report (as Hadith no. 7086) was narrated from Anas, from the Prophet ﷺ, except that he said: “It will be said to him: ‘You are lying; you were asked for something that was easier than that.’”

Chapter 11. The Disbeliever Will Be Driven Upon His Face

[7087] 54 - (2806) Anas bin Mâlik narrated that a man said: “O Messenger of Allâh, how will the disbeliever be driven upon his face on the Day of Resurrection?” He said: “Is not the One Who caused him to walk on his legs in this world able to cause him to walk on his face on the Day of Resurrection?” Qatâdah said: “Yes, by the Might of our Lord.”

Chapter 12. The Most Affluent Of People In This World Will Be Dipped In The Fire, And The Most Destitute Will Be Dipped In Paradise

[7088] 55 - (2807) It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ said: ‘The most affluent of the people in this world, of the inhabitants of the Fire, (who will...
be) will be brought on the Day of Resurrection and dipped once in the Fire. Then it will be said: ‘O son of Ādām, did you ever see anything good? Did you ever have any pleasure?’ He will say: ‘No, by Allâh, O Lord.’ Then the most destitute of the people in this world, (who will be) of the inhabitants of Paradise, will be brought and dipped once in Paradise, and it will be said to him: ‘O son of Ādām, did you ever see anything bad? Did you ever experience any hardship?’ He will say: ‘No, by Allâh, O Lord. I never saw anything bad and I never experienced any hardship.’”

Chapter 13. The Believer Is Rewarded For His Good Deeds In This World, And In The Hereafter; And The Disbeliever Is Rewarded For His Good Deeds In This World

[7089] 56 - (2808) It was narrated that Anas bin Mâlik said: “The Messenger of Allâh said: ‘Allâh does not treat the believer unjustly with regard to his good deeds. He blesses him because of them in this world and He will reward him for them in the Hereafter. As for the disbeliever, he is fed because of the good deeds that he does for the sake of Allâh in this world, then when he passes on into the Hereafter, he will have no good deeds left for which to be rewarded.’”
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[7090] 57 - (...) It was narrated from Anas bin Mâlik from the Messenger of Allâh ﷺ: "If the disbeliever does a good deed, he is fed because of it in this world. As for the believer, Allâh stores up his good deeds for him in the Hereafter, and grants him provision in accordance with his obedience in this world."

[7091] (...) A similar Hadîth (as no. 7090) was narrated from Anas, from the Prophet ﷺ.

Chapter 14. The Believer Is Like A Plant /nd The Hypocrite And The Disbeliever Are Like Cedars

[7092] 58 - (2809) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The likeness of the believer is that of a plant which the wind continually causes to sway, and the believer continues to be stricken with calamity. The likeness of the hypocrite is that of a cedar tree, which does not move until it is cut down.'"
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[7093] (...) It was narrated from Az-Zuhri with this chain of narrators (a Hadith similar to no. 7092).

[7094] 59 - (2810) Ka'b bin Mâlik said: “The Messenger of Allah said: ‘The likeness of the believer is that of a fresh, tender plant, which is bent by the wind; the wind bends it flat sometimes and pushes it upright sometimes, until his appointed time comes. And the likeness of the disbeliever is that of a stiff cedar, not shaken by anything, until it is uprooted in one go.’”

[7095] 60 - (...) It was narrated from ‘Abdur-Rahmân bin Ka'b bin Mâlik that his father said: “The Messenger of Allah said: ‘The likeness of the believer is that of a fresh, tender plant which is bent by the wind; the wind bends it flat sometimes and
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pushes it upright sometimes, until his appointed time comes. And the likeness of the hypocrite is that of a stiff cedar which is not affected by anything, until it is uprooted in one go.”

[7096] 61 - ( ...) It was narrated from ‘Abdullah bin Ka‘b bin Malik from his father from the Prophet (a Hadith similar to no. 7095), except that Mahmud said in his report from Bishr: “The likeness of the disbeliever is that of a cedar,” and Ibn Hatim said: “The likeness of the hypocrite,” as Zuhair said.

[7097] 62 - ( ...) It was narrated from ‘Abdullah bin Ka‘b bin Malik, and Ibn Bash-shar: “It was narrated from the son of Ka‘b bin Malik, from his father, from the Prophet” – a similar Hadith (as no. 7095). They both said in their Hadith from Yahya: “The likeness of the disbeliever is that of a cedar.”
Chapter 15. The Likeness Of The Believer Is That Of A Date Palm

[7098] 63 - (2811) ‘Abdullâh bin ‘Umar said: “The Messenger of Allâh ﷺ said: ‘Among the trees is one whose leaves do not fall, and it is like the Muslim. Tell me what it is.’ The people started to name trees of the desert.”

‘Abdullâh said: “It occurred to me that it was the date palm, but I felt too shy (to speak). Then they said: ‘Tell us what it is, O Messenger of Allâh.’ He said: ‘It is the date palm.’

“I mentioned that to ‘Umar and he said: ‘If you had said, “it is the date palm,” that would have been dearer to me than such and such.’”

[7099] 64 - (...) It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ said to his Companions one day: ‘Tell me about a tree that is like the believer.’ The people started to mention various desert trees.”

Ibn ‘Umar said: “It occurred to me that it was the date palm, and I wanted to say it, but because the people were so much older than
me, I felt shy to speak. When they fell silent, the Messenger of Allah ﷺ said: 'It is the date palm.'”

[7100] (...) It was narrated that Mujâhid said: “I went to Al-Madînah with Ibn ‘Umar, and I did not hear him narrate any Ḥadîth from the Messenger of Allah ﷺ except one. He said: ‘We were with the Prophet ﷺ and some heart of palm was brought to him...’” and he mentioned a similar report (as Ḥadîth no. 7099).

[7101] (...) Mujâhid said: “I heard Ibn ‘Umar say: ‘Some heart of palm was brought to the Messenger of Allah ﷺ...’” and he mentioned a similar Ḥadîth (as no. 7099).

[7102] (...) It was narrated that Ibn ‘Umar said: “We were with the Messenger of Allah ﷺ and he said: ‘Tell me of a tree which is like a Muslim: Its leaves do not wither.’”

Ibrâhîm[1] said: “Perhaps (Imâm) Muslim said: ‘It constantly bears fruit.’ But I also found that someone else said: ‘It does not constantly bear fruit.’”

[1] Ibrâhîm bin Muḥammad bin Sufyân, who reported the text from Imâm Muslim.
Ibn ‘Umar said: “It occurred to me that it was the date palm, but I saw Abū Bakr and ‘Umar not saying anything so I did not want to say anything. Then ‘Umar said: ‘If you had said it, that would be dearer to me than such and such.’”

Chapter 16. The Mischief Of The Shaitān And How He Sends His Troops To Tempt People, And With Every Person There Is A Qarīn (Companion From Among The Jinn)

[7103] 65 - (2812) It was narrated that Jābir said: “I heard the Prophet ﷺ say: ‘The Shaitān has despaired of being worshipped in the Arabian Peninsula, but he will sow seeds of discord among them.’”

[7104] (...) It was narrated from Al-A‘mash with this chain of narrators (a Hadīth similar to no. 7103).
It was narrated that Jâbir said: I heard the Prophet say: “The throne of Iblîs is upon the sea, and he sends out his troops to tempt the people, and the greatest of them in his view is the one who causes the greatest amount of Fitnah (tribulation or temptation).”

It was narrated that Jâbir said: “The Messenger of Allah said: ‘Iblîs places his throne over the water, then he sends out his troops, and the one who is closest in status to him is the one who causes the greatest amount of Fitnah (tribulation or temptation). One of them comes and says: ‘I have done such and such,’ and he says: ‘You have not done anything.’ Then one of them comes and says: ‘I did not leave him until I separated him and his wife.’ Then he draws him close to him and says: ‘How good you are.’”

Al-A’ûsh said: “I think he said: ‘And he embraces him.’”

It was narrated from Jâbir that he heard the Prophet say: “The Sha’ân sends out his troops and they tempt the people, and the greatest of them in status with him is the one who causes the greatest
amount of *Fitnah* (tribulation or temptation)."

[7108] 69 - (2814) It was narrated that 'Abdullâh bin Mas'üd said: “The Messenger of Allah ﷺ said: ‘There is no one among you but Allâh has appointed a companion for him from among the jinn.’ They said: ‘Even you, O Messenger of Allâh?’ He said: ‘Even me, but Allâh helped me with him, and he became Muslim, so he only tells me to do good.’"

[7109] (...) A similar Hadîth (as no. 7108) was narrated from Mansûr with the chain of Jarîr, but in the *Hadîth* of Sufyân it says: “There is appointed over him his companion from among the jinn and his companion from among the angels.”

[7110] 70 - (2815) It was narrated from ‘Urwah that ‘Aishah, the wife of the Prophet ﷺ, told him that the Messenger of Allâh ﷺ left her house one night. She said: “I felt jealous about him, then he came and saw
what I was doing.” He said: “What is the matter with you, O ‘Aishah? Are you jealous?” I said: “Why wouldn’t one such as me feel jealous about one such as you?” The Messenger of Allâh ﷺ said: “Has your devil come to you?” I said: “O Messenger of Allâh, is there a devil with me?” He said: “Yes.” I said: “Is there a devil with every person?” He said: “Yes.” I said: “Even with you, O Messenger of Allâh?” He said: “Yes, but my Lord helped me with him until he became Muslim.”

Chapter 17. No One Will Enter Paradise By Virtue Of His Deeds, Rather By The Mercy Of Allâh, Exalted is He

[7111] 71 - (2816) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “None of you will ever enter Paradise by virtue of his deeds.” A man said: “Not even you, O Messenger of Allâh?” He said: “Not even me, unless Allâh encompasses me with His mercy. But aim to do good.”

[7112] (…) It was narrated from Bukair bin Al-Ashajj with this chain (a Hadîth similar to no. 7111), except that he said: “… with His mercy and grace.” And he did not mention (the words): “But aim to do good.”

١٧٢١١١١١٧١١٠٤ (٦٨١٦-٧٠١٦) حَدَّثَنَا مَعْتَمِدٌ تَمْوَيٌّ، بِنْ سَعِيدٍ, عنْ, بْنِ سَعِيدٍ, عنْ أَبِي هُرَيْرَةَ عَنْ, رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: “أَنَا يُنيِّجُ أَحْدَهَا. عَنْ رَجُلٍ: “وَلَا إِيَّاكُ, يَا رَسُولُ اللَّهِ! قَالَ: "وَلَا إِيَّاكُ, إِلَّآ أَنْ يَعْمَدَنَّنِي اللَّهُ بِرَحْمَتِهِ, وَلَا كَنْ يَذْلِكَ. [٧١١٦] (٦٨١٦-٧٠١٦) حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدُ, الْأَعْلَامِيُّ الصَّدِّيقُ, عنْ, عَبْدُ, الْمَلِكِ, عَنْ, وَهَبَ, أَحْيَانِي, عِمْرُو, بْنِ, الْخَلْبِي, عَنْ, بْكِرَ, بْنِ الْأَشْجُّ, بْنِ, الْإِسْمَاعِيْلِ, غَيْرُ, أَنْهَ
[7113] 72 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: “There is no one whose deeds will gain him admittance to Paradise.” It was said: “Not even you, O Messenger of Allah?” He said: “Not even me, unless my Lord encompasses me with His mercy.”

[7114] 73 - (...) It was narrated that Abû Hurairah said: “The Prophet ﷺ said: ‘There is no one among you whose deeds will save him.’ They said: ‘Not even you, O Messenger of Allah?’ He said: ‘Not even me, unless Allâh encompasses me with His forgiveness and mercy.’”

Ibn ‘Awn (a sub narrator) gestured with his hand like this, and pointed to his head: “Not even me, unless Allâh encompasses me with His forgiveness and mercy.”

[7115] 74 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘No one will be saved by virtue of his deeds.’ They said: ‘Not even you, O Messenger of Allâh?’ He said: ‘Not even me, unless Allâh saves me with mercy.’”
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[7116] 75 - (...) It was narrated that Abü Hurairah said: “The Messenger of Allah ﷺ said: ‘There is no one among you whose deeds will earn him admittance to Paradise.’ They said: ‘Not even you, O Messenger of Allah?’ He said: ‘Not even me, unless Allâh encompasses me with grace and mercy from Him.”

[7117] 76 - (...) It was narrated that Abü Hurairah said: “The Messenger of Allah ﷺ said: ‘Be moderate and aim to do good, and understand that none of you will be saved by virtue of his deeds.’” They said: ‘O Messenger of Allâh, not even you?’ He said: ‘Not even me, unless Allâh encompasses me with His mercy and grace.”

[7118] (2817) A similar report (as Hadîth no. 7177) was narrated from Jâbir, from the Prophet ﷺ.

[7119] (...) A report like that of Ibn Numair was narrated from Al-A‘mash with both chain of narrators (no. 7117,7118).
[7120] (2816) A similar report (as Hadith no. 7117) was narrated from Abū Hurairah, from the Prophet ﷺ. And he added: “And be of good cheer.”

[7121] 77 - (2817) It was narrated that Jābir said: “I heard the Prophet ﷺ say: ‘None of you will be admitted to Paradise or saved from the Fire by virtue of his deeds, not even me, except by mercy (from) Allāh.’”

[7122] 78 - (2818) It was narrated that ‘Āishah, the wife of the Prophet ﷺ, said: “The Messenger of Allāh ﷺ said: ‘Aim to do good and be moderate, and be of good cheer, for none of you will be admitted to Paradise by virtue of his deeds.’ They said: ‘Not even you, O Messenger of Allāh?’ He said: ‘Not even me, unless Allāh encompasses me with His mercy. And remember that the most beloved of deeds to Allāh is that which is done with regularity, even if it is small.’”
Chapter 18. Doing A Lot Of Good Deeds And Striving Hard In Worship

[7124] 79 - (2819) It was narrated from Al-Mughirah bin Shu’bah that the Prophet ﷺ prayed until his feet became swollen, and it was said to him: “Why do you burden yourself when Allâh has forgiven your past and future sins?” He said: “Should I not be a thankful slave?”

[7125] 80 - (…) Al-Mughirah bin Shu’bah said: “The Prophet ﷺ stood in prayer until his feet became swollen and they said: ‘Allâh has forgiven your past and future sins.’ He said: ‘Should I not be a thankful slave?’”

[7126] 81 - (2820) It was narrated that ‘Aishah said: “When the Messenger of Allâh ﷺ prayed, he would stand for so long that his feet became swollen.” ‘Aishah said: “O Messenger of Allâh, are

الْحَلْوَانِيِّينَ: حَدَّثَنَا يُقْوَبُ بْنُ إِبْرَاهِيمَ بْنُ السَّعَيْدَ: حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ المُطَلِّبِ عَنْ مُوسَى بْنِ عُقْبَةِ بْنِ الْآشِدٍ، وَلَمْ يَذْكُرُ، وَأَبْنَيْهِ.”

(المعجم 18) - (بَابُ إِكَارُ الأُمُورِ، والاجتهدُ في العِبَادَةِ) (التَّحْفَةِ 32)
you doing this when Allâh has forgiven your past and future sins?” He said: “O 'Aishah, should I not be a thankful slave?”

Chapter 19. Moderation In Preaching

[7127] 82 - (2821) It was narrated that Shaqîq said: “We were sitting at ‘Abdullâh’s door, waiting for him, when Yazîd bin Mu‘âwiya An-Nakha‘î passed by us. We said: ‘Tell him that we are here.’ He entered upon him, and soon ‘Abdullâh came out to us, and he said: ‘I was told that you are here, but nothing prevented me from coming out to you except the fact that I did not want to burden you. The Messenger of Allâh used to choose the right to time address us, for fear of burdening us.’”

[7128] (...) A similar report (as Hadîth no. 7127) was narrated from Al-A‘mash with this chain of narrators.
It was narrated that Shaqiq bin Abi Wâ'il said: “Abdulláh used to give us a talk every Thursday, and a man said to him: ‘O Abû ‘Abdur-Rahmân, we love your talks, and we wish that you would give us a talk every day.’ He said: ‘Nothing prevents me from doing so except the fact that I do not want to burden you. The Messenger of Allâh ﷺ used to choose the right time to address us, for fear of burdening us.’”

[7129] 83 - (...) It was narrated that Shaqiq bin Abi Wâ’il said: “Abdullâh used to give us a talk every Thursday, and a man said to him: ‘O Abû ‘Abdur-Rahmân, we love your talks, and we wish that you would give us a talk every day.’ He said: ‘Nothing prevents me from doing so except the fact that I do not want to burden you. The Messenger of Allâh ﷺ used to choose the right time to address us, for fear of burdening us.’”
51. The Book Of Paradise
And Description Of Its Delights And Its People

Chapter... The Description Of Paradise

[7130] 1 - (2822) It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ said: ‘Paradise is surrounded with hardships and Hell is surrounded with desires.’”

[7131] (2823) A similar report (as Hadîth no. 7130) was narrated from Abû Hurairah, from the Prophet ﷺ.

[7132] 2 - (2824) It was narrated from Abû Hurairah that the Prophet ﷺ said: “Allâh, Glorified and Exalted is He, said: ‘I have prepared for My righteous slaves that which no eye has seen, no ear has heard, nor has it ever crossed the mind of man.’”

This is confirmed in the Book of Allâh: “No person knows what is kept hidden for them of joy as a reward for what they used to do.”[1]

It was narrated from Abü Hurairah that the Prophet ﷺ said: “Allâh, Glorified and Exalted is He, said: ‘I have prepared for My righteous slaves that which no eye has seen, no ear has heard, nor has it ever crossed the mind of man,’ apart from that of which Allâh has informed you.”

Then he recited: “No person knows what is kept hidden for them of joy...”[1]

Sahi bin Sa'd As-Sâ'idî said: “I was present with the Messenger of Allâh in a gathering where he described Paradise, and at the end of his talk he said: ‘There is in it that which no eye has seen, no ear has heard, nor has it ever crossed the heart of man.’ Then he recited these Verses:

“Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend (in charity in Allâh’s Cause) out of what We have bestowed on them. No person knows what is kept hidden for them of joy as a reward for what they used to do.”[1]

Chapter 1. In Paradise There Is A Tree In Whose Shade A Rider Could Travel For One Hundred Years And Still Not Cross It

It was narrated from Abû Hurairah that the Messenger of Allâh said: “In Paradise there is a tree in whose shade a rider could travel for one hundred years.”

A similar report (as Hadith no. 7136) was narrated from Abū Hurairah from the Prophet, and he added: “...and still not cross it.”

It was narrated from Sahl bin Sa’d that the Messenger of Allāh said: “In Paradise there is a tree in whose shade a rider could travel for one hundred years, and still not cross it.”

Abū Sa‘eed Al-Khudrī narrated that the Prophet said: “In Paradise there is a tree in whose shade a rider could travel on a fine, swift-footed horse for one hundred years, and still not cross it.”

Chapter 2. Bestowal Of Divine Pleasure On The People Of Paradise, And Allāh Will Never Be Angry With Them

It was narrated from Abū Sa‘eed Al-Khudrī that the Prophet said: “Allāh, Glorified and Exalted is He, will say to the people of Paradise: ‘O people of Paradise!’
They will say: ‘Here we are at Your service, our Lord, all goodness is in Your Hand.’ He will say: ‘Are you pleased?’ They will say: ‘How could we not be pleased, O Lord, when You have given us that which You have not given to anyone else among Your creation?’ He will say: ‘Shall I not give you something even better than that?’ They will say: ‘O Lord, what can be better than that?’ He will say: ‘I bestow My pleasure upon you, and I will never be angry with you.”

Chapter 3. The Inhabitants Of Paradise Will See The People In The Highest Place In Paradise As Planets Are Seen In The Sky

[7141] (2830) It was narrated from Sahl bin Sa’d that the Messenger of Allâh ﷺ said: “The inhabitants of Paradise will see the highest place in Paradise as you see the planets in the sky.”

[7142] (2831) Abû Sa’eed (in his Hadîth) said: “As you see a brilliant star in the eastern or western horizon.”
[7143] (...) A Ḥadīth like that of Ya’qūb (no. 7141) was narrated from Abū Ḥâzim with both chain of narrators.

[7144] 11 - (2831) It was narrated from Abū Sa‘e德 Al-Khudrī that the Messenger of Allah ﷺ said: “The inhabitants of Paradise will see the people of the highest place in Paradise above them, as you see the brilliant star far away on the horizon in the east, or the west, because of the difference in status between them.” They said: “O Messenger of Allah, is that the status of the Prophets that no one else will attain?” He said: “No, by the One in Whose Hand is my soul. They are men who believed in Allah and believed in the Messengers.”
Chapter 4. One Who Would Love To Have Seen The Prophet Even If That Was At The Expense Of His Family And His Wealth

[7145] 12 - (2832) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Among the most beloved of my Ummah to me are people who will come after me, one of whom would wish to have seen me, even if that was at the expense of his family and his wealth.”

Chapter 5. The Market Of Paradise, And What They Will Get There Of Delight And Beauty

[7146] 13 - (2833) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: “In Paradise there is a market to which they will come every Friday. Then the north wind will blow and will blow on their faces and garments, and increase them in beauty and elegance. Then they will return to their families having increased in beauty and elegance and their families will say to them: ‘By Allâh, you have increased in beauty and elegance,’ and they will say: ‘By Allâh, you too have increased in beauty and elegance.’"
Chapter 6. The First Group To Enter Paradise Will Look Like The Moon When It Is Full; Their Attributes And Their Spouses

[7147] 14 - (2834) It was narrated that Muhammad said: “They either boasted or discussed whether there would be more men or women in Paradise. Abū Hurairah said: ‘Did not Abul-Qāsim say: The first group to enter Paradise will look like the moon when it is full, then those who follow them will look like the most brilliant planet in the sky. Each man among them will have two wives whose marrow can be seen beneath their flesh, and there will be no one in Paradise who is unmarried.’”

[7148] (...) It was narrated that Ibn Sirīn said: “Men and women disputed as to which of them would form the majority in Paradise. They asked Abū Hurairah and he said: ‘Abul-Qāsim said:...’ a Hadith like that of Ibn ‘Ulayyah (no. 7147).

[7149] 15 - (...) It was narrated that Abū Hurairah said: “The Messenger of Allāh said: ‘The first group to enter Paradise will...”
look like the moon when it is full, and those who come after them will look like the most brilliant planet in the sky. They will not urinate, or defecate, or spit, or blow their noses. Their combs will be of gold and their sweat will be musk, and their incense burners will be of aloeswood. Their wives will be Al-Hûr Al-‘Iyn and their form will be as one man, the image of their father Ûdâm, sixty cubits tall.”

[7150] 16 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘The first group of my Ummah to enter Paradise will look like the moon when it is full, then those who come after them will be like the brightest stars in the sky, then there will come others of different status. They will not defecate, or urinate, or blow their noses, or spit. Their combs will be of gold, their incense burners will be of aloeswood and their sweat will be musk. Their form will be that of one man, the...”
height of their father Adam, sixty cubits.”

Ibn Abi Shaibah said: “In the form (Khuluqi) of one man.” Abü Kuraib said: “In the creation (Khulqi) of one man.” Ibn Abi Shaibah said: “In the image of their father.”

Chapter 7. The Attributes Of Paradise And Its People, And Their Glorifying Allah Every Morning And Evening

[7151] 17 - (...) It was narrated that Hammâm bin Munabbih said: This is what Abü Hurairah narrated to us from the Messenger of Allah ﷺ. And he mentioned a number of Ahadith, including the following: “The Messenger of Allah ﷺ said: ‘The first group to enter Paradise will look like the moon when it is full. They will not spit, or blow their noses, or defecate therein. Their vessels and combs will be of gold and silver, their incense burners will be of aloeswood, and their sweat will be musk. Each of them will have two wives, the marrow of whose calves will be visible from beneath the flesh because of their beauty. There will be no dissent or enmity among them, and their hearts will be as one, and they will glorify Allah morning and evening.’”
It was narrated that Jâbir said: “I heard the Prophet say: ‘The people of Paradise will eat and drink there, but they will not spit, or urinate, or defecate, or blow their noses.’ They said: ‘What about their digestion?’ He said: ‘It will be by means of burping and sweating like musk. And they will glorify and praise Allâh as easily as breathing.’”

It was narrated from Al-A‘mash with this chain of narrators (a Hadîth similar to no. 7152), as far as the words “...like musk.”

Jâbir bin ‘Abdullâh said: “The Messenger of Allâh said: ‘The people of Paradise will eat and drink there, but they will not defecate, or blow their noses, or urinate. Rather their digestion will be by belching like musk, they will glorify and praise Allâh as easily as breathing.’”
A similar report (as Hadîth no. 7154) was narrated from Jâbir from the Prophet ﷺ except that he said: "...And they will glorify and praise Allâh as easily as breathing."

Chapter 8. The Eternal Delight Of The People Of Paradise, And The Verse In Which Allâh Says: "And It Will Be Announced To Them: This Is The Paradise Which You Have Inherited For What You Used To Do"[1]

It was narrated from Abû Hurairah that the Prophet ﷺ said: "Whoever enters Paradise will enjoy bliss and will not be miserable, his clothes will not wear out, and his youth will not fade."

It was narrated from Abû Sa'eed Al-Khudrî and Abû Hurairah that

the Prophet ﷺ said: “A caller will call out: ‘You are promised that you will be healthy and will never get sick, you will live and never die, you will remain young and never grow old, you will enjoy bliss and will never be miserable.’ This is what Allâh, Glorified and Exalted is He, says: “And it will be announced to them: This is the Paradise which you have inherited for what you used to do.”[1]

Chapter 9. The Tents Of Paradise, And The Wives That The Believers Will Have In Them

[7158] 23 - (2838) It was narrated from Abû Bakr bin ‘Abdullâh bin Qais, from his father, that the Prophet ﷺ said: “In Paradise the believer will have a tent made from a single hollowed-out pearl, sixty miles high (or wide), in which the believer will have wives and he will go around among them, and they will not see one another.”

[7159] 24 - (...) It was narrated from Abû Bakr bin ‘Abdullâh bin Qais from his father that the

Messenger of Allāh ﷺ said: “In Paradise there is a tent made from a hollowed-out pearl, sixty miles wide. In each corner of it there is a wife who cannot see the others, and the believer will go around to them.”

[7160] 25 - (…) It was narrated from Abū Bakr bin Abī Mūsā bin Qais from his father that the Prophet ﷺ said: (In paradise there is a tent.) “The tent is a pearl, sixty miles high. In each corner of it there is a wife for the believer, whom the others will not see.”

Chapter 10. Rivers Of Paradise In This World

[7161] 26 - (2839) It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Sayhān, Jayhān, Al-Furât (the Euphrates) and An-Nīl (the Nile) are all rivers of Paradise.’”
Chapter 11. People Will Enter Paradise Whose Hearts Are Like The Hearts Of Birds

[7162] 27 - (2840) It was narrated from Abû Hurairah that the Prophet ﷺ said: “People will enter Paradise whose hearts are like the hearts of birds.”

[7163] 28 - (2841) It was narrated that Hammâm bin Munabbih said: “This is what Abû Hurairah narrated to us from the Messenger of Allah ﷺ.” And he mentioned a number of Ahâdîth, including the following: “The Messenger of Allah ﷺ said: ‘Allah, Glorified and Exalted is He, created Adam in his image, (his height) sixty cubits tall. When He had created him he said: ‘Go and greet that group’ – a group of the angels who were sitting – “and listen to the response they give, for it will be your greeting and the greeting of your descendants.” So he went and said: “As-Salâm ‘alaikum (peace be upon you)” and they said: As-salâm ‘alaika wa Rahmatullah (peace be upon you and the mercy of Allâh).” So they added (the words) wa
Rahmatullâh. Everyone who enters Paradise will be in the image of Adam, sixty cubits tall. Mankind continued to diminish in size after him until now.”

Chapter 12. About Hell — May Allah Protect Us From It

[7164] 29 - (2842) It was narrated that ‘Abdullâh said: “The Messenger of Allah ﷺ said: ‘Hell will be brought on that Day (the Day of Resurrection) with seventy thousand reins, each rein being held by seventy thousand angels pulling it.’”

[7165] 30 - (2843) It was narrated from Abû Hurairah that the Prophet ﷺ said: “This fire of yours – that which is lit by the son of Adam – is one-seventieth part of the fire of Hell.” They said: “By Allah, if it was like this it would be sufficient, O Messenger of Allah.” He said: “But it is sixty-nine degrees more, each one of which is like it in heat.”

[7166] (...) A Hadith like that of Abû Az-Zinnâd (no. 7165) was narrated from Abû Hurairah, from the Prophet ﷺ.
It was narrated that Abü Hurairah said: "We were with the Messenger of Allah when he heard a loud noise. The Prophet said: 'Do you know what that was?' We said: 'Allah and His Messenger know best.' He said: 'It was a stone that was thrown into the Fire seventy years ago, and it has been falling through the Fire until now, when it reached the bottom of it.'"

It was narrated from Abü Hurairah with this chain of narrators (a Hadith similar to no. 7167), and he said: "...It has landed in the bottom of it, and you heard its sound."

It was narrated from Samurah that he heard the Prophet of Allah say: "There are some whom the Fire will seize up to the ankles, and some whom it will seize up to the waist, and some whom it will seize up to the neck."
[7170] 33 - (...) It was narrated from Samurah bin Jundab that the Prophet of Allah ﷺ said: “Some of them will be seized by the Fire up to the ankles, some will be seized by the Fire up to the knees, some will be seized by the Fire up to the waist, and some will be seized by the Fire up to the collarbone.”

[7171] (...) Sa’eed narrated it with this chain of narrators (a Hadith similar to no. 7170), but instead of “waist” he said “groin”.

Chapter 13. The Arrogant Will Enter The Fire, And The Humble Will Enter Paradise

[7172] 34 - (2846) It was narrated that Abū Hurairah said: “The Messenger of Allah ﷺ said: ‘The Fire and Paradise argued. One said: ‘I will be entered by the arrogant and proud.’ The other said: ‘I will be entered by the weak and poor.’ Allah, Glorified and Exalted is He, said to the one: ‘You are My punishment, with which I will punish whomsoever I will.’” – and perhaps He said: “which I will inflict upon whomsoever I
will.” - and He said to the other: “You are My mercy, by which I will show mercy to whomsoever I will, and each of you will be full.”

[7173] 35 - (...) It was narrated from Abû Hurairah that the Prophet said: “The Fire and Paradise disputed. The Fire said: ‘I have been favored with the arrogant and proud.’ Paradise said: ‘What is the matter with me, that no one will enter me except the weak, humble and downtrodden?’ Allâh, Glorified and Exalted is He, said to Paradise: ‘You are My mercy, by which I will show mercy to whomsoever I will of My slaves.’ And He said to the Fire: ‘You are My punishment, with which I will punish whomsoever I will of My slaves. And each of you will be full.’ As for the Fire, it will not be full until He puts His Foot on it and it says: ‘Enough, enough.’ Then it will be full, and all its parts will be integrated together.”

[7174] (...) It was narrated from Abû Hurairah that the Prophet said: “Paradise and Hell disputed...” and he narrated a Hadîth like that of Abû Azzâ- Zinnâd (no. 7173).
It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ." And he mentioned a number of Hadîth, including the following: "The Messenger of Allâh ﷺ said: 'The Fire and Paradise disputed, and Hell said: 'I have been favored with the arrogant and proud.' Paradise said: 'What is the matter with me, that no one will enter me except the weak, humble and downtrodden?' Allâh, Glorified and Exalted is He, said to Paradise: 'You are My mercy, by which I will show mercy to whomsoever I will of My slaves.' And He said to the Fire: 'You are My punishment, with which I will punish whomsoever I will of My slaves. And each of you will be full.' As for the Fire, it will not be full until Allâh, Blessed and Exalted is He, puts His Foot on it and it says: 'Enough, enough.' Then it will be full, and all its parts will be integrated together, and Allâh will not treat any of His creation unjustly. As for Paradise, Allâh will create a creation just for it."

It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'Paradise and the Fire disputed..."' and he mentioned a Hadîth like that of Abû Hurairah, up to the words: "And it is upon me to fill
both of you." But he did not mention that additional material that came after that.

[7177] 37 - (2848) Anas bin Mâlik narrated that the Prophet of Allah said: “Hell will keep saying: ‘Are there any more (to come)’? Until the Lord of Glory, Blessed and Exalted is He, puts His Foot in it, then it will say: ‘Enough, enough, by Your glory!’ And all its parts will be integrated together.”

[7178] (...) A Hadith like that of Shaibân (no. 7177) was narrated from Anas, from the Prophet .

[7179] 38 - (...) ‘Abdul-Wahhâb bin ‘Atâ’ narrated concerning the saying of Allah, the Mighty and Sublime: ‘On the Day when We will say to Hell: ‘Are you filled?’ It will say: ‘Are there any more (to come)’?’, from Sa‘eed, from Qatâdah, from Anas bin Mâlik that the Prophet said: “(Inhabitants) will continue to be thrown into Hell, and it will say:

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'Are there any more to come?' Until the Lord of Glory places His Foot in it, then its parts will be integrated with one another and it will say: 'Enough, enough, by Your glory and Your honor.' And there will be extra space in Paradise, until Allâh creates another creation to live in the extra space of Paradise.'

[7180] 39 - (...) Anas narrated that the Prophet ﷺ said: "There will be left in Paradise as much (space) as Allâh wills should be left, then Allâh will create another creation for it as He wills."

[7181] 40 - (2849) It was narrated that Abû Sa’eed said: "The Messenger of Allâh ﷺ said: 'Death will be brought on the Day of Resurrection like a black and white ram'" – Abû Kuraib added: "and it will be made to stand between Paradise and the Fire." The (narrators) agreed on the rest of the Hadith. – 'and it will he said: 'O people of Paradise, do you recognize this?" They will crane their necks and look, and will say: "Yes; this is death." Then it will be said: "O people of the Fire, do you recognize this?" They will crane their necks and look, and will say: "Yes; this is death." Then the command will be given for it to
be slaughtered. Then it will be said: “O people of Paradise, it is eternal, and there will be no death. O people of the Fire, it is eternal and there will be no death.” Then the Messenger of Allâh ﷺ recited: “And warn them of the Day of grief and regrets, when the case has been decided, while (now) they are in a state of carelessness, and they believe not”[1] and gestured with his hand indicating this world.”

[7182] 41 - (...) It was narrated that Abû Sa‘eed said: “The Messenger of Allâh ﷺ said: ‘When the people of Paradise are admitted to Paradise, and the people of the Fire are admitted to the Fire, it will be said: O people of Paradise...’” then he narrated a Hadîth like that of Abû Mu‘âwiyah (no. 7181), except that he said: “That is the words of the Glorified and the Exalted (Allâh);” and he did not say: “Then the Messenger of Allâh ﷺ recited.” And he did not say: “...and he gestured with his hand indicating this world.”

[7183] 42 - (2850) ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘Allâh will admit the people of Paradise to Paradise and the people of the Fire to the Fire, then an announcer will stand between them and will say: O people of Paradise, there is no

death. O people of the Fire, there is no death. Everyone will abide for eternity where he is.”

[7184] 43 - (…) It was narrated from ‘Abdullâh bin ‘Umar that the Messenger of Allâh ﷺ said: “When the people of Paradise go to Paradise, and the people of the Fire go to the Fire, death will be brought and placed between Paradise and the Fire. Then it will be slaughtered, and a caller will call out: ‘O people of Paradise, there is no death; O people of the Fire, there is no death.’ Then the joy of the people of Paradise will increase, and the sorrow of the people of the Fire will increase.”

[7185] 44 - (2851) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘The molar of the disbeliever’ – or ‘the eyetooth of the disbeliever’ – will be like Uhud (mountain), and the thickness of his skin will be the distance of three nights travel.”
It was narrated from Abū Hurairah, who attributed it to the Prophet ﷺ: “The distance between the shoulders of the disbeliever in Hell will be the distance of three nights travel for a swift rider.”

Hārithah bin Wahb said that he heard the Prophet ﷺ say: “Shall I not tell you about the people of Paradise?” They said: “Yes.” He said: “Every weak person who is regarded as insignificant, but if he were to beseech Allāh, He would respond to him.” Then he said: “Shall I not tell you about the people of the Fire?” They said: “Yes.” He said: “Every violent, haughty and arrogant person.”

Shu‘bah narrated a similar report (as Hadīth no. 7187) with this chain of narrators.

Hārithah bin Wahb Al-Khuzā‘i said: “The Messenger of Allāh ﷺ said: ‘Shall I not tell you about the people of Paradise? Every weak person who is regarded as insignificant, but if he were to beseech Allāh, He...”
would respond to him. Shall I not tell you about the people of the Fire? Every haughty, low-born and arrogant person.”

[7190] 48 - (2854) It was narrated from Abü Hurairah that the Messenger of Allah ﷺ said: “There may be a dishevelled person who is driven away from the door, but if he were to urge Allah, He would respond to him.”

[7191] 49 - (2855) It was narrated that ‘Abdullâh bin Zam’ah said: “The Messenger of Allah ﷺ delivered a Khutbah, and he mentioned the she-camel, and the one who slaughtered it. He said: ‘When the most wicked man among them went forth (to kill the she-camel)’.[1] An evil and powerful man, who was of a high status among his people like Abû Zam’ah. Then he mentioned women and exhorted (the men) with regard to them and said: ‘Why would one of you flog his wife’ – according to the report of Abû Bakr: ‘flog the slave woman.’ According to the report of Abû Kuraib: ‘flog the slave’ – ‘and then sleep with her at the end of the day?’ Then he spoke to them regarding their laughing upon breaking wind, and said:

‘Why would one of you laugh at something he himself does?’

[7192] 50 - (2856) It was narrated that Abü Hurairah said: “The Messenger of Allâh سُرَيْرُ said: ‘I saw ‘Amr bin Luhayy bin Qam‘ah bin Khindif, the father of those of Banû Ka‘b, dragging his intestines in the Fire.’”

[7193] 51 - (...) Sa‘eed bin Al-
Musayyab said: “The Bahîrah was a camel which it was forbidden to milk for the sake of their false gods, so no one among the people would milk it. The Sâ‘ibah was a camel which they let loose for the sake of their gods, so nothing was loaded onto it.

Ibn Al-Musayyab said: “Abû Hurairah said: ‘The Messenger of Allâh سُرَيْرُ said: ‘I saw ‘Amr bin ‘Amîr Al-Khuzâ‘î dragging his intestines in the Fire. He was the first one to introduce the institution of the Sâ‘ibah.’”[1]

[7194] 52 - (2128) It was narrated that Abû Hurairah said: “The Messenger of Allâh سُرَيْرُ said: ‘There are two types of the people of the Fire whom I have

[1] It is an explanation of Sûrat Al-Mâ‘idah 5:103.
not seen, men with whips like the tails of cattle with which they strike the people; and women who are clothed yet naked, Mumîlâtun-mâ'ilât (walking with an enticing gait) with their heads like the humps of camels leaning to one side. They will not enter Paradise nor smell its fragrance, and its fragrance may be detected from such and such a distance."

[7195] 53 - (2857) Abû Hurairah said: "The Messenger of Allah ﷺ said: 'Soon, if you live for a while, you will see people with something like the tails of cattle in their hands. They will go out in the morning under the wrath of Allah and they will come back in the evening under the wrath of Allah.'"

[7196] 54 - (...) Abû Hurairah said: "I heard the Messenger of Allah ﷺ say: 'If you live for a while, soon you will see people who will go out in the morning under the wrath of Allah and they will come back in the evening under His curse, with something like the tails of cattle in their hands.'"
Chapter 14. The Destruction (End)
Of This World, And The Gathering
On The Day Of Resurrection

[7197] 55 - (2858) Mustawrid, the brother of Banū Fihr, said:
"The Messenger of Allâh ﷺ said:
'By Allâh, this world in comparison
to the Hereafter, is like one of you
dipping this' – and he pointed with
his forefinger – 'into the sea; let him
see how much he brings back.'"

[7198] 56 - (2859) It was
narrated that ‘Aishah said: "I
heard the Messenger of Allâh ﷺ say: 'The people will be gathered on
the Day of Resurrection barefoot,
naked and uncircumcised.’ I said: ‘O Messenger of Allâh, men and women together, looking at one another?’ He said: ‘O ‘Aishah, the matter will be too serious for them to look at one another.’"

[7199] (... ) It was narrated from Ḥâtim bin Ābî Ṣâghîrah (a Hadîth similar to no. 7198) with this chain of narrators, but he did not mention ‘uncircumcised’ in his Hadîth.

[7200] 57 - (2860) It was narrated that Ibn ‘Abbâs heard the Prophet  delivering a speech and saying: ‘You will meet Allâh walking barefoot, naked and uncircumcised.’

[7201] 58 - (...) It was narrated that Ibn ‘Abbâs said: ‘The Messenger of Allâh  stood before us and delivered a Khutbah,
and said: ‘O people, you will be gathered to Allâh (on the Day of Resurrection) barefoot, naked and uncircumcised: “As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it.”’[1] The first of creation to be clothed will be Ibrâhîm. Behold! Then some men of my Ummah will be brought and taken to the left, and I will say: “O Lord, my Companions!” It will be said: “You do not know what they innovated after you were gone.” And I will say as the righteous slave (‘Îsâ) said: “...And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them; and You are a Witness to all things. If You punish them, they are Your slaves, and if You forgive them, verily, You, only You are the All-Mighty, the All-Wise.”[2] Then it will be said to me: “They kept turning on their heels since you left them.”

In the Hadîth of Wâkî and Mu‘âdh it says: “And it will be said: ‘You do not know what they did after you were gone.’”

It was narrated from Abü Hurairah that the Prophet ﷺ said: “The people will be gathered in three groups, hoping (for Paradise) and fearing (Hell), two on a camel, three on a camel, four on a camel, ten on a camel. The rest of them will be gathered by a fire which will stay with them when they stop for the night, and it will rest with them when they take a rest, and will be with them morning and evening.”

Chapter 15. Description Of The Day Of Resurrection, May Allâh Save Us From Its Terrors

It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “The Day when (all) mankind will stand before the Lord of the ‘Alamîn (all that exists).”[1] Until one of them will be submerged in his own sweat halfway up his ears.”

A Hadith like that of ‘Ubaidullâh from Nâfi’ (no. 7203) was narrated from Ibn ‘Umar from the Prophet ﷺ.

But in the Hadith of Mûsâ bin ‘Uqbah and Sâlib (it says): “Until one of them will disappear (submerged) in his sweat halfway up his ears.”

It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “On the Day of Resurrection, sweat will seep into the earth seventy fathoms, and it will reach up to the people’s mouths” or “ears.” Thawr (a narrator) was uncertain as to which of them he said.
Al-Miqdād bin Al-Aswad said: “I heard the Messenger of Allâh ﷺ say: ‘The sun will be brought near to the people on the Day of Resurrection, until it is one Mil away from them.’”

Sulaim bin ‘Amir said: “By Allâh, I do not know what he meant by the word Mil – was it a measure of distance (mile) or the stick which is used to apply kohl to the eyes.”

“And he said: ‘The people will be submerged in the sweat in accordance with their deeds; for some it will come up to their ankles, for some it will come up to their knees, for some it will come up to their waists and for some it will come up to their mouths.’

And the Messenger of Allâh ﷺ pointed with his hand to his mouth.

Chapter 16. Attributes By Which The People Of Paradise And The People Of The Fire May Be Recognized In This World

It was narrated from ‘Iyâd bin Ḥimâr Al-Mujâshi’î that one day in his Khutbah, the Messenger of Allâh ﷺ said: “Behold! My Lord has...
commanded me to teach you that which you do not know of what He has taught me: ‘On this day, all the wealth that I have bestowed upon a slave (of Allâh) is permissible. I have created all My slaves Hunafâ’ (with the inclination to worship Allâh alone), but the devils come to them and turn them away from their religion (true path). They forbid to them that which I have permitted to them, and they tell them to associate others with Me for which I have not sent down any authority.’ Allâh looked at the people of earth and hated them, Arabs and non-Arabs alike, except a remnant of the People of the Book. He said: ‘I have only sent you to put you to trial, and to put others to trial through you, and I have revealed to you a Book that cannot be washed away with water, which you will recite when sleeping and when awake.’ Allâh commanded me to severely strike the Quraish and I said: ‘Lord, they will break my head like bread.’ He said: ‘Expel them as they expelled you; fight them and We will help you; spend, and you will be spent upon; send out an army, and We will send five like it; fight with the help of those who obey you against those who disobey you.’”

He said: “And the people of Paradise are of three types: A man of authority who is fair and just,
who gives charity and does good; a man who is compassionate and kind to every relative, and Muslim; and a man who refrains from asking for help even though he has dependents.

“And the people of the Fire are of five types: A weak man who lacks the wisdom (to avoid evil); those who are your followers that do not have any care for family and wealth; one who is dishonest and is a miser even for a little; a man who will betray you morning and evening with regard to your family and your wealth” – and he mentioned miserliness or lying – “and the one whose language is obscene.” Abû Ghassân (a sub narrator) did not mention in his Hadîth the words “spend and you will be spent upon.”

[7208] (...) It was narrated from Qatâdah with this chain of narrators (a Hadîth similar to no. 7207), but he did not mention in his Hadîth (the words) “all the wealth that I have bestowed upon a slave (of Allâh) is permissible”.

[7209] (...) It was narrated from ‘Iyâd bin Himâr that the Messenger of Allâh ﷺ delivered a Khutbah one day... and he quoted the Hadîth (as no. 7207).
It was narrated that ‘Iyâd bin Himâr, the brother of Banû Mujâshî said: “The Messenger of Allah stood up among us one day and delivered a speech, and said: ‘Allâh has commanded me...’” and he quoted a Hadîth like that of Hishâm from Qatâdah (no. 7207), and added: “Allâh revealed to me that you should be humble (towards one another) so that no one should boast to another, and no one should wrong another.” And he said in his Hadîth: “...they are those who follow you among you, who do not have any care for family and wealth.”

I said: “Does that really happen, O Abû ‘Abdullâh?” He said: “Yes, by Allâh. I saw them during the Jâhiliyyah, when a man would graze the sheep of a tribe in order to have his way with their slave girl.”

Chapter 17. The Deceased Is Shown His Place In Paradise Or The Fire; And Confirmation Of The Torment In The Grave – We Seek Refuge With Allâh From That
“When one of you dies, he is shown his place morning and evening. If he is one of the people of Paradise, then (he is shown his place) among the people of Paradise. If he is one of the people of the Fire, then (he is shown his place) among the people of the Fire. And it is said: ‘This is your place, until Allah resurrects you to it on the Day of Resurrection.’”

[7212] 66 - (...) It was narrated that Ibn ‘Umar said: “The Prophet ﷺ said: ‘When a man dies, he is shown his place morning and evening. If he is one of the people of Paradise, then (he is shown his place) in Paradise, and if he is one of the people of the Fire, then (he is shown his place) in the Fire. Then it is said: This is your place to which you will be resurrected on the Day of Resurrection.’”

[7213] 67 - (2867) Abü Sa‘eed said: I did not hear it from the Messenger of Allah ﷺ but Zaid bin Thâbit narrated it to me. He said: While the Prophet ﷺ was in a garden belonging to Banû An-Najjâr, on a mule of his, and we were with him, the mule was startled and nearly threw him off. There were six, or five, or four graves there – He said;[1] This is how Al-Jurairî said it – and he (ﷺ) said:

[1] That is Ibn ‘Ulayyah, from whom multiple routes have been narrated by the author for it. And Al-Jurairî is Sa'eed bin Iyâs.
“Who knows the occupants of these graves?” A man said: “I do.” He said: “When did these people die?” He said: “They died as idolaters.” He said: “This Ummah will be tested in their graves. Were it not that you would not bury one another, I would pray to Allâh to make you hear the torment of the grave that I can hear.” Then he turned to face us and said: “Seek refuge with Allâh from the torment of the Fire.” We said: “We seek refuge with Allâh from the torment of the Fire.” He said: “Seek refuge with Allâh from the torment of the grave.” We said: “We seek refuge with Allâh from the Fitan (tribulations), both visible and invisible.” He said: “Seek refuge with Allâh from the Fitnah of Ad-Dajjâl.” We said: “We seek refuge with Allâh from the Fitnah of Ad-Dajjâl.”

[7214] 68 - (2868) It was narrated from Anas that the Prophet ﷺ said: “Were it not that you would not bury one another, I would have prayed to Allâh to let you hear the torment of the grave.”
It was narrated that Abū Ayyūb said: "The Messenger of Allāh ﷺ set out after the sun had set, and he heard a sound. He said: ‘Jews who are being tormented in their graves.’"

Anas bin Mālik said: “The Prophet of Allāh ﷺ said: ‘When a person is placed in his grave and his companions turn to leave, he hears the sound of their footsteps. Then two angels come to him and sit him up, and say to him: ‘What did you used to say about this man?’ As for the believer, he says: ‘I bear witness that he is the slave of Allāh, and His Messenger.’ Then it is said to him: ‘Look at your place in the Fire; Allāh has substituted it with a place in Paradise.’” The Prophet of Allāh ﷺ said: “He is shown them both.”
Qatâdah said: “It was said to us that his grave is expanded seventy cubits for him, and it is filled with greenery until the Day they will be resurrected.”

[7217] 71 - (...) It was narrated that Anas bin Mâlik said: “The Messenger of Allâh said: ‘When the deceased is placed in his grave, he can hear the sound of their footsteps when they leave (after burying him).’”

[7218] 72 - (...) It was narrated from Anas bin Mâlik that the Prophet of Allâh said: “When a person is placed in his grave, and his companions leave,” and he mentioned a Hadîth like that of Shaibân from Qatâdah (no. 7216).

[7219] 73 - (2871) It was narrated from Al-Barâ’ bin ‘Âzib that the Prophet said: “Allâh will keep firm those who believe, with the word that stands firm in this world.”[1] This was revealed concerning the torment of the grave. It will be said to him (in the

grave): ‘Who is your Lord?’ And he will say: ‘My Lord is Allâh, and my Prophet is Muḥammad ﷺ.’ That is what Allâh, Glorified and Exalted is He says: “Allâh will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter.’”

[7220] 74 - (...) It was narrated from Al-Barâ’ bin ‘Aţîb: “Allâh will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter.”[1]

“This was revealed concerning the torment of the grave.”

[7221] 75 - (2872) It was narrated that Abû Hurairah said: “When the soul of the believer departs, it is received by two angels who take it up.”

Hammâd said: “And he mentioned its good fragrance and he mentioned musk.”

He said: “The people of heaven say: ‘A good soul that has come from the earth. May Allâh bless you and the body in which you used to reside.’ Then it is taken to its Lord, Glorified and Exalted is He, then He says: ‘Take it to the Utmost Boundary.’”

He said: “When the soul of the disbeliever departs” — Hammâd said: “and he mentioned its foul stench, and he mentioned curses” — “the people of heaven say: ‘An evil soul that has come from the earth.’ It is said: ‘Take it to the Utmost Boundary.’”

Abû Hurairah said: “The Messenger of Allâh ﷺ held a thin cloth that he had with him over his nose, like this.”

[7222] 76 - (2873) It was narrated that Anas bin Mâlik said: “We were with ‘Umar between Makkah and Al-Madinah, and we looked for the crescent of the new moon. I was a man with keen eyesight, and I saw it, but no one else said that he had seen it. I said to ‘Umar: ‘Don’t you see it?’ But he did not see it. ‘Umar said: ‘I will see it when I am lying on my bed.’

Then he started to tell us about the people of Badr. And he said: ‘The Messenger of Allâh ﷺ showed us, one day before, where the people of Badr (the Mushrikûn) would fall. He said: ‘This is the place where so-and-so will fall tomorrow, if Allâh wills.’” ‘Umar said: ‘By the One in Whose Hand is my soul, they did not miss the places that the Messenger of Allâh ﷺ had pointed out. They were put in a well on top of one another, then...
the Messenger of Allâh ﷺ went to them and said: “O so-and-so son of so-and-so, and O so-and-so son of so-and-so, have you found what Allâh and His Messenger promised to be true? For I have found what my Lord promised me to be true.”

“Umar said: ‘O Messenger of Allâh, how can you speak to bodies in which there are no souls?’ He said: ‘You do not hear what I am saying more clearly than they do, but they cannot give me any reply.’”

[7223] 77 - (2874) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ left the slain of Badr (the Mushrikân) for three days, then he came to them and stood over them and called out to them: “O Abû Jahl bin Hishâm! O Umayyah bin Khalâf! O ‘Utbah bin Rabî‘ah! O Shaibah bin Rabî‘ah! Have you not found what your Lord promised you to be true? For I have found what my Lord promised me to be true.” ‘Umar heard what the Prophet ﷺ said, and he said: “O Messenger of Allâh, how can they hear and respond when they have started to decay?” He (ﷺ) said: “By the One in Whose Hand is my soul, you cannot hear what I am saying any better than
they can, but they are not able to respond.” Then he ordered that they be dragged and thrown into the well of Badr.

[7224] 78 - (2875) It was narrated that Abū Talhāh said: “On the Day of Badr, when the Prophet of Allah prevailed against them (the Mushrikūn), he ordered that twenty-odd men” – in the Hadith of Rawḥ it says: “Twenty-four men” – “of the bravest of the disbelievers be thrown into one of the wells of Badr...” and he quoted a Hadith like that of Thâbit from Anas (no. 7223).

Chapter 18. The Surety Of Reckoning

[7225] 79 - (2876) It was narrated that Āishah said: “The Messenger of Allah said: ‘Whoever is brought to account on the Day of Resurrection will be punished.’ I said: ‘Didn’t Allah say: ‘He surely, will receive an easy reckoning’?”[1] He said: ‘That is not the actual reckoning; rather that is

the presentation of deeds. Whoever is examined thoroughly at the Reckoning will be punished.”

[7226] (…) Ayyûb narrated a similar report with this chain of narrators.

[7227] 80 - (…) It was narrated from ‘Aishah that the Prophet ﷺ said: “No one is brought to account but he will be doomed.” I said: “O Messenger of Allah, didn’t Allah say “...an easy reckoning.”?[1] He said: “That is the presentation of deeds. Whoever is examined thoroughly at the Reckoning will be doomed.”

[7228] (…) It was narrated from ‘Aishah that the Prophet ﷺ said: “Whoever is examined thoroughly at the Reckoning will be doomed.” Then he (the sub narrator) mentioned a Hadîth like that of Abû Yûnus (no. 7227).

Chapter 19. The Command To Think Positively Of Allâh At The Time Of Death

[7229] 81 - (2877) It was narrated that Jâbir said: “I heard the Messenger of Allâh ﷺ say, three days before he died: ‘None of you should die except thinking positively of Allâh.’”

[7230] (…) A similar report (as Hadîth no. 7229) was narrated from Al-A‘mash with this chain of narrators.

[7231] 82 - (….) It was narrated that Jâbir bin ‘Abdullâh Al-Ansârî said: “I heard the Messenger of Allâh ﷺ say, three days before he died: ‘None of you should die except thinking positively of Allâh, (Glorified and Exalted is He).’”

[7232] 83 - (2878) It was narrated that Jâbir said: “I heard the Prophet ﷺ say: ‘Every slave
(of Allâh) will be raised in the state in which he died.”

[7233] (... ) A similar report (as Hadîth no. 7232) was narrated from Al-A‘mash with this chain of narrators, and he said: The Prophet ﷺ said, but he did not say: “I heard.”

[7234] 84 - (2879) ‘Abdullâh bin ‘Umar said: “I heard the Messenger of Allâh ﷺ say: ‘When Allâh wants to punish a people, the punishment befalls everyone who is among them, then they will be raised according to their deeds.’”
Chapter 1. The Approach Of Tribulations And The Opening Of The Barrier Of Ya’jūj And Ma’jūj

[7235] 1 - (2880) It was narrated from Zainab bint Jahsh that the Prophet ﷺ awoke from sleep, saying: “None has the right to be worshipped but Allah, woe to the Arabs from an evil that has approached. Today (a hole) like this has been opened in the barrier of Ya’jūj and Ma’jūj.” And Sufyān gestured to indicate the size of the hole.

I said: “O Messenger of Allah, will we be destroyed even though there are righteous people among us?” He said: “Yes, if evil prevails.”

[7236] (...) It was narrated from Az-Zuhri with this chain of narrators (a Hadith similar to no. 7235).
It was narrated that Zainab bint Jahsh, the wife of the Prophet ﷺ, said: “The Messenger of Allah ﷺ went out one day in a panic, red in the face, saying: ‘None has the right to be worshipped but Allah, woe to the Arabs from an evil that has approached. Today (a hole) like this has been opened in the barrier of Ya'jūj and Ma'jūj,’ and he made a circle with his thumb and forefinger.”

She said; “I said: ‘O Messenger of Allah! Will we be destroyed even though there are righteous people among us?’ He said: ‘Yes, if evil prevails.’”

A Hadith like that of Yūnus from Az-Zuhri (no. 7237) was narrated from Ibn Shihāb with this chain of narrators.

