English Translation of

Sunan An-Nasâ’i

Volume 6

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In the Name of Allah, the Most Gracious, the Most Merciful

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Glossary Of Islamic Terms
47. The Book Of Faith
And Its Signs

Comments:

Lexically the term *imân* is formed from (*Amuna*). And the term *Amuna* signifies to make free from fear. But generally this expression is used to mean to believe, to accept or to testify. In the Glorious Qur'ân and the *Hadîth* or the Traditions, the terms *Imân* and *Islam* are generally used synonymously. But sometimes distinction is made between them from lexical point of view. *‘Say: You believe not* (*lam tu’minâ*) *but say: We have submitted* (*Aslamnâ*) *’* (49:14). Here the term *Islam* stands for apparent obedience and *Imân* for the faith in the heart. According to the majority of the people of knowledge among Companions of the Prophet ﷺ and the followers, *Imân* is affirmation with the tongue, testification with heart and action by limbs of the body. Concisely, statement and action is called *Imân* (Faith), because attestation (*Tasdiq*) which translates into action is in reality the action of the heart. Likewise, according to the people of the Sunnah, *Imân* continues to increase or decrease due to various causes. The people of the Sunnah do not exclude anyone who testified to Islam from the fold of Islam due to their sin while the Mu’tazilah and the Khawarij do exclude them from Faith. The *Jahmiyyah* and the *Mujâlih* do not reckon action as necessary. According to them, only testification is enough.

Chapter 1. Mentioning The
Best Of Deeds

4988 It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ was asked: “Which deed is best?” “He said: Faith in Allâh and His Messenger.” (*Sahîh*)
Comments:
This Faith is the root of action, without which the tree of Faith and Islam cannot be visualized at all; and without it no good action gives any benefit. When this Faith exists, one's entrance into Paradise is absolute, or after undergoing punishment. In this narration, Faith has been stipulated as action. This corroborates the statement that actions are part of Faith.

4989. It was narrated from 'Abdullāh bin Hubshī Al-Khath'amī that the Prophet ﷺ was asked: “Which deed is best?” He said: “Faith in which there is no doubt, Jihād in which there is no Ghulāl,[1] and Hajjatun Mabrūr.”[2] (Hasan)

Comments:
1. So to speak, the real eminence resides in sincerity; in whatever thing it might be whether it is in striving in the way of Allāh, or in the acts of Pilgrimage.
2. In response to the question concerning the most meritorious act, various narrations have come. Reconciliation between them is: Allāh’s Messenger ﷺ has responded in accordance with the conditions and keeping in view the questioner. In certain circumstances, some particular deed is supremely meritorious, in some other condition another! In the same manner, for one person, a particular deed is meritorious, for someone else, another.

Chapter 2. The Taste Of Faith

4990. It was narrated that Anas bin Mālik said: “The Messenger of Allāh ﷺ said: ‘There are three things, whoever attains them will find therein the sweetness of faith: When Allāh, the Mighty and Sublime, and His Messenger are

[1] Goods pilfered from the spoils of war prior to them be presented to the commander for proper distribution.
[2] The accepted Hajj, or, the Hajj free of sin. This narration appeared in a more complete form under No. 2527.
dearer to him than all else; when he loves for the sake of Allâh and hates for the sake of Allâh; and when a huge fire be lit and he fall into it, than associate anything with Allâh.”” (Sahîh)

Comments:
When man’s Faith deepens, he feels delight in the works of Faith, as common people feel delight in eating, drinking, and other pursuits of merrymaking. And he considers himself fortunate on account of his Faith. But this is a lofty station.

Chapter 3. The Sweetness Of Faith

4991. It was narrated that Qatâdah said: “I heard Anas bin Mâlik narrating that the Prophet ﷺ said: “There are three things, whoever attains them will find therein the sweetness of faith: When he loves a person, and only loves him for the sake of Allâh; when Allâh and His Messenger are dearer to him than all else; and when he would prefer to be thrown into the fire rather to go back to the disbelief from which Allâh has saved him.”” (Sahîh)

Chapter 4. The Sweetness Of Islam

4992. It was narrated from Anas that the Prophet ﷺ said: “There are three things, whoever attains
them will find therein the sweetness of Islam: When Allâh and His Messenger are dearer to
him than all else; when he loves a person and only loves him for the sake of Allâh; and when he would
hate to go back to disbelief as much as he would hate to be
thrown into the fire.” (Sâhîh)

Comments:

It has preceded that Islam and Imaän are often used for the same meaning. This narration also corroborates it. In the previous narrations, Faith was used, in this Tradition the same attributes have been mentioned as being the cause
of the sweetness of Islam.

Chapter 5. Islam’s Description

4993. ‘Abdullâh bin ‘Umar said:

“Umar bin Al-Khâtâb told me:

‘While we were with the Messenger of Allâh ﷺ one day, a man
appeared before us whose clothes were exceedingly white and whose
hair was exceedingly black. We could see no signs of travel on him, but none of us knew him. He came
and sat before the Messenger of Allâh ﷺ, putting his knees against
his, and placing his hands on his thighs, then he said: “O Muḥammad, tell me about Islam.”

He said: “It is to bear witness that there is none worthy of worship except Allâh and that Muḥammad is
the Messenger of Allâh, to establish the Salâh, to give Zakâh, to fast Ramaḍân, and to perform Hajj to the House if you are able to
bear the journey.” He said: “You have spoken the truth.” And we were amazed by his asking him, and then saying, “You have spoken the truth”. Then he said: “Tell me about Faith.” He said: “It is to believe in Allah, His Angels, His Books, His Messengers, the Last Day, and in the Divine Decree, its good and its bad.” He said: “You have spoken the truth.” He said: “Tell me about Al-Ilhūn.” He said: “It is to worship Allah as if you can see Him, for although you cannot see Him, He can see you.” He said: “Tell me about the Hour.” He said: “The one who is asked about it does not know more about it than the one who is asking.” He said: “Then tell me about its signs.” He said: “When a slave woman gives birth to her mistress, when you see the barefoot, naked, destitute shepherds competing in making tall buildings.” Umar said: ‘Three (days) passed, then the Messenger of Allah ﷺ said to me: “O Umar, do you know who the questioner was?” I said: “Allah and His Messenger know best.” He said: “That was Jibril, peace be upon him, who came to you to teach you your religion.” (Sahih)

Comments:
1. ‘A man appeared before us’: means he was not seen coming from a distance. We saw him close by. Moreover, from his hair and attire, one could presume that he had emerged from his house, having taken a fresh bath. But no one recognized him either. So to say, he looked like a wayfarer.
2. ‘He sat’: means he sat down before the Prophet as disciples sit before their mentors, folding his legs at the knees.

3. ‘We were amazed’: because one’s asking is the evidence that one is unaware of that thing, but if he affirms or bears witness to it, it assuredly reveals he is learned or erudite. In actuality, he maintained vagueness in all his affairs which caused amazement.

4. ‘Does not know more’ means I do not possess more knowledge concerning the Day of Judgment than you, or the one being asked does not know more than the one who is asking about the Day of Judgment. The meaning is no one knows about the time of the appearance of the Day of Judgment.

Chapter 6. Description Of Faith And Islam

4994. It was narrated that Abî Hurairah and Abî Dharr said: “The Messenger of Allâh would sit among his Companions and if a stranger came, he would not know which of them was he (the Prophet) until he asked. So we suggested to the Messenger of Allâh that we should make a dais for him so that any stranger would know him if he came to him. So we built for him a bench made of clay on which he used to sit. (One day) we were sitting and the Messenger of Allâh was sitting in his spot, when a man came along who was the most handsome and good-smelling of all people, and it was as if no dirt had ever touched his garments. He came near the edge of the rug and greeted him, saying: ‘Peace be upon you, O Muhammad!’ He returned the greeting, and he said: ‘Shall I come closer, O Muhammad?’ He came a little closer, and he kept telling him to come closer, until he put his hands...
on the knees of the Messenger of Allâh ﷺ. He said: ‘O Muḥammad, tell me, what is Islam?’ He said: ‘Islam means to worship Allâh and not associate anything with Him; to establish Ṣalâh, to pay Zakâh, to perform Ḥajj to the House, and to fast Ramadân.’ He said: ‘If I do that, will I have submitted (be a Muslim)?’ He said: ‘Yes.’ He said: ‘You have spoken the truth.’ When we heard the man say, ‘You have spoken the truth,’ we found it odd. He said: ‘O Muḥammad, tell me, what is faith?’ He said: ‘To believe in Allâh, His Angels, the Book, the Prophets, and to believe in the Divine Decree.’ He said: ‘If I do that, will I have believed?’ The Messenger of Allâh ﷺ said: ‘Yes.’ He said: ‘You have spoken the truth.’ He said: ‘O Muḥammad, tell me, what is Al-Iḥsân?’ He said: ‘To worship Allâh as if you can see Him, for although you cannot see Him, He can see you.’ He said: ‘You have spoken the truth.’ He said: ‘O Muḥammad, tell me about the Hour.’ He lowered his head and did not answer. Then he repeated the question, and he did not answer. Then he repeated the question (a third time) and he did not answer. Then he raised his head and said: ‘The one who is being asked does not know more than the one who is asking. But it has signs, by which it may be known. When you see the herdsmen competing in building
tall buildings, when you see the barefoot and naked ruling the Earth, when you see a woman giving birth to her mistress. Five things which no one knows except Allâh. Verily, Allâh, with Him (alone) is the knowledge of the Hour up to His saying: ‘Verily, Allâh is All-Knower, All-Aware (of things).’[1] Then he said: ‘No, by the One who sent Muhammad with the truth, with guidance and glad tidings, I did not know him more than any man among you. That was Jibrîl, peace be upon you, who came down in the form of Dihyâh Al-Kalbî.’” (Sahîh)

Comments:

'Placed his hands on the Prophet's knees': He touched the knees of the Prophet out of respect, and there is no harm in it.


4995. It was narrated from ‘Abî bin Sa’d bin Abî Waqqâs that his father said: “The Prophet ñ gave a share (of some spoils of war) to some men and not to others. Sa’d said: ‘O Messenger of Allâh, you gave to so-and-so and so-and-so, but

[1] Luqâmân 31:34.
you did not give anything to so-and-so, and he is a believer.' The Prophet said: 'Or a Muslim,' until Sa'd had repeated it three times, and the Prophet said: 'Or a Muslim,' three times. Then the Prophet said: 'I give to some men, and leave those who are dearer to me, without giving them anything, lest (the former) be thrown into Hell on their faces.'” (Ṣaḥīḥ)

4996. It was narrated from Sa'd that the Messenger of Allāh distributed (some spoils of war) and gave to some people but withheld from others. I said: "O Messenger of Allāh, you gave to so-and-so and so-and-so, and you withheld from so-and-so, who is a believer." He said: "Do not say 'a believer,' say 'a Muslim.'" Ibn Shihāb (one of the narrators) said: The Bedouins say: "We believe".[1] (Ṣaḥīḥ)

4997. It was narrated from Bishr bin Suhaim that the Prophet commanded him to call out on the days of At-Tashrīq[2] that no one would enter Paradise except a believer, and that these were the days of eating and drinking. (Ṣaḥīḥ)

[2] Referring to the three days following 'Īd Al-Ādha.
Comments:
1. ‘Ayyām At-Tashriq’: The eleventh, twelfth, and thirteenth days of the month of Dhul Hijjah are called Ayyām At-Tashriq, the Days of Tashriq. This announcement was made on the occasion of the Farewell Pilgrimage. These days are called the Days of Tashriq because on those days, they used to cut the meat of their sacrificial animals into strips and dry them in the sun. Pieces of jerked meat (Qadid) are also called Sharriiq.
2. ‘Except a believer’: means one whose Faith has passed beyond his tongue. He only is entitled to enter into Paradise, while a sinful believer would enter Paradise in the end. A disbeliever, however, would never be able to enter Paradise.

Chapter 8. Description Of The Believer

4998. It was narrated from Abī Hurairah that the Messenger of Allāh ﷺ said: “The Muslim is the one from whose tongue and hand the people are safe, and the believer is the one from whom the people’s lives and wealth are safe.” (Sahīḥ)

Comments:
This means the Faith brings better behavior. Because not every person that you feel safe from this, do you trust with that.

Chapter 9. Description Of The Muslim

4999. It was narrated that ‘Abdullāh bin ‘Amr said: “I heard the Messenger of Allāh ﷺ say: ‘The Muslim is the one from whose tongue and hand the Muslims are safe, and the Muhājir is the one who forsakes (Hajara) that which Allāh has forbidden to him.’” (Sahīḥ)
Comments:

*Muhājir* (emigrant): If someone abandons one’s home but does not abandon disobedience to Allāh, Most High, his emigration is incomplete.

4500. It was narrated that Anas said: “The Messenger of Allāh ﷺ said: ‘Whoever prays as we pray, turns to face the same Qiblah as us and eats our slaughtered animals, that is a Muslim.’” (Sahih)

These are the apparent attributes of a Muslim. After the observance of the two testifications, from among the worships, only the ritual prayer is such a worship that could become a symbol or hallmark of Islam, because fasting is a hidden thing. Zakah is not obligatory upon each and every person. The Pilgrimage is performed once in a lifetime and required upon those who can bear it.

Chapter 10. A Man Being Good In His Islam

5001. It was narrated that Abū Sa‘eed Al-Khudrī said: “The Messenger of Allāh ﷺ said: ‘If a person accepts Islam, such that his Islam is good, Allāh will decree reward for every good deed that he did before, and every bad deed that he did before will be erased. Then after that will come the reckoning; each good deed will be rewarded ten times up to seven hundred times. And each bad deed will be recorded as it is, unless Allāh, the Mighty and
Sublime, forgives it.” (Sahih)

Comments:
‘When someone becomes a good Muslim’ means his heart also harmonizes with his tongue, and his Islam passes beyond his tongue and descends into his heart and reaches all his bodily organs and limbs. He neither remains a hypocrite nor a transgressor.

Chapter 11. Whose Islam Is Most Virtuous?

5002. It was narrated that Abû Mûsâ said: “I said: ‘O Messenger of Allâh, whose Islam is most virtuous?’ He said: ‘The one from whose tongue and hand the Muslims are safe.’” (Sahih)

Comments:
In this chapter, the objective of the author (May Allâh be pleased with him) is to demonstrate that all Muslims are not equal in Islam and Faith. Rather the Islam and Faith of some happen to be deep, of some shallow. And this deficiency and fullness occur from the angle of deeds as well as from the angle of the inner state of the heart.

Chapter 12. Which (Quality) Of Islam Is Best?

5003. It was narrated from 'Abdullâh bin ‘Amr that a man asked the Messenger of Allâh ﷺ: “What quality of Islam is best?” He said: “To feed (the poor) and to say the Salâm to whomever one knows and whomever one does not know.” (Sahih)
Comments:
In response to the question of the most meritorious deed, different narrations have come. This difference is from the dimension of different individuals and circumstances. It would, therefore, not be considered contradiction. (For details, please turn to Hadith 4989)

Chapter 13. On How Many (Pillars) Is Islam Built?

5004. It was narrated from Ibn ‘Umar that a man said to him: “Why don’t you go out and fight?” He said: “I heard the Messenger of Allâh سُلَمَیْنَصَحْبَهُمُّ masturbate, بِنْ عَبْدِ اللَّهِ بْنِ عُمَر. قال: حَدَّثَنَا المَعَافِيُّ - يَنْسِى أَبُو عُمَرٍ - عَنْ حَنْفِيَةَ بْنِ أَبِي سَفيْنَاء، عَنْ عُكْرَاءَ بْنَ حَالِدٍ، عَنْ أَبِيَّ عُمَّرٍ: أَنَّ رَجُلاَمَا قَالَ لَهُ: أَلَّا تَغْزُوْ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يُنْذِرُ: أَثْبِيِّ الْإِسْلَامَ عَلَى هَذِهِ النَّائِمَةَ: أَنَّ لاَ إِلَهَ إِلَّا الَّلَّهُ، وَإِقَامَ الصَّلَاةَ، وَإِذَا بُكِيَ المَكَّة، وَالْحَجَّ، وَصَيْحَاتِ رَضِيَّانَ.

تَخْرِيجٌ: أَخْرِجَ الْبَحَارِيُّ، الإِيمَانَ، بَابُ: دَعَاوَاتُ إِيمَانُكُمْ لفُؤُودُ تَعَالَى: فَقَلَ ما يَعْبُرُ بِكَمُ رَبِّي لَوْلا دَعاوَاتُكُمْ. ح٨، وَمُسْلِمٍ، الإِيمَانَ، بَابُ بِيَانٍ أَرَكِانِ الْإِسْلَامِ وَدَعَائِهِمْ العَظَمِّ، ح٨: ٦٥٢٨ من حديث حنظلة بع.

Comments:
Ibn ‘Umar cited this narration in his reply, because he considered the fighting at that time to be a fitnah, rather than Jihâd. See Nos. 4513 and 4514 of Al-Bukhârî.

Chapter 14. Pledging To Follow Islam

5005. It was narrated that ‘Ubâdah bin Ås-Sâmit said: “We were with the Prophet سُلَمَیْنَصَحْبَهُمُّ in a gathering and he said: ‘Give me your pledge that you will not associate anything with Allâh, you will not steal and you will not have unlawful sexual relations’ – and then he recited the Verse to
them. ‘Whoever among you fulfills this pledge, his reward will be with Allâh, and whoever commits any of those actions and Allâh, the Mighty and Sublime, conceals him, it is up to Allâh: If He wills, He will punish him, and if He wills, He will forgive him.’” (Sahîh)

Comments:

This narration has preceded, see No. 4166.

Chapter 15. For What Are The People To Be Fought

5006. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: “I have been commanded to fight the people until they bear witness that there is none worthy of worship except Allâh and that Muhammed is the Messenger of Allâh. If they bear witness that there is none worthy of worship except Allâh and that Muhammed is the Messenger of Allâh, they turn to face the same Qiblah as us, they eat our slaughtered animals, and they pray as we pray; then their blood and their wealth are forbidden to us, except for a right that is due, and they have the same rights and duties as the Muslims.” (Sahîh)
Chapter 16. Mentioning The Branches Of Faith

5007. It was narrated from Abū Hurairah that the Prophet ﷺ said: "Faith has seventy odd branches and modesty (Al-Ḥayā') is a branch of faith." (Ṣaḥīḥ)

Comments:
Faith has been compared to the branches of a tree, Iḥsān to its fruits in the Hadīth of Jibrīl, and Islām to its trunk in numerous narrations.

5008. It was narrated that Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'Faith has seventy-odd branches, the most virtuous of which is Lā ilāha ʾllillāh (there is none worthy of worship except Allāh) and the least of which is removing something harmful from the road. And modesty (Al-Ḥayā') is a branch of faith.'" (Ṣaḥīḥ)

Comments:
This narration mentions something required in every case — saying Lā ilāha ʾllillāh, and something that is recommended at the least — removing something harmful. This proves that all of the orders and recommendations and all of the prohibitions and censured matters when abided by, such practices are included in Faith.

5009. It was narrated from Abū Hurairah that the Prophet ﷺ said: "Modesty (Al-Ḥayā') is a branch of Faith." (Ṣaḥīḥ)
Comments:

Al-Haya, or modesty, is that trait which prevents man from committing evil things and deeds, so that one may not be disgraced. Even when it is not intended to, modesty wards off bad behavior; hence, all of it is good.

Chapter 17. Variation In People's Level Of Faith

5010. It was narrated from ‘Amr bin Shuraḥbīl, that one of the Companions of the Prophet ﷺ said: “The Messenger of Allāh ﷺ said: ‘Ammār’s heart overflows with Faith.’” (Hasan)

5011. Abū Sa‘eed said: “I heard the Messenger of Allāh ﷺ say: ‘Whoevers among you sees an evil, let him change it with his hand; if he cannot, then with his tongue; if he cannot, then with his heart – and that is the weakest of Faith.’” (Sahih)

Comments:

Because in Faith all people are not similar, therefore, their grade and rank is not identical. The purpose of the chapter is to underline that Faith is likely to increase or decrease.
Comments:

1. ‘Should change it with his hand’ meaning if he has the authority, the power, and the ability, as indicated because the average person is not allowed to take the law in his own hand; it would otherwise give birth to anarchy. The implementation of the prescribed legal punishments is also the responsibility of the government. Individuals may not implement them, nor are they commissioned or charged with carrying it out. That is why Allâh’s Messenger ﷺ stipulated the condition of ability.

2. ‘Then with his tongue’: This is everyone’s responsibility when capable, except for when there is the difference of the ranks; For example, children in front of parents, students in front of the teacher, the ruled in front of the ruler; and slaves in front of the master do not have the ability to speak out. Or when there is the risk of losing one’s life, as it comes in the forthcoming narration.

3. ‘With his heart’ meaning he must at least believe it is evil, and the Prophet ﷺ included this among Faith.

5012. It was narrated that Târiq bin Shihâb said: “Abû Sa’eed Al-Khudrî said: ‘I heard the Messenger of Allâh ﷺ say: Whoever among you sees an evil and changes it with his hand, then he has done his duty. Whoever is unable to do that, but changes it with his tongue, then he has done his duty. Whoever is unable to do that, but changes it with his heart, then he has done his duty, and that is the weakest of Faith.”’ (Sahîh)

Comments:

We get to learn that witnessing the sin taking place is also a sin, except for the one who fulfills his duty imposed upon him by the Shar’i‘ah.

Chapter 18. Increasing Faith

5013. It was narrated that Abû Sa’eed Al-Khudrî said: “The Messenger of Allâh ﷺ said: ‘No one of you disputes more intensely for something that is rightly his in this
world, than the believers will dispute with their Lord for their brothers who have entered the Fire. They will say: 'Our Lord, our brothers used to pray with us and fast with us, and perform Hajj with us, and you have caused them to enter the Fire?' He will say: 'Go and bring forth whenever you recognize among them.' So they will go to them, and will recognize them by their appearances. Among them will be those who have been seized by the Fire up to the middle of their shins, and some among them those whom it has taken up to his ankles. They will bring them forth, then they will say: 'Our Lord, we have brought forth those whom You commanded us (to bring forth).’ He will say: ‘Bring forth everyone in whose heart is faith the weight of a Dīnār.’ Then He will say: ‘Everyone in whose heart is faith the weight of half a Dīnār,’ until He will say: ‘In whose heart is faith the weight of the smallest speck.’” Abū Sa‘eed said: “Whoever does not believe this, let him read this Verse: ‘Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills up to a tremendous (sin).’”[1] (Sahih)

Comments:

‘Recognize’: So to state, the fire would not touch their faces, as it becomes

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known from the forthcoming speech, because the face is the place of prostration. They would be the performers of the ritual prayers. The fire would not touch the places of ritual prayer, or would not disfigure them.

5014. Abû Sa‘eed Al-Khudrî said: “The Messenger of Allâh ﷺ said: ‘While I was sleeping, I saw the people being shown to me, and they were wearing shirts. Some reached the breast and some reached lower than that. And ‘Umar bin Al-Khattâb was shown to me, and he was wearing a shirt that he was dragging.’ They said: ‘How do you interpret that, O Messenger of Allâh?’ He said: ‘The religion.’” (Sahîh)

Comments:
The shirt conceals the blemishes, deficiencies, and ignominies of the human body, and lends handsomeness to man. The Din or religion also erases the moral faults of man, and civilizes him. This is why Allâh’s Messenger ﷺ took the shirt to denote religion.

5015. It was narrated that Târiq bin Shihâb said: “A Jewish man came to ‘Umar bin Al-Khattâb and said: ‘O Commander of the Believers! There is a Verse in your Book which you recite; if it had been revealed to us Jews we would have taken that day as a festival.’ He said: ‘Which Verse is that?’ He said: ‘This day, I have perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your
religion.'[1] 'Umar said: 'I know the place where it was revealed and the day on which it was revealed. It was revealed to the Messenger of Allâh ﷺ at 'Arafât, on a Friday.'" (Sahîh)

Comments:
'We would have taken that day as a festival', because the perfection of Din is a matter of great honor and bounty for a nation. That honor fell to the lot of the nation of Allâh's Messenger, Muḥammad ﷺ.

Chapter 19. The Sign Of Faith

5016. It was narrated from Qatâdah that he heard Anas say: "The Messenger of Allâh ﷺ said: 'None of you has believed until I am dearer to him than his son, his father and all the people.'" (Sahîh)

5017. It was narrated that Anas said: "The Messenger of Allâh ﷺ said: 'None of you has believed until I am dearer to him than his family, his wealth and all the people.'" (Sahîh)

5018. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “By the One in Whose hand is my soul, none of you has believed until I am dearer to him than his son or his father.” (Ṣahih)

Comments:

‘What he loves for himself’ means, goodness.

5019. It was narrated that Qatādah said: “I heard Anas say: ‘The Messenger of Allāh ﷺ said (Ḥumaid bin Mas‘dah said in his Ḥadīth: ‘The Prophet of Allāh ﷺ said): None of you has believed until he loves for his brother what he loves for himself.’” (Ṣahih)

Comments:

‘What he loves for himself’ means, goodness.

5020. It was narrated from Anas that the Messenger of Allāh ﷺ said: “By the One in Whose hand
is the soul of Muhammad, none of you has believed until he loves for his brother what he loves for himself of goodness.” *(Sahih)*

Comments:
‘Goodness’ means every goodness and welfare of this world and the Hereafter.

5021. It was narrated that Zirr said: ‘Ali said: “The Unlettered Prophet made a covenant with me, that none but a believer would love me, and none but a hypocrite would hate me.” *(Sahih)*

Chapter 20. The Sign Of A Hypocrite

5022. It was narrated from Anas that the Prophet said: “Love for Anṣār is a sign of Faith, and hatred for Anṣār is a sign of hypocrisy.” *(Sahih)*

5023. It was narrated from ‘Abdullāh bin ‘Amr that the Prophet said: “There are four (traits), whoever has them is a hypocrite and whoever has one of
them, then has one of the traits of hypocrisy, until he gives it up:
When he speaks, he lies; when he makes a promise, he breaks it;
when he makes a covenant, he betrays it; and when he argues, he
resorts to foul language.” (Sahih)

Comments:
Here hypocrite does not signify creedal or doctrinal, because one cannot
become aware of it except by way of Wahi or Revelation. Rather, action-
related or practical hypocrisy is meant, meaning whose works are like those of
hypocrites. And these works are in reality the works of hypocrites.

5024. It was narrated from Abū Hurairah that the Messenger of
Allāh ﷺ said: “The signs of the hypocrite are three: When he
speaks, he lies; when he makes a promise he breaks it; and when he
is entrusted with something, he betrays (that trust).” (Sahih)

Comments:
(See No. 2194)

5025. It was narrated that ‘Alî said: “The Prophet ﷺ made a
covenant with me that none would love me but a believer, and none
would hate me but a hypocrite.” (Sahih)
5026. It was narrated that Abû Wâ’il said: “Abdullâh said: ‘There are three (traits), whoever has them is a hypocrite: When he speaks, he lies; when he is entrusted with something, he betrays that trust; and when he makes a promise, he breaks it. Whoever has one of these (traits) then a trait of hypocrisy has not ceased in him, until he leaves it.’” (Sâhih Mawqîf)

Chapter 21. Praying Qiyâm In Ramâdân

5027. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Whoever stands (in the voluntary night prayer of) the Ramadân out of faith and in the hope of reward, his previous sins will be forgiven.” (Sâhih)

5028. It was narrated from Abû Hurairah that the Prophet ﷺ said: “Whoever stands (in the voluntary night prayer of) Ramadân out of faith and in the hope of reward, his previous sins will be forgiven.” (Sâhih)
5029. It was narrated from Abû Hurairah that the Prophet said: "Whoever stands (in the voluntary night prayer of) Ramadân out of faith and in the hope of reward, his previous sins will be forgiven." (Sûhîh)

Chapter 22. Spending Lailat Al-Qadr In Prayer

5030. Abû Hurairah narrated that the Messenger of Allâh said: "Whoever stands (in the voluntary night prayer of) Ramadân out of faith and in the hope of reward, his previous sins will be forgiven. And whoever spends the night of Lailat Al-Qadr in prayer out of faith and in the hope of reward, his previous sins will be forgiven." (Sûhîh)

Comments:
(See No. 2208).

Chapter 23. Zakâh

5031. Abû Suhail narrated from his father, that he heard Talhah bin 'Ubaidullâh say: "A man from Najd with unkempt hair came to the Messenger of Allâh, he was speaking loudly but his speech could not be understood until he came close. He was asking about
Islam. The Messenger of Allāh ﷺ said: ‘Five prayers every day and night.’ He said: ‘Do I have to do any more than that? He said: ‘No, not unless you do it voluntarily.’ The Messenger of Allāh ﷺ said: ‘Fasting the month of Ramadān.’ He said: ‘Do I have to do any more than that?’ He said: ‘No, not unless you do it voluntarily.’ Then the Messenger of Allāh ﷺ told him about Zakāh. He said: ‘Do I have to do any more than that?’ He said: ‘No, not unless you do it voluntarily.’ The man left saying, ‘I will not do any more than that or any less. ’ The Messenger of Allāh ﷺ said: ‘He will succeed, if he is telling the truth.’” (Saḥīh)

Comments:
(See No. 459).

Chapter 24. Jihād

5032. Abū Hurairah said: “I heard the Messenger of Allāh ﷺ say: ‘Allāh has promised the one who goes out in His cause ‘and does not go out except with faith in Me and for Jihād in My cause,’ that he is guaranteed to enter Paradise no matter how, either he is killed, or he dies, or he will be brought back to his home from which he departed having acquired whatever he acquired of reward or spoils of war.”’ (Hasan)

5033. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Allāh, the Mighty and
Sublime, has guaranteed to the one who goes out in His cause, 'and he does not go out for any other purpose except Jihad in My cause and faith in Me, believing in My Messengers, but he is guaranteed that I will admit him to Paradise or I will send him back to his dwelling from which he set out, having acquired whatever he acquired of reward or spoils of war.'” (Salih)

Comments:
‘Faith in Me’: This is the repetition of a statement of Allah, because the words believing in My Messengers could only be stated by Allah. See also No. 3125.

Chapter 25. Paying The Khumus

5034. It was narrated that Ibn ‘Abbas said: “The delegation of ‘Abdul-Qais came to the Messenger of Allah ﷺ and said: ‘We are a group of people from (the tribe of) Rabia’h, and we can only reach you during the sacred month. Tell us something that we can take from you and to which we may call those who are behind us.’ He said: ‘I command you to do four things and I forbid you from four: Faith in Allah’ – and he explained that to them – ‘bearing witness that there is none worthy of worship except Allah, establishing Salat, paying Zakat and giving to me one-fifth (the Khumus) of the spoils of war you acquire. And I forbid you from Ad-Dubbah’, Al-
The Book of Faith And Its Branches

Hantam, Al-Mugayyir, and Al-Muzaffat”[1] (Sahih)

Comments:

‘We are the descendants of Rabi’ah’: Mudar and Rabi’ah were brothers. The Quraysh of Makkah were of the offspring of Mudar and the people of Yemen of Rabi’ah. Banu Abdul Qais were also the Yemenites. In order for them to arrive at Al-Madinah from Yemen, they had to pass through the vicinity of Makkah, and the pagan Quraish intercepted every caravan and convoy if they suspected that they were proceeding to meet the Messenger of Allah ﷺ.

Chapter 26. Attending Funerals

5035. It was narrated from Abû Hurairah that the Prophet ﷺ said: “Whoever follows the funeral procession of a Muslim out of faith and in the hope of reward, then offers the funeral prayer for him and waits until he is placed in his grave, then he will have two Qirâts, each of which is like Mount Uthud. Whoever offers the funeral prayer for him then returns, he will have one Qirât.” (Sahih)

Chapter 27. Modesty (Al-Hayâ’)

5036. It was narrated from Sâlim, from his father, that the Messenger of Allah ﷺ passed by a man who was censuring his brother about

[1] For the definitions of, and rulings related to these terms, see Chapter 28 and subsequent chapters in the Book of Drinks.
modesty. He said: “Let him be, for modesty is part of faith.” (Sahih)

Comments:
1. ‘Censuring’ here means he is too modest to demand his right. See No. 5009.

Chapter 28. Religion Is Easy

5037. It was narrated that Abū Hurairah said: “The Messenger of Allāh said: ‘Indeed, this religion is easy, and no one will ever overburden himself in religion, except that it will overcome him. So seek what is appropriate, and come as close as you can, and receive the glad tidings (that you will be rewarded), and take it easy; and gain strength by worshipping in the mornings, afternoons and during the last hours of the nights.’” (Sahih)

Comments:
‘The true Religion (Dīn) is easy’ means the commandments which have been stipulated by Allāh, Most High, are not beyond the capability of man. They could be practiced with ease, because Allāh, Most High, does not burden any soul with more than he is able to bear. This, however, does not mean the work which appears difficult cannot be religious. For a dishonest man, each and every work and aspect of the religion is difficult.
Chapter 29. Most Beloved Part Of Religion To Allâh

5038. It was narrated from ‘Âishah that the Prophet entered upon her and there was a woman with her. He said: “Who is this?” She said: “So-and-so; she does not sleep” – she mentioned her excessive praying. The Prophet said: “Keep quiet. You should do what you are able to, for by Allâh, Allâh, the Mighty and Sublime, does not get tired (of giving reward) but you get tired. The most beloved religion to Him is that in which a person persists.”

(Sahîh)

Chapter 30. Fleeing With The Religion From Tribulations

5039. It was narrated that Abû Sa‘eed Al-Khudrî said: “The Messenger of Allâh said: ‘Soon the best wealth of a Muslim will be the sheep which he follows in the mountain peaks and places where rainfall is to be found, fleeing with his religion from the tribulations.’”

(Sahîh)
Comments:
When remaining among a people will assist in evil, then fleeing is part of faith if it is done to protect his religion.

Chapter 31. The Parable Of The Hypocrite

5040. It was narrated from Ibn 'Umar that the Messenger of Allah said: "The parable of the hypocrite is that of a sheep that hesitates between two flocks, sometimes following one, and sometimes following another, not knowing which to follow." (Sahih)

Comments: Indicating their lack of faith in the heart, and that whatever works they do, it is only for worldly gain.

Chapter 32. The Parable Of The Believer And The Hypocrite Who Read The Qur'an

5041. Abū Mūsā Al-Ash'arī said: "The Prophet said: ‘The parable of the believer who recites the Qur'an is that of a citron, the taste and smell of which are good. The parable of a believer who does not read the Qur'an is that of a date, the taste of which is good but it has no smell. The parable of a hypocrite who reads the Qur'an is that of basil, the smell of which is good but its taste is bitter. And the parable of a hypocrite who does not read the Qur'an is that of a colocynth (bitter-apple), the taste of which is bitter and it has no smell.’" (Sahih)
Comments:
The recitation of the Noble Qurʾān and the performance of ritual prayer have been compared to fragrance, because both are apparent. It appears that the objective behind narrating this report here is to underscore the reality that faith increases and decreases, because dates and citrus fruits do not possess the same sweetness. They differ in their taste and flavor. Likewise, the believers too are not identical in faith.

Chapter 33. The Sign Of The Believer

5042. It was narrated from Anas bin Mālik that the Prophet said: “None of you has believed until he loves for his brother what he loves for himself.” (Ṣahih)

Al-Qādī — meaning Ibn Kassār[1] — said: “I heard ‘Abduṣ-Ṣamad Al-Bukhārī saying: Ḥaṣṣ bin ‘Umar, the one who reports from ‘Abdur-Rahmān bin Mahdī, I do not know who he is. Unless the Waw was dropped from Ḥaṣṣ bin ‘Amr Ar-Rabālī, the one popular with reporting from the people of Al-Baṣrah, and he is trustworthy.’ And he mentioned him in this statement about the Hadith of Manṣūr bin Saʿd, in the Chapter: Description Of The Muslim.[2] And I heard him say: ‘I do not know who reported the Marfuʿ Hadith of Anas bin Mālik. I have been commanded to fight the people — additionally with his statement — and they turn to face


[2] His narration is, No. 5000.
the same Qiblah as us, they eat our slaughtered animals, and pray as we pray’ – reporting it from Ḥumaid At-Tawīl, except for ‘Abdullāh bin Al-Mubārak and Yahyā bin Ayyūb Al-Miṣrī.’ And it is in this section, in the Chapter: For What Are The People To Be Fought.”[1]
Chapter 1. The Fīṭrah

5043. It was narrated from ʻĀishah that the Messenger of Allāh ﷺ said: “Ten things are part of the Fīṭrah: Trimming the mustache, trimming the nails, washing the joints, letting the beard grow, using the Siwāk, rinsing the nose, plucking the armpit hairs, shaving the pubes, and washing with water (after relieving oneself).” Muṣ'ab bin Ṣhaibah said: “I have forgotten the tenth, unless it was rinsing the mouth.” (Ṣahīḥ)

Comments:
1. Elaborate details concerning the majority of these elements have been fully described in Kitāb Tahārah or the Book of Purification. (See Nos 15 to 30)
2. Barajim is the plural of the term Barjimm. The term Barjumah signifies all such joints upon which dirt collects. The expression Barjumah literally means a knuckle or finger joint, the outer, or the inner joint or place of division of the fingers, or the backs of the fingers. The same refers to toes. If proper attention is not paid, water does not reach these bodily parts.

5044. Al-Muʿtamir narrated that his father said: “I heard Talq mentioning ten things that have to do with the Fīṭrah: Using the...

Siwâk, trimming the mustache, clipping the nails, washing the joints, shaving the pubes, rinsing the nose, and I am not sure about rinsing the mouth." (Sahîh)

5045. It was narrated that Ṭalq bin Ḥabîb said: “Ten things are from the Sunnah: Using the Siwâk, trimming the mustache, rinsing the mouth, rinsing the nose, letting the beard grow, trimming the nails, plucking the armpit hairs, circumcision, shaving the pubes and washing one’s backside.” (Sahîh)

Abû ‘Abdur-Rahmân (An-Nasâ’î) said: The Hadîth of Sulaimân At-Tarmî[1] and Ja’far bin Iyâs[2] is likely more correct than the Hadîth of Muš’ab bin Shaibah.[3] And Muš’ab is Munkar in Hadîth.

Comments:
1. “Washing one’s backside.” The use of stones or the like serves the purpose, but perfect cleansing is not achieved. Complete cleansing is not possible without water. Absolute purification procedure (Istînji’â) is obligatory, while cleansing with water is Sunnah. Intiqâsul ma’ (cleansing with water) signifies Istinjâ with water.

2. Man is beautified with these deeds. Cleanliness reaches its zenith. Man looks civil. That is why these things were recorded under the Kitâbuz-Zînah (Book pertaining to adornment or beautification).

[1] He is the father of Al-Mu’tamir, in No. 5044.
5046. It was narrated that Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'Five things are of the Fitrah: Circumcision, shaving the pubes, plucking the armpit hair, clipping the nails and trimming the mustache.'" (Saḥīḥ)

�ٖ٦٥٠٥٤٦٣٩ - أُخْبِرْنَا حَدِيثًا بِنَّ مَسْعُودةَ عَنْ بُعْثَةْ قَالَ حَدَّثَنَا عَبْدُ الرَّحْمَنٍ بْنُ إِسْحَاقٍ عَنْ سَعِيدٍ المَقْبِرِي، عَنْ أَبِي هُرْيَةَ قَالَ قَالَ رَسُولُ اللَّهُ ﷺ: "خَمَسُ مِنَ الْمَيْطَرَةِ: الْعَيْنُ، وَحَلْنُ الْعَانِيَةِ، وَتَنْفُضُ الْقُصْعُ، وَتَقْلِيمُ الْعُثْرِ، وَتَقْصِيرُ الشَّارِبِ." وَقَدْ مَتَّى مَالِكَ

تخريج: [إسناد صحيح] أخرجه البخاري في الأدب المفرد، ح: 1293 من حديث عبد الرحمن بن إسحاق المدني به، وهو في الكبير، ح: 9789 * سعيد هو ابن أبي سعود المقبري، والحديث طرق أخرى.

5047. It was narrated that Abū Hurairah said: "Five things are of the Fitrah: Clipping the nails, trimming the mustache, plucking the armpit hairs, shaving the pubes, and circumcision.” (Saḥīḥ Mawqūf)

숫ٓ٦٥٠٥٤٧٣٩ - أُخْبِرْنَا حَدِيثًا عَنْ مَالِكَ، عَنْ المَقْبِرِيَّ، عَنْ أَبِي هُرْيَةَ قَالَ: خَمَسُ مِنَ الْمَيْطَرَةِ: تَقْلِيمُ الأَطْفَةِ، وَقَصُّ الشَّارِبِ، وَتَنْفُضُ الْإِنْطَيْ، وَحَلْنُ الْعَانِيَةِ، رَأَّنَاهُ.

تخريج: [صحيح موثوق] وهو في الكبير، ح: 9869 * وهو في الموطأ (يحيى): 2/171، عن سعيد بن أبي سعود المقبري عن أبيه عن أبي هريرة، موثوق منه، ورفعه بشر بن عمرو.

(المقدم 2) - إِحْفَاءُ الشَّارِبِ (التحفة 2)

Chapter 2. Trimming The Mustache

5048. It was narrated from Ibn ʻUmar that the Messenger of Allāh ﷺ said: "Trim the mustache and let the beard grow." [1] (Saḥīḥ)

流淌ٓ٦٥٠٤٨٣٩ - أُخْبِرْنَا حَدِيثًا بِنَّ بْنُ ٍسَعْدٍ قَالَ حَدَّثَنَا عَبْدُ الرَّحْمَنٍ قَالَ حَدَّثَنَا مَهْدِيٌّ عَنْ عَبْدِ الرَّحْمَنٍ عَنْ عَلَمَةٍ عَنْ عَبْدِ الرَّحْمَنٍ عَنْ حَبَّةٍ رَجُلٌ قَالَ: "أُحْفَأُوا الشَّوَارِبَ وَأَغْفَوا الْلُّحْيَ.


[1] Some scholars consider Iḥfā' to mean shave, while considering all of the narrations, and those most popularly reported, then the implication is cut, clip, trim short, etc.
Comments:
(For the explanation of this narration, please see No. 15)

5049. Ibn ‘Umar said: “The Messenger of Allah ﷺ said: ‘Let the beard grow and trim the mustache.’” (Ṣaḥīḥ)

5050. It was narrated that Zaid bin Al-Arqam said: “I heard the Messenger of Allah ﷺ say: ‘Whoever does not take from his mustache, he is not one of us.’” (Ṣaḥīḥ)

Comments:
1. ‘The one who does not take from his mustache’ means when there is a need to trim it; when it begins to fall into the mouth, etc. Otherwise, it is not necessary to trim it everyday, nor is it enough to cut it once or twice during the whole lifetime.

2. ‘Is not of us’ means he does not adhere to our practice, or does not appear to be a Muslim when looked at. This is reproach, and while reproaching, severe words are often utilized.

Chapter 3. Concession For Shaving The Head

5051. It was narrated from Ibn ‘Umar that the Prophet ﷺ saw a boy, part of whose head had been shaven and part had been left. He forbade that and said: “Shave all of it, or leave all of it.” (Ṣaḥīḥ)
Comments:
The unbelievers used to leave a lock or two in the name of some idol, etc. while shaving the head, as nowadays some ignorant people grow a tassel of hair on their heads in the name of their spiritual mentor, while shaving the rest, although such glorification of someone other than Allâh, Most High, is unlawful. Therefore, Allâh’s Messenger ﷺ forbade it. This, however, does not mean that one ought to shave the hair from parts of the head equal in length. Rather the prohibition is in shaving part and leaving part from around the ears so that they do not hang into the ears. And if from the upper part of the head they are cut less, then there is no harm in it, provided they present a look of evenness or symmetry.

Chapter 4. Prohibition Of A Woman Shaving Her Head

5052. It was narrated from ‘Ali: “The Messenger of Allâh ﷺ forbade women to shave their heads.” (Hasan)

Chapter 5. Prohibition Of Al-Qaza’ (Shaving Part Of The Head And Leaving Part)

5053. It was narrated from ‘Abdullâh bin ‘Umar that the Prophet ﷺ said: “Allâh, the Mighty and Sublime, has forbidden me from Al-Qaza’ (to shave part of the head and leave part).” (Sahîh)
Comments:

*Al-Qaza* signifies to shave the hair from parts of the head, while leaving the rest unshaven. For the reason of forbiddance, please turn to *Hadith* 5051.

**5054.** It was narrated that Ibn ‘Umar said: “The Messenger of Allāh ﷺ forbade *Al-Qaza*‘ (to shave part of the head and leave part).” (Sahih)


**5055.** It was narrated that Wā’il bin Hujr said: “I came to the Prophet ﷺ and I had hair. He said: ‘This is bad,’ and I thought he meant me, so I cut my hair then I came to him. He said to me: ‘I didn’t mean you, but this is better.’” (Sahih)

**5056.** It was narrated that Anas said: “The hair of the Prophet ﷺ was wavy, neither curly nor straight, and (hung down) between his ears and his shoulders.” (Sahih)

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[1] That is No. 5233 which appears later.
[2] That is No. 5232 which appears later.
[3] The text says: “Mustache” while the narrations mention only hair.
Comments:

1. ‘Curly’: It is possible his hair had a natural curl from birth. It is also possible that his hair had formed curls due to their having been long. Long hair generally have the tendency to form curls.

