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In the Name of Allâh, the Most Gracious, the Most Merciful
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1161. It was reported from Ma’mar from Az-Zuhri, from ‘Abbâd bin Tamîm, from his paternal uncle that the Messenger of Allâh Almighty went out with the people to ask (Supplicate) for rain. He prayed two Rak’ahs, reciting aloud in them, and he turned his Ridâ’ around. And he raised his hands, supplicating, and asking for rain, and he faced the Qiblah.” ([Sahîh])

1162. It was reported from Ibn Abî Dhi’b and Yûnus from Ibn Shihab, who said: “Abbâd bin Tamîm Al-Mâzînî heard from his paternal uncle, who was a Companion of the Messenger of Allâh Almighty, that he said: ‘One day, the Messenger of Allâh Almighty went with the people, supplicating for rain. He turned his
back to the people, supplicating to Allah, the Mighty and Sublime.’ — Sulaimān bin Dāwud (one of the narrators) said: ‘He faced the Qiblah, turned his Rida’, then prayed two Rak’ahs.’ — Ibn Abī Dhi‘b said: ‘And he recited in them.’ Ibn As-Sarh (one of the narrators) added: ‘Meaning; recited aloud.’” (Sahih)

1163. It was reported from Az-Zubaidī, from Muhammad bin Muslim⁴ — this Hadīth — with his chain (a narration similar to 110-1162). He did not mention the prayer, and he said: “And he turned his Rida’, such that its right side was upon his left shoulder, and its left side was upon his right shoulder. Then he supplicated to Allah, the Mighty and Sublime.” (Sahih)

1164. It was reported from ‘Umarah bin Ghaziyyah, from ‘Abbād bin Tamīm, from ‘Abdullāh bin Zaid, who said: “The Messenger of Allah sought (supplicated for) rain while he was wearing a black Khamiṣah. The Messenger of Allah intended to switch it around, such that its lower part would become the higher part, but when he found difficulty in that, he switched it around over his shoulders.” (Sahih)

[¹] That is Az-Zuhri, who is also called Ibn Shihāb.
1165. Hishām bin Ishaq bin ‘Abdullah bin Kinanah narrated that his father narrated to him, that the Amīr of Al-Madinah, Al-Walid bin ‘Uqbah — according to ‘Uthmān (one of the narrators) — sent him to Ibn ‘Abbās asking him about the rain prayer of the Messenger of Allah ﷺ. So he (Ibn ‘Abbās) narrated: “The Messenger of Allah went out (meaning in the open-out side the city), wearing modest clothes, in a state of humbleness and displaying neediness (to Allah), until he came to the prayer ground” — ‘Uthmān (one of the narrators) added: And ascended the Minbar — “And he did not deliver any Khutbah such as you do, but he continued to supplicate and petition (Allah), and say the Takbīr. Then he prayed two Rak’ahs as is performed for ‘Eid.” (Hasan)

Abū Dāwūd said: This narration is that of An-Nu‘aylī, and what is correct is (Al-Walīd) bin ‘Utbah.

Comments:
That it was like ‘Eid prayer means that it was like it in duration, that no Adhān was called, the number of Rak’ahs was the same, and the prayer preceded the Khutbah, but the prayer for rain has no additional Takbīrs.

Chapter (...) At Which Point Does He (ﷺ) Turn His Rīḍā’ Around When Seeking Rain?

1166. Abu Bakr bin Muḥammad

[1] Meaning, he heard this from An-Nu‘aylī, and ‘Uthmān bin Ābī Shaibah, and most of it is the wording of An-Nu‘aylī.
reported from ‘Abbâd bin Tamîm, that ‘Abdullâh bin Zaid informed him, that the Messenger of Allah 💥 once went out to the prayer ground (Musalla) in order to seek rain, and that, when he wanted to supplicate, he faced the Qiblah, then turned his Rida’ around. (Sahîh)

1167. It was reported from ‘Abdullâh bin Abî Bakr that he heard ‘Abbâd bin Tamîm saying: “I heard ‘Abdullâh bin Zaid Al-Mâzînî saying: ‘The Messenger of Allah 💥 went out to the prayer ground to seek rain, and he turned his Rida’ when he faced the Qiblah.’” (Sahîh)

Comments:
Turning the garment around is a sign of turning away from mistakes and toward repentance, so it is accompanied by supplications.

Chapter 2. Raising The Hands During Istisqâ’

1168. Muḥammad bin Ibrâhîm reported from Umair, the freed slave of the children of Abî Al-Lâhîm, that he saw the Prophet 💥 asking (supplicating) for rain at Ahjâr Az-Zait, close to Az-Zawrâ’. [1] He was standing, supplicating, asking for rain; with his hands raised in front of his face. His hands would not go above his head. (Sahîh)

[1] Ahjâr Az-Zait and Az-Zawrâ’ are two areas outside of Al-Madinah.
1169. It was reported from Yazíd bin Al-Faqîr, from Jâbir bin Abdullâh, that he said: “Some people came to the Prophet ﷺ, crying (and complaining). So he said: ‘Allâhumma asqîna ghaithan mughîthan mar’ân mar’âth nafî’an ghâira darîn, ‘ajîlan ghâira a’îl (O Allâh! Grant us rain — a rain that is helpful, blessed and fruitful (for the crops); (a rain that is) beneficial and not harmful, immediate and not delayed.’’ So the skies covered them up.”

(Hasan)

Comments:
1. In times of difficulty, hardship or need, one should supplicate to Allah, ardently, humbly, and repeatedly.
2. One may also request the living and present pious, devout men to supplicate to Allâh for relief.

1170. It was reported from Qatâdah from Anas that the Prophet ﷺ would not raise his hands in any supplication except for seeking rain, for he would raise his hands until the whiteness of his armpits could be seen. (Sahih)

1171. It was reported from Hammâd, that Thâbit had informed them from Anas that the Prophet ﷺ would seek rain like this — meaning — he stretched out his hands, and he made the inner palms of his hands face the ground, until I
could see the whiteness of his armpits. (Sahih)

1172. It was reported from Muhammad bin Ibrāhīm: “One who saw the Prophet informed me that he saw the Prophet supplicating at Ahjār Az-Zait with his hands spread out. (Sahih)

1173. It was reported from Ā’ishah, that she said: “The people complained to the Messenger of Allāh about the lack of rain. So he ordered that his Minbar be placed in the prayer ground (Mushalla), and he appointed a day for the people to come out. The Messenger of Allāh went out when the sun’s rays could be seen, and sat on the Minbar. He glorified Allāh and praised Him, then said: ‘You have complained regarding the lack of rain on your lands, and the delay of rain from its usual time. And Allāh, the Mighty and Sublime, has commanded you to supplicate to Him, and promised you that He will respond to you.’ Then he said: ‘Al-hamdulilâhi rabbî-‘alâîmin, ar-rahmânîn-raḥîmîn, malîki yawmîn-dîn. Lâ ilâhâ illâ’llâh, yaf’alu mâ yurîd. Allâhumma! Antallāhî, lâ illâhā illa anta, al-ghanyyu, wa nahnu-fuqarâ’. Anzil ‘alainal-ghaitha waj’al mâ anzalat lañâ quwwawan wa bâlahan lâ hîn. (All praise is due to Allāh, the Lord of all that exists; the Ever-
Beneficent, the Most Merciful; King of the Day of Judgment. None has the right to be worshipped but Allah. He does what He wills. O Allah! You are Allah — None has the right to be worshipped but You: the Self-Sufficient Who is not in need of anything, and we are the destitute (always in need of You). Send down rain upon us, and make what You have sent down a sustenance and a means to live by for a time being).

Then he raised his hands, and continued to do so until the whiteness of his armpits could be seen. He then turned his back to the people, and turned — or turned upside down — his *Ridā'* around while his hands were raised. Then he turned around to face the people, descended (from the *Minbar*) and prayed two Rak'ahs.

So Allah caused a cloud to form, and it sent forth its lightening and thunder, then it rained by the permission of Allah. The Prophet did not return to his *Masjid* except that streams had started flowing (in the streets). So when he saw how quickly they were looking for shelter, he laughed so much that his molars could be seen, and said: ‘I testify that Allah is capable of doing all things, and that I am the slave of Allah and His Messenger.’”

*(Hasan)*

Abū Dāwūd said: This *Hadith* is *Gharīb,*[1] and its chain is good.

---

[1] Meaning it is only narrated through one route of transmission.
The people of Al-Madinah recite: ‘King (Malik) of the Day of Judgment,’ and this Hadith is a proof for them.

1174. (It was reported from ‘Abdul-‘Aziz bin Suhaib and Thäbit) from Anas, who said: “A drought once afflicted the inhabitants of Al-Madinah during the time of the Messenger of Allâh ﷺ. So when he was delivering the Khutbah on Friday, a person stood up and said: ‘O Messenger of Allâh! Our horses have perished, and our sheep have perished, so pray to Allâh to grant us rain.’ So the Messenger of Allâh ﷺ extended his hands and supplicated. And the sky was as clear as glass! But the winds began to blow, and clouds formed and merged, then the skies poured down rain. So we left (the Masjid) wading through the water until we reached our houses. And it continued raining until the next Friday. So that same man, or perhaps another man, stood up and said: ‘O Messenger of Allâh! The houses have been destroyed, so pray to Allâh that He withholds it (the rain, from us).’ So the Messenger of Allâh ﷺ smiled and said: ‘Hawâlainâ wa là ‘alainâ [(O Allâh!) Around us and not on us],’ and I saw the clouds splitting up around Al-Madinah, as if they were a crown.” (Sahih)
Comments:

Supplicating for rain during the Friday Khutbah is in accord with the Sunnah.

1175. Sharîk bin ‘Abdullâh bin Abî Namir reported that he heard Anas saying — and he mentioned similar to the narration (similar to no. 1174) of ‘Abdul-'Azîz. He said: “So the Messenger of Allâh ﷺ raised his hands to the level of his face, and said: ‘Allâhummasqina (O Allâh! Send rain on us...)’ and the rest of the narration is the same. (Sahîh)

1176. It was reported from ‘Amr bin Shu‘aib from his father, from his grandfather, who said: “When the Messenger of Allâh ﷺ supplicated for rain, he said: ‘Allâhumma isqi ‘ibadaka wa bahâ‘imaka wanshur rahmataka wa ahyî baladakal-mayyit (O Allâh! Send rain for Your worshipers and Your creatures and spread Your Mercy, and revive Your dying land).’” This is the wording of Mâlik.¹ (Da‘îf)

Chapter 3. The Eclipse (Al-Kusûf) Prayer

1177. It was narrated by Ismâ‘îl

¹ That is, he narrated it through two chains of narration, and this is the wording of the chain of Mâlik bin Anas.
Ibn ‘Ulayyah, from Ibn Juraij, from ‘Ata’, from ‘Ubaid bin ‘Umair, that he said: “Someone whom I trust to be truthful — (‘Ata’ said) I presumed he meant ‘Aishah — narrated to me: ‘There was a solar eclipse during the time of the Prophet ﷺ, so the Prophet ﷺ stood in prayer for a long time leading the people. Then he would go into Ruku’, then stand, then go into Ruku’, then stand, then go into Ruku’, praying two Rak’ahs. In each Rak’ah, there would be three Ruku’s; after the third one he would prostrate. (He stood for such a long time) that the men were about to faint due to the length that he stood, so much so that buckets of water would be poured over them. He would say “Allahu Akbar (Allah is the Most Great)” when going into Ruku’: and when he stood up: “Sami’ Allahu liman hamidah (Allah has heard those who praise Him).” (He continued praying) until the sun was visible again, then he said: “Verily, the sun and the moon do not eclipse due to the death or life (birth) of anyone, but these two (eclipses) are of the signs of Allah, the Mighty and Sublime, by which He frightens His servants. So when they are eclipsed, hasten to the Salãt.””

(Sahih)

Comments:

A Prayer during the Eclipse should be coupled with a Khutbah and supplication, see also number 1191.
1178. It was reported from Yahyā, from ‘Abdul-Malik, that ‘Atā’ narrated to him from Jābir bin Abdullah, who said: “There was a solar eclipse during the time of the Messenger of Allāh ﷺ, and it occurred the day that Ibrāhīm, the son of the Messenger of Allāh ﷺ, died. So the people said that the eclipse was due to the death of his son Ibrāhīm.

Therefore, the Prophet ﷺ stood in prayer, and led the people in six Rukū’s in four prostrations. He said the Takbīr, then he recited (the Qur’ān) and made it a lengthy recitation, then he went into Rukū for a period of time similar to what he had stood, then he raised his head and recited a second time. Then he went into Rukū for a period of time similar to what he had stood. Then raised his head and recited a third time, slightly less than what he had recited the second time. Then he went into Rukū for as long as he had stood, then raised his head, and went into prostration, and prostrated twice. Then he stood up, and performed three Rukū’s before he prostrated — every Rukū was for a shorter duration than the one before it, and each Rukū would be similar to the length that he had stood.

Then he moved backwards during his prayer, so the row behind him
moved backwards as well, then he went forward and stood in his usual place, and the row went forward as well. When he finished the prayer, the sun had appeared again. He said: 'O people! The sun and the moon are two of the signs of Allâh, the Mighty and Sublime. They do not eclipse due to the death of any person. So when you see such (an eclipse), then perform Salât until it becomes clear again.'" And he narrated the remainder of the Hadîth. (Sahîh)

1179. It was reported from Abû Az-Zubair, from Jâbir, who said: "There was a solar eclipse during the lifetime of the Messenger of Allâh ﷺ on a very hot day. The Messenger of Allâh ﷺ led the Companions in prayer, and stood up for a long time — so much so that they began to fall. Then he went into Rukû' for a long time, then he stood up for a long time, then he went into Rukû' for a long time, then he stood up for a long time. Then he prostrated twice, and then stood up and repeated these acts. So it was four Rukû's and four prostrations..." and he completed the remainder of the Hadîth (as in no. 1178). (Sahîh)

1180. 'Urwah bin Az-Zubair reported from 'Aîshah, the wife of
the Prophet ﷺ, that she said: “There was a solar eclipse during the lifetime of the Messenger of Allah ﷺ. So the Messenger of Allah ﷺ went to the Masjid, stood up and said the Takbîr, and the people lined up (in rows) behind him. The Messenger of Allah ﷺ recited (the Qur’ân) for a long time, then said the Takbîr and went into Rukû’ for a long time. Then he raised his head and said: ‘Sami’ Allâhu liman hamidah, Rabbanâ wa lakal Hamd (Allâh hears those who praise Him; our Lord and to You belongs praise).’ So he stood up and recited a lengthy recitation, which was not as long as the first recitation. Then he said the Takbîr and went into Rukû’ for a long time, but not as lengthy as the first Rukû’. Then he said: ‘Sami’ Allâhu liman hamidah, Rabbanâ wa lakal Hamd (Allâh hears those who praise Him; our Lord and to you belongs praise),’ and he repeated the same acts in the other Rak’âh. So he completed four Rukû’s and four prostrations, and the sun had become visible before he finished (the prayer).” (Sahîh)

1181. It was reported from Kathîr bin ‘Abbâs, who said that ‘Abdullâh bin ‘Abbâs would narrate that the Messenger of Allah ﷺ prayed during a solar eclipse, and his Hadîth was similar
to the Hadith of ‘Urwah from ‘Aishah, from the Messenger of Allah ﷺ, that he prayed two Rak‘ahs (no. 1180), with two Rukū‘ in each Rak‘ah. (Sahih)

1182. It was reported from Ubayy bin Ka‘b, that he said: “There was a solar eclipse during the lifetime of the Messenger of Allah ﷺ. The Prophet ﷺ led them in prayer reciting one of the lengthy Sūrah, and went into Rukū‘ five times, and performed two prostrations. Then he stood up for the second Rak‘ah and recited a lengthy Sūrah, and went into Rukū‘ five times, and performed two prostrations. Then he sat as he was — facing the Qiblah — supplicating until the eclipse was over.” (Da‘īf)

Comments:
This Hadith mentions five Rukū‘s (bowings) but it is a weak narration.

1183. Tāwūs reported from Ibn ‘Abbās, from the Prophet ﷺ, that he prayed during a solar eclipse. He recited (the Qur‘ān), then went into Rukū‘, then recited, then went into Rukū‘, then recited, then went
into Rukū', then recited, then went into Rukū'. Then he prostrated, and he prayed the second Rak'ah in a similar fashion. *(Saḥīḥ)*

**Tafsīr:** أخرجه مسلم. الكسوف، باب ذكر من قال إنه ركع ثمان ركعات في أربع سجادات;

4: 1184. Thaʿlabah bin ʿIbād Al-ʿAbdī, from the city of Al-Baṣrah, narrated that he attended a Friday Khutbah of Samurah bin Jundab, in which Samurah said: “Once, a boy from the Ansār and I were practicing (shooting arrows) at two targets of ours. When the sun had reached two or three spear’s length over the horizon in the eyes of a beholder, it returned as if it were a Tannūmah. One of us said to the other: ‘Let us return to the Masjid, for, by Allah, this (eclipse) of the sun will cause the Messenger of Allah to do something new with the Ummah.’ So we returned, and saw him clearly, leading (the people) in prayer. He led us in this prayer longer than he had led us in any other prayer, and we could not hear his voice. Then he went into Rukū‘ longer than any other Rukū‘ he had led us in, and we could not hear his voice. Then he went into prostration — longer than any prostration he had led us in before, and we could not hear his voice. He then repeated the same actions in the second Rak‘ah. While he was sitting down in the second Rak‘ah, the sun appeared again. He then

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**Note:** Tannūmah: It is either a tree or a plant whose leaves and or fruits are dark in color or black.
said the *Taslim*, stood up, praised Allāh and glorified Him and testified that none has the right to be worshipped but Allāh, and that he is the servant and Messenger of Allāh...” then Ahmad bin Yūnus (the narrator) completed the *Khuṭbah* of the Prophet ﷺ (Hasan).

1185. Qabīṣah Al-Hilālī narrated: “There was a solar eclipse during the lifetime of the Messenger of Allāh ﷺ, so he went out in a state of anxiety; his garment was trailing behind him. I was with him at that time in Al-Madinah. He prayed two *Rak'ahs*, and lengthened the standing. Then he completed (the prayer) while (the sun) had appeared, and said: ‘These are signs by which Allāh, the Mighty and Sublime, causes (people) to fear Him. So when you see it, then pray as if you are praying a new obligatory prayer.’” (Da'īf)

1186. (Another chain) from Qabīṣah Al-Hilālī, who narrated: “The sun was eclipsed.” And the rest is the same (as no. 1185), except that he said: “...until the stars had appeared.” (Da'īf)
Chapter 5. The Recitation In The Eclipse Prayer

1187. It was reported from ‘Urwah, from ‘Aishah, that she said: “There was a solar eclipse during the lifetime of the Messenger of Allah, so the Messenger of Allah went out to led the people in prayer. He stood up, and I estimated that he had recited Sūrat Al-Baqarah due to the length of the recitation” (and she said similor) to the rest of the narration (as no. 1185): “Then he prostrated twice. Then he stood up and lengthened his recitation, and I estimated that he had recited Sūrat Al-‘Imrān due to the length of the recitation.” (Hasan)

Comments:
The length of the recitation, the bowings, and the prayer itself, will depend upon the length of the eclipse.

1188. It was reported from Az-Zuhri, who said: ‘Urwah bin Az-Zubair informed me from ‘Aishah, that the Messenger of Allah recited for a long time, and he recited aloud,” meaning during the eclipse prayer.” (Ṣahih)
1189. It was reported from Zaid bin Aslam, from ‘Ata’ bin Yasār, from Ibn ‘Abbās, who said: “There was an eclipse, so the Messenger of Allah ﷺ prayed while the people (prayed) with him. He stood for a long time, similar to (the length it takes to recite) Surat Al-Baqarah, then he bowed...” and he continued with the narration. (Ṣaḥīḥ)

Chapter 6. Crying Out ‘The Prayer’ For It

1190. ‘Aishah narrated: “There was a solar eclipse, so the Messenger of Allah ﷺ commanded someone to proclaim: ‘The congregational prayer.’” (Ṣaḥīḥ)

Comments:
An announcement may be made for the Eclipse Prayer. It is recommended, but there is no Ḥudūl nor Iqāmah.

Chapter 7. Giving Charity During An Eclipse

1191. ‘Aishah narrated that the Prophet ﷺ said: “The sun and the moon do not eclipse due to the life (birth) or death of anyone. So when you witness it (an eclipse),
supplicate to Allāh, the Mighty and Sublime, say the Takbīr, and give charity.” (Sahih)

Chapter 8. Freeing Slaves During An Eclipse

1192. Asmā’ narrated: “The Prophet would command that slaves be freed during the eclipse prayer.” (Sahih)

Chapter 9. Whoever Said That Only Two Rukū‘ Should Be Performed (In Eclipse Prayer)

1193. An-Nu‘mān bin Bashīr narrated: “There was a solar eclipse during the Prophet’s lifetime, so he started praying two Rukū‘s, one after another, and asking about it,[1] until it finished.” (Da‘īf)

[1] They say that the meaning is that he was asking Allāh, similar to what appears in the following narration, or, that he would ask someone to look and see if the eclipse is over after praying, and pray again, or, that he would indicate with his hand that someone should look during the prayer.
1194. ‘Abdullāh bin ‘Amr reported: “There was a solar eclipse during the lifetime of the Messenger of Allāh ﷺ, so the Messenger of Allāh ﷺ stood up (in prayer), and it appeared that he would not go into Rukū’’. Then he went into Rukū’, and it appeared that he would not stand up. Then he stood up, and it appeared that he would not prostrate. Then he prostrated, and it appeared that he would not raise up. Then he raised up, and it appeared that he would not prostrate. Then he prostrated, and it appeared that he would not stand up. Then he stood up, and repeated the same acts in the next Rak‘ah. He then whispered in the final prostration: ‘Uff, Uff,’ and said: ‘O Lord! Have You not promised me that you would not punish them while I was with them? Have You not promised me that You would not punish them while they are seeking forgiveness?’ So the Messenger of Allāh ﷺ completed the prayer and the sun had appeared...” and he narrated the rest of the Hadith. (Hasan)

Comments:
The different methods of performing the prayer reflect the differences in the duration of the eclipse.

1195. ‘Abdurr-Rahmān bin Samurah narrated: “While I was shooting my arrows during the lifetime of the Messenger of Allah, there was a solar eclipse. So I tossed my arrows away, and said: ‘I will see
Chapter 10. Prayer At Times Of Darkness Or Similar Occurrences

1196. ‘Ubaidullāh bin An-Nadr narrated from his father that he said: “There was a darkness during the time of Anas bin Mālik, so I went to him and said: ‘O Abū Hamzah! Did similar incidents used to happen during the time of the Messenger of Allāh ﷺ?’ He said: ‘I seek Allāh’s refuge. If the wind were to blow strongly, we would rush to the Masjid, fearing the Judgment (had arrived).’” (Hasan)

Chapter 11. Prostrating At Times Of Calamities

1197. ‘Ikrimah narrated that Ibn ‘Abbās was informed of the death of someone — one of the wives of the Prophet ﷺ. So he fell into prostration. He was asked: “Do you

[1] That is; saying Lā ilāha ill-Allāh, or similar.
prostrate at this time?” He replied:
“The Messenger of Allāh ﷺ said:
‘When you witness a sign, prostrate,’ and what sign is more grave than the departure of the wives of the Prophet ﷺ?’” (Hasan)

Comments:
The death of a close relative or a virtuous person is a big loss. In the event of such a catastrophe, people should turn to Allāh and remember Him.
4. The Book Of The Traveler’s Prayers

Chapters On The Traveler’s Prayers

Chapter 1. The Prayer Of The Traveler

1198. ‘Aishah narrated: “Initially, the prayer had been made obligatory in units of two Rak’ahs only — during residence and travel. So the prayer for the traveler was approved (and remained as two), and the prayer during residence was increased.” (Sahih)

1199. Ya’la bin Umayyah said: “I asked ‘Umar bin Al-Khattāb: ‘Do you see that people are shortening the prayer? This, despite the fact that Allah, the Mighty and Sublime, said: if you fear that those who disbelieve will put you in trial.’ And this (fear) has now gone in our days.’ He replied: ‘I also wondered about what you are wondering about, and I mentioned

Chapter 2. When Should The Traveler Shorten The Prayer?

1201. It was reported from Shu'bah, from Yahyâ bin Yazíd Al-Hunâ'i that he said: "I asked Anas bin Malik regarding the shortening of the prayer. He replied: 'When the Messenger of Allâh ﷺ traveled for a distance of three miles' — or: 'three Farsakhs'[^1] — Shu'bah was

[^1] They say a Farsakh is about three miles (Amyâl). As for mile (Mil) they say it is the distance where one's sight ends, or the limit that one can see a person on a level surface of land, and not recognize whether it is a male or a female, or whether they are coming or going, and some of the present day scholars say it is 1680 meters.
1202. It was reported from Muhammad bin Al-Munkadir and Ibrāhīm bin Maisarah, that they heard Anas bin Mālik saying: “I prayed Zuhr with the Messenger of Allāh ﷺ four Rak‘ahs while (we were) in Al-Madinah, and then ‘Asr as two Rak‘ahs at Dhul- Hulaifah.” (Sahih)

Comments:
A prayer shall be shortened only after a person has set out on a journey and is beyond the city limits. Dhul-Hulaifah is about ten kilometers from Al-Madinah, and is the first stop on the way to Makkah.

Chapter 3. The Adhān During Travel

1203. ‘Uqbah bin ‘Amir narrated that the Messenger of Allāh ﷺ said: “Your Lord, the Mighty and Sublime, is amazed (and pleased) when a shepherd who is tending his sheep (and is standing at) a protruding rock at the top of a mountain calls the Adhān for the prayer, and then prays. Allāh says: ‘Look at this servant of Mine. He calls the Adhān and performs the prayer; he fears Me. So I have forgiven this servant of Mine, and admitted him to Paradise.’” (Sahih)
Chapter 4. A Traveler Praying While He Is Unsure Of The Time

1204. It was reported from Mishāj bin Mūsā, who said: “I asked Anas bin Mālik: ‘Narrate to us something that you heard from the Messenger of Allāh صلی الله علیه وآله وسلم.’ So he said: ‘When we used to be with the Messenger of Allāh صلی الله علیه وآله وسلم on a journey, we would say (to ourselves): “Has the sun begun its descent or not?” — and he (the Prophet صلی الله علیه وآله وسلم) would pray Zuhr, and continue traveling.” (Sahīh)

Comments:

For a prayer to be valid, some important conditions have to be met. Knowing the correct timing of prayer, that is, when the time of a prayer is due, is one of those conditions.

1205. Shu’bah narrated: “Ḥamzah Al-‘Āīdhī, a man from Banū Dabbah, narrated to me, he said: ‘I heard Anas bin Mālik saying: “Whenever the Messenger of Allāh صلی الله علیه وآله وسلم camped, he would not leave until he had prayed Zuhr.” A man asked Anas: “Even if it was midday?” He replied: “Even if it was midday.” (Sahīh)

Comments:

It does not mean that the Messenger of Allāh صلی الله علیه وآله وسلم performed Zuhr exactly at midday (noon), before the sun had crossed the meridian. Rather, it means that he said his prayer immediately after the sun had crossed the meridian and then resumed his journey. It is quite obvious because the Zuhr prayer time begins only after the sun had crossed the meridian.
Chapter 5. Combining Between Two Prayers

1206. It was reported from Mālik, from Abū Az-Zubair Al-Makki, from Abū At-Tufail ‘Amir bin Wāthilah, that Mu‘ādh bin Jabal informed them that they went out with the Messenger of Allāh ﷺ for the battle of Tabūk. The Messenger of Allāh ﷺ would combine between Zuhr and ‘Asr, and between Maghrib and ‘Ishā’. One day, he delayed the prayer, then came out and prayed Zuhr and ‘Asr together, then returned (to his tent), then came out and prayed Maghrib and ‘Ishā’ together. (Saḥih)

Comments:
A traveler may combine his prayers both while camping and moving. Performing Congregational prayers while traveling is also Sunnah.

1207. Nāfi‘ reported that Ibn ‘Umar was informed of the death of Safiyyah while he was in Makkah. He traveled until the sun set and the stars appeared. He said: “When the Prophet ﷺ was in a hurry during his journey, he would combine between these (meaning Maghrib and ‘Ishā’ two prayers, and would continue traveling until the twilight disappeared.” (Saḥih)

تخريج: [إسناده صحيح] أخرجه البهليهي: 3/159 من حديث حماد بن زيد به ورواه الزمخشري، الجمع، باب ما جاء في الجمع بين الصلاتين، ح: 555 من حديث نافع به وقال: “حسن صحيح".
1208. It was reported from Hishām bin Sa'd, from Abū Az-Zubair, from Abū At-Tufail, from Mu'ādh bin Jabal, that during the expedition of Taḥūk, the Messenger of Allāh ﷺ would combine between Zuhr and 'Asr if the sun had started its descent before he started traveling. And if he traveled before the sun had started its descent, he would delay Zuhr until he camped at the time of 'Asr. And he would do the same for Maghrib; if the sun had set before he traveled, he would combine between Maghrib and 'Ishā, and if he traveled before the sun disappeared, he would delay Maghrib until he camped at the time of 'Ishā, then he would combine between them.

Abū Dāwūd said: Hishām bin ‘Urwah reported it from Husain bin ‘Abdullāh, from Kuraib, from Ibn ‘Abbās, from the Prophet ﷺ, similar to the narration of Al-Mufaddal and Al-Laith (no. 1207).

(Hasan)

Comments:
1. Combining prayers during journeys is established in the Sunnah.
2. Prayers may be combined in two ways. One way is to perform Zuhr and 'Asr prayers at Zuhr time, and then Maghrib and 'Ishā' prayers at Maghrib time. The other way is to perform Zuhr and 'Asr prayers at 'Asr time, then Maghrib and 'Ishā' prayers at 'Ishā' time.

1209. It was reported from Sulaimān bin Abī Yahyā, from Ibn ‘Umar, that he said: “The Messenger of Allāh ﷺ never combined between Maghrib and
‘Ishā’ while he was traveling except once.” (Hasan)

Abū Dāwud said: This was related from Ayyub from Nāfi’ from Ibn ‘Umar as a Mawqūf narration of Ibn ‘Umar; that he did not see Ibn ‘Umar combining between the two of them ever except that one night, meaning the night he was informed of the death of Safiyyah. It has been related in a narration of Makhūl from Nāfi’ that he saw Ibn ‘Umar do that once or twice.

1210. It was reported from Mālik from Abū Az-Zubair Al-Makki, from Sa’eed bin Jubair, from ‘Abdullāh bin ‘Abbās, that he said: “The Messenger of Allāh ḥṣ prayed Zuhr and ‘Asr combined, and Maghrib and ‘Ishā’ combined, while he was neither traveling nor in a state of fear.” (Sahih)

Mālik said: “I believe this occurred when it rained.”

Abū Dāwud said: Hammād bin Salamah reported the same, from Abū Az-Zubair. And Qurrah bin Khālid reported it from Abū-Az-Zubair; he said: “(This happened) during our travels to Tabūk.”

1211. Habīb bin Abī Thābit reported Sa’eed bin Jubair, from Ibn ‘Abbās, that he said: “The Messenger of Allāh ḥṣ once combined between Zuhr and ‘Asr, and between Maghrib and ‘Ishā’
while we were in Al-Madinah, without any (cause for) fear, nor (due to) rain.” (Sahih)

Ibn ‘Abbās was asked: “Why did he do that?” He replied: “He wished not to inconvenience his nation.”

**Tafsir:** أخرجه مسلم، من حديث أبي معاوية.

1212. It was reported from Muhammad bin Fudail, from his father, from Nāfi’, and Abdullah bin Waqīd, that the Mu’adh-dhin of Ibn ‘Umar said (to Ibn ‘Umar, while they were traveling): “The prayer!” He said: “Proceed, proceed!” He continued until the twilight was about to disappear, then he camped and prayed Maghrib. He then waited until the redness disappeared, and then prayed ‘Ishā’. Then he said: “When the Messenger of Allah was in a hurry, he would do as I just did. And he would travel three days’ (of normal travel) distance on that one day and night.” (Sahih)

Abū Dawūd said: Ibn Jābir reported it from Nāfi’ similarly, with his chain.

**Tafsir:** [إسناده صحيح] أخرجه الدارقطني: 393/1، ح: 1452 من حديث محمد بن...

**Comments:**

Meaning in a hurry while on a journey.

1213. (Another chain) from ‘Elsā, from Ibn Jābir, with this meaning (similar to no. 1212). He said: “So when the twilight was about to disappear, he camped and combined them.” (Sahih)

1213. ─ حذفنا إبراهيم بن موسى

الوزاري: أخبرنا عيسى عن ابن جابر بهذا المسنع. قال أبو داود: ورواه عبد الله بن الحديث الآخر عن تأليف قال: حتى إذا كان عند...
The Book Of The Traveler's Prayers

1214. It was reported from Jābir bin Zaid, from Ibn ‘Abbās, that he said: “The Messenger of Allah ﷺ once led us in prayer in Al-Madīnah — he prayed eight, and then seven: Zuhr and ‘Asr, and then Maghrib and ‘Ishā’.” (Sahih) Sulaimān and Musad-dad did not say: “with us.” [1]

Abū Dāwud said: Sāliḥ, the freed slave of At-Tawamah, reported it from Ibn ‘Abbas, but he said: “And it was not raining.”

Comments:
The permission is valid only for some very pressing and urgent need, according to Companions and learned scholars. They have cautioned people not to fall into a habit of it or make it a settled practice.

1215. It was reported from Abū Az-Zubair, from Jābir that the Messenger of Allah ﷺ was once in Makkah when the sun set, and he combined between them (Maghrib and ‘Ishā’) when he reached Sarf. (Dā'f)


[1] That is, the author also heard this narration from ‘Amr bin ‘Awn, and here he quoted his wording but mentioned the difference in their narrations.
1216. It was reported from Hishâm bin Sa'd that he said: "Between them — meaning between Makkah and Sarf — is ten miles." (Sahih)

1217. 'Abdullâh bin Dînâr said: "I was once (traveling) with 'Abdullâh bin 'Umar. When we saw that night had fallen, we said: 'The prayer.' (But) he continued traveling until the twilight had disappeared, and the stars could be seen. He then dismounted and prayed both of them together. Then he said: 'I saw that when the Messenger of Allâh sallallahu alaihi was in a hurry during his travels, he would pray in such a manner as I have prayed — he would combine them after night fell.'" (Sahih)

Abû Dawūd said: 'Âšîm bin Muḥammad reported it from his brother, from Sâlim, and Ibn Abî Najîh reported it from Ismâ'il bin 'Abdur-Rahmân bin Dhuwâ'ib; that the combining between them reported from Ibn 'Umar was after the twighlit disappeared.

Comments:
These Hadîths inform us that Ibn 'Umar performed the two prayers together after the evening twilight had faded (disappeared).

1218. It was reported from Al-Mufâdḍal from 'Uqail, from Ibn Shihâb, from Anas bin Mâlik, who said: "If the Messenger of Allâh sallallahu alaihi was to travel before the sun

1219. It was reported from 'Abdullâh bin 'Umar that he said: "I saw the Messenger of Allâh sallallahu alaihi was in a hurry during his travels, he would pray in such a manner as I have prayed — he would combine them after night fell." (Sahih)
began its descent (after the zenith), he would delay Zuhr until 'Asr time, then he would dismount and join between them. And if the sun had started its descent before he started to travel, he would pray Zuhr and then travel.” (Sahih)

Abū Dāwūd said: Mufaddal was a judge in Egypt, and his supplications would be answered, and he is Ibn Fadālah.

أَحِيَّة وَمَسْلِمُ صَلَاةَ الْمَسَاءِ، مَ ثَابِنِينَ بَيْنَ هَذَيْنِ، وَكَانَ مُجَابَ الأَذْعَاءِ وَهُوَ أَبُو فَضْلَة.

تخريج: أُخرِجَ البِحَارتُ، الْقِصْرُ، بَابُ: إِذَا اِرْتَحَلَ بَعْضُ الْشَّمْسِ عَلَى الْظُّهْرِ ثُمَّ رَكَبَ، ح. 1112، وَمَسْلِمُ صَلاةَ الْمَسَاءِ، بَاب‌‌ُ جُواْرُ الْجِمْهُورِ بَيْنَ الْسَلاَتَيْنِ فِي الْسَفَرِ، ح. 7041. كَلاَهُمَا عَنْ قَتِبِهِ بَهُ.

1219. (Another chain for no. 1218)
It was narrated by Jābir ibn Ismā‘īl, from ‘Uqail, with this narration, with his chain. He said: “And he would delay Maghrib until the twilight had disappeared, then he would join it with ‘Ishā’.” (Sahih)

1220. Mu‘ādh bin Jabal narrated: “During the expedition of Tabūk, if the Prophet started to travel before the sun began its descent, he would delay Zuhr, and would combine it with ‘Asr and pray them together. And if he started to travel after the sun began its descent, he prayed Zuhr and ‘Asr together, then travel. And if he traveled before sunset, he would delay Maghrib until he prayed it with ‘Ishā’, and if he traveled after Maghrib, he would pray ‘Ishā’ early and combine it with Maghrib.” (Sahih)
Chapter 6. Shortening The Recitation During Travel

1221. Al-Barâ’ narrated: “We once went with the Messenger of Allah on one of his travels, and he led us in Isha’. He recited: ‘By the fig and the olive’ in one of the Rak’ahs.” (Sahîh)

Comments:

A prayer-leader should take into consideration the circumstances and conditions of those whom he is leading in prayer. While praying during a journey, it is recommended that the recitation not be long.

Chapter 8. The Voluntary Prayers During Travel

1222. Al-Barâ’ bin ‘Azib Al-Ansârî narrated: “I accompanied the Messenger of Allah on eighteen of his travels. I never once saw him leave the two Rak’ahs after the sun began its descent — before Zuhr.” (Hasan)
1223. Hafs bin ‘Āsim bin ‘Umar bin Al-Khaṭṭāb narrated: “I accompanied Ibn ‘Umar in one of his journeys. He led us in a two Rak‘ah prayer, then turned around and saw people standing (in prayer). He asked: ‘What are these people doing?’ I said: ‘They are praying voluntary prayers.’ He said: ‘If I were to pray the voluntary prayers, I would have completed my (obligatory) prayer! O nephew, I accompanied the Messenger of Allah during his travels, and he never prayed more than two Rak‘ahs (while traveling) until Allāh took his soul. And I accompanied Abū Bakr during his travels, and he never prayed more than two Rak‘ahs until Allāh took his soul. And I accompanied ‘Umar during his travels, and he never prayed more than two Rak‘ahs until Allāh, the Mighty and Sublime, took his soul. And I accompanied ‘Uthmān during his travels, and he never prayed more than two Rak‘ahs until Allāh took his soul. And Allāh has said: Indeed, you have in the Messenger of Allāh an excellent example.””[1] (Sahih)
Chapter 8. Praying Voluntary Prayers And Witr While Riding A Mount

1224. It was reported from Sālim from his father, (Ibn ‘Umar) who said: “The Messenger of Allah would pray voluntary prayers while riding on his camel, regardless of the direction it was facing, and he would also pray Witr on it. But he would not pray the obligatory prayers on it.” (Ṣaḥīḥ)

1225. Anas bin Mālik narrated: “If the Messenger of Allah wanted to pray voluntary prayers while he was traveling, he would turn his camel towards the Qiblah, say the Takbir, then pray in the direction the caravan traveled.” (Ḥasan)

1226. It was reported from Abū Al-Ḥubāb Sa‘eed bin Yāsār, from Abdullah bin ‘Umar, that he said: “I saw the Messenger of Allah praying on his donkey while he was headed in the direction of Khaibar.” (Ṣaḥīḥ)

Comments:

It is prohibited to eat the flesh of a domestic donkey, but one may pray on its back.
1227. It was reported from Abū Az-Zubair, from Jābir, who said: “The Messenger of Allāh ﷺ sent me on some errand...” until he said: “...So I returned to him while he was praying on his camel, facing east. And his prostration was lower than his Rukū‘.” (Ṣaḥīḥ)

Chapter 9. Praying Obligatory Prayers On A Mount If There Is An Excuse

1228. Muḥammad bin Shu‘aib reported from An-Nu‘mān bin Al-Mundhir, from ‘Aṭā‘ bin Abī Rabāḥ, that he asked ‘A‘ishah: “Was a concession given to the women allowing them to pray on their mounts?” She replied: “They were not give this concession, whether in severe circumstances or otherwise.” (Ḥasan)

Muḥammad said: “This is with regards to the obligatory prayers.”

Chapter 10. When Should The Traveler Stop Shortening The Prayer

1229. It was reported from ‘Alī bin Zaid, from Abū Nadrah, from ‘Imrān bin Ḥusain, that he said: “I participated in military expeditions with the Messenger of Allāh ﷺ, and took part in the Conquest (of Makkah). He ﷺ stayed there eighteen nights praying only two Rak‘ahs, and he would say: ‘O...”
people of the city, pray four (Rak'ahs), for we are people who are traveling.”” (Da‘if)

ج: ۵۴۵ من حديث علي بن زيد به وقال: "حسن صحيح" وسنده ضعيف و علي بن زيد بن جدعةان ضعيف، ولاصل الحديث شواهد كثيرة.

1230. It was reported from ‘Ásim, from ‘Ikrimah, from Ibn ‘Abbás that the Messenger of Allâh ﷺ stayed seventeen (days) in Makkah, and he shortened the prayers. Ibn ‘Abbás said: “So whoever stays seventeen days should shorten, and whoever stays longer (than that) should pray the complete prayer.” (Sahih)


خ: [إسناد ضعيف] وأخرجره الترمذي، الصلاة، باب ما جاء في التقصير في السفر، من حديث علي بن زيد به وقال: "حسن صحيح" وسنده ضعيف و علي بن زيد بن جدعةان ضعيف، ولاصل الحديث شواهد كثيرة.

1231. Az-Zuhri reported from ‘Ubaidullâh bin ‘Abdullâh, from Ibn ‘Abbâs, that he said: “During the Year of the Conquest (of Makkah), the Messenger of Allâh ﷺ stayed fifteen (days) in Makkah, shortening the prayer.” (Sahih)

Abû Dâwud said: ‘Abdah bin Sulaimân reported this Hadîth, as did Ahmad bin Khâlid Al-Wahbi and Salmah bin Al-Fadl, from Ibn Ishâq, and none of them said in it: “from Ibn ‘Abbâs.”

خ: [صحيح] أخرجره ابن ماجه، إقامة الصلاة، باب: كم يقصر الصلاة، المسافر إذا...
1232. It was reported from Sharīk, from Ibn Al-ʿAṣbahānī, from ʿIkrimah, from Ibn ʿAbbās that the Messenger of Allah سُلَيْمُهُ مُصْرِفُ اِبْنَ الْأَصْحَابِيَّةِ, stayed in Makkah seventeen (days), praying two (Rakʻahs). (Ṣaḥīḥ)

1233. It was reported from Yahyā bin ʿAbī Ishaq, from Anas bin Malik, who said: “We went on a journey with the Messenger of Allah سُلَيْمُهُ مُصْرِفُ اِبْنَ الْأَصْحَابِيَّةِ from Al-Madinah to Makkah. He سُلَيْمُهُ مُصْرِفُ اِبْنَ الْأَصْحَابِيَّةِ continued to pray two Rakʻahs until we returned to Al-Madinah.” So we (the sub-narrators) said: “Did you stay there (in Makkah) for some time?” He سُلَيْمُهُ مُصْرِفُ اِبْنَ الْأَصْحَابِيَّةِ replied: “We stayed for ten (days).” (Ṣaḥīḥ)

1234. ‘Umar bin ‘Aṭī bin ʿAbī Ṭālib narrated: “When ʿAlī used to travel, he would travel after sunset until it was almost dark, then he would camp and pray Maghrib. He would then call for his dinner, eat, and then pray ʿIshā’, and continue on the journey. He would say: ‘This is what the Messenger of Allah سُلَيْمُهُ مُصْرِفُ used to do.’” (Ṣaḥīḥ)

I heard[1] Abū Dāwūd saying:

[1] That is Abū ʿAlī Al-Lu’lu‘ī, one of those that heard this text from the author.
Usámah bin Zaid reported from Haʃṣ bin 'Ubaɪdulláh, meaning Ibn Anas bin Mālīk, that Anas would combine between them when the twilight disappeared, and he would say: “The Prophet ṣallallāhu ʿalayhi wa sallam would do that.” And a narration of Az-Zuhri, from Anas, from the Prophet ṣallallāhu ʿalayhi wa sallam is (also) similar.

Chapter 11. If He Encamps In Enemy Territory, He Shortens The Prayer

1235. Jābīr bin ʿAbdullāh narrated: “The Messenger of Allāh ṣallallāhu ʿalayhi wa sallam was encamped at Tabūk for twenty days, shortening the prayer.” (Daʿīf)

Abū Dāwūd: It was narrated (in Mursal) form by others aside from Maʿmār without narrating a connected chain.

Chapter 12. The Prayer Of Fear (Ṣalāt-il-Khawf)

Those who held the view that the Imām should lead them while they are in two rows, and that they should all say the Takbīr with him,
then they all follow him in Rukû'. Then the Imâm and those in the first row should prostrate, while the second row should remain standing, guarding them. Then, when the Imâm and the first row stand up, those in the second row should prostrate; then, the first row should exchange positions with the second row, such that they retreat to where the second row was, and the second row should move forward to the position of the first row. Then, all of them should follow the Imâm into Rukû', then the Imâm should prostrate along with the first row, while the second row stands guard. Then, when the Imâm sits down along with the first row, the second row should prostrate; then they should all sit down together, and say the Tasлим together.

Abû Dâwûd said: This is the opinion of Sufyân.

1236. Abû Ayyâsh Az-Zurqî narrated: "We were with the Messenger of Allah at 'Usfân, while the leader of the pagans was Khâlid bin Al-Walîd. We prayed Zuhr, and the pagans said: 'We had been given a time (in which the Muslims were) heedless; we had been given a time (in which they were) inattentive. If only we had attacked them while they were praying.' So the Verse permitting the shortening (of the prayer) was revealed between Zuhr and 'Asr. Therefore, when the time for 'Asr came, the Messenger of Allah stood facing the Qiblah, while the
pagans were facing us. One row stood behind the Messenger of Allah ﷺ, and another row stood behind the first row. The Messenger of Allah ﷺ went into Ruku', and all of them also went into Ruku'. Then he went into prostration, and the row that was behind him also went into prostration, while the others stood guard over them. After these ones (the first row) had prostrated twice and stood up, those behind them then prostrated. Then the row that was behind him retreated to the position of the other row, and the rear row moved forward until they were in the position of the first row. Then the Messenger of Allah ﷺ went into Ruku' and they all went into Ruku' with him. Then he went into prostration, and the row behind him also went into prostration, while the others stood guard over them. When the Messenger of Allah ﷺ sat down with the row that was behind him, the others then prostrated, then they all sat down together. He then said the Taslim with all of them. He prayed (in this manner) at ‘Usfãn, and he also prayed (in this manner) on the Day of Banû Sulaim.” (Sahîh)

Abû Dâwûd said: Ayyûb and Hishâm reported it from Abû Az-Zubair, from Jâbir, with this meaning, from the Prophet ﷺ.
And similarly, Dâwûd bin Husain reported it from ‘Ikrimah, from Ibn ‘Abbâs. And ‘Abdul-Malik also reported like that from ‘Atâ’ from
Chapter 13. Whoever Said That One Row Should Stand With The Imam, And Another Row Face The Enemy

Then the Imam should lead those behind him for one Rak'ah, then stand up until those that are with him pray another Rak'ah, then leave and face the enemy while the other group comes (in their place). Then he leads them in prayer for one Rak'ah; then he remains sitting while they complete another Rak'ah by themselves; then he says the Taslim for all of them.

Comments:

Obligatory prayer is a duty which shall not be waived even in times of war.

1237. It was reported from 'Abdur-Rahmân bin Al-Qãsim, from his father, from Sâlih bin Khawwât, from Sahl bin Abi Hathmah that the Prophet ﷺ once led his Companions in the Prayer of Fear. He made them stand behind him in two rows, and then led those that were behind him for one Rak'ah. Then he stood up, and remained...
standing until those that were behind him prayed (another) Rak‘ah. Then they changed positions with those who were behind him: The (second row) stepped forward, while those who were ahead of them (the first row) retreated back. The Prophet led them for one Rak‘ah. He then sat until those who had not caught (the first Rak‘ah) completed another Rak‘ah. Then he said the Taslim. (Sahih)

Chapter 14. Whoever Said He Prays One Rak‘ah

And he should remain standing while the (first row) completes the other Rak‘ah and says the Taslim. Then they leave such that they face the enemy; and so they (the first row) differ (with the Imam) in the Taslim.

1238. It was reported from Mālik, from Yazid bin Rūmān, from Sāliḥ bin Khawwāt who narrated from someone who had prayed the Prayer of Fear with the Messenger of Allah on the Day of Ar-Riqa’, that one group stood with him while the other group faced the enemy. So he led those that were with him in one Rak‘ah, and remained standing, while they completed (the prayer) by themselves, then left and faced the enemy. The other group then came, and he led them in the one
Rak‘ah that was left of his prayer, then remained sitting while they completed (the prayer) by themselves. Then he said the Taslim with them. (Sahih)

Mālik said: The narration of Yazid bin Rūmān is the most beloved narration to me.

نَحْرِيَّةٌ: أَخْرِجَ الْبَحَارِيِّ، الْمَغْالِيِّ، بَابِ غَزْوَةِ ذَاتِ الْرَّفَاعِ، حُ: ٤٢٩٩٠ وَمُسْلِم، حُ: ٤٤٢٣.

١٢٣٩. ﴿كِتَابُ صَلاةِ السَّفَرِ﴾

1239. It was reported from Yahyā bin Sa‘eed, from Al-Qāsim bin Muḥammad, from Śāliḥ bin Khawwāt Al-Anṣārī that Sahl bin Ābl Ḥathmah Al-Anṣārī narrated to him about the Prayer of Fear. The Imām should stand with a group of his followers, while another group faces the enemy. The Imām should then lead those behind him in the Rukū‘ and prostration, then stand up. Once he stands up, he should remain standing while they (the first group) complete by themselves the remaining Rak‘ah. Then they should say the Taslim and leave while the Imām remains standing, and go to face the enemy. After this, the other group — the one that has not prayed yet — should say the Takbir behind the Imām, and he (the Imām) should lead them in the Rukū‘ and prostration, then say the Taslim. They should then stand up and complete the remaining Rak‘ah, then say the Taslim. (Sahih)

Abū Dāwūd said: As for the narration of Yahyā bin Sa‘eed from
Al-Qāsim, it is similar to the narration of Yazid bin Rūmān, except that he differs with him regarding the Taslim.

And ‘Ubaidullāh reported similar to the narration of Yaḥyā bin Sa‘eed, he said: “He said: ‘And he remains standing.’”

Chapter 15. Whoever Said That They Say The Takbir Together

Even if their backs are towards the Qiblah. Then he should lead those with him for one Rak‘ah; then they should go to the position of their companions and the others should take their place. This second group should pray one Rak‘ah by themselves, then the Imām should lead them in one Rak‘ah; then the group that is facing the enemy should return and pray another Rak‘ah by themselves while the Imām is still sitting; then he should say the Taslim for all of them.

1240. Abū Al-Aswād narrated that he heard ‘Urwh bin Az-Zubair narrate that Marwān bin Al-Ḥakam asked Abū Hurairah: “Did you pray the Prayer of Fear with the Messenger of Allāh ﷺ?” Abū Hurairah replied: “Yes.” Marwān said: “When?” Abū Hurairah said: “The year (of) the battle of Najd. The Messenger of Allāh ﷺ stood up for the ‘Asr prayer, and a group stood with him, while another group was facing the enemy — their backs were towards the
Qiblah. The Messenger of Allah ﷺ said Takbir, and everyone said Takbir as well — those that were behind him, and those that were facing the enemy. Then the Messenger of Allah ﷺ went into the first Ruku', and those that were with him also did so. Then he went into prostration, and those that were with him followed. (During this time) the other group was standing, facing the enemy. Then the Messenger of Allah ﷺ stood up, and those that were behind him also stood up, and went to face the enemy, while the group that was initially facing the enemy came, and performed one Ruku' and prostration. The Messenger of Allah ﷺ remained standing as he was (while they did this). Then they stood up, and the Messenger of Allah ﷺ went into the second Ruku' and they also went into Ruku'. Then he prostrated, and they also prostrated. Then, the group that was facing the enemy came and performed one Ruku' and prostrated while the Messenger of Allah ﷺ was sitting with those who were with him. It was then time for the Taslim, so the Messenger of Allah ﷺ said the Taslim and all those that were with him also said the Taslim. So the Messenger of Allah ﷺ prayed two Rak'ahs, and everyone else from the two groups prayed one Rak'ah.” (Hasan)
1241. (Another chain) from 'Urwa bin Az-Zubair, from Abū Hurairah, who said: “We once went (on an expedition) with the Messenger of Allah ﷺ to Najd. When we reached Dhat Ar-Riqā', at Nakhl, we met a group from the tribe of Ghaṭafān...” and he narrated a similar narration in meaning (as in no. 1240), except that in this one, after he said: ‘...so when he led those that were with him in Ṭūḥa and prostrated...’ he added, ‘...when they stood up, they retreated backwards, until they reached the place of their companions.’ And in this version he did not mention the fact that their backs were facing the Qiblah. (Hasan)

1242. ‘Aishah also narrated this incident as follows: “The Messenger of Allah ﷺ said the Takbir, and those that were lined behind him also said it. Then he went into Ṭūḥa and they all went into Ṭūḥa’. Then he prostrated, and they all prostrated, then he came up (from the prostration), and they did the same. Then the Messenger of Allah ﷺ remained sitting while they completed the second prostration by themselves. They then stood up, and retraced their steps, walking backwards, until they stood behind where they had prayed. The second group then came up, and they stood (in line) and said the Takbir. They then completed the Ṭūḥa by
themselves, then the Messenger of Allah (ﷺ) prostrated, and they prostrated with him. The Messenger of Allah (ﷺ) then stood up, and they prostrated the second prostration by themselves. Then both the groups stood and prayed with the Messenger of Allah (ﷺ). He went into Ruku', and they also went into Rukū', then he prostrated and they also prostrated. He then prostrated a second time, and they also prostrated, swiftly, as fast as possible, trying their utmost to hurry it up. Then the Messenger of Allah (ﷺ) said the Taslim, and they also said the Taslim. So the Messenger of Allah (ﷺ) stood up, and the people had prayed with him the entire prayer.” (Hasan)

Chapter 16. Whoever Said That The Imam Should Lead Every Group In One Rak'ah, Then Say The Taslim And Every Group Should Stand Up And Pray One Rak'ah By Themselves

1243. It was reported from Sālim, from Ibn 'Umar that the Messenger of Allah (ﷺ) led one group in prayer while the other group was facing the enemy. Then (the first group) went away and stood in their (the second group’s) place, while they (the second group) prayed one Rak'ah with him. Then he said the Taslim to
them. Then each group stood up and completed their respective *Rak'ah.*” (*Sahih*)

Abū Dāwūd said: Nāfi' and Khälīd bin Ma'dān reported like that from Ibn 'Umar, from the Prophet ﷺ. And similar was said by Mārūq and Yūsuf bin Mīrān from Ibn 'Abbās. And similar was reported by Yūnus, from Al-Ḥasan, from Abū Mūsā, that he would do that.

**Comments:**

In this mode of praying, the *Imām* becomes like a guardian of the fighters praying behind him by giving them time enough to complete their prayer.

**Chapter 17. Whoever Said That The *Imām* Should Lead Each Of The Two Groups In One *Rak'ah* Then Say The *Taslim*, Then Those That Are Behind Him Should Stand Up And Complete Another *Rak'ah*, Then The Other Group Should Take This Group’s Place And Pray One *Rak'ah*.

1244. It was reported from Ibn Fudail that Khuṣayf narrated to them from Abū ‘Ubaydah, from ‘Abdullāh bin Mas‘ūd, who said: “The Messenger of Allāh ﷺ once led us in the Prayer of Fear. One group stood in a row behind the Messenger of Allāh ﷺ, and another group stood facing the enemy. The Messenger of Allāh ﷺ led them (the row behind him) in one *Rak'ah*, then the other group came and stood in their place, while the first group went to face the enemy. Then the Prophet ﷺ
led them in one Rak‘ah, and said the Taslim. So they (the row praying behind him) stood up and completed one Rak‘ah by themselves, said the Taslim, then went and stood in place of the other group, facing the enemy. The other group then returned to their places, and completed a Rak‘ah, and said the Taslim.” (Da‘îf)


١٢٤٥. (Another chain) from Sharîk, from Khuṣaîf, with his chain, and similar meaning (as no. 1244). He said: “So the Prophet of Allah said the Takbir, and both groups also said the Takbir.”

(Da‘îf)

Abû Dâwûd said: Ath-Thawrî reported this from Khuṣaîf: “And ‘Abdur-Rahmân bin Samurah also prayed in this manner, except that the group that he led for one Rak‘ah said the Taslim and went to the place where their companions (the other group) were standing, while they (the other group) came and prayed one Rak‘ah, then they returned to the place of their companions, and prayed one Rak‘ah by themselves.”

Abû Dâwûd said: Muslim bin Ibrâhîm narrated that to us, (he said: “‘Abdus-Samad bin Ḥabîb narrated to us: ‘My father informed me that they were on an expedition with ‘Abdur-Rahmân bin Samurah to Kâbul, and he led them in the prayer of fear.’”
Chapter 18. Those Who Said That The Imam Should Lead Each Group For One Rak'ah And Then They Should Not Complete (The Second Rak'ah)

1246. Tha'labah bin Zahdam said: “We were with Sa'eed bin Al-'As in Tabaristan. He stood up and said: ‘Who among you has prayed the Prayer of Fear with the Messenger of Allah?’ Hudhaifah said: ‘I have.’ So he led this group in one Rak'ah, and that group in one Rak'ah, and they did not complete (the second Rak'ah).” (Sahih)

Abu Dawud said: Similar to this was reported by 'Ubaidullah bin 'Abdullah and Mujahid, from Ibn 'Abbâs, from the Prophet. And also, 'Abdullâh bin Shaqiq from Abu Hurairah, from the Prophet. And, also Yazid Al-Faqir and Abû Müsâ — Abu Dawud said: He was a man among the Tâbi'in, not (Abû Müsâ) Al-Ash'ari — both of them reporting from Jâbir from the Prophet. Some of them reported Shu'bah's narration from Yazid bin Al-Faqir that he said: “They completed the other Rak'ah.” Similar to that was reported by Simâk Al-Hana'fi from Ibn 'Umar, from the Prophet. And similarly, Zaid bin Thabit reported from the Prophet, he said: “So that was one Rak'ah for the people and two Rak'ahs for the Prophet, upon him be peace.”
1247. It was reported from Bukair bin Al-Akhnas, from Mujähid, from Ibn ‘Abbãs, who said: “Allâh, the Exalted, has made obligatory (upon you) upon the tongue of your Prophet four Rak’ahs in residence (while not travelling), and two during travel, and one during fear.” (Sahih)

تخريج: أخرجه مسلم، صلاة المسافرين، باب صلاة المسافرين وقصرها، ح: ۶۸۷.

Chapter 19. Those Who Said That Each Group Should Pray Two Rak’ahs With The Imâm

1248. Al-Hasan narrated from Abû Bakrah that he said: “The Prophet once prayed the Prayer of Fear for Zuhr. Some of them (the Companions) lined up behind him, while others faced the enemy. He led them for two Rak’ahs then said the Taslim. Those who had prayed with him went and stood in the place of the other group, while they (the other group) came and prayed behind him. He led them for two Rak’ahs, then said the Taslim. So the Prophet prayed four (Rak’ahs) while his Companions prayed two.” And this was the procedure (of Prayer of Fear) that Al-Hasan used to hold. (Da’if)

Abû Dàwud said: And the same applies for Maghrib — the Imâm will pray six Rak’ahs while the people pray three Rak’ahs.

Abû Dàwud said: Yahyâ bin Abî Kathîr reported that from Abû Salamah, from Jâbir, from the
The Book Of The Traveler’s Prayers

Prophet ﷺ, and similar was said by Sulaimân Al-Yashkuri, from Jâbir, from the Prophet ﷺ.

Comments:
The foregoing Hadîths describe different ways of performing the prayer during a state of fear. This will depend on the circumstances and the level of fear at that time, the Imâm has a range of options. He may choose any in the light of prevailing circumstances.

Chapter 20. The Prayer Of One Who Is Seeking (The Enemy)

1249. It was reported from Ibn ’Abdullâh bin Unais, from his father who said: “The Messenger of Allah ﷺ sent me to Khalid bin Sufyân Al-Hudhâlî, and he was in the direction of ‘Uranah and ‘Arafât. He (the Prophet ﷺ) had said: ‘Go and kill him.’ When I saw him, it was time for ‘Asr, so I said (to myself): ‘I fear that there will be (some problem) between me and him that will cause me to delay the prayer.’ So I continued to walk and prayed while walking — I would motion (for the prayer) in his direction. When I came close to him, he said to me: ‘Who are you?’ I said: ‘I am a man from the ‘Arabs. I have heard that you are gathering (an army to fight) against this man (the Prophet ﷺ), so I have come to you regarding this.’ He said: ‘I am indeed doing this.’ So I walked with him for some time, until, when I was able to, I struck him with my sword until he died.” (Hasan)
Comments:

1. If, during a war, the situation becomes very critical and there is no way to perform group prayer in any of the afore-mentioned modes, Muslim warriors may say their prayers by sign and gesture.

2. One may dodge an enemy in times of war through dissimulation. It is not a form of lying.
Chapter 1. (Chapters Regarding The Voluntary And Sunnah Prayers)

1250. Umm Habibah narrated that the Prophet ﷺ said: “Whoever prays twelve voluntary prayers in a day will have a house built for him because of it in Paradise.” (Sahih)

Comments:
These glad tidings relate to Sunnah prayers said before and after obligatory prayers. These are called Rātibah (fixed) or Mu‘akkadah (stressed). The Hadith shows the importance of maintaining these Sunnah prayers. Other Hadiths list four Rak'ahs before Zuhr prayer and two Rak'ahs after it, two Rak'ahs after Maghrib prayer, two Rak'ahs after 'Ishā' prayer, and two Rak'ahs before the Fajr prayer.

1251. ‘Abdullāh bin Šaqiq said: “I asked ‘Āishah regarding the voluntary prayers of the Messenger of Allāh ﷺ. She replied: ‘He would pray four (Rak'ahs) in my house before Zuhr, then go out (to the Masjid) and lead the people in prayer. Then he would return to my house and pray two Rak'ahs. And he would lead the people for Maghrib, then return to my house.
and pray two Rak'ahs. And he would lead them for 'Ishā', then return to my house and pray two Rak'ahs. And he would pray nine Rak'ahs at night, including the Witr. And he would pray for a long time at night, standing (in prayer), and (sometimes) he would pray for a long time at night while sitting. So when he recited (the Qur'an) while he was standing, he went into Ruku' and prostration from a standing position. And when he recited (the Qur'an) while he was sitting, he would go into Ruku' and prostration from a sitting position. And he would pray two Rak'ahs when dawn appeared, then he would leave (for the Masjid) and lead the people in Fajr.” (Sahih)

**Comments:**

It is better if one performs these Sunnah prayers in one's house. It encourages one's family, especially the children, to maintain these prayers.

1252. It was reported from Nafi' from 'Abdullãh bin 'Umar, that the Messenger of Allah would pray two Rak'ahs before Zuhr, and two Rak'ahs after it, and two Rak'ahs after Maghrib in his house, and two Rak'ahs after 'Ishā'. And he would not pray after the Friday prayer until he left (for his home), then he would pray two Rak'ahs. (Saheeh)
1253. It was reported from Ibrāhīm bin Muhammad bin Al-Muntashir, from his father, from 'Āishah that the Prophet ﷺ would never leave (praying) four (Rak'ahs) before Zuhr, and two Rak'ahs before the morning prayer (Fajr). (Ṣahih)

Comments:
The four Sunnah Rak'ahs before Zuhr may be performed in sets of two Rak'ahs or as four together. See also no. 1269

Chapter 2. On The Two Rak'ahs Of Fajr

1254. It was reported from 'Ubaidullâh bin 'Umair, from 'Āishah who said: “The Messenger of Allah ﷺ would not be more regular with (performing) anything among the voluntary (prayers) than the two Rak'ahs before Subh (Fajr prayer).” (Ṣahih)

Comments:
The Messenger of Allah ﷺ never missed performing the two Sunnah Rak'ahs of Fajr, not even during his journeys.

Chapter 3. Making Them Brief

1255. It was reported from 'Amrah, from 'Āishah, who said: “The Prophet ﷺ would make the two Rak'ahs before the Fajr prayer so brief, that I would ask (myself): ‘Did he recite Umm Al-Qur'an (Sūrat Al-Fatihah) in them?’” (Ṣahih)
1256. It was reported from Abū Hāzim, from Abū Hurairah that the Prophet ﷺ would recite “Say: O you disbelievers”[1] and “Say: He is Allāh the One.”[2] during the two Rakʿahs of Fajr (before Subh). (Ṣaḥīḥ)

1257. It was reported from Abū Ziyādah ‘Ubadullāh bin Ziyād Al-Kindī from Bilāl who narrated to him that he once went to the Messenger of Allāh ﷺ, informing him of the Ghadah (Fajr) prayer. But ‘Aishah asked Bilāl concerning a matter, which kept him busy until the morning became clear, and (the sky) was bright. So Bilāl stood up and called the Adhan for the prayer, and then went back to inform him. But the Messenger of Allāh ﷺ did not come out (immediately). When he came out, he led the people in prayer. And Bilāl then informed him that ‘Aishah kept him busy regarding a matter she had asked him, until it became bright, and that he was delayed in coming out. So the Prophet ﷺ said: “I had prayed the

two Rak‘ahs of Fajr.” He said: “O Messenger of Allah, you have (prayed) when it is very bright!” So he replied, “Had it been even brighter, I would have prayed them, and prayed them beautifully and briefly.” (Sahih)

1258. It was reported from Ibn Silân, from Abu Hurairah, who said: “The Messenger of Allah said: ‘Do not leave them (the two Rak‘ahs before Fajr) even if you are pursued by horses.’”[1] (Da‘if)

1259. ‘Abdullãh bin ‘Abbâs narrated that the Messenger of Allah would frequently recite in the two Rak‘ahs (before) Fajr: “We believe in Allah and what has been sent down to us...”[2] in the first Rak‘ah, and in the second one, he would recite: “We believe in Allah, and bear witness that we submit ourselves (to Him).”[3] (Sahih)

1260. It was reported from Abû Al-Ghaith, from Abû Hurairah that

[1] Some of them said that the meaning is: “Even if you are pursuing on horses.”
he heard the Prophet recite in the two Rak'ahs (before) Fajr:
“Say: We believe in Allah and what has been sent down to us...”[1] in the first Rak'ah. And in the second one, he would recite: “Our Lord, we have believed in what You have sent down, and we follow the Messenger, so write us down among those who bear witness[2] — or — We have sent you with the truth as a bringer of glad tidings, and a warner. And you will not be asked about the inhabitants of the Blazing Fire. — Ad-Darāwārdī was in doubt.[3]

Comments:
This is among the proofs permitting recitation of portions of Qur'ān out of the sequence they are ordered in the Mushaf.

Chapter 4. Lying Down On One’s Side After It

1261. It was reported from Al-A’mash from Abū Šalih, from Abū Hurairah, who said: “The Messenger of Allah said: ‘When one of you prays the two Rak’ahs before Subh, (after that) let him lie down on his right side.’ Marwān bin Al-Hākam asked him: ‘Is it not sufficient for one of us that he

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[3] That is, ‘Abdul-Azīz bin Muhammad bin ‘Uthmān, who is one of the narrators in the chain for this Hadith.
walks to the Masjid, so that he (does not have to) lie on his right side?” He replied: “No.” So Ibn ‘Umar heard about this, and he said: “Abū Hurairah has increased problems for himself.” Ibn ‘Umar was asked: “Do you deny anything that he has said?” He replied: “No, but he has been daring, and we have been cautious.” So Abū Hurairah heard about this, and he said: “Is it my fault if I had memorized, and they had forgotten?” (Da‘īf)

Comments:
To lie down on one’s right side after performing the Sunnah Rak‘ahs of Fajr is a Sunnah of the Prophet ﷺ, whether one has performed late-night voluntary prayer or not.

1262. It was reported from Sālim Abū An-Nadr, from Abū Salamah bin ‘Abdur-Rahmān, from ‘Āishah, who said: “When the Messenger of Allāh ﷺ would finish his night prayer, he would see if I were awake — in which case he would talk to me — or if I were asleep, in which case he would wake me up. And he would pray two Rak‘ahs, then lie down until the Mu‘adh-dhin would come informing him of the (time) for the Subh prayer. Then he would pray two light Rak‘ahs, then leave (for the Masjid) for the prayer.” (Sahih)
Comments:

According to this Hadith, it is permissible to perform a two Rak‘ah voluntary prayer after Witr prayer.

1263. It was reported from Ziyād bin Sa‘d from someone that narrated to him — either Abū ‘Attāb, or other than him — from Abū Salamah, who said: “‘Aishah said: ‘After the Prophet would pray the two Rak‘ahs (before) Fajr, he would lie down if I were asleep, or else he would talk to me if I were awake.” (Ṣahih)

1264. Muslim bin Abī Bakrah narrated from his father: “I went with the Prophet to the Ẓuhūr prayer. He would not pass by any person except that he would call him to the prayer, or he would move him with his foot.” (Da‘f)

Chapter 5. (What) If He Sees The Imām Without Having Prayed The Two Rak‘ahs (Before) Fajr

1265. ‘Abdullāh bin Sarjis narrated: “A man came while the Prophet was praying Subh. The man prayed two Rak‘ahs, then joined (the prayer) with the Prophet. When (the Prophet) turned around, he said: ‘O so-
and-so, which of the two is your prayer: The one you prayed by yourself, or the one that you prayed with us?” (Saḥīḥ)

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**Comments:**

While a group prayer is being performed, one may not perform any non-obligatory prayer, even if one is sure one can, after finishing one’s prayer, join the group during the first Rak’ah.

1266. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Once the Īqāmah for the prayer is called, then there is no prayer except for the obligatory one.” (Saḥīḥ)

1267. Qais bin ‘Amr narrated that the Messenger of Allāh ﷺ saw someone praying two Rak’ahs after the Subh prayer, so he said: “The Subh prayer consists of (only) two

Chapter 6. When Should The One Who Misses Them Make Them Up?

1267. Qais bin ‘Amr narrated that the Messenger of Allāh ﷺ saw someone praying two Rak’ahs after the Subh prayer, so he said: “The Subh prayer consists of (only) two
The man said: “I was not able to pray the two Rak’ahs before them, so I prayed them now.” So the Messenger of Allah remained silent. (Hasan)

Comments:
In case one misses the Sunnah prayer of Fajr, it is better to say it later on, especially because the Messenger of Allah never skipped it, not even during his travels.

1268. (Another chain) from Sufyan: “‘Aţâ’ bin Abî Rabâḥ would narrate this Hadith (a narration similar to no. 1267) from Sa’d bin Sa’eed.” (Hasan)

Abû Dâwud said: ‘Abd Rabbih and Yahyâ the two sons of Sa’eed, reported this Hadith in Mursal form; that their grandfather Zaid prayed with the Prophet, and he mentioned this incident.

Chapter 7. The Four Rak’ahs Before And After Zuhr

1269. An-Nu‘mân reported from Makhûl, from ‘Anbasah bin Abî Sufyân, who said: “Umm Ḥabibah, the wife of the Prophet, said that the Messenger of Allah said: ‘Whoever regularly prayed four Rak’ahs before Zuhr, and four after it, the Fire will be prohibited from him.”’ (Hasan)

Abû Dâwud said: Al-‘Alã’ bin Al-
Hārith and Sulaimān bin Mūsā reported it from Makhūl with his chain, similarly.

1270. It was reported from ‘Ubaid, from Ibn Minjāb, from Qartha from Abū Ayyūb from the Prophet ﷺ, that he said: “The doors of the skies are opened for four (Rak‘ahs) before Zuhr, without any Taslim in them.” (Da‘īf)

Abū Dāwūd said: It has reached me that Yahyā bin Sa‘eed Al-Qaṭṭān said: “Were I to narrate anything from ‘Ubaidah (a narrator in the chain), I would have narrated this Hadith.”

Abū Dāwūd said: ‘Ubaidah is a weak narrator.

Abū Dāwūd said: Ibn Minjāb’s name is Sahm.

**Tafsīr:** [إسناده ضعيف] أخرجه ابن ماجه، إقامة الصلاوات، باب: في الأربع الركعات قبل الظهر، ح: 1157 وعبد بن حميد، ح: 226 من حديث عبيدة بن معتب به و هو ضعيف كما قال أبو داود وغيره.

**Comments:**

It is permissible to perform the prayer in sets of two, or as a unit of four.

**Chapter 8. The Prayer Before ‘Asr**

1271. Ibn ‘Umar narrated that the Messenger of Allah ﷺ said: “May Allah have mercy on someone who prays four (Rak‘ahs) before ‘Asr.” (Hasan)
1272. ‘Ali narrated that the Prophet ﷺ used to pray two Rak’ahs before ‘Asr. (Hasan)

Comments:
These Sunnah prayers are recommended, but they are not categorized as Rātibah or Mu‘akkadah. As for the two narrations, one saying that the Messenger of Allah ﷺ said two Rak’ahs before the ‘Asr obligatory prayer, and the other that he said four Rak’ahs, they are not contradictory to each other but reconcilable. The meaning is that he said two Rak’ahs sometimes and four at other times.

Chapter 9. The Prayer After ‘Asr

1273. Kuraib, the slave of Ibn ‘Abbās, narrated that Ibn ‘Abbās, ‘Abdur-Rahmān bin Azhar, and Al-Miswar bin Makhramah sent him to ‘Aishah, the wife of the Prophet. They said to him: “Convey our Salām to her, and ask her regarding the two Rak’ahs after ‘Asr. Tell her: ‘We have been informed that you pray them, even though we have been told that the Messenger of Allāh ﷺ forbade them.’” Kuraib said: “So I went to her, and told her what I had been sent to tell her. She said: ‘Ask Umm Salamah.’ So I returned to them, and informed them of what she had told me. They then sent me to Umm Salamah, with the same message that they
had sent through me to ‘Aishah. Umm Salamah said: ‘I heard the Messenger of Allāh prohibit them, but then I saw him praying them. As for when he prayed them: He had prayed ‘Asr, then visited my house, but I had some women (visiting me) from the tribe of Banū Ḥarām, of the Ansār. So he prayed these two (Rak’ahs). I sent a young girl to him, and said to her, “Stand next to him, and say: ‘Umm Salamah is saying: ‘O Messenger of Allāh! I heard that you prohibited (us from praying) these two Rak’ahs, but I see that you are praying them!’ So if he motions to you, then stand some distance away from him.” So the young girl did as she was told, and he motioned with his hand, so she went some distance away from him. When he had finished, he said: “O daughter of ʿAbū Umayyah! You have asked me regarding the two Rak’ahs after ‘Asr. Verily, some people from the tribe of ‘Abdul-Qais came to me having accepted Islām, so they prevented me from (praying) the two Rak’ahs after Zuhr. So these two are those two!” (Ṣaḥīḥ)

Chapter 10. Those Who Allowed These Two Rak’ahs To Be Prayed If the Sun Is Still High

1274. It was reported from Wahb bin Al-Ajda’, from ‘Alī, that the
Prophet forbade praying after 'Asr, except if the sun was still high. (Sahih)

Comments:

"So prayer in general is allowed, whether it is obligatory which is being made up, or Sunnah, or voluntary, or Janazah." This was said by Al-'Aimäbädi in Awn Al-Ma 'bud. What is popular, based on Hadiths like those that follow, is a general prohibition of prayer after 'Asr, while this narration explains that it is allowed provided that the sun is not low, and this is in accord with what is narrated in number 1279.

1275. It was reported from 'Āşim bin Đamrah, from 'Ali, that he said: "The Messenger of Allâh would pray after every obligatory prayer two Rak'ahs, except for Fajr and 'Asr." (Da'if)

1276. It was reported from Ibn 'Abbâs, that he said: "A number of people whom I trust testified in front of me — including 'Umar bin Al-Khaṭṭâb, and he is the one who I am most pleased with — that the Prophet of Allâh said: 'There should be no prayer after the Subh prayer until the sun rises, and there should be no prayer after the 'Asr prayer until the sun sets.'" (Sahih)
1277. It was reported from ‘Amr bin ‘Abasah As-Sulamī, that he said: “I said: ‘O Messenger of Allah! Which part of the night is the one in which (my supplication is) most likely to be heard (and responded to)?’ He replied: ‘The last part of the night — so pray as much as you wish, for prayer (at this time) is witnessed, and written, until you pray the morning prayer. Then stop (praying) until the sun appears and rises to the level of a spear, or two spears, for it rises between the two horns of Shaitān, and the disbelievers pray to it. Then pray as much as you want, for the prayer (at this time) is witnessed, and written, until the spear is as long as its shadow. Then stop (praying), for at this time Hell is blazed, and its doors are opened. Once the sun starts its descent, pray as much as you wish, for prayer (at this time) is witnessed until you pray ‘Asr. Then stop (praying) until the sun sets, for it sets between the horns of Shaitān, and the disbelievers pray to it...” and he continued to narrate a lengthy Hadith. (Sahih)

Al-‘Abbās (one of the narrators said) said: “This is how Abū Sallām narrated it to me from Abū Umāmah, except that I have made a mistake in something of it without intending to, so I seek pardon from Allāh and repent to him.”
Comments:

This Hadith lists three timings forbidden for prayers: after the Fajr prayer until the sun has risen, at mid-day (noon), and after 'Asr prayer. There are also other Hadiths forbidding praying at sunrise and at sunset.