It was narrated from Abū Hurairah that the Prophet ﷺ said: “Today (a hole) like this has been opened in the barrier of Ya'jūj and Ma'jūj.”
Chapter 2. The Earth Swallowing Up The Army That Aims To Attack Al-Bait (The Ka'bah)

[7240] 4 - (2882) It was narrated that ‘Ubaidullâh bin Al-Qibtiyyah said: Al-Hârith bin AbÎ Rabî’ah, ‘Abdullâh bin Šafwân and I entered upon Umm Salamah, the Mother of the Believers, and they asked her about the army which will be swallowed up by the earth. That was during the days of Ibn Az-Zubair. She said: The Messenger of Allah ﷺ said: “Someone will seek refuge in the House (Ka'bah) and an army will be sent after him, then when they are on a plain they will be swallowed up by the earth.” I said: “O Messenger of Allah, what about one who was forced (to join that army)?” He said: “He will be swallowed up with them, but on the Day of Resurrection he will be raised according to his intention.”

Abû Ja’far said: “It is the plain of Al-Madinah.”

[7241] 5 - (...) ‘Abdul-‘Azîz bin Rufai’ narrated it with this chain of narrators (a Hadîth similar to no. 7240), and in his Hadîth he
said: “I met Abû Ja’far and said: ‘Did she say: ‘A plain in some land?’ Abû Ja’far said: ‘No, by Allâh, it is the plain of Al-Madinah.’”

[7242] 6 - (2883) It was narrated that Umayyah bin Šafwân heard his grandfather ‘Abdullâh bin Šafwân say: Hařṣah told me that she heard the Messenger of Allâh ﷺ say: “An army will seek to attack this House, then when they are in a plain, the middle of them will be swallowed up by the earth, and the front (of the army) will call out to the back, then they will be swallowed up, and there will be no one left but one fugitive who will tell their story.”

A man said: “I bear witness that you are not telling a lie about Hařṣah, and I bear witness that Hařṣah did not tell a lie about the Prophet ﷺ.”

[7243] 7 - (...) ‘Abdullâh bin Šafwân narrated from the Mother of the Believers that the Messenger of Allâh ﷺ said: “Some people will seek refuge in this House, i.e., the Ka’bah, who do not have the strength, numbers or weapons (to protect themselves), and an army will be sent after them, then when they are in a plain, they will be swallowed up by the earth.”

Yûsuf said: “At that time the people of Ash-Shâm were marching...
towards Makkah. ‘Abdullâh bin Šafwân said: “By Allâh, it is not this army.”

[7244] 8 - (2884) It was narrated from ‘Abdullâh bin Az-Zubair that ‘Aishah said: “The Messenger of Allâh was startled in his sleep, and we said: ‘O Messenger of Allâh, you did something in your sleep that you did not do before.’ He said: ‘Strange it is, that some people of my Ummah will attack the House to kill a man of the Quraish who has sought refuge in the House. Then when they are in the plain, they will be swallowed up by the earth.’ We said: ‘O Messenger of Allâh, there may be all sorts of people on the road.’ He said: ‘Yes, among them will be those who are there by choice, those who were forced to join and travelers. They will all be destroyed as one, but they will be..."
raised in different states; Allâh will raise them according to their intentions.”

Chapter 3. Onset Of Tribulations Like Rainfall

[7245] 9 - (2885) It was narrated from Usâmah that the Prophet ﷺ looked out over one of the battlements of Al-Madinah and said: “Do you see what I see? I see the places of tribulation among your houses like the places where rain falls.”

[7246] (...) A similar report (as Hadîth no. 7245) was narrated from Az-Zuhrî with this chain of narrators.

[7247] 10 - (2886) Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘There will be tribulations during that one who is sitting is better than one who is standing, and one who is standing is better than one who is walking, and one who is walking is better than one who is running. He who sees them will be drawn to them, and whoever find a refuge from
them, let him seek protection therein.”

[7248] 11 - (...) A Hadith like that of Abū Hurairah (no. 7247) was narrated from Nawfal bin Mu‘āwiyyah, but Abū Bakr (one of the narrators) added (the words): “Among the Salāt (prayers) there is one Salāt (prayer), whoever misses it, it is as if he was deprived of his family and his wealth.”

[7249] 12 - (...) It was narrated that Abū Hurairah said: “The Prophet ﷺ said: ‘There will be tribulation during that the one who sleeps will be better than the one who is awake, and the one who is awake will be better than the one who is standing, and the one who is standing will be better than the one who is running. Whoever finds a place of refuge, let him seek refuge therein.’”

[7250] 13 - (2887) ‘Uthmān Ash-Shah-hām said: Farqad As-Sabakhī and I went to Muslim bin
Abī Bakrah when he was in his land, and entered upon him. We said: ‘Did you hear your father narrate any Ḥadīth about tribulations?’ He said: Yes, I heard Abī Bakrah narrate that the Messenger of Allāh ﷺ said: “Verily there will be tribulations, then there will be tribulations during that one who is sitting will be better than one who is walking, and one who is walking is better than one who is running. During those tribulations, whoever has camels, let him stay with his camels, whoever has sheep, let him stay with his sheep, and whoever has land, let him stay on his land.”

A man said: “O Messenger of Allāh, what do you think if he does not have camels, or sheep, or land?” He said: “Let him go to his sword and make it blunt with a stone, then let him try to find a way of escape if he can. O Allāh, have I conveyed (the message)? O Allāh, have I conveyed (the message)? O Allāh, have I conveyed (the message)?” A man said: “O Messenger of Allāh, what if I am forced to join one of the two ranks, or one of the two groups, and a man strikes me with his sword, or an arrow comes and kills me?” He said: “He will bear the burden of his sin and your sin, and he will be one of the people of the Fire.”
The **Hadith** of Ibn Abī ‘Adiyy, which is like the **Hadith** of Hammād up to the end, was narrated from ‘Uthmān Ash-Shah-hām (no. 7250) with this chain of narrators. The **Hadith** of Wākī ends with the words: “Then let him try to find a way of escape if he can,” and he did not mention what comes after that.

Chapter 4. If Two Muslims Confront One Another With Their Swords

It was narrated that Al-Ahnaf bin Qais said: “I went out looking for this man, and I was met by Abū Bakrah who said: ‘Where are you going, 0 Ahnaf?’ I said: ‘I want to support the cousin of the Messenger of Allāh,’ meaning ‘Alī. He said to me: ‘0 Ahnaf, go back, for I heard the Messenger of Allāh say: ‘When two Muslims confront one another with their swords, the slayer and the slain will both be in the Fire.’” I said: – or it was said: – “0 Messenger of Allāh, (we understand about) the slayer, but what about the slain?” He said: “He wanted to kill his companion.”
[7253] 15 - (...) It was narrated that Abû Bakrah said: “The Messenger of Allâh ﷺ said: ‘When two Muslims face one another with their swords, the slayer and the slain will both be in the Fire.’”

[7254] (...) A Hadîth like that of Abû Kâmil from Hammâd (no. 7252) was narrated from Ayyûb with this chain of narrators.

[7255] 16 - (...) It was narrated from Abû Bakrah that the Prophet ﷺ said: “When two Muslims, one of them bears arms against his brother, they are both on the brink of Hell, and if one of them kills the other, they will both enter it.”

[7256] 17 - (157) It was narrated that Hammâm bin Munabbih said: This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ. And he mentioned a number of Ahâdîth,
including the following: The Messenger of Allah ﷺ said: “The Hour will not begin until two large groups (of Muslims) confront one another, and engage in a great and bloody battle, although the claim of both is the same.”

[7257] 18 - (…) It was narrated from Abû Hurairah that the Messenger of Allah ﷺ said: “The Hour will not begin until there is a great deal of Harj.” They said: “What is Harj, O Messenger of Allah?” He said: “Killing, killing.”

Chapter 5. (Parts of) This Ummah Will Destroy One Another

[7258] 19 - (2889) It was narrated that Thawbân said: The Messenger of Allah ﷺ said: “Allâh drew the ends of the earth together for me to see, and I saw its eastern and western lands, and I saw that the dominion of my Ummah will reach as far as that which was drawn together for me to see. And I have been given two treasures, the red and the white. I asked my Lord not to let my Ummah be destroyed by a widespread famine, and not to let them be dominated by an enemy, that is not of them, that would destroy them utterly. My Lord said: ‘O Muhammad, when I decree something it cannot be altered. I
have granted you that your Ummah will not be destroyed by a widespread famine, and it will not be dominated by an enemy, that is not of them, that would destroy them utterly, even if all people from all regions were to come together (to destroy them). But some of them will destroy others and some will take others captive.”

[7259] (...) It was narrated from Thawbân that the Prophet of Allah said: “Allâh, Exalted is He, drew the ends of the earth together for me to see, and I saw its eastern and western lands. And I have been given two treasures, the red and the white” – then he mentioned a Hadîth like that of Ayyûb from Abû Qilabah (no. 7258).

[7260] 20 - (2890) It was narrated from Thawbân that the Prophet of Allah came from Al-'Âliyah one day, and when he came to the Masjid of Banû Mu'âwiyah, he entered and prayed two Rak'âh, and we prayed with him. He supplicated to his Lord...
for a long time, then he turned to us and said: “I asked my Lord for three things, and He has given me two and withheld one. I asked my Lord not to let my **Ummah** be destroyed by famine, and He granted me that. I asked Him not to let my **Ummah** be destroyed by drowning, and He granted me that. And I asked him not to let their enmity among themselves be very great, and He withheld that from me.”

[7261] 21 - (…) ʿĀmir bin Saʿd narrated from his father that he came with the Messenger of Allah ﷺ, among a group of his Companions, and he came to the Masjid of Banū Muʿāwiyah... a **Hadīth** like that of Ibn Numair (no. 7260).

Chapter 6. The Prophet’s Foretelling Of What Will Happen Until The Hour Begins

[7262] 22 - (2891) Hudhaifah bin Al-Yamān said: “By Allāh, I am the most knowledgeable of people about every tribulation that will happen between now and the Hour. That is not because the Messenger of Allāh ﷺ told me something in secret that he did not tell to anyone
else, rather the Messenger of Allâhﷺ spoke about the tribulations, when he addressed a gathering in which I was present. The Messenger of Allâhﷺ said, when he was listing the tribulations: ‘Among them are three which will hardly spare anything, and among them are tribulations like the summer winds, and among them are minor and major tribulations.’”

Hûdhaifah said: “All of those people have gone (passed away) except me.”

[7263] 23 - (...) It was narrated that Hûdhaifah said: “The Messenger of Allâhﷺ stood before us, and he did not omit anything that will happen before the Hour begins, but he spoke of it. Those who memorized it, memorized it, and those who forgot it, forgot it. These companions of mine know it, and if they have forgotten anything, they will recognize it if they see it, just as a man recognizes the face of a man who has been away, then when he sees him he recognizes him.”

[7264] (...) It was narrated from Al-A‘mash with this chain of narrators (a Hadîth similar to no. 7263), up to the words: “...and those who forgot it, forgot it,” and he did not mention what came after that.
[7265] 24 - (...) It was narrated from 'Abdullâh bin Yazid, that Hudâifah said: “The Messenger of Allâh ﷺ told me about what will happen until the Hour begins, and there is nothing of that which I did not ask him about, except that I did not ask him what would drive the people of Al-Madînah out of Al-Madînah.”

[7266] (...) Shu'bah narrated a similar report (as Hadîth no. 7266) with this chain of narrators.

[7267] 25 -(2892) Abû Zaid, (meaning, ‘Amr bin Akhtab) said: “The Messenger of Allâh ﷺ led us in Fajr prayers, then he ascended the Minbar and addressed us until the time for Zuhr came. Then he came down and offered prayers. Then he ascended the Minbar, and addressed us until the time for 'Asr came. Then he came down and offered the ('Asr) prayers. Then he ascended the Minbar and addressed us until the sun set. He told us about what had happened, and what would happen, and the ones who have the best knowledge of that are the ones who memorized the most of it.”
Chapter 7. The Tribulation That Will Come Like Waves Of The Ocean

[7268] 26 - (144) It was narrated from Shaqîq that Hudhaifah said: ‘We were with ‘Umar and he said: Who amongst you remembers the Hadîth of the Messenger of Allâh about tribulation as he said it? I said: I do. He said: You are bold. What did he say? I said: I heard the Messenger of Allâh say: “A man’s Fitnah (trial) because of his family, his wealth, his own self, his child and his neighbor, (these Fitan) may be expiated by As-Siyâm (fasting), As-Salât (prayer), As-Sadaqah (charity) and enjoining what is good and forbidding what is evil.” ‘Umar said: This is not what I meant. Rather I meant that which will come like waves of the ocean. I said: What have you to do with that, O Commander of the Believers? For between you and that there is a door and that is closed. He said: Will the door be broken or opened? I said: No, it will be broken. He said: Then it will never be closed again.

We said to Hudhaifah: “Did ‘Umar know who the door was?” He said: “Yes, just as he knew that before the morrow comes the night. I told him a Hadîth in which there was nothing fabricated.”
We did not dare to ask Hudhaifah who the door was. We said to Masrûq: “Ask him.” So he asked him, and he said: “(It was) ‘Umar.”

[7269] 27 - (...) A Ḥadīth like that of Abû Muʿâwiyah (no. 7268) was narrated from Al-A‘mash with this chain of narrators. In the Ḥadīth of ‘Īsâ from Al-A‘mash, from Shaqîq, it says: “He said: ‘I heard Hudhaifah say...’”

[7270] (...) It was narrated that Hudhaifah said: “‘Umar said: ‘Who will tell us about tribulation?’” And he narrated a similar Ḥadīth (as no. 7268).

[7271] 28 - (2893) It was narrated that Muhammad said: “Jundab said: ‘On the Day of Al-Jā‘rah I came and saw a man sitting there. I said: ‘There will certainly
be bloodshed here today." That man said: "No, by Allâh." I said: "Yes, by Allâh." He said: "No, by Allâh." I said: "Yes, by Allâh." He said: "No, by Allâh. There is a Hadîth of the Messenger of Allâh that he told to me." I said: "What a bad companion you have been to me today. You heard me disagreeing with you when it was a Hadîth that you heard from the Messenger of Allâh, but you did not stop me." Then I said: "What is this anger?" And I turned to him to ask him, and the man was Hudâifah.

Chapter 8. The Hour Will Not Begin Until The Euphrates Uncovers A Mountain Of Gold

[7272] 29 - (2894) It was narrated from Abû Hurairah that the Messenger of Allâh said: "The Hour will not begin until the Euphrates uncovers a mountain of gold, and the people fight for it. Out of every hundred, ninety-nine will be killed, and each man among them will say: 'Perhaps I will be the one who will be saved.'"

[7273] (...) A similar report (as Hadîth no. 7272) was narrated from Suhail with this chain of
narrators, and he added: “My father said: 'If you see it, do not go near it.'”

[7274] 30 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Soon the Euphrates will uncover a treasure of gold, but whoever is there should not take any of it.’”

[7275] 31 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Soon the Euphrates will uncover a mountain of gold, but whoever is there should not take any of it.’”

[7276] 32 - (2895) It was narrated that ‘Abdullâh bin Al-Hârîth bin Nawfal said: I was standing with Ubayy bin Ka‘b and he said: The leaders will continue to differ with regard to seeking worldly gain. I said: Yes. He said: ‘I heard the Messenger of Allâh ﷺ say: “Soon the Euphrates will uncover a mountain of gold, and when the people hear of it, they will hasten towards it, and those who are near it will say: ‘If we let
the people, they will take it all away.’ So they will fight for it, and out of every hundred, ninety-nine will be killed.”

Abû Kâmil said in his Hadith: “Ubayy bin Ka‘b and I stood in the shade of the battlement of Hassân.”

[7277] 33 - (2896) It was narrated that Abû Hurairah said: “The Messenger of Allah ﷺ said: ‘Al-‘Irâq will withhold its Dirham and its Qafîz. [1] Ash-Shâm will withhold its Mudad and Dînâr, and Egypt will withhold its Irddabb [2] and Dînâr, and you will return to where you started, you will return to where you started, you will return to where you started.’ The flesh and blood of Abû Hurairah bear witness to that.”


[2] Each of these are measurements for grain and the like.
Chapter 9. The Conquest Of Constantinople, The Emergence Of Ad-Dajjal And The Descent Of ‘Eisā bin Mariam

[7278] 34 - (2897) It was narrated from Abū Hurairah that the Messenger of Allâh ﷺ said: "The Hour will not begin until the Byzantines camp at Al-A‘mâq or Dābiq,[1] and an army composed of the best people on earth at that time will go out from Al-Madinah to meet them. When they arrange themselves in ranks, the Byzantines will say: ‘Do not stand between us and those who took prisoners from us; let us fight them.’ The Muslims will say: ‘No by Allâh, we will never let you reach our brothers.’ Then they will fight them, and one-third will flee, whose repentance will never be accepted by Allâh; one-third will be killed, and they are the best of martyrs before Allâh; and one-third will prevail and will never succumb to any Fitnah, and they will conquer Constantinople. While they are dividing the spoils, having hung their swords on the olive trees, the Shaitān will shout out among them: Al-Masîh has taken your place among your families. So they will march, but that will be false news. When they reach Ash-Shâm, he will emerge, and while they are still preparing for battle,

drawing up their ranks, the Iqâmah for prayer will be called, and ‘Eisâ bin Mariam will descend, and will lead them. When the enemy of Allâh sees him, he will melt as salt melts in water. If he left him alone, he would still melt until he was destroyed, but Allâh will kill him by his hand, and he will show them his blood on his lance.”

Chapter 10. The Hour Will Begin When The Byzantines Are The Most Prevalent Of People

[7279] 35 - (2989) Mûsâ bin ‘Ulayy narrated that his father said: In the presence of ‘Amr bin Al-‘Aś, Al-Mustawrid Al-Qurashi said: I heard the Messenger of Allâh say: “The Hour will begin when the Byzantines are the most prevalent of people.” ‘Amr said to him: Watch what you are saying. He said: I say that which I heard from the Messenger of Allâh. He said: As you say that, indeed they have four qualities: They are the most patient of people at times of tribulation; they are the quickest to recover after a calamity; they are the quickest to regroup and attack after a defeat; and they are the best of them to the poor, orphans and weak. And a fifth good quality is that they are most resistant of the oppression of kings.

[7280] 36 - (...) Al-Mustawrid Al-Qurashi said: “I heard the Messenger of Allâh say: ‘The Hour will begin when the Byzantines are the
most prevalent of people.' News of that reached 'Amr bin Al-'As, and he said: 'What are these Ahadîth that it is said you narrate from the Messenger of Allâh ﷺ?' Al-Mustawrid said to him: "I say that which I heard from the Messenger of Allâh ﷺ." 'Amr said: "As you say that, indeed they are the most patient of people at times of tribulation, and the quickest of people to recover from calamity, and the best of people to their poor and weak."

Chapter 11. Fighting The Byzantines, And A Great Deal Of Killing When Ad-Dajjâl Emerges

[7281] 37 - (2899) It was narrated that Yusair bin Jâbir said: "A red wind blew in Al-Kûfah, and there came a man who had no concern except to say: ‘O ‘Abdullâh bin Mas'ûd, the Hour has come.’ He sat up, as he had been reclining, and said: ‘The Hour will not begin until shares of inheritance are not distributed, and there is no rejoicing over spoils of war.’ Then he gestured with his hand like this, in the direction of Ash-Shâm, and said:
An enemy will gather against the people of Islam, and the people of Islam will gather against them.’ I said: ‘Do you mean the Byzantines?’ He said: ‘Yes.’ He said: ‘Then there will be a retreat. The Muslims will send out a detachment to fight to the death and not return unless they are victorious. They will fight until night intervenes, then both sides will go back, neither having prevailed, and that detachment will have been wiped out. Then the Muslims will send out a detachment to fight to the death and not return unless they are victorious. They will fight until night intervenes, then both sides will go back, neither having prevailed, and that detachment will have been wiped out. Then the Muslims will send out a detachment to fight to the death and not return unless they are victorious. They will fight until evening comes, then both sides will go back, neither having prevailed, and that detachment will have been wiped out.

‘Then on the fourth day, the rest of the Muslims will set out to join them, and Allāh will decree that the enemy be routed, and they will fight a battle the like of which has never been seen. If a bird were to fly over their flanks, it would not reach the end of them before falling down dead. Out of every group of one hundred relatives, you will find only one man left alive, so what joy can there be in spoils of war,
and what inheritance can be distributed? While they are like that, they will hear of an even greater calamity. The cry will reach them that *Ad-Dajjâl* has taken their place among their offspring. So they will throw aside whatever is in their hands and will go there, sending ten horsemen ahead of them as scouts." The Messenger of Allâh ﷺ said: "I know their names, and the names of their fathers, and the colors of their horses. They will be the best horsemen on the face of the earth at that time, or, among the best horsemen on the face of the earth at that time."

[7282] (...) It was narrated that Yusair bin Jâbir said: "I was in the house of Ibn Mas'ûd when a red wind blew..." and he quoted a similar *Hadîth*, but the *Hadîth* of Ibn 'Ulayyah (as no. 7281) is more complete.

[7283] (...) It was narrated that Yusair bin Jâbir said: "We were in the house of 'Abdullâh bin Mas'ûd, and the house was full. A red wind blew in Al-Kûfah..." and he mentioned a *Hadîth* like that of Ibn 'Ulayyah (no. 7281).
Chapter 12. Conquests Of The Muslims Before The Appearance Of Ad-Dajjāl

[7284] 37 - (2900) It was narrated from Jābir bin Samurah, from Nāfi’ bin ‘Utbah, who said: “We were with the Messenger of Allāh ﷺ on a campaign, and some people came to the Messenger of Allāh ﷺ from the west, wearing clothes of wool, and they met him by a hillock. They were standing, and the Messenger of Allāh ﷺ was sitting. I said to myself: ‘I shall go and stand between them and him, lest they assassinate him.’ Then I said: ‘Perhaps it is a private conversation between them.’ So I went and stood between them and him, and I memorized four words from him, which I can count on my fingers. He (ﷺ) said: ‘You will fight in the Arabian Peninsula, and Allāh will enable you to prevail over it, then (you will fight in) Persia, and Allāh will enable you to prevail over it, then you will fight in Byzantium and Allāh will enable you to prevail over it, then you will fight Ad-Dajjāl, and Allāh will enable you to prevail over him.’”

Nāfi’ said: “O Jābir, we did not think that the Ad-Dajjāl would appear until Byzantium was conquered.”
Chapter 13. The Signs Which Will Appear Before The Hour

[7285] 39 - (2901) It was narrated that Hudhaifah bin Asid Al-Ghifari said: The Prophet looked out over us when we were talking and said: “What are you talking about?” They said: “We are talking about the Hour.” He said: “It will never come until you see ten signs.” He mentioned the Smoke, the Ad-Dajjâl, the Beast, the rising of the sun from its place of setting, the descent of ‘Eisâ bin Mariam, Ya’jûj and Ma’jûj, and three landslides: one in the east, one in the west and one in the Arabian Peninsula. And the last of that will be a fire which will emerge from Yemen and drive the people to their place of gathering.

[7286] 40 - (...) It was narrated that Abû Sarîhah Hudhaifah bin Asid said: “The Prophet was in a room, and we were below him. He looked out over us and said: ‘What are you talking about?’ We said: ‘The Hour.’ He said: ‘The Hour will not come until there have been ten signs: A collapse of the earth in the east, a collapse of the earth in the west, a collapse of
the earth in the Arabian Peninsula, the Smoke, Ad-Dajjâl, the Beast of the earth, Ya'jûj and Ma'jûj, the rising of the sun from its place of setting, and a fire which will emerge from the furthest part of ‘Aden and drive the people.’”

Shu’bah said: “‘Abdul-'Azîz bin Rufay' narrated a similar report to me from Abû At-Tufail, from Abû Sarîhah, but he did not mention the Prophet ૑. One of them said that the tenth sign would be the descent of ‘Eisâ bin Mariam, and the other said it would be a wind that would throw the people into the sea.”

[7287] 41 - (...) It was narrated that Abû Sarîhah said: “The Messenger of Allah ૑ was in a room, and we were below it, talking...” and he quoted a similar Hadîth (as no. 7286).

Shu’bah said: “I think he said: ‘It will halt with them when they halt, and it will stop with them when they rest.’”

Shu’bah said: “A man narrated this Hadîth to me from Abû At-Tufail, from Abû Sarîhah, but he did not attribute it to the Messenger of Allah ૑. One of these two men said: ‘The descent of ‘Eisâ bin Mariam,’ and the other said: ‘A wind which will throw them into the sea.’”

[7288] (...) It was narrated that Abû Sarîhah said: “We were talking, and the Messenger of

الصّلحُ بِالصُّدُفِ، وَالنُّخْفُ بِالنُّخْفِ،
وَالنُّخْفُ فِي جَزِيَّةِ الْغَرْبِ، وَالذَّخْانُ،
وَالذِّلَّالُ، وَذَايَةَ الأَرْضِ، وَيَأْجُجُ،
وَيَأْجُجُ، وَطَلْوُلُ السَّمَّسِ مِنْ مَعْرِيْهَا، وَنَبَارُ
يُعْجُ الحُلَّ بِمُقُرٍ عَلَى ثَرِحَ الْنَّاسِ.”

قَالَ شَعْبَةٌ: وَحَدَّثَنِي عَبْدُ الرَّزِيْقٍ بْنُ رَفْعُ
عَنْ أَبِي الطَّفِيلِ، عَنْ أَبِي سَريَّةَ، ذَلَّلُ
ذَلَّلُ، لَا يَذْكُرُ النَّبِيُّ ﷺ، وَقَالَ أَحَدُهُمَا،
في الغَارِشَةُ: تُرُولُ عَبْسٍ ابْنِ مُرَيْمَ ﷺ،
وَقَالَ الْآخَرُ: زُرِّعَ ثَلَاغُ الْنَّاسِ فِي الْبَحْرِ.

۲۸۸۷[۱] ۴۱ - (...). وَحَدَّثَنَا مُحَمَّدٌ
ابْنُ بَنََّا: حَدَّثَنَا مُحَمَّدٌ بْنُ جُفْرِ: حَدَّثَنَا شَعْبَةٌ عَنْ قَرَاءٍ قَالَ: سَمَعْتُ أَبَا
الطَّفِيلِ يَحْدَثُ عَنْ أَبِي سَريَّةٍ قَالَ: كَانَ
رَسُولُ اللَّهِ ﷺ فِي غَرَقْةٍ، وَنَحْنُ نَتَحْتَهَا
نَتَحْتَهَا، وَسَاسَ الْحَدِيثَ، بِمَثَلِهِ.
قَالَ شَعْبَةُ: وَأَخْبَاهُ قَالَ: نَتَرْوَلُ مَعْهُمْ
إِذَا نُزِلُوا، وَنَتَقِلُ مَعْهُمْ حِيْثُ قَالُوا.
قَالَ شَعْبَةُ: وَحَدَّثَنِي رُجُلُ هَذَا الْحَدِيثِ عَنْ
أَبِي الطَّفِيلِ، عَنْ أَبِي سَريَّةَ، وَلَمْ يَفْرَغْهُ، قَالَ:
أَخْدُ هِلْبُ الْرُّجُالِ: تُرُولُ عَبْسٍ ابْنِ مُرَيْمَ،
وَقَالَ الْآخَرُ: زُرِّعَ ثَلَاغُهُمْ فِي الْبَحْرِ.

۲۸۸۸[۱] (...) وَحَدَّثَنَا مُحَمَّدٌ بْنُ
المُشْنَعِ: حَدَّثَنَا أَبُو الْعُمَانِ الْحَكِيمُ بْنُ عَبْد
Allâh looked out over us...” a Hadîth like that of Mu‘âdh and Ibn Ja’far (no. 7286, 7287).

Ibn Al-Muthanna said: “Abû An-Nu‘mân Al-Ḥakam bin Ḥubbâl narrated to us: ‘Shu‘bâh narrated to us from ‘Abdul-Azîz bin Rufai, from Abû At-Tufail, from Abû Sariḥah,” a similar report. He said: “And the tenth (sign) is the descent of ‘Eisâ bin Mariam.”

Shu‘bâh said: “Abdul-Azîz did not attribute it to the Prophet ﷺ.”

Chapter 14. The Hour Will Not Begin Until A Fire Emerges From The Land Of Al-Hijâz

[7289] 42 - (2902) It was narrated that Ibn Shihâb said: “Abû Hurairah told me that the Messenger of Allâh ﷺ said: ‘The Hour will not begin until a fire emerges from the land of the Hijâz which will illuminate the necks of the camels in Buṣra.’”
Chapter 15. The Inhabitants Of Al-Madinah And How Far It Will Be Developed Before The Hour

[7290] 43 - (2903) It was narrated that Abü Hurairah said: “The Messenger of Allah ﷺ said: ‘The dwelling (of Al-Madinah) will reach Ihâb or Yahâb.’”

Zuhair said: “I said to Suhail: ‘How far is that from Al-Madinah?’ He said: ‘so-and-so many miles.’”

[7291] 44 - (2904) It was narrated from Abü Hurairah that the Messenger of Allah ﷺ said: “Famine is not when it does not rain, rather famine is when it rains and rains but the earth does not produce anything.”

Chapter 16. Tribulation From The East, From Where The Horns Of The Shaitân Appear

[7292] 45 - (2905) It was narrated from Ibn ‘Umar that he heard the Messenger of Allah ﷺ say, while facing towards the east: “Indeed, tribulation is there, indeed, tribulation is there, from where the horns of the Shaitân appear.”
It was narrated from Ibn ‘Umar that the Messenger of Allah stood at Ḥafṣah’s door and gestured with his hand towards the east: “Tribulation is there, from where the horns of the Shaitān appear.” He said it two or three times.

‘Ubaidullāh bin Sa‘eed said in his report: “The Messenger of Allah stood at ‘Aishah’s door.”

It was narrated from Sâlim bin ‘Abdullāh from his father that the Messenger of Allah said, while facing towards the east: “Oh, tribulation is there, oh, tribulation is there, oh, tribulation is there, from where the horns of the Shaitān appear.”

It was narrated that Ibn ‘Umar said: “The Messenger of Allah came out of ‘Aishah’s house and said: ‘The head of disbelief is there, where the horns of the Shaitān appear,’” meaning the east.
Ibn ‘Umar said: “I heard the Messenger of Allah ﷺ say, pointing towards the east with his hand: ‘Oh, tribulation is there, oh, tribulation is there,’ three times, ‘where the horns of the Shaitān appear,’ meaning the east.”

Sâlim bin ‘Abdullâh bin ‘Umar said: “O people of Al-‘Iraq, how often you ask about minor issues when you are committing major sins? I heard my father, ‘Abdullâh bin ‘Umar, say: I heard the Messenger of Allah ﷺ say: ‘Tribulation will come from there,’ and he pointed with his hand towards the east, ‘where the horns of the Shaitān appear.’ You are striking one another’s necks, but Müsâ killed the one whom he killed of Pharaoh’s people by mistake, and Allâh, Glorified and Exalted is He, said to him: ‘...Then you did kill a man, but We saved you from great distress and tried you with a heavy trial...”[1]

Ahmad bin ‘Umar said in his report: “from Sâlim,” he did not say: “I heard Sâlim.”

Chapter 17. The Hour Will Not Begin Until (The Tribe Of) Daws Worship Dhul-Khalaşah

[7298] 51 - (2906) It was narrated that Abü Hurairah said: “The Messenger of Allah ﷺ said: ‘The Hour will not begin until the backsides of the women of (the tribe of) Daws wobble (as they go) around Dhul-Khalaşah.’”

That was an idol that Daws used to worship in Tabâlah during the Jâhiliyyah.

[7299] 52 - (2907) It was narrated that ‘Āishah said: “I heard the Messenger of Allah ﷺ say: ‘Night and day will not cease until Al-Lât and Al-'Uzza are worshipped.’ I said: ‘O Messenger of Allah, when Allah revealed the words: It is He Who has sent His Messenger with guidance and the religion of truth to make it victorious over all (other) religions even though idolaters hate (it),’ I thought that this had been fulfilled, and would never be
undone.’ He said: ‘As much of that as Allâh wills will happen, then Allâh will send a pleasant wind which will cause everyone in whose heart is faith the size of a grain of mustard seed to die, then there will be left those in whom there is no good, and they will revert to the religion of their forefathers.’”

[7300] (... ‘Abdul-Hamîd bin Ja‘far narrated a similar report (as Hadîth no. 7299) with this chain of narrators.

Chapter 18. The Hour Will Not Begin Until A Man Passes By Another Man’s Grave And Wishes That He Was In The Place Of The Deceased, Because Of Calamity

[7301] 53 - (157) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “The Hour will not begin until a man passes by the grave of another man and says: ‘Would that I were in his place.’”

[7302] 54 - (...) It was narrated that Abû Hurairah said: “The
Messenger of Allah ﷺ said: ‘By the One in Whose Hand is my soul, this world will not cease to be until a man passes by a grave and throws himself on top of it and says: “Would that I were in the place of the occupant of this grave,” not because of religion, but because of calamity.’”

[7303] 55 - (2908) It was narrated that Abû Hurairah said: “The Messenger of Allah ﷺ said: ‘By the One in Whose Hand is my soul, there will come a time when the killer will not know for what he killed, and the slain will not know for what he was slain.’”

[7304] 56 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allah ﷺ said: ‘By the One in Whose Hand is my soul, this world will not cease to be until there comes a day when the killer will not know for what he killed, and the slain will not know for what he was slain.’ It was said: ‘How will that be?’ He said: (Because of) ‘Al-Harj (widespread killing). And the slayer and the slain will both be in the Fire.’”
Abü Hurairah said, (narrating) from the Prophet ﷺ: “Dhus-Suwaiqatain (the one with small calves) from Ethiopia will destroy the Ka'bah.”

It was narrated that Abü Hurairah said: “The Messenger of Allah ﷺ said: ‘Dhus-Suwaiqatain (the one with small calves) from Ethiopia will destroy the Ka'bah.’”

It was narrated from Abü Hurairah that the Messenger of Allah ﷺ said: “Dhus-Suwaiqatain (the one with small calves) from Ethiopia will destroy the House of Allah, Glorified and Exalted is He.”

It was narrated from Abü Hurairah that the Messenger of Allah ﷺ said:
“The Hour will not begin until a man emerges from Qahtân, driving the people with his stick.”

[7309] 61 - (2911) It was narrated from Abū Hurairah that the Prophet said: “Day and night will not cease until a man called Al-Jahjâh becomes king.”

Muslim said: They are four brothers: Sharîk, ‘Ubaidullâh, ‘Umair, and ‘Abdul-Kabîr, sons of ‘Abdul-Majîd.[1]

[7310] 62 - (2912) It was narrated from Abû Hurairah that the Prophet said: “The Hour will not begin until you fight a people with faces like hammered shields, and the Hour will not begin until you fight a people whose shoes are made of hair.”[2]

[1] ‘Abdul-Kabîr is one of the narrators.

[2] They used to refer certain kinds of animal skins as “hair.”
Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘The Hour will not begin until you fight a nation whose shoes are made of hair, and whose faces are like hammered shields.’”

It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “The Hour will not begin until you fight a people whose shoes are made of hair, and the Hour will not begin until you fight a people with small eyes and flat, short noses.”

It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “The Hour will not begin until the Muslims fight the Turks, a people with faces like hammered shields, wearing clothes made from hair and shoes made from hair.”

It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Before the Hour begins you will fight a people whose shoes are...”
made of hair and whose faces are like hammered shields, with red faces and small eyes.”

[7315] 67 - (2913) It was narrated from Al-Jurairî, that Abû Naḍrah said: “We were with Jâbir bin ‘Abdullâh and he said: ‘Soon the people of Al-‘Irâq will not send them any Qa’fiz or Dirham.’ We said: ‘Why is that?’ He said: ‘Because of the non-Arabs.’ Then he said: ‘Soon the people of Ash-Shâm will not send them any Dînâr or Mudî.’ We said: ‘Why is that?’ He said: ‘Because of the Byzantines.’ Then he fell silent for a while, then he said: ‘The Messenger of Allah ﷺ said: At the end of my Ummah there will be a Khalîfah who will give out handfuls of wealth without counting it.’”

He said: “I said to Abû Naḍrah and Abul-‘Ala’: “Do you think that that was ‘Umar bin ‘Abdul-‘Azîz?” They said: “No.”

[7316] (...) Sa’eed, meaning Al-Jurairî, narrated a similar report (as Hadîth no. 7315) with this chain of narrators.

[7317] 68 - (2914) It was narrated that Abû Sa’eed said: “The Messenger of Allâh ﷺ said:
'Among your Khalifah will be a Khalifah who will give out handfuls of wealth without counting it.'

[7318] 69 - (2913/2914) It was narrated that Abû Sa’eed, and Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘At the end of time there will be a Khalifah who will distribute wealth without counting it.’”

[7319] (…) A similar report (as Hadîth no. 7318) was narrated from Abû Sa’eed, from the Prophet ﷺ.

[7320] 70 - (2915) It was narrated that Abû Sa’eed Al-Khudrî said: “One who is better than me told me that the Messenger of Allâh ﷺ said to ‘Ammâr, when he was digging the ditch (before the battle of Al-Khandaq) he wiped his head and said: “You poor man, son of Sumayyah, a group of wrongdoers will kill you.”
[7321] 71 - (...) A similar report (as Hadîth no. 7320) was narrated from Abû Maslamah with this chain of narrators, except that in the Hadîth of An-Nadr it says: “One who is better than me, Abû Qatâdah” – and in the Hadîth of Khâlid bin Al-Hârîth it says: “I think he meant Abû Qatâdah.”

[7322] 72- (2916) It was narrated from Umm Salamah that the Messenger of Allâh ﷺ said to ‘Ammâr: “You will be killed by the group who are in the wrong.”
[7323] (…) A similar report (as Hadîth no. 7322) was narrated from Umm Salamah, from the Prophet ﷺ.

[7324] 73 - (…) It was narrated that Umm Salamah said: “The Messenger of Allâh ﷺ said: ‘Ammâr will be killed by the group who are in the wrong.’”

[7325] 74 - (2917) It was narrated from Abû Hurairah that the Prophet ﷺ said: “This Ummah of mine will be destroyed by this tribe of Quraish.” They said: “What do you command us to do?” He said: “Would that the people will keep away from them.”

[7326] Shu‘bah narrated a similar report (as Hadîth no. 7325) with this chain of narrators.

[7327] 75 - (2918) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said:
‘Chosroes has died and there will be no Chosroes after him. When Caesar dies there will be no Caesar after him. By the One in Whose Hand is my soul, you will spend their treasures in the cause of Allah. ’

[7328] (...) A similar Hadith (as no. 7327) was narrated from Az-Zuhri with the chain of Sufyân.

[7329] 76 - (...) It was narrated that Hammâm bin Munabbih said: This is what Abû Hurairah narrated to us from the Messenger of Allah ﷺ,” and he mentioned a number of Ahadith, including the following: “The Messenger of Allah ﷺ said: ‘Chosroes has died and there will be no Chosroes after him. Caesar will certainly die, and there will be no Caesar after him. And you will distribute their treasures in the cause of Allah.’”

[7330] 77 - (2919) It was narrated that Jâbir bin Samurah said: “The Messenger of Allah ﷺ said: ‘When Chosroes dies, there will be no Chosroes after him’” and he mentioned a Hadith like that of Abû Hurairah (no. 7329).
[7331] 78 - (...) It was narrated that Jâbir bin Samurah said: “I heard the Messenger of Allâh ﷺ say: ‘A group of Muslims, or, of believers, will lay open the treasure of Chosroes which is in the white palace.’”

Qutaibah said: “…of Muslims,” and he was not uncertain.

[7332] (...) Jâbir bin Samurah said: I heard the Messenger of Allâh ﷺ... a Hadîth like that of Abû ‘Awânah (no. 7331).

[7333] (2920) It was narrated from Abû Hurairah that the Prophet ﷺ said: “Have you heard of a city, one side of which is on land and the other is in the sea?” They said: “Yes, O Messenger of Allâh.” He said: “The Hour will not begin until seventy thousand of Banû Ishâq attack it. When they come to it, they will halt and they will not fight with weapons nor will they shoot arrows. They will say: ‘None has the right to be worshipped but Allâh, and Allâh is most great,’ and one of its two sides will fall.”

Thawr said: “I do not know except he said: ‘The side that is
in the sea.” — “Then they will say a second time: ‘None has the right to be worshipped but Allâh, and Allâh is most great,’ and the other side will fall. Then they will say a third time: ‘None has the right to be worshipped but Allâh, and Allâh is most great,’ and it will be opened for them, and they will enter it and take the spoils of war. Then when they are distributing the spoils, a cry will come to them, saying Ad-Dajjâl has appeared, and they will leave everything and go back.”

[7334] (...) Thawr bin Zaid Ad-Dailî narrated a similar report (as Hadîth no. 7333), with this chain of narrators.

[7335] 79 - (2921) It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “Most certainly you will fight the Jews, and you will fight them until a rock says: ‘O Muslim, here is a Jew, come and kill him.’”

[7336] (...) It was narrated from ‘Ubaidullâh with this chain of narrators (a Hadîth similar to no. 7335), and he said in his Hadîth: “Here is a Jew behind me.”
80 - (...) 'Abdullâh bin 'Umar narrated that the Messenger of Allâh ﷺ said: “You and the Jews will fight one another, until a rock says: ‘O Muslim, here is a Jew behind me, come and kill him.’”

81 - (...) 'Abdullâh bin 'Umar narrated that the Messenger of Allâh ﷺ said: “The Jews will fight you, and you will prevail over them, until a rock will say: ‘O Muslim, here is a Jew behind me, kill him.’”

82 - (2922) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘The Hour will not begin until the Muslims fight the Jews, and the Muslims will kill them, until a Jew hides behind a rock or a tree, and the rock or tree will say: ‘O Muslim, O slave of Allâh, there is a Jew behind me, come and kill him.’” Except the Gharqad (a thorny tree), for it is one of the trees of the Jews.”
It was narrated that Jābir bin Samurah said: "I heard the Messenger of Allah ﷺ say: 'Before the Hour comes, there will be many liars.'"

In the Hadîth of Abul-Ahwaṣ it says: "He said: 'I said to him (the sub narrator): Did you hear that from the Messenger of Allah ﷺ?' He said: 'Yes.'"

A similar report (as Hadîth no. 7340) was narrated from Simâk with this chain of narrators.

Simâk said: "I heard my brother say: 'Jâbir said: ‘Be on your guard against them (the liars).’"

It was narrated from Abû Hurairah that the Prophet ﷺ said: "The Hour will not begin until Dajjâlân and liars have been appeared, nearly thirty, each of them claiming that he is a messenger of Allah.”
A similar report (as Hadîth no. 7342) was narrated from Abû Hurairah, from the Prophet ﷺ.

Chapter 19. About Ibn Šayyâd

It was narrated that ‘Abdullâh said: “We were with the Messenger of Allâh ﷺ, and we passed by some boys among whom was Ibn Šayyâd. The boys went away and Ibn Šayyâd sat down. It was as if the Messenger of Allâh ﷺ did not like that. The Prophet ﷺ said to him: ‘May your hands be rubbed with dust. Do you bear witness that I am the Messenger of Allâh?’ He said: ‘No; rather you should bear witness that I am the messenger of Allâh.’ ‘Umar bin Al-Khaṭṭâb said: ‘O Messenger of Allâh, let me kill him.’ The Messenger of Allâh ﷺ said: ‘If he is who you think he is, you will never be able to kill him’”

It was narrated that ‘Abdullâh said: “We were walking with the Prophet ﷺ and we passed by Ibn Šayyâd. The Messenger of Allâh ﷺ said to him: ‘I have hidden something
for you in my mind.' He said: 'Dukh.' The Messenger of Allah ﷺ said: 'Away with you. You cannot go beyond your rank.' 'Umar said: 'O Messenger of Allah, let me strike his neck.' The Messenger of Allah ﷺ said: 'Let him be, for if he is the one you fear, you will never be able to kill him.'"

[7346] 87 - (2925) It was narrated that Abü Sa'eed said: "The Messenger of Allah ﷺ, Abû Bakr and 'Umar met him (meaning Ibn Sayyâd) on one of the streets of Al-Madinah, and the Messenger of Allah ﷺ said to him: 'Do you bear witness that I am the Messenger of Allah?' He said: 'Do you bear witness that I am the messenger of Allah?' The Messenger of Allah ﷺ said: 'I believe in Allah and His Angels, and His Books. What do you see?' He said: 'I see a throne over the water.' The Messenger of Allah ﷺ said: 'You are seeing the throne of Iblîs over the sea. What else do you see?' He said: 'I see two truth-tellers and one liar, or two liars and one truth-teller.' The Messenger of Allah ﷺ said: 'He has been confounded. Leave him alone.'"

[7347] 88 - (2926) It was narrated that Jâbir bin 'Abdullâh said: "The Prophet of Allah ﷺ
met Ibn Sā‘īd, and Abū Bakr and ‘Umar were with him, and Ibn Sā‘īd was with the boys.” And he mentioned a Ḥadīth like that of Al-Jurairī (no. 7346).

[7348] 89 - (2927) It was narrated that Abū Sa‘eed Al-Khudrī said: “I accompanied Ibn Ŝayyād to Makkah, and he said to me: ‘I have met some people who say that I am the Dajjāl, but didn’t you hear the Messenger of Allāh ﷺ say: “He will have no children”?’ I said: ‘Yes.’ He said: ‘But I have children. Didn’t you hear the Messenger of Allāh ﷺ say: “He will not enter Al-Madīnah or Makkah”?’ I said: ‘Yes.’ He said: ‘I was born in Al-Madīnah and now I am heading for Makkah.’ Then the last thing he said was: ‘By Allāh, I know where he was born and I know where he is now.’” He (Abū Sa‘eed) said: “He left me confused.”

[7349] 90 - (...) It was narrated that Abū Sa‘eed Al-Khudrī said: “Ibn Sā‘īd said to me something that made me feel sorry for him: ‘I can excuse other people but what is the matter with you, O
Companions of Muḥammad? Didn’t the Messenger of Allāh ﷺ say: “He (meaning Ad-Dajjâl) will be a Jew”? But I am a Muslim. Didn’t he say, “He will have no children”? But I have children. And he said: “Allāh has forbidden Makkah to him,” but I have performed Ḥaįj.’

“And he carried on until I was nearly convinced by his words, then he said: ‘By Allāh, I know where he is now, and I know his father and mother.’ It was said to him: ‘Wouldn’t it please you to be that man?’ He said: ‘If it was offered to me I would not object.”

[7350] 91 - (…) It was narrated that Abû Sa’eed Al-Khudrî said: “We set out for Ḥaįj or ‘Umrah and Ibn Sâ‘îd was with us. We halted and the people scattered, and he and I were left (alone). I felt very uncomfortable with him because of what was being said about him. He brought his luggage and put it with my luggage. I said: ‘It is very hot, why don’t you put it beneath that tree?’ So he did that. Then there appeared before us a flock of sheep. He went and brought a cup of milk, and said: ‘Drink, Abû Sa’eed.’ I said: ‘It is very hot and the milk is hot.’ But the only reason was that I did not want to drink from his hand – or to take anything from his hand.’ He said: ‘O Abû Sa’eed, I was thinking
of taking a rope and hanging it from a tree, then strangling myself because of what the people are saying about me. O Abu Sa’eed, some may be ignorant of the *Hadith* of the Messenger of Allah ﷺ but you the Anṣār people are not. Who among the people has more knowledge of the *Hadith* of the Messenger of Allah ﷺ than you? Arent you among the most knowledgeable of the *Hadith* of the Messenger of Allah ﷺ? Didnt the Messenger of Allah ﷺ say: “He is a disbeliever” (meaning the Dajjâl)? But I am a Muslim. Didnt the Messenger of Allah ﷺ say: “He is sterile and will have no children”? But I have left my children behind in Al-Madinah. Didnt the Messenger of Allah ﷺ say, “He will not enter Al-Madinah or Makkah?” But I have come from Al-Madinah and am heading for Makkah.”

Abu Sa’eed Al-Khudrî said: “I was about to accept his excuse, then he said: ‘But, by Allah, I know him, and I know where he was born, and I know where he is now.'”

He said: “I said to him: ‘May the rest of your day be ruined.’”

[7351] 92 - (2928) It was narrated that Abu Sa’eed said: “The Messenger of Allah ﷺ said to Ibn Sa’id: “What is the earth of Paradise?” He said: “A fine white flour, musk, O Abul-Qasim.” He said: “You have spoken the truth.”
It was narrated from Abū Sa‘eed Al-Khudrī that Ibn Śayyād asked the Prophet about the earth of Paradise. He said: “A fine white flour, pure musk.”

It was narrated from Muhammad bin Al-Munkadīr that Muhammad bin Al-Munkadīr said: “I saw Jābir bin ‘Abdullāh swearing by Allâh that Ibn Śayyād was the Dajjāl. I said: ‘Are you swearing by Allâh?’ He said: ‘I heard ‘Umar swearing to that effect in the presence of the Prophet, and the Prophet did not object to that.’”

It was narrated from ‘Abdullāh bin ‘Umar that ‘Umar bin Al-Khaṭṭāb accompanied the Messenger of Allâh and a group of men to Ibn Śayyād. He found him playing with some boys by the battlement of Banū Maghālah. At that time Ibn Śayyād was approaching puberty. He did not notice anything until the Messenger of Allâh tapped him on the back with his hand. Then the Messenger of Allâh said to
Ibn Šayyâd: “Do you bear witness that I am the Messenger of Allâh?”

Ibn Šayyâd looked at him and said: “I bear witness that you are the Messenger of the unlettered.” Then Ibn Šayyâd said to the Messenger of Allâh ﷺ: “Do you bear witness that I am the messenger of Allâh?”

The Messenger of Allâh ﷺ gave up on him and said: “I believe in Allâh and in His Messengers.” Then the Messenger of Allâh ﷺ said to him: “What do you see?”

Ibn Šayyâd said: “A truth-teller and a liar come to me.” The Messenger of Allâh ﷺ said: “You have been confounded.” Then the Messenger of Allâh ﷺ said to him: “I am hiding something in my mind for you.” Ibn Šayyâd said: “It is Ad-Dukh.”

The Messenger of Allâh ﷺ said: “May you be disgraced and dishonored, you will never go beyond your rank.”

‘Umar bin Al-Khaṭṭâb said: “0 Messenger of Allâh, let me strike his neck.” The Messenger of Allâh ﷺ said: “If he is him (meaning the Dajjâl), you will never be able to overpower him, and if he is not him, there is no good for you in killing him.”

[7355] (2931) ‘Abdullâh bin ‘Umar (in continuation of the previous Hadîth) said: “After that the Messenger of Allâh ﷺ and Ubayy bin Ka’b Al-Ansârî went to the palm trees where Ibn Šayyâd
was. When the Messenger of Allâhﷺ entered the palm trees, he hid himself behind the trunks of the trees, hoping to hear something from Ibn Ṣayyâd before Ibn Ṣayyâd saw him. The Messenger of Allâhﷺ saw him lying on a bed under a blanket, murmuring something. But the mother of Ibn Ṣayyâd saw the Messenger of Allâhﷺ hiding among the trunks of the palm trees, and said to Ibn Ṣayyâd: ‘O Ṣâf’ – which was the name of Ibn Ṣayyâd – ‘here is Muhammad!’ Ibn Ṣayyâd jumped up and the Messenger of Allâhﷺ said: ‘If she had left him the matter would have become clear.’”

[7356] (169) ‘Abdullâh bin ‘Umar said: “The Messenger of Allâhﷺ stood up among the people and praised Allâh as He deserves to be praised, then he mentioned the Dajjâl and said: ‘I am warning you against him. There is no Prophet who did not warn his people against him. Nûh warned his people against him. But I will tell you something about him that no Prophet said to his people: Know that he is one-eyed and that Allah, Blessed and Exalted is He, is not one-eyed.”

Ibn Shihâb said: “Umar bin Thãbit Al-Ansârî told me that one of the Companions of the Messenger of Allâhﷺ told him, that the Messenger of Allâhﷺ said – on the day when he warned the
people about the Dajjâl: ‘Between his eyes is written (the word) disbeliever, which everyone who resents his deeds, or every believer, will read.’ And he said: ‘Know that none of you will ever see his Lord, Glorified and Exalted is He, until he dies.’”

[7357] 96 - (2930) ‘Abdullâh bin ‘Umar said: “The Messenger of Allah set out with a group of his Companions, among whom was ‘Umar bin Al-Khattâb, to find Ibn Šayyâd who was a young boy on the brink of adolescence, playing with the boys on the battlement of Banû Mu‘âwiyyah.” And he quoted a Hadîth like that of Yûnus (no. 7354), to the end of the Hadîth of ‘Umar bin Thâbit (no. 7356). In the Hadîth from Ya’qüb it says: “Ubayy said:” – concerning the words: “...if she had left him the matter would have become clear” “...if his mother had left him, his case would have become clear.”

[7358] 97 - (...) It was narrated from Ibn ‘Umar that the Messenger of Allah passed by Ibn Šayyâd with a group of his Companions, and he was playing with some boys by the battlement of Banû Maghâlah, and he was a young boy. – A Hadîth like that of Yûnus (no. 7354) and Sâlih
(no. 7355), but 'Abd bin Humaid did not mention the Hadith of Ibn 'Umar about the Prophet going to the palm trees with Ubayy bin Ka'b.

[7359] 98 - (2932) It was narrated that Nâfi' said: "Ibn 'Umar met Ibn Sayyâd on one of the roads of Al-Madinah, and he said something to him that made him angry. He was so swollen with anger that the way was blocked. Ibn 'Umar entered upon Hafṣah, who had already heard about it, and she said to him: 'May Allah have mercy on you! What do you want from Ibn Sayyâd? Do you not know that the Messenger of Allah said: He will emerge because of a single instance of anger'"

[7360] 99 - (...) It was narrated that Nâfi' said: "Ibn 'Umar said: 'I met Ibn Sayyâd twice. I met him and I said to one of them: "Are you saying that he is the one (the Dajjâl)?"' He said: "No, by Allâh." I said: "You are lying, by Allâh. One of you told me that he would not die until he had the most wealth and children of any of you, and that is what the people are saying today." We talked, then I left him. He said:
'And I met him again, when his eye had become swollen, and I said: "When did that happen to your eye?" He said: "I do not know." I said: "You do not know and it is in your head?" He said: "If Allāh willed, He could create (an eye) in this staff of yours." Then he brayed like the worst braying of a donkey I have ever heard. And one of my companions claimed that I struck him with a stick that I had with me, until it broke, but by Allāh, I am not aware of that."

"Then he came and entered upon the Mother of the Believers and told her about that, and she said: 'What do you want with him? Do you not know that he said: The first thing that will send him to the people will be anger?'"

Chapter 20. Ad-Dajjāl

[7361] 100 - (169) It was narrated from Ibn ‘Umar that the Messenger of Allāh ﷺ mentioned the Dajjāl among the people and said: "Allāh, Blessed and Exalted is He, is not one-eyed, but the Dajjāl is blind in his right eye, as if his eye was a floating grape."
A similar report (as Hadith no. 7361) was narrated from Näfi', from Ibn 'Umar, from the Prophet ﷺ:

Hadith 7362 (2933):

أبو كامل قال: «حدثنا حماد وهو ابن زيد عن أبي ثور، وحدثنا مهمج بن عباس: حثنا حاييم بعني ابن إسماعيل، عن موسى بن عقبة، كلاهما عن نافع، عن ابن عمر على النبي ﷺ بعينه.

Hadith 7363 (2933):

النبي ﷺ قال: "لم يكون النبي ﷺ موحدهم، ولم يكون النبي ﷺ بن بشار قالا: حثنا مهمج بن جعفر، حثنا سمعت عن قنادة قال: سمعت أنس بن مالك قال: قال رسول الله ﷺ: "ما من بني إلدا، إلا وقعد أنذر أمته الأغور الكذاب، إلا إنه أغور، وإن ربكم غزلا، غزلا، ليس باغور، ومكتوب بين عينيه كف رأي".

Hadith 7364 (2933):

أنبأنا ابن المتنى وابن بشر، واللفظ لابن المتنى قالا: حثنا معاذ بن هشام، حدثنا أبي عن قنادة، حثنا أنس بن مالك، أن النبي ﷺ قال: "الدجال مكتوب بين عينيه، كف رأي".
It was narrated that Anas bin Mâlik said: "The Messenger of Allah ﷺ said: 'The Dajjâl is blind in one eye, and between his eyes is written, disbeliever.' Then he spelled it out, Kâf, Fâ, Râ, 'and every Muslim will read it.'"

It was narrated that Hudhaifah said: "The Messenger of Allah ﷺ said: 'The Dajjâl is blind in his left eye and has thick hair. He has garden and fire with him, but his fire is a garden and his garden is fire.'"

It was narrated that Hudhaifah said: "I know what the Dajjâl will have with him. He will have two flowing rivers, one that appears to the eye to be clear water, and one that appears to the eye to be flaming fire. If anyone sees that, let him go to the river which he thinks is fire and close his eyes, then lower his head and drink from it, for it is cool water. The Dajjâl has one blind eye, with a layer of thick skin over it, and between his eyes is written..."
disbeliever, which every believer will read, whether he is literate or illiterate.

[7368] 106 - (...) It was narrated from Hudhaifah that the Prophet ﷺ said concerning the Dajjāl: “He will have water and fire with him, but his fire is cool water and his water is fire, so do not destroy yourselves.”