2. ‘Between his ears and his shoulders’: It appears that he used to have his hairs clipped off below his ears, and when it would reach his shoulders. Other versions mention it touching his shoulders. See Al-Bukhari No. 5903, and No. 5063 which follows. Some versions appear to use “bain” to refer to the shoulders, in which case it means his shoulders were broad. Both are correct.

3. These narrations prove the allowance to clip one’s hair.

5057. It was narrated that Ḥumaid bin ‘Abdur-Rahmān Al-Ḥimyarī said: “I met a man who accompanied the Prophet and as Abū Hurairah accompanied him for four years, who said: ‘The Messenger of Allāh forbade us from combing our hair every day.’”[1] (Sahih)

Comments:

1. ‘Like Abū Hurairah’: This comparison could be concerning the period of time too; that he also stayed with the Prophet for four years. Abū Hurairah arrived in the year 7H, and the Prophet passed away in the third month of the year 11H. Or the comparison could also be in its nature or particulars that, as Abū Hurairah stayed all the time with the Prophet; in the same manner this dignified person also used to remain in the company of the Prophet.

2. ‘Combing the hair daily’: Because one’s combing the hair daily provides the evidence that they are given to preening themselves excessively, and this trait is generally found in women. Either such a person preens and spruces himself

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[1] Meaning, so as not to be preoccupied with personal appearance, and Muslims today have lost most of this chapter in their pursuit of constantly following the non-Muslims. And to Allāh is our complaint.
and keeps himself attractive like women, which puts other men to the test and cause them to go astray, or if he does so in order to attract women toward him, then he would cause mischief among women. Men should not have excessive inclination toward preening and beautification, otherwise they would give rise to evils.

3. The unmistakable outcome of one's not combing the hair daily would be that they would be prompted to have regular haircuts, so that the need for combing the hair daily does not remain. Herein lies the correlation of this chapter with the theme.

Chapter 7. Combing The Hair Every Other Day

5058. It was narrated that 'Abdullāh bin Mughaffal said: “The Messenger of Allāh ﷺ forbade combing one's hair, except every other day.” (Da‘if)

5059. It was narrated from Al-Ḥasan that the Prophet ﷺ forbade combing one's hair except every other day. (Da‘if)

5060. It was narrated that Al-Ḥasan and Muḥammad said: “Combing one's hair (should be done) every other day.” (Da‘if)
Comments:
In this command, there is an admonition for those people who always keep a comb in their pockets. For elaborate discussion, please turn to Hadith 5057.

5061. It was narrated that `Abdullah bin Shaqiq said: "One of the Companions of the Prophet was a governor in Egypt, and one of his companions came to him and found him with unkempt, wild hair. He said: 'How come I see you with wild hair when you are a governor?' He said: 'The Prophet of Allah forbade us from Al-Irfah, and we said: 'What is Al-Irfah?' He said: 'To comb your hair every day.'" (Sahih)

Comments:
Indulgence in ease and plenty or Al-Irfah has a wider meaning. Combing and anointing oneself daily is part of its meaning.

Chapter 8. Starting On The Right When Combing One's Hair

5062. It was narrated that `Aishah said: "The Messenger of Allah used to like to start in the right. He would accept with his right hand and give with his right hand, and he liked to start on the right in all his affairs." (Sahih)

تخريج: [صحح] وهو في الكبرى، ح: 9321، وقال المزري: هو وهم والمحتفو حدث أشبع بن أبي الشعثاء عن أبيه عن مسروق عن عائشة، وانظر، ح: 112، 10442. 1

[1] The general meaning of which is “luxuriousness.”
Chapter 9. Letting The Hair Grow

5063. It was narrated that Al-Barâ’ said: “I have never seen anyone who looked more handsome in a red Hullah than the Messenger of Allâh ﷺ, with his long hair that came down to his shoulders. (Sahîh)

Translation: Excisions: ‘Akhîrât al-bahrayn, the bald, said: ‘A hadith from ‘Iraqi, who said: ‘I have never seen anyone more handsome in a red Hullah than the Messenger of Allâh ﷺ, with his long hair that came down to his shoulders."

5064. It was narrated that Anas said: “The hair of the Messenger of Allâh ﷺ came halfway down his ears.” (Sahîh)

Translation: Excisions: ‘Anas said: “The hair of the Messenger of Allâh ﷺ came halfway down his ears.”

Comments:
Meaning: Sometimes it was this length, sometime that.

5065. Al-Barâ’ said: “I have never seen any man more handsome in a red Hullah than the Messenger of Allâh ﷺ.” He said: “And I saw his long hair, coming almost to his shoulders.” (Sahîh)


[1] Normally referring to two pieces made from the same material which are worn together, and it preceded.
Comments:
In Arabic, three expressions are used for long hair of the head: *Wafrah*, meaning hair that reach the lobe of the ear; *Limmah* which descend below the lobe of the ear but do not touch the shoulders; and *Jummah*, which reach the shoulders.

Chapter 10. Braids

5066. ‘Abdullâh bin Mas‘ûd said: “According to whose recitation do you want me to recite? Because I recited seventy-odd *Sûrahs* to the Messenger of Allâh ﷺ when Zaid had two braids, and was playing with the other boys.” *(Sâhih)*

5067. It was narrated that Abû Wâ’il said: “Ibn Mas‘ûd addressed us and said: ‘How do you want me to recite? According to the recitation of Zaid bin Thâbit, when I learned seventy-odd *Sûrahs* from the mouth of the Messenger of Allâh ﷺ while Zaid was with the other boys with two braids?’” *(Sâhih)*

Comments:
In order to hold the hair of the children in place, they used to be braided, so that the hair do not get defiled while playing and sporting around. When the child would become sensible, there remained no need for braiding the hair. The gist of the matter is that he was just a child. From this *Hadîth*, the
permissibility of plaighting the hair becomes known.

5068. Ziyād bin Al-Ḥuṣain narrated that his father said: "When he came to the Prophet  in Al-Madīnah, the Messenger of Allāh  said to him: 'Come closer to me.' So he came closer to him, and he put his hand on his braid and wiped his head and prayed for him." (Hasan)

Chapter 11. Letting The Hair Grow Long

5069. It was narrated that Wa'il bin Hujr said: "I came to the Prophet  and I had long hair. He said: 'It is not good,' and I thought he meant me, so I went and cut my hair. He said: 'I did not mean you, but this is better.'" (Sahih)
Chapter 12. Tying Up The Beard

5070. Ruwaifi bin Thabit said: "The Messenger of Allâh ﷺ said: 'O Ruwaifi, you may live for a long time after me, so tell the people that whoever ties up his beard, or twists it[,] or hangs an amulet, or cleans himself (after relieving himself) with animal dung or bones, Muhammad has nothing to do with him.'" (Sahîh)

Comments:
1. 'Perhaps': This was in fact a prediction that 'you would live for a long time after my passing away'. And that was the case. Ruwayfa' died in the year 53 H. and he was the last of the Prophet's Companions who died in Africa.

2. 'One who knots the beard': 'Knotting' means knotting the hair of the beard into a tangle so that it appears small. This is an unnecessary and unrealistic contrivance. It is, therefore, forbidden. Or it means denotes tying the knots out of arrogance and pride, as proud and overweening people used to tie knots in battles. Or they probably tied knots so that they might not face any hindrance while fighting. So to speak, tying the knots was synonymous with fighting a battle. And Allâh knows best.

Some have understood it to mean that one should not fiddle with one's beard while performing the ritual prayer. Or one should not tie knots in one's beard before commencing the prayer with a view to protecting it from dust, as Allâh's Messenger ﷺ has forbidden one's tying the hair of the head and collecting one's clothes during prayer. In other words, one should not merely continue to worry about saving one's body, etc., from dust. One should rather pay heed to praying the Salâh.

3. 'Hangs an amulet': It is 'wearing a bow string as a necklace. Watar signifies the hip sinew or the vein of the sacrificial animal. It happens to be extremely strong. The bow is stringed with it, so that it could discharge the arrow afar.

[1] To make braids or to make it curly.
due to its flexibility. During the period of Jahiliyyah, people would get this vein-string sufflated or blown upon by a soothsayer and then wear it round the neck, so that they could guard themselves against evil eye. Since the soothsayers used to recite polytheistic phrases, it was forbidden. Or a bell, etc., used to be strung round the necks of animals. It was forbidden because it was a means to caution the enemy. Or it was forbidden to tie the necks of animals with the string, because it used to be very hard and sharp. There was likelihood of the animal getting suffocated or his neck being slit, and they say it was all done for protection; hence, it involves Shirk!

4. Cleansing (Istinja) after defilement by various types of bodily discharge with the dung or bone of animals. Such things do not cleanse. It was, therefore, forbidden to use it as a means of cleansing. Moreover, it is the food of Jinn. Dung is nevertheless like filth.

5. ‘Has nothing to do with’: This is a rebuke and reprimand, because these are evil deeds, and some of them can be considered Shirk.

Chapter 13. Prohibition Of Plucking Gray Hairs

5071. It was narrated from ‘Amr bin Shu’aib, from his father, from his grandfather, that the Messenger of Allâh ﷺ forbade plucking gray hairs. (Hasan)

Comments:
Graying is a sign of oldness or old age. When gray hairs begin to appear, they obdurately continue to appear. It is useless to pluck them out. Moreover, plucking gray hairs is a trick that deceives people, and deception is not permitted. Dying the gray hair has been allowed since it is not an attempt to permanently alter it. See what follows.

Chapter 14. Permission To Dye The Hair

5072. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “The Jews and Christians do not dye their hair, so...
be different from them.” (Sahih)

Comments:
(See also No. 5078).

5073. A similar report was narrated from Abû Hurairah, from the Messenger of Allâh ﷺ. (Sahih)

5074. It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘The Jews and the Christians do not dye their hair, so be different from them and dye your hair.” (Sahih)

5075. It was narrated from Abû Hurairah that the Prophet ﷺ said: “The Jews and the Christians do not dye their hair, so be different from them.” (Sahih)
5076. It was narrated that Ibn 'Umar said: “The Messenger of Allâh ﷺ said: ‘Change gray hair, but do not imitate the Jews.’” (Sâbîh)

(5077. It was narrated that Az-Zubair said: The Messenger of Allâh ﷺ said: “Change gray hair but do not imitate the Jews.”” (Hasan)

Both of these are not preserved.

Chapter 15. Prohibition Of Dyeing Hair Black

5078. It was narrated that Ibn 'Abbâs, who attributed it to the Prophet ﷺ, said: “Some people will dye their hair black like the breasts of pigeons at the end of time, but they will not even smell the fragrance of Paradise.” (Sâbîh)
Comments:
1. ‘Like the breasts of pigeons’ means black.
2. Using pure, or dark, or “jet” black is unlawful, while other dark colors mentioned later are exempt from this.

5079. It was narrated that Jābir said: “Abū Quḥāfah was brought on the Day of the Conquest of Makkah, and his hair and beard were white like the Thaghāmah.”[1] The Messenger of Allāh ﷺ said: ‘Change this with something, but avoid black.’” (Ṣaḥīḥ)

5080. It was narrated from Abū Dharr that the Prophet ﷺ said: “The best things with which you can change gray hair are Henna and Katam.” (Ṣaḥīḥ)

1. The Thaghāmah is a plant with white blossoms. Due to profuseness of the blossoms, the shrub too looks white from afar.
2. Abū Quḥāfah is the father of Abū Bakr As-Siddīq ﺑ. ﺟ. ﺟ. ﺟ.

Chapter 16. Dyeing Hair With Henna And Katam[2]

[1] A white fruit from a type of plant.
[2] A dye, which was dark. Some of them say it was a dye made by mixing a plant with henna, or other plants.
Comments:
When both are mixed well, the color does not remain utterly black, but becomes slightly inclined to reddishness. Consequently, the possibility of deception does not remain. The woad or indigo dye obtained from the leaves of the plant called Katam should not be in excess. Rather redness ought to be apparent in it. Katam are the leaves of a tree: mimosa flava. It grows in Yemen. This dye applied with Henna to the hair is said to preserve its original color. Its color is black with a touch of redness.

5081. It was narrated that Abū Dharr said: “The Messenger of Allah ﷺ said: ‘The best things with which you can change gray hair are Henna and Katam.’” (Sahih)

5082. It was narrated that Abū Dharr said: “I heard the Prophet ﷺ say: ‘Some of the best things with which you can change gray hair are Henna and Katam.’” (Sahih)

5083. It was narrated that Abū Dharr said: “The Messenger of Allah ﷺ said: ‘The best things with which you can change gray hair are Henna and Katam.’” (Sahih)

Al-Jurairī and Kahmas contradicted him.
5084. It was narrated that 'Abdullâh bin Buraidah said: "The Messenger of Allâh ﷺ said: 'The best things with which you can change gray hair are Henna and Katam.'" (Sâhîh)

5085. It was narrated from 'Abdullâh bin Buraidah that he heard that the Messenger of Allâh ﷺ said: "The best things with which you can change gray hair are Henna and Katam." (Sâhîh)

5086. It was narrated that Abû Rimthah said: "My father and I came to the Prophet ﷺ and he had dyed his beard with Henna." (Sâhîh)

5087. It was narrated that Abû Rimthah said: "I came to the Prophet ﷺ and I saw that he had dyed his beard with yellow dye." (Sâhîh)

Comments:

Tinting the beard pale-gold or blonde means applying Henna only, as has preceded above. The color of Henna too happens to be like pale-gold or blonde.
Chapter 17. Dyeing The Hair
With Yellow Dye

5088. It was narrated that Zaid bin Aslam said: “I saw Ibn 'Umar dyeing his beard yellow with *Khalūq*[^1] and I said: ‘O Abū 'Abdur-Rahmān, are you dyeing your beard yellow with *Khalūq*?’ He said: ‘I saw the Messenger of Allāh ﷺ dyeing his beard yellow with it, and there was no other kind of dye that was dearer to him than this. He used to dye all of his clothes with it, even his *Imāmah* (turban).’” (*Sahīh*)

Abū ‘Abdur-Rahmān (An-Nasā’ī) said: This is likely more correct than the narration of Abū Qutaibah.[^2]

**Comments:**
*Khālūq* is a feminine fragrance, which is made out of saffron and some other ingredients. Its color happens to be yellowish-red. Since it is for the use of women, men have been prevented from using it. The Prophet ﷺ might perhaps have used it. Or something else which had a similar appearance as in the previous narrations, or gotten it on his garments from touching his wives. And Allāh knows best.

5089. It was narrated from Qatādah that he asked Anas: “Did the Messenger of Allāh ﷺ dye his hair?” He said: “His gray hair didn’t go that far, it was only a little at his temples.” (*Sahīh*)

[^1]: *Khalūq*: A yellow dye, compound of saffron
[^2]: No. 5245.
5090. It was narrated from Anas that the Messenger of Allâh did not dye his hair; his gray hair were only a little beneath his lower lip and at his temples, and a little on his head. (Saḥîh)

5091. It was narrated from Ḥusayn bin Mas‘ûd that the Prophet of Allâh disliked ten things: Yellow dye, meaning Khalūq, changing gray hair, dragging one’s Izâr, wearing gold rings, playing with dice (Ki‘āb),[1] (a woman) showing her adornment to people to whom it is not permissible for her to show it, reciting Raq’ah, unless it is with Al-Mu‘āwidhât (Verses seeking refuge with Allâh), hanging amulets, removing to ejaculate in other than the right place,[2] and taking away the milk of an infant boy (by having intercourse with his mother) – but he did not say that this is Ḥarâm. (Hasan)

Comments:
1. ‘He disliked them’: Some of the above-quoted deeds or acts are absolutely

[1] Ki‘āb is plural of Ka‘b and here it refers to bones taken from the knees of sheep which were used in gambling similar to dice. Hence, it is considered to also apply to that.

[2] The meaning of ‘Aẓl’ is to withdraw prior to ejaculation, which was a practice implemented to prevent pregnancy.
unlawful and some reprehensible or undesirable. The expression ‘dislike’ could be employed for both of them.

2. ‘Applying Khalīq’: Please see Ḥadīth 5088.

3. ‘Changing gray hair’ meaning by dyeing it black.

4. ‘Dragging one’s Ḥizār’: See Chapter 101.

5. Dice: Other texts mention “Nard” for dice, and Shatranj or backgammon.

6. ‘Not permissible for her to show it’ means a woman’s displaying her beautification in front of someone other than husband. This is unlawful.

7. ‘Al-Mu‘āwīdhāt’ meaning the last two Sūras of the Qur‘ān, in which Allāh’s refuge is sought; or other such reported prescriptions for Ruqyah.

8. ‘Hanging amulets’: Beads, amulets, or talismans, which are worn to ward off evil.

9. ‘In other than the right place’: Meaning to pullout during intercourse, so the semen does not enter the woman’s designated, lawful location.

10. ‘Taking a way the milk’ means to have coitus during the period of lactation, because if pregnancy occurs during the period of lactation, the breast-milk becomes injurious to the child. In the circumstances of weaning the child off its mother’s milk, the health of the child is likely to be adversely affected. This is, however, reprehensible or undesirable. It is not unlawful.

11. ‘He did not say that this is Ḥarām’: Some venerable individuals have stated concerning this phrase that Allāh’s Messenger did not like all the above-described things, but he did not rule them unlawful. But this is wrong, because there are quite a number of things quoted above, which are unlawful, it rather refers to the last act mentioned.

Chapter 18. Women Dyeing[1]

5092. It was narrated from ‘Āishah that a woman reached out her hand (to give) a letter to the Prophet, and he withdrew his hand. She said: “O Messenger of Allāh, I reached out my hand (to give you) a letter and you did not take it.” He said: “I did not know whether it was the hand of a woman or a man.” She said: “It is the hand of a woman.” He said: “If you were a woman, you would

[1] The author did not mention “hair”, nor is that in the narration; due to the sequence it appears that he intends: “dyeing the hair.”
change your nails (by dyeing them) with Henna.” (Da'if)

 comentarios: [إسادة ضيوع] أخره أبو داود، الرجل، باب: في الخضاب للنساء، ح: 4165، وقال أحمد في العلل: “هذا حديث متكرر* * صيغة لا تعترف (تقريب).

Comments:

1. ‘Withdrew his hand from it, or he refrained from laying hand upon it’: Lest it might be the hand of a woman, because Allâh’s Messenger ﷺ never touched the hand of a marriageable woman.

2. ‘You would change your nails with Henna’: It is one issue that a woman should not keep her hands identical to those of men, but she should rather necessarily tint the entire hand or at least the tips of the fingers, so that distinction could be made. Otherwise, a mistake could be committed. It is a different thing that due to his having been extremely cautious, the Prophet ﷺ made no mistake. But his apprehension proved right. It, however, does not mean that if you had tainted your hands with Henna, I would not have withdrawn my hand.

Chapter 19. Disliking The Smell Of Henna

5093. Karîmah said: “I heard a woman asking ‘Aishah about dyeing the hair with Henna. She said: ‘There is nothing wrong with it, but I do not like to do it because my beloved – meaning the Prophet ﷺ – disliked its smell.’” (Da’if)

 comentarios: [إسادة ضيوع] أخره أبو داود، ح: 4165، * كريمة لم أجد من وثقها.

Comments:

It seems the question was pertaining to using it in the hair otherwise applying Henna to the hands is commendable for a woman.

Chapter 20. Plucking Hairs

5094. It was narrated from Abû Al-Ḥuṣain Al-Haitham bin Shufayy (Abû Al-Aswad said: Shufayy) that he said: “A friend of mine who was
called Abū 'Āmir, from Al-Maʿāfir, and I went out to pray in Jerusalem. Their preacher was a man from (the tribe of) Azd who was called Abū Raḥānah, one of the Companions.” Abū Al-Ḥuṣain said: “My companion reached the Masjid before I did, then I caught up with him, and sat beside him. He said: ‘Have you heard the preaching of Abū Raḥānah?’ I said: ‘No.’ He said: ‘I heard him say: ‘The Messenger of Allāh forbid ten things: Filing (the teeth), tattoos, plucking (hair), for two men to lie under one cover with no barrier between them, for two women to lie under one cover with no barrier between them, for a man to add more than four fingers’ width of silk to the bottom of his garment like the foreigners (Persians), or to wear more than four fingers’ width of silk on his shoulders like the foreigners (Persians), (and he forbade) plundering, riding (while sitting on) on leopard skins and wearing rings – except for rulers.” (Daʿīf)

Comments:
1. Filing (the teeth): Old women or women advanced in age, in order to resemble young, used to file their teeth so that they might look young.
2. “Tattooing”: With the intention of beautification, a picture or design was marked on a person’s skin by making small holes in the skin with a needle; it was then filled with antimony or any other hue or color.
3. ‘Plucking out hair’ means gray hairs, or the women plucking out the hair of their eyebrows, making them thinner, or while wailing. All of these are prohibited. Some scholars consider it to refer to plucking any hair aside from the pubic and underarm region, saying that plucking is more permanent, and
shaving or the like is allowed. This is the view of Ahmad.

4. ‘With no barrier’: People of the period of Ignorance did not consider it necessary to have something between man and man, and between woman and woman.

5. ‘Bottom of his garment’: Meaning the hem or edges.

Chapter 21. Extending Hair
With Cloth

5095. It was narrated from Sa’eed bin Al-Musayyab that Mu’awiyah said: “The Messenger of Allah forbid giving a false impression.”

(Sahih)

Comments:

Zuwr: (False impression) refers to falsehood in general, saying or testifying to what is not true. The author included it here to indicate the reason for prohibiting extending the hair. And he named this chapter: “With cloth” because some scholars before him allowed extending the hair with substances other than hair. While these narrations indicate that the prohibition applies to anything used for such purpose.

5096. It was narrated that Sa’eed Al-Maqburî said: “I saw Mu’awiyah bin Abî Sufyân on the Minbar, holding a ball of hair such as women use. He said: ‘What is wrong with Muslim women who put such things (on their heads)? I heard the Messenger of Allah say: “Any woman who adds hair to her head that is not hers, it is something false, that she is adding to her head.”’ (Hasan)

تخريج: [إسناده حسن] أخرجه الطبري في الكبير: ٤٢٧٣ من حديث عباد بن وهب، وهو في الكلب، ح: ٤٣٧٧. سعيد هو ابن أبي سعيد المقبري، ورواه فليج بن سليمان عن سعيد المقبري عن أبيه . إلخ، والطريقيان محفوظان.
Chapter 22. Woman Who Affixes Hair Extensions

5097. It was narrated from Hishâm bin ‘Urwah, from his wife Fâtimah, from Asmâ' bint Abî Bakr, that the Messenger of Allâh ﷺ cursed the woman who affixes hair extensions and the woman who has that done. (Saḥîh)

Comments:
Irrespective of whether one does it for a price or gratis out of willingness, because providing help or aid in unlawful works is also unlawful.

Chapter 23. Woman Who Has Hair Extensions Affixed

5098. It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ cursed the woman who affixes hair extensions and the woman who has that done, the woman who does tattoos and the woman who has that done.” Al-Walîd bin Abû Hishâm narrated it in Mursal form. (Saḥîh)

5099. It was narrated from Nâfî' that he heard that the Messenger of Allâh ﷺ cursed the woman who affixes hair extensions and the woman who has that done, the woman who does tattoos and the woman who has that done. (Saḥîh)
5100. It was narrated from Safiyyah bint Shaibah, that ‘Aishah said: “The Messenger of Allâh ﷺ said: ‘May Allâh curse the woman who affixes hair extensions and the woman who has that done.’” (Saḥîḥ)

Comments:

It transpires from this, that even a woman who has little hair may not add false hair, because this act also entails treachery and deception.

5101. It was narrated from Masrûq that a woman came to ‘Abdullâh bin Mas‘ûd and said: “I am a woman with little hair; is it alright for me to add extensions to my hair?” He said: “No.” She said: “Is it something that you heard from the Messenger of Allâh ﷺ or that you find in the Book of Allâh?” He said: “No, rather I heard it from the Messenger of Allâh ﷺ and I find it in the Book of Allâh.” And he quoted the Hadîth. (Saḥîḥ)

Comments:

It transpires from this, that even a woman who has little hair may not add false hair, because this act also entails treachery and deception.
Chapter 24. Al-Mutanamnisat (The Women That Have Their Eyebrows Plucked)

5102. It was narrated that 'Abdullâh said: "The Messenger of Allâh cursed the women who do tattoos and the women who have them done, Al-Mutanamnisât, and the women who have their teeth separated for the sake of beauty, those who change (the creation of Allâh.)" (Sahîh)

Comments:
1. 'Namişah' means plucking the hair: Clarification concerning it has preceded earlier in Hadîth 5094. It should, however, be kept in mind that those hair which the Divine law has commanded to remove are exempted from this. Moreover, as women are forbidden to pluck out hairs other than those quoted above, in the same manner, men also may not pluck out hairs for the reason of beautification or for cosmetic reasons.

5103. It was narrated that Ibrâhîm said: "Abdullâh said: 'The women who have their teeth separated..." and he quoted the Hadîth."" (Sahîh)

5104. Abân bin Šam‘îah narrated that his mother said: "I heard 'Âishah say: 'The Messenger of Allâh forbade the woman who does tattoos and the woman who

[1] Al-Mutanamnisât and most of them say it refers to women who have the hair on their eyebrows plucked, others say it includes the face, as has preceded, and others say it includes more than that.

[2] That is, to make a gap between two of them.
has that done, the woman who affixes hair extensions and the woman who has that done, An-Nutmisah (the one who does the plucking) and Al-Mutanammisah (the one who has it done).” (Sahih)

Chapter 25. Women Who Have Tattoos Done, And Mention Of The Differences Reported From 'Abdullah Bin Murrah And Ash-Sha'bi About This

5105. It was narrated from 'Abdullah bin Murrah, from Al-Harith, from 'Abdullah, who said: “The one who consumes Ribâ, the one who pays it, and the one who writes it down, if they know that it is Ribâ; the woman who does tattoos and the woman who has that done for the purpose of beautification; the one who withholds Sadaqah (Zakâh); and the one who reverts to the lie of a Bedouin after having emigrated – they will (all) be cursed upon the tongue of Muhammad ﷺ on the Day of Resurrection.” (Hasan)

Comments:

1. ‘Consumes Ribâ’ whether he consumes it or puts it to any other use, because the use of interest or usurious gain is forbidden for one’s self, in any form.

2. ‘The one who writes it down’ because this person also becomes a helper in the perpetration of an enormity or a major sin.

3. ‘If they know’: means the individuals concerned have the knowledge that it is a usurious transaction. Ignorance is forgivable.
4. ‘One who reverts to the life of a Bedouin’. See No. 4191.
5. ‘Upon the tongue of Muhammad ﷺ means Allâh’s Messenger ﷺ has stated that such a person would be under the curse on the Day of Resurrection.

5106. It was narrated from Ḥusain, Mughîrah, and Ibn ‘Awn, from Ash-Sha'abî, from Al-Ḥârîth, from ‘Alî, that the Messenger of Allâh ﷺ cursed the one who consumes Ribâ, the one who pays it, the one who writes it down, and the one who withholds Sadaqah (Zakâh).

And he used to forbid wailing (in mourning for the dead). (Hasan)

Ibn ‘Awn and ‘Atâ’ bin As-Sâ’îb narrated it in Mursal form.

5107. It was narrated from Ibn ‘Awn, from Ash-Sha'abî, from Al-Ḥârîth, who said: ‘The Messenger of Allâh ﷺ cursed the one who consumes Ribâ, the one who pays it, the one who writes it down and the one who witnesses it; the woman who does tattoos and the woman who has that done’ – he said:\[1\] “Unless it is done as a remedy;” he said: “Yes” – “the man who married a woman in order to divorce her so that she may go back to her first husband and the man (the first husband) for whom that is done; and the one who withholds Sadaqah (Zakâh). And he used to forbid wailing (in mourning), but he did not say ‘cursed.’” (Hasan)

[1] That is Ibn Awn asking the question and Ash-Sha'abî answering it, as is clear in the narration of it recorded by Imam Ahmad, No. 1120 (1:133).
Comments:
1. 'In order to divorce her:' See No. 3445.
2. "He did not say 'cursed'" means wailing is assuredly unlawful, but the term curse is not used for it here.

5108. It was narrated that from 'Atâ’ bin As-Sâ‘îb, from Ash-Sha‘îb who said: "The Messenger of Allâh ﷺ cursed the one who consumes Ribâ, the one who pays it, the one who witnesses it and the one who writes it down; the woman who does tattoos and the woman who has that done; and he forbade wailing (in mourning), but he did not say that its doer is cursed." (Hasan)

5109. It was narrated that Abû Hurairah said: "A woman who did tattoos was brought to 'Umar and he said: 'I adjure you by Allâh, did any one among you hear (anything from) the Messenger of Allâh ﷺ?' Abû Hurairah said: 'I stood up and said: 'O Commander of the Believers! I heard him (say something).’ He said: ‘What did you hear?’ I said: 'I heard him say: Do not do tattoos and do not have tattoos done.’" (Sahîh)
Chapter 26. Women Who Have Their Teeth Separated

5110. It was narrated that Ibn Mas‘ūd said: “I heard the Messenger of Allâh ﷺ cursing Al-Mutanammiṣāt, women who have their teeth separated, and women who have tattoos done, those who change the creation of Allâh, the Mighty and Sublime.” (Sahîh)

Comments:
In the Hadîth 5094, it has preceded that during the period of Ignorance, women were in the habit of filing their teeth to make them thinner. The intention was to make the teeth appear separated from each other. The same thing has been alluded to in this Hadîth by making spaces between the teeth (for beautification). This is unlawful.

5111. It was narrated that ‘Abdullâh said: “I heard the Messenger of Allâh ﷺ cursing Al-Mutanammiṣât, women who have their teeth separated, and women who have tattoos done, those who change the creation of Allâh, the Mighty and Sublime.”

5112. It was narrated that ‘Abdullâh said: “I heard the Messenger of Allâh ﷺ say: ‘May Allâh curse Al-Mutanammiṣât, women who have tattoos done and women who have their teeth separated, those who change the creation of Allâh, the Mighty and
Comments:

'Change what Allâh has created': So to speak, such deeds which these women indulge in for the sake of beautification are in reality synonymous with disfiguring a human’s natural or primordially inherent form, although due to their having corrupt disposition, they visualize it as beautification.

Chapter 27. Prohibition On Filing (The Teeth)

5113. It was narrated from Abû Al-Ḥusayn Al-Ḥimyarî that he and a companion of his used to stay with Abû Raihânah to learn good things from him. He said: "One day my companion came and told me that he had heard Abû Raihânah say: 'The Messenger of Allâh ﷺ forbade filing (the teeth), tattoos, and plucking hairs."' (Da‘îf) (The Hadîth)

5114. It was narrated that Abû Raihânah said: "We heard that the Messenger of Allâh ﷺ forbade filing (the teeth) and tattoos." (Da‘îf)

Comments:

(This matter has been explained in previous narrations. See No. 5094)
5115. It was narrated that Abû Raiḥânah said: "We heard that the Messenger of Allâh forbade filing (the teeth) and tattoos." (Sahîh)

Chapter 28. Kohl

5116. It was narrated from Ibn 'Abbâs that the Messenger of Allâh said: "One of the best kinds of kohl that you use is Ihîmid (antimony); it brightens the vision and makes the hair (eye-lashes) grow." (Hasan) Abû 'Abdur-Rahmân (An-Nasâ'i) said: 'Abdullâh bin 'Uthmân bin Khûthâim is feeble in Hadîth.

Chapter 29. Ad-Dahn (Oil)[1]

5117. It was narrated that Simâk said: "I heard Jâbir bin Samurah being asked about the gray hairs of the Prophet. He said: 'If he put oil on his head they could not be seen, but if he did not put oil on his head, they could be seen.'" (Sahîh)

[1] Ad-Dahn refers to any thick oil, as opposed to other types which are mentioned.


تخريج: خبره مسلم، الفضلان، باب شيء ح: 3244: عن ابن المتنى به، وهو في الكبرى، ح: 940: 27
Comments:
The objective of Jabir بُعْرَةَ بَنُ عُفْوٍ is that Allâh’s Messenger ﷺ had few gray hairs, which were not seen when he applied oil to the hair.

Chapter 30. Saffron

5118. ‘Abdullâh bin Zaid narrated from his father that Ibn ‘Umar ﷺ used to dye his garments with saffron. He was asked about that and he said: “The Messenger of Allâh ﷺ used to dye his clothes (with it).” (Sahîh)

Comments:
(See No. 5088).

Chapter 31. Amber[1]

5119. It was narrated that Muhammad bin ‘Ali ﷺ said: “I asked ‘Aishah: ‘Did the Messenger of Allâh ﷺ wear perfume?’ She said: ‘Yes, the perfumes used by men: Musk and amber.”’ (Da’îf)

Comments:
‘Muhammad bin ‘Ali’: By him is meant ‘Ali’s son Muhammad who is called Muhammad bin Al-Hanafiyyah, and Al-Hanafiyyah refers to his mother. May Allâh’s mercy be upon him. ‘Men’s perfumes’ are which have fragrance but no color. Colored perfumes are for women, for instance, saffron, etc.

[1] ‘Anbar, which has been called ambergris and then amber in later times, is named after the whale as it is a product which it regurgitates. It is not the same as the sap from trees which hardens and is called “amber.”
Chapter 32. The Difference Between Perfumes For Men And Perfumes For Women

5120. It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘The perfume for men is that whose scent is apparent while its color is hidden, and the perfume for women is that whose color is apparent, while its scent is hidden.’” (Da’îf)

Comments:
1. ‘Whose color is hidden’: Men’s perfumes may contain light color which is, however, apparent when looked at from a distance, for instance, the hue of musk. In the same manner, women’s perfumes may contain slight fragrance. If it is not sensed by passers-by, then there is no harm in it, because Allâh’s Messenger ﷺ did not negate it, he rather said, ‘whose scent is hidden.’ So to speak, there is no harm if there is a slight scent.
2. If a woman is in the house of her husband, and if she does not go out, she may also use a stronger fragrance.

5121. It was narrated from Abû Hurairah that the Prophet ﷺ said: “The perfume for men is that whose scent is apparent while its color is hidden, and the perfume for women is that whose color is apparent, while its scent is hidden.” (Hasan)


Chapter 33. The Best Type Of Perfume

5122. It was narrated that Abū Sa‘eed Al-Khadrī said: “The Messenger of Allāh ﷺ said: ‘A woman from among the Children of Israel took a ring of gold and filled it with musk.’ The Messenger of Allāh ﷺ said: ‘That is the best kind of perfume.’” (Hasan)

Chapter 34. Saffron And Khalīq

5123. It was narrated that Abū Hurairah said: “A man came to the Prophet ﷺ wearing a little dab of Khalīq.” The Prophet ﷺ said to him: “Go and scrub it off.” Then he came (again) and he said: “Go and scrub it off.” Then he came to him (again) and he said: “Go and scrub it off, and don’t put it on again.” (Da’f)

Comments:
1. Khalīq is a category of colored perfumes, which is composed of saffron and other ingredients. It is forbidden to men because of its color.
2. ‘Go back and wash it off yourself: The stain might have not yet been removed.

5124. It was narrated from Ya‘la bin Murrah that he passed by the Prophet ﷺ wearing Khalīq. He
said to him: “Do you have a wife?”
I said: “No.” He said: “Wash it off, then wash it off, then do not put it on again.” (Da‘if)

السَّابِق قَالَ: سَمِعْتُ أَبَا حَرْصُ بْنَ عُثْرَةَ، وَقَالَ عَلَى إِبْرَاهِيمَ يَدْعَتُ عَنْ يَلْيَامَيْنِ مَرَّةً: أَنَّهُ مَرَّ عَلَى النَّبِيِّ ﷺ، وَهُوَ مُتَحَلَّطٌ فَقَالَ لَهُ: كُلْ لَكَ إِمْرَأَتِكَ؟ فَقَالَ: لَا، قَالَ: فَاغْسِلُهَا ثُمَّ اغْسِلِهَا ثُمَّ لَا تَغْسِلُهَا.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الأدب، باب ما جاء في كراهية التزعفر والخلوق للرجال، حُدِّثَ مِن حديث شعبة به، وقال: "حسن"، وهو في الكبير، ح: ٨٤١٦.

Comments:
‘Do you have a wife?’ The purpose of the Messenger of Allah ﷺ was to underscore that the perfume was allowed for his wife. A mark of the perfume might have remained upon him due to his interaction with his wife. If it was so, then there was no harm, because he had not applied it deliberately. But if it is applied deliberately, then it is not allowed.

5125. It was narrated from Ya‘la bin Murrah that the Messenger of Allah ﷺ saw a man wearing Khalīq and said: “Go and wash it off, then wash it off, and do not put it on again.” (Da‘if)

تخريج: [إسناده ضعيف] انظر الحديث السابق، وهو في الكبير، ح: ٩٤١٧.

5126. A similar report was narrated from Ibn ‘Amr, from a man, from Ya‘la. (Da‘if)

5127. It was narrated that Ya'la bin Murrah Ath-Thaqafi said: "The Messenger of Allâh ﷺ saw me wearing a little dab of Khalîq. He said: 'O Ya'la, do you have a wife?' I said: 'No.' He said: 'Wash it off and do not put it on again, then wash it off and do not put it on again, then wash it off and do not put it on again." I said: "So I washed it off, and did not put it on again, then I washed it off, and did not put it on again, then I washed it off, and did not put it on again." (Da'if)

Comments:
The reiteration of washing it up again and again is only for emphasis so that one washes it well and he does not go near it again. The reiteration of Abû Ya'la too is the expression of his acceptance of this emphasis or insistence. He did not even allow that notion to occur in his heart again.

5128. It was narrated that Ya'la said: "I passed by the Messenger of Allâh ﷺ and I was wearing Khalîq. He said: 'O Ya'la, do you have a wife?' I said: 'No.' He said: 'Go and wash it off, then wash it off, then wash it off, and do not put it on again.' So I went and washed it off, then washed it off, then washed it off, and I did not put it on again." (Da'if)

 comentarios: El reiterar lavándolo otra vez y otra vez solo es para hacer hincapié de que se lave bien y no se acerque de nuevo. La reiteración de Abú Ya'la también es la expresión de su aceptación de este énfasis o insistencia. No incluso permitió que esa idea se le ocurriera en su corazón de nuevo.
Chapter 35. Kinds Of Perfume That Are Disliked (Makrūḥ)
For Women

5129. It was narrated that Al-Ash'ārī said: “The Messenger of Allah ﷺ said: ‘Any woman who puts on perfume then passes by people so that they can smell her fragrance then she is an adulteress.’” (Hasan)

Comments:
‘She is an adulteress’ means it is a sign of a woman’s loose character and of her having been an adulteress that she exhibits her adornment to people, so that people might be drawn to her and desire her.

Chapter 36. Women Performing Ghusl To Remove Perfume

5130. It was narrated that Abū Hurairah said: “The Messenger of Allah ﷺ said: ‘If a woman goes out to the Masjid, let her perform Ghusl to remove perfume as she would perform Ghusl to remove Janābah (impurity following sexual activity).’” This is an abridged form of it. (Sahīh)


Comments:

1. ‘To the Masjid’ means going out of home, whether she goes to the mosque, or to someone’s house, or to the farm. The mosque is specifically mentioned, because it is the place of purity. Fragrance is extremely superior therein, but a woman may not perfume herself even while going to the mosque. Hence, other places are out of the question.

2. ‘Perform Ghusl’, because the perfume touches from one part of the body to another. The effect of perfume, therefore, would not be obliterated unless one takes full bath.

Chapter 37. Prohibition Of Women Attending The Prayer If They Have Perfumed Themselves With Incense

5131. It was narrated that Abū Hurairah said: “The Messenger of Allah  said: ‘If a woman has perfumed herself with incense, let her not attend ‘Ishâ’ prayer.’” (Sahih)

Abū ‘Abdur-Rahmān (An-Nasâ’î) said: I do not know of anyone who followed up Yazîd bin Khusaifah (by also narrating) from Busr bin Sa‘eef, for the saying of Abû Hurairah. Ya‘qûb bin ‘Abdullâh Ibn Al-Ashajj contradicted him, he reported it from Zainab Ath-Thaqafiyyah.

Comments:

Bakhâr means incense; when lighted with fire, its fragrance is sensed, as are incense sticks, etc. in modern days. It is not permissible for a woman to go out of home, applying any kind of fragrance, whether she goes to the mosque or anywhere else. The Isha prayer is specifically mentioned, because incense would be burned more at that time for various reasons.
5132. It was narrated that Zainab, the wife of ‘Abdullāh, said: “The Messenger of Allāh ﷺ said: ‘If one of you wants to attend ‘Ishā’ prayer, let her not touch perfume.’” (Saḥīḥ)

Comments:

If women do not intend to go out of the home, they may perfume themselves for their husbands.

5133. It was narrated that Zainab, the wife of ‘Abdullāh, said: The Messenger of Allāh ﷺ said: “If one of you wants to attend ‘Ishā’ prayer, let her not touch perfume.” (Saḥīḥ)

Abū ‘Abdūr-Raḥmān (An-Nasā‘ī) said: The Ḥadīth of Yahya[1] and Jarir is more worthy of being correct than the Ḥadīth of Wuḥāib bin Khālid,[2] and Allāh knows best.

5134. It was narrated from Zainab Ath-Thaqafyyah that the Prophet of Allāh ﷺ said: “If any one of you goes out to the Masjid, let her not go near perfume.” (Saḥīḥ)

[1] The narration with chains from both of them appears under No. 5262, and it is the same as that narrated through Jarir under No. 5133.

5135. It was narrated from Zainab Ath-Thaqafiyyah, the wife of ‘Abdullāh, that the Messenger of Allāh ﷺ told her not to touch perfume if she wanted to go out to Iṣhā’ the later. (Sahih) [1]

Comments:
This narration does not connote that women may arrive for the other remaining prayers (other than the ‘Iṣhā’) perfumed. Rather, the ‘Iṣhā’ prayer was particularly mentioned, because it is the time when women generally perfume themselves, as is described in Hadīth 5131. In other versions going to the Masjid in general is mentioned.

5136. It was narrated from Zainab Ath-Thaqafiyyah that the Messenger of Allāh ﷺ said: “If a woman goes out to (pray) Iṣhā’, let her not touch perfume.” (Sahih)

5137. It was narrated that Zainab Ath-Thaqifiyyah said: “The Messenger of Allāh ﷺ said: ‘If one

[1] The later of the nighttime prayers.
of you wants to attend the prayer, let her not touch perfume.”’
(Sahih)

Abū Abdur-Rahman (An-Nasâ‘ī) said: And this is not preserved as a narration from Az-Zuhri.

Chapter 38. Incense

5138. It was narrated that Nāfi‘ said: “When Ibn ‘Umar burned incense he would burn Al-Ulūwwah[1] that was not mixed with anything else, or camphor mixed with some Al-Ulūwwah. Then he said: ‘This is what the Messenger of Allâh ﷺ used to burn.’” (Sahih)

Chapter 39. Dislike For Women To Show Their Jewelry And Gold

5139. ‘Uqbah bin ‘Amir narrated that the Messenger of Allâh ﷺ used to tell his wives not to wear jewelry and silk. He said: “If you want the jewelry and silk of Paradise, then do not wear them in this world.”” (Sahih)

[1] Al-Ulūwwah, they say it is a Persian word for ‘Ud (aloeswood).
Comments:

The author indicates - by the chapter name and narrations - that what is narrated prohibiting gold for women, applies to them wearing it such that those not related to them see it.

5140. It was narrated from Rib'i, from his wife, that the sister of Hudhaifah said: “The Messenger of Allâh ﷺ addressed us and said: ‘O women, do you not have any silver to wear for adornment? For there is no woman among you who wears gold and shows it, but she will be punished because of it.’” (Da'if)

5141. It was narrated from Rib'i, from his wife, that the sister of Hudhaifah said: “The Messenger of Allâh ﷺ addressed us and said: ‘O women, do you not have any silver to wear for adornment? For there is no woman among you who wears gold and shows it, but she will be punished because of it.’” (Da'if)

5142. Asmâ’ bint Yazîd narrated that the Messenger of Allâh ﷺ said: “Any woman who puts on a necklace of gold, Allâh will put...”
something similar of fire around her neck. Any woman who puts earrings of gold on her ears, Allâh, the Mighty and Sublime, will put earrings of fire on her ears on the Day of Resurrection.” (Da’if)

عَمَّرَ أَنَّ أَشْمَاءَ بنتَ ثُرْيَدَ حَذَّتْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: "أَيُّهَا الْمُرَّأَةُ تَحْتَلِّقْ يَغْيَيْقَالُوَبَيْنَ ذَهَبٍ، جَعَلَ اللَّهُ فِي عَيْنِهَا مَيْلًا مِّنَ النَّارِ، وَأَيُّهَا الْمُرَّأَةُ جَعَلَتْ رَسُولُ اللَّهِ ﷺ فِي أَذْنِهَا حُرَصًا مِّنَ ذَهَبٍ، جَعَلَ اللَّهُ فِي عَيْنِهَا مَيْلًا مِّنَ النَّارِ نَبْوَةَ الْيَمِينِيَّةِ.

تَحْرِيجٌ: [إِسْتَادِهِ ضَعِيفٌ] أَخْرَجَهُ أَبُو داوَدَ، الْخَانَمَ، بَابٌ مَا جَاءَ فِي الْذِّهَبِ لِلسَّنَاءِ، حَ: ٤٢٨٦ مِنْ حَدِيثِ يَحْيَى بْنِ أَبِي كَبِيرٍ بِهِ، وَهُوَ فِي الْكِبْرَىِّ، حُ: ٩٤٣٩ فِي مُحَمَّدٍ وَلَهُ ابْنُ حَبَّانَ وَحَدَّهُ، وَرِجْهِهِ الْذِّهْبِيَّةَ، وَابْنُ النُّطَاسِ، وَضَعَفْهُ ابْنُ حَزَمَ.