1278. Yasār, the freed slave of Ibn 'Umar, said: “Ibn ‘Umar saw me while I was praying after the time of Fajr began. He said: ‘O Yasār, the Messenger of Allāh ﷺ once came to us while we were praying this prayer, and he said: “Let those who are present inform those who are absent: Do not pray after Fajr except two prostrations.” (Da‘if)

1279. It was reported from Al-Aswad and Masrūq, both of whom said: “We were present when ‘Aishah said: “There was not a single day except that the Prophet ﷺ prayed two Rak‘ahs after ‘Asr.” (Sahih)

1280. It was reported from Dhakwān, the freed slave of ‘Aishah, that she narrated to him, that the Messenger of Allāh ﷺ would pray after ‘Asr, and prohibit
(others) from doing it, and he would fast continuously, and prohibit (others) from it. (Da’if)

Chapter 11. The Prayer Before Maghrib

1281. ‘Abdullâh Al-Muzanî narrated that the Messenger of Allah ﷺ said: “Pray two Rak’ahs before Maghrib, pray two Rak’ahs before Maghrib — whoever wishes to do so,” for fear that people might take this as a regular practice. (Sahih)

Comments:

It is recommended to perform two Rak’ahs before the Iqâmah for the Maghrib obligatory prayer.

1282. Al-Mukhtâr bin Fulful narrated from Anas bin Mâlik that he said: “I prayed two Rak’ahs before Maghrib during the time of the Messenger of Allah ﷺ.” He said: “I said to Anas: ‘Did the Messenger of Allah ﷺ see you (doing this)?’” He replied: ‘Yes, he saw us, and he did not command us, nor did he prevent us (from offering it).’” (Sahih)
That is, it is not compulsory. He said it by way of exhortation and inducement. It was not a command.

1283. ‘Abdullāh bin Mughaffal narrated that the Messenger of Allah ﷺ said: “Between every two Adhāns is a prayer, between every two Adhāns is a prayer — for whoever wishes (to do so).” (Sahih)

Comments:
Here, two Adhāns means two calls to prayer; that is the Adhān, and the Iqāmah.

1284. It was reported from Shu‘bāh, from Abū Shu‘aib, from Tāwūs, that he said: “Ibn ‘Umar was asked regarding the two Rak‘ah before Maghrib. He replied: ‘I did not see anyone praying them during the time of the Messenger of Allah ﷺ.’ But he (Ibn ‘Umar) allowed the two Rak‘ahs after ‘Asr to be prayed. (Hasan)

Abū Dāwūd said: I heard Yahyā bin Ma‘īn saying: “He is Shu‘aib.” Meaning, Shu‘bāh made a mistake with his name.[1]

Comments:

Chapter 12. The Duḥa Prayer

1285. Abū Dharr narrated that the
Prophet said: "Every morning, each joint of the son of Adam is obligated to give charity. And his giving Salam to whom he meets is a charity, and his commanding (others) to do good is a charity, and his prohibiting evil is a charity, and removing harm from the way is a charity, and his (intercourse) with his wife is a charity. And the two Rak'ahs of Dhuha will suffice all of these (acts)."

Abu Dawud said: The narration of 'Abbad is more complete, and Musaddad did not mention the commanding and the forbidding, and he added in his narration: “And he said: 'Like this and like this'.” And Ibn Mani’ added in his narration: “They said: ‘O Messenger of Allah! One of us satisfies his (sexual) desires, and it will count as a charity for him?’ So he replied: ‘Do you not see that, had he placed it where it was not permitted for him to do so, it would be a sin for him?’”

Abu Al-Aswad (Ad-Duw’ali) said that while they were sitting with Abu Dharr, he said: “Every morning, each joint of the son of Adam is obligated to give charity. So every prayer he prays is a charity, and fasting is charity, and

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1[1] Abū Dāwud narrated this Hadith from two chains; Ahmad bin Mani’ from ‘Abbād bin ‘Abbād; and, Musad-din bin Musarhad from Ḥammān bin Zaid.
the Hajj is charity, and the Tasbih is charity, and the Takbir is charity, and the Tahmid is charity. And the Messenger of Allah enumerated these righteous deeds, then said: ‘The two Rak‘ahs of Duhã will suffice all of these acts for you.” (Sahih)

1287. Sahl bin Mu‘adh bin Anas Al-Juhani narrated from his father that the Messenger of Allah said: “Whoever sits in his prayer place that he prayed the morning prayer in until he prays the two Rak‘ahs of Duha — without speaking anything except good — will have all his sins forgiven, even if they are more than the foam of the ocean.” (Da‘f)

1288. Abu Umamah narrated that the Messenger of Allah said: “A prayer after another prayer, between which there was no Laghw (vain act), is (written) in the ‘Iliyyin.”[1] (Hasan)

Comments:

‘Iliyyin is the name of a record of the deeds of the faithful while Sijjin is the name of the record of the deeds of the disbelievers.

1289. It was reported from Nu’aim bin Hammār who said: “I heard the Messenger of Allāh ﷺ say: ‘Allāh, the Mighty and Sublime says: “O son of Adam! Don’t be prevented (deprived) from four Rak‘ahs in the first part of your day, for (if you do so) I will take care of the latter part.”’” (Sahih)

1290. Umm Hāni, the daughter of Abū Talib, narrated that the Messenger of Allāh ﷺ prayed eight Rak‘ahs of Duḥā on the Day of the Conquest (of Makkah). He would say the Taslīm after every two Rak‘ahs. (Hasan)

Ahmad bin Sālih (one of the narrators) said: “The Messenger of Allāh ﷺ prayed the voluntary prayer of Duḥā on the Day of the Conquest...” and he mentioned similar.

Ibn As-Sarḥ (another narrator) said: “Umm Hāni said that the Messenger of Allāh ﷺ visited her.” But he did not mention the voluntary prayer of Duḥā.

1291. Ibn Abī Lailā said: “No one
informed us that they saw the Prophet pray the *Dhuha* except for Umm Hānî, for she narrated that the Prophet performed *Ghusl* in her house on the Day of the Conquest (of Makkah), and then offered eight *Rak'ahs*. And no one else after that saw him pray them.” *(Sahîh)*

**1292.** ‘Abdullâh bin Shaqiq narrated that he asked ‘Aishah, “Did the Messenger of Allâh pray *Dhuha*?” She replied: “No, except if he returned from an absence (from a journey).” He then asked: “Did he join between two *Sûrahs*?” She replied: “(If they were) from the *Mufassal.*” *(Sahîh)*

**Comments:**

It is clear from these narrations of ‘Aishah, that she did not see the Messenger perform *Duha* while others did.

**1293.** It was reported from ‘Urwah bin Az-Zubair, from ‘Aishah, the wife of the Prophet, that she said: “The Messenger of Allâh never prayed the *Dhuha* prayer, and I pray it. And he (ﷺ) would sometimes leave an act, even though he loved to do it, for fear

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Referring to the shorter *Sûrahs* of the Qur‘ân, and they say it is from *Sûrah Qâf* to the end of the Qur‘ân. See the *Tafsîr* of Ibn Kathîr, *Sûrah Qâf*. 

[1]
that the people might perform it and it would then become obligatory upon them.” (Sahih)

Chapter 13. The Prayer During Daytime

1295. Ibn 'Umar narrated that the Prophet ﷺ said: “The prayer of the night and day is (in units of) two, two.” (Hasan)

Comments:

Voluntary prayers at any time, day or night, should be split up into two Rak'ahs apiece. It is better and commendable although four Rak'ahs with one salutation may also be said.
two, two — that you say the Tashahhud in every second Rak'ah. And that you show your need, and are tranquil, and raising you hands in supplication, and say: ‘O Allāh! O Allāh!’ So whoever does not do so, it will be deficient.” (Da’if)

Abū Dāwud was asked about the (voluntary) night prayer — should it be in units of two? He replied: “If you wish, you may pray (in units of) two, and if you wish, (in units of) four.”

**Chapter 14. Salāt At-Tasbīḥ**

1297. Ibn ‘Abbās narrated that the Messenger of Allāh ﷺ said to Al-‘Abbās bin ‘Abdul-Muţталیb: “O ‘Abbās, O my uncle! Should I not give something to you? Should I not give you a present? Should I not give a gift to you? Should I not (instruct) you to ten things — if you were to do them, Allāh will forgive your sins; the first of them and the last of them, the old of them and the new of them, the unintentional of them and the intentional of them, the small of them and the large of them, the hidden of them and the public of them. Ten things, (which are:) that you pray four Rak’ahs, in each Rak’ah you recite Fātiḥat Al-Kitāb (Sūrat Al-Fāṭarah) and a Sūrah.
Then, when you have completed the recitation in the first Rak'ah, and you are still standing, say: 'Subhān Allāh, wa-l-ḥamdu'llāh, wa lā ilāha illallāh, wa Allāhu Akbar (Glorious is Allāh, and all praise is due to Allāh, and none has the right to be worshipped but Allāh, and Allāh is the Most Great)’ fifteen times.

Then go into Rukū’, and say it while you are in Rukū’ ten times. Then raise your head from the Rukū’ and say it ten times. Then go into prostration and say it while you are in prostration ten times. Then raise your head from the prostration and say it ten times. Then prostrate and say it ten times. Then raise your head and say it ten times. This comes out to seventy-five times in every Rak’ah, and you do this for four Rak’ahs.

If you are able to pray this once every day, do so. And if you do not do so, then once every week. And if you do not do so, then once every month. And if you do not do so, then once every year. And if you do not do so, then once in your lifetime.” (Hasan)

1298. Abū Al-Jawzā’ narrated: “Someone who was a Companion narrated to me...” — they thought it was ‘Abdullāh bin ‘Amr — “that the Prophet said: ‘Come to me tomorrow, I will give a gift
to you, and reward you, and give you something.’ So I thought that he would give me a gift. He said: ‘When the day begins to wane (afternoon occurs), stand up and pray four Rak’ahs…”’ and he narrated a similar narration as the previous one (no. 1297), except that he said: “Then raise your head — meaning from the second prostration — and sit down, and do not stand up until you exclaim Allâh’s glory (say Subãn Allâh) ten times, and praise Him (say Al–hamduullâh) ten times, and extol His greatness (say Allâhu akbar) ten times, and say the Tahâlil (say Lâ ilâha illallâh) ten times. Then repeat this for all four Rak’ahs.”

And he also said: “So if you were to be the most sinful of all of the inhabitants of earth, you would be forgiven because of this.” The Companion asked: “What if I cannot pray it at this time?” He replied: “Pray it at night, or during the day.” (Da’îf)

Abû Dâwûd said: Ḥabbân bin Hilâl[1] is the maternal uncle of Hilâl Ar-Râ’î.

Abû Dâwûd said: Al-Mustamirr bin Ar-Rayyân reported it from Abû Al-Jawzâ’, from ‘Abdullâh bin ‘Amr in Mawqûf form (as a statement from him and not the Prophet ﷺ). Rawh bin Al-Musayyab and Ja’far bin Sulaimân reported it from ‘Amr bin Mâlik An-Nukrî, from Abû Al-Jawzâ’ from Ibn ‘Abbâs as his statement.

[1] One of the narrators.
And in Rawḥ’s narration he said: “So he said it was a Hadith of the Prophet ﷺ.” (“A Hadith from the Prophet ﷺ was narrated to me.”)

1299. ‘Urwah bin Ruwaim narrated that Al-Anṣārī narrated to him: “The Messenger of Allāh ﷺ told Ja’far…” and he mentioned similarly (as in no. 1298), except that he said: “...in the second prostration of the first Rak‘ah.” As was said in the narration of Mahdī bin Maimūn (no. 1297). (Hasan)

Chapter 15. Where Should The Two Rak‘ahs Of Maghrib Be Prayed?

1300. It was reported from Sa’d bin Ishaq bin Ka‘b bin ‘Ujrah, from his father, from his grandfather, that the Prophet ﷺ came to the Masjid of the tribe of ‘Abdul-Ashhal and prayed Maghrib in it. When they had finished their prayer, he saw them praying voluntary prayers after it, so he said: “This is the prayer of the houses.” (Hasan)

Comments:

It is recommended for one to perform the Sunnah prayers in one’s house.
1301. It was reported from Sa‘eed bin Jubair, from Ibn ‘Abbas who said: “The Messenger of Allâh would prolong the recitation of the two Rak‘ahs after Maghrib until the people of the Masjid would leave.” (Hâsân)

Abû Dâwud said: Naṣr Al-Mujaddar reported it from Ya‘qûb Al-Qummî and narrated a connected chain for it similarly.

Abû Dâwud said: Muḥammad bin ‘Eisâ bin At-Ṭabbâ‘ narrated it to us (he said): “Naṣr Al-Mujaddar narrated to us from Ya‘qûb” with similar.


1302. (Another chain from two sources) that Ya‘qûb narrated from Ja‘far, from Sa‘eed bin Jubair, from the Prophet — in meaning — in Mursal form. (Hâsân)

Abû Dâwud said: I heard Muhammad bin Ḥumaid saying: “I heard Ya‘qûb saying: Everything I narrate to you from Ja‘far, from Sa‘eed bin Jubair, from the Prophet, then it is a Musnad narration from Ibn ‘Abbâs from the Prophet.

تخريج: [حسن] أخرجه البهتري: 190/2 من حديث أبي داود به وانظر الحديث السابق.

Chapter 16. The Prayer After ‘Ishâ’

1303. Shuraiḥ bin Ḥâni‘ asked ‘Āishah regarding the prayer of the
Messenger of Allāh ﷺ. She narrated: “The Messenger of Allāh ﷺ never prayed ‘Ishā’ and then visited me except that he prayed four Rak’ahs or six Rak’ahs. And once, it rained at night, so we laid out a leather mat for him (to pray on). And I saw a hole in it which was allowing the water to flow over it, and I never saw him protect himself against the earth with his clothes.” (Daţf)

Chapters On The Voluntary Night Prayers

Chapter 17. The Abrogation Of The (Obligation Of) Night Prayer And Facilitation (Of Choice) Regarding It

1304. It was reported from ‘Ikrimah, from Ibn ‘Abbās who said regarding Al-Muzzammil: “Stand (to pray) all night, except a little - Half of it”.[1] “It was abrogated by the Verse which states: ‘He knows that you are unable to pray the whole night, so He has turned to you (in mercy). Therefore recite what is easy for you of the Qur’ān.’[2] And the meaning of... Nāshi’atal-lail[3] is: ‘the first of it

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(the night),' for they used to pray in the early part of the night. (Meaning) it is more appropriate that you fulfill what Allāh has made obligatory on you regarding the night prayer, for at the time he sleeps a person does not know when he will arise. And... 

(Aqwamu qila,[1] means, ‘...it is better for you in understanding the Qur’ān.’ And: ‘Verily, there is for you during the day Sabhan Tawilah’[2] (means) plenty of leisure time.” (Hasan)

Chapter 18. The (Voluntary) Night Prayer

1306. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “The Shaitān ties three knots on the back of your heads when one of you goes to sleep. He blows (an incantation) on every knot, (saying): ‘You have a long night, so sleep (through it.’) So if the person

wakes up and remembers Allāh, one knot is untied. And if he performs Wūdū', another knot is untied. And if he prays, another knot is untied, and he arises (in the morning) energetic and having a good temperament. Otherwise, he arises with a bad temperament, feeling lazy.” (Ṣaḥīḥ)

Comments:
The how of these matters are not known, as it is a matter of the unseen.

1307. ʿAishah said: “Never leave the night prayer, for the Messenger of Allāh ﷺ would never leave it. And if he were sick, or felt tired, he would pray sitting down.” (Ṣaḥīḥ)

1308. Ābu Hurairah narrated that the Messenger of Allāh ﷺ said: “May Allāh have mercy on a man who stood up to pray at night, and woke his wife up, and if she did not (wake up), he sprinkled water on her face (to wake her). May Allāh have mercy on a woman who stood up to pray at night, and woke her husband up, and if he did not (wake up), she sprinkled water on his face (to wake him).” (Hāsān)
This is a reflection of Allāh’s order: ‘Help one another to righteousness and piety’ (Al-Mā’idah 5:2). We learn from this Ḥadīth, that exhorting and urging kinsmen and friends to do deeds of virtue and charity is something commendable.

1309. It was reported that Abū Sa’eed and Abū Hurairah both said that the Messenger of Allāh صلی الله علیه وآله وسلم said: “If a man wakes his wife up at night, and they both prayed, or they prayed two Rak‘ahs together, they will be written among those men and women who remember Allāh.”

Ibn Kathīr[1] did not narrate it in Marfu‘ form nor did he mention Abū Hurairah, making it a statement of Abū Sa’eed. (Da‘īf)

Abū Dāwud said: Ibn Mahdi reported it from Sufyān, he said: “I think he mentioned Abū Hurairah.”

Abū Dāwud said: The narration of Sufyān is Mawquf.[2]

[1] That is Muhammad bin Kathīr, one of the two that the author narrated it from, and this Ibn Kathīr narrated it from Sufyān.

[2] The second narration, which the author heard from Muhammad bin Hātim is the version that is Marfu‘, meaning, attributed to the Prophet صلی الله علیه وآله وسلم. The discussion before this is to indicate that those who narrated it from Sufyān, did not include that it was a statement of the Prophet صلی الله علیه وآله وسلم.
Chapter (...) Feeling Sleepy During The Prayer

1310. 'Aishah, the wife of the Prophet ﷺ, narrated that the Prophet ﷺ said: “If one of you yawns during the prayer, let him lie down until his sleep leaves him. For one of you might pray while he is sleepy, and intend to seek forgiveness but instead curse himself!” (Sahih)

1311. Abû Hurairah narrated that the Messenger of Allah ﷺ said: “If one of you stands up to pray at night, and finds the Qur’ân difficult (to recite), such that he does not know what he is saying, then let him lie down (and stop praying).” (Sahih)

1312. Anas narrated that the Messenger of Allah ﷺ once entered the Masjid and saw a rope tied between two pillars. He said: “What is this rope?” He was told: “O Messenger of Allah! This is for Hamnah bint Jahsh: when she prays
and becomes tired, she holds on to it (for support).” So the Messenger of Allah ﷺ said: “Let her pray as much as she can, and when she gets tired, let her sit down.”

Ziyād (one of the narrators) said (in his version): “He asked: ‘What is this?’ They replied: ‘This is for Zainab; when she prays and gets tired or feels lethargic, she holds on to it.’ So he replied: ‘Untie it; let one of you pray according to his enthusiasm. If he gets tired or feels lethargic, let him sit.’” (Ṣaḥīḥ)

Comments:
1. Women may also perform voluntary prayers in the Masjid provided that they observe proper Hijāb.
2. Devotional worship with moderation is best.

Chapter 19. Whoever Slept Through His Portion (Routine Of The Night Prayer)[1]

1313. ʿUmar bin Al-Khattāb said that the Messenger of Allah ﷺ said: “Whoever slept through his portion, of recitation during the voluntary night prayer or a part of it, and prayed it between the Fajr and Zuhr prayer, it will be written for him as if he had prayed it at night.” (Ṣaḥīḥ)

[1] Meaning, the portion of Qurʾān he or she is accustomed to reciting during the voluntary night prayer.
Chapter 20. Whoever Intended To Pray But Slept

It was reported from Sa‘eed bin Jubair, from a man that he was pleased with, that ‘Aishah, the wife of the Prophet, informed him that the Messenger of Allah said: “No man has a (habit of regular) prayer at night, and sleep gets the better of him, except that the reward of the prayer will be written for him, and his sleep will be charity for him.” (Sahih)

Comments:
This Hadith is yet another proof of Allāh’s profuse bounty and abundant grace for His righteous and pious slaves.

Chapter 21. What Part Of The Night Is Best (For Prayer)?

Abū Hurairah reported that the Messenger of Allāh said: “Every night, when only a third of the might remains, Our Lord, Exalted and Blessed is He, descends to the skies of the earth (the lower skies). He says: ‘Who is there that is calling to Me, that I...” (Sahih)
may respond to him? Who is asking Me, that I may give him? Who is seeking My forgiveness, that I may forgive him?” (Sahih)

Comments:
1. The latter part of night is best for voluntary prayer and supplication.
2. The people of knowledge of Ahl As-Sunnah wal-Jama’ah say that Hadiths describing Allah are narrated as they are, and believed in, without saying how or like, and without denying them or giving interpretations that strip their meanings.

Chapter 22. The Time That The Prophet Would Pray At Night

1316. It was reported from Hishām bin ‘Urwah, from his father, from ‘Aishah, that she said: “Allah, the Mighty and Sublime, would awake the Messenger of Allah at night, such that Sa’ādat (pre-dawn) would not come except that he had completed his portion.”[1] (DA’īf)

Comments:
Whatever good act one is able to perform, it is by Allah’s will, grace and bounty. Success to do good works is granted by Allah alone. Hence, one should always supplicate to Allah and implore Him to grant success.

1317. It was reported from Masrūq that he said: “I asked ‘Aishah about the (night) prayer of the Messenger of Allah, and said: ‘At what time would he pray?’ She said: ‘When he would hear the rooster, he would stand up and pray.’” (Sahih)

318. It was reported from Abū Salamah, from 'Aishah that she said: “When he was with me, dawn would always find him — meaning the Prophet ﷺ — sleeping.” (Ṣaḥḥ)  

1319. Hudhaifah narrated: “Whenever something troubled the Prophet ﷺ, he would pray.” (Da'y)  

Comments: These narrations demonstrate that he often would perform the voluntary prayer late at night, close to dawn.

1320. Rabī'ah bin Ka'b Al-Aslāmī said: “I would spend the night with the Messenger of Allāh ﷺ, and would spend the night at the door of the Prophet ﷺ.” Muslim recorded similar to the version of the author, and versions similar to all of these were recorded by Aḥmad.

[1] See An-Nasā‘ī no. 1619: “I used to stay over night at the Prophet's ﷺ apartment” and with further explanation according to At-Tirmidhī no. 3416; “I would spend the night at the door of the Prophet ﷺ.”
would bring him his water for ablution, and (take care of) his needs. Once he said: ‘Ask me (what you desire).’ I said: ‘Your companionship in Paradise.’ He said: ‘Anything else besides that?’ I said: ‘No, this is it.’ So he said: ‘Then help me with your (request) by plentiful prostrations.’” (Sahih)

Comments:
That is, I will intercede for you with Allâh to grant your wish, but you should worship much and prostrate much.

1321. It was reported from Sa’eed, from Qatadah, from Anas bin Mâlik, regarding the Verse: “Their sides forsake their beds; to invoke their Lord in fear and hope, and they spend (in charity in Allah’s Cause) out of what We have bestowed on them.” He said: “They used to stay awake between Maghrib and ‘Ishâ’, praying.” He (Qatadah) said: “And Al-Hasan said: ‘(It refers to) the night prayer.’” (Sahih)


1322. (Another chain) from Sa’eed, from Qatadah, from Anas bin Mâlik, regarding the Verse: “They used to sleep but little by night”. He said: “They would pray between Maghrib and ‘Ishâ’.” Yahyâ (one of the narrators)

added: “And the same for: Their sides forsake...” (Da'if)

Comment:
This verse exhorts Believers to perform late-night voluntary prayer (Qiyam-ul-Lail) as well as provides extended time to do that. That is, voluntary prayer performed between Maghrib and 'Ishâ', as the Companions did, is as good as late-night prayer.

Chapter 23. Starting The Night Prayer With Two Rak'ahs

1323. Sulaimân bin Hayyân reported from Hishâm bin Hassân, from Ibn Sirîn, from Abû Hurairah, that he said: “The Messenger of Allâh said: ‘If one of you stands up (to pray) at night, let him pray two brief Rak'ahs.’” (Sahih)

1324. (Another chain) from Ayyûb, from Ibn Sirîn, from Abû Hurairah. He said: “If...” with its meaning (as no. 1323), but added: “Then let him lengthen as much as he wills after that.” (Sahih)

Abû Dâwud said: This Hadîth was reported by Ḥammâd bin Salamah and Zuhair bin Mu'âwiyah, as well as a group of others, from Hishâm, and they narrated it in Mawqûf form from Abû Hurairah. And similarly, Ayyûb and Ibn 'Awîn reported it, and they narrated it in Mawqûf form from Abû Hurairah. Ibn 'Awîn reported it from Muḥammad, he said: “They should be brief.”
Comments:
It is recommended to begin one's late-night voluntary prayers with a short two Rak'ah prayer.

1325. ‘Abdullâh bin Hubshû Al-Khath‘âmi narrated that the Prophet ﷺ was asked: “Which action is the best?” He replied: “Standing (in prayer) for a long time.” (Hasan)

Comments:
Such prayer should, however, be preceded by a light two Rak‘ah prayer.

Chapter 24. The (Voluntary) Night Pray Is Performed In Units Of Two

1326. ‘Abdullâh bin ‘Umar narrated that a man asked the Messenger of Allâh ﷺ about the night prayer. The Messenger of Allâh ﷺ replied: “The night prayer is (in units of) two. When one of you fears that dawn will come, he should pray one Rak‘ah in order to make his prayer an odd (number).” (Sahih)

Chapter 25. Raising One's Voice With The Recitation During The Night Prayer

1327. It was reported from Ibn ‘Abbâs, that he said: “The Prophet ﷺ said:...” (Corresponding to the hadith text is not provided.)
would recite (in the night prayer) in such a way that someone who was in the inner room could hear him while he prayed in his house.” (Hasan)

1328. It was reported from Abū Khalid Al-Walibi, from Abū Hurairah, that he said: “The Prophet would occasionally raise his voice, and occasionally lower it during his recitation at night.” (Hasan)
Abū Dawud said: Abū Khalid Al-Walibi’s name is Hurmuz.

1329. It was reported from Hammād, from Thābit Al-Bunānî, from the Prophet; (and another chain) from Hammād bin Salamah, from Thābit Al-Bunānî, from ‘Abdullāh bin Rabāh, from Abū Qatādah, that one night, the Prophet went out, and passed by Abū Bakr while he was praying in a low voice. And he passed by ‘Umar, who was praying in a loud voice. When they met with the Prophet, he said: “O Abū Bakr! I passed by you while you were praying, (reciting) in a low voice.” He replied: “The One who I was talking to in private heard me, O
Messenger of Allāh.” And he said to ‘Umar: “I passed by you while you were praying, raising your voice.” He replied: “O Messenger of Allāh! I (intend to) awake the one who is dozing, and drive away the Shaitān.”

Al-Hasan (one of the narrators) added: “The Prophet then said: ‘O Abū Bakr, raise your voice a little,’ and he said to ‘Umar: ‘Lower your voice a little.’” (Ḥasan)

Comments:

The best way to invoke Allāh’s blessings and drive away the accursed devil, and keep safe from his evil machinations, is performance of Ṣalāh and recitation of the Qur’ān.

1330. It was reported from Abū Salamah, from Abū Hurairah, from the Prophet, with this narration (similar to no. 1329), but he did not mention: “So he said to Abū Bakr: ‘Raise your voice a little.’” Nor his saying to ‘Umar: “Lower your voice a little.”

And he added: “I heard you (too) O Bilāl, while you were reciting from this Sūrah, and from this Sūrah.” He replied: “Beautiful Speech; Allāh combines parts of it with other parts.” So the Prophet said: “All of you have acted correctly.” (Ḥasan)

1331. It was reported from ‘Aishah, that once a person prayed at night, and recited the Qur’ān
with a loud voice. The next morning, the Messenger of Allâh ﷺ said: “May Allâh have mercy on so-and-so, how many Verses he has reminded me of last night that I had been caused to forget!” (Sâhid)

Abû Dâwûd said: Hârûn An-Nahwî reported it from Hâmmâd bin Salamah, that it was in Sûrat Al ‘Îmân the phrase: And many a Prophet...[1]

1332. Abû Sa’eed narrated: “The Messenger of Allâh ﷺ once perform I’tikâf in the Mâsid, and heard them reciting out loud. He raised the curtain, and said: ‘Verily each one of you is talking privately to his Lord, so let not any one of you disturb another, and let not any one of you raise his voice over the voice of another while reciting’ or he said: “while praying.” (Sâhid)

Comments:
One should not, while reciting Qur’an, raise one’s voice to such a high pitch as to disturb others praying or reciting the Qur’an. One should be considerate and have regard for others, too.

1333. It was reported from ‘Uqbah bin ‘Âmir Al-Juhani, who said: “The Messenger of Allâh ﷺ said: ‘The one who recites the Qur’an loudly is like the one who gives
charity openly, and the one who recites silently is like the one who gives charity secretly.” (Hasan)

Comments:
Divine reward for a deed of virtue depends on the intent of the doer. If the purpose of loud recitation of the Qur'an is to exhort and awaken interest in others, it is an act permissible and deserving of reward or else, not.

Chapter 26. On The Night Prayer

1334. It was reported from Al-Qasim bin Muhammad, from 'Aishah, that she said: “The Messenger of Allah would pray ten Rak'ahs at night, and make it odd (Witr) by praying one Sajdah (Rak'ah). Then he would pray two Rak'ahs of Fajr,[1] thus making it thirteen Rak'ahs.” (Sahih)

Comments:
Some narrations list the two Sunnah Rak'ahs of the Fajr prayer under the late-night prayer, the reason being that they were said early, after the Witr prayer. This makes the total number of Rak'ahs thirteen. See number 1339 as well.

1335. It was reported from Malik, from Ibn Shihab, from 'Urwah bin Az-Zubair, from 'Aishah, the wife of the Prophet, that the Messenger of Allah would pray eleven Rak'ahs at night, making

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[1] These are the two Sunnah Rak'ahs before the obligatory prayer.
one of them the *Witr*. When he would complete them, he would lie down on his right side. (*Sahîh*)

1336. It was reported from Ibn Abî Dhi'ib and Al-Awzâ‘î, from Az-Zuhri, from ‘Urwah, from ‘Aishah, who said: “The Messenger of Allah, ﷺ would pray eleven *Rak’ahs* between when he was finished with the ‘Ishâʼ until the break of the dawn. He would say the *Taslim* after every two, and pray *Witr* with one. And he would remain in prostration, not raising his head, the amount of time that one of you takes to recite fifty verses. And when the *Mu’adh-dhin* become quiet from the first (call) of the *Fajr* prayer, he would stand up to pray two brief *Rak’ahs*, then lie down on his right side, until the *Mu’adh-dhin* would come to him.” (*Sahîh*)

1337. It was reported from Ibn Abî Dhi’ib, ‘Amr bin Al-Hârith, and Yûnus bin Yazid, that Ibn Shihâb informed them with his chain of narration, and its meaning (as (no. 1336)); and he said: “And he would pray the *Witr* as one *Rak’ah*. And he would prostrate the amount of time it takes one of you to recite fifty verses before raising his head. And when the *Mu’adh-dhin* would become quiet from (the first *Adhân*)
for) the Fajr prayer, and the dawn was clear..." and he quoted similar in meaning. Some of them narrated it with additions above the others.

(Sahih)

تخريج: أخرج مسلم، صلاة المسافرين، باب صلاة الليل وعدد ركعات النبي ﷺ في الليل

... إلخ، ح: 736 من حديث عبدالله بن وهب.

1338. It was reported from Wuhaib, that Hishâm bin ‘Urwah narrated, from his father, from ‘Aishah, that she said: “The Messenger of Allah ﷺ would pray thirteen Rak'ahs at night, and pray the Witr with five of them. He would not sit during any of these five until he sat in the last one, then he would say the Taslim.”

(Sahih)

Abu Dawud said: Ibn Numair reported it from Hishâm similarly.

تخريج: أخرج مسلم، صلاة المسافرين، باب صلاة الليل وعدد ركعات النبي ﷺ في الليل

... إلخ، ح: 737 من حديث هشام بن عروة به.

1339. Malik reported from Hishâm bin ‘Urwah, from his father, from ‘Aishah, that she said: “The Messenger of Allah ﷺ would pray thirteen Rak'ahs during the night, then, when he heard the call for the morning (prayer), he would pray two light Rak'ahs.”

(Sahih)

تخريج: أخرج البخاري، البهجة، باب ما بقرأ في ركن التفجر، ح: 170 من حديث مالك به وهو في الموطأ (بيحي): 1/121.

Comments:

This Hadith adds the first two Rak'ahs, which the Messenger of Allah ﷺ used to say before he began his late-night prayer, to the eleven Rak'ahs, making a total of thirteen Rak'ahs.

1340. It was reported from Abu Salamah, from ‘Aishah, that the Prophet of Allah ﷺ would pray

... إلخ... ﷺ مسلم بن إبراهيم قالا: حَدَّثَنا أبَا...
thirteen *Rak'ahs* during the night. He would pray eight *Rak'ahs*, then pray *Witr* as one *Rak'ah*, then pray (one narrator added: after the *Witr*) two *Rak'ahs* sitting down — when he desired to go into *Ruku*'. He would stand up to go into *Ruku*'. And he would pray between the *Adhan* and *Iqamah* of *Fajr* two *Rak'ahs*.” (ṣaḥīḥ)

**Tafsīr:** Aḥrār Mūsāl, Sunna of the Ṣafarīn, Han of the night and a number of prayers of the Ḥabīb in the night.

**1341.** Sa'eed bīn Abī Sa'eed Al-Maqbūrī reported from Abū Salamah bīn 'Abdūr-Rahmān that he informed him that he asked 'Āishah, the wife of the Prophet ﷺ: “How was his (ﷺ) prayer during Ramaḍān?” She replied: “The Messenger of Allāh ﷺ would never pray more than eleven *Rak'ahs*, during Ramaḍān or outside of Ramaḍān. He would pray four (*Rak'ahs*) — and do not ask how beautiful and long they were! And then he would pray four (*Rak'ahs*) — and do not ask how beautiful and long they were! Then he would pray three.” 'Āishah also said that she asked him: “O Messenger of Allāh! Do you sleep before praying the *Witr*?” He said: “O 'Āishah! My eyes sleep, and my heart does not sleep.” (ṣaḥīḥ)

**Tafsīr:** Aḥrār Al-Buḥārī, the Ṣafarīn, Ṣafarīn of the night in Ramaḍān and other, Ṣafarīn, Ṣafarīn of the night and a number of prayers of the Ḥabīb in the night.

**Comments:**
1. According to some narrations, the Messenger of Allāh ﷺ performed his late-
night prayer in sets of two *Rak'ahs*. Narrations vary as to how the Messenger of Allāh ﷺ said his late-night prayer. According to some narrations, he would perform them in sets of four *Rak'ahs* sometimes.

1342. It was reported from Qatādah, from Zurārah bin Awfā, from Sa'd bin Hishām, who said: "I divorced my wife, and then came to Al-Madinah in order to sell some property I had there, (all of this) so that I could buy some weapons and fight (in the Cause of Allāh). I met some Companions of the Prophet ﷺ, and they said: 'A group of six of us also intended to do this, but the Prophet of Allāh ﷺ forbade us, and said: ‘Indeed, you have in the conduct of the Messenger of Allāh ﷺ a good example to follow.’" So I went to Ibn 'Abbās, and asked him about the *Witr* of the Prophet ﷺ. He said: ‘I will direct you to the one who is the most knowledgeable regarding the *Witr* of the Messenger of Allāh ﷺ: Go to ‘Aishah.' So I came to her, asking Hakim bin Aflah to come with me, but he (initially) refused, so I pleaded with him, so he went with me. We both asked permission to visit her. She said: ‘Who is it?’ He replied: ‘Hakim bin Aflah.’ She asked: ‘Who is with you?’ He replied: ‘Sa’d bin Hishām.’ She asked, ‘Hishām, the son of ‘Āmir, who was killed (during the battle) on the Day of Uhud?’ I replied: ‘Yes.’ She said: ‘What a great man ‘Āmir was!’ I said: ‘O Mother of the Believers!
Tell me about the manners of the Messenger of Allāh ﺔ ﺔ. She said: ‘Do you not read the Qur’ān? For the manners of the Messenger of Allāh ﺔ ﺔ was the Qur’ān.’

So I said: ‘Tell me about (his) praying at night.’ She replied: ‘Do you not recite: O you wrapped in a garment[1]? I said: ‘Yes.’ She said: ‘When the first part of this Sūrah was revealed, the Companions of the Messenger of Allāh ﺔ ﺔ stood (in prayer) until their feet cracked, and its ending was delayed in the heavens for twelve months. Then its ending was revealed, and so the night prayer became voluntary after it had been obligatory.’

“I said: ‘Tell me about the Witr of the Prophet ﺔ ﺔ.’ She replied: ‘He would pray Witr with eight Rak‘ahs, sitting down only in the last of them. Then he would stand and pray one Rak‘ah. He would only sit in the eighth and ninth Rak‘ah, and he would not say the Taslim except in the ninth. Then he would pray two Rak‘ahs while he was sitting down. So this makes a total of eleven Rak‘ahs, O my son.

“When he became old, and gained weight, he would pray Witr with seven Rak‘ahs, sitting down only in the sixth and seventh Rak‘ah, and he would not say the Taslim except in the seventh. Then he would pray two Rak‘ahs while sitting down, thus making it nine Rak‘ahs, O my son. And never did the Messenger of Allāh ﺔ ﺔ stand the entire night

in prayer until the morning, and never did he recite the (entire) Qur‘ān in one night, and never did he fast an entire month except for Ramadān. And whenever he prayed any prayer, he would make a habit of it. And if sleep got the better of him at night, he would pray twelve Rak‘ahs during the day.’

“I then returned to Ibn ‘Abbās, and narrated to him (what she had told me). He said: ‘By Allāh, this is the Hadith (that I wanted to hear), and if I were only speaking with her, I would go to her so that I could hear it verbally from her.’ So I said: ‘If I knew that you were not speaking to her, I would not have narrated this to you!’” (Sahih)

Comments:

Late-night prayer may also be performed as eight Rak‘ahs, with no Tashahhud in between.

1343. (Another chain) from Qatadah, with his narration similarly (as no. 1342). He said: “He (ﷺ) would pray eight Rak‘ahs, sitting down only in the last Rak‘ah; for he would sit down (in that Rak‘ah) remembering Allāh, then he would pray (to Allāh), then he would say the Taslim such that we could hear it. Then he would pray two Rak‘ahs while he was sitting — after he had said the Taslim — then he would pray one Rak‘ah. So this is a total of eleven Rak‘ahs, O my son. When the Messenger of Allāh ﷺ grew older,
and gained weight, he prayed the *Witr* with seven *Rak'ahs*, and then he would pray two *Rak'ahs* while sitting down — after he had said the *Taslim*..." narrating the rest of its meaning up to "verbally from her." (Ṣaḥīḥ)

1344. (Another chain similar in narration to no. 1342) and the narrator also added: "And he would pray the *Taslim* such that we heard it." (Ṣaḥīḥ)

1345. (Another chain similar in narration to no. 1342) and the narrator said: "And he would say a *Taslim* that we could heard." (Ṣaḥīḥ)

1346. It was reported from Ibn Abī 'Adī, from Bahz bin Ḥakīm, that Zurārah bin Awfā narrated to them, that 'Āishah was asked about the Messenger of Allāh’s prayer in the middle of the night. She replied: "He would pray the *Ishā* prayer in congregation, then return to his family and pray four *Rak'ahs*. Then he would lie down in his bed and sleep.

"His water, that he would use for purification, would be close to his head, covered up, and his *Siwāk* would be ready. So when Allāh would cause him to wake up at the hour that He willed at night, he would use the *Siwāk* and perform
the *Wudū’*. Then he would stand up in his prayer place and pray eight *Rak'ahs*, reciting the Mother of the Book (*Al-Fātīlah*) and a *Sūrah* of the Qur'ān, and whatever else Allāh willed him to recite. And he would not sit down in any of these (*Rak'ahs*) except for the eighth one, and he would not say the *Taslīm* (in this one), but he would recite in the ninth *Rak'ah*, then sit down, and pray to Allāh with whatever he wished to pray, and he would ask Him and plead to Him. He would then say one *Taslīm* energetically — the people of the house might awake due to its strength!

Then he would recite the Mother of the Book while he was sitting down, and go into *Rukū‘* from a sitting posture, and then recite in the second (*Rak'ah*), going into *Rukū‘* and prostration from a sitting posture. Then he would pray with whatever Allāh willed him to pray, then he would say the *Taslīm* and leave (the prayer place).

“*This continued to be the prayer of the Messenger of Allāh  until he gained weight. Thereafter, he reduced from the nine *Rak'ahs* two *Rak'ahs*, and thus he would pray six (*Rak'ahs*) and then the seventh, and then the two *Rak'ahs* while he was sitting down. And this continued until his soul was taken, may Allāh bless him and send His peace upon him.*” (*Sahih*)
1347. (Another chain) from Yazīd bin Hārūn, that Bahz bin Ḥakīm informed them. He mentioned this Ḥadīth (similar to no. 1346) with his chain of narration. He (ṣahīḥ) said: “He would pray ‘Ishā’, then lie down in his bed...” He did not mention the four Rak‘āhs. And he continued citing it, and he said in it: “And he would pray eight Rak‘āhs, making the length of their recitations, bowings, and prostrations equivalent, and not sitting down in any of them except for the eight one. In that one, he would sit, then stand up without saying the Taslim, and pray one Rak‘āh, thus making (the prayer) odd (Wi‘d). Then he would say the Taslim, raising his voice with it, so much so that he would wake us up.” And he narrated the rest in meaning. (Ṣahīḥ)

1348. (Another chain) from Marwān, meaning Ibn Mu‘āwiyyah, from Bahz who reported that Zurārah Ibn Awhā narrated to them from ‘Aishah, the Mother of the Believers, that she was asked about the prayer of the Messenger of Allāh ﷺ. So she said: “He would lead the people in the ‘Ishā’ prayer, then return to his family and pray four (Rak‘āhs). Then he would lie down in his bed...”

Then he quoted the narration (similar to no. 1346) in its entirety. But he did not mention that he made the length of their recitations, bowings, and prostrations equivalent, nor did he
mention about the *Taslim*: "So much so that he would wake us up." (*Sahih*)

**Comments:**

The preserved narrations mention two *Rak'ahs*, as preceded, rather than four.

1349. (Another chain) from Bahz bin Ḥakīm, from Zurārah bin Awfā, from Sa’d bin Hishām, from ‘Āishah, with this *Hadīth*, but not in as complete form. (*Sahih*)

1350. It was reported from Abū Salamah bin ‘Abdur-Rahmān, from ‘Āishah, that the Messenger of Allāh ﷺ would pray thirteen *Rak'ahs* at night, making seven of them the *Witr*, and he would pray two *Rak'ahs* while sitting down. And he would pray the two *Rak'ahs* of *Fajr* between the *Adhān* and *Iqāmah*. (*Hasan*)

1351. It was reported from ‘Alqamah bin Waqqās, from ‘Āishah that the Messenger of Allāh ﷺ used to perform *Witr* with nine *Rak'ahs*, then later on he would perform *Witr* with seven *Rak'ah*. And he would pray two *Rak'ahs* after *Witr* while sitting down, reciting (the Qur’ān) in them. When he wished to go into *Rukā‘*, he would stand up and go into *Rukā‘*, then prostrate. (*Sahih*)

Abū Dāwud said: Khālid bin
'Abdulläh Al-Wâsiti reported both of these narrations from Muhammad bin 'Amr similarly. He said in it: “Alqamah bin Waqqâs said: ’O mother, how did he (ﷺ) used to pray the two Rak'ahs?’ and he mentioned its meaning.

1352. It was reported from Al-Hasan, from Sa'd bin Hishâm, that he said: “I went to Al-Madinah, and visited 'Aishah and asked her: ‘Inform me about the prayer of the Messenger of Allah ﷺ.’ She said: ‘The Messenger of Allah ﷺ would lead the people in the 'Isha' prayer, then lie down in his bed and sleep. In the middle of the night, he would wake up for his needs, and (go to) his water for purification, and perform Wudû’. Then he would enter the Masjid and pray eight Rak'ahs — it appeared to me that he would make the recitation, the Rukû', and the prostration equal (in length).

"Then he would pray Witr with one Rak'ah, and then pray two Rak'ahs while sitting down. He would then lie on his side. And sometimes Bilal would come and inform him of the prayer (time), and he would take a nap, and sometimes I would doubt whether he had taken a nap or not, until Bilal would inform him of the prayer. And this was his prayer, until he became old and gained weight.’ Then she mentioned (his prayer after) he
had gained weight..." and he cited the Hadith. (Sahih)

1353. It was reported from Huṣain, from Habīb bin Abī Thābit, from Muhammad bin ‘Alī bin ‘Abdullāh bin ‘Abbās, from his father, from Ibn ‘Abbās; that he once slept over with the Prophet ﷺ, and saw him awake and use the Siwāk, then perform the Wudu’, all the while reciting: ‘Indeed, in the creation of the heavens and earth...’[1] until he completed the Sūrah.

“Then he stood up and prayed two Rak‘āhs, lengthening the recitation, Rūkā‘ and prostrations. Then he finished the prayers and went to sleep, until he snored. He then repeated this three times, thus praying six Rak‘āhs — every time he would use the Siwāk, then perform the Wudu’ and recite these Verses. Then he prayed Witr — ‘Uthmān (one of the narrators) said: “with three Rak‘āhs, then the Mu‘adh-dhin came and he left for the prayer...” — Ibn ‘Eisā (one of the narrators) said: “Then he prayed Witr and Bilāl came to him and informed him of the time for prayer, and this was when the dawn broke. So he prayed the two Rak‘āhs of Fajr and then left for the prayer...” — Then the two of them (the narrators) were in accord

regarding the rest of the narration: “He would say (while going to the Masjid): ‘Allāhumma’al fi qalbī nūrān waj’al fi lisānī nūrān waj’al fi samī′ nūrān, waj’al fi bašarī nūrān, waj’al khalīfī nūrān, wa amāmī nūrān, waj’al min fawqī nūrān, wa min tahtī nūrān. Allāhumma, wa a’zīm lī nūra (O Allāh! Enlighten my heart, and enlighten my tongue, and enlighten my seeing, and enlighten my hearing, and place light behind me, and in front of me, and place light above me and below me. O Allāh! Make my light great (and strong)).”’ (Sahih)

تخريج: [صحيح] تقدم: ۵۸ رواة مسلم، ح: ۱۹۱ من حيث محمد بن فضيل به.

1354. (Another chain) from Husain with similar (to no. 1313). He said: “Wa a’zīm lī nūra [Make my light great (and strong)].”

Abū Dawud said: And this is how Abū Khalid Ad-Dālānī said it regarding this: “From Ḥabīb.” And he said similary in this Hadith. And Salamah bin Kuhail said: “From Abī Rishdīn, from Ibn ‘Abbās.”

Comments:

It is also permissible to split up the late-night prayer into different parts.

1355. Al-Fadl bin ‘Abbās narrated: “I once spent the night at the Prophet’s house to see how he prayed. He stood up and performed Wuḍā’, then prayed two Rak‘ahs in which his standing was of the same length as his Rukū‘, and his Rukū‘ was the same length

[1] What is apparent is that he means that it does not contain the word: Allāhumma, in the version referred to with the chain of number 1354.
as his prostration. Then he slept, then awoke and performed Wūdū’ and used the Siwāk. He then recited five verses from (Sūrah) Al ‘Imrān: ‘Indeed, in the creation of the heavens and earth and in the changing of the night and day....’[1]

He continued doing so until he had prayed ten Rak‘ahs. He then stood up and prayed one Rak‘ah, making it his Witr. The caller (Mu‘adh-dhin) called out (the Adhān) at that time, so he stood up after the Mu‘adh-dhin had finished (the call) and prayed two quick Rak‘ahs. He then sat until he prayed the morning prayer.” (Da‘īf)

Abū Dāwūd said: I was not able to hear some of it from Ibn Bash-shār.[2]

**Comments:**

This Ḥadīth has preceded. (See no. 1353).

**1356.** Muḥammad bin Qais Al-Asadi reported from Al-Hakam bin ‘Utaibah, from Sa‘e’d bin Jubair, from Ibn ‘Abbās, who said: “I spent the night with my maternal aunt Maimūnah. The Messenger of Allāh returned in the evening and asked: ‘Has the boy prayed (‘Īsād’)?’ They said: ‘Yes.’ So he lied down until whatever Allāh willed of the night passed, then he stood up and performed Wūdū’ and...

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[2] That is, the one who narrated it to him, Muḥammad bin Bash-shār, he did not hear all of the exact wording of it from him.
prayed seven, or five Rak'ahs of
War — he did not say the Taslim
except in the last of them.”

Comments:
It is the duty of family elders, especially mothers, to inculcate in young
children the habit to say prayers regularly and punctually and do other deeds
of virtue. Moreover, the father or guardian should keep himself informed of
their conduct and occasionally make inquiries about them and their behavior.

1357. Shu'bah reported from Al-
Hakam, Sa'eed bin Jubair, from
Ibn 'Abbâs, who said: “I spent the
night in the house of my maternal
aunt Maimûnah bint Al-Hârith.
The Prophet  prayed 'Ishâ’, then
came (home) and prayed four
Rak'ahs, then slept. He then stood
up to pray, so I stood on his left.
He made me go around him and
placed me on his right side. He
prayed five Rak'ahs, then slept
until I could hear his heavy
breathing, or his snoring. Then he
stood up and prayed two Rak'ahs,
and then left to pray the morning
prayer.” (Sahih)

1358. Yahyâ bin ‘Abbâd reported
from Sa'eed bin Jubair, that Ibn
'Abbâs narrated to him —
regarding this incident (as in no.
1357) — he said: “He stood up to
pray in units of two Rak'ahs, until
he had prayed eight Rak'ahs. Then
he prayed the Witr with five
Rak'ahs, not sitting down in
between any of them.” (Sahih)
1359. Muḥammad bin Ja‘far bin Az-Zubair reported from ‘Urwah bin Az-Zubair, from ‘Aishah, she said: “The Messenger of Allâh ﷺ would pray thirteen Rak‘ahs including the two Rak‘ahs before Subh. He would pray six Rak‘ahs in units of two, and then he would pray the Witr, without sitting down in between any of them except during the last of them.” (Hasan)

1360. ‘Irāk bin Malik reported from ‘Urwah, from ‘Aishah, that she informed him that the Prophet ﷺ would pray thirteen Rak‘ahs at night, including the two Rak‘ahs of Fajr.” (Sahîh)

1361. ‘Irāk bin Malik reported from Abû Salamah, from ‘Aishah that the Messenger of Allâh ﷺ prayed ‘Ishâ‘, then prayed eight Rak‘ahs standing up, and two Rak‘ahs between the two calls (of Fajr) — and these two he would never leave.”

Ja‘far bin Musâfir (one of the narrators) said in his narration: “Two Rak‘ahs while sitting between the two calls.” Adding: “While sitting.” (Sahîh)
1362. ‘Abdullãh bin Abã Qais said: "I asked ‘Aishah: ‘How many Rak‘ahs would the Messenger of Allah perform Witr with?’ She said: ‘He would pray Witr with four and three; and with six and three; and with eight and three; and with ten and three. And he would never pray Witr with less than seven, nor with more than thirteen.” (Sahih)

Abû Dâwud said: Aḥmad bin Sâliḥ[1] added: “And he would not pray Witr with the two Rak‘ahs of Fajr.” I (‘Abdullãh bin Abã Qais) said: ‘What about War?’ She said: ‘He would not leave that.” And Aḥmad did not mention: “And six and three.”

1363. Al-Aswâd bin Yazîd narrated that he visited ‘Aîshah and asked her regarding the night prayer of Allah’s Messenger. She said: “He would pray thirteen Rak‘ahs at night, then he started praying eleven (instead) — leaving two Rak‘ahs. When the Prophet died, he used to pray nine Rak‘ahs, and his last prayer at night was the Witr.” (Sahih)

[1] That is, the author heard this narration from Aḥmad bin Sâliḥ and from Muḥammad bin Salâmah Al-Murâdî. The wording for no. 1362 is from Al-Murâdî, and these are the differences narrated by Aḥmad bin Sâliḥ.
1364. Kuraib, the freed slave of Ibn ‘Abbās, narrated that he asked Ibn ‘Abbās: “How did the Messenger of Allah used to pray at night?” He replied: “I once spent the night with him, when he was with Maimūnah. He slept until a third of the night had passed, or half of it, then he awoke. He went to a leather bag which had water in it and performed \( Wudū' \), and I performed \( Wudū' \) with him as well. He then stood up (to pray), so I stood next to him, on his left, but he placed me to his right. Then he placed his hand on my head, as if he were touching my ears in order to wake me up. He prayed two light \( Rak'ahs \), reciting the \textit{Umm Al-Qur'an (Al-Fatihah)} in each one, then he said the \textit{Taslim}. Then he prayed eleven \( Rak'ahs \), including \( Witr \), then slept. Then Bilāl came to him and said: ‘The prayer, 0 Messenger of Allah.’ Then he stood up and prayed two \( Rak'ahs \), then he led the people in (\textit{Fajr} prayer).” (\textit{Sahih})

1365. ‘Ikrimah bin Khālid reported from Ibn ‘Abbās that he said: “I spent the night with my aunt Maimūnah. The Prophet \( \S \) stood up to pray thirteen \( Rak'ahs \), including the two \( Rak'ahs \) of \textit{Fajr}. I estimated that he stood in every \( Rak'ah \) for the length of time it...
takes to recite ‘O you wrapped in garments.’”[1]

Nūh (one of the narrators) did not say: “including the two Rak‘ahs of Fajr.” (Sahih)

**Note:** Corrected text from the original English translation.

**Translation:**

1366. Zaid bin Khālid Al-Juhānī said: (I said to myself:) “I will carefully watch the prayer of the Messenger of Allāh ﷺ tonight.” He then said: “So I slept on his doorstep — or — his doorway. The Messenger of Allāh ﷺ prayed two light Rak‘ahs, then he prayed two Rak‘ahs which were very, very long, then he prayed two Rak‘ahs which were shorter than the two he had prayed before them, then he prayed two Rak‘ahs which were shorter than the two he had prayed, then he prayed two Rak‘ahs which were shorter than the two he had prayed, then he prayed two Rak‘ahs which were shorter than the two he had prayed, then he prayed two Rak‘ahs which were shorter than the two he had prayed. Then he prayed the Witr, thus making a total of thirteen Rak‘ahs.” (Sahih)

**Note:** Corrected text from the original English translation.
family were sleeping lengthwise. The Messenger of Allāh ﷺ slept for half the night, or a little bit before or after it. He then woke up and rubbed the sleep off from his face. He then recited the last ten Verses of Sūrat Āl 'Imrān, and stood up to a leather container of water that was hanging (from the wall), and performed Wudū’ in a perfect manner. Then he stood up to pray. So I, too, stood up and did what he had done (performed Wudū’), then stood next to him.

The Messenger of Allāh ﷺ placed his right hand on my head, and started tugging my ear. He prayed two Rak‘ahs, then two Rak‘ahs, then another two, then another two, then another two, then another two.” — Al-Qa‘nabī (one of the narrators) said: “six times.” — Then he prayed the Witr, and lied down again, until the Mu‘adhdhin came. He then stood up and prayed two light Rak‘ahs, then went out and prayed the morning prayer.” (Sahih)

Chapter 27. The Command To Pray It Moderately

1368. It was reported from Abū Salamah, from ʿĀishah that the Messenger of Allāh ﷺ said: “Take upon yourselves only as much of deeds as you can manage, for Allāh does not become weary until you become weary. And the most beloved deed to Allāh is that which
is practised constant by, even if it be little.” And ‘Āishah added: “And whenever he (ﷺ) did any deed, he would take it as a habit.”

(Sahih)

1369. Hishām bin ‘Urwah narrated from his father, from ‘Āishah that the Prophet ﷺ sent for ‘Uthmān bin Maz‘ūn. When he came, he said: “O ‘Uthmān, have you turned away from my Sunnah?” He said: “No, by Allah, O Messenger of Allah, for it is your Sunnah that I seek!” So he said: “Then I sleep and pray, and fast and break my fast, and marry women. So have the Taqwa of Allah O ‘Uthmān! For your family has rights over you, and your guests have rights over you, and your (body) has rights over you. So fast, and break your fast, and pray, and sleep (as well).”

(Hasan)

Comments:

Too much devotional worship that exhausts and ultimately destroys one’s health, and results in shunning required worldly pursuits, is contrary to the Sunnah. In fact, it is like the monasticism practiced by Christians, and it is forbidden in Islam.

1370. ‘Alqamah said: “I asked ‘Āishah: ‘How were the deeds of the Messenger of Allah ﷺ? Did he used to set aside some days (for extra worship)?’ She said: ‘No, for all his actions were constant (and habitual). And who among you is
capable of what the Messenger of Allah ﷺ is capable of?” (Sahih)

الآيام؟ قالت: لا، كان [كل] عملٍ ديمة، وأنتَ مَن يَسْتَطِيعُ ما كان رسول الله ﷺ يَسْتَطِيعُ؟

تخريج: أخرجه البخاري، الرافعي، باب القصد والمداومة على العمل، ح: 466 ومسلم، صلاة المسافرين، باب فضيلة العمل الدائم من قيام الليل وغيره . إلخ، ح: 783 من حديث جرير بن عبدالرحمن به.

Comments:
Doing a devotional act of worship persistently and abidingly is the real worship. Obviously, it is not possible unless it is done with moderation, shunning both laxity and excess.
Chapter 1. Regarding Standing (In Voluntary Night Prayer) During The Month Of Ramadân

1371. (A number of narrators) reported that Ma’mar informed them — and Al-Hasan (one of the narrators) said in his narration: “And Malik bin Anas” — from Az-Zuhri, from Abū Salamah, from Abū Hurairah, who said: “The Messenger of Allah ﷺ would encourage them to pray (the night prayers) during Ramadan, without commanding them to do so. He would say: ‘Whoever stands (in prayer) during Ramadan, having faith and expecting his reward (from Allāh), he will have all his previous sins forgiven.’ So when the Messenger of Allah ﷺ passed away, the situation was the same. During the Khilāfah of Abū Bakr, may Allāh be pleased with him, and the early part of the Khilāfah of ’Umar, may Allāh be pleased with him, it also remained the same.” (Ṣaḥīḥ)

Abū Dawūd said: And this was reported by ‘Uqail, Yūnis, and Abū Uwais: “Whoever stood (in night prayer) during Ramadān.” While ‘Uqail reported: “Whoever fasted Ramadān and stood (in prayer) during it.”
Comments:
Voluntary night prayer during any time of the year is recommended and merits great rewards from Allah, even more so during Ramadan.

1372. It was reported from Sufyān, from Az-Zuhri, from Abū Salamah, from Abū Hurairah, conveying it from the Prophet ﷺ: “Whoever fasts during Ramadan, having faith and expecting his reward (from Allah), will have all his previous sins forgiven. And whoever stands in prayer on Lailat Al-Qadr (the Night of Decree), having faith and expecting his reward (from Allah) will have all his previous sins forgiven.” (Sahih)

Abū Dāwud: This is how it was reported by Yahyā bin Abī Kathir, from Abū Salamah, as well as Muhammad bin 'Amr from Abū Salamah.

1373. It was reported from ‘Urwah bin Az-Zubair, from ‘Aishah, the wife of the Prophet ﷺ that the Prophet ﷺ once prayed in the Masjid, and the people prayed behind him, following him in his prayer. Then he prayed the next night, and the number of people increased. Then they gathered together on the third night, but the Messenger of Allah ﷺ did not come out to them. When morning came, he (ﷺ) said: 'I saw what you
had done, and the only reason I did not come out to you is that I feared that it would become obligatory upon you. And this occurred in Ramadān.” (Sahih)

1374. It was reported from Abū Salamah bin ‘Abdur-Rahmān from ‘Aīshah, who said: “The people would pray in the Masjid in the month of Ramadān — each one praying separately. The Messenger of Allah asked me to place a mat (in the Masjid), and he prayed on it...” — narrating this incident. She said in it: “So he said: ‘O people! By Allah, I thank Him that I did not spend the night headless (asleep), nor was your position unknown to me...”’ (Hasan)

1375. Al-Walīd bin ‘Abdur-Rahmān narrated from Jubair bin Nufair, from Abū Dharr, who said: “We fasted with the Messenger of Allah the entire month of Ramadān, and he did not lead us (in night prayer) for any of it until only seven nights were left. He then led us (in prayer) until a third of the night had passed. When there were only six (nights left), he did not lead us. When there were only five (nights left), he led us until half the night had passed. I said: ‘O Messenger of Allah! Why do you not (lead us) in voluntary
prayer for the entire night?" He replied: ‘If a person prays with the Imam until he leaves, it will be counted as an entire night’s prayer for him.’ And when there were four (nights left) he did not stand (in prayer). When only three (nights) remained, he gathered his family and wives and the people, and led us (in prayer) until we thought that we would miss the Falāh.” He (the sub-narrator) said: “I said: ‘What is the Falāh?’ He (Abū Dharr) said: ‘The Sahūr (pre-dawn meal). — Then he did not lead us for the rest of the month.” (Ṣaḥīḥ)

1376. It was reported from Masrūq, from ‘Āishah that when the (last) ten (nights) came (of Ramdaån), the Prophet would spend the night awake, and tighten his Izār, and awake his family.” (Ṣaḥīḥ)

Abū Dāwūd said: (One of the narrator) Abū Ya’fūr’s name is ‘Abdur-Raḥmān ibn ‘Ubaid bin Nīstās.

1377. It was reported from Muslim bin Khālid, from Al-‘Alā’ bin ‘Abdur-Raḥmān, from his father, from Abū Hurairah, who said: “Once, the Messenger of Allah
came out to the Masjid during Ramadan, and saw a group of people praying in a corner of the Masjid. He asked: ‘Who are these people?’ He was told: ‘These are people who have not (memorized) any Qur’an, and so Ubayy bin Ka’b is praying, and they are praying with his prayer (behind him).’ So the Prophet ﷺ said: ‘They have acted correctly, and what a good thing they have done!’” (Hasan)

Abū Dāwūd said: This Hadith is not strong; Muslim bin Khālid is a weak narrator.

Chapter 2. Concerning Lailat Al-Qadr (The Night Of Decree)

1378. It was reported from ‘Āsim from Zirr, who said: “I asked Ubay bin Ka’b: ‘Inform us of Lailat Al-Qadr (the Night of Decree), for our companion was asked about it, and he said: ‘Whoever stands the whole year will catch it!’” He replied: ‘May Allāh have mercy on Abū ‘Abdur-Rahmān, for by Allāh he knows that it is in Ramadān’” — Musad-dad (one of the narrators) added: ‘“but he disliked that they should rely on it, or he liked that they not rely on it”’ — then they (the narrators) were in accord (in the rest of the narration): ‘“By Allāh! Indeed it is in Ramadān, on the twenty-seventh night” — and he didn’t say: ‘If Allāh wills.’ I asked him: ‘O Abū
Al-Mundhir! How do you know this? He replied: ‘By the sign that the Messenger of Allah has told us about it.”

I (‘Âsim) said to Zirr: “What sign?” He said: “The sun rises on the day after it like a shield, having no rays until it has risen.” (Sahih)

Comments:
1. Worship during Lailat Al-Qadr (the Night of Power) is better than that of a thousand nights.
2. It is only an indication that the previous night was the Night of Power. If one sees it, he should thank Allah for his good fortune, and if he did not, he should long, and try for it the next year.

1379. Muhammad bin Muslim Az-Zuhri reported from Damrah bin ‘Abdullâh bin Unais, from his father, who said: “I was once sitting in the gathering of Banû Salamah, and I was the youngest of them. They said, on the morning of the twenty-first day of Ramadân: ‘Who among us will ask the Messenger of Allah concerning the Night of Decree?’ So I left, and prayed the Maghrib prayer with the Messenger of Allah. I then stood by the door to his house. He passed by me and said: ‘Enter,’ so I entered. He was brought his dinner, but saw that I was not eating, due to its small quantity. When he had finished, he said: ‘Hand me my sandals,’ and he stood up, so I stood up with him. He said: ‘It is as if you have some matter (that you wish to discuss).’ I said: ‘Yes! A group of people from Banû Salamah sent me to ask you...”
concerning the Night of Decree.' He said: 'What night is this?' I said: 'The twenty-second.' He replied: 'It is this night,' then he returned and said: 'or the next one.'" Meaning the twenty-third.

(Hasan)

1380. Muhammad bin Ibrâhim reported from Ibn ‘Abdullãh bin Unais Al-Juhani, from his father, who said: "O Messenger of Allah! I have (a place) in the desert that I am at, and I pray there, by the grace of Allah. So command me one night on which I should return here to the Masjid." He said: "Come on the night of the twenty-third." So I said to his son: "What did your father used to do?" The son replied: "He would enter the Masjid after praying ‘Asr, and not leave it for any reason until he prayed Subh. So after he had prayed Subh, he would find his mount at the door of the Masjid, and ride it until he arrived at his place in the desert." (Hasan)

Comments:

There are only three Masjids in the world for which one may make a journey, with the intent to worship there for a higher reward. These are: Masjid Al-Haram in Makkah, the Prophet’s Masjid in Al-Madinah, and Masjid Al-Aqsa in Jerusalem.

1381. Ibn ‘Abbâs reported that the Prophet said: "Search for it (the Night of Decree) in the last ten nights of Ramaḍân; when nine..."
Pertaining To The Month ...

(nights) are left, and when seven are left, and when five are left.”

Comments:
The exact night of the Night of Power has been concealed, the purpose being to awaken in people a strong desire to worship as much, and, as often as possible, in a bid to get closer to Allah.

Chapter 3. Regarding Whoever Said That It Is The Twenty-First Night

1382. It was reported from Abū Salamah bin ‘Abdur-Rahmān, from Abū Sa‘eed Al-Khudri, who said: “The Messenger of Allah used to perform I’tikāf in the middle ten nights of Ramadan. One year, he performed this I’tikāf, then, on the twenty-first night — which was the night he usually left the I’tikāf — he said: ‘Whoever performed I’tikāf with me, let him also perform I’tikāf of the last ten nights. And I was shown this night, but then was caused to forget it. And I saw myself in a dream, prostrating in water and mud on the morning following it. So search for it in the last ten nights, and search for it on every odd night.’

Abū Sa‘eed said: “So it rained that night, and the Masjid’s roof was covered (with date-palm leaves), and (the rain water soaked the leaves and) it dripped. And with my own eyes, I saw the Prophet
with the traces of the water and mud on his forehead and nose, and this was on the morning following the twenty-first.” (Sahih)


1383. It was reported from Abū Nadrah, from Abū Sa‘e’d Al-Khudrī, who said: “The Messenger of Allah ﷺ said: ‘Search for it in the last ten of Ramadan. Search for it in the ninth, and the seventh, and the fifth.’”

He (Abū Nadrah) said: “I said: ‘O Abū Sa‘e’d! You know your numbers better than we do!’ He said: ‘Yes.’ So he said: ‘What (do you) mean: “...the ninth, and the seventh, and the fifth?”’ He replied: ‘When twenty-one (days) have gone, then the (night) that follows it is the ‘ninth’. And when twenty-three (days) have gone, then the (night) that follows it is the ‘seventh’. And when twenty-five days have gone, then the night that follows it is the ‘fifth.’” (Sahih)

Abū Dāwūd said: I don’t know, perhaps I did not hear some parts of this.

Chapter 4. Whoever Said It Was The Seventeenth Night

1384. Ibn Mas‘ūd said: “The Messenger of Allah ﷺ told us:
Pertaining To The Month ...

‘Seek it on the seventeenth night of Ramaḍān, and on the twenty-first night, and on the twenty-third night,’ then he remained quite.”

(Œaf)

Chapter 5. Whoever Said It Was Among The Last Seven Nights

1385. Ibn ‘Umar narrated that the Messenger of Allah ﷺ said: “Seek the Night of the Decree, eagerly, during the last seven (nights).”

(Šahiḥ)

Comments:

It is also a general statement. It speaks of several nights which include both odd and even numbers.

Chapter 6. Whoever Said It Was The Twenty-Seventh Night

1386. Mu‘āwiyyah bin Abī Sufyān narrated that the Prophet ﷺ said, regarding the Night of Decree: “The Night of Decree is the twenty-seventh night.”

(Hasan)

Comments:

[ Hassan] أخرجه البهقي: 2/31 من حديث أبي داود به وصحبه ابن حبان.

ح: 235 وله شهادة.
Comments:
Opinions vary, each person holding an opinion according to what he heard. Those who believe the Night of Power falls on the twenty-seventh of Ramadān are far more in number than others.

Chapter 7. Whoever Said It Was Throughout Ramadān

1387. It was reported from Mūsā bin ‘Uqbah, from Abū Ishāq, from Sa‘eed bin Jubair, from ‘Abdullāh bin ‘Umar, who said: “Once, I was listening when the Messenger of Allāh ﷺ was asked about the Night of Decree. He responded: ‘It is in all of Ramadān.’” (Dā‘f)
Abū Dāwud said: Sufyān and Shu‘bah reported it from Abū Ishāq in Mawqūf form from Ibn ‘Umar, they did not narrate it Marfū‘ to the Prophet ﷺ.

نَحْرُ: [إِسْتَنادِ ضَعِيفٍ] أُخْرِجَهُ البَيْهِقِيُّ: ١٤٨٧/٤٠٧ مِن حُدِيثِ سَعِيدٍ بْنِ أَبِي مُرْيِمِ بِهِ وَسَندَهُ ضَعِيفٌ * أَبُو إِسْحَاقُ عَنْهُ وَلِلْحَدِيثِ شَوَاهِدٌ عَنَّهُ عَنْ أَحْمَدٍ: ٥٣١، ٣٧٤، ٣٢٤ وَغَيرُهُ، لَكِنْهَا ضَعِيفَةُ.

Chapters Pertaining To The Recitation Of The Qur’ān, Its Divisions, And Its Recitation

Chapter 8. In How Many Days Should The Qur’ān Be Recited?

1388. It was reported from Abū Salamah, from ‘Abdullāh bin ‘Amr, that the Prophet ﷺ said: “Recite the Qur’ān in one month.” He responded: “I find myself (more)
energetic (than that).” The Prophet ﷺ said: “Recite it in twenty (days).” He responded: “I find myself (more) energetic (than that).” The Prophet ﷺ said: “Recite it in fifteen (days).” He responded: “I find myself (more) energetic (than that).” The Prophet ﷺ said: “Recite it in ten (days).” He responded: “I find myself (more) energetic (than that).” So he (ﷺ) said: “Recite it in seven (days), and do not do more than that.” (Sahih)

Abū Dāwūd said: The narration of Muslim (one of the narrators) is more complete.

Comments: One should not finish reciting the whole of the Qurʾān in less than a week. Reciting the whole of it in less than three days is disliked.

1389. It was reported from ‘Atā’ bin As-Sā‘ib, from his father, from ‘Abdullāh bin ‘Amr, who said: “The Messenger of Allāh ﷺ said to me: ‘Fast three days of every month, and recite the Qurʾān in one month.’ So he made it less for me, as I kept (asking) for less, until he said: ‘Fast one day, and leave fasting for one day...’”

‘Atā’ said: “We differed over what my father narrated. So some of us said: ‘Seven days,’ while others among us said: ‘Five.’” (Hasan)
1390. It was reported from Yazid bin ‘Abdullah, from ‘Abdullah bin ‘Amr, that he said: “O Messenger of Allah, in how many days should I recite the Qur’an?” He replied: “In one month.” I said: “I am capable of more!” — and Abū Mūsā repeated this statement[1] — and he made it less until he said: “Recite it in seven.” So he said: ‘I am capable of more!” But he said: “He who recites it in less than three (days) will not understand it.” (Sahih)

Comments:
The Qur’an should not just be recited or read. It should also be understood. Recitation, much or little, should be coupled with proper comprehension. One who merely reads it, will, no doubt, be rewarded for just reading the text but, none the less, the need to comprehend and grasp its meaning is obvious.

1391. It was reported from Khaithamah, from ‘Abdullah bin ‘Amr, who said: “The Messenger of Allah said to me: ‘Recite the Qur’an in one month.’ So I said: ‘But I find myself (more) energetic!’ So he said: ‘Recite it in three (days).’” (Sahih)

Abū ‘Ali said: I heard Abū Dāwūd saying: ‘I heard Aḥmad — meaning Ibn Ḥanbal — saying: “‘Eisā bin Shādhān is astute (Kaiysun).’”[2]

[1] That is, Muḥammad bin Al-Muthanna, from whom Abū Dāwūd heard the narration. And the meaning of “this statement” is: “I am capable of more than that.”

[2] That is, one of the narrators, and it is an endorsing description, and Abū ‘Ali is Al-Lu’lu’i who heard this text from Abū Dāwūd.
Chapter 9. The Division Of The Qur'an

1392. Ibn Al-Hād said: “Nafi' bin Jubair bin Mut'im asked me: ‘In how many days do you recite the Qur'an?’ I said: ‘I do not divide it into sections.’ So Nafi’ said: ‘Don’t say that you won’t divide it into sections, for the Messenger of Allah said: ‘I recited a portion (juz') of the Qur'an.’” He (Ibn Al-Hād) said: “I think that (Nafi') mentioned this on the authority of Al-Mughirah bin Shu'bah.” (Da'īf)

Comments: To recite the Qur'an in parts is an authentic tradition of the Messenger of Allah, ﷺ.

1393. It was reported from 'Uthmân bin 'Abdullâh bin Aws, from his grandfather — 'Abdullâh bin Sa'eed (one of the narrators)[1] — said in his narration: “Aws bin Hudhaifah” — that he said: “We arrived among the delegation of (the tribe of) Thaqîf that was sent to the Messenger of Allah ﷺ. So the allies stayed with Al-Mughirah bin Shu'bah, and the Messenger of Allah ﷺ hosted the Banu Mâlik in a tent of his.” — Musad-dad (one of the narrators) said: “And he[2]

[1] Abû Dâwûd narrated this with two chains, hence the discrepancies in the wording.
[2] Meaning, Musad-dad narrated it this way at the beginning, and “he” refers to Aws.
was part of the delegation that was sent by Thaqif to the Messenger of Allah ﷺ. — He said: “He used to come to us every night after ‘Isha’, and speak with us.” — ‘Abdullãh bin Sa’eed said: “Standing up for such a long time that he would alternate between his feet to rest them. And his primary topic (of discussion) was the treatment he had received from the Quraish. He said: ‘We were not equal, (nor have we forgotten) We were weak and oppressed’ — Musad-dad added: ‘in Makkah’ — ‘But when we came to Al-Madinah, the winds of war shifted between us and them: Sometimes they were on the upper-hand, and sometimes us.’ One night, he was delayed from coming to us at his usual time, so we said: ‘You have come to us later than usual tonight.’ He said: ‘My portion of the Qur’ãn overtook me, and I did not like that I should come until I had completed it.”

Aws said: “I asked the Companions of the Messenger of Allah ﷺ how they would divide the Qur’an. They said: ‘Three, and five, and seven, and nine, and eleven, and thirteen, and the section of the Mufãßal by itself.” (Da’îf)

Abû Dawud said: The narration of Abû Sa’eed is more complete.[1]


[1] Abû Sa’id is ‘Abdullãh bin Sa’id Al-Ashajj, whose variant wording was mentioned.
Comments:
There is an indication in this narration that the existing divisions of the Qur'an, date back to the first century of Islam.

1394. It was reported from Abū Al-'Ala' Yazīd bin 'Abdollāh bin Ash-Shikhkhīr, from 'Abdollāh (Ibn 'Amr), who said: “The Messenger of Allāh Ṣahīḥ said: ‘He who recites the Qur'ān in less than three (days) will not understand it.”’ (Ṣahīḥ)

1395. It was reported from Wahb bin Munabbīh, from 'Abdollāh bin 'Amr, that he asked the Prophet Ṣahīḥ how often should he complete the recitation of the Qur'ān. He Ṣahīḥ said: “In forty days,” then he said: “In a month,” then he said: “In twenty days,” then he said: “In fifteen,” then he said: “In ten,” then he said: “In seven,” and he did not say anything less than seven. (Ḥasan)

1396. It was reported from 'Alqamah and Al-Aswād, they both said: “A man came to Ibn Mas'ūd and said: ‘I recite the Muḥaṣṣāl (Sūrahs) in one Rak'ah.’” So he responded: ‘As (quickly as) one rattles poetry and as (fast as) dry dates fall off a tree? Rather, the Prophet Ṣahīḥ would recite two similar Sūrahs in one Rak'ah: An-Najm and
Ar-Rahman in a Rak‘ah; Iqtarabat and Al-Haqqah in a Rak‘ah; Al-Tür and Adhi-Dhariyyat in a Rak‘ah; Idhā Waqa‘t and An-Nān in a Rak‘ah; Sa‘āla Sa‘āl and An-Nāzi‘āt in a Rak‘ah; Wailul lil Mu’taffifin and ‘Abasa in a Rak‘ah; and Al-Mudaththir and Al-Muzzammil in one Rak‘ah; Hal Atā and Lā Uqsimu in a Rak‘ah; Amma Yata‘ālān and Al-Mursalāt in a Rak‘ah; Ad-Dukhān and Idhash-Shamsu Kuwwirat in a Rak‘ah.” (Da‘if)

Abū Dāwud said: This is the order of Ibn Mas‘ūd, may Allah have mercy upon him.