[7369] (2935) Abū Mas‘ūd said: “I heard it from the Messenger of Allah ﷺ: “And ‘Uqbah said to him: ‘Tell me what you heard from the Messenger of Allah ﷺ about the Dajjāl.’ He said: (The Prophet ﷺ said:) ‘The Dajjāl will emerge, and he will have with him water and fire. As for that which the people will think is water, it will be burning fire, and as for that which the people will think is fire, it will be sweet, cool water. Whoever among you sees that, let him plunge into that...”
which he thinks is fire, for it is sweet, cool water.”

‘Uqbah said: “I also heard it” – confirming what Hudhaifah said.

[7371] 108 - (...) It was narrated that Rib‘î bin Hirâsh said: “Hudhaifah and Abû Mas‘ûd met, and Hudhaifah said: ‘I am more knowledgeable about what the Dajjâl will have with him. He will have a river of water and a river of fire, but that which you think is fire is water, and that which you think is water is fire. Whoever among you sees that and wants the water, let him drink from that which he thinks is fire, for he will find it to be water.”

Abû Mas‘ûd said: “This is what I heard the Messenger of Allah ﷺ say.”

[7372] 109 - (2936) It was narrated that Abû Salamah said: I heard Abû Hurairah say: The Messenger of Allah ﷺ said: “Shall I not tell you about the Dajjâl, something which no Prophet told his people? He is one eyed, and he will bring with
him something like Paradise and the Fire, but the one which he says is Paradise will be the Fire. I warn you of him as (Prophet) Nūh warned his people of him."

[7373] 110 - (2937) It was narrated that An-Nawwâs bin Sam‘ân said: “The Messenger of Allâh mentioned the Dajjâl one morning, sometimes describing him as insignificant and sometimes describing him as significant, until we thought that he was in the cluster of date palms. When we went to him in the evening, he could see that in our faces and he said: ‘What is the matter with you?’ We said: ‘O Messenger of Allâh, you mentioned the Dajjâl this morning, sometimes describing him as insignificant, and sometimes describing him as significant, until we thought that he was in the cluster of date palms.’ He said: ‘It is something other than the Dajjâl that I fear most for you. If he emerges while I am among you, I will deal with him on your behalf, and if he emerges when I am not among you, then each man must deal with him on his own behalf. Allâh will take care of every Muslim on my behalf."

‘He is a young man with curly hair, and his eye is blind. He most resembles ‘Abdul-'Uzza bin Qâtan. Whoever among you sees him, let him recite the opening
Verses of Sūrat Al-Kahf over him. He will emerge in a place between Ash-Shām and Al-‘Irāq, and will spread mischief right and left. O slaves of Allāh, be steadfast.

“We said: ‘O Messenger of Allāh, how long will he stay on earth?’ He said: ‘Forty days; a day like a year, a day like a month, a day like a week, and the rest of the days like your days.’ We said: ‘O Messenger of Allāh, on that day which is like a year, will the Salāt (prayers) of one day be sufficient for us?’ He said: ‘No. Calculate the time (for prayer).’ We said: ‘O Messenger of Allāh, how quickly will he travel through the land?’ He said: ‘Like a cloud driven by the wind. He will come to a people and call them, and they will believe in him, and respond to his call. Then he will command the sky, and it will rain, and he will command the earth, and it will bring forth produce. Their herds will come back to them in the evening with their humps as high as they ever were, and their udders full, and their flanks stretched.

‘Then he will come to another people and call them, and they will reject what he says, so he will leave them, and they will be afflicted with drought, with none of their wealth in their hands. He will pass by ruins and say: “Bring forth your treasure,” and its treasure will follow him like a
swarm of bees. Then he will call a man brimming with youth and strike him with a sword, cutting him in two. He will place the pieces as far apart as a target is from an archer, then he will call him, and he will come with his face gleaming and laughing.

“Then while he is like that, Allâh will send Al-Masîh the son of Mariam, peace be upon him who will descend to the white minaret in the east of Damascus, wearing two Mahrûdîh garments, placing his hands on the wings of two angels. When he lowers his head it (water) will drip, and when he raises it, it will scatter drops like pearls. Every disbeliever whom his breath reaches will die, and his breath will reach as far as he can see.

“He will pursue him (the Dajjâl) until he catches him at the gate of Ludd (Lydda), and kills him. Then some people whom Allâh has protected will come to Eîsâ bin Mariam, and he will wipe their faces and inform them of their ranks in Paradise. While they are like that, Allâh will reveal to Eîsâ, peace be upon him: “I have brought forth some slaves of Mine against whom no one will be able to fight; take My slaves to safety in At-Tûr.”

“And Allâh will send Ya’jüj and Ma’jüj, who will swarm down from every slope. The first of them will pass by the Lake of

[1] Garments dyed with Wars and then with Saffron after that.
Tiberias and will drink what is in it, and the last of them will pass it and say: “There was once water here.” Then ‘Eisâ the Prophet of Allâh and his companions will be besieged, until the head of the bull of one of them will seem better than one hundred Dînâr to one of you today. The Prophet of Allâh, ‘Eisâ and his companions will besiege [Allâh], and Allâh will send worms in their necks, and in the morning, they will all perish as one. Then the Prophet of Allâh ‘Eisâ and his companions will come down to the earth, and they will not find a spot the size of a handspan on earth that is not filled with their putrefaction and stench. The Prophet of Allâh, ‘Eisâ, and his companions will besiege Allâh, and Allâh will send birds like the necks of Bactrian camels, which will carry them and throw them wherever Allâh wills. Then Allâh will send rain which will not be kept out by any house of clay or hair; it will wash the earth and leave it like a mirror. Then it will be said to the earth: “Bring forth your fruits and restore your blessing.” On that day a group of people will eat from a pomegranate and shelter beneath its skin. Milk will be blessed until a milch camel will be sufficient for a crowd of people, and a milch cow will be sufficient for a tribe of people, and a milch sheep will be sufficient for a family of people.
Then while they are like that, Allâh will send a pleasant wind which will seize them beneath their armpits, taking the soul of every believer and every Muslim. The most evil of people will be left, and they will fornicate like donkeys, and upon them the Hour will come.”

[7374] 111 - (...) It was narrated by ‘Alî bin Hûjra As-Sâ’î, a Ḥadîth similar to the narration of ‘Abdur-Rahmân bin Yazîd bin Jâbir (no. 7373), with this chain of narrators. And after saying: “There was once water here” he added: “Then they will march until they come to the mountain of Khâmar, which is the mountain of Bâit Al-Maqdis, and they will say: ‘We have killed those who are on earth; now let us kill those who are in heaven.’ They will shoot their arrows into the sky, and Allâh will send their arrows back to them smeared with blood.”

In the report of Ibn Hûjra it says: “I have sent down some slaves of Mine, against whom no one will dare to fight.”

Chapter 21. Description Of Ad-Dâjjâl; Al-Madinah Is Forbidden To Him; He Will Kill A Believer And Bring Him Back To Life

[7375] 112 - (2938) Abû Sa’eed Al-Khudrî said: “One day the
Messenger of Allah ﷺ spoke to us at length about the Dajjâl. Among what he told us he said: ‘He will come, but it will be forbidden to him to enter the mountain passes of Al-Madinah. So he will go to the barren tracts near Al-Madinah, and on that day, a man will go out to him who is the best of mankind, or one of the best of mankind, and he will say to him: “I bear witness that you are the Dajjâl of whom the Messenger of Allah ﷺ spoke.” The Dajjâl will say: “If I kill this man and bring him back to life, do you think that you will have any doubts about the matter?” They will say: “No.” So he will kill him then bring him back to life, and when he is brought back to life, he will say: “By Allâh, I was never more certain of you than I am now.”’ He said: ‘The Dajjâl will want to kill him but he will not be able to do so.”’

[7376] (...) A similar report (as Hadîth no. 7375) was narrated from Az-Zuhri with this chain of narrators.
It was narrated that Abū Sa‘eed Al-Khudrī said: ‘The Dajjāl will emerge, and a man from among the believers will go towards him, and he will be met by armed men – the armed men of the Dajjāl. They will say to him: “Where are you going?” He will say: “I am going to this one who has emerged.” They will say to him: “Don’t you believe in our lord?” He will say: “There is nothing hidden about our Lord.” They will say: “Kill him.” They will say to one another: “Didn’t your lord forbid you to kill anyone without his consent?” So they will take him to the Dajjāl, and when the believer sees him, he will say: “O people, this is the Dajjāl whom the Messenger of Allāh ﷺ mentioned.” The Dajjāl will order that he be made to lie on his stomach, on the ground. He will say: “Take him and strike him on the head,” and he will be beaten severely on his back and stomach. Then he will say: “Don’t you believe in me?” He will say: “You are the false Messiah.” Then it will be ordered that he be cut in two with a saw, from the middle of his head to between his legs. Then the Dajjāl will walk between the two pieces and will say to him: “Get up,” and he will stand up straight. Then he will say to him: “Do you
believe in me?” He will say: “It has only made me more certain about you.” Then he will say: “O people, he will not do it to anyone after me.” Then the Dajjāl will take hold of him to slaughter him, but the area between his neck and collar bone will be turned into copper, and he will not be able to harm him. Then he will take hold of his hands and feet, and throw him, and the people will think that he threw him into the Fire, but he will be thrown into Paradise.”

The Messenger of Allāh ﷺ said: “This will be the greatest of martyrs before the Lord of the Worlds.”

Chapter 22. Ad-Dajjāl Is Very Insignificant Before Allāh

[7378] 114 - (2939) It was narrated that Al-Mughīrah bin Shuʿbāh said: “No one asked the Prophet ﷺ about the Dajjāl more than I did. He (ﷺ) said: ‘Why are you worried about him? He will not harm you.’ I said: ‘O Messenger of Allāh, they say that he will have food and rivers with him.’ He said: ‘He is too insignificant before Allāh for that.’”
It was narrated that Al-Mughirah bin Shu'bah said: “No one asked the Prophet about the Dajjāl more than I did. He (ﷺ) said: ‘Why do you keep asking?’ I said: ‘They say that he will have mountains of bread and meat, and a river of water.’ He said: ‘He is too insignificant before Allāh for that.’”

A Hadīth like that of Ibrāhim bin Humaid (no. 7378) was narrated from Ismā'īl with this chain of narrators.

Chapter 23. The Emergence Of Ad-Dajjāl And His Stay On Earth, And The Descent Of ‘Eisā Who Will Kill Him. The Death Of The People Of Goodness And Faith, And The Survival Of The Worst Of People, And Their Idol-Worship. The Trumpet Blast, And The Resurrection Of Those Who Are In Their Graves

Ya'qūb bin ‘Āṣim bin ‘Urwah bin Mas'ūd Ath-Thaqafi said: “I heard...
‘Abdullâh bin ‘Amr, when a man came to him and said: ‘What is this Hadîth that you are narrating? You say that the Hour will begin when such and such happens.’ He said: ‘Subhân Allâh – or Lâ ilâha illallah!’ – or similar words. ‘I have almost decided that I will never narrate anything to anyone. I only said that after a short time you will see a major event, the Ka’bah will be burned. And such and such will happen, and such and such will happen.’ Then he said: ‘The Messenger of Allâh ﷺ said: “The Dâjjâl will appear among my Ummah, and he will stay for forty.” I do not know if it is forty days, or forty months, or forty years. “Then Allâh will send ‘Eisâ bin Mariam, who looks like ‘Urwhâ bin Mas’ûd, and he will pursue him and kill him. Then the people will remain for seven years, with no enmity between any two people. Then Allâh will send a cool wind from the direction of Ash-Shâm, and there will be no one left on the face of the earth in whose heart there is a speck of goodness or faith, but it will grab him. Even if one of you were to enter the heart of a mountain, it would enter upon him unit it grabs him.”’

“He said: ‘I heard it from the Messenger of Allâh ﷺ, who said: “There will be left the most evil of people, who will be as careless as birds, and as cruel as wild
animals. They will not acknowledge any good or denounce any evil. Then the Shaitân will appear to them and will say: ‘Will you not listen to me?’ They will say: ‘What do you command us to do?’ He will command them to worship idols, but despite that, they will have ample provision and a good life.

“Then the Trumpet will be blown, and no one will hear it but he will tilt his head to one side. The first one to hear it will be a man who is fixing the trough for his camels. He will swoon, and all the people will swoon. Then Allâh will send” – or send down – “rain like moisture or a shadow” – Nu‘mân (a sub narrator) is the one who was not sure – “and the bodies of the people will grow from it.

“Then it (the Trumpet) will be blown a second time, and they will be standing, and looking around. Then it will be said: ‘O people, go to your Lord; stop them, for they must be asked.’ Then it will be said: ‘Send forth those who are destined for the Fire.’ It will be said: ‘How many?’ It will be said: ‘Out of every thousand, nine hundred and ninety nine.’ That is the Day that will make the children grey-headed,[1] and that is the Day when the Shin shall be laid bare.”*[2]
Ya'qūb bin 'Asim bin 'Urwah bin Mas'ūd said:
I heard a man say to 'Abdullāh bin 'Amr: You say that the Hour will begin at such and such a time. He said: I almost decided never to narrate anything to you. All I said was that after a short while you will see a major event, which turned out to be the burning of the Ka'bah. Shu'bah (a sub narrator) said: "This, or something similar."

'Abdullāh bin 'Amr said: The Messenger of Allāh ﷺ said: "The Dajjāl will emerge among my Ummah..." and he quoted a Hadīth like that of Mu'ādh (no. 7381), and he said in his Hadīth: "There will be no one left on the face of the earth in whose heart there is faith the weight of a speck, but it will cause him to die."

Muḥammad bin Ja'far said: "Shu'bah narrated it to me with this chain of narrators several times, and I read it out to him."

It was narrated that 'Abdullāh bin 'Amr said: "I memorized a Hadīth from the Messenger of Allāh ﷺ that I have not forgotten yet. I heard the Messenger of Allāh ﷺ say: 'The first signs of the appearance (of the Dajjāl) will be the rising of the sun from its place of setting, and the emergence of the Beast to the people in the forenoon. Whichever of them appears first, the other will follow soon after.'"
It was narrated that Abū Zur‘ah said: “Three Muslim individuals sat before Marwân bin Al-Hakam in Al-Madinah, and they heard him say – concerning the signs – that the first of them would be the emergence of the Dajjâl. ‘Abdullâh bin ‘Amr said: ‘Marwân did not say anything (of merit). I memorized a Hadîth from the Messenger of Allâh ﷺ that I have not forgotten yet. I heard the Messenger of Allâh ﷺ say...’” and he mentioned a similar report (as Hadîth no. 7383).

It was narrated that Abû Zur‘ah said: “They discussed the Hour in the presence of Marwân, and ‘Abdullâh bin ‘Amr said: ‘I heard the Messenger of Allâh ﷺ say...’” a similar Hadîth, (as no. 7383) but he did not mention forenoon.

Chapter 24. The Story Of Al-Jassâsah
me a Hadîth that you heard directly from the Messenger of Allâh ﷺ.” She said: “If you wish, I will do that.” He said to her: “Yes, tell me.” She said: “I married Ibn Al-Mughîrâh, who was one of the best young men of the Quraish at that time, but he fell as a martyr at the beginning of Jihâd with the Messenger of Allâh ﷺ. When I became a widow, ‘Abdur-Rahmân bin ‘Awf proposed marriage to me, so did a group of the Companions of Muḥammad ﷺ, and the Messenger of Allâh ﷺ proposed to me on behalf of his freed slave Usâmah bin Zaid.

“I had been told that the Messenger of Allâh ﷺ had said: ‘Whoever loves me, let him love Usâmah.’ So when the Messenger of Allâh ﷺ spoke to me, I said: ‘My affairs are in your hand. Marry me to whomever you wish.’ He said: ‘Go to Umm Sharîk.’ Umm Sharîk was a rich lady of the Ansâr who spent a great deal in the cause of Allâh and entertained many guests. I said: ‘I will do that.’ He said: “Do not do that, for Umm Sharîk is a woman who has many guests, and I would not like your head cover to fall down or your calf to become uncovered by your garment, and the people to see something that you do not like them to see. Go instead to your cousin, ‘Abdullâh bin ‘Amr bin Umm Maktûm.’ He was a man from Banû Fîhr, Fîhr of Quraish,
and he was from the same clan as mine. So I went to him.

“When my ‘Iddah ended, I heard the voice of the caller, the caller of the Messenger of Allāh (ﷺ), saying: ‘As-salātu jāmi‘ah (prayer is being gathered for),’ so I went out to the Masjid and I prayed with the Messenger of Allāh (ﷺ). I was in the women’s row that was closest to the people. When the Messenger of Allāh (ﷺ) had finished his prayer, he sat on the Minbar and he was smiling. He said: ‘Let each person stay in the place where he just prayed.’ Then he said: ‘Do you know why I called you together?’ They said: ‘Allāh and His Messenger know best.’

“He said: ‘By Allah, I did not call you together for something good, or for some alarming news. I have called you together because Tamīm Ad-Dārī who was a Christian, and he came and swore allegiance, and he became a Muslim. He told me something which agrees with what I was telling you about Al-Masīh Ad-Dajjāl.

‘He told me that he sailed in a ship with thirty men of (the tribe of) Lakhm and Judhām and they were tossed by the waves of the sea for a month. Then they came to an island at sunset. They sat in a small rowing boat and landed on that island. They were met by a beast with a great deal of hair,
and they could not distinguish his face from his back because he was so hairy. They said: “Woe to you, what are you?” It said: “I am Al-Jassāsah.” They said: “What is Al-Jassāsah?” It said: “O people, go to this man in the monastery for he is keen to know about you.” He said: When it named a man for us, we were afraid of it lest it be a devil. Then we set off, rushing, until we came to that monastery, where we found the largest man we had ever seen, bound strongly in chains with his hands tied to his neck, and his legs bound from the knees to the ankles with iron shackles. We said: “Woe to you, who are you?” He said: “You will soon find out about me; tell me who you are.” They said: “We are people from Arabia who embarked on a ship, but the sea became wild, and the waves tossed us about for one month, then they brought us to this island of yours. We took to the rowing boats and landed on this island. We were met by a beast with a great deal of hair, and we could not tell his front from his back, because he was so hairy. We said: ‘Woe to you, what are you?’ It said: ‘I am Al-Jassāsah.’ We said: ‘What is Al-Jassāsah?’ It said: ‘Go to this man in the monastery for he is keen to know about you.’ So we came rushing to you and we fled from it
because we could not be sure that it was not a devil.’”

‘He (that chained person) said: Tell me about the date-palm trees of Baisân. We said: What do you want to know about them? He said: I am asking you whether these trees bear fruit. We said: Yes. He said: Soon they will not bear fruit. He said: Tell me about the lake of Tabariyyah (Tiberias). We said: What do you want to know about it? He said: Is there water in it? They said: There is a great deal of water in it. He said: Soon it will dry up. Then he said: Tell me about the spring of Zughar. They said: What do you want to know about it? He said: Is there water in the spring, and do the people grow crops with the water of the spring? We said to him: Yes, there is plenty of water in it, and the people grow crops with its water. He said: Tell me about the Prophet of the unlettered; what has he done? We said: He has left Makkah and has settled in Yathrib (Al-Madînah). He said: Do the Arabs fight against him? We said: Yes. He said: How did he deal with them? We told him that he had prevailed over the ‘Arabs in his vicinity, and they had shown obedience to him. He said to us: Has it really happened? We said: Yes.

‘He said: If it is so, that is better for them, that they show
obedience to him. Now I will tell you about myself. I am Al-Masîh Ad-Dajjâl, and soon I will be given permission to emerge. So I will come out and travel in the land, and will not spare any town but I will stay for forty nights, except Makkah and Taibah (Al-Madînah). They are both forbidden to me; every time I try to enter one of them, I will be met by an angel with a sword in his hand, who will bar my way, and on every route there will be angels guarding it.”

She said: “Then the Messenger of Allâh ﷺ struck the Minbar with his staff and said: ‘This is Taibah, this is Taibah, this is Taibah,’ meaning Al-Madînah. ‘Did I not tell you this before?’ The people said: ‘Yes.’ (The Prophet ﷺ said:) ‘I liked the story of Tamîm because it agrees with what I used to tell you about him, and about Makkah and Al-Madînah. But he is in the sea of Ash-Shâm or the Yemeni sea. No, rather he is in the east, he in the east, he is in the east,’ and he pointed towards the east with his hand.” She said: “I memorized this from the Messenger of Allâh ﷺ.”

[7387] 120 - (…) Ash-Sha’bi said: “We entered upon Fâtîmah bint Qais, and she offered us the kind of fresh dates that are called Ibn Tab, and she gave us Sawiq Sulît to drink. I asked her about
the woman who has been thrice divorced – where should she observe her ‘Iddah? She said: ‘My husband divorced me three times, and the Messenger of Allâh ﷺ gave me permission to observe my ‘Iddah among my family. Then the call was given to the people: “Prayer is being gathered for,” so I went out with the people.’ She said: ‘I was in the front row of the women, the row that was nearest the back row of the men. I heard the Prophet ﷺ speaking from the Minbar. He said: “The cousins of Tamîm Ad-Dari traveled by sea...” and he quoted the Hadîth (similar to no. 7387) and added: “It is as if I can see the Prophet ﷺ, pointing at the ground with his stick and saying: ‘This is Taibah,’ meaning Al-Madinah.”

[7388] 121 - (...) It was narrated that Fâtimah bint Qais said: “Tamîm Ad-Dari came to the Messenger of Allâh ﷺ, and he told the Messenger of Allâh ﷺ that he had traveled by sea, and the ship had lost its way, and landed at an island. He went out to it seeking water, and he met a person who was dragging his hair...” and he (the sub narrator) narrated the Hadîth (similar to no. 7387), and he said in it: “If permission is given to me to
emerge, I will cover the whole land, except Taibah.' The Messenger of Allah brought him out to the people and told them, and he said: 'This is Taibah, and that is the Dajjâl.'"

[7389] 122 - (...) It was narrated from Fâtimah bint Qais that the Messenger of Allah sat on the Minbar and said: "O people, Tamîm Ad-Diri told me that some of his people were on the sea, in a ship of theirs, and it capsized. Some of them rode on one of the planks of the ship and came to an island in the sea..." and he quoted the Hadith (similar to no. 7387).

[7390] 123 - (2943) Anas bin Mâlik said: "The Messenger of Allah said: 'There is no part of the land that the Dajjâl will not enter, except Makkah and Al-Madinah; there is no route into them but there are angels in ranks, guarding them. He will halt in a wasteland, and Al-Madinah will be shaken with three earthquakes, and every disbeliever and hypocrite will go out to him from it.'"
It was narrated from Anas that the Messenger of Allâh ﷺ said... and he mentioned a similar report (as Hadîth no. 7390) except that he said: “He will come to the wasteland of Al-Juruf and pitch his tent.” And he said: “Every hypocrite, male and female, will go out to him.”

Chapter 25. The Rest Of The Ahadîth About The Dajjâl

It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: “Seventy thousand of the Jews of Išbahân will follow the Dajjâl, wearing Tayâlisahs (Persian shawls).”

Umm Sharîk narrated that she heard the Prophet ﷺ say: “The people will flee from the Dajjâl in the mountains.” Umm Sharîk said: “O Messenger of Allâh, where will the Arabs be on that day?” He said: “They will be few in number.”
It was narrated from Ibn Juraij with this chain of narrators.

It was narrated that a number of people, including Abû Ad-Dahmâ' and Abû Qatadâh, said: We used to pass by Hishâm bin 'Allam on our way to 'Imrân bin Hua'ain. He said one day: You pass by me to go to some men who did not spend more time in the presence of the Messenger of Allah (ﷻ) than I, and they do not have more knowledge of his Hadîth than I. I heard the Messenger of Allah (ﷺ) say: “Between the creation of Adam and the onset of the Hour there is no creation that has more impact than the Dajjâl.”

It was narrated from 'Humaid bin Hilâl, that three of his people, including Abû Qatâdâh, said: “We used to pass by Hishâm bin 'Amîr on our way to 'Imrân bin Hua'ain...” a Hadîth like that of 'Abdul-'Azîz bin Mukhtâr (no. 7395), except that he said: “a matter of greater impact than the Dajjâl.”
[7397] 128 - (2947) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Hasten to do good deeds before six things happen: The rising of the sun from its place of setting, the smoke, the Dajjâl, the Beast, the personal affair of one of you (i.e., death) and the general affair (i.e., the Day of Resurrection).”

[7398] 129 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: “Hasten to do good deeds before six things happen: The Dajjâl, the smoke, the Beast of the earth, the rising of the sun from its place of setting, the general affair (i.e., the Day of Resurrection) or the personal affair of one of you (i.e., death).”

[7399] (...) A similar report (as no. 7398) was narrated from Qatâdah with this chain of narrators.

Chapter 26. The Virtue Of Worship At Times Of Turmoil

[7400] 130 - (2948) Ma’qil bin Yasâr narrated that the Prophet ﷺ said: “Worship during Al-Harj (killing) is like emigrating (Hijrah) to me.”
Hammâd narrated a similar report (as Hadîth no. 7400) with this chain of narrators.

Chapter 27. The Approach Of The Hour

It was narrated from ‘Abdullâh that the Prophet ﷺ said: "The Hour will not come except upon the most evil of people."

Sahl said: "I heard the Prophet ﷺ pointing with his finger that is next to the thumb and his middle finger, saying: 'The Hour and I have been sent like this.'"
[7404] 133 - (2951) Anas bin Malik said: “The Messenger of Allah ﷺ said: ‘The Hour and I have been sent like these two.’”

[7405] 134 - (...) Shu'bah said: “I heard Qatâdah and Abû At-Tayyâh narrate that they heard Anas narrate, that the Messenger of Allah ﷺ said: ‘The Hour and I have been sent like this,’” and Shu'bah held his forefinger and middle finger up together.

[7406] (...) This was narrated from Anas from the Prophet ﷺ (a similar Hadîth as no. 7405).

[7407] (...) A similar Hadîth (as no. 7405) was narrated from Anas, from the Prophet ﷺ.
It was narrated that Anas said: “The Messenger of Allâh ﷺ said: ‘The Hour and I have been sent like these two,’ and he held his forefinger and middle finger together.”

‘Aishah said: “When the Bedouin came to the Messenger of Allâh ﷺ, they would ask him about the Hour: ‘When will the Hour be?’ He looked at the youngest of them and said: ‘If this one lives, he will not grow very old before your Hour comes to you.”

It was narrated from Anas that a man asked the Messenger of Allâh ﷺ: “When the Bedouin came to the Messenger of Allâh ﷺ, they would ask him about the Hour: ‘When will the Hour be?’ He looked at the youngest of them and said: ‘If this one lives, he will not grow very old before your Hour comes to you.”

It was narrated from Anas that a man asked the Prophet ﷺ: “When will the Hour come?” The Messenger of Allâh ﷺ remained silent for a while, then
he looked at a boy who was in front of him, from (the tribe of) Azd Shanû‘ah, and said: “If he lives, he will not grow old before the Hour comes.”

Anas said: “That boy was of my age at that time.”

[7412] 139 - (...) It was narrated that Anas said: “A young boy of Al-Mughîrah bin Shu‘bah passed by, who was of my age. The Prophet ﷺ said: “If he lives long, he will not grow old before the Hour comes.”

[7413] 140 - (2954) It was narrated from Abû Hurairah that the Prophet ﷺ said: “The Hour will come when a man is milking his she-camel, and the vessel will not reach his mouth before it comes, and two men will be bargaining over a garment, and their transaction will not be completed before the Hour comes, and a man will be fixing his water tank, and he will hardly have set it right before the Hour comes.”

Chapter 28. Between The Two Blasts (Of The Trumpet)

[7414] 141 - (2955) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said:
'Between the two Trumpet blasts there will be forty.'" They said: "O Abû Hurairah, forty days?" He said: "I cannot say." They said: "Forty months?" He said: "I cannot say." They said: "Forty years?" He said: "I cannot say. Then Allah will send down water from the sky, and they will grow as herbs grow."

He said: "There is no part of man that will not decay, except a single bone which is the tailbone. From it he will be recreated on the Day of Resurrection."

[7415] 142 - (...) It was narrated from Abû Hurairah that the Messenger of Allah ﷺ said: "All of the son of Adam will be consumed by the earth, except the tailbone. From it he was created and from it he will be recreated."

[7416] 143 - (...) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allah ﷺ, and he mentioned a number of Ahadith including the following: 'The Messenger of Allah ﷺ said: 'In man there is a bone which the earth will not consume, and from it he will be recreated on the Day of Resurrection.' They said: 'Which bone is it, O Messenger of Allah?' He said: 'The tail bone.'"
53. The Book Of Asceticism (Az-Zuhd) And Heart-Softening Reports

Chapter... This World Is A Prison For The Believer And A Paradise For The Disbeliever

[7417] 1 - (2956) It was narrated that Abu Hurairah said: “The Messenger of Allah سُنِّى said: ‘This world is a prison for the believer and a paradise for the disbeliever.’”

[7418] 2 - (2957) It was narrated from Jabir bin Abdullah that the Messenger of Allah سُنِّى passed through the marketplace, coming in from part of Al-'Aliyah, and the people were around him. He passed by a dead lamb with very small ears, and he took hold of its ear and said: “Who among you would like to have this for a Dirham?” They said: “We would not like to have it for anything; what would we do with it?” He said: “Would you like to own it?” They said: “By Allah, even if it were alive, it has a defect because its ears are too small, so how about if it is dead?” He said: “By Allah, this world is more insignificant to Allah than this is to you.”
[7419] (…) A similar report (as Hadîth no. 7418) was narrated from Jâbir, from the Prophet ﷺ, except that in the Hadîth of Ath-Thaqafi (it says): “Even if it were alive, the smallness of its ears is a defect.”

[7420] 3 - (2958) It was narrated from Muṭṭarīf that his father said: “I came to the Prophet ﷺ when he was reciting: “The mutual rivalry (for piling up of worldly things) diverts you”,[1] and he said: “The son of Ādām says: ‘My wealth, my wealth.’ He said: ‘O son of Ādām, do you have anything of your wealth but that which you consume and use up, or you wear and it wears out, or you give it in charity and send it forward?’”

[7421] (…) It was narrated from Muṭṭarīf that his father said: “I came to the Prophet ﷺ…” and he narrated a Hadîth like that of Hammâm (no. 7420).

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[7422] 4 - (2959) It was narrated from Abū Hurairah that the Messenger of Allâh ﷺ said: “A man says: ‘My wealth, my wealth,’ but all he has of his wealth is three things: what he consumes and it is used up, what he wears and it wears out, and what he gives and it is stored up. As for everything else, he will depart and leave it for other people.”

[7423] (...) Al-‘Alâ’ bin ‘Abdur-Rahmân narrated it with this chain of narrators (a Hadîth similar to no. 7422).

[7424] 5 - (2960) It was narrated that ‘Abdullâh bin Abî Bakr said: “I heard Anas bin Mâlik say: ‘Three things follow the deceased; two of them return and one remains. He is followed by his family, his wealth and his deeds. Then his family and his wealth return and his deeds remain (with him).’”

[7425] 6 - (2961) It was narrated that ‘Amr bin ‘Awf – who was the ally of Banû ‘Amir bin Lu’ayy, and was present at (the battle of) Badr with the Messenger of Allâh ﷺ – said that the
Messenger of Allâh ﷺ sent Abû ‘Ubaidah bin Al-Jarrâh to Bahrain to bring the Jizyah, as the Messenger of Allâh ﷺ had made a peace treaty with the people of Bahrain, and he appointed Al-‘Alâ’ bin Al-Hadramî as their governor. Abû ‘Ubaidah brought wealth from Bahrain, and the Anṣâr heard that Abû ‘Ubaidah had arrived. They prayed Fajr with the Messenger of Allâh ﷺ, and when the Messenger of Allâh ﷺ finished his prayer, they came to him. The Messenger of Allâh ﷺ smiled when he saw them, then he said: “I think you have heard that Abû ‘Ubaidah has brought something from Bahrain.” They said: “Yes, O Messenger of Allâh.” He said: “Be of good cheer, and be hopeful of that which will make you happy. By Allâh, it is not poverty that I fear for you, rather what I fear for you is that worldly riches may be given to you as they were given to those who came before you, and you will compete for them with one another as they competed with one another, and you will be destroyed as they were destroyed.”

[7426] (…) A similar Hadîth (as no. 7425) was narrated from Az-Zuhrî with the chain of Yûnus, except that in the Hadîth of Šâlih it says: “…and it will destroy you as it destroyed them.”
It was narrated from 'Abdullâh bin 'Amr bin Al-'As that the Messenger of Allâh ﷺ said: “When you prevail over the Persians and Byzantines, how will you be, O people?” ‘Abdur-Rahmân bin 'Awf said: “We will say what Allâh has commanded us.” The Messenger of Allâh ﷺ said: “Or will you say something other than that. You will compete with one another, then feel jealous of one another, then forsake one another, then bear enmity against one another, and the like, then you will go to the poor among the Muhâjirûn and appoint some of them as leaders of others.”

It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “If one of you looks at someone who has been given more wealth and physical beauty than he has, let him then look at one who has been given less.”
A Hadîth like that of Abû Az-Zinnâd (no. 7428) was narrated from Abû Hurairah from the Prophet ﷺ.

It was narrated that Abû Hurairah said: "The Messenger of Allah ﷺ said: 'Look at the one who is at a lower level than you, and do not look at the one who is above you, for that may keep you from scorning the blessing of Allah.'"

Abû Hurairah narrated that he heard the Prophet ﷺ say: "There were three men of the Children of Israel, a leper, a bald man and a blind man. Allâh wanted to test them so He sent an angel to them. He came to the leper and..."
said: ‘What thing is dearest to you?’ He said: ‘A beautiful color and beautiful skin, and to be rid of that which makes me detestable in people’s eyes.’ He touched him, and that which repelled people was cured, and he was given a beautiful color and beautiful skin. Then he said: ‘What kind of wealth is dearest to you?’ He said: ‘Camels’ – or ‘cows.’” – Ishâq (a sub narrator) was not sure, but either the leper or the bald man said camels, and the other said cows – “He was given a bulging pregnant she-camel, and he said: ‘May Allah bless it for you.’ Then he went to the bald man and said: ‘What thing is dearest to you?’ He said: ‘Beautiful hair, and to be rid of that which makes me detestable in people’s eyes.’ He touched him and it was cured, and he was given beautiful hair. He said: ‘What kind of wealth is dearest to you?’ He said: ‘Cattle.’ So he was given a pregnant cow. He said: ‘May Allah bless it for you.’ Then he came to the blind man and said: ‘What thing is dearest to you?’ He said: ‘For Allah to restore my sight so that I may see the people.’ He touched him, and Allah restored his sight. He said: ‘What kind of wealth is dearest to you?’ He said: ‘Sheep.’ So he was given a pregnant sheep. (Time passed and) the animals produced plenty of offspring, and
one had a valley full of camels, one had a valley full of cattle and one had a valley full of sheep.

"Then he (the angel) came to the leper in his previous form and said: 'I am a poor man and I have lost my provisions and lost my way, and there is no one to help me reach my destination today except Allâh, and then you. I am asking you, by the One Who gave you this beautiful color, beautiful skin, and wealth – for a camel to carry me on my journey.' He said: 'I have many duties.' He said: 'It is as if I know you. Were you not the leper whom people regarded as detestable, a poor man to whom Allâh gave wealth?' He said: 'No; I inherited this wealth from my great forefathers.' He said: 'If you are lying, then may Allâh put you back as you were.'

"Then he came to the bald man in his previous form, and said to him what he had said to the leper, and he replied as the leper had replied. He said: 'If you are lying, then may Allâh put you back as you were.'

"Then he came to the blind man in his previous form, and said: 'I am a poor man, and a wayfarer. I have lost my provisions and lost my way, and there is no one to help me reach my destination today except Allâh, and then you. I am asking you, by the One Who restored to you your sight, for a sheep that will help me on my
journey.’ He said: ‘I was blind, then Allah restored to me my sight. Take whatever you want, and leave whatever you want, for by Allah, I will not expect you to pay back anything that you take in the Name of Allah.’ He said: ‘Keep your wealth, for you were being tested, and Allah is pleased with you, and angry with your two companions.”

[7432] 11 - (2965) ‘Amir bin Sa’d said: “Sa’d bin Abi Waqqâs was with his camels, when his son ‘Umar came to him. When Sa’d saw him, he said: ‘I seek refuge with Allah from the evil of this rider.’ Then he dismounted, and said to him: ‘You are busy with your camels and sheep, and you have left the people contending with one another for kingship?’ Sa’d struck him on the chest, and said: ‘Be quiet! I heard the Messenger of Allah say: Allah loves the slave who is pious, independent of means and hidden from the people.’”

[7433] 12 - (2966) Sa’d bin Abi Waqqâs said: “By Allah, I was the first man among the Arabs to shoot an arrow in the cause of Allah. We were on a campaign with the Messenger of Allah, and we had no food to eat but
the leaves of *Al-Ḥublah* and this *As-Samur* (desert trees), and one of us would excrete stool like a sheep. And now Banū Asad are teaching me about my religion, in which case I must have been doomed and misguided.

[7434] 13 - (...) It was narrated from Ismâ’il bin Abī Khâlid with this chain (a *Hadîth* similar to no. 7433). He said: ‘...Until one of us would excrete stool like a goat, with nothing mixed in it...’

[7435] 14 - (2967) It was narrated that Khâlid bin ‘Umair Al-‘Adawi said: ‘Utbah bin Ghazwân addressed us. He praised and glorified Allâh, then he said: ‘Soon this world will come to an end, and there is nothing left of it but a little, like leftover water in a vessel. You will move from it to a realm that has no end, so you should move with the best that you have. We were told that if a stone is thrown from the edge of Hell, it will fly through it for seventy years without reaching the bottom of it,'
but by Allāh, it will be filled. Do you find it strange? And we were told that between two of the gateposts of Paradise is a distance of forty years, and there will come a time when that gate will be crowded with people. I remember when I was the seventh of seven with the Messenger of Allāh. And we had no food but the leaves of trees, and the corners of our mouths were covered with ulcers. I found a Burdah and tore it in two between myself and Sa’d bin Mālik. I wrapped half of it around my waist, and Sa’d wrapped the other half around his waist. And today there is no one among us who has not become the governor of a city. I seek refuge with Allāh lest I consider myself to be great but insignificant before Allāh. Prophethood does not remain forever; rather its impact fades, and eventually changes into kingship. You will soon come to know and experience those rulers who come after us.”

[7436] (...) It was narrated from Khālid bin ‘Umair who had lived during the time of Jahiliyyah. He said: “Utbah bin Ghazwân, who was the governor of Al-Baṣrah, addressed us,” and he mentioned a Hadith like that of Shaibân (no. 7435).
It was narrated that Khâlid bin 'Umair said: “I heard ‘Utbah bin Ghazwân say: ‘I remember when I was the seventh of seven with the Messenger of Allâh ﷺ, and we had no food but the leaves of Al-Hublah, until the corners of our mouths became covered with ulcers.”

It was narrated that Abû Hurairah said: “They said: ‘O Messenger of Allâh, will we see our Lord on the Day of Resurrection?’ He said: ‘Do you have any problem in seeing the sun at noon when there are no clouds?’ They said: ‘No.’ He said: ‘Do you have any problem in seeing the moon on the night when it is full, when there are no clouds?’ They said: ‘No.’ He said: ‘By the One in Whose Hand is my soul, you will not have any greater problem in seeing your Lord than you do in seeing either of them.

‘Allâh will meet His slave and will say: “O so-and-so, did I not honor you, make you a chief, give you a spouse, and subjugate horses and camels to you, and give you the opportunity to be a leader?” He will say: “Yes.” He will say: “Did you think that you would meet Me?” He will say: “No.” He will say: “Then I will forget you, as you forgot Me.”
“Then He will meet a second person and will say: “O so-and-so, did I not honor you, make you a chief, give you a spouse, and subjugate horses and camels to you, and give you the opportunity to be a leader?” He will say: “Yes, O Lord.” He will say: “Did you think that you would meet Me?” He will say: “No.” He will say: “Then I will forget you, as you forgot Me.”

“Then He will meet a third person and will say something similar to him, and he will say: “O Lord, I believed in You and in Your Book, and Your Messengers, and I prayed, and fasted, and gave charity,” and he will mention as many good things as he can. He will say: “Stop here.” Then it will be said to him: “Now We will send Our witnesses against you,” and he will think to himself: “Who can bear witness against me?” Then a seal will be placed on his mouth, and it will be said to his thigh, his flesh and his bones: “Speak.” His thigh, his flesh, and his bones, will speak of his deeds, so as to establish proof from himself.

“That is the hypocrite, that is the one with whom Allah will be angry.”

[7439] 17 - (2969) It was narrated that Anas bin Mâlik said: “We were with the Messenger of Allah and he smiled. He said: ‘Do you know why I am smiling?’ We said:
Allah and His Messenger know best.' He said: 'Because of the conversation that a slave will have with his Lord. He will say: 'O Lord, did You not guarantee me protection from injustice?' He will say: 'Yes.' He will say: 'I do not deem valid any witness against me but my own self.' He will say: 'Your own self will be sufficient as a witness against you this Day, and the witness of the two recording angels.' Then a seal will be placed on his mouth, and it will be said to his limbs: 'Speak.' And they will speak of his deeds. Then he will be allowed to speak, and he will say (to his limbs): 'Away with you and may the curse of Allah be upon you! It was on your behalf that I contended.'

[7440] 18 - (1055) It was narrated that Abu Hurairah said: 'The Messenger of Allah ﷺ said: 'O Allah, make the provision of the family of Muhammad that which is just sufficient.'

[7441] 19 - (...) It was narrated that Abu Hurairah said: 'The Messenger of Allah ﷺ said: 'O Allah, make the provision of the family of Muhammad that which is just sufficient.'
It was narrated from ‘Umârah bin Al-Qa’qâ’ with this chain of narrators (a Hadîth similar to no. 7441), and he said: “...that which is just adequate.”

It was narrated that ‘Aishah said: “From the day he came to Al-Madinah, the family of Muḥammad ﷺ never ate their fill of wheat for three days in a row, until he died.”

It was narrated that ‘Aishah said: “The family of Muḥammad ﷺ never ate their fill of wheat bread for three days in a row, until he passed away.”

It was narrated that ‘Aishah said: “The family of Muḥammad ﷺ never ate their fill of wheat for three days in a row, until he passed away.”
fill of barley bread two days in a row, until the Messenger of Allâh ﷺ died.”

[7446] 23 - (…) It was narrated that ‘Aishah said: “The family of Muḥammad ﷺ never ate their fill of wheat bread for more than three days.”

[7447] 24 - (…) ‘Aishah said: “The family of Muḥammad ﷺ never ate their fill of wheat bread for three (days) until he passed away.”

[7448] 25 - (2971) It was narrated that ‘Aishah said: “The family of Muḥammad ﷺ never ate their fill of wheat bread for two days, but on one of them they only had dates.”

[7449] 26 - (2972) It was narrated that ‘Aishah said: “We, the family of Muḥammad ﷺ, would stay for a month with no fire being lit; it (our food) was only dates and water.”
[7450] (...) It was narrated from Hishâm bin ‘Urwh with this chain of narrators (a Hadîth similar to no. 7449): “We would stay...” and he did not mention the family of Muḥammad.

Abû Kuraib added in his Hadîth from Ibn Numair: “...but some meat was brought to us.”

[7451] 27 - (2973) It was narrated that ‘Āishah said: “The Messenger of Allâh ﷺ died when there was nothing on my shelf that a living being could eat except a handful of barley on a shelf of mine. I ate from it for a long time, then I measured it and it ran out.”

[7452] 28 - (2974) It was narrated from ‘Urwah that ‘Āishah used to say: “By Allâh, O son of my sister, we used to look at the crescent moon, then the crescent moon, then the crescent moon, three crescent moons in two months. And no fire would be lit in the houses of the Messenger of Allâh ﷺ.” I said: “O aunt, what did you live on?” She said: “The two black ones, dates and water,
but the Messenger of Allâh ﷺ had some neighbors from among the Ansâr, and they had milk-animals, and they would send some of their milk to the Messenger of Allâh ﷺ, and he would give it to us to drink.”

[7453] 29 - (2974) It was narrated from ‘Urwah bin Az-Zubair that `Aishah, the wife of the Prophet سي said: “When the Messenger of Allâh ﷺ died, he had not eaten his fill of bread and oil twice in one day.”

[7454] 30 - (2975) It was narrated that `Aishah said: “The Messenger of Allâh ﷺ died, the people were starting to have their fill of the two black ones, dates and water.”
[7455] 31 - (...) It was narrated that ‘Aishah said: “The Messenger of Allah ﷺ died when we started to have our fill of the two black ones: water and dates.”

[7456] (...) It was narrated from Sufyân with this chain of narrators (a Hadîth similar to no. 7455, and the sub narrators Abû Kuraib and others narrated:) “We did not have our fill of the two black ones.”

[7457] 32 - (2976) It was narrated that Abû Hurairah said: “By the One in Whose Hand is my soul” – Ibn ‘Abbâd said: “By the One in Whose Hand is the soul of Abû Hurairah” – “the Messenger of Allâh ﷺ did not give his family their fill of wheat bread for three days in a row, until he departed from this world.”

[7458] 33 - (...) Abû Hâzim said: “I saw Abû Hurairah pointing with his finger several times and saying: ‘By the One in Whose Hand is the soul of Abû Hurairah, the Prophet of Allâh ﷺ and his family did not eat their fill of wheat bread three
days in a row, until he departed from this world.”

[7459] 34 - (2977) It was narrated that Simak said: “I heard An-Nu’mân bin Bashîr say: ‘Do you not eat and drink whatever you want? I saw your Prophet when he could not even find enough Daqal\(^1\) to fill his stomach.’”

[7460] 35 - (...) A similar report (as Hadith no. 7459) was narrated from Simak with this chain of narrators, and in the Hadith of Zuhair it adds: “And you are not satisfied unless you have a variety of dates and butter.”

[7461] 36 - (2978) It was narrated that Simak bin Harb said: “I heard An-Nu’mân delivering a Khutbah and he said: ‘Umar mentioned what people had got of worldly gains and he said: I saw the Messenger of Allah spending the whole day suffering because of hunger, and he could not even find inferior quality dates with which to fill his stomach.”

\(^1\) Inferior-quality dates.
Abū 'Abdur-Rahmân Al-Hubulî said: “I heard 'Abdullâh bin 'Amr bin Al-'Âs, when a man asked him: ‘Are we not among the poor of the Muhâjirîn?’ ‘Abdullâh said to him: ‘Do you not have a wife with whom you find comfort?’ He said: ‘Yes.’ He said: ‘Do you not have a house in which you live?’ He said: ‘Yes.’ He said: ‘Then you are among the rich (independent of means).’ He said: ‘I have a servant.’ He said: ‘Then you are among the kings.’”

Abū 'Abdur-Rahmân said: “Three people came to 'Abdullâh bin 'Amr bin Al-'Âs when I was with him, and they said: ‘O Abü Muhammad, by Allah we do not have anything, no provisions, no riding beasts and no wealth.’ He said to them: ‘Whatever you wish. If you wish, you can come back to us and we will give you whatever Allâh makes available for you, or if you wish we can refer your matter to the ruler, or if you wish you can be patient, for I heard the Messenger of Allâh ﷺ say: “On the Day of Resurrection, the poor of the Muhâjirîn will precede the rich into Paradise by forty years.”’ They said: ‘We will be patient and will not ask for anything.’”

[7464] 38 - (2980) ‘Abdullâh bin Dînâr narrated that he heard ‘Abdullâh bin ‘Umar say: “The Messenger of Allah said concerning the people of Al-Ḥijr (the rocky tract): ‘Do not enter upon these people who are being punished, unless you are weeping. If you are not weeping then do not enter upon them, lest there befal you the like of what befell them.”

[^1] Al-Ḥijr: An area north of Al-Madinah, the dwelling of the people of Thamûd.
It was narrated from Nāfi‘ that ‘Abdullāh bin ‘Umar told him that the people stopped at Al-Ḥijr, the land of Thamūd, with the Messenger of Allâh ﷺ, and they drew water from its wells and made dough with it. The Messenger of Allâh ﷺ told them to throw away the water they had drawn, and to feed the dough to the camels, and he told them to draw water from the well to which the she-camel used to come.

‘Ubaidullâh narrated it with this chain of narrators (a Ḥadîth similar to no. 7466), except that he said: “Draw water from its well and make dough with it.”

Chapter 2. The Virtue Of Treating Widows, The Poor And Orphans Kindly

It was narrated from Abû Hurairah that the Prophet ﷺ said: “The one who strives to help widows and the poor is like the one who strives in Jihâd in the cause of Allâh” – and I think he said – “like the one who prays at night without ceasing and the one who fasts without breaking his fast.”
[7469] 42 - (2983) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The one who sponsors an orphan, whether it is a relative of his or not, he and I will be like these two in Paradise,'" and Mâlik (a sub narrator) pointed with his forefinger and middle finger.

Chapter 3. The Virtue Of Building Masâjid

[7470] 43 - (533) ‘Ubaydullâh Al-Khawlânî said that he heard ‘Uthmân bin ‘Affân say – when the people spoke about him when he rebuilt the Masjid of the Messenger ﷺ: “You speak about it a great deal, but I heard the Messenger of Allâh ﷺ say: ‘Whoever builds a Masjid’” – Bukair said: “I think he said: ‘seeking thereby the Face of Allâh’” – “Allâh will build something similar for him in Paradise.”

According to the report of Hârûn: “Allâh will build for him a house in Paradise.”
It was narrated from ʿUthmān bin ʿAffān that he wanted to rebuild the Masjid but the people disliked that, and they wanted to leave it as it was. He said: "I heard the Messenger of Allāh (ﷺ) say: 'Whoever builds a Masjid for the sake of Allāh, Allāh will build something similar for him in Paradise.'"

It was narrated from ʿAbdul-Ḥamīd bin Jaʿfar with this chain of narrators (a Hadīth similar to no. 7471), except that in their Hadīth it says: "Allāh will build for him a house in Paradise."

Chapter 4. The Virtue Of Spending On The Poor And Wayfarers

It was narrated from Abū Hurairah that the Prophet (ﷺ) said: "While a man was in the wilderness, he heard a voice in a cloud (saying): 'Irrigate the garden of so-and-so.' The cloud moved and sent its water onto stony ground, where..."
there was one of these channels that absorbed all of that water. He followed the water, and found a man standing in his garden, and diverting that water with his shovel. He said to him: ‘O slave of Allâh, what is your name?’ He said: ‘So-and-so’ - the same name that he had heard from the cloud. He said to him: ‘O slave of Allâh, why did you ask me about my name?’ He said: ‘I heard a voice in the cloud from which this water came, saying: “Irrigate the garden of so-and-so,” and it was your name. What will you do with it?’ He said: ‘As you have said this, I look at what it produces, and I give one-third in charity, my family and I eat one-third, and I use one-third as seeds for the next crop.’”

[7474] (...) Wahb bin Kaisân narrated it with this chain of narrators (a Hadîth similar to no. 7473), except that he said: “...And I give one-third of it to the poor, beggars and wayfarers.”
Chapter 5. The Prohibition On Showing Off

[7475] 46 - (2985) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: ‘Allâh, Blessed and Exalted is He, said: ‘I am the least in need of a partner. Whoever does any deed in which he associates someone else with Me, I will reject him and his deed.’"

[7476] 47 - (2986) It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ said: ‘Whoever wants to be heard of, Allâh will make him heard of, and whoever wants to be seen, Allâh will display him.’"

[7477] 48 - (2987) Jundab Al-‘Alaqq said: “The Messenger of Allâh ﷺ said: ‘Whoever wants to be heard of, Allâh will make him heard of, and whoever wants to be seen, Allâh will display him.’"

[7478] (...) Sufyân narrated it with this chain of narrators (a Hadith similar to no. 7477) and
added: “I did not hear anyone else say: ‘The Messenger of Allâh ﷺ said.’”


[7480] (...) Sufyân narrated: “The truthful and trustworthy one, Al-Walîd bin Harb, narrated it with this chain (a Hadîth similar to no. 7478).

Chapter 6. Guarding The Tongue

[7481] 49 - (2988) It was narrated from Abû Hurairah that he heard the Messenger of Allâh ﷺ say: “A person may say a word for which he will be sent down into the Fire, further than the distance between the east and the west.”

[7482] 50 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “A person may say a word, not
realizing its repercussions, for which he will be thrown down into the Fire, further than the distance between the east and the west."

Chapter 7. About The One Who Enjoins Good But Does Not Do It, And Forbids Evil But Does It

[7483] 51 - (2989) It was narrated that it was said to Usâmah bin Zaid: "Why don't you enter upon 'Uthmân and speak to him?" He said: "Do you think that I do not speak to him unless you are there? By Allâh, I spoke to him privately, and I will not divulge something that I would not like to be the first one to divulge, and I will not say of one who may be in a position of command over me that he is the best of people, after I heard the Messenger of Allâh say: 'A man will be brought on the Day of Resurrection and thrown into the Fire; his intestines will spill forth, and he will go around them as a donkey goes around the millstone. The people of the Fire will gather around him and will say: 'O so-and-so, what is the matter with you? Did you not enjoin what is good and forbid what is evil?'" He will say: "Yes, but I used to enjoin good and not
do it, and I used to forbid evil and do it myself.”

[7484] (...) It was narrated that Abû Wâ’il said: “We were with Usâmah bin Zaid and a man said: ‘What is preventing you from entering upon ‘Uthmân and speaking to him about what he is doing?...’” and he quoted a similar Hadîth (as no. 7483).

Chapter 8. The Prohibition Against Disclosing One’s Own Sins

[7485] 52 - (2990) The nephew of Ibn Shihâb narrated that his paternal uncle said: Sâlim said: I heard Abû Hurairah say: “I heard the Messenger of Allâh ﷺ say: ‘All of my Ummah will be fine except those who commit sin openly, and it is part of committing sin openly for a man to do something at night, then in the morning when his Lord has concealed him he says: ‘O so-and-so, I did such and such last night,’ when his Lord had concealed him all night, but in the morning he discloses that which Allâh had concealed for him.’”
Chapter 9. Saying: “May Allâh Have Mercy On You” To One Who Sneezes, And Yawning Is Disliked

[7486] 53 - (2991) It was narrated that Anas bin Mâlik said: “Two men sneezed in the presence of the Prophet ﷺ, and he said: 'Yarhâmuk Allâh' to one of them, and not to the other. The one to whom he did not say it, said: ‘So-and-so sneezed and you said: “Yarhâmuk Allâh” to him, but you did not say it to me.’ He said: ‘He praised Allâh (said Al-Hamdulillâh) but you did not praise Allâh.”

[7487] (...) A similar report (as Hadîth no. 7486) was narrated from Anas, from the Prophet ﷺ.

[7488] 54 - (2992) It was narrated that Abû Burdah said: ‘I entered upon Abû Mûsâ when he was in the house of the daughter of Al-Faḍl bin ‘Abbâs, and I sneezed but he did not say Yarhamuk Allâh (may Allâh have mercy on you) to me, but she sneezed and he said it to her. I went back to my mother and told her. When he came to her she said: ‘My son sneezed in your presence and you did not say Yarhamuk Allâh, but she sneezed
and you said it to her.’ He said: ‘Your son sneezed but he did not praise Allâh, so I did not say Yarhamuk Allâh to him. She sneezed and she did praise Allâh, so I said Yarhamuk Allâh to her. I heard the Messenger of Allâh ﷺ say: ‘When one of you sneezes and praises Allâh, then say Yarhamuk Allâh (may Allâh have mercy on you) to him, but if he does not praise Allâh, then do not say it to him.’”

[7489] 55 - (2993) Iyâs bin Salamah bin Al-Akwa‘ narrated that his father told him that he heard the Prophet ﷺ say, when a man sneezed in his presence: “Yarhamuk Allâh (may Allâh have mercy on you).” Then he sneezed again and the Messenger of Allâh ﷺ said: “The man has a cold.”

[7490] 56 - (2994) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Yawning comes from the Shaitân, so if one of you feels the urge to yawn, let him suppress it as much as he can.”
Suhail bin Abi Sâlih said: I heard a son of Abû Sa‘eed Al-Khudrî telling my father, that his father said: The Messenger of Allâh ﷺ said: 

"When one of you yawns, let him put his hand on his mouth, lest the Shaitân enters it."

It was narrated from ‘Abdur-Rahmân bin Abî Sa‘eed, from his father, that the Messenger of Allâh ﷺ said: 

"When one of you yawns, let him put his hand (over his mouth) lest the Shaitân enter it."

It was narrated from the son of Abû Sa‘eed Al-Khudrî that his father said: "The Messenger of Allâh ﷺ said: ‘If one of you yawns while he is in As-Salât (prayers), let him suppress it as much as possible, lest the Shaitân enters.’"
(...)

It was narrated that Abū Sa‘eed said: “The Messenger of Allāh ﷺ said:” — a Hadīth like that of Bishr and ‘Abdul-‘Azīz (no. 7491, 7492).

Chapter 10. Miscellaneous Hadīths

It was narrated that ‘Āishah said: “The Messenger of Allāh ﷺ said: ‘The angels were created from light, the jinn were created from smokeless flame, and Ādam was created from that which has been described to you.”

Chapter 11. Mice Are a Transformed Race

It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘A tribe of the Children of Israel disappeared and it was not known what happened to them, but I think that they became mice. Have you not seen that if camel milk is put down for them they do not drink it, but if sheep
milk is put down for them they drink it?’”