5143. It was narrated from Abû Asmâ’ Ar-Râhâbî that Thawbân, the freed slave of the Messenger of Allâh ﷺ, told him: “Fâṭîmah bint Hubairah came to the Messenger of Allâh ﷺ with a big ring on her hand.” He (the narrator) said: “This is what I found in the book of my father, a huge ring.” – “The Messenger of Allâh ﷺ started hitting her hand, so she entered upon Fâṭîmah, the daughter of the Messenger of Allâh ﷺ, and complained to her about what the Messenger of Allâh ﷺ had done. Fâṭîmah took off a gold chain from her neck and said: ‘This was given to me by Abû Hasan.’ The Messenger of Allâh ﷺ came in and (saw) the chain in her hand. He said: ‘O Fâṭîmah, would you like the people to say that the daughter of the Messenger of Allâh ﷺ has a chain of fire in her hand?’ Then he went out, without sitting down. Fâṭîmah sent the chain to the market and sold it, and she bought a slave with the
money, and set him free. He was told of that and he said: ‘Praise be to Allah Who has saved Fâţîmah from the Fire.’” (Sahih)

5144. It was narrated that Thawbân said: “The daughter of Hubairah came to the Messenger of Allah and on her hand were large gold rings.” — a similar report. (Sahih)

5145. It was narrated that Abû Hurairah said: “I was sitting with the Prophet when a woman came to him and said: ‘O Messenger of Allah, two bracelets of gold.’ He said: ‘Two bracelets of fire.’ She said: ‘O Messenger of Allah, a necklace of gold.’ He said: ‘A necklace of fire.’ She said: ‘Two earrings of gold.’ He said: ‘Two earrings of fire.’ She was wearing two bracelets of gold, so she took them off and said: ‘O Messenger of Allah, if a woman does not adorn herself for her husband, she will become unattractive to him.’ He said: ‘What is there to keep any one of you from making earrings of silver and painting them yellow
The Book Of Adornment

with saffron or some ‘Abî’?"[1]
This is the wording of Ibn Ḥarb. (Daʾīf)

5146. It was narrated from ‘Āishah that the Messenger of Allâh ﷺ saw her wearing two bracelets of gold. The Messenger of Allâh ﷺ said: “Shall I not tell you of something that is better than this? Why don’t you take these off and wear two bracelets of silver, and paint them yellow with saffron, and they will look fine.” (Daʾīf)

Abû ‘Abdur-Rahmân (An-Nasâʾi) said: This is not preserved, and Allâh knows best.

Commentary:

Chapter 40. Prohibition Of Gold For Men

5147. ‘Ali bin Abî Ṭâlib said: “The Prophet of Allâh ﷺ took hold of some silk in his right hand and some gold in his left, then he said: ‘These two are forbidden for the males of my Ummah.’” (Ṣâhîh)

[1] ‘Abîr is saffron and a mixture of other perfumes.
Comments:
So to speak, they are permissible for women, as is unequivocally mentioned in the forthcoming narrations; whereas it is not permissible for men to imitate women. Adornment and beautification is a woman’s strong point or specialty. It is contrary to manliness.

5148. ‘Ali bin Abî Tâlib said: “The Prophet of Allah & took hold of some silk in his right hand, and some gold in his left, then he said: ‘These two are forbidden for the males of my Ummah.’” (Sahîh)

5149. ‘Ali said: “The Prophet of Allah & took hold of some silk in his right hand, and some gold in his left, then he said: ‘These two are forbidden for the males of my Ummah.’” (Hasan)

Abû ‘Abdur-Rahmân (An-Nasâ’î) said: The Hadîth of Ibn Al-Mubârak is more worthy of being correct, except for his saying: “Aflah” (narrated it) because Abû Aflah is more appropriate.
5150. It was narrated that 'Abdullâh bin Zurair Al-Ghâfiqî said: "I heard 'Alî say: ‘The Messenger of Allâh  took some gold in his right hand and some silk in his left hand and said: This is forbidden for the males of my Ummah.'" (Sâhih)

Comments:
The conflict of the right and the left is an error of some later transmitter.

5151. It was narrated from Abû Mûsâ that the Messenger of Allâh  said: "Gold and silk have been permitted for the females of my Ummah, and forbidden to the males." (Sâhih)

5152. It was narrated from Mu'âwiyyah that the Messenger of Allâh  forbade wearing silk and gold, unless it was broken (into smaller pieces). (Sâhih)

'Abdul-Wahhâb contradicted him; he reported it from Khâlid, from Maimûn, from Abû Qilâbah.
Comments:

‘In small pieces or fragments’: The Arabic expression used in مِنْ قَطْعَةٍ, means it ought to be small in size and used in various places, for instance, on the hilt of the sword, whether it is in the form of frill or ruffle or fluff or in the form of dots. The entire hilt may not be gilded. Likewise, there could be gold flakes or marks upon a silver ring. In the same manner, if silk is also utilized in the form of fragments upon another cloth, in small or tiny size, then there is no harm in it.

5153. It was narrated from Mu‘awiyah that the Messenger of Allâh ﷺ forbade wearing gold unless it was broken (into smaller pieces), and (he forbade) riding on Al-Mayâthir. (Sahîh)

Comments:

Al-Mayâthir See No. 5311.

5154. It was narrated from Abû Shaikh that he heard Mu‘awiyah say, when a group of the Companions of Muhammad ﷺ were with him: “Do you know that the Prophet of Allâh ﷺ forbade wearing gold unless it was broken (into smaller pieces)?” They said: “By Allâh, yes.” (Sahîh)

5155. It was narrated that Abû Shaikh[1] said: “While we were with Mu‘awiyah on one of his pilgrimages, he gathered together a group of the Companions of Muḥammad ﷺ and said to them:

[1] Abû Shaikh Al-Hunâ‘î Al-Hamdânî Al-Baṣrî, they say his name is Haywân bin Khâlid, and they also say it was Khaywân. He was a famous reciter of Al-Baṣrah, and he died after the year 100. (Tahdîb Al-Kamîl).
`Do you not know that the Messenger of Allāh forbade wearing gold unless it was broken (into smaller pieces)?' They said: 'By Allāh, yes.' (Sahih)

Yahya bin Abi Kathīr contradicted him, as his other companions differed.[1]

5156. It was narrated from Abū Ḥimmān that when Mu‘āwiyyah went on Hajj, he gathered together a group of the Companions of the Messenger of Allāh at the Ka‘bah and said to them: “I adjure you by Allāh, did the Messenger of Allāh forbid wearing gold?” They said: “Yes.” He said: “And I bear witness to that.” (Sahih)

Harb bin Shaddād contradicted him; he reported it from Yahya, from Abū Shaikh, from his brother, Ḥimmān.

5157. Abū Shaikh narrated from his brother Ḥimmān, that when Mu‘āwiyyah went on Hajj, he gathered together a group of the Companions of the Messenger of Allāh at the Ka‘bah and said to them: “I adjure you by Allāh, did the Messenger of Allāh forbid wearing gold?” They said: “Yes.” He said: “And I bear witness to

[1] Meaning, in the following narration, Yahya reported it with: “Abū Shaikh, Al-Hunā‘ī, from Abū Ḥimmān...”
The Book Of Adornment...

that.” (Sahih)

Al-Awzâ‘î contradicted him, as did his companions from him about it.

Tafsir: [Sahih] انظر الحديث السابق، وهو في الكبري، ح: 9456، وأخرجه أحمد: 4/.

5158. Himmân said: “Mu‘âwiyah went on Hajj and he called a group of Ansâr to the Ka‘bah. He said: ‘I adjure you by Allâh, did you hear the Messenger of Allâh forbid gold?’ They said: ‘Yes.’ He said: ‘And I bear witness to that.’” (Sahih)

5159. Himmân said: ‘Mu‘âwiyah went on Hajj and he called a group of Ansâr to the Ka‘bah. He said: ‘I adjure you by Allâh, did you hear the Messenger of Allâh forbid gold?’ They said: ‘Yes.’ He said: ‘And I bear witness to that.’”


5160. Ibn Himmân said: “Mu‘âwiyah went on Hajj and he called a group of Ansâr to the Ka‘bah. He said: ‘Did you hear the...
Messenger of Allâh forbid gold? They said: 'Yes.' He said: 'And I bear witness to that.'" (Sahîh)

5161. Himâmân said: "Mu'âwiyyah went on Hajj and he called a group of Anṣâr to the Ka'bah. He said: 'I adjure you by Allâh, did you hear the Messenger of Allâh forbid gold?' They said: 'Yes.' He said: 'And I bear witness to that.'" (Sahîh)

Abû 'Abdur-Rahmân (An-Nasâ'î) said: 'Umârah is better at memorizing than Yahya, and his narration[1] is more worthy of being correct.

5162. Abû Shaîkh Al-Hunâî said: "I heard Mu'âwiyyah say to a group of Muhâjjirûn and Anṣâr who were around him: 'Do you know that the Messenger of Allâh forbid wearing silk?' They said: 'By Allâh, yes.' He said: 'And (he forbade) wearing gold unless it was broken (into smaller pieces)?' They said: 'Yes.'" 'Alî bin Ghurâb contradicted him; he reported it from Bahais, from Abû Shaîkh, from Ibn 'Umar. (Sahîh)

[1] Umârah's narration is No. 5159.
Chapter 41. If A Man's Nose Has Been Cut Off, Can He Wear A Nose Made Of Gold?

5164. It was narrated from 'Arfajah bin As'ad, that his nose was cut off at the battle of Al-Kulab during the Jahiliyyah, so he wore a nose made of silver, but it began to rot, so the Prophet ﷺ told him to wear a nose made of gold. (Hasan)

5163. Abû Shaikh said: "I heard Ibn 'Umar say: ‘The Messenger of Allâh ﷺ forbade wearing gold unless it is broken (into smaller pieces).’" (Hasan)

Abû 'Abdur-Rahmân (An-Nasâ'î) said: The Hadîth of An-Nadr[1] is more likely what is correct.

[(1) That is, 5162 is more worthy of being correct than 5163.]

Comments:
1. We learn that for men, the use of gold as adornment is forbidden; but it is permissible by way of necessity.
2. ‘The Battle of Kulab’: The Kulâb was the name of a well or a spring. A fierce battle had taken place there, during the period of Ignorance.
5165. It was narrated from 'Abdur-Rahmān bin Tarafah, from 'Arfajah bin As'ad bin Karib, who was his grandfather — saying that he saw his grandfather, and he said: “His nose had been cut off at the battle of Al-Kulāb during the Jahiliyyah, so he wore a nose made of silver, but it began to rot on him, so the Prophet ﷺ told him to wear a nose made of gold.” (Hasan)

Chapter 42. Concession For Gold Rings For Men

5166. It was narrated that Sa'eed bin Al-Musayyab said: “Umar said to Suhaib: ‘Why do I see you wearing a ring of gold?’ He said: ‘One who was better than you saw it and did not criticize it.’ He said: ‘Who was that?’ He said: ‘The Messenger of Allāh ﷺ.” (Da'if)

Comments:
See the following narration.
Chapter 43. Gold Rings

5167. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ started to wear a gold ring, and the people started to wear gold rings. The Messenger of Allâh ﷺ said: 'I was wearing this ring, but I will never wear it again.' He threw it away and the people threw their rings away." (Sahîh)

Comments:
1. Allâh’s Messenger ﷺ had not worn the gold signet-ring for adornment. But he had it made for sealing. That is why he wore it with the stone turned inward toward palm, whereas those who wear it for adornment keep the stone outside on the back of the hand.
2. ‘I shall never wear it again’: So to say, the permissibility was abrogated. In the forthcoming narrations, there is clarification regarding its unlawfulness.
3. ‘So the people threw their rings away’: Following the Messenger ﷺ.
4. Other narrations explain that Allâh’s Messenger ﷺ then got a silver ring fashioned so that he could seal letters and ordinances or commands with it.


Comments:
[2] Al-Qassî and Al-Qasîyyah: Referring to a cloth, or clothing, from a place called Al-Qass, which they say was in Egypt; a fabric which was mostly silk.
[3] Al-Jî’ah: A drink made from barley or wheat; beer.
5169. It was narrated that ‘Ali said: “The Prophet forbade me to wear gold rings and Al-Qassi, red Al-Miyathir.” (Hasan)

5170. ‘Ali said: “The Messenger of Allâh forbade gold rings, red Al-Miyathir, Qassiyah garments and Al-Ji’ah, which is a drink made from barley and wheat.” – And he mentioned its strength. (Hasan)

‘Ammâr bin Ruzaiq contradicted him; he reported it from Abû Isâq, from Sa’sa’ah, from ‘Ali.

5171. It was narrated that ‘Ali said: “The Messenger of Allâh forbade me (to wear) gold rings and Al-Qassi, Al-Mitharah, and Al-Ji’ah.” (Sahîh)

Abû ‘Abdur-Rahmân (An-Nasâ’î) said: The one that is before it is more likely to be correct.

تخريج: [حسن] انظر الحديث السابق، وهو في الكبري، ح: 9428.

تخريج: [صحيح] وهو في الكبري، ح: 9679، وانظر الحديث الآتي.
Comments:
Every kind of intoxicating drink is unlawful; irrespective of whatever ingredients it might have been made of, whether it is little or more.

5172. It was narrated that Sa'ā'ah b. Šuwāh said: "I said to 'Alî: 'Forbid to us that which the Messenger of Allāh forbid to you.' He said: 'He forbade me from Ad-Dubbā',[1] Al-Hantam,[2] gold circles (rings), wearing silk, and Al-Qāssī, and red Al-Mitharāh.’’’ (Ṣaḥīḥ)

Comments:
Gourd containers and pitchers smeared with tarcoal happen to be without pores. If Nabidh is made in them, it soon produces intoxication. That is why during the period of Ignorance, people had kept these vessels especially for brewing wine. Allāh’s Messenger, therefore, forbade the use of these utensils for making Nabidh in the beginning. Later on, he gave permission, provided it did not produce intoxication. (Detail has preceded in its place).

5173. It was narrated that Mālik b. 'Umair said: "Sa'ā'ah b. Šuwāh came to 'Alî and said: ‘Forbid to us from that which the Messenger of Allāh forbid to you.’ He said: ‘He forbade us from Ad-Dubbā’, Al-Hantam, An-Naqîr,[3] Al-Jī'ah, and he forbade us from gold circles (rings), wearing silk, and wearing Al-Qāssī, and red Al-Mitharāh.” (Ṣaḥīḥ)

1 Ad-Dubbā': Gourd, see the related chapters in the Book of Drinks.
2 Al-Hantam: See No 5620, and the narrations of that chapter.
3 See No. 5626.
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Comments:

An-Naqîr: A large vessel used to be fashioned by hollowing out the root or the lower part of a palm tree. Since this one also used to be devoid of pores, they had specified this vessel also for wine, so that intoxication could occur quickly.

5174. Sa‘sa‘ah bin Śwâhân said to ‘Alî: “O Commander of the Believers! Forbid us from that which the Messenger of Allah forbade you from.” He said: “He forbade us from Ad-Dubbâ’, Al-Hantam, Al-Jî‘ah,[1] and from gold circles (rings), and from wearing silk, and from red Al-Mitharâh.” (Sahih)


5175. It was narrated that ‘Alî said: “My beloved, the Messenger of Allah forbade me three things but I do not say that he forbade them to the people. He forbade me from wearing rings of gold, from wearing Al-Qassi, and Al-Mu‘asfar Al-Mufaddam (garments that are deeply dyed with safflower),[4] and

5176. – ‘Abdur-Rahmân bin ‘Abdul-Malik bin ‘Abdul-Malik bin ‘Abdul-Malik bin ‘Abdul-Malik said: “‘Alî forbade me three things but I do not say that he forbade them to the people. He forbade me from wearing rings of gold, from wearing Al-Qassi, and Al-Mu‘asfar Al-Mufaddam (garments that are deeply dyed with safflower).[4] and

[2] Hadîth No. 5173 and 5174, respectively.
[4] No. 5175 has it Al-Mu‘asfarî-Mufaddam, while No. 5176 has it: Al-Mufaddam and Al-Mu‘asfar. In No. 3601 of Sunan Ibn Mâjah is the following: It was narrated that Ibn ‘Umar
(he forbade me) from reciting Qur'ân when prostrating or bowing."

He was followed (in that narration) by 'Ad-Dâhîk bin 'Uthmân: (Sahîh)

Comments:
1. 'I do not say': The purpose is to emphasize that since Allah's Messenger had addressed me in the singular, I too employ the singular forms, and not the plural. Otherwise, the hereunder mentioned substances are unlawful for every Muslim as they were unlawful for 'Ali. But the unlawfulness of gold and silk is for men.

2. 'In the postures of bowing and prostrating': The reason for the unlawfulness of reciting the Qur'ân might perhaps have been due to the fact that the bowing and prostrating are the conditions of extreme helplessness and humbleness or debasement before Allah, Most High. And the Glorious Qur'ân is the Speech of Allah, which is of immensely lofty rank. It is not suitable or compatible with these states or postures. And Allah knows best.

5176. It was narrated that 'Ali said: "The Messenger of Allah forbade me – but I do not say that he forbade you – from wearing rings of gold, and from wearing Al-Qassî, and from wearing Al-Mufaddâm (garments dyed deep red) and Al-Mu'asfar (garments dyed with safflower), and from reciting Qur'ân while bowing." (Sahîh)
5177. It was narrated from Ibrāhīm that his father told him that he heard 'Alī say: "The Messenger of Allāh ﷺ forbade me to recite Qur’ān while bowing and to wear gold and garments dyed with safflower." (Sahih)

5178. It was narrated from Ibrāhīm bin ‘Abdullāh bin Hunain that his father said: "I heard 'Alī say: 'The Messenger of Allāh ﷺ forbade me – but I do not say that he forbade you – from wearing gold rings, Al-Qassi, and garments dyed with safflower, and reciting Qur’ān while bowing.'" (Sahih)

5179. It was narrated that ‘Alī said: "The Messenger of Allāh ﷺ forbade me from rings of gold, garments dyed with safflower, and wearing Al-Qassi, and from reciting Qur’ān while bowing." (Sahih)
5180. It was narrated from Ibn Ḥunain – the freed slave of Ibn ‘Abbās – that ‘Alī said: “The Messenger of Allāh forbade me from wearing Al-Qassī, garments dyed with safflower, and gold rings.” (Ṣaḥīḥ)

5181. It was narrated from Ibn Ḥunain, the freed slave of ‘Alī, that ‘Alī said: “The Messenger of Allāh forbade me from four: Gold rings, wearing Al-Qassī, reciting Qur’ān while I am bowing, and from wearing garments dyed with safflower.” (Ṣaḥīḥ)

And Ayyūb was in accord with him, except that he did not mention “freed slave.”

5182. It was narrated from Nāfī’, from a freed slave of Ibn ‘Abbās, that ‘Alī said: “The Messenger of Allāh forbade me from wearing garments dyed with safflower, and from Al-Qassī, and from gold rings, and that I recite Qur’ān while I am bowing.” (Ṣaḥīḥ)
Chapter 43. The Differences
Reported From Yahya Bin Abi Kathîr About That

5183. Ibn Ḥunain narrated that `Alî said to him: “The Messenger of Allâh forbade me (from wearing) garments dyed with safflower, and from gold rings, and from wearing Al-Qassî, and that I recite Qur’ân while I am bowing.” (Sahîh)

Al-Laith bin Sa’d contradicted him.

5184. It was narrated from `Alî that the Messenger of Allâh forbade (wearing) garments dyed with safflower, and Al-Qassiyah garments, and reciting Qur’ân while he is bowing. (Sahîh)

5185. It was narrated that `Alî said: “The Messenger of Allâh forbade” and he quoted the same Hadîth. (Sahîh)

Chapter 44. The Hadîth Of `Abidah

5186. It was narrated that `Alî
said: “The Prophet forbid me from Al-Qassī, silk, gold rings, and that I recite Qur’ān while bowing.”

Hishām contradicted him, he did not narrate it in Marfū‘ form. (Ṣaḥīḥ)

5187. It was narrated from ‘Abīdah, from ‘Alī, he said: “He forbade red Al-Mayāthīr, wearing Al-Qassī, and gold rings.” (Ṣaḥīḥ)

5188 It was narrated that ‘Abīdah said: “He forbade red Al-Mayāthīr, and gold rings.” (Ṣaḥīḥ)

Chapter 45. The Hadith Of Abū Hurairah And The Differences Reported From Qatā‘adah

5189. It was narrated that Abū Hurairah said: “The Messenger of Allah forbid me to wear gold rings.”
5190. Hāfṣ Al-Laitī said: “I bear witness that ‘Imrān narrated to us, he said: ’The Messenger of Allâh ﷺ forbade wearing silk, and gold rings, and drinking from Al-Hanâtîn.” (Ṣaḥîh)

Comments:
It becomes explicitly clear from these two narrations that the above-quoted things are not specific to ‘Alî.

5191. Abû Sa‘e’d Al-Khudrî narrated that a man came from Najrân to the Messenger of Allâh ﷺ. He was wearing a gold ring, and the Messenger of Allâh ﷺ turned away from him, and said: “You have come to me with a coal of fire on your hand.” (Ḥasan)

Comments:
‘A coal of fire’: Because gold is unlawful for men and it is the cause of punishment, therefore, the gold ring was called a coal of fire.

5192. It was narrated from Al-Barâ’ bin ‘Âzib that a man was sitting with the Prophet ﷺ and he was wearing a gold ring. The
Messenger of Allâh ﷺ had a stick in his hand and the Prophet ﷺ struck his finger. The man said: “What’s wrong with me, O Messenger of Allâh?” He said: “Why don’t you get rid of this thing that is on your finger?” The man took it and threw it away. The Prophet ﷺ saw him after that and said: “What happened to the ring?” he said: “I threw it away.” He said: “I did not tell you to do that, rather I told you to sell it and benefit from its price.” This Ḥadîth is Munkar. (Pa’îf)

**Tahrij:** [Iṣnâd: Phûphûf] Âxîrî-9:4 195/4 عن عفّان بن مسلم ﷺ، وهو في الكبيرة، ح: 95039 عن عفّان بن راشد ﷺ تكلموا في روايتين عن الزهري، فحدثه شاذ لمختلفة الثقافات له.

5193. It was narrated from Abû Tha’labah Al-Khushanî that the Prophet ﷺ saw a gold ring on his hand, and he started to smack him with a stick that he had in this hand. When the Prophet ﷺ looked away, he threw it away. He said: “I think that we hurt you or we made you lose money.” (Pa’îf)

Yûnûs contradicted him; he reported it from Az-Zuhrî, from Abû Idrîs in Mursal form.

**Tahrij:** [Iṣnâd: Phûphûf] Âxîrî-9:4 195/4 عن عفّان بن مسلم ﷺ، وهو في الكبيرة، ح: 95039 عن عفّان بن راشد ﷺ تكلموا في روايتين عن الزهري، فحدثه شاذ لمختلفة الثقافات له.

5194. Abû Idrîs Al-Khawlânî narrated that a man, among those who met the Prophet ﷺ, wore a gold ring. A similar report. (Pa’îf)

Abû ‘Abdur-Raḥmân (An-Nasâ’î)
said: The *Hadith* of Yūnus is more worthy of being correct than the *Hadith* of An-Nu'mān.

 перевод: [Исанауда ашъиф] ананъ ахданъ ар-душп, укъанъ в кирыї, п. 954.

5195. It was narrated from Ābū Idrīs Al-Khawlānī that the Messenger of Allāh ﷺ saw a man wearing a gold ring. A similar report. (Daʿīf)

 перевод: [Исанауда ашъиф] курджп, п. 5193, в кирыї, п. 955.

5196. It was narrated from Ābū Idrīs that the Prophet ﷺ saw a gold ring on a man’s hand and he struck his finger with a stick that he had with him, until he threw it away. (Daʿīf)

 перевод: [Исанауда ашъиф] курджп, п. 5193, в кирыї, п. 956.

5197. Ibrāhīm bin Saʿd bin Sihāb narrated that the Messenger of Allāh ﷺ... In Mursal form. (Daʿīf)

Abū 'Abdūr-Rahmān (An-Nasā’ī) said: The Mūrsāl narrations are more likely to be correct.

 перевод: [Исанауда ашъиф] курджп, п. 5193, в кирыї, п. 957.
Chapter 46. The Amount Of Silver That May Be Included In A Ring

5198. ‘Abdullâh bin Buraidah narrated from his father that a man came to the Prophet and he was wearing an iron ring. He said: “Why do I see you wearing the jewelry of the people of Hell?” He threw it away, then he came and he was wearing a brass ring. He said: “Why do I notice the stench of idols from you?” So he threw it away, and said: “O Messenger of Allâh, what should I use?” He said: “Silver, but it should not equal a Mithqâl.” (Hasan)

Comments:
1. ‘The ornament of the inhabitants of the Fire (of Hell)’: Because it is with such a thing that they will be shackled. This is the view of some scholars, see also numbers 5208 and 5209, and their chapters.
2. ‘Why do I notice the stench of idols (asrâm) from you?’: Because idols were generally fashioned out of brass in that period of time.
3. ‘Keep it less than one Mithqâl’: A Mithqâl equals 4.235 grams, a little over four grams. Hence, the silver ring too ought to be no more than that weight.

Chapter 47. Description Of The Ring Of The Prophet

5199. It was narrated from Anas that the Prophet wore a ring of silver with an Ethiopian stone (Fâṣṣ), on which was inscribed (the phrase): “Muhammad Rasûl Allâh...”
(Muḥammad the Messenger of Allāh).” (Ṣaḥīḥ)

Comments:
1. ‘Abyssinian (Habashi)’ means it was fashioned in the Abyssinian (Ethiopian) style, or was made in Abyssinia, because it comes in other narrations that it was of silver only. Some have taken it to mean that its stone (Fass) was black. But it does not follow that it was assuredly of silver only. Some researchers have established parallelism between the two cases that the Abyssinian stone was on the gold ring, and in the silver ring, the stone was of silver.

2. ‘On it which was engraved’: It is elucidated in other reports that these three terms were not engraved straight in one line or linear, but they were in three lines. The word Allāh was on the top, Rasūl in the middle, and in the bottom Muhammad (May Allāh’s peace and greetings be upon him). This displays his handsomest decorum that despite his name having been occurring first in the sequence, the Prophet placed his name below and the name of Allāh above.

5200. It was narrated that Anas bin Mālik said: “The Messenger of Allāh Ḥadīth had a ring of silver which he wore on his right hand. It had an Ethiopian stone (Fass), and he used to wear the stone (Fass) next to his palm.” (Ṣaḥīḥ)

Comments:
1. ‘On his right hand’, because for adornment the right hand is appropriate. The left hand is used for cleansing etc. In some narrations, there is mention of the left hand, because in the left hand the ring would be slipped and removed by the right hand. So to speak, it is permissible in both the hands, but priority is given to the right hand. This is because it so occurs in numerous narrations. See Hadīth 5257 as well.

2. ‘Its stone toward the inside of his palm’: Because he had not worn it for adornment or beautification. He had worn it for the purpose of sealing. Even so, there is no harm if the stone is moved toward the back of the hand, because there is no evidence for its prohibition.

3. We learn from this that the silver ring also should be worn when some need arises. Not for mere adornment.
5201. It was narrated that Anas bin Mâlik said: "The ring of the Messenger of Allah ﷺ was of silver and its stone (Fasṣ) was made of silver too." (Sahîh)

5202. It was narrated from Anas that the Prophet's ring was made of silver and its stone (Fasṣ) was made of silver too. (Sahîh)

5203. It was narrated that Anas said: "The ring of the Prophet ﷺ was made of silver and its stone (Fasṣ) was made of silver too." (Sahîh)

5204. It was narrated that Anas said: "The Messenger of Allah ﷺ wanted to write to the Romans, but they (the Companions) said: 'They do not read any letter unless it has a seal.' So he took a ring of silver, and it is as if I can see its whiteness..."
on his hand, and on it were engraved (the words): “Muḥammad Rasūl Allāh (Muḥammad the Messenger of Allāh).” (Ṣaḥīḥ)

5205. It was narrated that Anas said: “The Messenger of Allāh delayed ʿIshā prayer one night, until half the night had passed, then he came out and led us in prayer. And it is as if I can see the whiteness of his silver ring on his hand.” (Ṣaḥīḥ)

Chapter 48. Where The Ring Should Be Worn On The Hand, Mentioning The Ḥadīth Of ‘Aṭī And ‘Abdullāh Bin Jaʿfar

5206. Ibn Wahab narrated from Sulaimān – and he is Ibn Bilāl – from Sharīk – and he is Ibn Abī Namr – from Ibrāhīm Ibn ʿAbdullāh bin Ḥunain, from his father, from ‘Aṭī; Sharīk said: “And Abū Salamah informed me” – That the Prophet ṣṣ used to wear his ring on his right hand.[1] (Ḥasan)

[1] That is, the Ḥadīth was narrated from ‘Aṭī, and one of the narrators, Sharīk also heard it from Abū Salamah bin ‘Abdur-Rahmān bin ‘Awf.
5207. It was narrated from ʿAbdullāh bin Jaʿfar that the Prophet used to wear his ring on his right hand. (*Sahih*)

5208. Iyās bin Al-Ḥārith bin Al-Muʿāqiṭb narrated that his grandfather Muʿāqiṭb said: “The ring of the Prophet was made of iron with silver twisted around it.” He said: “And sometimes it was on my hand.” And Muʿāqiṭb was the keeper of the ring of the Messenger of Allāh. (*Hasan*)
from Al-Bahrain to the Prophet ﷺ and greeted him with Salām, but he did not return his greeting. He was wearing a gold ring on his hand, and was wearing a silken Jubbaah. He took them off, then he greeted him with Salām, and he returned his greeting. Then he said: ‘O Messenger of Allâh, I came to you just now, and you turned away from me.’ He said: ‘You had a coal of fire on your hand.’ He said: ‘Then I have brought many coals.’ He said: ‘What you have brought with you is no better for us than the stones of Al-Harrah, but it is a temporary convenience of this world.’ He said: ‘What should I use for a ring?’ He said: ‘A ring of iron or silver or brass.’” (Hasan)

Comments:
1. ‘A coal of fire’ means the gold ring which would turn into fire on the Day of Judgment.
2. ‘I have brought many coals’ means if gold is a coal of fire, then I have brought a lot of gold.
3. ‘The stones of Al-Harrah’: Gold becomes a coal of fire for the one who uses it as adornment and beautification, considering it a thing of valued beauty. But the one who does not give importance to gold, nor is it one’s objective to acquire gold, and he merely fulfills the needs of his life by means of gold, and if one does not utilize it for adornment and beautification, gold would not become fire for such a person. Every Muslim should keep this statement of Allâh’s Messenger ﷺ before them.
4. A stony ground is called Al-Harrah. In the east and the west, of Madinah, there are two spacious stony grounds which are called the Harratayn (the two Harrahs), containing black volcanic rock!
5. It becomes clear from this Tradition that it is permissible to wear a ring of iron and brass also.
5210. It was narrated that Anas said: “The Messenger of Allâh came out wearing a silver ring. He said: ‘Whoever wants to make a ring like this, let him do so, but do not put the same inscription.’”

(Sâhih)

Comments:

‘On the blessed signet ring of the Prophet: ‘Muhammadan Rasûlullah’ was engraved, which in reality was his seal. If other people were also given permission to use this engraving, no distinction would have remained in this signet ring, and deception might have occurred. The entire objective of fashioning the signet-ring might have been defeated.

5211. It was narrated that Anas bin Mâlik said: “The Messenger of Allâh put on a ring, and he had some words inscribed on it. He said: ‘We have put on a ring and have had some words engraved on it; no one of you should copy this inscription.’” Then Anas said: “It is as if I can see its whiteness on his hand.” (Sâhih)

Comments:

[Tajwid:] [Iṣnâd:] [Hâdhâ: 9532, al-Bukhârî]
Chapter 51. The Words Of The Prophet ۶۶: “Do Not Engrave Arabic (Words) On Your Rings”

5212. It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ۶۶ said: ‘Do not be so close to the Mushrikîn that you can benefit from the light of their fires, and do not engrave Arabic (words) on your rings.’” (Da‘îf)

Comments:
1. ‘The fires of the polytheists’ means ‘do not reside among polytheists’. So to speak, the Muslims ought to live separate from the unbelievers, and so far away from them that the fires lit by the polytheists do not come into sight; while fire could be seen from miles away particularly in the desert region.
2. ‘Arabic phrasing or script’: While some scholars consider this to be a general prohibition of inscriptions with Arabic on rings, the real or the root purpose is the engravings of the Prophetic ring shall not be copied. It was in the Arabic script. No inscription other than this was well-known in the Arabic script during that period of time. Otherwise, absolute engraving of any Arabic script or inscription is not forbidden.

Chapter 52. Prohibition Of Wearing The Ring On The Forefinger

5213. It was narrated that Abû Burdah said: ‘Âlî said: “The Messenger of Allâh ۶۶ said to me: ‘O ‘Âlî, ask Allâh for guidance and steadfastness,’ and he forbade me from placing a ring on this one and
this one” – and he pointed to his forefinger and middle finger.\(^1\) (\textit{Sahih})

Comments:

The preferred practice is to wear the signet ring on the little finger (\textit{Khinsar}). It is considered improper to wear a signet ring on the index finger (\textit{Sabbâba}) and the middle finger (\textit{Al-Wusta}). See also No. 5198.

5214. It was narrated that ‘Ali said: “The Messenger of Allâh forbid me to wear a ring on this one and this one,” meaning the forefinger and middle finger.\(^2\)

And this is the wording of Ibn Al-Muthanna. (\textit{Sahih})

5215. It was narrated that ‘Ali said: “The Messenger of Allâh said to me: ‘Say: O Allâh, guide me and make me steadfast,’ and he forbade me to put a ring on this one and this one” – and Bishr (one of the narrators) pointed to his forefinger and middle finger. And ‘Asim said: “One of the two of them.”\(^3\) (\textit{Sahih})

\(^1\) The one pointing is one of the narrators.
\(^2\) The statement: “meaning” is from one of the narrators.
\(^3\) And all of these are narrated by ‘Asim.
Comments:

'Steadfast': In Arabic, the term used in No. 5213 is As-Sadād. It lexically signifies a right state; appropriate direction, having or taking a right direction or tendency, tending toward the right point or object, etc. That is why this signification was given priority or precedence.

Chapter 53. Taking Off One's Ring When Entering Al-Khalâ (The Area In Which One Relieves Oneself)

5216. It was narrated from Anas that when entering the Khalâ, the Messenger of Allâh would take off his ring. (Da'if)

5217. It was narrated that Ibn 'Umar said: "The Messenger of Allâh put on a ring of gold and put its stone toward his palm. Then the people started to wear rings of gold. Then the Messenger of Allâh threw away his ring and said: 'I will never wear it again,' and the people threw away their rings." (Sahih)

Comments:

On the signet ring of the Prophet was engraved the sacred name of Allâh, Most High, and his own blessed name. Al-Khalâ is a place where one goes to relieve oneself. To carry, therefore, such sacred words, while relieving oneself, is not proper. Likewise, to carry inside the toilet the Qur'anic Verses and the Prophetic Traditions in written forms would be forbidden.
Comments:

See Nos. 5167 and 5292. Apparently, there does not seem to be any relevance of this narration to the chapter concerned. Perhaps the author (May Allâh’s mercy be upon him) is indicating by this, that he has forgotten to make the new chapter here, or it is the allusion that the previous narration 5216 is not correct.

5218. It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ put on a ring of gold and put its stone (Faṣṣ) toward his palm. Then the people started to wear rings, and the Messenger of Allâh ﷺ discarded it and said: “I will never wear it again.” (Sahîh)

5219. It was narrated that Ibn ‘Umar said: “The Prophet ﷺ used to wear a ring of gold, then he discarded it, and put on a ring of silver on which was engraved (the words): ‘Muḥammad Rasûl Allâh.’ He said: ‘No one else should engrave his ring with an inscription like this ring of mine.’ Then he put the stone toward the palm of his hand.” (Sahîh)

5220. It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ wore a ring of gold for three days, and when his Companions saw it, gold rings became popular. Then he threw it away and we did not realize what he had done. Then he ordered that a ring of silver be...
made, and that (the words): “Muhammad Rasûl Allâh” be engraved on it. It remained on the hand of the Messenger of Allâh ﷺ until he died, then on the hand of Abû Bakr until he died, then on the hand of ‘Umar until he died. Then (it remained) on the hand of ‘Uthmân for the first six years of his duties, but when he had to write many letters, he gave it to a man from among Anṣâr who used to seal letters with it. Then the Anṣârî went out to a well belonging to ‘Uthmân and the ring fell. They looked for it but could not find it. He ordered that a similar ring be made and engraved (the words): “Muhammad Rasûl Allâh” on it. (Hasan)

Comments:

1. The blessed signet ring of the Messenger of Allâh ﷺ remained after him in the hands of the Rightly Guided Caliphs or Khulafa by way of necessity and blessedness; not by way of owned property. When that signet ring was lost, the period of tribulations and corruption started. In other words, a thing of great blessing was lifted. It was, after all, the signet ring of the Seal of the Prophets.

2. ‘Many letters’: Hence, he encountered a hardship in sealing them again and again. He, therefore, appointed an Ansârî to set the seals.

3. ‘In the well’: The name of this well was Aris (the well of Aris: Bir’ Aris). In order to search for the signet ring, the well was emptied of its water; every inch of the well was combed, but the signet ring was not to be found.

4. ‘He ordered that a similar ring be made’: Although Allâh’s Messenger ﷺ had forbidden people from engraving them. But this signet ring was fashioned as a replacement of the original ring of the Prophet ﷺ. Besides, the Prophet’s motive was to close the door of deception and false imitation. But due to the loss of the original, this apprehension does not remain in the event of its replication. Dubiousness and deception would have occurred, had there been so many signet rings bearing the same engraving. So to speak, the basis of commandments are their objectives or goals, not the apparent words. And this principle is worth retention.
5221. It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ put on a ring of gold, and he used to wear its stone (Fâṣṣ) next to his palm. Then the people started to wear rings of gold. Then the Messenger of Allâh ﷺ discarded it, and the people discarded their rings. Then he acquired a ring of silver with which he used to seal letters, but he did not wear it. (Hasan)

تَحْرِيب: [إِسْتِنادُ حِسَنِ] أُخْرِجَهُ التَّرْمِيُّ مِنَ الشَّمَالِ، بَابُ مَا جَاءَ فِي ذَكْرِ خَاتِمِ رَسُولِ اللَّهِ ﷺ، حُدُّ 82 عن قَبِيلَةَ بْنِهِ، وَهُوَ فِي الْكُبْرَىَّ، حُدُّ 9951، وَقَوْلُهُ: لا يَلْبِسُهُ، أَيْ لا يَلْبِسِهِ دَائِمًا بَلْ يَلْبِسُهُ غَالِبًا وَأَبُو بْنُ يُحَمَّدِيْنَاء مَعِيَّةَ، أَبُو بْنُ يُحَمَّدِيْنَاء مَعِيَّةَ.

Comments:
Concerning the narrations of the chapter, please turn to Hadîth 5167.

Chapter 54. Small Bells

5222. It was narrated that Abû Bakr bin Abî Shaikh said: “I was sitting with Sâlim when a caravan belonging to Umm Al-Banîn passed by us, and they had bells with them. Sâlim narrated to Nâﬁ’ from his father, that the Prophet ﷺ said: ‘The angels do not accompany a caravan that has small bells with them.’ How often do you see small bells with these people.” (Sahîh)

(المعجم ۵۴ - الجَلَالُ) (التحفة ۵۳)

تَحْرِيب: [إِسْتِنادُ حِسَنِ] أُخْرِجَهُ التَّرْمِيُّ مِنَ الشَّمَالِ، بَابُ مَا جَاءَ فِي ذَكْرِ خَاتِمِ رَسُولِ اللَّهِ ﷺ، حُدُّ 82 عن قَبِيلَةَ بْنِهِ، وَهُوَ فِي الْكُبْرَىَّ، حُدُّ 9951، وَقَوْلُهُ: لا يَلْبِسُهُ، أَيْ لا يَلْبِسِهِ دَائِمًا بَلْ يَلْبِسُهُ غَالِبًا وَأَبُو بْنُ يُحَمَّدِيْنَاء مَعِيَّةَ، أَبُو بْنُ يُحَمَّدِيْنَاء مَعِيَّةَ.

Comments:
For the reasoning behind this, see No. 5548 in Sahîh Muslim: “Bells are the wind instruments of the Shaitân.”
5223. It was narrated that Abû Bakr bin Mûsâ said: "I was with Sâlîm bin 'Abdullâh when Sâlîm narrated from his father, that the Prophet ﷺ said: 'The angels do not accompany groups of people who have small bells with them.'" (Sâhîh)

5223B. It was narrated from Sâlîm, from his father, who attributed it to the Prophet ﷺ: "The angels do not accompany groups of people who have small bells with them." (Sâhîh)

5224. Umm Salamah, the wife of the Prophet ﷺ, said: "I heard the Messenger of Allâh ﷺ say: 'The angels do not enter a house in which there is a small bell, or a bell, and the angels do not accompany groups of people who have bells with them.'" (Sâhîh)

5225. It was narrated from Abû Al-Âlîwâs that his father said: "I was sitting with the Messenger of Allâh ﷺ and he saw that I was
dressed in scruffy clothes. He said: ‘Do you have any wealth?’ I said: ‘Yes, O Messenger of Allâh, all kinds of wealth.’ He said: ‘If Allâh gives you wealth then let its effect be seen on you.’” (Sahîh)

5226. It was narrated from Abû Al-Ahwâs, from his father, that he came to the Prophet ﷺ wearing shabby clothes. The Prophet ﷺ said to him: “Do you have any wealth?” He said: “Yes, all kinds of wealth.” He said: “What kinds of wealth?” He said: “Allâh has given me camels, cattle, sheep, horses and slaves.” He said: “If Allâh has given you wealth, then let the effect of Allâh’s blessing and generosity be seen on you.” (Sahîh)

Comments:
The appropriate dress is the one which avoids miserliness, extravagance, nudity, ostentation, and arrogance. Unnatural affectation is blameworthy in the matter of dress that plunges a man into self-imposed hardship. Wearing silk and letting the dress hang below the ankles, for men, is Harâm, irrespective of with whatever intention it is done, although a legal excuse or compulsion legitimizes by the Divine law merits consideration.
The Book Of Adornment

From *Al-Mujtaba*

*Al-Mujtaba* is the abridgement of *Sunan Al-Kubra*. Hence, the majority of the narrations of *Al-Mujtaba* occur in *Sunan Al-Kubra* under the Book of Adornment. Several of the forthcoming narrations have preceded.

**Chapter 55. The *Fitrah***

5227. It was narrated that Abū Hurairah said: “The Messenger of Allah ﷺ said to me: ‘Five things are from the *Fitrah*: Trimming the mustache, plucking the armpit hairs, clipping the nails, shaving the pubes and circumcision.’” *(Sahih)*

Comments:

(See Hadith 5043).

**Chapter 56. Trimming The Mustache And Letting The Beard Grow***

7869. It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “Trim the mustache and let the beard grow.” *(Sahih)*

Comments:

(See Hadith 15).
Chapter 57. Shaving Boys’ Heads

5229. It was narrated that ‘Abdullâh bin Ja’far said: “The Messenger of Allâh ﷺ stayed away from the family of Ja’far (when he died) for three days, then he came to them, and said: ‘Do not weep for my brother after today.’ Then he said: ‘Call my brother’s sons to me.’ We were brought like little chicks, and he said: ‘Call the barber for me.’ Then he ordered that our heads be shaved.” (Sahîh)

Comments:
1. Ja’far was the elder brother of ‘Alî, and was the cousin brother of the Prophet ﷺ. He embraced Islam in its early period. He emigrated to Abyssinia; then he emigrated to Al-Madinah. He was martyred in the expedition of Muta. May Allâh be pleased with him and he be with Him.
2. ‘Do not weep’: Crying was not absolutely forbidden, but it was forbidden by way of mourning, as mourning is observed for three days when someone dies. Condolers arrive intermittently and the sound of crying soars sporadically; otherwise, tears may surge at anytime. No one has control over tears.
3. There is no disagreement concerning the shaving of the head, provided the entire head is shaved. No locks or tassels of hair should be left unshaven. (See the following narration).

Chapter 58. Mentioning The Prohibition Of Shaving Part Of A Boy’s Head And Leaving Part

5230. It was narrated from Ibn ‘Umar that the Prophet ﷺ forbade Al-Qaza’ (shaving part of the head and leaving part). (Sahîh)
5231. Ibn ‘Umar said: “I heard the Messenger of Allâh ﷺ forbidding Al-Qaza’ (shaving part of the head and leaving part).” (Sahîh)

5232. It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ forbade Al-Qaza’ (shaving part of the head and leaving part).” (Sahîh)

5233. It was narrated from Ibn ‘Umar that the Prophet ﷺ forbade Al-Qaza’ (shaving part of the head and leaving part).” (Sahîh)

Chapter 59. Wearing One’s Hair Long

5234. It was narrated that Al-Barâ’ said: “The Messenger of Allâh ﷺ was a man of average height with broad shoulders, a thick beard and a reddish complexion, and his hair...
came down to his earlobes. I saw him in a red Hullah and I never saw anything more handsome than him.” (Sahih)

Comments:
1. Concerning the details about the blessed hair of the beloved Prophet ﷺ, please see Hadith 5056, 5065.
2. ‘Red Hullah’: The term Hullah is used for two sheets made of the same cloth. One of them was fastened as a loin-cloth, while the other was draped on the upper part of the body. It is said that his Hullah had red in its pattern, not that it was entirely red, and Allah knows best.