Comments:

It is reprehensible to recite the Qur‘ān without proper comprehension and Tartil (a technical term meaning slow, cadenced recitation of the Qur‘ān).

1397. It was reported from ‘Abdur-Rahmān bin Yazīd, that he said: “I asked Abū Mas‘ūd while he was performing Tawāf around the Ka‘bah (regarding some issue), and he said: ‘The Messenger of Allāh said: ‘Whoever recites the last two Verses of Sūrat Al-Baqarah in a night, they will be sufficient for him.” (Sahih)

Comments:

“They will be sufficient for him” may be understood in different ways. For example, as a substitute for late-night prayers, or as a means of guarding him from calamities, or from the evil and mischief of the devil.

1398. It was reported from Ibn Hujairah, that he was informed
that 'Abdullãh bin 'Amr bin Al-‘As said, that the Messenger of Allah ﷺ said: “Whoever recites ten Verses (at night), he will not be written among the heedless. And whoever recites one hundred Verses (at night), he will be written among the devout. And whoever recite a thousand Verses (at night), he will be written among the prosperous.” (Hasan)

Abû Dâwûd said: Ibn Hujairah Al-Aşghar is ‘Abdullãh Ibn ‘Abdur-Rabman bin IIujairah.

earth will shake with a (tremendous) shaking...[1] until he completed the Sūrah. The man then said: 'I swear by He Who has sent you with the truth, I will never increase more than this forever.' Then the man Turned to leave, and the Prophet ﷺ said twice, 'The little man has been successful.'”

(Hasan)

Chapter 10. Regarding The Numbering Of The Verses

1400. Abū Hurairah reported that the Prophet ﷺ said: “There is a Sūrah in the Qur’ān which consists of thirty Verses — it will intercede on behalf of its companion until he is forgiven. (The Sūrah is) ‘Blessed be the One in Whose Hands is the dominion.’”[2] (Hasan)

Comments:

This Hadith relates the merit of reciting Sūrat Al-Mulk daily.

Chapter 1. The Chapters Pertaining To The Prostrations Of the Qurʾān, And How Many There Are?

1401. It was reported from Al-Ḥārith bin Saʿeed Al-ʿUtaqi, from ʿAbdullāh bin Munain of Banū ʿAbdu Kulāl, from ʿAmr bin A1-ʿĀṣ that the Prophet taught him fifteen prostrations in the Qurʾān. Of these, three were in the Mufassal, and two prostrations in Sūrat Al-Ijajj. (Daʿīf)

Abū Dāwūd said: Eleven prostrations has been related from Abū Ad-Dardāʾ, from the Prophet, in the Qurʾān, but its chain is weak.

Comments:
This Hadith provides proof that there are two prostrations of recitation in Sūrat Al-Hajj.

1402. ‘Uqbah bin ‘Amir narrated:
“I asked the Messenger of Allāh ﷺ: ‘Are there two prostrations in Sūrat Al-Hajj?’ He said: ‘Yes, and whoever does not prostrate these two prostrations, then let him not recite them.’” (Hasan)
Chapter 2. Whoever Did Not Think There Are Prostrations In The Mufassal

1403. Ibn ‘Abbas narrated: “The Messenger of Allâh ﷺ did not prostrate in any (Sûrah) of the Mufassal since he came to Al-Madinah.” (Da‘îf)

Comments:

See no. 1407.

1404. It was reported from ‘Atâ‘ bin Yasãr, from Zaid bin Thãbit, who said: “I recited Sûrat An-Najm to the Messenger of Allâh ﷺ, and he did not prostrate in it.” (Sahîh)

Comments:

Zaid recited Sûrah An-Najm while leading the prayer. Since he was the Imãm for that prayer, and he did not perform the prostration of recitation, the Messenger of Allâh ﷺ who was listening, also did not perform it. Allâh knows best.
1405. (Another chain) from Khārijah bin Zaid bin Thābit, from his father, from the Prophet ﷺ, in meaning. (Sahih)

Abū Dāwūd said: Zaid was the Imām, (similar to no. 1404) thus he did not prostrate after (reciting) it.\(^1\)

Chapter 3. Whoever Held The View That There Is A Prostration In It

1406. It was reported from Al-Aswad, from ‘Abdullāh, that the Messenger of Allāh ﷺ once recited Sūrat An-Najm and prostrated in it. There was no one present except that they also prostrated with him. But one man among them took a handful of stones, or sand, and raised it to his face, and said: ‘This suffices me.’ And I saw him after that — he was killed as a disbeliever.” (Sahih)

Comments:
1. There is a prostration of recitation in Sūrat An-Najm.
2. During the prayer, the followers prostrate if the Imām prostrates, if he does not, they do not.

\(^1\) Meaning, Zaid recited, and the Prophet ﷺ did not prostrate because Zaid did not prostrate.
Chapter 4. The Prostrations In 'When The Heaven Is Split Asunder' \[1\] And 'Read! In The Name Of Your Lord Who Created' \[2\]

1407. Abū Hurairah narrated: “We prostrated with the Messenger of Allāh \(\text{سُلَيْمَانَ} \text{بُنِيْلَةَ} \) in ‘When the heaven is split asunder’ \[3\] and ‘Read! In the Name of your Lord who created.’ \[4\]” (\textit{Sahih})

(\textit{Abū Dāwūd said: Abū Hurairah accepted Islam in the sixth year of the Hijrah, the year of the Battle of Khaibar. So this prostration from the Messenger of Allāh \(\text{سُلَيْمَانَ} \) is the later of his actions.)

الشرح: أخرجه مسلم، المساجد، باب سجود التلاوة، ح: 578 من حديث سفيان بن عيينة به.

1408. It was reported from Abū Rāfi’ who said: “We prayed the night prayer with Abū Hurairah. He recited ‘When the heaven is split asunder’ \[5\] and then prostrated. I said: ‘What is this prostration?’ He replied: ‘I prostrated this prostration when I was (praying) behind Abūl-Qāsim (the Prophet \(\text{سُلَيْمَانَ} \)), so I will continue prostrating it until I meet Him.’” (\textit{Sahih})

الشرح: أخرجه البخاري، سجود القرآن، باب من قرأ السجدة في الصلاة فسجدت بها، ح: 1078 عن مسدد ومسلم، المساجد، باب سجود التلاوة، ح: 578 من حديث المعتمر بن سليمان بن بكر هو ابن عبد الله المزني، أبو رافع هو نفع.

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\[1\] \textit{Al-Inshiqaq} (84)
\[2\] \textit{Al-`Alaq} (96).
\[3\] \textit{Al-Inshiqaq} (84)
\[4\] \textit{Al-`Alaq} (96).
\[5\] \textit{Al-Inshiqaq} (84)
Comments:

The prostration of recitation is performed whether the prayer is obligatory or voluntary.

Chapter 5. The Prostration In Sûrat Šâd

1409. Ibn ‘Abbâs said: “The (prostration) of Sûrat Šâd is not an obligatory one, and I saw the Messenger of Allâh prostrate in it.” (Sâhih)

1410. Abû Sa’eed Al-Khudrî said: “Once, the Messenger of Allâh recited Sûrat Šâd while he was on the Minbar. When he reached (the Verse which has) the prostration, he descended and prostrated, and the people prostrated with him. On another day, he also recited it, so the people got ready to prostrate. (Seeing this,) the Messenger of Allâh said: ‘This was only the repentance of a Prophet! But I have seen that you have prepared yourselves for prostration,’ and he descended and prostrated, and they prostrated along with him.” (Hasan)

Comments:

If a Khatîb, while reciting from the Qur’ân, recites a verse of prostration, he may climb down from the Minbar and perform the prostration. Listeners should also follow him.
Chapter 6. A Person On A Mount Hears A Verse Of Prostration, Or Someone Who Is Not Praying (Should He Prostrate?)

1411. It was reported from Muṣʿab bin Thābit bin ‘Abdullāh bin Az-Zubair, from Nāfi’, from Ibn ‘Umar that the Messenger of Allāh ﷺ recited a (Verse of) prostration in the Year of the Conquest, so all the people prostrated — those who were riding prostrated such that they prostrated on their hands, (and those who were not) did so on the earth.” (Da῾if)

Comments:

In the event of a (legitimate) excuse, one may merely bow as a mark of prostration.

1412. It was reported from ‘Ubaiddullāh, from Nāfi’, from Ibn Umar who said: “The Messenger of Allāh ﷺ would recite a Sūrah to us,” Ibn Numair (one of the narrators) said: “outside of the prayer” — and then they were in accord[1] — “and he would prostrate, so we would prostrate with him, so much so that some of us would not find space to place our foreheads.” (Sahīh)

[1] Meaning the narrators, since the author heard this from two different narrators.
Comments:
During the group prayer, the followers follow the Imam; in the case of a reciter outside of the prayer, if he recites a Verse of prostration and others hear that, there is no connection between them as there is during the prayer. Hence, the durations of their prostrations need not be the same. One may perform a long prostration, the other a short one. One may lift up one’s head before the other. Similarly, if the reciter does not prostrate, the listener, whether man, woman or child, may, with Wudū’ or not.

1413. It was reported from ‘Abdur-Razzāq, that ‘Abdullāh bin ‘Umar informed them, from Nāfi’, from Ibn ‘Umar who said: “The Messenger of Allāh ﷺ would recite the Qurān to us. When he came across (a Verse of) prostration, he would say the Takbir and prostrate, and we would prostrate as well.” (Hasan)

‘Abdur-Razzāq said: “Ath-Thawrī used to like this Hadith.”
Abū Dawūd said: He would like it, because it mentions that he said the Takbir.

Chapter 7. What Should One Say In Prostration?

1414. ‘Āishah said: “The Messenger of Allāh ﷺ would say in his prostration of the Qurān at night: Sajada wajhia li-Iladhi khalaqahu wa shaqqa sam’ahu wa bašarahu bihawlihi wa quwwatihi (My face has prostrated to the One that has created it, and fashioned its hearing and seeing with His ability, and His power) He would say this more than once.” (Da’īf)
Chapter 8. One Who Recites A Verse Of Prostration After \textit{Subh}

1415. Abū Tamimah Al-Hujaimī said: “After we had sent a group of riders — Abū Dāwud said: “meaning to Al-Madinah” — I would exhort the people after the morning prayer, and then prostrate. Ibn ‘Umar prohibited me from doing so three times, but I did not stop. He then said: ‘I prayed behind the Messenger of Allāh ﷺ, and Abū Bakr, and ‘Umar, and ‘Uthmān, and they would not prostrate until the sun had risen.’”

(Ḍa‘f)
Chapter 1. The Recommendation To Pray Witr

1416. ‘Ali narrated that the Messenger of Allâh ﷺ said: “O people of the Qur´ân, pray Witr, for Allâh is Witr and loves the Witr.” (Da‘îf)

Comments:
The term Witr means odd in number, and refers to the last odd numbered Rak‘ah performed during the voluntary night prayer.

1417. ‘Abdullãh reported similar (to no. 1416) in meaning from the Prophet ﷺ — except that he added: “A Bedouin asked: ‘What did you say?’ So the Prophet ﷺ replied: ‘This is not for you, nor for your companions.’” (Da‘îf)
1418. Khārijah bin Hudhāfah Al-‘Adwai‘ said: “The Messenger of Allāh  came out to us, and said: ‘Indeed Allāh, the Most High, has given you an extra prayer which is better for you than red camels — it is the Witr. He has made it for you (to be prayed) between ‘Ishā’ until the dawn of Fajr.’” *(Da‘if)*

Chapter 2. Concerning One Who Does Not Pray Witr

1419. ‘Abdullāh bin Buraidah reported from his father, he said: “I heard the Messenger of Allāh  saying: ‘Witr is a right, so whoever does not pray Witr is not of us. Witr is a right, so whoever does not pray Witr is not of us.’” *(Da‘if)*

Comments:

“He is not of us” means he is not a follower of our Sunnah.
1420. It was reported from Ibn Muhairiz that there was a man by the name of Al-Mukhdaji — from the tribe of Banu Kinanah — who heard a man by the name of Abu Muhammad from Ash-Sham saying: “Witr is obligatory (to pray).” Al-Mukhdaji said: “So I went to ‘Ubada bin As-Samit and informed him of this. ‘Ubada said: ‘Abu Muhammad is mistaken. I heard the Messenger of Allah saying: “There are five prayers that Allah has prescribed upon the worshippers. Whoever comes having (performed) them, not having lost anything of them by neglecting its rights, has a promise from Allah that He will admit him into Paradise. And whoever does not bring them, then he has no promise with Allah: If He wishes, He will punish him, and if He wishes, He will admit him into Paradise.” (Hasan)\\n
Chapter 3. How Many (Rak’ahs)
Is Witr?

1421. Ibn ‘Umar narrated that a Bedouin asked the Prophet about the night prayer. So the Prophet motioned with his fingers, like this (and said): “Two, two, and Witr is one Rak’ah at the end of the night.” (Sahih)
Chapter 4. What Should Be Recited In Witr

1423. Ubayy bin Ka'b narrated: "The Messenger of Allah would pray Witr with: ‘Glorify the Name of your Lord, the Most High’ and: ‘Say to those who have disbelieved,’ and: ‘Allah; He is One and Unique.’” (Sahih)

1424. ‘Abdul-‘Azîz Ibn Juraij said:
“I asked `Aishah, the Mother of the Believers, with what (recitation) would the Messenger of Allâh ﷺ perform Witr.” So he (the sub narrator) mentioned it (similar to the previous) in meaning. He said (that she said):
“And in the third (Rak‘ah) with: ‘Say: He is Allâh the One’[1] and Al-Mu‘awwidhatain.’[2] (Da‘î)

Chapter 5. The Qunût During Witr

1425. It was reported from Abû Al-Ahwaṣ, from Abû Isḥâq, from Buraïd bin Abî Mariam, from Abû Al-Hawrâ’, who said: “Al-Ḥasan bin ‘Ali said: ‘The Messenger of Allâh ﷺ taught me phrases to say in Witr’” — Ibn Jawwâs (one of the narrators) said: “in the Qunût of Witr — “Allâhumma! Ihdinî fîman hadait, wa ‘afînî fîman `āfait, wa tawallani fîman tawallait, wa bârik li fimā a’ait, wa qinî sharra mâ qadait, innaka taqdî wa là yuqda ‘alaik, wa innahu là yadhillu man wâlaita wa là ya‘izzu man ‘adait, tabarakta rabbanâ wa ta‘alait. (O Allâh! Guide me among those whom You have guided, and
protect me from all causes of grief, along with those whom You have protected from all causes of grief, and take charge of my affairs, along with those whose affairs You have taken charge of. And bless me in all that You have given me. And protect me from the evil that You have decreed, for indeed You are the One that decrees, and none can decree against Your (decree). And indeed, one whom You protect will never be humiliated. Your blessings abound, our Lord, and You are Exalted).” (Sahih)

Comments:
The Arabic word Qunût has a number of meanings: obedience, submissiveness, prayer (Salāh), supplication, worship, standing (Qiyaμ́) during prayer, and keeping silent. Qunût, as used in the context of the Witr prayer, means supplication.

1426. (Another chain) from Zuhair that Abū Ishaq narrated to them with his chain, and with its meaning, and he said in the end of it: “This is said in the Qunût during Witr.” And he did not mention: “(phrases) to say in Witr” (Sahih)

1427. It was reported from Ḥammad, from Hishām bin ‘Amr Al-Fazārī, from ‘Abdur-Rahmān bin Al-Ḥārith bin Hishām, from ‘Alī bin Abī Ṭālib that the Messenger of Allah ‏ would say at the end of his Witr: “Allāhumma! Innī A‘ūdhu bi-ridākā min sakḥatikā
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wa bi-mu'afatika min 'uqūbatika, wa a'tadh bika minka lâ nâshi thanâ'ân 'alaikâ, anta kamâ athnâi'at 'alâ nafsik (O Allâh! I seek refuge in Your pleasure from Your displeasure, and from Your protection against Your punishment, and I seek refuge in You from You. I cannot count (do justice in) praising You, for You are as You have praised Yourself).” (Sahîh)

Abû Dâwûd said: Hishâm is the earliest of Hammâd’s Shaikhs, and it was conveyed to me from Yahyâ bin Ma’in that he said: “No one other than Hammâd bin Salamah reports from him.”

Abû Dâwûd said: ‘Eisâ bin Yûnûs reported from Sa’eed bin Abî ‘Arûbah, from Qatâdah, from Sa’eed bin ‘Abdur-Rahmân bin Abzâ, from his father from Ubayy bin Ka’b, that the Messenger of Allâh would perform the Qunût — meaning in the Witr prayer — before going into Rukû’.

Abû Dâwûd said: And ‘Eisâ bin Yûnûs also reported this Hadith from Fîr bin Khalîfah, from Zubâid, from Sa’eed bin ‘Abdur-Rahmân bin Abzâ, from his father from Ubayy, from the Prophet similarly. And it has been related from Hafsh bin Ghiyâth from Mis’ar, from Zubâid, from Sa’eed bin ‘Abdur-Rahmân bin Abzâ, from his father, from Ubayy bin Ka’b; that the Messenger of Allâh performed the Qunût in Witr before going into Rukû’.

Abû Dâwûd said: And like this, it
was reported by 'Abdul-A'lã and Muhammad bin Bishr Al-'Abdi — who heard it in Al-Kufah along with 'Eisã bin Yunûs — and they did not mention the Qunût, and it was also reported by Hishãm Ad-Dastawã‘î and Shu‘bah from Qatãdah, and they did not mention the Qunût.

Abû Dâwud said: As for the Hadîth of Zubaid; Sulaimãn Al-A’mash, Shu‘bah, ‘Abdul-Malik bin Abî Sulaimãn, and Jarîr bin HAzim reported it, all of them from Zubaid, and none of them mentioned the Qunût in it, except for what was related from Hafs bin Ghiyath from Mis‘ar, from Zubaid. For he said in his narration of it: “he performed the Qunût before the Rukû’.”

Abû Dâwud said: And it is not popular from the narration of Hafs, we fear that it is really from Hafs from someone other than Mis‘ar.

Abû Dâwud said: It has been related that Ubayy would say the Qunût during middle of Ramadãn.

Comments:

It is to be noted that in Wir prayer, the Qunût was said before Rukû’ (bowing) but the Qunût performed during the times of distress or calamity was said after the Rukû’.

1428. Muhammad (bin Sîrîn) narrated from some of his companions, that Ubayy bin Ka‘b led them in prayer — meaning in the month of Ramadãn — and he would pray with the Qunût in the
latter half of Ramadân. (Daʻif)

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Chapter 6. Supplicating After Witr

1429. It was reported from Yunus bin ‘Ubaid, from Al-Hasan, that ‘Umar bin Al-Khattâb gathered the people behind Ubayy bin Ka'b (in the month of Ramadân.) He led them for twenty nights; he would not pray the Qunūt except in the last half (of the month). When the last ten nights would start, he would not lead them, and instead pray in his house. So they would say, ‘Ubayy has fled (like a slave)!’” (Daʿif)

Abū Dâwud said: This shows that what was mentioned regarding the Qunūt is not correct. And these two Hadîths show the weakness of the Hadîth narrated from Ubayy that the Prophet ﷺ would perform Qunût in the Witr.

Chapter 6. Supplicating After Witr

1430. It was reported from Ubayy bin Ka'b that he said: “When the Messenger of Allâh ﷺ would say the Taslim of the Witr prayer, he would say: ‘Subhânal-Malikil-Quddâs’ (Exalted is the Holy King).” (Sahih)
1431. It was reported from Abū Sa'eed that he said: “The Messenger of Allāh ﷺ said: ‘Whoever oversleeps for his Witr prayer, or forgets to pray it, he should pray it when he remembers.’” (Sahih)

Comments:
Based upon this Hadith, the missed Witr prayer may be performed whenever one awakens or remembers it.

Chapter 7. Praying Witr Before Sleeping

1432. It was reported from Abū Sa'eed, of Azdishanuw'ah, from Abū Hurairah, that he said: “My close friend (the Prophet ﷺ) advised me with three matters which I will never abandon, whether I am travelling or not: (To pray) two Rak'ahs of Duha, and (to) fast three days of every month, and that I not sleep except after praying Witr.” (Sahih)

Comments:
In case a person fears he cannot wake up from his sleep until the onset of dawn, he should perform the Witr prayer before he goes to bed.
1433. It was reported from Jubair bin Nufair, from Abū Ad-Dardā’, who said: “My close friend (the Prophet ﷺ) advised me with three matters which I will never abandon for any reason: He advised me to fast three days of every month, and that I not sleep except after praying Witr, and (that I pray) the two Rak‘ahs of Duha whether I was traveling or not.” [1] (Da‘if)

Comments:

These Hadiths encourage busy people and students to say their late-night prayer (Qiyam Al-Lail) in the first part (early hours) of night after ‘Ishā’.

1434. Abū Qatadah narrated that the Prophet ﷺ asked Abū Bakr: “When do you pray the Witr?” He said: “I pray the Witr in the early part of the night.” And he asked Umar: “When do you pray Witr?” He said: “In the last part of the night.” So he said to Abū Bakr: “This one has been cautious,” and he said to Umar: “This one has been strong.” (Hasan)

Comments:

In case a person feels it hard to wake up in the last hours of night, he should perform his Witr prayer before he goes to bed, and perform Tahajjud prayer when he wakes up late at night. He need not perform Witr again in this case.

[1] See Muslim, no. 1675.
Chapter 8. The Time Of The Witr Prayer

1435. Masrūq said: “I asked ‘Aishah, when the Messenger of Allāh would pray the Witr prayer. She replied: ‘He would do all — he would pray at the beginning of the night, and the middle, and the end. However, in the later part (of his life) — when he passed away — he would pray (closer to) the time of dawn.’”

(Sahih)

Comments:
The time of ‘Ishā’ prayer lasts until midnight, while that of Witr prayer until before dawn.

1436. It was reported from Ibn ‘Umar that the Prophet said: “Rush to offer the Witr before dawn.” (Sahih)

(Sahih)

Comments:
In case one misses the Witr prayer at night, one may perform it after the onset of dawn.

1437. ‘Abdullāh bin Abī Qais said: “I asked ‘Aishah regarding the Witr of the Messenger of Allāh. She said: ‘He sometimes prayed Witr in the beginning of the night, and he sometime prayed towards its end.’ So I said: ‘How did he used to recite? Did he recite silently or out loud?’ She replied: ‘He did both of it.’
these acts; sometimes he recited silently, and sometimes he recited out loud. And sometimes he performed Ghusl before going to sleep, and sometimes he performed Wudūʾ then went to sleep.”

(Sahih)

Abū Dāwūd said: Others besides Qutaibah (one of the narrators) said: “Meaning for sexual impurity.”

1438. It was reported from Ibn ‘Umar from the Prophet ﷺ, that he said: “Make the Witr the last prayer that you pray at the night.”

(Sahih)

Comments:

Some scholars argue, on the basis of this Hadith, that it is not permissible to say a voluntary prayer after Witr prayer. But other scholars dispute it, and assert that it is commendable, and it is not impermissible, since the Messenger of Allah ﷺ himself performed a two Rak’ah voluntary prayer after he had already performed Witr, according to authentic narrations.

Chapter 9. Regarding The Cancellation Of Witr

1439. Qais bin Ṭalq reported:

“Ṭalq bin ‘Alī once visited us during one of the days of Ramadān. He stayed the evening with us, and broke his fast. He then led us in prayer that night, and prayed the Witr for us as well. He then returned to his Masjid and led
his companions in prayer. When the Witr prayer was left, he asked another man to step forward (in his place) and said to him: 'Lead your companions in the Witr prayer, for I heard the Messenger of Allah say: “There should not be two Witr in one night.”' (Sahih)

Comments:
A Witr prayer (which consists of an odd number of Rak'ahs) may not be changed into an even number of Rak'ahs. There is no authentic tradition of Allah's Messenger supporting that. So, if one is not in the habit of performing Tahajjud prayer, then he should perform Witr prior to sleeping.

Chapter 10. The Qunút In The (Other) Prayers

1440. Abü Hurairah narrated: "I swear by Allah, I will imitate for you the prayer of the Messenger of Allah.” He (a sub narrator) said: "So Abü Hurairah would say the Qunút in the last Rak'ah of Zuhr, and 'Ishâ', and Subh (Fajr). He would pray for the believers, and curse the disbelievers.” (Sahih)
1441. Al-Barā’ reported: “The Prophet ﷺ would perform the Qunūt in the Ẓuhūr prayer.” (Sahih)
Abū Dāwūd said: Ibn Mu‘ādh (one of the narrators) added: “And in the Maghrib prayer.”

1442. It was reported from Abū Hurairah, that he said: “The Messenger of Allāh ﷺ performed the Qunūt for one month during the ‘Ishā’ prayer. He would say in his Qunūt: ‘O Allāh! Save Al-Walid bin Al-Walid. O Allāh, save Salamā bin Hishām. O Allāh! Save the oppressed among the believers. O Allāh! Increase Your punishment on (the tribe of) Muḍār. O Allāh! Send upon them drought similar to the drought of Yūsuf.” Abū Hurairah said: “One morning, the Messenger of Allāh ﷺ did not supplicate for them. So I mentioned this to him, and he said: ‘Have you not seen that they have arrived?’” (Sahih)

1443. Ibn ‘Abbās narrated: “The Messenger of Allāh ﷺ performed the Qunūt continuously for one
month in the Zuhr, ‘Asr, Maghrib, ‘Ishâ’ and Šubh prayers. He would do so at the end of every prayer, in the last Rak‘ah, after he had said: ‘Sami‘ Allahu liman hamidah (Allâh hears he who praises Him).’ He would supplicate against some of the tribes of Banû Suliam: Ri‘l, Dhakwân, and ‘Uṣayyah. Those that were behind him would say: ‘Âmîn.’” (Hasan)

Comments:
1. On such occasions, the Qunût is said aloud in all prayers including those in which the Qur‘ân is recited quietly and the worshippers behind a Imâm say Âmîn.
2. Ri‘l, Dhakwân, and ‘Uṣayyah were those tribesmen who had slain the Muslims of Bi‘r Ma‘ûnah.

1444. Anas bin Mâlik was asked: “Did the Prophet ﷺ perform the Qunût in the Šubh prayer?” He replied: “Yes.” He was then asked: “Before the Rukû‘ or after?” He replied: “After it.” (Sahîh)

Musad-dad (one of the narrators) said: “For a short period of time.”

1445. It was reported from Anas bin Sirîn, from Anas bin Mâlik that the Prophet ﷺ performed Qunût for one month and then abandoned it.” (Sahîh)

تخريج: أخرجه البخاري، والترمذي، وكا个小时 بن الجيعان من حديث عبد أناس بن مالك، عن أناس بن مالك قال: "فنهال منا وفنا، ومنا وفنا في صلاة الظهر، فقال: "أنتَ رضي الله عنك، فقبلتَ الركوع؟ قال: "بعدُ الركوع؟ قال: "فبعدُ الركوع. قال: "فبعدُ الركوع. قال: "فبعدُ الركوع."}

تخريج: أخرجه البخاري، والترمذي، وكا个小时 بن الجيعان من حديث عبد أناس بن مالك، عن أناس بن مالك قال: "فنهال منا وفنا، ومنا وفنا في صلاة الظهر، فقال: "أنتَ رضي الله عنك، فقبلتَ الركوع؟ قال: "بعدُ الركوع؟ قال: "فبعدُ الركوع. قال: "فبعدُ الركوع. قال: "فبعدُ الركوع."

1446. It was reported from Muhammad bin Sirîn: “Someone who prayed the ‘Ishâ’ prayer with the Prophet ﷺ narrated to me that he (ﷺ) stood for a period of time after raising his head from the Ruku during the second Rak‘ah.” (Sahîh)

1447. Zaid bin Thâbit narrated: “The Messenger of Allâh ﷺ sectioned off a small area in the Masjid, and he would exit (his house) at night and pray in it. So the people started praying with his prayer (behind him), and they would come every night. One night, the Messenger of Allâh ﷺ did not come out to them. So they coughed and raised their voices, and threw small pebbles at his door, until he came out in a state of anger. He ﷺ said: ‘O people! Your actions (i.e., the prayer behind me) continued until I thought that it would become obligatory upon you. So I command you to pray in your houses, for indeed the best prayer that a person prays is the prayer in his house, except for the obligatory prayers.’” (Sahîh)

Chapter 11. The Virtue Of Offering Voluntary Prayers At Home

[1] Using some mats and situating them in a manner that they formed short walls.
1448. Ibn `Umar narrated that the Messenger of Allâh ﷺ said: “Make some of your prayers in your house, and do not transform them into graveyards.” *(Sahîh)*

Comments:
Meaning, voluntary prayers.

Chapter 12. [Long Standing (During Prayer)]

1449. ‘Abdullâh bin Ḥubâshî Al-Khath’âmî said that the Prophet ﷺ was asked: “Which of the deeds is the most virtuous?” He replied: “Standing for long periods of time (during prayer).” He was asked: “And which charity is the most virtuous?” He replied: “The efforts (in charity) of one who is destitute.” He was asked: “And which type of emigration (Hijrah) is the most virtuous?” He replied: “The one who emigrated (left) what Allâh had prohibited him from.” He was asked: “And which type of Jihâd is the most virtuous?” He said: “He who performed Jihâd (strived) against the pagans with his wealth and life.” He was asked: “And what type of martyrdom is the most honorable?” He replied: “He whose blood was spilled, and
whose horse’s leg was cut off.”

(Hasan)

Chapter 13. Encouragement To Pray The Night Prayer

1450. Abü Hurairah narrated that the Messenger of Allah ﷺ said: “May Allah have mercy on a man who stood up to pray at night, and woke his wife up to pray, and if she did not (wake up), he sprinkled water on her face (to wake her). May Allah have mercy on a woman who stood up to pray at night, and woke her husband up, and if he did not (wake up), she sprinkled water on his face (to wake him).”

(Hasan)

Comments:

See number 1308.

1451. Abū Sa‘eed and Abū Hurairah both reported that the Messenger of Allah ﷺ said: “Whoever wakes up at night, and then wakes his wife up as well, and they both prayed two Rak’ahs together, will be written among those men and women who remember Allah frequently.”

(Da‘if)

Comments:

See number 1309.

Chapter 14. Regarding The Rewards For Reciting The Qurān

1452. ‘Uthmān reported that the Prophet ﷺ said: “The best of you
are those who learn the Qur'ān and teach it (to others).” (*Sahih*)

1453. It was reported from Sahl bin Mu'adh Al-Juhani, from his father, that the Messenger of Allāh ﷺ said: “Whoever recites the Qur'ān and acts upon it, then his parents will be given crowns to wear on the Day of Judgment; the light (on these crowns) will be brighter than the light of the Sun in one of the houses of this world if it were among you. So what do you think (will be the rewards) of the one who actually did the act?” (*Da'if*)

1454. 'Aishah narrated that the Prophet ﷺ said: “The one who recites the Qur'ān and is proficient in its (recitation) will be (in the company) of the noble, obedient emissaries. And the one who recites it with difficulty will be given a double reward.” (*Sahih*)

1455. Abū Hurairah narrated that the Prophet ﷺ said: “Never do a group of people gather together in
one of the houses of Allāh (Masajid), reciting the Qur'ān and teaching it to one another, except that tranquility descends upon them, and mercy surrounds them, and the angels encircle them, and Allāh mentions them among those who are with Him.’’ (Sahih)

Tafsīr: Aakhirah Maṣlūmah, al-dawr wa al-du‘ā, bab ṭuṣlī al-ṣamā‘u ‘alā ṭalāwāt al-Qur‘ān wa ‘alā al-dawr,

1456. Uqba bîn ‘A‘mîr Al-Juhâni narrated: “The Messenger of Allāh ﷺ came out to us while we were at the Suffah, and said: ‘Who among you wishes to go in the early morning to (the valley of) Butḥân, or Al-‘Aqīq, and take two Kumā’s[1] without incurring any sin with Allāh, nor breaking the ties of kinship?’ They said: ‘All of us (would like that), O Messenger of Allāh!’ He replied: ‘But if one of you were to go early in the morning to the Masjid, and memorize two Verses from the Book of Allāh, then this would be better for him than two she-camels, and three (Verses) are better than three; (the Verses) are equivalent to the same number of camels.’’ (Sahih)

(Abū ‘Ubaid said: The Kumā’ is the she-camel with a large hump.)[2]

Tafsīr: Aakhirah Maṣlūmah, salat al-masā‘īn, bab ṭuṣlī ṭarā‘at al-Qur‘ān fi al-salā‘a wa ṭalā‘ah,

[1] It is explained after the narration.

[2] It appears that this definition was added by one of the copyists to one of the manuscripts. Abū ‘Ubaid is Al-Qāsim Ibn Sallām, and he compiled a dictionary of odd words in Ḥadīth called: “Gharīb Al-Ḥadīth.”
Chapter 15. Fātihatil-Kitāb (The Opening Of The Book)

1457. Abū Hurairah narrated that the Messenger of Allāh ﷺ said:
“All praise is due to Allāh, the Lord of Al-Ālamin is Umm Al-Qur’ān, and Umm Al-Kitāb, and the ‘Seven Oft-Repeated Verses.’”

(Saḥīḥ)

Comments:
Here the Arabic word Umm means essence or basis. Sūrat Al-Fātihah is called Umm Al-Qur’ān or Umm Al-Kitāb because it contains the essence of the Qur’ān. It is also called the Seven Oft-Repeated because it contains seven Verses which we say over and over in every prayer.

1458. Abū Sa‘eed bin Al-Mu‘allā said that the Prophet ﷺ passed by him while he was praying. He summoned him, but he first prayed then came. The Prophet ﷺ said: “What prevented you from responding to me?” He replied: “I was praying.” So he said: “Has not Allāh said: ‘O you who believe! Respond to the call of Allāh and the Messenger when he calls you to that which gives you life?’ I will teach you the greatest Sūrah from — or — in the Qur’ān before I exit from the Masjid.”

(When he was about to leave) Abū Sa‘eed said: “O Messenger of Allāh! You said...” So he said: “All praise is due to Allāh, the Lord of Al-Ălāmin. This is the ‘Seven Oft-Repeated Verses’ that I have been

[1] Al-Anfāl (8:24)
Chapter 16. Whoever Said That It (The Fātihah) Is From The ‘Long’ Sūrahs

1459. Ibn ‘Abbās said: “The Messenger of Allāh was given the ‘Seven Oft-Repeated Verses’ (of) the Tuwal (long Sūrahs). And Mūsā was given six, but when he threw the tablets, two were lifted up and four remained.” (Da‘īf)
‘Let (the gaining of) knowledge be easy for you, O Abu Al-Mundhir.’”
(Sahih)

Comments:
This Hadith proves the excellence of Ayat Al-Kursi. It also proves the relative precedence of parts of the Qur’an over each other.

Chapter 18. Regarding Sūrat As-Samad (Al-Ikhlāṣ)

1461. Abu Sa‘eed Al-Khudrī narrated that a person heard another person recite: Qul Huw Allāhu Ahad’[1] many times, repeating it. So the next morning, he went to the Messenger of Allah, and mentioned this fact to him — it seemed that he presumed this act to be very insignificant. But the Prophet responded: “I swear by Him in whose Hands is my soul, it is equivalent to a third of the Qur’an.” (Sahih)


1462. It was reported from Al-Qāsim, the freed slave of Mu‘awiyah, from ‘Uqbah bin ‘Amir, who said: “I used to lead the Messenger of Allah’s camel during travels. So he once said to

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[2] Referring to Sūrat Al-Falaq (113) and An-Nās (114).
me: ‘O Uqbah, should I not teach you the best two Sūrahs that have ever been recited?’ And he taught me: “Say: I seek refuge in the Lord of the day-break.”[1] and “Say: I seek refuge in the Lord of mankind.”[2] But he saw that I was not overjoyed at that. So when he camped for the morning prayer, he recited these two Sūrahs in them while leading the people. When he had finished the prayer, he turned to me and said: ‘O Uqbah, what do you think?’” (Hasan)

**Comments:**

The Messenger of Allah ﷺ stressed the importance and excellence of those two Sūrahs by reciting them in the dawn prayer. Moreover, it is well-established that these two Sūrahs drive away spells, guard against evils, and are a comprehensive formula for seeking refuge in Allah from all types of harms.

1463. It was reported from Sa'eed bin Abi Sa'eed Al-Maqburi, from his father, from ‘Uqbah bin ‘Amir, who said: “Once, we were traveling with the Prophet ﷺ between Al-Juḥfah and Al-Abwā’, when a strong wind and a darkness overtook us. The Messenger of Allah ﷺ began to seek refuge with: ‘I seek refuge in the Lord of the day-break’[3] and; I seek refuge in the Lord of mankind.[4] He said: ‘O Uqbah! Seek refuge with them, for no one who seeks refuge (from

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any evil) will do better than (seeking refuge) with them.' And I heard him recite these two Sūrahs in the prayer while he was leading us.” (Da‘f)

Chapter 20. How It Is Recommended To Recite (The Qur'ān) With Tarā'il[1]

1464. ‘Abdullāh bin ‘Amr narrated that the Messenger of Allāh ﷺ said: “It will be said to the companion of the Qur'ān: ‘Read, and rise, and recite (Rātil) as you used to recite in this world, for your status will be according to the last Verse that you recite.’” (Hasan)

Comments:

Memorizing and reciting Qur'ān without sincerity and good actions will not merit the reward promised in the afore-mentioned Hadith.

1465. Qatādah said: “I asked Anas regarding the recitation of the Prophet ﷺ. He said: ‘He would prolong his recitation.’” (Sahih)

1466. Ya‘lā bin Mamlak said that he asked Umm Salamah about the

[1] Meaning, in a manner that is not hasty.
recitation of the Messenger of Allah ﷺ. She said: “And what will you do with his prayer?[1] He would pray, and sleep an equivalent amount of time, then pray the amount of time he had slept, then sleep the amount of time he had prayed. He would do this until dawn.” And she also described his recitation as being clear in every letter. (Hasan)


١٤٦٧. ‘Abdullâh bin Mughaffal said: “I saw the Messenger of Allah ﷺ on his she-camel, on the Day of Conquest (of Makkah). He was reciting سورة Al-Fath, and he was returning يرتجى’و it.”[2] (Sahih)

١٤٦٨. Al-Barâ’ bin ‘Azib reported that the Messenger of Allah ﷺ said: “ Beautify the Qur’ān with your voices.”[3] (Sahih)

[1] Meaning: How can you pray as he prayed?
[2] يرتجى’و from Raj’a to return, or to repeat, etc. In An-Nihâyah, Ibn Kathîr explained its meaning in this narration: “It has been mentioned by ‘Abdullâh bin Mughaffal that he did’Tarjî’ by elongating his voice during his recitation like: ‘ا’، ‘ا’، ‘ا’ and this only resulted from him — and Allah knows best — on the Day of the Conquest, because he was riding on his mount, so the she-camel was making him move sideways and up and down, so Targî’ occurred in his voice.”
[3] It is explained to mean “Beautify your voices with the Qur’ān.” And that in it is proof that what is heard from the reciter of the Qur’ān, is the Qur’ān.
It was reported from Sa’d bin Abi Waqqas that the Messenger of Allah ﷺ said: “He who does not Yataghanna with the Qur’an is not of us.”[1] (Sahih)

1469. It was reported from ‘Abdul-Jabbar bin Al-Ward, who said: “I heard Ibn Abi Mulaikah saying: ‘Ubaidullah bin Abi Yazid said: Abū Lubābah passed by us, so we...

This is explained with different meanings. Some of them say it means to recite in an audible and pleasant voice, others say that it means to busy oneself with recitation of the Qur’an rather than other than that. Others say it means to “chant” in a melodious manner, since the Arabs used to do that when riding on their camels or on other occasions, and rather than poetry or Nashid, they should chant with the Qur’an.
followed him back to his home. We saw that he was a person who lived in an austere house, wearing simple clothes. I heard him say: I heard the Messenger of Allāh ﷺ say: He who does not Yataghanna the Qur’ān (with his voice) is not of us.”

He said: “So I said to Ibn Abī Mulaikah: ‘O Abū Muḥammad! What if he does not have a good voice?’ His teacher replied: ‘He should try as much as he can.’” (Ṣaḥīḥ)

1472. Wāki’ and Suflān bin ‘Uyaynah said: “He who suffices himself with it.”[1] (Ṣaḥīḥ)

1473. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Allāh does not listen to anything as He listens to a Prophet with a good voice reciting (Yataghanna) with the Qur’ān, in a loud voice.” (Ṣaḥīḥ)

Meaning, this is their explanation of the term: Yataghanna.
Chapter 21. Severe Reprimand For Whoever Memorized The Qur’an And Then Forgot It

1474. Sa’d bin ‘Ubādah narrated that the Messenger of Allāh سُنِّيَّةُ (narration: 3) 194 said: “There is no one who memorizes the Qur’an and then forgets it except that he will meet Allāh on the Day of Judgment disfigured.” (Da’if)

Chapter 22. ‘Allah Revealed The Qur’an According To Seven Aḥruf’[1]

1475. ‘Umar bin Al-Khaṭṭāb narrated: “I heard Hishām bin Ḥakīm bin Ḥizām recite Sūrat Al-Furqān in a manner that I did not used to recite it in, even though the Messenger of Allāh سُنِّيَّةُ himself had taught it to me. So I was about to hasten (in reprimanding) him, but I waited until he finished (his recitation). Then I held him tightly by his Rida’ (upper garment), and brought him to the Messenger of Allāh سُنِّيَّةُ. I said: ‘O Messenger of Allāh! I heard this man recite Sūrat Al-Furqān in a manner different from what you taught me.’ So the Messenger of Allāh سُنِّيَّةُ commanded him: ‘Recite.’ He recited in the same manner as I had heard him recite. The Messenger of Allāh سُنِّيَّةُ said: ‘This was the way it was revealed.’

Then he commanded me: ‘Recite,’ and I recited it. He said, ‘This was the way it was revealed,’ then he said: ‘This Qur’an has been revealed in seven Ahruf, so recite whatever is convenient of it.’” (Sahih)

تخريج: أخرجه البخاري، الخصومات، باب كلام الخصوم بعضهم في بعض، ح: 818 من حديث مالك به وهو في الموطأ (يحيى): 2/1 والفعنيبي، ص: 13، 135.

1476. Az-Zuhri said (regarding the different modes of recitation): “These Ahruf are all of the same meanings; they do not differ with regards to what is allowed and what is prohibited.” (Sahih)

1477. It was reported from Sulaiman bin Șurad Al-Khuza’i, from Ubayy bin Ka’b, that the Prophet ﷺ said: “O Ubayy! I was taught the recitation of the Qur’an, and it was said to me: ‘In one Harf or two?’ The angel that was with me said: ‘Say: In two Harfs.’ So I said: ‘In two Harfs.’ Then it was said to me: ‘In two Harfs or three?’ The angel that was with me said: ‘Say: In three.’ So I said, ‘In three,’ until we reached seven Ahruf. All of them are (a means of) healing, and complete. Whether you say: ‘The One Who Hears, the One Who Knows, the One Full of Honor, the All-Wise,’ (it is the same), as long as you do not finish a Verse of punishment with mercy, or a Verse of mercy with punishment.” (Da’if)
1478. It was reported from Ibn Abî Lailâ, from Ubayy bin Ka'b, that the Prophet ﷺ was once at a body of water belonging to Banû Ghiffâr when Jibra'il came to him and said: “Allah, all Glory and Honor is to Him, commands you to recite the Qur’an to your nation in one Harf.” He replied: “I seek Allah’s protection and forgiveness! My nation cannot handle that.” So he came to him a second time, and mentioned a similar statement, until he reached seven Ahruf. He said: “Allah commands you to recite the Qur’an to your nation in seven Ahruf. So whichever Harf they recite in, they have recited correctly.” (Ṣâhih)

Chapter 23. Regarding Supplication (Ad-Du’â’)

1479. An-Nu‘mân bin Bashîr narrated that the Prophet ﷺ said: “The supplication (Ad-Du’â’) is (the essence) of worship. Your Lord has said: Call upon Me; I will respond to you.”[1] (Ṣâhih)

Comments:

Since supplication is worship, it is quite obvious that supplicating to someone other than Allāh is a form of *Shirk*.

1480. It was reported from Abū Na‘āmah, from a son of Sa‘d, who said: “My father heard me while I was saying: “O Allāh! I ask you (to grant me) Paradise, and its blessings, and its glory, and its this, and its that, and I seek refuge in You from the Fire, and its chains, and its scalding (water), and its this, and its that.” So he said: ‘My dear son, I heard the Messenger of Allāh ﷺ say: “There will be a group of people who will exceed the boundaries of supplication,” so be careful that you are not among them. If you are given Paradise, you will be given it with all that is in it, and if you are saved from the Fire, you will be saved from it and all that is in it of evil.’” (Da‘f)

1481. It was reported from Fadālah bin ‘Ubaid, the Companion of the Messenger of Allāh ﷺ, that he said: “The Messenger of Allāh ﷺ heard a person supplicating in his prayer without having praised Allāh, nor having sent Salāt upon the Prophet ﷺ. So the Messenger of Allāh ﷺ said: ‘This man has been hasty.’ Then he called him, and said to him, or to another person, ‘When one of you supplicates, let him begin by praising Allāh and glorifying Him,
then let him send Salāt upon the Prophet ﷺ, then let him supplicate with whatever he wishes.” (Hasan)

1482. ’Aishah narrated: “The Messenger of Allāh ﷺ would like comprehensive supplications, and he would leave every other type.” (Sahih)

Comments:
That is, all-inclusive supplications, with few words that encompass wider meanings, comprehending the blessings of this world and the next.

1483. It was reported from Al-A’raj, from Abū Hurairah, that the Messenger of Allāh ﷺ said: “Let not any of you say: ‘O Allāh! Forgive me if You please, O Allāh! Have mercy on me if You please.’ Rather, be firm in your asking, for no one can force Him.” (Sahih)

1484. It was reported from Abū Ubaid, from Abū Hurairah, that the Messenger of Allāh ﷺ said: “You will be responded to, as long as you are not hasty — that you say: ‘I have supplicated, but no response has been given to me.’” (Sahih)
Comments:

Supplications are answered in a variety of ways. 1. One may get what he has asked for; 2. Or one may get what they asked for later, the reason of delay being some hidden wisdom unknown to the person; 3. Or Allah may ward off some evil from him or give him something else instead; 4. Or his prayer may be stored for him to be rewarded in the Hereafter when he shall be in need of it the most.

1485. It was reported from Muhammad bin Ka'b Al-Quraži, that 'Abdullāh bin 'Abbās narrated, that the Messenger of Allah ﷺ said: “Do not cover up walls. Whoever looks at the writing of his brother without his permission, it is as if he is looking at the Fire. Ask Allah with the palms of your hands, and do not ask with the back of the hands. And when you finish, then wipe your faces with them.” (Daʿif) Abū Dāwūd said: This narration was related by other route (also), from Muhammad bin Ka'b, and all of them are weak. This version is an example of them, and it too is weak.

1486. It was reported from Abū Zabyah, that Abū Bahriyyah As-Sakūnī narrated to him from Mālik bin Yassār As-Sakūnī, then Al-'Awfī, that the Messenger of Allah ﷺ said: “When you ask (supplicate) Allah, ask Him with the palms of your hands, and do
not ask Him with the backs of your hands.” *(Hasan)*

Abū Dāwūd said: Sulaymān bin ‘Abdul-Ḥamīd said:[1] “He was a companion of ours.” Meaning Mālik bin Yāsār.

**Comments:**

Normally, during a supplication, one turns the palms of the hands up but, during the prayer for rain, one should turn the palms down, keeping the backs of palms up, as did the Messenger of Allāh ﷺ according to the authentic *Hadiths*.

1487. Anas bin Mālik said: “I saw the Messenger of Allāh ﷺ supplicate like this,” with the palms of his hands, and their back portion. *(Ḍa‘f)*

1488. Salāmān narrated that the Messenger of Allāh ﷺ said: “Your Lord, is Shy (Ḥayīy), Ever-Generic (Karīm); He is shy to allow His servant’s hands to return empty after he has raised them up to Him.” *(Ḍa‘f)*

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*[1] Abū Dāwūd heard this narration from him.*
1489. It was reported from Wuhaib, meaning Ibn Khâlid, that Al-‘Abbâs bin ‘Abdullâh bin Ma’bad bin Al-‘Abbâs bin ‘Abdul-Muṭṭalib, narrated from ‘Ikrimah, from Ibn ‘Abbâs, that he said: “Asking (is done) by raising your hands to the level of your shoulders, or about that level. And seeking forgiveness (is done) by pointing with one finger. And beseeching (is done) by stretching your hands completely.” (Hasan)

1490. (Another chain) from ‘Abbâs bin ‘Abdullâh bin Ma’bad bin ‘Abbâs with this Hadîth (similar to no 1489). He said in it: “...And beseeching is like this,” and he raised his hands, and made his palms in the direction of his face. (Hasan)

1491. (Another chain) from Ibrâhîm bin ‘Abdullâh, from Ibn ‘Abbâs that the Messenger of Allah said: — and he mentioned similar (to no. 1489). (Hasan)

1492. As-Sâ‘îb bin Yazîd narrated from his father that the Messenger would raise his hands when supplicating, and wipe his face with his hands. (Da‘îf)
1493. ‘Abdullah bin Buraidah narrated from his father, that the Messenger of Allah ﷺ heard a man say: “Allahumma! Inni asal’uka, inni ashhadu annaka ant Allah, la ilaha illa antul-ahadu-samadul-ladhī lam yalid wa lam yalad wa lam yakun lahu kufuwan ahad (O Allah! I ask you (by right of) the fact that I testify that You are Allah — there is no deity besides you; the Unique, the One Whom all objects turn to, the One Who does not beget nor was He begotten, and there is nothing that is similar to Him).” So he said: “You have asked Allah by His Name which, when He is asked with it, He gives, and when He is called by it, He responds.” (Sahih)

Comments:

One should supplicate to Allah, invoking His Attributes. That is the way the Messenger of Allah ﷺ supplicated.

1494. (Another chain) for this Hadith (similar to no. 1493), and he (ﷺ) said in it: “...You have asked Allâh the Magnificent with His Greatest Name.” (Sahih)

Comments:

Lifting up one finger (the index finger) indicates Tawhid.
1495. It was reported from Hafs, meaning the paternal nephew of Anas, from Anas that he was once sitting with the Messenger of Allah when a person prayed and then supplicated, saying: “Allâhumma! Inni asa ‘luka hi-anna lakal-hamd, la ilâha illâ antal-mannânu badi’us-samâwât wal-ard. Yâ dhal-jalâli wal-ikrâm! Yâ hayyu! Yâ qayyum! (O Allâh! I ask you because You are the One worthy of praise, there is no deity besides You, the Ever-Generous, the Originator of the heavens and the earth. O One of Honor and Generosity! O Ever-Living! O Sustainer)!”. So the Prophet said: “He has called Allâh with His Greatest Name, which, when called by it, He responds, and when asked by it, He gives.” (Saheeh)

1496. Asma’ bint Yazid narrated that the Prophet said: “The Greatest Name of Allâh is in these two Verses: ‘And your Ilâh (God) is One Ilâh (God), none has the right to be worshipped but He, the Ever-Merciful, the Mercy-Giving,’[1] and in the beginning of Sûrah Al ‘Imrân, Alif Lam Mim, Allâh — there is no deity besides Him, the Ever-Living, the Sustainer (of all).”[2]

1497. 'Aishah narrated that a blanket of hers was stolen, so she supplicated against the one who stole it. The Prophet \( \text{SAW} \) said: “Do not be lenient with him.” (Da'i) Abū Dāwūd said: “La tusabbikhi 'anhu” means: “Do not be lenient with him.”

1498. It was reported from Shu'bah, from ‘Āṣim bin Ubaidullāh, from Sālim bin 'Abdullāh, from his father, from 'Umar, who said: “I asked permission from the Prophet \( \text{SAW} \) to perform 'Umrah, so he allowed me, and said: ‘Do not forget us, O little brother, in your supplication.’ So he said to me a phrase that was more precious to me than the whole world.” Shu’bah said: “Then I met ‘Āṣim later in Al-Madīnah, so he narrated it to me (again but this time), he said: ‘Include us in your supplication, O little brother.’” (Da'i)


1497 - خُلِّقَ النَّسْمَةُ بَنْ أَبِي شَيْبَةِ، حَدَّثَنَا عُمَّانَ بْنُ أَبِي شَيْبَةِ، حَدَّثَنَا حَفْصُ بْنُ غَيْاثٍ عَنِ الأَعْمَشِ، حَدَّثَنَا حَبِيبُ بْنُ أَبِي نَابِيّ، حَدَّثَنَا عَنْ عَلَيْهِ، حَدَّثَنَا قَالَ: سُرِّقَتْ مَلَحَقَةً لَهَا فَجَعَلْتُ تَذْهَرُ عَلَى مِنْ سَرْقَتَهَا، فَجَعَلَ النَّبِيُّ ﷺ يُقْولُ: "لَا تُخَفَّفِي عَنْهُ.

قَالَ أَبُو دَاوْدُ: لَا تُخَفَّفِي عَنْهُ.

1498 - خُلِّقَ النَّسْمَةُ بَنْ أَبِي حَرْبِ، حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمِ بْنِ عُبَیْدِ اللَّهِ، حَدَّثَنَا سَلَمَ بْنُ عِبَادِ اللَّهِ، حَدَّثَنَا عَلِيُّ، حَدَّثَنَا عَنْ أَبِيهِ، حَدَّثَنَا عَنْ عَمَّرٍ قَالَ: إِسْتَأْذَنْتُ النَّبِيِّ ﷺ فِي الْعُمْرَةِ فَأَذَنَ لِي وَقَالَ: "لَا تُكْسَتَنِي أَلَّا أَخْيَرُ نِعْمَةً، فَقَالَ كَلِمَةً مَّا يُخْشَى أَنْ لِي بِهَا الْذِّنَا. قَالَ شُعْبَةُ: ثُمَّ قَالَرَبُّ عَاصِمًا بَعْدَ الْمَدِينَةِ حَدَّثَنِيْ قَالَ: "أَشْرُكْنَا بِأَلَّا أَخْيَرُ فِي دُعَاكِ."

1499. Sa‘d bin Abī Waqqāṣ narrated: “The Prophet passed by me while I was supplicating with two fingers, so he said: ‘Make it one, make it one.’ And he indicated with his index finger.”

(Da‘f)

Chapter 24. At-Tasbih
(Glorifying Allah) Using Pebbles

1500. It was reported that Sa‘eed bin Abī Hilāl narrated from Khuzaimah, from ‘Āishah, the daughter of Sa‘d bin Abī Waqqāṣ, from her father that he once visited a woman with the Messenger of Allah who had some date-seeds — or pebbles — in front of her. She was using them to (count) her glorifications (Tasbih) of Allah. The Messenger of Allah said: “Should I not inform you of something which is easier, or better, for you than this? Say: ‘Subhan Allah, ‘adada mā khalaqa fis-samā’i, wa Subhan Allah ‘adada mā khalaqa fil-ardī, Subhan Allah ‘adada mā khalaqa baina dhaliqa wa Subhan Allah ‘adada mā huwa khālaq, wa Allāhu Akbar mithla dhālik, wa-hamdulillāh mithla dhālik, wa lā illāha illāllāhu mithla dhālik, wa lā hawla wa lā quwwata illā billāhi mithla dhālik (Glorious is Allah, (equivalent to) the number of objects that He has created in the heavens, and the earth, and the objects between the two, and Allah is greater than all that He has created, and to Allah belongs all the majesty, and there is no help, but in Allah alone).”
the Heavens, and Glorious is Allāh, (equivalent to) the number of objects that He has created in the earth, and Glorious is Allāh, (equivalent to) the number of objects that He has created in between them, and Glorious is Allāh, (equivalent to) the number of objects that He will yet create, and Allāh Akbar similar to that, and Al-Hamdu lillāh similar to that, and Lā ilāha illallāh similar to that, and Lā ḥawla wa lā quwwata illā billāh similar to that).” (Hasan)

Comments:
The Messenger of Allāh ﷺ uttered the Tasbīḥ counting, as he did so, on his fingers. He told his Companions to do likewise. The popular way using beads is not sanctioned by word or practice of the Messenger of Allāh ﷺ.

1501. It was reported from Yusaīrah that the Prophet of Allāh ﷺ commanded them to look after (performing) the Takbīr, the Taqdis and the Tahlit, and to count them with the tips of the fingers, for they will be asked, and they will speak. (Hasan)

Comments:
On the Day of Resurrection, the limbs of human beings shall be made to speak and testify.
1502. ‘Abdullãh bin ‘Amr narrated: “I saw the Messenger of Allah ﷺ count the Tasbih.” — Ibn Qudamah (one of the narrators) added: “With his right hand.” (Da'if)

Comments:
The right hand should be used for the *Tasbih*.

1503. Ibn ‘Abbas said: “The Messenger of Allah ﷺ once left from (the house of) Juwairiyah — and her name used to be Barrah but the Prophet ﷺ changed it. When he left, she was sitting in her prayer place, and when he returned, she was still sitting there. He asked her: ‘Have you remained in this prayer place of yours?’ She said: ‘Yes.’ He said: ‘I said after (leaving) you four phrases, three times; were they to be weighed against (all) that you said, they would be heavier: “Subhãn Allah wa bi-îamdîhi ‘âdâda khalqîhi wa ridâ nafsihî, wa zinata ‘arshihî wa midâda kalîmatih” (Glory be to Allah, and Praise (as much as), the quantity of His creation, and until He is pleased, and the weight of His Throne, and the amount of His speech).’” (Saheh)
Comments:

Personal names suggesting self-praise are not deemed proper. So are names with a bad connotation. The Messenger of Allâh ﷺ used to change such names. See no. 4952 and what follows it.

1504. Abû Hurairah narrated that Abû Dharr said: “O Messenger of Allâh! The rich people have taken away all the blessings! They pray as we pray, and they fast as we fast, but they have extra money with which they give charity, and we do not have any money from which to give charity.” So the Messenger of Allâh ﷺ said: “O Abû Dharr, should I not teach you some phrases by which you will be able to catch up with those who have passed you, and those behind you will not be able to catch up with you except if they do as you will do?” He replied, “Yes, O Messenger of Allâh.” So he said: “Say the Takbir after every prayer thirty-three times, and the Tahmîd thirty-three times, and the Tasbih thirty-three times, and complete it (the hundredth) with: ‘Lâ ilâha illallahu wa-hdahu là sharika lah, lahu-l-mulku wa-lahul-hamd, wa huwa ‘alâ kulli shai’in qadîr (None has the right to be worshiped but Allâh alone; He has no partners. To Him belongs the Kingdom, and to Him belongs praise, and He is capable of all things.’) (If you do so) your sins will be forgiven even if they are like the foam of the ocean.” (Sahîh)
Chapter 25. What A Person Should Say When He Says The Taslim

1505. Al-Mughîrah bin Shu‘bah narrated that Mu‘awiyyah wrote to him asking him: “What would the Messenger of Allah ﷺ say after he said the Taslim in his prayer?” So Al-Mughîrah dictated to his servant, and wrote (a letter) to Mu‘awiyyah as follows: “The Messenger of Allah ﷺ would say: ‘La ilâha illallahu wahdahu la šarîka lahu, lahul-mulku wa lahul-hamdu wa huwa ‘alâ kulli shai’in qadîr. Allâhumma! Lâ mâni’a limâ a’taita wa lâ mu’tiya limâ man’ata wa lâ yanfa’u dhal-jaddi minkal-jadd (None has the right to be worshiped but Allah alone. He has no partners; to Him is the Kingdom, and to Him is all praise, and He is capable of all things. O Allah! There is none who can prevent what You give, and none who can give what you prevent. And none benefits the fortunate person, for from You is the fortune.)” (Sahih)

1506. It was reported from Al-Hajjâj bin Abi ‘Uthmân, from Abû Az-Zubair, who said: “I heard ‘Abdullâh bin Az-Zubair say on the Minbar: ‘The Prophet ﷺ would say after he had completed the prayer: ‘Lâ ilâha illallâhu wahdahu la šarîka lahu, lahul-mulku wa lahul-hamdu, wa huwa ‘alâ kulli shai’in (None has the right to be worshiped but Allah alone. He has no partners; to Him is the Kingdom, and to Him is all praise, and He is capable of all things. O Allah! There is none who can prevent what You give, and none who can give what you prevent. And none benefits the fortunate person, for from You is the fortune.)” (Sahih)
qadîr. Lâ ilâha illallâhu, mukhlišina lahud-dîna wa lau karihal-kâfirînâ, ahln- ni'mati wal-fadli wath- thanâ'il-ḥasani, lâ ilâha illallâhu mukhlišina lahud-dîna wa lau karihal-kâfirîn. (None has the right to be worshiped but Allah alone. He has no partners; to Him is the kingdom, and to Him is all praise, and He is capable of all things. None has the right to be worshiped but Allah alone; (we make) the religion sincere to Him, even if the disbelievers hate it. (He is) the One whom blessings, riches and beautiful praise belong to. None has the right to be worshiped but Allah alone.; (we make) the religion sincere to Him, even if the disbelievers hate it).” (Ṣâhiḥ)

1507. It was reported from Hishâm bin ‘Urwah, from Abû Az-Zubair, who said: “Abdullâh bin Az-Zubair would say these words aloud after each prayer...” and he mentioned a supplication similar to this (no. 1506), but added: “Wa lâ hawla wa lâ quwwata illâ billâh, lâ ilâha illallâh, la na'budu illâ iyyâhu, lahun-ni'mah. (And there is no change, nor power, except by Allah. There is none worthy of worship except Allah, we worship none save Him. To Him belongs blessings.)” — and he completed the narration. (Ṣâhiḥ)


Yâ dhal-jalâli wal-îkram! Isma‘ wastajib. Allahu Akbar, Allahu Akbar. Allahumma! Nûrus-samâwâtî wal-ardî (rabbus-samâwâtî wal-ardî). Allahu akbar-ul-akbar, hasbiyallahu wa ni’mal-wakil. Allahu akbar-ul-akbar. (O Allah, our Lord and the Lord of all things! I am a witness that You alone are the Lord, You have no partners. O Allah, our Lord and the Lord of all things! I am a witness that Muhammad is Your worshiper and Messenger. O Allah, our Lord and the Lord of all things! I am a witness that the servants are all brothers. O Allah, our Lord and the Lord of all things! I am a witness that the servants are all brothers. O Allah, our Lord and the Lord of all things! I am a witness that the servants are all brothers. O Allah, our Lord and the Lord of all things! I am a witness that the servants are all brothers. O Allah, our Lord and the Lord of all things! I am a witness that the servants are all brothers.)

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all things), the greatest. O Allah! The light of the heavens and earth” — Sulaimān bin Dāwūd (one of the narrators) said: “the Lord of the heavens and earth.” — “Allāh is greater (than all things), the greatest. Allāh is sufficient for me, and what a great protector He is. Allāh is greater (than all things), the greatest.” (Da‘īf)

1509. ‘Ālī bin Abī Talib narrated that the Prophet ﷺ would say after the Taslīm: “Allāhumaghfirli mā qaddamtu wa mā akkhhartu, wa mā asrartu wa mā a‘tantu, wa mā asrafitu wa mā anta ‘lamu bihi minnī, antal-muqaddimu wal-mu‘akh-khiru, lā ilāha illā anta (O Allāh! Forgive me what I have done, and what I have yet to do, and what I have done in private, and what I have done in public, and all my excesses, and all that You know of me. You are the One Who brings forward and distances).” (Sahīh)

1510. Ibn ‘Abbās narrated that the Prophet ﷺ would supplicate as follows: “Rabbi a‘innī wa lā tu‘īn ‘alayya, wansurnī wa lā nansur ‘alayya, wamkurī wa lā tamkur ‘alayya, wahdīnī wa yassir hudāya ‘alayya, wansurnī ‘alā man baghā ‘alayya. Allāhummaj‘alnī laka shākirīn, laka dhākirīn wa laka rāhīban laka mitwā‘an ilaiika
1511. (Another chain) with its meaning (similar to no. 1510), and he said: "Wa yassiril-huda ilayya (and make guidance easy for me)"
—and he did not say: "hudāya (make (finding and following) guidance)."

 Yönetici: [İsanaah Cehāf] Aşkeri, nuru, dua eder, bab: ["Rub' "Özü" ve "İhtiyâti" Tone"
ve "İhtiyâti" Tone, O Lord! Help me, and do not help (others) against me; and aid me, and do not aid (others) against me, and plot for me (for my favor), and do not plot against me. And guide me, and make (finding and following) guidance easy for me. And help me against those who have transgressed against me. O Allah! Make me grateful to You, remembering You, fearing You, submitting myself completely to You, humbling myself in front of You — or; "repenting to You" — O Lord! Accept my repentance, and cleanse my sins, and respond to my supplication, and make firm my evidence, and guide my heart, and correct my tongue, and remove the evils (hatred and anger) of my heart." (Sahih)

1512. 'Aishah, may Allah be pleased with her, narrated that the
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Prophet would say after the Taslim: “Allâhumma antas-salâm wa mikas-salâm tabaraka yâ dhal-jalâli wal-îkrâm (O Allâh! You are As-Salâm, and from you is As-Salâm. You are blessed, O One of Magnificence and Generosity).” (Sahîh)

Abû Dâwûd said: Sufyân did hear from ‘Amr bin Murrah, they say (he heard) eighteen Hadiths.[1]

Chapter 26. About Seeking Forgiveness

It was reported from Thawbân, the freed slave of the Messenger of Allâh, that when the Prophet wished to leave from his prayer, he would seek forgiveness three times, then say: “Allâhumma! (O Allâh)” — and he mentioned the same phrases as the previous narration of ‘Aishah (no. 1512). (Sahîh)

The author said this in reference to number 1510 and 1511, both of which are reported from Sufyân from ‘Amr.

[1] The author said this in reference to number 1510 and 1511, both of which are reported from Sufyân from ‘Amr.
To seek forgiveness, meaning saying: "Istaghfirullah."

1515. Al-Agharr Al-Muzani — and he was a Companion — narrated that the Messenger of Allâh ﷺ said: “My heart is sometimes (overcome) with heedlessness, and I (therefore) seek forgiveness from Allâh a hundred times a day.” (Sahîh)

Comments:
If the Messenger of Allâh ﷺ, who was protected by Allâh, used to seek Allâh’s pardon, it naturally follows that ordinary persons who are not protected from sins like him, should beg for Allâh’s pardon all the more.

1516. Ibn `Umar narrated: “We would sometimes count the Messenger of Allâh ﷺ as having said in one gathering: ‘Rabbighfirli wa tub ‘alayya innaka antat-tawâburr-rahîm (O Lord, forgive me and (accept) my repentance; You are the One who accepts repentance, the Ever-Merciful’) — one hundred times.” (Sahîh)

Comments:
If the Messenger of Allâh ﷺ, who was protected by Allâh, used to seek Allâh’s pardon, it naturally follows that ordinary persons who are not protected from sins like him, should beg for Allâh’s pardon all the more.
Prophet ﷺ saying: “Whoever says: Astaghfirullah alladhi la ilāha illā huwal-ḥāyu-l-qayyūm wa atūbu ila ī (I seek Allah’s forgiveness — the One besides Whom there is none worthy of worship, the Ever-Living, the Sustainer, and I turn to Him in repentance).” — he will be forgiven, even if he had fled the battle-field.” (Hasan)

**1518.** It was reported from Ibn ʿAbbas, that the Messenger of Allah ﷺ said: “Whoever is habitual in seeking forgiveness (of Allah) will find that Allah will make a way out for him from every difficult situation, and will give him an escape from every worry, and will grant him sustenance from where he did not expect it.” (Daʿif)

**1519.** Qatādah asked Anas: “What supplication would the Prophet ﷺ be most frequent in using?” Anas replied: “The supplication that he would use most frequently was: ‘Allāhumma! (Rabbānā) Ātinā fid-dunyā hasanatan wa fil-akhirati hasanatan wa qinā ‘adhāban-nār (O Allāh, (our Lord!) Grant us good in this life, and good in the Hereafter, and save us from the punishment of the Fire).’” (Ṣaḥīḥ)
Ziyād (one of the narrators) added: “So whenever Anas wished to supplicate, he would supplicate with this, and if he wished to make more, he would include this in it as well.”

**Tafsīr:** أَخْرِجَهُ الْبِخَارِيُّ، الدَّعَوَاتُ، بِابِرُ قُولُ النَّبِيِّ ﷺ: "رَبِّي أَنتَ فِي الْدِّينَةِ حَسَنَةٍ.

خ: 2389  عَنْ مَسَّدٍ، وَالنَّبِيِّ، الْحَذَرِ، وَالْدَعَاءِ، بَابِ فِضْلِ الدَّعَاءِ بَالْهَلِيمِ أَنتَ فِي الْدِّينَةِ حَسَنَةٌ ...

النَّبِيِّ، خ: 2690  مِنْ حِدِيثِ إِسْمَاعِيلِ ابْنِ عَلِيِّ ﷺ.

1520. It was reported from Ābu Umāmah bin Sahāl bin Ḥunaif, from his father who narrated that the Messenger of Allāh ﷺ said: “Whoever asks Allāh for martyrdom sincerely, Allāh will cause him to reach the stations of the martyrs, even if he died on his bed.” (Ṣaḥīḥ)

**Tafsīr:** أَخْرِجَهُ مَسْلِمُ، الْإِمَارَةُ، بَابِ استِحْيَابُ طَلَبِ الشَّهَادَةِ فِي سَبِيلِ اللَّهِ تَعَالَى، ح: 1909  مِنْ حِدِيثِ عِبَادُ اللَّهِ ﷺ وَهِبِّ بِهِ

1521. Asmāʾ bin Al-Hakam Al-Fazārī narrated that ʿAlī bin Abī Ṭālib said: “I was a person who, when I heard a Ḥadīth from the Messenger of Allāh ﷺ, would benefit from it as much as Allāh willed, and when I heard it from one of his Companions, I would ask him to swear (that it was true), so if he swore, I would believe him. And Ābu Bakr narrated to me — and Ābu Bakr told the truth — that he heard the Messenger of Allāh ﷺ say: ‘There is no servant who commits a sin, then performs Ḳuḍūr perfectly, and stand and prays two Rakʿahs, and then seeks forgiveness from Allāh, except that Allāh forgives him.’ Then he recited this Verse: ‘And those who,
when they commit a sin, or wrong themselves, remember Allâh...’ to the end of the Verse.”[1] (Hasan)

1522. It was reported from Abû ‘Abdur-Rahmân Al-Hubli, from Aṣ-Ṣunâbîhi, from Mu‘âdh bin Jabal, that the Messenger of Allâh ﷺ held his hand and said: “O Mu‘âdh! I swear by Allâh, I love you. I advise you, O Mu‘âdh, that you never leave saying after every prayer, ‘Allâhumma! ‘alâ dhikrika wa shukrika wa husni ‘ibâdatik (0 Allah! Help me in remembering You, thanking You, and perfecting my worship of You).’” (Sahih)

And Mu‘âdh advised Aṣ-Ṣunâbîhi with that, and Aṣ-Ṣunâbîhi advised Abû ‘Abdur-Rahmân with that.

1523. ‘Uqbah bin ‘Amir narrated: “The Messenger of Allâh ﷺ commanded me to recite the Mu‘wwidhât after every prayer.”[2] (Hasan)

1524. ‘Abdullah (bin Mas‘ūd) narrated that the Messenger of Allah ﷺ would like to supplicate thrice, and seek forgiveness thrice. (Da‘īf)

1525. Aṣmā’ bint Umaiya narrated that the Messenger of Allah ﷺ said to her: “Should I not teach you phrases that you may say at times of distress” — or: “during distress?” — ‘Allāhu Allāhu rabbi, lā ushriku bihi shā‘ī‘a (Allāh, Allāh, He is my Lord, I do not associate any partners with Him).” (Hasan)
people! You are not calling to One Who is deaf, nor One Who is absent. The One whom you are calling is between you and the necks of your mounts.' Then the Messenger of Allāh ﷺ said: 'O Abū Mūsā, should I not guide you to one of the treasures of the (many) treasures of Paradise?' I replied: 'What is that?' He said: 'Lā hawla wa lā quwwata illā billāh (There is no change, nor power, except by Allah).’” (Sahîh)

Comments:
Allāh is above the Throne, and he knows, hears, and sees everything.

1527. (Another chain) from which it was reported that Abū Mūsā Al-Ashʿarī narrated that they were once climbing up a mountain with the Prophet of Allāh ﷺ. Every time they would reach (a high point) in the trail, a person would call out: “None has the right to be worshipped but Allah, and Allah is the Most Great.” So the Prophet of Allāh ﷺ said: “You are not calling out to One Who is deaf, nor One Who is absent.” And he also said: “O ‘Abdullāh bin Qais...” and he mentioned (the Hadîth in) its meaning. (Sahîh)

1528. (Another chain) from Abū Mūsā with this Hadîth (similar to no. 1526). He said in it: “So the Prophet
said: “O people! Be gentle upon yourselves...” (Sahih)

Abū Sa‘eed Al-Khudrī narrated that the Messenger of Allāh ﷺ said: “Paradise will become obligatory for the one who said: ‘I am pleased with Allāh as a (my) Lord, and with Islam as a (my) religion, and with Muhammad ﷺ as a (my) Messenger.’” (Sahih)

1529. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Whoever sent his Salāt upon me once, Allāh will send His Salāt upon him ten times.” (Sahih)

1530. Aws bin Aws said: The Prophet ﷺ said: “Friday is of the best of your days, so increase your Salāt upon me on it. For indeed, your Salāt is presented to me.” They said: “O Messenger of Allāh, and how will our Salāt be
presented to you after you have perished?” He replied: “Allah has prohibited the earth from (decomposing) the bodies of the Prophets.” (Da‘f)

Chapter 27. The Prohibition Of A Person Supplicating Against His Family And Wealth

1532. It was reported from ‘Ubádah bin Al-Walíd bin ‘Ubádah bin As-Sàmit, from Jábir bin ‘Abdulláh, who said that the Messenger of Allah ﷺ said: “Do not supplicate against yourselves, and do not supplicate against your children, and do not supplicate against your servants, and do not supplicate against your wealth — for (it is possible) that it will coincide with an hour in which requests are granted, so your supplication will be responded to as well.” (Saḥîh)

Abú Dáwud said: This Hadîth has a continuous chain of narrators, ‘Ubádah bin Al-Walíd bin ‘Ubádah (did) met Jábir.

Chapter 28. Sending Šalát Upon Other Than The Prophet ﷺ

1533. Jábir bin ‘Abdulláh said that a woman came to the Prophet ﷺ and said: “Send Šalát upon me and
my husband.” So the Prophet \( \text{sa} \) said: “\text{Sallallahu 'alaiki wa 'ala zawjiki} (May Allah send \text{Salat} upon you and your husband).” (\text{Sahih})

\text{Chapter 29. Supplicating For One In His Absence}

1534. Umm Ad-Dardâ’ narrated that her (husband, Abu Ad-Darda’), heard the Messenger of \( \text{Allah} \) say: “When a person supplicates for his brother in his absence, the angels say: ‘\text{Amin}, and may you also be granted it.’” (\text{Sahih})

1535. ‘Abdullâh bin ‘Amr bin Al-‘As narrated that the Messenger of \( \text{Allah} \) \( \text{sa} \) said: “The supplication which has the quickest response is the supplication of one who is absent for one who is absent.” (\text{Da’if})

1536. Abû Hurairah narrated that the Prophet \( \text{sa} \) said: “Three
supplications are responded to — there is no doubt regarding them: the supplication of the father, the supplication of the traveler, and the supplication of the one who has been wronged.” *(Hasan)*

Comments: Prayers of those three persons are granted, the more so because usually they are said more sincerely and faithfully, more humbly and with greater sympathy.

**Chapter 30. What Should One Say When He Is Afraid Of A People?**

1537. It was reported from Abū Burdah bin ‘Abdullāh, that his father narrated to him that when he was afraid of (the evil of) a people, the Prophet ﷺ would say: “Allahumma! Inna naj‘aluka fī nuhurihim wan a‘ūdhu bika min shurūrīhim (O Allah! We place you at their chests, and we seek refuge in You from their evil).” *(Da‘f)*

Comments: Employing legitimate means includes keeping away from the harm of spiteful enemies.

**Chapter 31. Regarding Istikhārah**

1538. Jābir bin ‘Abdullāh reported: “The Messenger of Allah ﷺ would
teach us the (supplication for) \textit{Istikhara}h just as he would teach us a \textit{Sūrah} of the Qur’ān. He would tell us: ‘If one of you is considering a matter, let him pray two \textit{Rak’ah} besides the obligatory ones, and say: “\textit{Allāhumma inni astakhiruka bi ‘ilmika wa astaqdiruka bi qudratika wa aśluka min faḍlīk al-‘azīm, fa innaka taqdiru wa Ia aqdir, wa ‘Iamu wa lã a ‘lam, wa anta ‘allām al-ghuyūb. Allāhumma! Fa in kunta ta’lamu an na hādhal-amra khayrun li fi dīnī wa ma‘āshī wa ‘aqibatī amrī faqdurhu li wa yassirhu li wa bārik li fihi. Allāhumma, wa in kunta ta’lamuhu sharuun li (fi dīnī wa ma‘āshī wa ‘aqibatī amrī) faṣrīfī ‘anhu waṣrifhu ‘annī waqdur li al-khayr haithu kāna, thumma radinī bihi (O Allāh, I seek Your choice on the better (of the two matters) based upon Your knowledge, and I seek Your decree based upon Your power, and I ask You of Your great bounties. For indeed, You are the One Who decrees, and I do not decree, and You know, and I do not know, and You are the Knower of the Unseen. O Allāh, if you know this — here he should name exactly what he wishes — is better for me with regards to my religion, and my life, and my after-life, and the end-result of my affairs, then decree it for me, and make it easy for me, and bless me in it. O Allāh, and if You know this to be evil for me — and he says just as he said the first time — then avert it from me, and avert me from it. And decree for me
good wherever it might be, then make me content with it.”