Abû Hurairah said: “I narrated this Hadîth to Ka‘b and he said: ‘Did you hear that from the Messenger of Allâh؟’ I said: ‘Yes.’ He said that several times.

Ishâq said in his report: “We do not know what happened to them.”

Abû Hurairah said: “Mice are a transformed race, and the sign of that is that when sheep’s milk is put down for them they drink it, and when camel’s milk is put down for them they do not even taste it.” Ka‘b said to him: “Did you hear this from the Messenger of Allâh؟” He said: “Was the Torah revealed to me?”

Chapter 12. A Believer Should Not Be Stung Twice From The Same Hole

It was narrated from Abû Hurairah that the Prophet said: “A believer should not be stung twice from the same hole.”
A similar report (as *Hadith* no. 7498) was narrated from Ibn Al-Musayyab, from Abû Hurairah, from the Prophet ﷺ.

**Chapter 13. The Believer’s Affair Is All Good**

It was narrated that Suhaib said: "The Messenger of Allah ﷺ said: ‘How wonderful is the case of the believer, for all his affairs are good. If something good happens to him, he is thankful for it and that is good for him; if something bad happens to him, he bears it with patience, and that is good for him. This does not apply to anyone but the believer.’"

**Chapter 14. The Prohibition Of Praising If It Involves Exaggeration And There Is The Fear That It May Be A Source Of Temptation (Fitnah) For The One Who Is Praised**

It was narrated from ‘Abdur-Rahmân bin Abî Bakrah that his father...
said: “A man praised another man in the presence of the Prophet ﷺ. He said: ‘Woe to you, you have cut your companion’s neck, woe to you, you have cut your companion’s neck,’ (and he, ﷺ said it) several times. (Then continued) ‘If one of you must praise his companion, let him say: “I think that so-and-so is such and such, but Allâh knows best and I do not confirm anyone’s good conduct before Allâh.””

[7502] 66 - (...) It was narrated from ‘Abdur-Rahmân bin Abî Bakrah from his father that mention of a man was made in the presence of the Prophet ﷺ, and a man said: “O Messenger of Allâh, there is no man after the Messenger of Allâh ﷺ who is better than him with regard to such and such.” The Messenger of Allâh ﷺ said: “Woe to you, you have cut your companion’s neck,” and he said that several times. Then the Messenger of Allâh ﷺ said: “If one of you must praise his brother, let him say: “I think that so-and-so seems to be such and such, and I do not confirm anyone’s good conduct before Allâh.”

[7503] (...) A Hadîth like that of Yazîd bin Zurai‘ (no. 7501) was narrated from Shu‘bah with
this chain of narrators, but it does not say in their *Hadith*:
“There is no man after the Messenger of Allâh ﷺ who is better than the Messenger of Allâh ﷺ...”

[7504] 67 - (3001) It was narrated that Abû Müsâ said:
“The Prophet ﷺ heard a man praising another man, and going too far in praising him.” He said:
“You have ruined, or you have broken, the man’s back.”

[7505] 68 - (3002) It was narrated that Abû Ma’mar said:
“A man started to praise a governor among the governors, and Al-Miqdâd started to throw dust on him, and he said: ‘The Messenger of Allâh ﷺ commanded us to throw dust in the faces of those who praise others.’”

[7506] 69 - (...) It was narrated from Hammâm bin Al-Hârith that a man started to praise ‘Uthmân and Al-Miqdâd went and knelt down, and he was a
large man, and he started to throw pebbles in his face. ‘Uthmân said to him: “What is the matter with you?” He said: “The Messenger of Allâh ﷺ said: ‘If you see those who praise others, throw dust in their faces.’"

Chapter 15. Showing Preference To The One Who Is Older

[7508] 70 - (3003) It was narrated from Nâfi‘ that ‘Abdullâh bin ‘Umar told him, that the Messenger of Allâh ﷺ said: “I saw myself in a dream, using a Siwâk, and two men were competing to take it, one of whom was older than the other. I gave the Siwâk to the younger one, and it was said to me: ‘Give it to the older one.’ So I gave it to the older one.”

[7507] (...) A similar report (as Hadîth no. 7506) was narrated from Al-Miqdâd, from the Prophet ﷺ.
Chapter 16. Verification Of Hadith And The Ruling On Writing Down Knowledge

[7509] 71 - (2493) It was narrated from Hishâm that his father said: “Abû Hurairah used to narrate Hadith and say: ‘Listen O lady of the apartment, listen O lady of the apartment,’ when ʻAishah was praying. When she had finished her prayer, she said to ‘Urwah: ‘Did you not hear this man, and what he said just now? The Prophet would speak, and if someone wanted to count the words, he could.’”

[7510] 72 - (3004) It was narrated from Abû Saʻeed Al-Khudrî that the Messenger of Allah said: “Do not write down what I say, and whoever has written down anything from me other than the Qur’ân, let him erase it. Narrate from me, and there is nothing wrong with that, but whoever tells a lie about me” – Hammâm (a sub narrator) said: “I think he said: ‘deliberately’” – “let him take his place in the Fire.”
Chapter 17. The Story Of The People Of The Ditch And The Magician, The Monk And The Boy

[7511] 73 - (3005) It was narrated from Suhâib that the Messenger of Allah ﷺ said: “There was a king among those who came before you, and he had a magician. When he (the magician) grew old, he said to the king: ‘I have grown old; send me a boy to whom I can teach magic.’ He sent him a boy to teach, and when he (the boy) was on his way to the magician he met a monk, and he sat down and listened to what he said, and he liked it. Whenever he would go to the magician he passed by the monk, and he would sit with him, then when he came to the magician, he would beat him (for the delay). He complained about that to the monk, who said: ‘If you are afraid of the magician, say: “My family kept me,” and if you are afraid of your family, say: “The magician kept me.”’

“While this went on, he came to a huge beast that was blocking the way of the people, and he said: ‘Today I will find out if the magician is better or if the monk is better.’ He picked up a stone and said: ‘O Allah, if the monk’s affair is dearer to You than that of the magician, then kill this beast, so that the people may move freely.’ He threw it and
killed it, and the people were able to move freely. He came to the monk and told him, and the monk said to him: 'O my son, today you are better than me, and you have reached a stage where I think you will be tested. If you are tested, then do not tell anyone about me.'

"The boy started to heal the blind and lepers, and to cure the people of all kinds of sickness. A companion of the king who had gone blind heard of that, and he brought him many gifts and said: 'All of this is for you, if you will heal me.' He said: 'I do not heal anyone; rather it is Allāh Who heals.' If you believe in Allāh, I will pray to Allāh to heal you.' So he believed in Allāh, and Allāh healed him. He came to the king and sat with him as he used to do, and the king said to him: 'Who gave you back your sight?' He said: 'My Lord.' He said: 'Do you have a lord other than me?' He said: 'My Lord and your Lord is Allāh.' The king detained him and kept torturing him until he told him about the boy.

"The boy was brought and the king said to him: 'O my son, you have become so proficient in magic that you heal the blind and lepers, and you do such and such.' He said: 'I do not heal anyone; rather it is Allāh Who heals. The king detained him, and kept torturing him until he
told him about the monk.’ The monk was brought and it was said to him: ‘Recant your faith,’ but he refused. The king called for a saw and placed the saw in the middle of his head, and cut him in two. Then the companion of the king was brought and it was said to him: ‘Recant your faith,’ but he refused. The saw was placed in the middle of his head, and he was cut in two. Then the boy was brought and it was said to him: ‘Recant your faith,’ but he refused.

“The king handed him over to a group of his companions and said: ‘Take him to such and such a mountain. Then take him up the mountain, and when you reach the top, if he recants his faith (let him go), otherwise throw him down.’ They took him there, and took him up the mountain, and he said: ‘O Allah, save me from them however You will.’ The mountain shook and they fell down, and the boy came walking back to the king. The king said to him: ‘What happened to your companions?’ He said: ‘Allâh saved me from them.’ He handed him over to another group of his companions and said: ‘Take him out in a boat to the middle of the sea. Then if he recants his faith (let him go), otherwise throw him overboard.’ They took him, and the boy said: ‘O Allâh, save me from them however You will.’ The boat capsized and they drowned, and
the boy came walking back to the king. The king said to him: ‘What happened to your companions?’ He said: ‘Allâh saved me from them.’ He said to the king: ‘You will not be able to kill me unless you do what I tell you to.’ He said: ‘What is it?’ He said: ‘Gather the people in one plain, and crucify me on the trunk of a tree, then take an arrow from my quiver and place the arrow in the bow, and say: “In the Name of Allâh, the Lord of the boy,” then shoot me. If you do that, you will kill me.’

“So he gathered the people in one plain and crucified him on the trunk of a tree. Then he took an arrow from his quiver, placed it in the bow and said: ‘In the Name of Allâh, the Lord of the boy,’ and he shot him. The arrow struck his temple and he put his hand to his temple, where the arrow had landed, and died. The people said: ‘We believe in the Lord of the boy, we believe in the Lord of the boy, we believe in the Lord of the boy.’ People went to the king and said to him: ‘Have you seen what you wanted to avert? By Allâh, that which you feared has happened to you: the people have believed (in Allâh).’ He ordered that ditches be dug at the beginning of each road, and fires be lit, and he said: ‘Whoever does not recant his faith, throw him into it,’ or it was said, ‘make him jump into it.’
“They did that until there came a woman with her infant son. She hesitated from jumping into it, but the child said to her: ‘O my mother, be patient (and jump into the fire), for you are following the truth.’”

Chapter 18. The Lengthy Hadith Of Jâbir And The Story Of Ābû Al-Yasar

[7512] 74 - (3006) It was narrated that ‘Ubadah bin Al-Walid bin ‘Ubadah bin As-Sâmit said: “My father and I went out seeking knowledge among this group of the Ansâr before they died. The first one whom we met was Ābû Al-Yasar, the Companion of the Messenger of Allah. A slave of his was with him, and he had a binding of (paper) sheets with him. Ābû Al-Yasar was wearing a Burdah and a Ma‘âfiri garment, and his slave was wearing a Burdah and a Ma‘âfiri garment. My father said to him: ‘O uncle, I see signs of anger on your face.’ He said: ‘Yes; I was owed money by so-and-so the son of so-and-so Al-Harâmî (from the tribe of Banû Harâm). I went to his family and greeted them with Salâm and said: “Is he there?” They said: “No.” Then a young son of his came out to me, and I said to him: “Where is your father?” He said: “He heard your voice and he hid behind my mother’s bed.” I said: “Come out to me, for I know where you are.” He came out, and I said: “What
made you hide from me?’ He said: ‘By Allah, I will tell you, and I will not lie to you. By Allah, I was afraid that if I spoke to you I would lie to you, and if I made a promise to you I would break it. You were a Companion of the Messenger of Allah ﷺ, and by Allah I was in (financial) difficulty.’ I said: ‘Do you swear by Allah?’ He said: ‘I swear by Allah.’ I said: ‘Do you swear by Allah?’ He said: ‘I swear by Allah.’ I said: ‘Do you swear by Allah?’ He said: ‘I swear by Allah.’ He brought me his promissory note and erased it with his own hand.’ He said: ‘When you can afford it, pay it off, otherwise you are let off. I bear witness that these two eyes of mine saw – and he put his fingers on his eyes – ‘and these two ears of mine heard, and my heart understood’ – and he pointed to his heart – ‘the Messenger of Allah ﷺ when he said: Whoever waits for one who is in (financial) difficulty (to pay a debt) or waives it for him, Allah will shade him in His shade.’”

[7513] (3007) He (i.e., ‘Ubâdah bin Al-Walîd bin ‘Ubâdah bin As-Samit, narrating a Hadîth as no. 7512) said: ‘I said to him: ‘O uncle, why don’t you take the Burdah of your slave or give him your Ma‘âfîrî garment, or take his Ma‘âfîrî and give him your Burdah, then you will have a Hullah and he will have a Hullah?’ He patted my head and said: ‘O Allah, bless him. O son of my brother, these
two eyes of mine saw, and these two ears of mine heard, and my heart understood the Messenger of Allah ᵇ when he said: “Feed them (slaves) from that which you eat, and clothe them from that which you wear.” If I give him some worldly goods, that is easier for me than him taking some of my Hasanât (good deeds) on the Day of Resurrection.”

[7514] (3008) (He continued) “Then we went on until we came to Jâbir bin ‘Abdullâh in his Masjid, where he was praying in a single garment, wrapped up in it. I made my way through the people until I sat between him and the Qiblah, and I said: ‘May Allah have mercy on you. Are you praying in a single garment when your Ridâ’ (upper garment) is beside you?’ He gestured towards my chest with his fingers like this, holding his fingers apart and bending them (and said): ‘I hoped that a fool like you would enter upon me and see what I am doing, and do likewise.

(Jâbir bin Abdullâh said:) “The Messenger of Allah ᵇ came to us in this Masjid of ours, and in his hand was the branch of a palm tree. He saw some sputum in the Qiblah of the Masjid, so he scratched it with this branch, then he turned to us and said: “Who among you would like Allah to turn away from him?” We were afraid (to speak). Then he said: “Who among you would like Allah to
to turn away from him?’ We were afraid (to speak). Then he said: “Who among you would like Allâh to turn away from him?” We said: “None of us, O Messenger of Allâh.” He said: “When one of you stands to pray, Allâh, Blessed and Exalted is He, is before him, so he should not spit in front of him or to his right; rather let him spit to his left, beneath his left foot, and if he needs to do that suddenly, then let him take his garment like this,” and he folded part of his garment over another part. Then he said: “Bring some ‘Abîr (a mixture of perfume).” A young man from that tribe leapt up and ran to his family, and he brought some Khâlîq (a kind of perfume) in his palm. The Messenger of Allâh took it, and put it at the tip of that branch, then he used it to touch the traces of that sputum.’

“Jâbir said: ‘This is why you should put Khâlîq in your Masâjid.’”

[7515] (3009) (Jabir continued:)

“We traveled with the Messenger of Allâh on the campaign to Batn Buwât, and he was pursuing Al-Majdî bin ‘Amr Al-Juhânî. There were five, or six, or seven of us riding each she-camel. There came the turn of ‘Uqbah, an Ansârî man, to ride the she-camel. He made it kneel and mounted it, then he tried to make it stand up, but it would not stand. He rebuked it and said, “May Allâh curse you.”
The Messenger of Allâh ﷺ said: “Who is this who is cursing his camel?” He said: “It is me, O Messenger of Allâh.” He said: “Get down from it, for no cursed thing should accompany us. Do not pray against yourselves, do not pray against your children, and do not pray against your wealth, lest that coincide with an hour when Allâh is asked and He answers your prayers.”

[7516] (3010) (Jâbir bin ‘Abdullâh continued:) We traveled with the Messenger of Allâh ﷺ and when evening came we drew near one of the oasis’ of the Arabs. The Messenger of Allâh ﷺ said: “Who will go ahead and set up the water tank for us, and drink and draw water for us?” Jâbir said: ‘I stood up and said: “Here is your man, O Messenger of Allâh.” The Messenger of Allâh ﷺ said: “Who will go with Jâbir?” Jabbâr bin Sâ’îr stood up, and we went to the well and poured a bucket or two into the tank, then we plastered it with clay, then we poured water into it until we filled it. The first one who came to us was the Messenger of Allâh ﷺ and he said: “Will you permit me (to drink)?” We said: “Yes, O Messenger of Allâh.” He brought his she-camel and it drank, then he pulled on its reins and it stretched its legs and urinated. Then he took it aside and made it kneel down. Then the Messenger of Allâh ﷺ
came to the water tank and performed Wudū' from it, then I got up and performed Wudū' from the left-over Wudū' water of the Messenger of Allah ﷺ. Jabbâr bin Ṣâkir went to relieve himself, and the Messenger of Allah ﷺ stood up to pray. I was wearing a Burdah and it was not wide enough to go around me. It had fringes and I turned it upside down and held the ends under my chin. Then I came and stood to the left of the Messenger of Allah ﷺ. He took me by the hand and brought me round to stand on his right. Then Jabbâr bin Ṣâkir came and performed Wudū', then he came and stood to the left of the Messenger of Allah ﷺ. The Messenger of Allah ﷺ took us both by the hand and pushed us back until we were standing behind him. The Messenger of Allah ﷺ started to cast glances at me but I did not realize, then I noticed him. He gestured with his hand like this, telling me to pull up my loincloth. When the Messenger of Allah ﷺ had finished [his prayer], he said: “O Jâbir!” I said: “Here I am, O Messenger of Allah.” He said: “If it is big enough, tie its opposite ends, and if it is too small, tie it around your waist.”

[7517] (3011) (Jabir continued:)
We travelled with the Messenger of Allah ﷺ and the food for each man among us, every day, was one date, which he would suck and
then wrap it in his garment. We would also knock down leaves with our bows and eat them, until the corners of our mouths were covered with ulcers. One day a man was overlooked when the dates were distributed, and we set out carrying him, and we bore witness that he had not been given his date, then he was given it, and he stood up and took it.

[7518] (3012) (Jâbir continued)

“We traveled with the Messenger of Allâh ﷺ until we halted in a spacious valley. The Messenger of Allâh ﷺ went to relieve himself, and I followed him, bringing a bucket of water. The Messenger of Allâh ﷺ looked, but he did not see anything with which to conceal himself, then he saw two trees at the end of the valley. The Messenger of Allâh ﷺ went to one of them and took hold of one of its branches, and said: “Follow me, by Allâh’s Leave,” and it came with him like a camel with a nose ring that follows its driver. Then he went to the second tree and took hold of one of its branches and said: “Follow me, by Allâh’s Leave,” and it came with him in a similar manner. Then when he reached the middle of the space between them, he joined them together and said: “Come together and (conceal) me, by Allâh’s Leave,” and they joined together.’

“Jâbir said: ‘I went away, lest the
Messenger of Allâh (ﷺ) realize that I was nearby, and go even further away. I sat down, thinking to myself. Then I saw the Messenger of Allâh (ﷺ) coming, and the two trees had parted and each one was standing in its own place. I saw the Messenger of Allâh (ﷺ) stand still for a moment, then he did this with his head” – and Abû Ismâ’il (a sub narrator) turned his head right and left – “then he came forward. When he reached me he said: “O Jâbir, did you see where I was standing?” I said: “Yes, O Messenger of Allâh.” He said: “Go to the two trees and cut a branch from each one, and bring them here, then when you reach the place where I was standing, put one branch in your right hand and one in your left.”

“Jâbir said: ‘I got up, picked up a stone and broke it and sharpened it, then I went to the two trees and cut a branch from each one. Then I came, dragging them, until I reached the place where the Messenger of Allâh (ﷺ) had stood. Then I held one branch in my right hand and one in my left. Then I caught up with him, and said: “I have done that, O Messenger of Allâh; what was it for?” He said: “I passed by two graves (whose occupants) were being tormented, and I wanted to intercede so that the torment would be lessened for them so long as these branches remained fresh.”
(7519) (3013) (Jâbir said:) “Then we came to the camp, and the Messenger of Allâh ﷺ said: “O Jâbir, call (the people to perform) Wuḍû’.” I said: “Come and perform Wuḍû’, come and perform Wuḍû’, come and perform Wuḍû’.” I said: “O Messenger of Allâh, I cannot find a drop of water in the camp.” But a man among the Anṣâr used to cool water for the Messenger of Allâh ﷺ in an old waterskin of his, that was hanging on a palm tree branch. He said to me: “Go to so-and-so the son of so-and-so, the Anṣârī, and see if there is anything in his waterskin.” I went to him and looked in it, and I did not find anything but a drop of water on the mouth of the waterskin, and if I had poured it, it would have been absorbed. I came to the Messenger of Allâh ﷺ and said: “O Messenger of Allâh, I did not find anything but a drop of water on the mouth of the waterskin, and if I had poured it, it would have been absorbed.” He said: “Go and bring it to me.” So I brought it, and he took it in his hand and started to say something that I did not understand, and he pressed it with his hand. Then he gave it to me and said: “O Jâbir, call for a tub.” I called for the tub of the camp and it was brought to me, and I placed it in front of him. Then the Messenger of Allâh ﷺ put his hand in the tub like this, spreading out his fingers, then he
put it on the bottom of the tub and said: “O Jâbir, take (the waterskin) and pour it on me (i.e., hands), and say: ‘In the Name of Allâh.’” So I poured it onto him and said, “In the Name of Allâh,” and I saw the water gushing out between the fingers of the Messenger of Allâh ﷺ. Then the tub gushed water until it filled up. He said: “O Jâbir, call those who need water.” The people came and drank their fill, then I said: “Is there anyone left who needs it?” Then the Messenger of Allâh ﷺ lifted his hand from the tub and it was full.

[7520] (3014) (Jâbir said:) “The people complained to the Messenger of Allâh ﷺ of hunger, and he said: “May Allâh feed you.” We came to the sea shore, and the waves tossed about and threw out a large beast. We lit a fire beside it, and we cooked it and roasted it, and ate our fill.’ Jâbir said: ‘Myself and some others’ – and he listed five people – ‘entered its eye socket and no one could see us until we came out. And we took one of its ribs and made an arch with it, then we called for the biggest man in the camp and the biggest camel in the camp, and he rode beneath it without having to lower his head.”
Chapter 19. The Hadith Of The Hijrah

[7521] 75 - (2009) Al-Barâ’ bin ‘Ázib said: “Abû Bakr Aṣ-Ṣiddiq came to my father in his house, and bought a saddle from him. He said to ‘Ázib: ‘Send your son with me to carry it with me to my house.’ My father said to me: ‘Carry it,’ so I carried it, and my father came out with him to get its price. My father said to him: ‘O Abû Bakr, tell me what happened on the night when you set out on the journey (of Al-Hijrah from Makkah to Yathrib, Al-Madinah) with the Messenger of Allâh ﷺ.’

“He said: ‘Yes. We traveled all night, until it was noon. The road was empty and no one passed by, until we came to a big rock that cast a shadow, and the sun had not come to it yet. We stopped there, and I came to the rock and smoothed the sand with my hands so that the Prophet ﷺ could sleep in its shade. Then I spread out a blanket and said: “O Messenger of Allâh, go to sleep and I will keep watch around you.” He went to sleep and I went out to keep watch around him, and I saw a shepherd bringing his flock to the rock, wanting the same as we did. I met him and said: “To whom do you belong, O boy?” He said: “To a man from Al-Madinah.” I said: “Is
there any milk in your sheep?” He said: “Yes.” I said: “Will you milk it for me?” He said: “Yes.” He took a sheep, and I said to him: “Clean the udder of hair and dust and dirt.” He (the narrator) said: “I saw Al-Barâ striking one hand against the other, to demonstrate.” ‘He milked it for me into a wooden cup, one squirt of milk. I had a bucket with which I would bring water to the Prophet to drink and perform **Wudû**. I came to the Prophet and I did not like to wake him up from his sleep. But when I got there, he was already awake, and I poured some water onto the milk to cool it, and I said: “O Messenger of Allâh, drink some of this milk.” He drank until I was pleased, then he said: “Isn’t it time to move on now?” I said: “Yes.” So we moved on after the sun had passed its zenith. We were being followed by Surâqah bin Mâlik and we were on solid level ground. I said: “O Messenger of Allâh, someone is coming to us.” He said: “Do not worry, Allâh is with us.” The Messenger of Allâh prayed against him, and his horse sank up to its belly in the earth. He said: “I know that you have prayed against me. Pray for me, and by Allâh I promise that I will divert those who come after you.” So he (prayed) to Allâh and he was saved, and he went back, and he did not meet anyone but he said: “I have checked this
area for you.” He did not meet anyone but he turned him back, and he fulfilled his promise to us.”

[7522] (...) It was narrated that Al-Barâ’ said: “Abû Bakr bought a saddle from my father for thirteen Dirham” – and he quoted a Hadîth like that of Zuhair from Abû Ishâq (no. 7521). And he said in his Hadîth, from the report of ‘Uthmân bin ‘Umar: “...When he (Surâqah bin Mâlik) drew near, the Messenger of Allâh ãœ prayed against him, and his horse sank up to its belly in the earth. He leapt from it and said: ‘O Muḥammad, I know that this is your doing. Pray to Allâh to save me from it, and I promise you that I will keep it secret from those who are behind me. Here is my bow, take an arrow from it, and you will find my camels and my slaves in such and such a place; take whatever you need of them.’ He said: ‘I have no need of your camels.’ And we came to Al-Madînah at night, and they disputed as to which of them the Messenger of Allâh ãœ would stay with. He (œœ) said: ‘I will go and stay with Banû An-Najjâr, the maternal uncles of ‘Abdul-Muṭṭalib, and honor them thereby.’ The men and women climbed on top of the houses, and the children and servants scattered in the streets, calling out: ‘O Muḥammad, O Messenger of Allâh, O Muḥammad, O Messenger of Allâh!’”
54. The Book Of Tafsîr
(Explanation Of Qur'ân)

Chapter... Interpretation Of Various Verses

[7523] 1 - (3015) It was narrated that Hammâm bin Munabbih said: “This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ,” and he mentioned a number of Ahadîth including the following: “The Messenger of Allâh ﷺ said: ‘It was said to the Children of Israel: ‘Enter the gate (prostrating) and say: ‘Hîvatûn’ (Remove from us the burden of our sin), and We will forgive you your sins.’ But they changed it, and entered the gate shuffling on their backsides and said: Habbatûn fi sha‘rah (a grain in a hair).’”

[7524] 2 - (3016) Anas bin Mâlik narrated that Allâh, Glorified and Exalted is He, continued Revelation to the Messenger of Allâh ﷺ until he died, and the most Revelation came on the day that the Messenger of Allâh ﷺ died.
It was narrated from Ĥârîq bin Shihâb that the Jews said to ʿUmar: “You recite a Verse which, if it had been revealed among us, we would have taken that day as a (day of) festival.” ʿUmar said: “I know where it was revealed, on what day it was revealed, and where the Messenger of Allâh ﷺ was when it was revealed. It was revealed in Ārafat, when the Messenger of Allâh ﷺ was standing in Ārafah.”

Sufyân said: “I am not sure whether it was a Friday or not, meaning (the Verse): ‘...This day, I have perfected your religion for you, completed My Favor upon you...’”[1]

[7526] 4 - (...) It was narrated that Ĥârîq bin Shihâb said: “The Jews said to ʿUmar: ‘If this Verse – “...This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion...”[2] had been revealed to us Jews, we would have taken

that day as a (day of) festival.'

‘Umar said: ‘I know the day on which it was revealed, and the hour, and where the Messenger of Allâh ᴧ was when it was revealed. It was revealed on the night of Friday, when we were with the Messenger of Allâh ᴧ in ‘Arafât.’”

[7527] 5 - (…) It was narrated that Ṭâriq bin Shihâb said: “A Jewish man came to ‘Umar and said: ‘O Commander of the believers, there is a Verse in your Book which you recite; if it had been revealed to us Jews, we would have taken that day as a (day of) festival.’ He said: ‘Which Verse?’ He said: ‘…This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion…”[1]

‘Umar said: ‘I know the day on which it was revealed, and the place in which it was revealed. It was revealed to the Messenger of Allâh ᴧ in ‘Arafât, on a Friday.’”

‘Urwah bin Az-Zubair narrated that he asked ‘Aishah about the Verse in which Allah, the Mighty and Sublime says: “And if you fear that you shall not be able to deal justly with the orphan girls then marry (other) women of your choice, two or three, or four…” [1] She said: “O son of my sister, that refers to an orphan girl who is in the care of her guardian, sharing his wealth and he admires her wealth and her beauty, and her guardian wants to marry her without giving her a fair dowry or giving her what someone else would give her. So they were forbidden to marry them (such orphans) unless they were fair to them, and gave them the full amount to which they were entitled for a dowry, and they were commanded to marry other women of their choice.”

‘Urwah said: “‘Aishah said: ‘Then after this verse (was revealed), the people began to ask the Messenger of Allah about them (orphan girls) and Allah, Glorified and Exalted is He, revealed the words: “They ask your legal instruction concerning women, say: Allah instructs you about them, and about what is recited to you in the Book concerning the orphan girls whom you give not the prescribed portions (as regards dowry and...” [2]

inheritance) and yet whom you desire to marry..."[1] She said: 'What Allâh, Glorified and Exalted is He, said to you, is what is recited to you in the Book, the first Verse in which Allâh says: 'And if you fear that you shall not be able to deal justly with the orphan girls then marry (other) women of your choice..."[2] 'Aishah said: 'And Allâh says in the second Verse: "...yet whom you desire to marry..."[3] as you would not think of marrying an orphan girl in your care when she is lacking in wealth and beauty, so they were forbidden to marry orphan women whose wealth and beauty they desired, unless they did so fairly."

[7529] (....) 'Urwah narrated that he asked 'Aishah about the Verse in which Allâh, Blessed and Exalted is He, said: "And if you fear that you shall not be able to deal justly with the orphan girls..."[4] And he narrated a Hadîth like that of Yûnus from Az-Zuhrî (no. 7528), at the end of which he added: "Because they
would not like to marry them if they had little in the way of wealth and beauty.”

[7530] 7 - (...) It was narrated from ‘Āishah concerning the Verse in which Allah, Glorified and Exalted is He, says: “And if you fear that you shall not be able to deal justly with the orphan girls...”[1] – that she said: “This was revealed concerning the man who has an orphan girl (in his care), and he is her guardian and her heir, and she has wealth but she does not have anyone to contend on her behalf. He does not want to arrange her marriage (to someone else) because of her wealth, so he harms her and mistreats her, so He said: “And if you fear that you shall not be able to deal justly with the orphan girls then marry (other) women of your choice...”[2] meaning: Those whom I have made permissible for you, and leave alone this one whom you are harming.”

[7531] 8 - (...) It was narrated from ‘Āishah concerning the Verse, “...And about what is recited unto you in the Book concerning the orphan girls

whom you give not the prescribed portions (as regards dowry and inheritance) and yet whom you desire to marry...”[1] – that she said: “It was revealed concerning an orphan girl who is in the care of a man, and she shares in his wealth, and he is reluctant to marry her himself, but he does not want to give her in marriage to someone else who will share his wealth. So he prevents her from marrying, and he does not marry her himself nor give her in marriage to someone else.”

[7532] 9 - (...) It was narrated from ‘Aishah concerning the Verse, “They ask your legal instruction concerning women, say: Allâh instructs you about them...”, [2] that she said: “This refers to an orphan girl who is in the care of a man, and perhaps she shares his wealth, even the date palms, and he does not want to marry her, and he does not want to give her in marriage to a man who may share his wealth, so he prevents her from marrying.”

[7533] 10 - (3019) It was narrated from ‘Aishah concerning the Verse, “...But if he is poor, let him have for himself what is just and reasonable...”[3] that she said: “This was revealed concerning the

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guardian of an orphan’s wealth, who looks after it; if he is in need he may eat from it.”

[7534] 11 - (…) It was narrated from ‘Aishah concerning the Verse, “…And whoever (amongst guardians) is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable…”[1] that she said: “This was revealed concerning the guardian of an orphan’s wealth; if he is in need he may take some of his wealth, on a reasonable basis, according to the orphan’s share of the inheritance.”

[7535] (…) Hishâm narrated it with this chain (a Hadith similar to no. 7534).

[7536] 12 - (3020) It was narrated from ‘Aishah concerning the Verse, “When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats…”[2] that she said: “That was the day of (the battle of) Al-Khandaq.”

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It was narrated from ‘Aishah, may Allah be pleased with her, (concerning the Verse) “And if a woman fears cruelty or desertion on her husband’s part, there is no sin on them both if they make terms of peace between themselves; and making peace is better. And human inner-selves are swayed by greed. But if you do good and keep away from evil, verily, Allah is Ever Well-Acquainted with what you do”[1] that she said: “This was revealed concerning a woman who is married to a man, and has been with him for a long time, then he wants to divorce her, and she says: ‘Do not divorce me; keep me and you have no obligation towards me.’ Then this Verse was revealed.”

It was narrated from ‘Aishah (concerning the Verse) “And if a woman fears cruelty or desertion on her husband’s part...”[2] that she said: “This was revealed concerning a woman who is married to a man, and he no longer wants to be intimate her, but she has been with him for so long and she has children with him, and she does not want him to leave her, so she says to him: ‘You have no obligation towards me.’”

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[7539] 15 - (3022) It was narrated from Hishâm bin ‘Urwah that his father said: ‘Áishah, may Allâh be pleased with her, said to me: “O son of my sister, they were commanded to pray for forgiveness for the Companions of the Prophet ﷺ, but they reviled them.”

[7540] (...) Hishâm narrated a similar report (as Hadîth no. 7539) with this chain of narrators.

[7541] 16 - (3023) It was narrated that Sa‘eed bin Jubair, may Allâh be pleased with him, said: “The people of Al-Kûfah differed concerning this Verse: “And whoever kills a believer intentionally, his recompense is Hell...”[1] I traveled to see Ibn ‘Abbâs and ask him about it and he said: ‘It was the last of the Revelation to come, and it was not abrogated by anything.”

[7542] 17 - (...) Shu'bah narrated it with this chain of narrators (a Hadîth similar to no. 7541).

It was narrated that Sa'd bin Jubair, may Allah be pleased with him, said: “Abdur-Rahmân bin Abza told me to ask Ibn ‘Abbâs for him about these two Verses: “And whoever kills a believer intentionally, his recompense is Hell to abide therein…”[1] I asked him, and he said: ‘It has not been abrogated by anything.’ And about this Verse: “And those who invoke not any other ilâh (god) along with Allah, nor kill such person as Allah has forbidden, except for just cause…”[2] He said: ‘It was revealed concerning the people of Shirk.’”

It was narrated from Sa'eed bin Jubair that Ibn ‘Abbâs said: “This Verse was revealed in Makkah: “And those who invoke not any other ilâh (god) along with Allah, nor kill such person as Allah has forbidden, except for just cause, nor commit illegal sexual

intercourse — and whoever does this, shall receive the punishment. The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace.”[1] The idolaters said: ‘Islam is of no avail for us, because we have ascribed peers to Allah, and we have killed those whom Allah has forbidden killing, and we have committed immoral deeds. Then Allah revealed: “Except those who repent and believe, and do righteous deeds; for those, Allah will change their sins into good deeds, and Allah is Oft-Forgiving, Most Merciful.”[2]

He (Ibn ‘Abbâs) said: “As for the one who enters Islam and understands it, then kills someone, there is no repentance for him.”

[7545] 20 - (...) It was narrated that Sa’eed bin Jubair said: “I said to Ibn ‘Abbâs, may Allah be pleased with them: ‘Can one who killed a believer deliberately repent?’ He said: ‘No.’ I recited to him the Verse from Sûrat Al-Furqân: “And those who invoke not any other ilâh (god) along with Allah, nor kill such person as Allah has forbidden, except for just cause...”, to the end of the Verse, and he said: ‘That is a Makkân Verse, which was abrogated by the Verse revealed in Al-Madinah:

"And whoever kills a believer intentionally, his recompense is Hell, to abide therein..."[1]

In the narration of Ibn Hâshim:
"So I recited to him these Verses from Al-Furqân: Except those who repent..."[2]

[7546] 21 - (3024) It was narrated that ‘Ubaiddullâh bin ‘Abdullâh bin ‘Utbaah said: “Ibn ‘Abbâs, may Allâh be pleased with them, said to me: ‘Do you know the last Sûrah of the Qur'ân to be revealed in full?’ I said: ‘Yes: “When there comes the Help of Allâh and the Conquest.”[3] He said: ‘You are right.’"

According to the report of Ibn Abî Shaybah: “Do you know which Sûrah,” not “the last Sûrah.”

[7547] (...) Abû ‘Umais narrated a similar report (as Hadîth no. 7546) with this chain of narrators, and said: “The last Sûrah...”

It was narrated that Ibn ‘Abbâs, may Allah be pleased with them, said: “Some Muslim people met a man with his small flock of sheep and he said: ‘As-salâmu ‘alaikum (peace be upon you).’ They took him and killed him, then they took that small flock of sheep. Then the Verse: ‘...And say not to anyone who greets you (by embracing Islam): “You are not a believer...”’[1] was revealed.”

[7548] 22 - (3025) It was narrated that Abû Ishâq said: “I heard Al-Barâ’ say: ‘When the Ansâr performed Hajj and came back, they used to enter their houses only from the back. An Ansârî man came and entered his house through the door, and something was said to him about that. Then this Verse was revealed: It is not Al-Bîrîr (piety, righteousness) that you enter the houses from the back...”

[7549] 23 - (3026) It was narrated that Abû Ishâq said: “I heard Al-Barâ’ say: ‘When the Ansâr performed Hajj and came back, they used to enter their houses only from the back. An Ansârî man came and entered his house through the door, and something was said to him about that. Then this Verse was revealed: It is not Al-Bîrîr (piety, righteousness) that you enter the houses from the back...”

Chapter 1. Allâh’s Saying:
“Has Not The Time Come For The Hearts Of Those Who Believe To Be Affected By Allâh’s Reminder ...”[1]

[7550] 24 - (3027) Ibn Mas‘ûd, may Allâh be pleased with him, said: “There was no more than four years between the time when we became Muslim, and the time when Allâh rebuked us with this Verse: Has not the time come for the hearts of those who believe to be affected by Allâh’s Reminder...”[2]

Chapter 2. Allâh’s Saying: “O Children Of Adam! Take Your Adornment While Praying”[3]

[7551] 25 - (3028) It was narrated that Ibn ‘Abbâs, may Allâh be pleased with them, said: “Women used to circumambulate the Ka‘bah naked, and they would say: ‘Who will give me a garment for Tawâf, so that she may cover her private part?’ And she would say:

‘Today part of it or all of it is visible, But what is exposed of it I do not make it lawful.’

Then this Verse was revealed: O Children of Adam! Take your adornment while praying...

Chapter 3. Allâh’s Saying:

“...And Force Not Your Maids To Prostitution...”

[7552] 26 - (3029) It was narrated that Jâbir, may Allâh be pleased with him, said: “Abdullâh bin Ubayy bin Salûl used to say to a slave woman of his: ‘Go and earn something for us (by means of prostitution).’ Then Allâh, Glorified and Exalted is He, revealed the words: “...And force not your maids to prostitution, if they desire chastity, in order that you may make a gain in the (perishable) goods of this worldly life. But if anyone compels them (to prostitution), then after such compulsion, Allâh is” – regarding them— “Oft-Forgiving, Most Merciful.”

(7553) 27 - (...) It was narrated from Jâbir, may Allâh be pleased with him, that there was a slave woman of ‘Abdullâh bin Ubayy (bin Salûl) who was called Musaikah, and another who was called Umaimah, and he used to force them into prostitution. They complained about that to the Prophet ﷺ, and Allâh revealed: “...And force not your maids to prostitution, if they desire chastity” up to His saying: “Oft-Forgiving, Most Merciful.”[1]

Chapter 4. Allâh’s Saying:
“Those Whom They Call Upon Desire (For Themselves) Means Of Access To Their Lord (Allâh)...”

(7554) 28 - (3030) It was narrated from Abû Ma’mar, from ‘Abdullâh concerning the Verse: “Those whom they call upon desire (for themselves) means of access to their Lord, as to which of them should be the nearest...”[2] he said: “A group of jinn had become Muslim, and they were being worshipped, and those who worshipped them continued to worship them, although a group of jinn had become Muslim.”

[7555] 29 - (...) It was narrated from 'Abdullâh (concerning the Verse): "Those whom they call upon desire (for themselves) means of access to their Lord..."[1] he said: "A group of humans used to worship a group of jinn, and the group of jinn became Muslims, but the humans persisted in worshipping them. Then it was revealed: "Those whom they call upon desire (for themselves) means of access to their Lord..."[2]

[7556] (...) It was narrated from Sulaimân with this chain of narrators (a Hadîth similar to no. 7555).

[7557] 30 - (...) It was narrated from 'Abdullâh bin Mas'ûd, may Allâh be pleased with him, (concerning the Verse): "Those whom they call upon desire (for themselves) means of access to their Lord..."[3] He said: "This was revealed concerning a group of Arabs who used to worship a group of jinn. The jinn became Muslims, but the humans who used to worship them were unaware of that. Then the words
“Those whom they call upon desire (for themselves) means of access to their Lord...”[1] were revealed.

Chapter 5. Sūrat Bara‘ah (At-Tawbah), Al-Anfal And Al-Ḥāshr

[7558] 31 - (3031) It was narrated that Sa‘eed bin Jubair said: “I said to Ibn ‘Abbâs, may Allâh be pleased with them: ‘Sûrat At-Tawbah?’ He said: ‘At-Tawbah? Rather it is Al-Fâdiyah (the exposer of the disbelievers and hypocrites). It is constantly revealed in it: ‘...and of them are some...’ , ‘...and of them are some...’ - until they thought that there would be no one among them who would not be mentioned in it.’ I said: ‘Sûrat Al-Anfal?’ He said: ‘That is the Sarah of Badr.’ I said: ‘And Al-Ḥāshr?’ He said: ‘It was revealed concerning Banû An-Nadir.’”

Chapter 6. Revelation Of The Prohibition On Kāzmīr

[7559] 32 - (3032) It was narrated that Ibn ‘Umar, may Allâh be pleased with him, said: “‘Umar, may Allâh be pleased with him, delivered a Khutbah from the Minbar of the Messenger of Allâh ﷺ. He praised and glorified Allâh, then he said: ‘When the prohibi-

tion of *Khamr* was revealed, it was made from five things: wheat, barley, dates, raisins and honey, but *Khamr* is that which clouds the mind. And there are three things, *O people*, that I wish the Messenger of Allâh ﷺ had explained in more detail: (laws pertaining to the inheritance of) the grandfather, *Al-Kalâlah* (when a person dies leaving no parents and no children) and some types of *Ribâ*.”

[7560] 33 - (...) It was narrated that Ibn ‘Umar said: “I heard ‘Umar bin Al-Khattâb, may Allâh be pleased with him, on the *Minbar* of the Messenger of Allâh ﷺ, saying: ‘O people, when the prohibition of *Khamr* was revealed (in the Qur’ân), it was made from five things: grapes, dates, honey, wheat and barley, but *Khamr* is that which clouds the mind. And there are three things, *O people*, that I wish the Messenger of Allâh ﷺ had explained in detail: (laws pertaining to the inheritance of) the grandfather, *Al-Kalâlah* (when a person dies leaving no parents and no children) and some types of *Ribâ*.”

[7561] (...) A similar *Hadîth* (as no. 7560) was narrated from Abû Ḥâyyân with this chain of narrators, except that in his *Hadîth* Ibn ‘Ulayyah says grapes, as Ibn Idrîs said, and in the *Hadîth* of ‘Eisâ it says raisins, as Ibn Mushir said.
Chapter 7. Allâh’s saying:
“Those Two Opponents Dispute With Each Other About Their Lord...”[1]

[7562] 34 - (3033) It was narrated that Qais bin ‘Ubâd said: “I heard Abû Dharr, may Allâh be pleased with him, swearing that the Verse: “Those two opponents dispute with each other about their Lord...”[2] was revealed concerning those who came out for single combat on the Day of Badr: Hamzah, ‘Ali and ‘Ubaydah bin Al-Hârîth (may Allâh be pleased with them), and ‘Utba and Shaibah the two sons of Rabî’ah, and Al-Walîd bin ‘Utba.”

[7563] (...) It was narrated that Qais bin ‘Ubâd said: “I heard Abû Dharr, may Allâh be pleased with him, swearing that the Verse: “Those two opponents...”[3] was revealed...” a Hadîth like that of Hushaim (no. 7572).

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Glossary of Islamic Terms

‘Abd: (العبد) Literally meaning ‘a male slave’. Also used as a prefix in many Muslim male names in conjunction with a Divine Attribute of Allâh, meaning servant or slave. Examples include Abdullah (‘Abd-Allâh—servant of Allâh), Abdur-Rahmân (‘Abd Ar-Rahmân—servant of the Most Merciful), and Abdul-Khâliq (‘Abd Al-Khâliq—servant of the Creator).

‘Abid: (العباد) One who preoccupies himself with ‘Ibâdah (worship) and shows relatively less interest towards knowledge.

‘Abîr: (العبير) A mixture of saffron with other perfumes.

‘Abtah or Bathâ’: (الأطبخ أو البطحاء) (See Muhassab) Literally means earth of small pebbles. These are found usually on the course where water flows at times. Usually this word is used for the former valley between Safa and Marwah, and an open land between Makkah and Mina called Muhassab.

‘Abîr ‘Ali: (أبير علي) The name of a place where Shajarah Mosque is situated, 7 km outside of Al-Madinah.

‘Ad: (عاد) An ancient tribe or nation that lived after the Prophet Noah (peace be upon him). It was prosperous, but naughty and disobedient to Allâh, so Allâh destroyed it with violent destructive westerly wind.

Ad-Dabûr: (الدبور) Westerly wind.

‘Adhâh: (الأضاحي) Sacrifices.

Âdam: (آدم) The first human being created by Allâh and the first Prophet sent on earth to establish monotheism as the original religion for mankind.

‘Adl: (العدل) Justice and equity. A fundamental value governing all social behavior, and forming the basis of all social dealings and legal framework in Islam.

‘Afda: (الأفضل) The best.


‘Ahd: (العهد) Literally means Covenant a solemn agreement between two or more persons or groups.

‘Ahd ‘Alastu: (عهد ألسنت) (Covenant of ‘Alastu) Before creating human beings, Allah asked their souls: “Am I not (‘Alastu) your Lord?” And they all answered: “Yes! We testify!” At the Resurrection it will be determined whether each individual remained faithful to his original testimony. In other words, did his actions reflect his pre-creation acceptance of servanthood and Allah’s Lordship? Or did his actions demonstrate that he lived the life of a denier—one whose life was a denial of the Covenant of ‘Alastu? This Covenant is mentioned in Sûrat Ar-Ra’d (13:20) and Sûrat Yâ-Sin (36:60). The Old Testament tells of the covenant the Jews made with Allah.

‘Akkām: (الأحكام) (Orders) According to Islamic Law, there are five kinds of orders: 1. Compulsory or obligatory (Wâjib الواجب), 2. Desirable or recommended, ordered without obligation (Mustahabb المستحب), 3. Lawful, legal, permissible, or allowed (Halâl خالل), 4. Undesirable but lawful or legal, disliked but not forbidden (Makrūh المكره), 5. Unlawful, forbidden, prohibited and punishable from the viewpoint of Islam. (Muharram or Harâm المحرم أو الحرام).


‘Akhul-Bayt: (أهل البيت) (Ahlul-bayt) Literally means ‘the people of the house’, a polite form of addressing the members of the family, including husband and wife. The words occur in the Noble Qur’an when angels came to give glad tidings of a son to Prophet Ibrahim at an old age. See Sûrat Hûd (11:73). Generally the term ‘Ahl-Bayt refers to the household of the Prophet ﷺ.


‘Akhul-Arûd: (أهل الخروج) (Ahlul-ARûd) and (‘Awâliyul-Madinah): (وعالي المدينة) Outskirts of Al-Madinah up to a distance of four or more miles. South-eastern part of Al-Madinah in the valleys of Mahzur.
‘Ahlul-Kitâb: (أهل الكتاب) Literally meaning ‘People of the Scripture’. This term, found in the Qur’ân, describes adherents of divinely revealed religions that preceded Islam. Most commonly, the term refers to Jews and Christians, and confers upon these two groups a special status within Muslim society, owing to the monotheistic basis of their religions.

‘Ahlul-Kitâb was-Sunnah: (أهل الكتاب والسنة) Literally means ‘the People of the Book (the Noble Qur’ân) and the Sunnah, i.e., the sayings and deeds of the Prophet Muhammad ﷺ.

‘Ahludh-Dhimmah: (أهل الدمة) See Dhimmis.

‘Ahlul-Baqar: (أهل البقر) Those keeping cows.

‘Ahlul-Jabr: (أهل الجبر) See Jabriyyah.

‘Ahlul-Qadar: (أهل القفر) See Qadariyyah.


‘Ahlul-Uqad: (أهل العقد) The chiefs.

‘Ahlur-Râ’y: (أهل الرأي) Literally means ‘the people of opinion’. It refers to people highly learned in Islam that are consulted on Islamic matters.

‘Ahus-Suffah: (أهل الصفة) People of the Platform. See ‘Ashâbus-Suffah.

‘Ahmad: (أحمد) Ahmad is another name of Muhammad ﷺ. See the Noble Qur’ân, Sûrat As-Saff (61:6). See Muhammad for more details.

‘Alayhis-Salâm: (عليه السلام) See (Peace be upon him).

Al-‘Affâb: (الأحزاب) ‘Ahzâb means parties. This term is used to describe the different tribes that united together to fight the Muslims in the battle of the Ditch at Al-Madinah in 627 CE (5 AH).

‘Ayyâmut-Tashriq: (أيام التشريق) 11th, 12th and 13th of Dhul-Hijjah. On these days the pilgrims throw pebbles on Jamrât.

‘Ayyím: (الأيام) A woman who already has a sexual experience, she may be a widow or a divorced.

‘Ajj: (العج) Raising the voice with Talbiyah during Hajj and ‘Umrah.

Al-‘Ajmâ: (العمماء) Grazing livestock such as sheep, goats, cattle, camels and others.

‘Ajnâd: (أجناد) ‘Ajnâd stands for five regions of Syria—Palestine, Jordan, Damascus, Hima and Qansarin. (Nawawi)

‘Ajwâh: (العجوة) Pressed soft dates, also a kind of high quality dates.

Al-‘Akhirah: (الآخرة) This term refers to Afterlife, Hereafter, and the Next World and embraces the following ideas: That man is answerable to Allâh That the present order of existence will some day come to an end that when
that happens, Allâh will bring another order into being in which He will res-
urrect all human beings, gather them together and examine their conduct, 
and reward them with justice and mercy, That those who are reckoned good 
will be sent to Paradise whereas the evil-doers will be consigned to Hell. That 
the real measure of success or failure of a person is not the extent of his pros-
perity in the present life, but his success in the Afterlife.

‘Akhyáf: (أخياف) Uterine brother or sister. Born of the same mother but 
by a different father.

Al-Hamdu Lillâh: (الحمد لله) This is a part of the beginning Verse of the 
first Sûrah of the Noble Qur’ân. The meaning of it is ‘all praise is due 
to Allâh’. Other than being recited daily during prayers, a Muslim says 
this expression after almost every activity of his daily life to thank Al-
lâh for His favors. A Muslim is grateful to Allâh for all His blessings, 
and it is a statement of thanks, appreciation, and gratitude from the 
creature to his Creator.

‘Aynul-Yaqîn: (عين اليقين) Assured knowledge, assured sight, that which 
one sees with the eye.

‘Alayhis-Salâm: (عليه السلام) Peace be upon him (pbuh).

‘Âlim: (علم) A Muslim religious scholar who has attained a 
considerable amount of Islamic knowledge.

Allâh: (الله) It is an Arabic word of rich and varied meaning, used as the 
proper name for God. Derives from the word ‘Ilâh which means ‘the 
One deserving all worship’. Muslims view Allâh as the Creator and Sustainer of everything in the universe, He is the Merciful, the Bene-
fitent, the Magnificent, the Protector, the Provider, the Loving, the Wise, the Mighty, the Exalted, the Lord, the All-Knowing, the All-
Hearing, the All-Seeing, the First, the Last, and the Eternal. Who is 
Supreme and Incomparable, has no physical form, and has no associ-
ates who share in His Divinity. It is exactly the same word as, in He-
brew, the Jews use for God (Eloh), the word which Jesus Christ used 
in Aramaic when he prayed to God. Allâh has an identical name in 
Judaism, Christianity and Islam; Allâh is the same God worshipped by 
Muslims, Christians and Jews. In the Qur’ân, Allâh is described as hav-
ing at least ninety-nine Divine Names, which describe His Perfect At-
tributes. Unlike other Divine Names, Allâh is the Name which is 
invested with the sum of all the Divine Attributes. The name Allâh has 
no plural and no feminine form.

Allâhu ‘Akbar: (الله أكبر) This phrase, known as the Takbîr 
(Magnification), means ‘Allâh is the Most Great’ and is said by Mus-
lims at various times. Most often it is pronounced during the daily calls for prayers, during prayers, when they are happy, and wish to express their approval of what they hear, when they slaughter an animal, and when they want to praise a speaker, they also use it to express surprise thankfulness or fear, thereby reinforcing their belief that all things come from Allah. Actually it is the most said expression in the world.

'Amah: (الأم) A female slave.

'Amal: (الأعمال) The acts of worship.

'Amaliq: (العماليق) A tribe from the progeny of Imlîq bin Laudh bin ‘Irām bin Sām bin Nūh, between the period of Prophet Hud and Ibrâhîm, having big bodies, strong and of arrogant type.

Al-'Amānah: (الأمانة) The trust, moral responsibility or honesty, and all the duties which Allah has ordained.

Amber: (عشر) It has been called ambergris and then amber in later times; named after the whale as it is a product that it regurgitates. It is not the same as as the sap from trees that hardens and is called ‘amber’.

Amin: (أمين) Custodian or guardian. Someone who is loyal or faithful.

Amin: (آمن) O Allah, accept our invocation.

'Amiluz-Zakdh: (عامل الزكاة) The Zakâh (obligatory charity) collector.

'Amîr: (الأمير) 'Amîr is used in Islam to mean leader or commander.

'Amîrul-Mu'mînîn: (أمير المؤمنين) It means commander of the believers. This title was given to the caliphs after Prophet Muhammad ﷺ.

'Amîlah: (أملح) There is a difference over its description. Some say it is a black and white ram (male sheep), some say rams having more white color, some say it is pure white, while some say white and red, and some say black and red.

'Amma Ba'd: (أما بعد) An expression used for separating an introductory from the main topics in a speech; the introductory being usually concerned with Allah’s praises and glorification. Literally it means ‘whatever comes after’ or ‘then after’.

'Anbijâniyyah: (الأبلجانية) A plain thick woolen sheet or garment with no markings on it.

'Ansâr: (الأنصار) Literally meaning helpers or supporters, ‘Ansâr were the Companions of the Prophet ﷺ from the inhabitants of Al-Madînah, who embraced Islam and supported it, and who received and entertained the Muhâjjirîn (sing. Muhâjjir) who were the Muslim emigrants from Makkah and other places.
Glossary of Islamic Terms

`Anazah: (العنزة) A spear-headed stick.

`Aqabah: (العقبة) A place just outside of Makkah, in Mina where the first Muslims from Yathrib (Al-Madinah) pledged allegiance to the Prophet ﷺ in the year 621 CE. A similar meeting took place the next year when more Muslims from Yathrib pledged their allegiance to the Prophet ﷺ.


`Aqīqah: (العقیقة) It is the sacrificing of one or two sheep on the occasion of the birth of a child, as a token of gratitude to Allah.

`Aqrâ Haqlqâ: (عرقى حلقى) Is just an exclamatory expression, the literal meaning of which is not meant always. It expresses disapproval.

`Arafah: (عرفة) The ninth day of the last Islamic month Dhul-Hijjah.

`Arafât: (عرفات) ‘Arafât is a pilgrimage site, a plain about 25 kilometers southeast of Makkah Al-Mukaramah. Standing on ‘Arafât on the 9th of Dhul-Hijjah and staying there from mid-day to sunset is the essence of the Hajj (the Pilgrimage). It is on this plain that humanity will be raised on the Day of Resurrection for questioning and Judgment.

`Arba‘ina:icIt:) Collections of the forty ‘Aḥādīth.


`Arak: (الأراك) A tree from which Siwâk (tooth stick) is made.

`Ariyyah: (العريضة) (pl. ‘Arâyâ) A contract of barter in dates. When the fruits of a designated tree were given as a gift to another person, then the giver was troubled by the recipient’s coming again and again to his garden to gather the dates, so he was permitted to buy the fresh dates in return for dried dates. (See Bay‘ul-`Ariyyah)

`Arkân: (الأركان) (sing. Rukn) The elements or essential ingredients of an act, without which the act is not legally valid.
"Arkânul-Islam: (أركان الإسلام) A term referring to the Five Pillars of Islam that demonstrate a Muslim’s commitment to Allâh in word and in deed. They are as follows: 1. To testify that none has the right to be worshipped but Allâh and that Muhammad is the Messenger of Allâh. 2. To offer the prayers. 3. To observe fasts during the month of Ramadan. 4. To pay the Zakât (obligatory charity). 5. To perform Hajj (pilgrimage to Makkah).

Armageddon: (مَجِيدَةُ) The place where the final battle will be fought between the forces of good and evil (probably so called in reference to the battlefield of Megiddo). (Rev. 16:16)

"Arsh: (الأرض) Compensation given in case of someone’s injury caused by another person.

"Arsh: (العرش) The Throne of Allâh the Exalted.

"Asabah: (العصب) All male relatives of a deceased person or a killer, from the father’s side.

"Asabiyah: (العصبية) Tribal loyalty, nationalism.

"Asb: (العصب) A very coarse type of Yemenite cloth of cotton threads, some of them are dyed by means of knots before spinning with others that are not.

"As-hâbul-'A‘râf: (أصحاب الأعراف) These will be the people who are neither righteous enough to enter Paradise nor wicked enough to be cast into Hell.