5235. It was narrated that Al-Barâ’ said: “I never saw any long haired man in a Hullah who was more handsome than the Messenger of Allah ﷺ, and he had hair that came down to his shoulders.” (Sahih)

Comments: (For detail, please turn to Hadith 5065)

5236. It was narrated from Anas that the hair of the Prophet ﷺ came halfway down his ears. (Sahih)

Comments: (See Hadith 5064)

5237. It was narrated from Anas that the hair of the Prophet ﷺ came down to his shoulders. (Sahih)
Chapter 60. Calming Down
One’s Hair

5238. It was narrated that Jābir bin ‘Abdullāh said: “The Prophet ﷺ came to us and saw a man with wild hair. He said: ‘Could this man not find anything with which to calm down his hair?’” (Ṣaḥīḥ)

Comments:
Disheveled hair of the beard or the head presents an untidy look. Hence, it is essential for a Muslim that he keeps his hair in order, takes good care of it and combing it periodically.

5239. It was narrated that Abū Qatādah said that he had long thick hair. “He asked the Prophet (about it) and he told him to take care of it and comb it every day.”[1] (Ḍaʿīf)

Comments:
(See nos. 5241, 5057, 5061).

[1] In Sunan Al-Kubra, after the narration before this one, the author indicated its weakness as well. In No. 2252 of Sīluṭ Al-Abādīth, As-Sāḥīḥah, Shaikh Al-Albānī graded the version Ṣaḥīḥ that says: “If you grow hair, then honor it” without mentioning of combing every day.
Chapter 61. Parting The Hair

5240. It was narrated from Ibn ‘Abbās that the Messenger of Allāh ﷺ used to let his hair hang down (without a parting) and the Mushrikūn used to part their hair. The Messenger of Allāh ﷺ liked to act in accordance with the People of the Book, in matters where no specific command had been given to him. Then the Messenger of Allāh ﷺ parted his hair after that. (Ṣaḥīḥ)

تُحْرِيضُ: أَخْرَجَ البَخَارِيُّ، النَّسَابِيُّ، بَابُ صَفَةُ النَّبِيعُ، ح: 558: 3 من حديث ابن وهب، والصابري، الفضل، باب صفة شعره وصفاته وعليه، ح: 1436: 2 من حديث الزهري به.

Comments:
1. Allāh’s Messenger’s ﷺ accord with the People of the Book in such matters was in order to reconcile their hearts. They might perhaps incline toward Islam. But when he realized that conformance with them is also not beneficial, he gave that up. The mention of: “Where no specific command had been given...” and a Mursal version recorded by ‘Abdur-Razzāq, saying: “Then he was ordered to part...” lead some to consider that it was revealed that he ﷺ should now part his hair. While most scholars do not interpret the ruling based on that Mursal narration, and consider it lawful to part or not.

2. It was the excellent blessed practice of the Messenger of Allāh ﷺ to part the hair in the middle.

Chapter 62. Combing One’s Hair

5241. It was narrated from ‘Abdullāh bin Buraidah that a man from among the Companions of the Prophet ﷺ who was called ‘Ubaid said: “The Messenger of Allāh ﷺ used to forbid too much of Al-Irfāh.”[1] Ibn Buraidah was asked what too much of Al-Irfāh

[1] The general meaning of which is “luxuriousness.”
meant, and he said: “It includes combing the hair.” (Sahih)

Comments:
(Please see Nos. 5061, 5057, 5239)

Chapter 63. Starting On The Right When Combing The Hair

5242. It was narrated from ‘Aishah that the Messenger of Allâh ﷺ liked to start on the right whenever possible; when purifying himself, when putting on his shoes, and when combing his hair. (Sahih)

Comments:
(Please see Hadith 5062)

Chapter 64. The Command To Dye The Hair

5243. Abû Hurairah narrated that the Messenger of Allâh ﷺ said: “The Jews and the Christians do not dye their hair, so be different from them.” (Sahih)

Comments:
(Please see Hadith 5072 and 5077 for details)

5244. It was narrated that Jâbir said: “Abû Quhâfah was brought to the Messenger of Allâh ﷺ and his head and beard were white like the
Chapter 65. Dyeing The Beard Yellow

5245. It was narrated that 'Ubayd said: "I saw Ibn 'Umar dyeing his beard yellow and I asked him about that. He said: "I saw the Prophet dye his beard yellow.""

Comments:

(For details, please turn to Hadith 5086, 5089)

Chapter 66. Dyeing The Beard Yellow With *Wars* And Saffron

5246. It was narrated that Ibn 'Umar said: "The Prophet used to wear *Sibtiyyah* sandals[2] and dye his beard yellow with *Wars* and saffron." And Ibn 'Umar used to do that. (Hasan)

[1] A white fruit from a type of plant.
Comments:

1. ‘As-Sabīyyah sandals’: Sandals made out of tanned hide are called so. They have no hair on them. Among the Arabs, there was also a custom of wearing leather sandals having hair upon them. Compared with them, the Sabīyyah sandals (or shoes) were considered expensive. There is no harm in wearing them.

2. Wars and saffron are colored perfumes. Their use by men upon their bodies is not appropriate, although hair could be tinted with them. So far as the Prophet’s tinting his beard is concerned, its detail could be seen in Hadīth 5086, 5089, and 5118. (Wars is a certain plant of yellow color, resembling sesame with which one dyes - Lane p. 2986)

Chapter 67. Adding Extensions To The Hair

5247. It was narrated that Humaid bin ‘Abdur-Rahmān said: “I heard Mu‘āwiyah say, when he was on the Minbar in Al-Madinah, and he brought out a hairpiece from his sleeve: ‘O people of Al-Madinah, where are your knowledgeable ones? I heard the Messenger of Allah forbid such things as this, and he said: “The Children of Israel were destroyed when their women started to wear things like this.” (Sahīh)

Comments:

‘Where are your knowledgeable ones?’ Because most of the Companions were gone at that time. See Hadīth 5095.

5248. It was narrated that Sa‘eed bin Al-Musayyab said: “Mu‘āwiyah came to Al-Madinah and addressed us. He took hold of a hairpiece and said: ‘I never used to see anyone...
do this except the Jews. The Messenger of Allâh ﷺ heard of it and he called it “giving a false impression.” (Sahîh)

Chapter 68. Hair Extensions
Made Of Cloth

5249. It was narrated that Mu‘âwiyyah said: “O people, the Prophet ﷺ forbade you to give false impressions. He brought a piece of black cloth and threw it in front of them and said: ‘This is what women are putting on their heads then covering it.”' (Sahîh)

5250. It was narrated from Mu‘âwiyyah that the Messenger of Allâh ﷺ forbade giving a false impression, and the false impression of a woman when she adds extra hair to her head. (Sahîh)

Comments:
(See No. 5095).

Chapter 69. Cursing The
Woman Who Fixes Hair
Extensions

5251. It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ cursed the woman who affixes
hair extensions. (Ṣahīh)

Comments:
‘Allah’s Messenger cursed’ means he informed that a person who does this is cursed. See also No. 5098.

Chapter 70. Cursing The Woman Who Fixes Hair Extensions And The One Who Has That Done

5252. It was narrated from Aṣmā that a woman came to the Messenger of Allah and said: “O Messenger of Allah, a daughter of mine is going to get married. She got sick and her hair fell out. Is there any sin on me if I give her hair extensions?” He said: “Allah has cursed the woman who affixes hair extensions and the one who has that done.” (Ṣahīh)

Comments:
(See No. 5097).

Chapter 71. Cursing The Woman Who Does Tattoos And The One Who Has That Done

5253. It was narrated that Ibn ‘Umar said: “The Messenger of Allah cursed the woman who affixes hair extensions and the one who has that done, and the woman who does tattoos and the one who has that done.” (Ṣahīh)

Comments:
(See No. 5098).
Chapter 72. Cursing Al-Mutanammiṣāt (The Women That Have Their Eyebrows Plucked) And Who Have Their Teeth Separated

5254. It was narrated that ‘Abdullāh said: “May Allāh curse Al-Mutanammiṣāt and who have their teeth separated. Shall I not curse those whom the Messenger of Allāh cursed?” (Ṣaḥīḥ) Comments: (See Ḥadīth 5102 and 5110)

5255. It was narrated that ‘Abdullāh said: “The Messenger of Allāh cursed the women who do tattoos, those who have their teeth separated and Al-Mutanammiṣāt who change the creation of Allāh, the Mighty and Sublime.” (Ṣaḥīḥ) Comments: (See Ḥadīth 5102 and 5110)

5256. It was narrated that ‘Abdullāh said: “May Allāh curse Al-Mutanammiṣāt and their teeth separated, who have tattoos done, changing the creation of Allāh.” A woman came to him and said: “Are you the one who said such-and-

[1] Al-Mutanammiṣāt: Most of them say it refers to women who have the hair on their eyebrows plucked, others say it includes the face, as has preceded, and others say it includes more than that, while some allow removing some of the hair by other means, since Nāmiṣah means similar to plucking.

[2] That is, to make a gap between two of them.
such?” He said: “Why should I not say what the Messenger of Allâh ﷺ said?” (Sahih)

5257. It was narrated that Ibrâhîm said: “Abdullâh used to say: ‘May Allâh curse the women who have tattoos done and Al-Mutanamminisât, and have the women who have their teeth separated. Should I not curse those whom the Messenger of Allâh ﷺ cursed?’” (Sahih)

Chapter 73. Using Saffron

5258. It was narrated that Anas said: “The Messenger of Allâh ﷺ forbade men to use saffron.” (Sahih)

Comments:
(See No. 2707).

5259. It was narrated that Anas said: “The Messenger of Allâh ﷺ forbade men to use saffron on their skin.” (Hasan)
Chapter 74. Perfume

5260. It was narrated that Anas bin Mālik said: “If perfume was brought to the Prophet ﷺ, he would not refuse it.” (Sahih)

5261. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “Whoever is offered perfume, let him not refuse it, for it is easy to carry, and smells good.” (Sahih)

Comments:
1. The narration implies that one should not feel any shame in giving or accepting gifts even though they be small. Likewise, no gift should be considered trivial; nor should it be rejected.
2. ‘It has a pleasant smell’, because perfume or fragrance is a thing of Paradise. In one narration, there is elucidation that perfume has come from Paradise.

5262. It was narrated that Zainab, the wife of ‘Abdullāh, said: “The Messenger of Allāh ﷺ said: ‘If one of you (women) wants to attend ‘Ishā’ (prayer). Let her not touch any perfume.’” (Sahih)
5263. It was narrated from Busr bin Sa‘eed that Zainab, the wife of ‘Abdullâh, told him that the Messenger of Allâh ﷺ said to her: "If you go out to ‘Ishâ’ then do not touch any perfume." (Sahîh)

Comments:
See No. 5132.

5264. It was narrated from Zainab Ath-Thaqafiyyah that the Prophet ﷺ said: "Any one of you (women) who wants to go out to the Masjid should not go near any perfume." (Sahîh)

Comments:
(See No. 5132).

5265. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Any woman who has been perfumed with incense should not attend ‘Ishâ’ the later with us." (Sahîh)

Comments:
(For details, see Hadîth 5131)
Chapter 75. The Best Of Perfume

5266. It was narrated that Abû Sa’eed said: “The Prophet mentioned a woman who filled her ring with musk and said: ‘That is the best of perfume.’” (Sahîh)

Comments:
(See No. 1906).

Chapter 76. Prohibition On Wearing Gold

5267. It was narrated from Abû Mûsâ that the Messenger of Allâh said: “Allâh has permitted silk and gold to the females of my Ummah, and has forbidden them to the males.” (Sahîh)

Comments:
(See No. 5151).

Chapter 77. Prohibition On Wearing Gold Rings

5268. It was narrated that Ibn ‘Abbâs said: “I was forbidden to wear red garments and gold rings, and to recite Qur’ân when bowing.” (Sahîh)
Comments:

‘Red garments’: For men, wearing entirely red clothes is prohibited. If there are only red fringes or borders, then there is no harm. The absolute red is not meant, perhaps what is meant is Mu‘asfar or the like, See Hadith 5175.

5269. It was narrated that ‘Ali said: “The Prophet forbade me from wearing gold rings, reciting Qur‘ân while I am bowing, and from Al-Qassi, and garments dyed with safflower.” (Sahih)

Comments:

(See Hadith 5168, 5169, 5175)

5270. ‘Ali said: “The Messenger of Allah forbade me from wearing gold rings, and from garments of Al-Qassi, and garments dyed with safflower, and reciting Qur‘ân while bowing.” (Sahih)

5271. It was narrated that ‘Ali said: “The Messenger of Allah forbade me from reciting Qur‘ân while bowing.” (Sahih)
5272. 'Ali said: “The Messenger of Allâh ﷺ forbade me from wearing garments dyed with safflower, and from gold rings, and from wearing Al-Qassi, and that I recite Qur‘ân while I am bowing.” (Sahîh)

5273. It was narrated that ‘Ali said: “The Messenger of Allâh ﷺ forbade me from four things: Wearing garments dyed with safflower, and from wearing gold rings, and from wearing Al-Qassiyyah garments, and reciting Qur‘ân while I am bowing.” (Sahîh)

5274. It was narrated from Ibn Hunain, that ‘Ali said that the Messenger of Allâh ﷺ forbade garments dyed with safflower, and from silk, and reciting Qur‘ân while he is bowing, and from gold rings. (Sahîh)
5275. It was narrated from Abū Hurairah that the Prophet forbid gold rings. (Sahih)

5276. It was narrated that Abū Hurairah said: The Messenger of Allah forbid gold rings. (Sahih)

Comments:
(See No. 5175.)

Chapter 78. Description Of The Ring Of The Prophet And Its Inscription

5277. It was narrated that Ibn 'Umar said: “The Messenger of Allah took a ring of gold and put it on, and the people started to wear gold rings too. The Messenger of Allah said: ‘I used to wear this ring, but I will never wear it again.’ Then he threw it away, and the people threw their rings away.” (Sahih)
Comments:
(See No. 5167).

5278. It was narrated that Ibn 'Umar said: “The inscription on the ring of the Messenger of Allâh was: ‘Muhammad Rasûl Allâh (Muhammad the Messenger of Allâh).’” (Sâhih)

5279. It was narrated from Anas that the Prophet put on a silver ring with an Ethiopian stone (Fâss), on which the inscription was: “Muhammad Rasûl Allâh.” (Sâhih)

Comments:
(Please see Hadith 5199 for details)

5280. It was narrated that Anas said: “The Messenger of Allâh wanted to write to the Romans, and they (the Companions) said: ‘They do not read any letter unless it has a seal.’ So he took a ring of silver and it is as if I can see its whiteness on his hand, and engraved on it (were the words): ‘Muhammad Rasûl Allâh.’” (Sâhih)

5281. It was narrated from Anas that the Messenger of Allâh put on a ring of silver with an

Comments: [إسناد صحيح] تقدم، ح: ٥١٦٧.

5278  ٥٢٧٨ - أخبرنا إشاق بن إبراهيم قال: أخبرنا محمد بن يحيى قال: حدثنا عبيد اللهو عن نافع، عن ابن عمر قال: كان نشتم

تهاني رسول اللهو: محسن رسول اللهو.

تخريج: آخره مسلم، الناس، باب لبس النبي خاتمًا من ورق ... النخ، ح: ٢٠٩١/٢.

5279  ٥٢٧٩ - أخبرنا العباس بن عبيد الظهير قال: حدثنا عثمان بن عمر قال: أخبرنا يونس عن الزهري، عن أنس: أن النبي ﷺ

اتخذ خاتمًا من ورقي وقصة حبيبي وقضية

محسن رسول اللهو.


5280  ٥٢٨٠ - أخبرنا حميد بن مندة عن

يحيى - وHolder ابن المقاضي - قال: حدثنا شعبة عن قادة، عن أنس قال: أراد رسول اللهو أن يكتب إلى الروم فقالوا: إنهم لا يقرأون كتابًا إلا محتومًا، فأناخذ خاتمًا من

فضي كأني أنظر إلى حليه في يده ويدين

فيه: محسن رسول اللهو.


5281  ٥٢٨١ - أخبرنا أبيه محمد قال: حدثنا ابن

وعيب عن يوسف، عن الزهري، عن أنس: 
Ethiopian stone (*Fasṣ*). (*Sahih*)

5282. It was narrated that Anas said: “The ring of the Prophet's *Fasṣ* was of silver, and its stone (*Fasṣ*) was made of silver too.” (*Sahih*)

Comments:

The detail concerning the stone of the Prophet's *Fasṣ* ring has preceded earlier in *Hadith* 5199.

5283. It was narrated that Anas said: “The Messenger of Allâh *Fasṣ* said: ‘We have had a ring made with an inscription, and no one else should copy this inscription.’” (*Sahih*)

Comments:

(See *Hadith* 5210 to 5220).

Chapter 79. Where The Ring Is To Be Worn

5284. It was narrated from Anas that the Prophet *Fasṣ* had a ring and he said: “We have had a ring made with an inscription, and no one else should copy this inscription.” It is as if I can see its shining on the
little finger of the Messenger of Allah ﷺ. (Sahih)

Comments:

‘On the little finger’: That is to say, Allah’s Messenger ﷺ used to wear the signet ring on the little finger of his left hand.

5285. It was narrated from Anas that the Prophet ﷺ used to wear his ring on his right hand. (Sahih)

5286. It was narrated that Anas said: “It is as if I can see the whiteness of the Prophet’s ring on his left finger.” (Sahih)

Comments:
The details pertaining to the right and the left has preceded above. Please turn to Hadith 5200.

5287. Thabit narrated that they asked Anas about the ring of the Messenger of Allah ﷺ and he said: “It is as if I can see the shining of his silver ring, and he raised his right little finger.” (Sahih)
5288. It was narrated that Abû Burdah said: “I heard ‘Ali say: ‘The Prophet of Allâh forbade me to wear a ring on the forefinger and middle finger.’” (Sâhîh)

Comments:
(See No. 5214).

5289. It was narrated that ‘Ali said: “The Messenger of Allâh forbade me to wear (a ring) on this finger,” and it was on the middle finger and the one next to it. (Sâhîh)

Comments:
(See No. 5214).

Chapter 80. Where the Stone (Fass) Is To Be Worn

5290. It was narrated that Ibn ‘Umar said: “The Prophet wore a ring of gold, then he discarded it and wore a ring of silver on which were engraved (the words) ‘Muhammud Rasûl Allâh.’ Then he said: ‘No one should copy this inscription of mine.’ And he wore the stone (Fass) toward his palm.” (Sâhîh)
Chapter 81. Discarding A Ring And Not Wearing It Anymore

5291. It was narrated from Ibn ‘Abbás that the Messenger of Allâh took a ring and put it on, then he said: “This distracted me from you all day, shifting my gaze from it to you (and back again).” Then he threw it away. (Sahîh)

Comments:
(See No. 5219).

5292. It was narrated from Ibn ‘Umar that the Messenger of Allâh had a ring made of gold and he used to wear it with the stone (Fасс) against his palm, and the people did likewise. Then he sat on the Minbar and said: “I used to wear this ring and put its stone (Fасс) on the inside.” Then he threw it away and said: “By Allâh, I will never wear it again.” And the people threw their rings away. (Sahîh)

Comments: It appears it was a gold ring. Its description has preceded above too, because of it, the Prophet’s attention was distracted. He, therefore, did not think it proper to continue to wear it. From this, it transpires that one should not wear a ring merely for the sake of adornment. See Hadîth 5277.
5293. It was narrated from Anas that he saw a ring of silver on the hand of the Messenger of Allâh ﷺ one day, and the people made and wore similar rings. Then the Prophet ﷺ threw his ring away and the people threw their rings away too. (Sâhih)

Comments:

From the apparent phrasing of the narration, it seems that a silver ring was thus cast away. But this impression is not correct. In all the other narrations, it comes unequivocally clear that the ring which was thrown away was of gold. The signet ring of silver was made later.

5294. It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ put on a ring of gold, and he used to wear its stone (Fâss) next to his palm. Then the people started to wear rings of gold too. Then the Messenger of Allâh ﷺ threw it away, and the people threw their rings away too. Then he took a ring of silver and he used to seal letters with it, but he did not wear it. (Hasan)

Comments:

‘Did not wear it’ means he did not wear it all the time. He rather wore it when needed. We learn from this that it is not appropriate for men to wear a ring merely for adornment.

5295. It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ put on a ring of gold and he used to wear its stone (Fâss) next to his palm. Then the people started to wear rings too. Then the
Messenger of Allâh ﷺ threw it away and said: “I will never wear it again.” Then the Messenger of Allâh ﷺ took a ring of silver, and wore it on his hand. Then it was on the hand of Abû Bakr, then on the hand of ‘Umar, then on the hand of ‘Uthmân, until it was lost in the well of Arîs. (Sahîh)

Chapter 82. Mentioning Clothes Which It Is Recommended To Wear, And Those Which Is Disliked To Wear

5296. It was narrated from Abû Al-Âhwas that his father said: “I entered upon the Messenger of Allâh ﷺ and he saw me looking scruffy. The Prophet ﷺ said: ‘Do you have anything?’ He said: ‘Yes, Allâh has given me all kinds of wealth.’ He said: ‘If you have wealth, let it be seen on you.’” (Sahîh)

Chapter 83. Prohibition On Wearing Sirâ’

5297. It was narrated from ‘Umar bin Al-Khaṭṭâb that he saw a Hûllah of Sirâ’ silk being offered for sale at the door of the Masjid. I

said: “O Messenger of Allâh, why don’t you buy this and wear it on Fridays, and (when meeting) the delegations when they come to you?” The Messenger of Allâh ﷺ said: “This is only worn by one who has no share in the Hereafter.” After that some (other) Hullahs were brought to the Messenger of Allâh ﷺ and he gave me one. He said: “O Messenger of Allâh, you gave me this when you said what you said about it!” The Prophet ﷺ said: “I did not give it to you to wear it! Rather I gave it to you to give away or to sell.” So ‘Umar gave it to a brother of his on his mother’s side who was an idolater. (Sahîh)

Chapter 84. Concession
Allowing Women To Wear Sirâ’

5298. It was narrated that Anas said: “I saw Zainab, the daughter of the Prophet ﷺ, wearing a Qamîs of Sirâ’.” (Da’îf)

5299. It was narrated from Anas bin Mâlik that he saw Umm Kalthûm, the daughter of the Messenger of Allâh ﷺ, wearing a Burdah of Sirâ’ silk, and Sirâ’ is a...
fabric with stripes of silk. (*Sahih*)

Chapter 85. Prohibition Of Wearing *Al-Istabraq*

5301. Ibn ‘Umar narrated that ‘Umar went out and saw a *Hullah* of *Al-Istabraq* being offered for sale in the marketplace. He went to the Messenger of Allâh ﷺ and said: “O Messenger of Allâh, buy this and wear it on Fridays, and when the delegations come to you.” The Messenger of Allâh ﷺ said: “This is only worn by the one who has no share (in the Hereafter).” Then three *Hullahs* (of the same fabric) were brought to the Messenger of Allâh ﷺ and he gave one to ‘Umar, one to ‘Ali and one to Usâmah. He (‘Umar) came to him

5300. ‘Alî said: “A *Hullah* of Sîrâ’ was given to the Messenger of Allâh ﷺ and he sent it to me. I put it on, then I saw anger in his face. He said: ‘I did not give it to you to wear it.’ Then he told me to divide it among my womenfolk.” (*Sahîh*)
and said: “O Messenger of Allâh, you said what you said about it, then you sent one to me!” He said: “Sell it and spend the money on your needs, or cut it into pieces for your womenfolk to use as head covers.” (Sahîh)

Comments:
1. ‘Among your women’: It does not signify only the wives. It rather means all wives, daughters, sisters, and mothers.
2. Istawraq: It is a kind of silk. It happens to be thick and rough. It is called Istawar in Persian. If gold threads are thickly interwoven with silk, it is also called Istawraq or silk brocade.

Chapter 86. Description Of Al-Istibraq

and the chief brought water in a silver vessel. He threw it aside, then he apologized to them for what he had done, and said: 'I told him before not to do that. I heard the Messenger of Allāh ﷺ say: Do not drink from vessels of gold and silver, and do not wear Ad-Dibāj or silk. They are for them in this world, and for you in the Hereafter.' (Ṣaḥīḥ):

Comments:
1. Dibāj or silk brocade is also a type of silk. The objective is to underscore that every type of silk is unlawful for men, whether it is fine, thick, thin, soft, or hard.
2. 'Silver and gold vessels': This command is equal for men and women.

Chapter 88. Wearing Ad-Dibāj Interwoven With Gold

5304. It was narrated that Wāfid bin 'Amr bin Sa’d bin Mu‘ādh said: "I entered upon Anas bin Mālik when he came to Al-Madīnah and greeted him with Ṣalām. He said: 'Where are you from?' I said: 'I am Wāfid bin 'Amr bin Sa’d bin Mu‘ādh.' He said: 'Sa’d was the greatest and most virtuous of people.' Then he wept a great deal, then he said: 'The Messenger of Allāh ﷺ sent a delegation to Ukaidir the ruler of Dūnah, who sent him a Jubbah made of Ad-Dibāj interwoven with gold. The Messenger of Allāh ﷺ put it on, then he stood on the Minbar and
sat, without speaking, then he came down and the people started touching it with their hands. He said: 'Are you admiring this? The handkerchiefs of Sa'd in Paradise are more beautiful than what you see.' (Hasan)

Comments:
1. 'When he came': Anas bin Mâlik was from the Ansâr or Al-Madinah. But he had gone to live in Basra during the period of 'Umar.
2. 'Sa’d bin Mu’adh’ was the chieftain of the clan of Aws.
3. 'Put it on': This incident belongs to the period before the prohibition of silk.
4. 'Handkerchiefs': The Arabic expression used is Manâdîl. A small handkerchief is called Mindîl, which is usually held in hand for cleaning specks of dust, etc.
   Generally, it is of lesser rank as compared to other garments.

Chapter 89. Mentioning The Abrogation Of That

5305. Jâbir said: “The Prophet put on a Qabâ[1] of Ad-Dibâj that had been given to him, but he soon took it off and sent it to 'Umar. It was said to him: ‘How soon you took it off, O Messenger of Allâh.’ He said: ‘Jibrîl, peace be upon him, said to me: ‘I did not give it to you to wear it, rather I gave it to you to sell it.’ So ‘Umar sold it for two thousand Dirhâm.’” (Sahîh)

Chapter 90. Stern Warning Against Wearing Silk, And That Whoever Wears It In This World Will Not Wear It In The Hereafter

5306. ‘Abdullâh bin Az-Zubair said, while he was on the Minbar delivering a Khutbah: “Muḥammad said: ‘Whoever wears silk in this world, will not wear it in the Hereafter.’” (Sahih)

5307. Khalifah said: “I heard ‘Abdullâh bin Az-Zubair say: ‘Do not let your womenfolk wear silk, for I heard ‘Umar bin Al-Khaṭṭāb say: The Messenger of Allâh said: Whoever wears it in this world will not wear it in the Hereafter.’” (Sahih)

Comments:

‘Do not dress your women with silk clothes’: In other words, ‘Abdullâh bin Zubair considers this command general.

'Abū Hafs[1] told me, that the Messenger of Allâh ﷺ said: "Whoever wears silk in this world will have no share in the Hereafter." (Sahih)

Comments:
The Companions’ sending forth questioners or inquirers to each other was due to their having a good opinion of others in that the other Companion possesses better knowledge than him or her and this good opinion is the evidence of erudition or knowledge. Otherwise, the awareness of one’s having been learned often becomes the cause of an erudite person’s downfall.

5309. It was narrated from Ibn 'Umar, that the Messenger of Allâh ﷺ said: “Silk is only worn by one who has no share.” (Sahih)

5310. It was narrated that 'Ali Al-Bâriqi said: "A woman came to me to ask a question, and I said to her: 'There is Ibn 'Umar.' So she went after him to ask him, and I went after her to hear what he would say. She said: 'Tell me about silk.' He said: 'The Messenger of Allâh ﷺ forbade it.'" (Sahih)

[1] That is 'Umar, may Allâh be pleased with him.
Chapter 91. Prohibition Of Al-Qassiyah Garments

5311. It was narrated that Al-Barâ’ bin ‘Âzib said: “The Messenger of Allah ﷺ enjoined seven things upon us, and forbade seven things for us. He forbade to us gold rings, silver vessels, Al-Mayâthir, Al-Qassiyah, Al-Istabraq, Ad-Dibâj, and silk.” (Sahîh)

Comments:
See Nos. 5168, 5169, 5301 and 5302.

Chapter 92. Concession For Wearing Silk

5312. It was narrated from Anas that the Messenger of Allah ﷺ granted a concession to ‘Abdur-Rahmân bin ‘Awf and Az-Zubair bin Al-‘Awwâm allowing them to wear silken shirts because of scabies that they were suffering from. (Sahîh)

Comments:
This incident belongs to a journey. Some jurists stipulate the condition of the state of journeying along with itchiness, because at home, several other remedies are possible for an itch, although during traveling, it might cause hardship. Since silk happens to be soft, it does not inflame the condition of itching. On the contrary, it provides relief and comfort. And if the itch-
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stricken body is not scratched, the itch heals up. Scratching aggravates it. In the event of wearing silk, one does not need to scratch. It gradually heals up. Some venerable individuals have taken the traveling and the itchiness to signify separate indications of permissibility. That means silk is permissible due to itchiness, as well as on account of traveling and while at war. And Allâh knows best!

5313. It was narrated from Anas that the Prophet ﷺ granted a concession to 'Abdur-Rahmân and Az-Zubair to wear silken shirts because of scabies that they were suffering from. (Sahîh)

5314. It was narrated from Jarîr from Sulaimân At-Taimî, from Abû 'Uthmân An-Nahdî, who said: "We were with 'Utbah bin Farqad when the letter of 'Umar came, saying that the Messenger of Allâh ﷺ said: 'No one wears silk except one who has no share of it in the Hereafter, except this much.'" And Abû 'Uthmân gestured with the two fingers that are next to the thumb. And I saw the two of them pointing to the borders of the Tayâlisah, so that I could see the Tayâlisah.[1] (Sahîh)

Comments:

I. The fringes of sheets and shirts are often hemmed with silk straps; for instance, the front collars, sleeves, etc. There is no harm in doing so. Sometimes silk flaps are mounted on shoulders. There is no harm in them as

[1] That appears to be the statement of Sulaimân. Tayâlisah is plural of Tailsân a type of shawl or cloak (Burd) and they say that it is black.
well. But the straps should not be too wide. They ought to be equal to the width of a finger or so, meaning an inch or an inch and a half.

2. ‘I at once understood’: So to speak, *Tailsān* (plural *Tayālīsah*) was a shawl-like garment which was worn over shoulders. Its borders used to be hemmed with silk straps. The utterer of this sentence is Sulaimān Taymi, the pupil of Abū Uthman An-Nahdi.

5315. It was narrated from ‘Umar that he did not allow the wearing of silk except (something) the width of four fingers. (*Sahih*)

Comments:
In the previous narration, there is mention of two fingers; in this there is four.

The majority of the people of knowledge consider a four finger wide strip is permissible; not more, because no narration has come giving permission for more than this.

Chapter 93. Wearing *Hullahs*

5316. It was narrated that Al-Barā’ said: “I saw the Prophet wearing a red *Hullah*, with his hair combed, and I have never seen anyone before or since, who was more handsome than he.” (*Sahih*)

Comments:
(See no. 5234).
Chapter 94. Wearing a Ḥibarah

5317. It was narrated that Anas said: “The most beloved of garments to the Prophet of Allāh was the Hibarah.” (Ṣaḥīḥ)

Chapter 95. Mentioning The Prohibition Of Wearing Garments Dyed With Safflower

5318. ‘Abdullāh bin ‘Amr narrated that the Messenger of Allāh saw him wearing two garments dyed with safflower and he said: “This is the clothing of the disbelievers; do not wear it.” (Ṣaḥīḥ)
Messenger of Allāh?” He said: “In the fire.” (Sahih)

Comments:

‘Into the fire’: And ‘Abdullāh bin Amr actually threw it into an oven and burnt it. May Allāh be pleased with him and be with Him. It is possible that Allāh’s Messenger ﷺ might have said it out of anger.

5320. ‘Ali said: “The Messenger of Allāh forbade me from wearing gold rings, and from wearing Al-Qassiyah garments, and garments dyed with safflower, and reciting Qur’ān while I am bowing.” (Sahih)

Comments:

When it is forbidden to recite the Glorious Qur’ān in the posture of bowing, it would be first and foremost forbidden in the posture of prostration, because that posture consists of more humility and lowliness than the posture of bowing. See No. 1044.

Chapter 96. Wearing Green Garments

5321. It was narrated that Abū Rimmah said: “The Messenger of Allāh came out to us wearing two green garments.” (Sahih)

Comments:

(See No. 1573).
Chapter 97. Wearing Burdahs (Cloaks)

5322. It was narrated that Khabab bin Al-Aratt said: "We complained to the Messenger of Allâh when he was reclining on his rolled-up Burdah in the shade of the Ka'bah. We said: 'Will you not pray for victory for us, will you not pray to Allâh for us?'" (Sahih)

Comments:
1. The narration is lengthy. The author has mentioned the relevant fragment.
2. The sheet which is placed beneath the head could also be worn or wrapped round the body like an Izar.

5323. It was narrated that Sahl bin Sa'd said: "A woman brought a Burdah" - Sahl said: "Do you know what a Burdah is?" They said: "Yes, it is a cloak with a woven border" - and she said: 'O Messenger of Allâh, I wove this with my own hands for you to wear.' The Messenger of Allâh took it as he had need of it, then he came out to us and he was wearing it as his Izar (lower garment)." (Sahih)

Chapter 98. The Command To Wear White Garments

5324. It was narrated from Samurah that the Prophet said:
"Wear white garments, for they are purer and better, and shroud your dead in them." (Ṣaḥīḥ)

Comments:
(See No. 1897).

5325. It was narrated that Samurah said: "The Messenger of Allāh ﷺ said: 'You should wear white garments; dress your living ones in them, and shroud your dead in them, for they are among the best of your garments.'" (Ṣaḥīḥ)

Chapter 99. Wearing Qabā's

5326. It was narrated that Miswar bin Makhrāmah said: "The Messenger of Allāh ﷺ distributed some Qabā's but he did not give anything to Makhrāmah. Makhrāmah said: 'O my son, let us go to the Messenger of Allāh ﷺ.' So I went with him and he said: 'Go in and call him for me.' So I called him, and he came out wearing one of the Qabā's. He said: 'I kept this for you.' And he looked at him, and Makhrāmah put it on." (Ṣaḥīḥ)
Comments:
The *Qabā* resembles a shirt; they say it has a slit in the back, or from the middle in the back, and that it may have narrow sleeves.

Chapter 100. Wearing Trousers

5327. It was narrated from Ibn 'Abbâs that he heard the Prophet ﷺ say in ‘Arafât: “Whoever cannot find an *Izâr* (waist wrapper), let him wear trousers, and whoever cannot find sandals, let him wear *Khuffs* (leather socks).” *(Sâhih)*

Comments:
See No. 2672.

Chapter 101. Stern Warning Against Dragging One’s *Izâr*

5328. It was narrated from ‘Abdullâh bin ‘Umar that the Messenger of Allâh ﷺ said: “While a man was dragging his *Izâr* out of pride, the earth swallowed him up, and he will continue sinking into it until the Day of Resurrection.” *(Sâhih)*

Comments:
1. ‘Dragging the *Izâr*’: These narrations mention the punishment and warning when it is done out of pride. Chapter 103 includes what is not done out of pride, but intentionally.
2. No. 5338 addresses the women's lower garment.

3. ‘Until the Last Hour would come or the Day of Resurrection’ means the punishment would continue to engulf him till the Day of Resurrection. He would not be forgiven.

5329. It was narrated that ‘Abdullāh said: “The Messenger of Allāh ﷺ said: ‘Whoever drags his garment out of pride, Allāh will not look at him on the Day of Resurrection.’” (Sahīh)

Comments:
‘His garment’: Meaning any garment.

5330. It was narrated that Muhārib said: “I heard Ibn ‘Umar narrating that the Messenger of Allāh ﷺ said: ‘Whoever drags his garment out of vanity, Allāh, the Mighty and Sublime, will not look at him on the Day of Resurrection.’” (Sahīh)

Chapter 102. Up To Where Should The İzār Come?

5331. It was narrated that Hudhaiifah said: “The Messenger of Allāh ﷺ said: ‘The İzār should come to middle of the shins and the calf. If you insist, then a little lower, and if you insist, then a little...

تخريج: أخرجج مسلم، اللباس، باب تحريم جر الثوب خيلة ... إلخ: ح: 24/2085 عن قتيبة، والبخاري، اللباس، باب من جر ثوبه من الخيلاة، ح: 5791 تعليقة من حديث البعث بن سعد به.

تخريج: أخرجج البخاري، اللباس، باب من جر ثوبه من الخيلاة، ح: 5791، و المسلم، اللباس، باب تحريم جر الثوب خيلة ... إلخ: ح: 24/2085 من حديث شعبة بن محارب هر ابن دثار.

(المعجم 102) - موضع الإزار (المدة 100)

تخريج: أخرجج البخاري، اللباس، باب من جر ثوبه من الخيلاة، ح: 5791، و المسلم، اللباس، باب تحريم جر الثوب خيلة ... إلخ: ح: 24/2085 من حديث شعبة بن محارب هر ابن دثار.

تخريج: أخرجج البخاري، اللباس، باب من جر ثوبه من الخيلاة، ح: 5791، و المسلم، اللباس، باب تحريم جر الثوب خيلة ... إلخ: ح: 24/2085 من حديث شعبة بن محارب هر ابن دثار.

تخريج: أخرجج البخاري، اللباس، باب من جر ثوبه من الخيلاة، ح: 5791، و المسلم، اللباس، باب تحريم جر الثوب خيلة ... إلخ: ح: 24/2085 من حديث شعبة بن محارب هر ابن دثار.

تخريج: أخرجج البخاري، اللباس، باب من جر ثوبه من الخيلاة، ح: 5791، و المسلم، اللباس، باب تحريم جر الثوب خيلة ... إلخ: ح: 24/2085 من حديث شعبة بن محارب هر ابن دثار.
further down, but the Izâr has no right to (come to) the ankle.” This is the wordings of Muḥammad. (Ṣaḥîḥ)

Comments:

It is essential to cover the knees with the waist-wrapper or the lower garment. The knees should not be seen, in any condition: while working, bowing, or while performing prostration. The ankles should remain bare in every circumstance. To keep the garment above the mid-shanks is also unlawful, and letting it hang below the ankles is also unlawful. One may, however, keep his lower garments anywhere he may consider it appropriate, between this point (mid-shanks) and the ankles in accord with the season and the customary practice. The trousers or pants also fall under the ruling of the waist-wrapper. Therefore, they should also be kept above the ankles. Handsomeness dwells in obeying Allâh, Most High, and His Messenger only.

Chapter 103. Whatever Of The Izâr Comes Below The Ankles

5332. Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Whatever of the Izâr comes below the ankles is in the Fire.’” (Ṣaḥîḥ)
5333. It was narrated from Abû Hurairah that the Prophet ﷺ said: "Whatever of the Izâr comes below the ankles is in the Fire." (Sahîh)

5334. It was narrated that Ash'âth said: "I heard Sa'eed bin Jubair narrate from Ibn 'Abbâs that the Prophet ﷺ said: 'Allâh will not look at the Musbil (the one who lets his Izâr come below the ankles)."' (Sahîh)

5335. It was narrated that Abû Dharr said: "The Messenger of Allâh ﷺ said: 'There are three to whom Allâh (the Mighty and Sublime) will not speak on the Day of Resurrection, nor will He sanctify them, and theirs will be a painful torment: The one who reminds others of what he has given them (Al-Mannân), the one who lets his Izâr come below his ankles, and the one who sells his product by means of false oaths.'" (Sahîh)

Comments:
Mention of the Fire in a threat is a means of knowing a thing is Harâm in the basic rules of Fiqh, and it is also said that it is a sign of an act being a major sin.

Chapter 104. Isbâl Al-Izâr
(Letting the Izâr Hang Below The Ankles)
5336. It was narrated that Ibn 'Umar said: “The Messenger of Allâh ﷺ said: ‘Al-Isbil may apply to the Izâr, the Qamis and the turban. Whoever drags any one of these out of vanity, Allâh will not look at him on the Day of Resurrection.’” (Hasan)

5337. It was narrated from Sâlim, from his father, that the Messenger of Allâh ﷺ said: “Whoever drags his garment out of pride, Allâh will not look at him on the Day of Resurrection.” Abû Bakr said: “O Messenger of Allâh, one side of my Izâr slips unless I pay attention to it.” The Prophet ﷺ: “You are not one of those who do that out of pride.” (Sahîh)

Comments:
If someone’s lower garment falls below the ankles and they pull it up when realizing it, then there is no harm.

Chapter 105. Women’s Hems

5338. It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ said: ‘Whoever drags his garment out of pride, Allâh will not look at him.’ Umm Salamah said: ‘O Messenger of Allâh, what should women do with their hems?’
He said: 'Let it down a hand span.'

She said: 'But then their feet will show.' He said: 'Let it down a forearm’s length, but no more than that.'" (Sahih)

5339. It was narrated from Umm Salamah that she mentioned women’s hems to the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ said: "Let it down a hand span." Umm Salamah said: "But that will uncover (her feet)." He said: "Let it down a forearm’s length, but no more than that."

(Sahih)

5340. It was narrated from Umm Salamah that when the Prophet ﷺ said what he said about the Izzâr, Umm Salamah said: "What about women?" He said: "Let it down a hand span." She said: "But then their feet will show." He said: "Then (let it down) a forearm’s length, but no more than that."

(Sahih)

5341. It was narrated that Umm Salamah said: "The Messenger of Allâh ﷺ was asked how much a
woman should let her hem drag.
He said: 'A hand span.' She said:
'But then it will uncover her (feet).'
He said: 'A forearm’s length, and
no more than that.'" (Sahih)

Chapter 106. Prohibition On
Ishtimal Aṣ-Ṣammāʾ

5342. It was narrated that Abū
Sa’eed Al-Khudrī said: "The
Messenger of Allāh forbade
Ishtimal Aṣ-Ṣammāʾ and wrapping
oneself in a single garment (that
did not cover the private parts)."
(Sahih)

Comments:
Lexically, the expression Ishtimal Aṣ-Ṣammāʾ (the solid-wrap) denotes that a
person wraps himself in a garment and puts both edges of it over one side
leaving no space for his hands to come out easily from inside it, when
required.

5343. It was narrated that Abū
Sa’eed Al-Khudrī said: "The
Messenger of Allāh forbade
Ishtimal Aṣ-Ṣammāʾ and wrapping
oneself in a single garment (that
did not cover the private parts)."
(Sahih)
Chapter 107. Prohibition Of Al-Ihtibā’ (Wrapping Oneself In A Single Garment)

5344. It was narrated from Jābir that the Messenger of Allāh forbade “The Messenger of Allāh forbade Ishāmāl As-Sammā’ and wrapping oneself in a single garment (that did not cover the private parts).” (Sahīh)

Chapter 108. Wearing Black Turbans

5345. It was narrated from Ja'far bin 'Amr bin Huraith that his father said: “I saw the Prophet wearing a black turban.” (Sahīh)

Comments:

‘Blackish’: In Arabic, the expression Hargāniyyah is used, which is a derivative of the term Haraq, which means burning in fire. In other words, it is such a color which resembles the color of a thing burned by fire. That color was called blackish, because it need not be necessarily jet black.

[1] Al-'Amā’in; plural of 'Imān. Its definition is broader than what is commonly called “turban.”
Chapter 109. Wearing Black Turbans

5346. It was narrated from Jâbir that on the Day of the Conquest of Makkah, the Messenger of Allâh entered (the city) wearing a black turban, and he was not in Ihrâm. (Sâhih)

Comments:
(See No. 2872).

5347. It was narrated that Jâbir said: "The Prophet entered (Makkah) on the Day of the Conquest wearing a black turban.” (Sâhih)

Chapter 110. Letting The End Of The Turban Hang Between The Shoulders

5348. It was narrated from Ja’far bin ‘Amr bin Umayyah that his father said: “It is as if I am looking now at the Messenger of Allâh on the Minbar, wearing a black turban, the end of which he has let hang down between his shoulders.” (Sâhih)

Comments:
The style of wearing or winding a turban is related to customary practices or ethnicity. Whatever mode or style is prevalent concerning the wearing of turbans, it is valid or allowed, because Allâh’s Messenger has not indicated

(See No. 2872).
any specific style of wearing the turban. He wore the turban in accordance with the customary practices of his period of time.

Chapter 111. Images

5349. It was narrated from Abû Talhâh that the Prophet ﷺ said: “The angels do no enter a house in which there is a dog or an image.” (Sahîh)

Comments:
1. It is not permitted to keep a dog inside the house. If it is kept out of necessity, then one could keep it in farms or enclosures, not in the house. (See narrations 4281 through 4296)
2. ‘Image (Ṣūrah),’ means the artificial picture of any living being, or a picture of animate beings taken by a camera. See No. 4251.