Or he said: “فَتَأْجِلُ امْرِي وَتَأْجِلِي (in the short term and long term).”

(Ṣaḥīh)

(Another chain for it from one of the narrators) from Jābir.

Chapter 32. Regarding Seeking Refuge

1539. 'Umar bin Al-Khaṭṭāb narrated: “The Prophet would seek refuge from five things: From cowardice, miserliness, (decrepitude of) old age, the tribulations of the chest (thoughts), and the punishment of the grave.”

(Ḍa'if)
Comments:

The grave is part of a life that is between this world and the Hereafter. He who fails there fails utterly.

1541. (Another chain) from Anas bin Malik, who said: “I used to serve the Prophet, and I would frequently hear him say: ‘Allahumma! Inni a‘ūdhu bika min al-hammi wal-hazani wa zal‘id-daini wa ghalabatir-rial (O Allah! I seek refuge in You from grief and anxiety, and from the hardships of debt, and from being overpowered by men.)” (Sahih)

1542. ‘Abdulläh bin ‘Abbäs narrated that the Messenger of Allah would teach them the following supplication just as he would teach them a Sūrah from the Qur’ān: “Allahumma! Inni a‘ūdhu bika min ‘adhabil-jahannama wa a‘ūdhu bika min ‘adhabil-qabr, wa a‘ūdhu bika min fitnatil-masihid-dajjāl, wa a‘ūdhu bika min fitnatil-mahyā wal-mamāt (O Allah! I seek refuge in You from the punishment of Hell, and I seek refuge in You from the punishment of the grave, and I seek refuge in You from the trials of Al-Masihid-Dajjāl, and I seek refuge in You from the trials of life and death.” (Sahih)
1543. 'Aishah narrated that the Prophet ﷺ would supplicate with the following words: “Allahumma! Innī aʿūdhu bika min fitnatin-nāri wa ʿadhābin-nāri, wa min sharīqhinā wal-faqr (O Allāh! I seek refuge in You from the trials of the Fire, and the punishment of the Fire, and from the evils of richness and poverty.)” (Ṣaḥīḥ)

تخريج: أخرجه البخاري، الدعوات، باب التوعز من المال والمعصر، ح: 368 و 369، والترمذي، والذكر والدعاء، باب الدعوات والتروع، ح: 589، (وأيضاً، ح: 270، 587) من حديث هشام بن عروة، بطولات.

1544. Abū Hurairah narrated that the Prophet ﷺ would say: “Allahumma! Innī aʿūdhu bika minal-faqri wal-qillati wadh-dhilati, wa aʿūdhu bika min an azlim aw ẓal’am (O Allāh, I seek refuge in You from poverty, and paucity, and humiliation. And I seek refuge in You that I cause wrong (to others), or that wrong be inflicted upon me).” (Ṣaḥīḥ)


1545. Ibn ‘Umar narrated that one of the supplications of the Messenger of Allāh ﷺ was the following: “Allahumma! Innī aʿūdhu bika min zawāli niʿmatika, wa taḥwīli ʿafiyatika, wa fujāʾati niqmatika, wa jamīʿi sakhaṭik (O Allāh! I seek refuge in You that Your blessings are lifted, and that Your protection (of me) is changed, and in the suddenness of Your punishment, and from all of Your anger).” (Ṣaḥīḥ)
Comments:

Islam, divine guidance, and the ability to keep fast to the straight path — these are the greatest of all blessings. As for health, security and material comforts, these, too, are the blessings of Allah.

1546. It was reported from Abū Sāliḥ As-Sammān, who narrated that Abū Hurairah said that the Messenger of Allah used to supplicate as follows: “Allāhumma! Inni aḍḥu bika min ash-shiqaqi wan-nifaqi wa suw’il-akhlaq (O Allāh! I seek refuge in You from opposing the truth, and from hypocrisy, and evil manners).” (Da’if)

1547. It was reported from Al-Maqburī, from Abū Hurairah, who said that the Messenger of Allah used to say: “Allāhumma! Inni aḍḥu bika minal-juw’i, fa innahu bi’sad-dajj’u, wa aḍḥu bika min al-khiyānati fa innahā (bi’satti) al-bitānah (O Allāh, I seek refuge in You from hunger, for what an evil companion it is in bed! And I seek refuge in You from treachery, for what an evil inner trait it is!).” (Da’if)

1548. It was reported from ‘Abbād bin Abī Sa’eed, that he heard Abū Hurairah saying that the Messenger of Allāh would say:
“Allahumma! Inni a‘ūdhu bika minal-arba‘i: Min ‘ilmin lā yanfa‘u, wa min qalbin lā yakhsha‘u, wa min nafsīn lā rashba‘u, wa min dū‘ā‘in lā yusma‘u (O Allah! I seek refuge in You from four matters: from knowledge that is of no benefit, and from a heart that does not humble itself, and from a soul that is never satisfied, and from a supplication that is not heard.)” (Hasan)

Comments:
A prayer that does not deter a worshipper from evils and shameful acts of lewdness is vain.

1550. Farwah bin Nawfal Al-Ashja‘ī asked ‘Aishah, the Mother of the Believers, about the supplication of the Messenger of Allah ﷺ. She replied: “He would say: ‘Allahumma! Inni a‘ūdhu bika minal-arba‘i ma‘amītu wa min shari‘i ma lam a‘mal (O Allah, I seek refuge in You from the evil of what I have done, and from the evil of what I have not done).”” (Saḥīḥ)
1551. Shutair bin Shakal reported from his father (Shakal bin Ḥumaid), that he said: “I said: ‘O Messenger of Allah! Teach me a supplication!’ So he said: ‘Say: “Allāhumma! Inni aʿudhu bika min sharri samʿi, wa min sharri ṣawāri, wa min sharri lisānī wa min sharri qalbī, wa min sharri manāyi. (O Allah, I seek refuge in You from the evil of my hearing, and the evil of my seeing, and the evil of my tongue, and the evil of my heart, and the evil of my seminal fluid).”’ (Hasan)

Translation: [Ṣanāḥ Ĥusn]: Aḥrī Ḥumad, adḥawāt, ūy [adḥa]: “Allāhumma’! Inni aʿudhū bihi min al-hadmi, wa aʿudhū bihi minat-taraddi, wa aʿudhū bihi min al-gharáqi, wa aʿudhū bihi min al-ṣamāj, wa aʿudhū bihi min an amātū fi sabīliika mudhibīna, wa aʿudhū bihi an amātū lādīgāna (O Allah! I seek refuge in You from being crushed, and I seek refuge in You from falling, to my death). And I seek refuge in You from drowning, and from burning, and from old age. And I seek refuge in You from the Satan confusing me at (the time of any) death. And I

Comments:
This supplication is very comprehensive. It protects one from all sins as well as from the means leading to them.

1552. Abū Al-Yasar narrated that the Messenger of Allah would supplicate with: “Allāhumma! Inni aʿudhū bihi min al-hadmi, wa aʿudhū bihi minat-taraddi, wa aʿudhū bihi min al-gharáqi, wa aʿudhū bihi min an amātū fi sabīliika mudhibīna, wa aʿudhū bihi an amātū lādīgāna (O Allah! I seek refuge in You from being crushed, and I seek refuge in You from falling, to my death). And I

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seek refuge in You from dying while turning away from Your path. And I seek refuge in You from dying from a poisonous bite).” (Hasan)

1553. (Another chain) from Abû Al-Yasar (similar to no. 1552). He added in it: “...wal-ghammi (And from grief).” (Hasan)

1554. Anas narrated that the Prophet ﷺ would say: “Allahumma! Innī 'ūdhu bika min al-barasi wal-junûnî wal-judhãmi wa say'il-asqām (O Allah! I seek refuge in You from leprosy, and from madness, and from paralysis, and from evil diseases.)” (Da‘if)

Comments:
Sometimes these diseases make the diseased feel disgust for himself, as well as making those attending him suffer greatly. May Allah protect us from them.

1555. Abû Sa‘eed Al-Khudri narrated: “One day, the Messenger of Allah ﷺ entered the Masjid, and saw a person from the Ansâr by the name of Abî Umâmah. He said: ‘O Abû Umamah, why is it that I see you sitting in the Masjid even though this is not the time for prayer?’ He said: ‘(Because of) misery that has overtaken me, and debts, O
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Messenger of Allâh.’ He said: ‘Should I not teach you phrases that, if you said them, Allâh will remove your misery and repay your debt?’ He said: ‘Yes, O Messenger of Allâh!’ So he said: ‘Say in the morning and evening: “Allâhumma! Inni a‘üdhu bika min al-hammi wa-hazani, wa a‘üdhu bika minal-ajzi wal-kasali, wa a‘üdhu bika min al-jubni wal-bukhli, wa a‘üdhu bika min ghalabatid-dain wa qahrir-rijâl (O Allâh! I seek refuge in You from griefs and anxieties. And I seek refuge in You from helplessness and laziness. And I seek refuge in You from cowardice and miserliness. And I seek refuge in You from the heaviness of debts, and the overpowering of men).”’ He said: ‘So I did that, and Allâh removed my sorrows, and fulfilled my debts.”’ (Da‘if)

The End of the Book of Prayer
Chapter 1. (Its Obligation)

1556. It was reported from Al-Laith, from ‘Aqîl, from Az-Zuhri, that ‘Ubaidullâh bin ‘Abdullâh bin ‘Utbah informed him from Abû Hurairah, who said: "After the Messenger of Allah dispersed, and Abû Bakr was in charge after him, and (some of) the Arabs disbelieved, ‘Umar bin Al-Khaṭṭâb said to Abû Bakr: ‘How can you fight the people, even though the Messenger of Allah said: ‘I have been commanded to fight the people until they say: ‘Là ilâha illallah’ (None has the right to be worshipped but Allah)? So whoever says ‘Là ilâha illallah’ has protected his wealth and his life from me, except for a right, and his judgment will be with Allah?’” Abû Bakr said: ‘I swear by Allah, I will fight those who differentiate between As-Salât (the prayer) and the Zakât, for the Zakât is a right upon wealth. I swear by Allah, if they refuse to give me an ‘Iqâl that they used to give to the Messenger of Allah, I will fight them for that.’” So ‘Umar said: ‘I swear by Allah, as soon as I saw that Allah had opened the chest of Abû Bakr (guided him) to fight, I knew that

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[1] ‘Iqâl is the rope or cord with which the camel is tied. The scholars differ over its meaning and relation to the argument here.
this was the truth.” (Sahih)

Abū Dāwud said: It was reported by Rabāḥ bin Zaid and ‘Abdur-Razzāq from Ma’mar, from Az-Zuhrī, with his chain. Some of them said: “Iqāl.” While Ibn Wahb reported it from Yūnus, he (instead) said: “Anāq” (a female kid goat).

Abū Dāwud said: Shu’āib bin Abī Ḥamzah, Ma’mar, and Az-Zubaidī all said, (in the narration) from Az-Zuhrī for this Hadith that he said: “If they refuse to give me an ‘Ināq.” ‘Anbasah reported a Hadith from Yūnus from Az-Zuhrī, he said: “‘Ināq.”[1]

Comments:

According to the explanation of Al-Khattābi, the Arab tribes who committed disbelief were divided into three categories. Some became disbelievers due to false claims of prophethood, like the followers of Musailamah the Liar, and

[1] While these details may seem insignificant, the different wording effects many rules for Zakāt, the definition of “wealth” and what is a “right” upon it, as well as details related to the collection of Zakāt.

[2] Meaning, among those rights mentioned after the command when he said: “...except for a right.”

[3] Though this route of transmission was mentioned for the different wording, here it is narrated by different Shaikhs from Ibn Wahb.
Al-Aswad Al-‘Ansî, both of whom claimed prophethood. Some had left the religion and completely returned to the ways of Ḥiḥliyyah, abandoning Salah, Zakâh and the rest of the religion. Another group made a distinction between Zakâh and Salah, so they prayed, but refused to pay the Zakâh to the Imam after the Messenger of Allah ﷺ.

Chapter 2. What Zakâh Is Obligatory Upon

1558. It was reported from ‘Amr bin Yahyâ Al-Māzīnī, from his father, who said that he heard Abû Sa‘eed Al-Khudrî saying that the Messenger of Allah ﷺ said: “There is no Sadaqah[1] on anything less than five camels, and there is no Sadaqah on anything less than five Awâq[2], and there is no Sadaqah on anything less than five Uwsuq.”[3] (Sahīh)

**Comments:**

Zakah shall not be due upon wealth unless it reaches the Niṣāb, or the minimum amount upon which it is due for each item it is due. If someone possessing less than the minimum pays Zakâh of his own volition, it is his choice and an act worthy of praise, his payment would be considered as Sadaqah.

1559. It was reported from Abû Al-Bukhtarî, At-Ṭâ‘î, from Abû Sa‘eed — and he attributed it to the Prophet ﷺ — saying: “There is no Zakâh on what is less than five Awsâq,” and a Wasq is sixty (that

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[1] Here, as in many of these narrations to come, the term Sadaqah refers to the obligatory charity or Zakâh.

[2] Awâq is plural of “Uqiyah,” and it is a number of silver coins or its like, and they also say: “Waqiyah.” They say it is forty Dirham, and five Awâq is equal to two-hundred Dirham.

[3] Uwsuq and Awsâq are plural of Wasq; a volume measurement which they say is equal to sixty Sâ. See the following narration. A Sâ is a volume measurement which is measured when the average man holds two hands together and scoops four times like that, and its precise measurement may be fixed by the leaders.
Abū Dāwūd said: Abū Al-Bukhtārī did not hear from Abū Sa‘eed.

1560. It was reported from Al-Mughīrah, from Ibrāhīm (An-Nakha‘ī), he said: “A Wasq is sixty Sa‘s stamped with Al-Hajjāj’s stamp.” (Da‘īf)

Comments:

“Al-Hajjāj’s stamp” meaning the state seal named after Hajjāj bin Yūsuf.

1561. It was reported from Ḥabīb Al-Mālikī, who said that a person said to ‘Imrān bin Husain: “O Abū Nujayd! You narrate to us Ahādīth which we do not find any basis for in the Qur‘ān.” So ‘Imrān became angry with him, and said: “Have you found (in the Qur‘ān) that for every forty Dirham, you must give one Dirham? And from such and such a number of goats, that you must give such a number? And from such and such a number of camels, that you must give such and such a number? Have you found any of this in the Qur‘ān?” He replied: “No.” So he said: “So who did you get this from? You took this from us, and we took it

[1] Meaning “stamped” or “certified” Sa‘.
from the Prophet of Allah ﷺ,” and he mentioned other matters similar to this. (Hasan)

Comments:
There is an indication in the Hadith that rejection of Hadiths (as one of the sources of law) is not a new phenomenon, and also, the idea that a Hadith could not be accepted if a basis is not found for it in the Qur’an. Such false principles appeared as early as the later years of the Companions.

Chapter 3. Is There Any Zakāt On Goods Of Trade?

1562. Samurah bin Jundab narrated: “As to what follows, then indeed the Messenger of Allah ﷺ commanded us to give charity for that which we intended for trade.” (Da’if)

Chapter 4. What Counts As A Kanz (Buried Treasure)?

1563. It was reported from ‘Amr

Comments:
[1] Scholars differed over the meaning of buried treasure (Kanz); some said it refers to whatever wealth comes out of a mine or shaft or the like, and others said it only applies to riches buried before Islam, and found after Islam, in other words discovered treasure.
bin Shu‘aib, from his father, from his grandfather (‘Abdullāh bin ‘Amr), that a woman came to the Messenger of Allāh ﷺ with her daughter. Her daughter was wearing two thick gold bracelets on her arms. He asked her: “Do you give the Zakāt (due) on this?” She replied: “No.” He said: “Would it please you that Allāh place them on you on the Day of Judgment as two bracelets of fire?” So she took them off and gave them to the Prophet ﷺ, and said: “They are (charity) to Allāh and His Messenger.” (Hasan)

Parents who have the charge of sons and daughters that possess wealth, should either pay Zakāh on their behalf themselves or make them pay.

1564. It was reported from Umm Salamah that she said: “I used to wear some gold jewelry, so I said: ‘O Messenger of Allāh, is this (considered) treasure?’ He replied: ‘Anything that is above the amount upon which you must give Zakāt, and whose Zakāt is given, is not (considered) a treasure.”’ (Dā‘if)

Comments:

1565. ‘Abdullāh bin Shaddād bin Al-Had narrated that they visited ‘Aishah, the wife of the Prophet ﷺ, and she narrated: “The Messenger of Allāh ﷺ once came
to me and saw me wearing large silver rings. He said: ‘What is this, O ‘Aishah?’ I replied: ‘I made them in order to beautify myself for you, O Messenger of Allah.’ He said: ‘Do you give its Zakat?’ I said: ‘No,’ or: ‘Whatever Allah wills.’ He replied: ‘This will be your portion of the Fire.”’ (Sahih)

Comments:
This and other foregoing Hadiths provide proof that jewelry worn by women shall be liable to Zakah.

1566. It was reported from Al-Walîd bin Muslim, that Sufyân narrated from ‘Umar bin Ya’lā, mentioning a Hadith similar to that regarding the rings (no. 1565). It was said to Sufyân: “How would you give its Zakat?” He replied: “Combine it with other (items).” (Da’îf)

Chapter 5. Regarding Zakat On Pastured Animals

1567. It was reported from Hammâd, that he said: “I took from Thumâmah bin ‘Abdullah bin Anas a letter which he claimed that Abû Bakr had written to Anas, and which had the seal of the
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Messenger of Allâh ﷺ on it. This was written when he (the Prophet ﷺ) had sent Anas as a collector of Zakât, and so he had written this for him. It said in it: "These are the (details of the) obligation which the Messenger of Allâh ﷺ has obligated upon the Muslims in regard to charity, and which Allâh has commanded His Prophet, peace be upon him. So whoever is asked in accordance with this from among the Muslims, he should give it, and whoever is asked more than this, he should not give it.

"For any number of camels less than twenty-five, one sheep is to be given for every five camels. If they reach twenty-five, one Bint Makhâd[1] should be given, up to thirty-five. If he does not have a Bint Makhâd, then he may give an Ibn Labûn.[2]

"If the number reaches thirty-six, then for them is a Bint Labûn,[3] up to forty-five. So when it reaches forty-six, then a Hiqqah[4] that can breed with a stallion camel is due, up to sixty.

"If the number reaches sixty-one, then a Jadh'ah[5] is due, up to seventy-five. If the number reaches seventy-six, then two Bint Labûns are due, up to ninety. If the

[1] Bint Makhâd: the female that has passed one year, and its mother can now become pregnant. See the author’s explanation of these terms for camels after number 1590.
[2] Ibn Labûn: a male camel that has entered its third year, meaning it has lived for two complete years.
[3] Bint Labûn is the female camel that has lived for two complete years.
[4] Hiqqah is the female camel that has lived for three years and began its fourth.
[5] Jadh'ah in the case of camels, is a female camel that has lived for four years and entered its fifth.
number reaches ninety-one, then two *Hiqqahs* that can breed with stallion camels are due, up to one hundred and twenty. If there are more than one-hundred and twenty, then for every forty a *Bint Labûn*, and for every fifty a *Hiqqah*.

“In the event that a person does not have a camel of the age specified according to the *Sadaqah* regulations, then if a person owes a *Jadh’ah* as *Sadaqah* but he does not have a *Jadh’ah*, then a *Hiqqah* should be accepted from him if he has one, and he should give two sheep along with it if they are available, or twenty Dirhams.

“If he owes a *Hiqqah* as *Sadaqah* and he does not have a *Hiqqah* but he has a *Jadh’ah*, then it should be accepted from him, and the *Zakât* collector should give him twenty Dirhams, or two sheep if they are available.

If a person owes a *Hiqqah* as *Sadaqah* and he does not have one, but he has a *Bint Labûn*, it should be accepted from him, — Abû Dâwûd said: From here I do not have it as precise from Mûsâ (the narrator) as would be preferred — and he should give two sheep along with it if they are available, or twenty Dirhams.

“If a person owes a *Bint Labûn* as *Sadaqah* but he only has a *Hiqqah*, then it should be accepted from him — Abû Dâwûd said: Up to here, then I have it more precisely — and the *Zakât* collector should give him twenty Dirhams, or two sheep.
If a person owes a *Bint Labûn* as *Sadaqah* but he only has a *Bint Makhâd*, then it should be accepted from him, and he should give two sheep along with it if they are available, or twenty Dirhams.

"If a person owes a *Bint Makhâd* as *Sadaqah* but he only has an *Bin Labûn*, a male; it should be accepted from him, and he does not have to give anything else along with it. If a person has only four camels he does not have to give anything unless their owner wants to. With regard to the *Sadaqah* on grazing sheep, if there are forty, then one sheep is due upon them, up to one-hundred and twenty. If there is one more, then two sheep are due, up to two-hundred. If there is more, then three sheep are due, up to three-hundred. If there is more than that, then for every hundred, one sheep is due.

"No decrepit, defective or male sheep should be taken as *Sadaqah* unless the Zakât collector wishes. Do not combine separate flocks nor separate combined flocks for fear of *Sadaqah*. Each partner (who has a share in a combined flock) should pay the *Sadaqah* in proportion to his shares. If a man's flock does not reach forty sheep, then nothing is due from them, unless their owner wishes. With regard to silver, one-quarter of one-tenth, and if there is no wealth except one-hundred-and-ninety Dirhams, no *Zakât* is due unless the owner wishes." (Ṣâhid)
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1568. It was reported from Sufyān bin Husain, from Az-Zuhri, from Sālim, from his father, who said: “The Messenger of Allāh ﷺ wrote a letter (detailing the rules) of Sadaqah, but he was not able to send it to his collectors until he passed away. He had kept it with his sword. Abū Bakr acted upon this (letter) until he passed away, and ‘Umar acted upon it until he passed away. It was (written) in it: Upon five camels, there is one sheep due. And upon ten, there is two sheep, and upon fifteen, three sheep, and upon twenty, four sheep. And upon twenty-five, a Bint Makhād, up to thirty-five. If there is even one more (camel) than this, one Bint Labūn must be given, up to forty-five. If there is even one more (camel) than this, one Hiqqaḥ must be given, up to sixty. If there is even one more than this, one Jadh’ah must be given, up to seventy-five.

“If there is even one more than this, two Bint Labūns must be given, up to ninety. If there is even one more than this, two Hiqqaḥs must be given, up to one-hundred and twenty. If the camels are more than this, then for every fifty, one Hiqqaḥ is given, and for every forty, one Bint Labūn.

“With regards to sheep, then for every forty sheep, one sheep is to be given, up to one-hundred and twenty sheep. If there is one more than this, then two sheep, up to
two-hundred sheep. If there is more than two-hundred, then three sheep are due, up to three-hundred. If the sheep are more than that, then for every one-hundred sheep, one sheep is due, and nothing needs to be given unless one-hundred are reached.

"And different (flocks) should not be joined together, nor should a combined (flock) be separated for fear of giving (extra) charity.

"Each partner (who has a share in a combined flock) should pay the Sadaqah in proportion to his shares.

"And an animal that is old, or a defective animal, will not be accepted for charity."

Az-Zuhri said: "When the Zakât collector comes, the sheep are to be divided into three divisions: A third of them should be the worst (sheep of the flock), and a third of them the best, and a third in the moderate. And the one collecting charity should take from the moderate ones." And Az-Zuhri did not mention this division for cows.

(Hasan)

Comments:

Zakâh is due at a rate of three goats per every 300 to 399 goats; four per every 400 to 499 goats; and so on and so forth.

1569. (Another chain) from Suﬁyân bin Husain, with his chain and its meaning (similar to no. 1568). He
said: “So if a Bint Makhād is not found, then a Bin Labūn may be given.” And he did not mention the addition of Az-Zuhri. (Hasan)

1570. It was reported from Yūnus bin Yazid, from Ibn Shihāb (Az-Zuhri), who said: “This is a copy of the letter that the Messenger of Allāh wrote regarding Ṣadaqah, and it is with the family of ‘Umar bin Al-Khattāb. Sālim bin ‘Abdullāh bin ‘Umar read it to me, and I understood it as it was. And this was exactly what ‘Umar bin ‘Abdul-‘Azīz copied from ‘Abdullāh bin ‘Abdullāh bin ‘Umar, and Sālim bin ‘Abdullāh bin ‘Umar...” and he mentioned the Hadith.

He said in it: “...So if there are one-hundred and twenty-one (camels), then three Bint Labūn are due upon them, until one-hundred and twenty-nine are reached. And if there are one-hundred and thirty, two Bint Labūns and one Hiqqah (are to be given), until one-hundred and thirty-nine are reached. And if there are one-hundred and forty, then two Hiqqahs (are to be given), along with one Bint Labūn, until one-hundred and forty-nine (camels) are reached.

“And if there are one-hundred and fifty, then three Hiqqahs (are to be given), until one-hundred and fifty-nine.

“And if there are one-hundred and sixty, then four Bint Labūns (are to be given).
be given), until one-hundred and sixty-nine.

And if there are one-hundred and seventy, then three Bint Labūns and one Hiqqahs (are to be given), until one-hundred and seventy-nine.

“And if there are one-hundred and eighty, then two Hiqqahs (are to be given), along with two Bint Labūns, until one-hundred and eighty-nine.

“And if there are one-hundred and ninety, then three Ijiqqahs (are to be given), until one-hundred and ninety-nine.

“And if there are two-hundred, then four Hiqqahs (are to be given), or five Bint Labūns — whichever of the two are found is taken.

“And with regards to pastured sheep...” and he mentioned similar to the Hadith of Sufyãn bin Husain (no. 1568). And he said in it: “...For Sadaqah, no old sheep is taken, nor a defective sheep, nor a male sheep except if the one giving charity desires to do so.” (Hasan)
for example, when each person (in a company of three) has forty sheep, and when the collector is about to come, they combine them all together, in which case there will only be one sheep due. And a case of when a combined flock is separated is when two partners each own one-hundred and one sheep, so the total due on them would be three sheep, but when the collector comes, they divide the flock among themselves, such that each one of them only owes one sheep. And this (explanation) is what I have heard regarding it.”

(Sahih)

1572. It was reported from Zuhair that Abū Ishâq narrated to them from ‘Aṣîm bin Ḍamrah, and Al-Hārîth bin Al-A‘war, from ‘Alî, may Allâh be pleased with him that he said: Zuhair (one of the narrators) added: “I think it was from the Prophet ﷺ — “Give one fourth of ten (2.5%) — from every forty Dirhams, one Dirham. And you do not have to give anything until two-hundred Dirhams are completed. So if there are two hundred Dirhams, five Dirhams need to be given. And whatever is more is thus (proportionally) measured.

“With regards to sheep, for every forty sheep, one sheep must be given. And if there are only thirty-nine sheep, then nothing is due upon you...” and he continued
elaborating on the Sadaqah on sheep similar to what was said by Az-Zuhri”.

Then he said: “With regard to cows, then for every thirty, you must give one Tabi’,[1] and for every forty, you must give one Musinnah.[2] And nothing is due on animals meant for manual labor. With regard to camels…”

Then he mentioned the Sadaqah for them as was mentioned by Az-Zuhri (no. 1570).

He said: “...and for twenty-five (camels), five sheep must be given. If there is even one more, then a Bint Makhād must be given, but if one is not available, then one Ibn Labūn may be given. This is the case for up to thirty-five (camels), but if there is even one more, then a Bint Labūn must be given, up to forty-five. And if there is even one more, then a Hiqqah — one which a stallion can breed with — is to be given, up to sixty…” then he quoted similar to the narration of Az-Zuhri.

And he said: “…so if there is even one more than this (meaning nine-one camels), then two Hiqqahs which stallions can breed with must be given, up to one-hundred and twenty (camels). And if there are more camels than that, then for every fifty, one Hiqqah is due.

“And different (flocks) should not be joined together, nor should a combined (flock) be separated for

[1] Tabi’: A calf that has completed its first year, and is in its second year.

[2] Musinnah: A cow that has completed its second year, and is in its third year.
fear of giving (extra) charity.

“And no old sheep whose teeth have fallen off will be accepted in charity, nor any defective sheep, nor a male goat unless the one giving charity volunteers to do so.

“With regards to produce, then a tenth is due on whatever is irrigated by (natural) streams or rainfall, and half of a tenth (5%) is due on whatever is irrigated by bucket (manually).”

In the narration of ‘Āṣim and Al-Hārith (it is): “Charity is due every year” and Zuhair said: “I think he said: ‘One time.’”

And in the narration of ‘Āṣim: “If neither a Bint Makhād among camels nor a Ibn Labūn, then ten Dirham or two sheep must be given.” (Da'f)


1573. (Another chain) from Abū Ishāq, from ‘Āṣim bin Damrah and Al-Ḥārith Al-A‘war, from ‘Ali, from the Prophet . In part of the beginning of this Hadith he said: “...So if you have two-hundred Dirhams, and a year passes, then five Dirhams are due upon it. And nothing is due upon you — meaning with regards to gold — until you have twenty Dinārs. So if you have twenty Dinārs, and a year passes, then half a Dinār is due upon it. And if you have more, then it will be proportional to that...”
He (one of the narrators) said: “I do not know if ‘Ali is the one who said: ‘Then it will be proportional to that’ or did he attribute it to the Prophet.”

(He then continued) “And there is no Zakat on money until one year passes.” — except that Jarîr (a narrator) said: “Ibn Wahb added in his Hadith, from the Prophet: “And there is no Zakat on money until one year passes.” (Da’if)

1574. It was reported from Abû Ishâq, from ‘Āsim bin Ḍamrah, from ‘Ali who said: The Messenger of Allah said: “I have exempt (from obligation) horses, and slaves, so give the charity of silver: From every forty Dirhams, one Dirham. And there is nothing due upon one-hundred and ninety (Dirhams), but if it reaches two-hundred, then five Dirhams are due.”

Abû Dâwud said: This Hadith was reported by Al-A’mash from Abû Ishâq just as stated by Abû ‘Awânah. And Shaibân Abû Mu‘âwiyah, and Ibrâhîm bin Ṭâhman reported it from Abû Ishâq, from Al-Hârith, from ‘Ali, from the Prophet, similarly.

Abû Dâwud said: The narration of An-Nufaili[1] was reported by Shu‘bâh and Sufyân, and others.

[1] That is no. 1572, and An-Nufaili is ‘Abdullâh bin Muhammad An-Nufaili, from whom Abû Dâwud heard the narration.
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1575. It was reported from Bahz bin Ḥakim, from his father, from his grandfather, that the Messenger of Allāh ﷺ said: “Regarding camels that are sent for pasture, then for every forty (of such camels), there is one Bint Labīn due. No camel shall be separated (away) from its share. Whoever gives it, seeking its reward, will attain its reward. But whoever prevents it, then we will take it, along with half of his wealth — (this is) a severity from among the severities of our Lord, Exalted and Honored is He; nothing is for the family of Muhammad.” (Hasan)

تخريج: [إسناده حسن] أخرجه النسائي، الزكاة، باب عفوية مال الزكاة، ح: 2446 من حديث بْحَر بن حَكيم، بْحَر بن إسْماعِيل.

1576. Mu‘ādh bin Jabal reported that when the Prophet ﷺ sent him to Yemen, he commanded him to take from every thirty cows a cow or bull that had completed one year, and from every forty (cows), a male or female Musinnah. And he also commanded him to take one Dīnār from everyone beyond the age of puberty, or its equivalent from Ma‘āfir — a type of cloth found in Yemen. (Da‘if)
1577. (Another chain) from Mu‘ãdh, from the Prophet ﷺ, with similar.

1578. (Another chain) from Mu‘ãdh bin Jabal that he said that the Prophet ﷺ sent him to Yemen...” and he mentioned similarly (to no. 1576), and he did not mention: “...a type of cloth found in Yemen.” (Ḍa‘īf)

1579. Suwaid bin Ghafalah narrated: “I was sent” or he said: “I was informed by someone who was sent with the person to collect Zakât by the Prophet ﷺ” — “It was (written) in the letter of the Messenger of Allâh ﷺ: ‘That you...”
not take a female (animal) that is weaning its young (as Zakāt), nor should you join together different (flocks), nor separate a combined (flock).’ And we would go to the watering grounds, (waiting) for the sheep to be brought for their drink, and he (the collector) would say: ‘Give the charity due upon your wealth.’

“So, one person among them went to a camel with a huge hump (intending to give it as charity), but he refused to accept it. He (the owner) said: ‘I want you to take my best camel!’ But he (the collector) refused to take it. So he reined in another one, slightly smaller than it, but he still refused to accept it. Then he reined it another one, still smaller than it, and he accepted it, saying; ‘I am worried that if I take it, the Messenger of Allāh ﷺ will find something against me (reprimand me), and say to me: “You went to a person and chose a camel of your choice!”’ (Dā‘if)

Abū Dāwūd said: Hushaim reported it from Hilāl bin Khabbāb similarly, but he said: “A flock joined together should not be separated.”

**Comments:**

Zakāh officials should visit people at their own places, the places of their concourse, rather than force them to make repeated visits to their own offices.
1580. (Another chain) from Suwaid bin Ghafalah, who said: “The charity collector came to us from the Prophet ﷺ. I held him by his hand, and read in his letter, ‘Different (flocks) should not be joined together, nor should a combined (flock) be separated for fear of giving (extra) charity.’” And he did not mention: “a mother that is weaning its young.” (Da’if)

(Abu Dawud said: There is a legislative difference between: “You should not separate” and “Should not be separated.”

Comments:
A state official may be asked, if need be, to verify his identity and show the edict he is carrying with him.

1581. It was reported by ‘Amr bin Abi Sufyân Al-Jumahi, from Muslim bin Thafinah Al-Yashkuri — Al-Hasan (one of the narrators) said: “Rawh would say: ‘Muslim bin Shu’bah’” — that he said: “Nafi’ bin ‘Alqamah appointed my father as the one in charge of the affairs of our people (our tribe), and he also commanded to collect the Sadaqah from them. My father sent me to a group of them, and I came to an old man called Si’r. I said to him: ‘My father has sent me to you — meaning to collect your Sadaqah.’ He said: ‘My nephew, and what type will you take?’ I replied: ‘We will choose, and examine the udders of the goats.’ He said: ‘Nephew, allow me to

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، الزكاة، باب ما أخذ المصدر من الأبل، ح: 1801 من حديث شريك القاضي به وهو مدخل وعنكن وانظر الحديث السابق.

Comments:
A state official may be asked, if need be, to verify his identity and show the edict he is carrying with him.
narrate to you: I was once in a valley among these valleys with some goats of mine during the time of the Messenger of Allah ﷺ. Two men on a camel came to me, and said: “We are the messengers of the Messenger of Allah ﷺ to you, that you give us the Sadaqah due on your goats.” I said: “What is due upon me?” They said: “One goat.” So I went to a sheep — I knew precisely where it was — which was producing milk, and was fat, and I took it out for them. They said: “This is a goat Shafi’”,[1] and the Messenger of Allah ﷺ has forbidden us to take a Shafi’. So I said: “So what type will you take?” They said: “A young female kid — a Jadh’ah or Thaniyyah.”[2] So I went to a young, large and fat female goat — one that had not yet given birth but was old enough to do so — and took it out for them. They said, “Hand this one to us,” and they took it, placed it on their camel, and left.” (Da’if)

Abū Dāwud said: Abū ‘Āsim reported it from Zakariyyā, and he also said: “Muslim bin Shu’bah” as Rawḥ said.

Comments:
A pregnant animal is not taken for Zakāh since it is too fine and too valuable to be taken for Zakāh.

[1] It is explained in number 1582.
[2] Jadh’ah is the animal that does not have any teeth growing in place of earlier teeth. For goats it refers to one that has lived for one year. Thaniyyah refers to the animal that is old enough to lose its front teeth, in the case of goats it refers to one that has lived for two years.
1582. (Another chain) in which Rawḥ narrated that Zakariyya bin Ishāq narrated to them, with his chain for this Hadith. He said: “Muslim bin Shu‘bah.” And he said in it: “The Ṣaḥīḥ is the one carrying a child (developing fetus) inside it.”[1] (Da’f)

Abū Dāwūd said: I read in the book of ‘Abdullāh bin Sālim, in the city of Hims, (with his chain of narrators to) ‘Abdullāh bin Mu‘āwiyah Al-Ghādirī — of Ghādirah Qais — that the Prophet ﷺ said: “Three things — whoever does them will taste the flavor of Faith: Whoever worshiped Allāh alone; and (testified) that none has the right to be worshiped but Allāh; and gave the Zakāt of his wealth, content with giving it, co-operating by himself, and not giving an old animal, a defective animal, a sick animal, a despised one — but rather, (animals) of medium quality. For Allāh did not ask you for the best of them, nor did He command you to give the worst of them.”

1583. Ubayy bin Ka'b narrated: “The Messenger of Allāh ﷺ sent me to collect the Zakāt. So I passed by a person, and when he gathered his wealth for me, I found

[1] Some of them also said it is the one who has its little kid following it everywhere.
that he only owed a Bint Makhād. So I said to him: ‘Pay this Bint Makhād, Sadaqah.’ He replied: ‘That (animal) neither gives milk, nor is it suitable for riding! But here is a she-camel that is strong, large, and fat — so take it.’ I said: ‘I will not take what I have not been commanded to take. But here is the Messenger of Allāh — not too far from where we are — so if you wish to go to him, and suggest to him what you suggested to me, then do so. And if he accepts this from you, then I will take it, and if he rejects it, then I will not take it.’ He said: ‘That is what I will do,’ and he went with me, along with the camel that he had offered to me, until we came to the Messenger of Allāh. He said: ‘O Prophet of Allāh! Your messenger came to me in order to take the Sadaqah due on my wealth. And I swear by Allāh, never before has the Messenger of Allāh, nor his messenger, ever evaluated my wealth, so I gathered my wealth for him. He said that I owe a Bint Makhād, but the one (that I have) does not give milk, nor is it suitable for riding. So I offered him a large, healthy she-camel that he may take it (instead), but he refused. And it is this one here, I brought it to you O Messenger of Allāh, so take it.’ The Messenger of Allāh said: ‘That is what is due upon you, but if you voluntarily wish to give something better, Allāh will reward you for it, and we will accept it.
from you.' He said: 'Here it is, O Messenger of Allâh, I brought it to you, so take it.' So the Messenger of Allâh commanded that it be taken, and he supplicated for him that he be blessed in his wealth.”

(Hasan)

Comments:
In case a person gives away, of his own free will, more or a better thing in Zakâh payments than what he is obliged to pay, it may be accepted.

1584. Ibn ‘Abbâs narrated that the Messenger of Allâh sent Mu‘âdh to Yemen, and said (to him): “You are about to go to a nation of the People of the Book, so invite them to testify to Lâ ilâha illallâh and that I am the Messenger of Allâh; if they obey you in with this, then inform them that Allâh has commanded them (to perform) five prayers in every day and night. An if they obey you in this, then inform them that Allâh has obligated upon them (to pay) Sadaqah on their wealth; it is taken from their rich, and distributed to their poor. And if they obey you in this, then beware of taking their most prized possessions, and be cautious of the supplication of one who has been wronged, for there is no veil between it and Allâh.” (Sahîh)
1. According to most jurists, Zakāh funds collected from Muslims of a region should be distributed among the Muslims of that very region.

2. Near relatives and neighbors have a greater right to receiving Zakāh funds. The funds should not be transferred to other cities unless there is some special reason to do so.

1585. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said:
“The one who transgresses with Sadaqah is similar to one who withholds it.” (Hasan)

Comments: The one who transgresses with Sadaqah has been understood to refer to the one giving it, and the variety of ways that one might transgress in that, as well as the one collecting it, as the author appears to have understood it in this chapter.

Chapter 6. Pleasing The Zakāt Collector

1586. It was reported from Ḥammād, from Ayyūb, from a man called Daisam — and Ibn ‘Ubaid (one of the narrators) said: “From Banū Sadūs” — from Bāshir bin Al-Khāsāṣiyah — in his narration, Ibn ‘Ubaid said: “His name was not Bāshir, but the Messenger of Allāh ﷺ named him Bāshir” — he said: “We said: ‘The people who (collect) charity are unjust towards us, is it allowed for us to hide a part of our possessions — equivalent to the amount of injustice they do towards us?’ He replied: ‘No.” (Da’if)
1587. (Another chain) from ‘Abdur-Razzāq, from Ma‘mar, from Ayyūb with his chain and its meaning (similar to no. 1587). Except that he said “We said: ‘O Messenger of Allah! The people who (collect) charity are unjust towards us...”’ (Da‘īf)

Abū Dāwūd said: ‘Abdur-Razzāq reported it in Marfu’ form from Ma‘mar.[1]

1588. It was reported from ‘Abdur-Rahmān bin Jābir bin ‘Atiq, from his father that the Messenger of Allāh said: “A group of riders who are hated will come to you. So when they come to you, then welcome them, and leave them with what they want (leave them to take your charity). If they are just, then it will be for their own (benefit), and if they are unjust, then it will be against them. And please them, for the perfection of your Zakāt is in their pleasure, and let them make supplication for you.” (Da‘īf)

Abū Dāwūd said: Abū Al-Ghusn (one of the narrators) is Thābit bin Qais Ibn Ghusn.

Meaning that the first version does not clarify that it is from the Messenger of Allāh, while the second does.
1589. Jarîr bin 'Abdullâh narrated:
“A group of people — meaning from the Bedouins — came to the Messenger of Allâh ﷺ and said: ‘A group of charity-collectors come and wrong us.’ He replied: ‘Please those who collect your charity.’ They said: ‘O Messenger of Allâh! Even if they are unjust with us?’ He said: ‘Please those who collect your charity.’” ‘Uthmãn (one of the narrators) added: “‘Even if they wrong you.”

In his narration, Abû Kâmîl (one of the narrators) said: “Jarîr said: ‘Never did a collector of charity leave me after I heard this from the Messenger of Allâh ﷺ except that he was pleased with me.’” (Sahih)

Chapter 7. The Supplication
That The Zakât Collector
Should Say For Those Who
Give Sâdaqah

1590. ‘Abdullâh bin Abî Awfâ said:
“My father was among the Companions of the tree (who participated in the pledge of allegiance). And whenever the Prophet ﷺ would receive any Sâdaqah from a group of people, he would say: ‘Allâhu-mma! Salli ‘alâ âli fulân (O Allâh! Send Șalât upon the family of so-and-so).’ So my father went to him with his
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Chapter 8. Regarding The Ages Of Camels

Abū Dāwūd said: I heard from Ar-Riyāshī, and Abū Ḥātim, and others aside from them, and also from the book of An-Nadr bin Shumail, and from the book of Abū ‘Ubaid, and perhaps one of them mentioned (only) some of the statements — they said: (The term) Huwār (is used) then Faṣil when he separates,[2] then, the Bint Makhād will be for the one year old until it completes two years. When it enters into its third, then it is a Bint Labūn. When it completes three years, then it is a Hiqq (male) and Hiqqah (female) until its completion of four years, because it is the age of mating and breeding with a stallion, and that is referred to as Tulqah and the male does not breed until he is two. They say that the Hiqqah is bred with the stallion because the stallion breeds with it

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[1] These terms relate to camels, so some of the terms that are also used in the case of other animals, will have a different significance in those cases.

[2] Referring to the term used for the newborn camel and when he separates from his mother.
until it completes four years. When it enters into the fifth, then it is a 
Jadh'ah; until it completes five years, then when it enters into the 
sixth, and its secondary teeth develops, it is at that time called a 
Thaniyy until it completes the sixth. When it enters into the seventh 
then the male is called (Rabā'iya) and the female Rabā'iyyah — until it completes the seventh. So when it enters into the eighth, and its “sixth” teeth come in, that are after the molars, then it is called Sadis and Sadis up to the completion of the eighth (year). When it enters into the ninth its canines appear, so it is called Bāzil; meaning its canines have Bazala meaning “appeared.” Until it enters its tenth (year) then it is called Mukhlif. Then (after that) there is no name for it, rather it may be said Bāzilu 'Amin (a year Bāzil) or Bāzilu 'Amin (a two year Bāzil) and 
Mukhlifu 'Amin (a year Mukhlif) and Mukhlifu 'Amin (a two year 
Mukhlif) and Mukhlifu thlathati a'wām (a three year Mukhlif) up to 
five years. And the Khalifah is the pregnant one. Abū Hātim said: "Jadhū'ah" is a period of time, it does not relate to teeth. And the ages are separated when Suhail appears."[2]

Abū Dāwud said: Ar-Riyāši recited a poem for us (to remember some of this):

[1] Meaning the ascription of the name Jadh'ah.
[2] The star Canopus, visible in the south near the horizon in certain lands. Meaning that the season of its appearance is the same as the season of birth for camels due to their seasonal behaviors, hence their age changes at the same season.
‘On the first night of the appearance of Suhail; — then the Ibn Labi:n turns into a Hiqq and the Hiqq turns into a Jadhi:ah.
None remains its age except for the Huba‘; — and the Huba‘ is the one born in other than its time.”

Chapter 9. Where Should The Charity Be Collected?

1591. It was reported from ‘Amr bin Shu‘aib, from his father, from his grandfather, that the Prophet ﷺ said: “There should neither be Jalab, nor Janab; and charity should not be collected except in their places (that they frequent).”[1] (Hasan)

1592. It was reported from Muhammad bin Ishaq who said, in interpreting this Hadith: “This means that the charity should be collected at the places they (i.e., the animals) pasture, and that they should not be brought to the collector. And ‘Janab’ (distancing oneself) from this obligation (is also prohibited) — meaning that a person should not distance himself from the collector, by going to the farthest areas (of the town). Rather, it should be taken from its place.” (Hasan)

[1] See the explanation in the following narration, and see no. 2581.
Chapter 10. A Person Purchasing His Charity

1593. Ibn ‘Umar narrated that ‘Umar bin Al-Khattāb, may Allâh be pleased with him, donated a horse for the sake of Allâh, and he then subsequently found it being sold, so he wished to purchase it. He asked the Messenger of Allâh about this, who responded: “Do not purchase it, and do not take back your charity.” (Sahîh)

Comments:

One should not desire the thing one has given away for the love of Allâh. Rather, one should hope for reward from Allâh for the charity.

Chapter 11. Charity On Slaves

1594. It was reported from Makhül, from ‘Irâk bin Mâlik, from Abû Hurairah, from the Prophet, that he said: “There is no Zakât upon horses and slaves, except Zakât Al-Fitr.” (Sahîh)
1595. It was reported from Sulaimān bin Yasār, from ‘Irāk bin Mālik, from Abū Hurairah that the Messenger of Allāh ﷺ said: “There is no charity due upon the slave or horse that a Muslim owns.” (Sahih)

Chapter 12. Zakāt
Agricultural Produce

1596. ‘Abdullāh bin ‘Umar reported that the Messenger of Allāh ﷺ said: “Ten percent is due upon (the produce of) fields which are watered by rain, or rivers, or springs, or Ba’ls.[1] And half of that is due upon (the produce of) those (fields) which are watered by camels or other animals.” (Sahih)

1597. Jābir bin ‘Abdullāh reported that the Messenger of Allāh ﷺ said: “Ten percent is due upon that which is watered by rivers and springs. And half of ten percent is due upon that which is watered by camels.” (Sahih)

[1] It is explained in number 1598.
1598. Al-Haitham bin Khalid Al-Juhanî and Husain bin Al-Aswad Al-Ijîl said: "Wakî said: 'A Ba‘l is a spring which forms from rain-water.'" (Sâhih)

And Ibn Al-Aswad said: "And Yâhya — meaning Ibn Adam — said: 'I asked Abû Iyâs Al-Asadi about Ba‘l, so he said 'That which is watered with rain.'"

And An-Nadr bin Shumail said: 'Ba‘l is rain-water.'

Comments:
The Messenger of Allah ﷺ indicated that Zakâh shall be levied at the rate of one-tenth of the produce if the land is irrigated with rain water or rivers or underground water, and at the rate of one-twentieth, or five percent of the produce if the land is irrigated artificially.

1599. Mu‘âdh bin Jabal reported that when the Messenger of Allâh ﷺ sent him to Yemen, he said: "Take grain from grain, and sheep from (a flock of) sheep, and a camel from (a herd of) camels, and a cow from (a herd of) cows." (Da‘f)

Abu Dawud said: I once measured a cucumber in Egypt which was thirteen hand-spans. And I saw a citrus fruit upon a camel — it had been cut into two pieces, and made into two camel-loads.

Comments:
The Messenger of Allâh ﷺ indicated that Zakâh shall be levied at the rate of one-tenth of the produce if the land is irrigated with rain water or rivers or underground water, and at the rate of one-twentieth, or five percent of the produce if the land is irrigated artificially.
Chapter 13. Regarding Zakāt
On Honey

1600. ‘Amr bin Shu’aib reported from his father, from his grandfather, that Hilāl — a person from the tribe of Banū Mut‘ān, came to the Messenger of Allah ﷺ with a tenth of his honey. He had asked him (the Prophet ﷺ) to protect a valley of his known as Salabah. So the Prophet ﷺ protected that valley for him. When ‘Umar bin Al-Khaṭṭāb became the leader (of the Muslims), Sufyān bin Wahb wrote to him, asking him regarding this. ‘Umar wrote back to him: “If he gives you what he used to give to the Prophet ﷺ, then protect Salabah for him. And if he does not, then those (bees) are bees of the wild; whoever desires may eat of it.” (Hasan)

1601. (Another chain) from ‘Amr bin Shu’aib, from his father, from his grandfather, “that Shabābah, of one of the tribes of Fahm... and he said similarly (to no. 1600)” He also said: “He would give one water-skin out of every ten water-skins (of honey). And Sufyān bin ‘Abdullāh Ath-Thaqafi said: ‘So the Prophet ﷺ would protect two valleys for him.’” And he added: “So they gave to him what they used to give to the Messenger of Allah ﷺ, and they protected their

تخريج: [سننده حسن] آخره النسائي، الزكاة، باب زكاة النحل، ح: 2051 من حديث

أحمد بن أبي شعيب به وانظر الحديثين الآتيين.

two valleys.” (Hasan)

1602. (Another chain) from Usâmah bin Zaid, from 'Amr bin Shu'âib, from his father, from his grandfather, that one of the tribes of Fahm — and he narrated similar in meaning to that of A1-Mughirah (a narrator in the chain of no. 1601) — he said: “One water-skin out of every ten.” (Hasan)

Chapter 14. Estimating (The Quantity) Of Grapes

1603. It was reported from Az-Zuhri from Sa'eed bin Al-Musayyab, from 'Ittâb bin Aseed, who said: “The Messenger of Allâh commanded us to estimate (the quantity of) grapes the way dates are estimated, and that we take its Zakât as raisins, just as the Zakât of dates is given in dry dates.” (Da'if)

1604. (Another chain) from Ibn Shihâb (Az-Zuhri), with his chain and its meaning (similar to no. 1603). (Da'if)
Chapter 15. Regarding Estimation

1605. Sahl bin Abī Ḥathmah said: “The Messenger of Allāh ﷺ commanded us as follows: ‘When you estimate, then take, and leave a third; if you do not leave or find a third, then leave a fourth.’” (Hasan)

Abū Dāwud said: (This means) that the one estimating should leave a third for trade.

Chapter 16. When Should Dates Be Estimated?

1606. ‘Āishah narrated, while she was recollecting the incident of Khaibar: “The Prophet ﷺ would send ‘Abdullāh bin Rawāḥah to the Jews, and he would estimate their date-palms, after they (the fruits) had become ripe, and before they would be eaten.” (Da’if)
Chapter 17. Those Fruits Which Are Not Allowed As Charity

1607. It was reported from Az-Zuhri, from Abu Umamah bin Sahl, from his father, that the Messenger of Allah prohibited the Ja'rur and Hubaiq types of dates as charity. (Da'if)

Az-Zuhri said: "These are two types of dates of Al-Madinah."

Abu Dawud said: Abu Al-Walid, also narrated it in Marfu' form from Sulaiman bin Kathir, from Az-Zuhri.

1608. 'Awf bin Malik narrated: "The Messenger of Allâh entered the Masjid, and he had a stick in his hand. A person from among us had hung some Hashaf (type of dates), so the Prophet struck the cluster with his stick, and said: 'Had the owner of this charity wished to give something of better quality, he could have done so.' He also said: 'The owner of this charity will eat Hashaf on the Day of Judgment.'" (Hasan)
Chapter 18. Regarding Zakāt Al-Fitr

1609. Ibn ‘Abbās narrated: “The Messenger of Allāh ﷺ obligated the Zakāt Al-Fitr for the one who fasts as a means of purifying him from vain talk and immoral deeds, and as a means of feeding the poor. Whoever gives it before the (‘Eid) prayer will have it counted as an accepted Sadaqah, and whoever give it after the prayer will have it counted as a charity among charities.” (Hasan)

Chapter 19. When Should It Be Given?

1610. Nāfī‘ reported that Ibn ‘Umar narrated: “The Messenger of Allāh ﷺ commanded that we give the Zakāt Al-Fitr before the people go out for the (‘Eid) prayer.” Nāfī‘ added: ‘So Ibn ‘Umar would give it before that by a day or two.’ (Sahīh)

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١٨٢٣ - حذَّّنَا مَحْمُودُ بْنُ حَازَّمَةَ الصِّدْقَيِّيِّ وَعَبْدُ اللَّهِ بْنُ عَبْدُ الرَّحْمَنِ السَّمَرَقِنْدِيِّيُ فَالَّذِي قَالُوْا: حذَّنَا مَوْلَانَى قَالَ عَبْدُ اللَّهِ حذَّنَا أَبُو يَزِيدُ الخَوْلَانِيُّيُ وَكَانَ عَبْدُ الرَّحْمَنِيُّ نَسْبُ صِدْقِي، وَكَانَ أَبُو وَهْبٍ يَوْمَئِيْتُ عَنْهُ حذَّنَا سَيْبَارُ بْنُ عَبْدُ الرَّحْمَنِيِّ قَالَ مَحْمُودُ الصِّدْقَيِّيِّ: عَنْ عَبْدُ الرَّحْمَنِيِّ عَنْ إِبْنِ عَبْسَ قَالَ قُرْضَ رَسُولُ اللَّهِ ﷺ زَكَّةَ الْبَيْتِ طَهْرَةً لِلْقَصِيمِ مِنَ اللَّغُرِ وَالرَّفْقِ وَالطَّعْمَةِ لِلْمَسَاكِينِ مِنْ أَمْوَاهُ قَبْلَ الصَّلَاةِ فَهِيَ زَكَاةٌ مُقْبُولَةٌ، وَمَنْ أَذَاهَا بَعْدَ الصَّلَاةِ فَهِيَ صَدْقَةٌ مِنَ الصَّدَاقَاتِ.

١٨٢٤ - حذَّنَا مَوْلَانَى عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْمُحْمَّدِيِّيِّ: حذَّنَا زَهِيرٌ حذَّنَا مُوسى بْنُ عُقَيْبَةَ عَنْ نَافِعٍ عَنْ إِبْنِ عَبْسَ قَالَ أَمَّنَآ رَسُولُ اللَّهِ ﷺ بِزَكَاةِ الْبَيْتِ أَنْ يُؤْدَى قَبْلُ خُروجِ النَّاسِ إِلَى الصَّلَاةِ قَالَ فَكَانَ إِبْنُ عُمِّرٍ يَوْضُهَا قَبْلَ ذَلِكَ بِالْيَوْمِ الْأَخَوِيِّ.

تَخْرِيجِ: أَخْرِجَ حَسَنُ أَبِي مَاجَةَ، الزِّكَاةَ، بَابُ الْأَمْرِ بِإِخْرَاجِ زَكَّةِ الْفَطْرِ قَبْلَ الصَّلَاةِ، ح:٩٨١٦ من
Chapter 20. How Much Should Be Paid For Ṣadaqat Al-Fiṭr?

1611. It was reported from Mālik, from Nāfi', from Ibn ‘Umar that the Messenger of Allāh  obligated the Zakāh Al-Fiṭr for Ramadān: A Sā’ of dates, or a Sā’ of barley, (due) for every free-person or slave, male or female, among the Muslims.”

(Ṣahih)

1612. It was reported from ‘Umar bin Nāfi’, from his father, from ‘Abdullāh bin ‘Umar, who said: “The Messenger of Allāh  obligated the Zakāt Al-Fiṭr: A Sā’...” so he mentioned the meaning reported by Mālik. And he added: “...young or old. And he commanded that it be paid before people go out for the prayer.”

(Ṣahih)

Abū Dāwud said: ‘Abdullāh Al-‘Umarī reported it from Nāfi’ with his chain, he said: “upon every Muslim”

Sa‘eed Al-Jumahī reported it from ‘Ubaidullāh, from Nāfi’, he said in it: “among the Muslims.” And what

[1] Meaning, the head of the household pays for each of these in the house.
1613. It was reported from Abän, from ‘Ubaidullãh, from Nafi’, from ‘Abdullãh bin ‘Umar, from the Prophet, that he obligated the Sadaqat Al-Fitr as a Sã’ of barley or dates, for every young or old person, free-man or slave.” Mûsã (one of the narrators) added: “The male and the female.” (Sahih)

Abû Dâwud said: Ayyûb and ‘Abdullãh, meaning Al-‘Umari, also said in their narrations from Nafi’: “male or female.”

1614. It was reported from ‘Abdul-‘Aziz bin Abî Rawwãd, from Nafi’, from ‘Abdullãh bin ‘Umar, who said: “The people would give Sadaqat Al-Fîr during the time of the Messenger of Allah, as a Sã’ of barley, or dates, or Sult,[1] or raisins.” And he said: “During the time of ‘Umar, may Allah have mercy upon him, when wheat became abundant, he made half a Sã’ of wheat equivalent to a Sã’ of these other things.” (Hasan)

[1] Rye, or a type of barley that has some resemblance of wheat.
1615. It was reported from Hammād, from Ayyūb, from Nāfī', (a narration similar to no. 1614), who said: “‘Abdullāh (bin ‘Umar) said: ‘So the people then began paying half a Ṣā‘ of wheat.’” And Nāfī’ said: “‘Abdullāh bin ‘Umar used to give dry dates, but one year the people of Al-Madīnah were in short supply of dry dates, so he gave barley instead.” (Ṣaḥīḥ)

1616. It was reported from Dāwūd, meaning Ibn Qais, from ‘Iyād bin ‘Abdullāh, from Abū Sa‘eed Al-Khudrī who said: “During the time of the Messenger of Allāh ﷺ, we used to give Zakāt Al-Fitr on behalf of every young or old person, freeman or slave. (We used to give) one Ṣā‘ of food, or cheese, or barley, or dried dates, or raisins. We continued doing so, until Mu‘āwiyah came to us while he was performing Hajj or ‘Umrah. He spoke to the people (standing) on the Minbar, and among what he said was: ‘I see that two Mudd of the Samrā’ [1] of Ash-Shām is equivalent to one Ṣā‘ of dried dates.’ So the people took this

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[1] It is a type of wheat.
ruling.” Abū Sa‘eed said: “As for me, I will continue to pay it (as I used to pay it), as long as I live.” (Ṣaḥīḥ)

Abū Dāwūd said: It was reported by Ibn ‘Ulayyah, ‘Abdah, and others, from Ibn Ishāq, from ‘Abdullāh bin Ṭūrān bin Ḥakīm bin Ḥizām, from ‘Iyād from Abū Sa‘eed with its meaning. And one of them who reported it from Ibn ‘Ulayyah mentioned: “or (one) 5ā’ of (wheat) Ḥinṭah.” But it is not (a) preserved (narration).

1617. (Another chain) But it does not contain “wheat (Ḥinṭah).” (Da‘f)

Abū Dāwūd said: Mu‘awiyyah bin Ḥishām mentioned in this narration, from Ath-Thawrī, from Zaid bin Aslam, from ‘Iyād, from Abū Sa‘eed: “half a 5ā’ of wheat (Burr).” And it is a mistake from Mu‘awiyyah bin Ḥishām, or from the one that reported it from him.

1618. (Another chain) from Ibn ‘Ajlān, who heard ‘Iyād said: “I heard Abū Sa‘eed Al-Khudrī saying: “I will always continue to give one 5ā’. During the time of the Messenger of Allāh ﷺ, we used to give one 5ā’ of barley, or Aqīt, or raisins.” Sufyān (one of the
narrators) added: “or flour.” Ḥāmid (one of the narrators) said: “They (his companions) rejected this (as a mistake), so he stopped narrating it.” (Ṣaḥḥah)

Abū Dāwud said: So this addition is a mistake from Ibn ‘Uyainah.

Chapter 21. Those Who Narrated That It Is Half A Ṣā‘ Of Wheat (Qamh)

1619. It was reported from ‘Abdullāh bin Abī Su‘air, who said that the Messenger of Allāh ﷺ said: “(Zakat Al-Fitr is) one Ṣā‘ of wheat (Burr) or Qamh for every two people, (regardless of whether they are) young or old, free-man or slave, male or female. So for your rich, Allāh, the Most High, will purify it, and for your poor, then Allāh will recompense them more than what they gave.” (Da‘if)

Sulaimān (one of the narrators) added: “...rich or poor.”

1620. (Other chains for this narration) “The Messenger of Allāh ﷺ stood up to deliver a sermon, and he commanded that the Sadaqat Al-Fitr be given: One Ṣā‘ of dates or barley for every...
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person" — 'Alī (one of the narrators) added: “or one Sā of wheat for every two people,” — then they were in accord (with the remainder of it): “(regardless of whether they are) young or old, free-man or slave.” (Da’if)

1621. (Another chain for this narration) “The Messenger of Allāh ﷺ gave a sermon to the people two days before (the ‘Eid of) Al-Fīr...” with the meaning of the narration of Al-Muqrī[1] (Da’if)

1622. It was reported from Humaid, who said: “We were informed from Al-Hasan, that he said: ‘Ibn ‘Abbās once gave a sermon on the Minbar of (the Masjid of) Al-Bašraḥ, towards the end of Ramadān, and he said:

[1] That is ‘Abdullāh bin Yazīd, one of the narrators of number 1620.
“Give the Sadaqah that is due for your fast,” but it appeared as if the people did not know. So he asked: “Who among you is from the people of Al-Madinah? Go to your brothers and teach them, for they do not know. The Messenger of Allah has obligated this charity as a Sā‘ of dried dates or barely, or half a Sā‘ of wheat, for every (person), free-man or slave, male or female, young or old.” But when ‘Ali came (to Al-Basrah), he saw that (these items) were cheap, so he said: “Allâh has given you in abundance, so if only you were to make it one Sā‘ of everything.” Humaid said: “Al-Hasan used to hold the opinion that the Zakāt of Ramadân was only due upon those who fasted.” (Da’if)

Chapter 22. Paying Zakāt In Advance

1623. Abu Hurairah narrated: “The Prophet sent ‘Umar bin Al-Khattâb, may Allâh be pleased with him, to collect the Sadaqah, but Ibn Jamil, Khâlid bin Al-Walid, and Al-‘Abbâs all refused to give it. So the Messenger of Allâh said: ‘What is the excuse of Ibn Jamil except that he was poor, and then Allâh made him rich? And as for Khâlid bin Al-Walid, then you have wronged Khâlid! For indeed, he has given his armor and weaponry..."
as a continual charity in the way of Allâh. And as for Al-‘Abbâs, the uncle of the Prophet ﷺ, then it is upon me, and a similar amount as well! Do you not realize that the paternal uncle of a person is just like a father’ or ‘just like his father?’” (Sahih)

1624. ‘Ali narrated that Al-‘Abbâs asked the Prophet ﷺ about paying his Zakâh in advance — before its due date. So the Prophet ﷺ allowed him to do so. (Da’îf)

Abû Dâwûd: This Hadîth was reported by Hushaim, from Mansûr bin Zâdhân, from Al-Ḥakâm, from Al-Ḥasan bin Muslim, from the Prophet ﷺ, and the narration of Hushaim is more correct.

Chapter 23. Should Zakâh Be Transferred From One Land to Another?

1625. Ibrâhîm bin ‘Âtâ’ — the freed slave of ‘Imrân bin Ḥusain — narrated from his father that Ziyâd, or another governor, sent ‘Imrân bin Ḥusain as a collector of charity.
When he returned, he asked him: "Where is the wealth?" He replied: "(Did) you sent me to (bring back) wealth? We took it from the (people) who we used to take it from during the time of the Messenger of Allah \(\text{ﷺ}\), and we distributed it where we used to distribute it during time of the Messenger of Allah \(\text{ﷺ}\)." (Hasan)

Comments:

The basic rule is that Zakāt collected in a region should be distributed among the needy of the same region. However, in case people in other regions are more in need of help, the wealth may be transferred there.

Chapter 24. Who Should Be Given Charity? And The Definition Of A Rich Man

1626. ‘Abdullāh narrated that the Messenger of Allāh \(\text{ﷺ}\) said: "Whoever asks (others for wealth) while he has enough to suffice him, he will come on the Day of Judgment with scars, or scrapes, or gashes, on his face." They said: "O Messenger of Allāh, and what is considered as sufficient?" He replied: "Fifty Dirham, or its equivalent in gold." (Ḍa‘f)
1627. It was reported from ‘Atâ’ bin Yasar, from a man from the tribe of Banû Asad that he said: “Once, I encamped with my family at Baqî’ Al-Gharqad. My family said to me: ‘Go to the Messenger of Allâh and ask him for something that we can eat,’ and they started mentioning their needs. So I went to the Messenger of Allâh, but found a man already there, asking of him. The Messenger of Allâh said: ‘I don’t have anything to give you,’ so the man turned away angrily and said: ‘I swear, you only give to those whom you want!’ The Messenger of Allâh replied: ‘He gets angry at me because I don’t have anything to give him! Whoever asks among you while he has one Uqiyyah, then has indeed asked unjustly!’’” The man from the tribe of Banû Asad said to himself: “Indeed, our she-camel is more precious than an Uqiyyah.” — And Uqiyyah is equal to forty Dirham. — “So he returned, and did not ask for anything. He said: “After that, some barely and raisins were sent to the Messenger of Allâh, and he gave us a share of it, until Allâh, the Mighty and Sublime, made us self-sufficient (of asking).” (Sahîh)
1628. It was reported from Abū Sa‘eed Al-Khudrī who said that the Messenger of Allāh ﷺ said: “Whoever asks (others for wealth) while he has the equivalent of an Uqīyyah, then he has indeed asked unjustly.” So the man said to himself: “My camel, Al-Yaqūtah is (worth) more than an Uqīyyah” — Hishām (one of the narrators) said: “Better than forty Dirhams,” — so he returned without asking anything.

In his narration, Hishām added “During the time of the Messenger of Allāh ﷺ, one Uqīyyah was forty Dirhams.” (Hasan)

1629. Sahl bin Hānẓalah reported: ‘Uyainah bin Ḥishn and Al-Aqrā’ bin Ḥābis both came to the Messenger of Allāh ﷺ and asked of him, so he ordered that they be given what they asked for. And he ordered Mu‘āwiyyah to write what they wanted. So as for Al-Aqrā’, he took the letter, wrapped it in his turban, and left. And as for ‘Uyainah, he took the letter and came to the place where the Prophet ﷺ was at, and said: ‘O Muhammad! Do you think that I will carry a letter to my people while I don’t know what is written in it, just like the letter of Al-Mutalammis?’ Mu‘āwiyyah informed the Messenger of Allāh ﷺ of what he had said. So the Messenger of Allāh ﷺ replied: ‘Whoever asks
while he has what will suffice him, he only increases (asking) for the Fire.” Another time, An-Nufailî (one of the narrators) said: “the coals of Hell” — “They said: ‘O Messenger of Allâh! And what counts as being sufficient’” — Another time, An-Nufailî said: “and what counts as being enough such that he is prohibited from asking?” — “He replied: ‘Enough to feed him his morning meal and dinner.’” — Another time An-Nufailî said: “That he has enough to feed himself to his full for a day and night, or for a night and day.” And he would narrate it to us in abridged form with wording like that which I mentioned. (Da‘îf)

1630. Ziyâd bin Al-Hârîth Al-Sudâ’î narrated: “I came to the Messenger of Allâh ﷺ and gave him my pledge of allegiance...” and he continued narrating a lengthy narration, until he said: “A man came to him, and said: ‘Give me some charity.’ So the Messenger of Allâh ﷺ told him: ‘Allâh was not satisfied with the ruling of a Prophet or anyone other than Himself regarding charity, so He Himself ruled in this regard, and divided (the recipients of charity) into eight categories. So if you are in one of those categories, I will give you your right.’” (Da‘îf)
1631. It was reported from Al-A’mash, from Abū Sāliḥ from Abū Hurairah, who said: “The Messenger of Allāh ﷺ said: ‘A poor person is not one who will be done away with a date or two, or a morsel or two; rather, a poor person is one who does not ask others for anything, and they do not recognize (his situation) and give him (charity).’” (Sahih)

1632. It was reported from Az-Zuhri, from Abū Salamah, from Abū Hurairah who said: “The Messenger of Allāh ﷺ said” similarly (to no. 1631). He said: “...but the poor person is the one who is too shy to ask.” — Musaddad (one of the narrators) added: “He does not have enough to live by” — “neither does he ask, nor do others know of his needs and give him charity that is the one who is (truly) deprived.” (Sahih)

Abū Dawud said: This Ḥadīth was reported by Muḥammad bin Thawr, and ‘Abdur-Razzāq, from Ma’mar, and they had the statement about the deprived among the words of Az-Zuhri, and that is more correct.

1633. ‘Ubaidullāh bin ‘Adī bin Al-Khiyār said that two people informed him that they came to the
Prophet during the Farewell Pilgrimage while he was distributing charity, and asked him for some of it: “So he looked at us carefully, and saw us to be strong (and healthy). He said: ‘If you desire, I will give you, but there is no share of it for a rich person, nor for one who is strong and able to earn (for himself).’” (Sahih)

Comments:
A rich or a strong person, who is able to work and earn, should not beg. It is prohibited for him to do so.

1634. ‘Abdullāh bin ‘Amr narrated from the Prophet: “Charity is not allowed (to take) for a rich person, nor for a strong, healthy person.” (Hasan)

Abū Dāwud said: Sufyān reported it from Sa‘d bin Ibrāhīm, just as Ibrāhīm said it. And Shu‘bānah reported it from Sa‘d; he said: “...a strong person.” Some of the others had it from the Prophet: “...a strong person” and ‘Aţā’ bin Zuhair said that he met ‘Abdullāh bin ‘Amr, so he said: “Charity is not lawful for the strong, nor the one who is healthy.”
Chapter 25. Rich People Who Are Allowed To Take Charity

1635. ‘Atā’ bin Yasār narrated that the Messenger of Allāh ﷺ said: “Charity is not allowed for a rich person except for (one of) five: a fighter in the Cause of Allāh, or one who is employed for it (collecting the Zakāt), or one in debt, or one who purchased it with his money, or one who had a poor neighbor who was given charity, and who subsequently gave it (that charity) to him.” (Ṣahih)

1636. (Another chain) from ‘Atā’ bin Yasār, from Abū Sa‘eed Al-Khudrī, who said: “The Messenger of Allāh ﷺ said” mentioning its meaning (similar to no. 1635). (Ṣahih) Abū Dawūd said: Ibn ‘Uyainah reported it from Zaid as did Mālik (in the above narration), and Ath-Thawrī reported it from Zaid but said: “A confirmed narrator narrated to me from the Prophet ﷺ.”

Transliteration:

1635 - حدثنا عَبْدُ اللَّهِ بنُ سَمَّةٍ حَنْفَيٍّ
١٦٣٥
عنْ زَيْدٍ بْنِ أَشْمَلْمِنْ عَنْ عُطَاءٍ بْنِ يَسَارٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لاَ تَحْلُّ الصَّدَقَةُ لِغَنَِّيٍّ إِلَّا بِحَمْسَةٍ: يُغَازِيٍّ فِي سَبِيلِ اللَّهِ أوَّلِمَايَمَّلُهُ بَيْنَهُ أوُلِّمَا أَرَامَ أَوِيُّلِمَا يُسْتَرَّأُهُ بِمَالِهِ أوُلِّمَا أَرَامَ كَانَ لَهُ جَارٌ مَسْكِينٌ فَصَدَقَ عَلَى المَسْكِينِ فَأَهْدَاهَا الَّذِينَ لَعِيدَ.

1636. - حدثنا سَعْدُ الْعَزْزَةِ أَخْبَرُنَا عَنْ زَيْدٍ بْنِ أَشْمَلْمِنْ عَنْ عُطَاءٍ بْنِ يَسَارٍ، عنْ أَبِي سَعْبَى الْخَدْرِيِّ، قالَ رَسُولُ اللَّهِ ﷺ بِمَعَانِاهُ.
قالَ أَبُو دَاوُدُ وَرَوَاهُ أَبُو عَبْدُ اللَّهِ بْنُ يَثْمَةَ عَنْ زَيْدٍ، كما قَالَ مَالِكُ، وَرَوَاهُ الْأَوْزَعُ بْنُ زَيْدٍ، وَقَالَ حَدَّثَنِي النَّبِيُّ ﷺ عَنْ أَبِي سَعْبَى.

Transliteration:

1637. It was reported from ‘Atiyyah, from Abū Sa‘eed Al-Khudrī, that the Messenger of Allāh ﷺ said: “Charity is not allowed for a rich person, except that (he be fighting) in the Cause
Chapter 26. How Much Should One Person Be Given Of Zakāt?

1638. Sahl bin Abī Ḥathmah narrated that the Prophet ﷺ gave him one-hundred camels of charity as blood money — meaning the blood money of the Ansārī who was killed at Khaibar. (Ṣahīḥ)

Chapter (…) When Is It Allowed to Beg?

1639. Samurah narrated that the Prophet ﷺ said: “Begging (is like) wounds that a person scars his face with. So whoever desires to leave (flesh) on his face (should not ask), and whoever desires (otherwise) may abandon it, except if a person asks the Sultān (ruler), or is in a situation in which he finds no other alternative.” (Ṣahīḥ)
1640. Qabişah bin Mukhāriq Al-Hilâlî narrated: “I undertook the responsibility of paying a debt for someone else, so I went to the Prophet (asking him). He said: ‘Stay with us, O Qabişah, until charity comes, so that we can command that some of it be given to you.’ Then he said: ‘O Qabişah! Begging is not permitted except for one of three (people): A person who undertook the responsibility of paying off a debt on behalf of another, so he may ask until he gets what he needs, then he should desist; and a person who was afflicted with a catastrophe, and whose wealth was destroyed, so it is permissible for him to ask, and he asks until he obtains his minimal needs — or he said — his bare needs; and a person who became poor, (but in this case he may not ask) until three intelligent people from his community say that so-and-so has become poor. In this case he may ask until he obtains his minimal needs, or his bare needs, then he should desist. Any begging besides this, O Qabişah, is evil wealth that a person consumes in sin.” (Ṣahih)

1641. Anas bin Mālik narrated that a person from the Anṣâr came to the Prophet and asked him (for
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The Prophet ﷺ said: “Do you not have anything in your house?” He said: “Yes! (I have) a coarse mat. We use a part of it to cover ourselves, and a part to lie on. And we also have a container which we drink water from.” He said: “Bring them to me,” so he brought them. The Messenger of Allāh ﷺ held them in his hand and said: “Who will buy these two (items) from me?” A man said: “I’ll take them for one Dirham.” So he said: “Who will give more than a Dirham,” two or three times. A man said: “I’ll take them for two Dirhams,” so he gave them to him, took the two Dirhams, and gave it to the Ansārī, telling him: “Buy food with one (Dirham), and take it to your family, and buy an axe with the other one, and bring it to me.” So he brought it to him, and the Messenger of Allāh ﷺ attached a stick to it with his own hands, and then said to him: “Go and collect firewood, and sell it, and let me not see you for fifteen days.” The man went collecting firewood and selling it, and then returned, with ten Dirhams. He purchased a garment with some of it, and food with some of it. So the Messenger of Allāh ﷺ said: “This is better for you than your begging coming to you as a blemish on your face on the Day of Judgment. Begging is not allowed except for three (people): A very poor person, or for one in severe debt, or for a painful blood (blood-money).” (Hasan)
Chapter 27. The Disapproval Of Asking

1642. ‘Awf bin Malik narrated:
“We were with the Messenger of Allah ﷺ, seven, eight or nine of us, when he said: ‘Will you not give your pledge of allegiance to the Messenger of Allah ﷺ?’ And we had recently given our pledge (already), so we said: ‘We have given you our pledge of allegiance,’ but he said it three times. So we stretched forth our hands and pledged allegiance to him. One person said: ‘O Messenger of Allah! We have already given you our pledge, so what are we pledging our allegiance to (now)?’ He said: ‘That you worship Allah, and do not associate any partners with Him, and that you pray the five prayers, and that you hear and obey (your rulers)...’, and then he said something very softly, ‘...and that you do not ask people for anything.’ So indeed, some of those people (obeyed to such an extent) that his whip would fall (from his mount), and he would not ask anyone to hand it to him.” (Sahih)

Abū Dāwud said: This narration of Hishām was not reported except from Sa’eed.