"As-hâbul-Furûd: (أصحاب الفروض) These are the heirs who are the first responsibility holders to pay the Diyah or the blood money due towards a person. (These are said to be: Husband, wife, father, mother, grandfatherfather’s father, grandmotherfather’s mother, son’s daughtergranddaughter, daughter, real sister, uterine brother, uterine sister, stepbrother. These are the near male relatives on the father’s side like brother, nephew, father’s brother etc. In the absence of them, the ‘Asabah are the inheritors, in their absence the legacy or inheritance goes to Dhul-‘Arhâm, meaning the relatives through mother’s side like maternal uncle, mother’s sister and mother’s father etc.

"As-hâbush-Shajarah: (أصحاب الشجرة) Those Companions of the Prophet who took oath to defend the religion against Quraysh at Hudaibiyah.

"As-hâbus-Suffah: (أصحاب الصفة) Some Muslims who had migrated from Makkah, had no place to live and they were very poor people. The Prophet of Islam built a large platform Suffah of bricks and clay in the mosque for these people to rest at night. He also built a canopy to
protect them from the heat of the sun during the day. The canopy was covered by date-palm leaves and branches. As the place was called Suffah, therefore the people who stayed there were called ‘As-hâbus-Suffah or ‘Ahlus-Suffah. They were about eighty men or more who used to stay and have religious teachings in the Prophet’s mosque in Al-Madinah. Whosoever belonged among them is today recognized as an eminent personality of Islam. Suffah, a place that was once the refuge of the poor and the shelterless, became the centre of learning and excellence. It was there the first University of Islam came into being.

‘As-hâbusSunan: (أصحاب السنن) The compilers of the Prophetic ‘Ahâdîth on Islamic jurisprudence.

Al-‘Ashhurul-Hurum: (الأشهر الحرم) The sacred months. The months of Dhul-Qa’dah, Dhul-Hijjah, Muharram and Rajab.

Al-‘Asharatul-Mubashsharah: (العشرة المبشرة) The ten Companions that were given the glad tidings of assurance of entering Paradise. They were Abu Bakr, ‘Umar, ‘Uthman, ‘Ali, ‘Abdur-Rahmân bin ‘Awf, Abu ‘Ubaidah bin Jarrah, Talhah bin ‘Ubaidullah, Zubair bin Awwâm, Sa’d bin Abu Waqqâs and Sa‘eed bin Zaid.

Ash-Shâm: (الشام) The region comprising Syria, Palestine, Lebanon and Jordan.

‘Ashûrâ`: (العاشوراء) The 10th of the month of Muharram (the first month of the Islamic calendar).

Al-‘Asmá’ul-Husnâ: (الأسماء الحسنى) The term Al-‘Asmâ’ul-Husnâ, literally meaning the ‘most excellent names’ is used to express Allâh’s most Beautiful Names and His most Perfect Attributes. These are atleast 99 in number.


‘Asr: (الأمس) It is the afternoon prayer, the third obligatory prayer of the day. It can be offered between mid afternoon and a little before sunset. It is also the name of Sûrah 103 of the Noble Qur’ân.

As-Salâmu ‘Alaykum: (السلام عليكم) This is an expression Muslims say whenever they meet one another. It is a statement of greeting meaning ‘peace be upon you’. The appropriate response is Wa‘A laykumus-Salâm, meaning ‘and peace be upon you also’. The extended forms of it are As-Salâmu ‘Alaykum wa Rahmatullâh meaning ‘peace be upon you and mercy of Allâh’ and As-Salâmu ‘Alaykum wa Rahmatullâhi wa Barakâtuhu meaning ‘peace be upon you and mercy of Allâh and His blessings.’ The response will also be changed accordingly.
Glossary of Islamic Terms

'Astaghfirullâh: (أستغفر الله) This is an expression used by a Muslim when he wants to ask Allah's forgiveness. The meaning of it is 'I ask Allah's forgiveness'. A Muslim says this phrase many times, when he is talking to another person, when he abstains from doing wrong, or even when he wants to prove that he is innocent of an incident. After every prayer, a Muslim says this statement three times.

Al-`Aswâf: (الأسواف) Name of the area of Al-Madinah that Allah's Messenger made sacred. (An-Nihâyah) Bayhaqi said it to be the wall around Al-Madinah. (Sunan Al-Kubrâ)

Athâr: (الأثار) Sayings of the Sahâbah, the Companions of the Prophet. (Sunan Al-Kubrâ)

`Atîrah: (الخيرات) A sacrifice offered during the month of Rajab (in Jâhiliyyah and it was canceled after Islam). It was also called Rajabiyyah.

`Atîd: (العنود) A young sheep that is old enough (of about one year) to fend for itself and no longer needs its mother.

`Arûdhu Billâhi minash-Shaytânir-Rajîm: (أعروذ بالله من الشيطان الرجيم) This is an expression and a statement that Muslims have to recite before reading the Qur'ân, before speaking, before doing any work, before a supplication, before doing ablution, before entering the washroom, and before doing many other daily activities. The meaning of this phrase is 'I seek refuge in Allah from the outcast Satan'. Satan is the source of evil and he always tries to misguide and mislead people, so Muslims recite this expression to keep them safe from the whispering of Satan.

`Awliyâ: (الأولياء) (pl. of Walî) Literally means friend. But in Islamic terminology it refers to the close friends of Allah.

`Awrah: (العرضة) Nakedness. Parts of the body that are not to be exposed to others. For men this is from the navel to the knee. For women it is all of her body except the hands, feet and face.

Al-`Awâlî: (العاوام) Villages surrounding Al-Madinah.

`Awâliyul-Madinah: (عواوي المدينة) See Ahlul-`Arûd.

Al-`Awâmîr: (العوارم) Snakes living in houses.

`Awâq: (الأوقاف) (sing. Üqiyyah also called Waqiyyah) 5 `Awâq = 22 Silver Riyals of Yemen or 200 Silver Dirhams (i.e., 640 grams approx.; 12 Üqiyyah is equal to 40 tolas). [Üqiyyah is 40 dirhams, and 5 `Awâq is 200 dirhams. It may be less or more according to different countries. (Sindi)] [An ounce; for silver 119.4 grams, for other substances 127/128 grams, modern use of ounce 28.349 grams.]

`Awqâf: (الأوقاف) Property voluntarily transferred to a charity or trust to be used for public benefits.
Awṣaq or ‘Awṣuq: (أوساق أو أوسنّ) See Wasq.

‘Awwābīn: (الأوابلين) This prayer’s time is stated to be when the hooves of the young ones of camels begin to be scorched with the extremity of the heat. Obviously it is a little before the decline of the sun from its zenith.

Āyah: (الآية) (pl. Āyāt) Āyah means a proof, evidence, verse, lesson, sign, miracle, revelation, etc. The term is used to designate a Verse in the Qur’ān. There are over 6,600 Verses in the Qur’ān.

‘Ayyām Būd: (أيام بيد) The bright days or the moonlit days. The 13th, 14th and 15th of every lunar month when the moon is at its full.

‘Ayyāmul-Jahiliyyah: (أيام الجاهلية) A term designating a state of ignorance and immorality. It is a combination of views, ideas, and practices that totally defy and reject the guidance sent down by God through His Prophets. This term is commonly used by Muslims to refer to the pre-Islamic era in Arabia. ‘Ayyāmul-Jāhiliyyah, or ‘the days of Ignorance’ in the books of history, indicate the period before the prophethood of Muhammad when immorality, oppression, and evil were rampant.

‘Ayyāmut-Tashrīq: (أيام التشريع) 11th, 12th and 13th of Dhul-Hijjah. On these days the pilgrims throw pebbles on Jamarāt.

Āyatul-Kursi: (آية الكرسي) Verse No. 255 in Sūrat Al-Baqarah.

‘Azhfár: (الأذفار) A type of incense.

‘Azl: (العزل) Coitus Interruptus. Coitus in which the penis is withdrawn prior to ejaculation.

‘Azlām: (الأزلام) Literally means ‘arrows’. Here it means arrows used to seek good luck or a decision, practiced by the Arabs of pre-Islamic period of Ignorance.

Bābur-Rayyān: (باب الروان) The name of one of the gates of Jannah (Paradise) through which the people who often observe fasting will enter on the Day of Judgment.

Bābus-Salâm: (باب السلام) It is one of the famous gates of the Sacred Mosque in Makkah.

Badanah: (البدنة) (pl. Budn) A camel driven to be offered as a sacrifice by the pilgrims at the sanctuary of Makkah.

Bádhaq or Bádhiq: (البادق) An alcoholic drink made from the juice of grapes by slowly boiling it down until two-thirds of it has gone.

 Bádiyāh: (البادية) (pl. Bawādī) A desert or semi-arid environment.

Badr: (بدر) A place about 150 kilometer to the south of Al-Madīnah, where the first great battle in Islamic history took place between the
early Muslims and the infidels of Quraysh in the second year of Hijrah (624 CE). The Muslim army consisted of 313 men and the Quraysh had a total of about 1,000 soldiers, archers and horsemen. Even though the Muslims were outnumbered, the final result was to their favor. [See Sûrat Al-Anfâl (8:5-19, 42-48) and Sûrat Al-Imrân (3:13).]

Bahîmah: (بالهمة) (pl. Bahâ’îm) signifies every quadruped animal (of which the beasts of prey are excluded). Bahîmah thus refers to goats, sheep and cows.

Al-Bahîrah: (الحرة) A milking she-camel, whose milk used to be spared for idols and other false deities.

Bay’: (بيع) Literally means sale. It is also taken to mean exchanging a commodity for another commodity. Commonly used as a prefix in referring to different types of sales.

Bay’ul-‘Inah: (بيع العينة) One form of it is that suppose a person asks someone to lend him a certain amount of money, he refuses the money in cash, instead offers him an article at a higher price than his demand of the required money, and later on buys the same article from him at a less price, i.e., equal to his required money. In this way, he makes him indebted for the difference.

Bay’ul-‘Ariyyah: (بيع العرية) (pl. ‘Ara Cyá) It is a kind of sale by which the owner of an ‘Ariyyah is allowed to sell the fresh dates while they are still over the palms by means of estimation, for dried plucked dates because of the irritation of again and again coming of him whom the gift was given, so they give him from their stock. ‘Ariyyah is lawful for an amount of five Wasq while one Wasq is of sixty Sâ’. (See Sahîh Al-Bukhârî, Vol.3, Ahâdîth Nos. 389, 394 and 397).

Al-Bay’ul-Bâtt: (البيع الباطل) Absolute sale.

Al-Bay’ul-Bâtil: (البيع الباطل) Vain sale (that a Muslim sells unlawful things, e.g., wine, pigs).

Bay’ul-Gharar: (بيع الغرر) Uncertainty, hazard, chance or risk, ambiguity and uncertainty in transactions. Technically, selling something which has not yet been obtained, for example, selling eggs which have not yet been hatched, or an event where assurance or non-assurance is subject to chance and thus not known to parties of a transaction. Can also mean uncertainty or a hazard that is likely to lead to a dispute in a contract. Al-Gharar is also said to be selling goods that appear sound but contain some hidden fault or concerning which something is unclear.

Bay’u Habalil-Habalah: (بيع حبل الحيلة) The sale of a pregnant animal. There were two forms of this trade, the example of the first form is that to buy an offspring of an animal which itself is yet to be born by
making the payment in advance. Second form is to sell an animal on condition to have the offspring of the sold animal. Both forms of this kind of transaction are prohibited.

Bay'ul-Hasbt: (بيع الحصاة) The sale of pebble. When the seller says to the buyer, “I sell you the goods that the pebble falls on with a certain sum of money.” It is forbidden in Islam. It was observed in three ways: (i) the seller throws pebbles onto the goods and gives the buyer whatever the pebbles land on; (ii) the seller sells land then tells the purchaser that he will get the land as far as a pebble thrown by the seller reaches; (iii) the seller tells the purchaser that he has the option to change his mind until he (the seller) throws a pebble, at which point the transaction becomes binding.

Bay'ul-Istisnâ`: (بيع الاستثناع) This is a kind of sale, where a commodity is transacted before it comes into existence. It means to order a manufacturer to manufacture a specific commodity for the purchaser. If the manufacturer undertakes to manufacture the goods for him with material from the manufacturer, the transaction of Istisnâ' comes into existence. But it is necessary for the validity of Istisnâ' that the price is fixed with the consent of the parties and that necessary specification of the commodity (intended to be manufactured) is fully settled between them. This kind of sale, used as a mode of financing, is also called Parallel Istisnâ'.

Bay'ul-Khiyâr: (بيع الخيار) Optional sale.

Bay'ul-Malâqîh: (بيع الملاقيح) A kind of sale practiced in the pre-Islamic period of Ignorance. One would pay the price of a she-camel that was not yet born.

Bay'ul-Mu'âwamah: (بيع المعاوامه) Selling the produce of a tree for many years ahead.

Bay'ul-Muháqalah: (بيع المحلاقلة) It is the estimate of wheat in the harvest (corn ears) and selling them for the same amount in weight.

Bay'ul-Mukhâbarah: (بيع المخاربة) To lend the land or rent against a part of the produce like half or one third. It is forbidden because may be there no produce.

Bay'ul-Mukhdarah: (بيع المخادرة) The sale of grain or vegetables before it is ripe and that they are free from diseases and blights, and their benefit is evident.

Bay'ul-Mulámasah: (بيع الملازمه) A sale in which the deal is completed if the buyer touches the item, without seeing or checking it properly. It is usually done in the night and two men trade garments with each other by feeling or touching the garments by hands.
Bay'ul-Munābadhah: A sale in which the deal is completed when the seller throws a thing to the buyer, giving him no opportunity to see, touch or check it. Usually two men trade garments with each other by throwing garments to another.

Bay'ul-Muqāyadah: Sale of things for things corresponding nearly with barter, but the 'thing' is here opposed to 'obligations', so it is properly an exchange of specific for specific things.

Bay'ul-Muzābanah: The sale of fresh dates for dried dates by measure, and the sale of fresh grapes for dried grapes by measure. In both cases the dried fruits are measured while the fresh ones are only estimated as they are still on the trees. This term is mostly used for fruits.

Bay'ul-Muzayadah: Public sale.

Bay'un-Najsh: A trick (of offering a very high price) for something without the intention of buying it but just to allure and cheat somebody else who really wants to buy it although it is not worth such a high price.

Bay'un-Nājiz: Final sale.

Bay'us-Salaf: A sale in which the price is paid at once for goods to be delivered later.

Bay'us-Salam (Bay'us-Salaf): It is also called Bay'us-Salaf. This term refers to the advance payment for goods which are delivered later. Normally, no sale can be effected unless the goods are in existence at the time of the bargain. But this type of sale is the exception to the general rule provided the goods are defined and the date of delivery is fixed. The objects of this type of sale are mainly tangible but exclude gold or silver as these are regarded as having monetary value. Barring these, Bay'us-Salam covers almost all things which are capable of being definitely described as to quantity, quality and workmanship. One of the conditions of this type of contract is advance payment; the parties cannot reserve their option of rescinding it but the option of revoking it on account of a defect in the subject matter is allowed. It is also applied to a mode of financing adopted by Islamic banks. It is usually applied in the agricultural sector, where the bank advances money for various inputs to receive a share in the crop, which the bank sells in the market.

Bay'us-Sarf: An exchange of obligations for obligations. The usual objects of this contract are dirhams and dinars, which being obligations; the definition is generally correct.

Bay'ut-Talji'ah: Simulated sale, protective sale.
**Bay‘ūl-Tawliyah:** (بيع التولية) Released at cost price.

**Bay‘uth-Thunyā or Bay‘ul-Istithnā:** (أو بيع الاستثناء بيع الثنية) Selling a thing leaving a part of it. For example, selling his fruits but except a part of it.

**Bay‘ul-Urbun:** (بيع العربون) Earnest sale. The buyer pays some of the cost to the seller. If the buyer takes the goods, the paid money will be part of the price, but if the buyer rejected the goods, the paid money will be of the seller.

**Bay‘ul-Wadī‘ah:** (بيع الوضيعة) Resale at a loss.

**Bay’ah:** (البيعة) A pledge or an oath of allegiance given by the citizens etc., to their Imām (Muslim ruler or leader) to be obedient to him according to the Islamic religion.

**Baydā':** (البداء) A place to the south of Al-Madīnah on the way to Makkah.

**Baytul-Māl:** (بيت المال) An Islamic treasury intended for the benefit of the Muslims and the Islamic state and not for the leaders or the wealthy.

**Al-Baytul-Ma‘mūr:** (البيت المعمور) Allāh’s House over the seventh heaven.

**Baytul-Maqqdis:** (بيت المقدس) It is popularly referred to as Baytul-Muqaddas. Also known as Aqṣā Mosque, the famous mosque in Al-Quds (Jerusalem). It was the first Qiblah (prayer direction) of Islam. Then Allāh ordered Muslims to face the first House of Allāh, the Ka‘bah, at Makkah (Saudi Arabia). Baytul-Maqqdis is the third most sacred place in the Islamic world, the first being the Sacred Mosque (Masjidul-Harām) in Makkah, and the second being the Masjid Nabawī (the Mosque of the Prophet). It is from the surroundings of Baytul Maqqdis that Prophet Muhammad ascended to heaven.

**Baytul-Midrās:** (بيت المدرس) A place in Al-Madīnah (and it was a Jewish centre).

**Bay‘atur-Ridwān:** (بيعة الرضوان) (Pledge of Contentment) The oath and pledge taken by the Companions at Hudaibiyah in the year 6 H to fight Quraysh in case they harmed ‘Uthmān who had gone to negotiate with them and reported to have been taken captive.

**Bakkah:** (مكة) Another name for Makkah. (See the Noble Qur‘ān, Al-Imrān 3:96)

**Balām:** (بالام) Means an ox.

**Balāt:** (البلاط) A place in Al-Madīnah between the mosque and the marketplace.

**Balah:** (البلح) The date once it begins to ripen.

**Bāligh:** (البالغ) The one who has reached the age of maturity and is an adult.
Bani' Labûn: (بني لبون) A two-year-old male camel.
Bani' Makhdûd: (بني مخاض) One-year-old male camel.
Bani' Asfar: (بني الأصفر) The Byzantines (the Romans).
Bani' Israel: (بني إسرائيل) Literally means the Children of Israel. It refers to the progeny of Prophet Ya'qub.

Al-Baqî: (الباقع) Also called Baqi' Al-Gharqad or Jannatul-Baqi'. The cemetery of the people of Al-Madinah; many of the family members and Companions of the Prophet are buried in it.

Barakah: (البركة) Literally means blessing or Divine grace.

Barûd: (البرد) See Burud.

Bârakallâh: (بارك الله) This is an expression meaning 'may the blessings of Allah (be upon you)'. When a Muslim wants to thank another person, he uses different statements to express his thanks, appreciation, and gratitude. One of them is to say Bârakallâh.

Barrah: (البرة) Pious.

Barzakh: (البرزخ) Literally means partition or barrier. In Islamic terminology, it usually means the life in the grave, because the life in the grave is the interspace between the life on earth and the life in the Hereafter. Life in the Barzakh is real, but very different from the life we know. Its exact nature is known only to Allah. It is during our life in the Barzakh that we will be asked about Allah, our faith and the Prophet. We will also be shown the Jannah (Paradise) and the Jahannum (Hell) there and which of these two places we will occupy after we are judged.

Basmalah: (بسم الله) The recitation of Bismillâh (Bismillâhir-Rahmânir-Rahîm. In the Name of Allah, the Most Gracious, the Most Merciful). It is said before any act or activity of importance, such as reciting the Qur'ân, traveling, eating a meal, rising from sleep, etc.

Bathâ: (البطحاء) See 'Abtah.

Bâtitl: (الباطل) Falsehood, null and void.

Batshah: (البسطة) Grasp.

Bawâdi: (البوادي) See Bâdiyah.

Bid'âh: (البدعة) Any heresy or innovated practice introduced in the religion of Allah which have no basis in the Qur'ân or Sunnah and to regard these new things as acts of Ibadah. The Prophet said that every Bid'ah is a deviation from the true path and every deviation leads to Hell-fire.

Bikr: (البكر) A virgin.
**Bint Labûn:** (بنت لبون) Two year old she-camel.

**Bint Makhâd:** (بنت مخاض) One year old she-camel.

**Bisât:** (البساط) Anything that can be spread on the ground, be a mat, a carpet or a piece of cloth.

**Bismillâh-Rahmân-Rahîm:** (بسم الله الرحمن الرحيم) In the Name of Allâh, the Most Gracious, the Most Merciful. This is the first Verse of Sûrat Al-Fâtihah (Chapter 1) of the Noble Qur’ân. While reciting the Qur’ân, it is to be read immediately after one reads the phrase: A’udhu Billâhi minash-Shaytânir-Rajîm (I seek refuge in Allâh from the outcast Satan). It is also recited before doing any daily activity.

**Bi’tâh:** (البعثة) The beginning of the Prophet’s mission, his call to prophethood in 610 CE.

**Bit:** (البيع) Mead. Intoxicating drink made from fermented honey or honeycombs, barley sprouts and water.

**Black Muslims:** A term designating African-Americans who adhere to the teachings of the organization known as the Nation of Islam. So-called ‘Black Muslims’ are not to be confused with Muslims (followers of universal Islam) of African-American or African origin. Likewise, the Nation of Islam, a nationalistic organization, is not to be confused with the mainstream, universal world religion Islam.

**Bu’dth:** (بئدة) A place about two miles from Al-Madinah where a battle took place between the Ansâr tribes of Aus and Khazraj before Islam.

**Budn:** (البدن) (sing. Badanah) Camels to be offered as sacrifice by the pilgrims at the sanctuary of Makkah.

**Buhtân:** (البيتان) A false accusation, calumny, slander.

**Bulûgh:** (البلغ) Puberty

**Burâq:** (براق) A white animal having wings, bigger than a donkey and smaller than a horse, it carried the Prophet Muhammad ﷺ from Makkah to Jerusalem and from there to heavens during his miraculous Night Journey and Ascension (Isrâ’ and Mi’râj) in 619 CE.

**Burd or Burdah:** (البرد أو البردة) A Yemeni cloth. A black squared narrow dress. Also a sheet with a woven border.

**Burnus:** (البرنوس) (pl. Barânis) A type of hooded cloak called burnous.

**Burqu’:** (البرقع) A covering dress worn by women.

**Burud:** (pl. Barîd) The distance equal to sixteen Farsakhs.

**Busr:** (السر) Partially ripe dates that have begun to take on a red or yellow color.
**Busrá:** is a city in Harran in the south of Damascus in Syria.

**Buthán:** A valley in Al-Madinah.

**CE:** Christian Era or Common Era. It is used instead of AD in Islamic text referring to the dates before the Hijrah (migration) of the Prophet Muhammad ﷺ from Makkah to Al-Madinah.

**Dabb:** (النضب) A lizard that grows to be a foot or longer. They are not the same as the gecko for which there are orders, or encouragement to kill.

**Dab'u:** (الضبع) Hyena (Charkh or Lakkar Bhaggah).

**Ad-Dabúr:** (الدبور) Westerly wind.

**Daff:** (الدف) Tambourine used in Arabia.

**Daghabús:** (الضغابيس) Snake cucumbers.

**Dahn:** (الدهن) Any thick oil applied to hair.

**Dā'ī:** (pl. Du'āt) Muslim missionary involved in Da'wah (preaching).

**Dayyān:** (الديآن) Allāh; the One Who judges people from their deeds after calling them to account.

**Dajjál:** (المسج الدجال) Antichrist, False Christ or Pseudo Messiah, also known as the one-eyed Dajjāl. He will be from among the Jews and will appear before Qiyāmat (Resurrection). He will cause a lot of corruption in the world and will eventually be killed by Prophet ‘Eisa (Jesus) ﷺ.

**Damm:** (الدم) An expiation for a missed or wrongly practiced obligatory religious act, usually in the form of sacrificing an animal (term specially used regarding expiation of missed or wrongly performed acts of Hajj and ‘Umrah).

**Dāniq:** (دائن) A coin equal to one-sixth of a dirham.

**Dārul-‘Ahd:** (دارالعهد) Country linked in a peace treaty.

**Dārul-Bawár:** (دارالبوار) The abode of perdition.

**Dārul-Fanā’:** (دارالفناء) The abode which passes away (earth).

**Dārul-Ghuriir:** (دارالغور) The abode of delusion.

**Dārul-Harb:** (دار الحرب) It means Domain of War, and refers to the territory under the control of disbelievers, which is on terms of active or potential conflict with the Domain of Islam, and presumably hostile to the Muslims living in its domain.

**Dārul-Islám:** (دار الإسلام) It means Domain of Islam, and refers to the territory under the control of the believers.
Glossary of Islamic Terms

**Dârul-Khilâfah:** (دار الخلافة) The seat of Imâm or Khalîfah.

**Dârul-Kufr:** (دار الكفر) It means Domain of Disbelief, and refers to the territory under the control of the disbelievers.

**Dârul-Qârâr:** (دارالنعيم) The blessed abode (paradise).

**Dârul-Qadîm:** (دار القضاء) Justice House (court).

**Dârul-Qadr:** (دار القرار) The abode that abides.

**Dârûs-Salâm:** (دار السلام) The abode of peace.

**Dârush-Shuhadâ:** (دار الشهداء) The Home of Martyrs.

**Da'wah:** (الدعوة) The act of inviting others to Islam. Propagation of Islam through word and action, calling the people to follow the commandments of Allâh and His Messenger Muhammad ﷺ.

**Dâwûd:** (داود) Prophet David ﷺ, a Prophet of Allâh mentioned in the Qur’ân and the Old Testament.

**Dayn:** (الدائن) Loan or debt.

**Deen:** (الدين) The meaning of the word Deen is obedience. A term commonly used to mean ‘religion’, but actually referring to the totality of Muslim beliefs and practices. Thus, ‘Islam is a Deen’ means Islam is the complete way of life.

**Dhabh:** (الذبح) Slaughtering small animals by cutting their jugular vein only at the root of the neck, in comparison Nahr is slaughtering the camels by poking the jugular vein with a spear or sharp item.

**Dhan-Nis’ah:** (ذات النسّة) The one with the rope. (See Ahâdîth 2690 and 2691, Sunan Ibn Mâjah)

**Dhât ‘Irq:** (ذات عرق) Miqât for the pilgrims coming from Iraq.

**Dhâtun-Nîtâqayn:** (ذات النظامين) It literally means a woman with two belts, and refers to Asma’, the daughter of Abu Bakr (. She was named so by the Prophet ﷺ.

**DhâturRiqâ’:** (ذات الرقاع) It is name of a Ghazwah and it may be translated as ‘the one having stripes’. Muslims were suffering from an extreme poverty, they were bare-footed without shoes, when their feet blistered, they wrapped them with rags and tattered clothes. Thus this battle came to be known as DhâturRiqâ’.

**Dhîkh:** (الذكر) An animal male hyena.

**Dhikr:** (الذكر) The Mention or Remembrance of Allâh through verbal or mental repetition of His Divine Attributes or various religious formulas such as Subhân-Allâh (Glorified is Allâh), Al-Hamdu Lillâh (praise is
due to Allâh), Allâhu Akbar (Allâh is the Most Great), or the recitation of special invocations.

**Dhimmi or Ahludh-Dhimmah:** (الذمي أو أهل الذمة) A non-Muslim living under the protection of an Islamic government, and has been guaranteed protection of his rights, life, property and practice of their religion, etc. He is exempt from duties of Islam like military and Zakah but must instead pay a tax called Jizyah. Historically, Jews and Christians traditionally received this status due to their belief in One God, but others such as Zoroastrians, Buddhists and Hindus were also included. Dhimmis (protected) had full rights to practice their faith and implement their own religious laws within their communities.

**Dhul-‘Arhâm or Dhur-Rahm:** (ذو الأرحام أو ذو الرحم) Kindred of blood from mother's side, like mother's father (grandfather), sister's son, son of the daughter (grandson), maternal uncle, etc.

**Dhul-Farâ'id:** (ذوالفرائض) Those persons whose share of inheritance is described in the Qur'ân are called Dhul-Farâ'id, and the rest are 'Asabah (العصبة).

**Dhul-Hijjah:** (ذوالحججة) The twelfth month of the Islamic calendar. The month in which the great pilgrimage to Makkah takes place.

**Dhul-Hulayfah:** (ذر الحليفة) The Miqât of the people of Al-Madînah now called Abyâr ‘Ali.

**Dhul-Khalasah:** (ذر الخصامة) Al-Ka'bah Al-Yamâniyah, a house in Yemen where idols used to be worshipped. It belonged to the tribes of Kha-th'âm and Bujaylah.

**Dhul-Qa'dah:** (ذي القعدة) The eleventh month of the Islamic calendar.

**Dhul-Qarnayn:** (ذر القرنين) A great ruler in the past who ruled all over the world and was a true believer. His story is mentioned in the Qur'ân (18:83).

**Dhul-Qurbá:** (ذر القربى) Relatives, kinsfolk.

**Dhû Mahram:** (ذو محرم) A male, whom a woman can never marry because of close relationship (e.g., a brother, a father, a son, a brother's son, a sister's son, an uncle from either side etc.). See Mahram.

**Dhun-Nûn:** (ذو النون) Jonah, Jonas. It is the nickname given to Prophet Yunus because of his story with the whale that swallowed him, and then threw him ashore.

**Dhun-Nîrâyin:** ( ذو النورين) It means 'Possessor of the Two Lights'. It is used to refer to 'Uthmân bin 'Affân (because he married two of the Prophet's daughters.
Dhī Tuwâ: (ذي طوى) A well-known well in Makkah. In the lifetime of the Prophet ﷺ, Makkah was a small city and this well was outside its precincts. Nowadays Makkah is a larger city and the well is within its boundaries.

Dībāj: (الديباج) Pure silk cloth, silk brocade.

Dīnār: (الدينار) Gold coinage; in the days of the Prophet ﷺ, one dinâr was having the weight of 4.4 grams of gold.

Dhirâː (الذراع) Cubit. Any of various ancient units of length based on the length of the forearm from the elbow to the tip of the middle finger and usually equal to about 18 inches (45.7 centimeters).

Dirāyāh: (الدراية) Cognizance, observation, note, remark.

Dirham: (الدرهم) A silver coin weighing 50 grains of barley with cut ends.

Dirham: Name of a unit of currency, usually a silver coin used in the past in several Muslim countries and still used in some of them, such as Morocco and United Arab Emirates.

Diyah: (الدية) Blood money (for wounds, killing etc.), compensation paid by the killer to the relatives of the victim (in unintentional cases).

Du′āː (الدعاء) Supplication, prayer, request, plea; invoking Allah for whatever one desires. It is distinct from Salât (formal worship or prayer). Personal Du′âs can be made in any language, whereas Salât (prayer) is performed in Arabic. Muslims make Du′âs for many reasons and at various times, such as after Salat, before eating a meal, before retiring to sleep, or to commemorate an auspicious occasion such as the birth of a child.

Dubbâː (الديب) Gourd, squash and pumpkin. Also a name of a pot made from gourd in which Nabîdh used to be prepared, and used to hold alcoholic drinks. Also called Qara‘ or Tounmba.

Duhâː (الضحى) Forenoon (prayer). Its time begins a little after the beginning of Ishrâq, i.e., sunrise, meaning when the sun gains considerable height and lasts until before noon.

Dunyâː (الدنيا) This world or life, as opposed to the Hereafter that is the next life.

‘Eid: (العيد) An Arabic word to mean a festivity, a celebration, and a feast. Muslims celebrate two major religious celebrations known as ‘Eidul-Fitr (which takes place after Ramadân), and ‘Eidul-‘Adhâ (which occurs at the time of the Hajj). A traditional greeting used by Muslims around the time of ‘Eid is ‘Eid Mubârak, meaning ‘May your celebration be blessed’. A special congregational ‘Eid prayer, giving charity to the needy persons, visiting the family members and friends, wearing new clothing, specially-prepared foods and sweets, and gifts for children characterize these events.
‘Eidul-‘Adhd: (عيد الأضحى) Literally means ‘the Feast of the Sacrifice’. A four-day celebration from tenth to the thirteenth day of Dhul-Hijjah that completes the rites of pilgrimage. The tenth is the day of Nahr (sacrifice) and eleventh to thirteenth are the days of Tashrîq. This event commemorates Prophet Ibrahim’s obedience to Allâh by being prepared to sacrifice his only son Ismâ’il (Ishmael).

‘Eidul-Fitr: (عيد الفطر) Literally means ‘the Feast of breaking the Fast’. A three-day celebration after fasting the month of Ramadân as a matter of thanks and gratitude to Almighty Allâh. It takes place on the first of Shawwal, the tenth month of the Islamic calendar.

‘Eisâ or ‘Isâ: (عيسى) Jesus, an eminent Prophet in Islam. Muslims believe that Maryam (Mary), the mother of Jesus, was a chaste and pious woman, and that God miraculously created Jesus in her womb. After his birth, he began his mission as a sign to humankind and a Prophet of God, calling people to righteousness and worship of God alone. Muslims do not believe Jesus was crucified, but rather that God spared him such a fate and ascended him to Heaven.

Fadak: (فداك) (also Fidak) A town near Al-Madinah.

Fâdhish: (القاحش) One who talks evil.

Fajr: (الفجر) The dawn or early morning before sunrise, and denotes the prime time for prayer, also the name of the first obligatory Salât (prayer) of the day to be offered at any time between the first light of dawn and just before sunrise. Sūrah 89 of the Noble Qur’ân has also this name.

Faqîh: (الفقه) (pl. Fuqahâ’) An Islamic scholar who is an expert on Islamic jurisprudence (Fiqh), and can give an authoritative legal opinion or judgment.

Faqîr: (الفقير) (pl. Fuqarâ’) A poor person.

Fara‘: (فرع) In Jâhiliyyah, the firstborn of a she-camel or sheep was sacrificed for their deities, or when anyone became the owner of 100 camels’ flock, or a meal given on the occasion of the birth of camels.

Fara‘id: (الفرائض) See Farîdah.

Faraq: (فرق) A bowl measuring about 16 Ratls or ounces, i.e., about 10 liters or 3 Sâ‘.

Fard: (الفرض) Obligatory. In Islam it refers to those acts and things which are compulsory on a Muslim. Abandoning or abstaining from a Fard act is a major sin. To reject a Fard act amounts to Kufr (disbelief). It is also used in reference to the obligatory part of Salat (prayers). Also obligatory share of inheritance.
Fard ‘Ayn: (فرض عين) An action which is obligatory on every Muslim individually.

Fard Kifâyah: (فرض كفاية) Collective duty (a duty on the whole community). However, if the duty has been fulfilled by a part of that community then the rest are not obliged to fulfill it, but if no one carries it out all incur a collective guilt.

Farîdah: (الغريدة) (pl. Farâ’id) An enjoined duty.

Farrûj: (الفروج) A Qabâ’ opened at the back.

Farsakh: (الفرسخ) (Parasang Persian unit of distance) A distance of three miles (approx.) or five and a half kilometers or (12000) Twelve thousand yards.

Fâriq: (الفاروق) It means ‘One who distinguishes the truth from falsehood.’ This name was given to ‘Umar bin Khattab (.

Fasl: (الفصل) Separation. After each Sûrah separation occurs through Basmalah, the recitation of Bismillâhir-Rahmânir-Rahîm.

Fâsiq: (الفاسق) Transgressor, evildoer, disobedient. A person of corrupt moral character who engages in various sins. The one who commits Fisq.

Fatât: (الفترة) A female slave or a young lady.

Al-Fâtihah: (الفاتحة) Arabic word meaning ‘the Opening’, the first Sûrah (chapter) of the Noble Qur’ân.

Fatwâ: (الفتوى) (pl. Fatâwâ) A legal verdict given on a religious basis. The sources on which a Fatwa is based are the Noble Qur’ân, and the Sunnah of the Prophet ﷺ.

Fawâîsh: (الفواشش) All those acts whose abominable character is self-evident. In the Qur’ân all extra-marital sexual relationships, sodomy, nudity, false accusation of unchastity, are specifically reckoned as shameful deeds.

Fay': (الفي) War booty gained without fighting.

Fidyah: (الفدية) Compensation for a missed or wrongly practiced obligatory religious act, it is usually in the form of money, foodstuff, sacrifice of an animal or freeing of a slave (term specially used regarding the missed fasts of Ramadan or ransom for freeing slaves).

Fiqh: (الفقه) Islamic jurisprudence. The meaning of the word Fiqh is understanding, comprehension, knowledge and jurisprudence. A jurist is called a Faqih who is an expert in matters of Islamic legal matters, he has to pass verdicts within the rules of the Islamic Law namely Sharî‘ah.
**Firdaws:** (الفردوس) The middle and the highest part of Paradise.

**Fi Sabillâh:** (في سبيل الله) In the way of Allâh. A frequently used expression in the Qur'ân which emphasizes that good acts should be done exclusively to please Allâh. Generally the expression has been used in the Qur'ân in connection with striving or spending for charitable purposes.

**Fisq:** (الفسق) Transgression, immorality, evildoing, and disobedience to the Commands of Allâh.

**Fitnah:** (الغلبة) It means civil strife, war and riots. It also refers, firstly, to persecution, to a situation in which the believers are harassed and intimidated because of their religious convictions. Secondly, it refers to the state of affairs wherein the object of obedience is other than the One True God.

**Fitrah:** (الفرط) Natural disposition, nature. An Arabic term designating the innate, original spiritual orientation of every human being towards the Creator Allâh. Muslims believe that Allâh endowed everything in creation with a tendency towards goodness, piety and God-consciousness, and that one’s environment, upbringing and circumstances serve to enhance or obscure this tendency. It is also the charity due on every Muslim on the occasion of ‘Eidul-Fitr, on the night after Ramadân.

**Fuqahâ:** (الفقهاء) See Faqîh.

**Furqân:** (الفقران) The criterion that enables one to distinguish between truth and falsehood. This term is attributed to Qur’ân.

**Ghâbah:** (الغابة) Literally means ‘forest’. A well-known place near Al-Madinah.

**Ghâdâ:** (الغداء) Meal taken in the beginning of the day. Breakfast or lunch.

**Ghâdîr:** (الغدير) The name of a place near Makkah.

**Ghâdîr Khum:** (غدير خم) (Lake of Khum) A place between Makkah and Al-Madinah where the Prophet  stopped to offer the congregational prayer and prayed about ‘Ali: “Allâh, take as friends those who take him as a friend, and take as enemies those who take him as an enemy.”

**Ghayb:** (الغيث) Literally means the Unseen’. In Islam it refers to all those things that are unseen by man and at the same time believing in them is essential. Examples of the Unseen are: Hell, Paradise, angels, etc. A Muslim has to believe that no one has the knowledge of the Unseen except Allâh.

**Ghayr Mahram:** (غير محرم) Refers to all those people with whom marriage is permissible. Based on this, it is also incumbent to observe veil with all Ghayr Mahrams.
Ghayy: (الغي) Meaning deception. The name of a pit in Hell-fire.

Ghamus: (الغمس) False oath to deceive one.

Al-Gharqad: (الغرق) It is a thorny plant which is well known in the area of Palestine. Some say it to be boxthorn or matrimony vine.

Gházi: (الغازي) A Muslim soldier returning alive after participation in Jihâd.

Ghazwah: (الغزوة) A military expedition in which Prophet Muhammad Μ他自己 took part leading the army.

Ghazwatul-Khandaq: (غزوة الخندق) The name of a battle between the early Muslims and the infidels in which the Muslims dug a Khandaq (trench) round Al-Madinah to prevent any advance by the enemies.

Ghibah: (الغيبة) Backbiting or talking evil about someone in his or her absence.

Ghitah: (الغيلة) Intercourse with a breast-feeding woman.

Ghirah: (الغيرة) This word covers a wide meaning, jealousy as regards women, and also it is a feeling of great fury and anger when one's honor and prestige is injured or challenged.

Ghulul: (الغلو) Stealing from the war booty before its distribution. It refers to withholding goods captured among the spoils of war, and the meaning includes deceitfully taking what one has no right to.

Ghuraf: (الغرف) Special abodes.

Ghurrah: (الغرة) A slave or slave woman.

Ghurratush-Shahr: (غرة الشهر) The first three days of the month.

Al-Ghurrul-Muhajjalimn: (الغر المحجلون) A name that will be given on the Day of Resurrection to the Muslims because the parts of their bodies which they used to wash in ablution will shine then.

Ghusl: (الغسل) Literally means bath or wash. In Islam it refers to the washing of the entire body from head to toe without leaving a single place dry. This is especially necessary for one who is Junub (in an impure state after sexual intercourse, menstruation, seminal discharge, etc.) and also on other occasions like before Friday and ‘Eid prayers.

Habalul-Habalah: (حل الخيبة) See Bay’ Habalil-Habalah.

Al-Habwah or Al-Ihtibâ': (الحبوة أو الاحتباء) A sitting posture, putting the arms around the legs while sitting on the hips. It is to sit with one's thighs gathered up against the stomach, while wrapping arms or garment around them, or sitting in the same manner when the private area becomes exposed.
Glossary of Islamic Terms

Hadath: (الحدث) That which invalidates the state of purification.

Hadath 'Akbar: (الحدث الأكبر) State of major impurity caused by sexual discharge, it needs Ghusl (bath) for purification.

Hadath 'Asghar: (الحدث الأصغر) State of minor impurity caused by passing wind or urine or answering the call of nature, it needs Wudū’ (ablution) for purification.

Hadd: (الحد) Prescribed punishments, ordained punishments, legal laws for punishments.

Hady: (الهدى) A cow, sheep, goat or a camel that is offered as a sacrifice by a pilgrim during the Hajj.

Hadîth: (الحديث) (Plural: Aḥâdîth) The word Hadîth literally means speech, narration or communication. In Islamic context it refers to any of the sayings, deeds and approvals accurately narrated from the Prophet Muhammad ﷺ through a chain of known intermediaries. According to some scholars, the word Hadîth also covers reports about the sayings and deeds, etc., of the Companions of the Prophet ﷺ that were performed in the presence of the Prophet ﷺ. There is also a subcategory of oral statements made by the Companions of the Prophet ﷺ in addition to the Prophet himself. Khabar (الخبر) (report), 'Athar (الأثر) (track, trace, sign, impression, tradition) and Sunnah (السنة) (practice, usage, etc) are the terms also to denote a Hadîth. The word Hadîth is generally translated as a Narration or Tradition. The main text of a Hadîth is called Matn (المتن) (main text), which is preceded by Sanad (السنن) (chain of narrators).

There are two kinds of Aḥâdîth: Aḥâdîth Nabawîyyah (الأحاديث النبوية) and Aḥâdîth Qudsiyyah (الأحاديث القدسية). Aḥâdîth are found in various collections compiled by Muslim scholars in the early centuries of the Muslim civilization. Six such collections are considered most authentic. Some famous collectors of Aḥâdîth are Imãm Bukhãrî, Imãm Muslim, Imãm Nasã‘î, Imãm Abû Dâwûd, Imãm Tirmidhî and Imãm Ibn Mâjah.

Hadîth Nabawi: (الحديث النبوي) (Prophetic Tradition) A saying of the Prophet ﷺ himself transmitted outside the Noble Qur’ân.

Hadîth Qudsi: (الحديث القدس) (Sacred Tradition) A Statement of Allãh, generally outside the Noble Qur’ân, reported by the Prophet ﷺ in his sayings. The meaning of these Aḥâdîth were revealed to him and he put them in his own words, unlike the Qur’ân that is the Word of Almighty Allãh, and the Prophet ﷺ conveyed it exactly as it was revealed to him. The scholars of Hadîth say that Aḥâdîth Qudsiyyah are from
Allâh only as far as the meaning of the text is concerned and they are from the Prophet of Allâh as to the actual wordings of these messages. It would be erroneous to attribute any of the Qudsi Hadîth to Allâh and claim, for example, “Allâh said…”

The basic kinds of Ahâdîth are:

Qawîlî (القولي) (Verbal): It records the utterances of the Prophet ﷺ.
Fi’lî (الفعلي) (Practical): It records the deeds of the Prophet ﷺ.
Taqrîrî (التقريري) (Tacit): It records the Prophet’s silent approval of some action, behavior, etc.
Shama’il (الشمائل) (physical characteristics): It records the physical characteristics, appearance, habits or behavior of the Prophet ﷺ.

Below is the list of common classifications used by scholars to identify the various categories of the compiled narrations:

Âhâd: (ال الواحد) (Isolated)
‘Azîz: (المميز) (Precious)
Bâtîl: (الباطل) (False)
Da‘îf: (الضعيف) (Weak)
Gharîb: (المغرب) (Unfamiliar)
Hasan: (الحسن) (Good)
Jayyid: (الجيد) (Perfect)
Majhûl: (المجهول) (Unknown)
Ma‘lûl: (المعلول) (Defective)
Mansûkûh: (المنسوخ) (Abrogated)
Maqûl: (المقبول) (Acceptable)
Maqti‘: (المتقطع) (Intersected)
Mardûd: (المردود) (Rejected)
Marfi‘ (Traceable) (المرفوع)
Mash-hûr: (المشاهور) (Well-known)
Matrûk: (المتروك) (Abandoned)
Mawdû‘: (الموضوع) (Fabricated)
Mawqîf: (الموقوف) (Discontinued)
Mawsûl: (الموصول) (Complete)
Mawthûq: (الموثوق) (Trustworthy)
Mu‘al-laq: (المعلق) (Suspended)
Munqati': (Interrupted)
Musalsal: (Uninterrupted)
Musnad: (Traceable to Prophet)
Mutawâtir: (Continuous)
Muda'af: (Doubtful)
Mudallas: (Truncated)
Mudraj: (Interpolated)
Mutâtâbir: (Confounding)
Munfarid: (Unique)
Munkar: (Denounced)
Mursal: (Disconnected)
Mut-tasîl: (Connected)
Mut-tafaq 'Alayh (Agreed upon)
Qawi: (Strong)
Sahih: (Sound)
Shâdîh: (Contradictory)
Thâbit: (Authentic)
Thiqah: (Trustworthy)
Hâfiz: (One who has memorized the entirety of the Qur'an. Thousands of Muslim men and women throughout the world dedicate their time and energy to this tradition, which serves to maintain the Qur'anic Scripture as it was revealed to Prophet Muhammad over 1,400 years ago.)
Hayd: (Monthly periods or menstruation experienced by a woman.)
Hâys: (A dish made of butter, dates and cheese.)
Hajafah: (A kind of shield.)
Hâjâr: (Hagar/Agar/Hâjîra) One of Ibrâhîm’s wives who, along with her infant son Ismâ‘îl (Ishmael), was settled in Arabia by Prophet Ibrâhîm (Abraham). She may be considered the founder of the city of Makkah, since it was a desolate valley prior to her arrival, and discovery of the sacred well known as Zamzam.
Hajar: (Places in Bahrain, Jâzân, Najrân.)
Al-Hajarul-Aswad: (The Black Stone) A stone which is said to have fallen from heavens, set into one corner of the Ka‘bah in Makkah by Prophet Ibrahim. The pilgrims kiss it following the practice of Prophet Muhammad.
**Hajj**: (الحج) A person who has performed the Hajj, or pilgrimage to Makkah.

**Hajj**: (الحج) (Major Pilgrimage) The Hajj is performed annually by over 20,000,000 people during Dhul-Hijjah, the twelfth month of the Islamic lunar calendar. It is one of the five pillars of Islam, a duty Muslims must perform at least once in their lives, provided their health permits and they are financially capable. There are rules and regulations and specific dress to be followed. The Hajj rites symbolically remind the trials and sacrifices of Prophet Ibrâhim, his wife Hajar, and their son Ismâ’il over 4,000 years ago. In addition to Tawâf and Sa'y, there are a few other requirements but especially one’s standing (i.e., stay) at ‘Arafât during the daytime on ninth of Dhul-Hijjah, and the sacrifice of an animal. There are three types of Hajj: Ifrâd (الإفراد single), Qirân (القران combined), Tamattu’ (التمام interrupted).

**Hajj Al-Akbar**: (الحج الأكبر) The day of Nahr (i.e., the 10th of Dhul-Hijjah).

**Hajj Al-Asghar**: (الحج الأصغر) The minor pilgrimage (‘Umrah).

**Hajjul-Bayt**: (حج البيت) Making a pilgrimage to the House of Allâh.

**Hajj Ifrâd**: (الإفراد) (Single Hajj) Performing Hajj without performing the ‘Umrah. It is generally for the inhabitants of Makkah.

**Hajj Mabrûr**: (الحج المبرور) A Hajj that is free of sin and is accepted by Allâh because of its perfection in both inward intention and outward observation of the Sunnah of the Prophet Muhammad ﷺ and with legally earned money.

**Hajj Qirân**: (القران) (Combined Hajj) Performing the ‘Umrah followed by the Hajj, without taking off the Ihrâm in between.

**Hajj Tamattu’**: (التمام) (Interrupted Hajj) ‘Umrah is followed by Hajj, but the Ihrâm is taken off in between these two stages.

**Hajjatul-Wadda’**: (الوداع) The last Hajj of the Prophet ﷺ, the year before he died.

**Hadjâm**: (الحجام) One who performs cupping.

**Hajr**: (حجر) A place in the way to Basrah & Kufah from Yamâmah where the vessels were made, also the place of Banu Sulaim.

**Halâl**: (الحلال) That which is lawful or permissible in Islam.

**Halâlah**: (الحلالة) To marry a divorced woman temporarily with the intention of making her remarriage to her former husband lawful. This act is unlawful. Marriage based on intended divorce is unlawful, whether its period is prescribed or not.

**Halif**: (اللفيف) A person who enjoys the protection of a tribe but does not belong to it by blood.
Halq: (الحلق) To shave off the hair from the head (during Hajj).

Halqah: (الحلقة) A group of students involved in the study of Islam.

Hám: (الحám) A stallion camel freed from work for the sake of idols, after it had finished a number of copulations assigned for it.

Hámah: (الهامة) There are different meanings of this pre-Islamic belief: It is a worm that comes out of a murdered person's head seeking vengeance; it refers to the owl that was considered a bad omen if seen in different circumstances; or it was a bird that came from the bones of a dead person that would fly away.

Hanafi: (الحنفي) Islamic school of law founded by Imám Abû Hanîfah. Followers of this school are known as the Hanafi.

Hántah: (هتاه) An expression used when you don't want to call somebody by her name. (It is used for calling a female).

Hanbali: (الحنلي) Islamic school of law founded by Imám Ahmad bin Hanbal. Followers of this school are known as the Hanbalis.

Hanîf: (الحنîف) People who during the time of Jahiliyyah (Ignorance) rejected the idolatry in their society and were in search for the true religion of Prophet Ibrahim (Abraham). Hanîf literally means 'one who is inclined', it is used in the Qur'ân at ten places. The term as such connotes sincerity, uprightness and single-mindedness in one's inclination, dedication and commitment to Allâh or to His faith, that is, monotheism (worshipping Allâh Alone and nothing else).

Hunafâ': (الحنفاء) The Makkans claimed descent from Abraham through Ishmael, and tradition stated that their temple, the Ka'bah, had been built by Abraham for the worship of the One God. It was still called the House of Allâh, but the chief objects of worship there were a number of idols which were called daughters of Allâh and intercessors. The few who felt disgust at this idolatry, which had prevailed for centuries, longed for the religion of Abraham and tried to find out what had been its teaching. Such seekers of the truth were known as Hunafâ' (sing. Hanîf), a word originally meaning 'those who turn away' (from the existing idol-worship), but coming in the end to have the sense of 'upright' or 'by nature upright,' because such persons held the way of truth to be right conduct. These Hunafâ' did not form a community. They were the agnostics of their day, each seeking truth by the light of his own inner consciousness. Muhammad son of 'Abdollâh became one of these.

Hantam or Hantamah: (الحنتم أو الحنتمة) A name of a pot in which alcoholic drinks used to be prepared, it was an earthenware container. Also called Jarrah.
Hanūt: (الحنوت) A kind of scent used for embalming the dead.

Haqq: (الحق) The Truth, also used for the legal right or claim to something.

Harām: (الحرم) A Harām is a sanctuary, a sacred territory. Makkah has been considered a Harām since the time of Prophet Ibrāhīm (Abraham). All things within the limit of the Harām are protected and considered inviolable. Al-Madīnah was also declared a Harām by the Prophet. Although the boundary of any Masjid (mosque) is also a sanctuary, but usually this term is used with regard to the Sacred Mosque (Masjid Harām) in Makkah and the Prophet’s Mosque (Masjid Nabāwī) in Al-Madīnah. This is why they are referred to as ‘Al-Harāmayn Ash-Sharīfayn’, the two Holy Mosques. (Al-Hill is the area outside the sacred precincts of Makkah.)

Harām: (الحرم) Unlawful, forbidden and punishable from the viewpoint of Islam.

Harawra’: (الحروراء) A town in Iraq.

Harbah: (الحربة) A small spear.

Harbi: (الحرب) Who is in the state of war.

Harīr: (الحرير) Silk.

Harj: (الهرج) Killing.

Harrah: (الحرة) A well-known rocky volcanic region in and around Al-Madīnah covered with black stones.

Hārūn: (عرون) (Aaron) The brother of Prophet Musa (Moses) and a Prophet of Allāh.

Al-Harūriyyah: (الحرورية) A special unorthodox religious sect of Khawārij. Nicknamed as such because they were stationed at the place known as Harūrâ’.

Al-Hasba’: (الخصباء) A place outside Makkah where pilgrims go after finishing all the ceremonies of Hajj on twelfth of Dhul-Hijjah.

Hasanah: (الحسنة) (pl. Hasanât) It means merit, virtue, reward, good deed, good point. The merit or reward recorded for one on doing a good thing or abstaining from something wrong or bad. It is the opposite of Sayyihah (demerit, sin, bad deed).

Al-Hashr: (الحسر) Another name for the Day of Judgment, Yawmul-Hashr (Day of the Gathering). Place or vast ground or Field of Gathering. It is also the name of Sūrah 59 of the Noble Qur’ān.

Hasir: (الحصير) A mat that is made of leaves of date-palms and is fit for one man or more to stand up and pray upon. It may be used for other purposes also.
Hawd Kawthar: The watering-place (Cistern/ Basin/ Tank/ Fountain/ River) of Prophet Muhammad ﷺ, whose pure drink will refresh the believers on the Day of Judgment.

Hawâlah: The transference of a debt from one person to another. It is an agreement whereby a debtor is released from a debt by another becoming responsible for it.

Hawârij: Sincere supporter or disciple.

Hawâzin: A tribe of Quraysh.

Hâwiyyah: The lowest pit of Hell.

Hawl: The minimum period of time after which Zakât becomes due upon property.

Hawwa: Eve, the wife of Adam. The Qur’ân indicates that Hawwa was created as an equal mate for Adam, and that both Adam and Hawwa sinned equally when they disobeyed Allâh by eating fruit from the forbidden tree in the heaven. Upon turning to Allâh in repentance, both were likewise equally forgiven.

Hayâ': This term covers a large number of concepts. It may mean modesty, self-respect, bashfulness, honor, etc. Hayâ’ is of two kinds: good and bad; the good Hayâ’ is to be ashamed to commit a crime or a thing that Allâh and His Messenger ﷺ has forbidden, and bad Hayâ’ is to be ashamed to do a thing, which Allâh and His Messenger ﷺ ordered to do.

Henna: A kind of plant used for dyeing hair etc.

Hibah: present, gift.

Hibarah: A sheet from Yemen with colored stripes of red or green. Some say it is of green color.

Al-Hidânah: The nursing and caretaking of children.

Hifz: It means to memorize. In the religious sense, Muslims try to memorize the whole Qur’ân. Any person who achieves this task is called Hâfiz. There are millions of Muslims who memorize the whole Qur’ân.

Hijâb: Veil, partition, curtain, covering the body. Screening between non-Mahram men and women. Any kind of veil, it could be a curtain or a facial veil, etc. A long dress prescribed for Muslim women to cover their whole body from head to feet.

Hijâz: The region along the western seaboard of Arabia, in which Makkah, Al-Madinah, Jeddah, and Ta’if are situated.

Hijr: The place of Thamûd before Tabûk between Al-Madinah and Shâm. Also the unroofed portion of the Ka’bah called Hatîm, which at present is in the form of a compound towards the north of it.
**Hijrah:** (الهجرة) It signifies migration from a land where a Muslim is unable to live according to the precepts of his faith to a land where it is possible to do so. Hijrah can also mean to leave a bad way of life for a good or more righteous way. The Hijrah par excellence for Muslims is the Hijrah of the Prophet ﷺ that not only provided him and his followers refuge from persecution, but also an opportunity to build a society and state according to the ideals of Islam.

**Hijri:** (الهجري) Name of the Islamic lunar calendar. It refers to the Prophet’s migration from Makkah, because of the mounting hostility, there to Yathrib (200 miles north) whose people had invited him. This journey took place in the twelfth year of his mission. He arrived on the 20th of September 622 CE, and the city proudly changed its name to Madīnatun-Nabī (the Prophet’s city), commonly known as Al-Madinah. This is the beginning of the Islamic lunar calendar, often called the Hijri calendar, it is dated from this important event, which marks the beginning of an Islamic state (in Al-Madinah) in which the Sharī’ah (Islamic law) was implemented. The months of the Islamic calendar are: Muharram, Safar, Rabī’ul-Awwal, Rabī’uth-Thâni, Jumâdal-Ulâ, Jumâdath-Thâniyah, Rajab, Sha’bân, Ramadân, Shawwâl, Dhul-Qa’dah, Dhul-Hijjah.