5350. It was narrated that Abû Talhâh said: “I heard the Messenger of Allah ﷺ say: ‘The angels do no enter a house in which there is a dog or an image of an animate being.’” (Sahîh)

5351. It was narrated from ‘Ubaydullâh bin ‘Abdu’llâh that he entered upon Abû Ta’lîh Al-Ansârî to visit him (when he was sick), and he found Sahîl bin Hunaif there. Abû Ta’lîh told someone to remove a blanket from beneath him, and Sahîl said to him: “Why do you want to remove it?” He said: “Because there are images on it, and the Messenger of
Allāh said what you know concerning them.” He said: “Did he not say: Except for patterns on fabrics?” He said: “Yes, but this makes me feel more comfortable.” (Sahih)

5352. It was narrated from Abū Talḥah that the Messenger of Allāh said: “The angels do not enter any house in which there is an image.” Busr said: “Then Zaid fell sick and we went to visit him, and on his door there was a curtain on which there was an image. I said to ‘Ubaidullāh Al-Khawlānī: ‘Didn’t Zaid tell us about images yesterday?’ ‘Ubaidullāh said: ‘Didn’t you hear him say: Except for patterns on fabrics?’” (Sahih)

Comments:

These narrations explain that patterns are allowed, while images of animate objects are not.

5353. It was narrated that ‘Alī said: “I made some food and invited the Prophet (to come and eat). He came and entered, then he saw a curtain on which there were images, so he went out and said: ‘The Angels do not enter a house in which there are images.” (Sahih)
5354. It was narrated that ‘Aishah said: “The Messenger of Allâh ﷺ went out, then he came in, and I had hung up a curtain on which there were (images of) horses with wings. When he saw it, he said: ‘Get rid of it.”’ (Sahih)

5355. It was narrated that ‘Aishah, the wife of the Prophet ﷺ, said: “We had a curtain on which there were images of birds, at the entrance to the house. The Messenger of Allâh ﷺ said: ‘O ‘Aishah, remove it, for every time I come in and see it, I remember this world.’” She said: “We had a plush wrap, with a border on it, that we would wear, and it was not cut off.”[1] (Sahih)

5356. It was narrated that ‘Aishah said: “In my house there was a cloth on which were images, which I put in a niche of the house, and the Messenger of Allâh ﷺ used to

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[1] The border was silk (see Muslim No. 5521) and Qaffah is a plush or velvet cloth of hair or the like, used as a wrap or blanket.
pray facing it. Then he said: ‘O 'Āishah, take it away from me.’ So I took it down and made it into pillows.” (Sahih)

5357. It was narrated from 'Āishah that she put up a curtain on which there were images, then the Messenger of Allâh ῾ came in and took it down, so she cut it up (and made) two pillows. A man in the gathering there whose name was Rabî‘ah bin ‘Aţâ’ said: “I heard Abû ‘Muḥammad – meaning Al-Qâsim – narrate that 'Āishah said: ‘The Messenger of Allâh ῾ used to recline on them.’” (Sahih)

Comments:
(See No. 762).

Chapter 112. The People Who Will Be Most Severely Punished

5358. It was narrated that 'Āishah said: “The Messenger of Allâh ῾ came from a journey, and I had hung a curtain on which there were images over a niche. He took it down and said: ‘The people who will be most severely punished on the Day of Resurrection will be those who try to match the creation of Allâh.”’ (Sahih)

(المعجم (112) - ذكر أشد الناس عذابًا)

(المتحفة (110)}
5359. It was narrated that 'Ā'ishah, the wife of the Prophet ﷺ, said: "The Messenger of Allâh ﷺ entered upon me, and I had put up a curtain on which there were images. When he saw it, his face changed color, then he tore it down with his hand and said: 'The people who will be most severely punished on the Day of Resurrection will be those who try to imitate the creation of Allâh.'" (Sâhîh)

5360. It was narrated that An-Naḍr bin Anas said: "I was sitting with Ibn 'Abbas when a man from among the people of Al-'Iriq came to him and said: 'I make these images; what do you say concerning them?' He said: 'Come closer, come closer. I heard Muhammad ﷺ say: Whoever makes an image in this world will be commanded on the Day of Resurrection to breathe the soul into it, and he will not be able to do so.'" (Sâhîh)

Chapter 113. What The Image-Makers Will Be Commanded To Do On The Day Of Resurrection

(المعجم 113) - ذَكَرْنَا مَا يَكَلِّفُ أَصْحَابُ الصُّوْرَِ يَوْمَ الْقِيَامَةِ

(النَّحَفَة 111)

(السُّهُب 5359 - أَخْرَجْنَا إِسْحَاقُ بْنَ إِبْرَاهِيمَ وَقَلْبَاهُ بْنَ سَعِيدٍ عَنْ سَهِيَانٍ عَنْ الزُّرْقِيِّ أَنَّهُ سَمَىَ الْقَاسِمَ بْنَ مُحَمَّدٍ يُحَيِّيَ عَنْ عَائِشَةَ رُؤْجَ. الْعَابِدُ قَالَ: َذَكَّ أَنَّ عَلَيْ سُلَيْمَانَ الْحَافِزَ َوَقَدْ مَسَّتْ بِيْرَامَ فِيهِ تَمَامِثًا، فَلَمَّا رَأَى رُؤْجَ تَلَّوْنَ وَجَهَّةَ نَمَى فَخَذَلَهُ وَقَالَ: "إِنَّ أَنَّ النَّاسَ عَذَابًا يُؤْمِنُ الْقِيَامَةَ الَّذِينَ يِنْسَوْنَ يَخْلُقُونَ" يَا الْلَّهُ.

(السُّهُب 5360 - أَخْرَجْنَا عَمَّرُ بْنُ عَلِيٍّ قَالَ: حُكَّمَتِي حَالَََّةٌ وَهُوَ ابْنُ الْحَافِزَ - قَالُ: حُكَّمَتِي سُعِيَادُ بْنُ أَبِي عُزْبَة مِنَ النَّصَّرِ بْنِ آنِسٍ قَالَ: كُنْتُ جَالِسًا عِنْدَ ابْنِ عَبَّاسِ أَنَا رَجُلٌ مِّنْ أَهْلِ الْعَرَاقِ قَالَ: إِنَّي أَصْوَرُ هَذِهِ الْصُّوْرَاءِ فَمَا تَقُولُ فِيهَا؟ فَقَالَ: أَنَّى أَنْتُهُ، سَمِعْتُ مَحْتَدًا أَنْ يَقُولُ: "إِنَّ صُوْرََ صُوْرَةٍ فِي الْجِنِّ يُؤْمِنُ الْقِيَامَةَ أَنْ يَنْسَعَ فِيهَا الْرُّوحُ وَلَيْسَ يَقِيَمُهُ".

 kao: "� kếب: أَخْرَجْنَا إِسْحَاقُ بْنَ إِبْرَاهِيمَ، الْبَخَارِيُّ، الْبَلاسُ، بَابٌ مَا وَطِئُ مِنَ الْتَصَوِّرُ، ح: 5954، وَمَسْلَمُ، ح: 272/1102، مَا مِنْ صُوْرَةِ كَلَفُ يَوْمِ الْقِيَامَةِ... الخ.
5361. It was narrated that Ibn 'Abbás said: “The Messenger of Allâh ﷺ said: ‘Whoever makes an image will be punished until (he is commanded) to breathe the soul into it, and he will not be able to do so.’” (Sâhih)

5362. It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Whoever makes an image will be commanded on the Day of Resurrection to breathe the soul into it but he will not be able to do so.’”

Comments:
In other words, he would not only be commanded to breathe life (into the pictures), but he would also be continuously tortured or punished. He will continue to be punished until he breathes life into them, and he will never be able to do so. Hence, he would spend the entire Judgment Day in punishment; and this would indeed be a most severe punishment.

5363. It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “The makers of these images will be punished on the Day of Resurrection, and it will be said to them: ‘Breathe life into that which you have created.’” (Sâhih)

5364. It was narrated from ‘Aishah, the wife of the Prophet ﷺ...
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كِتَابُ الْزِّينَةِ مِنَ المَجَازِئِ

عَنْ تَافِعٍ، عَنْ الْقَاسِمٍ، عَنْ عَائِشَةٍ رَضِيَ اللهُ عَنْهَا قَالَ: «إِنَّ أَصْحَابَ هَذِهِ الصُّوُرِ لَيُعْتَدِّؤُونَ يَوْمَ الْقِيَاثَةَ، وَيَقَالُ لَهُمْ: أَخْبَرُوا مَا خَلْفَتُمُهُمَا.» (Sahih)

تخريج: أَحْرِجَ الْبَخَارِي، ح ۷۵۷، انظر الحديث السابق عن قئيبة به.

5365. It was narrated that Ā’ishah, the wife of the Prophet ﷺ, said: “The people who will be most severely punished on the Day of Resurrection will be those who try to match the creation of Allâh.” (Sahih)

Chapter 114. The People Who Will Be Most Severely Punished

5366. It was narrated that ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘Among the people who will be most severely punished on the Day of Resurrection will be the image-makers.”’ (Sahih)

تخريج: أَحْرِجَ الْبَخَارِي، ح ۷۵۷، انظر الحديث السابق عن أَحْمَدٍ ۸/۶۷۱۹ وغيره ﷺ سماك

هو ابن حرب.

(المعجم ۱۴۱) - ذُكِرَ أَشْدَدُ النَّاسِ عَذَابًا (التحفة ۱۱۲)

تخريج: [إسناده صحيح] والحديث شواهد كثيرة عند أحمد: ۸۷۹ وغيره ﷺ سماك

من حديث أبي معاوية الضريء (انظر الحديث المتقدم: ۵۳۳) وإびخاري، البخاري، باس، باب عذاب المصورين يوم القيامة، ح ۵۰۰ من حديث الأعشى ﷺ.
It was narrated that Abū Hurairah said: “Jibril, peace be upon him, asked permission to enter upon the Prophet ﷺ and he said: ‘Come in.’ He said: ‘How can I come in when there is a curtain in your house on which there are images? You should either cut off their heads or make it into a rug to be stepped on, for we Angels do not enter a house in which there are images.” (Ṣahīh)

Comments:
This demonstrates that if the cloth bearing pictures is spread on the ground where it is trod upon, then there is no harm in it. Or the picture should be cut in such a way that the face does not remain.

Chapter 115. Blankets

It was narrated that ‘Aishah said: “The Messenger of Allāh ﷺ would not pray in our blankets.” (Ṣahīh)

Comments:
Blankets or sheets which are used for one’s bed are not washed or changed as frequently as clothes. It is more difficult to detect impurity on them.
Chapter 116. Description Of The Sandals Of The Messenger Of Allâh ﷺ

5369. Anas narrated that the sandals of the Messenger of Allâh ﷺ had two straps. (Sahîh)

Comments:
The straps of sandals are meant for keeping the feet affixed to the sandals. One or two; or they could be even more than two.

Chapter 117. Prohibition Of Walking In One Sandal

5371. It was narrated from Abû Hurairah that the Prophet ﷺ said: "If the strap of the sandal of one of you breaks, let him not walk in one sandal until he fixes it." (Sahîh)

Comments:
Scholars have mentioned various views for the reason behind this; shoes
protect from filth, or one is more likely to fall, and, other than that. There is no conducive proof to support the reasoning and claims behind it.

5372. It was narrated that Abū Razīn said: "I saw Abū Hurairah clap his hand to his forehead and say: 'O people of Al-'Iraq, you claim that I tell lies about the Messenger of Allāh ﷺ. I bear witness that I heard the Messenger of Allāh ﷺ say: If the strap of the sandal of one of you breaks, let him not walk in the other until he fixes it.'" (Sahih)

Chapter 118. What Has Been Related About Leather Cloths

5373. It was narrated from Anas bin Mālik that the Prophet ﷺ lay down on a leather mat and sweated. Umm Sulaim got up and collected his sweat and put it in a bottle. The Prophet ﷺ saw her and said: "What are you doing O Umm Sulaim? She said: "I am putting your sweat in my perfume." And the Prophet ﷺ smiled. (Sahih)

Comments:
1. 'Leather mat or rug. (The term used in Arabic is Nata'. It means a leather mat or rug or spread used as a table-cloth, and gaming board): It happens to be superior to a cloth-sheet in every way. The purpose is that it is not
blameworthy to use excellent things.

2. ‘He laid down to rest’: Umm Sulaim and Umm Harâm were related to the Messenger of Allah in a way that they were his unmarrigeable kin. On that account (Umm Sulaim and Umm Harâm were sisters, and they had a bond of relationship with the maternal side of the Prophet’s grandfather), Allah’s Messenger used to visit them sometimes in their houses and rest there.

3. ‘Collected or scooped out the Prophet’s perspiration’: So to say, she took or absorbed the perspiration with some piece of cloth, and then she squeezed the cloth into her perfume or into an empty bottle. And Allah knows best!

Chapter 119. Keeping Servants And Mounts

5374. It was narrated that Samurah bin Sahm said: “I came to Abû Hâshim bin ’Utbah when he was suffering the plague, and Mu‘awiyyah came to visit him. Abû Hâshim wept. Mu‘awiyyah said to him: ‘Why are you weeping? Is it because of some pain that is hurting you, or is it for this world, the best of which has gone?’ He said: ‘Neither; but the Messenger of Allah gave me some advice, which I wish that I had followed. He said: “Perhaps you will live to see wealth that will be distributed among the people when all that would suffice you of that would be a servant and a mount to ride in the cause of Allah.”’ I lived to see that, and I accumulated (wealth).’” (Hasan)

Comments:
1. ‘The best part or portion’ means of the Companionship of the Messenger of Allah, or of his youth.
2. ‘Wealth’ means there would be an abundance of spoils.
3. ‘I have accumulated (it)’: This was his self-effacement or modesty, otherwise, he had left no heritage. May Allâh be pleased with him and he be with Him.
4. The purpose of the chapter is that to have a servant, and to keep ready a mount is not excessive.

Chapter 120. Adornments Of A Sword

5375. It was narrated that Abû Umâmah bin Sahl said: “The pomme of the sword of the Messenger of Allâh ﷺ was of silver.” (Sahîh)

5376. It was narrated that Anas said: “The metallic end of the scabbard of the Messenger of Allâh ﷺ was of silver, the pomme of his sword was silver, and in between were rings of silver.” (Sahîh)

5377. It was narrated that Sa‘eed bin Abî Al-Hasan said: “The pomme of the sword of the Messenger of Allâh ﷺ was of silver.” (Sahîh)
Chapter 121. Prohibition Of Sitting On Red Al-Mayâthîr

5378. It was narrated that ‘Alî said: The Messenger of Allâh ﷺ said to me: “Say: O Allâh, make me steadfast and guide me.” And he forbade me to sit on Al-Mayâthîr.” Al-Mayâthîr: Qassî which the women used to put on the saddles for their husbands, such as red cushions. (Saḥîh)

Comments:
(See Nos. 5168, 5169, 5187)

Chapter 122. Sitting On Chairs

5379. It was narrated that Humaid bin Hîlîl said: “Abû Rîfâ‘ah said: ‘I came to the Messenger of Allâh ﷺ while he was delivering a Khutbah, and said: ‘O Messenger of Allâh, a stranger has come to ask about his religion, for he does not know what his religion is.’” The Messenger of Allâh ﷺ stopped delivering his Khutbah and turned to me. A chair was brought, and I think its legs were of iron. The Messenger of Allâh ﷺ sat down on it and started to teach me what Allâh has taught him, then he went and completed his Khutbah.” (Saḥîh)

الجمع (122) - التحقّق عن الجلّوس على الميثار
اللجم (120) - الجلّوس على الكراسي

تخريج: أخرجه مسلم، الجماعة، باب النبي عن التحم في الوسطي والتي تليها، ح: 2078/24 من حديث 60/876 من حديث
1. The purpose of the chapter is that sitting on a chair while other people are seated on the ground is not prohibited, if there is a need to do so. For instance, delivering a discourse or sermon, so people could easily see the sermon-giver while hearing him. Even otherwise, sitting on a chair does not imply pride or vain conceit.

2. This narration proves Allâh’s Messenger’s affection and gracefulness to the zenith of their perfection. He left his place and went forth to reach out to an unknown poor person.

Chapter 123. Using Red Tents

5380. It was narrated that Abû Juhaifah said: “We were with the Prophet ﷺ in Al-Baţhâ’ and he was in a red tent, and some people were with him, and he was about to set out. Bilâl came and called the Adhân, turning this way and that.” (Ṣaḥîh)
Chapter 1. Virtue Of The Judge Who Is Just In Passing Judgment

5381. It was narrated from 'Abdullâh bin 'Amr bin Al-'Âs that the Prophet ﷺ said: "Those who are just and fair will be with Allâh, Most High, on thrones of light, at the right hand of the Most Merciful, those who are just in their rulings and in their dealings with their families and those of whom they are in charge." Muhammad (one of the narrators) said in his Hadîth: "And both of His hands are right hands." (Sahîh)

Comments:

1. Justice and fairness means to restore the right of every rightful owner, and to behave with people in accordance with their rank and station; whether it is the chair of justice, or the throne of a ruler, whether it is at home or abroad, whether it is a mosque or a school.

2. 'Thrones of light': When there could be a throne of wood and stone, then why not of light? angels are absolute luminary or luminous creation. Some researchers have understood it to mean high ranks or stations. But there is no need to negate the notion of throne. Thrones would also be, as it were, ranks or stations.

Chapter 2. The Just Ruler

5382. It was narrated from Abû Hurairah that the Messenger of
Allâh ﷺ said: “There are seven whom Allâh, the Mighty and Sublime, will shade with His shade on the Day of Resurrection, the Day when there will be no shade but His: A just ruler, a young man who grows up worshipping Allâh, the Mighty and Sublime; a man who remembers Allâh when he is alone and his eyes flow (with tears); a man whose heart is attached to the Masjid; two men who love each other for the sake of Allâh, the Mighty and Sublime; a man who is called (to commit sin) by a woman of high status and beauty, but he says: ‘I fear Allâh’; and a man who gives charity and conceals it, so that his left hand does not know what his right hand is doing.” (Saîhîh)

Comments:
1. ‘Seven persons’: In other narrations, apart from these seven, some others are also made mention of. These seven do not negate them.
2. ‘The shade of Allâh Most High’: The significance is that no one will be able to procure shade on his own; nor would there be any shade except that shade which would be provided by Allâh, Most High, and to whomever He wills.
3. ‘Young man’, because what else would an old man do, except worship? When death knocks at the door, the wolf turns pious. The real excellence lies in youthful worship.
4. ‘Whose heart is attached to the Masjid’: He finds tranquillity in the mosque. He remains restless outside the mosque, and awaits the next prayer.
5. ‘Two men’: Since the action of both of them is identical, it would be counted as one.
6. They say it means she invites him to illicit relations. They also say, based upon other reported wordings, that it may refer to marriage, and he fears he will not fulfill all of the rights of marriage most of them consider the first view to be the more obvious.
Chapter 3. Passing Correct Judgment

5383. It was narrated that Abû Hurairah said: “The Messenger of Allâh ḥṣṣ said: ‘If a judge passes judgment and strives to reach the right conclusion and gets it right, he will have two rewards; if he strives to reach the right conclusion but gets it wrong, he will still have one reward.’” (Ṣâḥîḥ)

Comments:
Man can only use his best endeavors. If he endeavors or tries, they would surely be rewarded for the endeavor, whether it shows results or not, because the outcome or the effect of action or event is not within the powers of man. Good intention and endeavor are the root elements.

Chapter 4. Not Appointing One Who Is Eager To Be A Judge

5384. It was narrated that Abû Mûsâ said: “Some people from among the Ash’arîs came to me and said: ‘Go with us to the Messenger of Allâh ḥṣṣ, for we have something to ask him.’ So I went with them, and they said: ‘O Messenger of Allâh, use us to do your work.’” Abû Mûsâ said: “I apologized for what they said, and I told him that I did not know what they were going to ask. He believed me and excused me, and said: ‘We do not appoint for our work...”
anyone who asks for that.” (Sahih)

Comments:
The one who covets a post or an office, they would not be able to fulfill their obligatory duties with honesty. They would make their office or post a source of achieving eminence and power. Moreover, they would not receive any help or success from Allâh. Therefore, such people should not be appointed on significant posts. If the government asks for applications, one may send in a request. There is no harm in it, and such persons may be given the post. (For further details, please turn to Hadîth 4)

5385. It was narrated from Usaid bin Hudair that a man from among the Ansâr came to the Messenger of Allâh ﷺ and said: “Will you not appoint me as you appointed so-and-so?” He said: “You will encounter selfishness after I am gone, so be patient until you meet me at the cistern (Al-Hawd).” (Sahih)

Comments:
1. Every ordinary person, rather than the people who have special skills or qualities, cannot be appointed to a significant post. Posts do not come aplenty. Other people, therefore, should not pour out their jealousies and rebellion. They should show patience. Otherwise, this would create disorder and anarchy.
2. ‘You will encounter’: Some commentaries explain that it could mean: “You will find that others are given preference over you after me...”

Chapter 5. Prohibition Of Asking For Governorship

5386. It was narrated that ‘Abdur-Rahmân bin Samurah said: “The Messenger of Allâh ﷺ said: ‘Do
not ask for governorship. For if it is given to you because of asking, you will be left to your own devices, but if it is given to you without asking, you will be helped (by Allâh).” (Sahîh)
Chapter 6. Appointing Poets

5388. 'Abdullāh bin Az-Zubair narrated that a group from Banu Tamīm came to the Prophet ﷺ. Abū Bakr said: "Appoint Al-Qa'qā' bin Ma'bad (as commander or governor)," and 'Umar said: "No, (appoint) Al-Aqra' bin Ḥabīs." They argued until they began to raise their voices, then the words were revealed: "O you who believe! Make not (a decision) in advance before Allāh and His Messenger..." until the end of the Verse: "And if they had patience till you could come out to them, it would have been better for them."[1] (Sahih)

Comments:
1. This narration does not contain a manifest allusion to the theme of this Chapter. In other narrations, however, there is mention of the poetry of Aqra' bin Ḥabīs that he had recited vainglorious poetic verses before the Messenger of Allāh ﷺ, and Hassān bin Thābit had given him a versified reply on behalf of the Prophet ﷺ.
2. The Noble Qur'ān and the Prophet's Traditions generally deprecate the poets, because they happen to be habitually accustomed to hyperbolic expressions; rather falsehood, flattery and arrogance. The Divine law considers these characteristics bad. Even otherwise, a ruler ought to be sober and dignified, and the professional poets happen to be bereft of these qualities. What is outwardly understood is that poets should not be given offices of leadership.

Chapter 7. If People Appoint A Man As Judge, And He Passes Judgment Among Them

5389. It was narrated from Shurāh bin Hāni' from his father, that

when he came to the Messenger of Allāh ﷺ and he heard them calling Ḥānī’ by the nickname of Abū Al-Ḥakam, the Messenger of Allāh ﷺ called him and said to him: “Allāh is Al-Ḥakam (the Judge) and judgment is His. Why are you known as Abū Al-Ḥakam?” He said: “If my people differ concerning something, they come to me, and I pass judgment among them, and both sides accept it.” He said: “How good this is. Do you have any children?” He said: “I have Shuraḥ, and ‘Abdullāh, and Muslim.” He said: “Who is the eldest of them?” He said: “Shuraḥ.” He said: “Then you are Abū Shuraḥ,” and he supplicated for him and his son. (Ḥasan)

Chapter 8. Prohibition Of Appointing Women For Judgment

5390. It was narrated that Abū Bakrah said: “Allāh protected me[1] with something that I heard from the Messenger of Allāh ﷺ. When Chosroes died, he said: ‘Whom have they appointed as his successor?’ They said: ‘His daughter.’ He said: ‘No people will ever prosper who entrust their leadership to a woman.’” (Ṣaḥīḥ)

[1] Allāh protected me: i.e., from joining the “Army of the Camel” which was led by ‘Āishah.
Comments:

‘His daughter’: In between, his son Khosrou Parvez also remained the emperor, but for only six months. He was, therefore, not taken into consideration.

Chapter 9. Passing Judgment
On The Basis Of A
Comparison Or Similarities,
And Mentioning The
Differences Reported From Al-
Walid Bin Muslim In The
Hadith Of Ibn ‘Abbás

5391. It was narrated from Al-Fadl bin ‘Abbás that he was riding behind the Messenger of Allâh on the morning of the Day of Sacrifice, when a woman from Khaṭ’ām came to him and said: "O Messenger of Allâh, the command of Allâh, the Mighty and Sublime, to His slaves to perform Hajj has come while my father is an old man and cannot ride unless he is tied crossways on a mount; can I perform Hajj on his behalf?" He said: "Yes, perform Hajj on his behalf, for if he owed a debt you would pay it off for him." (Saḥîḥ)

Comments:
1. This incident happened during the Farewell Pilgrimage.
2. ‘If he owed a debt’: This is an example which Allâh’s Messenger employed in order to explain the matter.
5392. It was narrated from Sulaimân bin Yasâr that Ibn ‘Abbâs told him: “A woman from Khâthîm asked the Messenger of Allah when Al-Fâdîl was riding behind the Messenger of Allah. She said: ‘O Messenger of Allah, the command of Allah, the Mighty and Sublime, to His slaves to perform Hajj has come while my father is an old man, he cannot sit upright in the saddle. Will it suffice if I perform Hajj on his behalf?’ He said: “Yes.” (Sahîh)

Abû ‘Abdur-Rahmân (An-Nasâ’î) said: Others reported this Hadîth from Az-Zuhrî, and they did not mention in it what Al-Walîd bin Muslim mentioned.

5393. It was narrated that ‘Abdullâh bin ‘Abbâs said: “Al-Fâdîl bin ‘Abbâs was riding behind the Messenger of Allah when a woman from Khâthîm came to ask him a question. Al-Fâdîl started looking at her, and she at him, and the Messenger of Allah turned the face of Al-Fâdîl the other way. She said: ‘O Messenger of Allah, the command of Allah, the Mighty and Sublime, to His slaves to perform Hajj has come while my father is an old man, and he cannot

 عمر هو ابن عبد الواحد
sit firmly in the saddle; can I perform Hajj on his behalf?’ He said: ‘Yes.’ That was during the Farewell Pilgrimage.” (Sahih)

Comments:
(See No. 2636).

5394. It was narrated from Ibn Shihâb that Sulaimân bin Yasâr told him that Ibn ‘Abbâs told him that a woman from Khth‘am said: “O Messenger of Allâh, the command of Allâh, the Mighty and Sublime, to His slaves to perform Hajj has come while my father is an old man, and he cannot sit upright in the saddle. Will it discharge his duty if I perform Hajj on his behalf?” The Messenger of Allâh ﷺ said to her: “Yes.” Al-Fadl starting turning toward her, for she was a beautiful woman, and the Messenger of Allâh ﷺ turned Al-Fadl’s face to the other side. (Sahih)

Comments:
(See No. 2636.)

Chapter 10. Mentioning The Different Reports From Ya‘hya Ibn Abi Ishâq

5395. It was narrated from ‘Abdullâh bin ‘Abbâs that a man asked the Messenger of Allâh ﷺ:
“The (command to perform) *Hajj* has come while my father is an old man and cannot sit firmly in the saddle, and if I tie him, I fear that he may die. Can I perform *Hajj* on his behalf?” He said: “Do you think that if he owed a debt you would pay it off for him?” He said: “Yes.” He said: “Then perform *Hajj* on behalf of your father.” (Sahih)

5396. It was narrated from Al-Fadl bin ‘Abbas, that he was riding behind the Messenger of Allah ﷺ, when a man came and said: “O Messenger of Allah, my mother is an old woman; if I put her on a mount she cannot sit firmly, and if I tie her, I fear that I may kill her.” He said: “Do you think that if your mother owed a debt you would pay it off for her?” He said: “Yes.” He said: “Then perform *Hajj* on behalf of your mother.” (Sahih)

5397. It was narrated from Sulaiman bin Yasir, who narrated from Al-Fadl bin ‘Abbas, who said: “A man came to the Prophet ﷺ and said: ‘O Prophet of Allah, my father is an old man and cannot perform *Hajj.*’ If I put him on a mount he cannot sit firm. Can I perform *Hajj* on his behalf? He said: “Perform *Hajj* on behalf of your father.” (Sahih)
said: Sulaimān did not hear from Al-Faḍl bin Al-ʿAbbās.

5398. It was narrated from Ibn ʿAbbās that a man came to the Prophet ﷺ and said: “My father is an old man, can I perform Ḥajj on his behalf?” He said: “Yes. Don’t you think that if he owed a debt and you paid it off, that would suffice him?” (Ṣahīḥ)

Chapter 11. Ruling According To The Consensus Of The Scholars

5399. It was narrated that ʿAbdūr-Rahmān bin Yazīd said: “The people asked ʿAbdullāh too many questions one day, and ʿAbdullāh said: ‘There was a time when we did not pass so many judgments, but now that time is over. Now Allāh, the Mighty and Sublime, has decreed that we reach a time when, as you see, (we are asked to pass many judgments). Whoever among you is asked to pass a judgment after this day, let him pass judgment according to what is in the Book of Allāh. If he is faced with a matter that is not mentioned in the Book of Allāh, let him pass judgment according to the way His Prophet ﷺ passed judgment. If he is faced with
a matter that is not mentioned in the Book of Allāh and concerning which His Prophet did not pass judgment, then let him pass judgment according to the way the righteous passed judgment. If he is faced with a matter that is not mentioned in the Book of Allāh, and concerning which His Prophet and the righteous did not pass judgment, then let him strive to work it out, and let him not say 'I am afraid, I am afraid.' For what which is lawful is clear and that which is unlawful is clear, and between them are matters which are not as clear. Leave that which makes you doubt for that which does not make you doubt.'" (Hasan)

Abū 'Abdur-Rahmān (An-Nasā‘ī) said: This Hadīth is very good.

Comments:
1. The purpose of Imām An-Nasā‘ī in this chapter is to prove the authority of consensus of opinion or Ijmā’.
2. ‘There was a time’: Before discord, and when more of the Companions were alive.
3. ‘Righteous people’: Meaning, the earlier people of righteousness; the Salaf.

5400. It was narrated that ‘Abdullāh bin Mas‘ūd said: “There was a time when we did not pass so many judgments, but now that time is over. Now Allāh, the Mighty and Sublime, has decreed that we reach a time when, as you see, (we are asked to pass many judgments). Whoever among you is asked to pass a judgment after this day, let
him pass judgment according to what is in the Book of Allâh. If he is faced with a matter that is not mentioned in the Book of Allâh, let him pass judgment according to the way His Prophet ﷺ passed judgment. If he is faced with a matter that is not mentioned in the Book of Allâh, and concerning which His Prophet did not pass judgment, then let him pass judgment according to the way the righteous passed judgment. And let him not say 'I am afraid, I am afraid.' For what which is lawful is clear and that which is unlawful is clear, and between them are matters which are not as clear. Leave that which makes you doubt for that which does not make you doubt.’ (Hasan)

Comments:
'That which is lawful is clear' means the lawfulness of certain things is evident and uncontroversial, and certain things are absolutely unlawful. It is easy to make decisions concerning them, while certain things are confusing to many because of their lack of knowledge about them. Precaution is essential in these things.

5401. It was narrated from Shuraih that he wrote to 'Umar, to ask him (a question), and 'Umar wrote back to him telling him: “Judge according to what is in the Book of Allâh. If it is not (mentioned) in the Book of Allâh, then (judge) according to the Sunnah of the Messenger of Allâh ﷺ. If it is not (mentioned) in the Book of Allâh
or the *Sunnah* of the Messenger of Allah 使者, then pass judgment according to the way the righteous passed judgment. If it is not (mentioned) in the Book of Allah، or the *Sunnah* of the Messenger of Allah 使者، and the righteous did not pass judgment concerning it, then if you wish, go ahead (and try to work it out by yourself) or if you wish, leave it. And I think that leaving it is better for you. And peace be upon you.” *(Saḥīḥ)*

Chapter 12. Meaning Of The Verse: “And Whosoever Does Not Judge By What Allah Has Revealed, Such Are The Disbelievers”\[1]\n
5402. It was narrated that Ibn ‘Abbās said: “There were kings after Īsā bin Māriyam who altered the Tawrāh and the Injīl, but there were among them believers who read the Tawrāh. It was said to their kings: ‘We have never heard of any slander worse than that of those (believers) who slander us and recite: ‘And whosoever does not judge by what Allah has revealed, such are the disbelievers.’”\[2]\n
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\[1\] *Al-Mā‘īdah* 5:44.

\[2\] *Al-Mā‘īdah* 5:44.
when they recite them.' So he called them together and gave them the choice between being put to death, or giving up reading the Tawrîh and Injîl, except for what had been altered. They said: 'Why do you want us to change? Leave us alone.' Some of them said: 'Build us a tower and let us go up there, and give us something to lift up our food and drink so we do not have to mix with you.' Others said: 'Let us go and wander throughout the land, and we will drink as the wild animals drink, and if you capture us in your land, you may kill us.' Others said: 'Build houses for us in the wilderness, and we will dig wells and grow vegetables, and we will not mix with you or pass by you, for there is no one of the tribes among whom we do not have close relatives.' So they did that, and Allâh revealed the words: 'But the monasticism which they invented for themselves, We did not prescribe for them, but (they sought it) only to please Allâh therewith, but that they did not observe it with the right observance.' Then others said: 'We will worship as so-and-so worshipped, and we will wander as so-and-so wandered, and we will adopt houses (in the wilderness) as so-and-so did.' But they were still following their Shîrkh with no knowledge of the faith of those

\[1\] Al-\textit{Hadîd} 57:27.
whom they claimed to be following. When Allāh sent the Prophet ﷺ, and there were only a few of them left, a man came down from his cell, and a wanderer came from his travels, and a monk came from his monastery, and they believed in him. And Allāh said: ‘O you who believe! Fear Allāh, and believe in His Messenger (Muḥammad), He will give you a double portion of His mercy – meaning, two rewards, because of their having believing in ‘Īsa and in the Tawrāh and Injīl, and for having believing in Muḥammad ﷺ; and He will give you a light by which you shall walk (straight), – meaning, the Qur‘ān, and their following the Prophet ﷺ; and He said: ‘So that the people of the Scripture (Jews and Christians) may know that they have no power whatsoever over the Grace of Allāh.”[1] (Da’i)[2]

Comments:
1. ‘We have never heard... worse’, because they call us unbelievers.
2. ‘Leave us alone’: Even so, some people entered the minarets, and continued with their worship residing there. Some people became monks. They used to roam here and there aimlessly in various townships. Some built houses of worship in remote places, and began to stay there. In short, they gradually lost contact with people. And this is what the evildoers desired. They did not have anyone around to censure them.
3. ‘Monasticism’: The term ṭahānīyyah combines the concepts of monastic life with exaggerated asceticism, often amounting to a denial of any value in the life of this world - to the exclusion of married life; mutual transactions, etc.

[2] It was graded Sahih by both Shaikh Al-Albānī and Muḥammad bin ‘Alī Al-Wallawī.
4. Then others said... earlier, people were in reality upon their True Religion. But they adopted these practices in order to safeguard their Religion (Dīn). Later, some irreligious people too began to unwittingly imitate them, who were polytheists and irreligious, apart from being ascetics.

Chapter 13. Judgment Based On What Is Apparent

5403. It was narrated from Umm Salamah that the Messenger of Allāh ﷺ said: "You refer your disputes to me, but I am only human, and some of you may be more eloquent in arguing their case than others. If I pass judgment in favor of one of you, against his brother's rights, let him not take it, for it is a piece of fire that I am giving him." (Sahih)

Comments:

1. 'I am a human': Meaning, Allāh does not reveal to him about what you want, but what he wills when people request a judgment from him on personal disputes, he judges based upon what was already revealed, and after testimony and proof, while that testimony or proof may be corrupt, and that is beyond his control and understanding of the evidences. "I am not the knower of the unseen that I may reach the root of reality. I return verdicts based on mere evident arguments or proofs."

2. 'He should not take it': So to speak, if a person, with the help of his glib tongue or false evidence, succeeds in getting the decision of the Qādi or judge in his favor, that does not make him a legitimate master of that right.
Chapter 14. Ruling Of A Judge Based On His Knowledge

5404. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "There were two women who had two children, and the wolf came and took away the son of one of them. She said to her companion: 'It took away your son.' The other one said: 'No, it took away your son.' They referred the matter to Dāwūd, peace be upon him, for judgment (about the remaining child) and he ruled in favor of the older one. Then they went out to Sulaimān bin Dāwūd and told him (about that). He said: 'Give me a knife and I will cut him in half (to be shared) between you.' The younger one said: 'Do not do that, may Allāh have mercy on you; he is her son.' So he ruled that (the child) belonged to the younger woman." Abū Hurairah said: "By Allāh! I never heard 'Sikkin' used until that day. We would only say: 'Mudyah.'" (Ṣaḥīh)

Comments:
1. This is an astonishing incident that a dispute arises over a child; while children have identity of their own. Even if no one is found who could help identify it.
2. 'In favor of the elder one': There are no details to clarify why that was the case.
3. Since she would give him up just so he could live, while silent; it was clear that she was his mother.
4. 'Sikkin': In the Arabic language, a knife is called Sikkin as well as Al-Mudyah. It might perhaps have been called Al-Mudyah in the province of Abū Hurairah.
Chapter 15. The Judge Is Allowed To Speak Of Something That He Will Not Actually Do In Order To Establish The Truth

5405. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: "Two women went out with two children of theirs, and the wolf attacked one of them and took her child. The next day they referred their dispute over the remaining child to Dāwūd, peace be upon him, and he ruled that (the child) belonged to the older woman. Then they passed by Sulaimān and he said: 'What is your story?' So they told him. He said: 'Bring me a knife and I will cut him in half (to be shared) between you.' The younger one said: ‘Will you cut him in half?’ He said: ‘Yes.’ She said: ‘Do not do that; I will give my share of him to her.’ He said: ‘He is your child, and he said that he belonged to her.’" (Sahih)

Chapter 16. The Judge Undoing A Ruling Passed By Someone Else Of His Caliber Or Greater Than Him

5406. It was narrated from Abu Hurairah that the Prophet ﷺ said: "Two women went out with their two children, and the wolf took one of the children from them. They
referred their dispute to Prophet Dāwūd, peace be upon him, and he ruled that (the remaining child) belonged to the older woman. Then they passed by Sulaimān, peace be upon him, and he said: 'How did he judge between you?' She said: 'He ruled that (the child) belongs to the older woman.' Sulaimān said: 'Cut him in half, and give half to one and half to the other.' The older woman said: 'Yes, cut him in half.' The younger woman said: 'Do not cut him, he is her child.' So he ruled that the child belonged to the woman who refused to let him be cut." (Ṣahīḥ)

Chapter 17. Refuting A Judge If He Passes An Incorrect Judgment

5407. It was narrated from Sālim that his father said: “The Prophet ﷺ sent Khālid bin Al-Walīd to Banu Jadhumah. He called them to Islam but they could not say Aslam (we submitted, i.e., became Muslim) so they started to say Saba’na (we changed our religion). Khālid starting killing and taking prisoners, and he gave a prisoner to each man. The next day Khālid bin Al-Walīd issued orders that each man among us kill his prisoner.” Ibn ‘Umar said: ‘I said: ‘By Allāh, I will not kill my prisoner, and no one (among my
companions) will kill his prisoner.

We came to the Prophet ﷺ, and he was told of what Khalid had done. The Prophet ﷺ said: ‘I disavow what Khalid has done,’ twice.” (Sahih)

Comments:
1. The disbelievers used to nickname Muslims Sâbi, the one who emerges from his religion. They used to consider them irreligious. The expression Sabâna is derived from it. The motive of Bani Jadhimah was, ‘We have emerged from our ancestral religion, and have embraced Islam’. But they employed the expression which the disbelievers sacrosanctly employed against Muslims. This misled Khalid bin Al-Walid ﷺ. He thought they were still adhering to their disbelief, and were satirizing the Muslims. It was, however, not the case. Khalid ﷺ took disciplinary measures. Since it was his deducible error, Allâh’s Messenger ﷺ merely absolved himself, and did not punish him.

2. The author’s argumentation is upon the course of action adopted by Ibn ‘Umar ﷺ and his Companions that they did not accept the order of the one in command. In this case, Ibn ‘Umar, the narrator himself, was sure that they intended that they accept Islam. The Hadith, recorded by Muslim 4765, Al-Bukhârî 7257, and others, supports Ibn ‘Umar’s behavior: “There is no obedience in disobedience.” And Allâh’s Messenger ﷺ also supported them.

Chapter 18. Mentioning What The Judge Should Avoid

5408. It was narrated that ‘Abdur-Rahmân bin Abi Bakrah said: “My father wrote to ‘Ubaidullâh bin Abi Bakrah – who was the judge of
Sijistân – saying: ‘Do not pass judgment between two people when you are angry, for I heard the Messenger of Allâh say: No one should pass judgment between two people when he is angry.’ (Sahîh)

Comments:
This anger means violent anger, which momentarily halts or blunts man’s ability to think and comprehend, and there remains the danger of making the wrong decision, although slight anger, with which one is filled upon hearing the crime of a criminal, is not blameworthy in the process of one’s arriving at a judgment. Apart from anger, anything that creates an impact upon one’s ability of thinking and comprehending it falls under the ruling of rage, for instance, hunger, thirst, distress, sickness, etc. It is better to record the verdict in a separate sitting session, so that momentary emotions do not cast any impact on the verdict.

Chapter 19. Concession
Allowing A Trustworthy Judge To Pass Judgment When He Is Angry

5409. It was narrated from Az-Zubair bin Al-‘Awwâm that he disputed with a man among Anṣâr who had been present at Badr with the Messenger of Allâh, concerning a stream in Al-Harrah from which they both used to water their date palm trees. The Anṣârî said: “Let the water flow.” But he (Az-Zubair) refused. The Messenger of Allâh said: “Irrigate (your land), O Zubair! Then let the water flow to your neighbor.” The Anṣârî became

angry and said, “O Messenger of Allâh, is it because he is your cousin?” The face of the Messenger of Allâh ﷺ changed color (because of anger) and he said: “O Zubair! Irrigate (your land) then block the water, until it flows back to the walls.” So the Messenger of Allâh ﷺ allowed Az-Zubair to take his rights in full, although before that he had suggested to Az-Zubair a middle way that benefited both him and the Ansâr. But when the Ansâr made the Messenger of Allâh ﷺ angry, he gave Az-Zubair his rights in full, as stated clearly in his ruling. Az-Zubair said: “I think that this Verse was revealed concerning this matter: ‘But no, by your Lord, they can have no faith, until they make you (O Muhammad) judge in all disputes between them.’”[1] (Sahîh)

Comments:

The purpose of the chapter is clear; the author intends to say that this narration may be proof that the prohibition of a judge issuing a verdict while angry may be only a prohibition of dislike. Or, there is an exception for those who are known to be trusted. This is the more obvious, since he said: ‘A trustworthy judge’ using the word ‘Amin’ clearly makes analogy between a trusted judge and Allâh’s Messenger ﷺ while other scholars will consider the prohibition of passing judgment while angry to be general, and this proof deals only with specifics that are specific to Allâh’s Messenger ﷺ.

Chapter 20. The Judge Passing Judgment In His House

5410. It was narrated from 'Abdullāh bin Ka'b, from his father, that he asked Ibn Abī Hadrad to pay off a debt that he owed him. Their voices grew so loud that the Messenger of Allāh ﷺ heard them when he was inside his house. He came out to them, drew back the curtain of his room and called out: “O Ka'b!” He said: “Here I am, O Messenger of Allāh.” He said: “Drop his debt to half.” He said: “I will do that.” He said (to the debtor): “Go and pay it off.” (Sahih)

Comments:
The purpose of the chapter is that it is not necessary that the verdict could be passed in judicial courtrooms only. But if need arises, the judgment could be passed at home, mosque, marketplace, or wherever occasion arises, although the above-quoted incident is of conciliation, rather than of judgment.

Chapter 21. Seeking Help Against Another Person

5411. It was narrated that 'Abbād bin Shurāhīl said: “I came to Al-Madinah with my paternal uncles and entered one of its gardens, where I rubbed an ear of grain (to take some grains). The owner of the garden came, took my cloak and hit me. I came to the Messenger of Allāh ﷺ and sought his help against him. He sent for
the man and they brought him. He said: ‘What made you do that?’ He said: ‘O Messenger of Allah, he entered my garden and took one of the ears of grain and rubbed it.’ The Messenger of Allah ﷺ said: ‘You did not teach him if he was ignorant, nor feed him if he was hungry. Give him back his cloak.’ And the Messenger of Allah ﷺ ordered me with a Wasq or half a Wasq.” (Sahih)

Comments:
1. The objective of the chapter is that seeking another’s help to solve disputes is allowed.
2. ‘Was ignorant’: What is meant is that he was ignorant, a stranger and hungry. You could have explained to him lovingly. ‘Look! My brother, instead of plucking it out, you should have taken permission of the owner.’ Then you should have given him something to eat, so that he could have satisfied his need. Instead, you took something from this poor stranger, and thrashed him.
3. From this, we learn the danger of punishments when there is no education.
4. To take a bite or two, or drink from an orchard, is not a crime upon which the prescribed legal punishment could be passed. This topic preceded.