The Disapproval Of Asking

1642. حَدَّثَنَا هِشَامُ بْنُ عُمَّارٍ حَدَّثَنَا الْوَلِيدُ حَدَّثَنَا سُعِيدُ بْنُ عَبْدِ العَزِيزِ عَنْ رَبِيعَةِ بْنِ بُرْزِيدَةَ عَنْ أَبِي إِدْرِيسِ الحَوْلَانِيَّ عَنْ أَبِي مُسْلِمَ الخَوْلَانِيَّ حَدَّثَنَا الْحَبِيْبُ الْأَمِينُ أَمَانُ هُوَ إِلَى مُحَمَّدٍ وَأَمَامُ هُوَ عَطِيدٌ فَأَمَامُ نَسَبُوهُ عَلَى النَّفَاقِ وَعَمَرُ بْنُ مَالِكٍ قَالَ كَتَابَ عِنْدَ رَسُولِ اللَّهِ ﷺ سَبْعَةٌ أَوْ ثَلَاثَةٌ أَوْ نَمَاثِيلٌ أَوْ نَسَبُوهُ وَقَالَ: أَلاَّ تَبَيَّنُونَ رَسُولَ اللَّهِ ﷺ فِي هَذَا وَقَالَ حَدِيثُ عُبَيْدٍ بِيَعْمَيْنَ قَالَ قَدْ بَابَعَنَا حَتَّى قَالَهَا كَلاً وَسَتُطْعِمُنَا أَبْيَضًا فَأَيَّمَنَهَا. وَقَالَ قَانِلٌ وَلَسْتُ يَخَذُّوُنَّهَا اللَّهُ ﷺ وَلَسْتُ تُسْفِرُوا بِهَا شَيْئًا وَلَسْتُ يَنْعِدُوا الْجَمَـْسَ وَلَسْتُ تَشْمَعُوا وَتَطْيِعُوا وَأُخْرَى كَلِمَةً خَيْيَرَةً قَالَ: وَلَا تَسْأَلُوا اللَّهُ ﷺ وَلَا تَسْأَلُوا بِهَا شَيْئًا. C2a1a

Abū Dāwud said: This narration of Hishām was not reported except from Sa’eed.
1643. It was reported from Abū Al-‘Alīyah, from Thawbān — the freed-slave of the Messenger of Allāh ﷺ — who said that the Messenger of Allāh ﷺ said: “Who will guarantee me that he will not ask mankind for anything, and I will guarantee for him Paradise (in return)?” So Thawbān said: “I,” and he added: “And I would never ask anyone for anything.” (Ṣaḥīḥ)

Comments:

To beg, in its wider sense, is like asking someone other than Allāh.

Chapter 28. On Doing Without Asking Others

1644. Abū Sa‘eed Al-Khudrī narrated that a group of people from the Ansār asked of the Messenger of Allāh ﷺ, so he gave them. They then asked again, so he gave them, until when all that he had with him (to give) had finished, he said: “Whatever good I have, I shall not keep it to myself by depriving you of it, and whoever seeks self-sufficiency will be granted it by Allāh, and whoever seeks to be independent will be made independent by Allāh, and whoever seeks to be patient will be granted patience by Allāh. And Allāh has not granted anyone any gift more vast than patience.” (Ṣaḥīḥ)

ترجمة: أخرجه البخاري، الزكاة، باب الاستعفاف عن المسألة، ح: 1469 ومسلم، الزكاة، باب فضل التعفف والصبر والقناعة ... إيلخ، ح: 1053 من حديث مالك، وله في الموطأ (بحمي): 997/2.
1645. (‘Abdullâh) Ibn Mas‘ûd reported that the Messenger of Allâh ﷺ said: “Whoever is afflicted with a distress, and turns to the people (to solve it), he will not have his distress solved. And whoever turns to Allâh, Allâh will hasten independence of means to him, either by a quick death, or a speedy richness.” (Îsáân)

1646. It was reported from Muslim bin Makhshî, from Ibn Al-Fârîsî, that Al-Fârîsî asked the Messenger of Allâh ﷺ: “Should I ask (others), O Messenger of Allâh?” He said: “No, but if you must ask, then ask the righteous.” (Da‘îf)

Comments:

It is permissible to ask pious people for help in matters subject to physical laws, like request for cooperation, loan, intercession and supplication, providing those pious people are alive. As for those pious people who are dead, it is prohibited to ask them for help or intercession. It is Shirk (ascribing partners to Allâh).

1647. It was reported from Ibn As-Sâ‘îdî, that he said: “Umar put me in charge of (collecting) the charity. After I had completed (my
responsibility), he commanded that I be given some wages. I said: ‘Indeed, I only did this for the sake of Allâh, and (I expect) my rewards with Allâh!’ So he replied: ‘Take what I have given you, for I worked during the time of the Messenger of Allâh, and he gave me my wages, and I said just as you have said, but the Messenger of Allâh said: “If you are ever given anything without having asked for it, then consume of it, and give charity (from it).”’ (Sâhîh)

1648. It was reported from Mâlik, from Nâfi‘, from ‘Abdullâh bin ‘Umar, that the Messenger of Allâh was once on the Minbar, discussing charity, and that (explaining whether) it is better to avoid taking it or asking for it. He said: “The upper hand is better than the lower hand, and the upper hand is the one that spends, and the lower hand is the one that asks.” (Sâhîh)

Abû Dâwûd said: There is disagreement among those who narrated this Hadîth from Ayyûb from Nâfi‘.11 ‘Abdul-Wârîth (narrated it from him and) said: “The upper hand is the one that seeks independence of means.” And most of them who reported it from Hammâd, from Ayyûb (have): “The upper hand is the one that spends.”

[1] Which is not the case in the narration of Mâlik.
1649. Mālik bin Naḍlah narrated that the Messenger of Allah ﷺ said: “There are three types of hands: The Hand of Allāh is the highest, and the hand of the giver is below it, and the hand of the one who asks is the lowest. So give blessings (charity), and do not be too weak to overcome yourself.” (Sahih)

Chapter 29. Giving Charity To Banu Hāshim

1650. Abū Rāfi‘ narrated that the Prophet ﷺ sent a man to collect charity from the tribe of Banū Makhzūm, so this man said to Abū Rāfi‘: “Accompany me, for you will get a share of it.” He said: “(Not) until I go to the Prophet ﷺ and ask him.” So he did so, and the Prophet ﷺ replied, “The freed-slave of a people is a part of them, and we are not allowed to take charity.” (Sahih)

Comments:

It is not permissible for the Messenger of Allāh ﷺ, his family, and his freed slaves to receive any charity.
1651. It was reported from Hammād, from Qatādah, from Anas that the Prophet ﷺ would sometimes pass by a date lying (on the ground), and the only reason he would not take it is for fear that it might have been from charity. (Sahih)

1652. It was reported from Khālid bin Qais, from Qatādah, from Anas, that the Prophet ﷺ once found a date, and said: “Were it not for the fact that I fear it might be charity, I would have eaten from it.” (Sahih)

Abū Dāwud said: Hishām reported it from Qatādah like that.

1653. It was reported from Ḥabīb bin Abī Thābit, from Kuraib, the freed-slave of Ibn ‘Abbās, from Ibn ‘Abbās, who said: “My father sent me to the Prophet ﷺ regarding camels that he had given to him from (the camels) of charity.” (Da‘īf)

1654. It was reported from Sālim, from Kuraib, the freed slave of Ibn
Chapter 30. A Poor Person Giving A Gift From Charity To A Rich Person

1655. Anas narrated that the Prophet was once presented with some meat (to eat). He asked: “What is this?” They said: “Something that was given to Barirah in charity.” So he said: “It is charity for her, but a gift for us.” (Sahih)

Comments:
The inference from the Hadith is that a person receiving charity becomes owner of the charity and, therefore, has the right to dispense with it as he likes. He may give it in charity in turn or as a gift to others.

Chapter 31. Someone Who Gave Charity And Then Inherited It

1656. Buraidah reported that a woman came to the Messenger of Allah and said: “I had given my mother a young slave-girl as charity, and she has died and left that slave-girl (as inheritance).” So he ( ) said: “Your reward has been granted, and she has returned to you as inheritance.” (Sahih)
Chapter 32. Regarding The Rights Due On Wealth

1657. *Abdullah bin Mas‘ud said, “We used to consider Al-Mañün during the time of the Messenger of Allâh to be the lending of a bucket and a pot.”* [1] (Hasan)

1658. It was reported from Suhail bin Abî Sâlih, from his father, from Abû Hurairah, that the Messenger of Allâh said: “There is no person who owns Kanz (wealth), and does not pay its right, except that Allâh will transform it on the Day of Judgment; it will be heated in the Fire of Hell, and then his fore-head, sides, and back will be cauterized with it, until Allâh judges between His servants — on a day the length of which is fifty-thousand years of your reckoning. Then he will see his path, either to Paradise or to the Fire. And there is no owner of sheep who does not pay their right (i.e., Zakât) except that they will come on the Day of Judgment in the greatest quantity that they were (in this world), and he will be thrown on his face for them on a flat, level ground, and

[1] Al-Ma‘în, see the Sûrah (107).
they will gorge him with their horns, and trample over him with their hooves — there will not be among them a sheep with broken horns nor one without horns; every time the last of them passes over him, the first of them will return, until Allâh judges between His servants — on a day the length of which is fifty thousand years of your reckoning. Then he will see his path, either to Paradise or to the Fire. And there is no owner of camels who does not pay their right (i.e., Zakât) that they (the camels) will come on the Day of Judgment in the greatest quantity that they were (in this world), and he will be thrown on his face for them on a flat, level ground, and they will trample over him with their feet, until Allâh judges between His servants — on a day the length of which is fifty-thousand years of your reckoning. Then he will see his path, either to Paradise or to the Fire.” (Sahîh)

Comments:

Gold and silver, not purified by Zakâh, will be a disaster for their owner.

1659. It was reported from Zaid bin Aslam, from Abû Sâleh, from Abû Hurairah from the Prophet ﷺ, similarly (to no. 1658). After he said “Does not pay their right” in the case of the camels, he said: “And of their rights is that they are milked the day that they are given water.” (Sahîh)
1660. It was reported from Shu’bāh, from Qatādah, from Abū ‘Umar Al-Ghudānī, from Abū Hurairah, who said: “I heard the Messenger of Allah with similar to this (i.e., no. 1658). So he said to him — meaning to Abū Hurairah: “So what is the right for camels?” He said: “That you give one that is precious (as charity), and lend one that is giving milk, and lend one in order that someone rides on it, and lend a stallion to mate (with a she-camel), and you give its milk (to people) to drink.” (Hasan)

1661. It was reported from Abū Az-Zubair: “I heard ‘Ubayd bin ‘Umair say: “A man said: “O Messenger of Allah! What are the rights of the camels?”’ He mentioned similarly (to no. 1660), except that he added: “and that you lend its udder.” (Sahih)

1662. Jābir bin ‘Abdullāh reported that the Prophet commanded that from every ten Wasaq of plucked dried dates, one bunch should be hung in the Masjid for the poor. (Hasan)
Comments:
This was due to a need among the people at the time.

1663. Abū Sa‘eed Al-Khudrī narrated: “Once, while we were traveling with the Messenger of Allāh ﷺ, a man came to him on a she-camel that he owned, and he was turning it left and right. The Prophet ﷺ said, “Whoever has extra (space) on his mount, let him give it to someone who has no mount, and whoever has extra provisions, let him give it to someone who has no provision,” until they thought that they had no right to anything extra that they had. (Ṣahih)

1664. Ibn ʿAbbās narrated: “When the Verse: ‘And those who hoard gold and silver treasures...’[1] was revealed, it was very difficult for the Muslims. ‘Umar said, ‘I will lighten (your worries) for you,’ so he went to the Prophet ﷺ and said: ‘O Prophet of Allāh! This Verse has proven very difficult for your Companions!’ So the Messenger of Allāh ﷺ said: ‘Allāh has only legislated Zakāt upon you so that He may purify the rest of

[1] At-Tawbah (9:34)
your wealth for you. And He has legislated the laws of inheritance so that it may be for those after you.’ So ‘Umar said the Takbir (out of joy), then the Prophet ﷺ said: ‘Should I not inform you of the greatest treasure a man can store? A pious woman: If he looks at her, she pleases him, and if he commands her, she obeys him, and if he is absent from her, she protects him (is chaste).’” (Da‘ūf)

Chapter 33. The Rights Of The One That Asks

1665. It was reported from Fāṭimah bint Ḥusain, from Ḥusain bin ‘Ali, who said that the Messenger of Allāh ḥ_WORD_ said: “The one who asks has a right (over you), even if he comes on a horse.” (Ḥasan)

1666. It was reported from Fāṭimah bint Ḥusain, from her father, from ‘Ali, from the Prophet ḥ_WORD_, similarly (to no. 1665). (Ḥasan)
1667. It was reported from ‘Abdurr-Rahmān bin Bujaíd, from his grandmother, Umm Bujaíd — and she was one of those who had given her pledge of allegiance to the Messenger of Allāh ﷺ — that she said: “O Messenger of Allāh! Sometimes, a beggar stands by my door, and I do not find anything to give him.” He replied: “If you do not find anything to give him except a burnt hoof, then give it to him in his hand.” (Ṣaḥīḥ)

Chapter 34. Giving Charity To Ahl Adh-Dhimmah[1]

1668. It was reported from Hishām bin ‘Urwah, from his father, from Asmā’, who said: “My mother came to visit me during the time of the covenant with the Quraysh, intending to establish (a motherly relationship) with me, even though she was an idolatress, hating (Islam). So I said: ‘O Messenger of Allāh, my mother has come to visit me, even though she is an idolatress, hating (Islam). Should I

[1] The people with a covenant or treaty of peace that are not Muslims living under Muslim rule.
fulfill the ties of kinship to her?’
He replied: ‘Yes, fulfill the ties of kinship to your mother.”’ (Ṣaḥīḥ)

Comments:
Islam exhorts its followers to tie bonds of kinship, do favours and give charity to them. If kinsmen are disbelievers, obligatory charities like Zakah may not be given to them except in cases where the intent is to court their friendship, and to incline their hearts to Islam. Voluntary charity may be given to them at all times. Parents should be served and helped with money even if they are unbelievers.

Chapter 35. What Cannot Be Refused (When Asked)

1669. It was reported that a woman by the name of Buhaisah reported from her father, that he asked permission to enter upon the Prophet ﷺ, and (when he was allowed permission), he lifted his shirt and began to kiss and embrace (the Prophet ﷺ). He said: “O Messenger of Allah, what is that which is not permissible to withhold (when asked for)”? He replied: “Water.” He repeated the question again, and the Prophet ﷺ replied: “Salt.” He repeated the question for a third time, upon which the Prophet ﷺ said: “Doing good is better for you.” (Da‘īf)

(المعجم 35) - بابّ ما لا يجّل مَّنْعٌ

(المتخصصة 36)

Comments:
Water and salt are very common things of everyday use. To hold them back from others is very shameful.
Chapter 36. Begging In The Masjid

1670. 'Abdur-Rahmân bin Abî Bakr, may Allâh be pleased with him, said: “The Messenger of Allâh  said: ‘Has anyone among you fed a poor person today?’ Abû Bakr replied: ‘I entered the Masjid, and found a beggar asking (people). So I found a piece of bread in the hand of ‘Abdur-Rahmân, took it from him, and gave it to the beggar.’” (Da‘î)

Chapter 37. The Disapproval Of Asking “By The Face Of Allâh”

1671. Jâbir narrated that the Messenger of Allâh  said: “Nothing should be asked by the Face of Allâh except Paradise.” (Da‘î)

Chapter 38. Giving Someone Who Asks “For The Sake Of Allâh”

1672. ‘Abdullâh bin ‘Umar
narrated that the Messenger of Allah said: “Whoever seeks protection for the sake of Allah, then grant him protection, and whoever asks for the sake of Allah, then give him, and whoever invites you, then respond to him, and whoever does some good to you, reciprocate to him, but if you do not have the means to do so, then supplicate for him until you feel that you have reciprocated.”[1] (Da’if)

Comments:
If one asks for help in the Name of Allah, we ought to help him out of reverence for the Name of Allah, the Lofty, the Sublime.

Chapter 39. A Person Giving All Of His Wealth

1673. Jābir bin ‘Abdullāh narrated: “We were once sitting with the Messenger of Allah when a man came to him with some gold, the size of an egg. He said: ‘O Messenger of Allah, I obtained this from a mine, so take it as charity — I own nothing else besides it!’ But the Messenger of Allah turned away from him. The man then came to him from his right hand side, and repeated what he had said, but he turned away from him. The man then came to him from his left hand side, but he turned away from him. He then

[1] There is a whole chapter on this topic in Kitāb At-Tawḥīd, the Ḥadīth is considered authentic by most scholars. See As-Sahihah nos. 253 and 254; and AS-Sahih Al-Musnad min mā Laisa fi As-Sahihain no. [29/744] and (2:274) in Al-Jāmi’.
came to him from behind him, so the Messenger of Allah ﷺ took it from him and threw it at him — had it hit him, it would have been painful, or caused a wound. The Messenger of Allah ﷺ then said: ‘One of you comes with all that he has, and says: “This is charity!” and then sits, stretching forth his hands (begging) of people? The best charity is that which leaves one self-sufficient.’” (Daʿif)

1674. (Another chain) from Ibn Ishāq with his chain and its meaning (similar to no. 1673), except that he added: “Take your wealth! We have no need for it.” (Daʿif)

1675. Abū Saʿeed Al-Khudrī said: “A man entered the Masjid, so the Prophet ﷺ ordered the people to donate clothes (to him), which they did. He commanded that the man be given two garments, then he encouraged them to give charity. So the man came and threw one of the two garments (as charity), but the Prophet ﷺ became irritated with him, and said: ‘Take your garment.’” (Hasan)
This Hadith has been explained further in the following Hadith.

1676. Abū Hurairah narrated that the Messenger of Allah ﷺ said: “The best charity is that which leaves (one) independent of means, or that which is given when one is self-sufficient. And start with those who depend on you.” (Sahih)

Comments:
Giving so much that it reduces one to poverty, forcing him to seek the help of others to meet his basic needs is undesirable.

Chapter 40. Concession In This Regard

1677. Abū Hurairah narrated that he asked: “O Messenger of Allah, which charity is the best?” He replied: “The efforts of one who is destitute; and start with those who depend on you.” (Sahih)


1678. ʿUmar bin Al-Khaṭṭāb (may Allah be pleased with him) said: “One day, the Messenger of Allah ﷺ commanded us to give charity. It so happened that I had wealth at that time, so I said to myself: ‘If I will beat Abū Bakr (in my good

Comments:
deeds) any day, then it will be today!" So I brought half of my wealth, and the Messenger of Allah asked me: 'How much have you left for your family?' I said: 'An equivalent amount.' But then Abû Bakr came with all of his wealth, so the Messenger of Allah asked him: 'What have you left for your family?' He replied: 'I have left for them Allah and His Messenger.' So I said: 'I will never be able to beat you in anything!'" (Hasan)

Comments:

Giving away all the possessions in charity is permissible only for those who trust in Allah and fear not the destitution and penury following it. As for common men, the rule is the same as mentioned in Hadith no. 1676.

Chapter 41. The Blessings Of
Supplying Water

1679. It was reported from Qatâdah, from Sa'eed, that Sa'd came to the Prophet and said: "What type of charity is most pleasing to you?" He replied: "Water." (Da'îf)

1680. It was reported from Qatâdah, from Sa'eed bin Al-Musayyab, from Al-Hasan, from Sa'd bin 'Ubâdah, from the Prophet, similarly (as no. 1679). (Hasan)
1681. It was reported from Abū Ishāq, from a man, from Sa‘d bin ‘Ubādah, that he said: “O Messenger of Allāh, the mother of Sa‘d (my mother) has died, so which type of charity is best (on her behalf)?” He replied: “Water.” Sa‘d added: “So we dug a well, and said: ‘This is for the mother of Sa‘d.’” (Da‘if)

Comments:

A pious deed like the one mentioned in the Hadith and crediting its reward to the deceased is the best one can do for the deceased.

1682. It was reported from Nubaiḥ, from Abū Sa‘eđ, from the Prophet, that he said: “Any Muslim who clothes another Muslim who was naked, he will be clothed by Allāh from the green garments of Paradise. And any Muslim who feeds another Muslim who was hungry, he will be fed by Allāh from the fruits of Paradise. And any Muslim who gives a thirsty Muslim a drink, he will be given by Allāh ([from] the sealed wines of Paradise) to drink.” (Da‘if)

Chapter 42. Regarding (The Blessings) Of Lending

1683. ‘Abdullāh bin ‘Amr narrated that the Messenger of Allāh said: “Forty acts — the highest of which is to lend a she-goat — whoever does any one of these acts...” (al-Muhājirīn)
desiring its reward, and believing in this promise, will be entered by Allah into Paradise.”

One of the narrators said, “So we counted acts that are less (trivial) than the lending of a she-goat, such as returning the Salâm, and responding to the one who sneezes, and removing something harmful from the road, and other acts besides this, but we were unable to reach fifteen acts!” (Sahih)

Chapter 43. The Rewards Of A Custodian

1684. Abū Mūsā narrated that the Messenger of Allah ﷺ said: “A trustworthy custodian who gives what he was commanded to give, fully and completely, while his heart is content (and not greedy), (this being his state) until he gives it to whoever he was commanded to, is (counted as) one of the two who gave the charity.” (Sahih)

Comments:

Such a treasurer, in addition to being a Muslim, should fulfill four conditions: he should give with the permission of the owner; he should give willingly; he should give in full; and he should give to the one permitted by the owner.
Chapter 44. A Woman Giving Charity From The Property Of Her Husband

1685. ‘Aishah narrated that the Messenger of Allâh سُلَيْمَانَ said: “If a woman gives charity from the house (property) of her husband, without spoiling it, she will obtain the rewards of what she has given, and her husband will obtain the rewards of what he has earned, and the custodian will obtain a similar award — none of them will diminish the rewards of the other.” (Sahîh)

**Comments:**
A woman who has no explicit permission of her husband, can, however, guess her husband's willingness in the light of his temperament, inclination, habit and the social conventions.

1686. Sa’d narrated: “When the Messenger of Allâh سُلَيْمَانَ took the pledge of allegiance from women, a noble lady stood up — it appears she was from the women of (the tribe of) Mu’dar. She said: ‘O Prophet of Allâh, we are dependent on our fathers and sons’” — Abû Dâwûd added: I think she said, “our husbands” as well — “‘so what is allowed for us (to take) from their wealth?’ He replied: “The Ra‘îb — you may eat of it, and give it away.”’ (Da‘îf)

Abû Dâwûd said: Ra‘îb (here) refers to bread, and greens and fresh dates.

Abû Dâwûd said: Ath-Thawrî
reported it similarly from Yûnus.

Cal. Abu Daud: And, then the reward of the owners.

Tafsir: [Ibn Hanawayh] And 'Abdul-Myumân, from 'Abdul-Ghaffar, from 'Abdul-Mumân, and Muhammad, from Ibnairy, from Allah, and the Messenger of Allah, said: "If a woman gives charity from the earnings of her husband without his command, then she will get half the reward." (Sahih)

Comments:
A husband has to keep in view his income and expenditure and balance the household budget. Hence, a woman should seek her husband's permission in case she wants to give charity more than what is usual and conventional.

1687. It was reported from Hammâm bin Munnabah, who said: "I heard 'Abdu'l-Hayy Ahmad, saying: 'The Messenger of Allah, wrote: 'If a woman gives charity from the earnings of her husband without his command, then she will get half the reward.'"

Tafsir: 'Abdul-Wahhab, from 'Abdul-Mumân, from a man, who said: 'I heard 'Abdul-Ghaffar, saying: 'The Messenger of Allah, said: "If a woman gives charity from the earnings of her husband without his command, then she will get half the reward."'"

1688. It was reported from 'Ata', from 'Abdu'l-Hayy Ahmad, regarding a woman who gives charity from the property of her husband, that he said: "No, unless she does so from her daily food, and in this case the rewards will be shared between them. And she is not permitted to give charity from her husband's wealth except with his permission."

Abu Dawud said: This shows that the narration of Hammâm is weak.

(Hasan)
Chapter 45. Nurturing The Ties Of Kinship

1689. Anas narrated: “When the Verse: ‘By no means shall you attain Al-Bîr, unless you spend of that which you love’[1] was revealed, Abû Ṭalḥah said: ‘O Messenger of Allah! I see that our Lord is asking us for our wealth, so I make you my witness that I have given my property at Aribâ’ to Him.’ The Messenger of Allâh ﷺ said: ‘Give it to your relatives,’ so he distributed it between Ḥassân bin Thâbit and Ubayy bin Ka‘b.”

(Ṣâḥîh)

Abû Dâwûd said: And it was conveyed to me from Al-Anṣârî, (that is) Muḥammad Ibn ‘Abdullâh, who said: “Abû Ṭalḥah is: Zaid bin Saḥî bin Aswâd bin Ḥârâm bin ‘Amr bin Zaid Mańâh bin ‘Adî bin ‘Amr bin Mâlik bin An-Najjâr. And Ḥassân is Ibn Thâbit bin Al-Mundhir bin Ḥârâm — so their lineage meets after three generations, at Ḥârâm.

And Ubayy is Ibn Ka‘b bin Qais bin ‘Atîq bin Zaid bin Mu‘âwiyah bin ‘Amr bin Mâlik bin An-Najjâr. So Ḥassân, Abû Ṭalḥah and Ubayy — all of them (their lineage) are together at ‘Amr. And between Ubayy and Abû Ṭalḥah are six generations (before they meet).”

1690. Maimūnah, the wife of the Prophet ﷺ, said: “I had a slave-girl, so I freed her. When the Prophet visited me, I told him about it, and he said: ‘May Allah reward you! If you had only given it to your maternal uncles, it would have been more rewarding for you.’” (Sahih)

1691. Abū Hurairah narrated that the Prophet ﷺ once commanded the people to give charity. So a man said: “O Messenger of Allah, I have a Dinar, (what should I do with it?)” He said: “Spend it on yourself.” He said: “I have another one.” The Prophet ﷺ said: “Spend it on your children.” He said: “I have another one.” The Prophet ﷺ said: “Spend it on your wife.” He said: “I have another one.” The Prophet ﷺ said: “Spend it on your servant.” He said: “I have another one.” The Prophet ﷺ replied: “You know better (who to spend it on).” (Hasan)

1692. ‘Abdullah bin ‘Amr reported that the Messenger of Allah ﷺ said: “It is sufficient for a person to be sinful that he be negligent to
those who he (is responsible for) feeding.” (Sahih)

جَاءَ الْحُكْمُ وَالْجَزَاءُ، عِنْ عَبْدِ اللَّهِ بْنِ عُمَروٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَفَىٰ بِالْمَرْءِ إِنْمَا أَنْ يُقِسَّمَ مِنْ يَطُورُهُ».


ووافقه اللبكي في أبو إسحاق السبيعي صرح بالسامع عند الطيالسي، ح: 2281، وله طريق آخر عند مسلم، ح: 976، عن عبد الله بن عمر، بـ.

1693. Anas narrated that the Messenger of Allah ﷺ said: “Whoever is pleased that his wealth increase, and his life extended, should nurture the ties of kinship.” (Sahih)

1694. ‘Abdur-Rahmân bin ‘Awf narrated that the Messenger of Allah ﷺ said: “Allâh, Most High, said: ‘I am Ar-Rahmân, and this is Ar-Rahîm (the womb, or the bonds of kinship). I have extracted for it a name from My Names. I will bond with those who nurture it, and break away from those who severe it.”’ (Sahih)


1695. (Another chain) from ‘Abdur-Rahmân bin ‘Awf, that he heard the Messenger of Allah ﷺ
1696. It was reported from Muhammad bin Jubair bin Mu’tim, from his father, conveying that the Prophet ﷺ said: “One who cuts off the ties of kinship will not enter Paradise.” (Sahih)

1697. ‘Abdulläh bin ‘Amr narrated — Sufyân said: “And Sulaimân did not narrate it in Marfu form to the Prophet ﷺ” — and Fitr and Al-Hasan did narrate it in Marfu form[1] — He said that the Messenger of Allah ﷺ said: “The one who (truly) nurtures the ties of kinship is not the one who treats equally; rather the one who (truly) nurtures is he who, when (others) break off their ties with him, he re-establishes them.” (Sahih)

Chapter 46. Regarding Greed

1698. ‘Abdulläh bin ‘Amr narrated
that the Messenger of Allâh  once gave a sermon and said: "Beware of greed, for the people before you were destroyed due to greed. It (greed) commanded them to be miserly, so they became miserly, and it commanded them to break off (ties of kinship), so they broke them off, and it commanded them with evil, so they committed evil." (Sahîh)
10. THE BOOK OF
LOST ITEMS

Chapter 1. Regarding Lost
Items That Are Found

1701. Shu'bah reported from
Salamah bin Kuhail, from Suwaid
bin Ghafalah, who said: “I went on
an expedition with Zaid bin
Suwãhãn and Salmãn bin Rabã'ah,
and found a whip. They both said
to me: ‘Drop it,’ but I said: ‘No,
but if I find its owner (I will return
it), or else I will use it.’” I then went
for Hajj, and passed by Al-
Madinah, so I asked Ubayy bin
Ka'b. He said: ‘I found a pouch
containing one hundred Dinãr, so I
came to the Prophet (saw)
(asking regarding it). He said: “Announce
it for a year.” So I continued to
announce it for a year, then I came
to him. He said: “Announce it for a
year.” So I continued to announce
it for a year, then I came to him.
He again said: “Announce it for a
year.” So I continued to announce
it for a year, then I came to him and
said: “I did not find anyone
who recognized it.” So he said:
“Remember its quantity, and its
pouch, and its drawstring, and if its
owner comes to you (return) it;
otherwise benefit from it.”
He said: “I am not sure whether he
said ‘announce it’ thrice, or only...
once.”[1] (Sahih)

Comments:

Scholars differ over the period of announcement (that is, how long shall the announcement continue to be made) but all of them agree over one year as the minimum period of announcement.

Abū Dāwud said: No one said this statement in this Hadith except Ḥammād, meaning: “Be familiar with its quantity.”

Abū Dāwud said: No one said this statement in this Hadith except Ḥammād, meaning: “Be familiar with its quantity.”

[1] The speaker here is Shu‘bah as explained in other versions of the narration.
The Book Of Lost Items

bin Ja'far, from Rabî’ah bin Abî ‘abdur-Rahmân, from Yazid, the freed slave of Al-Munba’ith, from Zaid Ibn Khâlid Al-Juhâni, that a man asked the Messenger of Allâh, regarding lost items (that are found). He replied: “Announce it for a year, then be familiar with its drawstring and bag, and then spend it. But if its owner comes to you, then return it to him.” The man said: “O Messenger of Allâh, how about lost sheep?” He replied, “Take it, for it is either for you, or your brother, or the wolf.” He then said: “O Messenger of Allâh, how about lost camels?” At this the Messenger of Allâh became angry until his forehead, or his face, became red, and he said: “What have you got to do with it? It has hoofs and its humps, until its owner comes to it.” (Sahîh)

1705. (Another chain) from Mâlik with his chain and its meaning (similar to no. 1704). He added: “...Its humps, it goes to the water, and eats of the trees.” And he did not say: “take it” about the lost sheep. And he said regarding lost items, “Announce it for a year, so if its owner comes, or else do with it as you please.” And he did not say to spend of it. (Sahîh)

Abû Dâwûd said: It was reported by Ath-Thawri, Sulaimân bin Bilâl, and Ḥammâd bin Salamah from
Rabi'ah, similarly; they did not say:
"Take it."

Comments:
Goats are weak and cannot bear hunger or thirst for long, nor can they defend themselves against predatory animals. Hence, it is better to take hold of them or, else, they may perish and go waste. Allāh knows best.

1706. It was reported from Busr bin Sa'eed, from Zaid bin Khālid Al-Juhāni, that the Messenger of Allāh was asked about the lost item that is found. He said: “Announce it for a year, and if the one who wants it comes for it, give it to him. Otherwise, be familiar with its pouch and drawstring, then consume it. And if the one seeking it comes, then give it to him.” (Sahih)

Comments:
This ruling also applies to animals like goats, in addition to other finds. In case, it has been consumed, it is obligatory to pay the owner its price, in cash or kind, as and when its owner turns up.

1707. It was reported from 'Abdullāh bin Yazīd, from his father Yazīd, the freed slave of Al-Munba'īth, from Zaid bin Khālid Al-Juhāni, that he said: “The Messenger of Allāh was asked” so he mentioned similar to the narration of Rabi'ah. (no. 1704) He said: “And he was asked about the lost item, so he said: “Announce it for a year, and if its owner comes, then give it back to him, else be familiar with its drawstring and pouch, then add it to your
possessions. And if its owner comes to you, return it to him." (Sahih)

1708. It was reported from Hammād bin Salamah, from Yahyā bin Sa‘eed and Rabi‘ah, with the chain of Qutaibah and its meaning, (similar to no. 1704) He added in it: “So if the one who seeks it comes, and knows its pouch and quantity, then give it to him.”

Hammād also said (narrating it): “From ‘Ubaidullāh bin ‘Umar, from ‘Amr bin Shu‘aib, from his father, from his grandfather, from the Prophet ﷺ,” similarly. (Sahih)

Abū Dāwūd said: This addition, the one that Hammād bin Salamah added in the narration of Salamah bin Kuhail, Yāhīyā bin Sa‘eed, ‘Ubaidullāh bin ‘Umar, and Rabi‘ah: “If its owner comes and knows its pouch and drawstring, then return it to him” — is not preserved (meaning) “and knows its pouch and drawstring.” (Sahih)

And in the Hadith reported from ‘Uqabah bin Suwaid, from his father from the Prophet ﷺ also says: “Announce it for a year.”

And the Hadith of ‘Umar bin Al-Khaṭṭāb also from the Prophet ﷺ, says: “Announce it for a year.”

1709. It was reported from ‘Iyāḍ bin Himār that the Messenger of Allāh ﷺ said: “Whoever finds any
lost item should have one or two trustworthy people witness it, and he should not conceal or hide (anything). So if its owner comes, let him return it to him, otherwise it is the wealth of Allâh which He brings to whomever He pleases.”

(Sahih)

Comments:

It is not obligatory to call upon others as witnesses nor is it possible to do so at all times. Yet it is advisable to do so in order to ward off devilish insinuations like desiring to possess it.

1710. It was reported from Ibn ‘Ajânîn, from ‘Amr bin Shu’aib, from his father, from his grandfather, ‘Abdullah bin ‘Amr bin Al-‘A, from the Messenger of Allâh ﷺ that he was asked about (taking from) hanging fruits.[1] He replied, “Whoever is in need and eats of it, without gathering any in his garments, has no (sin) upon him. And whoever leaves with anything of it, he will be fined double its amount, and will be punished. And whoever steals from it after it has been placed in its drying place, and steals more than the price of a shield, will have (his hand) cut.”

And he also mentioned regarding lost sheep and camels as other (narrations) have mentioned.

[1] Hanging on the vine or tree.
He said: “And he was asked about lost items, to which he replied: ‘Whatever is found on well-traversed paths, or in inhabited villages, then announce it for a year. If its seeker comes for it, give it to him, and if he does not, then it is yours. And whatever is found in abandoned sites, then in that, and in Ṛikāz, the Khumus (one-fifth) is due.” (Hasan)

1711. (Another chain) from Al-Walid, meaning Ibn Kathîr, that ‘Amr bin Shu‘aib narrated to him, with his chain for this (narration, similar to no. 1710); and regarding the lost sheep he said: “Combine it (with your own).” (Hasan)

Comments:
That is, one should take care of it and keep on announcing and, upon finding the owner, hand it over to him.

1712. (Another chain) from ‘Ubaidullâh bin Al-Akhnas, from ‘Amr bin Shu‘aib, with his chain. He said regarding the lost sheep: “It is (either) for you, or your brother, or the wolf: Take it.” — only.

[1] Scholars of different regions defined it differently, some of them said it is ore of mines, and others said it is Kanz (the treasure) that was buried during pre-Islamic times and found later. Similar was mentioned earlier in the Book of Zakât related to the term Kanz.
And similar to it was reported like that by Ayyūb and Ya'qūb bin ‘Atā’ from ‘Amr bin Shu‘aib, from the Prophet ﷺ, he said: “So take it.” (Hasan)

تخريج: [حسن] أنظر الحديثين السابقين ورواه النسائي، فقطع السارق، باب الشمر المعلق يسرق، حـ4960 من حديث أبي عوانة بن.

1713. It was reported from Ibn Ishāq, from ‘Amr bin Shu‘aib, from his father, from his grandfather, from the Prophet ﷺ, regarding this. He said about the lost sheep: “So combine it (with your own) until its seeker comes for it.” (Hasan)

تخريج: [حسن] أخرجه أحمد: 2/63 عن عبدالله بن إدريس ﷺ.

1714. It was reported from ‘Ubaidullāh bin Miqsam who narrated from a man, from Abū Sa‘eed Al-Khudrī, that ‘Alī bin Abī Ṭālib found a Dinār, so he brought it to Fāṭimah, who then asked the Messenger of Allāh ﷺ about it. He replied: “It is sustenance from Allāh.” The Messenger of Allāh ﷺ ate from it, as did ‘Alī and Fāṭimah. Later on, a woman came, announcing a Dinār that she had lost, so the Prophet ﷺ said: “O ‘Alī! Give her the Dinār.” (Hasan)


1715. It was reported from Bilāl bin Yahyā Al-‘Absī, from ‘Alī, that he found a Dinār, so he purchased some flour with it. So the owner of the flour recognized him, and

1716. It was reported from Sahl bin Sa'd who narrated that once 'Ali went to Fátimah, and saw Hasan and Húsain crying. He said: "Why are they crying?" She replied: "Because of hunger." So 'Ali left, and found a Dinár in the market-place. He came to Fátimah and informed her, who said: "Go to so-and-so the Jew, and purchase some flour with it." He went to the Jew and purchased some flour, but the Jew said: "Are you not the son-in-law of the one who claims he is a Prophet?" He said: "Yes." So he said: "In that case, take your Dinár, and the flour is yours!" 'Ali then returned and told Fátimah what had occurred, so she said: "Go to so-and-so, the butcher, and purchase a Dirham of meat." So 'Ali went and gave the Dinár as collateral for a Dirham's quantity of meat, and he brought it (to Fátimah). She then kneaded the flour, set (the stove), made the bread, and called for her father. When he came, she said: "O Messenger of Allah, let me tell you (what occurred), so if you feel that it is allowed for us, we will eat of it, and you will eat with us. Its story is such and such..." So he (ṣallallaahu ālaihi wa sallam) said: "Eat in the Name of Allah." So they all ate. While they were still
sitting in their places, a boy came, announcing in the Name of Allâh, and of Islam, that he had lost a Dinâr. The Messenger of Allâh ﷺ commanded that he be brought, so he was called and asked (about it). He said: “I dropped it in the market-place.” The Messenger of Allâh ﷺ then said: “O ‘Ali! Go to the butcher, and tell him: ‘The Messenger of Allâh ﷺ tells you to send the Dinâr to him, and the Dirham is due upon him (the Prophet ﷺ).’” So ‘Ali brought it, and the Messenger of Allâh ﷺ gave it to the boy. (Hasan)

1717. It was reported from Al-Mughîrah bin Ziyâd, from Abû Az-Zubair Al-Makki, who narrated from Jâbir bin ‘Abdullâh, that he said: “The Messenger of Allâh ﷺ granted us a concession regarding a stick, or whip, or rope, and other such items, that if a person finds it he may use it.” (Pa‘îf)

Abû Dâwûd said: An-Nu‘mân bin ‘Abdus-Salam reported it from Al-Mughîrah bin Abî Salamah, with his chain, and Shabâbah reported it from Mughîrah bin Muslim, from Abû Az-Zubair, from Jâbir, he said: “They would (do so)” not mentioning the Prophet ﷺ.

1718. It was reported by ‘Ikrimah (who said), “I believe it was Abû Hurairah who said that the Prophet
said: ‘The penalty for (taking) a lost camel and hiding it, is its price, and an equal amount on top of that.’” (Da‘if)

Comments:

It is prohibited and sinful to pick up a valuable find and hide it. According to this Hadith, a person hiding a valuable find shall be liable to a double fine.

1719. ‘Abdur-Rahmān bin ‘Uthmān At-Taimi narrated that the Messenger of Allāh forbid (picking up) the lost items of pilgrims.

Ahmad (bin Șālih) said: “Ibn Wahb said (meaning): ‘He should leave the lost items of pilgrims until its owner finds it.’” (Ṣahih)

Comments:

The Hajj pilgrims do not stay for long. They hurry back home on completion of the rites of Hajj. This makes year-long announcements of finds impossible. It is, therefore, better not to pick up their lost things and, in case they are, quick and repeated announcements should be made, or those things should be deposited with the authorities dealing with lost and found articles.

1720. Al-Mundhir bin Jarîr narrated: “We were once with Jarîr at Al-Bawâṣîj, and the shepherd came back with the cows, but there was a cow that was not of the herd.

Jarîr said: ‘What is this?’ He replied: ‘I found a cow, but I don’t
know whose it is.’ Jarir said: ‘Take it out, for I heard the Messenger of Allah say: “No one takes a lost animal except a misguided person.”’ (Ṣaḥīḥ)

Comments:

Bawāzīj Al-‘Anbār is a region on the upper side of Baghdad. It was conquered by Jarir, may Allāh be pleased with him.
11. THE BOOK OF THE RITES OF HAJJ AND ‘UMRAH

Chapter 1. The Obligation Of Hajj

1721. It was reported from Az-Zuhri, from Abū Sinān, from Ibn ‘Abbās, that Al-Aqra' bin Hābis asked the Prophet ﷺ: “O Messenger of Allāh! Is Hajj (obligatory) every year, or only once?” He replied: “Rather, only once, and whoever does more it will be (counted as) voluntary (worship).” (Sahih)

Abū Dāwūd said: He is Abū Sinān Ad-Duw’ālī, this is who ‘Abdul-Jalil bin Humaid and Sulaimān bin Kathīr both said it from Az-Zuhri, while ‘Uqail said: “From Sinān.”

1722. Abū Wāqīd Al-Laithī narrated that he heard the Messenger of Allāh ﷺ say to some of his wives during the Farewell Pilgrimage, “This, and then the surface of mats.”1[1] (Hasan)

1[1] Indicating that they may stay home from its performance in following years after fulfilling it that year.
Comments:
This Hadith proves that one Hajj in a lifetime is obligatory. More than one is supererogatory, while other Hadiths exhort believers to perform Hajj and ‘Umrah again and again.

Chapter 2. Regarding A Woman Who Performs Hajj Without A Mahram

1723. It was reported from Al-Laith bin Sa’d, from Sa’eed bin Abi Sa’eed, from his father, from Abü Hurairah, who said: “The Messenger of Allah said: ‘It is not permitted for a Muslim woman to travel the distance of a night except that she has a man with her who is prohibited (in marriage) upon her.’” (Sahih)

تخريج: أخرجه مسلم, الحج, باب سفر المرأة مع محرم إلى الحج وغيرها, ح:1329 عن قتيبة به.

Comments:
1. It is quite clear from this Hadith that no woman may make a journey, not even for Hajj, without a Mahram escorting her. If a woman cannot find a Mahram to accompany her, she is considered not able to perform Hajj and, therefore, it is not yet obligatory for her.

2. A Mahram is a person whom a woman can never marry like father, grandfather, uncle and nephew (paternal and maternal), son and father-in-law.

1724. It was reported from Mālik, from Sa’eed bin Abi Sa’eed — (one of the narrators) Al-Hasan said: “from his father” — and then (the narrators) they were in accord — from Abü Hurairah, from the Prophet, that he said: “It is not permitted for a woman who believes in Allāh and the Final Day that she travel for a day or night...” and he mentioned its (no. 1723) meaning. (Sahih)
Abū Dāwūd said: An-Nu‘ayrī and Al-Qā‘ībī did not mention: "...from his father." Ibn Wahb and Uthmān bin ‘Umar reported it from Mālik the way that Al-Qā‘ībī did.

تخريج: أخرجه مسلم، أيضا، ح: 1329 من حديث مالك به وهو في الموطأ (بيحى): 2/978

1725. It was reported from Suhail, from Sa‘eed bin Abī Sa‘eed, from Abū Hurairah, who said: “The Messenger of Allah ﷺ said” and he mentioned similar to it (no. 1723), except that he said: "(for the distance of) a Barid."[1] (Sahih)

تخريج: [إسناده صحيح] أخرجه ابن عزيزة، ح: 2526 من حديث سهل بن أبي صالح به، وانظر الحديث السابق.

1726. It was reported from Al-A‘mash, from Abū Śālih, from Abū Sa‘eed, who said that the Messenger of Allah ﷺ said: “It is not permitted for a woman who believes in Allah and the Last Day that she travel for a journey of three days or more except with her father, or brother, or husband, or son, or Mahram.” (Sahih)

تخريج: أخرجه مسلم، الحج، باب سفر المرأة مع محرم إلى حج وغيره، ح: 1340 من حديث أبي معاوية السفيروي به.

1727. Ibn ‘Umar narrated that the Prophet ﷺ said: “A woman should not travel for three (days) except with a Mahram.” (Sahih)

تخريج: أخرجه ابن عزيزة، ح: 1727 من حديث أحمد بن حنبل: حديثًا بحجة سنيد عن أبي بكر، وأبو بكر نافع عن أبي عمر عني النبي ﷺ قال: "لا نسافر وحدها."[1]

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[1] About a half a day’s journey, defined as four Farsakh and a Farsakh is about three miles (Mil), and they say that a mile is measured at four-thousand forearm lengths or “cubits.” See no. 1201.
1728. Nāfi’ reported that Ibn ‘Umar would take his freed slave-girl, by the name of Ṣafīyyah, while traveling to Makkah, allowing her to ride on the mount with him. (Sahih)

Chapter 3. There Is No Monasticism (Ṣarūrah) In Islam[1]

1729. Ibn ‘Abbās narrated that the Messenger of Allāh ﷺ said: “There is no monasticism in Islam.” (Da’f)

Chapter (...) Taking Provisions For The Hajj

1730. Ibn ‘Abbās narrated: “They would perform Ḥajj, but not take any provisions (for the journey) —
Abū Mas'ūd (one of the narrators) said: “people from Yemen, or some people from Yemen” — and they would say: ‘We are those who rely (upon Allah).’ At this, Allāh, the Mighty and Sublime, revealed: And take provisions (for the journey), but the best provision is Taqwā.”[1] (Saḥīḥ)

Chapter 4. Trade During Hajj

1731. ‘Abdullāh bin ‘Abbās recited the Verse: “There is no sin on you if you seek the bounty of your Lord”[2] and said: “They would not trade at Mina, so (in this Verse) they were commanded to trade once they left ‘Arafāt.” (Da’if)

Comments:

There is no harm in trading while in a state of Iḥrām.

Chapter 5. (To Expedite Performing The Hajj)

1732. Ibn ‘Abbās narrated that the Messenger of Allāh ﷺ said:

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“Whoever intends to perform Hajj, then he should hasten (to do it).”

(Hasan)

 Comments:

Hajj becomes obligatory as soon as one becomes able to bear the journey.
Death may overtake a person anytime.

Chapter 6. On Renting (The Riding Animal)

1733. Abū Umāmah At-Taimi said: “I used to rent out (mounts) for this purpose (for Hajj), but people would say to me: ‘Your Hajj is not valid!’ So I met Ibn ‘Umar, and said: ‘O Abū ‘Abdur-Rahmān, I am a person who rents out (mounts) for this purpose, but the people said to me that my Hajj is not valid.’ Ibn ‘Umar said: ‘Do you not wear the Ihram, and say the Talbiyah, and perform the Tawaf around the Ka’bah, and stand at ‘Arafāt, and pelt the (pillars) Jimār?’ I said: ‘Yes, I do.’ So he replied: ‘So you have (done) Hajj. A person came to the Prophet ﷺ and asked him exactly what you have asked me, but the Messenger of Allāh ﷺ remained silent and did not respond until this Verse was revealed: There is no sin on you if you seek the bounty of your Lord.[1] Thereafter, the Messenger of Allāh ﷺ sent for him and

recited this Verse to him, and said:
‘Your Ḥajj (in this manner) is valid.’” (Ṣaḥīḥ)

1734. It was reported from ‘Aṭā’ bin Abī Rabāḥ, from ‘Ubad bin Umair, from ‘Abdullāh bin ‘Abbās, that earlier (i.e., before Islam) during Ḥajj, they would engage in trade in Minā, and ‘Arafāt, and the market place of Dhul-Majaz, and the areas that were frequented during Ḥajj. But they then feared engaging in trade while in the state of Ḥiṣām, so Allāh revealed: (There is no sin upon you if you seek the bounty of your Lord during the Ḥajj season).[1]

He said: “So ‘Ubad bin ‘Umair narrated to me that he (Ibn ‘Abbās) would recite it (the Verse) like this in the Mushaf.” (Ṣaḥīḥ)

Comments:

The market place of Dhul-Majaz was near ‘Arafah or, according to some others, near Mina.

1735. It was reported from Ibn Abī Dhi‘b, from ‘Ubad bin ‘Umair — Ahmad bin Ṣālih (one of the narrators) said something that means that he was the freed-slave of Ibn ‘Abbās — from ‘Abdullāh bin ‘Abbās, that a group of people — in the early days of Ḥajj — would engage in trade. Then he

[1] Referring to Al-Baqarah 2:198, according to that recitation.
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mentioned its meaning (as no. 1734) up to his saying: "during the Hajj season." (Sahih)

Chapter 7. Regarding A Child Performing Hajj

1736. Ibn ‘Abbās narrated that the Messenger of Allah ﷺ was at Ar-Rawḥā when he met a group of riders. He said Salām to them and asked: “Who are you?” They replied: “Muslims,” and asked: “And who are you?” They said: "The Messenger of Allah ﷺ." A woman was startled (by the response), and then held on to a child’s arm, took the child out of her riding-tent, and said, “O Messenger of Allah! Is there Hajj for him?” He replied: “Yes, and you will be rewarded.” (Sahih)

Comments:
Children accompanying their parents or guardian may also perform the rites of Hajj as much as they can do by themselves, but when they cannot, they may be helped by the elders accompanying them to perform the remaining rites. However, when they grow up and reach the age of adolescence, they will be required to perform Hajj.

Chapter 8. Regarding The Miqāt

1737. Ibn ‘Umar narrated: “The Messenger of Allah ﷺ demarcated Dhul Hulaifah for the people of Al-Madinah, and Al-Juhfah for the people of Ash-Shām, and Qarn for the people of Najd (as Miqāt for Ihram. And it was conveyed to me
that he demarcated Yalamlam for the people of Yemen.” (Sahih)

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1738. It was reported from ‘Amr bin Dinār, from Ṭāwūs, from Ibn ‘Abbās, and from Ibn Ṭawūs from Ṭawūs; both said: “The Messenger of Allāh ﷺ demarcated...” and mentioned its meaning (as no. 1737).

One of them said: “Yalamlam for the people of Yemen.” And one of them said: “Alamlam.” He said: “So these (places) are for these (lands), and for those who come to them from beyond these (lands), intending to perform Hajj or ‘Umrah. And whoever is within these (places),” — Ibn Ṭawūs said: “(then his Miqāt) from where he started” — He said: “The same, even for the people of Makkah, they enter Ihram from it.” (Sahih)

Comments:

It is obligatory on a person intending to perform Hajj or ‘Umrah to enter Ihram at these places. It is not obligatory on the one who has no intention to perform Hajj or ‘Umrah.

1739. ‘Aishah narrated that the Messenger of Allāh ﷺ demarcated Dhāt ‘Irq for the people of Al-‘Irāq. (Sahih)
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1740. It was reported from Muhammad bin 'Ali bin 'Abdullãh bin 'Abbãs, from Ibn 'Abbãs, who said: “The Messenger of Allâh ð demarcated Al-'Aqîq for the people of the east.” (Da'îf)

Comments:

The people of the east refers to regions lying east of Makkah, that is, Al-Iraq and the areas near Al-'Iraq. 'Aqîq is the name of a valley near Al-Madinah, and also a valley near and opposite Dhät 'Irq. It is the later one that is referred to here.

1741. Umm Salamah, the Prophet's wife, narrated that she heard the Messenger of Allâh ð say: “Whoever enters into Ihram for Hajj or 'Umrah from Masjid Al-Aqsa (Jerusalem) to Masjid Al-Harãm, then all of his previous and future sins will be forgiven” — or “Paradise will become obligatory for him.” 'Abdullãh (one of the narrators) was not sure which of them it was. (Da'îf)

Abû Dâwûd said: May Allâh have mercy on Wâki', for he entered the state of Ihram from Bait Al-Maqdis, meaning en route to Makkah.

1742. It was reported from 'Abdû Bin 'Abdullãh bin 'Abdullãh bin 'Abdullãh (Râmi) (Da'îf) that the Prophet's wife said: "The people of the east refer to regions lying east of Makkah, that is, Al-Iraq and the areas near Al-'Iraq. 'Aqîq is the name of a valley near Al-Madinah, as also a valley near and opposite Dhät 'Irq. It is the later one that is referred to here.

Comments:

The people of the east refers to regions lying east of Makkah, that is, Al-Iraq and the areas near Al-'Iraq. 'Aqîq is the name of a valley near Al-Madinah, and also a valley near and opposite Dhät 'Irq. It is the later one that is referred to here.
1742. Al-Ḥārith bin ʿAmr As-Sahmī narrated: “I came to the Messenger of Allāh ﷺ while he was in Mina, or ‘Arafāt, and the people had surrounded him. The Bedouins would come, and when they would see his face, they would say: ‘This is a blessed face.’ And he (the Prophet ﷺ) demarcated Dhāt ‘Irq for the people of Al-‘Iraq.” (Hasan)

Chapter 9. The Woman Entering Ihram For Hajj During Her Menses

1743. ʿAishah narrated: “Asmāʾ bint Umayyah gave birth to Muhammad bin Abī Bakr in Ash-Shajarah, so the Messenger of Allāh ﷺ commanded Abū Bakr (to tell her) that she should perform Ghusl and enter Ihram.” (Ṣaḥīḥ)

Comments:
Shajarah refers to Dhul Hulaifah or Al-Baid’, the Miqāt for the people of Al-Madinah.
partum (bleeding), comes to the place (Miqāt), she should perform Ghusl, enter the state of Ḥijām, and perform all of the rites, other than Tawāf of the House.”

In his narration, Abū Ma‘mar, (one of the narrators) said: “...Until she becomes pure.” And Ibn 'Eisā did not mention: “‘Ikrimah and Mujāhīd.” (Rather) he said: “From ‘Atā’, from Ibn ‘Abbās.” And Ibn ‘Eisā did not say: “...all of (the rites).” He said: “...the rites, except for Tawāf of the House.” (Da‘if)

Comments:
Menstruating women and those suffering from postnatal bleeding shall perform Ghusl and enter Ḥijām for Ḥajj and ‘Umrah. They shall perform the rites, except for Tawāf around the Ka‘bah.

Chapter 10. Wearing Perfume While Entering The State Of Ḥijām

1745. It was reported from ‘Abdur-Rahmān bin Al-Qāsim, from his father, from ‘Āishah, that she said: “I would apply perfume to the Messenger of Allāh Ḥ for his Ḥijām before he would enter into it, and after he had exited from it — before he had performed Tawāf of the House.” (Sahih)
1746. It was reported from Al-Aswad, from 'Āishah, may Allāh be pleased with her, that she said: “I can still see the traces of the musk in the parting (of the hair) of the Messenger of Allāh ﷺ while he was in the state of Ḥıram.” (Sahih)

Comments:
Perfume may not be used after one has entered Ḥıram.

Chapter 11. Talbīd (Matting The Hair)[1]

1747. Ibn ‘Umar reported: “I heard the Prophet ﷺ while in the state of Ḥıram) uttering the Talbiyah, while his hair was matted.” (Sahih)

1748. Ibn ‘Umar narrated: “The Prophet ﷺ applied a paste of honey to his hair.” (Da‘īf)

[1] Mention of this preceded in the chapters on purification. They used to apply a thick substance, like resin or gum from plants — for example natural marsh mallow, or other than it — to their hair, under certain circumstances, like the performance of Ḥajj and ‘Umrah and other than that. They say that this was to help keep the hair together, to prevent it being consumed with dust and sand, and also to prevent lice and the like.
**Chapter 12. Regarding The Hadi**[1]

1749. Ibn Abī Najīḥ narrated that Muḥājīd narrated to him, from Ibn ʿAbbās, “That during the Year of Al-Hudaibiyah, the Messenger of Allāh ﷺ sent a camel that used to belong to Abū Jahl among his sacrificial animals. On its head (through its nose) was a silver ring.” Ibn Minhāl (one of the narrators) said: “A gold ring.” And An-Nufālī added: “He wanted to infuriate the pagans by this.” *(Hasan)*

**Chapter 13. On Sacrificial Cows**

1750. ‘Aisyah, the wife of the Prophet ﷺ, narrated that the Messenger of Allāh ﷺ performed *Nahr* (sacrifice) on behalf of his family during the Farewell Pilgrimage with one cow.” *(Ṣaḥīḥ)*

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[1] The animal offered for sacrifice by the *Hajj Muḥrim*. 
Abū Hurairah narrated that the Prophet sacrificed one cow on behalf of those of his wives who had performed 'Umrah. (Da’īf)

Comments:
One sacrificial animal is sufficient for a man, his wife and children.

Chapter 14. On Marking (The Sacrificial Animals)[1]

It was reported from Qatādah, that he heard Abū Hassān report from Ibn ‘Abbās that the Messenger of Allāh prayed Zuhr in Dhul-Hulaifah, then called for a camel. He marked it (slit it) on the top of its right hump, and removed (some of) its blood,[2] and tied two sandals around it. He was then brought his (riding) camel. After he had sat on it and stood up with it, at Al-Baidā’, he announced his Ihram for Ḥajj (with the Talbiyah).” (Sahih)

This marking was done so that it will be known that this animal is dedicated for sacrifice.

They did this to make its blood flow out from there, as a way of visibly marking it.
Comments:
Marking (Al-Ash'ar) means making a small incision on the right side of a camel's hump, and allowing the blood to drain down. Al-Baidâ is the upper portion of the southern part of Dhul-Hulaifah. A traveller would pass by it on his way to Makkah.

1753. (Another chain with its meaning) He said: “He removed some of its blood with his hand.”
Abû Dâwûd said: Hammâm reported it, and he said: “He removed (some of) its blood to flow from his finger.” (Sahih)
Abû Dâwûd said: This is from the traditions of the people of Al-Basrah which they are alone with (narrating).

1754. Al-Miswar bin Makhramah, and Marwân, both narrated: “The Messenger of Allâh left (for Makkah) in the Year of Al-Hudaibiyyah. When he reached Dhul-Hulaifah, he garlanded his sacrificial animal, marked it, and entered into the state of Ihram.” (Sahih)

1755. ‘Aishah, may Allah be pleased with her, narrated that the Messenger of Allâh sent garlanded goats as sacrificial animals. (Sahih)
Chapter 15. On Substituting The Sacrificial Animals

1756. Ibn ‘Umar reported: “Umar bin Al-Khattāb) had (assigned) a Bukht camel to offer as sacrifice, but he was offered three hundred Dinār for it. So he came to the Prophet ﷺ and said: ‘O Messenger of Allah, I had assigned a Bukht camel for a Hadi, but I was offered three hundred Dinār for it. Should I sell it and buy with its price (other) camels?’ He replied: ‘No, sacrifice that very one.’” (Da’ij)

Abū Dāwūd said: This was because he had already marked it.

Comments:
A camel specified as a Hadi may not be substituted by another animal.

Chapter 16. Regarding One Who Sends A Sacrificial Animal But Remains In Residence

1757. It was reported from Aflah bin Humaid, from Al-Qāsim, from ‘Aishah, who said: “I twisted the garlands of the Messenger of Allāh’s sacrificial camel with my own two hands, and then he marked it and put the garlands on it, and sent it to the House (in
Makkah), and remained in Al-Madinah. And nothing was prohibited for him that was allowed before that." (Sahih)

Comments:

Sending the sacrificial animal to Makkah does not dictate that a person has to abide by the rules of Ihram; not until he or she enters into Ihram.

1758. It was reported from Ibn Shihab, from 'Urwa and 'Amrah bint 'Abdur-Rahmān, that 'Āishah said: "The Messenger of Allah ☪ would send sacrificial animals from Al-Madinah, and I would twist the garlands for his animals. And he would not abstain from anything that one in Ihram would abstain from." (Sahih)

1759. It was reported from Ibn 'Awn, from Al-Qāsim bin Muhammad and from Ibrāhīm — he claimed that he heard it from the two of them, but he did not remember which of them it was from — that the two of them said: "'Āishah, the Mother of the Believers said: 'The Messenger of Allah ☪ sent a sacrificial animal, and I was the one who twisted the garlands with my own two hands from dyed cotton that we had. He then remained in a state outside of Ihram, doing what a man would do with his wife.'" (Sahih)
Chapter 17. On Riding Sacrificial Animals

1760. Abū Hurairah narrated that the Messenger of Allāh ﷺ saw a man leading a sacrificial camel, so he said: "Ride it!" But he replied, "It is a sacrificial camel." So the Prophet ﷺ said, the second or third time: "Woe to you, ride it!" (Sahih)

1761. Abū Az-Zubair said: "I asked Jābir bin ‘Abdullāh about riding a sacrificial animal, so he replied: ‘I heard the Messenger of Allāh ﷺ say: "Ride it in a just manner if you are forced to do so, until you are able to find another mount."’ (Sahih)

Comments:
There is no harm in riding a Hādī if need be.
Chapter 18. Regarding The Sacrificial Animal Being Unable To Continue Traveling Before Reaching (Makkah)

1762. ‘Naqiyyah Al-Aslami narrated that the Messenger of Allâh ﷺ sent some sacrificial camels with him (to Makkah), and said: “If any of them cannot continue traveling, then slaughter it, dip its sandals in its blood, and leave it to the people.”[1] (Sahih)

1763. Ibn ‘Abbâs narrated: “The Messenger of Allâh ﷺ sent so-and-so Al-Aslami with eighteen camels, so he asked: ‘What if some of them become too fatigued for me (to continue with)?’ He said: ‘Slaughter them, then dip their sandals in their blood and strike them on their humps, and do not eat from them — you or your companions.’” Or he said: “or your traveling-companions.” (Sahih)

And in the narration of ‘Abdul-Wârîth: “place them on their humps” instead of: “strike them.”

Abû Dâwûd said: I heard Abû Salamah say: “When you maintain

[1] The sandals that were hung around its neck so it would be known as a Hadî.
the chain and its meaning, that is enough for you.”[1]  

Comments:  
If the sacrificial animal gets too tired to move further or nears death, it should be slaughtered then and there, and the garland and sandals hung around its neck, marked with blood, as an indication to people that it was a sacrificial animal.

1764. It was reported from ‘Ali, that he said: “When the Messenger of Allâh ﷺ sacrificed his camels, he sacrificed thirty with his own hands, and he then commanded me to sacrifice the rest.” (Da‘îf)

Comments:  
According to other authentic narrations, the Messenger of Allâh ﷺ slaughtered sixty three camels himself and asked ‘Ali to slaughter the rest for him.

Chapter 19.

1765. It was reported from ‘Abdullâh bin Qurt from the Prophet ﷺ who said: “The greatest of all days before Allâh is the Day of Nahr (Sacrifice), and then the Day of Qurr” — ‘Eisâ (one of the

[1] Regarding reporting a narration whose various wordings are within the same meaning.
narrators) said: “Thawr said: ‘It is the second day.’” — And he said: “Five, or six, sacrificial camels were brought to the Messenger of Allâh ﷺ, so they began to come close to him, each one vying to be the first (to be slaughtered). After their sides had fallen (after they had been sacrificed), he said something gently which I could not understand, so I asked: ‘What did he say?’ Someone replied: ‘Whoever wishes may cut (some meat).’” (Sâhih)

Comments:

Even camels knew the high station of the Messenger of Allâh ﷺ, and felt honored to be slaughtered by his blessed hand.

1766. ‘Arafah bin Al- Ĥarîth Al-Kindî[1] narrated: “I witnessed, during the Farewell Pilgrimage, the Messenger of Allâh ﷺ being brought a sacrificial camel. He said: ‘Call Abûl-Hasan for me,’ so ‘Alî was called for. He told him: ‘Hold on to the lower part of the spear,’ while he held on to the top part of it. He then thrust it into the camel. After he had finished (the sacrifice), he sat upon his mule and placed ‘Alî with him.” (Dâ’îf)

1 Our text has ‘Arafah, what is more popular is “Ghurfah” see Tahdhib Al-Kamal, Tahdhib At-Tahdhib, At-Taqrîb, Tuhfat Al-Ashraf, Al-Asbah and the other books of biographies.
Chapter 20. How Should A Camel Be Sacrificed?

1767. It was reported from Ibn Juraij, from Abū Az-Zubair, from Jabir, — (and Ibn Juraij also said): "And 'Abdur-Rahmān bin Sābit informed me" — that the Prophet ﷺ and his Companions would sacrifice camels while their left legs were tied up — they would be standing on their remaining legs. (Sahih)

1768. Ziyād bin Jubair narrated: “I was with Ibn 'Umar at Mina when he passed by a person sacrificing his camel while it was sitting down. He said: 'Make it stand up (and) tie it — this is the practice of Muhammad ﷺ.'” (Sahih)

1769. 'Alī narrated: “The Messenger of Allāh ﷺ commanded me to stand in charge over his sacrificial camels, and to distribute their skin and saddle cloths. And he also commanded me not to give the butcher anything (of the sacrificial animal as his wages), and said: 'We will give him ourselves.’” (Sahih)
Chapter 21. The Time Of Ihrām

1770. It was reported from Sa’eed bin Jubair that he said to ‘Abdullāh bin ‘Abbās: “O Abūl-‘Abbās! I am amazed at how the Companions of the Messenger of Allāh ῶ have differed regarding when he entered the state of Ḥajj.” He replied: “I am the most knowledgeable person regarding this. Indeed, the Messenger of Allāh ῶ only performed one Ḥajj, so they differed from this. The Messenger of Allāh ῶ left (Al-Madinah) intending to perform Ḥajj, so when he prayed two Rak’aḥs in his Masjid at Dhul-Ḥulaifah, he entered it (the state of Ḥārām) at his sitting place (after prayer) — so he began saying the Talbiyāhs for Ḥajj after he had completed the two Rak’aḥs. Some people heard this from him and memorized it. He then mounted (his camel), and once his camel had stood up, he said the Talbiyah, and some people heard this. This is because people used to come to him in groups, so they heard him say it (the Talbiyah) when his camel stood up, so they said: ‘The Messenger of Allāh ῶ entered (into Ḥārām) when his camel stood up.’ The Messenger of Allāh ῶ then continued onwards, until he had reached the peak of Al-Baida’, and he said the Talbiyah.
Some people heard this, so they said: 'He only entered into Ḳhām after he had reached the peak of Al-Baidā.' By Allāh, he entered (into Ḳhām) at his prayer place, and he announced (the Ḳhām) after his camel had stood up, and he announced it after he had reached the peak of Al-Baydā.'" Sa'eed added: "So whoever took the saying of Ibn ‘Abbās would enter into Ḳhām after completing the two Rak‘ahs at his place of prayer." (Da‘f)

**Tafsīr:** [ʾIṣnād: ʿAṣyīf] أُخْرِجْهُ عَلَيْهِ أَحْمَدٌ: ۱۶۰/۱ ʿعَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمِ بْنِ سُعُدِ بْنِ ʿعَبْدُ رَبْمَانِ بْنِ ʿعَبْدُ اللَّهِ رَضِيَ الَّهُ عَنْهُ

1771. It was reported from Mūsā bin ʿUqbah, from Sālim bin ‘Abdullāh, from his father, that he said: "This Al-Baydā’ of yours — regarding which you mistakenly attribute (the Ḳhām) to the Messenger of Allāh ﷺ — the Messenger of Allāh ﷺ did not announce the Ḳhām except from the Masjid," meaning the Masjid of Dhul-Hulāifa. (Ṣaḥīh)

**Tafsīr:** أُخْرِجْهُ بِالْبَخَارِي، الْحَجِّ، بَابُ ʾاَلْحَلِيَّةِ عَنْ مَسْجِدِ ذِي الْحَلِيَّةِ، حُجَّةٌ ۱۵۴۱ وETIME، الْحَجِّ، بَابُ أَمْرُ أَهْلِ الْمَدِينَةِ لِبِالْحَرَابِ عَنْ مَسْجِدِ ذِي الْحَلِيَّةِ، حُجَّةٌ ۱۸۶۲ عَنْ حَدِيثِ مَالِكِ بِهِ وَهُوَ فِي ِبِيْحَىٰ (١/٣۳۳).

1772. ʿUbaid bin Juraij asked ʿAbdullāh bin ʿUmar: "O Abū ʿAbdur-Rahmān! I noticed you doing four things that none of your companions do." He said: "And what are they, O Ibn Juraij?" He said: "I saw that you only touch the two southern corners of the corners
The Rites Of Hajj and 'Umrah

(of the Ka'bah),[1] and I saw that you wear Sibtiyyah sandals,[2] and I saw that you dye with yellow,[3] and I saw that when you are in Makkah, the people enter into Ihram when they see the crescent, but you do not until the Day of Tarwiyyah.”[4] So ‘Abdulläh bin ‘Umar said: “As for the cornens, then I saw the Messenger of Allah only touch the two southern ones. And as for the Sibtiyyah sandals, then I saw the Messenger of Allah wearing sandals without any hair on them, and perform Wudū’ in them, so I also love to wear them. And as for (dyeing) with yellow, I saw the Messenger of Allah dye with it, so I too love to dye with it. And as for announcing the Ihram, I did not see the Messenger of Allah enter into the state of Ihram until his mount started traveling with him.” (Sahih)

1773. It was reported from Muhammad bin Al-Munkadir, from Anas, who said: “The Messenger of Allah prayed Zuhr as four Rak'ahs in Al-Madinah, and he prayed 'Asr as two Rak'ahs at Dhul

[1] The two southern corners are the Yemeni corner and the corner where the Black Stone is.
[2] It is also pronounced differently and they say it refers to sandals made of leather that is hairless. And they also describe them with other than that.
[3] With something that gives a yellowish appearance and they differ over whether it refers to the hair or the clothes.
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Hulaifah. He then spent the night in Dhul Hulaifah until the next morning. And when he had mounted his camel and stood up, he announced his Ihram.” (Sa\'i\h)

Comments:
Prayer may be shortened only after one has set out on a journey. And so did the Messenger of Allah, on reaching Dhul Hulaifah, the first stage of his journey (to Makkah).

1774. It was reported from Al-Hasan, from Anas bin Malik that the Prophet prayed Zuhr and then mounted his camel. Once he had reached the peak of Al-Bayda’, he announced his Ihram. (Sa\'i\h)

1775. Sa\'d bin Abi Waqqas narrated: “When the Prophet of Allah took the Fur’ road, he would announce his Ihram after his mount had stood up with him. And when he took the Uhud road, he would announce his Ihram when he had reached the peak of the mount of Al-Baid\'a’.” (Da\'i\f)
Chapter 22. Stipulating Conditions During Hajj

1776. Ibn 'Abbās narrated that Ḍubā'ah bint Az-Zubair bin 'Abdul-Muṭṭalib came to the Messenger of Allāh ﷺ and said: “O Messenger of Allāh! I wish to perform Hajj, should I make a condition?” He said: “Yes.” She asked: “So what should I say?” He said: “Say: ‘Labāik! Allāhumma ḍabā'ah bint Az-Zubair! Wa mahilli minal-ardī habastani’ (I respond to your call, O Allāh, I respond. And my place of leaving the (state of) İhrām will be where You prevent me).”” (Sahih)

Comments:

Dubā'ah bint Az-Zubair came across no obstacle on her way, and she performed all her Hajj rites completely.

Chapter 23. Performing The İfrāḍ Hajj

1777. It was reported from 'Abdur-Rahmān bin Al-Qāsim, from his father, from ‘Aishah, that the Messenger of Allāh ﷺ performed Hajj by İfrāḍ (i.e., only Hajj). (Sahih)

1778. It was reported from Hishām bin 'Urwah, from his father, from 'Aishah, that she said: “We left along with the Messenger of Allāh ﷺ close to the beginning of Dhul-
Hijjah. When we reached Dhul-Hulaifah, he said: ‘Whoever wishes to enter Ihram for Hajj may do so, and whoever wishes to enter Ihram for ‘Umrah may do so.”’ — For the narration of Wuhaib, Mūsā said:[1] ‘As for me, then were it not for the fact that I have the Hadi, I would announce Ihram for ‘Umrah.’ — The narration of Ḥammād bin Salamah has: ‘As for me, then I will announce Ihram for Hajj since I have the Hadi with me.’ — Then they were in accord — (‘Aishah said) “So I was of those who announced the Ihram for ‘Umrah, but once we had traveled some distance, my menses started. The Messenger of Allah came to me while I was crying, and asked: ‘What makes you cry?’ I said: ‘I wish that I had not come this year!’ He said: ‘Leave aside your ‘Umrah, and undo your hair, and comb.’” — Mūsā said: ‘and announce Ihram for Hajj,’ — whereas Sulaimān said: ‘and do everything that the Muslims do during their Hajj.’” — So when the night that they were to return (to Al-Madinah) arrived, the Messenger of Allah ordered ‘Abdur-Rahmān to take her to Tan‘im. — Mūsā added: “So she performed ‘Umrah in place of the ‘Umrah (that she gave up), and she performed the Tawaf around the House, so Allah allowed her to complete her ‘Umrah and Hajj.”

[1] That is, Mūsā bin Ismā‘īl, who narrated it to Abū Dāwūd from Wuhaib as well as Ḥammād bin Salamah. Abū Dāwūd narrated it from three chains reaching to Hishām, the one not mentioned, being the first wording cited, is Sulaimān, from Ḥammād bin Zaid.
Hishām said: “There was no Hadī involved in that.” (Ṣahīḥ)

Abū Dāwūd said: Mūsā added, in the narration of Ḥammād b. Salamah: “‘Āishah became pure (her menses finished) one night of Al-Bathā’.”


Comments:

In such a situation, a woman should change her intention from 'Umrah to Ḥajj.

1779. It was reported from Abū Al-Aswad Muhammad b. ‘Abdur-Rahmān Ibn Nawfal, from ‘Urwh bin Az-Zubair, from ‘Āishah, the wife of the Prophet ﷺ, who said: “We went with the Messenger of Allah ﷺ during the year of the Farewell Pilgrimage. Some of us entered Iḥrām for ‘Umrah, and some of us entered Iḥrām for Ḥajj and ‘Umrah, and some of us entered Iḥrām for Ḥajj (alone). The Messenger of Allah ﷺ entered Iḥrām for Ḥajj. So as for those who entered Iḥrām for Ḥajj, or combined between Ḥajj and ‘Umrah, they did not exit the state of Iḥrām until the Day of Sacrifice.” (Ṣahīḥ)
Ihram for 'Umrah, they exited the state of Ihram (after their 'Umrah).” (Sahih)

1781. Malik reported from Ibn Shihab, from 'Urwah bin Az-Zubair, from 'Aishah, the wife of the Prophet ﷺ, that she said: “We went with the Messenger of Allah ﷺ during the Farewell Pilgrimage, and entered Ihram for 'Umrah. The Messenger of Allah ﷺ then said: ‘Whoever has his sacrificial animals with him, let him announce his Ihram for Hajj along with an 'Umrah, and let him not leave his state (of Ihram) until he completes them both.’ So I reached Makkah while I was in my menses, and I did not do the Tawaf around the House, nor (the Sa') between As-Safā and Al-Marwah. So I complained to the Messenger of Allah ﷺ because of that, and he said: ‘Undo your hair, and comb it, and enter Ihram for Hajj, and leave the 'Umrah.’ So that is what I did, and once we had finished the Hajj, the Messenger of Allah ﷺ sent me with 'Abdur-Rahman bin Abi Bakr to Tan'im, and I performed 'Umrah. He said: ‘This is in place of your 'Umrah.’ So as for those who had entered Ihram for 'Umrah, they performed the Tawaf around the House, and between As-Safā and Al-Marwah, and then they left the state of Ihram. Then they performed another Tawaf for their Hajj, after they had returned to Minā. As for those who had combined between the Hajj and
'Umrah, they only performed one Tawâf.” (Sahih)

Abû Dâwud said: Ibrâhîm bin Sa‘d and Ma‘mar reported it similarly from Ibn Shihâb. They did not mention the Tawâf of those who entered Ihram for ‘Umrah and the Tawâf of those who combined Hajj and ‘Umrah.

Comments:
A Qârin, may skip Sa‘î after he has performed Tawâf on the tenth of Dhul-Hijjah.