**Hilâb:** (حلاب) A kind of scent.

**Al-Hill:** (الحل) The area outside the sacred precincts of Makkah.

**Himâ:** (الحمى) A private pasture.

**Hims:** (حمص) A city in Shâm (Syria, Lebanon, Palestine, Israel and Jordan) now it is in Syria.

**Himyân:** (حميان) A kind of belt, part of which serves as a purse to keep money in it.

**Hiqqah:** (الخفة) A three-year-old she-camel.

**Hirâ’:** (الحراء) The cave in a mountain named Jabalan-Nûr on the outskirts of Makkah where Muhammad ﷺ, at the age of forty, received the first revelations of the Qur’ân, beginning with the word Iqra’ that means ‘read’. The cave was a favorite place of retreat for Muhammad ﷺ prior to his call to prophethood, where he could contemplate alone and seek Allâh free from the distractions of the city below.

**Hubal:** (هبل) Hubal, the chief of the minor deities, was an image of a man, and was said to have been originally brought to Arabia from Syria. It was one of the so many false gods of Arabs housed in the Ka‘bah in the pre-Islamic period of Ignorance.

**Hublā:** (الحيلى) A kind of desert tree.

**Hudâ:** (الهداء) Chanting of camel-drivers keeping pace of camel’s walk.
**Al-Hudaybiyah:** (الحدودية) A well-known place ten miles from Makkah on the way to Jeddah.

**Hudūd:** (الحدود) Allāh’s set boundary limits for Halāl (lawful) and Harām (unlawful). Whoever transgresses these limits may be punished or forgiven by Allāh as He wills. Legal punishment for certain crimes like robbery (to cut the hands), adultery or fornication (stoning or lashes and exile for one year), apostasy (killing), etc.

**Hujjah:** (الحجاج) Pilgrims. Persons who have been on the pilgrimage to Makkah during the Hajj season in the month of Dhul-Hijjah. (Singular: Hājj = a male pilgrim; Hājjah = a female pilgrim)

**Hujrah:** (الحجرة) Courtyard of a dwelling place, or a room.

**Hukm:** (الحكم) Literally meaning verdict, judgment, decision (see Verse 6:57), sometimes gives the meaning of wisdom, discretion, knowledge and the power to see things in their true perspective (Verse 26:83).

**Hukmiyyah:** (الحكمية) One of the Khawârij sects. So named because they had rejected the verdict of the arbitrators appointed by ‘Ali and Mu‘āwiyah under the plea that judgment rests only with Allâh.

**Hullah:** (الحلاة) A Najrâni garment or shroud or coffin consisting of two parts, two-piece garment, lower wrap and upper wrap. Two pieces of a garment made of the same material.

**Humaz:** (الهمز) Madness or evil suggestions.

**Hums:** (حمس) The tribe of Quraysh, their offspring and their allies were called Hums. Those who were either lived in Harām or born there or were in the area of Harām or were from the tribes of Kinānah and Jadîlah. This word implies enthusiasm and strictness. The Hums used to say: “We are the people of Allâh.” They thought themselves superior to other people.

**Hunayn:** (الهين) A valley between Makkah and Tâ‘if where the battle took place between the Prophet and Quraysh pagans.

**Huqīq:** (الحقوق) (sing. Haq) Rights.

**Hūr:** (الحور) Very fair females of Paradise wide-eyed with intense black irises and intense white scleras created by Allâh as such not from the offspring of Adam. (Hûrîn-wide-eyed houris)

**Hûrin-‘Ein:** (حور عين) Wide-eyed houris.

**Ibādah:** (العبادة) Literally means worship, it refers to all those acts with which one renders worship and adoration, obedience and submission, service and subjection to Allâh. Thus in Islam, visiting the sick, giving charity, hugging one’s spouse, or any other good act is considered an act of worship.
Iblis: (إبليس) The word literally means ‘thoroughly disappointed, one in utter despair’. It is the personal name of Shaytân (Satan) or the cursed devil, as found in the Qur’ân. Iblis is believed to be a prominent member of the jinn, a class of Allâh’s creation. When Adam (the first human) was created, Allâh commanded Iblis and all the other angels to prostrate themselves before Adam. He rebelled against Allâh out of vanity and refused the Command of Allâh to prostrate before Adam, and was cast out from heavens. Iblis reasoned to himself that he was superior to Adam since he was made of fire while Adam was only made of clay. By this one act of defiance, Iblis introduced the sins of pride, envy, and disobedience into the world. Hence, Allâh told him that he will dwell in Hell. Iblis asked Allâh for a postponement until the Hereafter. He also asked Allâh to allow him to mislead and tempt humankind to error. This term was granted to him by Allâh whereafter he became the chief promoter of evil and prompted Adam and Eve to disobey Allâh’s order. Allâh told him that only the misguided ones would follow him and that He would fill Hell with him and his followers. Iblis swore that he would mislead and misguide all the people except those sincere and devoted worshippers of Allâh. Allâh warns human beings repeatedly in the Qur’ân that Iblis is an avowed enemy of humankind, whose temptations must be resisted in order to stay on the Straight Path. He is possessed of a specific personality and is not just an abstract force.

Ibn: (ابن) (also used as bin) Arabic term meaning ‘son of’. Many famous Muslim men in history are known by a shortened version of their names beginning with Ibn. Examples include, Ibn Khaldûn (a historian), Ibn Sînâ (a physician), Ibn Rushd (a judge and philosopher), and Ibn Batûtah (a world traveler).

Ibn Hajar: (ابن حجر) Allamah Hâfîz Ahmad bin Hajar ‘Asqalânî.

Ibn Labûn: (ابن لبان) Two year old camel.

Ibrâhîm: (إبراهيم) Abraham, a Prophet and righteous person revered by Muslims, Jews, and Christians alike as the patriarch (father-figure) of monotheism. Muslims commemorate Ibrâhîm’s devotion, struggles and sacrifices during the annual Hajj rites.

‘Iddah: (العدة) The waiting period prescribed by Allâh that a woman is required to observe as a consequence of the nullification of her marriage with her husband or because of the husband’s death, during which a woman may not remarry after being widowed or divorced.

Idhkhir: (الأذخير) A kind of grass well-known for its good smell, and is found in Hijaz, Saudi Arabia.

Idtibâ: (الضبط) In Ihram, putting the upper wrap (Ridâ’) under the right armpit leaving the right shoulder bare, and placing part of it over the left shoulder.
Ifādah: (الإفاضة) See Tawâful-Ifâdah.

Iftâr: (الإفطار) Breaking of the fast immediately after sunset at Maghrib as soon as the Call to Prayer (Adhân) is called.

Ihâd: (الإحداد) Mourning for a deceased husband.

Ihlâl: (الإهلال) Raising the voice while reciting the Talbiyah during Hajj or 'Umrah.

Ihrâm: (الإحرام) The state of consecration into which Muslims enter in order to perform the Hajj or 'Umrah (lesser pilgrimage). In which one is prohibited to practice certain deeds that are lawful at other times. The ceremonies of 'Umrah and Hajj are performed during such state. When one assumes this state, the first thing one should do is to express mentally and orally one's intention to assume this state for the purpose of performing Hajj or 'Umrah. Then Talbiyah pilgrimage recitation (Labbayk Allâhumma Labbayk... Here I am, O Allah, here I am) is recited, and two sheets of white unstitched seamless cloth are the only clothes men wear; the sheet wrapped below one's waist is called Izâr, and the other wrapped round the upper part of the body is Ridâ'. This dress worn by pilgrims serves to reinforce a sense of humility, purity, and human equality. In the state of Ihrâm the pilgrim is required to observe many prohibitions, for example, he may not hunt, shave or trim his hair, shed blood, use perfume, or indulge in sexual gratification.

Ihsân: (الإحسان) Right action, goodness, sincerity. Doing something in a goodly manner. The highest level of deeds and worship with perfection, i.e., when you worship Allâh or do deeds, consider yourself as if you see Him; and if you cannot achieve this feeling or attitude, then you must bear in mind that He sees you. In other words, Ihsân means to be patient in performing your duties to Allâh, totally for Allâh's sake and in accordance with the Sunnah (legal ways) of the Prophet in a perfect manner.

Ihtikâr: (الاحتكار) It means a planned hoarding of something for future profit. Ihtikâr is prohibited and unlawful as it creates artificial scarcity of essential foodstuff.

Al-Ihtibâ': (الاحتباء) See Al-Habwah.

Ibn Makhâd: (ابن مخاض) One-year-old camel.

Ijârah: (الإجارة) Literally means to give something on rent.

Ijmâ': (الإجماع) Consensus of opinion among scholars and leaders. It is one of the means employed by Muslims for joint decision-making, and for interpreting the Shari'ah. Ijmâ' comes next to the Qur'ân and the Sunnah as a source of Islamic doctrines.
**Ijtihād:** (الاجتهاد) Independent interpretive or discretionary reasoning. The intellectual effort of Muslim scholars to employ reason and analysis of the authoritative sources Qurʾān and Sunnah for the purpose of finding legal solutions to new and challenging situations or issues. It is also said to exercise personal judgment based on the Qurʾān and the Sunnah.

**Ilā’ or Iylā’:** (الإيلاء) A husband’s oath to abstain from sexual relations with his wife. The maximum permissible limit for abstaining from sexual relations in wedlock under such a vow is four months, after which it would automatically mean repudiation of the marriage.

**Ilhām:** (الإلهام) Literally means inspiration. Here it refers to those things or ideas that Allah puts into the minds of His pious servants.

**Ilīyā’:** (إلياف) Eilat seaport near Israel at head of Gulf ‘Aqabah.

**‘Ilm:** (العلم) Arabic term meaning knowledge. The Qurʾān and Hadīth encourage Muslims to constantly strive to increase their knowledge, of both religious and worldly matters.

**‘Ilm Jafar:** (علم الجفر) The science of numerical symbolism of letters. It is said to come down from ‘Ali bin Abu Tālib. Some say it to be Numology, Number manipulation, and some name it to be the art of ciphering or deciphering.

**Imām:** (الإمام) Generally, the term Imām refers to one who leads congregational worship. More broadly, the term also applies to religious leaders within the Muslim community, it is also used with reference to the founders of the different systems of theology and law in Islam, and in its highest form, refers to the head of the Islamic state.

**‘Imāmah:** (العمامة) The turban or similar head covering.

**Imām Mahdī:** (الإمام مهدي) He will make his appearance when the Muslims will be at their weakest position. With his advent, the greater signs of Qiyyāmah (Resurrection) will commence. He will be the leader of the Muslims, and after his death, Prophet ‘Eisa (Jesus) ﷺ will take over the leadership.

**Imān:** (الإيمان) Literally means faith or belief. Here it refers to believing in Allah (as the One and only God and believing that Muhammad ﷺ is His Messenger, and also having belief in other articles of faith.

**Imlās:** (الإملاص) An abortion caused by being beaten over one’s (a pregnant wife’s) abdomen.

**Imsāk:** (الإمساك) To abstain completely from foods, drinks, intimate intercourses and smoking, before the break of the dawn till sunset.

**Inbījāniyāh:** (الإنجانية) A woolen garment without marks.
**Injil**: Arabic name for the Holy Scripture revealed to Prophet ‘Eisa (Jesus) during the last two or three years of his earthly life. The Injil mentioned by the Qur’ân should, however, not be identified by the four Gospels of the New Testament that contain a great deal of records of the life of Jesus written by his closest contemporaries in addition to the inspired statements of Prophet Jesus. It is significant, however, that the statements explicitly attributed to Jesus in the Gospels contain substantively the same teachings as those of the Qur’ân.

**İnnd Lilâhi wa İnnd Ikyi Râji’ûn**: When a Muslim is struck with a calamity, when he loses one of his loved ones, or when he has gone bankrupt, he should be patient and say this statement meaning ‘We are from Allâh and to Him we return’. Muslims believe that Allah is the One Who gives and it is He Who takes away. He is testing us sometimes by giving something and sometimes by taking away. Hence, a Muslim submits himself to Allâh. He is grateful and thankful to Allâh for whatever he gets. On the other hand, he is patient and says this expression in times of turmoil and calamity.

**İn sîd’ Alkah**: The meaning of this Arabic phrase is ‘If Allah wills’. When a person wishes to plan for the future, when he promises, when he makes resolutions, and when he makes a pledge, he says this phrase. Muslims are to strive hard and to put their trusts with Allah. They leave the results in the Hands of Allâh.

**İntiqäs**: Sprinkling water on private parts while performing Wudû’.

**İqâl**: The rope by which the camel’s foreleg is fettered.

**İqâmah**: It refers to the second call for the prayer that follows the first call (Adhân). İqâmah means that the obligatory prayer in congregation is just to begin. It is to be recited in Arabic before every obligatory prayer. It is composed of specific words and phrases very closely related to the Adhân. The statements of the Adhân are recited reduced so that the statements that are expressed twice in the Adhân are recited once in İqâmah except the last utterance of Allâhu-Akbar. The prayer is offered immediately after İqâmah has been pronounced.

**İqâmatus-Salâ**: The offering of the prayers perfectly. This is not understood by many Muslims. It means: (A) Each and every Muslim, male or female, is obliged to offer his prayers regularly five times a day at the specified times; the male in the mosque in congregation and the female at home. As the Prophet has said: “Order your children for prayer at the age of seven and beat them (about it) at the age of ten.” The chief (of a family, town, tribe, etc.) and the Muslim ruler of a country are held responsible before Allâh in
case of non-fulfillment of this obligation by the Muslims under his authority.

(B) To offer the prayers in a way just as the Prophet Muhammad ﷺ offered it with all its rules and regulations, as he ﷺ said: “Offer your prayers the way you see me offering them.” Please see Sahîh Al-Bukhârî, Vol. 1 for the Prophet’s way of praying, in the book of characteristics of the prayer and that the prayer (Salât) begins with Takbîr (Allâhu-Akbar) with the recitation of Sûrat Al-Fâtihah etc., along with its various postures, standing, bowing, prostrations, sitting etc., and it ends with Taslîm.

Iqra’: (آقرأ) It means ‘read’ or ‘recite,’ it was the first word of the Qur’ân revealed to Muhammad ﷺ during one of his retreats to the cave of Hirâ’ above Makkah. Muslims refer to this word to remind themselves of the importance of acquiring knowledge, ‘from the cradle to the grave’ as Prophet Muhammad ﷺ said.

Irîfâh: (الإراف) To comb the hair everyday.

Isbâghul-Wudû’: (إسغاح الوضوء) To perform ablution properly. It means either covering all required areas completely or washing them three times. (Likewise, Ahsanal-Wudû’ means performing ablution well, and Atammal-Wudû’ means performing ablution perfectly.)

Isbâl: (الإسبال) Making one’s lower garment too long below the heels.

‘Ishâ’: (العشاء) It is the commencement of darkness, and the beginning of the time of ‘Isha’ (night) prayer. The time for it starts about one hour and a half after sunset, till the middle of night.

Ish’âr: (الإشارة) Marking the Budn. This was done by grazing the skin of the camel’s hump until some blood appeared, and then wiping that blood in such a way as to leave a mark. This mark then indicated that the camel was set aside for sacrifice.

Ishrâq: (الإشراقة) Sunrise.

Ishtimalûs-Sammâ’: (اشتمال الصماء) The wearing of clothes in the following two ways: 1. To cover one shoulder with a garment and leave the other bare. 2. To wrap oneself (with hands enclosed) in a garment while sitting in such a way that nothing of that garment would cover one’s private parts. (See Ihtibâ’)

Ishtirâk: (الاشتراك) Equivocally; participation; partnership. While Istdînah means the raising or building up credit through credit purchases. It however does not apply to the raising of cash loans.

Islam: (الإسلام) Its meaning encompasses the concepts of peace, greeting, salutation, surrender, obedience, loyalty, allegiance and commitment. Literally means ‘submission to the will of Allâh,’ and refers commonly to an individual’s surrender and commitment to God the Creator through ad-
herence to the religion by the same name. The most important and pivotal concept in Islam is the Oneness of God. See Allâh for more on the concept of God. Islam teaches that all faiths have, in essence, one common message: the existence of a Supreme Self, the one and only God, whose sovereignty is to be acknowledged in worship and in the pledge to obey His teachings and commandments, conveyed through His Messengers and Prophets who were sent at various times and in many places throughout history. Islam demands a commitment to submit and surrender to God so that one could live in peace; peace (Salâm) is achieved through active obedience to the revealed commandments of God, for God is the Source of all peace. Commitment to Islam entails striving for peace through a struggle for justice, equality of opportunity, mutual caring and consideration for others’ rights, and continuous research and acquisition of knowledge for the better protection and utilization of the resources of the universe.

The basic beliefs of Islam are: the Oneness of the only God who is Sovereign of the universe; the Revelation of the teaching and commandments of God through angels in heaven to Prophets on earth, and written in sacred writings that all have the same transcendent source; these contain the will of God marking the way of peace for the whole universe and all mankind; the Day of Judgment which inaugurates the Afterlife in which God rewards and punishes with respect to human obedience to His will.

Islam is the last and final religion to all mankind and to all generations irrespective of color, race, nationality, ethnic background, language, or social position. Islam teaches that human diversity is a sign of the richness of God’s mercy, and that God wills human beings to compete with each other in goodness in order to test who is the finest in action; this is, according to Islam, the reason for the creation of the universe.

Islam was revealed to the Prophet (Sûrah 3 Al ‘Imrân—The Family of Imrân, Verse 19) “Truly, the religion with Allah is Islam,” and again (Sûrah 5: Al-Mâ‘îdah—The Table Spread, Verse 3) “This day I have perfected your religion for you, and have chosen for you Islam as your religion.” A person who enters the fold of Islam is called a Muslim. The religion of Islam is not to be confused with Mohammedanism. The latter is misnomer to Islam. Muslims do not accept this name as it gives wrong information about Islam and Muslims.

Ismâ’il (إسماعيل) (Ishmael) The elder son of Abraham, Prophet of Allâh and the father of the Arabs, born to his wife Hajar. When he was about thirteen years old, Ismâ’il helped Abraham build the Ka‘bah as a place for monotheists to worship the One God. He, along with his younger brother Ishâq (Isaac), are considered by Muslims to have been Prophets in their own right.

Isrá': (الإسراء) Another name for Sûrah Bâni Israel (17) of the Noble Qur’ân.

Isrá' wa Mi'ráj: (الإسراء والمغصق) The miraculous ‘Night Journey’ and ‘Ascension’ of Prophet Muhammad ﷺ, respectively, from Makkah to Al-Aqsâ Mosque in Jerusalem, which took place in 619/620 CE. This important event, which took place in the year of Muhammad’s wife Khadijah’s death, gave strength to him by reaffirming God’s support for him. During this event, instructions for the formal Muslim prayer were revealed to Muhammad ﷺ, making them a cornerstone of Muslim faith and practice.

Istabraq: (إستررق) Thick Dîbâj (pure silk brocade).

Istibrâ': (لاستبراء) The elapse of one menstruation period in the case of a newly purchased slave-woman.

Istighâf: (الاستغفار) To seek Allâh’s forgiveness. It is something that must be done continuously in a Muslims life.

Istihdâdh: (الاستحضانة) Bleeding from the womb of a woman in between her ordinary periods. (See Sahîh Al-Bukhârî, Vol. 1, Hadîth No. 303)

Istihsân: (الاستحسان) To give a verdict with a proof from one’s heart with satisfaction, and one cannot express it [only Abû Hanifah and his pupils say so but the rest of the Muslim religious scholars of Sunnah (and they are the majority) do not agree to it].

Istijmâ'r: (الاستجار) Purification by stone.

Istikhrârah: (الاستخاررة) A prayer consisting of two Rak‘ât in which the praying person appeals to Allâh to guide one to the right decision, regarding a certain deed, or a particular problem, or a situation with which one is confronted. (See Hadîth No. 263, Vol. 2; Hadîth No.391, Vol. 8; Hadîth No. 487, Vol. 9; Sahîh Al-Bukhârî)

Istinjâ’: (الاستنجاء) Cleansing of one’s private parts after having relieved oneself. A person can cleanse himself with water or clods of earth.

Al-Istinshâq: (الإستنشاق) Rinsing the nose.

Istisqa’: (الاستسقاء) A prayer consisting of two Rak‘ât, invoking Allâh for rain in seasons of drought. (See Sahîh Al-Bukhârî, Hadîth 119, Vol. 2)

Ithm: (الإثم) Ithm denotes negligence, dereliction of duty and sin.

Ithmid: (الإل赕) Antimony that clears the vision and makes the eyelashes grow.

I‘tikâf: (الاعتكاف) Seclusion in a mosque for the purpose of worshipping Allâh only. It refers to the religious practice of spending the last ten days of Ramadân (either wholly or partly) in a mosque so as to devote oneself exclusively to worship. The one in such a state should not have sexual relations with his wife, and one is not allowed to leave the mosque except for a
very short period, and that is only for very urgent necessity, e.g., answering the call of nature or joining a funeral procession etc.

Izâr: (الإزار) A sheet worn below the waist to cover the lower half of the body.

Jabriyyah: (الجبهية) The Jabriyyah sect has the belief that a person is free to do according to his will and he is responsible solely what deeds he performs, good or bad, against the Qadariyyah sect whose belief is just the opposite.

Jad'â': (جدداء) An animal with the cut nose, ear or lip. But it is more specific for the nose being most common cases.

Jadha'ah or Jadha': (جدعة، جذعة) A four-year-old she-camel, or a sheep more than one year and less than two years, or cow of three years age, or a horse five years age. The criterion in goat, cow, ox and camel is having two teeth and in sheep who has reached the age of one year.

Jahâlah: (الجهالة) Uncertainty in a contract that may lead to a later dispute; see Gharar.

Jahannam: (جهنم) Most commonly understood to mean Hell described as a place of torment, sorrow, and remorse. Islam teaches that God does not wish to send anyone to Hell, yet justice demands that righteous people be rewarded and those who insist on evil living without repentance and on denial of God be punished. In fact, it is one of the levels of Hell. There are seven levels of Hell-fire: 1. Jahim the shallowest level of Hell. It is reserved for those who believed in Allah and His Messenger ﷺ, but who ignored His commands. 2. Jahannama deeper level where the idol-worshippers are to be sent on the Day of Judgment. 3. Sa'iris reserved for the worshippers of fire. 4. Saqarthis is where those who did not believe in Allah will be sent on the Day of Judgment. 5. Ladhawill be the home of the Jews. 6. Hâwiyah will be the abode of the Christians. 7. Hutamahthe deepest level of Hell-fire. This is where the religious hypocrites will spend eternity. The worst of Allah's creation are the Munâfiqin (hypocrites), whether they be of mankind or jinn, for they outwardly appear to accept, but inwardly reject Allah and His Messenger ﷺ. A dweller of Hell is called a Jahannami.

Jâhîl: (الجاهل) Literally means 'an ignorant person.' Here it refers to one who is ignorant of the knowledge of Islam irrespective of whether it is general knowledge of Islam, or knowledge of the rules and regulations of Islam.

Jâhiliyyah: (الجاهلية) Literally 'ignorance' is a concise expression for the pagan practice of the days before the advent of the Prophet Muhammad ﷺ. Jâhiliyyah denotes all those world-views and ways of life that are based on rejection or disregard of heavenly guidance commu-
nicated to mankind through the Prophets and Messengers of God; the attitude of treating human life, either wholly or partly, as independent of the directives of God.

Jahîn: (الجحيم) See Jahannam.

Jahmiyyah: (الجهمية) Taken its name from its progenitor Jahm bin Safwân. This sect denies seeing Allâh in the Hereafter.

Jahri Salât: (الصلاة الجهرية) Prayer of audible recitation.

Jayshul-‘Usrah: (جيش العسرة) Army of Hardship, meaning the campaign to Tabûk.

Jalîl: (الجليل) A kind of good smelling grass grown in Makkah.

Jâriyah: (الجارية) A young girl.

Jâ‘iz: (الجائز) see Halâl.

Jâlal & Janab: (جلب وجب) Jalab (bringing) and Janab (avoidance) meaning the tax collector should not stop in one place and demand that people bring their goods and livestock to him for assessment of tax; and also the people should not go to remote areas away from where they are expected to be so that the tax collector has to travel far and face hardship in doing his job.

Jallâlah: (الجلالة) The animal that eats dung or the dropping of other animals.

Jalsah: (جلسة) Sitting between the two prostrations.

Jum‘â: (الجمعة) Muzdalifah, a well-known place near Makkah.

Jâmi‘: (الجمع) Collection of Ahâdîth on a list of topics like belief, laws, Sunan, purification, piety, manners, interpretation, history, etc.

Jama‘at: (الجماعة) It is a group or a congregation for communal worship.

Jamrah: (الجماره) (pl. Jimâr) White hot coal. A small stone-built pillar in a walled place. There are three Jimâr situated at Mina. One of the ceremonies of Hajj is to throw pebbles at these Jimâr on the four days of ‘Eidul-Adhâ at Mina.

Jamratul-‘Aqabah: (جمرة العقبة) One of the three stone pillars at Mina. The last and the greatest one. It is situated at the entrance of Mina from the direction of Makkah. One of the rites of Hajj is to throw pebbles at these stone pillars, which represent Satan.

Jamratul-‘Ulâ: (جمرة أولى) The first one.

Jamratul-Wusta: (جمرة وسطى) The middle one.

Janâbah: (الجناية) The state of a person after having sexual intercourse with his wife or after having a sexual discharge in a wet dream, whether intentional or otherwise. A person in such a state should perform Ghusl (i.e.,
have a bath) or do Tayammum, if a bath is not possible; otherwise the person may not perform Salâh (prayer) or recite or touch the Qur‘ân.

Janâzah: (الجنازة) The Muslim funeral prayer, performed as a sign of respect and goodwill for a deceased Muslim, immediately prior to burial. The prayer reminds all Muslims of their ultimate mortality, thereby reinforcing an ethic of righteous and God-conscious living.

Janîb: (الجنب) A good kind of date.

Jannah: (الجنة) Paradise, described as a place of happiness, contentment, and vitality. A reward for the righteous and God-conscious, who believe in the Oneness of Allâh and in all His Prophets and Messengers, and who follow the way of life of the Prophets. A created abode in the Hereafter as a blissful garden, where people live in eternal comfort and joy. Jannah has eight gates around it and each of these eight gates has eleven doors. The names of the eight gates are:


Al-Jarhu wat-Ta’dil: (الجرح والتعديل) The Science of Validation of Ahâdîth, validation or invalidation.

Jâriyah: (الجارية) Bondmaid, a female bond servant.

Jazâkallâhu khayran: (جزاك الله خيرًا) This is a statement of thanks and appreciation to be said to the person who does a favor. Instead of saying thanks (Shukran), the Islamic statement of thanks is to say this phrase. Its meaning is: May Allâh reward you for the good. It is understood that human beings can’t repay one another enough. Hence, it is better to request Almighty Allâh to reward the person who did a favor and to give him the best.

Ji‘ah: (العجّة) Beer. A drink made from barley and wheat.

Jibrîl or Jibra‘îl: (جبريل/جبريل) (Gabriel) Muslims believe that angels are among God’s many creations. He is believed to be one of the most important angels, as he was responsible for transmitting God’s Divine revelations to all of the human Prophets, ending with Muhammad ﷺ. Due to his special role in bridging the divine and human realms, he is referred to in the Qur‘ân as a Spirit (Rûh) from God.

Jibt: (الجيت) It signifies a thing devoid of any true basis and bereft of usefulness. In Islamic terminology the various forms of sorcery, divination and soothsaying, in short, all superstitions are called Jibt.
**Jihād:** (الجهاد) The word literally means ‘to strive’ or ‘to exert to the utmost.’ It is an Arabic word the root of which is Jahada, which means to strive for a better way of life. The nouns are Juhd, Mujāhid, Jihād, and Ijtihâd. The other meanings are: struggle, endeavor, strain, exertion, effort, diligence, fighting to defend one’s life, land, and religion. Usually understood in terms of personal betterment, Jihād remained a highly nuanced concept, it should not be confused with Holy War, a common misrepresentation, the latter does not exist in Islam nor will Islam allow its followers to be involved in a Holy War. The latter refers only to the Holy War of the Crusaders. Jihād is not a war to force the faith on others, as many people think of it. It should never be interpreted as a way of compulsion of the belief on others, since there is an explicit Verse in the Qur’ān that says: “There is no compulsion in religion.” (Qur’ān: Al-Baqarah 2:256). Jihād is not a defensive war only, but a war against any unjust regime, or any evil that is rampant in the society. If such a regime or a group exists that is spreading disinformation, and by that creating the chaos, a war is to be waged against the leaders, but not against the people to stop it. People should be freed from the unjust regimes and influences so that they can freely choose to believe in Allâh and worshipping Him. Not only in peace but also in war, Islam prohibits terrorism, kidnapping, and hijacking, when carried against civilians. Whoever commits such violations is considered a murderer in Islam, and is to be punished by the Islamic state. During defensive wars, Islam prohibits Muslim soldiers from harming civilians, women, children, elderly, and the religious men like priests and rabbis. It also prohibits cutting down trees and destroying civilian constructions. In short, any cruelty or unjust practice with the enemies is also prohibited in Islam, in fact introducing the highest human rights first time before the world.

**Jilbab:** (الجلاب) (pl. Jalābīb) It is a long loose fitting garment worn by the Arabs as an overgarment or outer garment or outer covering.

**Jimār:** (الجمار) See Jamrah.

**Jinn:** (الجن) A creation, created by Allâh from fire, like human beings from mud, and angels from light. Like man, a Divine Message has also been addressed to them and they too have been endowed with the capacity, again like man, to choose between good and evil, between obedience and disobedience to God. See Sūrah 72 of the Noble Qur’ān. These are spiritual beings that inhabit the world and are required to follow the orders of Allâh and are accountable for their deeds. They can be good or bad, just like people. The word Jinn in Arabic means
hidden, which indicates that they are invisible creatures. It is said that they take on different shapes and forms. Occasionally they involve themselves in the lives of human beings, causing confusion and fright, though not all jinns are believed to be malevolent.

**Ji’rânah:** (الجیرانة) A place, few miles from Makkah. The Prophet distributed the war booty of the battle of Hunayn there, and from there he assumed the state of Ihrâm to perform 'Umrah.

**Jirâr:** (الجیرار) (Also called Qullah - القلة) A large drinking water container like a barrel whose size the scholars differ over, from five to fifty water skins (Qirbahs - القربة).

**Jizzyah:** (الجزية) Head tax or poll tax. A uniform tax or surcharge imposed upon every person or every adult in a specific group, as on those entering or leaving a country or using a particular service or conveyance. Tax imposed by Islam on all non-Muslims living in an Islamic government in lieu of the guarantee of security and protection provided to them as the Dhimmis (Protected People) of an Islamic state, and their exemption from military service and payment of Zakâh or other taxes imposed on Muslims, they should pay this tax to compensate. If the State cannot protect those who paid Jizzyah, then the amount they paid is returned to them. Jizzyah symbolizes the submission of the non-Muslims to the suzerainty of Islam. (See Sahih Al-Bukhârî, Vol. 4, Ahâdith No. 384, 385 and 386)

**Jubbah:** (الجلبة) A cloak, outer garment.

**Al-Jubâr:** (الجبار) Bloodshed with impunity (exemption), i.e., without liability.

**Juhfah:** (الحجفة) The Miqât of the people of Shâm.

**Jumu'ah:** (الجمعة) Friday, the Muslims’ day of gathering, when all Muslim males must go to the mosque to hear the Friday Khutbah (sermon) and to offer the Jumu'ah congregational prayer, instead of Zuhr prayer. On this special day, Muslims make an extra effort to go to the main mosque of the vicinity with their fellow Muslim brothers. Also Sûrah 62 of the Noble Qur'ân.

**Jumu'ah Masjid:** (مسجد الجامع) Refers to the mosque in which Jumu'ah prayer is offered. It is generally the main mosque in a town or city.

**Junub:** (المجبب) A person who is in a state of Janâbah means to be in a state of ceremonial impurity or defilement. A male becomes Junub on having sexual intercourse or simply on the emission of semen in sleep or otherwise. A female also becomes Junub as a result of sexual intercourse as well as when she is menstruating or having postnatal bleed-
ing. These are the general causes of Janâbah, which is also referred to in the books of jurisprudence as Hadath Akbar. A full bath is required for a Junub to receive purification or Tahârah, without which a man or woman is not allowed to touch or read the Qur’ân, enter the mosque or offer the prayers. In the absence of water, however, one is allowed to resort to Tayammum (dry ablution). It substitutes for both, a full bath (Ghusl) and ablution (Wudû’).

**Juyûb:** (الجواب) Bosom or breast.

**Juz’:** (الجزء) Collection of *Ahâdîth* handed over by a single individual, a Companion, a Successor or a succeeder.

**Ka’bah:** (الكعبة) The first house of worship built for mankind as the first building dedicated to the worship of the One God. The Ka’bah is an empty cube-shaped stone building whose foundations were built by the angels and originally built by Adam and later on reconstructed by Prophet Abraham and his son, Prophet Ishmael about 4,000 years ago. It was rebuilt with the help of Prophet Muhammad, and is covered by a black and gold cloth embroidered with Verses from the Qur’ân. It is located within the court of the Sacred Mosque (Al-Masjidul-Harâm) at Makkah, it is the most sacred place in Islam and commonly referred to as the ‘House of Allah.’ It is the focal point towards which Muslims all over the world face in their five daily prayers. Pilgrims at Makkah are supposed to circumambulate the Ka’bah. The Ka’bah contains the sacred Black Stone.

**Al-Kabâ’ir:** (الكبرى) The biggest sins, such as polytheism, murder, illegal sex, usury, theft, etc.

**Kabsh:** (الكبش) Ram, a male sheep.

**Kafan:** (الكفن) The shroud for the dead.

**Kafâlah:** (الكفالة) The pledge given by somebody to a creditor to guarantee that the debtor will be present at a certain specific place to pay his debt or fine, or to undergo a punishment etc.

**Kaffârah:** (الكفارة) Expiation for any loss, injury, lack of services, etc., also an expiation or atonement for a missed or wrongly practiced obligatory religious act, it is usually in the form of money or foodstuff or a sacrifice of an animal to free oneself from the consequences of sin (term specially used regarding the non-fulfillment of a pledge).

**Kafil:** (الكفيل) A person providing surety, or a guarantor.

**Kâfir:** (الكافر) It signifies one who denies or rejects the truth. A person who disbelieves in Allah, His Messengers, all the angels, all the holy Books, Day of Resurrection and in the Qadar (Divine Preordain-
ments). It also refers to one who does not believe in Muhammad ﷺ as the final Messenger of Allâh.

Kâfîr (الكافير) Literally means camphor. It is a special heavenly perfume that will be mixed with non-intoxicating, pure wine and be given to the righteous in the Hereafter. See the Holy Qur’ân, Al-Insan (76:5).

Kalâlah: (الكلالة) One who leaves behind no heir. According to some scholars, it refers to those who die leaving neither any issue nor father nor grandfather. According to others, it refers to those who die without any issue (regardless of whether they are succeeded by father or grandfather).

Kalâm: ( الكلام) Talk or speech; has also been used through the ages to mean logic or philosophy.

Kalâm Majíd: (كلام مجيد) Refers to the Noble Qur’ân, the Message of God.

Kalimah: (الكلمة) Refers to the basic tenet of Islam, i.e., bearing witness that none has the right to be worshipped but Allâh and that Muhammad is the Messenger of Allâh.

Kalla: (الكال) Poor dependents and a debt.

Kanz: (الكنز) Saved up gold, silver and money, the Zakât of which has not been paid. (See the Qur’ân 9:34).

Karâmât: (الكرامات) (sing. Karâmâh) Literally means a miracle. But in Islam it refers to miracles performed by saints and other pious slaves of Allâh. These miracles are performed only by the will of Allâh. Saints cannot perform any miracles of their own accord.

Kasafat: (كسفة) An Arabic verb meaning ‘eclipsed’, used for a solar eclipse: Ash-Shamsu Kasafat (the sun eclipsed).

Kashf: (الكشف) Literally means ‘manifestation’.

Katam: (الكتم) A plant used for dyeing hair (Wasmah).

Al-Kawthar: (الكوثر) A sacred fountain in Jannah (Paradise). It is the source of all the four rivers of Jannah, and feeds the Hawd of Prophet Muhammad ﷺ, which is at the end of the Sirât-Mustaqîm. It is a gift from Allâh to the Prophet ﷺ to quench the thirst of true believers. (See Hawd Kawthar). Also the name of Surah No. 108.

Khabâl: (الخابل) The (mire of) pus or sweat of the people of Hell.

Khabat: (الخبث) The leaves of a thorny desert tree.

Khadhif: (الخذف) The act of throwing small pebbles (like in Ramy).

Khadirah: (خضره) A kind of vegetation.
Khaybar: (خيبر) A well-known town in the north of Al-Madînah on the road to Syria.

Khayf: (خيف) A valley.

Khalâs: (الخلاص) A condition stipulating that the seller will deliver the product when it comes into his possession.

Khilfah: (الخلفة) Pregnant she-camels those are halfway through their pregnancy.

Khalîfah: (الخليفة) (Caliph) The Imâm or the Muslim ruler.

Khalîfah: (الخليفة) An Arabic term meaning ‘successor,’ it refers to the rightful successor of Prophet Muhammad ﷺ as leader of the Ummah (worldwide Muslim community). The Khalîfah is not a Prophet; rather, he is charged with upholding the rights of all citizens within an Islamic state and ensuring application of the Sharî‘ah (Islamic law). Another title for the Khalîfah (caliph) is Amîrul-Mu’mînîn meaning ‘the Leader of the Believers’. In the political history of Islam, Khalîfah became the title of the successors of the Prophet Muhammad ﷺ, notably the first four Rightly-Guided Caliphs known as Al-Khulafâ’ur-Râshidûn. The immediate successors of Prophet Muhammad ﷺ, were Abû Bakr Siddîq, ‘Umar bin Khattâb, ‘Uthman bin ‘Affân, and ‘Ali bin Abu Tâlib (11-35 AH, 632-655 CE). With the establishment of the Umayyad hereditary rule immediately after this, the institution of the Caliphate changed into monarchy. Yet the rulers called themselves Caliphs. Formally the institution of the Caliphate came to an end in 1924 CE when Kamal Ataturk of Turkey arbitrarily declared its abolition.

Khalîl: (الخليل) A close friend. The one whose love is mixed with one’s heart and it is superior to a friend or beloved. The Prophet ﷺ had only one Khalîl, i.e., Allâh, but he had many friends.

Khulîq: (الخلوق) A kind of perfume and dye made from saffron.

Khamr: (الخمر) It literally means ‘wine’, and has been prohibited by
Islam. This prohibition covers everything that acts as an agent of intoxication, and includes all kinds of alcoholic drinks. See Noble Qur’ân, Al-Baqarah (2:219), Al-Mâ’idah (5:93).


Khamîsah: ([الخميسة) A black woolen square blanket with marks on it.

Khandaq: ([الخندق) It means a ditch. Generally referred to the battle of Khandaq.

Kharâj: ([الخرج) Tax imposed on the revenue from land taken from non-Muslims to ensure their equal rights under Islamic law.

Kharâj: ([الخرج) Zakât imposed on the yield of the land (1/10th or 1/20th).

Khârqa': ([الخراقة) An animal with pierced ears.

Khasafa: ([الخسف) A word meaning ‘eclipsed’ used for lunar eclipse: Al-Qamaru Khasafa (the moon eclipsed).

Khâtib: ([الخاطب) Orator, speaker.

Khârijî: ([الخوارج) (Khârijites or the Seceders) The people who dissented from the religion and disagreed with the rest of the Muslims. According to their belief a sinner is out of the folds of Islam.

Khâzîr or Khâzîrah: ([الخزيرة) A special dish prepared from ground meat, white flour, fat etc.

Khibr: ([الخبر) The agreement to Mukhâbarah, i.e., selling fruit before it ripens.

Khilâbah: ([الخلابة) Deception. See Musarrah:

Khilâfah: ([الخلافة) The Muslim state or the office of the caliph.

Khilâl: This term is generally used in the act of Wudû’ (ablution). It refers to the passing of fingers either through one’s beard or passing of fingers of one hand through the fingers of the other hand, or even passing of the little finger through the toes.

Khîmâr: ([الخمار) Headcloth, head and face veil, head cover, veil covering the face but leaving the eyes exposed. Any scarf like piece of cloth used to cover the whole head and neck and may also be used to cover the bosom of a woman.

Khuff: ([الخف) (pl. Khîfâf) Leather socks or slippers.

Khol': ([الخلع) It signifies a woman’s securing the annulment of her marriage through the payment of some compensation like returning back the Mahr to her husband which he gave her. See Verse 2:229.
Glossary of Islamic Terms

**Khumrah:** (الخمرة) A small mat just sufficient for the face and the hands (on prostrating during prayers).

**Khums:** (الخمس) It literally one fifth. One fifth of the spoils of war is earmarked for the struggle to exalt the Word of Allah and to help the orphans, the needy, the wayfarer and the Prophet's kinsmen. Since the Prophet ﷺ devoted all his time to the cause of Islam, he was not in a position to earn his own living. Hence a part of Khums was allocated for the maintenance of the Prophet ﷺ as well as for his family and the relatives dependent upon him for financial support. See Qur'ān, Al-Anfāl (8:41).

**Khushūʿ:** (الخشوع) Submissiveness and attentiveness during the prayer with homage, humbleness and fear of Allah.

**Khutbah:** (الخطبة) Sermon or religious talk. The weekly community address given by an Imam immediately prior to the Friday congregational prayer. The address serves as a venue for leaders to share with members of the congregation religious insights, to discuss Islamic viewpoints on important contemporary issues, and to reinforce teachings of Islam. The greatest sermon in the history of mankind is called Khutbatul-Wadāʿ (the Farewell address), given by the Prophet Muhammad ﷺ during his last Hajj in 10 AH. There are various types of sermons:
1. Khutbatul-Jumuʿah (the Friday sermon). This is given immediately before the Jumuʿah (Friday) prayer.
2. Khutbatul-ʿEid (the ‘Eid sermon). This is given immediately after the prayer of the two ‘Eids.
3. Khutbatun-Nikāḥ (the marriage sermon). This is given during the marriage ceremony.

**Khutbatun-Nikāḥ:** (خطبة النكاح) A speech delivered at the time of concluding the marriage contract.

**Kifāyah:** (كتافية) An obligatory Islamic rule. If one person performs the act, then it is not required for others to perform. For example, the burial of a deceased Muslim is obligatory on any one person to perform.

**Kift:** (الكفت) Share or portion, a like part.

**Kiʿāb:** (الكعب) Kiʿāb is plural of Kaʿb and refers to bones taken from the knees of sheep which were used in gambling similar to dice. Dice (for playing).

**Kohl:** (الكحل) Antimony eye powder.

**Kūfah:** (الكوفة) A city of Iraq.

**Kūfār:** (الكافرين) Plural of Kāfir (see Kāfir).

**Kūfī:** (كوفي) An Arabic script. Angular writing style often used for early hand-written copies of the Qur'ān.
**Kufr:** (الكفر) The state of disbelief. Its original meaning is ‘to conceal’. This word has been variously used in the Qur’ān to denote: (1) state of absolute lack of faith; (2) rejection or denial of any of the essentials of Islam that constitute to believe in Allāh, His angels, His Messengers, His revealed Books, the Day of Resurrection, and Al-Qadar (i.e., Divine Preordainments whatever Allāh has ordained must come to pass); (3) attitude of ingratitude and thanklessness to Allāh; and (4) non-fulfillment of certain basic requirements of faith. In the accepted technical sense, Kufr consists of rejection of the Divine guidance communicated through the Prophets and Messengers of God. More specifically, ever since the advent of the last of the Prophets and Messengers, Muhammad ﷺ, rejection of his teaching constitutes Kufr. Killing a believer also constitutes disbelief.

**Kufu:** (الكافر) It means to be similar or resembling or peer. Similarity or equality in four things - religion, lineage, profession and freedom is regarded reliable. Among these four, religion is agreed upon. Lineage is not proved from any true and authentic Ḥadīth, rest of the two, profession and freedom are admitted by all. To marry other than Kufu’ is not prohibited, but it is better to marry in Kufu’ for many reasons.

**Kunyah:** (الكِنية) Surname. Calling a man, O ‘father of so-and-so!’ Or calling a woman, O ‘mother of so-and-so!’ This is a custom of the Arabs.

**Kursi:** (الكرسي) Literally a footstool or chair, and sometimes wrongly translated as Throne. The Kursi mentioned in this Verse should be distinguished from the ‘Arsh (Throne) mentioned in V.7:54, 10:3, 85:15 and elsewhere. Prophet Muhammad ﷺ said: “The Kursi compared to the ‘Arsh is nothing but like a ring thrown out upon open space of the desert.” If the Kursi extends over the entire universe, then how much greater is the ‘Arsh. Indeed Allāh, the Creator of both the Kursi and the ‘Arsh, is the Most Great.

Ibn Taymiyyah said in the chapters: a) To believe in the Kursi, b) To believe in the ‘Arsh (Throne):

It is narrated from Muhammad bin ‘Abdullāh and from other religious scholars that the Kursi is in front of the ‘Arsh (Throne) and it is at the level of the Feet. (Fatāwa Ibn Taymiyyah, Vol. 5, Pages 54, 55)

**Kusilfi:** (الكسوف) Solar eclipse. See Kasafat.

**Labbayk:** (لِيَتَّكِ) Literally means a response to the call.

**Labbayka wa Sa’dayka:** (لِيَتَّكِ وسَعِيدَكِ) I respond to Your call; I am obedient to Your orders.

**Laghw:** (اللغُر) That which is not suitable-vain talks, useless discussion and playfulness.
**Lá hawla wa lâ quwwata illâ billâh:** (لا حول ولا قوة إلا بالله) The meaning of this expression is: ‘There is no power and no strength except with Allâh the Almighty.’ This expression is read by a Muslim when he is struck by a calamity, or is taken over by a situation beyond his control. A Muslim puts his trust in the Hands of Allâh, and submits himself to Allâh.

**Lähd:** (الجد) Niche type of grave.

**Lâhut:** (اللهوت) Divine.

**Lâ Ilâha 'illallâh:** (لا إله إلا الله) This expression is the most important one in Islam. It is the creed that every person has to say to be considered a Muslim. It is part of the first pillar of Islam. The meaning of which is: ‘None has the right to be worshipped but Allâh.’ The second part of this first pillar is to say: ‘Muhammadun Rasûlullâh,’ which means: Muhammad is the Messenger of Allâh.

**Lât:** (الات) A chief goddess of the Thaqif tribe in Tâ’if, and among the most famous idols in the religion of the pre-Islamic Arabia. See the Noble Qur’ân, An-Najm (53:19).

**Laylatul-Qadr:** (ليلة القدر) ‘The Night of Power,’ concealed in one of the odd last ten nights of the month of fasting (i.e., Ramadân). The night on which the Qur’ân was first revealed by Jibra’il to the Prophet Muhammad (610 CE, during his retreat in the cave of Hirâ’ above Makkah. Allâh describes it as better than one thousand months, and the one who worships Allâh during it by performing optional prayers and reciting the Noble Qur’ân, etc., will get a reward better than worshipping Him for one thousand months (i.e., 83 years and four months). Muslims commemorate this night, believed to be the 27th of Ramadân (though unknown for certain), by offering additional prayers and supplications late into the night. [See the Qur’ân Sûrat 97 (V.97: 1-5)] (See Sahîh Al-Bukhârî, Vol. 3, Hadîth No. 231 and Chapter No. 2)

**Al-Latif:** (اللطف) The Subtle One Who is All-Pervading. One of the ninety-nine Attributes of God. The exact meaning of this word is very difficult to fully understand. It includes all of the following meanings: 1. So fine that He is imperceptible to the human sight. 2. So pure that He is unimaginable to the human mind. 3. So kind that He is beyond human comprehension. 4. So gracious that He is beyond human grasp. 5. So near that He is closer to us than our jugular veins. See the Noble Qur’ân, Al-Hajj (22:63), Ash-Shûrâ (42:19).

**Al-Lawh Al-Mahfûz:** (اللوح المحفوظ) A guarded Tablet in the Seventh Heaven. The Noble Qur’ân was first written on the Lawh Mahfûz in its entirety before it was sent down to the Baytul-‘Izzah in the First Heaven.
Li’tan: (اللعان) Mutual cursing. Both the wife and the husband take an oath when he accuses her of committing illegal sexual intercourse and after it invoking the curse of Allāh upon the liar. (Sūrat An-Nūr, 24:6, 7, 8, 9)

Liwā': (اللوماء) A standard, it is smaller than Râyah (الراية flag).

Al-Lizâm: (اللزام) The settlement of affairs, in the Hadīth, it refers to the battle of Badr, which was the means of settling affairs between the Muslims and the pagans.

Luqatah: (القطة) Any article or a thing (any document or a purse) found by somebody other than the owner who has lost it.

Ma’āfiri: (معافري) A Yemeni Burd (sheet).

Madhhab: (المذهب) A term used in reference to a particular ‘school of thought’ in Islam. As Islam spread to new regions outside the Arabian peninsula and new social, economic and religious issues arose, many scholars studied the sources of Islam to find permissible and practical solutions that believers could employ to address these issues. Over time, the teachings and thoughts of five respected scholars gained prominence, and Muslims tend to adhere to any one or the other school of thought of these scholars. Each school’s opinions, while differing to some degree with the others, are considered equally valid as a source of practical guidance for the ‘lay’ Muslim.

Madh: (المذئب) Pre-coital fluid. A thin fluid generally released by the private parts of both men and women at the time of passion.

Ma’dhur: (المعذور) Literally means ‘one who is excused.’ In Islamic jurisprudence it refers to that person who has certain sickness due to which he is excused or exempted from certain acts.

Al-Madinah: (المدينة) The well-known sacred city of Saudi Arabia, where the Prophet’s Mosque is situated, it was the first city-state that came under the banner of Islam. Madīnah means city, and Madinatun-Nabī (the city of the Prophet) was the name taken by the citizens of the city formerly named Yathrib, often called Madīnah Munawarrah - the Illuminated, or the Enlightened City. Tābah and Taibah were also the former names for Al-Madinah. It became the center of the first Islamic community and political state after Prophet Muhammad ﷺ migrated there from Makkah in 622 CE. The people of Al-Madinah welcomed the persecuted Muslims of Makkah with open arms, establishing a sense of brotherhood and sisterhood viewed as a tangible ideal for Muslims today. Prophet Muhammad ﷺ died in Al-Madinah in 632 CE and was buried in his room adjacent to the city’s central mosque, which he established.

Al-Madmadah: (المضمضة) Rinsing the mouth.
**Maghāfir:** (المحافر) A bad smelling gum.

**Maghāzī:** (المحاز) Plural of *Maghza* or *Ghazwah* (i.e., holy battle). The military campaigns in which the Prophet ﷺ himself participated.

**Maghrīb:** (المغرب) Sunset, evening obligatory prayer, that is performed right after the sun sets over the horizon. It consists of three Rak'ahs and can be offered between just after sunset and before the stars appear in the sky.

**Mahr:** (مَدَرَّق) Bridal-money given by the husband to the wife. It is part of the Muslim marriage contract. It can never be demanded back under any circumstances. *Mahr* signifies the amount of payment that is settled between the two spouses at the time of marriage, and which the husband is required to make to his bride. *Mahr* seems to symbolize the financial responsibility that a husband assumes towards his wife by virtue of entering into the contract of marriage. (*Mahr Muwajjal*: Deferred dower or dowry; *Mahr Muʿajjal*: Immediate dower or dowry)

**Mahram:** (المحرم) The person with whom marriage is not permissible and with whom strict Hijâb is not obligatory. A *Mahram* refers to the group of people who are forbidden for a woman to marry due to marital or blood relationships. These people include: Her permanent *Mahrams* due to blood relationship, and those seven are: her father, her son (who passed puberty), her brother, her uncle from her father’s side, her brother’s son, her sister’s son, and her uncle from her mother’s side. Her *Radâ‘ Mahrams* due to sharing the nursing milk when she was an infant, and their status is similar to the permanent seven *Mahrams* (i.e., nothing can change their status). Her in-law *Mahrams* because of marriage and they are: her husband’s father (father-in-law), her husband’s son (stepson), her mother’s husband (stepfather), and her daughter’s husband. These categories of people, along with the woman’s husband, form the group of allowable escorts for a Muslim woman when she travels.

**Maytah:** (الميطة) Dead meat (meat of a dead animal).

**Maysir:** (الميسر) Gambling. Literally means getting something too easily.

**Al-Majīd:** (المجيد) The Most Glorious. One of the ninety-nine Attributes of Allâh.

**Majūs:** (المجرس) (Magians) Fire worshippers. These people lived mainly in Persia and the eastern Arabian peninsula in the pre-Islamic period of Ignorance. See Noble Qur’ân, *Al-Hajj* (22:17).

**Makkah:** (مكة) An ancient city in Saudi Arabia where Abraham and Ishmael built the Ka‘bah. Muhammad ﷺ, a member of the Quraysh tribe, which traced its lineage back to Abraham, was born in Makkah.
in 570 CE. After migrating to Al-Madinah to further the message of Islam, Muhammad returned to Makkah in 629 CE with fellow Muslims to reinstitute the age-old monotheistic Hajj. In 630 CE, after the Quraysh violated a peace treaty, Muhammad marched on Makkah and gained control of the city peacefully, thereafter clearing the Ka'bah of idols and reintegrating the city into the fold of Islam.

Makkûk: (المكوك) Weight equal to 6 Mudd or 3 kilo and 258 gram.

Makr: (المكر) It signifies a secret strategy of which the victim has no inkling until the decisive blow is struck. Until then, the victim is under the illusion that everything is in good order. See Noble Qur'ân, Al-Imrân (3:54).

Makrûh: (المكره) Lawful or legal but Undesirable or disliked but not prohibited such as growing fingernails or sleeping on the stomach. Not doing the Makrûh counts as a good deed and doing it does not count as a bad deed. Makrûh is of two types: Makrûh Tahrîmî and Makrûh Tanzîhî. Makrûh Tahrîmî is that which has been established by a proof which is not absolute. The one who rejects it is regarded as a Fâsiq (open sinner). A person who does something that falls under this category without any valid reason will be committing a sin and will deserve punishment. Makrûh Tanzîhî is that which if left out, will be worthy of reward and if carried out, will not entail any punishment.

Malâ'îkah: (الملاك) (sing. Malak) Angels, a class of God's creations. Angels inhabit the unseen world, and constitute a group of beings who do God's commands and who perpetually engage in His glorification. Muslims believe each human being is assigned two special angels as recorders - one records a person's good deeds while the other records a person's evil deeds. These records will be summoned on the Day of Judgment and each individual will be called to account for his or her deeds. A few angels are named in the Qur'ân, such as Jibra'il (angel of revelation), Mikâ'il (angel of rain and plant), and Isrâfil (angel who sounds the horn on Judgment Day, calling all souls to account).

Al-Malâ'îkah: (الملاكب) Another name for Sûrat Fâtir, Sûrah 35 of the Noble Qur'ân.

Malhamah: (الملاحمة) (pl. Malâhim) The Fierce Battles that will take place near the End Times before the coming of Dajjâl. (Antichrist or False Masih).

Mâliki: (ماليكي) Islamic school of law founded by Imâm Mâlik. Followers of this school are known as the Mâliki.

Mamlûk: (المملوك) A male slave.

Manât: (مناة) It was the chief idol worshipped by the Khuzâ'ah and Hudhail tribes.
**Manârah:** (المنارة) A tower-like structure, more commonly called a minaret, from which the Mu’adhhdhin (caller to prayer) calls out the Adhàn (call to prayer). The minaret is usually located adjacent to the mosque, though for architectural reasons they may be placed at various places on the mosque grounds for practical as well as decorative effect.

**Manâsik:** (المناسبات) The acts of Hajj like Ihrām, Tawâf of the Ka’bah and Sa’y of Safâ and Marwah, stay at ‘Arafât, Muzdalifah and Mina, Ramy of Jamarât, slaughtering of Hady (animal) etc. For details, see The Book of Hajj and ‘Umrah, Sahih Al-Bukhârî, Vol.2-3.

**Manâsi’i:** (المناصص) A vast plateau on the outskirts of Al-Madinah.

**Mandûb:** (مندوب) (Recommended) This category is recommended for the Muslim to do such as extra prayers after Zuhr and Maghrib prayers. Doing the Mandûb counts as a good deed and not doing it does not count as a bad deed or a sin.

**Manî:** (المني) Semen or sperm.

**Manîhah:** (المنيحة) (pl. Manâ’îh) A sort of gift in the form of a she-camel or a sheep that is given to somebody temporarily so that its milk may be used and then the animal is returned to its owner.

**Mann:** (المان) The Divine food sent to Israelites from heaven. It was in the form of sweet grains. A small round thing, as small as the hoar frost on the ground. It usually rotted if left over till next day; it melted in the hot sun; they used to eat it according to their necessity. It is also said that the actual manna found to this day in the Sinai region is a gummy saccharine secretion found on a species of Tamarisk. Some say it was truffles while some say mushrooms.

**Mannân:** (المانان) The one who reminds others of what he has given to them.

**Manzil:** (المنزيل) (pl. Manâzîl) Portion. There are seven Manâzîl in Qurân to be recited over seven days. The last Manzil nicknamed as Mufassal. or Hizbul-Mufassal.