Chapter 22. Sparing Women
The Need To Attend The Ruling

5412. It was narrated from Abū Hurairah and Zaid bin Khālid Al-Juhāni that two men referred a dispute to the Messenger of Allāh ﷺ. One of them said: “O Messenger of Allāh, pass judgment between us according to the Book of Allāh.” The other, who was wiser, said: “Yes, O Messenger of Allāh, and allow me to speak.” He said: “My son was a laborer serving
this man, and he committed Zinā with his wife. They told me that my son was to be stoned to death, but I ransomed him with one hundred sheep and a slave girl of mine. Then I asked the people of knowledge, who told me that my son was to be given one hundred lashes and exiled for a year, and that his (the man's) wife was to be stoned to death." The Messenger of Allāh ﷺ said: "By the One in Whose hand is my soul, I will pass judgment between you according to the Book of Allāh. As for your sheep and your slave girl, take them back." Then he gave his son one hundred lashes, and exiled him for one year, and he ordered Unais to go to the wife of the other man and if she confessed, to stone her to death. She did confess, so he stoned her to death. (Sahih)

Comments:
1. 'I ransomed him (I gave one hundred goats and a slave girl as ransom or appeasement)': He thought adultery with someone's wife is the infringement of her husband's right. He should, therefore, be appeased. On the contrary, it is the violation of the commandment of the Divine law, which is connected with the society. Hence, this crime would not be pardoned due to the husband forgiving it; rather, after being taken to the court, prescribed legal punishment shall assuredly be given.

2. 'He was given one hundred lashes', because he had confessed to it. The crime had been proved.

3. 'Go to the man's wife': The chapter's argumentation is founded upon these words, that instead of summoning the woman to the judiciary, Allāh's Messenger ﷺ sent his official to her house. If, however, investigations are not completed at home, women may be summoned to the court of law, although, it is better that the investigations are completed at homes in the case of women.
It was narrated that Abū Hurairah, Zaid bin Khālid and Shībī said: "We were with the Prophet when a man stood up and said: 'I adjure you, by Allāh, pass judgment between us according to the Book of Allāh.' His opponent, who was wiser than him, stood up and said: 'He is right, pass judgment between us according to the Book of Allāh.' He said: 'Speak.' He said: 'My son was a laborer serving this man, and he committed Zīnā with his wife. I ransomed him with one hundred sheep and a servant.' It is as if he was told that his son was to be stoned to death but he ransomed him from that. 'Then I asked some knowledgeable men and they told me that my son was to be given one hundred lashes and exiled for a year.' The Messenger of Allāh said to him: 'By the One is Whose hand is my soul, I will pass judgment between you according to the Book of Allāh, the Mighty and Sublime. As for the one hundred sheep and the servant, take them back, and your son is to be given on hundred lashes and exiled for a year. O Unais, go tomorrow to the wife of this man and if she confesses, then stone her to death.' She did confess, so he stoned her to death." (Sahih)

Comments:

By Kitāb Allāh or ‘the Book of Allāh’, the Divine law of Allāh, Most High, is meant, whether it is described in the Qur’ān, or the Prophet’s Sunnah.
Chapter 23. The Judge Turning Toward One Who Tells Him That He Has Committed Zinā

5414. It was narrated from Abū Umâmah bin Sahl bin Ḥunaif that a woman who had committed Zinā was brought to the Prophet. He said: “With whom?” She said: “With the paralyzed man who lives in the garden of Sa’d.” He was brought and placed before (the Prophet) and he confessed. The Messenger of Allāh called for a bunch of palm leaves and hit him. He took pity on him because of his disability and was lenient with him.

(Sahīh)

Comments:
'Took pity on him': He was not married. Lashes were incumbent for him, because there was the risk of his dying. He was, therefore, whipped with a date palm stalk with its leaves, so as not to cause too much harm to him.

Chapter 24. The Judge Going To His People To Reconcile Between Them

5415. Sahl bin Sa’d Al-Sā’īḍī said: “Words were exchanged between two clans of the Anṣār, to the point that they began to throw rocks at one another. The Prophet went..."
to reconcile between them. The time for prayer came, so Bilāl called Adhān and waited for the Messenger of Allāh ﷺ, but he was delayed. He said the Iqāmah and Abū Bakr, may Allāh be pleased with him, went forward (to lead the prayer). Then the Prophet ﷺ came while Abū Bakr was leading the people in prayer, and when the people saw him they clapped. Abū Bakr would not turn around when he was praying, but when he heard them clapping, he turned around and saw the Messenger of Allāh ﷺ. He wanted to step back but (the Prophet ﷺ) gestured to him to stay where he was. Abū Bakr, may Allāh be pleased with him, raised his hands, then he moved backward and the Messenger of Allāh ﷺ came forward and led (the rest of) the prayer. When the Messenger of Allāh ﷺ finished praying, he said: ‘What prevented you from staying where you were?’ He said: ‘I would not like Allāh to see the son of Abū Quḥāfah standing in front of His Prophet. Then he (the Prophet ﷺ) turned to the people and said: ‘If you noticed something while you were praying, why did you clap? That is for women. Whoever notices something while he is praying, let him say: “Subḥān Allāh.”’ (Ṣaḥīḥ)
Comments:
The purpose of the chapter is that the ruler should not keep waiting that the people will approach him after fighting among themselves; then he would pass the judgment. He should attempt to see that fighting does not take place at all. People should be made to reach a compromise. Other relevant themes of this narration have been discussed previously.

Chapter 25. The Judge
Advising Disputing Parties To Reconcile

5416. It was narrated from Ka'b bin Mālik that he owed a debt by 'Abdullāh bin Abī Ḥadrād Al-Aslamī. He met him, and asked him to pay it off. They exchanged words until their voices became loud. The Messenger of Allāh ﷺ passed by them and said: "O Ka'bi!" and he gestured with his hand to say half. So he took half of what was owed and let him off the other half. (Ṣaḥīḥ)

Chapter 26. The Ruler
Suggesting That The Disputant Should Pardon

5417. It was narrated that Wā'il said: "I saw the Messenger of Allāh ﷺ when a killer was brought by the heir of the victim by a string. The Messenger of Allāh ﷺ said to the heir of the victim: 'Will you forgive him?' He said: 'No.' He said: 'Will you accept the Diya?' He said: 'No.' He said: 'Will you kill him?' He said: 'Yes.' He said: 'Take him away.'
When he went and turned away from him, he called him back and said: ‘Will you forgive him?’ He said: ‘No.’ He said: ‘Will you accept the Diyah?’ He said: ‘No.’ He said: ‘Will you kill him?’ He said: ‘Yes.’ He said: ‘Take him away.’ When he went and turned away from him, he called him back and said: ‘Will you forgive him?’ He said: ‘No.’ He said: ‘Will you accept the Diyah?’ He said: ‘No.’ He said: ‘Will you kill him?’ He said: ‘Yes.’ He said: ‘Take him away.’ At that point the Messenger of Allâh ﷺ said: ‘But if you forgive him, he will carry his own sin and the sin of your companion.’ So he forgave him, and I saw him dragging his string.” (Sahîh)

Comments:

In the case of disputes which are pardonable and could be excused, pardon and excuse in such matters is commendable, because forgiveness and magnanimity end mutual enmity. Love for each other increases. The social environ becomes tranquil. Taking revenge is, however, permissible, but in the case of retaliation, the situation often turns flammable. Mutual displeasure and enmity raise their ugly heads. Therefore, the Divine law considers forgiveness superior to taking revenge, provided the other party admits its fault in humility and asks for forgiveness with sincerity. It is appropriate for the ruler to make efforts for conciliation in the above-quoted legal wrangles. If he is not able to do so, then he should judge between them rightfully and justly, although certain social crimes are such that they are not worthy of forgiveness, for instance, theft, adultery, etc. If such cases reach the court of law, it is compulsory to return a verdict upon them. Murder or killing falls in the category. (For further details pertaining to this narration, please see Hadîth 4726 to 4735).
Chapter 27. The Judge Suggesting Leniency

5418. It was narrated from 'Urwah that 'Abdullāh bin Az-Zubair narrated to him that a man among the Ansār disputed with Az-Zubair concerning a stream in Al-Harrab from which they both used to water their date palm trees. The Ansārī said: “Let the water flow,” but he (Az-Zubair) refused. They brought their dispute to the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ said: “Irrigate (your land), O Zubair, then let the water flow to your neighbor.” The Ansārī became angry and said, “O Messenger of Allāh, is it because he is your cousin?” The face of the Messenger of Allāh ﷺ changed color (because of anger) and he said: “O Zubair, irrigate (your land) then block the water until it flows back to the walls.” Az-Zubair said: “I think that this Verse was revealed concerning this matter: ‘But no, by your Lord, they can have no faith.’”[1] (Sahih)

Comments:
(Please see No. 5409)

Chapter 28. The Judge Seeking To Intercede For One Of The Disputing Parties Before Passing Judgment

5419. It was narrated from Ibn ʿAbbās that the husband of Barirah was a slave called Mughīth. It is as if I can see him walking behind her weeping, with the tears running down onto his beard. The Prophet ﷺ said to Al-ʿAbbās: “O ʿAbbās, are you not amazed by the love of Mughīth for Barirah and the hatred of Barirah for Mughīth?” The Messenger of Allah ﷺ said to her: “Why don’t you take him back, for he is the father of your child?” She said: “O Messenger of Allah, are you commanding me (to do so)?” He said: “I am just interceding.” She said: “I have no need of him.” (Sahih)

Comments:
Earlier it has preceded that if a slave woman is emancipated and her husband is still a slave, then she has the right to keep the marriage intact, or if she so desires, she may break it. Here the problem was the same. So to speak, the ruler need not necessarily return the verdict. He may rather intercede on behalf of one of the two parties for reconciliation. And this is superior, particularly so when there is the possibility of a break up.

Chapter 29. The Ruler Preventing His Flock From Wasting Their Wealth When They Have Need Of It

5420. It was narrated that Jābir bin ʿAbdullāh said: “A man among the Ansār stated that his slave was to be set free after he died; he was in need, and he owed a debt. The
Messenger of Allâh ﷺ sold him (the slave) for eight hundred Dirhams, and he gave (the money) to him and said: ‘Pay off your debt and spend on your dependents.’” (Sahîh)

Comments:

*Mudabbar* signifies a slave whom his master says, ‘You will be free after my death.’ Evidently, had Allâh’s Messenger ﷺ not sold the slave, he would have become free only upon the death of his Helper Companion. Allâh’s Messenger ﷺ, therefore, sold him. From this, we learn that the appropriate charity is only that which is performed after meeting one’s need, and after repaying one’s debt, etc.

Chapter 30. Passing Judgment

In A Dispute Concerning A Little Wealth, Or A Great Deal Of Wealth

5421. It was narrated from Abû Umâmah that the Messenger of Allâh ﷺ said: “Whoever seizes the wealth of a Muslim unlawfully by means of his (false) oath, Allâh makes the Fire required for him, Paradise unlawful for him.” A man said to him: “O Messenger of Allâh, even if it is something small?” He said “Even if it is a twig of an Arâk tree.” (Sahîh)
Chapter 31. The Judge Passing A Judgment On Someone In Absentia, If He Knows Who He Is

5422. It was narrated that ‘Āishah said: “Hind came to the Messenger of Allâh and said: ‘O Messenger of Allâh, Abû Sufyân is a stingy man who does not spend enough on my child and I. Can I take from his wealth without him realizing?’ He said: ‘Take what is sufficient for you and your child on a reasonable basis.’”' (Sâhîh)

Comments:
‘Take what is sufficient’ means what is in accord with your needs. An-Nasâ’î has argued, from this narration, concerning the permissibility of giving judgment over the person who is absent.

Chapter 32. Prohibition Of Passing Two Judgments On One Issue

5423. It was narrated that ‘Abdullâh bin Abî Bakrah, who was a governor in Sijistan, said: “Abû Bakrah wrote to me, saying: ‘I heard the Messenger of Allâh say: No one should pass two judgments on one issue, and no one should pass judgment between two disputing parties while he is angry.’” (Sâhîh)
Comments:
Passing conflicting verdicts in a single given lawsuit or in two identical lawsuits ruins the credibility of the judge. Besides, this gives rise to more disputes among people, while the main objective of returning verdicts is to end disputes and quarrels.

Chapter 33. What May Cancel A Judgment

5424. It was narrated that Umm Salamah said: “The Messenger of Allâh ﷺ said: ‘You refer your disputes to me, but I am only human. And some of you may be more eloquent in arguing their case than others, and I may pass judgment on the basis of what I hear. If I pass judgment in favor of one of you against his brother’s rights, then it is a piece of fire that I am giving him.’” (Sahîh)

Comments:
The judgment of a judge or Qâdi does not make lawful what is unlawful. This is the course of action of the dominant majority of the people of knowledge. For further details, please turn to narration 5403.

Chapter 34. The Most Quarrelsome Of Opponents

5425. It was narrated that ‘Aishah said: “The Messenger of Allâh ﷺ said: ‘The most hated of men to Allâh is the most quarrelsome of opponents.’” (Sahîh)
Chapter 35. Passing Judgment When There Is No Evidence

5426. It was narrated from Abû Mûsâ that two men referred a dispute to the Prophet concerning an animal, and neither of them had any evidence, so he ruled that it be shared equally between them. (Hasan)

Comments:

‘Evidence’: For instance, a witness or any document, etc. Likewise, it was not in anyone’s possession, or was under the possession of both of them. The contextual indications also did not point out any priority.

Chapter 36. The Judge Advising Disputants To Take An Oath

5427. It was narrated from Nâfi’ bin ‘Umar, that Ibn Abî Mulaikah said: “There were two female neighbors who used to do leatherwork (with an awl) in Al-
Tâ‘if. One of them came out with her hand bleeding and claimed that her companion had injured her, but the other one denied it. I wrote to Ibn ‘Abbâs concerning that. He wrote, (saying) that the Messenger of Allâh ﷺ ruled that the person against whom the claim was made should swear an oath. For if people were to be given what they claimed was theirs, then people would make claims against the wealth and blood of others.” So he[1] called her and recited this Verse to her: “Verily, those who purchase a small gain at the cost of Allâh’s Covenant and their oaths, they shall have no portion in the Hereafter...”[2] until the end of the Verse. He called her and recited that to her, and she confessed to that. News of that reached him and he was happy. (Sahîh)

Comments:

It is absolutely clear that the defendant shall be made to take the oath (if he denies or disowns). If he swears the oath, the plaintiff shall receive nothing. If the defendant refuses to swear the oath, then the thing would be turned over to the plaintiff upon swearing the oath. This is called Yamîn al-ghamûs. (A typical form of sinful oath is when a person takes an oath on the truth of something which he knows to be untrue; this is called Yamîn al-ghamûs or the engulfing oath).

Chapter 37. How The Judge Is To Ask People To Swear For An Oath

5428. It was narrated that Abû Sa'eed Al-Khudrî said: "Mu'âwiyyah, (may Allâh be pleased with him,) said: 'The Messenger of Allâh ﷺ went out to a circle - meaning, of his Companions - and said: 'What are you doing?' They said: 'We have come together to pray to Allâh and praise Him for guiding us to His religion, and blessing us with you.' He said: 'I ask you, by Allâh, is that the only reason?' They said: 'By Allâh, we have not come together for any other reason.' He said: 'I am not asking you to swear to an oath because of any suspicion; rather Jibrîl came to me and told me that Allâh, the Mighty and Sublime, is boasting of you to the angels.'” (Sahîh)

Comments:
1. Allâh’s Messenger’s purpose is this, “I asked you to swear an oath in view of the significance of your deed. Not on account of any doubt or aspersion.”
2. This narration demonstrates that an oath should be sworn by the name of Allâh alone; and this much is sufficient. And that asking: “By Allâh?” is sufficient when requesting one to swear an oath.

5429. It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Isa bin Mariam, peace be upon him, saw a man stealing, and said to him: Are you stealing? He said: No, by Allâh besides Whom there is no other..."
God! 'Isa, peace upon him, said: I believe in Allâh and I disbelieve my eyes.” (Sahîh)

السّلامُ رَحْمَةُ ٍبِنَيَّةٍ فَقَالَ لَهُ: أَسْرَقْتُ؟ قَالَ: لاَ وَاللَّهِ الَّذِي لَنْ أَخْرُجَ مِنْهُ إنَّهُ مَوْعِدٌ عَلَيْهِ النَّسَاءُ: آمَنْتُ بِاللَّهِ وَكَذَّبْتُ صَمَّرًا.

تخريج: [إسناده صحيح] وهو في الكبرى، ح: ٣٥٠، وعلقه البخاري، أحاديث الأنبياء، باب قول الله تعالى: {وذكر في الكتاب مريم...} إلخ، ح: ٢٤٤٤٤، من حديث إبراهيم ابن طهيم.

Comments:

1. ‘I disbelieve’: The meaning is if someone is made to take an oath, it should be acknowledged or believed. If someone swears a false oath, he would reap what he has sown. In the mentioned incident, the man might have been collecting his own property, or someone else’s, after having obtained their permission. Or his intention might have been merely to view the thing by picking it up. It might not have been his intention to carry it away. Such possibilities could be numerous. So to state, apparently it looked like a case of stealing. But the matter became clear by his taking the oath.

2. To call Prophet ‘Isa (pbuh) ‘Isa bin Maryam every time and in every place provides the conclusive evidence that he was born without a father, so that he could become a miracle for people, upon his truthfulness.

3. The oath mentioned in the narrative is of the variety of Mu’aqqad and Mughallaz (stressed or emphasized). In other words, such an oath could also be sworn. That is because the man did not merely say: “By Allâh” but added: “Whom there is no other god!” stressing his oath.
The Book Of Seeking
Refuge With Allah

(Chapter 1. What Was
Narrated Concerning Al-
Mu‘awwidhatayn (Two Sūrah
Seeking Refuge With Allah)

5430. It was narrated from Mu‘adh
bin ‘Abdullāh that his father said:
"It was raining and dark, and we
were waiting for the Messenger of
Allāh to lead us in prayer. Then
the Messenger of Allāh came
c out to lead us in prayer and he said:
'Say.' I said: 'What should I say?'
He said: 'Say: He is Allāh, (the)
One[1] and Al-Mu‘awwidhatayn in
the evening and in the morning,
three times, and that will suffice you
against everything.'" (Hasan)

Comments:
1. Man is a weak created being who cannot spend even a moment in this world
without the Help of Allāh, Most High. None is self-sufficiently independent of
Allāh. Countless are the occasions when man finds himself utterly helpless,
and he becomes impotent and incapable, despite all his energies, capabilities,
and resources. At that moment he feels the dire need of help and succor, and
that help is only possible from Allāh, Most High. In order to save himself
from calamities and afflictions, man seeks refuge of Allāh, Most High,
whether the calamities and afflictions are of this mundane world or of the
other world, whether they are physical, spiritual, material, or abstract.

2. *Mu'awwidhatain* (the two *Surahs* of refuge) *Surah Al-Falaq* and *Surah An-Nás*, because they begin with the expression *Aláduhu*. The meaning is: The two *Surahs* of seeking refuge.

3. That will suffice you as protection from everything from which protection is possible; otherwise, safeguarding against death, etc., is not possible, although protection against the evil of everything will be secured, for instance, from dying a bad death.

5431. It was narrated from Mu‘ádh bin ‘Abdulláh bin Khubáib that his father said: “I was with the Messenger of Alláh ﷺ on the road to Makkah when I found myself alone with the Messenger of Alláh ﷺ. I drew close to him and he said: ‘Say.’ I said: ‘What should I say?’ He said: ‘Say.’ I said: ‘What should I say?’ He said: ‘Say: I seek refuge with (Alláh) the Lord of the daybreak...’”[1] until he finished (the *Surah*), then he said: ‘Say: I seek refuge with (Alláh) the Lord of mankind...’[2] until he finished it. Then he said: ‘The people cannot seek refuge with Alláh by means of anything better than these two.’” (Hasan)

Comments:

The meaning is that with regard to seeking refuge or protection, these two *Surahs* are the best of all, because they were sent down for this very purpose. For other purposes, some other *Surahs* could also be distinctly superior.

5432. It was narrated that ‘Uqbáh bin ‘Ámir Al-Juháni said: “While I was leading the Messenger of Alláh ﷺ on his mount on a military campaign, he said: ‘O ‘Uqbáh, say!’ I listened, then he said: ‘O ‘Uqbáh, say!’ I listened, then he said it a
third time. I said: 'What should I say?' He said: 'Say: He is Allāh, (the) One...[1] and he recited the Sūrah to the end. Then he recited: 'Say: I seek refuge with (Allāh) the Lord of the daybreak...'[2] and I recited it with him until the end. Then he recited: 'Say: I seek refuge with (Allāh) the Lord of mankind...'[3] and I recited it with him until the end. Then he said: 'No one ever sought refuge (with Allāh) by means of anything like them.'” (Hasan)

Comments:

The meaning is that far from being superior, no other Sūrah equals them with regard to seeking protection or refuge.

5433. It was narrated that 'Uqbah bin 'Amir Al-Juhanī said: “The Messenger of Allāh ﷺ said to me: ‘Say.’ I said: ‘What should I say?’ He said: ‘Say: He is Allāh, (the) One,'[4] ‘Say: I seek refuge with (Allāh) the Lord of the daybreak,’ ‘Say: I seek refuge with (Allāh) the Lord of mankind.’”[5] The Messenger of Allāh ﷺ recited them, then he said: ‘The people have never recited anything like them, or the people have never sought refuge (with Allāh) by means of anything like them.”’ (Hasan)

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5334. Abū ‘Abdullāh narrated that Ibn ‘Ābis Al-Juhani told him that the Messenger of Allāh ﷺ said to him: “O Ibn ‘Ābis, shall I not tell you of the best thing with which those who seek refuge with Allāh may do so?” He said: “Yes, O Messenger of Allāh.” He said: “Say: I seek refuge with (Allāh) the Lord of the daybreak.”[1] “Say: I seek refuge with (Allāh) the Lord of mankind.”[2] – these two Sūrahs.” (Hasan)

5435. It was narrated that ‘Uqbah bin ‘Āmir said: “The Prophet ﷺ was given a gray mule which he rode, and ‘Uqbah led it. The Messenger of Allāh ﷺ said to ‘Uqbah: ‘Recite.’ He said: ‘What should I recite, O Messenger of Allāh?’ He said: ‘Recite: ‘Say: I seek refuge with (Allāh) the Lord of the daybreak, from the evil of what He has created.’ And he repeated it until I had learned it.” (Hasan)

Comments:
The meaning is that to seek protection, this Surah is the best of all, because it is extremely comprehensive and all-embracing. In it, every type of evil has been alluded to, and Allah's protection is sought against it.

5436. It was narrated from 'Uqbah bin 'Amir that he asked the Messenger of Allah ﷺ about Al-Mu‘awwیدhatain. 'Uqbah said: “The Messenger of Allah ﷺ recited them when he led us in Salah Al-Ghadah (As-Subh).” (Sahih)

Comments:
In the dawn prayer (Fajr), lengthy recitation of the Glorious Qur’an was the practice of the Prophet ﷺ. But that day, he recited these two concise Surahs in order to underline their significance, that in spite of their being brief, they are comprehensive and most excellent. So much so that they could suffice in place of lengthy recitation in the Fajr prayer.

5437. It was narrated from ‘Uqbah that the Messenger of Allah ﷺ recited them in the Subh prayer. (Sahih)

5438. It was narrated that ‘Uqbah bin ‘Amir said: “I was leading the Messenger of Allah ﷺ (on his mount) on a journey, and the Messenger of Allah ﷺ said: ‘O ‘Uqbah, shall I not teach you the best two Sūrahs that can be recited?’ And he taught me: ‘Say: I seek refuge with (Allah) the Lord
of the daybreak.”[1] and ‘Say: I seek refuge with (Allâh) the Lord of mankind...’[2] He thought that I did not seem too overjoyed with them, so when he stopped to pray Subh, he recited them when he led the people in the Subh prayer. When the Messenger of Allâh ﷺ finished praying, he turned to me and said: ‘O ‘Uqbah, what do you think?’” (Hasan)

Comments:

‘What do you think?’ means did you realize the importance of these two Sûrahs?

5439. It was narrated that ‘Uqbah bin ‘Amir said: “While I was leading the Messenger of Allâh ﷺ (on his mount) in one of these mountain passes, he said: ‘Why don’t you ride, O ‘Uqbah?’ I had too much respect for the Messenger of Allâh ﷺ to ride the mount of the Messenger of Allâh ﷺ. Then he said: ‘Why don’t you ride, O ‘Uqbah?’ I was worried that I might be disobeying him, so he got off, and I rode for a little while, then I got off and the Messenger of Allâh ﷺ rode. Then he said: ‘Shall I not teach you two of the best Sûrahs that the people recite?’ And he taught me: ‘Say: I seek refuge with (Allâh) the Lord of the daybreak,’ and Say: I seek refuge...
with (Allâh) the Lord of mankind."[1] Then the Iqâmah was said and he went forward and recited them. Then he passed by me and said: 'What do you think, O 'Uqbah bin 'Amir? Recite them every time you go to sleep and get up.'” (Saâhîh)

5440. It was narrated that 'Uqbah bin 'Amir said: “I was walking with the Messenger of Allâh ﷺ and he said: “O 'Uqbah, say!” I said: ‘What should I say, O Messenger of Allâh?’ He did not answer me, then he said: ‘O 'Uqbah, say!’ I said: ‘What should I say, O Messenger of Allâh?’ But he did not answer me. I said: ‘O Allâh, make him answer me.’ He said: ‘O 'Uqbah, say!’ I said: ‘What should I say, O Messenger of Allâh?’ He said: ‘Say: I seek refuge with (Allâh) the Lord of the Daybreak...’[2] So I recited it until I came to the end. Then he said: ‘Say,’ and I said: ‘What should I say, O Messenger of Allâh?’ He said: ‘Say: I seek refuge with (Allâh) the Lord of mankind...’[3] so I recited it until I came to the end. Then the Messenger of Allâh ﷺ said: ‘No one who asks has ever asked by means of anything like them, and no one who seeks refuge has ever sought refuge

with anything like them." (Hasan)

Comments:
‘He did not answer me’: The Prophet’s uttering the same thing and then falling silent was in order to arouse interest and attention in the mind of the interlocutor, so that the significance of the forthcoming facts might become clear to him.

5441. It was narrated that ‘Uqbah bin ‘Amir said: “I came to the Messenger of Allâh while he was riding, and I put my hand on his foot and said: ‘Teach me Sûrah Hûd, teach me Sûrah Yûsuf.’ He said: ‘You will never recite anything more precious before Allâh, the Mighty and Sublime, than: ‘Say: I seek refuge with (Allâh) the Lord of the daybreak.’” (Sahîh)

Comments:
‘More precious’ means in the matter of seeking protection. Otherwise, from other dimension, some other Sûrah could be excellent.

5442. It was narrated from ‘Uqbah bin ‘Amir that the Prophet said: “There have been revealed to me Verses the like of which has never been seen: ‘Say: I seek refuge with (Allâh) the Lord of the daybreak...’[1] to the end of the Sûrah, and ‘Say: I seek refuge with (Allâh) the Lord of mankind...’[2] to the end of the Sûrah.” (Sahîh)

5443. It was narrated that Jâbîr bîn ‘Abdullâh said: “The Messenger of Allâh ﷺ said to me: ‘Recite, O Jâbîr!’ I said: ‘What should I recite, may my father and mother be ransomed for you, O Messenger of Allâh?’ He said: Recite: ‘Say: I seek refuge with (Allâh) the Lord of the daybreak...’ and: ‘Say: I seek refuge with (Allâh) the Lord of mankind...’[1] So I recited them, and he said: ‘Recite them, for you will never recite anything like them.’” (Hasan)

Chapter 2. Seeking Refuge
With Allâh From A Heart That Does Not Feel Humble

5444. It was narrated from ‘Abdullâh bîn ‘Amr that the Prophet ﷺ used to seek refuge (with Allâh) from four things: From knowledge that is of no benefit, from a heart that does not feel humble, from a supplication that is not heard, and a soul that is never satisfied. (Hasan)

Comments:
1. Beneficial knowledge signifies the action congruous to knowledge, because the first and foremost benefit of knowledge and erudition should reach the erudite himself, then to others, for instance, calling people to Allâh, teaching, etc.

2. ‘From a soul that is never satisfied’: It signifies the inner self’s greediness and avarice, although desire or covetousness for knowledge and recompense is praiseworthy.

Chapter 3. Seeking Refuge
From The Tribulation Of The Heart

5445. It was narrated from ‘Umar that the Prophet used to seek refuge with Allâh from cowardice, miserliness, the tribulation of the heart and the torment of the grave. (Hasan)

Chapter 4. Seeking Refuge
From The Evil Of One’s Hearing And Seeing

5446. It was narrated that Shakal bin Humaid said: “I came to the Prophet and said: ‘O Prophet of Allâh, teach me words by means of which I may seek refuge with Allâh. He took me by the hand and said: ‘Say: ‘A’idhu bika min sharri sam’, wa sharri basari, wa sharri lisâni, wa sharri qalbi, wa sharri mani’ (I seek refuge with You from the evil of my hearing, the evil of my seeing, the evil of my tongue, the evil of my heart, and the evil of my sperm).’” (Hasan)

References:
- 5445: [Hasan] أخبرنا عبيد الله قال: حدثنا إسرائيل عن أبي أيوب
Comments:
Seeking protection or refuge from these things means their illicit and misplaced utilization, and seeking refuge of Allâh signifies their protection that they may not be wrongly used.

Chapter 5. Seeking Refuge From Cowardice

5447. It was narrated that 'Abdul-Mâlik bin 'Umair said: "I heard Muṣ'ab bin Sa'd (narrate) about his father: 'He used to teach us five things, which he said that the Messenger of Allâh ἂ used to recite in his supplication: 'Allâhumma inâ a'ūdhu bika minal-bukhli, wa a'ūdhu bika minal-jubni, wa a'ūdhu bika an uradda ila ardhal-umuri, wa a'ūdhu bika min fitmatid-dunyâ, wa a'ūdhu bika min 'adhâbil-qabr (O Allâh, I seek refuge in You from miserliness, and I seek refuge in You from cowardice, and I seek refuge in You from reaching the age of senility, and I seek refuge in You from the trials of this world, and I seek refuge in You from the torment of the grave).'" (Ṣâḥîh)

Comments:
Taking refuge means seeking protection or shielding with Allâh; O Allâh! Keep me protected from these things.

Chapter 6. Seeking Refuge From Miserliness

5448. It was narrated that Ibn Mas'ûd said: "The Prophet ἂ used to seek refuge (with Allâh) from
five things: From miserliness, cowardice, reaching the age of second childhood, the tribulation of the heart and the torment of the grave.” (Sahih)

5449. It was narrated that 'Amr bin Maimūn Al-Awḍī said: “Sa’d used to teach his children these words as a teacher teaches his students, and he said that the Messenger of Allāh ﷺ used to seek refuge by means of them at the end of every prayer: ‘Allāhumma innī a‘ūdhu bika minal-bukhli, wa a‘ūdhu bika minal-jubnī, wa a‘ūdhu bika an uradda ila ardhalīr-rāmiri, wa a‘ūdhu bika min fimatiq-du‘iyā, wa a‘ūdhu bika min ‘adhabīl-qabr (O Allāh, I seek refuge with You from miserliness, and I seek refuge in You from cowardice, and I seek refuge in You from the trials of this world, and I seek refuge in You from the torment of the grave.’ So I narrated that to Muṣ‘āb and he said that he told the truth.” (Sahih)

5450. It was narrated from Anas that the Messenger of Allāh ﷺ used to say: “Allāhumma innī a‘ūdhu bika minal-‘ajzi, wal-kasali, wa-l-bukhli, wa-l-harami, ‘adhabīl-qabr wa fimatiq-mahyi wal-manāt...” (Sahih)
(O Allāh, I seek refuge in You from incapacity and laziness, and miserliness and old age, and the torment of the grave, and the trials of life and death.)” (Sahih)

Comments:
Incacity or 'ajaza means man’s lack of strength or power or ability to do anything. He might not know how to do it, or he might not have the strength to do it, or he might be too helpless or overwhelmed that despite having power, he is not able to do it.

Chapter 7. Seeking Refuge From Worry

5451. It was narrated that Anas bin Mālik said: “The Messenger of Allāh ḥad supplications that he never omitted to recite. He used to say: ‘Allāhumma inni a‘ūdhu bika minal-hamni, wal-hazani, wal-‘ajzi, wal-kasali, wal-bukhli, wal-jubni, wa ghalabatar-rijāl (O Allāh, I seek refuge with You from worry, grief, incapacity, laziness, miserliness, cowardice and being overpowered by (other) men.)’” (Sahih)

5452. It was narrated that Anas bin Mālik said: “The Messenger of Allāh ḥad supplications that he never neglected. He used to say: ‘Allāhumma inni a‘ūdhu bika minal-hamni, wal-hazani, wal-‘ajzi, wal-kasali, wal-bukhli, wal-jubni, wad-daini, wa ghalabatar-rijāl (O Allāh, I seek refuge with You from worry,
grief, incapacity, laziness, miserliness, cowardice, debt, and being overpowered by (other) men.)"

Imâm Abû 'Abdur-Rahmân (An-Nasâ'i) said: This is correct, and the narration of Ibn Fuḍail[1] is a mistake. (Ṣâhîh)

Comments:
Debt signifies that debt which could not be repaid, but rather increases and becomes a source of humiliation and disgrace for the debtor. Otherwise, debt in its absolute sense was often taken by the Prophetﷺ and there is often no escape from it.

5453. Anas said: "The Prophet ﷺ used to say in his supplication: 'Allâhumma inni aʿudhu bika min al-kasîl, al-haramî, al-jubnî, al-bukhîlî, wa fitnatîd-dajjâlî, wa ʿadhabîl-qabr (O Allâh, I seek refuge in You from old age, cowardice, miserliness, the tribulation of the Dajjal and the torment of the grave.)'" (Ṣâhîh)

5454. It was narrated from Anas that the Prophet ﷺ used to say: "Allâhumma inni aʿudhu bika min fînas al-mahîyâ wal-mamâtî (O Allâh, I seek refuge in You from
incapacity, laziness, old age, miserliness and cowardice, and I seek refuge in You from the torment of the grave, and from the trials of life and death.)” (Saḥīḥ)

Chapter 8. Seeking Refuge From Grief

5455. It was narrated from Anas bin Mālik, that when the Messenger of Allāh supplicated, he would say: “Allāhumma innī aʿūdhu bika minal-hammi, walaḥazani, waṭ-ājzi, waṭ-kasali, waṭ-bukhlī, waṭ-jubnī, waḍ-dalaʾid-daini, wa ṣhalabatar-riḍāl (O Allāh, I seek refuge with You from worry, grief, incapacity, laziness, miserliness, cowardice, difficult debt and being overpowered by men.)” (Saḥīḥ)

Abū ‘Abdur-Raḥmān (An-Nasāʾi) said: Saʿeed bin Salamah is a Shaikh who is weak, we only reported from him because he added in the narration.
Chapter 9. Seeking Refuge From Debt And Sin

5456. It was narrated that ‘Aishah said: “The Messenger of Allâh ﷺ often used to seek refuge (with Allâh) from debt and sin. I said: ‘O Messenger of Allâh, how often you seek refuge from debt!’ He said: ‘Whoever gets into debt speaks and lies, and makes a promise and breaks it.’” (Sahîh)

Comments:
Such person is overwhelmed. He possesses nothing to repay. He tells lies under duress to save his soul. He is forced to make impossible promises. This demonstrates that debt here does not connote an ordinary debt or the debt in its absolute sense, but heavy back-breaking debt, whose repayment is impossible for him to make. Sin in this narration also denotes that sin which men deliberately and brazenly commit, or it might signify that sin which a debtor commits as has preceded above.

Chapter 10. Seeking Refuge From The Evil Of Hearing And Seeing

5457. It was narrated that Shakal bin Ḥumaid said: “I came to the Prophet ﷺ and said: ‘O Prophet of Allâh, teach me words by which I may seek refuge (with Allâh).’ He took me by the hand then said: ‘Say: A‘îduhu bika min sharri samî, wa sharri baṣârî, wa sharri lisânî, wa sharri qalbî, wa sharri manî (I seek refuge in You from the evil of my
The Book Of Seeking...

hearing, the evil of my seeing, the evil of my tongue, the evil of my heart and the evil of my sperm),' until I had memorized it." Waki' contradicted him in the wordings.

(Hasan)

Comments:

(Please see narration 5446)

Chapter 11. Seeking Refuge From The Evil Of Seeing

5458. It was narrated from Shutair bin Shakal bin Humaid, that his father said: "I said: 'O Messenger of Allâh, teach me a supplication from which I may benefit.' He said: 'Say: Allâhumma 'âfînî min sharri samî, wa basârî, wa lişârî, wa qalbî, wa min sharri manî (O Allâh, protect me from the evil of my hearing, my seeing, my tongue and my heart, and from the evil of my sperm.)'" — Meaning sexual organ.

(Hasan)

Chapter 12. Seeking Refuge From Laziness

5459. It was narrated that Khâlid said: "Humaid narrated: 'Anas - bin Mâlik - was asked about the torment of the grave and about the Dâjjâl. He said: 'The Prophet of Allâh used to say: Allâhumma, innî a'îdhu bika minal-kasâli, wal-harami, wal-jubni, wal-bukhlî, wa fitnatid-dajjâli, wa 'adhâbil-qabr (O Allâh, I seek refuge with You from
laziness, old age, cowardice, stinginess, the tribulation of the Dajjāl and the torment of the grave.)” (Ḥasan)

Comments:
The signification of the answer of Anas is that the Deceiver or the Dajjāl would surely appear, and that the punishment of the grave is true. The trial of Dajjāl means following him.

Chapter 13. Seeking Refuge From Incapacity

5460. It was narrated that Zaid bin Arqam said: “I will not teach you anything but that which the Messenger of Allāh used to teach us. He said: ʿAllāhumma inni aʿūdhu binka min al-ʿajzi, wal-kasali, wal-bukhlī, wal-jubni, wal-harami, wa ʿadhābil-qabrī, Allāhumma āti nafṣī taqwāhā, wa zakkihā anta kairu min zakkahā, anta waīyuhū hā wa mawlāhā. Allāhumma inni aʿūdhu binka min qalbin là yakhshaʿu wa min nafṣīn là tashbaʿu wa ilmin là yanaʿu wa daʿwatīn là yustajābū lahā (O Allāh, I seek refuge in You from incapacity, laziness, miserliness, cowardice, old age, the torment of the grave. O Allāh, make my soul obedient and purify it, for You are the best One to purify it, You are its Guardian and Lord. O Allāh, I seek refuge in You from a heart that is not humble, a soul that is not satisfied, knowledge that is of no benefit and a supplication that is not answered.)” (Ṣahīh)
Comments:
(For detail, please see Hadîth 5444)

5461. It was narrated from Anas that the Prophet of Allah said:
“Allahumma inni a’udhu bika min al-‘ajzi, wal-kasali, wal-bukhlì, wal-jubni, wal-harami, wa ‘adhabil-qabrì, wa fitnatil-mahyâ wal-mamat” (O Allah, I seek refuge in You from incapacity, laziness, miserliness, cowardice, old age, the torment of the grave and the trials of life and death.”) (Sahîh)

Comments:
(For detail, please see narrations 5445, 5447, and 5450)

Chapter 14. Seeking Refuge From Humiliation

5462. It was narrated from Abû Hurairah that the Messenger of Allah used to say: “Allahumma, inni a’udhu bika min al-qillati wa a’udhu bika an a’zîma aw u’lam” (O Allah, I seek refuge with You from poverty, I seek refuge with You from want and humiliation, and I seek refuge with You from wronging others or being wronged.)” Al-Awzâ’î contradicted him. (Sahîh)
Comments:
Poverty means that poverty which does not entail the danger of disbelief and misguidance, because poverty might become the source of misguidance for common folks.

5463. Abû Hurairah said: “The Messenger of Allah ﷺ said: ‘Seek refuge with Allah from poverty, want, humiliation and wronging others or being wronged.’” (Sahîh)

5464. It was narrated from Abû Hurairah, from the Prophet ﷺ, that he used to say: “Allahumma inni a‘ûdhu bika minal-qillati wal-faqri, wadhih-dhillaati wa a‘ûdhu bika min azlîma wa’uzlam (O Allah, I seek refuge with You from want, poverty and humiliation, and I seek refuge with You from wronging others or being wronged.)” (Sahîh)

Chapter 15. Seeking Refuge From Want

5465. Abû Hurairah said: “The Messenger of Allah ﷺ said: ‘Seek refuge with Allah from poverty, want and humiliation, and from wronging others or being wronged.’” (Sahîh)
Chapter 16. Seeking Refuge From Poverty

5466. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: 
"Seek refuge with Allāh from poverty, want and humiliation, and from wronging others or being wronged." (Ṣaḥīḥ)

5467. Muslim – meaning bin Abī Bakrah – narrated that he heard his father say following the prayer: 
"Allāhumma innī a'ūdhu bika minal-kufri wal-faqri, wa ‘adhābil-qabri (O Allāh, I seek refuge with You from Kufri, poverty and the torment of the grave.)" I started to recite them and he said: "O my son, where did you learn these words?" I said: "O my father, I heard you saying this supplication at the end of the prayer, and I learned them from you." He said: "Continue to recite them, O my son, for the Prophet of Allāh ﷺ used to say this supplication at the end of the prayer." (Ḥasan)
Chapter 17. Seeking Refuge
From The Evils Of The Trials
Of The Grave

5468. It was narrated that 'Aishah said: "The Messenger of Allâh ﷺ often used to say these words in his supplication: 'Allâhumma, inni a’udhu bika min fitnatin-nârî, wa ‘adhâbin-nârî, wa fitnatil-qabrî, wa ‘adhâbil-qabrî, wa sharri fitnatil-masihid-dajjiil, wa sharri fitnatil-faqri, wa sharri fitnatil-ghina. Allâhumma khasîl khâfîyyâ bimâ ‘iththalji wal-baradî wa anqi qalbî minal-khâfîyyâ kamâ anqaitath-thawbal-abyada min ad-danasi, wa bâ’id baini w baina khâfîyyâ kamâ bâ’adta bainal-masîriqi walmaghrib. Allâhumma inni a’udhu bika min al-kasali wal-harami, wal ma’thami wil-maghram (O Allâh, I seek refuge with You from the tribulation of the Fire and the torment of the Fire, from the tribulation of the grave and the torment of the grave, from the evil of the tribulation of the Al-Masîhid-Dajjiil, from the evils of the tribulation of poverty and from the evil of the tribulation of richness. O Allâh, I seek refuge in
You from laziness, old age, sin and debt.” (Sahih)

Comments:

1. The Arabic word Fitna, of which Fitan is the plural form, covers a wide range of meaning. By extension of the basic concept of ‘the melting of gold and silver in the fire in order to separate, or distinguish the bad from the good’, it comes to signify ‘a trial, a temptation, an affliction, by which a person is tried, proved, or tested’. Man is tried or tested with various things; for instance, poverty, wealth, etc. so that his Faith or disbelief becomes clear. Likewise, people would be tested with the trial of Ad-Dajjal or the Deceiver. Questioning in the grave would also reveal Faith or disbelief. That is why these things were called a trial or Fitna.

2. Trial of the grave signifies interrogation or questioning, which occurs between the angels and the one buried or interred. And the evil of these trials means at the time of being tested by these trials, man might fail, and instead of Faith, disbelief comes to the fore.

3. For the signification of ‘the washing of sins’, please turn to Hadith 61 and 896.

Chapter 18. Seeking Refuge From A Soul That Is Not Satisfied

5469. Abū Hurairah said: “The Messenger of Allāh ﷺ used to say: ‘Allāhumma inni a’ūdhu bika min al-arba’: min ‘ilmin lā yahfā’u, wa min walbin lā yakhsha’u, wa min nafsin lā tashba’u, wa min du’a’īn lā yusma (O Allāh, I seek refuge in You from four: From knowledge that is of no benefit, from a heart that is not humble, from a soul that is not satisfied and from a supplication that is not answered.)’” (Hasan)

Comments:

(See Hadith 5444)
Chapter 19. Seeking Refuge From Hunger

5470. It was narrated that Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'Allāhumma innī aʿūdhu bika minal-jūʿī, fa innahu biʿsād-dajiʿū, wa aʿūdhu bika minal-khiyānāti, fa innahu biʿsātīl-biṭānāh (O Allāh, I seek refuge in You from hunger, for it is a bad companion, and I seek refuge with You from treachery, for it is a bad thing to hide in one's heart.)'" (Daʿīf)

Comments:
1. Hunger is inherent in man. There is no escaping from it. Hence, hunger in this Tradition does not mean 'absolute hunger'. It rather means serial or continuous hunger or appetite which is described by the expression Faqr or poverty in the narration 5462; in that man fails to obtain so much to eat and drink that he could satisfy his hunger.

2. Treachery is blameworthy, whether it is in the rights of Allāh, or the rights of bondsmen. It is a sign of hypocrisy. May Allāh keep us safe from these both.