1782. It was reported from ‘Abdur-Rahmân bin Al-Qâsim, from his father, from ‘Aishah, that she said: "We were saying the Talbiyah for Hajj, until when we reached Sarf, my menses started. The Messenger of Allah ﷺ came to me while I was crying, and asked: 'What has caused you to cry, O ‘Aishah?' I said: 'My menses have started — how I wish I had not entered the state of Ihram for Hajj!' He said: 'Subhân Allah! This is something that has been decreed for the daughters of Adam. Do all the rites, except the Tawâf of the House.' When we entered Makkah, the Messenger of Allah ﷺ said: 'Whoever wishes to make it ‘Umrah, let him do so, except someone who has his sacrificial animals with him.' And the Messenger of Allah ﷺ sacrificed a cow on behalf of his wives on the
Day of Sacrifice.” On the night of Al-Bat̲h̲a’ (in Minä‘), Ā‟ishah (may Allah be pleased with her) became pure (from her menses), so she said: “O Messenger of Allah! Will it be that my companions return with a Hajj and ‘Umrah, while I only return with a Hajj?” So the Messenger of Allah commanded ‘Abdur-Rahmân bin Abî Bakr to go with her to Tanîm, where she began saying the Talbiyāh for ‘Umrah. (Sahih)

Comments:
A person who originally puts on Ihram to perform Hajj but carries no sacrificial animal with him, has the option to change his Ihram into that for ‘Umrah.

1783. It was reported from Ibrāhîm, from Al-Aswad, from Ā‟ishah, that she said: “We left with the Messenger of Allah only intending to perform Hajj. Once we arrived, we performed Tawāf of the House, and the Messenger of Allah commanded those who did not have any sacrificial animals to leave their Ihram. So whoever did not have his animal with him left the state of Ihram.” (Sahih)

1784. It was reported from Az-Zuhri, from ‘Urwah, from Ā‟ishah that the Messenger of Allah said: “Had I known what I know...”
now, I would not have brought the sacrificial animals with me.’”

Muhammad said:[1] “I think he said: ‘And I would have left the state of Ḥārām along with those who did so after their ‘Umrah.’’”

He said:[2] “He wanted everyone to do the same thing.” (Sahih)

Comments:

In the pre-Islamic Age of Ignorance, it was considered a sin to perform ‘Umrah along with Hajj or during the months of Hajj. That was why the Messenger of Allâh ﷺ gave this instruction.

1785. It was reported from Al-Laith, from Abû Az-Zubair, from Jâbir, who said: “We came with the Messenger of Allâh ﷺ having entered Ḥārām for Hajj only (Ifrād), whereas ‘Aishah entered Ḥārām for ‘Umrah. But when she reached Sarf, she bled (with her menses). Once we arrived (in Makkah), we performed the Tawaf around the Ka’bah, and between As-Safâ and Al-Marwah. The Messenger of Allâh ﷺ commanded that those among us who did not have the sacrificial animals should leave their state of Ḥārām. We said: ‘What is now permissible (for us)?’ He said: ‘Everything.’ So we went to (our) wives, and used perfume, and wore our (normal) clothes, even though there were only four nights between us and (the day of)
‘Arafah. We then entered the Iḥrām on the Day of Ṭawīyah (the eighth of Dhu-l-Hijjah). The Messenger of Allāh came to ‘Aishah, but found her crying. He said: ‘What is the matter?’ She said: ‘The matter is that my menses have started, and the people had left their Iḥrām, but not me, and I did not perform Tawāf around the House. And now the people are going for Hājj!’ So he said: ‘This is a matter that Allāh has decreed for the daughters of Adam, so perform Ghusl, then enter Iḥrām for Hājj.’ She did so, and stood along with the people (at ‘Arafah), until, when she became pure, she performed the Tawāf of the House, and between As-Safā and Al-Marwāḥ. The Prophet then said: ‘You have now left the Iḥrām after (performing) both Hājj and ‘Umrah together.’ She said: ‘O Messenger of Allāh! I find myself (upset) that I did not perform the Tawāf around the House until after I had performed the Hājj.’ So he said: ‘So go, O ‘Abdur-Rahmān, and allow her to perform an ‘Umrah from Tan‘īm,’ and this was the night of Al-Ḥāshbah.”

\[\text{[1]}\) (Ṣaḥīḥ)

**Translation:**

أخرجه: أخرجه مسلم، الحج، باب بيان وجه الإحرام... الإخ، ح: 1213 عن قتيبة بن عبيد

1786. It was reported from Ibn Juraij, that Abū Az-Zubair informed him that he heard Jābir say: “The Prophet came to ‘Aishah.” Mentioning some of this incident (as in no. 1785). He said:

\[\text{[1]}\) The night following the nights of At-Tashriq, when the Muḥrims camp at Al-Muḥāṣṣab.
“Then intend to perform *Hajj*, and do everything that the one performing *Hajj* does, except do not perform the *Tawaf* around the House, and do not offer *Salat*.’

(Šahīh)

1787. It was reported from Al-Awzā’ī who said: “One who heard from ‘Alā’ bin Abī Rabāḥ narrated to me, that Al-Jābir bin ‘Abdullāh narrated to him: ‘We entered *Ihrām* for *Hajj* with the Messenger of Allāh ﷺ; we had no objective for performing anything else. So we reached Makkah on the fourth of Dhul-Hijjah, and performed the *Tawaf* and *Sa’i*. The Messenger of Allāh ﷺ then ordered us to leave the state of *Ihrām*, and said: ‘Were it not for my sacrificial animals, I would have left it.’ Surāqah bin Mālik then stood up and said: ‘O Messenger of Allāh! This *Tamattu’ of ours — is it for this year only, or forever?’ He replied: ‘Rather, it is forever.’” (Šahīh)

Al-Awzā’ī said: “I heard ‘Aţā’ bin Abī Rabāḥ narrating this, but I did not remember it until I met Ibn Juraij who affirmed it for me.”[1]

Comments:

It is permissible to perform *‘Umrah* together with *Hajj*, and during the days of *Hajj* provided there is no problem or difficulty. It was considered a major sin to do so in the pre-Islamic Age of Ignorance.

1788. It was reported from Qais bin Sa'd, from 'Ata' bin Abi Rabah, from Jâbir, who said: “The Messenger of Allah ﷺ and his Companions arrived after four nights of Dhul-Hijjah had passed. After they had performed the Tawaf of the House, and between Aṣ-Ṣafâ and Al-Marwah, the Messenger of Allah ﷺ said: ‘Make it an 'Umrah, except one who has his Ḥadî with him.’ On the Day of Tarwiyyah, they entered Ḥirâm for Hajj. Then, on the Day of Sacrifice, they came and performed Tawaf of the House, and did not go between Aṣ-Ṣafâ and Al-Marwah.” (Ṣahîh)

1789. It was reported from Ḥabîb, meaning Al-Mu'âllam, from 'Ata' that Jâbir bin 'Abdullah narrated to him: “The Messenger of Allah ﷺ and his Companions entered Ḥirâm for Hajj, and none of them had, at that time, the Ḥadî with them except for the Prophet ﷺ and 'Abînâ. ‘Ali, may Allah be pleased with him, had come from Yemen, and he too had his Ḥadî, and he had said: ‘I enter Ḥirâm for what the Messenger of Allah ﷺ has entered Ḥirâm.’ The Prophet ﷺ then commanded his Companions to make (their Hajj) into an ‘Umrah: They should perform the Tawaf, then cut their hair, and then leave the state of Ḥirâm — except for one who had the Ḥadî with him. But they said: ‘Are we going to leave for Minâ while our private
parts are dripping (with fluid)?’ This reached the Messenger of Allāh (ﷺ) and he said: ‘Had I known what I know now, I would not have taken the sacrificial animals, and were it not for the fact that I have the animals with me, I would have left the state of Ḳhām.’” (Ṣahīh)

1790. It was reported from Shu‘bah, from Al-Ḥakam, from Muḥājīd, from Ibn ‘Abbās, from the Prophet (ﷺ), that he said: “This is an ‘Umrāh that we have performed Tamattu’ with. So whoever does not have his Ḥadī, then let him exit Ḳhām completely. And indeed, ‘Umrāh has been joined into the Ḥajj until the Day of Judgment.” (Ṣahīh)

Abū Dāwūd said: This is Munkar, it is only a statement of Ibn ‘Abbās.

1791. It was reported from An-Nahhās, from ‘Aţā’, from Ibn ‘Abbās, from the Prophet (ﷺ), who said: “If a person enters Ḳhām for Ḥajj, and then comes to Makkah and performs the Tawāf of the House, and between As-Ṣafā and Al-Marwah, then he has left the state of Ḳhām, and it (is considered) an Umrāh.” (Dā‘if)

Abū Dāwūd said: It was reported
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by Ibn Juraij from a man, from 'Ata': "The Companions of the Prophet entered (Makkah) with Ihram for Hajj, only but the Prophet made it an 'Umrah."

تخريج: [إسناده ضعيف] نهاس: يروي عن عطاء عن ابن عباس أشياء منكرة كما قال

يحيى القطان (الكافل لابن عدي: ١٧٢٢).

1792. It was reported from Yazid bin Abi Ziyad, from Mujahid, from Ibn 'Abbâs, who said: "The Prophet entered Ihram his for Hajj. When he came (to Makkah), he performed the Tawaf of the House, and between As-Safa and Al-Marwah" — Ibn Shawkar (one of the narrators) said: "and he didn't shorten (his hair)," then they were in accord — "but he did not leave the state of Ihram because of the Hadi. And he commanded those who did not bring the Hadi to perform the Tawaf, and the Sa'i, and to shorten (the hair) then leave Ihram." In his narration, Ibn Manî added: "Or shave, then leave Ihram." (Da'if)

تخريج: [إسناده ضعيف] أخرجه أحمد: ١/٣٩٨، عن هشيم به انتظار: ١٧٠٠

1793. It was reported from Sa'eed bin Al-Musayyab, that a Companion of the Prophet came to 'Umar bin Al-Khattâb, may Allâh be pleased with him, and testified in front of him that he had heard the Messenger of Allâh, during his illness in which he died, prohibit an 'Umrah before Hajj. (Hasan)
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1794. It was reported from Mu'awiyah bin Abū Sufyān, that he said to the Companions of the Prophet ﷺ: "Do you know that the Messenger of Allāh ﷺ forbade such-and-such? And he forbade riding on the skins of leopards?" They said: "Yes." He said: "Do you know that he forbade combining (Qirān) of Hajj and 'Umrah?" They said: "As for this, then no." He said: "Indeed, this (prohibition) is along with those (other prohibitions), but you have forgotten." (Da'i')

Chapter 24. Regarding The Qirān (Hajj)

1795. It was reported from Yaḥyā bin Abū Ishāq, Abdul-'Azīz bin Ṣuhaib, and Ḥumāyd Aṭ-Ṭawīl, from Anas bin Mālik, that he heard the Messenger of Allāh ﷺ begin the Talbiyah for Hajj and 'Umrah together. He said: "Labbaika 'umratan wa hajjan [ma'an], labbaika 'umratan wa hajja (Here I am (0 Allāh) for 'Umrah and Hajj, here I am for 'Umrah and Hajj)."

(Sahih)
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Comments:

Literally, Qirān means "to join or connect." Technically, it means the intent to perform Hajj and 'Umrah together. The procedure is to enter Ihram to perform Hajj and 'Umrah along with a Hadi. On reaching Makkah, the pilgrim performs the rites of 'Umrah first but he is not free from the obligations of Ihram upon the completion of the rites of 'Umrah. He remains in Ihram until he has performed all the rites of Hajj. Only then shall he be free from Ihram.

1796. It was reported from Abu Qilabah from Anas, that the Prophet ﷺ spent the night — meaning in Dhul-Hulaifah — until the morning. He then mounted (his camel). When he reached Al-Baida', he praised Alläh, glorified Him and said the Takbir, then entered Ihram for Hajj and 'Umrah. The people did likewise. When he arrived (at Makkah), he ordered the people to exit from their Ihram, until the Day of Tarwiyah (the eighth of Dhul-Hijjah), when they entered into Ihram for Hajj. The Messenger of Alläh ﷺ sacrificed seven camels with his own hands, while they were standing. (Sahih)

Abu Dawud said: Anas alone narrated that the Prophet ﷺ began by praising Alläh, glorifying him, and saying the Takbir, then began the Talbiyah.

Comments:

These narrations are varied, not inconsistent, the variety owing to the various experiences of Companions, each narrating what he heard or saw.

1797. Al-Bara' bin 'Azib narrated: "I was with 'Ali, may Alläh be pleased with him, when the Messenger of Alläh ﷺ placed him as a governor of Yemen. I obtained some amount (of gold) with him.
When ‘Ali reached the Messenger of Allah, from Yemen, he found Fāṭimah (may Allah be pleased with her) wearing dyed clothes, and she had perfumed the house with Nadūh. She said: ‘What is the matter with you? For the Messenger of Allah has commanded his Companions to leave the state of Ihram.’ He said to her: ‘I have entered Ihram for the same (rites) as the Prophet.’ He then went to the Prophet, who said to him: ‘What have you done?’ He said: ‘I have entered Ihram for the same (rites) as the Prophet.’ So the Prophet said: ‘As for me, I have brought my Ḥadīth with me, and combined (Qirān).’ He then said: ‘Sacrifice sixty-seven, or sixty-six, camels, and keep for yourself thirty-three, or thirty-four. And take from every animal a small portion (of meat) for me.’ (Da’if)

1798. As-Subaî bin Ma‘bad said: “I began the Talbiyah for both of them (Hajj and ‘Umrah) together, so ‘Umar said to me, ‘You have been guided to the Sunnah of your Prophet.’” (Ṣahih)

Its meaning is “diffused” or “effused” and they say that it is a type of perfume mixture whose fragrance is diffused.
1799. (Another chain of narration) Aṣ-Ṣubā‘ bin Ma‘bad, who said: “I was a Bedouins man and a Christian, and then I accepted Islam. I went to a relative of mine by the name of Hudaim bin Thurmulah, and said: ‘O so-and-so! I am eager for Jihād, and I see that Hajj and ‘Umrah are obligatory on me, so how can I combine between them?’ He said: ‘Combine (the two together), and slaughter what you are able for the Hādi.’ So I entered Ḥirām for both of them together. When I reached Al-‘Udhaib, I met Salmān bin Rabī‘ah and Zaid bin Sūhān — and had begun the Talbiyah for both of them (together). So one of them said to the other: ‘This person is as ignorant as his camel!’ And it was as if they had thrown a mountain on me! So I went to ‘Umar bin Al-Khaṭṭāb, may Allāh be pleased with him, and said: ‘O Commander of the Believers, I was a Bedouins man, and a Christian, and then I accepted Islam. And I am eager for Jihād, and I saw that Hajj and ‘Umrah are obligatory on me, so I went to a relative of mine, who told me: ‘Combine (the two) together, and slaughter what you are able to for the Hādi.’ So I began the Talbiyah for both of them together.’ ‘Umar said to me: ‘You have been guided to the Sunnah of your Prophet ﷺ.’”

(Sahih)
Comments:

To enter Ihram for Hajj and ‘Umrah together is Sunnah for whoever brings the Hadi.

1800. It was reported from ‘Ikrimah, that he heard Ibn ‘Abbâs saying: “‘Umar bin Al-Khattâb, may Allâh be pleased with him, narrated to me that he heard the Messenger of Allâh say — while he was at (the valley of) ‘Aqîq: “A messenger came from my Lord, the Mighty and Sublime, last night, and said: ‘Offer prayers in this blessed valley.’ And he said: “‘Umrah in Hajj.” (Sa‘îh)

Abû Dâwûd said: Al-Walîd bin Muslim and ‘Umar bin ‘Abdul-Wâhid reported this Hadith from Al-Awzâ’î, and in it is: “And say: “Umrah in Hajj.”

Abû Dâwûd said: And this is how ‘Alî bin Al-Mubârak narrated it from Yaḥyâ bin Abî Kathîr in this Hadith, he said: “And say: “Umrah in Hajj.”

Comments:

See no. 1740.

1801. Rabî‘ bin Sabrah narrated from his father that he said: “We left with the Messenger of Allâh for Makkah. When we reached ‘Usfân, Surâqah bin Mâlik Al-Mudlajî said: ‘O Messenger of Allâh! Explain to us (the rites) as if you are explaining to a group of people who were born today!’ He said: ‘Allâh, the Mighty and
Sublime, has joined this 'Umrah for you in your Hajj, so whoever reaches (Makkah), and performs the Tawaf of the House and between As-Safâ and Al-Marwah, he has exited the state of Ihram, except if he has a Hadi with him."

(Hasan)

1802. It was reported from Al-Hasan bin Muslim, from Tawus, from Ibn 'Abbâs, that Mu'âwiyah bin Abu Sufyân informed him: "I cut the Prophet's hair with the surface of a spearhead at Marwah, or I saw the Prophet's hair being cut with a spearhead at Al-Marwah." Ibn Khallad (one of the narrators) said: "Mu'âwiyah (said)." He did not mention: "informed him." (Sahih)
Comments:

That this occurred during an 'Umrah the Messenger of Allah ﷺ performed is the popular view.

1804. It was reported from Shu'bah, from Muslim Al-Qurri, who heard Ibn ‘Abbās saying: “The Prophet ﷺ entered Ḥijrām for ‘Umrah, and his Companions entered Ḥijrām for Hajj.” (Ṣaḥīh)


1805. ‘Abdullāh bin ‘Umar narrated: “The Messenger of Allah ﷺ performed Tammatu’ with ‘Umrah, joining it into Ḥajj during the Farewell Pilgrimage, and he gave the Ḥadi, and he brought the Ḥadi with him from Dhul-Hulaifah. The Messenger of Allah ﷺ began with the Talbiyah for ‘Umrah, and then the Talbiyah for Ḥajj. And the people also performed Tammatu’ with ‘Umrah, joining it into Ḥajj along with the Messenger of Allah ﷺ. Some people had a Ḥadi so they brought the Ḥadi with them, while others did not have a Ḥadi. When the Messenger of Allah ﷺ arrived in Makkah, he told the people: ‘Whoever among you has a Ḥadi, then nothing that has become prohibited upon him will become permissible, until he completes his Hajj. But whoever among you does not have a Ḥadi, then let him perform Tawāf around the House, and between As-Ṣafā and Al-Marwah, and cut his hair, and then let him exit the state of Ḥijrām. Then he should enter Ḥijrām for Ḥajj, and bring a Ḥadi, but...
whoever cannot find a Hādī, then let him fast days (more) three days during Hajj, and seven once he returns to his family.’ The Messenger of Allāh ﷺ performed Tawāf when he arrived in Makkah, and the first thing that he did was touch the Corner (of the Black stone). Then he walked at a brisk pace for three circuits of the seven, and walked normally for the (remaining) four. After he had finished the Tawāf, he prayed two Rak’ah behind the Station (of Ibrāhīm), and said the Taslīm. He then turned and went toward Aṣ-Ṣafā, and went between Aṣ-Ṣafā and Al-Marwah seven times. He did not leave his state of Ihrām until he had completed his Hajj and sacrificed his Hādī on the Day of Sacrifice, and performed the Tawāf of the House. Then everything that had been prohibited for him became permissible (he left the state of Ihrām). Those who had brought a Hādī with them did exactly as the Messenger of Allāh ﷺ did.” (Sahih)

Tafsīr: أخرجه مسلم، الحج، باب وجوب الدم على المنتمي ... إلخ، ح: 127 عن عبدالملك بن شبيب، والبخاري، الحج، باب من ساق البدن معه، ح: 1191 من حديث الليث بن سعد.

1806. It was reported from `Abdullāh bin ‘Umar, from Hafsah, the wife of the Prophet ﷺ, that she asked: ‘O Messenger of Allāh, what is the matter that the people have left the state of Ihrām while you have not done so after your ‘Umrah?’ He said: ‘I have applied أطول كتاب الفنادق.
Talbid to my hair, and garlanded my Hadi, so I will not exit Ihram until I sacrifice the Hadi.” (Sahih)


Comments:
The wives of the Messenger of Allâh ﷺ, exited Ihram because they had not brought the sacrificial animals along with them. The Messenger of Allâh ﷺ, however, remained in the state of Ihram.

Chapter (...) A Person Entering Ihram For Hajj And Then Changing It To 'Umrah

1807. Sulaim bin Al-Aswad narrated that Abû Dharr used to say regarding those who had (intended) Hajj and then cancelled it in favor of 'Umrah: “This was only for those who accompanied the Messenger of Allâh ﷺ.” (Da‘îf)


1808. It was reported from Al-Hârith bin Bilâl bin Al-Hârith, from his father who said: “O Messenger of Allâh! cancelling (the Ihram of Hajj) (in lieu of an 'Umrah) — is it specific for us, or for those after us?” He replied: “Rather, it is specifically for you.” (Da‘îf)

Chapter 25. A Person Performing Hajj On Behalf Of Another

1809. ‘Abdullāh bin ‘Abdās narrated: “Al-Fadl bin ‘Abdās was riding on the same mount along with the Messenger of Allāh ﷺ, when a woman from the tribe of Khath'am came to him seeking a verdict. He (Al-Fadl) began staring at her, and she at him, but the Messenger of Allāh ﷺ turned Al-Fadl’s face to the other side. She said: ‘O Messenger of Allāh! Allah’s obligation of Hajj upon His servants has found my father an old man — he cannot sit upon a mount. May I perform Hajj on his behalf?’ He replied: ‘Yes,’ and this was during the Farewell Pilgrimage.” (Sahih)

Comments:

If a person is critically sick and there is little hope he can get well again, another person may perform a surrogate (substitute) Hajj on his behalf. In case there is hope he will get better, he has to wait until he regains his health. A woman may perform a surrogate Hajj for her father provided she has already performed her obligatory Hajj.

1810. It was reported from Abū Razīn that he asked: “O Messenger of Allāh! My father is an old man who cannot perform Hajj, or ‘Umrah, or (ride) a mount.” He replied: “Perform Hajj and ‘Umrah on behalf of your father.” (Sahih)
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Comments:
According to Imam Ahmad, there is no Hadith better than this one to prove that Umrah is obligatory.

1811. It was reported from Ibn 'Abbas that the Prophet ﷺ feared a man saying: “Labbaika (Here I am) from Shubrumah.” So he said: “Who is Shubrumah?” He said: “My brother.” Or: “A relative of mine.” He said: “Have you performed Hajj for yourself yet?” He said: “No.” So he said: “Perform Hajj for yourself, then perform Hajj for Shubrumah.”

(Da'if)

Chapter 26. The Procedure Of The Talbiyah

1812. It was reported from Nafi', from Abdullah bin Umar that the Talbiyah of the Messenger of Allah ﷺ was as follows: “Labbaik! Allahuhamma labbaik! Lâ sharika laka labbaik! Innal-hamda wan-ni'mata laka, wa-l-mulka, lâ sharika laka (I respond to Your call, O Allah, I respond to Your call. I praise You. I thank You. I do not associate partners with You.)

Comments:
A surrogate Hajj may be performed by a person only if he has already performed his own obligatory Hajj.
respond to Your call: You have no partner. I respond to Your call. All praise, and blessings belong (and are attributed) to You, and so is the Kingdom. You have no partner.)"

In his Talbiyah, 'Abdullâh bin 'Umar would add: "Labbaik! Labbaik! Labbaik! Wa sa'daiqa wal-khâiru bi-yadaika war-raghbâ'u ilaika wal-'amal (I respond to Your call, I respond to Your call. I respond to Your call, ever in Your service. (All) the Good is in Your Hands. All supplications are directed to You, as are all actions.)" (Sahih)


1813. Jâbir bin 'Abdullâh narrated: "The Messenger of Allah ﷺ began his Talbiyah for Hajj..." and he mentioned the Talbiyah as in the previous Hadîth of Ibn 'Umar, and said: "And some people added: 'Dhîl-Ma'ajîn (The Owner of the Pathways to Heaven)' and similar phrases, and the Prophet ﷺ heard them, and did not say anything." (Sahih)


1814. It was reported from Khallâd bin As-Sâ‘îb Al-Ansâri, from his father that the Messenger of Allâh ﷺ said: "Jibrîl, peace and blessings be upon him, came to me, and commanded me to command my Companions, and those who are with them, that they

وَسُفُعٍةٌ وَالْخَيْرِ يَتَّبِعُهُ وَالْزَّقَةَ إِلَيْكَ وَالْعَمَلُ.
should raise their voices with the Ihlāl.” Or he said: “The Talbiyah.”
(Sahih)

Chapter 27. When Should One Discontinue The Talbiyah?

1815. Al-Faḍl bin ‘Abbās narrated that the Messenger of Allāh ﷺ continued to recite the Talbiyah until he stoned Jamrat Al-‘Aqabah.
(Sahih)

1816. It was reported from ‘Abdullāh bin ‘Abdullāh bin ‘Umar, from his father who said: “We went with the Messenger of Allāh ﷺ from Mina to ‘Arafāt; some of us were reciting the Talbiyah and some of us were reciting the Takbīr.”
(Sahih)
Chapter 28. When Should The One Performing 'Umrah Discontinue The Talbiyah?

1817. It was reported from Ibn Abî Lailâ, from 'Atâ', from Ibn 'Abbâs, from the Prophet ﷺ that he said: "The one performing 'Umrah should continue the Talbiyah until he touches the (Black) Stone."

(Quoted)

Abû Dâwud said: It was reported by 'Abdul-Mâlik bin Abî Sulaimân, and Hammâm, from 'Atâ', from Ibn 'Abbâs, in Mawqîf form.

Chapter 29. The One In ThrãmWho Disciplines His Slave

1818. It was reported from Asmâ’ bint Abî Bakr, that she said: "We went with the Messenger of Allah ﷺ for Hajj. When we reached Al-'Arj, the Messenger of Allah ﷺ camped, and we camped with him. 'Aishah sat next to the Messenger of Allah ﷺ, and I sat next to my father. Abû Bakr, may Allah be pleased with him, and the Messenger of Allah ﷺ both had one camel, which, along with their provisions, was with a slave of Abû Bakr. Abû Bakr waited for him to return, but when he came, he did not had the camel. He said: 'Where is your camel?' He replied: 'I lost it
The Rites Of  

yesterday.' Abū Bakr said, 'One camel and you lost it, too?' So he (Abū Bakr) began hitting him, while the Messenger of Allāh \( \text{سُنَّةُ ﷺ } \) smiled and said: 'Look at what this person in Ḥijāmah is doing.'”

Ibn Abī Rizmah (one of the narrators) said: “So the Messenger of Allāh \( \text{سُنَّةُ ﷺ } \) did no more than smile and say: ‘Look at what this person in Ḥijāmah is doing.’” (Dā'if)

Chapter 30. A Person Entering Into Ḥijāmah While Wearing His Regular Clothes

1819. It was reported from Ṣafwān bin Ya'lā bin Umayyah, from his father that a person came to the Prophet \( \text{سُنَّةُ ﷺ } \) while he was at Al-Jī'irānah, and he had traces of Khalūq — or he said: “Saffron.” — on him. He was wearing a Jubbah. He said: “O Messenger of Allāh! What do you command me to do regarding my ‘Umrah?” So Allāh, Blessed and Most High, revealed Revelation to the Prophet \( \text{سُنَّةُ ﷺ } \), and after it was complete, he said: “Where is the person who was asking about the ‘Umrah? Wash the traces of Khalūq off from you” or: “the traces of saffron,” — and take off your Jubbah, and do in your ‘Umrah as you do in your Hajj.” (Ṣahīh)
The Rites Of  Ḥaḍǧ  and  ‘Umarah

Comments:

Al-Jī’irrānāh is the name of a location on the route from Makkah to Al-Madīnah. It is the place where the Messenger of Allāh ﷺ, distributed the spoils of the Battle of Ḥunain and there he entered Ḥārām for ‘Umrah.

1820. (Another chain) from Ṣafwān b. Ya’lā, from his father with this narration (similar to no. 1819). He said in it: “So the Prophet ﷺ said to him: ‘Remove your Jubbah.’ So he removed it by taking it over his head.” And he cited rest of the Ḥadīth. (Da’if)


1821. It was reported from ‘Aṭā’ b. Abī Rabāḥ, from Ibn Ya’lā b. Munyāh, from his father, with this narration. He said in it: “So the Messenger of Allāh ﷺ commanded him to take it off, and perform Ghusl two or three times.” And he cited the rest of the Ḥadīth (Hasan)


1822. (Another chain) from ‘Aṭā’, from Ṣafwān b. Ya’lā b. Umayyah, from his father, that a man came to the Prophet ﷺ in Al-Jī’irrānāh, and he had entered Ḥārām for ‘Umrah, and he was

Comments: If the mistakes mentioned in the foregoing Ḥadīth, are committed through forgetfulness or lack of knowledge, they do not obligate redemption (Fidyah).
wearing a *Jubbah* and he had saffron on his beard and his head. And he cited the rest of the Hadith. *(Sahih)*

**Chapter 31. What The Muhrim Should Wear**

1823. It was reported from Az-Zuhri, from Sālim, from his father (Ibn 'Umar) who said: "A man asked the Messenger of Allāh what the *Muhrim* should avoid wearing? So he replied: "He should not wear a *Qamis*, nor a *Burnus*, nor trousers, nor a turban, nor a garment which has been touched by *Wars* or saffron, nor *Khuffs* — except one who does not find sandals. If one does not find sandals, then he may wear *Khuffs* but let him cut them so that they are below his ankles." *(Sahih)*

**Chapter 31. What The Muhrim Should Wear**

1824. It was reported from Mālik, from Näfi', from Ibn 'Umar, from the Prophet, with its meaning (as no. 1823). *(Sahih)*

1825. It was reported from Al-Laith, from Näfi', from Ibn 'Umar,
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from the Prophet ﷺ, with its meaning (similar to no. 1823), and he added: “And a woman should not cover her face, nor should she wear gloves.” (Ṣaḥīḥ)

Abū Dāwūd said: Ḥātim bin Ismā‘īl and Yahyā bin Ayyūb reported this Ḥadīth from Mūsā bin ‘Uqbah, from Nāfi‘, with the same as what Al-Laith said. Mūsā bin Ṭāriq reported it from Mūsā bin ‘Uqbah in Mawqūf form from Ibn ‘Umar. And similarly, ‘Ubaiddullāh bin ‘Umar, Mālik, and Ayyūb reported it in Mawqūf form. And Ibrāhīm bin Sa‘ee (Al-Madani) reported it from Nāfi‘, from Ibn ‘Umar, from the Prophet ﷺ: “The Muḥrimah is not to cover her face nor wear gloves.”

Abū Dāwūd said: Ibrāhīm bin Sa‘ee (Al-Madani) is a Shaikh from the people of Al-Madīnah, there are not many narrations for him.

تخريج: آخرجه البخاري، جزاء الصيد، باب ما ينهى من الطيب للمحرم والمحرمة

Comments:

A woman is not obliged to put on cloth sheets for Ḥijrām. Her normal garments are allowed during Ḥijrām, with the exception that she is not allowed to wear a face veil nor gloves.

1826. It was reported from Ibrāhīm bin Sa‘ee (Al-Madani), from Nāfi‘, from Ibn ‘Umar, from the Prophet ﷺ, who said: “The Muḥrimah is not to cover her face nor wear gloves.” (Ḥasan)

تخريج: حسن] أخرجه البهنساي: 27 من حديث أبي داود به: إبراهيم بن سعيد المدني

مجهول الحال، والحديث السابق شاهد له.
1827. It was reported from Ibn Ishāq who said: “Nafi’, the freed slave of ‘Abdullāh bin ‘Umar narrated to me, from ‘Abdullāh bin ‘Umar, that he heard the Messenger of Allāh ﷺ prohibit women in Ḥ Ḥ Ḥ Ḥ ġ ṟām̱ m̱ from wearing gloves and the face-veil, and any garment that was touched by Wars or saffron. And she may wear whatever else she pleased of any garments, regardless of color, whether it is Mu’asfar,[1] or silk. (She may also wear) a Hullah, trousers, and Qamīṣ, and Khuff. (Hasan)
Abū Dāwūd said: ‘Abdah also reported this from Ibn Ishāq, from Nafi’, as did Muhammad bin Salamah, from Muḥammad bin Ishāq, up to his saying: “And any garment that was touched by Wars or saffron.” And they did not mention what is after it.

1828. It was reported from Ayyūb, from Nafi’, from Ibn ‘Umar that he once felt cold, so he said: “Throw me a garment, O Nafi’.” So he threw him a Burnus. He said: “You throw this to me, even though the Messenger of Allāh ﷺ forbade the Muhrīm from wearing it?” (Ṣaḥīḥ)

[1] A reddish or orange-like dye made from safflower.
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1829. It was reported from Jābir bin Zaid, from Ibn ‘Abbās, who said: “I heard the Messenger of Allāh ﷺ say: ‘Trousers are (permitted) for one who does not find an Izār, and Khuffs are (permitted) for one who does not find sandals.’” (Sahih)

Abū Dāwūd said: This is the narration of the people of Makkah, and Jābir bin Zaid is its source in Al-Baṣrah and he is alone in mentioning the trousers and he did not mention cutting the Khuffs.

١٨٣٠. It was reported from ‘Āishah, the Mother of the Believers (may Allah be pleased with her) that she said: “We would go with the Prophet ﷺ to Makkah, and would apply the Sukk perfume on our foreheads while entering Ihram. When one of us perspired, it would trickle down her face, and the Prophet ﷺ would see it, but not prohibit us.” (Sahih)

١٨٣١. Sālim bin ‘Abdullāh narrated that ‘Abdullāh — meaning Ibn ‘Umar — would do that — meaning cut the Khuffs for the woman in Ihram. Then, Ṣafīyyah bint Abī ‘Ubaid narrated to him that ‘Āishah, may Allāh be pleased with her, narrated to her that the Messenger of Allāh ﷺ had allowed...
women to wear *Khuffs*. So he stopped doing that. (*Hasan*)

Chapter 32. A *Muhrim* Carrying Weapons

1832. It was reported from Abū Ishāq who said: “I heard Al-Barā’ saying: “When the Messenger of Allāh reached an agreement with the people at Al-Ḥudaibiyah, one of the conditions of this agreement was that they not enter it (Makkah) with any weapons except with a *Julbān*.” So I asked him: “What is a *Julbān*?” He said: “A container and what it contains.” [*Sahih*]

Chapter 33. Regarding A Woman In *Ihram* Covering Her Face

1833. It was reported from Mujāhid, from ‘Aishah, may Allāh be pleased with her, that she said: “Riders would pass by us while we were with the Messenger of Allāh in the state of *Ihram*. When they would be side-by-side with us, we would drape our *Jilbāb* from our heads upon our faces, and

[1] Meaning, the weapon should be sheathed.
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when they had passed, we would uncover it.” (Da'if)

Chapter 34. A Muhrim Being Shaded

1834. Umm Al-Husain narrated:
“We performed the Farewell Hajj with the Prophet ﷺ. I saw Usamah and Bilal — one of them was holding on to the reign of the Prophet’s camel, and the other one was raising a garment over him to protect him from the heat, until he reached Jamrat Al-Aqabah.” (Sahih)

Comments:
A male in the state of Ihram may sit in shade or use a parasol or be shaded by others. All these things are permissible but turbans, caps and other head coverings are not allowed for males.

Chapter 35. A Muhrim Getting Cupped

1835. It was reported from ‘Ata’ and Tawus, from Ibn ‘Abbás, that the Prophet ﷺ had himself cupped while he was in the state of Ihram. (Sahih)
1836. It was reported from Hishâm, from ‘Ikrimah, from Ibn ‘Abbas, that the Messenger of Allah had himself cupped in the head while he was in the state of Ihram due to an ailment that had afflicted him. (Sahih)

1837. It was reported from Ma‘mar, from Qatadah, from Anas, that the Messenger of Allah had himself cupped on the top of the foot while he was in the state of Ihram due to some pain that had afflicted him. (Da‘if)

Chapter 36. A Muhrim Using Kohl

1838. It was reported from Nubaih bin Wahb who said: “Umar bin ‘Ubaidullah bin Ma‘mar complained of (some pain) in his eyes, so he sent (someone) to Abân bin ‘Uthmân — who was the leader of the Hajj — asking what he should do about it. He replied: “Apply aloe to them, for I heard ‘Uthmân narrate that from the Messenger of Allah.” (Sahih)
1839. (Another chain) from Nāfi’, from Nubaih bin Wahb with this Ḥadīth. (Ṣahih)

Comments:
Applying medicine into eyes, or dressing and bandaging them, or applying antimony without fragrance, is permissible.

Chapter 37. A Muḥrim Bathing

1840. It was reported from Ibrāhīm b. ‘Abdullāh b. Hunain, from his father, that ‘Abdullāh b. ‘Abbaṣ and Al-Miswar b. Makhramah had a disagreement when they were at Al-Abwā’. Ibn ‘Abbaṣ said: ‘A Muḥrim can wash his hair,’ whereas Al-Miswar said: ‘A Muḥrim cannot wash his hair.’ So ‘Abdullāh b. ‘Abbaṣ sent me to Abū Ayyūb Al-Anṣārī. I found him taking a bath between two (wooden) posts, having screened himself with a garment. I gave him Salām, so he asked: ‘Who is this?’ I said: ‘I am ‘Abdullāh b. Hunain. ‘Abdullāh b. ‘Abbaṣ sent me to you in order to ask you how the Messenger of Allah ﷺ would wash his hair while he was in the state of Ḥiḍrām.’ So Abū Ayyūb placed his hand on the garment and lowered it so that I could see his head. He said to someone who was pouring water over him: ‘Pour some,’ so he
poured over his head. Abū Ayyūb then rubbed his head with his hands, taking them back and forth. He then said: ‘This is what I saw him do.’” (Sahih)

Comments:
This Hadith proves that a person in Ihram may take a bath, or shower, as well as wash his head, no matter whether it is an obligatory Ghusl or for relief and comfort. It does not matter if, in the course of bath, some hair falls off while washing.

Chapter 38. A Muhrim Marrying

1841. It was reported from Nāfi‘, from Nubaibin Wahb, one of the brethren of Banū ‘Abdud-Dār, that ‘Umar bin ‘Ubaidullāh sent someone to Abān bin ‘Uthmān bin Affān — and he was the leader of the Hajj that year. They were both in the state of Ihram. He asked: ‘I wish to marry ‘Alībinti ‘Umar to the daughter Shaibah bin Jubair, and I want you to attend as well.’ But Abān disapproved of that, and said that he had heard his father, ‘Uthmān bin Affān, say that the Messenger of Allāh said: ‘A Muhrim is not to marry, nor should he marry others.’” (Sahih)

1842. (Another chain) from Nubaibin Wahb, from Abān bin ‘Uthmān, from ‘Uthmān, that the Messenger of Allāh mentioned similarly (as no. 1882), and he
added: “Nor should he propose.”

(Sahih)

1843. It was reported from Maimūnah who said: “The Messenger of Allāh ﷺ married me while we had both out of the state of Ḥaḍār, in Sarif.” (Sahih)

Comments:

The Messenger of Allāh ﷺ, married Maimūnah in 7 H. on the occasion of ‘Umrat Al-Qada’.

1844. It was reported from ‘Ikrimah, from Ibn ‘Abbās, that the Prophet ﷺ married Maimūnah while he was in the state of Ḥaḍār. (Sahih)

1845. It was reported from Sa‘eed bin Al-Mussayab, who said: “Ibn ‘Abbās made a mistake in narrating that Maimūnah was married in the state of Ḥaḍār.” (Da‘if)

Comments:

Chapter 39. The Animals That A Muhrim Is Allowed To Kill

1846. It was reported from Ŝâlim, from his father (Ibn ‘Umar), that the Prophet ﷺ was asked what animals a Muhrim could kill. He said: “There are five (animals) — whoever kills them, whether in the state of Ihrãm or otherwise will incur no sin: A scorpion, a crow, a mouse, a kite, and a rabid dog.” (Sahih)

1847. Abû Hurairah narrated that the Messenger of Allâh ﷺ said: “Five (animals) are permissible to kill in the Sacred Area (Al-Haram): Snakes, scorpions, mice, and rabid dogs.” (Hasan)

1848. Abû Sa‘eed Al-Khudrî narrated that the Prophet ﷺ was asked about what a Muhrim may kill. He said: “Snakes, scorpions, and rats. And he should throw (something) at crows but not kill them. And rabid dogs, kites, and predatory animals.” (Da‘f)
Chapter 40. The Meat Of Game For The Muhrim

1849. It was reported from Ishâq bin ‘Abdullãh bin Al-Hãrith that his father — Al-Ijarith, who was the deputy for ‘Utbmãn, may Allah be pleased with him, over At-Ţa’if — prepared some food for ‘Uthmãn, which included quail, partridge and wild game. He sent some to ‘Ali, may Allah be pleased with him. When the messenger came to him, he was collecting leaves for his camels, shaking them off of his hand. The messenger said: ‘Eat.’ He replied: ‘Give it to those who are not in the state of Ihrãm, for we are in Ihrãm.’ Then ‘Ali, may Allah be pleased with him said: ‘I ask, by Allah, those of the (tribe) of Ashjâ that are here: Do you not know that the Messenger of Allah ﷺ was given an onager to eat from while he was in the state of Ihrãm, and he refused to eat of it?’ They replied: ‘Yes.’”

*(Da’î)*

Comments:

It is prohibited for a person in the state of Ihrãm to hunt animals on land or to cooperate with, or help a hunter in his hunt. If an animal is hunted with the intention to feed persons in the state of Ihrãm, it is not permissible for them to accept the invitation.
1850. It was reported from ‘Atã’, from Ibn ‘Abbãs that he said: “O Zaid bin Arqam, do you know about the Messenger of Allãh having been given the shank of an (animal) that had been hunted, and he did not accept it, saying: ‘I am in the state of Ihrãm?’” Zaid replied: “Yes.” (Saâhih)

1851. It was reported from ‘Amr from Al-Mu’ttalib, from Jãbir bin ‘Abdullãh, that he heard the Messenger of Allãh say: “The game of land is permitted for you as long as you do not hunt it yourselves, or that it be hunted for you.” (Da’if)

Abû Dãwud said: If there are contradictory reports narrated from the Prophet, what the Companions did is to be looked into.
himself was not in *Ihram*. They saw an onager. He rode his horse and asked his Companions to give him his whip, but they refused. He then asked for his spear, but they refused. So he took it himself, then went in pursuit of the onager until he killed it. Some of the Companions of the Messenger of Allah ﷺ ate of it, whereas others left it. When they caught up with the Messenger of Allah ﷺ they asked him about it. He replied: “This is food that Allah has fed you.” *(Sahih)*

**Chapter 41. Regarding (Eating Of) Locusts By A Muhrim**

1853. It was reported from Abû Râfî‘, from Abû Hurairah, that the Prophet ﷺ said, “Locusts are (like) game of the ocean.” *(Hasan)*

1854. It was reported from Abû Al-Muhazzim, from Abû Hurairah, who said: “We captured a horde of locusts. A person among us who was in the state of *Ihram* started hitting them with his whip, but he was told that this was not permitted. This was then mentioned to the Messenger of Allah ﷺ who said: ‘It is only (like)
game of the ocean.”” (Da‘if)

I heard[1] Abū Dāwud saying: “Abū Al-Muhazzim is weak, and both of the Ahadith are a mistake.

Chapter 42. Regarding The Fidyah[2]

1855. It was reported from Abū Rāfī‘, from Ka‘b, who said: “Locusts are (like) the game of the ocean.” (Hasan)

1856. It was reported from Abū Qilābah, from ‘Abdūr-Rahmān bin Abī Lailā, from Ka‘b bin ‘Ujrah, that the Messenger of Allah passed by him during the time of Al-Hudaiybah and said: “Have the lice on your head caused problems for you.” He said: “Yes!” So the Prophet said: “Shave it (the hair) off, then slaughter a sheep as a sacrifice, or fast three days, or feed three Sā‘ of dates to six needy people.” (Ṣaḥīḥ)


1855. It was reported from Abū Rāfī‘, from Ka‘b, who said: “Locusts are (like) the game of the ocean.” (Hasan)

1856. It was reported from Abū Qilābah, from ‘Abdūr-Rahmān bin Abī Lailā, from Ka‘b bin ‘Ujrah, that the Messenger of Allah passed by him during the time of Al-Hudaiybah and said: “Have the lice on your head caused problems for you.” He said: “Yes!” So the Prophet said: “Shave it (the hair) off, then slaughter a sheep as a sacrifice, or fast three days, or feed three Sā‘ of dates to six needy people.” (Ṣaḥīḥ)

One of those who recorded the text.

[1] One of those who recorded the text.
[2] The “ransom” or atonement for major infractions against the rites of Hajj.
1857. It was reported from Shu‘bah, from ‘Abdur-Rahmān b. Abi Laila, from Ka‘b b. ‘Ujrah, that the Messenger of Allah ﷺ passed by him during the time of Al-Hudaybiyyah...and he narrated the story (as no. 1857). He (Sahih) said:

“Do you have any sheep?” He said: “No.” So he said: “Then fast three days, or feed three ṣā’ of dates to six needy people—for every two of them, one ṣā’.” (Sahih)

1858. It was reported from ‘Amir, from Ka‘b b. ‘Ujrah, that the Messenger of Allah ﷺ passed by him during the time of Al-Hudaybiyyah...and he narrated the story (as no. 1857). He (Sahih) said:

“If you wish, then offer a sacrifice, and if you wish, fast three days, and if you wish, give three ṣā’ of dates to six poor needy people.” (See no. 1857) (Sahih)

1859. It was reported from Nāfi‘, that a man from the Anṣār informed him from Ka‘b b. ‘Ujrah, that he was suffering from some ailment in his scalp of head, so he shaved it, and the Prophet ﷺ commanded him to sacrifice a cow. (Da‘īf)

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[Translation]

1857 - خِلَّتْنَا حَمَادٌ عَن دَوْدٍ عَن الصَّعِّبِيَّ، عَن عَبْدِ الرَّحْمَنِ بْنِ أَبِي عُيَّيْنَى، عَن كَعْبِ بْنِ عُجُرْةٍ أَلْلَهُ ﷺ قَالَ لَهُ: "إِن شِئْتَ فَأَقْضِمُنَّ ثَلَاثَةَ أَيَامٍ وَإِن شِئْتَ فَأُطِعُنَّ ثَلَاثَةَ آثَامٍ مِنْ تَمْرٍ لِبِسْطَةٍ مَسَاكِينٍ." 

[Exegesis] [tahkim] انظر الحديث السابق وأخرجه أحمد: 4/243 من حديث حماد بن سلمة

1858 - خِلَّتْنَا عَنْ الصَّعِّبِيَّ، عَنْ ذَيْدُ بْنَ رَجِيبٍ وَهذَا لَفْتَتْ عَنْ رُكَابِيَّ عَن دَوْدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عُيَّينَةَ أَلْلَهُ ﷺ قَالَ لَهُ: "إِن شَيْئْتَ فَأَقْضِمُنَّ ثَلَاثَةَ أَيَامٍ أَوْ أَقْضِمُنَّ ثَلَاثَةَ آثَامٍ مِنْ تَمْرٍ عَلَى سَبِيلِ مَسَاكِينٍ بِنَّ كُلِّ مَسِكِينٍ حَيْثُ طَالَبٌ." 

[Exegesis] [tahkim] أخرجه أحمد: 4/243 من حديث داوود بن أبي هند به وانظر الحديثين السابقين.

1859 - خِلَّتْنَا سَبِيلٌ بْنِ سَعِيدٍ عَنْ ذَيْدٍ بْنَ رَجِيبٍ أَلْلَهُ ﷺ قَالَ لَهُ: "إِن تَعْقِبُ مِنْ الأَنْصَارِ أَحَدَهُمْ عَنْ كَعْبِ بْنِ عُجُرْةٍ وَكَانَ قَدْ أَصَابَهُ فِي رَأْيِهِ أَذِىٰ مَرَّٰقٍ فَأَمَرَّهُ النَّبِيُّ ﷺ أَنْ يَفْطِرَ هَذَا بِقَرْةٍ."

1860. It was reported from Al-Hakam bin ‘Utaibah, from ‘Abdur-Rahmān bin Abī Lailā, from Ka‘b bin ‘Ujrah, who said: “I was afflicted with lice in my hair while I was with the Messenger of Allāh during the year of Al-Hudaibiyah — so much so that I became scared of (losing) my sight. So Allāh, the Mighty and Sublime, revealed because of me: And whoever among you is ill, or has an ailment on his head...[1] and the Messenger of Allāh called me and said: ‘Shave your head, and fast three days, or feed six needy people a Faraq of raisins, or sacrifice a sheep.’ So I shaved my hair, and gave a sacrifice.” (Da‘īf)

Comments:
Shaikh Al-Albānī, may Allah have mercy on him, said that the word “raisins” in this narration is Shādh, Muhammad bin Ishaq is the only one who narrated it with that word, while the others narrated it with the word “dates.” A Faraq holds three Šā.

1861. It was reported from ‘Abdul-Karīm bin Mālik Al-Jazārī, from ‘Abdur-Rahmān bin Abī Lailā, from Ka‘b bin ‘Ujrah, regarding this incident (as narrated in on 1860), and he added: “Whichever of these you do, it will suffice you.” (Ṣaḥīḥ)

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Chapter 43. Being Prevented (From Completing Hajj)

1862. Yāḥyā bin Abī Kathīr reported from ‘Ikrimah, who said: “I heard Al-Ḥajjāj bin ‘Amr Al-Anṣāri say: ‘The Messenger of Allāh peace be upon him’ said: ‘Whoever breaks (a limb) or is afflicted with a limp, then he has left the state of Iḥrām, he must perform Ḥajj the next year.’”

‘Ikrimah said: “I asked Ibn ‘Abbas and Abū Hurairah regarding this, and they said: ‘He (Al-Ḥajjāj) has told the truth.’” (Sahih)

Comments:
Being prevented, or Iḥṣār refers to the case when something occurs that restricts a person’s ability to complete the rites of Hajj, like the passage being cut off, severe sickness, broken bones, etc.

1863. (Another chain) from ‘Ikrimah, from ‘Abdullāh bin Rāfī’, from Al-Ḥajjāj bin ‘Amr, from the Prophet peace be upon him, that he said: “Whoever breaks (a limb) or is afflicted with a limp, or becomes (too) ill” — and he mentioned its meaning. (Sahih)

1864. It was reported from ‘Amr bin Maimūn who said: “I heard Abū Ḥādir Al-Himyari narrating to Abū Maimūn bin Mihrān, he said: “I went to perform Umrah the year that the people of Ash-Shām had besieged Ibn Az-Zubair in Makkah. People from my tribe had sent their Ḥadī with me. When we reached the people of Ash-Shām, they prevented us from entering the Sacred Precinct, so I sacrificed the animals at that place, and left the state of Ihram, and then returned home. The next year, I went again in order to make up my Umrah, and went to Ibn ‘Abbās and asked him about it. He said: ‘Substitute your animals, for the Messenger of Allah commanded his Companions to substitute their animals that they had sacrificed in Al-Ḥudaibiyah during the ‘Umrah of Qādā‘.’” (Hasan)

1865. It was reported from Ayyūb, from Nāfi‘, that Ibn ‘Umar would spend the night at Dhī Ṭuwwā before entering Makkah. Then, in the morning, he would perform Ghusl, and enter Makkah during the day. He would mention that the Prophet used to do the same. (Ṣahih)
It was reported from ‘Ubaidullah, from Nafi’, from Ibn ‘Umar that the Prophet  would enter Makkah from the upper mountain pass. Yahyä (one of the narrators) said: “The Prophet  would enter Makkah from the mountain pass of Al-Bathã’, from the direction of Kada’, and he would leave from the lower mountain pass.”

Al-Barmakì added: “Meaning the two hills of Makkah.” And the narration of Musad-dad is more complete.\(^{[1]}\) (Sahih)

\(^{[1]}\) He heard this narration from three chains of narrators.
entered during his ‘Umrah from Kudã.” And ‘Urwah would enter from both of these places, but he would usually enter from Kudã, and it was closer to his place of residence. (Sahih)

\[\text{تخريج: أخرجه البخاري، الحج، باب: من أين يخرج من مكة؟ ح: 1578 ومسلم، الحج، باب استحباب دخل مكة من النبیة العليا ... إلخ، ح: 1258 من حديث أبي أسدان به.}

1869. (Another chain) from Hishâm, from ‘Urwah, from his father, from ʿAishah, that when the Prophet entered Makkah, he would enter from its upper side, and when he left, he would leave from its lower side. (Sahih)

\[\text{تخريج: أخرجه البخاري، أيضاً ح: 1577 ومسلم، أيضاً ح: 1258 عن محمد بن المشن.}

Chapter 45. Raising One’s Hand When Seeing The House

1870. Al-Muhājir Al-Makki said that Jābir bin ‘Abdūllah was asked about a person raising his hands upon seeing the House. He said: “I did not think that anyone would do this except the Jews. And we performed Hajj with the Messenger of Allah, and he did not use to do it.” (Da‘f)

\[\text{تخريج: [إسناده ضعيف] أخرجه الترمذي، الحج، باب ما جاء في كراهية رفع اليد عند رؤية البيت، ح: 755 والنسائي، ح: 1898 من حديث شعبة ب* المهاجر المكی وثقة ابن حبان وحدث، فهو مجهول الحال.}

Comments:

All the narrations relating to this case are weak. There is no proof that it is Sunnah to raise up one’s hands on seeing the House of Allāh.
1871. It was reported from 'Abdullãh bin Rabãh Al-Anšãri, from Abû Hurairah, that when he entered Makkah, the Prophet performed Tawaf around the House, and prayed two Rak'ah behind the Station (of Ibrãhîm) — meaning on the Day of Conquest. (Sahîh)

1872. (Another chain) from 'Abdullãh bin Rabãh, from Abû Hurairah, who said: "The Messenger of Allah came and entered Makkah, and he went to the (Black) Stone and touched it, then performed Tawaf around the House. He then went to As-Safã and climbed it so that he could see the House, then raised his hands and began remembering Allâh, the Mighty and Sublime, as much as Allâh willed him to, and supplicated as well. The Anãr were below him." Hishãm (one of the narrators) said: "He supplicated and praised Allâh, and made supplication with whatever he wished to supplicate with." (Sahîh)

Comments:

When one has climbed As-Šafã, one should face the Ka’bah and raise up one’s hands in supplication.
Chapter 46. On Kissing The Black Stone

1873. ‘Abis bin Rabî’ah narrated that ‘Umar, may Allah be pleased with him, came to the (Black) Stone and kissed it, then said: “I know that you are only a stone that can neither benefit nor harm (anything). And were it not for the fact that I saw the Messenger of Allah ā.s kiss you, I would not kiss you.” (Ṣahîh)

Comments:
It is reprehensible (Makrûh) to kiss anything out of reverence for it, without a supporting proof in Islamic law.

Chapter 47. Touching The (Other) Corners

1874. It was reported from Laith, from Ibn Shihâb, from Sâlim, from Ibn ‘Umar, who said: “I did not see the Messenger of Allah ā.s touch any corners of the House except for the two southern ones.”[1] (Ṣahîh)

(المعجم 47 - باب استسلام الأركان)

(اللَّهُمَّ الصَّلِّي عَلَى الْعَبْرَةِ)

1875. It was reported from Ma’mar, from Az-Zuhrî, from Sâlim, from that Ibn ‘Umar, that

[1] Meaning, the Yemeni corner and the corner where the Black Stone is.
he was informed of 'Aishah’s statement: “Part of the Hijr is (included) in the House.” Ibn 'Umar said: “By Allah, I think that 'Aishah heard this from the Messenger of Allâh ﷺ. I think that the only reason the Messenger of Allâh ﷺ left touching those two corners is because they were not built on the foundations of the House. And the only reason that people perform Tawaf from behind the Hijr is because of this.” (Ṣaḥīḥ)

Comments:
During Tawaf one must pass outside the Hijr, also referred to as the Ḥaṭīm (the unroofed portion of the Ka'bah on the northern side).

1876. It was reported from 'Abdul-'Azîz bin Abî Rawwâd, from Nâfi', from Ibn 'Umar, who said: "The Messenger of Allâh ﷺ would never leave touching the Yemeni corner and the Stone in each of his circuits." Nâfi' said: "And 'Abdullâh bin 'Umar would do the same." (Hasan)

Comments:
One should kiss the Black Stone or touch it with one’s hand, as for the Yemeni Corner, one should only touch it.

Chapter 48. Regarding The Obligatory Tawaf

1877. It was reported from 'Ubaidullâh, meaning, Ibn 'Abdullâh bin 'Utba, from Ibn 'Abbâs, that the Messenger of
Allāh ﷺ performed Tawaf during the Farewell Pilgrimage upon a camel, and he would touch the Stone with a Mihjan.\(^1\) (Ṣahīh)  

Comments:  
1. According to an authentic narration, the Messenger of Allāh ﷺ, used to touch the Black Stone with his stick, and also kiss the stick. — (Ṣahīh Muslim, Hadith no.1275)  
2. The reason why the Messenger of Allāh ﷺ performed Tawaf of the Ka'bah while riding a camel was to enable the people to see clearly how he performed the act of circumambulation.

1878. Ṣafiyyah bint Shaibah narrated: “After the Messenger of Allāh ﷺ arrived in Makkah and rested during the Year of Conquest, he performed Tawaf upon a camel, touching the Corner with a Mihjan in his hand, while I was looking at him.” (Hasan)  

1879. Abū At-Ṭufail narrated: “I saw the Prophet ﷺ perform Tawaf around the House upon his camel, touching the corner with his Mihjan, and then kissing it.”  
Muḥammad bin Ṭāfī (one of the narrators) added: “Then he exited

\(^{1}\) Mihjan a staff or stick with a crooked or curved end which riders use to guide the legs of the animal.
to As-Safâ and Al-Marwah and performed seven circuits upon his mount.” (Sahih)

1880. Jâbir bin `Abdullâh narrated: “The Prophet performed Tawâf during the Farewell Pilgrimage upon his camel, and (he also rode it) between As-Safâ and Al-Marwah, so that people could see him, above them, and that they may ask him, for the people had surrounded him.” (Sahih)

1881. It was reported from ‘Ikrimah, from Ibn ‘Abbâs that the Messenger of Allâh entered Makkah while he was suffering from an ailment, so he performed Tawâf upon his camel. Every time he passed the Corner, he would touch it with his Mihjan. After he had finished his Tawâf, he sat his camel down and prayed two Rak’ah. (Da’if)

1882. Umm Salamah, the wife of the Prophet, narrated: “I complained to the Messenger of Allâh of some ailment I had. He said: ‘Perform Tawâf behind the people while you are riding (a camel).’ So I performed Tawâf.
while the Messenger of Allâh was praying next to the House, reciting: By the Tur (mount). And the Book inscribed.”[1] (Sahih)

Comments:
Women ought to avoid mixing up with men as much as possible.

Chapter 49. Uncovering The Right Shoulder During Tawaf

1883. It was reported from Ibn Juraij, from Ibn Ya'lä, from Ya'lä, who said: “The Prophet performed Tawaf with his right shoulder uncovered while wearing a green Burd.” (Da'if)

1884. Ibn 'Abbâs narrated: “The Messenger of Allâh and his Companions performed 'Umrah from Ji'irânâh. They walked briskly (Raml) around the House, and placed their Ridâ's under their armpits, throwing it around their left shoulders.” (Hasan)

Chapter 50. Ar-Ramal (Walking Briskly During Tawaf)

1885. Abū ʿAt-Tufail said to Ibn ʿAbbas: “Your people say that the Messenger of Allāh ﷺ walked briskly (Ramal) around the House, and that it is a Sunnah.” He replied: “They have told the truth, and they are mistaken.” He said: “And how have they told the truth, and how are they mistaken?” He replied, “They told the truth: The Messenger of Allāh ﷺ walked briskly around the House. And they are mistaken: It is not a Sunnah. The Quraish said, during the time of Al-Uudaibiyah: ‘Leave Muhammad and his Companions until they die the death of An-Naghaf.’ So when they agreed to come the following year and stay in Makkah for three days, the Messenger of Allāh ﷺ came while the pagans were in the direction of Mount Qu’aiqi’an. The Messenger of Allāh ﷺ said to his Companions: ‘Walk briskly around the House three times,’ and it is not a Sunnah.” He then said: “Your people say that the Messenger of Allāh ﷺ went between As-Ṣafā and Al-Marwah upon his camel, and that it is a Sunnah.” He replied: “They have told the truth, and they are mistaken.” He said: “And how have they told the truth, and how

[1] Al-Khaṭṭābī said: “An-Naghaf is a worm that falls from the nose of beasts, and the singular form is Naghafah. When belittling and remarking on the weakness of a man, it is said: ‘He is nothing but a Naghafah.’”
are they mistaken?” He replied: “They told the truth: The Messenger of Allâh ﷺ did go between Al-Ṣafâ and Al-Marwâh upon his camel. And they are mistaken: It is not a Sunnah. The people would not leave the Messenger of Allâh ﷺ nor would they move from him, so he rode his camel between them, that they may hear his speech and see him doing the rites. and not touch him with their hands (harm him).” (Sahîh)

Comments:

It is a Sunnah for males to walk briskly with a wide gait during the first three rounds of Tawâf Al-Qudûm (the Tawâf of Arrival), it is called Ramal.

1886. It was reported from Sa‘eed bin Jubair, who narrated from Ibn ‘Abbâs, that he said: “The Messenger of Allâh ﷺ came to Makkah and the fever of Yathrib had made them weak. So the pagans said: ‘A people who are weak due to the fever are coming to you — they have met from it (the city of Yathrib) evil.’ Allâh the Exalted informed His Prophet regarding what they said, so he commanded them to walk briskly (Ramal) during the first three circuits, and to walk normally between the two (southern) corners. So when they saw them walk briskly, they said: ‘These people whom you mentioned had become weak due to the fever — they are stronger than us!’”

Ibn ‘Abbâs added: “And he did not
commanded them to walk briskly (Ramal) for all of the circuits out of mercy for them." (Saḥīḥ)

1887. It was reported from Zaid bin Aslam, from his father, that he heard 'Umar bin Al-Khattāb say: "For what reason do we walk briskly (Ramal) and uncover our shoulders in this time, for Allāh has established Islam and wiped out disbelief and its people? Despite this, however, we will never leave anything that we used to do during the life of the Messenger of Allāh ﷺ." (Hasan)

1888. It was reported from Al-Qāsim, from ‘Āishah, that she said: "The Messenger of Allāh ﷺ said: "The Tawaf of the House, and between As-Safā and Al-Marwah, and the stoning of the Jimār, have only been legislated in order to establish the remembrance of Allāh." (Hasan)

1889. It was reported from Abū At-Tufail, from Ibn ‘Abbās, that the Prophet ﷺ uncovered his right shoulder, touched (the Black
Stone), and said the Takbir. He then walked briskly (Ramal) for three circuits. And when they would reach the Yemeni corner, and thus be hidden from the Quraish, they would walk normally, and when they would appear in front of them, they would walk briskly. So the Quraish said: 'It is as if they are gazelles!'” Ibn ‘Abbâs added: “So it became a Sunnah.”

(Hasan)

Comments:

It is not possible to correctly interpret the Qur’an by mere knowledge of the Arabic language alone, rather it is required that one learn the Sunnah.
Chapter 51. Supplicating During Tawaf

1892. It was reported from ʿAbdullāh bin As-Sāʾib, who said: “I heard the Messenger of Allāh ﷺ say, between the two (southern) corners: O Allāh! Give us good in this life, and give us good in the Hereafter, and save us from the punishment of the Fire.”[1] (Hasan)

1893. Ibn ‘Umar narrated that, during the first Tawaf that the Messenger of Allāh ﷺ would perform for Hajj or ‘Umrah when he arrived, he would walk swiftly (Ramāl) for three circuits, and walk normally for four, and then he would pray two prostrations (Rak’ah). (Ṣaḥīh)

Chapter 52. Performing Tawaf After ‘Aṣr

1894. Jubair bin Muṭʿim conveyed that the Prophet ﷺ said: “Do not prevent anyone from performing Tawaf of this House or praying, whatever hour of the night or day he wishes to do so.”

Al-Fadl (one of the narrators) said:

“The Messenger of Allâh ﷺ said: ‘O Banû ‘Abd Manãf! Do not prevent anyone...’” (Sahîh)

Chapter 53. The Ṭawâf For The One Performing Qirân

1895. It was reported from Abû Az-Zubair, that he heard Jâbir bin ‘Abdullâh saying: “Neither the Prophet ﷺ nor his Companions performed Ṭawâf between As-Safâ and Al-Marwah except for one Ṭawâf time — the first Ṭawâf.” (Sahîh)

There are no missing characters in the document.
Al-Marwah is sufficient for your Hajj and 'Umrah."

Ash-Shafi'i said: "Sufyān (Ibn 'Uyainah) would sometimes say: 'From 'Aṭā', from 'Āishah,' and sometimes he would say: 'From 'Aṭā', that the Prophet ﷺ said to 'Āishah, may Allah be pleased with her.’” (Sahih)


Chapter 54. Regarding Mulqazam

1898. 'Abdur-Rahmān bin Ṣafwān narrated: “When the Messenger of Allāh ﷺ had conquered Makkah, I said (to myself): ‘I will wear my clothes — and my house was on the way — and I will see what the Messenger of Allāh ﷺ does.’ So I went, and saw that the Prophet ﷺ had exited from the Ka'bah along with his Companions, and they had embraced the House from the door to the Ḥaṭīm.[2] They had placed their cheeks on the House, and the Messenger of Allāh ﷺ was in their midst.” (Da'if)


[1] Holding on to the Ka'bah.
[2] Ḥaṭīm refers to an area of the Ka'bah, they say it is from the corner of the Black Stone, to the door, or beyond that to where the Station of Ibrāhīm is.
1899. ‘Amr bin Shu‘aib narrated from his father, “I performed \textit{Tawaf} with ‘Abdullāh. When we reached the back of the Ka‘bah, he said: ‘Will you not seek refuge?’ I said: ‘We seek refuge in Allāh from the Fire.’ He then went on until he had touched the Stone, and then stood between the Corner (Black Stone) and the door. He placed his chest, face, forearms, and palms like so, and he spread his hands out, and then he said: ‘This is what I saw the Messenger of Allāh ﷺ do.’” (\textit{Da‘if})

1900. It was reported from Muḥammad bin ‘Abdullāh bin As-Ṣa‘īb, from his father, that he would lead Ibn ‘Abbās and make him stand at the third corner next to the Corner that is next to the Stone — next to the door. Ibn ‘Abbās would say to him: “Have you been informed that the Messenger of Allāh ﷺ used to perform \textit{Salāt} here?” He would reply: “Yes.” Then he would stand up to perform \textit{Salāt}. (\textit{Da‘if})

\section*{Chapter 55. Regarding \textit{Aṣ-Ṣafā} And Al-Marwah}

1901. It was reported from Hishām
bin ‘Urwah, from his father, that one day, when he was young, he asked ‘Āishah, regarding the statement of Allâh: Verily, Aṣ-Ṣafâ and Al-Marwah are of the Symbols of Allâh….[1] “(Based on this), I don’t see any penalty upon a person if he does not perform Tawâf between them.”[2] ‘Āishah, may Allâh be pleased with her, replied: “No, had the (meaning) been as you imply, it would have been: ‘...there is no sin upon him if he does not walk between them.’ This Verse was revealed regarding the Ansâr. They would (before Islam) begin their Talbiyah (for Hajj) for Manâh, and Manâh was in the direction of Qudaid. And they would feel uncomfortable with walking between Aṣ-Ṣafâ and Al-Marwah, so when Islam came, they asked the Messenger of Allâh about it. So Allâh revealed: Verily, Aṣ-Ṣafâ and Al-Marwah are of the Symbols of Allâh….” (Sahîh)

Comments:

One cannot gain the correct knowledge of the Qur’ân by merely mastering the Arabic language alone, rather it is required that one learn the Sunnah.

1902. It was reported from Ismâ’il bin Abî Khâlid, from ‘Abdullâh bin Abî Awfâ, that the Messenger of


[2] Because, in the remainder of the Ayâh, Allâh says: (So it is not a sin on him who performs Hajj or ‘Umrah to perform Tawâf between them.) And the meaning of Tawâf between them is Sa‘î.
Allāh ﷺ performed Ḥajj and ‘Umrah. He performed ṫawāf around the House, and prayed two rakʿah behind the Station while he had some people who were covering him from the crowd. Someone asked ‘Abdullāh: “Did the Messenger of Allāh ﷺ enter the Ka’bah?” to which he replied: “No.” (Ṣaḥīḥ)

Comments:

The event dates back to ‘Umrat Al-Qada’ performed in the year 7 H. The Messenger of Allāh ﷺ, did not enter the Ka’bah at that time.

1903. (Another chain) from Ismā‘īl bin Abī Khālid, who said: “I heard ‘Abdullāh bin Abī Awfā...” — with this Ḥadīth. And he added: “He then came to As-Ṣafā and Al-Marwah, and performed the Saʿī between them — seven (circuits) — and then shaved his hair.” (Daʿīf)

1904. It was reported from ‘Atā’ bin As-Sā‘ib, from Kathīr bin Jumhān, that a person said to ‘Abdullāh bin ‘Umar, while they were between As-Ṣafā and Al-Marwah: “O Abū ‘Abdur-Rahmān! I see that you are walking normally, while the people are walking briskly.” He replied: “If I walk normally, then I have seen the Messenger of Allāh ﷺ walk normally, and if I walk briskly, then...
I have seen the Messenger of Allah walk briskly." (Hasan)

Chapter 56. The Description Of The Prophet's Hajj

1905.Ja'far bin Muḥammad narrated from his father, that he said, "We visited Jābir bin 'Abdullāh, and when we came to him, he asked us to introduce ourselves, until my turn came. So I said: 'I am Muḥammad bin 'Alī bin Husain.' So he lowered his hand to my head, and unbuttoned my top and bottom buttons, then placed his hand in between my chest — and I was at that time a young boy — and said: 'Welcome, and be at ease, 0 nephew! Ask whatever you wish.' So I asked him, and he was blind. When the time for prayer came, he stood up, and he was wrapped in a garment. Every time he tried to place it over his shoulder, it fell off due to its small size. He led us in prayer, and his Rida' was next to him on a rack. I then said: 'Inform me of the Hajj of the Messenger of Allah.'

"He motioned with his fingers until he had closed nine of them, and said: 'The Messenger of Allah remained for nine years, not having performed Hajj. Then, in the tenth year, he announced to the people that he would go for Hajj. So a lot of people came to Al-Madinah, all
of them wishing to follow the Messenger of Allahﷺ and do as he did. The Messenger of Allahﷺ left (Al-Madinah), and we all left with him. When we came to Dhul-Hulaifah, Asmā’ bint Umais gave birth to Muhammad bin Abū Bakr, so she sent someone to the Messenger of Allahﷺ asking what she should do. He replied: “Perform Ghusl, and tighten a cloth around your private part, and enter the state of Ḥīrām.”

“The Messenger of Allahﷺ prayed in the Masjid, and then mounted his camel Qaswa’, until it reached the peak of Al-Baidā’. There were people in front of him as far as my eye could see, riding, and walking; and a similar amount to his right; and a similar amount to his left, and also behind him — an amount equivalent to them. And the Messenger of Allahﷺ was among us, and to him the Qur’ān was being revealed, and he knew its interpretation. So whatever he did, we also did. The Messenger of Allahﷺ began uttering the Talbiyah of Tawhīd: “Labbai k Allàhumma labbaik, labbaika lā sharika laka labaik! Innal-hamda wan-ni’ma laka wal-mulk, lā sharika laka (I respond to your call, O Allah, I respond. I respond to Your call. All praise is for You, and all blessings attributed to You, as is the kingdom. You have no partner).” And the people said the Talbiyah as they say it (now), and the
The Rites Of Ha and 'Umrah

Messenger of Allah ﷺ did not prevent them from saying anything. But he continued repeating his Talbiyah. And we only intended to perform Hajj, not even being aware of the 'Umrah, until, when we came to the House with him, he touched the (Black Stone) Corner, and walked briskly for three circuits, and (he walked) normally for four.

"He then went to the Station (of Ibrâhîm) and recited: 'And take the Station of Ibrâhîm a place of prayer.'[1] He stood in such a way that the Station was between him and the House. — He said: "My father would say: 'Ibn Nufail and 'Uthmân said: 'I do not know but that he mentioned that from the Prophet ﷺ,'[2] — and he would recite in the two Rak'ah: 'Say: He is Allah, (the) One,'[3] and, 'Say: O you who disbelieve.'[4] He then returned to the House and touched the Corner (of the Black Stone), and then exited from the door to Aş-Safâ.

"When he came close to Aş-Safâ, he recited: 'Verily, Aş-Safâ and Al-Marwah are of the Symbols of Allâh...,'[5] and then he said: 'We will start with what Allâh has started with,' and he began with Aş-Safâ. He climbed on top of it until he could see the House, and he said the Takbîr, and exclaimed

[2] This interjection is from some of the narrators regarding the precision of the wording.
His oneness, and said: ‘La ilaha illallah wahdahu la sharika lahu, lahal-mulku wa lahal-hamdu, yuhyi wa yumitu, wa huwa ‘alā kulli shai’in qadir. La ilaha illallah wahdahu, anjaza wa’dahu, wa nasara ‘abdahu, wa hazamal-ahzaba wahdah. (None h as the right to be worshipped but Allah Alone. He is Alone, having no partners. To Him belongs the kingdom, and to Him belongs all praise, and He gives life and death, and He is capable of all things. There is none worthy of worship except Allah alone. He fulfilled His promise, and aided His servant, and destroyed the enemy confederates by Himself). Then he supplicated between them, and repeated these phrases three times. He then descended to Al-Marwah. When he went down the incline, he walked briskly into the valley, and when he had come back up, he walked normally, until he reached Al-Marwah, where he did as he had done on As-Safa. When he finished the final round at Al-Marwah, he said: ‘Had I known what I now know, I would not have brought my sacrificial animals with me, and would have made this an ‘Umrah. So whoever among you does not have a Hadi with him, let him exit the state of Ihram, and make this an ‘Umrah.’”

“So everyone left the state of Ihram, and cut their hair, except for the Prophet and those who had a Hadi. Surāqah bin Ju’shum stood up and said: ‘O Messenger of Allah! Is it for this year only, or
forever?" So the Messenger of Allah intertwined the fingers of one hand with the fingers of the other and said: "Umrah has been joined with Hajj," (motioning) with his hands twice: 'Nay, but forever, forever. Nay, but forever, forever.' And 'Ali, may Allah be pleased with him, arrived from Yemen, bringing with him the sacrificial animals of the Prophet. He found Fāṭimah, peace be upon her, outside of her Ḥirām, wearing dyed clothes and applying kohl to her eyes. So 'Ali, may Allah be pleased with him, reprimanded her, and said: 'Who commanded you to do this?' She replied: 'My father.' "And 'Ali, may Allah be pleased with him, would (later) say — while he was in Al-'Irāq — 'I went to the Messenger of Allah complaining about Fāṭimah regarding her actions, seeking his verdict (based) on what she said, so I told him that I reprimanded her, and that she had replied that her father had told her to do so. He said: 'She has told the truth, she has told the truth. What did you say when you started your Hajj?' I replied: 'O Allah! I enter Ḥirám for whatever the Messenger of Allah has entered Ḥirám.'" So he said: 'In that case, I have the Hadīth with me, so do not leave the state of Ḥirám.'" (Jābir continues:) The total number of the Hadīth that the Messenger of Allah brought from Al-Madīnah and 'Ali brought from Yemen came to one hundred.
So everyone left the state of **Ihram** and cut their hair, except for the Prophet ﷺ and those who had a **Hadi** with them.

“On the Day of **Tarwiyyah** (the eighth of **Dhul-Hijjah**), when they set out for Minâ, they all entered into **Ihram** for **Hajj**. The Messenger of Allâh ﷺ rode (to Minâ), and prayed **Zuhr** and **‘Asr**, and **Maghrib**, and **‘Ishâ’**, and **Subh** there. He then waited for a while until the sun had risen, and commanded that a tent of hair\(^{[1]}\) of his be placed at Namirah. The Messenger of Allâh ﷺ continued onwards, and the **Quraish** did not doubt that he would stop at **Al-Mash’ar Al-Harâm** of Al-Muzdalifah, as they would do in the days of **Jahiliyyah**. But the Messenger of Allâh ﷺ pressed onwards until he arrived at ‘Arafah, and saw the tent that had been placed for him at Namirah. He encamped there, until the sun had begun its descent. He then commanded that his camel Al-Qaswa’ be readied, and mounted it until he reached the center of the valley. He delivered a sermon and said: ‘Your blood and wealth is sacred to you, just as the sanctity of this day, in this sacred month, in this sacred place. Verily, everything that occurred in **Jahiliyyah** is under my foot (abolished), null and void. And the blood-money due in **Jahiliyyah** is abolished — and the first blood-money that I abolish is our own, the blood money of the

\[^{[1]}\] Made of camel skin still containing its fur.
son of Rabī‘ah.’ — ‘Uthmān (one of the narrators) said: “Rabī‘ah bin Al-Hārith bin ‘Abdul-Muṭṭalib.” Someone among these (narrators) said: “He had been sent to the tribe of Sa’d in order that they foster him, but the tribe of Hudhayl killed him” — ‘And the interest of Jahiliyyah has been abolished. And the first interest that I abolish is our own: The interest due to ‘Abbaś bin ‘Abdul-Muṭṭalib, for all of it is abolished. Fear Allāh with regards to women, for you have taken them (in marriage) with the trust of Allāh, and their private parts have been made permissible for you with the words of Allāh. And your right upon them is that they do not allow anyone that you do not like to tread on your bedding. If they do (some sin), hit them without causing any wounds. And their right over you is their sustenance, and their clothing, according to what is customary. And I have left amongst you something that you will never go astray after: The Book of Allāh. And you will be asked about me, so what will you say?’

‘They said: ‘We testify that you have given and passed on (the Message), and been sincere.’ So he raised his pointer finger to the sky and then lowered it toward the people, saying: ‘O Allāh, bear witness. O Allāh, bear witness. O Allāh, bear witness.’