**Maqâm Ibrâhîm:** (مقام إبراهيم) The Station of Ibrâhîm or the standing place of Ibrâhîm, a place near the Ka’bah, where there is a stone bearing the footprint of Prophet Ibrâhîm ﷺ on which Abraham ﷺ stood while he and Ishmael ﷺ were building the Ka’bah.

**Maqâm Mahmu’d:** (المقام المحمود) The highest place in Paradise, which will be granted to Prophet Muhammad ﷺ and none else.

**Mârîqah:** (المارقة) (Passers through) One of the Khawârij sect. so named because they had strayed away from the true faith.
Ma'rif: (المعروف) It refers to the conduct that is reckoned fair and equitable by the generality of disinterested people.

Marwah: (المروة) Granite, a sharp-edged stone. Ibn Hajar says in Hadyus-Sāri that Marwah is a sharp stone after which the mountain across from Safā was named. A mound near the Ka'bah that is referred to in the Qur'ān as one of the symbols of Allāh. It is in conjunction with Safā. Now it is a remnant of a mountain in Makkah.

Maryam: (مریم) Mary, the mother of Jesus. Maryam is considered by Muslims to be the most favored of women to God, for her chastity, piety and dedication. Muslims believe she miraculously bore Prophet Jesus in her womb and gave birth to him, while remaining a chaste virgin. The fact that an entire chapter of the Qur'ān is titled Maryam indicates that the lessons of her life are extremely important for Muslims.

Mas'alah: (المستنئ) Literally means an issue, problem or question. In Islamic jurisprudence, it refers to a rule, or regulation. The plural of Mas'alah is Masâ'il.

Mash: (المسم) The act of passing of wet hands over a particular part of the body.

Mā shā' Allāh: (ما شاء الله) An Arabic sentence meaning literally, ‘What Allāh wishes,’ and it indicates a good omen.

Mash'ar: (المشاعر) Shrine. A place appointed for sacred rites.

Al-Mash'arul-Harâm: (المشاعر الحرام) The boundary of Al-Masjid Al-Harâm in Makkah. It is prohibited to kill any game, to damage any plant or tree, or to act in any manner that will violate the sanctity of the Sacred Mosque.

Mashrubah: (المشربة) Attic room, something of a room or space just below the roof to be used for storage.

Al-Masih Ad-Dajjāl: (المسيح الدجال) The lying christ. The anti-christ which Prophet Muhammad said would appear before the Day of Resurrection.

Masjid: (المسجد) (pl. Masâjid) Mosque. A term meaning ‘place of prostration,’ Masjid designates a building where Muslims congregate for communal worship. The term comes from the same Arabic root as the word Sujjīd (prostrations), designating the important worship position in which Muslims touch their forehead to the ground. Often, the French word mosque is used interchangeably with Masjid, though the latter term is preferred by Muslims. The Masjid also serves various social, educational, and religious purposes. There are three sacred Masâjid in the world, which Muslims hope to visit and pray within.
Masjid Aqsa: (المسجد الأقصى) The ‘Furthest Mosque’ built by the early Muslims in Al-Quds in Jerusalem, on or near where the Temple of Solomon once stood. It is the third sacred mosque of the Muslims. See Baytul-Maqdis.

Al-Masjidul-Harâm: (المسجد الحرام) (The Inviolable Mosque). The Grand Masjid in Makkah. The Ka’bah (the Qiblah of the Muslims) is situated within it. It is the first sacred mosque of the Muslims.

Masjid Nabawi: (المسجد النبوي) Another name for the Masjidur-Rasûl in Al-Madinah. The body of the Prophet ﷺ is buried there. It is the second sacred mosque of the Muslims.

Masjid Shajarah: (مسجد الشجرة) A mosque outside Al-Madinah, where most of the Hâjis go for wearing Ihrâm; a Mîqât.

Matâf: (المطاف) Area of Tawâf.

Mathâni: (المثنى) The oft-repeated Verses of the Qur’ân, and that is Sûrat Al-Fâtiha, recited repeatedly in the prayer.

Ma’thurah: (المأثرة) Custom.

Mawlâ: (المولى) Literally means protector, and a person of slave origin who does not have tribal protection. Allâh describes Himself as the Mawlâ or the Lord (Allâh) of the believers. Mawlâ is a word with dual meaning, and can mean either master or slave. It may also be considered as friend, relative, cousin, son of paternal uncle, ally, supporter, etc. It is also the term used to describe a freed slave who remains as part of the family.

Mawlâya: (مولاي) My lord, my master (an expression used when a slave addresses his master (also used for freed slave). Also a form of address to a ruler implying protector.

Mawquiaha: (الموقوفة) An animal beaten to death with a stick, a stone or the like without proper slaughtering.

Mawâli: (الموالي) Non-Arabs and originally former slaves.

Mawâqit: (الوقات) See Mîqât.

Mayâthir: (الميثر) (pl. of Mitharah) Red silk cushions stuffed with cotton that were placed under the rider on the saddle.

Mayyit: (ميت) A corpse, dead body of a human being

Mazhar: (المظه) A symbol, apparently a finite thing that points toward something unbounded and indescribable. The knowledge conveyed by the symbol cannot be apprehended in any other way, nor can the symbol ever be explained once and for all. Its true meaning becomes known via visible manifestation of anything associated.
Mihjan: (المجفن) A walking stick with a bent handle.

Mihrâb: (المحراب) A niche in the wall of a mosque that indicates the place of standing of the Imâm, and the Qiblah, the direction of Ka’bah, towards which all Muslims turn during the formal worship. Architecturally, the Mihrâb serves to amplify the voice of the Imâm as he leads the worshippers in prayer.

Mijannah: (المجنة) A place at Makkah.

Mîlād: (الميلاد) Literally means ‘birth, birthday.’ In this context it refers to the birthday celebrations held in respect for the Prophet ﷺ. In most cases these celebrations are innovations which are accompanied by many other evils.

Millah: (الملة) See Ummah.

Mîrdâh: (المردح) (pl. Mîrdât) The appointed places specified by the Prophet ﷺ for entering the state of Iḥrâm (consecration) before entering Makkah when intending to perform ‘Umrah or Hajj.

Minbar: (المعلم) Steps with a pulpit on which the Imâm stands to deliver the Khutbah (sermon or address).

Mirrad: (المعراض) A hunting instrument, part of which has a sharp-edged piece of wood, or a piece of wood with a sharp piece of iron attached to it. It is sometimes referred to as a hunting adze.

Mi’râj: (المرتفع) Literally means ‘ascension’. In Islam it refers to the Night Journey of the Prophet ﷺ from Makkah to Jerusalem and then the Ascention through the realms of the seven heavens wherein he communicated with Allâh. (See Hadîth No. 345, Vol. 1, Hadîth No. 429, vol. 4 and Ahâdîth No. 345, Vol. 1, 227, Vol. 5, Sahîh Al-Bukhârî) [Also see (V. 53:12, 17:1) the Qur’ân] See also Isrâ’ and Mi’râj.

Mirbad: (المريد) A place where dates are dried, also said for a small enclosure for animals.

Mirt: (المرط) (pl. Murût) A sheet of wool or silk to wrap around.

Mîskîn: (المسكين) (pl. Masâkîn) The word denotes helplessness, destitution. Thus Masâkîn are those who are in greater distress than the ordinary poor people. Explaining this word the Prophet ﷺ
declared that Masâkîn are those who cannot make both ends meet, who face acute hardship and yet whose sense of self-respect prevents them from asking for aid from others and whose outward demeanor fails to create the impression that they are deserving of help.

Misr: (مصر) Egypt.

Miswâk: (المسوّك) A thin stick or twig made of Arak-tree roots that is used to clean the teeth.

Mûharah: (المهرة) See Mayâthir.

Mithqâl: (المتقال) A special kind of weight (equals 4 2/7 grams approx., used for weighing gold). It may be less or more. (20 Mithqâl = 94 grams approx.)

Mizr: (المزر) Beer.

Mu’âdhdhîn: (المذّن) A call-maker who pronounces the Adhân (call to prayer) loudly from a minaret or other suitable location near a mosque prior to the five daily worship times calling people to come and perform the prayer. The Mu’âdhdhîn may also perform other duties, such as reciting the Qur’ân while worshippers assemble at the mosque and perform the Wudâ’ (ritual washing, ablution) a few minutes prior to commencement of congregational worship.

Mu’âhad: (المعاهد) Protected. A non-Muslim who has a treaty with the Muslims, or is living under Muslim protection. Technically, it refers to the People of the Scripture who have been promised protection by the Muslim state. It is similar to Dhimmî.

Mu’allaqatul-Qultîb: (مَلَقَة القلوب) New Muslims who were given Sadaqah by the Prophet ﷺ to keep them firm in the fold of Islam.

Mu’arras: (المعرس) A place nearer to Mina than Ash-Shajarah.

Mu’âmalah: (المعاَملا) (pl. Mu’âmalât) A term used for a transaction, dealing or an agreement wherein some money or other type of wealth is involved.

Mu’ânan: (المعتَن) Those Ahâdíth in which narrator relates the text using the preposition ‘an.

Mu’aqqadah: (المعقدة) It is an oath that a person swears to express his determination and definite intention to do something in future. The expiation becomes obligatory for breaking this oath. The expiation for this oath is to feed ten poor persons, or to clothe them or to set a slave free.

Mu’asfar: (المعصر) Garments lightly died with safflower-almost orange color.
Mu‘ásharah: (المعاشرة) Literally means society. In Islamic terminology, it refers to one’s social relationships and social dealings.

Mu‘attilah: (المعطيلة) This sect does not believe in the primacy of Alláh’s Attributes.

Mu‘awwidhá’t: (المعوذتان أو المعوذتين) The last three Súrahs of the Qur’án.

Mu‘awwidhatá’n or Mu‘awwidhatayn: (المباح) i.e., Súrat Al-Falaq (113) and Súrat An-Nas (114).

Mubáh: (المباح) Things or acts Permissible or allowed in Islamic law. This category is left undecided for the person, such as eating apples or oranges. Doing or not doing the Mubáh does not count as a good or bad deed.

Mubashshirát: (المبشرات) Heralds. Glad tidings. True dreams that are a part of prophethood. [See the F.N. of (V. 10:64), Sahíh Al-Bukhárí, Vol. 9, Hadíth No. 119].

Múbiqát: (الموقات) Great destructive sins.

Mudábarah: (المداربة) An animal with the sides of its ears cut off.

Mudabbar: (المدير) A slave who is promised by his master to be manumitted after the latter’s death.

Mudárábah: (المضاربة) (Sleeping partnership or limited partnership) An agreement between two or more persons whereby one or more of them provide finance, while the other(s) provide entrepreneurship and management to carry on any business venture whether trade, industry or service with the objective of earning profits. The profit is shared in an agreed proportion. The loss is borne by the financiers only in proportion to their share in the total capital.

Mudárib: (المضارب) The partner who provides entrepreneurship and management in a Mudárábah agreement, i.e., the one who contributed his labor to the partnership.

Mudd: (المد) A dry measure of two thirds of a kilogram (approx.). It may be less or more. Sá‘ equals 4 Mudds (3 kilograms approx.).

Mufaddamah: (المقدمة) Garments deeply dyed with safflower-almost red color.

Mufassal or Mufassalát: (المفصل أو المتصلات) The shorter Súrahs starting from Qâf to the end of the Noble Qur’án (i.e., from No. 50 to the end of the Qur’án 114).

Mufátaqah: (المفتقة) A mixture of sugarcane, molasses, sesame and fenugreek.
**Mufāwadah:** A basic contract of partnership based on Wakālah and Kafālah. It requires full commitment from the partners. In order to achieve this purpose, the partners must try to maintain equality in the capital, labor, liability and the legal capacity and also declare each partner to be a surety for the other.

**Muftī:** One who issues verdicts.

**Muhaddith:** An Islamic scholar of Hadīth (sayings and traditions of the Prophet Muhammad ﷺ).

**Muhaffāzah:** Animals that have not been milked. See Musarrât.

**Muhājir:** A person who does Hijrah (emigration). Anyone of the early Muslims who had migrated from any place to Al-Madinah in the lifetime of the Prophet ﷺ before the conquest of Makkah and also the one who emigrates for the sake of Allāh and Islam and also the one who quits all those things which Allāh has forbidden. According to a Hadīth, Muhājir is the one who forsakes mistakes and sins. (Ibn Mājah: 3934)

**Muhallal lahū:** The first husband for whom another man marries his divorced wife in order to divorce her so that the first husband can marry her again.

**Muhallil:** The man who marries a woman in order to divorce her so that she can go back to her first husband.

**Muhammad:** The one who is much praised, the last Messenger Muhammad ﷺ. The Prophet and righteous person believed by Muslims to be the final Messenger of God, whose predecessors are believed to include the Prophets Adam, Noah, Abraham, Moses, David, Jesus and others. Born in 570 CE, Muhammad ﷺ grew up to become a well-respected member of Makkah society. In 610 C.E., he received the first of many revelations that would eventually form the content of the Qur’ān. Soon after this initial event, he was conferred prophethood and began calling people to righteousness and belief in One God. Muhammad ﷺ died in 632 CE, after successfully (re)establishing the religion known as Islam and providing Muslims with a model for ideal human behavior.

**Muhāqalāh:** Renting land in return for one third or one quarter of the produce. This term is mostly used concerning cultivation.

**Muharram:** An act that is strictly forbidden in Islam.

**Muharram:** The first month of the Islamic calendar. Also called the month of Allāh.

**Muhassāb:** (See Abtah) A valley outside Makkah on way to Mina, sometimes called Khayf Bani Kinānah.
Glossary of Islamic Terms

**Muhassar:** (مُحَسَّرُ) A place between Mina and Muzdalifah to make hurry while passing it. At this place the army of Abrahah was destroyed. It is said to be a place of satans.

**Muhdath:** (مُحْدَثٌ) Innovation.

**Muhdith:** (مُحَدِّثٌ) An innovator of heresy.

**Muhkam:** (المحكم) Qur’ânic Verses the orders of which are not cancelled (abrogated), non-allegorical and are clear.

**Muhrim:** (المحرم) One who enters into the consecration state of *Ihrâm* for the purpose of performing the *Hajj* or *'Umrah*.

**Muhrimah:** (المحرمة) A female who assumes *Ihrâm*.

**Muhsan:** (المحصن) One who is married.

**Muhsanah:** (المعصنات) It means ‘protected women’. It has been used in the Qur’ân in two different meanings. First, it has been used in the sense of ‘married women’, that is, those who enjoy the protection of their husbands. Second, it has been used in the sense of those who enjoy the protection of families as opposed to slave-girls.

**Muhsar:** (المحرر) A *Muhrim* who intends to perform the *Hajj* or *'Umrah* but cannot because of some obstacle.

**Mujahid:** (المجاهد) (pl. *Mujâhidîn*) One who takes an active part in *Jihâd* and fights for Islam. A Muslim fighter. The opposite of *Qâ’îdîn*. See *Jihâd*.

**Mujazziz:** (المجزز) A *Qâ’îf*: a learned man who reads the foot and hand marks.

**Mu’jizah:** (المعجزة) Literally means a miracle. In Islam it refers to miracles performed by Prophets. Prophets do not perform miracles out of their own accord but through the direction and will of Allâh.

**Mu’jam:** (المعجم) Collection of *Aḥâdîth* alphabetically arranged by the names of the traditionist irrespective of subject matter

**Mujtahid:** (المجتهد) (pl. *Mujtahîdîn*) Independent religious scholar, a specialist on the deduction of the Islamic rules who do not follow religious opinions except from four major sources: the Qur’ân, Hadîth, conscience of the community from all over the Muslim world, and reasoning.

**Mukâtab:** (المكاتب) A slave (male or female) who binds himself (or herself) under a contract of manumission to pay a certain ransom for his (or her) freedom.

**Mukhâbarah:** (المخارجة) Selling fruit before it ripens. Some say it is leasing the land for cultivation, while the owner will get whatever is produced from one area of it, and another area is for the cultivator. Ibn Hajar says *Mukhâbarah* refers to sharecropping when the seeds are supplied...
by the cultivator, while *Muzâra’ah* refers to sharecropping when the seeds are supplied by the owner of the land.

**Mukhâdarah:** (المخاضرة) The buying of a raw crop before it is ready to be reaped is Mukhâdarah.

**Mukhadram:** (المخضرم) A person who became a Muslim during the Prophet’s lifetime but did not see him.

**Mulâ’anah:** (الملاحة) The act of performing *Li’ân*.

**Mulabbadah:** (الملبدة) Cloak made from a thick patched sheet.

**Mulâmasah:** (الملاسة) *Mulâmasah* is a buy for prefixed price with closed eyes or in darkness just by the first touch of hand. For instance, a man goes to a cloth merchant and proposes him to buy a roll of cloth for a prefixed price on the condition that he will close his eyes and will go to touch the rolls, whatever the roll will come under his first touch, he will have it. This kind of trade is prohibited. It is also called *Limâs*.

**Mulhid:** (الملحد) Atheist, one who denies the existence of God.

**Mulhidun:** (الملحدون) Heretical, unorthodox, one relating to or characterized by departure from accepted beliefs or standards.

**Multazam:** (الملتزمن) The area between the Black Stone and the door of the Ka‘bah where it is recommended to make supplications.

**Mu’min:** (المؤمن) A person who has deep faith in Allâh and is a righteous and obedient slave of Allâh.

**Munâbadhah:** (المنابذة) The sale by *Munâbadhah* is like gambling: Two persons may agree to barter one thing for another without seeing or checking either of them. One may say to another, “I barter my garment for your garment,” and the sale is achieved without either of them seeing the garment of the other. Or one may say, “I give you what I have and you give me what you have,” and thus they buy from each other without knowing how much each has had.

**Munâfiq:** (المنافق) Hypocrite, a person who puts on a false appearance of virtue or religion. One whose external appearance is of a Muslim, people see him praying, fasting, etc., but whose inner reality conceals his *Kufr* (disbelief). (See *Al-Baqarah* 2:8-23). A Munâfiq is more dangerous and worse than a Kâfir.

**Munkar wa Nakîr:** (منكر ونبكير) The names of the two angels who question the dead in the graves.

**Muqâbalah:** (المقابلة) The animal whose ears have been severed.

**Muqallid:** (المقلد) A follower of a qualified specialist on religious matters.
**Muqâradah:** (المقارنة) Another name for *Mudârabah* used by the Mâlikis. It has two explanations: a) To lend money or something to someone. b) To be a partner, i.e., one person invests money and the other does practical work and the profit is shared between the two according to the agreed percentage.

**Muqarrabûn:** (المقربون) Literally means, ‘those who have been brought near.’ On the Day of Resurrection, Allâh è will sort out the good and the evil into three groups: 1. *Muqarrabûn* - the exalted class, those who will be nearest to Allâh. Also described as the *Sâbiqûn*, meaning ‘those who outstrip the rest.’ 2. *Ashâbul-Maymanah* - literally means, ‘the Companions of the Right.’ The righteous people destined to enter Paradise. 3. *Ashâbul-Mashâ’manâh* - literally, ‘the Companions of the Left.’ These will be the inheritors of Hell-fire. See *Al- Wâqi‘ah* (56:11-56).

**Al-Muqatta‘ât:** (المقطعات) The initial abbreviated letters prefixed to certain *Sûrahs* of the Qur’ân.

**Muqayyar:** (المقطر) A name of a pot with a coating of tar or pitch in which alcoholic drinks used to be prepared.

**Murâbit:** (المرابط) A person who is on the road spreading Islam.

**Murj‘i’ah:** (المراجعة) (Also called the people of *Ijrâ’*.) The *Murj‘i’ah* sect has the belief that *Imân* (faith) concerns with words only, it has no link as far as deeds are concerned.

**Murtad:** (الممتنع) Apostate. One who commits apostasy, renunciation of a religious faith or the abandonment of the previous loyalty.

**Mûsa:** (موسى) Moses, an eminent Prophet in Islam mentioned in the Qur’ân and the Old Testament. The Qur’ân contains accounts similar to those in the Hebrew Bible regarding Moses’ early life and upbringing. Muslims believe Moses was chosen as a Prophet by God, and his mission was to call Pharaoh and the Egyptians to believe in One God and cease oppression of the Hebrew people. Muslims believe the Torah, a Divine scripture, was given to Moses as a guidance for those who heeded his leadership.

**Mustad‘afîn:** (المستضعفين) Weak and oppressed persons.

**Musaddiq:** (المصدق) The person discharging voluntary charity.

**Musallâ:** (المصلى) A praying place.

**Musalli:** (المصلّي) One who is offering the prayer.

**Musannaf:** (المصنف) More comprehensive collection of *Ahâdîth* divided into books and chapters.

**Musâqât:** (المساقة) Watering and doing watchman’s job in the fields or gardens and sharing the produce or cultivating the land and sharing the produce with the owner is called *Musâqât*. This is also called *Muzâra‘ah*.
The difference between *Musâqât* and *Muzâra'ah* is that the first mentioned is for grains and the last mentioned is for fruit trees.

**Musarrat** or **Muhaffalah** or **Khilâbah**: Such she-camels and sheep whose udders are bind to avoid milking them for two or three days to sell them for a higher price as buyer thinks that they deliver great amount of milk.

**Mushabbihah**: (Anthropomorphist) Those who ascribe human characteristics to Almighty Allâh.

**Mushaf**: (الصحيح) A copy of the Qur'ân.

**Mushâwarah**: (المشورة) It means consultation.

**Mushrik**: (المشرك) (pl. *Mushrikîn* or *Mushrikûn*) A polytheist, pagan or idolater. A person who ascribes partners to Allâh. Someone who offers his adoration to anything besides the one God. Hence, polytheists and idolators are associators. However, on a more subtle level, anyone who adores God with an impure love is an associator too.

**Musinnah**: (المستنة) A female three-year-old cattle, cow or ox (entered its third year). (Also *Thanîy* or *Thanîyyah*, those having two teeth.)

**Muslim**: (المسلم) A person who accepts Islam as his or her way of life. Literally (and in the broadest sense), the term means 'one who submits to God.' More commonly, the term describes any person who accepts the creed and the teachings of Islam. The word 'Muhammadan' is a pejorative and offensive misnomer, as it violates Muslims' most basic understanding of their creed—Muslims do not worship Muhammad, nor do they view him as the founder of the religion. The word 'Moslem' is also incorrect, since it is a corruption of the word 'Muslim.' Muslim is the one who believes in Allâh, His Prophets, His Books, the Day of Resurrection (*Qiyâmah*), recites the *Kalimah*, and accepts the commandments of Allâh and His Prophet ﷺ as the Truth.

**Musnad**: (المسنّد) Collection of *Ahâdîth* with complete chains.

**Musalla**: (المصلى) The place where the ‘Eid prayer is performed.

**Mustadrak**: (المستدرك) Collection of *Ahâdîth* a compiler collected according to the conditions of a former compiler but that were missed by him.

**Mustahabb**: (المستحب) An act in Islam that is Desirable, preferable or recommended, ordered without obligation. *Mustahabb* is something that is recommended and performed in desire for (Divine) love. Refers to those acts done by the Prophet ﷺ or the Companions very occasionally. The acts whose neglect is not punished, but whose performance is rewarded, e.g., the call for prayers (*Adhân*).
Mustahādah: (المستحاضة) A woman who has bleeding from the womb in between her ordinary periods.

Mustakhraj: (المستخرج) Collection of Ḥadīth in which a later compiler collects fresh and additional Isnād (chains) cited by the original compiler.

Mustawsilah: (المستوثنة) The women who has her hair extensions done.

Mut'ah: (المنعطة) A temporary marriage. A custom that was common in Arabia. It was allowed in the early period of Islam when one was away from his home, but later on it was cancelled (abrogated) by the Prophet ﷺ at Khaybar, as is related by ‘Ali bin Abu Tâlib in Sahīh Muslim and Sahīh Al-Bukhārī.

Muta’awwihīn: (المناورون) Those (ones) who form wrong opinions of Kufr about their Muslim brothers.

Mutafahhish: (المحفش) A person who conveys evil talk.

Mutafallijāt: (المفتلقات) The women who have their teeth separated for the sake of beauty.

Mu’takif: (المعتكف) One who is in a state of I’tikāf.

Mu’tamir: (المعتمر) The person performing ‘Umrah.

Mutanammisah or Mutanammisāt: (المتنمصة أو المتنمصات) The women who have their eyebrows plucked, some say it includes the face.

Mutashābīhāt: (المتشابهات) Allegorical. Qur’ānic Verses that are not clear and are difficult to understand.

Mu’taṣilah: (المعزلة) A member of a medieval theological sect that maintained that nothing but eternity could be asserted regarding Allāh, that the eternal nature of the Qur’ān was questionable, and that humans have free will.

Mustawshimāt: (المستوشمات) The women who get themselves marked with tattoos.

Mutras: (مترس) A Persian word meaning ‘don’t be afraid.’

Muttafaq ‘Alayh: (متفق عليه) Meaning ‘Agreed upon’. The term is used for such Ḥadīth that are found in both the collections of Ḥadīth: Bukhari and Muslim.

Muttaqī: (المتقر) Derived from its noun Taqwā (piety and fear of Allāh), which signifies God-consciousness, a sense of responsibility and accountability, dedication and awe—the things that prompt one to fulfill his duty. Taqwā or heedfulness is the main criterion by which God values the deeds of a Muslim (Al-Hujurât 49:13).
**Muttaqín:** (المتقون) Pious and righteous persons who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained).

**Muwalladûn:** (المولدون) The children of female slaves from other nations.

**Muzâbanah:** (المزابنة) The sale of fresh dates for dried dates by measure, and the sale of fresh grapes for dried grapes by measure. In both cases, the dried fruits are measured while the fresh ones are only estimated as they are still on the trees.

**Muzaffât:** (المزفت) A name of a pot in which alcoholic drinks used to be prepared, it is coated with pitch. Also called *Muqayyar*.

**Muzâra'ah:** (المزارعة) Sharecropping or farming partnership. An arrangement in which the owner of a land provides the land while another takes care of the farming, and they share the crops. Ibn Hajar says *Muzâra'ah* refers to sharecropping when the seeds are supplied by the owner of the land, while *Mukhâbarah* refers to sharecropping when the seeds are supplied by the cultivator.

**Muzdâlah:** (المزدلة) (Also called *Mash'ar*) A place between ‘Arafât and Mina, about 20 km from Makkah, where the pilgrims while returning from ‘Arafât, have to stop and stay for the whole night or greater part of it (the night), between the ninth and tenth of Dhul-Hijjah and to perform the *Maghrib* and ‘Ishâ’ prayers (together) there.

**Nâr:** (النار) The fire of Hell.

**Nabi**: (النبي) (pl. *Anbiyâ*) The meaning of the word *Nabi* is a Prophet. To be a Prophet, he should receive a revelation from Allâh that does not necessarily mean a revealed book. When a Prophet is instructed to deliver his message to a certain group of people, he is a Messenger. It is stated in the Qur’ân that there are no more Prophets and Messengers after Muhammad, the last of the Prophets and Messengers.

**Nabîd:** (النبيذ) Water in which dates or grapes etc., are soaked and left overnight and is not yet fermented. It is lawful. But it begins to ferment as the time passes, effervescence and bubbling appear and it turns out to be intoxicating and becomes unlawful.

**Nadhhr:** (الندى) is one of the three types of vows to Almighty Allâh.

**Nâdîhah:** (الناضحة) A camel used for agricultural purposes.

**Nâdiy:** (الندى) A part of an arrow.

**Nafath:** (النفث) Witchcraft.

**Nafkh:** (النفس) Puffing of Satan.
Glossary of Islamic Terms

Najilah: (النافلة) The recommended prayers after or before the daily obligatory prayer.

Nafl: (النفل) Literally means ‘optional’. A voluntary act of supererogatory devotion such as Nafl prayer or Nafl fast. According to the jurists it has a similar ruling to that of Mustahabb.

Nafs: (النفس) In Arabo-Persian usage, Nafs (soul or self) is used both for the immortal soul of a human, which survives death, and also for the carnal, or lower, soul. Muslims believe that humans are ultimately spiritual beings, housed temporarily in a physical body. The Nafs represents that core of each individual which exhibits an innate orientation towards God, called Fitrah, and which passes into a different unknown realm upon a person’s physical death in the present world.

Nahd: (النهد) Sharing the expenses of a journey or putting the journey food of the travelers together to be distributed among them in equal shares.

Nahyun ‘anil-Munkar: (نهي عن المنكر) Forbidding evil.

Nahr: (النحر) (Literal: slaughtering of the camels only and is done by cutting carotid artery or by poking the jugular vein with a spear or sharp item at the root of the neck); the day of Nahr is the tenth of Dhul-Hijjah on which pilgrims slaughter their sacrifices.

Najásah: (النجاسة) Refers to impurity. It is of two types: Najásah Ghalizah (heavy impurity) and Najásah Khafisah (light impurity).

Najash: (النجش) A trick (of offering a very high price) for something without the intention of buying it but just to allure and cheat somebody else who really wants to buy it although it is not worth such a high price.

An-Najashi: (النجاشي) (Title for the) king of Ethiopia (Abyssinia) - Negus.

Najd: (النجد) Lexically means ‘the elevated land’. The expanse of land between Tihamah and Iraq.

Najis: (النجس) Something that is impure.

An-Najwa: (النوجى) The private talk between Allâh and each of His slaves on the Day of Resurrection. It also means, a secret counsel or conference or consultation. [See the Qur’ân (V.58:7-13), and also see the footnote of (V.11:18)] (See Sahîh Al-Bukhâri, Vol.3, Hadîth No. 621)

Na’l: (النعل) Slipper or sandal.

Namîmah: (النضمة) (Calumnies) conveyance of disagreeable false information from one person to another to create hostility between them.

Namirah: (النمره) (pl. Nimâr) A thick sheet of woolen material with stripes like the skin of tiger or leopard. It is used to wrap around the waist.
Nâmîsah: (النامية) The women who plucks the eyebrows of other women.


Naqib: (النبيب) A person heading a group of six persons in an expedition (tribal chiefs).

Naqîr: (النقير) A name of a pot in which alcoholic drinks used to be prepared. It is the trunk of a date palm that is hollowed out or curved.

Nasab: (النسب) Lineage or geneology.

Nasârâ: (النصارى) The name given to the followers of the Christian faith both in the Qur'ân and Hadîth.

Nash: (النش) Half portion of anything. It is also said to be twenty Dirhams. Also a measure of weight equal to $\frac{1}{2}$ Uqiyyah (60 grams approximately).

Nasi': (النسيء) A practice in vogue among the pre-Islamic Arabs. They used to alter the duration of the four sacred months. Whenever they wished to start fighting or to loot and plunder - and they could not do so during the sacred months - they carried out their expedition in one of the sacred months and then later on compensated for this violation by treating one of the non-sacred months as a sacred month.

Nastah: (التوصية) Sincere good advice.

Naskh: (النسخ) A style of curved writing often used for early hand-written copies of the Qur'ân.

Nasl: (النصل) A part of an arrow.

Nâsût: (الناصوت) Human, as opposed to Divine.

Nawâfîl: (النوافل) (pl. of Nâfîlah) Optional practice of worship in contrast to obligatory (Faridah). See Nafl and Nâfilah.

Nawât: (النوّاة) Equal to the weight of 5 Dirhams. Some differ and say between three Dirhams to five.

Nifâq: (الفاق) Hypocrisy.

Nifâs: (الفاس) Refers to the flowing of postnatal blood after childbirth.

Nihâl: (النحل) Present. (Hibah: Gift; ‘Umrah: Lifelong gift; Ruqbâ: Gift of house given for lifelong use).

Nikâh: (النكاح) Pronouncement of marriage or wedlock according to Shari‘ah (Islamic law).

Niqâb: (النقاب) Face veil with the exception of the eyes. Veil covering full face including the eyes.
Nisâb: (النصاب) A threshold of wealth of which any excess is subject to Zakâh (obligatory charity). So Nisâb is the minimum amount of wealth or property which makes one liable to pay Zakât. Minimum amount of property liable to payment of the Zakât, e.g., Nisâb of gold is twenty (20) Mithqâl, i.e., approx. 94 grams; Nisâb of silver is two hundred (200) Dirhams, i.e., approx. 640 grams; Nisâb of food grains and fruit is 5 Awsuq, i.e., approx. 673.5 kgms; Nisâb of camels is 5 camels; Nisâb of cows is 5 cows; and Nisâb of sheep is 40 sheep; etc.

Niyyah: (النية) It is an intention to perform an activity.

Nubûwwah: (النبيه) Prophethood.

Nûh: (نوح) A Prophet of Allâh mentioned in the Qur’ân and the Old Testament.

Nûn: (نون) Fish.

Nûr: (النور) Light


Nusk: (النسك) Religious act of worship.

Nusub: (النصب) (pl. Ansâb) Nusub were stone alters at fixed places or graves, etc., whereon sacrifices were slaughtered during fixed periods of occasions and seasons in the name of idols, jinns, angels, pious men, saints, etc., in order to honor them, or to expect some benefit from them. These signify all places consecrated for offerings to others than the One True God.

Nusuk: (النسك) A ritual sacrifice as well as other forms of devotion and worship.

Qabd': (القباء) (pl. 'Aqbiyah) An outer garment with full-length sleeves.

Qabr: (القبور) Grave.

Qadâ’: (القضاء) A prayer said after due time. Literally means ‘carrying out’ or ‘fulfilling’. In Islamic jurisprudence it refers to fulfilling or completing those duties such as prayers or fasting, that one may have missed due to some reason or other.

Qadariyyah: (القدرية) (Also called the people of Qadar/Ahlul-Qadar.) The Qadariyyah sect has the belief that a person is bound to do what has been written for him, he is not free to do anything he wants—as against the Jabriyyah sect whose belief is just the opposite.

Qadar: (القدر) Divine Preordainment or the Divine Decree.

Qadîd: (القديد) Jerked meat, cured meat. Meat cut into strips and dried.

Al-Qadr: (القدر) ‘The Power.’ The name of Sûrah 97 of the Qur’ân also.
Qāḍī: (القاضي) Judge.

Qāḍīn: (القاضيين) People who remain inactive and do not actively fight. The opposite of Mujâhid.

Qaylûlah: (القيلولة) Siesta, midday nap. Rest in the middle of the day even if one does not sleep.

Qalîb: (القلب) A well.

Qamîs: (القميص) meaning ‘shirt’. However, due to constant usage, it refers to the long flowing robe worn by Muslim men and which has come to be regarded as an Islamic dress.

Qâr: (القار) Tar or pitch.

Qaraz: (القرز) The leaves of Mimosa Flava used for tanning.

Qard: (القرض) A loan given for a good cause in the Name of Allâh, in the hope of repayment or reward in the Hereafter.

Qard Hasanah: (قرض حسنة) A loan extended fixed for a definite period of time without interest or profit-sharing.

Qârî: (القارئ) (pl. Qurrâ’) A reciter. Early Muslim religious scholars were called Qurrâ’. These were teachers of the early Muslims. This word is now used mainly for a person who knows the Qur’ân by heart, and due to vocal beauty and skill, publicly recite Verses from the Qur’ân. Such recitations serve to inspire and comfort believers, and are often performed early in the morning or prior to the daily worship services, and also to solemnize important occasions and events.

Qârîn: (القارن) One who performs Hajj Qirân.

Qarin: (القرین) The Devil companion that is with everyone.

Qarnul-Manâzil: (قرن المنازل) The Miqât of the people of Najd, in Arabia (from the east). It is situated on the way to Makkah.

Qasab: (القصب) Pipes made of gold, pearls and other precious stones. Reference to Khadijah’s home in Paradise.

Qasâmah: (القسمة) The oath taken to clear him by 50 men of the tribe of a person who is being accused of killing somebody.

Qasr: (القصر) Literally means ‘to shorten,’ it is technically used to signify the Islamic rule that during one’s journey it is permissible, and indeed preferable, to pray only two Rak’âhs in those obligatory prayers in which a person is required to pray four Rak’âhs.

Qaswâ': (القصواء) The name of the Prophet’s she-camel.

Qatîfah: (القطيفة) Thick soft cloth like velvet or plush material.

Qattât: (القنات) A person who conveys information from someone to
another with the intention of causing harm and enmity between them. *(Sahih Al-Bukhārī, Vol. 8, Hadith No. 82)*

**Qawmah:** (القومة) Raising one's head in prayer from bowing and standing up straight.

**Qawwām or Qayyīm:** (قام أو قيم) A person responsible for administering or supervising the affairs of either an individual or an organization, for protecting and safeguarding them and taking care of their needs.

**Qaza:** (النزع) Shaving part of the head and leaving part.

**Qiblah:** (القليلة) The term used in reference to the direction Muslims face during prayers. The focal point of the Qiblah is the Ka'bah, the house of worship located in the city of Makkah. Depending upon where one is at any given time upon the earth, the Qiblah direction may vary. From North America, the direction is roughly northeast, and worship halls in local mosques are oriented accordingly.

**Qīl wa Qāt:** (قيل وقال) Sinful, useless talk (e.g., backbiting, lies, etc.).

**Qintār:** (قنطر) A weight-measure for food grains, etc., e.g., wheat, maize, oat, barley, etc., that is equal to 256.4 kilograms. It is also said that in matters of reward, a Qintār is equal to twelve thousand Uqiyyah, each Uqiyyah of which is better than heaven and earth.

**Qirā'ah:** (القراءة) The audible recitation during prayers.

**Qirād:** (القراض) Sleeping partnership (see Mudārabah).

**Qirām:** (القرام) A thin marked woolen curtain.

**Qirāt:** (القرط) A special weight; sometimes a very great weight like Uhud mountain. Otherwise usually a small weight that is equal to a gram or less than it. 1 Qirāt = 1/2 Dāniq & 1 Dāniq = 1/6 Dirham. In currency it is twentieth or twenty-fourth of a Dinar.

**Qirbah:** (القرية) A water skin.

**Qirsh:** (القرش) A unit of money.

**Qisās:** (القصاص) Retaliatory punishment, retaliation in kind (eye for an eye). In Islam though, retaliation should be forgone as an act of charity. See *Al-Mā'idah* (5: 48). Laws of equality when punishing a person for injuries intentionally inflicted on someone else. See Al-Baqarah (2:178-179).

**Qassiy† or Qassiyah:** (القسي أو القشية) A linen cloth containing silken lines prepared at Qass in Egypt.

**Qithām:** (القثام) A plant disease that causes fruit to fall before ripening.

**Qiyām:** (القيام) The standing during the prayer for recitation of Sūrat Al-Fātihah or Sūrat Al-Hamd and the second Sūrah that follows after it,
while the standing after the *Ruku*’ is *Qawmah*. And the voluntary prayers at night are also called *Qiyām* for night prayers.

**Qiyāmah:** (القيامة) The Day of Resurrection, or the Day of Judgment.

**Qiyās:** (القياس) In simple terms, the verdict given by a *Mujtahid* or *Faqīh* who considered the case similar in comparison with a case judged by the Prophet ﷺ. In complex issues, using analogies for the purpose of applying laws derived from the Qur’ān and Sunnah to situations not explicitly covered by these two sources. *Qiyās* is one of the most important tools for interpreting and implementing the *Sharī‘ah* (Islamic law). Verdicts and judgments are given by the Islamic religious scholars, after due considerations on the following proofs respectively: (a) From the Qur’ān; (b) From the Prophet’s Sunnah. (c) Conscience of the community from all over the Muslim world; (d) and *Qiyās*, i.e., reasoning. It is not to be practiced except if the judgment of the case is not found in the first three above mentioned proofs, (a), (b) and (c). According (the Muslim scholar Imām Shāfi‘ī), *Qiyās* is a method for reaching a legal decision on the basis of evidence (a precedent) in which a common reason, or an effective cause, is applicable.

**Qadd:** (القدة) Paying in a debt.

**Qubā’** (القبة) A place on the outskirts of Al-Madīnah. The Prophet ﷺ established a mosque there, which bears the same name. A visit to that mosque on Saturday forenoon and offering a two Rak‘ah prayer is regarded as a performance of *‘Umrah* in reward according to the Prophet’s saying.

**Qubbah:** (القبة) A small and round one-room tent.

**Qubbatus-Sakharah:** (قبة الصخرة) (Dome of the Rock) The rock within the dome built around 691 CE by the Umayyad Caliph Abdul-Malik in the area of the famous mosque, Aqsâ Mosque or Baytul-Maqdis, in Jerusalem. It is believed to be the point from where Prophet Muhammad ﷺ was miraculously ascended to heavens.

**Qudāt:** (القضاء) Plural form of *Qādi*.

**Qudhadh:** (القذف) A part of an arrow.

**Al-Quds:** (القدس) Literally, ‘The Holy,’ this is the name used by Muslims for Jerusalem. It is the third holiest city in Islam, following Makkah and Al-Madīnah, because of its significance to Islamic history in the broadest sense.

**Qullah:** (الجرار) (Also called *Jirār* - الجرار) A large drinking water container like a barrel whose size the scholars differ over, from five to fifty water skins (*Qirbahs*). Even some say them to be the size of two-and-a-half water
skins. Scholars have described the quantity of two Qullahs as equivalent to 500 Ratsl One Ratl weighs half a seer, i.e., forty tolas. Thus the total quantity of five water skins of water measures approximately 240 kilograms or, according to some scholars, about 227 kilograms.

Qumqum: (قُمْقُمُ) A narrow-headed vessel.

Qunut: (القُنُوتُ) Invocation in the prayer. The act of raising both palms in front of the face while praying in the second Rak'ah of prayer.

Qunut Nāzilah: (قنوت نازلة) Supplication in the event of a calamity.

Quraysh: (القرش) One of the greatest and prominent tribes in all of Arabia in the Prophet’s era. The Quraysh were the keepers of the Ka’bah and therefore the wealthiest and most powerful tribe. The Prophet Muhammad ﷺ belonged to this tribe, which had great powers spiritually and financially both before and after Islam came. When Prophet Muhammad ﷺ started to preach the true religion of Allāh and persisted in calling people to worship Allāh alone, most of the Quraysh disavowed him and attempted to thwart his efforts, the Quraysh violently persecuted him and his followers, the Quraysh continued to plot Muhammad’s downfall, even going so far as to attempt killing him. They were badly defeated at the battle of Badr by the Muslims and their days of Jâhiliyyah were finally ended when the Muslims liberated Makka and destroyed all the idols in the Ka’bah in the year 630 CE, after that they yielded and entered the fold of Islam.

Qurayshi or Qurashi: (قريشى أو قرشي) A person belonging to the Quraysh, the well-known tribe of Arabia. The Prophet Muhammad ﷺ belonged to this tribe, all his descendants are also called Qurayshi.

Qur’ān: (القرآن) Meaning ‘the recitation,’ or ‘the reading.’ Qur’ān is the Noble Book, the Living Miracle, the last revelation from Allāh to mankind and the jinn before the end of the world, revealed to Prophet Muhammad ﷺ, through the angel Jibra’il, over a period of 23 years, the first thirteen of which were spent in Makkah and the last ten of which were spent in Al-Madinah. There is only one Qur’ān in the whole world and it is in the Arabic language. The Qur’ān has one text, one language, and one dialect. It has been memorized by millions of Muslims in different parts of the world. The Qur’ān continues to be recited by Muslims throughout the world in the language of its revelation, Arabic, exactly as it was recited by Prophet Muhammad ﷺ nearly fourteen hundred years ago. It consists of 114 Sûrahs (chapters). It is to be read and recited with rules and regulations. When to be touched and to be recited, a Muslim is to be in a state of cleanliness and purity. The authenticity and the totality of the Qur’ān have been
documented and recognized. The Qur’ân cannot be translated at all as the Qur’ân represents the exact Words of Allâh. Any translation is considered to be the explanation to the meaning of the Qur’ân. The Qur’ân is so rich and comprehensive in matter that it can easily guide men and women in all walks of their life. It is the ultimate source of guidance for people in all aspects of their spiritual and material lives. The Qur’ân is viewed as the authoritative guide for human beings, along with the Sunnah of Muhammad ﷺ. The Qur’ân amends, encompasses, expands, surpasses and abrogates all the earlier revelations revealed to the earlier Prophets. The names and attributes that are given to the Qur’ân in the Qur’ân speak for themselves. The Qur’ân is also described to be bounteous, glorious, mighty, honored, exalted, purified, wonderful, blessed, and confirming the truth of previous revelations. The Qur’ân has practically proved the truth and effectiveness of all of its names and epithets in the life of all true believers, who practiced its teachings sincerely and devoutly. The Qur’ân has a universal appeal, regardless of peoples’ color, creed, nationality, and geographical divisions of the world.

Qurbân: (القربان) Literally means ‘sacrifice’. In Islam it refers to the sacrificing of animals solely for the pleasure of Allâh on the day of ‘Eidul-Adhâ and the two days following it.

Qust: (الفسط) A type of incense.

Qu’âd: (القعود) Sitting posture in prayer while Tahiyyah and Tashahhud are recited.

Rabâ’i: (الرباعي) A male camel whose quadricuspid teeth have appeared, usually about in the seventh year.

Rabâ’iyah: (الرباعية) A female camel whose quadricuspid teeth have appeared, usually about the seventh year.

Rabb: (الرب) There is no proper equivalent for Rabb in English language. It means the One and the Only Lord for the entire universe, its Creator, Owner, Organizer, Provider, Master, Planner, Sustainer, Cherisher, and Giver of security, etc. Rabb is also one of the Names of Allâh. We have used the word ‘Lord’ as nearest to Rabb. All occurrences of ‘Lord’ actually mean Rabb and should be understood as such. For example see Qur’ân 2:21.

Rabbuka: (ربك) Your Lord, Your Master.

Rabbul-Ard: (رب الأرض) Owner of the land in Musâqât and Muzâra’ah contracts.

Rabbul-Mâl: (رب المال) A person who invests in Mudârabah or Musharakah. See Sâhibul-Mâl.
Rabi’ul-Awwal: The third month of the Islamic calendar.

Radiyallâh ‘Anhu: May Allâh be pleased with him (RAA) is said whenever the name of a Companion of the Prophet ﷺ is read or heard or written.

Radâ‘ah: The suckling of one’s own or someone’s child.

Râhilah: A she-camel used for riding. (Literally means: a mount to ride).

Rahmân and Rahîm: These words are from the root rahm which denotes mercy. In the Qur’ân this attribute of Allâh has been mentioned side by side with the attribute Rahmân (literally ‘merciful’). As such Rahîm signifies Allâh’s mercy and beneficence towards His creatures. Moreover, according to several scholars, the word Rahîm signifies the dimension of permanence in Allâh’s mercy, that the One Who is exceedingly merciful; the One Who is overflowing with mercy for all. See Sûrah 55 of the Qur’ân.

Rahn: Pledge or mortgage.

Rayhân: A sweet-smelling plant sweet basil and perfume made from it.

Rayyân: The name of one of the gates of Paradise through which the people who often observe fasting will enter.

Rajab: It is the seventh month of the Islamic calendar.

Rajabiyah: See ‘Atîrah.

Rajaz: Name of poetic meter.

Raj’ah: The bringing back of a wife by the husband after the first or second divorce.

Rajm: Means to stone to death those married persons who commit the crime of illegal sexual intercourse. In Islamic law the Hadd (prescribed) punishment of illegal sex is Rajm.

Rak’ah: (pl. Raka‘ât) Literally, ‘a bowing,’ This term represents a unit of the prayer and consists of one standing, one bowing and two prostrations. Verses from the Qur’ân, special prayers and phrases are stated in these different positions. Each of the five formal worship times is comprised of varying numbers of such cycles.

Ramadân: The month of fasting. It is the ninth month of the Islamic calendar. In it the Noble Qur’ân started to be revealed to our Prophet ﷺ and in it occurs the night of Qadr and in it also occurred the great decisive battle of Badr. Thus, it is considered a blessed and
holy month. Furthermore, Ramadân is the month in which Muslims fast daily from dawn to sunset to develop piety and self-restraint.

Ramal: (الرمل) Fast walking accompanied by the movements of the arms and legs to show one’s physical strength. This is to be observed in the first three rounds of the Tawâf around the Ka’bah, and is to be done by the men only and not by the women.

Ramy: (الرمي) The throwing of pebbles at the pillars (Jimâr) at Mina.

Ra’şul-Mâl: (رأسمال) Capital invested in Mudârabah or Musharakah.

Rasûl: (الرسول) The meaning of the word Rasûl is a Messenger. Allâh sent many Prophets and Messengers to mankind. Amongst them, the names of twenty-five are mentioned in the Qur’ân. From within the list, the Qur’ân states the names of five Messengers who are the Mighty ones. These are: Nûh (Noah), Ibrâhîm (Abraham), Mûsâ (Moses), ‘Eisa (Jesus), and Muhammad ﷺ. See Nabî.

Ratl: (الرطل) Measurement equal to half a seer or a liter. See Qullah.

Râwi: (الراوي) A narrator. In Hadîth literature, it means the narrator of Ahâdîth.

Râyah: (الراية) A flag, it is bigger than Liwâ’ (standard).

Ribâ: (ربا) It literally means ‘to grow; to increase, to expand.’ Technically, Ribâ denotes the amount that a lender receives from a borrower at a fixed rate in excess of the principal. It is of two kinds: 1. Ribâ Nasi’ah (ربا النسائة) - taking interest on loaned money. 2. Ribâ Fadl (ربا الفضل) - taking something of superior quality in exchange for giving less of the same kind of thing of poorer quality. See Al-Baqarah (2:275-280), Âl Imrân (3:130).

Ribât: (الریاضة) Guarding Muslim frontier. Guarding the boundaries of Muslim lands against possible attacks from the enemies. It is considered one of the highly praiseworthy forms of worship.

Ridâ’: (الرداء) A piece of cloth (sheet etc.) worn around the upper part of the body.

Rîjz: (الرجز) Whispering, evil suggestions.

Rikâz: (رکاز) Buried wealth or treasure (from the pre-Islamic period) discovered in any land, whose ownership and burial period is not known. One-fifth of it goes to the public treasury and the rest to the founder or owner of the land.

Risâlah: (الرسالة) Regarding Hadîth compilations: collection of Ahâdîth dealing with a particular topic.

Riwâyah: (الرواية) Narration.

Riyâ: (الریاء) A minor Shirk (polytheism). Carrying out a religious act for worldly gains and not for the pleasure of Allâh.
Riyâdul-Jannah: (رياض الجنة) A part of the Masjid Nabawi that is said to be a part of Paradise.

Râhullâh: (روح الله) According to the early religious scholars from among the Companions of the Prophet محمد ﷺ and their students and the Mujtahidân, there is a rule to distinguish between the two nouns in the genitive construction. (A) When one of the two nouns is Allâh, and the other is a person of a thing, e.g., (i) Allâh's House (Baytullâh), (ii) Allâh's Messenger; (iii) Allâh's slave ('Abdullâh); (iv) Allâh's spirit (Râhullâh) etc. The rule of the above words is that the second noun, e.g., House, Messenger, slave, spirit, etc. is created by Allâh and is honorable with Him, similarly Allâh's spirit may be understood as the spirit of Allâh, in fact, it is a soul created by Allâh, i.e., Jesus, and it was His Word: "Be!" - and he was created (like the creation of Adam). (B) But when one of the two is Allâh and the second is neither a person nor a thing, then it is not a created thing but is a quality of Allâh, e.g., (i) Allâh's Knowledge (Ilmullâh); (ii) Allâh's Life (Hayâtullah); (iii) Allâh's Statement (Kalâmullâh); (iv) Allâh's Self (Dhâtullâh) etc.

Râhul-Qudus: (روح القدس) ‘The Holy Spirit.’ Another name for the Angel Gabriel (Jibra’il) ﷺ.

Rukn: (الركن) (pl. Arkân) Pillar, basic article.

Rukú: (الركوع) It means to bend the body to bow. This bowing is one of the acts required in Islamic prayer. Additionally, the same word denotes a certain unit in the Qur’ân. The whole Book, for the sake of the convenience of the reader is divided into thirty parts (Ajzâ’, sing. Juz’), and each Juz’ consists usually of sixteen Rukú’.

Ruqbâ: (روقبة) A kind of gift in the form of a house given to somebody to live in as long as he is alive.

Ruqyah: (القرحة) Incantation, amulet. Divine Speech recited as a means of curing disease. (It is a kind of treatment, i.e., to recite Sûrat Al-Fâtiyah or any other Sûrah of the Qur’ân and then blow one’s breath with saliva over a sick person’s body-part).

Rushd: (الرشد) It means the right way (see 2:256). It also implies integrity and maturity in thought and action (see 21:51).

Rutab: (الرطب) Ripe dates, opposite of Busr.

Sâ: (الصاع) A volume measure that equals four Mudds (3 kg. approx) also 2.172 kg.), one Sâ’ of Al-Madînah was equal to about two and a half kilograms.

Sabâ: (الصبا) Easterly wind.
**As-Sab‘ah:** (السبعة) The seven compilers of *Ahâdîth* - Bûkhârî, Muslim, Abû Dâwud, Nasâ`î, Tîrûmîdhi, Ibn Mâjah, Ahmad.

**Saba’ or Sheba:** (سَبَا) The queen who visited Solomon to test his wisdom. Biblical name of Saba. (See Sâbi‘ûn or Sabean)

**As-Sab‘ul-Mathânî:** (السبع المثنائي) The seven repeatedly recited Verses, i.e., Sûrat Al-Fâtiha.

**Sabâhâh:** (صباحاء) An exclamation indicating an appeal for help.

**As-Sabat:** (السبت) It means Saturday, which was declared for the Israelites as the holy day of the week. God declared the Sabbath as a sign of the perpetual covenant between God and Israel. (Exodus 31:12-16.) The Israelites were required to strictly keep the Sabbath, which meant that they may not engage in any worldly activity; they may not cook, nor make their slaves or cattle serve them. Those who violated these rules were to be put to death. The Israelites, however, publicly violated these rules. For further details, see Sûrah 7, Al-A‘râf.

**Sâbi‘ûn or Sabean:** Of or pertaining to Saba, an inhabitant of Saba or Sheba, Biblical name, Sheba. An ancient kingdom in southwestern Arabia noted for its extensive trade, esp. in spices and gems. The Sabaeans played an important role in the history of early Arabia. They had a flourishing kingdom in the Yemen tract of South Arabia about 800-700 BC, though their origin may have in North Arabia. Probably the Queen of Sheba is connected with them. They succumbed to Abyssinia about 350 AD and to Persia about 579 AD. Their capital was near Sa‘îd. They had beautiful stone buildings in which the pointed arch was noticeable. It is said that this passed nation used to say *Lâ Ilâha ill allâh* (none has the right to be worshipped but Allâh) and used to read *Zabûr* (The Psalms of the Sâbi‘ûns) and they were neither Jews nor Christians. (See note of Yusuf Ali, 76)

**Sabr:** (الصبر) Sabr is a comprehensive term having various shades of meaning. It implies (a) patience in the sense of being thorough, dedicated and devoted, (b) constancy, perseverance, steadfastness and firmness of purpose, (c) disciplined and planned effort with confidence and belief in the mission itself and (d) a cheerful attitude of acceptance and understanding under suffering and hardship and in times of strife and violence, and thankfulness to God in happiness, success and achievement.
Sa'dân: (السعدان) A thorny plant suitable for grazing animals. Some say it to be Neurada peocumbens.

Sadâq: (الصداق) This word has the same meaning as Mahr.

Sadaqah: (الصدقة) Literally, ‘righteousness.’ This terms refers to the voluntary giving of alms (charity). Sadaqah is distinct from Zakâh, which is a mandatory contribution paid yearly and calculated based on one’s wealth or assets. Sadaqah can consist of any item of value, and can be provided to any needy person. The Qur’ân states that Allâh loves those who are charitable and promises great reward and forgiveness for those who give regularly to others in need.

Sadaqatul-Fitr: (صدقة الفطر) Refers to the charity that is given on or prior to the day of ‘Eidul-Fitr.

Sadiq: (المصدق) Truthful.

As-Safâ wal-Marwah: (السفة والمروة) Two mountains at Makkah neighboring Al-Masjidul-Harâm (the Great Sacred Mosque) to the east. One who performs ‘Umrah and Hajj should walk seven times between these two mountains and that is called Sa’y. These are referred to in the Qur’ân as one of the symbols of Allâh. See Al-Baqarah (2).

Safar: (الصفر) It is a disease that afflicts the abdomen, and it is not a contagious one.

Saghîrah: (الصغيرة) A child or minor girl underage.

Sahâbah: (الصحابية) (sing. Sahâbî) A term meaning ‘companions,’ commonly used in reference to those followers of Prophet Muhammad ﷺ who were closest to him in his lifetime, kept frequent company with him, and strove to emulate his sayings and doings. The Sahâbah’s piety, knowledge and love for the Prophet ﷺ were important factors in the perpetuation of his teachings and the painstakingly careful recording of his Ahâdîth in the years following his death.

Sahbâ’: (صهباء) A place near Khaybar.

Sâhibul-Mâl: (صاحب المال) (pl. Ashâbul-Mâl) (also, Rabbul-Mâl) The financier in the Mudârabah form of partnership agreement. provides the finance while the Mudârib provides the entrepreneurship and management. There can be many Ashâbul-Mâl and Mudâribs in a given Mudâdarabah agreement.

Sahîfah: (الصحيفة) A page or manuscript. Collection of Ahâdîth by a Companion.