Chapter 20. Seeking Refuge From Treachery

5471. It was narrated that Abū Hurairah said: "The Messenger of Allāh ﷺ used to say: 'Allāhumma innī aʿūdhu bika minal-jūʿī, fa innahu biʿsād-dajiʿū, wa aʿūdhu bika minal-khiyānāti, fa innahu biʿsātīl-biṭānāh (O Allāh, I seek refuge in You from hunger, for it is a bad companion, and I seek refuge with You from treachery, for it is a bad thing to hide in one's heart.)'" (Hāsān)

تخريج: [حسن] انظر الحديث السابق، وهو في الكبرى، ح: 7964.
Chapter 21. Seeking Refuge From Opposing The Truth, Hypocrisy And Bad Manners

5472. It was narrated from Anas that the Prophet used to say these supplications: "Allâhumma innî a'âdhu bika min 'ilmin lâ yانfâ'u, wa qalbin lâ yakhsha'u, wa du'â'in lâ yasma'û, wa nafsin lâ tash'ba'u. (O Allâh, I seek refuge with You from knowledge that is of no benefit, a heart that is not humble, a supplication that is not heard and a soul that is not satisfied.)" Then he would say: 'Allâhumma innî a'âdhu bika min hâ'ulâ'il-arba' (O Allâh, I seek refuge with You from these four.)" (Saheeh)

Comments:
‘Opposing the truth’: The term Shiqaq signifies dissension, disunity, discord, or opposition, which is based on mere obduracy, bigotry, racism, and stubbornness, and which contains no dimension of justice. Obviously, such opposition could only be against truth. Hence, it is abominable.
Chapter 22. Seeking Refuge
From Debt

5474. It was narrated that ‘Āishah said: “The Messenger of Allâh وَهُوَ أَتَابُعُ النَّاسِ أَمَامَهُ often used to seek refuge (with Allâh) from debt and sin. It was said to him: ‘O Messenger of Allâh! You often seek refuge from debt and sin?’ He said: ‘If a man gets into debt, he speaks and lies, and he makes a promise and breaks it.’” (Sâhîh)

Comments:
(Please see Hadîth 5456)

Chapter 23. Seeking Refuge
From Debt

5475. Abū Sa‘eed said: “I heard the Messenger of Allâh وَهُوَ أَتَابُعُ النَّاسِ أَمَامَهُ say: ‘A‘ūdhu billâhî min al-kufri waddain. (I seek refuge with Allâh from Kufr and debt.)’ A man said: ‘O Messenger of Allâh, are you equating debt with Kufr?’ The Messenger of Allâh وَهُوَ أَتَابُعُ النَّاسِ أَمَامَهُ said: ‘Yes.’” (Da‘îf)

Comments:
In this chapter, the term Dayn is used, which also means debt or pecuniary obligation in general. Dayn signifies every right which is to be fulfilled
obligatorily, whether it is a debt or something else. Seeking refuge from *Dayn* means death might not befall me in a state when I owe rights to others, because this obligation would also become a barrier in one’s entering into Paradise, as death upon disbelief prohibits entrance into Paradise. This is the reason why refuge from both these things is collectively sought, though disbelief permanently prohibits entry into Paradise.

5476. It was narrated from Abû Sa'eed that the Prophet ﷺ said: “A‘îdhu billâhi minal-kufri wad-dain. (I seek refuge with Allâh from *Kufr* and debt.)” A man said: “Are you equating debt with *Kufr*?” He said: “Yes.” (Da‘îf)

Chapter 24. Seeking Refuge From Being Overwhelmed With Debt

5477. It was narrated from ‘Abdullâh bin ‘Amr bin Al-‘Âs that the Messenger of Allâh ﷺ used to say these words in his supplication: “Allâhumma innî a‘îdhu bika mîn ghalabatid-dain, wa ghalabatil-adwâwi, wa šamâtatil-a’dâ”. (O Allâh, I seek refuge with You from being overwhelmed with debt, from being overpowered by the enemy and from the enemy rejoicing over my misfortunes.)” (Hasan)

تَحْرِيَّاج: [إسناده ضعيف] انظر الحديث السابق، وهو في الكبیر، ح: ۷۹۰۹.
Chapter 25. Seeking Refuge From Difficult Debt

5478. It was narrated that Anas bin Mâlik said: “The Prophet used to say: ‘Allâhumma innî a’udhu bika minal-hamni wal hazani, wal-kasali, wal-bukhli, wal-juhni, wa dala’iddain, wa ghalabatir-rijâl’ (O Allâh, I seek refuge with You from worry, grief, laziness, miserliness, cowardice, difficult debt and being overpowered by men.)’” (Sahîh)

Comments:
(Please see narrations 5451 to 5452)

Chapter 26. Seeking Refuge With Allâh From The Evil Of The Trials Of Richness

5479. It was narrated that ‘Aishah said: “The Messenger of Allâh used to say: ‘Allâhumma innî a’udhu bika min ‘adhâb-qabri, wa fitnatin-nâr, wa fitnatil-qabr, wa ‘adhâbil-qabr, wa shari’ fitnatil-masihid-dajjâli wa shari’ fitnatil-ghanâr, wa shari fitnatil-faqri. Allâhummaghils khâtâyîya kamâ naqqaitath-thawbal-abyada minad-danas. Allâhumma innî a’udhu bika minal-kasali walharami wal-maghrami wal-ma’tham’ (O Allâh, I seek refuge with You from the torment of the grave, the tribulation of the Fire, the tribulation of the grave and the torment of the grave, the evil of the tribulation of Masihid-Dajjâl, the evil of the tribulation of richness and the evil of the tribulation of Masihid-Dajjâl).” (Sahîh)
the evil of the tribulation of poverty. 
O Allâh, wash away my sins with water of snow and hail, and cleanse my heart of sin as a white garment is cleansed of filth. O Allâh, I seek refuge with You from laziness, old age, debt and sin.

(Sahîh)

Comments:

(Please see Hadîth 5468)

Chapter 27. Seeking Refuge From The Trials Of This World

5480. Mus'âb bin Sa'd said that Sa'd used to teach him these words, narrating from the Prophet ﷺ:

"Allâhumma inni a'âdhu bika minal-bukhhî, wa a'âdhu bika minal-jubnî, wa a'ûdhu bika an uradda ila ardhalil-'umuri, wa a'ûdhu bika min fînmatid-dunyâ, wa 'adhabil-qabr (O Allâh, I seek refuge with You from miserliness, and I seek refuge with You from cowardice, and I seek refuge with You from reaching the age of senility, and I seek refuge in You from the trials of this world and the torment of the grave.)" (Sahîh)

5481. It was narrated that Mus'âb bin Sa'd and 'Amr bin Maimûn Al-Awdî said: "Sa'd used to teach his children these words as a teacher teaches his students, and he would say that the Messenger of Allâh ﷺ used to seek refuge (with Allâh) with
these words at the end of every prayer: 'Allâhumma innî a’ûdhu bika minal-bukhli, wa a’ûdhu bika minal-jubni, wa a’ûdhu bika an uradda ila ardhalil-‘umuri, wa a’ûdhu bika min fitnatid-dunyâ, wa min ‘adhabil-qabr (O Allâh, I seek refuge with You from miserliness, and I seek refuge with You from cowardice, and I seek refuge with You from reaching the age of senility, and I seek refuge with You from the trials of this life and the torment of the grave.)'” (Sahîh)


5482. It was narrated from ‘Umar that the Prophet ﷺ used to seek refuge with Allâh from cowardice, miserliness, reaching the age of second childhood, the trials of the heart and the torment of the grave. (Sahîh)

Comments:
(Please see narrations 5445, 5447)

5483. It was narrated that ‘Urwah bin Maimûn said: “I heard ‘Umar bin Al-Khaṭṭâb say: ‘The Messenger of Allâh ﷺ used to seek refuge with Allâh from five things and say: Allâhumma innî a’ûdhu bika minal-jubni, wa suw’il-‘umuri, wa fitnatis-sadri wa ‘adhabil-qabr (O Allâh, I seek refuge with You from cowardice, miserliness, reaching the age of second childhood, the trials of the heart and the torment of the grave.)’” (Sahîh)
5484. It was narrated that ‘Amr bin Maimūn said: “The Companions of Muhammad ﷺ told me that the Messenger of Allāh ﷺ used to seek refuge with Allāh from stinginess, cowardice, the trials of the heart and the torment of the grave.” (Sahih)

5485. It was narrated that ‘Amr bin Maimūn said: “The Prophet ﷺ used to seek refuge.” Mursal. (Sahih)

Comments:

Mursal means that the transmitter did not mention the name of any of the Prophet’s ﷺ Companions.

Chapter 28. Seeking Refuge
From The Evils Of One’s Sexual Organ

5486. It was narrated from Shutair bin Shakal bin Humaid, that his father said: “I said: ‘O Messenger of Allāh, teach me a supplication from which I may benefit.’ He said: ‘Say: Allāhumma ‘afinnī min shari’ samî, wa baṣarî, wa lisānî, wa qalbi, wa shari’ manî (O Allāh, protect me from the evil of my hearing, my seeing, my tongue and my heart, and the evil of my sperm.)’” – Meaning his sexual organ. (Hasan)
Chapter 29. Seeking Refuge From The Evil Of Kufr

5487. It was narrated from Abu Sa‘eed Al-Khudri that the Messenger of Allah  used to say: “A‘udu billaahi min al-kufri wa-l-faqir. (O Allah, I seek refuge with You from Kufr and poverty.)” A man said: “Are they equal?” He said: “Yes.” (Da‘if)

Comments:
(Please see to narration 5446)

Chapter 30. Seeking Refuge From Misguidance

5488. It was narrated from Umm Salamah that when the Prophet  went out of his house, he said: “Bismillahi Rabbi ‘A‘udu bika min an azilla aw aqilla aw azlima aw uzlama, aw ajhala aw yujhala ‘alayya (In the name of Allah my, Lord, I seek refuge in You from falling into error or going astray, or wronging (others) or being wronged, and from behaving or being treated in an ignorant manner.)” (Da‘if)

Comments:
(Please see narrations 5462, 5475)
Chapter 31. Seeking Refuge From Being Overpowered By The Enemy

5489. It was narrated from ‘Abdullāh bin ‘Amr bin Al-‘Āṣ that the Messenger of Allāh used to say supplication in these words: “Allāhunna inni a‘ūdhu bika min ghalabatid-dain, wa ghalabatil-‘aduwwi, wa shambatil-a‘dā’ (O Allāh, I seek refuge with You from being overwhelmed by debt and from being overpowered by the enemy, and from the enemy rejoicing at my misfortune.)”

(Hasan)

Comments:

(Please see narration 5477)

Chapter 32. Seeking Refuge From The Enemy Rejoicing In One’s Misfortune

5490. It was narrated from ‘Abdullāh bin ‘Amr that the Messenger of Allāh used to say supplication in these words: “Allāhunna inni a‘ūdhu bika min ghalabatid-dain, wa ghalabatil-‘aduwwi, wa shambatil-a‘dā’ (O Allāh, I seek refuge with You from being overwhelmed by debt and from being overpowered by the enemy, and from the enemy rejoicing at my misfortune.)”

(Hasan)
Chapter 33. Seeking Refuge From Old Age

5491. It was narrated from ‘Uthmān bin Abī Al-‘Āṣ that the Prophet ﷺ used to say supplication in these words: “Allāhumma innī aʿūdhu bika minal-kasali, walharami, wal-jubni, wal-aṣi, wa min šitārī-mahāw wal-mamāt. (O Allāh, I seek refuge in You from laziness, old age, cowardice, and incapacity, and from the trials of life and death.)” (Hasan)

5492. It was narrated from ‘Amr bin Shu‘aib, from his father, that his grandfather said: “I heard the Messenger of Allāh ﷺ say: ‘Allāhumma innī aʿūdhu bika minal-kasali, walharami, wal-maghrami, wa māʾthami, wa aʿūdhu bika min sharīl-masāʾid-dajjālī, wa aʿūdhu bika min ʿadḥābil-qabrī, wa aʿūdhu bika min ʿadḥābin-nār (O Allāh, I seek refuge in You from laziness, old age, debt and sin, and I seek refuge in You from the evil of the Al-Mashīḥ-Dajjāl, and I seek refuge in You from the torment of the grave, and I seek refuge in You from the punishment of the Fire.)’” (Hasan)


Chapter 34. Seeking Refuge From Being Destined To An Evil End

5493. It was narrated that Abū Hurairah said: “The Prophet ﷺ used to seek refuge from these

تخريج: [إسنادة أحمد: 2/185] 186 من حديث الليث بن سعد. 

(المجمع 33 - الإسْتِئْعاَدَة 268 من الْهَرْمٍ

الفُصَّلِ (التحفة 34)
three: From being overtaken by destruction, from his enemies rejoicing in his misfortune, from being destined to an evil end, and from the difficult moment of a calamity.” Sufyān (one of the narrators) said: “There were three, and I mentioned four because I do not remember which one was not one of them.” (Ṣaḥḥ)

Chapter 35. Seeking Refuge From Being Overtaken By Destruction

5494. It was narrated from Abū Hurairah that the Prophet ﷺ used to seek refuge from being destined to an evil end, from his enemies rejoicing in his misfortune, from being overtaken by destruction and from the difficult moment of a calamity. (Ṣaḥḥ)

Chapter 36. Seeking Refuge From Madness

5495. It was narrated from Anas that the Prophet ﷺ used to say: “Allāhumma innî aʿūdhu bika minal-junūni wal-jadhāmi, wal-barāsi wasayyīl-āsām (O Allāh, I seek refuge in You from possession, leprosy, leukoderma and bad sickness (that may lead to visible deformity).” (Ḍaʿf)
Chapter 37. Seeking Refuge From The Evil Eye Of The Jinn

5496. It was narrated that Abû Sa‘eed said: “The Messenger of Allâh ﷺ used to seek refuge from the evil eye of the Jinn and the evil eye of humans. When Al-Mu‘awwadhatân were revealed, he started to recite them and stopped reciting anything else.” (Da‘îf)

Chapter 38. Seeking Refuge From Having A Bad Old Age

5497. It was narrated that Anas said: “The Messenger of Allâh ﷺ used to seek refuge by saying these words: ‘Allâhumma innî a‘ûdhu bika minal-kasâli, wal-harami, wal-jubnî, wal-bukhî, wa suw’il-kibarî, wa fitnatîd-dajjâli wa ‘adhâbil-qabr (O Allâh, I seek refuge with You from laziness, old age, cowardice, miserliness, a bad old age, the tribulation of the Dajjâl and the torment of the grave.)’” (Sâhih)

Comments:

In Arabic, the term used is Kabar (Kabr). If it is read Kibr, it would signify pride or vain conceit. If it is read Kibar, it would mean old age. In the case of
the signification of vain conceit or pride, *Sa'īl kibr* would mean the bad habit of arrogance or priding.

Chapter 39. Seeking Refuge From Reaching The Age Of Senility

5498. It was narrated that ‘Abdul-Malik bin ‘Umar said: “I heard Mus‘ab bin Sa‘d say, concerning his father: ‘He used to teach us five things that the Messenger of Allāh used to recite in his supplication, and say: ‘Allāhumma innī a‘ūdhu bika minal-bukhlī, wa a‘ūdhu bika minal-jubnī, wa a‘ūdhu bika an uradda ila ardhalil-‘umuri, wa a‘ūdhu bika min ‘adhābil-qabr (O Allāh, I seek refuge in You from miserliness, and I seek refuge in You from cowardice, and I seek refuge in You from reaching the age of senility, and I seek refuge in You from the torment of the grave.)’” (Sahih)

Chapter 40. Seeking Refuge From Reaching The Age Of Second Childhood

5499. It was narrated that ‘Amr bin Maimūn said: “I went for *Hajj* with ‘Umar, and in Muzdalifah, I heard him say that the Prophet used to seek refuge from five things: ‘Allāhumma innī a‘ūdhu bika minal-bukhlī, wal-jubnī, wa a‘ūdhu bika min su‘il-‘umuri, wa a‘ūdhu bika min fitnatis-sadri, wa a‘ūdhu bika min ‘adhābil-qabr (O Allāh, I seek refuge with You from..."
miserliness and cowardice, and I seek refuge with You from reaching the age of second childhood, and I seek refuge in You from the ills of the heart, and I seek refuge in You from the torment of the grave.”’ (Ṣaḥīḥ)

Comments:
(See narrations 5445, 5447, and 5448)

Chapter 41. Seeking Refuge
From Loss After Plenty

5500. It was narrated from ‘Abdullāh bin Sarjis that when the Messenger of Allāh ﷺ traveled, he would say: “Allāhumma inni a’ūdhu bika min wa’tah’is-safari, wa kābatil-munqalabī, wa-hawri ba’dal-kawri, wa da’watiil-mażlumi, wa suw’il-munzari fil-ahli wał-māl (O Allāh, I seek refuge with You from the hardships of travel and the sorrows of return, from loss after plenty, from the supplication of the one who has been wronged, and seeing some calamity befall my family or wealth.)” (Ṣaḥīḥ)

Comments:
1. ‘Grief of return’: This means ‘that I return grief-stricken after having failed in my objective’.
2. ‘Loss after plenty (or decrease or recession after increase or addition)’: These are comprehensive all-embracing words, which cover in their range every gain and loss, good and evil, for instance, disbelief after Faith, illness after health, poverty after wealth or abundance, etc.
5501. It was narrated from ‘Abdullāh bin Sarjis that when the Messenger of Allāh ﷺ traveled, he would say: “Allāhumma inni a‘dhu bika min wa‘l-ḥa‘ir-safāri, wa kābatil-munqalabi, wa-l-ḥawri ba‘dal-kawri, wa da‘watil-mazlumi, wa su‘il-munzari fil-ahl wa-l-mālī wa-l-walad (O Allāh, I seek refuge with You from the hardships of travel and the sorrows of return, from loss after plenty, from the supplication of the one who has been wronged, and seeing some calamity befall my family or wealth or child.” (Sahih)

Chapter 42. Seeking Refuge
From The Prayer Of One Who Has Been Wronged

5502. It was narrated that ‘Abdullāh bin Sarjis said: “When the Prophet ﷺ traveled, he would seek refuge with Allāh from the hardships of travel, and the sorrows of return, from loss after plenty, from the supplication of one who has been wronged, and from seeing some calamity befall.” (Sahih)

Chapter 43. Seeking Refuge
From The Sorrows Of Return

5503. It was narrated that Abū Hurairah said: “When the Messenger of Allāh ﷺ traveled and rode his mount, he gestured with his finger - and Shu‘bah (one of the
narrators) stretched out his finger—and said: ‘Allâhumma, anta sâhibu fis-safari wal-khalifatu fil-ahl wal-mâl. Allâhumma, inni a’udhu bikun wa’tthâ’is-safari, wa kâbatil-munqalabi’ (O Allâh, You are our help when we are traveling and the One Who takes care of our families and wealth (in our absence). O Allâh, I seek refuge in You from the hardships of travel and the sorrows of return.)” (Hasan)


Chapter 44. Seeking Refuge
From A Bad Neighbor

5504. It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Seek refuge with Allâh from a bad neighbor in one’s permanent abode, for one’s neighbor in the desert will change.’” (Hasan)

Comments:
A place of long continuance, residence, abode, or absolute abode means a city, township, or habitation, where houses are built, which last for centuries.

Chapter 45. Seeking Refuge
From Being Overpowered By Men

5505. Anas bin Mâlik said: “The Messenger of Allâh ﷺ said to Abû ALLENGE: ‘Find me one of your boys to
serve me.' Abū Talḥah brought me out, riding behind him, and I served the Prophet ﷺ every time he stopped (on his journey). And I often heard him say: 'Allāhumma, innî aʿādhu bika min al-harami, wal-ḥuzni, wal-ʿajzi, wal-kasali, wal-bukhli, wal-jubni, wa ḍalaʿid-dain, wa ghalaḥatir-rijāl (O Allah, I seek refuge in You from old age, grief, incapacity, laziness, miserliness, cowardice, the burden of debt and being overpowered by men.)'' (Sahih)

\[\text{Tafsīr: [صحح] تقدم، ح: 5452، وهو في الكبير، ح: 7940.}\]

Comments:
(See no. 5452.)

Chapter 46. Seeking Refuge From The Tribulation Of The Dajjāl

5506. It was narrated from 'Āishah that the Prophet ﷺ used to seek refuge with Allāh from the torment of the grave and the tribulation of the Dajjāl, and he said: "You will be tried in your graves." (Sahih)

\[\text{Tafsīr: [صحح] تقدم، ح: 7941، وهو في الكبير، ح: 7942.}\]

Comments:
(See No. 2067.)

Chapter 47. Seeking Refuge From The Torment Of Hell And The Evils Of Al-Masihid-Dajjāl

5507. It was narrated that Abū Hurairah said: "The Messenger of Allāh ﷺ said: "Aʿādhu billāhi min
The Book Of Seeking...

‘adḥābi jahannama, wa a‘ūdhu billāhi min ‘adḥābil-qabri, wa a‘ūdhu billāhi min sharīl-masīhī-dajjālī, wa a‘ūdhu billāhi min sharī fitnāl-mahiyā wal-mamāt (I seek refuge with Allah from the torment of Hell, and I seek refuge with Allah from the torment of the grave, and I seek refuge with Allah from the evil of the Dajjāl, and I seek refuge with Allah from the evil of the trials of life and death.)” (Ṣaḥīḥ)

Comments:

For details, please see narrations 5453, 5492.

5508. It was narrated from Abū Hurairah that the Messenger of Allah ﷺ used to say: “Allāhumma inni a‘ūdhu bika min ‘adḥābil-qabri, wa a‘ūdhu bika min ‘adḥābin-nārī, wa a‘ūdhu bika min fitnāl-mahiyā wal-mamāt wa a‘ūdhu bika min sharīl-masīhī-dajjālī (O Allah, I seek refuge with You from the torment of the grave, and I seek refuge with You from the torment of the Fire, and I seek refuge with You from the trials of life and death, and I seek refuge with You from the evil of the Al-Masīhī-Dajjāl.)” (Ṣaḥīḥ)
Chapter 48. Seeking Refuge From The Evil Of Devils Among Mankind

5509. It was narrated that Abū Dharr said: “I entered the Masjid and the Messenger of Allāh ﷺ was there, so I came and sat before him and he said: ‘O Abū Dharr, seek refuge with Allāh from the evils of the devils among the Jinn and mankind.’ I said: ‘Are there devils among mankind?’ He said: ‘Yes.’” (Da‘īf)

Chapter 49. Seeking Refuge From The Trials Of Life

5510. It was narrated from Abū Hurairah that the Prophet ﷺ said: “Seek refuge with Allāh from the torment of the grave, seek refuge with Allāh from the trials of life and death, and seek refuge with Allāh from the tribulation of Al-Masjid-Dajjāl.” (Ṣaḥīḥ)

5511. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ used to seek refuge with Allāh from five things, saying: “Seek refuge with Allāh from the...
torment of the grave, and from the torment of Hell, and from the trials of life and death, and from the evil of Al-Masihid-Dajjal.” (Sahih)

5512. Abū Hurairah said: “I heard the Messenger of Allah say: ‘Whoever obeys me has obeyed Allah and whoever disobeys me has disobeyed Allah.’ And he used to seek refuge from the torment of the grave, the torment of Hell, the trials that may befall the living and the dead, and the tribulation of Al-Masihid-Dajjal.” (Sahih)

5513. Abū Hurairah said: “He (meaning the Prophet) said: ‘Seek refuge with Allah from five things: From the torment of Hell, the torment of the grave, the trials of life and death, and the tribulation of Al-Masihid-Dajjal.’” (Sahih)
Chapter 50. Seeking Refuge From The Trials Of Death

5514. It was narrated from ‘Abdullāh bin ‘Ammār that the Messenger of Allāh ﷺ used to teach them this supplication as he would teach them a Sūrah of the Qur’ān: “Say: ‘Allāhumma, inna na‘ūwādu bika min ‘adhābi jahannama, wa a‘ūdu bika min ‘adhābil-qabrī, wa a‘ūdu bika min fitnatil-masāhid-dajjāli, wa a‘ūdu bika min fitnatil-maḥyā’ wa-l-mamāt (O Allāh, we seek refuge with You from the torment of Hell, and I seek refuge with You from the torment of the grave, and I seek refuge with You from the trials of life and death, and I seek refuge with You from the trials of life and death.)’” (Ṣāḥīh)

5515. It was narrated from Abū Hurairah that the Prophet ﷺ said: “Seek refuge with Allāh from the punishment of Allāh, seek refuge with Allāh from the trials of life and death, from the torment of the grave and from the tribulation of Al-Masīḥid-Dajjāl.” (Ṣāḥīh)
Chapter 51. Seeking Refuge From The Torment Of The Grave

5516. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ used to say in his supplication: “Allāhumma, inni a‘ūdhu bika min ‘adḥābi jahannama, wa a‘ūdhu bika min ‘adḥābil-qabrī, wa a‘ūdhu bika min fīnatil-masīḥid-dajjālī, wa a‘ūdhu bika min fīnatil-mahyā wal-mamāt (O Allāh, I seek refuge with You from the torment of Hell, and I seek refuge in You from the torment of the grave, and I seek refuge in You from the trials of life and death.)” (Sahih)

Chapter 52. Seeking Refuge From The Trial Of The Grave

5517. It was narrated from Sulāimān bin Yasār that he heard Abū Hurairah say: “I heard the Messenger of Allāh ﷺ say in his supplication: ‘Allāhumma, inni a‘ūdhu bika min fitnatil-qabrī, wa fitnātul-dajjālī, wa fitnātul-mahyā wal-mamāt (O Allāh, I seek refuge with You from the trial of the grave, and the tribulation of the Dajjāl, and the trials of life and death.)’” (Sahih)

Abū ‘Abdūr-Rahmān (An-Nasā’ī) said: This is a mistake, and what is correct is “Sulāimān bin Sinān.”
Comments:
If the punishment of the grave is separate from the trial of the grave, then the trial of the grave would be the questions of the angels, and the punishment of the grave means that punishment, which is meted out to the disbelievers and the hypocrites, after their interrogation by the angels. We seek refuge in Allâh from it. Taking refuge from the questioning of the angels means 'I might be able to answer them rightly and might emerge triumphant from this test'.

Chapter 53. Seeking Refuge From The Punishment of Allâh

5518. It was narrated from Abû Hurairah that the Prophet ﷺ said: "Seek refuge with Allâh from the punishment of Allâh, seek refuge with Allâh from the torment of the grave, seek refuge with Allâh from the trials of life and death, and seek refuge with Allâh from the tribulation of Al-Masîhid-Dajjâl." (Sahîh)

Chapter 54. Seeking Refuge From The Torment Of Hell

5519. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ used to seek refuge (with Allâh) from the torment of Hell, the torment of the grave, and Al-Masîhid-Dajjâl." (Sahîh)
Chapter 55. Seeking Refuge
From The Torment Of The
Fire

5520. Abū Hurairah said: The Messenger of Allâh ﷺ said: “Seek refuge with Allâh from the torment of the Fire and the torment of the grave, from the trials of life and death, and from the evil of Al-Masihîd-Dajîl.” (Sâhih)

Chapter 56. Seeking Refuge
From The Heat Of The Fire

5521. It was narrated that ‘Aishah said: “The Messenger of Allâh ﷺ said: ‘Allâhumma, rabba jibrîla, wa mikâ’ila wa rabba isrâfilâ, a’udhu bika min harrîn-nâri wa (min) ‘adhabîl-qabr (O Allâh, Lord of Jibrîl and Mika’ll and Lord of Isrâfil, I seek refuge in You from the heat of the Fire and (from) the torment of the grave.)’” (Hassan)

Comments:

Jibrîl, Mika’il, and Isrâfil are superbly high-ranking Angels of Allâh. Apart from a lofty station, they possess mighty powers. They are the leaders of angels.
5522. It was narrated from Sulaimān bin Sinān Al-Muzanī that he heard Abū Hurairah say: "I heard Abū Al-Qāsim say, during his prayer: 'Allāhumma, inni a‘udh bika min fitnat-il-qabrī, wa fitnat-il-dajjālī, wa min fitnat-il-mahyā walmamāti, wa min harā jahannām (O Allāh, I seek refuge with You from the trial of the grave, and from the tribulation of the Dajjāl, and from the trials of life and death, and from the heat of Hell.)'" (Ṣaḥīḥ)

5523. It was narrated that Anas bin Mālik aid: "The Messenger of Allāh ṣ.a.w. said: 'Whoever asks Allāh for Paradise three times, Paradise will say: ‘O Allāh, admit him to Paradise.’ And whoever seeks protection from Hell three times, Hell will say: ‘O Allāh, protect him from the Fire.’" (Ṣaḥīḥ)

Chapter 57. Seeking Refuge From The Evil Of What One Has Done, And Mentioning The Differences Reported from ‘Abdullāh Bin Buraidah About That

5524. It was narrated from Shaddād bin Aws that the Prophet ṣ.a.w. said: "The best of prayers for
forgiveness is for a person to say: ‘Allahumma, anta rabbi, la ilâha illâ anta, khalqatani wa anâ 'abduka, wa anâ 'ala 'ahdika wa wa'dikâ mâstata'tu, a'udhu bika min sharî mà sana'tu, abuw'u laka bidhanbî, wa abuw'u laka bini'natika 'alayâ fâghfîrî, fa innahu lâ yaghfiruh-dhumâb illâ anta (O Allâh, You are my Lord, there is no god but You. You have created me and I am Your slave and I am keeping my promise and covenant to You as much as I can. I seek refuge with You from the evil of what I do. I acknowledge Your blessing and I acknowledge my sin, so forgive me, for there is none who can forgive sin except You.’) If he says this in the morning, believing in it firmly, and dies on that day before evening comes, he will enter Paradise, and if he says it in the evening, believing firmly in it, and dies before morning comes, he will enter Paradise.” Al-Wâlîd bin Tha‘labah contradicted him. (Sahîh)

Chapter 58. Seeking Refuge From The Evil Of One's Actions, And Mentioning the Differences Reported From Hilâl

5525. It was narrated from ‘Abdah bin Abî Lubâbah that Ibn Yasâf told him that he asked ‘Âishah, the wife of the Prophet ﷺ, what supplication did the Messenger of

حسَنَّ الْعَمَلِ عَنْ عَبِيدِ اللَّهِ بَنِ يُزَيدٍ، عَنْ بُطُورِ بْنِ كُعبٍ، عَنْ شَهَادَةِ بْنِ أُوسِ، عَنْ النَّبِيِّ ﷺ قَالَ: «إِنَّ سِبْعَةً الْإِسْتِغْفَارُ أَنْ يَقُولَ الْعَبْدُ: الْلَّهُمَّ أَنتَ رَبِّي لَا إِلَهَ إِلَّا أَنتَ، حَفِظْنِي وَأَنتَ عَبْدِكَ رَأْبًا عَلَى عَهْدِكَ وَعَمِيَّةً ما أَشْتَغَطْتُ، أَوْدُ مِنْ شَرِّ مَا صَنَعْتُ، أَبَوَيْ لِكَ يَذْنِبُونَ وَأَبَوَيْ لَكَ يَعْمَتَكَ عَلَى فَاغِرُر بِلِقَانِهِ لَا يَعْتُرِضُ الْذُّبُوبُ إِلَّا أَنتَ، قَالَتْ قَالَهَا جَيْنِ يُصِبَّ مَوْفُوكَ يِهَا فَاتَاتُ دَخُلَّ الْجَنَّةِ، وَإِنَّ قَالَهَا جَيْنِ يُصِبِّي مَوْفُوكَ يِهَا دَخُلَّ الْجَنَّةَ». حَافَظَةُ الْوَلِيدُ بْنِ مَعْلُوبٍ.
Allāh say the most before he died? She said: "The supplication that he said the most was: 'Allāhumma, innā aʿūdhu bika min sharri mā `amīltu wa min sharri mā lam aʿmal baʿd (O Allāh, I seek refuge with You from the evil of what I have done, and from the evil of what I have not done yet.)” (Sahih)

5526. Ibn Yasāf said: "I asked 'Āishah, what was the supplication that the Prophet said the most? She said: 'The supplication that he said the most was: Allāhumma, innā aʿūdhu bika min sharri mā `amīltu wa min sharri mā lam aʿmal baʿd (O Allāh, I seek refuge with You from the evil of what I have done, and from the evil of what I have not done yet.)” (Sahih)

5527. It was narrated that Farwāh bin Nāwfall said: "I asked the Mother of the Believers 'Āishah about what the Messenger of Allāh used to say in his supplication. She said: 'He used to say: Aʿūdhu bika min sharri mā `amīltu wa min sharri mā lam aʿmal baʿd (I seek refuge with You from the evil of what I have done and the evil of what I have not done yet.)” (Sahih)
5528. It was narrated that ‘Aishah said: “The Messenger of Allâh used to say: ‘Allâhumma, innî a’îdhu bika min sharri mâ ‘amîlu wa min sharri mâ lam a’îl bâ’d (O Allâh, I seek refuge with You from the evil of what I have done and from the evil of what I have not done yet.)’” (Sahîh)

Chapter 59. Seeking Refuge With Allâh From The Evil Of What One Has Not Done

5529. It was narrated that Farwah bin Nawfal said: “I asked ‘Aishah: ‘Tell me of something that the Messenger of Allâh used to say in his supplication.’ She said: ‘The Messenger of Allâh used to say: Allâhumma, innî a’îdhu bika min sharri mâ ‘amîlu wa min sharri mâ lam a’îl bâ’d (O Allâh, I seek refuge with You from the evil of what I have done and from the evil of what I have not done.)’” (Sahîh)

5530. It was narrated that Farwah bin Nawfal said: “I said to ‘Aishah: ‘Tell me of a supplication that the Messenger of Allâh used to say.’ She said: ‘He used to say: Allâhumma, innî a’îdhu bika min sharri mâ ‘amîlu wa min sharri mâ lam a’îl bâ’d (O Allâh, I seek refuge in You from the evil of what I have done and from the evil of what I have not done.)’” (Sahîh)
One could seek refuge from the evil of imminent or upcoming sins, because their ultimate appearance is already fore-destined. And on the Day of Judgment, all the sins would appear in the Book of Deeds in their entirety.

Chapter 60. Seeking Refuge From Being Swallowed Up By The Earth

5531. 'Umar said: "I heard the Messenger of Allâh ﷺ say: 'Allâhumma, innî a'ûdhu bi-azmatika an ughtâla min tahtî (O Allâh, I seek refuge in Your greatness from being swallowed up from beneath me.)'" (Sahîh)

٥٥٣١ - أَعْبَرَنَا عَمَّنُ بِنُصُورٍ قَالَ: حَدَّثَنَا الْقَضِّيُّ بْنُ دُعَيْنٍ عَنْ عِبَادَةَ بْنِ مُسْلِمٍ قَالَ: حَدَّثَنِي جَبِيرُ بْنُ أَبِي سَلَيْمَانَ بْنِ جُحَرٍ أَبِي مُطَهَّرٍ أَنَّ ابْنَ عُمَّرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ بِقُولِهِ: "أَلَمْ تَتَّبِعُوا الْحَكِيمَ؟ إِنِّي أُعْوَدُ بِعِظَمَتِكَ أَنَّ أَعْتَالَ مِنْ تَحْيَىِّ، مُحَضَّرٍ. قَالَ جَبِيرُ: وَهُوَ الْحَكِيمُ، قَالَ عِبَادَةً: فَلاَ أُدْرِي قُوَّةُ النَّبِيِّ ﷺ أَوْ قُوَّةُ جَبِيرٍ.

تخريج: [إسناده صحيح] وهو في الكبير، ح: ٧٩٧١، وصحبه ابن حبان، ح: ٢٣٥٦.

والحاكم: ٥١٧/١٥٨٥، ووقفه نبهي.

5532. It was narrated that Ibn 'Umar said: "The Prophet ﷺ used to say: 'Allâhumna (O Allâh),' and he mentioned the supplication, and said at the end, 'A'udhu bika an ughtâla min tahtî (and I seek refuge with You from being swallowed up from beneath me.)'" (Sahîh)

٥٥٣٢ - أَعْبَرَنَا مُحَمَّدًا بْنُ الخَلِيلِ قَالَ: حَدَّثَنَا مَرْوَانُ - هُوَ أَبِي مَعَايِشَةٍ - عَنْ عَلِيٍّ ابْنِ عَبْدِ الْعَزِيزِ، عَنْ عِبَادَةَ بْنِ مُسْلِمٍ الْفَزِّارِيّ، عَنْ جَبِيرِ بْنِ أَبِي سَلَيْمَانَ، عَنْ ابْنِ عُمَّرَ قَالَ: كَانَ النَّبِيُّ ﷺ بِقُولِهِ: "اللَّهُمَّ فَذَكَرْيَ الدُّعَاءَ وَقَالَ فِي أَخْرَى: "أَعْوَدُ يَتَّبِعُ أَنَّ أَعْتَالَ مِنْ تَحْيَىِّ، مُحَضَّرٍ.

تخريج: [إسناده صحيح] انتظر الحديث السابق، وهو في الكبير، ح: ٧٩٧٠.
Chapter 61. Seeking Refuge From Being Thrown From A High Place Or Crushed Beneath A Falling Wall

5533. It was narrated that Abû Al-Yasar said: "The Messenger of Allâh ﷺ used to say: 'Allâhumma innâ a'îdhu bika minat-taraddî, wâl-hadmi, wâl-gharaqi, wâl-ḥarîqi, wa a'îdhu bika, an yatakhabbatanîsh-shaitân 'indal-mawtî, wa a'îdhu bika an amûta fi sabîlika muddîran, wa a'îdhu bika an amûta ladîgha (O Allâh, I seek refuge with You from being thrown from a high place or crushed beneath a falling wall, or drowning or being burned, and I seek refuge with You from being led astray by the Shaitân at the time of death, and I seek refuge with You from dying in Your cause while fleeing from the battlefield, and I seek refuge with You from dying of a scorpion sting.)'” (Hasan)

Comments:
1. The majority of these are accidental deaths in which men die all of a sudden. They do not even find the opportunity to utter the formula of the Oneness of Allâh. These types of deaths, therefore, are not good.

2. Fleeing or running away from the battleground is a major sin. Death in that condition is a sinful death.

5534. It was narrated from Abû Al-Yasar that the Messenger of Allâh ﷺ used to supplicate and say: “Allâhumma innâ a'îdhu bika min al-harami, wat-taraddî, wâl-hadmi, wâl-ghirmî, wâl-ḥanîqi, wâl-
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gharaqi, wa aʿāduh bika, an yatakhabbatanish-shaitānu `indal-mawti, wa an uqtala fi sabtiika mudbiran, wa aʿāduh bika wa an amūta ladīgha (O Allāh, I seek refuge with You from old age, being thrown from a high place, being crushed by a falling wall, distress, burning and drowning. I seek refuge with You from being led astray by the Shaitān at the time of death and from being killed in Your cause while fleeing from the battlefield. I seek refuge with You from dying of a scorpion sting)” (Hasan)

5535. It was narrated that Abū Al-Aswad Al-Sulāmī said: “The Messenger of Allāh ﷺ used to say: ‘Allāhumma inni aʿāduh bika minal-hadmi, wa aʿāduh bika minattaraddi, wa aʿāduh bika minalgharaqi, wa aʿāduh bika minalhadmi, wa aʿāduh bika an yatakhabbatanish-shaitānu `indal-mawti, wa aʿāduh bika an amūta fi sabtiika mudbiran, wa aʿāduh bika an amūta ladīgha (O Allāh, I seek refuge in You from being crushed by a falling wall, and I seek refuge with You from drowning or being burned, and I seek refuge with You from being led astray by the Shaitān at the time of death, and I seek refuge with You from being killed for Your sake while fleeing the battlefield, and I seek refuge with You from dying of a scorpion sting.”)’ (Hasan)
Chapter 62. Seeking Refuge In The Pleasure Of Allâh Most High From His Wrath

5536. It was narrated that ‘Āishah said: “I looked for the Messenger of Allâh 🙆‍♂️ one night in my bed, and I did not find him. I struck my hand on the head of the bed, and my hand fell on the soles of his feet. He was prostrating and saying: ‘A‘ūdhu bi ‘awqīfa min ‘iqābīka, wa a‘ūdhu bi riḍāka min sakhatīka, wa a‘ūdhu bika minka (I seek refuge in Your forgiveness from Your punishment, and I seek refuge in Your pleasure from Your wrath, and I seek refuge in You from You.)” (Hasan)

Comments:
(See Nos. 169 and 1101.)

Chapter 63. Seeking Refuge From The Difficulty Of The Standing On The Day Of Resurrection

5537. It was narrated that ‘Áṣim bin Ḥumaid said: “I asked ‘Āishah with what the Messenger of Allâh 🙆‍♂️ would start Qiyām Al-Lail. She said: ‘You have asked me about something that no one else has asked me about. He used to say Allāhu Akbar ten times, and Subhān-Allāh ten times, and Istaghfir-Allāh
ten times, and he would say, *Allāhummagfirli, wāhdini, wāzuqni, wa'āfini* (O Allāh, forgive me, guide me, grant me provision and give me good health,) and he would seek refuge from the difficulty of the standing on the Day of Resurrection.” (Hasan)

Chapter 64. Seeking Refuge From A Supplication That Is Not Heard

5538. It was narrated from Sa'eed, from Abū Hurairah who said: “The Messenger of Allāh ﷺ said: ‘Allāhumma inni a’ūdhu bika min ilmin lā yanfa’u, wa min qalbin lā yakhsha’u, wa min nafsin lā tashba’u, wa min du’a’in lā yusma’ (O Allāh, I seek refuge with You from knowledge that is of no benefit, a heart that is not humble, a soul that is not satisfied and a supplication that is not heard.)” (Sahih)

Abū ‘Abdur-Rahmān (An-Nasâ’ti) said: Sa’eed did not hear from Abū Hurairah, rather he heard it from his brother, from Abū Hurairah.

Comments:

(See No. 5444.)

5539. Abū Hurairah said: “The Messenger of Allāh ﷺ used to say: ‘Allāhumma inni a’ūdhu bika min ilmin lā yanfa’u, wa min qalbin lā...
yakhsha‘u, wa min nafsīn lâ tashba‘u, wa min du‘a‘īn lâ yusīnā (O Allah, I seek refuge with You from knowledge that is of no benefit, a heart that is not humble, a soul that is not satisfied and a supplication that is not heard.)” (Hasan)

Chapter 65. Seeking Refuge From A Supplication That Is Not Answered

5540. It was narrated that ‘Abdullāh bin Al-Ḥārith said: "When it was said to Zaid bin Arqam: ‘Tell us what you heard from the Messenger of Allah ﷺ, he said: ‘I will not tell you anything but that which the Messenger of Allah ﷺ commanded us to say: ‘Allāhumma inni a‘udhu binka min al-‘ajzi wal-kasali, wal-bugli, wal-jārbni, wnhammī, wne‘albil-qabli. Allāhumma ātī nafsī taqwīhā, wa zikkāhā anta khairu min zakkāhā, anta waliyyuhā wa mawlāhā. Allāhumma inni a‘udhu binka min nafsīn lâ tashba‘u wa min qalbin lâ yakhsha‘u wa min ilmin lâ yunfa‘u wa du‘ā‘īn lâ yustajāb (O Allah, I seek refuge in You from incapacity, laziness, miserliness, cowardice, old age, the torment of the grave. O Allah, make my soul obedient and purify it, for You are the best One to purify it, You are its Guardian and Lord. O Allah, I seek refuge in You from a soul that is not satisfied, a heart that is not humble, knowledge
that is of no benefit and a supplication that is not answered.)" (Saheeh)

Comments:
(See No. 5460.)

5541. It was narrated from Umm Salamah that when the Prophet صلی الله عليه وسلم went out of his house, he said: "Bismillahi Rabbi 'A'dhu bika min azilla aw a'dilla aw azlima aw uzlama, aw ajhala aw yujhala 'alayya (In the name of Allâh my Lord, I seek refuge in You from falling into error or going astray, or wronging (others) or being wronged, and from behaving or being treated in an ignorant manner.)" (Da'if)

Comments:
(See narration 5488)
Chapter 1. Prohibition Of Khamr

Allāh, the Blessed and Most High, says:

"O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Anṣāb (stone altars for sacrifices to idols, Jinn, etc), and Al-Azlām (arrows for seeking luck or decision) are an abomination of Shaitān's (Satan's) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful. Shaitān (Satan) wants only to excite enmity and hatred between you with Khamr (alcoholic drinks) and gambling, and hinder you from the remembrance of Allāh and from As-Salāh (the prayer). So, will you not then abstain?"

5542. It was narrated from ‘Umar that when the prohibition of Khamr was revealed, ‘Umar said: "O Allāh, give us a clear ruling on Khamr," and the Verse in Al-Baqarah was revealed. ‘Umar was called and it was recited to him. Then ‘Umar said: "O Allāh, give us a clear ruling on Khamr," and the

1. Khamr: often translated as "wine", the word Khamr refers to any kind of intoxicant, including all kinds of alcoholic drinks.

Verse in *An-Nisāʿ* was revealed: "O you who believe! Approach not *As-Ṣalāh* (the prayer) when you are in a drunken state."[1] And when the *Igāmah* for prayer was said, the caller of the Messenger of Allāh ﷺ would cry out: "O you who believe! Approach not *As-Ṣalāh* (the prayer) when you are in a drunken state." ‘Umar was called and this was recited to him. Then he said: "O Allāh, give us a clear ruling on *Khamr*." Then the Verse in *Sūrat Al-Māʾidah* was revealed, and ‘Umar was called, and it was recited to him. When he reached the words, "So, will you not then abstain?" ‘Umar said: "We have abstained, we have abstained."

(Daʿūd)

Comments:

1. This Tradition is concise. Otherwise the first Verse or the Ayah to descend pertaining to the prohibition of wine was the Verse of *Surah Al-Baqarah*: ‘They ask you about alcoholic drinks and gambling. Say: There is great wrong in both of them and also certain benefits for mankind. But wrong in them is greater than benefit.’