“Then Bilāl called the Adhān and Iqāmah, and he prayed Zuhr, then he called the Iqāmah and he
prayed ‘Aṣr, and did not pray anything between them.

“He then rode Al-Qaṣwā’ until he arrived at the place (of Mount ‘Arafah), and he made his camel’s back face the rocks, and (stood) such that the throng of pedestrians was in front of him. He faced the Qiblah, and remained standing until the sun had set and its brightness lessened — until its last portion disappeared.

“He placed Usāmah behind him (on his camel), and went on. But the crowd had squeezed Al-Qaṣwā’, such that its head was hitting the front of the saddle, and he (ﷺ) was saying, motioning with his right hand: ‘Gently, O people! Gently, O people.’

“Whenver he reached a hillock, he would loosen its reign so that it could ascend. He then came to Al-Muzdalifah, and combined between Al-Maghrib and ‘Ishā’ (prayers) with one Adhān and two Iqāmahs” — ‘Uthmān (one of the narrators) said: “And he did not pray any voluntary prayers in between them.” — Then they (the narrators) were in accord.

“The Messenger of Allāh ﷺ then lay down until dawn broke, upon which he prayed Fajr when the light of dawn had become clear to him” — Sulaimān (one of the narrators) said: “With the Adhān and Iqāmah.” Then they (the narrators) were in accord —; He then rode Al-Qaṣwā’ to the Al-Mash‘ar Al-Ḥarām and ascended it.”
— ‘Uthmân and Sulaimân (among the narrators) said: “He faced the Qiblah, praised Allâh, and said the Takbîr and the Tahîl.” ‘Uthmân added: “And extolled His oneness.” —

“And he remained standing until it became very bright. Then the Messenger of Allâh ﷺ departed, before the sun actually rose, and placed Al-Fâdîl bin ‘Abbâs behind him (on his mount) — and he was a man with beautiful hair, of a fair complexion, and well-built. Every time a woman in her riding-tent passed by, he would look at them, so the Messenger of Allâh ﷺ placed his hand on Al-Fâdîl’s face, and Al-Fâdîl turned his face to the other direction. (When one passed in that direction) the Messenger of Allâh ﷺ would again place his hand on Al-Fâdîl’s face, so he would turn to the other direction, looking (away).

“When they reached (the valley of) Muhassir, he hurried a little, then took the middle road — which led to Al-Jamarat Al-Kubrâ. When he reached the Jamrah next to the tree, he pelted it with seven pebbles, saying the Takbîr with every pebble which would be similar to the (size) of pebbles (those used) for Khadîf.¹¹ He threw from the middle of the valley, then went to the slaughter area and sacrificed with his own

¹¹ Meaning, flicked or thrown with the finger tips only. It is a description of the size of the pebbles, that they are like those used for such action, and they say that means it is about the size of a chick-pea or something similar in size.
hands sixty-three (camels), and he commanded ‘Ali to sacrifice the remaining ones, so he shared the sacrificial animals with him. He then ordered a small portion from every camel be taken to be cooked in a pot, and they ate from its meat and drank from its broth. He then rode (his camel), and went to the House, praying Zuhr in Makkah. He then went to Banū ‘Abdul-Muțṭalib while they were drawing out Zamzam (water), and said: ‘Keep taking it out, O Banū ‘Abdul-Muțṭalib, for if not for the fact that people would eventually take your (rights) of drawing the water away from you, I would have drawn with you.’ They gave him a bucket, and he drank from it.”

(Sahih)

Comments:
1. Those who performed Hajj together with the Messenger of Allah ﷺ, numbered ninety thousand or, according to some, one hundred and thirty thousand Muslims.
2. It is better to slaughter the sacrificial animal by one’s own hands. The Messenger of Allah ﷺ, sacrificed as many animals as the years of his age. In addition to the tenth of Dhul-Hijjah, there are three more days of sacrifice (Ayyām At-Tashriq) but the first day of sacrifice is the best since the Messenger of Allah ﷺ, did all his sacrifices the first day.
3. The Tawāf on the 10th of Dhul-Hijjah is a pillar (Rukn) and a fundament of Hajj. It is also called Tawāf Al-Ifadah.

1906. Jaʿfar bin Muḥammad narrated from his father, that the Prophet ﷺ, prayed Zuhr and ‘Asr at ‘Arafah, with one Adhān and two Iqāmahs, and he did not pray any voluntary prayers between them. And he prayed Maghrib and ‘Ishā’.
at Jam‘ (Al-Muzdalifah) with one Adhân and two Iqâmahs, and he did not pray any voluntary prayers between them.” (Sahih)

Abû Dâwud said: This Hadîth was narrated (with a complete chain) by Ḥâtim bin Ismâ’îl in the long Hadîth.\[1]\n
Muḥammad bin ‘Alî Al-Ju’fâî’s chain of narration was in accord with Ḥâtim bin Ismâ’îl’s — (being) “From Ja‘far, from his father, from Jâbir.” But he said: “So he prayed Maghrîb and ‘Atamah (‘Ishâ) with one Adhân and Iqâmah.” (Abû Dâwud said: Ahmad said to me: ‘Ḥâtim has made a mistake in this long Hadîth.’)\[2]\n
الرَايَتَاتُ رَيَّةٌ وَرَيَّةٌ ۚ ۖ وَمَا شَيَّدَ فِي هَذِهِ الْحَدِيثَ الْطُّوْلِيٍّ ۖ وَوَافَقَ حَارِثَةُ بنَ إِسْمَاعِيلٍ عَلَى إِسْ�ادِهِ مُحَمَّدٍ بنَ عَلِيٍّ السُّجَيْفِيِّ عَنْ أَبِيهِ عِنْ جَابِرِ ۗ إِلَّا أَنَّهُ قَالَ: فَصَلَّى الْمَغْرِبَ وَالْعَمَتَةَ بِذَاتَٰنٍ وَإِقَامَةَ. قَالَ أَبُو دَوْدٍ: قَالَ لي أَحَمَّدٌ: أَخَطَّأَ حَايْمَ بِهِ فِي هَذَا الْحَدِيثِ الْطُوْلِيٍّ.}

تخريج: [صحح] انظر الحديث السابق وأخرجه البيهقي: 400 من حديث أبي داود به.

1907. (Another chain) from Ja‘far, that his father narrated to him, from Jâbir, who said: “Then the Prophet ﷺ said: ‘I have sacrificed in this location, but all of Minâ is (an acceptable) place for sacrificing.’ And he stood at ‘Arafah and said: ‘I have stood here, and all of ‘Arafah is a standing-place.’ And he stood at Al-Muzdalifah, and said: ‘I have stood here, and all of Al-Muzdalifah is a standing place.’” (Sahih)

تخريج: أخرجه مسلم، الحج، باب ما جاء أن عرفة كلها موقيف، ح: 149/1218 من

\[1\] Meaning, no. 1905. While this one is Mursal in its chain.

\[2\] The meaning is as if he held the view that the Mursal version was the real version. This addition is only in some of the manuscripts, and Ahmad narrated the next narration, and from the connected chain that Ḥâtim narrated, and Aḥmad also used this upcoming version of it.
1908. (Another chain) from Ja'far, with his chain (similar to no. 1906); he added: “So sacrifice in your camping area.” (Ṣahih)

1909. (Another chain) from Ja'far, that his father narrated to him from Jābir. He mentioned this Hadīth, and at the location of the mention of Allāh’s saying: “And take the Station of Ibrāhīm a place of prayer.”[1] he inserted the following: “He said: ‘So he recited in the two of them with At-Tawhīd and: ‘Say: O you who disbelieve.’”[2] And he said in it: “While ‘Ali, may Allāh be pleased with him, was in Al-Kūfah, he said” — and my father said this (previous) statement was not mentioned by Jābir[3] — “So I went complaining” and he mentioned the incident with Fāṭimah, may Allāh be pleased with her. (Ṣahih)

Chapter 57. Standing At ‘Arafah

1910. ‘Aishah narrated: “The Quraish and those that followed their religion would stop (and camp) at Al-Muzdalifah, and they

[3] Meaning, that Muhammad bin ‘Ali, the father of Ja’far, told him that this part of the saying of ‘Ali was not told to him by Jābir.
were known as “Al-Ḥums.”[^1] And the rest of the Arabs would encamp at ‘Arafah. So when Islam came, Allah, the Most High, commanded His Prophet to go to ‘Arafāt and camp there, and then to depart from it, and that is the meaning of the Verse: “Then depart from the place whence all the people depart....”[^2] (Ṣaḥīḥ)

Chapter 59. Leaving For Minâ


1912. ‘Abdul-‘Azīz bin Rufāl’ said that he asked Anas bin Mālik: “Inform me about something which you remember from the Messenger of Allah ﷺ: Where did he pray Zuhr on the Day of Tarwiyah?” He replied: “At Minâ.” So he asked: “And where did he pray ‘Asr the

[^1]: Meaning “the zealots” or courageous or brave or meanings similar to that.
[^2]: Al-Baqarah 2:199.
Day of Departure (the thirteenth of Dhul-Hijjah)?” He replied: “At Al-Abtah,” and then added: “Do as your leaders do.” (Saheeh)

Chapter 59. Leaving (Minah) For ‘Arafah

1913. Ibn ‘Umar narrated: “The Messenger of Allah ﷺ departed from Minah after he had prayed Subh the morning of the Day of ‘Arafah. When he came to ‘Arafah, he camped at Namirah — and this is the place that the Imam (leaders) camp. When the time for Zuhr had come, he left at the middle of the day[1] and then combined between Zuhr and ‘Asr. Then he delivered a sermon to the people, and then left to stand at the standing place in ‘Arafah.” (Hasan)

Chapter 60. Entering ‘Arafah

1914. Sa’eed bin Hassan narrated that when Al-Hajjaj had killed Ibn Az-Zubair, he sent for Ibn ‘Umar and asked him: “What hour did the Messenger of Allah ﷺ leave (for ‘Arafah) on this day?” He replied: “When it was that time, we left.” When Ibn ‘Umar desired to depart, they said: “The sun has not started its descent.” So he (continued to)

[1] Muhajjirah from Tahjir meaning in the middle of the daytime when it is still hot.
ask: “Has it started to descend?” and they replied: “Not yet.” When they finally said: “It has started its descent,” he departed (for ‘Arafah).” (Da’if)

Comments:
The Companions made very searching inquiries about the minutest details of the actions of the Prophet ﷺ. They considered each minute detail important and did their best to act by it.

Chapter 61. Delivering The Sermon On A Minbar At ‘Arafah

1915. Zaid bin Aslam narrated from a person from the tribe of Banû Damrah, that his father, or uncle, saw the Messenger of Allâh ﷺ upon a Minbar on the Day of ‘Arafah. (Da’if)

1916. It was reported from Nubait that he saw the Prophet ﷺ standing at ‘Arafah upon a red camel, delivering a sermon. (Da’if)

1917. It was reported from Al-Addâ’ bin Khâlid bin Hawdhah — Hannâd (one of the narrators’ chain had it) “Khâlid bin Al-Addâ’
bin Hawdhah: “I saw the Messenger of Allah delivering a sermon to the people on the Day of ‘Arafah. He was standing on the stirrups of his camel.” (Hasan)

Abū Dāwūd said: Ibn Al-‘Alā’ reported it from Wākī’, just as Hannād did.[1]

1918. (Another chain) from Al-‘Adhā’ bin Khālid with its meaning. (Hasan)

Chapter 62. The Place Of Standing At ‘Arafah

1919. Yazīd bin Shaibān narrated: “Ibn Mirba’ Al-’Ansārī came to us, and we were at ‘Arafah” — at a place that was far from the Imām according to ‘Amr (one of the narrators) — “(Ibn Mirba’) said: ‘I am the messenger of the Messenger of Allāh to you. He tells you: ‘Camp at your places of worship, for you are upon a legacy of the legacies of your father Ibrāhīm.’” (Sahih)

[1] Indicating that there is another chain similar to that which he heard from Hannād, while he has narrated it here from him, and others, but with discrepancies in the chain.
The whole plain of ‘Arafat is a place for standing.

Chapter 63. Departing From ‘Arafah

1920. It was reported from Ibn ‘Abbās, that he said: “The Messenger of Allāh ﷺ departed from ‘Arafah in a peaceful (and unhurried) manner, having placed Usāmah behind him, and he said: ‘O people! Be gentle, for piety is not achieved by aggravating the horses and camels.’ So I did not see them (the animals) raising their legs in haste until reaching Jam‘ (Al-Muzdalifah).” — Wahb (one of the narrators) added: “Then he placed Al-Faḍl bin ‘Abbās behind him. And he said: ‘O people! Piety is not achieved by aggravating the horses and camels, so be gentle.’” He said: “So I did not see them (the animals) raising their legs in haste until reaching Minā.” (Da’if)

Comments:

To rush and vie with one another in doing deeds of virtue is, of course, something desirable, but it does not mean that one should do so recklessly, but rather, one should do it with dignity and take care not to harm others.

1921. Kuraib asked Usāmah bin Zaid: “Inform me what you did the evening that you rode (on the mount) with the Messenger of Allāh ﷺ?” He replied: “We came to the pass in which the people camp in to spend the night, and the
Messenger of Allâh ﷺ lowered his camel and then urinated” — (one of the narrators) said: “He did not say: ‘Pass water.’” — “He then asked for water for Wudâ’ to be brought for him, and he performed Wudâ’ in a manner that was not the most complete.¹ I said: ‘O Messenger of Allâh! The prayer!’ He replied: ‘The prayer is (to be prayed at the place) in front of you.’ So we rode until we reached Al-Muzdalifah, and then he led Maghrib. The people lowered their camels at their (resting) places, but did not unload (the belongings) until they had prayed Isha’. After that, they unloaded their belongings” — Muhammad (one of the narrators) added in his narration: “He said: ‘What did you do the next morning?’ He replied: ‘He took Al-Fadl as his riding companion, and I went with those among the Quraish that went ahead, walking.” (Sahîh)

Comments:

At Al-Muzdalifah, the Maghrib and Isha’ prayers were combined and performed together. Beasts of carriage were made to sit down in between the two prayers as a mark of compassion and kindliness lest they might scatter away.

1922. It was reported from ‘Ali, that he said: “Then he took Usâmah as his riding partner, and started riding at a moderate pace upon his camel. The people were hitting their camels left and right, until

¹ See no. 1925.
but he would not turn to them, and said: ‘Peacefully, O people.’ And he left (‘Arafah) when sun had set.” (Da‘īf)

1923. It was reported from Hishām bin ‘Urwah, from his father, that he said: “Usāmah was asked — while I was with him — ‘How did the Messenger of Allāh игре during his Farewell Pilgrimage when he left (‘Arafah)?’ He replied: ‘He would ride at a moderate pace, but if he found an empty gap, he would quicken his pace.’” (Sahih)

1924. It was reported from Kuraib, the freed slave of Ibn ‘Abbās, from Usāmah, who said: “I was the riding partner of the Prophet игре. Once the sun had set, the Messenger of Allāh departed.” (Hasan)

1925. (A) (Another chain) from Kuraib, the freed slave of Ibn ‘Abbās, that he heard Usāmah bin Zaid saying: “The Messenger of Allāh departed from ‘Arafah
until he reached a pass, where he urinated and performed Wudū’, without Yusbīgh for the Wudū’.[1] I said to him: The prayer!’ He replied: ‘The (place to) pray is in front of you.’ He then rode on to Al-Muzdalifah, and then descended and performed Wudū’ so he Isbagh Al-Wudū’. The Iqāmah was called, and he prayed Maghrib. Then each person took his camel to its resting place, and the Iqāmah for ‘Ishā’ was called, so he prayed it, and did not pray anything between (the Maghrib and ‘Ishā’).”

(Sahih)

1925. (B) It was reported from ‘Urwh, that he heard Ash-Sharīd, may Allah be pleased with him, saying: ‘I departed with the Messenger of Allah ﷺ; his feet did not touch the ground until he reached Jam’ (Al-Muzdalifah).’”

(Hasan)

Indicating something similar to the narration mentioned earlier, that he did not do it in the utmost form.

[1] Did it in a complete manner, with this and the earlier version, the indication is that perhaps he did not perform a complete Wudū’ after urinating, and Allah knows best.
from Ibn Shihāb (Az-Zuhri), from Sālim bin 'Abdullāh bin 'Umar, from 'Abdullāh bin 'Umar, that the Messenger of Allah ḥ combined between Maghrib and 'Ishā' at Al-Muzdālifah. (Ṣahīh)

1927. It was reported from Hāmmād bin Khālid, from Ibn Abī Dhi'b from (Ibn Shihāb) Az-Zuhri, with his chain and its meaning. He said: “With an Iqāmah, and then an Iqāmah, combining between them.” (Ṣahīh)

Aḥmad said: “Wakī’ said: ‘He prayed every prayer with an Iqāmah.’”[1]

1928. It was reported from 'Uthmān bin 'Umar, from Ibn Abī Dhi'b, from Az-Zuhri, with the chain of Ibn Ḥanbal from Hāmmād, and its meaning.

He said: “With one Iqāmah for every prayer. And he did not call (the Ḥadhān) for the first, nor did he pray any voluntary prayer after either of them.”

Mukhlad (one of the narrators) said: “He did not call (the Ḥadhān) for even one of them.” (Ṣahīh)

 nutritive: من حديث أبي ذنب به وهو في المورد (الجنس): ١/٤٠٠ (رواية أبي مصعب: ٣٧٧)

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Mukhlad (one of the narrators) said: “He did not call (the Ḥadhān) for even one of them.” (Ṣahīh)

1. That is, Aḥmad, who also reported this Ḥadīth to Abū Dāwūd, explained that in another version which Wakī’ reported, this is what he said.
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Comments:
The mention of not calling the Adhān is an error in this narration.

1929. ‘Abdullāh bin Mālik: “I prayed Maghrib with Ibn ‘Umar as three and ‘Ishā’ as two Rak‘ahs. Mālik bin Al-Ḥārith said to him: ‘What prayer is this?’ He replied: ‘I prayed them with the Messenger of Allāh ﷺ in this place with one Iqāmah.’” (Da‘f)

Comments:
According to this Hadīth, the two prayers were offered with one Iqāmah. This is in contrast with other, more authentic narrations saying that the Iqāmah was called twice, once for each prayer.

1930. Sa‘eed bin Jubair and ‘Abdullāh bin Mālik both narrated: “We prayed Maghrib and ‘Ishā’ with Ibn ‘Umar at Al-Muzdalifah with one Iqāmah...” and he mentioned the meaning of the narration of Ibn Kathīr (one of the narrators who narrated the previous version). (Ṣaḥīḥ)

Comments:
Anār Al-Ḥadīth, the two prayers were offered with one Iqāmah and the Messenger of Allāh ﷺ. This is in contrast with other, more authentic narrations saying that the Iqāmah was called twice, once for each prayer.

1931. It was reported from Sa‘eed bin Jubair that he said: “We departed (from ‘Arafah) with Ibn ‘Umar. When we reached Jam‘ (Al-Muzdalifah), he led us in Maghrib and ‘Ishā’ with one Iqāmah: Three, and then two (Rak‘ahs). When we had finished, Ibn ‘Umar said to us: ‘This is how the Messenger of
Allāh ﷺ led us in prayer, at this very place.” (Ṣaḥīh)

1932. Salamah bin Kuhail narrated: “I saw Sa'eed bin Jubair pray at Jam‘ (Al-Muzdalifah) — he prayed Maghrib three, and prayed ‘Ishā’ two Rak'ahs. Then he said: ‘I saw Ibn ‘Umar do as I did in this place, and he (Ibn ‘Umar) said: “I saw the Messenger of Allāh ﷺ do as I did in this place.”’ (Ṣaḥīh)

1933. Ash'ath bin Sulaim narrated from his father that he said: “I came with Ibn ‘Umar from ‘Arafāt to Al-Muzdalifah. He would never tire from saying the Takbīr and Tahliil, until we reached Al-Muzdalifah. He then called the Adhān and Iqāmah, or commanded someone to do so, and led us in Maghrib, praying three Rak'ahs. Then he turned to us and said: ‘The prayer,’ and then led us in ‘Ishā’, praying two Rak'ahs. He then called for his dinner.” He (Ash'ath) said: “Ilāj bin ‘Amr informed me with the like of my father’s narration from Ibn ‘Umar, so Ibn ‘Umar was questioned about that, to which he replied: ‘I prayed with the Messenger of Allāh ﷺ in this fashion.’” (Ṣaḥīh)

1934. It was reported from Ibn Mas'ūd, that he said: “I never saw
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the Messenger of Allāh pray a prayer except at its proper time, except at Jam' (Al-Muzdalifah), for he combined between Maghrib and 'Ishā' at Jam', and the following morning he prayed Subh before its (usual) time.” (Sahīh)

Comments:
That is, he led the Fajr prayer earlier than usual, but at its valid time.

1935. 'Abū ʿAbdālā bin Δ narrated: “In the morning, the Prophet  stood at Quzaḥ and said: 'This is Quzaḥ, and it is the standing place, and all of Jam' (Al-Muzdalifah) is a standing place. And I have sacrificed here, and all of Minā is a place of sacrifice, so sacrifice in your camp-grounds.” (Daʿīf)

1936. It was reported from Ḥafs bin Ghiyāth, from Jaʿfar bin Muhammad, from his father, from Jābir, that the Prophet  said: "I have stood here at 'Arafāt, but all of 'Arafāt is a place of standing. And I have stood here at Jam', (Al-Muzdalifah), and all of Jam' (Al-Muzdalifah) is a place of standing. And I have sacrificed here, but all
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of Mina is a place of sacrifice, so sacrifice in your camp-grounds.”

(Ṣaḥīḥ)

1937. It was reported from ‘Āṭā’, that Jābir bin ‘Abdullāh narrated to him: “All of ‘Arafāt is a place of standing, and all of Minā is a place of sacrifice, and all of Al-Muzdalifah is a place of standing. And every pass in Makkah is a road and a place of sacrifice.”

(Ḥasan)

Comments:
Meaning, staying anywhere in those locations is valid, it is not required to stay exactly where the Messenger of Allah ﷺ stayed while in those places.

1938. ‘Umar bin Al-Khaṭṭāb said: “The people during the times of Jahiliyyah would not depart (from Al-Muzdalifah) until they saw the sun over (the mountain of) Thābir. But the Prophet ﷺ differed from them and left before the sun rose.”

(Ṣaḥīḥ)

Comments:
The due time for departure from Al-Muzdalifah is after the Fajr prayer, before sunrise, except for women, children, and the weak and the old, for they may depart earlier than the rest, leaving after midnight, prior to Fajr.

Chapter 65. Leaving Early
From Jam‘ (Al-Muzdalifah)

1939. It was reported from
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‘Ubaidullah bin AbI Yazid, who narrated that he heard Ibn ‘Abbās saying: “I was among those whom the Messenger of Allāh ﷺ sent earlier the night of Al-Muzdalifah, among the weak members of his family.” (Sāhīh)

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Seleh bin ‘Ubaidullah bin Abī Yazid, who narrated that he heard Ibn ‘Abbas saying: “I was among those whom the Messenger of Allāh sent earlier the night of Al-Muzdalifah, among the weak members of his family.” (Sāhīh)

 تخريج: أخرجه البخاري، الحج، باب من قدم ضعفة أهل بيلق... الغزالة، ح: 1678، عن:...

ومسلم، الحج، باب استحبات تقديم ضعفة من النساء وغيرهن من مولدة إلى من... الغزالة، ح: 1293 ممن حديث سفيان بن عبيد بن مسند أحمد: 2231.

1940. It was reported from Salamah bin Kuhail, from Al-Hasan Al-Uraŋ, from Ibn ‘Abbās who said: “The Messenger of Allāh ﷺ sent us — the young lads of Banū ‘Abdul-Muttalib — on the night of Al-Muzdalifah, before others. We were upon some donkeys. He began to pat our thighs, and say: ‘O young children! Do not pelt the Jamrah until the sun rises.”’ (Da’if)

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، المناسك، باب من تقدم من جمع إلى منى لرمي الجمر، ح: 305، والنسائي، ح: 3266 من حديث سفيان الثوري به وسنده ضعيف * الحسن العزلي متأخر أرسل عن ابن عباس، (تقريب) وللحديث شواهد ضعيفة.

1941. It was reported from ‘Aţā’, from Ibn ‘Abbās, who said: “The Messenger of Allāh ﷺ would send forth the weak of his family members during the darkness of the night, and he would command them — meaning — not to pelt the Jamrah until sunrise.” (Da’if)

تخريج: [إسناده ضعيف] أخرجه النسائي، مناسك الحج، باب النهى عن رمي جمرة العقبة قبل طلوع الشمس، ح: 3067 من حديث حبيب به وعنة.

Comments:

The time for pelting the Jamrah on the 10th of Dhul-Hijjah begins after sunrise.
1942. It was reported from 'Aishah, may Allah be pleased with her, that she said: "The Prophet sent Umm Salamah the night before the Day of Sacrifice, and she pelted the Jamrah before Fajr, then she continued (to Makkah) to perform the Ifadah (Tawaf). And that was the day that she was supposed to be with the Messenger of Allah."

(Hasan)

1943. Mukhbir narrated that Asma’ pelted the Jamrah. He said: "We have pelted the Jamrah at night!" She replied: "We used to do this during the time of the Messenger of Allah."

(Sahih)

1944. It was reported from Abū Az-Zubair, from Jābir: "The Messenger of Allah departed (from Al-Muzdalifah) and tranquility was upon him. And he commanded them to pelt with pebbles similar to the size of those used for Khadhf. And he quickened his pace in the valley of Muḥassir."

(Pa’īf)
Comments:
The Muhassir Valley was the place where the ‘Owners of the Elephant’ were chastised by Allâh. If one must pass through a place of divine chastisement, one should do so quickly.

Chapter 66. The Day Of The ‘Great Hajj’

1945. Ibn ‘Umar narrated that the Messenger of Allâh ﷺ, during the Hajj that he performed, stood on the Day of Sacrifice between the Jamrahs, and said: “What day is this?” They replied: “This is the Day of Sacrifice.” He replied: “This is the Day of the Great Hajj.” (Sahih)

1946. Abû Hurairah narrated: “Abû Bakr sent me on the Day of Sacrifice, at Minâ, to proclaim: ‘No pagan shall perform Hajj after this year, and no person shall perform Tawaf naked, and the Day of the Great Hajj is the Day of Sacrifice, and the Great Hajj is the Hajj itself.’” (Sahih)

Chapter 67. The Sacred Months

1947. Abû Bakrah narrated that the Prophet ﷺ delivered a sermon.
in his Hajj, and said: “The time has returned to its original state — the state it was in when Allah created the heavens and earth. The year is twelve months, four of which are sacred. Three of these are consecutive: Dhul-Qa'dah, and Dhul-Hijjah, and Muharram, and (the fourth is) the Rajab of Mudar, which is between Jumâdâ and Sha'bân.” (Sahih)

1948. (Another chain) from Ibn Abû Bakrah, from Abû Bakrah, from the Prophet ﷺ, with its meaning (similar to no. 1947). (Sahih)

Abû Dâwûd said: Ibn ‘Awn has named him, he said: “From ‘Abdur-Rahmân bin Abû Bakrah, from Abû Bakrah,” in this Hadîth.

Chapter 68. Whoever Missed ‘Arafah

1949. ‘Abdur-Rahmân bin Ya’mar Ad-Dâlî said: “I came to the Prophet ﷺ while he was at ‘Arafât. A group of people from Najd came, and they asked someone to call out to the Messenger of Allah ﷺ: ‘What is the Hajj?’ The Prophet ﷺ ordered someone to proclaim: ‘The Hajj, the Hajj, is the Day of ‘Arafah. Whoever comes

النبيّ ﷺ حَفَظَ بِهِ حَجَّتِهِ فَقَالَ: فِي إِنَّ الْرَّجُمَانَ قَدْ اسْتَنَادَ عَلَىٰ كُثْبٍ، فَقُلْ، خُلَقَ اللَّهُ السَّمَاءَاتُ وَالْأَرْضُ، الْشَّتَا نَانَا عَشَرَ، وَهَيْئَةً مِّنْهَا أَرْبَعَةُ حُرُمٌ، ثَلَاثُ مَوَارِيَّاتٍ ذَوَّيِّمَاةَ وَذُوُّ الحَجَّةِ وَالْحُرُمَ وَرَزَبُ مُصْرِرُ الَّذِي بَيْنَ جَمَادٍ وَسَفَانٍ.” (Sahih)

تخريج: [إسناده صحيح] وهو منافق عليه، انظر الحديث الآتي وأخرجه النساي في الكبرى، ح: 415 من حديث إسماعيل ابن علیة به.

1948 - حَدَّثَنَا مَحْمُودُ بنُ يَحْيَى بْنُ فُقَاهَةَ حَدَّثَنَا عَبْدُ اللَّهِ بُكْرَةُ حَدَّثَنَا أَبِي البَكْرَةُ السَّمَتْرِيَّ بْنُ سَبْنِيَّ سَبْنَيْ بِنْ مُحَمَّدٍ بْنُ سَبْنِيَّ مِنْ سَبْنَيَّ بْنِ سَبْنِيَّ، عَنِ ابْنِ أَبِي بَكْرَةِ عَنِ أَبي بَكْرَةِ عَنْ النَّبِيِّ ﷺ بِمَعَانَةٍ. قَالَ أَبُو دَوْدَةَ: وَسَمَّاهُ أَبُو عُوَّامَ فَقَالَ عَنْ أَبِي الرَّخْمَنِ بْنِ أَبي بَكْرَةِ عَنْ أَبي بَكْرَةِ فِي هَذَا الحَدِيثِ.

تخريج: أخرجه البخاري، المغزى، باب حجة الوداع، ح: 440 مسلم، القسامية والمحاربين، باب تغيظ تحريم الدماء والأعراض والأموال من حديث عبدالوهاب التفقي به.

(المعجم 18) - بَابٌ مِّنْ لَمْ يُذْرِكْ عَرْفَةَ
before the Subh prayer of the Day of Jam' (Al-Muzdalifah), he has completed his Hajj. The days of Minâ are three. Whoever wishes to hasten (to depart) after two days, he will have no blame upon him, and whoever delays, he will have no blame on him.” Then the Prophet ﷺ placed someone behind him, and he began to proclaim this.” (Sahih)

Abü Dâwud said: This is how Mihrân reported it from Sufyân; he said: “The Hajj, the Hajj.” While Yahyā bin Sa’eed Al-Qattân reported it from Sufyân, he said: “The Hajj.” one time.

1950. It was reported that ‘Urwah bin Muḍarris At-Ţâ‘î said: “I came to the Messenger of Allâh ﷺ at his place of standing” — meaning at Jam’ (Al-Muzdalifah), and said: ‘I come, O Messenger of Allâh, from the mountain of Tayy. I have exhausted my animal, and tired myself, by Allâh, I have not left a single mountain except that I have stood on it. Is my Hajj valid?’ So the Messenger of Allâh ﷺ said: ‘Whoever prays this prayer with us, and had come to ‘Arafât before
Chapter 69. Camping At Minā

1951. ‘Abdur-Rahmān bin Mu‘adh narrated from one of the Companions of the Prophet that he narrated: “The Prophet delivered a sermon at Minā, and instructed (the people) to take their places. He said: ‘Let the Muhājir camp here,’ and he pointed to the right of the Qiblah, ‘...and the Ansār here,’ and he pointed to the left of the Qiblah, ‘...and then let the people camp around them.’” (Sahih)

Comments:
See Hadith no. 1957.

Chapter 70. What Day Should A Sermon Be Delivered In Minā?

1952. Abū Najih narrated from two men from the tribe of Banū Bakr that they said: “We saw the Messenger of Allāh deliver a sermon on the middle day of the days of Tashrīq, while we were close to his mount. And that was the sermon that the Messenger of
Allāh ṣallallahu 'alayhi wa sallam delivered at Mina.”

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1953. It was reported from Sarrā’ bint Nabhān — and she had owned a house during Jāhiliyyah — [1] narrated: “The Prophet ṣallallahu 'alayhi wa sallam delivered a sermon to us on the ‘Day of Heads,’ and he said: ‘What day is this?’ We replied: ‘Allāh and His Messenger know best.’ He said: ‘Is this not the middle day of the days of Tashrīq?’” (Hasan)

Abū Dāwūd said: And this is exactly what the uncle of Abū Hurrah Ar-Raqāshī narrated as well, that he delivered the sermon in the middle day of Tashrīq.


Comments:

The three days following the 10th of Dhul-Hijjah are called The Days of Tashrīq, so called because Tashrīq means “to cut meat in strips and dry them in the sun (for preservation).”

Chapter 71. Whoever Said That A Sermon Is Delivered On The Day of Sacrifice

1954. Al-Hirnās bin Ziyād Al-Bāxīlī narrated: “I saw the Prophet ṣallallahu 'alayhi wa sallam deliver a sermon to the people upon his camel Al-'Adbā’ on the Day of the Sacrifice at Minā.” (Hasan)

[1] They say that she had been in charge of or owned a house containing idols, and that this is the meaning.
Chapter 72. What Time Should The Sermon Be Delivered On The Day Of The Sacrifice?

1956. Ṣaḥīḥ.

1957. Abdur-Rahmān bin Mu‘ādh At-Taimī said: “While we were at Minā, the Messenger of Allāh ﷺ delivered a sermon. Our hearing was sharpened (by Allāh), such that we could hear what he was saying.

Chapter 73. What Should The Imam Mention In His Khutbah At Minā?

while we were in our tents. He taught them their rites (of Hajj) until he reached the Jamrahs. Then, he placed his two index fingers in his ears, and said: ‘(Throw) with pebbles used for Khadhف.’ He then commanded the Muhājir to camp at the front of the Masjid, and the Anṣār to camp at the back, and the rest of the people to be behind them.” (Sahih)

Chapter 74. On Spending The Nights Of Mīnā In Makkah

1958. ‘Abdur-Rahmān bin Farrūkh asked Ibn ‘Umar: “We buy and sell our goods with other people, and then one of us goes to Makkah and spends the night there, with our goods.” He replied: “As for the Messenger of Allāh ﷺ, he would spend his days and nights in Minā.” (Da‘f)

1959. Ibn ‘Umar narrated: “Al-‘Abbās asked permission from the Messenger of Allāh ﷺ to spend the nights of Minā in Makkah, because he would give water (to the Muhārims) to drink, so the Messenger of Allāh ﷺ granted him permission.” (Sahih)
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Comments:
A pilgrim may stay outside Minā for some genuine reason like serving the pilgrims, grazing cattle, tending the sick, etc.

Chapter 75. The Ṣalāt At Minā

1960. ‘Abdur-Raḥmān bin Yazīd narrated: “‘Uthmān prayed four Rak‘ah at Minā. ‘Abdullāh (bin Mas‘ūd) then said: “I prayed two Rak‘ahs with the Prophet ﷺ, and two Rak‘ahs with Abū Bakr, and two Rak‘ahs with ‘Umar,” — Hafs (one of the narrators) added: “And with ‘Uthmān at the beginning of his rule, then he completed it (started praying four later).” — The addition from here on is from Abū Mu‘āwiyah (one of the narrators) — “Then your paths have differed after this. How I wish that I could substitute these four Rak‘ahs with two that will be accepted!” — Al-A‘mash (one of the narrators) said: “So Mu‘āwiyah bin Qurrah narrated to me from some Shaikhs of his that ‘Abdullāh prayed four?!” He said: “So it was said to him: ‘You criticized ‘Uthmān, then you prayed four?’ He said: ‘Differing is even worse!’” (Sahih)

1961. It was reported from Az-Zuhri, that ‘Uthmān only prayed four Rak‘ahs at Minā because he was planning to stay (in Makkah)
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after Hajj.” (Da’īf)

1962. Ibrāhīm narrated: “‘Uthmān prayed four since he took (Makkah) as a place of residence (for himself).” (Da’īf)

1963. It was reported from Yūnus, from Az-Zuhrī, that he said: “When ‘Uthmān had took charge of the properties in At-Ṭā’īf, and wanted to stay there, he prayed four. Then, later leaders followed him in this practice.” (Da’īf)

1964. It was reported from Ayyūb, from Az-Zuhrī, that ‘Uthmān bin ‘Affān prayed the complete prayer at Minā because of the Bedouins, for they were numerous that year. So he led them in four Rak‘āhs in order to teach them that (those) prayers were of four Rak‘āhs.” (Da’īf)

Chapter 76. Shortening (Of Prayers) For The Residents Of Makkah

1965. Ḥārithah bin Wahb Al-Khuza‘ī, whose mother was a wife of ‘Umar’s, and who gave birth to ‘Ubaidullāh bin ‘Umar, narrated: “I prayed along with the Messenger of
Allah at Minâ, and the people (congregated) behind him were the most that ever did so. And he led us in two Rakâ‘ah during the Farewell Pilgrimage.” (Sahîh)

Abû Dawud said: Härichah is from (the tribe of) Khuzâ‘ah, and their abodes were in Makkah.

Chapter 77. Regarding Stoning

The Jimâr

1966. Sulaimân bin ‘Amr bin Al-Ahwâs narrated from his mother that she said: “I saw the Messenger of Allah stone the Jamrah from the bottom of the valley, while he was on his mount. He would say the Takbir with every pebble, while a person behind him was sheltering him. I asked who he was, and I was told: ‘Al-Fâdîl bin Al-‘Abbâs.’ The crowd became more, so the Prophet said: ‘0 people! Do not kill one another! And when you stone the Jamrah, then throw pebbles similar to those for Khadîf.’” (Da‘îf)

1967. (Another chain) from Sulaimân bin ‘Amr bin Al-Ahwâs, from his mother, she said: “I saw the Messenger of Allah at Jamrat Al-‘Aqabah, on his mount. And I saw pebbles in between his feet.” (Da‘îf)
fingers, and when he threw, the people threw.” (Da'if)

Comments:

The word *Hajaran* (stones) in this Hadith has been translated as “pebbles.” This translation is consistent with the word *Hasa* (pebbles) in other Ahadith.

1968. (Another chain) For this narration (similar to no. 1967) with the addition: “And he did not remain standing at it (after throwing).” (Da'if)

1969. Nafi' narrated that Ibn 'Umar would go to the Jimar on the three days following the Day of Sacrifice on foot — both while coming and returning. And he used to say that this was the practice of the Prophet as well. (Sahih)

1970. It was reported from Jābir bin 'Abdullāh, that he said: “I saw the Messenger of Allāh stoning (the Jamarāt) while on his mount on the Day of Sacrifice. He said: ‘Take your rites from me, for I know not whether I will perform any *Hajj* after this *Hajj.’” (Sahih)

1971. (Another chain) from Jabir bin 'Abdullāh, who said: “I saw the Messenger of Allāh stoning (the Jamarāt) while on his mount on the
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Day of Sacrifice at Duha time. As for (the days) after that, (he would pelt) after the sun passed the meridian.” (Sahih)


1972. Wabarah narrated: “I asked Ibn ‘Umar when the Jamrah should be stoned. He replied: ‘Whenever your leader stones, then do so.’ But I repeated my question to him, so he said: ‘We would look at the time when the sun started its descent (after high-noon). And when it did so, we stoned.’” (Sahih)

تخرج: أخرجه البخاري. الحج. باب رمي الجمار، ح: 1761 من حديث مسعود به.

1973. ‘Aishah, may Allah be pleased with her, narrated: “The Messenger of Allah ﷺ performed the (Tawaf) Al-Ifadah after he had prayed Zuhr on the Day of Sacrifice. He then returned to Minâ, and remained there the nights of the Tashtrq. He would stone the Jamrah when the sun passed the meridian — each Jamrah with seven pebbles. And he would say the Takbîr with every pebble. And he would stand at the first and second (Jamrah), supplicating earnestly (to Allah), but after throwing the third, he would not stand at it.” (Hasan)


Comments:
1. On the tenth of Dhul-Hijjah, Jamrat Al-’Aqabâ is pelted with pebbles after
sunrise. On other days, all the three Jamrahs are pelted with pebbles after the sun crosses the meridian.

2. It is Sunnah to raise up hands and say a long supplication after pelting the first and the second Jamrah. It is not Sunnah to do so after the third Jamrah.

1974. ‘Abdur-Rahmān bin Yazīd narrated that when Ibn Mas‘ūd reached the large Jamrah, he would stand such that the Ka‘bah was towards his left, and Minā towards his right, and then he would pelt the Jamrah with seven pebbles. He would say: ‘This is how the one upon whom Sūrat Al-Baqarah was revealed would stone.’” (Ṣahih)

1975. It was reported from Abū Al-Baddāh bin ‘Āsim, from his father, that the Messenger of Allāh granted a concession to the caretakers of camels regarding spending the nights (in Minā).[^1] He commanded them to stone on the Day of Sacrifice, then to stone the next day for that day, and the day after it, and then to stone on the day of departure. (Ṣahih)

**Comments:**

According to other Ahādith also, he struck the Jamrah with pebbles from the side of the valley.

[^1]: Meaning, that they may spend these nights outside of Minā.
1976. (Another chain) Abū Al-Baddah bin ‘Adī, from his father, that the Prophet allowed the caretakers of camels to stone on one day, and leave another day. (Sahih)

Comments:
The name of Abū Al-Baddah’s father was ‘Aṣim and that of his grandfather ‘Adī. In this narration, he has been described as the son of ‘Adī.

1977. Abū Mijlaz narrated that he asked Ibn ‘Abbās regarding something about stoning the Jamrah. He responded: “I don’t know whether the Messenger of Allâh stoned with six or seven stones.” (Sahih)

Comments:
Authentic Ahâdîth on the authority of other Companions like Jâbîr bin ‘Abdullâh, Ibn ‘Umar and ‘Abdullâh bin Mas’ûd, mention seven pebbles without doubt and, therefore, this number shall be taken as a rule and followed.

1978. It was reported from Al-Hajjâj, from Az-Zuhri, from ‘Amrah bint ‘Abdur-Rahmân, from ‘Aishah, who said: “The Messenger of Allâh said: ‘When one of you stones the Jamrat Al-Aqabah, then everything is permitted for him except for women.’” (Da’îf)

Abû Dâwud said: This Hadith is weak. Al-Hajjâj did not see Az-
Zuhri, nor hear from him.

Chapter 78. Regarding Trimming Short And Shaving The Hair

1979. It was reported from Malik, from Nafi, from Ibn ‘Umar, that the Messenger of Allah said: “0 Allah! Have mercy on those who shaved their hair.” They said: “0 Messenger of Allah! And those who trimmed it.” He said: “0 Allah! Have mercy on those who shaved their hair.” They said: “0 Messenger of Allah! And those who trimmed it.” He said: “And those who trimmed it.” (Sahih)

Comments:
It is better for men to get their heads shaved with a blade. This ruling does not apply to women. They shall only clip off some of their hair.

1980. It was reported from Musa bin ‘Uqbah, from Nafi, from Ibn ‘Umar that the Messenger of Allah shaved his hair during the Farewell Pilgrimage. (Sahih)

1981. It was reported from Ibn Sirin, from Anas bin Malik, that the Messenger of Allah stood
The Jamrat Al-'Aqabah on the Day of Sacrifice, then returned to his tent in Minā, called for a butcher, and then slaughtered (his animals). He then called for a barber, who began shaving from his right side. The Prophet ﷺ then started distributing it to those who were around him — a hair or two (to each person). Then, (the barber) began shaving his left side. After he had done so, the Prophet ﷺ said: ‘Abū Talbah, come here!’ and he gave it all to him.” (Ṣaḥiḥ)

Comments:

Hair should be cut off from the right side (of the head) first.

1982. (Another chain, similar to no. 1981) He added that the Prophet ﷺ said to the barber: “Start with the right side and shave it.” (Ṣaḥiḥ)

1983. It was reported from 'Ikrimah, from Ibn 'Abbās, that the Prophet ﷺ was frequently asked (questions about the rites) on the Day of Minā, and he would always respond: “There is no problem (in that).” A person asked him: “I shaved my hair before sacrificing (my animal),” so he replied: “Sacrifice (now), and there is no problem.” Another said: “I delayed
the stoning (of the Jamarah) and it is now afternoon!” he replied: “Stone (now), and there is no problem.” (Sahih)

Comments:

It is better if the *Hajj* rites of the tenth of Dhul-Hijjah are done in the following order: Stoning the Jamrah, sacrificing the Hadi, cutting or shaving the hair, and *Tawaf Al-Ifādah*.

1984. It was reported from Umm ‘Uthmān bint Abī Sufyān, that Ibn ‘Abbās said: “The Messenger of Allāh ﷺ said: ‘Women should not shave; rather, they are only required to trim (their hair).’” (Hasan)

1985. (Another chain) from Umm ‘Uthmān bint Abī Sufyān, that Ibn ‘Abbās said: “The Messenger of Allāh ﷺ said: ‘Women should not shave; rather, they are only required to trim (their hair).’” (Hasan)

Chapter 79. Regarding *Umrah*

1986. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ performed *Umrah* before performing the *Hajj*. (Sahih)
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1987. Ibn ‘Abbās said: “I swear by Allah, the only reason that the Messenger of Allah commanded 'Aishah to perform 'Umrah in Dhūl-Hijjah is to eradicate the belief of the people of Shirk. For this group of people from Quraish, and those who were upon their religion, used to say: ‘When the hair (of the animals) has grown, and the travel-marks (of the animals) have disappeared, and the month of Safar has started, then it is permissible for one to perform 'Umrah.’ So they would prohibit an 'Umrah until Dhūl-Hijjah and Muḥarram had finished.” (Hasan)

1988. Abū Bakr bin ‘Abdur-Rahmān said: “The messenger of Marwān that was sent to Umm Ma‘qal, informed me that she said: ‘Abū Ma‘qal was performing Hajj with the Messenger of Allah, so when he arrived, Umm Ma‘qal said: ‘You know that I too am required to perform Hajj.’ So they both walked to the Prophet and entered upon him. She said: ‘O Messenger of Allāh! Hajj is obligatory upon me, and Abū Ma‘qal has (a spare) camel!’ Abū Ma‘qal said: ‘She has told the truth, but I have bequeathed it (the camel) in the Cause of Allāh.’ The Messenger of Allāh said: ‘Give
it to her, and let her perform *Hajj* on it, for it too is in the Cause of Allah.” So he gave her the camel. She then said: “O Messenger of Allah! I am an aged woman, and am sick, so is there any deed that will give me the equivalent (reward) of a *Hajj*?” He replied: ‘An *Umrah* in Ramadān is equivalent to a *Hajj.*” *(Da‘if)*

Comment:
If one has not performed *Hajj*, and they do perform *Umrah* in Ramadān, they will still be required to perform the obligatory *Hajj*. 

1989. (Another chain) that Umm Ma‘qal narrated: “When the Messenger of Allah went on his Farewell *Hajj*, we owned a camel that Abū Ma‘qal had bequeathed in the Cause of Allah. We were afflicted with a sickness, and Abū Ma‘qal died. The Prophet performed (his *Hajj*), and when he had returned, I went to him. He said: ‘O Umm Ma‘qal! What prevented you from performing *Hajj* with us?’ She replied: ‘I was ready (to come), but Abū Ma‘qal died, and we had a camel that we were supposed to perform *Hajj* on, but Abū Ma‘qal bequeathed it in the Cause of Allah.’ The Prophet said: ‘So why did you not come with us, for *Hajj* is also in the Cause of Allah!? But if you missed this *Hajj* with us, then perform an *Umrah* in Ramadān, for it is like a *Hajj.*’”
So Umm Ma'qal used to say (after that): “The Ḥajj is Ḥajj, and the ‘Umrah is ‘Umrah, yet the Messenger of Allāh ṣṣṣ said what he said, and I don’t know whether this is only for me (or for everyone)?” (Da‘f)

1990. Ibn ‘Abbas narrated: “The Messenger of Allāh ṣṣṣ wanted to go for Ḥajj, so a woman said to her husband: ‘Let me perform Ḥajj along with the Messenger of Allāh ṣṣṣ on your camel.’ He said: ‘I don’t have (any camel) that you can perform Ḥajj on.’ She said: ‘Let me perform Ḥajj on that camel of yours,’ and she named it. He replied: ‘That one is bequeathed for the Cause of Allāh, the Mighty and Sublime.’ So he went to the Messenger of Allāh ṣṣṣ and said: ‘My wife sends her Salām and the mercy of Allāh to you. She asked me to let her perform Ḥajj with you, for she asked: “Let me perform Ḥajj along with the Messenger of Allāh ṣṣṣ on your camel.”’ I told her: “I don’t have (any camel) that you can perform Ḥajj on.” She said: “Let me perform Ḥajj on that camel of yours,” and she named it. So I replied: ‘That one is bequeathed for the Cause of Allāh, the Mighty and Sublime.” The Prophet ṣṣṣ said: ‘Indeed, were you to allow her to perform Ḥajj on it, that would be in the Cause of Allāh.’ He said: ‘And she asked me to ask you what
is equivalent to a Hajj with you?’
The Messenger of Allah ﷺ replied:
‘Send her my Salâm, and the mercy of Allah, and inform her that it —
meaning an ‘Umrah in Ramaḍān —
is equivalent to a Hajj with me.’’

(Hasan)

Comments:
It is more correct to say that the Messenger of Allah ﷺ performed four
‘Umrahs. When ‘Aishah, may Allah be pleased with her, said he performed
two ‘Umrahs, she did not count the ‘Umrah of Al-Hudaibiyah, because the
Messenger of Allah ﷺ was denied passage to Makkah by the pagans, and he
had to go back to Al-Madinah without performing it. She also did not count
the ‘Umrah he did along with Ijajj. In view of this, it may be said that he
performed only two ‘Umrahs independently and separately.

1992. Mujāhid narrated that Ibn ‘Umar was asked: “How many
‘Umrahs did the Messenger of Allah ﷺ perform?” He replied:
knows that the Messenger of Allah ﷺ performed three ‘Umrahs, not
including the one that he did with his Farewell Pilgrimage.” (Da‘if)

1991. ‘Aishah narrated that the
Messenger of Allah ﷺ performed
two ‘Umrahs in Dhul Qa‘dah, and
one in Shawwāl. (Hasan)
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1993. Ibn 'Abbas narrated: "The Messenger of Allāh ﷺ performed four 'Umrahs: The 'Umrah of Al-Hudaybiyah, and the second one when they all agreed to perform an 'Umrah the following year, and the third one from Ji'irrahah, and the fourth one that he performed along with his Hajj." (Sahih)

1994. Anas narrated: "The Messenger of Allāh ﷺ performed four 'Umrahs — all of them in Dhul-Qa'dah, except for the one that he performed along with his Hajj." (Sahih)

Abū Dawūd said: Up to here, I am certain of the narration of Hudbah, and I heard it from Abū Al-Walīd, but am not sure about the precision of it: "...One 'Umrah at the incident of Al-Hudaybiyah, or from Al-Hudaibiyah. And the make up 'Umrah in Dhul-Qa'dah. And an 'Umrah from Ji'irrahah — from the place that he distributed the spoils of war from Hunain — in Dhul Qa'dah. And one 'Umrah that he performed with his Hajj."

تخرج: أخرجه المترمدي، الحج، باب ما جاء: كم اعتتمر النبي ﷺ؟

خ: 816 عن قتيبة بنaniem: "حسن غريب ."


أخرجه: [إسناده صحيح] أخرجه الترمذي، الحج، باب ما جاء: كم اعتتمر النبي ﷺ؟


قال أبو داود: ألقنت من هنئها من هذين وسبعته من أبي الواليد ولم أضبطه: غمرة زمن الخذيبة أو من الخذيبة وعمرة القضاء في ذي الفعدة وعمرة من الجيروان حديث قسمه عنان بن حسي في ذي الفعدة، وعمرة مع حجيه.

تخرج: أخرجه مسلم، الحج، باب بيان عدد عمر النبي ﷺ وزمانهم، ح: 1253 من حديث

هدية بن خالد، والخزاعي، العمرة، باب: كم اعتتمر النبي ﷺ؟ ح: 1778 من حديث همام به.
Chapter 80. Regarding The Menstruating Women Who Entered Ihram For ‘Umrah, But Then Caught The Time for Hajj, So She Left Her ‘Umrah and Performed Hajj: Should She Make Up Her ‘Umrah?

1995. Ḥafṣah bint ‘Abdur-Rahmān bin Abī Bakr narrated from her father, that the Messenger of Allāh ﷺ said to him: “O ‘Abdur-Rahmān! Accompany your sister ‘Aishah, and allow her to perform an ‘Umrah from Tan‘īm. When you descend from the peak, let her enter the state of Ihram, for indeed it is an ‘Umrah that will be accepted.” (Ṣahīh)

Comments:
Tan‘īm is about six miles from Makkah.

1996. Muḥarrish Al-Ka‘bī narrated: “The Prophet ﷺ came to Ji‘rānah, and went to the Masjid. He prayed as much as Allāh willed him to pray, then entered the state of Ihram and mounted his animal. He then turned towards the valley of Sarif, until he arrived at the road of Al-Madīnah. He then spent the night in Makkah and awoke there.” (Ḥasan)

Tafsīr: [Iṣanadu ‘Aṣṣīr] ‘Āṣima Ahmad 1/198 من حديث داود بن عبد الرحمن بـ.
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Comments:
The Messenger of Allāh ﷺ, performed 'Umrah at night and returned the same night to Ji’irrānah. So, he spent the night there. That is why most people remained unaware of his 'Umrah.

Chapter 81. Remaining (In Makkah) After 'Umrah

1997. Ibn ‘Abbas narrated: “The Messenger of Allāh ﷺ stayed for three (days in Makkah) after he performed the make up ‘Umrah.” (Da‘if)

Comments:
See no. 2022.

Chapter 82. (Tawāf Of) Al-Ifadah In Hajj

1998. Ibn ‘Umar narrated: “The Prophet ﷺ performed the (Tawāf) Al-Ifadah on the Day of Sacrifice, then prayed Zuhr at Minā” — meaning after he had returned. (Sahih)

Comments:
It is obligatory on a pilgrim, as he returns from ‘Arafath and Al-Muzdalifah, to perform Tawāf around the Ka’bah on the tenth of Dhul-Hijjah, or any time later. This circumambulation is called Tawāf Al-Ifadah. It is better to perform it on the 10th of Dhul-Hijjah or any time during the three days following it.

1999. Umm Salamah narrated: “The night of the Day of Sacrifice was my night with the Messenger of Allāh ﷺ. When he reached me, Wahb bin Zam’ah came, along with
a man from the tribe of Abū Umayyah, and they were each wearing a Qamīṣ. The Messenger of Allāh ﷺ asked Wahb: ‘Did you perform (the Tawāf of) Al-Ifādah, O Abū ‘Abdullāh?’ He said: ‘No, by Allāh, O Messenger of Allāh.’ So the Prophet ﷺ said: ‘Take your Qamīṣ off.’ So he took it off from his head, as did his companion, and then asked: ‘But why, O Messenger of Allāh?’ He said: ‘Today is a day that you have been allowed to leave (the state of Ḥirām) once you have stoned the Jamrah — meaning everything is allowed for you except for women — but if night falls before you perform the Tawāf of the House, then you will return to the state of Ḥirām, just as you were before you stoned the Jamrah, and until you perform Tawāf.’” (Hasan)

2000. It was reported from Abū Az-Zubair, from ‘Aishah and Ibn ‘Abbas both, that the Prophet ﷺ delayed the Tawāf on the Day of Sacrifice until the evening. (Da’if)
2001. It was reported from ‘Atā’ bin Abī Rabāh, from Ibn ‘Abbās, that the Prophet ﷺ did not walk briskly (Ramal) during the seven (circuits of Ṭawāf for) Al-Ifādah that he performed. (Hasan)

Chapter 83. Departing (From Makkah)

2002. Ibn ‘Abbās said: “People began dispersing from all directions, so the Prophet ﷺ said: ‘Let not anyone leave until the last act that he does is the Ṭawāf around the House.’” (Sahih)

Comments:
This Hadīth proves that Ṭawāf Al-Wadā’ (the farewell circumambulation) is obligatory except for a menstruating woman. Skipping it entails a penalty (sacrifice of an animal).

Chapter 84. The Menstruating Woman Who Leaves After (The Ṭawāf Of) Al-Ifādah

2003. ‘Aishah narrated that the Messenger of Allāh ﷺ mentioned Ṣafiyah bint Ḥuyayy. He was told: “She has started her menses.” So the Messenger of Allāh ﷺ said: “She might delay us!” They replied: “O Messenger of Allāh, she has already performed the (Ṭawāf) Al-Ifādah.” So he said: “In that case, then no (she won’t delay).” (Sahih)
2004. It was reported from Al-Walîd bin 'Abdur-Rahmân, from Al-Ḥārîth bin 'Abdullâh bin Aws, who said: “I went to 'Umar bin Al-Khaṭṭâb and asked him regarding a woman who performs the Tawâf of the House on the Day of Sacrifice, and then her starts menses. He said: ‘Let the last act that she does be the Tawâf.’” So Al-Ḥārîth said: “And that is exactly what the Messenger of Allâh Îśâ‘îr told me as well.’ ‘Umar said: ‘Woe to you! You asked me regarding a matter that you had already asked the Messenger of Allâh Îśâ‘îr?! (And was it not possible) that I would contradict him?” (Sahih)

Chapter 85. Regarding The Farewell Tawâf

2005. It was reported from Al-Qâsim, from 'Āishah, may Allâh be pleased with her, that she said: “I entered Iîrâm for 'Umrah from Tanîm, and then entered (Makkah) and completed my 'Umrah. The Messenger of Allâh Îśâ‘îr waited for me at Al-Abtâh until I had finished, and then commanded the people to commence their travel. And the Messenger of Allâh Îśâ‘îr went to the
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House, performed the Ṭawāf, and then left.” (Ṣahih)

2006. (Another chain) from Al-Qāsim, from ‘Āishah, that she said: “I left (Makkah) with him — meaning with the Prophet — along with the remaining crowd. He camped at Al-Muḥāṣṣab...” — Abū Dāwūd said: Ibn Bashāshār (one of the narrators) did not mention the incident of her being sent to Tan‘īm — “...then I came to him in the early morning. He commanded his Companions to depart (for Al-Madinah), and he too left, and went to the House before the Subh prayer, performed the Ṭawāf, and then left for Al-Madinah.” (Ṣahih)

2007. ‘Abdur-Rahmān bin Tāriq narrated from his mother, that when the Messenger of Allāh would pass by a certain place at the ‘House of Ya’lā’, — ‘Ubaiddullāh (one of the narrators) forgot which place — he would turn to face the Ka‘bah, and supplicate. (Da‘if)
Chapter 86. (Camping In The Valley Of) Al-Muhassab

2008. ‘Aishah narrated: “The only reason that the Messenger of Allâh ﷺ camped at Al-Muhassab was to facilitate the exit (from Makkah), and it is not a Sunnah. So whoever wishes to do so may camp there, and who so wishes to may leave it.”

(Sahih)

Comments:
Since the Messenger of Allâh ﷺ, dismounted here and so did his Rightly-Guided Khalifah, it is, no doubt, recommended to stop over here. ‘Aishah and Ibn ‘Abbâs considered it a common stopping-place.

2009. Abû Râfi’ said: “The Messenger of Allâh ﷺ did not command me to camp there, but I set his tent out, so he camped.” — Musad-dad (one of the narrators) said: “He (Abû Râfi’) was in charge of the belongings of the Prophet ﷺ” — ‘Uthmân (one of the narrators) said: “At Al-Abtah.”

(Sahih)

2010. Usâmah bin Zaid said that he asked the Messenger of Allâh ﷺ: “O Messenger of Allâh, where will you stay tomorrow?” He replied: “And has ‘Aqil left any house for us?” Then he added:

(Sahih)
"We will camp at the Valley of Banu Kinânah, where the Quraysh had swore upon disbelief," — meaning (the Valley of) Al-Muâsârab. And (it was so named) because the tribe of Banû Kinânah formed a treaty with the Quraysh against Banû Hâshim that they would not marry from them, and not engage in any transactions with them, and not help them in any way.\(^{[1]}\) (Sahih)

Comments:
The Messenger of Allâh صِلۡهۡوۡلَمُّ اکْرِمَةُ عَلَيْهِ — left his property in Makkah when he emigrated to Al-Madînah. Abû Talib's property was inherited by Talib and 'Aqîl. Ja'far and 'Âli were excluded because they had converted to Islam. Talib disappeared, leaving no trace, on the Day of Badr and, consequently, 'Aqîl took possession of the property.

2011. Abû Hurairah narrated that when the Messenger of Allâh صِلۡهۡوۡلَمُّ اکْرِمَةُ عَلَيْهِ wanted to depart from Minâ, he said: "We will depart tomorrow..." and the rest of the Hadith is similar (to no. 2010), but he did not mention the first part, nor did he mention the Valley of Banû Kinânah. (Sahih)

2012. Nâfi' narrated that Ibn 'Umar would take a brief nap at night at Al-Bâthâ and then enter Makkah, and he would say that the Messenger of Allâh صِلۡهۡوۡلَمُّ اکْرِمَةُ عَلَيْهِ used to do

\(^{[1]}\) See also no. 2910.
likewise. (Ṣaḥīḥ)

2013. Ibn ‘Umar reported that the Prophet ﷺ prayed Zuhr, ‘Aṣr, Maghrib and ‘Ishā’ at Al-Baṭhā’, then slept for a short time, and then entered Makkah. And Nāfi’ reported that Ibn ‘Umar would do likewise. (Ṣaḥīḥ)

Comments:

During the Days of Tashrīq, stoning the Jamrāt is done after the sun has crossed the meridian. On the last day, the Messenger of Allāh ﷺ, set out from Minā, stoned the Jamrāt and arrived in Al-Baṭhā’ where he performed the Zuhr prayer.

Chapter 87. Regarding Someone Who Did An Act Before Its Time During Ḥajj

2014. ‘Abdullāh bin ‘Amr bin Al-‘Ās narrated, “The Messenger of Allāh ﷺ stood at Minā during the Farewell Pilgrimage, and people were coming to ask him questions. A man came and said: ‘O Messenger of Allāh, I did not realize, and so I shaved my hair before sacrificing.’ So the Messenger of Allāh ﷺ said: ‘Sacrifice, and there is no problem with that.’ And another came to
him and said: ‘O Messenger of Allah, I did not realize, and so sacrificed before stoning.’ He replied: ‘Stone, and there is no problem with that.’ And he was not asked about anything on that day that was done before or after (its proper time) except that he said: ‘Do it, and there is no problem with that.’” (Sahih)

2015. Usamah bin Sharik narrated:
“I went along with the Prophet for Hajj, and people would come to him (to ask). Some would say: ‘O Messenger of Allah! I performed the Sa‘i before the Tawaf,’ and others would ask about doing an act before or after its time, and he would respond: ‘There is no problem with that, there is no problem with that — only when a person attacks another Muslim’s honor unjustly, for that is the one that has fallen into harm and destruction.’” (Sahih)

Chapter 88. Regarding (Praying Behind A Sutrah In) Makkah

2016. Kathir bin Kathir bin Al-Muṭṭalib bin Abi Wadā‘ah narrated from some of his family members, from his grandfather, that he saw the Prophet pray next to the
door of Banū Sahm while people were walking in front of him, and he did not have a Sutrah. (Daʾī)”
— Sufyān (one of the narrators) said: “Meaning there was no Sutrah between him and the Kaʿbah.” And Sufyān said: “Ibn Juraij would inform us from him, he said: ‘Kathīr informed us from his father.’ So I asked him about that and he said: ‘I did not hear that from my father, but some of my family from my grandfather.’”

Comments:
A Sutrah is required even at the Kaʿbah.

Chapter 89. Regarding The Sanctity Of Makkah

2017. Abū Hurairah narrated: “When Allāh made the Messenger of Allāh  to conquer Makkah, the Prophet  stood up in their midst, praised Allāh and glorified Him, and then said: ‘Allāh protected Makkah from the elephants, and He made His Messenger and the believers to conquer it (from the pagans). And this (the fighting therein) was only permitted for me for an hour in the afternoon, and it is now a protected sanctuary until the Day of Judgment. Its trees cannot be uprooted, and its prey cannot be molested, and its lost items cannot be taken, except someone who
wishes to announce it." So Al-
‘Abbās stood up and said: ‘O Messenger of Allāh! Except for the **Idhkhir** (plant), for (we use it) for our graves and our houses.’ So the Messenger of Allāh  said: “Except for the **Idhkhir**.”

Abū Dāwūd said: Ibn Muṣṭafā added in his narration from Al-Walīd (one of the narrators): “A person from Yemen, by the name of Abū Shāh, stood up and said: ‘O Messenger of Allāh! Write (this) for me.’ So the Messenger of Allāh  said: ‘Write it for Abū Shāh.’

I (Al-Walīd) said to Al-Awzā‘ī (one of the narrators): ‘What is the meaning of: “Write it for Abū Shāh?”’ He said: ‘Meaning this sermon that he heard from the Messenger of Allāh .’” (**Sahīh**)

**Notes:**

2018. Ibn ‘Abbās also narrated this incident (as no. 2017), except that he added: “...and its plants should not be cut.” (**Sahīh**)

**Comments:**

The vegetation (tree, grass, etc) within the precincts of the **Haram** shall not be cut down. Animals may, however, graze. 

2019. ‘Āishah, may Allāh be pleased with her, narrated that she asked: “O Messenger of Allāh,
should we not build a house or a structure for you in Minâ that will protect you from the sun?” He replied: “No, rather it is a place which belongs to whoever reaches there first.” (Hasan)


2020. Ya'lâ bin Umayyah narrated that the Messenger of Allâh ﷺ said: “Hoarding food in the Haram is (a type of) transgression in it.” (Da'iî)

Chapter 90. Regarding Giving Nabîdh To The Muhrim To Drink

2021. Bakr bin 'Abdullâh narrated that a man said to Ibn 'Abbâs: “Why is it that this house (of yours) gives Nabîdh (to the Muhrim) to drink, whereas their cousins give them milk, honey and Sawiq? Is it because of miserliness, or poverty?” Ibn ‘Abbâs replied: “Neither are we miserly nor are we poor! Rather, the Messenger of
Allāh entered his tent, and Usāmah bin Zaid was behind him, and he asked for a drink. So Nabī was brought to him, and he drank from it, and gave the remainder of it to Usāmah bin Zaid, who also drank from it. Then the Messenger of Allāh said: ‘You have done good and well! This is what you should do.’ So this is how we are: We don’t want to change what the Messenger of Allāh said.” (Sahih)

Faith demands of the faithful to give precedence to the words and acts of the Messenger of Allāh, over the opinions of others, as did the Companions.

Chapter 91. Staying In Makkah

2022. ‘Umar bin ‘Abdul-‘Azīz asked As-Sa‘īb bin Yazīd: “Have you heard anything about residing in Makkah?” He replied: “Ibn Al-Hadramī informed me that he heard the Messenger of Allāh say to the Emigrants: ‘(It is permitted) to stay at the Ka’bah for three days after completing (the rites).’”[1] (Ṣāḥīḥ)

Those who emigrated from Makkah were not allowed to reside in Makkah after their Hijrah, for this reason they were prohibited from staying beyond three days. This, and similar narrations are proof for those scholars who hold

the view that a traveler who is determined to stay beyond three days must complete the prayer and cannot continue to shorten it.

Chapter 92. Praying In The Ka'bah

2023. 'Abdullãh bin 'Umar narrated that the Messenger of Allah entered the Ka'bah along with Usâmah bin Zaid, 'Uthmãn bin Talhah Al-Hajabî and Bilâl. They then closed the door, and remained inside. Ibn 'Umar said: "So I asked Bilâl when he exited: 'What did the Messenger of Allah do?' He replied: 'He (stood such that) one pillar was on his left, two to his right, and three behind him — and the (roof of the) Ka'bah at that time was supported by six pillars — and then prayed.'" (Sahîh)

2024. (Another chain) for this narration (similar to no. 2023), and the position of the pillars was not mentioned, and he said: "He (stood such that) one pillar was on his left, two to his right, and three behind him — and the (roof of the) Ka'bah at that time was supported by six pillars — and then prayed, and between him and the Qiblah (the wall) were three cubits." (Sahîh)

2025. (Another chain, similar to no. 2023) Ibn 'Umar added: "And I forgot to ask him how many (Rak'ahs) he had prayed." (Sahîh)
The Rites Of Hajj and `Umrah

Comments:

We learn from this Hadith that a Sutrah (screen) should be at least three fore-arms length away from the person praying.

2026. ‘Abdur-Rahmân bin Șafwân narrated that he asked ‘Umar bin Al-Khattãb: “What did the Messenger of Allâh do when he entered the Ka’bah?” He replied: “He prayed two Rak’ah.” (Šâhîh)

Comments:

If a person has the chance to enter the Ka’bah, he should perform two Rak’ahs there. If he does not have the chance, he may perform the prayer in the Ḥatîm which is also a part of the Ka’bah.

2027. Ibn ‘Abbãs narrated: “When the Prophet entered Makkah, he refused to enter the Ka’bah while it had its idols. So he commanded that they be removed. The statues of Ibrãhim and Ismä’il were removed, and they had in their hands arrows that were used for divination. The Messenger of Allâh said: ‘May Allâh curse them (the pagans)! I swear by Allâh, they knew that Ibrãhim and Ismã’il never used these divination arrows.’ He then entered the House, and said the Takbîr in its corners and edges, and then left without praying in it.” (Šâhîh)

Comments:

The “divining arrows” were, in fact, three wooden sticks. On one of them was inscribed the word “Do,” on the other “Do not,” and the third one was blank. When a pagan Arab wanted to travel, or do something, he would come to a
functionary of the Ka'bah, and ask him whether he should do such and such thing or not. The functionary would put those sticks into a box, shake it and draw a stick, and tell the person to act accordingly. In case he drew a blank stick, the functionary would keep on drawing the sticks until there was a result.

Chapter 93. Regarding Ṣalāt In The Ḥijr

2028. ‘Āishah narrated: “I very much desired to enter the House and pray in it. Once the Messenger of Allah ﷺ held on to my hand and brought me into the Hijr, and said: ‘Whenever you wish to enter the House, pray in the Hijr, for it is a part of the House. Your people, when they built the Ka'bah, fell short (in building material), so they left it out of the House.’” (Sahih)

Comments:
When the Messenger of Allah ﷺ, was thirty-five years old, the Quraish planned to rebuild the structure of the Ka'bah, which had become, by then, quite old and weak. They also decided to use only pure money, and refused to accept money from whoredom, usury and extortions, or earned by any other unfair means. But the money so collected fell short. So they reduced the length of the Ka'bah, about six arms length, on its northern side. This left-out portion is called the Hijr or Ḥaṭīm.

Chapter 93. Entering The Ka'bah

2029. ‘Āishah narrated: “The Prophet ﷺ once left me and he was very happy, but then returned in a state of sadness. He said: ‘I entered the Ka'bah, and had I known what I know now, I would not have entered it. I fear that I might have made matters difficult
The Rites Of Ḥajj and 'Umrah

for my nation.” (Da‘if)

2030. Al-Aslamiyyah narrated: “I said to 'Uthmân: ‘What did the Messenger of Allah say when he called you?’ He replied that he said: ‘I forgot to command you to cover up the two horns, for it is not appropriate that there be anything which distracts the worshiper while he is praying.’” (Hasan)

Comments:
It is said that the “two horns” refer to those of the redemption sheep received by Ibrāhim for Iṣmā‘īl, and that they had been preserved in the Ka‘bah.

Chapter 93/94. Regarding The Wealth In The Ka‘bah

2031. Shaibah bin 'Uthmān said to Shaqīq, “'Umar bin Al-Khaṭṭāb sat in the very place that you are sitting and said: 'I will not leave until I distribute the wealth in the Ka‘bah.' I replied: ‘You will not do that.’ He said: ‘Indeed, I will!’ I
said: ‘You will not do that.’ He said: ‘And why not?’ I said: ‘Because the Messenger of Allâh saw its place, as did Abû Bakr, and they were more in need of wealth than you, but they did not move it.’ So he (‘Umar) stood up and left.” (Dâ‘î)

Comments:

Here the wealth or treasure refers to the votive offerings and the money consecrated to the Ka’bah and kept and collected there.

Chapter (...

2032. It was reported from Aṣ-Ṣubair, that he said: “We were once traveling with the Messenger of Allâh from Liyyah. When we reached Sidrah, the Messenger of Allâh stood at the one side of Qarn Al-Aswad, facing it, and turned his gaze towards Nakhibah” — another time he said “the valley” — “and waited until all the people had stopped as well. He then said: ‘Hunting at Wajj, and (cutting) its shrubs, is (considered) unlawful; (it is a part) of the Haram of Allâh, (it is) sacred.’ And this was before he arrived at Ta’îf, and besieged (the tribe of) Thaqif.” (Dâ‘î)
Chapter 94/95. On Going To Al-Madinah

2033. Abū Hurairah narrated that the Masajid: Prophet ﷺ said, “Do not undertake a journey except to (one of) three Masjids: Al-Masjid Al-Harām, and this Masjid of mine, and Masjid Al-Aqsa.” (Ṣaḥīḥ)

Comments:
Expounding the foregoing Ḥadīth, Al-Khattābī has dealt with it exhaustively. To put his exposition briefly, what the Messenger of Allah ﷺ said concerns vows. That is, if a person has vowed to offer a prayer in a certain Masjid, he has the choice to either pray in that very Masjid or any other Masjids, for all Masjids are equal. But if he has vowed to pray in any of the three aforementioned Masjids, it becomes obligatory on him to fulfill his vow. The reason is that these are special Masjids, the Masjids of Prophets. We have been commanded to follow them.

Chapter 95/96. Regarding The Sacredness Of Al-Madinah

2034. ‘Alī narrated: “We did not write anything from the Messenger of Allah ﷺ except for the Qur’ān, and what is contained in this Ṣaḥīfah. The Messenger of Allah ﷺ said: ‘Al-Madinah is sacred, the area between ‘A’ir and Thawr. Whoever introduces any Ḥadāth or gives refuge to a Muhdi, upon him will be the curse of Allah, the angels and all the people, and no ‘Adl or Ṣarf[1] will be accepted

[1] They say that these two words mean the obligatory and voluntary; or the voluntary and the obligatory; or repentance and just behavior, or exchange and ransom or the Day of Judgement.
from him. Protection granted by one Muslim is binding upon all of them, and may be given by the humblest of them. Whoever breaks the covenant of a Muslim, upon him be the curse of Allah, the angels and all the people, and no ‘Adl or Sarf will be accepted from him. Whoever claims to belong to someone other than his father or to belong to someone other than his Mawla, upon him be the curse of Allah, the angels and all the people, and no ‘Adl or Sarf will be accepted from him.” (Sahih)

Comments:
1. ‘Ali, may Allah be pleased with him, had no esoteric knowledge or special directive given to him in secrecy. Whatever he had or received, he disclosed it to others.
2. Al-Madinah, with its boundaries mentioned in the Hadith is as sacred and inviolable as Makkah.
3. Muhdith, and it may be read: Muhdath, the first is more popular as it appears in our text, and it refers to one who aids or harbors the criminal. The meaning of Muhdath is the innovated thing itself, for which “giving refuge” would mean accepting and abiding by it. See Minnat Al-Mun'im.

2035. (Another chain) from ‘Ali, may Allah be pleased with him, regarding this narration (as no. 2034), from the Prophet س، who said: “Its vegetation shall not be cut, nor will its game be molested, nor will its lost objects be taken — except by one who wishes to (take it) in order to announce it to others. And it is not permitted for a man to carry arms in it in order to fight. And it is not permitted for its trees to be cut, except for a man who wishes to feed his camel.” (Hasan)
2036. ‘Adî bin Zaid narrated: “The Messenger of Allâh ﷺ granted protection to every area (direction) of Al-Madînah — mile by mile. Its trees shall not be shaken (in order to make its leaves fall), nor will they be cut — except that which camels need for food.” (Da‘î)

2037. Sulaimân bin Abî ‘Abdullâh narrated: “I saw Sa’d bin Abî Waqqâs take (to task) a person who was hunting in the sanctuary of Al-Madînah — the very territory that the Messenger of Allâh ﷺ had declared sacred. He took his clothes (as punishment), so his guardians came to him (Sa’d) and spoke with him regarding that. He replied: ‘The Messenger of Allâh ﷺ declared this sanctuary sacred, and said: ‘Whoever finds anyone hunting in it should take his clothes (as punishment),’ and I will not return anything that the Messenger of Allâh ﷺ allowed for me. But if you wish, I will give you its price (in money).’” (Da‘î)
2038. (Another chain) that Sa‘d found some slaves of the slaves of Al-Madinah cutting down its trees, so he took their possessions, and said — meaning to their owners: “I heard the Messenger of Allāh forbid the trees of Al-Madinah to be cut, and he said: ‘Whoever cuts anything of it — then whoever catches him may take his possessions.’” (Da‘if)

2039. Jābir bin ‘Abdullah narrated that the Messenger of Allāh said: “The trees of the protected territory of the Messenger of Allāh should not be shaken (in order for its leaves to fall off), nor should they be cut, but they may be shaken gently.” (Da‘if)

2040. Ibn ‘Umar narrated that the Messenger of Allāh would visit Qubā walking and riding — Ibn Numair (one of the narrators) added: “And he would pray two Rak‘ahs (there).” (Sahih)
Comments:
Among the places worth visiting in Al-Madinah, the most important is the Qubā’ Masjid. The Messenger of Allah س veil, said that a prayer in that Masjid is like ‘Umrah in terms of reward.