Sahihayn: (الصححين) The Twins. The two most authentic books of Ahâdîth—Sahîh Al-Bukhârî and Sahîh Muslim.
Glossary of Islamic Terms

**Sahîh Al-Bukhârî**: A book of *Ahâdîth* compiled by Imâm Bukhârî.

**Sahîh Muslim**: A book of *Ahâdîth* compiled by Imâm Muslim.

**Sahûr** (الصّحور): A light meal taken by Muslims before dawn prior to beginning the daily fast of Ramadân. Arising for this meal is an emulation of Prophet Muhammad ﷺ, since it was his practice to do so, and thus is part of his Sunnah.

**Sâ’îmah** (السانة): A flock of about one hundred grazing animals.

**Sâ’ibah** (السانة): A she-camel used to be let loose for free pastures in the name of idols, gods, and false deities, and nothing was allowed to be carried on it. (See the Noble Qur’ân 5:103)

**Sayhah** (الصّيحة): Torment-awful cry.

**Sayhân wa Jayhân**: Sayhân (Oxus or Amu Darya) and Jayhân (Jaxartes or Syr Darya) are two rivers in the country of Syria. These are different from Sayhûn and Jayhûn that are in the territory of Khurasan. (Mu’jam Al-Buldân of Baladhari, 2/227, 3/333). Some maintain that Sayhûn is in India and Jayhûn in Khurasân. Furât (Euphrates) flows from Turkey through Syria and Iraq and joins Tigris to form Shati’ul-Arab, and Nil (Nile) is the well-known river in Egypt.

**Sayyî’ah** (السّيّة): (pl. Saiyy’ât) Sins or demerits or bad deeds (opposite of Hasanah), often means what one earns by doing something wrong (committing a sin). According to a Hadîth, if one does one thing wrong, he will receive one demerit, but if he intends to do it and restrains himself, he will get a reward.

**Sajdah** (السجدة): (pl. Sujûd) The act of prostration in the prayer, when seven portions of the body touch the earth: the forehead on pure ground, two palms, two knees, and the two big toes. The two prostrations together are called Sajdatayn.

**As-Sajdah**: (السجدة) Su’râh 32 of the Qur’ân.

**Sajdatus-Sahw**: (سجدة السهو) Prostrations for forgetfulness. Remedial Prostrations to recompense forgetting a required act of prayer.

**Sakînah**: (السكينة) Tranquility, calmness, peace and reassurance etc.

**Salâb**: (السلب) Belongings (arms, horse, etc.) of a deceased warrior killed in a battle.
Salaf: (السلف) A sale in which the price is paid at once for goods to be delivered later.

Salaf: (السلف) Predecessors, ancestors, forefathers, ascendants.

Salam: (السلام) Synonym of Salaf.

Salam: (سلام) Literally means 'peace'. It is a salutation or a way of greeting among Muslims. With the greetings of peace or with safety. In prayer it refers to the saying of 'As-Salâmu ‘Alaykum wa Rahmatullâh' which denotes the end of the prayer.

Salât: (صلاة) Prayers. Salât is a spiritual relationship and communication between the creature and his Creator. Salât refers to the prescribed form of worship in Islam, and is one of the 'five pillars' of Islam. Muslims perform the prayers five times throughout each day as a means of maintaining God-consciousness, to thank Him for His blessings and bounty, and to seek His help and support in one's daily life. These prayers and their time zones are: 1. Fajr (dawn or morning prayer), after dawn but before sunrise; 2. Zuhr (noon prayer), early afternoon till late afternoon; 3. ‘Asr (afternoon prayer) late afternoon prayer till sunset; 4. Maghrib (sunset prayer); just after sunset; 5. ‘Ishâ’ (night prayer); late evening till late at night. Consult a prayer manual for full details. Each prayer consists of a fixed set of standings, bowings, prostrations and sittings in worship to Allâh. Prayers are to be performed with mental concentration, verbal communication, vocal recitation, and physical movements to attain the spiritual uplift, peace, harmony, and concord. To perform Salât, a Muslim has to have ablution (Wudû'). He/she should make sure that cleanliness of body, clothing, and place are attained before performing Salât.

Salât: (الصلاة) (pl. Salawât) We are told to send the blessings of Allah whenever the name of the Prophet Muhammad ﷺ is mentioned. There are great merits of sending the blessings through our supplication and invocation (Du’â). So Salât (the act of sending the blessings) is not to be confused with Salât (prayer). The supplication of sending the blessings upon the Prophet ﷺ is: “O Allâh, send Your grace, honor and mercy upon Muhammad and upon the family of Muhammad, as You sent Your grace honor and mercy upon Ibrâhîm, You are indeed Praiseworthy, Most Glorious. O Allâh, send Your blessings upon Muhammad and upon the family of Muhammad, as You sent Your blessings upon Ibrâhîm, You are indeed Praiseworthy, Most Glorious.” Muslims are informed that if they proclaim such a statement once, Allâh will reward them ten times.
Salâtul-Awwâbîn: (صلاة الأوّلتين) It is another name for Salâtud-Duhâ, that is prayer after sunrise.

Salâtud-Duhâ: (صلاة الضحى) That is optional prayer after sunrise.

Salâta'ul-Hâjah: (صلاة الحاجة) Prayer at times of need.

Salâtul-Istikhârah: (صلاة الاستغفار) Prayer for (seeking) guidance. See Istikhârah.

Salâtul-Isísqâ': (صلاة الاستغفراء) Prayer for rain.

Salâtul-Janâzah: (صلاة الجنازة) Funeral prayer in absentia. The prayer is done in standing position only and consist of four Takbîrs: 1. After the first Takbîr, recite Al-Fâtihah. 2. After the second Takbîr, recite Tashahhud and As-Salâtul-Ibrâhîmiyyah. 3. After the third Takbîr, pray for the deceased person, his or her relatives, and all Muslims in general. 4. After the fourth Takbîr, finish the prayer by uttering As-Salâmu 'Alaykum while turning to the right.

Salâtul-Jam': (صلاة الجمع) Combined prayer.

Salâtul-Jâmî'ah: (صلاة الجمعة) Congregational prayer.

As-Salâtul-Jâmî'ah: (الصلاة الجمعية) Prayer is about to begin.

Salâtul-Jumu'ah: (صلاة الجمعة) Friday prayer. See Jumu'ah.

Salâtul-Khawf: (صلاة الخوف) Prayer in the state of insecurity. For its procedure see Sûrat An-Nisâ' 4:102.

Salâtul-Kusuf wal-Khusuf: (صلاة الكسوف والخسوف) The prayer for the Eclipse of the moon and the Eclipse of the sun.

As-Salâtul-Ma'ktûbah: (الصلاة المكتوبة) Prescribed prayers/obligatory prayers.

Salâtut-Qasr: (صلاة القصر) Shortened prayer.

Salâtut-Tatâwwu': (صلاة التطوّع) A voluntary prayer.

Salâtut-Tasbîh: (صلاة التسبيح) The prayer of glorification.

Sâlih: (الصالح) The word means to reconcile, to put things in order, signifies behavior that is righteous, just and dignified. 'Amal Sâlih, honorable or righteous action, is often combined in the Qur'ân with Imân and made a condition for success in this world, as well as in the Hereafter. Also a Prophet of Islam, peace be on him.

Salwâ: (السلوى) Quails. It is told that along with manna, quails were also sent to Israelites as a food. Quails in large flights are driven through winds in the Eastern Mediterranean in certain seasons of the year.

As-Samad: (الصمد) One of the ninety-nine Attributes of Alâh. It means Absolute, Eternal, and Everlasting. It refers to the One to Whom all created beings turn to for all their needs, and Who is not dependent...
on anything or anyone for any need. The Most Perfect in His Attributes.

_Sami'allâhu Liman Hamidah_: (سمع الله من حمده) Allah heard him who sent his praises to Him. The phrase that is uttered in the prayer while one stands upright from the bowing position.

_Samur_: (السمر) A kind of tree.

_Sanâh_: (سناه) Means ‘good’ in the Ethiopian language.

_Sannât_: (السنوت) Fennel or aniseed.

_Saqîfah_: (الساقيفة) A shelter with a roof. The Companions of the Prophet met in a Saqîfah in Al-Madinah to pledge their loyalty to Abu Bakr after the death of the Prophet.

_Sarf_: (الصرف) Exchange. (Neither Sarf nor ‘Adl means neither exchange nor substitute, or no repentance nor ransom, or no obligatory or voluntary deed.)

_Sarîf_: (سيرف) A place six miles away from Makkah.

_Sariyyah_: (السريه) A small army sent by Prophet Muhammad for Jihâd, in which he did not personally take part.

_Satr_: (ستر) Means ‘cover, shield’. And it refers to that area of the body that has to be covered. It is also referred to as the ‘Awrah.

_Sawm_: (الصوم) (pl. Siyâm) Fasting. The daily fasts Muslims undertake during the month of Ramadân, and is one of the ‘five pillars’ of Islam. For Muslims, fasting means total abstinence from all food, drink, and marital sexual relations from dawn to sunset. Muslims fast for many reasons, including to build a sense of willpower against temptation, to feel compassion for less fortunate persons, and to re-evaluate their lives in spiritual terms. Fasting is also a training process to attain self-restraint, self-control, self-discipline, self-obedience, and self-education. Few people are excused from fasting during Ramadân. Some are required to make up later for the days they did not fast such as the travelers (over 50 miles by any means), sick, pregnant women, women nursing babies, and women during their periods. Other excused people are required to feed a poor person one meal for each day they do not fast if they can afford it, such as the elderly people and the ones who have permanent diseases like ulcers.

_Sawâd A‘zam_: (السواد الأعظم) The great majority.

_Sawiq_: (السوّوق) A kind of mash made of powdered roasted wheat or barley grain (also with sugar and dates).
Sa'ı: (السعي) The going for seven times between the mountains of Safâ and Marwah in Makkah during the performance of Hajj and 'Umrah. It is done to symbolize Hajar’s search for water for her son Ismâ’il.

Sâ‘î: (الساعي) The person responsible for collecting the Zakât is sometimes called Sâ‘î.

Sayyid: (السيد) A descendant of the Noble Prophet ﷺ. See Qurayshî.

Sayyid: (السيد) Leader or chief.

Sayyidî: (سيدي) My master.

Sayyidul-Istighâfar: (سيد الاستغفار) The Master Supplication for forgiveness.

Sha’ârullâh: (شعار الله) These refer to all those rites which, in opposition to polytheism and outright disbelief and atheism, are the characteristic symbols of exclusive devotion to Allâh.

Sha'bân: (شعبان) The eighth month of the Islamic calendar.

Shâfi‘i: (شافعي) Islamic school of law founded by Imâm Shâfi‘i. Followers of this school are known as the Shâfi‘i.

Shahâdah: (الشهادة) An Arabic word meaning ‘witnessing’. The declaration of faith: Lâ ilaha illallâh Muhammadur-Rasûlullâh (I testify that none has the right to be worshipped but Allâh and I testify that Muhammad is the Messenger of Allâh). A person must recite the Shahâdah to convert to Islam. The Shahâdah constitutes the first of the ‘five pillars’ of Islam.


Shâhid: (الشاهيد) A witness.

Shaykh: (الشيخ) A title or a nickname for an elderly person or a religious leader in a community. This title is also given to a wise person. The meaning of the word Shaykh has been distorted, misused, and abused by some mass media to reflect the wrong meanings. In the Sufi tradition, the term has a more specific application, referring to leaders within various Tariqahs (spiritual orders or groups).

Shaytân: (السatan) (pl. Shayâtîn) Satan, the enemy of mankind and the source of evil in the world. See Iblîs.

Ash-Shajarah: (الشجرة) A well-known place on the way from Al-Madinah to Makkah.

Shâm: (الشام) The region comprising Syria, Palestine, Lebanon and Jordan.
Shamlah: Turban, head wrap, cloak, mantle.

Shaqq: Ditch type of grave.

Shar'ah: These are the rules and regulations of Islam, the Divine law. Shar'ah is the totality of of Allâh’s Commandments relating to man’s activities. It signifies the entire Islamic way of life, especially the Law of Islam. The Shar'ah is based upon the Qur’ân and the Sunnah of the Prophet Muhammad ﷺ, and is interpreted by scholars in deliberating and deciding upon questions and issues of a legal nature.

Sharikah: The term is used for joint-stock companies and corporations as well, but is qualified with an adjective to indicate its nature. Thus, Sharikah Musâhamah for a public limited company or a corporation whose capital has been subscribed to by the general public.

Sharqâ: An animal with split ears.

Shawwâl: The tenth month of the Islamic calendar.

Shi'ah: Literally, ‘party’ or ‘partisans.’ This term designates those Muslims who believe that the rightful successor to Prophet Muhammad should have been ‘Ali bin Abu Tâlib, rather than the first caliph Abu Bakr Siddiq. Moreover, Shi’ahs believe that ‘Ali was granted a unique spiritual authority, which was passed on to certain of his descendants given the title of Imâm (leader). The largest group in Shi'ism believes that ‘Ali was the first of twelve Imâms, and that the last one continues to exist, albeit miraculously and in a state of occultation (concealment from human view). The teachings of these spiritual leaders are an additional source of Shar'ah (Islamic law), used by Shi’i religious scholars to derive legislation and issue religious opinions. So, a Shi'ah is a follower of the twelve Imâms. Shi'ah Muslims may be found in Iran, Iraq, Afgânistan, Lebanon, Syria, Pakistan, India, and some Gulf States. A branch of Islam comprising about 10% of the total Muslim population.

Shi'b: A narrow pass.

Shighâr: A type of marriage in which persons exchange their daughters or sisters in marriage without Mahr.

Shiqâq: Difference between husband and wife.

Shirâk: A leather strap.

Shirk: Polytheism and it is to worship others along with Allâh. This term commonly used to mean association of something other than God with God. For Muslims, Allâh is Absolute, Complete, and Self-
Sufficient. To set anything alongside or in place of God as reality is to commit the sin of association, which is the only sin that Allâh does not forgive, according to the Qur'ân. Thus, paganism, or even atheism, is viewed as expression of *Shirk*.

*Shirkah*: Partnership between two or more persons, whereby unlike *Mudârabah*, all of them have a share in finance as well as entrepreneurship and management, though not necessarily equally.

*Shirkah ʿĂmmah*: A partnership in which each partner is a general attorney for the other partner; a partnership that permits trading in all types of goods.

*Shirkatul-Amwâl*: A partnership in which participation is based on the contribution of wealth by all partners, but the partnership has to be of the type ʿ*Inân* or *Mufâwadah*.

*Shirkatul-ʿAqd*: A partnership created through contract as opposed to co-ownership that may be the result of a joint purchase or agreement or it may result from inheritance or from some other legal situation.

*Shirkatul-ʿInân*: A basic contract of partnership based on agency in which participation may either be on the basis of wealth or labor or credit-worthiness, and in which, equality of contribution or legal capacity is not necessary.

*Shirkatul-Jabr*: Mandatory co-ownership created by an act of law, like inheritance.

*Shirkah Khâssah*: Partnership for a single venture or for trading in a particular item; partnership in which each partner is a special attorney of the other partner.

*Shirkat Mafâlis*: A partnership between persons, whose assets have been reduced to copper coins and who have to buy on the basis of credit-worthiness; see *Shirkatul-Wujûh*.

*Shirkah Mufâwadah*: An unlimited partnership.

Shirkatul-Wujûh: Partnership based on credit-worthiness of the partners in which the ratio of profit and loss is based on the liability borne, but the partnership has to be of the type ʿ*Inân* or *Mufâwadah*.

*Shirkatuz-Zimâm*: It is a term used by the Mâlikis to indicate a situation, where two or more persons are buying goods on credit. It is different from the Hanâfî *Shirkatul-Wujûh* insofar as it requires the physical presence of all the partners at the time of purchase.
Shufah: (الشفعة) Pre-emption.

Shukuk: (الشكوك) (sing. Shakk) Check, certificate of debt, certificates of investment.

Shurah: (الشورى) Consultation.

Shurât: (الشراء) (Purchasers) One of the Khawârij sect. So called because they thought that they had sold their lives for the pleasure of Allâh.

Shurât: (الشروط) Terms and conditions in Islamic law.

Sibtiyyah: (السبيتية) (pair Sibtiyyatayn) A hairless sandal dyed with the leaves or pods of Qaraz which is a species of Mimosa tree, making a brown color.

Siddiq wa Siddiqûn: (الصدق والصديقون) The steadfast affirmers of truth. Those followers of the Prophets who were first and foremost to believe in them. (See the Qur‘ân 4:69)

Siddiq: (الصدق) Abû Bakr, one of the closest Companions of Prophet Muhammad ﷺ, was given the appellation as-Sadiq, ‘the Truthful.’ Upon the death of the Prophet in 632 CE, Abû Bakr became the first caliph (successor) and served as leader of the Muslim community until his death in 634 CE.

Sidr: (السندر) Lote tree (or Nabk tree).

Sidratul-Muntahâ: (سدرة المنتهى) ‘The lote-tree of the furthest limit.’ A Nabk tree over the seventh heaven near Paradise, the place where forms and beyond which no created being may pass. See An-Najm (5:14-18).

Siffin: (الصين) A battle that took place between ‘Ali’s followers and Mu‘awiyah’s followers at the river of the Euphrates in Iraq.

Sihâh Sittah: (الصحيح السبعة) The term As-Sihâh us-Sittah (The Sound Six authentic collections of Ahâdith), is used for the compilations done by Imâms and Scholars named, Bukhârî, Muslim, Tîmidhi, Nasa’î, Abu Dâwud and Ibn Mâjah. Today, Muslim scholars have found the collections by the latter scholar (Ibn Mâjah) to have defective narrations. The majority of the Shi‘ah reports are of even later date than the early compilations. For the most part, they are from the Buyid period of around 454 Hijri.

Sihâq: (سحاق) Lesbian sex act. Sexual act between females. This is strongly condemned in Islam, and is considered a major sin.

Sijjin: (السجين) It is a ‘prison’ where the records of the evil doers are kept. See Al-Mutaffifin (83:7-9).

Sinnul-Bulûgh: (سن البلوغ) This is the age of maturity and puberty. It is the
age at which the Muslims are considered an adult and becomes accountable for his/her duties in Islam. There is no fixed age for that in terms of years, and it is decided by three signs: having a menstruation, period or pregnancy for girls, and being physically mature or having a wet dream for boys, growing pubic hair, or reaching the age of fifteen, whichever comes first.

**Sinnut-Tamīz:** (سن التمييز) This is the age of distinguishing. This age is used in *Fiqh* to decide the age before which the mother has the right to keep the child after divorce. It varies from one person to another. The age is reached when the child can take care of himself or herself and no longer needs an adult to help him eat, get dressed, and clean himself or herself. In the school of thought of Abu Hanīfah, it is seven years for the boy and nine years for the girl. The girl is given longer time so that she can learn more of the habits of women.

**Siyarā:** (السيراء) A sheet of pure or mixed silk having yellow stripes.

**Sirah:** (السيرة) The writings of the Companions of the Prophet about him, his personality, his life story, and his ways of handling different situations is called *Sirah*. The famous collections of the *Sirah* are At-Tabari, Ibn Ishaq, and Ibn Hisham. These days *Ar-Rahīq Al-Makhtūm* in many languages is very famous. The *Sirah* is a source of reference that Muslims rely on in their daily life situations and problems.

**Sirāt:** (الصراط) The bridge that will be laid across Hell-fire for the people to pass over on the Day of Judgment. It is described as sharper than a sword and thinner than a hair. It will have hooks over it to snatch the people.

**As-Sirāṭul-Mustaqīm:** (الصراط المستقيم) 'The straight path,' the path that the Prophet Muhammad demonstrated to mankind by way of the Noble Qur'ān. The path that leads to Paradise.

**Sirri Salāt:** (الصلاة السراية) Prayer of inaudible recitation. The congregational prayers of *Zuhr* and *'Asr*.

**Sirwāl:** (السروال) (pl. *Sarāwil*) Long under garment (pyjama) worn by the Arabs, and Muslims of Turkey, Bangladesh, India, and many countries of Africa and Near East.

**Siwāk:** (السواك) A piece of a root of a tree called *Arâk*, used as a tooth stick. Also called a *Miswâk*.

**Subh Sādiq:** (الصبح الصادق) Literally means 'true dawn.' It refers to the time when whiteness (brightness) can be noticed on the breadth of the horizon. It is at this time that the *Fajr* prayer commences.

**Subhānallâh:** ( سبحان الله) To esteem Allâh by saying ‘Glorified is Allâh’
and holding that He is free from all that (unsuitable evil things) that are ascribed to Him by the polytheists.

\textit{Subhānahu wa Ta'ālā}: ‘He is Glorified and Exalted.’ This is an expression that Muslims use whenever the Name of Allāh is pronounced or written. The meaning of this expression is: Allāh is pure of having partners and He is exalted from having a son. Muslims believe that Allāh is the only God, the Creator of the universe. He does not have partners or children. Sometimes Muslims use other expressions when the Name of Allāh is written or pronounced. Some of which are: \textit{‘Azza wa Jalla}: ‘He is the Mighty and the Majestic’; \textit{Jalla Jalālu4zu}: ‘He is the Exalted Majestic.’

\textit{Suffah} (الصرف): A shaded verandah with raised platform attached to the Prophet’s Mosque in Al-Madinah where poor Muslims, including some of the most exalted Companions, used to take shelter, seek knowledge and sleep during Prophet Muhammad’s time. It was also used by the Prophet as a welcoming point for newcomers or poor people. It was part of his mosque.

\textit{Sūfi} (صوفي): One who endeavors to achieve direct inward knowledge of God through adherence to various spiritual doctrines and methods. These include repeatedly invoking the Divine Names and reciting other religious expressions, living an austere lifestyle, and participating in various spiritual gatherings usually formed around a spiritual master with the title Shaykh. Historically, sufis have been grouped into organizations known as \textit{Tariqahs}.

\textit{Sufism} (الصوفية): A particular spiritual approach and lifestyle adopted by some Muslims (known as Sufis), rather than a distinct branch of Islam. Sufism holds that direct and intimate knowledge of God can be achieved through spiritual discipline, exertion, and austerity. Essentially, Sufism is seen as an ‘inward’ path of communion with God, complementing the \textit{Shari'ah}, or ‘outward’ religious law.

\textit{Sufrah} (السفرة): Dining sheets, eating cloth, when the meal is ready, food is served. A piece of cloth, sheet or skin spread out on the ground, and food is put over it, either in the form of heap or in a dish type utensil to eat it combinedly.

\textit{Suhuf} (الصفح): pages or manuscripts.

\textit{Suhūliyyah} (السحولية): A cotton cloth, its name is derived from the name of a village in Yemen called Suhul.

\textit{Suhūr} (السحور): Predawn meal. A meal taken before \textit{Fajr} in the month of Ramadān to begin fasting.
Glossary of Islamic Terms

Sujūd: (السجود) See Sajdah.

Sunan: (السنن) Collection of Ahādīth only containing legal traditions (Ahādīthul-Ahkâm).

Sundus: (السندس) A kind of silk cloth.

Sunnah: (السنة) Literally means legal ways, orders, acts of worship and statements etc., of the Prophet ﷺ. The Ahādīth are reports on the Sunnah. The two major legal sources of jurisprudence in Islam are the Qur’ān and the Sunnah. The Sunnah may confirm what is mentioned in Qur’ān, interpret and explain it, specify what is meant by some general Verses, limit and restrict the meaning of any Verse in it, or may explain something that has been revealed in Qur’ān.

As-Sunnat ut-Taqrīriyyah: (السنة التقريرية) The Prophet’s remaining silent on any Companion’s explanation of his action amounts to his approval, as we know, the Prophet's abstaining from disapproving anything said or done before him means his approval.

Sunnah or Mustahabb: (السنة أو المستحب) means recommendable, desirable. The acts whose neglect is not punished, but whose performance is rewarded, e.g., the call for prayers (adhān). See Mustahabb.

Sunnah: (السنة) That action which the Prophet ﷺ did or sanctioned. Sunnah prayers are of two types: Sunnat Mu‘akkadah and Sunnat Ghayr Mu‘akkadah.

Sunnah Mu‘akkadah: (السنة المؤكدة) Compulsory prayers. Those prayers the Prophet ﷺ continuously carried out. To leave out such a type of Sunnat is a sin and one is punished for this. However, there is no harm if one leaves it out because of some valid excuse.

Sunnah Ghayr Mu‘akkadah: (السنة غير المؤكدة) Unascertained prayers. These prayers the Prophet ﷺ carried out, but also left out at times without any reason. To follow such a type of Sunnat entails reward and to leave it out does not necessitate any punishment. These types of optional prayers were much, but not always, practiced by the Prophet ﷺ.

Sunnī: (السني) A term designating those Muslims who recognize the first four successors of Prophet Muhammad ﷺ as the ‘Rightly-Guided Caliphs,’ and who attribute no special religious or political function to the descendants of the Prophet’s son-in-law ‘Ali bin Abu Tâlib. Sunnis hold that any pious, just, and qualified Muslim may be elected a caliph. Sunnis comprise the majority of Muslims, numbering about 90% of the total.

Sūrah: (السورة) A distinct chapter of the Qur’ān, designated by a title such as Abraham, The Pilgrimage, or The Table-Spread. An individual Verse
within a *Sūrah* is called an *Ayah*. The Qur'ān is comprised of 114 *Sūrahs* of varying lengths. Each *Sūrah* in the Qur'ān is named from some subject or word that is particularly striking in that chapter.

**Sūrah**: (السرة) Screen. An object like a pillar, wall or stick, a spear etc., the height of which should not be less than a foot and must be in front of a praying person to act as a symbolical barrier or screen between him and the others.

**Tābah**: (الطيبة) Madinatun-Nabī (City of the Prophet), Madīnah Munawarrarah (the Illuminated or the Enlightened City), Tābah, Taybah, Yathrib are the other names for Al-Madinah. See *Al-Madinah*.

**Tābi‘**: (تتبع) A male two-year-old cattle, cow or ox (entered its second year).

**Tābi‘ah**: (تبيعة) A female two-year-old cattle, cow or ox (entered its second year).

**Tābi‘ūn**: (التابعون) (sing. Tābi‘i) Successors, are those who benefited and derived their knowledge from the Companions of the Prophet ﷺ.

**Tabūk**: (تبوك) A well-known town about 700 kilometers north of Al-Madinah.

**Tādir**: (التدير) About freeing a slave.

**Tadlis**: (التدليس) (Truncation) For some reasons, like explicit affirmation of a Mudallis (Truncated - immediate narrator not known) having directly heard from whom he is reporting, references from outside the Sound Six have also been given. See, for example, *Hadīth* no. 35, *Ibn Mājah*, collected by Ahmad from *Hadīth* of Muhammad bin Ishâq about whom it was affirmed that he had heard directly from him. See also *Introduction*.

**Tafsīr**: (التفسير) Any kind of explanation, but especially a commentary on the Qur'ān. Translations of the Qur'ān from Arabic into other languages such as Spanish, Urdu, or English are considered interpretations of the Qur'ān, since only the original Arabic text actually constitutes the content of the Qur'ān.

**Tāghūt**: (الطاغوت) Literally it denotes the one who exceeds his legitimate limits. In Qur'ānic terminology it refers to the creature who exceeds the limits of his creatureliness and abrogates to himself godhead and lordship. In the negative scale of values, the first stage of man's error is *Fisq* (i.e., disobeying Allâh without necessarily denying that one should obey Him). The second stage is that of *Kufr* (i.e., rejection of the very idea that one has to to obey Allâh). The last stage is that man not only rebels against Allâh but also imposes his rebellious will on others. All
those who reach this stage are said to be Tâghunts. So, the word Tâghût covers a wide range of meanings: It means anything worshipped other than the Real God (Allâh), i.e., all the false deities. It may be Satan, devils, idols, stones, sun, stars, angels, human beings, e.g., Jesus, Messengers of Allâh, who were falsely worshipped and taken as Tâghûts. Likewise saints, graves, rulers, leaders, etc., are falsely worshipped, and wrongly followed.

**Tahajjud** (النهجد) The Tahajjud prayer is an optional or voluntary prayer that is supposed to be performed in the middle of the night. It is required that a person sleep a little before he gets up for the Tahajjud prayer. It may be performed anytime between ‘Isha’ and Fajr.

**Tahârah** (الطهارة) It is the state of being clean and not impure.

**Tahiyyah** (التحية) All compliments, prayers and good words are due to Allâh; peace be upon you, O Prophet, and the mercy of Allâh and His blessings; peace be upon us and upon the righteous slaves of Allâh.

**Tahiyyatul-Masjid** (نحية المسجد) Two Rak‘at Sunnat offered as greetings of the mosque on entering the mosque for prayer.

**Tahiyyatul-Wudâ’** (نحية الوضوء) Two Rak‘at Sunnat offered as greetings of the Wudâ’.

**Tahlil** (الهليل) Assertion of the Oneness by saying La ilâha illallâh (None has the right to be worshipped but Allâh).

**Tahlil** (التحليل) Saying As-Salâmu ‘Alaykum at the end of the prayer, after which all the actions prohibited because of prayer are legalized, loosened or permissible again.

**Tahmîd** (التحميد) Praising Allâh by saying Al-Hamdulillâh (the praise is for Allâh).

**Tahnîk** (التحنيك) It is the Islamic customary process of chewing a piece of date etc., and putting a part of its juice in the child’s mouth as his first food, and then pronouncing Adhân in child’s ears. (See Sahîh Al-Bukhârî, the Book of ‘Aqîqah, Vol. 7, Page No. 272)

**Tâ’if** (الطائف) A well-known town near Makkah.

**Taylasân** (طيلسان) (Green sheet) is the dress of the Shaykhs of the non-Arab nations.

**Tajwîd** (التجويد) Recitation with precise articulation and exact intonation. It is a saying or an act of reciting Qur’ân in accordance with the established rules of Nutq, pronunciation and intonations,
such as Tafkhîm, velarization, Ghunnah, chanting, and Iqlâb, transposition.

**Takâful**: (التكافل) Islamic Insurance. A scheme of mutual support that provides insurance to individuals against hazards of falling into unexpected and dire need.

**Takbîr**: (التكبير) (Magnification) Saying Allâhu Akbar (Allâh is the Most Great). See Allâhu Akbar.

**Takbîrah**: (التكبيرة) A single utterance of Allâhu Akbar.

**Takbîratul-Ihrâm**: (تكبيرة الإحرام) Saying Allâhu-'Akbar (Allâh is the Most Great) at the start of the prayer, after which all other acts are prohibited except the acts of prayer. Hence it is called Takbîr Tahrimah (formula of prohibition).

**Talâq**: (الطلاق) The repudiation of marriage. Divorce.

**Talâq Rajî**: (الطلاق الرجعي) Revocable divorce.

**Talâq Bâ'in**: (الطلاق البائن) Irrevocable divorce or final divorce.

**Talbinah**: (اللبنة) A kind of porridge prepared from white flour, milk and honey.

**Talbiyyah**: (التبلية) Pilgrimage Recitation. A special prayer or call that Muslim pilgrims make during Hajj or ‘Umrah attributed to Prophet Abraham and uttered by Muslims in emulation of him during the Hajj. This is the central, ritual recitation of the pilgrimage, recited from the moment pilgrims don the Ihrâm, the pilgrim’s plain white attire. It is saying of: Labbayka, Allâhumma labbayk. Labbayka lâ sharîka laka labbayk. Innal-hamda wan-ni’mata, Laka wal-mulk. Lâ sharîka laka. (Here I am at Your service, O Allâh, here I am. Here I am. No partner do You have. Truly, the praise and the favor are Yours, and the dominion. No partner do You have.)

**Tamâ’îm**: (التمائم) Amulets.

**Tâ’mîn**: (التأمين) Insurance, assurance, Security.

**Tamr**: (التمر) Dates.

**Tanîm**: (التنبي) A place towards the north of Makkah outside the sanctuary from where Makkans may assume the state of Ihrâm to perform ‘Umrah.

**Tanzîh**: (التنزيه) To declare Allâh to be free of imperfection and everything falsely attributed to Him, such as having a son, partner of the trinity.

**Taqdir**: (القدر) Predestination. That is, whatever befalls a person, whether good or bad, has been predestined by Allâh.
**Glossary of Islamic Terms**

**Taqlîd** (التقليد) Putting colored garlands around the necks of *Budn* (animals for sacrifice).

**Taqlîs** (التقليس) Play or merriment. Swordplay and playing *Daff* (tumbourin). To indulge in celebrations on a festive occasion through playing national sports or the singing of nationalistic songs by the girls inside their houses. This sort of celebration has been permitted by the Prophet. *Muqallis* are those who make a show.

**Taqwâ** (التقرب) Condition of piety and God-consciousness that all Muslims aspire to achieve or maintain. It can be said that one’s *Taqwâ* is a measure of one’s faith and commitment to God. It means fearing Allah as He should be feared, and loving Allah as He should be loved. A person with *Taqwâ* desires to be in the good pleasures of Allah and to stay away from those things that would displease Allah. He remains careful not to go beyond the bounds and limits set by Allah. See Qur’an, Al ‘Imrân (3:102-103), Al-Hashr (59:18-19).

**At-Taqwîmul-Hijrî** (التقريب الهجري) The *Hijrah* (migration) of Prophet Muhammad from Makkah to Al-Madinah (in 622 CE), marks the starting point of the Muslim calendar, comprised of twelve lunar months [a lunar year is roughly eleven days shorter than a solar year (365 days), since each lunar month begins when the new moon’s crescent becomes visible every 29 or 30 days]. In their religious duties, Muslims depend on both the solar and lunar calendars. Fasting the month of Ramadân, celebrating the two major feasts (*‘Eidul-Fitr* and *Eidul-Adhâ*), performing the pilgrimage to Makkah, and other religious activities depend upon the lunar months. The names of the lunar months are: Muharrarn, Safar, Rabi‘ul-Awwal, Rabi‘uth-Thâni, Jumâda Al-Úla, Jumâda Al-Akhirah, Rajab, Sha‘bân, Ramadân, Shaw-wâl, Dhul-Qa‘dah, and Dhul-Hijjah. Many contemporary sources on Islam include both the Gregorian (CE-common era or AD-anno domini) and Hijri (AH-after Hijrah) dates for historical events.

**Tarâwîh** (التراويح) Optional prayers offered after the *‘Ishâ* prayers on the nights of Ramadân. These may be performed individually or in congregation.

**Taribat Yaminuka** (تريت يميناك) (May your right hand be in dust). It is an expression of exhortation, meaning, if you do not do what I tell you, you will lose great advantage and win nothing but dust.

**Tarjî‘** (الترجع) Repetition of recitation (especially in *Adhân)*

**Tartîl** (الترتل) Measured recitation of the Qur’an taking extreme care with regard to the rules of slow reading, pausing and stopping at every
indicated point. The Prophet has recommended it saying: “Whoever does not chant the Qur'an is not among us.” (Abū Dāwūd).

Tasbīḥ: (السبح) Glorification, saying Subhānallāh, Praise, saying Al-Hamdu Lillāh, and magnification, saying Allāhu Akbar. A rosary that is used to glorify Allāh is also called a Tasbīḥ.

Tasahhhud: (التشهد) Testimony. It is the declaration of the Muslim faith towards the end of the prayers, immediately after the recitation of Taḥiyah, while sitting with the first finger of the right hand extended as a witness to the oneness of God. It is to say: “I bear witness that none has the right to be worshipped but Allāh, and I bear witness that Muhammad is his slave and Messenger.”

Tashbīḥ: (التشبع) Ascription of human characteristics to Allāh.

Tashmīt: (التشميت) To say Yarhamukallāh (may Allāh have mercy on you) when someone sneezes and says Al-Hamdu Lillāh (all praise is due to Allāh).

Taslīm: (التسليم) Salutations or greetings, saying of Salām-As-Salāmu ‘Alaykum. On finishing the prayer, one turns one’s face to the right and then to the left saying, As-Salāmu ‘Alaykum wa Rahmatullāh (Peace and mercy of Allah be upon you), and this action is called Taslīm.

Tasmiyyah: (التسمية) Giving a name, Nomination. A title given to the Basmalah.

Ta‘til: (التعطيل) Denying all attributes of Allāh.

Tawhīd: (التوحيد) It has three aspects; A, B and C: (A) Oneness of the Lordship of Allāh; Tawhīdur-Rubūbiyyah: (التوحيد الروبوية) To believe that there is only one Lord for all the universe, its Creator, Organizer, Planner, Sustainer, and the Giver of Security, etc., and that is Allāh. (B) Oneness of the worship of Allāh; Tawhīdul-’Ilāhiyyah: (التوحيد الإلهوية) To believe that none has the right to be worshipped [e.g. praying, invoking, asking for help (from the unseen), swearing, slaughtering sacrifices, giving charity, fasting, pilgrimage, etc.], but Allāh. (C) Oneness of the Names and the Qualities of Allāh; Tawhīdul-Asmā’ was-Sifāt: (التوحيد الأسماء والصفات) To believe that: (i) we must not name or qualify Allāh except with what He or His Messenger has named or qualified Him; (ii) none can be named or qualified with the Names or Qualifications of Allāh; e.g. Al-Karīm; (iii) we must confirm Allāh’s all qualifications which Allāh has stated in His Book (the Qur’ān) or mentioned through His Messenger (Muhammad) without changing them or ignoring
them completely or twisting the meanings or giving resemblance to any of the created things; e.g., Al-lâh is present over His Throne as mentioned in the Qur’ân. (V. 20:5): “The Most Beneficent (i.e., Allâh) Ista-wâ (rose over) the (Mighty) Throne” over the seventh heaven; and He only comes down over the first (nearest) heaven (to us) during the day of ‘Arafât (Hajj, i.e., 9th Dhul-Hijjah) and also during the last third part of the night, as mentioned by the Prophet ﷺ, but He is with us by His Knowledge only, not by His Personal Self (Bi-Dhâtihi), “There is nothing like Him, and He is the All-Hearer, the All-Seer.” (The Qur’ân, V. 42:11). This noble Verse confirms the quality of hearing and the quality of sight for Allâh without resemblance to others; and likewise He also said: “To one whom I have created with Both My Hands,” (V. 38:75); and He also said: “The Hand of Allâh is over their hands.”: (V. 48:10). This confirms two Hands for Allâh, but there is no similarity for them. This is the Faith of all true believers, and was the Faith of all the Prophets of Allâh from Noah, Abraham, Moses and Christ till the last of the Prophets, Muhammad ﷺ. It is not like as some people think that Allâh is present everywhere, here, there and even inside the breasts of men. These three aspects of Tawhîd are included in the meanings of Lâ ilâha illallâh (none has the right to be worshipped but Allâh). It is also essential to follow Allâh’s Messenger Muhammad ﷺ: Wujûbul-Ittibâ’ and it is a part of Tawhîdul-Ulâhîyyah. This is included in the meaning: “I testify that Muhammad ﷺ is the Messenger of Allâh” and this means, “None has the right to be followed after Allâh’s Book (the Qur’ân), but Allâh’s Messenger ﷺ”. [See the Qur’ân (V. 59:7) and (V. 3:31)].

**Tawâlîr**: (النشر) Sitting in the prayer with the left foot brought forward so that the buttocks are in direct contact with the ground.

**Tawbah**: (التوبة) Repentence, turning to Allâh to seek forgiveness of sins or other wrong actions. Often it should be a component of the personal prayers.

**Tawâf**: (الطوف) The circling or circumambulation of the Holy Ka‘bah. It is a part of the worship of Hajj and ‘Umrah. It is done in sets of seven circuits, after each of which it is necessary to pray two Rak‘at, preferably at or near Maqâm Ibrâhîm. It refers to the act of walking around the Ka‘bah. It is not permissible to make Tawâf of any other place irrespective of how sacred it may be.

**Tawâful-Ifrâdah**: (طوف الإفرادة) The circumambulation of the Ka‘bah by the pilgrims after they come from Mina to Makkah on the tenth day of
Dhul-Hijjah. This Tawâf is one of the essential ceremonies (Rukn) of the Hajj. It is also called Tawâfuz-Ziyârah.

Tawâful-Qudâm: (طواف القدم) The ‘Arrival Tawâf, the Tawâf of the Ka‘bah that the pilgrim must do on first entering the Sacred Mosque in Makkah. It is one of the essential rites of both the Hajj and ‘Urnrah.

Tawâful-Wadâ‘: (طراف الوداع) The ‘Farewell Tawâf’ The Tawâf made before leaving Makkah, as the last activity there. It should be connected directly to the trip of departure, and whoever is delayed and stays on afterwards should do it again.

Tawâfuz-Ziyârah: (طواف الزائرة) See Tawâful-Ifadah.

Tawrâh: (التوراة) Arabic name for the holy book revealed to Prophet Moses thousands of years ago. It is the Jewish Holy Book. For Muslims, the Torah was a scriptural precursor to the Qur’ân, just as Moses was a predecessor of Muhammad in the history of Divinely revealed monotheism.

Tâ’wil: (التاويل) A vision of reality in which everything seen takes on symbolic meanings.

Ta‘wîdh: (التمييز) An amulet that is generally suspended around the neck.

Tayâlisah: (الطالسة) (sing. Taylasân) A famous decorated cloth usually kept on shoulders, and they say it is black.

Tayammum: (التيجم) It literally means ‘to intend to do a thing.’ Dry ablation, sand ablation, dust ablation. The act of purifying oneself with pure sand in the absence of water. It means spiritual cleansing that is sometimes a substitute for Wudâ’ and Ghusl. As an Islamic legal term, it refers to wiping one’s hands and face with clean earth as a substitution for ablution when water cannot be obtained. To put or strike light-ly the hands over clean earth and then pass the palm of each on the back of the other, blow off the dust and then pass them on the face. This is performed instead of ablution (Wudâ’) and Ghusl (in case of Janâbah etc.) See Sahih Al-Bukhâri, Vol. 1, Hadîth No. 334 and 340.

Tayyibât: (الطيبات) Literary good things and good deeds, also the monetary acts of worship, like Zakât, alms, etc. (See Salawât also)

Ta‘zîr: (التعزير) Penalization, to inflict a penalty. Discretionary punishment.

Thaghâmah: (الثغامة) A type of grass having white color; or a white fruit from a type of plant.
Ath-Thalâthah: (الثلاثة) The three compilers of *Ahâdîth* - Abû Dâwud, Nasâ'i, Tirmidhi.

*Thani* or *Thaniyyah*: (الثاني أو الثنية) Those having two teeth. See *Musinnah*.

Thaniyyah: (الثنية) Mountain or valley pass or path.

Thaniyyatul-Wadâ: (ثنيّة الوُداع) A place near Al-Madînah.

*Thâj* or *Thaniyyah*: (الح) Performing the sacrifice on camels.

*Tharîd*: (الثريد) A kind of meal, prepared from meat and bread.

*Thawb*: (الثوب) Garment.

*Thawr*: (الثور) It is the cave wherein Prophet Muhammad ﷺ stayed before finally migrating to Al-Madînah.

Thawâb: (الثواب) Reward of a good deed is a Divine blessing.

*Thayyib Gownment*: (الثيب) A non-virgin married or previously married woman.

*Thiqah*: (الثقة) Trustworthy.

*Thunyâ*: (الثنيّا) is a kind of trade in which a person sells the fruit of his garden still on trees for a certain price but on condition that he will keep some of its fruit. This is unlawful because ‘some’ is not a fixed measure, and it is fraudulent.


*Tilâ*: (الطلاء) A kind of alcoholic drink prepared from grapes by thickening it through boiling, two thirds has gone and one third left.

*Tiwalah*: (النزلة) Charms.

*Tiyarah*: (الطرة) Drawing an evil omen from birds etc..

*Tubbân*: (التيان) Shorts that cover the knees (used by wrestlers).

*Tulaqâ*: (الطلاق) Those persons who had embraced Islam on the day of the conquest of Makkah.

*Tûr*: (الطور) A mountain.

*Turbah*: (الترة) Earth, especially from the shrines of the Imâms, on which Shi‘ahs place their heads during Sajdah.

*Turs*: (الترس) A kind of shield.

*Udhiyah*: (الأضحية) Sacrifice (on *'Eidul-Adhâ*).

*Uhud*: (أحد) A well-known mountain in Al-Madînah. One of the great battles in the Islamic history took place at its foot. This battle is called Ghazwah Uhud.

*‘Ulamâ*: (العلماء) See ‘Âlim.
Ülul-'Amr: (أولو الأمر) The term includes all those entrusted with directing Muslims in matters of common concern.

Uluwwah: (اللوا) They say it is a Persian word for 'Ud (aloeswood).

Ummah: (الامة) Community or nation. It is a special name given to Muslim brotherhood and unity (worldwide Muslim community whose population exceeds 1.2 billion). The Qur’ân refers to Muslims as the best Ummah or Millat raised for the benefit of all mankind (3:110). At another place (2:143), it calls them 'the middle nation' (Ummah Wasat) a unique characteristic of the Islamic community that has been asked to maintain equitable balance between extremes, pursue the path of moderation and establish the middle way. Such a community of Muslims will be a model for the whole world to emulate.

Ummī: (الأمي) It signifies the ‘unlettered.’ It is also used to refer to those who do not possess Divine revelation.

Ummul-Mu’minin: (أم المؤمنين) It means ‘Mother of the Believers.’ This was the title of the Prophet’s wives; Sūrah 33 Ayah 6 stipulated that they could not marry after the Prophet’s death because all of the believers were their spiritual children.

Ummul-Walad: (أم الوالد) (pl. Ummahâtul-Awlâd) A slave woman who begets a child for her master.

ʻUmrah: (Minor Pilgrimage) It is an Islamic rite performed in ritual purity wearing the Ihram, the seamless ceremonial garments consisting of a white sheet from the navel to the knees and a white sheet covering the left shoulder, back and breast, knotted on the right. Like Hajj, it consists of pilgrimage to the Ka‘bah, with the essentialities of Ihram, Tawâf (circumambulation) around the Ka‘bah (seven times), and Sa‘y (walking and running) between Safa and Marwah (seven times). It is called minor Hajj since it need not be performed at a particular time of the year and its performance requires fewer ceremonies than the Hajj proper. (See Sahih Al-Bukhârî, Vol. 3, Page 1)

Umratul-Qadâ’: (عمرة القضاء) Making up for the missed Umrah. The fulfilled Umrah-the Umrah that the Prophet performed in the seventh year after Hijrah, which he intended to do in the sixth year but the Quraysh disbelievers had not allowed him to complete.

ʻUqiyah: (Awâq) An ounce; for silver 119.4 grams, for other substances 127/128 grams, modern use of ounce 28.349 grams. One Ūqiyah is equal to 40 dirhams or 147 grams of silver. It may be less or more according to different countries. (See Awâq)
Urbān: (العربيان) Urbān means earnest money. If somebody settles the price of an animal and pays a certain amount as earnest money that if he did not buy this animal, the seller will keep the earnest money and in case the deal is accomplished, the buyer will deduct the earnest money from the price paid. It is prohibited.

Urfut: (العرفط) The tree which produces Maghâfir.

Usfur: (العصفر) Safflower.

Ushr: (العشر) Ten percent (in some cases five percent) of the agricultural produce payable by a Muslim as part of his religious obligation, like Zakâh, mainly for the benefit of the poor and the needy. (See Sahih Al-Bukhâri, Vol. 2, Hadîth No. 560)

Al-'Usrah: (العرس) The battle of Tabûk, called so because of the poverty the Muslim were facing at that time.

Usâlud-Din: (أصول الدين) The principles of Islam.

Uzzâ: (العز) A chief goddess identified with Venus, but it was worshipped under the form of an acacia tree, and was the deity of the Ghatafân tribe in the religion of the pre-Islamic Arabs during the days of Jâhiliyah.

Wa ‘Alaykus-Salâm: (وعليكم السلام) ‘And on you be peace.’ The reply to the Muslim greeting of ‘As-Salâmu ‘Alaykum’ (peace be on you).

Wadî’ah: (الوديعة) This refers to deposits in trust, in which a person may hold property in trust for another, sometimes by implication of a contract.

Wafâ: (الفاة) The death of a person.

Wahy: (الرحي) It refers to Revelation that consists of communicating God’s Messages to a Prophet or Messenger of God. The highest form of revelation is the Qur’ân of which even the words are from God.

Wahy Ghayr Matlû: (الرحي غير المتلو) Revelation unrecited.

Wahy Matlû: (الرحي المتلو) Revelation recited.

Wayhaka: (ويحك) May Allah be merciful to you.

Waylaka: (ويلك) ‘Woe upon you!’

Wâjib: (الواجب) (pl. Wâjibât) Compulsory or obligatory. An act that must be performed. In Islamic jurisprudence, it refers to that act which has not been established by an absolute proof. Leaving out a Wâjib without any valid reason makes one a Fâsiq and entails punishment. Imâm Abû Hanifah makes Wâjib a separate category between the Fard and the Mubah.
Al-Wakâlatul Mutlaqah: Resale of goods with a discount on the original stated cost.

Wakil: A person who is an authorized representative or proxy. Also can mean lawyer in Urdu.

Walâ': A kind of relationship, i.e., loyalty (between the master who freed a slave and the freed slave) about the right of inheritance.

Walî: (pl. Awliyâ’) legal guardian. A friend, protector, ruler, officer, supporter, caretaker, helper etc. Someone who is supposed to look out for your interest.

Walîmah: A marriage banquet, wedding feast, or the reception after the wedding. A traditional dinner feast provided to wedding guests by the groom’s family after a marriage is consummated. Providing a Walîmah was highly recommended by the Prophet ﷺ, whether it be a grand or humble affair. Friends, relatives, and neighbors are invited in it.

Waqf: Endowment. Term designating the giving of material property by will or by gift for pious works or for the public good. A charitable trust in the Name of Allâh, usually in perpetuity, and usually for the purposes of establishing the religion of Islam, teaching useful knowledge, feeding the poor or treating the sick. Properties with Waqf status, such as schools or hospitals, remain so perpetually, providing endless benefit to the community and endless heavenly blessings to the donor.

Wars: A kind of perfume. It is said to be Memecyclon Tinctorium, a plant of Yemen used as a liniment and yellow dye.

Warsiyyah: A cloth dyed with Wars.

Wasâyâ: Wills or testaments.

Wâshimât: The women who do the job of tattoo marking.

Al-Wâsîl: One who keeps good relations with his kith and kin.

Wâsilah: The women who affixes hair extensions.

Wasilah: A she-camel set free for idols because it had given birth to a she-camel at its first delivery and then again gave birth to a she-camel at its second delivery.

Wasmah: A plant used for dyeing hair (Katam).

Wasq: (plural Awsâq or Awsuq) A volume measure equal to 60 Sâ’s = 135 kg. approx. It may be less or more. [One Wasq of Hijâz is equal to 180 kilos (Ibn Bâz) and 629.856 kilograms (Shaykh Fâruq As-
Wisâl: (الوصل) Fasting for more than one day continuously.

Witr: (الوتر) Odd number. Witr Rak’ahs are odd number of Rak’ahs such as 1, 3, 5, etc. - usually 1 or 3 - that are offered after the last prayer at night.

Wudâ’: (الوضوء) Literally means ‘purity or cleanliness.’ It refers to the ablution made before performing the prescribed prayers. It requires washing (1) the face from the top of the forehead to the chin and as far as each ear; (2) the hands and arms up to the elbow; (3) wiping with wet hands a part of the head; and (4) washing the feet to the ankle. Wudâ’ serves as an act of physical cleansing as a well as a precursor to the mental and spiritual cleansing necessary when in the worship of God. If clean water is unavailable, a ritual purification known as Tayyamum, which involves symbolically touching clean earth, may be substituted.

Yâjûj wa Mâjûj: (باجوج ومأجوج) (Gog and Magog) Two evil empires. They are mentioned in the Qur’ân and Ahâdîth when mentioning some of the scenes just before the Final Hour. According to Bible, Gog was a chief prince of Meshech and Tubal who came from Magog. While Magog a people descended from Japheth (son of Noah). Gog and Magog will be two nations led by Satan in a climactic battle at Armageddon against the kingdom of God. [See Qur’ân, Al-Anbiyâ’ (21:96), Sahîh Muslim, Kitâbul-Fitan wa Ashrât us-Sâ’ah]

Yakhsifân: (يضخسان) Eclipse.

Yalamlâm: (بالمعلم) The Miqât of the people of Yemen.

Yamâmah: (اليامامة) A place in Saudi Arabia towards Najd.

Yaqîn: (الثقة) Perfect absolute Faith.

Ya’qûb: (يعقوب) A Prophet of Allâh, mentioned in the Qur’ân and the Old Testament.

Yarmûk: (البرموك) A place in Sham.

Yathrib: (يثرب) See Al-Madînah.

Yawmud-Dâr: (يوم الدار) The Day of the House, this refers to the day when the rebels besieged ‘Uthmân in his house and murdered him.

Yawmud-Dîn: (يوم الدين) Literally ‘Day of Faith,’ one of several Arabic terms for Judgment Day. See Day of Judgment.

Yawmul-Qiyâmah: (يوم القيامة) (Day of Judgment) Belief in the Day of
Judgment is a basic article of faith in Islam. After God ends the present world and order of creation, a day will follow on which He will judge every person according to his or her intentions, deeds, and circumstances. Judgment by God is followed by punishment in Hell or eternal reward in Paradise.

**Yawmun-Nafr:** The day of *Nafr*. The 12th and 13th of Dhul-Hijjah when the pilgrims leave Mina after performing all the ceremonies of *Hajj* at ‘Arafat, Al-Muzdalifah and Mina. See *Nafr*.

**Yawmun-Nahr:** The day of slaughtering the sacrificial animals, i.e., the 10th of Dhul-Hijjah.

**Yawmur-Ru‘ās:** Meaning ‘day of heads’. It is the name of the day following the ‘*Eid* day (*Eidul-Adhâ)*.

**Yawmut-Tarwiyah:** The eighth day of the month of Dhul-Hijjah, when the pilgrims leave Makkah for Mina.

**Yūsuf:** A Prophet of Allâh, mentioned in the Qur’ân and the Old Testament.

**Zabûr:** Arabic name for the holy scripture revealed to Prophet David (*Dâwud* ﷺ) thousands of years ago. For Muslims, the Zabur, analogous to the Christian Psalms (the Old Testament), was a scriptural precursor to the Qur’ân, just as David was a predecessor of Muḥammad ﷺ in the history of Divinely revealed monotheism.

**Zahw:** Unripe dates that have begun to ripen.

**Zakariyya:** (Zacharia) A Prophet of God and father of John the Baptist.

**Zakât:** One of the five pillars of Islam is *Zakât*, which means purification and increment of one’s wealth. A Muslim who has money beyond a certain quantity is to pay the *Zakât*. It is also called the alms due or poor due. It is to be used in eight categories for welfare of the society that are mentioned in the Qur’ân, namely: the poor, the needy, the sympathizers, the captives, the debtors, the wayfarers, in the cause of Allâh, and for those who are to collect it. The *Zakât* is compulsory on all Muslims who have saved (at least) the equivalent of 85g of 24 carat gold at the time when the annual *Zakât* payment is due. The amount to be collected is 2.5%, 5%, or 10%, depending on the assets and the method used to produce it. For example, it is 2.5% of the assets that have been owned over a year, 5% of the wheat when irrigated by the farmer, and 10% of the wheat that is irrigated by the rain. [See *Sahih Al-Bukhârî*, Vol. 2, Book of *Zakât* (24)]

Zakâtul-Hubûb: (زكاة الحبو) Zakât of grain/corn.

Zakâtul-Ma’din: (زكاة المعدن) Zakât of minerals.

Zakâtur-Rikâz: (زكاة الرکاز) Zakât of treasure or precious stones.

Zâliin: (الزنّاء) The wrongdoer, he who exceeds the limits of right, the unjust.

Zamzam: (زمزم) The sacred well inside Al-Masjid Al-Harâm near Ka’bah in Makkah. The water that comes out from this well is called Zamzam water.

Zanâdiqah : (الزنادقة) Atheists.

Zanjabil: (الزنجبيل) A special mixture that will be in one of the drinks of the people of Paradise. See the Qur’ân, Al-Insân (76:17).

Zaqqâm: (الزقاق) An extremely bitter and thorny tree that grows at the bottom of the Hell-fire. See the Qur’ân, Al-Isrâ’ (17:60), for example.

Zarnab: (زرنب) A kind of good smelling grass.

Zihâr: (الظهار) It is a condition similar to divorce that was common in pre-Islamic Arabia, but was made unlawful by Islam. It was a way when the husband wanted to divorce his wife he would selfishly say to her, “You are like my mother.” This way she would have not conjugal rights, but at the same time, she would still be bound to him like a slave. See Qur’ân, Al-Ahzâb (33:4), Al-Mujâdilah (58:1-5).

Zina: (الزنا) Illegal sexual intercourse and embraces both fornication and adultery.

Zindîg: (الدينى) One who goes so far into innovated and deviant beliefs and philosophizing, etc., without sticking to the truth found in the Qur’ân and the Sunnah to such an extreme extent that they actually leave Islam altogether.

Ziyârah: (الزيارة) To visit or to recite special salutations for the Prophet Muhammad ﷺ and his household.

Zuhr: (الظهر) The noon or the mid-day prayer, that is performed right after the sun moves away from it’s zenith. The second obligatory prayer of the day.

Zulm: (الظلم) Zulm literally means placing a thing where it does not belong. Technically, it refers to exceeding the right and hence committing wrong or injustice.