Chapter 96/97. Visiting Graves

2041. Abū Hurairah narrated that the Messenger of Allah س said: “Never does a person send his Salām to me except that Allāh returns my spirit to me that I may return the Salām to him.” (Da’īf)

Comments:
“Allāh returns my spirit to me”, these words have been interpreted in a variety of ways. But, ultimately, it comes to one conclusion, namely, that it is a matter relating to the Unseen in Al-Barzakh, the realm between this life and the Hereafter.

2042. (Another chain) from Abū Hurairah, that the Messenger of Allāh س said: “Do not make your houses into graves, and do not make my grave an ‘Eid (a regular place of visitation), and send your Salāt upon me, for your Salāt will reach me wherever you might be.” (Hasan)

Comments:
The example of a cemetery is very apt, because neither prayers nor formulae
of remembering Allah are said there. Neither is the Qur'an recited there. So a house where no prayers are said is as good as a cemetery. That is why men have been specially told to perform their voluntary prayers in their houses.

2043. Rabî'ah — meaning Ibn Al-Hudair said: “I never heard Talhah bin Ubaidullah narrate anything from the Messenger of Allah except for one Hadith.” He was asked what it was, so he narrated: “He (Talhah) said: ‘We left with the Messenger of Allah, intending to go to the graves of the martyrs of (the battle of) Uhud. We came to the Harrah of Wâqim, and when we descended into it, we saw some graves on one of its slopes. So we said: ‘O Messenger of Allah, are these graves the graves of our brethren?’ He replied: ‘(No, these are) graves of our Companions.’ Then, when we came to the graves of the martyrs, he said: ‘These are the graves of our brethren.’” (Sahih)

Comments:
The Messenger of Allah used to visit the graves of martyrs and pray for them. He called the martyrs “my brothers,” a title of honor, and the others “my Companions.”

2044. Näfi' stated that ‘Abdullâh bin ‘Umar narrated that the Messenger of Allah made his camel to rest at Al-Batha' — in Dhul-‘Hulaifah, and prayed in it. Näfi' added: “So ‘Abdullâh bin ‘Umar would do so as well.” (Sahih)

Comments: أخرج البخاري، الحjej، باب: 14، ح: 1532 ومسلم، الحjej، باب استجابة النزل ببطء ذي الجليلة ... ابن: 1257 بعد، ح: 1345 من حديث مالك به وهو في الموطأ (بيهي): 405/1.
2045 (A). Malik said: "No one should pass by Al-Mu'rras on his return to Al-Madinah until he prays in it as much as he wishes, for it has been conveyed to me that the Messenger of Allah ﷺ camped the night there." (Sahih)

Abû Dâwud said: "I heard Muhammad bin Isaq Al-Madini say: 'Al-Mu'arras is six miles from Al-Madinah.'"

2045 (B). [(Another chain) from Nâfî', from Ibn 'Umar, that when the Messenger of Allah ﷺ was coming (back to Al-Madinah), he spent the night at Al-Mu'arras until the morning.] (Hasan)
Chapter 1. The Encouragement To Marry

2046. It was reported from 'Alqamah, that he said: “I was once walking with 'Abdullah bin Mas'ud in Minah when 'Uthman met him, and asked to talk to him privately. When 'Abdullah saw that he had no need, he said: ‘Come, O 'Alqamah,’ so I came. 'Uthman then said to him: ‘O Abü 'AbdUR-Rahmân, should we not get you married to a young girl, perhaps you will regain some of what you have lost!’ ‘Abdullah responded: ‘If you say this, then I have heard the Messenger of Allâh say: “Whoever among you is capable of marriage should get married, for it is a cause of lowering the gaze, and a protection of one’s private parts, and whoever cannot do so should fast, for it will act as a Wijâ’ for him.”’

Comments:
1. One who has enough means to maintain a family should marry.
2. Marrying ensures modesty and chastity which is vital for a healthy social life.
3. A financially weak person should fast to ward off lustful desires.

Chapter 2. What Has Been Ordered Regarding Marrying A Religious Woman

2047. Abū Hurairah narrated that the Prophet ﷺ said: “Women are married for four (reasons): For their wealth, their nobility, their beauty, and their religion. So be successful with one of religion — may your hands be covered in dust!” (Sahih)

Comments:
The Arabic proverb “Taribat yadak” (may your hands be covered in dust) is said to awaken a desire or longing for something. It is a way of exhortation, not an imprecation. While marrying a woman, one should give precedence to her religiosity and piety over her other qualities.

Chapter 3. Marrying Virgins

2048. Jābir bin ‘Abdullāh narrated: “The Messenger of Allāh ﷺ said to me: ‘Have you gotten married?’ I replied: ‘Yes.’ He said: ‘To a virgin, or one previously married?’ I said: ‘To one previously married.’ He said: ‘And why not to a virgin whom you would play with, and who would play with you?’” (Sahih)
Chapter (...) The Prohibition Of Marrying Women Who Do Not Give Birth

2049. Ibn 'Abbas narrated: “A man came to the Prophet ﷺ and said: ‘My wife does not prevent the touch of one who touches.’ He replied: ‘Separate from her.’ He said: ‘I fear that my soul will be attached to her.’ He said: ‘Then enjoy her.’” (Ṣaḥīḥ)

Comments:

It is an authentic Hadith. “It is: She does not prevent one who intends immorality with her; or, she does not prevent anyone who seeks something from her husband’s wealth.” (‘Awn Al-Ma‘būb) See An-Nasā’i nos. 3231 and 3494. And they say it means simply that she, being a dignified and respectable woman, does not feel alienated or repelled by strangers (and yet is not guilty of immoral conduct). Thereupon, the Messenger of Allāh ﷺ counseled him to divorce her, but when he told him his weakness, he let him keep her.

2050 (A). It was reported from Mustalim bin Sa‘eed the son of the sister of Mansūr bin Zādhān, from Mansūr, meaning Ibn Zādhān, from Mu‘āwiyyah bin Qurrah, from Ma‘qal bin Yasār, who said: “A man came to the Prophet ﷺ and said: ‘I have encountered a woman of nobility and beauty, but she cannot give birth. Should I marry her?’ He said: ‘No.’ The man then came to him a second time, but he prohibited him. He then came for the third time, and the Prophet ﷺ said: ‘Marry loving women who give birth, for I will compete with
you against other nations.”

Comments:
It does not mean that there is an absolute ban on marrying a barren woman. In fact, a marriage has many motives. Marrying such a woman is permissible, even desirable, for some reasons.

2050 (B). (Al-Ḥasan bin ‘Alī narrated to us: “I heard Yazīd bin Hārūn saying: ‘I saw Mustalim, he would stumble right and left.’” Al-Ḥasan bin ‘Alī said: “His side never touched the ground for forty years.” Abū Dāwūd said: Mustalim bin Sa‘eēd was the son of the brother, or the son of the sister of Mansūr bin Zādhān, he went for seventy days without a drink of water.”) (Hāsan)

Chapter 4. Regarding Allāh’s Statement: The Fornicatress Does Not Marry Except A Fornicator

2051. ‘Amr bin Shu‘aib narrated from his father, from his grandfather, that Marthad bin Abī Marthad Al-Ghanawi would transport captives from Makkah. And there was a prostitute in Makkah by the name of ‘Anāq, who was a friend of his. He
narrated: “I came to the Prophet and said: ‘O Messenger of Allah, (should I) marry ‘Anaq?’ But he did not say anything. Then, the Verse: And a fornicatress does not marry except a fornicator, or a pagan[1] was revealed, so he called me, recited the Verse to me, and said: ‘Do not marry her.’” (Hasan)


2052. Abū Hurairah narrated that the Messenger of Allah said: “A flogged fornicator does not marry except one like him.” (Sahih)

Comments:
This Hadith further explains and confirms what has been said in the previous Hadith, namely, a man of ill repute should marry a woman like him.

Chapter 5. A Man Frees His Slave And Then Marries Her

2053. Abū Mūsā narrated that the Messenger of Allah said: “Whoever frees his slave girl and then marries her will obtain a double reward.” (Sahih)

Comments:
This Hadith exhorts the Muslims to free the captives and slaves.

2054. Anas bin Mālik narrated that the Prophet ﷺ freed Ṣafiyah, and made that (emancipation) her dowry. (Ṣahih)

2055. 'Āishah, the wife of the Prophet ﷺ, narrated that the Prophet ﷺ said: "Foster-feeding prohibits what is prohibited by delivery." (Ṣahih)

2056. Umm Salamah narrated:
"Umm Ḥābībah said: 'O Messenger of Allah, are you interested in my sister?' He said: 'For what?' She said: 'To marry her.' He said: 'Your sister?' She said: 'Yes.' He said: 'Would you like that?' She said: 'I am not the only one (married) to you, and the person whom I love most to share
good fortune with me is my sister.’ He said: ‘But she is not permitted for me.’ She replied: ‘But by Allah, I have been informed that you are going to propose for Durrah — or Dharrah, Zuhair (one of the narrators) was in doubt — bint Abi Salamah.’ He said: ‘The daughter of Umm Salamah?’ She said: ‘Yes.’ He said: ‘By Allah, even if she were not my step-daughter that was living with me, even then she would not be permitted for me. She is the daughter of my foster-brother, for her father and I were both breast-fed by Thuwaibah. So do not present you daughters or sisters to me.’” (Saheeh)

Comments:

Rabibah (step-daughter) that is, the daughter of one’s wife from her previous husband, is also unlawful when her mother is married to him.

Chapter 7. Regarding The Husband Of The Foster-Mother

2057. ‘Aishah narrated: “Aflah bin Abi Al-Qu’ais entered upon me, so I covered myself from him. He said: ‘Do you cover yourself from me, even though I am your uncle?’ I said: ‘How so?’ He replied: ‘My brother’s wife breast-fed you.’ I replied: ‘It was the woman who breast-fed me, not the man.’ When the Messenger of Allah ﷺ came, I informed him of that, and he replied: ‘He is your uncle, so he

وأحب من شريكتي في خبر أختي. قال: «إِنَّهَا لا تُجْلِلُ لي». قالت: فَوَلَّاهَا! لَكَ أَحِبْرَتُ أَنْ يُخْطَبَ ذَرَةٌ أَوْ ذَرَّةٌ - شَكَّ رَهْبَرٍ - بَيْنَ أَبِي سَلَمَةَ. قال: هُدِّيَ أَمْ سَلَمَةُ؟»

قَالَتْ: تَعَمِّ. قال: «أَمَا وَلَّاهَا! لَوْ لم تَكُنْ رَيْبَيْنِي فِي حِجْرِي مَا حَلَّتْ لي، إنَّها أَبْنَةُ أَمِي مِنَ الرُّضَاةَةِ، أَرْضَعُتِي وَأَبَاها نَوْبَةً، فَلا تَعْرَضْنَ عَلَيْيَ بَيْنَائِكُنَّ وَلَا أَخوائِكُنَّ.»

تخريج: [صحيح] أخرجه أحمد: ٢٩١/٦، ٣٠٩ من حديث هشام بن عروة به ورواها البخاري، النكاح، باب (وربانيكم اللاتي في حجوركم.. بهر) ح: ٥٠٦ ومسلم، النكاح، باب تحريم الرباه وأخت المرأة، ح: ١٤٤٩ من حديث هشام بن عروة عن أبيه عن زينب عن أم حبيبة.

(المحمم) (باب : في أَبِي الفَحْلِ) (التحفة) (٨)
may visit you.”” (Sahîh)

Comments:
A woman who suckles is a foster mother, and, hence, her husband is a foster father, and her brother is a foster uncle. In short, one is connected with the relatives of his or her foster mother in the same way as one’s own parents.

Chapter 8. Regarding Breast-Feeding An Adult

2058. ‘Aishah narrated: “Once the Messenger of Allah visited me and saw a man sitting with me.” — Hafs (one of the narrators) said: “He disapproved of that, and his face changed.” — “I said: ‘O Messenger of Allah! He is my brother through fosterage.’ He replied: ‘Be careful regarding your brothers, for breast-feeding is (only established through) through hunger.’” (Sahîh)

Comments:
Suckling shall be taken into account only if it takes place within a span of two years and with the purpose to feed an infant, that is, when an infant is suckled until it is satisfied. This point has been explained further in another Hadîth, that an infant has been suckled five times.

2059. It was reported that Sulaimân bin Al-Mughirah narrated from Abû Mûsâ, from his father, from a son of ‘Abdullâh bin Mas‘ûd, from Ibn Mas‘ûd, who said: “There is no fosterage except
what strengthens the bones and develops flesh.” Abū Mūsā added: “Do not ask us while this (meaning ‘Abdullāh scholar is in your midst.”

Comments:

In the presence of a more learned person, it does not behoove a person of lower rank to give a ruling on a point of law. That is the way to honor learned scholars.

2060. (Another chain) from Sulaimān bin Al-Mughirah, from Abū Mūsā Al-Hilālī, from his father, from Ibn Masʿūd, from the Prophet ﷺ with its meaning, and he said: “fortifies the bones.”

Chapter 9. (About) Who Was Made Prohibited Through Adult Fosterage

2061. ‘Āishah and Umm Salamah both narrated: “Abū Hudhaifah bin ‘Utbah bin Rabī‘ah bin ‘Abdush-Shams had adopted Sālim — just as the Messenger of Allāh ﷺ had adopted Zaid — and he married him (Sālim) to his niece, Hind bint Al-Walīd bin ‘Utbah bin Rabī‘ah. Sālim was a freed slave of an Ansāri lady. In the days of Jāhiliyyah, an adopted son would be called by his adopted father’s name, and would inherit from him. This continued until Allāh ﷺ...
revealed: ‘Name them by their father’s...’ up to His saying: ‘...your brothers in faith, and your freed slaves.’[1] So their names were then restored to their father’s, and the one whose father was not known became a Mawlā and a brother in religion. The wife of Abū Ḥudhaifah, Sahlah bint Suhail bin ‘Amr Al-Qurashi Al-‘Amiri came and said: ‘O Messenger of Allah, we used to consider Sālim a son, and he would live with me and Abū Salamah in one house, and see me as I am (normally in my home). And you are aware of what Allah has revealed regarding them (adopted children), so what do you think should be done with him (Sālim)?’ He replied: ‘Breast-feed him.’ So she breast-fed him five breast-feedings, and he became like a foster-son to her.” And so ‘Aishah would follow that decision, and would command her sister’s daughters and brother’s daughters to breast-feed five times those whom ‘Aishah wished to visit her, even if he was an adult, and they would then visit her. As for Umm Salamah and the rest of the Prophet’s wives, they refused to allow anyone to visit them after such a breast-feed, unless he was breast-fed while an infant. And they would say to ‘Aishah: “By Allah, we do not know, for this might have been a concession from the Prophet to Sālim, specifically for him and not for anyone else.” (Ṣahih)

According to the majority of scholars, suckling a more than two-year old infant does not establish foster relationship.

Chapter 10. Does Breast-Feeding Less Than Five Times Establish Fosterage?

2062. It was reported from 'Amrah bint 'Abdur-Rahmân, from 'Aishah, that she said: “Allâh had initially revealed in the Qur'ân that ten feedings prohibit (marriage); then this was abrogated with five known breast-feedings. So when the Prophet passed away, this was recited as part of the Qur'ân.” (Sâhih)

Chapter 11. Giving At The Time Of Weaning

2063. It was reported from 'Abdullah bin Az-Zubair, from 'Aishah, may Allâh be pleased with her, that she said: “The Messenger of Allâh said: 'One or two of suckling does not prohibit (marriage).’” (Sâhih)

Chapter 11. Giving At The Time Of Weaning

2064. It was reported from Hajjâj, that he said: “O Messenger of Allâh! What will remove from me
the blame of breast-feeding?” He replied: “A slave — male or female.” (Hasan)

It was the custom of Arabs to send their infants to nearby villages to be suckled and nurtured by Bedouin women. Besides wages, these women also received gifts after the suckling period was over. It is to this gift that this Hadith refers.

Chapter 12. Women Whom It Is Disliked To Combine Between (In Marriage)

2065. It was reported from Dāwud bin Abī Hind, from ‘Amir, from Abū Hurairah, that the Messenger of Allāh ﷺ said: “A woman should not be married alongside her paternal aunt, nor an aunt alongside her brother’s daughter, nor a woman alongside her maternal aunt, nor a maternal aunt alongside her sister’s daughter. And one who is older should not be married alongside one who is younger, nor one who is younger alongside one who is older.” (Sahih)
Comments:

It is prohibited to combine (that is, marry) a paternal aunt and her niece, or a maternal aunt and her niece concurrently. This prohibition is temporary, not permanent, if he was no longer married to the niece, he could marry her aunt, etc.

2066. It was reported from Ibn Shihāb, who said: “Qabīṣah bin Dhuw’āib informed me that he heard Abū Hurairah saying: “The Messenger of Allāh Ḥ prohibited (that a man) combine between a woman and her maternal aunt and between a woman and her paternal aunt.” (Saḥīh)

2067. It was reported from Khusaif, from ‘Ikrimah, from Ibn ‘Abbās, that the Prophet Ḥ disliked combining between a paternal and maternal aunt, and between two maternal aunts and two paternal aunts. (Da‘f)

2068. ‘Urwah bin Az-Zubair asked ‘Aishah, the wife of the Prophet Ḥ regarding the Verse: And if you fear that you will not treat orphan (girls) justly, then marry those whom you please of (other) women.[1]

She replied: “O nephew, this is regarding an orphaned girl who is with her guardian, and whose

wealth is joined with her guardian's wealth. So the guardian is attracted to her wealth and beauty, and wishes to marry her without being just, regarding her dowry, by giving her less than what others would give her. This Verse prohibited such guardians from marrying them except if they were just with them and gave them the highest dowry that they would otherwise get. And they were commanded to marry any woman that they pleased besides them."

'Aishah then said: "But after this Verse, the people again asked the Messenger of Allah regarding them, and Allah revealed: And they ask you regarding women. Say: 'Allah gives you decisive verdicts regarding them, and what has been recited to you in the Book regarding orphaned girls whom you do not give what is due to them, and desire (not) to marry them."

'Aishah responded: "And what has been recited in the Book by Allah is the first Verse, in which Allah says: And if you fear that you will not treat orphan (girls) justly, then many those whom you please of (other) women. And in the other Verse, Allah says: '...desire (not) to marry them...', which is when one does not desire to marry the orphaned girl which is under his care, when she is of little beauty and wealth. So they have been prohibited from marrying off those orphaned girls who are of little

beauty and wealth except with justice. (This they have been reminded of) due to their not having any need for them.”

And Yūnus said that Rabī‘ah said regarding the Verse: And if you feel that you will not be able to deal justly with orphans..., “It is as if He is saying: ‘If you fear such, then leave (marrying) them, for I have allowed four (wives) for you.’” (Ṣahih)

Comments:

The Hadith has relevance to the chapter in that a person should not marry an orphan girl under his care and protection, if he cannot discharge his obligations fairly and faithfully according to Islamic law, no matter if he has a wife or not.

2069. ‘Alī bin Al-Ḥusain narrated that when they returned to Al-Madinah after having been with Yazīd bin Mu‘āwiyah — at the time of the massacre of Al-Husain bin ‘Alī, may Allāh be pleased with them — Al-Miswar bin Makhramah met him and said: “Is there any need of yours that I can fulfill?” He replied: “No.” He said: “Will you give me the sword of the Messenger of Allāh ﷺ, for I fear that the people will forcibly take it away from you. I swear by Allāh, if you give it to me, they will never be able to get it until my soul is taken!” ‘Alī bin Abī Talib proposed to the daughter of Abū Jahl while (he was married) to Fāṭimah, so I heard the Messenger of Allāh ﷺ saying — and I was at the time a boy who...
had just reached puberty — while delivering a sermon upon this very Minbar of his: ‘Verily, Fātimah is a part of me, and I fear that she will be tested in her faith.’ He then mentioned another in-law of his, from the tribe of Banū ‘Abdush-Shams, and praised him highly, and said: ‘He spoke to me, and told the truth, and promised me and fulfilled his promise. And I am not prohibiting something which is permitted, and neither am I permitting something which is prohibited, but, by Allāh, the daughter of the Messenger of Allāh and the daughter of the enemy of Allāh will never be combined in one place, ever.” (Sahih)

Comments:
‘Ali’s planned second marriage, had it taken place, would hurt Fātimah, a thing which, in turn, would hurt the Messenger of Allāh. This would ultimately be harmful to ‘Ali himself. That is the reason why ‘Ali was told not to marry Abū Jahl’s daughter, aside from the issue of what comes with marrying the daughter of Abū Jahl. This case proves that Muslims are forbidden to cause annoyance to the Messenger of Allāh by an action even if it is otherwise permissible.

2070. (Another chain) with this narration (similar to no. 2069), he said: “So ‘Ali, may Allāh be pleased with him, did not pursue that proposal.” (Sahih)

2071. Al-Miswar bin Makhramah
narrated that he heard the Messenger of Allah say, while he was upon the Minbar: “Banū Hishām bin Al-Mughirah have asked my permission to marry their daughter to ‘Alī bin Abī Tālib. So I will not give them permission, and again I will not give them permission, and again I will not give them permission, unless Ibn Abī Talib wishes to divorce my daughter and marry their daughter. For my daughter is a part of me, whatever causes her doubt causes me doubt, and whatever hurts her hurts me.” (Sahīh)

Comments:
The Hadith gives the reason why the Messenger of Allah did not like ‘Alī to take the daughter of Abū Jahl as a second wife.

Chapter 13. Regarding Mut‘ah Marriages

2072. Az-Zuhri narrated: “We were in the company of ‘Umar bin ‘Abdul-‘Azīz, and began discussing Mut‘ah with women. A person by the name of Rabi‘ bin Sabrah said: ‘I testify that I heard my father say, that the Messenger of Allah forbade it during the Farewell Pilgrimage.’” (Da‘īf)

2073. (Another chain) from Rabi‘
bin Sabrah (similar to no. 2072), from his father, that the Messenger of Allâh ﷺ forbade *Mut’ah* with women. *(Sahîh)*

**Chapter 14. Regarding *Shighâr* Marriages**

2074. It was reported from Nâfi’, from Ibn ‘Umar, that the Messenger of Allâh ﷺ forbade *Shighâr* marriages.

Musad-dad (one of the narrators) added in his narration: “So I said to Nâfi’: [1] ‘What is *Shighâr*?’ He said: ‘A man marries his daughter and the gift (of dowry) is that he gets to marry the other man’s daughter. Or he marries the sister of a man and marries him to his sister without a gift (of dowry).’” *(Sahîh)*

**Comments:**

Among the various modes of marriage prevalent in the pre-Islamic Age of Ignorance, one was *Mut’ah*, a temporary marriage contracted for a specified time period. Islam prohibited this type of temporary marriage.

2075. Al-A‘raj narrated that Al-‘Abbâs bin ‘Abdullâh bin Al-‘Abbâs married his daughter to ‘Abdur-Rahmân bin Al-‘ Hakam, while ‘Abdur-Rahmân married his daughter to him (Al-‘Abbâs), making the two women the dowry

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[1] The questioner is ‘Ubaidullâh. There are two chains narrated in the text from Nâfi’, one from him which Musad-dad narrated, and another from Mâlik from Nâfi’. 
for each other. So Mu‘āwiyah wrote to Marwãn commanding him to separate them, and he said in his letter: ‘This is the very Shighār that the Messenger of Allâh prohibited.’” (Hasan)

Comments:
Scholars are unanimous over the prohibition of the Shighār marriage.

Chapter 14/15. Regarding Tahālīl (Intentionally Marrying A Divorcee To Make Her Permissible For Her First Husband)

2076. ‘Aли narrated: — Ismā‘īl (one of the narrators) said: “And I think it was from the Prophet” — “The one who marries in order to make a woman permissible (for her first husband) is cursed, as is the one on whose behalf it was done.” (Da‘if)

Comments:
It is prohibited to marry a woman irrevocably divorced (that is, divorced three times) and have relations with her, solely with the intent to enable her first husband to re-marry her. Both the one who does that, and the one for whom it is done, have been cursed by the Messenger of Allâh.

2077. (Another chain) from Al-Ḥârith Al-A‘war, from a man among the Companions of the Prophet — (One of the narrators in this chain) said: “We think he was ‘Aли,” — from the Prophet. With its meaning (as no. 2076). (Da‘if)
Chapter 15/16. A Slave Getting Married Without The Permission Of His Owner

2078. It was reported from Muhammad bin ‘Aqil, from Jâbir, who said: “The Messenger of Allâh (ﷺ) said: ‘Any slave who marries without the permission of his owner is a fornicator.’” (Da’î)

2079. It was reported from ‘Abdullâh bin ‘Umar, from Nâfi’, from Ibn ‘Umar, from the Prophet (ﷺ) that he said: “If a slave marries without the permission of his owner, his marriage is invalid.” (Hasan)

Abû Dâwud said: This Hadîth is weak, rather, it is Mawqûf, and it is a statement of Ibn ‘Umar.

Chapter 16/17. Regarding It Being Disliked If A Person Proposed After His Brother’s Proposal

2080. It was reported from Sa’eed bin Al-Musayyab, from Abû Hurairah, that the Messenger of Allâh (ﷺ) said: “Any slave who marries without the permission of his owner is a fornicator.” (Da’î)
Allāh said: “Let not any person give a proposal of marriage after the proposal of his brother.” (Sahih)

2081. It was reported from Nāfi’, from Ibn ‘Umar, that the Messenger of Allāh said: “Let not any of you give a proposal of marriage after the proposal of his brother, and let him not sell after his brother has sold, except with his permission.” (Sahih)

Comments:
When a person sends a word to a woman’s guardian asking for her hand, another Muslim should not send his proposal to them, knowing that the first person has as yet received no reply to his request.

Chapter 17/18. A Person Looks At A Woman Whom He Desires To Marry

2082. Jābir bin ‘Abdullāh narrated that the Messenger of Allāh said: “If any of you proposes for a woman, then if he is able to look at what will cause him to marry her, he should do so.” Jābir added: “So I proposed for the hand of a young girl, and I would hide myself (to look at) her, until I saw of her what caused me to marry her, so I married her.” (Hasan)
Looking at what is normally visible of the woman one wants to marry before marriage is preferable and commendable (Mustahabb). That is what Jâbir, may Allah be pleased with him, did, but free and unrestricted contacts or meetings are prohibited.

Chapter 18/19. Regarding The Guardian

2083. ‘Aishah narrated that the Messenger of Allâh ﷺ said: “Any woman who marries without the permission of her guardian — then her marriage is void,” (he repeated it) three times, and he added: “So if he consummated the marriage with her, she is entitled to the dowry because of what he has attained from her. And if they differ, then the Sulṭān is the guardian of the one who does not have one.” (Sahih)

Comments:

A woman's close relatives who decide important matters relating to her are called "legal guardians" (Awliyâ', singular: Wâlî). Her paternal relatives (Asâbah) have priority over her other relatives, according to most scholars. In case she has no relative, the ruler is her Wâlî (legal guardian). The ruling that no adult girl or woman may be married without the permission of her legal guardian is based on the textual evidence in the Qur’ân and Ḥadîth. Abû Hurairah narrated that the Messenger of Allâh ﷺ said: “No woman should arrange the marriage of another woman, and no woman should arrange her own marriage. The adulteress is the who arranges her own marriage.” (Sunan Ibn Mâjah, Ḥadîth 1882).
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2084. (Another chain) from 'Aishah, from the Prophet (with its meaning (similar to no. 2083). (Sahih)

Abū Dāwūd said: Ja'far (one of the narrators of the last version) did not hear from Az-Zuhri, he had written to him.

2085. Abū Mūsā narrated that the Prophet ﷺ said: “There is no marriage except with (the consent of) a guardian.” (Sahih)

2086. 'Urwah bin Az-Zubair narrated that Umm Habībah was married to ‘Abd bin Jaish, but he died, and he was of those who had emigrated to the land of Abyssinia. So An-Najāshī married her off to the Messenger of Allāh ﷺ, for she was (living) with them.” (Da'īf)

Tafsir: [Esnādeh Sufīf] أخرجه النسائي، النكاح، باب القسط في الأصدقة، ح: 9.52 من حديث عمره به وللمحدث شواهد كثيرة * الزهري مدرس وعُنِّي.
Chapter 19/20. Regarding The Guardian Preventing The Woman From Marriage

2087. Ma'qal bin Yasār narrated: "I had a sister, and suitors would come to me proposing for her. A cousin of mine came (as a suitor), so I married her to him. He then divorced her with a revocable divorce, and left her until her waiting period finished. So when suitors came for her, he too came and proposed. I said: 'By Allāh! I will never marry her to you again.' So Allāh revealed, regarding me:

And if you divorce women, and they have completed their appointed terms, do not prevent them from marrying their husbands...[1] So I expiated for my oath, and married her off to him."

(Sahih)

Comments:

A legal guardian must have regard and take into consideration the woman’s choice or inclination to marry a particular person. Moreover, this event proves that marriage is invalid without the consent of a woman’s legal guardian.

Chapter 20/21. If Two Guardians Marry Her Off

2088. It was reported from Al-Hasan, from Samurah, that the Prophet ﷺ said: "Any woman who was married off by two guardians (to two different persons) will be...

given (in marriage) to the first of the two. And any person who sells (an item) to two people, the item will be for the first of the two.”  
(Hasan)

Chapter 21/22. Regarding Allah’s Statement: It is not permitted for you to inherit women against their will. And do not prevent them from remarrying... [1]

2089. It was reported from Ibn ‘Abbās, regarding the Verse: “It is not permitted for you to inherit women against their will. And do not prevent them from remarrying...” Ibn ‘Abbās said: “If a person died, his guardians had more right to his wife than her own guardians. If one of them wished, he would marry her, and if they wished, they would not marry her. So this Verse was revealed in regard to this practice.” (Sahih)

Chapter 21/22. Regarding Allah’s Statement: It is not permitted for you to inherit women against their will. And do not prevent them from remarrying... [1]

2090. (Another chain) from Ibn ‘Abbās, who recited: “It is not permitted for you to inherit women against their will. And do not prevent them from remarrying...” Ibn ‘Abbās said: “If a person died, his guardians had more right to his wife than her own guardians. If one of them wished, he would marry her, and if they wished, they would not marry her. So this Verse was revealed in regard to this practice.” (Sahih)

Tahqīq: [Hasan] 'Arjūjeh, the translator, the translation, a phrase used to indicate an explanation or clarification. 2105: 4276: and then, he: 2105: from this statement, it is clear that the family and the investigation of the book is correct at the hands of the authorities. 2105: The meaning: “It is not permitted for you to inherit women against their will. And do not prevent them from remarrying...” (Sahih)

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prevent them from re-marrying, in order that you may take a part of what you have given them, unless they are guilty of clear lewdness..." and said: "This (was revealed) because a person would inherit a woman from his relatives, and then prevent her from re-marrying until she died, or she gave her dowry back. So Allâh ruled regarding this act, and prohibited it." (Hasan)

2091. (Another chain) from Ad-Dâhâk, with its meaning (as no. 2090), and he said: "So Allâh reprimanded (them) regarding it." (Da'îf)

Chapter 22/23. Seeking The Girl's Permission

2092. It was reported from Yahyâ from Abû Salamah, from Abû Hurairah, that the Prophet said: "A previously married woman is not married until she commands so, and a virgin (is not married) except with her permission." They asked: "And what will (count) as her permission?" He replied: "That she remains silent." (Sahîh)

2093. (Another chain) from Yazîd, meaning Ibn Zuraî'; (another chain) from Hâmmâd with the same
meaning, that Muhammad bin ‘Amr narrated, that Abu Salamah narrated to them from Abu Hurairah, that the Messenger of Allah س.ل.ف. said: “An orphaned girl is asked regarding herself, so if she remains silent, then that is her permission. And if she refuses, then there is no means (of forcing) her.”

The (wording of the) narration is that of Yazid. (Hasan)

Abū Dāwūd said: It was also reported like that by Abū Khalīl Sulaimān Ibn Hayyān, and Mu‘ādh bin Mu‘ādh, from Muhammad bin ‘Amr.

2094. Muhammad bin Al-A‘lā’ narrated to us (saying); Ibn Idrīs narrated to us, from Muhammad bin ‘Amr, with this Ḥadīth — with his chain (similar to no. 2093). He added in it: “He said: ‘If she cries or is silent.’” (Hasan)

Abū Dāwūd said: “And the word ‘cries’ has not been preserved, and is a mistake in the Ḥadīth from Ibn Idrīs, or from Muhammad bin Al-A‘lā’.”

Abū Dāwūd said: Abū ‘Amr Dhakwān reported it from ‘Aishah, she said: “O Messenger of Allah, a virgin is too shy to talk!” He replied: “Her silence is her consent.”

The (wording of the) narration is that of Yazid. (Hasan)
2095. It was reported from Ismā‘īl bin Umayyah, who said: “A trustworthy person narrated to me from Ibn ‘Umar who said that the Messenger of Allāh ﷺ said: “Ask women regarding their daughters.”” (Da‘īf)

Chapter 23/24. Regarding A Virgin Who Was Married Off By Her Father Without Her Consent

2096. Ibn ‘Abbās narrated that a young, virgin girl came to the Prophet ﷺ and mentioned that her father married her (to someone) while she disapproved. So the Prophet ﷺ allowed her to choose. (Hasan)

2097. (Another chain) from ‘Ikrimah from the Prophet ﷺ, with this Hadith (similar to no. 2096). (Hasan)

Abū Dāwūd said: He did not mention Ibn ‘Abbās, and this is how the people narrated it, the Mursal form is well-known.

Comments:

It is not proper for a father to give away his daughter in marriage to someone without her consent. In case the father’s action is improper or injudicious, the judge has the right to revoke the marriage agreement.
Chapter 24/25. Regarding Widowed And Divorced Women

2098. It was reported from Mālik, from ‘Abdullāh bin Al-Fadl, from Nāfi’ bin Jubair, from Ibn ‘Abbās, who said that the Messenger of Allāh ḥṣ said: “The widow has more right regarding herself than her guardian, and the virgin is asked regarding herself. And her consent is her silence.” (Ṣahih)

2099. (Another chain) from Ziyād bin Sa’d, from ‘Abdullāh bin Al-Fadl, with his chain and its meaning, he said: “The previously married lady has more right regarding herself than her guardian, and the virgin’s (permission) is asked by her father.” (Ṣahih)

Abū Dawūd said: (The statement) “Her father” is not preserved.

2100. It was reported from Sāliḥ bin Kaisān, from Nāfi’ bin Jubair bin Muṭ‘im, from Ibn ‘Abbās, that the Messenger of Allāh ḥṣ said: “The guardian has no command over the previously married lady, and the orphaned girl is asked. And her silence is regarded as her consent.” (Ṣahih)

Note: The numbers at the end of the text are page numbers from the source.
Comments:

It is better for a legal guardian to marry a widow to a person of her choice or liking, providing there is no legal reason making him not suitable.

2101. Khansâ’ bint (Khidhâm) Al-Ansâriyyah narrated that her father married her to someone and she had been previously married, but she did not approve of the marriage. So she went to the Messenger of Allâh ﷺ and mentioned it to him, and he cancelled the marriage. (Sahîh)

Chapter 25/26. Regarding Suitability

2102. Abû Hurairah narrated that Abû Hind cupped the Prophet ﷺ on his scalp. The Prophet ﷺ said: “O Banû Bayâdah, marry (your daughters) to Abû Hind, and propose to him (for his daughters).” And he added: “And if there is any good in any of the medicines that you cure yourselves with, it is in cupping.” (Hasan)

Comments:

“His scalp” Al-Yafûk; the crown of the head, where the bone of the skull from the front meets the bone from the rear of the head. Abû Hind Yasâr was a freed slave of Banû Bayâdah, yet the Messenger of Allâh ﷺ told them to intermarry him with his people. This is enough to prove that suitability of partners or, say, matching should be based on piety and character, not on caste.
Chapter 26/27. Marrying Someone That Is Not Yet Born

2103. Maimūnah bint Kardam narrated: “I went with my father for Ḥajj with the Messenger of Allah, and I saw the Messenger of Allah. My father came close to him, and he (the Prophet) was atop a camel of his, so he stopped and listened to him, and he had a small stick with him — the type that is used to discipline schoolchildren — I heard the Bedouins and the people say: ‘(Make way for the one) with the stick, (make way for the one) with the stick.’ So my father managed to come close to him, held on to his stirrup, and testified to his (Messengership). The Prophet stopped to listen to him, so he said: — ‘I was present at the army of ‘Aṭhrān — Ibn Al-Muthanna (one of the narrators) said: “Gathrān.” — Ṭāriq bin Al-Muraqqā’ said: “Who will give me a spear, in return for its prize?” I said: “And what is its prize?” He replied: “I will marry the first daughter that is born to me to him.” So I gave him my spear. Then I did not see him, until I heard that a daughter had been born to him, and had become of age. I came to him, and said: ‘Prepare my wife for me (to take)!’ But he swore that he would not give her to me until I gave her a new dowry — other than what I had already given him (the spear).
And I too swore that I would not give him anything other than what I had already given him."

The Messenger of Allāh ™ asked: “And of what age is she now?” He replied: “She has now grown white hair.” The Prophet ™ said: “I think that you should leave her,” but this verdict startled me, and I looked at the Messenger of Allāh ™. When he saw that (expression) on me, he said: “Neither you nor your companion is sinful.” *Da‘if*

2104. In another version of this narration, she (Maimūnah bint Kardam) narrated: “My father participated in one of the wars of Jahilīyyah, and the heat afflicted their feet. A person among them said: ‘Whoever gives me his sandals, I will marry the first daughter born to me to him.’ So my father took off his sandals, and threw them at him. A daughter was then born to him, and became of age...” and the rest of the narration is similar (to no. 2103), except that the phrase ‘white hair’ is not mentioned. *Da‘if*

Chapter 27/28. Regarding The Dowry


And of what age is she now?” He replied: “She has now grown white hair.” The Prophet ™ said: “I think that you should leave her,” but this verdict startled me, and I looked at the Messenger of Allāh ™. When he saw that (expression) on me, he said: “Neither you nor your companion is sinful.” *Da‘if*
used to give (to his wives). She replied: ‘It was twelve *Uqiyah and a *Nash.’ I asked: ‘And what is a *Nash?’ She replied: ‘Half an *Uqiyah.’” (*Sahih*)

Comments:
One *Uqiyah is forty Dirhams of silver. Hence, the amount of twelve and a half *Uqiyah comes to five hundred Dirhams. According to more modern rates, one Dirham is 2.975 grams of silver, and, according to some earlier scholars, 3.06 grams.

2106. Abū Al-‘Ajfa’ As-Sulami narrated that ‘Umar bin Al-Khattāb once delivered a sermon in which he said: “Verily, do not make women’s dowries expensive, for had this been a means of praise in this world, or a means of pleasing Allāh, then the first person that would have done so would have been the Prophet ﷺ. But the Messenger of Allāh ﷺ did not give any of his wives more than twelve *Uqiyah as dowry, nor was the dowry for any of his daughters more than that.” (*Hasan*)

2107. Umm Ḥabibah narrated that she had been married to ‘Ubaiddullāh bin Jahsh, and he died while they were in Abyssinia. So An-Najāshī married her to the
Messenger of Allāh ﷺ, and gave her four thousand Dirhams as dowry on behalf of the Prophet ﷺ, and sent her to him with Shurahbil bin Hasanah. (Da'if)

Abū Dāwūd said: Ḥasanah was his mother.

Comments:
A rich or well-to-do person may give more in a dowry (Mahr). It is not forbidden, providing the intention is not to show off. To give large sums of money as a Mahr for ostentation or to force the groom to do so, or the groom withholding it — all would be improper. Likewise, it is also wrong for a well-to-do man to fix a small amount of Mahr.

Chapter 28/29. Regarding A Small Dowry

2109. Anas narrated that the Messenger of Allāh ﷺ once saw ‘Abdur-Rahmān bin ‘Awf, may Allāh be pleased with him, with some traces of saffron on him. He asked him: “What is this!?” He replied: “O Messenger of Allāh, I
married a lady.” He asked: “And what did you give her as dowry?” He replied: “A Nawāḥ of gold.” So he said: “Give a feast, even if it be with one sheep.” (Saḥīḥ)

Abū Dāwūd said: A ‘Nawāḥ’ is five Dirhams, and a Nash is twenty, and an Uqiyyah is forty.\(^1\)

### Comments:

The marriage agreement should bind the bridegroom to pay a Mahr which is reasonable and convenient for both, the bride and the bridegroom.

2110. It was reported from Mūsā bin Muslim Ibn Rūmān, from Abū Az-Zubair, from Jābir bin ‘Abdullāh, that the Prophet ﷺ said: “Whoever gives as dowry to a woman a cupped hand’s worth of barley or dates has made her permissible.” (Da‘f)

Abū Dāwūd said: ‘Abdūr-Rahmān bin Mahdī reported it from Šālīḥ bin Rūmān, from Abū Az-Zubair, from Jābir in Mawqūf form. And Abū ‘Aṣīm reported it from Šālīḥ bin Rūmān, from Abū Az-Zubair, from Jābir; he said: “During the lifetime of the Messenger of Allah ﷺ, we would engage in Mut‘ah marriages in exchange for only a handful of food (as dowry).”

Abū Dāwūd said: Ibn Juraij reported it from Abū Az-Zubair, from Jābir similar to the meaning of Abū ‘Aṣīm.

\(^1\) He explained that, and Nawāḥ is literally a “date-stone” so its name was also used for an amount of weight.
Comments:
Temporary marriage (Mut‘ah) was permissible but banned later. The Hadith appears to date back to the time before it was prohibited permanently.

Chapter 29/30. On the Dowry
Being Some Actions That He Must Perform

2111. Sahl bin Sa‘d As-Sa‘idi narrated that a woman came to the Messenger of Allâh ﷺ and said: “O Messenger of Allâh, I have given myself to you as a gift.” She remained standing for a long time, until a man stood up and said: “O Messenger of Allâh, marry her to me, if you do not desire her.” The Messenger of Allâh ﷺ said: “Do you have any dowry to give her?” He replied: “I have only this Izâr of mine.” The Messenger of Allâh ﷺ said: “If you give her your Izâr, you will be confined (to your house), having no Izâr! So go find something else.” He said: “I can’t find anything.” He replied: “Go find (something), even if it be an iron ring!” So he searched, but could not find anything. The Messenger of Allâh ﷺ then said to him: “Do you have anything of the Qur‘ân (memorized)?” He replied: “Yes, this Sûrah, and this Sûrah,” and others that he named. The Messenger of Allâh ﷺ said: “I have married her to you with what is with you of the Qur‘ân.” (Sâhîh)
2112. Abū Hurairah narrated a similar incident (as no. 2111), but he (ﷺ) did not mention the Ἰazure, nor the ring, for he said: “What have you memorized of the Qur’ān?” The man replied: “Surat Al-Baqarah,” or he said the one after it. He said: “Stand up and teach her twenty Verses, and she is your wife.” (Da‘if)

2113. (Another chain) from Muhammad bin Rāshid, from Makhūl, with similar to the narration of Sahi (no. 2111). He said: “Makhūl used to say: ‘This is not for anyone after the Messenger of Allāh’.” (Hasan)

Comments:
We learn from these Hadiths that an utter pauper may also marry, and that the Mahr may also be teaching the Qur’ān.

Chapter 30/31. Regarding One Who Married Without Specifying The Dowry And Then Died

2114. It was reported by Ash-Sha‘bī, from Masrūq, from ‘Abdullah (Ibn Mas‘ūd) regarding a man who married a woman, then he died, and he had not consummated it with her, nor specified a dowry: “She has a full dowry, and she must observe the waiting period, and she will get her...” (Sunah)

(المحرم 31) باب: فيمن تزوج ولم يسم لها صداقاً حتى مات (النهاية 32)
Inheritance. Ma'qal bin Sinân then said: “I heard the Messenger of Allah give this same verdict in the case of Barwa bint Washiq.” (Sahih)


2115. (Another chain) from Ibrahim, from ‘Alqamah, from ‘Abdullah, and ‘Uthman (the narrator) quoted similarly (as no. 2114). (Sahih)

Tafsir: [Sahih] أخرج الرمدي، النكاح، باب ما جاء في الرجل ينزوّج المرأة فيموت عنها قبل أن يفرض لها، ح: 1145 من حديث سفيان الثوري به وقال: "حسن صحيح" وانظر الحديث السابق.

2116. (Another chain) from Qatadah, from Khilas, and Abu Hassan, from ‘Abdullah bin ‘Utbah bin Mas‘ud, that ‘Abdullah bin Mas‘ud was asked regarding this case (as mentioned in no. 2119), and they came to him for a month, or, many times. He then said: “I say regarding her: She will receive a dowry for an amount similar to (what) her women (normally get), neither more nor less. And she will inherit, and she must observe the waiting period. So if this (verdict) is correct, it is from Allah, and if it is mistaken, it is from me and Shaitan, and Allah and His Messenger are free of it.”

At this, a group of people of the tribe of Asjja‘ stood up, among them Al-Jarrâh and Abu Sinân; they said: “O Ibn Mas‘ud, we
testify that this (verdict) was the verdict of the Messenger of Allāh ﷺ for us, regarding Barwa' bint Washiq. For her husband, Hilāl bin Murrah Al-Ashja'i, was in the same situation as this.” At this, ‘Abdullāh bin Mas'ūd was very happy, since his verdict turned out to be the same as the verdict of the Messenger of Allāh ﷺ. (Ṣaḥīḥ)

Comments:

1. A marriage agreement without a specified Mahr is valid but it obligates the groom to pay a Mahr similar to that normally paid to other women of the bride’s family, like her mother, sister, etc — in the event that the husband dies.

2. A woman whose husband died before the consummation of marriage shall complete her ‘Iddah (the legally prescribed period of waiting during which a woman may not remarry after being widowed or divorced) prior to remarriage.

2117. ‘Uqbah bin ‘Amir narrated that the Prophet ﷺ told a man: “Are you satisfied if I marry you to so-and-so?” He said: “Yes.” And he asked the woman: “Are you satisfied if I marry so-and-so to you?” She replied: “Yes.” So they were married to one another, and the man consummated the marriage without specifying the dowry amount, and he did not give her anything (as dowry). He had participated during Al-Ḥudaybiyyah — and everyone who had participated in Al-Ḥudaybiyyah had been allocated a share of (the produce of) Khaibar. So when he was about to die, he said: ‘The Messenger of Allāh ﷺ married me to so-and-so, and I did not specify her dowry, nor did I give her...
anything, so I call you to witness that I have given her as dowry my share of Khaibar." So she sold her share for a hundred thousand."

Abû Dâwûd said: In the beginning of the Hadîth, ‘Umar bin Al-Khaṭṭâb added — and his narration is more complete: “The Messenger of Allâh ﷺ said: “The best marriage is the easiest one.” And the Messenger of Allâh ﷺ said to the man...” and he quoted its meaning.

Abû Dâwûd said: It is feared that this Hadîth may have an addition in it, for this was not the case.

Chapter 31/32. Regarding A Sermon For The Marriage

2118. It was reported from ‘Aâdullâh Ibn Mas‘ûd, regarding Khutbah Al-Hâjjah in a marriage or other than that — (Another chain) from ‘Aâdullâh, that he said: “The Messenger of Allâh ﷺ taught us Khutbah Al-Hâjjah: ‘Verily, all praise is due to Allâh. We praise Him, and seek His help, and ask for His forgiveness. And we seek refuge in Him from the evil of our souls. Whomever Allâh guides, then none can misguide him, and whomever He misguides, he will find none to guide him. And I testify that there is none has the
right to be worshipped but Allāh, and I testify that Muhammad is His slave and Messenger. O you who believe, have Taqwā of Allāh, the One by whom you ask of one another, and (be conscious of the rights of) relations of the womb. Verily, Allāh is ever watchful over you. O you who believe, have Taqwā of Allāh as is His due, and do not die except as Muslims.\[1\] O you who believe, have Taqwā of Allāh, and say what is true. He will make your deeds good for you, and forgive you your sins, and whoever obeys Allāh and His Messenger, then, indeed, he has achieved a great victory.\[2\] (Da'īf)

(ʾAbū Dāwūd said:) Muḥammad bin Sulaimān (one of the narrators) did not say: “Verily,” at the beginning.

Comments:

It is the Sunnah of Allāh’s Messenger to begin a discourse on important matters with similar to this sermon. It should especially be recited on the occasion of a wedding, although it is not a pillar (Rukn) vital to the validity of wedlock. For a wedding to be valid, only the consent of the Waal, the bridegroom and bride, as well as witnesses, are essential.

2119. (Another chain) from Ibn Maṣʿūd, that whenever the Messenger of Allāh would testify (during a Khutbah)...” and he mentioned similarly (to no. 2118). After his saying: “and His Messenger,” he said: “He has sent

him with the truth, as a herald of glad tidings and as a warner, preceding the Day of Judgment. Whoever obeys Allâh and His Messenger has indeed acted righteously, and whoever disobeys them will only harm himself, and will not harm Allâh in the slightest.” (Da‘if)

Chapter 32/33. Regarding The Marriage Of The Young

2120. Ismã’il bin Ibrãhim narrated:
“I proposed to the Prophet for (the hand of) Umãmah bint ‘Abdul-Muṭṭalib, and he married me to her without delivering any sermon.” (Da‘if)

(abad ‘Eisã said to us: “It has reached us that Abû Dâwud was asked: ‘Is this allowed?’ To which he replied: ‘Yes, and there are a number of Ahadith from the Prophet about this.”)

2121. ‘Aishah narrated: “The Messenger of Allâh married me while I was a girl of seven years” — Sulaimân (one of the narrators said: “or six,” — and he consummated the marriage when I was a girl of nine.” (Sahih)
A father has the right to marry off his daughter in her young age in view of some expediency, but consummation of marriage can take place only after the girl is old enough, or sensible enough to be able to accept the marriage or not.

Chapter 33/34. Residing with a Virgin (After Marriage)

2122. Umm Salamah narrated that when the Messenger of Allâh  married her, he stayed with her for three days, then said: “Let not your relatives look down upon you condescendingly! If you wish, I can spend seven days with you, but if I spend seven days, then I must spend seven with all my wives.” (Sahîh)

Comments:

Hadîth no. 2124 explains this case further. According to this Hadîth, if a man marries a widow, he should stay with her for three days but, in case he stays with her for seven days, he shall stay with his other wives for the same period.

2123. Anas bin Mâlik narrated: “When the Messenger of Allâh took Safiyyah (as a wife), he spent seven days with her.” ‘Uthmân (one of the narrators) added: “And she has been previously married.” (Sahîh)

Comments:

[This statement is an editorial note, not part of the text.]

2124. Abû Qilâbah said that Anas bin Mâlik narrated: “If a person
marries a virgin while he has a wife, he should stay with her for seven days. And if he marries a non-virgin, he should stay three days with her.” (Sahih)

Abū Qilābah added: “If I state that he (Khālid Al-Hadhdhā, a subnarrator) narrated this from the Prophet ﷺ, it would be true, but he said: ‘The Sunnah is like that.’”

**Comments:**

Meaning, after he marries her.

**Chapter 34/35. Regarding A Man Who Consummates His Marriage Before Giving Any Monetary Amount To His Wife**

2125. It was reported from Ayyūb, from ‘Ikrimah, from Ibn ‘Abbās, who said: “When ‘Āli married Fāṭimah, the Messenger of Allāh ﷺ said: ‘Give her something.’ He replied: ‘I don’t have anything!’ He said: ‘Where is your Ḥutāmī coat of mail?’”[1] (Sahih)

2126. It was reported from Muḥammad bin ‘Abdur-Raḥmān bin Thawbān, from a man among the Companions of the Prophet ﷺ, that when ‘Āli married Fāṭimah, the daughter of the Messenger of Allāh ﷺ, and he wanted to go to

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[1] That is a type of chain link armor.
her, the Messenger of Allâh forbade him, until he gave her something. He said: “O Messenger of Allâh! I don’t have anything.” The Prophet told him: “Give her your coat of mail,” so he gave it to her, then went to her. *(Da’if)*

2127. *(Another chain)* from Ghailân, from ‘Ikrimah, from Ibn ‘Abbâs, similarly.

Comments:

It is clear from these *Ahâdîth* that it is recommended to give some gift to a bride on her first night of marriage. This promotes love between the couple.

2128. It was reported from Khaithamah, that ‘Aishah said: “The Messenger of Allâh commanded me to send a woman to her husband before he had given her anything.” *(Da’if)*

Abû Dâwûd said: Khaithamah did not hear from ‘Aishah.

Comments:

It is clear from these *Ahâdîth* that it is recommended to give some gift to a bride on her first night of marriage. This promotes love between the couple.
return for a dowry, or offering, or gift, before the actual contract, will receive it (instead of her guardians). And whatever is given (anything) after the marriage contract, then it belongs to whom it was given. And the most befitting matter which a person should be shown generosity for is his daughter or sister.” (Hasan)

Chapter 35/36. What Is Said To The One Who Marries

2130. Abū Hurairah narrated that the Prophet would say, when he wished to congratulate someone who got married: “Bārak Allāhu laka, wa bāraka ‘alaika, wa jama‘ bainakumā fi khair (May Allah bless you, and (shower) His blessings upon you, and combine you together in good).” (Sahih)

Comments:
While congratulating a newly married couple, one should also pray to Allāh to bless them.

Chapter 36/37. A Man That Marries A Woman And Finds Her Pregnant

2131. It was reported from Ibn Jurairj, from Ṣafwān bin Sulaim, from Sa‘eed bin Al-Musayyab, from a man from the Ānṣār — Ibn Abī As-Sarī (one of the narrators) said:
“from the Companions of the Prophet ﷺ,” he did not say “from the Ansãr” — then they (the narrators) were in accord: “whose name was Başrah said: ‘I married a virgin who was still in her private compartment. When I entered upon her, I found that she was pregnant. The Prophet ﷺ said: ‘She is due her dowry because of the fact that you made her private part permissible for you, and the child will be a slave to you. And when she gives birth, lash her.’” Al-Hasan (one of the narrators) said: “inflict the punishment on her.” (Da‘if)

Abū Dāwūd said: Qatādah reported this Hadith from Sa‘eed bin Yazid, from Ibn Al-Musayyab, and Yahyā bin Abī Kathīr reported it from Yazid bin Nu‘aim, from Sa‘eed bin Al-Musayyab and ‘Atâ’ Al-Khurāsānī, from Sa‘eed bin Al-Musayyab, and they all narrated it in Mursal form from the Prophet ﷺ. And in the narration of Yahyā bin Abī Kathīr it says that Başrah bin Aktham married a woman, and each of them said in his narration: “He made the child a slave for him.”


2132. It was reported from ‘Ali, meaning Ibn Al-Mubārak, from Yâhyâ, from Yazid bin Nu‘aim, from Sa‘eed bin Al-Musayyab, that a person by the name of Başrah bin
Aktham married a woman. And he mentioned (the narration, as in no. 2131, in) its meaning, and he added: “And he () separated between them.” And the narration of Ibn Juraij is more complete. (Daʾif)

Chapter 37/38. Dividing (Fairly) Between One’s Wives

2133. Abū Hurairah narrated that the Prophet ﷺ said: “Whoever has two wives, and prefers one over the other, will come on the Day of Judgment with one of his two sides crooked.” (Daʾif)

2134. ‘Aishah narrated: “The Messenger of Allāh ﷺ would divide (between his wives), and be fair. And he would say: ‘O Allāh! This is my division regarding what I have control over, so do not reprimand me regarding what You control and I do not control!’” (Sahih)

Abū Dāwud said: He () meant (the feelings) of the heart.
Comments:
If a man, having more than one wife, conducts himself apparently with justice and fairness, he would not be held accountable for his natural inclination for any one of them.

2135. It was reported from Hishām bin 'Urwah, from his father, that 'Āishah said: "O nephew! The Messenger of Allāh ﷺ would not prefer any one of us to another with regards to spending time with us. And hardly a day would go by except that he would visit all of us, and he would come close to each woman, without touching her, until he reached the one whose turn it was, then he would spend the night with her. And when Sawdah bint Zam'ah had become old, and feared that the Messenger of Allāh ﷺ would leave her, she said: 'O Messenger of Allāh! My day is for 'Āishah.' So the Messenger of Allāh ﷺ accepted that from her. And we would say, concerning that (incident), that it was regarding her, and others in her situation, for which Allāh revealed: And if a woman fears separation from her husband..."\(^{[1]}\) (Hasan)

\(^{[1]}\) An-Nisāa’ 4:128.
like, and draw close to those whom you like,"[1] the Messenger of Allah ﷺ would ask permission from the one whose day it was.” Mu‘ādhah said: “I said: ‘What would you say to the Messenger of Allah ﷺ?’ ‘Aishah responded: ‘I would say: ‘If the matter is in my hands, I will not choose anyone over myself.’” (Sahih)

تخريج: أخرج مسلم، الطلاق، باب بيان أن تخييره امرأته لا يكون طلاقًا إلا بالنية، ح: 186 من حديث عباد بن عباد، والبحاري، التفسير، سورة الأحزاب، ح: 489 من حديث عاصم الأحول به ومن عباد تعلقه.

2137. It was reported from Yazid bin Bābants, from ‘Āishah, may Allah be pleased with her, that the Messenger of Allah ﷺ sent for all his wives — meaning during his illness — and they all gathered (round him). He said: ‘I am unable to go to all of you, so if you see fit, give me permission to remain with ‘Aishah.’ So they all gave him permission.” (Hasan)


2138. It was reported from Ibn Shihāb, that ‘Urwah bin Az-Zubair narrated to him that ‘Āishah, the wife of the Prophet ﷺ said: “When the Messenger of Allah ﷺ desired to travel, he would cast lots between his wives, and whoever’s lot was picked would travel with him. And he would give to every wife her day and night, except for

Chapter 38/39. Regarding A Man Who Has Agreed To The Condition Of Living In Her Place Of Residence

2139. ‘Uqbah bin ‘Amir narrated that the Messenger of Allah ﷺ said: “The conditions which are most obligatory on you to fulfill are those by which you have made private parts permissible.” (Sahih)

Chapter 39/40. The Rights That The Husband Has Over The Wife

2140. Qais bin Sa‘d said: “I visited Al-Ḥirah, and saw that its inhabitants would prostrate to their nobles. I said (to myself): ‘The Messenger of Allah ﷺ has more right that (people) prostrate to him.’ So I returned to the Prophet ﷺ and said: ‘I visited Al-Ḥirah, and saw that its inhabitants would prostrate to their nobles. And you, O Messenger of Allah, have more right that we prostrate to you.’ He replied: ‘I ask you, if you passed by my grave, would you prostrate to it?’ I replied: ‘No.’ He replied: ‘Then don’t do so! Were I to
command any person to prostrate to another, I would have commanded the women to prostrate to their husbands due to the rights that Allâh has given them over their wives.” (Hasan)

Chapter 40/41. The Rights Of A Woman Upon Her Husband

2141. Abû Hurairah narrated that the Prophet ﷺ said: “If a man calls his wife to bed and she refuses, and he spends the night angry at her, the angels curse her until the next morning.” (Sahîh)

Chapter 40/41. The Rights Of A Woman Upon Her Husband

2142. It was reported from Hakîm bin Mu‘âwiyyah Al-Qushairî, from his father, that he asked: “O Messenger of Allâh! What are the rights that our wives have over us?” He replied: “That you feed her when you eat, and clothe her when you wear clothes, and that you avoid hitting her in the face, or disgracing her, and that you avoid abandoning her except at home.”(Sahîh)

Abû Dâwûd said: The meaning of “disgracing her” is to say: “May Allâh disfigure you.”
It was reported from Bahz bin Ḥaḳīm, from his father, from his grandfather, that he asked: "O Messenger of Allāh! Regarding our wives—what can we do with them, and what should we leave?" He replied: "Go to your field as and when you please. And feed her when you eat, and clothe her when you wear clothes. And do not disgrace her face, nor hit her." *(Hasan)*

It was reported from Sa‘eed bin Ḥaḳīm bin Mu‘āwiyah, from his father, from his grandfather, Mu‘āwiyah Al-Qushairī, who said: "I went to the Messenger of Allāh and said: 'What do you say regarding our women?' He replied: 'Give them to eat from what you eat, and clothe them with what you wear, and do not beat them, nor disgrace them.'" *(Da‘īf)*

It was reported from Hammād, from ‘Alī bin Zaid, from...
Abū Ḥurrah Ar-Raqāshi, from his uncle, that the Prophet ﷺ said: “If you fear their disobedience, then abandon them in their beds.” Hammād said: “Meaning with regards to intercourse.” (Daʿīf)

2146. Iyās ibn ‘Abdullāh ibn Abī Dhubāb narrated that the Messenger of Allāh ﷺ said: “Do not hit the maid-servants (the women) of Allāh.” So ‘Umar came to the Messenger of Allāh ﷺ and said: “The women have become rebellious against their husbands.” So he permitted them to hit them, and many women then visited the wives of the Messenger of Allāh ﷺ complaining about their husbands. The Prophet ﷺ said, “Many women have come to the wives of Muḥammad complaining against their husbands; these men are not the best of you.” (Ṣaḥīḥ)

Comments:
Al-Khaṭṭābī said: “And in it (the Hadith) is clarification that patience with the bad manners and rudeness they display (the husband) is more virtuous.” Meaning, because the Messenger of Allāh ﷺ said: “these men are not the best of you.”
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regarding why he hit his wife.” (Hasan)

Chapter 42/43. Regarding The Command To Lower The Gaze

2148. Jarir narrated: “I asked the Messenger of Allâh about an unexpected glance (towards a woman).” He replied: “Turn your eyes away.” (Saḥîh)

2149. Buraidah narrated that the Messenger of Allâh said to ‘Ali: “O ‘Ali! Do not follow one glance with another, for the first one is for you, while the next one is not.” (Da’if)

Comments:
If there is any sort of spanking to discipline them, it should be so light that it should not leave a mark or injure them.

أوَلُ كِتَابُ النَّكَاحِ
٥٥٣

다우ّ بن عَبْدِ الله الأُوْلِي، عن عَبْد الرَّحْمَنِ المُسْلَمِي، عن الأُشْعَبِ بن قَسِي، عن عُمْرٍ ابن الْحَطَّابِ عن النبي ﷺ قال: “لا يَنْصَلُ الرَّجُلُ فِيما ضَرَّبَ امرَأَتُهُ.”


إذن أن يكون النكاح عن الأعمش، عن أبي وأتيل، عن ابن
so that she then describes her to her husband (in such detail) that it is as if he is looking at her.” (Sahih)

It was reported from Abū Az-Zubair, from Jābir, that the Prophet ﷺ once saw a woman, so he went to Zainab bint Jahsh and satisfied his desires with her. He then came to his Companions and said to them: “A woman appears in the form of a Shaitān, so whoever finds any (effects) of that in him, let him go to his wife, for it will hide what is in him.” (Sahih)

Ibn ‘Abbās said: “I have not seen anything which is closer to the ‘minor sins’ (Al-Lamam) than what Abū Hurairah narrated from the Prophet ﷺ, that he said: “Allāh has already decreed upon the son of Ādam his share of fornication, and he will attain it without doubt. So the fornication of the eyes is to see, and the fornication of the tongue is to talk, and the soul desires and aspires (for evil), but the private organ concurs with that or refuses it.” (Sahih)

Another chain) from Abū Hurairah, that the Prophet ﷺ said: “For every single son of Ādam,
there is a portion of fornication assigned to him..." with a similar wording as the previous one, but he said: "And the two hands fornicate, for their fornication is to touch. And the legs fornicate, and their fornication is to walk, and the mouth fornicates, and its fornication is to kiss." (Sahih)

2154. (Another chain) from Abū Hurairah, from the Prophet, similar (to no. 2153), except that in this one he added: "...and the fornication of the ears is to listen." (Sahih)

Chapter 43/44. Regarding Intercourse With Captives

2155. Abū Sa‘eed Al-Khudrī narrated that the Messenger of Allāh sent an expedition to Awṭās on the Day of Hunain, and they met the enemy, fought them, and won the battle. They captured some slaves, but some of the Companions of the Messenger of Allāh felt uncomfortable in having relations with them because of their pagan husbands. At this, Allāh revealed: "And chaste, free women, except for those whom your right hand possesses..."[1] meaning that they are allowed for

2156. Abū Ad-Dardā' narrated that the Messenger of Allāh ﷺ once saw a pregnant woman in one of his expeditions. He said: “Perhaps her owner touched her (sexually)?” They replied: “Yes.” He said: “I want to curse him with such a curse that it will accompany him to his grave! How can he cause him (the child) to inherit from him while that is not allowed for him? And how can he use him as a servant and that is not allowed for him?” (Sahih)

2157. It was reported from Abū Sa'eed Al-Khudrī, that he narrated it Marfu' (from the Prophet ﷺ), regarding the slaves that were captured at Awtās: “No pregnant (slave) shall be touched (sexually) until she gives birth. And no non-pregnant (slave) shall be touched until she menstruates once.” (Da’īf)
say on the Day of Ḥunain. He said:

“It is not permissible for a man who believes in Allāh and the Last Day that he discharges his water to a field that belongs to another” — meaning pregnant women, “and it is not permissible for a man who believes in Allāh and the Last Day that he uses a slave woman (sexually) until he confirms that she is free (of pregnancy). And it is not permissible for a man who believes in Allāh and the Last Day that he sells any spoils of war until it has been divided.” (Hasan)

2159. (Another chain) with this narration (similar to no. 2158), he added: “...until he confirms that she is free (of pregnancy) by one menstrual cycle.” And he added: “And whoever believes in Allāh and the Last Day should not ride an animal from the spoils of the Muslims, such that when it tires he returns it to the spoils. And whoever believes in Allāh and the Last Day should not wear a garment from the spoils of the Muslims, such that when it wears out, he returns it back.” (Hasan)

Abū Dāwūd said: The mention of one menstrual cycle is not preserved (in this narration), and it is a mistake on the part of Abū Mu‘āwiyah (one of the narrators).
Chapter 44/45. Regarding Intercourse

2160. It was reported from 'Amr bin Shu'aib, from his father, from his grandfather, that the Prophet ﷺ said: “When one of you marries a woman, or buys a servant, let him say: ‘Allāhumma! Innī as'aluka khairahā wa khaira mā jabaltahā 'alaihi, wa a'ūdhu bika min sharri mā jabaltahā 'alaihi. Allahumma! I ask You of the good in her, and the good of what You have bestowed upon her (in her character). And I seek Your refuge from her evil, and the evil of what you have bestowed upon her (in her character).’ And if he buys a mount, let him hold on to its forehead and say similarly.”

(Hasan)

Abū Dāwud said: Abū Sa'eed added: [1] “Then let him hold on to her forehead and supplicate for blessings” regarding the female servant.

تخريج: [حسن] أخرج ح: 1918 والبخاري في خلق أفعال العباد، ص: 40 من حديث محمد بن عجلان به وصحبه وفاطمة، المرأة والخطبة.

Comments:

The believer is in constant remembrance and reliance upon Allāh, even prior to such activities.

2161. It was reported from Ibn ‘Abbās, that the Prophet ﷺ said: “If only one of you were to say, when he desired to approach his

[1] That is ‘Abdullāh bin Sa’eed, one of the two that narrated this to the author.
wife: ‘Bismillahi Allâhumma! Jannîbnašh-shaitâna wa jannibish-shaitâna mâ razaqtanâ (O Allâh! Cause Shaitân to be far removed from us, and cause Shaitân to be removed from anything that you provide us with) — then if a child had been willed for them from that (act), Shaitân would never be able to harm him.” (Sahîh)

तह्रिज़: अर्धर या मसलम, नक्काह, बाबा में यदि आप उन्हें पूर्व नाम, है 223: यदि आहें, है 5165 में नई दीर्धी।

2162. Abû Hurairah narrated that the Messenger of Allâh s.a.w. said: “The one who approaches his wife in her anus is cursed.” (Hasan)

तह्रिज़: [हसन] अर्धर बाबा में तुम, नक्काह, बाबा में इतान नासा, फिर अदार है। है 222: यदि हसीलिन बाबा साल बी पुस्तकीय और है नई दीर्धी शावको, है, है 159 और नई दीर्धी अता लेख्वाऊ 32/46.

2163. Jâbir narrated: “The Jews used to say that if a man approached his wife from the vagina but from her rear, then the child will be born with a squint. At this, Allâh revealed: Your women are as a tilth to you, so approach your tilth as and when you please.”[1] (Sahîh)

तह्रिज़: [अल-बाकराह 2:223.] अर्धर या मसलम, नक्काह, बाबा जमाना आम्हाना फिर जीवनों में कहा... है 1435 में नई दीर्धी इबरालरहमन बाबा में महीना, पालियारी, न्यायन, बाबा; कृत्सनाम कृत्सन अनो
2164. It was reported from Ibn `Abbas, that Ibn `Umar made a mistake, and Allâh will forgive him. Rather, this (Verse was revealed) regarding a group of Ansãr — and they had been pagans, and a group of Jews — and they were People of the Scripture. The Jews would think that they were superior to them in knowledge; therefore the Ansãr would follow them in many of their ways. And of the ways of the People of the Scripture was that they would only approach their women from the side, for that is the most covered a woman can be. And this group of Ansãr had taken this act from them. As for the Quraysh, they would spread their women in a manner that was objectionable to them, and would enjoy them from the front and from the back, and while lying down. So when the Muhãjir arrived in Al-Madinah, a man from among them married one of the ladies of the Ansãr, and he desired to do the same with her, but she reprimanded him, and said: ‘We used to be approached from our sides, so either do the same, or don’t come near me!’ And their matter spread (among the people), until the Messenger of Allâh heard of it. At this, Allâh revealed: ‘Your women are as a tilth to you, so approach your tilth as and when you please...’, meaning: from their fronts, and from their backs, and while they are lying down, (but as
long as) it is from the place the child is born." (Da’if)

Chapter 45/46. Regarding Menstruating Women And Embracing Them

2165. Anas bin Malik narrated: “When a Jewish woman would be in her menses, they would bar her from the house, and they would not eat with her, drink with her, or interact in the house with her. The Messenger of Allâh ﷺ was asked about that, at which Allâh revealed: ‘They ask you regarding menses. Say: That is an harm, so abstain from women in their menses...’ until the end of the Verse.[1] The Messenger of Allâh ﷺ then said: ‘Interact with them in their houses, and do everything except intercourse.’ The Jews then said: ‘This person does not leave any affair of ours except that he differs with us in it!’ So Usaid bin Hudair and ‘Abbâd bin Bishr came to the Messenger of Allâh ﷺ and said: ‘O Messenger of Allâh, the Jews have said such and such, so should we not also have intercourse with them during their menses?’ At this, the face of the Messenger of Allâh ﷺ changed (in anger), until

we thought that he was angry with them. So they left, and as they were leaving, a person arrived with a gift of some milk for the Messenger of Allâh ﷺ. He (the Prophet ﷺ) then called for them, so we knew that he was not angry at them.” (Sahîh)

2166. ‘Aishah, may Allah be pleased with her, narrated: “I used to sleep with the Messenger of Allâh ﷺ in one Shi‘âr[1] while I was in my menses. And if some of it (the blood) touched him, he would wash it, and not wash any other area. And if any of it reached it — meaning his garment — he would wash that area and not anything else, and then pray in it.” (Hasan)

2167. Maimûnâ bint Al-Hârîth narrated that the Messenger of Allâh ﷺ would order his wife to wear a lower garment if he desired to embrace her while she was menstruating, and then would embrace her. (Sahîh)

**Comments:**

The whole life of the Messenger of Allâh ﷺ is a model for us to follow. Hence, even the intimate aspects of his life, the aspects relating to his conjugal life, have also been described here.

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[1] It is a type of large cloth, worn by women, and also may refer to merely a blanket.
Chapter 46/47. Regarding The Penalty For The One Who Approaches His Wife While She Is Menstruating

2168. It was reported from 'Abdul-Hamid bin 'Abdur-Rahmān, from Miqsam, from Ibn 'Abbās, from the Prophet ﷺ, regarding someone who approached his wife (sexually) while she was menstruating, he said: “He should give one Dinār, or half a Dinār, in charity.” (Ṣaḥīḥ)

2169. (Another chain) from Abul-Hasan Al-Jazari, from Miqsam, from Ibn ‘Abbās, that he said: “If he approached her while she was bleeding, then he pays a Dinār, and if he approached her after the bleeding had stopped, then half a Dinār.” (Daʿīf)

Chapter 47/48. Regarding ‘Azl (Withdrawing Before Ejaculation)

2170. It was reported from Qaza'ah, from Abu Sa'eed, that ‘Azl (withdrawing before ejaculation) was mentioned in front of the Prophet ﷺ, and he said: “And why would one of you want to do that?” And he didn’t say: “Don’t do that.” (He continued): “For there is no soul that will be
created except that Allâh will create it.” (Sâhîh)
Abû Dâwûd said: Qazâ’ah was the freed slave of Ziyâd.

تخريج: أخرجه مسلم، النكاف، باب حكم العزل، ح: 1438/1/132 من حديث صفان به وعلقه البخاري، ح: 7409 من حديث مجاهد به.

Comments:
‘Azl means separating from the wife just before climax and ejaculating outside of her.

2171. It was reported from Rifâ’a, narrated from Abû Sa’eed Al-Khadrî, that a man said: “O Messenger of Allâh! I have a slave-
girl with whom I practice ‘Azl, for I would dislike for her to become pregnant, yet desire what men desire. And the Jews have said that ‘Azl is minor infanticide.” The Prophet ﷺ said: “The Jews have lied. If Allâh desired to create it, you will not be able to avert that.” (Da’îf)

2172. Ibn Muḥairîz narrated: “I entered the Masjid and saw Abû Sa’eed Al-Khadrî sitting there, so I sat next to him and asked him about ‘Azl. He said: ‘We went with the Messenger of Allâh ﷺ on the expedition of Banû Muṣṭaliq, and captured some Arab slaves. And we desired women, for being single had become difficult for us. And we also desired to ransom (these slaves), so we wished to practice ‘Azl. Then we said (to ourselves):
“Will we do this while the Messenger of Allah ﷺ is in our midst without having asked him first?” So we asked him about it, and he said: “There will be no harm upon you if you don’t do it. There is no soul that will be created except that it shall be created until the Day of Judgment” (Sahih)

Comments:

‘Azl is undesirable.

2173. Jâbir narrated that a man from the Ansâr came to the Messenger of Allah ﷺ and said: “I own a slave-girl whom I visit (cohabit with), and I dislike that she should become pregnant.” He replied: “Practice ‘Azl if you wish, for whatever has been decreed for her will occur.” After a period of time, the man returned and said: “My slave-girl has become pregnant.” He said: “I had already informed you, whatever had been decreed for her will come to pass.” (Sahih)

Chapter 48/49. What Is Disliked Of A Man Mentioning What He Experienced With His Wife

2174. Abû Naďrah narrated that a Shaikh from Tufâwah said: “I stayed as a guest in the house of Abû Hurairah in Al-Madinah, and
I never saw any of the Companions of the Prophet more eager to please or serve his guest than him. Once, I was with him while he was lying on a bed, and he had a bag full of pebbles, or date-pits. And there was a black slave-girl of his (sitting on the floor) below him. He would perform Tasbih with the stones, until he had finished what was in the bag, upon which he threw the bag at her upon that the slave-girl collected them and returned the bag to him. He then said: ‘Should I not tell you about the Messenger of Allah and I?’ I said: ‘Yes!’ He said: ‘Once, I was cleaning my teeth (with a Siwak) in the Masjid when the Messenger of Allah entered and said: ‘Where is the lad from Daws (Abu Hurairah)?’ three times. A man said: ‘O Messenger of Allah, he is over there in the corner of the Masjid, brushing his teeth.’ So he walked towards me until he reached me. He placed his hand upon me, and said some good words. I stood up, and he walked to the place where he led the prayer. He then turned to face the congregation, and there were two rows of men and one row of women, or one row of men and two rows of women. He said: ‘If Shaitân causes me to forget anything in the prayer, then let the people say Tasbih, (i.e., say, Subhan Allah) and let the women clap.’ He then led the people in prayer, and he didn’t forget anything in it. He then said: ‘Stay
in your places, stay in your places...” — Mūsā (one of the narrators) added: “over here. Then, he praised Allāh and glorified him, and said, ‘Amma ba’du ‘As to what follows —’” then the narrators were in accord: “He then faced the men and said: ‘Is there any man among you who goes to his wife, closes the door, and draws the curtain, thus screening himself with the screen of Allāh?’ They said: ‘Yes.’ He continued: ‘Then he sits afterwards and says: ‘I did this, I did that?’’ But they, too, remained silent at that. He then turned to the women and asked: ‘Are they any among you who discuss this?’ But they remained silent. Then a young girl who had just passed puberty rose up on one of her knees, and stood up above the rest so that the Messenger of Allāh could see her and listen to her, and said: ‘O Messenger of Allāh, verily the men talk about this, and the women talk about it.’ He said: ‘Do you know what the example of that is? The example of that is like a female Shaitān who meets a male Shaitān, and he uses her to satisfy his desires while people look at them. Verily, the perfume of men is that whose scent is apparent and not its color. Verily, the perfume of women is that whose color is apparent and not its scent.”

— Abū Dāwūd: From here I memorized it from Mu‘ammal and Mūsā: “Verily, let no man (sleep) with another man in a blanket, nor
a woman with another woman, except if it be her son or father,” and he mentioned a third, but I forgot it, and it is in the narration of Musad-dad, but I do not remember it as precisely as I would like. Mūsā said: “Ḥammād narrated to us from Al-Juraīrī, from Abū Naḍrah, from Aṭ-Ṭufāwī.” (Ḍa‘īf)

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