2. The passionate feeling for the unlawfulness of wine in the heart of ‘Umar ﷺ was inspired by Allāh, Most High, making his heart glow before the descent of the absolute commandment.

Chapter 2. The Drinks Which Were Destroyed When *Khamr* Was Prohibited

5543. Anas bin Mālik said: "While I

was taking care of a group of people, including my paternal uncles, and I was the youngest of them. A man came and said: ‘Khamr has been forbidden.’ I was taking care of them, and was pouring Fadîkh (date-wine) for them. They said: ‘Pour it away.’ So I poured it away.” I (the narrator) said to Anas: “What is that?” He said: “Unripe dates and dried dates.” Abû Bakr bin Anas said: “That was their wine in those days.” And Anas did not deny that. (Sahih)

5544. It was narrated that Anas said: “I was pouring (wine) for Abû Talhah, Ubayy bin Ka‘b and Abû Dujânah among a group of Ansâr when a man came in and said: ‘Something new has happened; the prohibition of Khamr has been revealed.’ So we poured it away.” He said: “The only intoxicant in those days was Fadîkh, a mixture of unripe dates and dried dates.” And Anas said: “Khamr was forbidden, and most of their Khamr in those days was Fadîkh.” (Sahih)

5545. It was narrated that Anas bin Mâlik said: “When Khamr was forbidden, their drink was (made from) unripe dates and dried dates.” (Sahih)
Chapter 3. *Khamr* Is A Drink
(Made) Of Unripe Dates And Dried Dates

5546. It was narrated that Jābir – meaning bin ‘Abdullāh – said: “Unripe dates and dried dates are *Khamr.*” (*Sahih*)

5547. Jābir bin ‘Abdullāh said: “Unripe dates and dried dates are *Khamr.*” Al-A‘māsh narrated it in *Marfū‘* form. (*Sahih*)

5548. It was narrated from Jābir that the Prophet ﷺ said: “Raisins and dried dates are *Khamr.*” (*Hasan*)

Comments:

The purpose of this chapter and the relevant Tradition is the repudiation of the viewpoint that wine is made out of grapes only.
Chapter 4. Clear Prohibition Of Drinking 
_Nabdih_ Made Of Two Things Mixed Together, Relies Upon The Clarification Of _Al-Balh_\(^{[1]}\) And _At-Tamr_ (Dried Dates)

5549. It was narrated from Ibn Abi Laila, from one of the Companions of the Prophet , that the Prophet forbade (mixtures of) _Al-Balh_ and dried dates, and of raisins and dried dates. (_Sahih_

Comments:

1. Some fruit is immersed in water. When it becomes soft, the fruit is given a rub by the hands in the water. Then the water is squeezed out in a piece of cloth in a way that the straw pulp is separated. Thereupon that beverage having the effect of the fruit is drunk. This is called the _Nabdih_. It happens to be delicious and energizing. There is no harm in drinking it. But it should not be kept for a long time, because it ferments quickly, often changing to alcohol. If it turns intoxicating, it is unlawful like wine. If the _Nabdih_ is brewed out of two types of fruits, meaning if two types of fruits are immersed into the water, the possibility of its turning intoxicating quickly becomes greater. It is because in it chemical action starts with speed. That is why the _Nabdih_ of any two substances is absolutely forbidden. In the event of it not being alcoholic or intoxicating, however, its use would nonetheless be appropriate. But commoners do not happen to be sensible in the matter of intoxication. It was, therefore, absolutely forbidden.

2. Fresh ripe dates and dried dates are mutually quite different from each other. They were, therefore, considered equaling two different fruits.

Chapter 5. Mixing _Al-Balh_ And _Az-Zahuw_\(^{[2]}\)

5550. It was narrated that Ibn 'Abbás said: “The Messenger of

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\(^{[1]}\) Which they say is the date once it begins to ripen.

\(^{[2]}\) Unripe dates ( _Al-Busur_ ) that have begun to take on a red or yellow color.
Allāh forbade Ad-Dubbā', Al-Hantam, Al-Muzaffat, and An-Naṣīr, and (he forbade) mixing Al-Balḥ with Az-Zahuww.\[[1]\] (Ṣaḥīḥ)

**Comments:**

1. *In the above-quoted vessels, due to their absorbing the contents, intoxication would remain in them. These vessels were, therefore, forbidden for making Nabīdāh. Or these vessels were probably used for brewing wine. At the time of the prohibition of alcoholic drinks or wine, the use of these vessels was temporarily forbidden so that even the idea of wine does not recur. Later on, permission to make use of these vessels was given, although one should deal cautiously and see that intoxication is not produced, Otherwise, the beverage would become unlawful. If it does not intoxicate, then there is no harm in it.*

2. *Balḥ, Zahr, Busr, Rutab, and Tamr are the various states or conditions of dates.*

5551. It was narrated that Ibn ‘Abbās said: “The Messenger of Allāh forbade Ad-Dubbā’, Al-Muzaffat,” — and on one occasion he added: “An-Naṣīr,” — “and (he forbade) mixing At-Tamr (dried dates) with raisins, and Az-Zahuww with At-Tamr.” (Ṣaḥīḥ)

5552. It was narrated that Abū Sa‘eed Al-Khudrī said: “The Messenger of Allāh forbade (mixing) Az-Zahuww and At-Tamr, and raisins and dried dates (At-Tamr).” (Ṣaḥīḥ)

[1] See Chapter 28 which follows.
Chapter 6. Mixing Az-Zahwūl

And Rutāb Ripe Dates

5553. ‘Abdulāh bin Abī Qatādah narrated from his father that the Prophet ﷺ said: “Do not combine dried dates with raisins, nor Az-Zahwūl with ripe dates.” (Ṣaḥīḥ)

5554. It was narrated from Abū Qatādah that the Messenger of Allāh ﷺ said: “Do not soak Az-Zahwūl and ripe dates together, and do not soak raisins and ripe dates together.” (Ṣaḥīḥ)

Chapter 7. Mixing Az-Zahwūl

And Al-Busr

5555. It was narrated that Abū Sa‘eed Al-Khadrī said: “The Messenger of Allāh ﷺ forbade mixing dried dates and raisins, and
mixing *Az-Zahw* and dried dates, and *Az-Zahw* and *Al-Busr*.” *(Sahih)*

Chapter 8. Mixing *Al-Busr* And Ripe Dates (*Ar-Ruţab*)

5556. ‘*Aţā*’ narrated from *Jābir* that the Prophet forbade mixing dried dates and raisins, and *Al-Busr* and ripe dates. *(Sahih)*

Chapter 9. Mixing *Al-Busr* And Dried Dates (*At-Tamr*)

5557. It was narrated from *Jābir* that the Messenger of *Allāh* said: “Do not mix raisins and dried dates, nor *Al-Busr* and dried dates.” *(Sahih)*

5558. It was narrated from *Jābir* that the Messenger of *Allāh* forbade soaking raisins and dried dates.
dates together, and he forbade soaking Al-Busr and dried dates together. (Sahih)


5559. It was narrated that Ibn ‘Abbás said: “The Messenger of Allâh forbade Ad-Dubbâ’, Al-Ḥantam, Al-Muzaffat, and An-Naqûr, and that Al-Busr be mixed with dried dates, and that raisins be mixed with dried dates, and he wrote to the people of Ḥajar saying: ‘Do not mix raisins and dried dates together.’” (Sahih)


Comments:
(For details, please turn to narration 5550)

5560. It was narrated that Ibn ‘Abbás said: “Al-Busr on their own are unlawful and with dried dates they are unlawful.”[1] (Sahih)

تخريج: [صحيح موقوف] وهو في الکبرى، ح: 5027، والشهید عند أبي داود.

Comments:
In the Nabîd or beverage brewed out of the Busr variety of dates, intoxication might probably have been taking place quickly. Ibn Abbas might have been considering it unlawful on that account. In every case, it is unlawful only when it causes intoxication, otherwise not. But the concocted Nabîd or beverage brewed out of Busr and Tamr is invariably unlawful, irrespective of whether it intoxicates or does not intoxicate. This is because Allâh’s Messenger has forbidden it absolutely.

[1] Meaning when soaking them in water to make a drink.
Chapter 10. Mixing Dried Dates And Raisins

5561. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh forbade mixing dried dates and raisins, and dried dates and Al-Busr." (Sahîh)

Chapter 11. Mixing Ripe Dates And Raisins

5562. Jâbir bin 'Abdullâh said: "The Messenger of Allâh forbade dried dates and raisins, and he forbade dried dates and Al-Busr, if they are soaked together." (Sahîh)

5563. It was narrated from 'Abdullâh bin Abî Qatâ'dah, from his father, that the Prophet said: "Do not soak Az-Zahwâw and ripe dates, and do not soak ripe dates and raisins together." (Sahîh)
Chapter 12. Mixing Al-Busr
And Raisins

5564. It was narrated from Jābir that the Messenger of Allāh forbade soaking raisins and Al-Busr together, and he forbade soaking Al-Busr and ripe dates together. (Sahih)

Chapter 13. Mentioning The
Reason Why These Mixtures
Are Forbidden, Which Is That
One Of Them Is More Potent
Than The Other

5565. It was narrated that Anas bin Mālik said: "The Messenger of Allāh forbade us to soak two things together when one is more potent than the other. I asked him about Fadīkh (a drink made from fresh dates cut open) and he forbade it. He disliked the extra bit on Al-Busr, fearing that that might make it two things, so we used to cut it off." (Sahih)

Comments:
1. 'Fadīkh': It was a beverage of the kind called Nabidh, which was prepared from full-grown unripe dates without them being touched, i.e. boiled or heated in any degree. Since it used to be intoxicating, it was forbidden.
2. 'Which has ripened from one side': Ripe on one side, unripe on the other. So to state, such type of date is also a fruit consisting of two varieties. Unripe and fully ripe (fresh ripe dates). Therefore, the Nabidh or beverage of this type of dates is also forbidden, except for when both the sides are separated, and the Nabidh is made out of one portion, as has been described in the Tradition itself.
5566. It was narrated that Abū Idrīs said: “I saw Anas bin Mālik when some Busr which had extra bits were brought to him, and he started to cut them off.” (Hasan)

5567. Qatādah said: “Anas used to tell us to cut off the extra bits.” (Hasan)

5568. It was narrated that Anas would not leave any dates that had become ripe but he would remove them from his Faḍīkh. (Hasan)

Chapter 14. Concession
Allowing Soaking Of Al-Busr
On Their Own, And Drinking It Before It Changes In One’s Faḍīkh

5569. It was narrated from Abū Qatādah that the Messenger of Allāh ﷺ said: “Do not soak Az-Zaluww and ripe dates together, nor Al-Busr and raisins together. Soak each one of them on its own.” (Hasan)
Chapter 15. Concession
Allowing Soaking (Of These Fruits) In Vessels That Are Tied Shut

5570. Yaḥya narrated that 'Abdullāh bin Abī Qatādah said to him from his father, that the Prophet ﷺ forbade mixing Az-Zahūw and dried dates, and mixing Al-Busr and dried dates, and he said: "Soak each one of them on its own in vessels that are tied shut." (Sahih)

Comments:
The purpose of the chapter is that the Nabīth ought to be made in waterskins instead of pitchers. In pitchers, particularly those which are coated with tar, intoxication takes place quickly and remains after the drink is removed. In skins, intoxication does not occur rapidly. Even if intoxication takes place, it is soon discovered.

Chapter 16. Concession
Allowing Soaking Of Dried Dates On Their Own

5571. It was narrated that Abū Sa‘eed Al-Khudrī said: "The Messenger of Allāh ﷺ forbade mixing Al-Busr with dried dates, or raisins with dried dates, or raisins with Al-Busr, and he said: 'Whoever among you (wants to) drink them, let him drink each one of them on its own: dried dates on their own, or Al-Busr on their own, or raisins on their own.'" (Sahih)

Comments:
"The Book of Drinks" - الرخصة في الأتيذ في الأسقية التي يثلاث على أفواهها (الحلفنة 15)

ulla Sa‘eed Al-Khudrî narrated that the Prophet ﷺ forbade mixing Al-Busr with dried dates, or raisins with dried dates, or raisins with Al-Busr, and he said: “Whoever among you (wants to) drink them, let him drink each one on its own.” (Saheeh)


Chapter 17. Soaking Raisins On Their Own

5573. Abû Hurairah said: “The Messenger of Allâh ﷺ forbade mixing Al-Busr and raisins, and Al-Busr and dried dates, and he said: ‘Soak each one of them on its own.” (Saheeh)

Chapter 18. Concession Allowing Soaking Al-Busr On Their Own

5574. It was narrated from Abû Sa‘eed Al-Khudrî that the Prophet ﷺ forbade soaking dried dates and raisins, and dried dates and Al-Busr, and he said: “Soak raisins on
their own, and dried dates on their own, and Al-Busr on their own." (Sahih)

Chapter 19. Interpretation Of The Saying Of Allâh The Most High: "And From The Fruits Of Date Palms And Grapes, You Derive Strong Drink And A Goodly Provision"[1]

5575. Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Khamr comes from these two.'" Suwaid (one of the narrators) said: "From these two trees: The date palm and the grapevine." (Sahih)

5576. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Khamr comes from these two trees: The date palm and the grapevine.'" (Sahih)

5577. It was narrated from Al-Mughirah that Ibrâhîm and Al-Sha’bî said: “Strong drink is Khamr.” (Da’ûf)

5578. It was narrated that Sa’eed bin Jubair said: “Strong drink is Khamr.” (Sâhîh)

5579. It was narrated that Sa’eed bin Jubair said: “Strong drink is unlawful, and a ‘goodly provision’ (is lawful).” (Sâhîh)

5580. It was narrated that Sa’eed bin Jubair said: “Strong drink is unlawful, and a ‘goodly provision’ (is lawful).” (Sâhîh)

Comments:

By quoting the statements of various followers or the Tâbi’in, the objective is to underscore the truth that according to the followers residing in the cities of Kûfâ, Busra and Makkah, alcoholic drink could be made out of dates also, as it is made from grapes. And this is the course of action adopted by the dominant majority of the people of knowledge, Traditionalists and jurists.
Chapter 20. Kinds Of Things
From Which Khamr Was Made
When The Prohibition Of It Was Revealed

5581. It was narrated that Ibn 'Umar said: "I heard 'Umar, may Allâh be pleased with him, delivering a Khutbah on the Minbar of Al-Madînah and he said: 'O people, on the day that the prohibition of Khamr was revealed, it was made from five things: From grapes, dates, honey, wheat and barley. Khamr is that which overcomes the mind.'" (Sahih)

5582. It was narrated that Ibn 'Umar said: "I heard 'Umar bin Al-Khattab, may Allâh be pleased with him, on the Minbar of the Messenger of Allâh ﷺ, say: 'The prohibition of Khamr was revealed when it was made from five things: From grapes, wheat, barley, dates and honey.'" (Sahih)

Comments:
By the mention of these five things, negation of the remaining things is not meant. On the contrary, the objective is to show their customary practices. Otherwise from whatever substance the wine is prepared, it is unlawful. Even a drop of it is unlawful.

5583. It was narrated that Ibn 'Umar said: "Khamr is made from..."
five things: From dates, wheat, barley, honey and grapes.” (Sahih)

Chapter 21. Prohibition Of Intoxicating Drinks Made From Fruits And Grains Of All Types

5584. It was narrated that Ibn Sirin said: “A man came to Ibn ‘Umar and said: ‘Our families make drinks for us by soaking (fruits) at night, and in the morning we drink them.’ He said: ‘I forbid you to drink intoxicants whether in small amounts or large. May Allâh bear witness that I forbid you to drink intoxicants whether in small amounts or large. May Allâh bear witness that the people of Khair used to make drinks by soaking such and such, and they called it such and such but it was Khamr. The people of Fadak used to make drinks by soaking such and such, and they called it such and such but it was Khamr.’ And he listed four things, one of which was honey.” (Sahih)

Chapter 22. Applying The Name Khamr To All Drinks That Intoxicate

5585. It was narrated from Ibn ‘Umar that the Prophet ﷺ said:
"Every intoxicant is unlawful and every intoxicant is Khamr." (Sahih)

تخريج: أخرجه مسلم، الأشري، باب بيان أن كل مسكر خمر وأن كل خمر حرام، ح: 5.

5586. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Every intoxicant is unlawful and every intoxicant is Khamr.'" (Sahih)

تخريج: [صحيح] أنظر الحديث السابق، وهو في الكبرى، ح: 5.

5587. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Every intoxicant is unlawful and every intoxicant is Khamr.'" (Sahih)

تخريج: [صحيح] تقدم، ح: 5.

5588. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Every intoxicant is unlawful and every intoxicant is Khamr and every intoxicant is unlawful.'" (Sahih)

تخريج: [صحيح] تقدم، ح: 5.

5589. It was narrated from Ibn 'Umar that the Prophet ﷺ said: "Every intoxicant is unlawful and
every intoxicant is *Khamr.* (ṣaḥīḥ)

أبي بكر عن النبي ﷺ قال: "كل مسكر
خمر و كل مسكر خمر.

تَحْرِيضٌ: [صحيح] وهو في الكبرى، ح: 5092، و ، 5095: ح.

Chapter 23. Prohibition Of Every Drink That Intoxicates

(المعجم ٢٣) ـ تَحْرِيضٌ كُلُّ شَرَابٍ
(النَّافِئَة ٢٣)

5590. It was narrated from Ibn 'Umar that the Prophet ﷺ said:
"Every intoxicant is unlawful." (Hasan)

5591. It was narrated that Abū Hurairah said: "The Messenger of Allah ﷺ said: 'Every intoxicant is unlawful.'" (Hasan)

5592. It was narrated from Abū Hurairah that the Messenger of Allah ﷺ forbade soaking (fruits) in *Ad-Dubbā', Al-Muzaffat, An-Naqîr, Al-Hantam,* and every intoxicant is unlawful. (Hasan)

Comments:

(Please turn to Ḥadīth 5550)
5593. It was narrated from ‘Aishah that the Prophet ﷺ said: “Do not soak (fruits) in Ad-Dubbâ’, An-Naqîr, Al-Hantam, and every intoxicant is unlawful.” (Sahih)

5594. It was narrated that ‘Aishah said: “The Messenger of Allâh ﷺ said: ‘Every drink that intoxicates is unlawful.’” Qutaibah (one of the narrators) said: “From the Prophet ﷺ.” (Sahih)

5595. It was narrated from ‘Aishah, may Allâh be pleased with her, that the Messenger of Allâh ﷺ was asked about mead[1] and he said: “Every drink that intoxicates is unlawful.” This is the wording of Suwaid. (Sahih)

5596. It was narrated that ‘Aishah, may Allâh be pleased with her, that the Messenger of Allâh ﷺ was asked about mead and he said: “Every drink that intoxicates is unlawful,” and mead is made from honey. (Sahih)

[1] Al-Bit’, its English name is mead, made of fermented honey or honey-combs and water.
5597. It was narrated from ‘Āishah that the Prophet ﷺ was asked about mead and he said: “Every drink that intoxicates is unlawful.” And mead is a drink made of honey. (Sahîh)

5598. It was narrated that Abû Mûsâ said: “The Messenger of Allâh ﷺ said: ‘Every intoxicant is unlawful.’” (Sahîh)

5599. It was narrated from Abû Burdah that his father said: “The Messenger of Allâh ﷺ sent Mu‘âdh and me to Yemen. Mu‘âdh said: ‘You are sending us to a land where the people have many kinds of drinks. What should I drink?’ He said: ‘Drink, but do not drink any intoxicant.’” (Sahîh)
5600. It was narrated that Abū Mūsā said: “The Messenger of Allāh ﷺ said: ‘Every intoxicant is unlawful.’” (Sahīh)

5601. Al-Aswād bin Shabīb an-As-Sadūsī said: “I heard ‘Atâ’ being asked by a man: ‘We travel and drinks are offered to us in the marketplaces, and we do not know what kind of vessels they were prepared in.’ He said: ‘Every intoxicant is unlawful.’ He repeated the question and he said: ‘Every intoxicant is unlawful.’ He repeated the question and he said: ‘It is as I have told you.’” (Sahīh)

Comments: The objective of ‘Atâ’ was that a vessel does not render anything lawful or unlawful. If the beverage is intoxicating, in whichever vessel it is made, it would be unlawful. If it does not contain intoxication, then it is lawful, irrespective of which vessel it is made in.

5602. It was narrated that Ibn Šīrīn said: “Every intoxicant is unlawful.” (Sahīh)

5603. It was narrated that ‘Abdul-Mālik bin At-Tufail Al-Jazafī said: “Umar bin ‘Abdul-Azīz wrote to us, saying: ‘Do not drink the
thickened juice of grapes (obtained by boiling it down) until two-thirds of it has gone and one-third is left. And every intoxicant is unlawful.’’

(Ḍa‘f)
'Al-Bit' (mead) and Al-Mizr (beer).'
He said: 'What are mead and beer?' I said: 'Mead is a drink made from honey and beer is a drink made from grains.' The Messenger of Allâh ﷺ said: 'Do not drink any intoxicant, for I have forbidden all intoxicants.' (Hasan)

Comments:
1. Abû Muṣâ Al-Ash‘ari was from Yemen. He, therefore, was very familiar with the drinks of that region.
2. Every province has its own different foods and drinks. The people of other provinces are often not familiar with them. That is why Allâh's Messenger ﷺ had to ask him concerning Al-Bit' and Al-Mizr, because every province or region has its own definitions. And there is nothing objectionable about it.
3. Grain: Dhurah is a species of food grain like millet. Some have taken it to denote maize also.
4. 'I have forbidden' means by the Commandment of Allâh, Most High, because the authority of lawfulness and unlawfulness rests with Him; He reveals it by means of Wahy or Revelation.

5607. It was narrated from Abû Burdah that his father said: "The Messenger of Allâh ﷺ sent me to Yemen and I said: 'O Messenger of Allâh ﷺ, there are drinks there which they call Al-Bit' (mead) and Al-Mizr (beer). He said: 'What is mead (and beer)bstract? I said: 'A drink made from honey, and beer is made from barley.' He said: 'Every intoxicant is unlawful.'" (Sahîh)

Comments:
Al-Mizr is a certain kind of beverage or Nabîdâh which was made of millet, barley, wheat, and even of other grains. Hence, there is no conflict. It was a kind of Nabîdâh.
It was narrated that Ibn Umar said: "The Messenger of Allah delivered a 
*Khutbah* and quoted the Verse about 
*Khanr*. A man said: ‘O Messenger of Allah, what do you think about 
*Al-Mizr* (beer)?’ He said: ‘What is beer?’ He said: ‘A (drink) from grains 
that is made in Yemen.’ He said: ‘Does it intoxicate?’ He said: ‘Yes.’ He said: ‘Every intoxicant is unlawful.’” (Sahih)

It was narrated that Abû Al-Juwairiyah said: “I heard Ibn Abbâs when he was asked: ‘Advise us about 
*Bâdhîq* (a drink made from the juice of grapes slightly 
boiled).’ He said: ‘Muḥammad came before 
*Bâdhîq* (i.e., it was not known during his time), but 
everything that intoxicates is unlawful.’” (Sahih)

**Comments:**

1. *Bâdhîq* was also a kind of wine, which was prevalent among the non-Arabs. the Persians. They used to call it *Bâdah*. The Arabs made it *Bâdhîq*.

2. These add up to nearly 35 narrations, from which it transpires clearly, and the purpose of the author is also very much the same, that the cause of the 
prohibition of wine is intoxication. Therefore, in whichever substance intoxication is found, it is absolutely unlawful like wine, in small quantity 
as well as large. And this matter is extremely manifest by common knowledge, intellectually, and canonically. And this is the very course of action adopted 
and adhered to by the dominant majority of the people of knowledge, the 
Prophet’s Companions, and the followers.
Chapter 25. Prohibition Of Every Drink That Intoxicates In Large Amounts

5610. 'Amr bin Shu‘aib narrated from his father, from his grandfather, that the Prophet said: “What intoxicates in large amounts, a small amount of it is unlawful.” (Hasan)

5611. It was narrated from ‘Amir bin Sa‘d, from his father, that the Prophet said: “I forbid to you small amounts of whatever intoxicates in large amounts.” (Hasan)

5612. It was narrated from ‘Amir bin Sa‘d, from his father, that the Prophet forbade a small amount of whatever intoxicates in large amounts. (Hasan)

5613. It was narrated that Abū Hurairah said: “I know that the
Messenger of Allāh ﷺ was fasting, so I prepared some Nabīdīh for him to break his fast that I had prepared for him in a gourd. I brought it to him and he said: ‘Bring it here.’ So I brought it closer and it was bubbling. He said: ‘Throw it against the wall (throw it away), for this is the drink of one who does not believe in Allāh or the Last Day.’ (Sahih) Abū `Abdur-Rahmān (An-Nasā‘ī) said: This is evidence that intoxicants are forbidden in both small and large amounts, and that it is not as those who try to deceive themselves say, that what is forbidden is the last part of the drink and that what is drunk before that is permissible. There is no dispute among the scholars that reaching the stage of intoxication does not happen only with the last sip and not with the first or second. And with Allāh is the facilitation to do what is right. Comments: 1. ‘It was bubbling’ means it contained signs of intoxication. 2. ‘Those who do not believe’ means this is the drink of the disbelievers, not of Muslims. It does not signify that the one who drinks it would become a disbeliever. Chapter 26. Prohibition Of Nabīdīh Al-Jī‘ah Which Is A Drink Made From Barley 5614. It was narrated that ‘Alī - may Allāh honor his face - said:
“The Prophet forbid to me to use gold rings, Al-Qassî, Al-Mitharah and Al-Ji'ah (a barley drink).” (Saḥīḥ)

Comments:
(See No. 5171).

5615. Sa‘ṣa‘ah said to ‘Aḥī bin Abî Tâlib – may Allâh honor his face – “Forbid to us, O Commander of the Believers! What the Messenger of Allâh forbid to you.” He said: “The Messenger of Allâh forbid to me from using Ad-Dubbi‘ and Al-Ḥantam.” (Saḥīḥ)

Comments:
(See No. 5174.)

Chapter 27. In What (Fruits) Were Soaked For The Prophet

5616. It was narrated from Jâbir that (fruits) would be soaked for the Prophet in a small vessel made of stone. (Saḥīḥ)

Mentioning vessels in which it was forbidden to soak dates. Some are prohibited and others are not because when dates are soaked in the others, the drink does not become strong.

تخريج: أخرجه مسلم، الأشربة، باب النهي عن الاتهاب في الفم، والذهب والذبابة والكراهة.
Comments:
The *Nabidh* or beverage could be prepared in any vessel, provided it does not produce intoxication, although such vessels ought to be discarded which might produce intoxication rapidly. It is quite possible that one might not feel or sense intoxication.

Chapter 28. Prohibition Of Soaking (Making Nabidh) In Earthenware Jars

5617. It was narrated that Tāwūs said: “A man said to Ibn ‘Umar: ‘Did the Messenger of Allāh forbid soaking (fruits) in earthenware jars?’ He said: ‘Yes.’ Tāwūs said: ‘By Allāh, I heard that from him.’” (*Sahih*)

Comments:
(See Nos. 5550, 5615, and 5616.)

5618. It was narrated that Sulaimān At-Taimī and Ibrāhīm bin Maisarah said: “We heard Tāwūs say: ‘A man came to Ibn ‘Umar and said: Did the Messenger of Allāh forbid soaking (fruits) in earthenware jars? He said: ‘Yes.’ Ibrāhīm added in his *Hadīth*: “And Ad-Dubbā’ (gourds).” (*Sahih*)

Comments:
[See Nos. 5617, 5618, and 5619.]

تخريج: [إسناد صحح] أخرجه أحمد: 228/1 من حديث عائشة بنت عبد الرحمن بن جوشن

5620. It was narrated that Ibn Umar said: “The Messenger of Allâh صلّی‌الله۪ عَلی۪ہ forbade Al-Hantam. I (the narrator) said: “What is Al-Hantam?” He said: “The earthenware jar.” (Sahih)

تخريج: أخرجه مسلم، الأشرية، باب النهي عن الاتباع في المزَّف والدباء... إلخ

5621. It was narrated that Abû Maslamah said: “I heard Ḥabîb ʿAzîz – that is, bin Asîd At-Tâhî from Al-Basrah – say: ‘Ibn Az-Zubair was asked about soaking (fruits) in earthenware jar and he said: “The Messenger of Allâh صلّی‌الله۪ عَلی۪ه forbade us from that.”’ (Hasan)


5622. It was narrated that Saʿeed bin Jubair said: “We asked Ibn Umar about Nabîdh made in an earthenware jar and he said: ‘The Messenger of Allâh صلّی‌الله۪ عَلی۪ه forbade that.’ So I went to Ibn ʿAbbâs and said to him: ‘Today I heard something that surprised me.’ He said: ‘What was it?’ I said: ‘I asked Ibn Umar about Nabîdh made in an earthenware jar and he said: The Messenger of Allâh صلّی‌الله۪ عَلی۪ه forbade it.’ He said: Ibn Umar spoke the truth.” I said: ‘What is an earthenware jar?’ He said: ‘Anything that is made of clay.”’

(Sahih)
5623. It was narrated that Sa‘eed bin Jubair said: “I was with Ibn Umar when he was asked about Nabîdîh made in an earthenware jar. He said: ‘The Messenger of Allâh forbade it.’ I got upset when I heard that, so I went to Ibn Abbâs and said: ‘Ibn Umar was asked about something, and I found it difficult.’ He said: ‘What was it?’ I said: ‘He was asked about Nabîdîh made in an earthenware jar.’ He said: ‘He spoke the truth; the Messenger of Allâh forbade it.’ I said: ‘What is an earthenware jar?’ He said: ‘Anything that is made of clay.’” (Sâhih)

Chapter 29. Green Earthenware Jars

5624. It was narrated that Ash-Shaibânî said: “I heard Ibn Abî Awfa say: ‘The Messenger of Allâh forbade Nabîdîh made in green earthenware jars.’ I said: ‘And white ones?’ He said: ‘I do not know.’” (Sâhih)

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white earthenware jars.” (Sahih)

Chapter 30. Prohibition Of Nabūdīh Made In Ad-Dubbā' (Gourds)

5627. It was narrated from Ibn 'Umar that the Messenger of Allāh forbid Nabūdīh made in Al-Ḥantam, Ad-Dubbā' (gourds), Al-Muzaffat and An-Naqīr.”[1] (Sahih)

Comments:

When the gourd dries up, it is cleansed from inside. Its skin turns extremely hard, and it becomes like a vessel. The people of Ignorance used to brew wine in it. When the wine was forbidden, Allāh's Messenger forbade the vessels of wine also, but later on he permitted them, although it ought not to intoxicate. The caution demands that such vessels should not be used for beverage or Nabūdīh.

1 An-Naqīr is something that was hollowed out, like the stump or a large cut of a date palm tree.
5628. It was narrated from Ibn ‘Umar that the Messenger of Allāh forbade *Ad-Dubbā* (gourds). (Ṣaḥīḥ)

5629. It was narrated that ‘Aishah said: “The Messenger of Allāh forbade *Ad-Dubbā* (gourds) and Al-Muzaffat.” (Ṣaḥīḥ)

5630. It was narrated from ‘Alī – may Allāh honor his face – that the Prophet forbade *Ad-Dubbā* (gourds) and Al-Muzaffat. (Ṣaḥīḥ)

Chapter 31. Prohibition Of Nabidh Made In Ad-Dubbā’ (Gourds) And Al-Muzaffat

5629. It was narrated from ‘Alī – may Allāh honor his face – that the Prophet forbade *Ad-Dubbā* (gourds) and Al-Muzaffat. (Ṣaḥīḥ)

5630. It was narrated from ‘Alī – may Allāh honor his face – that the Prophet forbade *Ad-Dubbā* (gourds) and Al-Muzaffat. (Ṣaḥīḥ)

[1] *Al-Muzaffat* is that which is coated with pitch or tar.
5631. It was narrated from ‘Abd-Rahmân bin Ya‘mar that the Prophet forbade Ad-Dubbâ’ and Al-Muzaffat. (Sâhîh)

5632. It was narrated from Anas bin Mâlik that the Messenger of Allâh forbade soaking (fruits) in Ad-Dubbâ’ (gourds) and Al-Muzaffat. (Sâhîh)

5633. Abû Hurairah said: “The Messenger of Allâh forbade soaking (fruits) in Ad-Dubbâ’ (gourds) and Al-Muzaffat” (Sâhîh)

5634. It was narrated from Ibn ‘Umar that the Messenger of Allâh forbade Al-Muzaffat and squashes. (Sâhîh)
Chapter 32. Mentioning The Prohibition Of Nabidh Made In Ad-Dubbâ' (Gourds), Al-Hantam And An-Naqîr

5635. It was narrated from Ibn ‘Umar that the Messenger of Allâh forbade Ad-Dubbâ’ (gourds), Al-Hantam and An-Naqîr. (Sâhih)

5636. It was narrated that Abû Sa‘eed Al-Khudrî said: The Messenger of Allâh forbade drinking from green pitchers, gourds and vessels carved from wood. (Sâhih)

Comments:
The root or the lower part of the palm tree was hollowed out or excavated in order to give it the form of a vessel. It was called An-Naqîr. This vessel was also used for making wine. See No. 5550)

Chapter 33. Prohibition Of Nabidh Made In Ad-Dubbâ’ (Gourds), Al-Hantam And Al-Muzaffat

5639. 'Aishah said: "I heard the Messenger of Allâh ﷺ forbiding drinks made in Dubbâ' (gourds), Hantam or Muzaffat, that were not oil or vinegar." (Sahîh)

Comments:
'Apart from oil': It means oil (of olive or any other commodity) could be made use of, irrespective of whether it might be in any vessel. Likewise, vinegar, etc. This is because the reason of prohibition is intoxication.

Chapter 34. Mentioning The Prohibition Of Nabîd Made In Ad-Dubba' (Gourds), An-Naqîr, Al-Muqayyar[1] And Al-Hantam

5640. Abû Hurairah said: "The Messenger of Allâh ﷺ forbade Ad-Dubba' (gourds), Al-Hantam, Al-

[1] Al-Muqayyar is similar, or the same as Al-Muzaffat from Al-Qâr or, "tar."
Naqîr, and Al-Muzaffat.” (Sahîh)

السّمّين: حيّنًا مّحمّد بن زياد قالت: 
سَمِعْتُ أبا هَريرة يقول: إن رسول الله ﷺ نَقِيٌّ عن النَّبِيَّة، والجَحَمَّة، واللَّحم، 
والمُوَزَّفَة.

تخريج: [إسناده صحيح] وهو في الكبير، ح: 5148. علي بن الحسن هو ابن شفيق.

Comments:

(For detail, please turn to Hadîth 5550)

5641. Thumamah bin Hazn Al-Qushairî said: “I met 'Aishah and asked her about Nabîdîh. She said: 'The delegation of ‘Abdul-Qais came to the Messenger of Allah and asked him in which vessels they should soak (fruits – to make Nabîdîh). The Prophet forbade them to soak (fruits) in Ad-Dubbâ’ (gourds), An-Naqr, Al-Muqayyar, and Al-Hantam.” (Sahîh)

تخريج: أخرجه مسلم، الآسرة، باب النهي عن الانتباه في المزفت والدباء ... إلخ، ح: 1985/1195 27 من حديث القاسم بن الفضل به، وهو في الكبير، ح: 5147.

Comments:

This is the first arrival of the delegation of Abdul-Qais, which took place toward the end of the year 3 H., or in the beginning of the year 4H., because it contains the allusion to the barrier created by the Quraish. The second arrival had taken place in the year 9H. By the time Makkah had already been conquered and the obstacle of the Quraish had ended. The first arrival had taken place during the early period of time, following the Battle of Uhud, and the period was fresh when wine had just been forbidden. During this period of time, along with wine or alcoholic drinks, the vessels of wine were also forbidden, so that minds do not turn toward alcoholic drinks. Later, when wine became a forgotten matter of the past, permission to make use of these vessels was given, although because these vessels are supportive and helpful in producing intoxication due to their having been without pores, it is superior to eschew them in making Nabîdîh or beverage. But as long as intoxication is not produced, beverage would not become unlawful in those vessels, because vessels cannot render anything lawful or unlawful.
5642. It was narrated that 'Āishah, may Allāh be pleased with her, said: "He forbade Ad-Dubbā' (gourds) specifically." (Ṣaḥīḥ)

5643. It was narrated from Ishāq – he is Ibn Suwaid – that he said: "Mu'ādhah narrated to me from 'Āishah, that the Messenger of Allāh forbade Nabidh made in An-Naqīr, Al-Muqayyar, Ad-Dubbā', and Al-Hantam." And in the narration of Ibn 'Ulayyah, Ishāq said: "And Hunaidah mentioned from 'Āishah similar to the narration of Mu'ādhah, and she named earthenware containers. I said to Hunaidah: 'Did you hear her say earthenware containers?' She said: 'Yes.'" (Ṣaḥīḥ)

5644. It was narrated that Hunaidah bint Sharīk bin Abān said: "I met 'Āishah, may Allāh be pleased with her, in Al-Khuraibah, and I asked her about the dregs, and she forbade them to me and she said: 'Soak (the fruit) at night and drink it in the morning, and tie the vessel closed.' And she forbade me from using Ad-Dubbā' (gourds), An-Naqīr, Al-Muzaffat, and Al-Hantam." (Da'if)

[2] That is, the sludge at the bottom of Nabidh or Khamr.
Comments:
1. Khuraibah is a locality of the city of Basra, which was also called Busra Sughra or the Tiny Basra.
2. ‘Drink it in the morning’ means Nabîdhi should not be kept for a long time. There is possibility of its turning intoxicating.
3. ‘Fasten its mouth or head’ means the vessel containing Nabîdhi should be kept covered. Tightly closed, which delays fermentation. So far as the detail concerning the vessel remains, it could be seen in the narration 5641.

Chapter 35. Al-Muzaffat

5445. It was narrated that Anas said: “The Messenger of Allâh forbade Al-Muzaffat.” (Sahîh)

Chapter 36. Mentioning The Evidence That The Prohibition Of The Vessels Mentioned Above Was General In Application And Did Not Refer To An Isolated Incident

5646. Sa’eed bin Jubair narrated that he heard Ibn ‘Umar and Ibn ‘Abbâs testify that the Messenger of Allâh forbade Ad-Dubba’ (gourds), Al-Hantam, Al-Muzaffat, and An-Naqîr. Then the Messenger of Allâh recited this Verse: “And whatsoever the Messenger (Muhammad) gives you, take it; and whatsoever he forbids you, abstain (from it).”[1] (Sahîh)

5647. It was narrated from Asmâ’ bint Yazîd that a paternal uncle of hers whose name was Anâs said: “Ibn ‘Abbas said: Does not Allah say: ‘And whatsoever the Messenger (Muhammad) gives you, take it; and whatsoever he forbids you, abstain (from it).’? He said: ‘Yes.’ He said: ‘Does not Allah say: ‘It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision?’ I said: ‘Yes.’ He said: ‘I bear witness that the Prophet of Allah forbade An-Naqîr, Al-Muqayyar, Ad-Dubbâ’, and Al-Hantam.” (Sahîh)

Chapter 37. Explanation Of The Vessels Mentioned

5648. Zâdân said: “I asked ‘Abdullâh bin ‘Umar: ‘Tell me of something that you heard from the Messenger of Allah concerning vessels and explain it.’ He said: ‘The Messenger of Allah forbade Al-Hantam, which are what you call earthenware jars. And he forbade Ad-Dubbâ’ which are what
you call squash. And he forbade An-Naqîr, which are hollowed-out date palm wood. And he forbade Al-Muzaffat which are (Al-Muqayyar) vessels daubed with tar." (Saḥīḥ)

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Permission Allowing Soaking (Fruits to Make Nabîd) In Some Of The Vessels Mentioned Above

Chapter 38. The Permission Concerning Whatever Of These Drinks Is Made In A Water Skin
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5649. It was narrated that Abū Hurairah said: “The Messenger of Allâh forbade the delegation of ‘Abdul-Qais, when they came to him, Ad-Dubbâ’, An-Naqîr, Al-Muṣaffat, and large water-skins that are cut from the top and can no longer be closed. He said: ‘Make Nabîd in your water-skins, and close them and drink it sweet.’ One of them said: ‘O Messenger of Allâh, give me permission concerning something like this. He said: ‘If you make it like this,’ and he gestured with his hand, showing him how.” (Saḥīḥ)

5650. Jâbir said: “The Messenger of Allâh forbade Al-Muṣaffat jars, Ad-Dubbâ’ (gourds), An-Naqîr, and if the Prophet could not
find a water-skin in which to make Nabidh, it would be made for him in a small vessel of stone.” (Sahih)

5651. It was narrated that Jâbir said: "(Fruit) would be soaked for the Messenger of Allâh in a water skin, if he did not have a water skin, it would be made for him in a small vessel of stone. And the Messenger of Allâh forbade Ad-Dubbâ’ (gourds), An-Naqîr, and Al-Muzaffat.” (Sahih)

5652. It was narrated from Jâbir that the Messenger of Allâh forbade Ad-Dubbâ’ (gourds), An-Naqîr, earthenware jars, and Al-Muzaffat. (Sahih)

Chapter 39. Permission For Earthenware Jars Only

5653. It was narrated from ‘Abdullâh that the Prophet granted a concession allowing earthenware jars that are not coated with pitch. (Sahih)
Chapter 40. Permission For Some Of Them

5654. It was narrated from Ibn Buraidah that his father said: “The Messenger of Allâh ﷺ said: ‘I used to forbid you (to store) the sacrificial meat, but now eat it and store it; and whoever wants to visit graves (may do so), for they are a reminder of the Hereafter; and drink but avoid all intoxicants.”’ (Sahîh)

5655. It was narrated from ‘Abdullâh bin Buraidah that his father said: “The Messenger of Allâh ﷺ said: ‘I used to forbid you to visit graves, but (now) visit them. And I forbade you (to keep) the sacrificial meat for three days, but now keep whatever you wish. And I forbade Nabîdh to you, unless it was (made) in a water skin, but now drink from all kinds of vessels but do not drink any intoxicant.”’ (Sahîh)

Comments:
This narration is more explicit than the previous one, and this narration is quite plain in the issue that the prohibition of Nabîdh was given in the beginning. Afterward, this command was abrogated. There is consensus among the people of knowledge over it. Likewise, the prohibition of the vessels has already been abrogated. The course of action of the dominant majority of the people of knowledge is very much the same, and it is most
appropriate. Details have preceded above. Please See Hadith 5646. Moreover, this is the best form of proof for abrogation, that Allâh's Messenger ﷺ himself offered clarification pertaining to the abrogation of his previous command, and stipulated a new ruling. In such an abrogation, no grain of doubt remains. From the point of view of the chain of transmitters also, this narration is of the highly authentic grade, because this Hadith occurs in Sahîh Muslim.

5656. It was narrated from Ibn Buraidah that his father said: “The Messenger of Allâh ﷺ said: ‘I used to forbid three things to you: Visiting graves, but now visit them, and may visiting them increase you in goodness; and I forbade you (to store) the sacrificial meat for more than three days, but now eat whatever you wish of it. And I forbade to you drinks in (certain kinds of) vessels, but now drink from whatever vessel you wish, but do not drink any intoxicant.’” (Sahîh)

5657. It was narrated from 'Abdullâh bin Buraidah that his father said: “The Messenger of Allâh ﷺ said: ‘I used to forbid certain kinds of vessels to you. Now soak (fruits) in whatever you wish, but beware of any intoxicant.’” (Sahîh)

5658. 'Abdullâh bin Buraidah (narrated) from his father that while the Messenger of Allâh ﷺ was walking, he approached some people and heard a confused noise
coming from them. He said: “What is this noise?” They said: “O Messenger of Allâh, they have a drink that they drink.” He sent for those people and said: “In what do you soak (fruit – to make that drink)?” They said: “We soak (fruits) in vessels carved from wood and gourds, and we have no water skins (that can be closed).” He said: “Do not drink except from a vessel that can be tied closed.” Then as much time as Allâh willed passed, then he went back to them and they had fallen sick and become pallid. He said: “Why do you look so ill?” They said: “O Messenger of Allâh, our land is unhealthy and you forbade to us everything except that which was in a vessel that could be tied closed.” He said: “Drink, but every intoxicant is unlawful.” (Hasan)

Comments:
Tied closed, means prepare it in a leather water bag, because only such containers could be fastened shut. For the specific reason for making Nabîdh or beverage, please see No. 5649.

5659. It was narrated from Jâbir that when the Messenger of Allâh forbade large water skins that are cut from the top and can no longer be closed, Anšâr complained and said: “O Messenger of Allâh, we do not have any vessels.” The Prophet said: “Then there is no harm.” (Sahîh)
Comments:
So to say, the restriction remained for some period of time. When Allâh’s Messenger ﷺ saw that people encountered hardships, he lifted the ban.

Chapter 41. Status Of Khamr

5660. It was narrated that Abû Hurairah said: “On the night on which he was taken on the Night Journey (Al-Isrâ’), two cups, of wine and milk, were brought to the Messenger of Allâh ﷺ. He looked at them and chose the milk. Jibrîl, peace be upon him, said to him: ‘Praise be to Allâh Who has guided you to the Fitrâh. If you have chosen the wine, your Ummah would have gone astray.’” (Sâhîh)

Comments:
1. ‘The night’: This incident was during the last period of the Prophet’s Makkan life. In other words, at the time of the Ascension itself, an indication was made that wine would be made unlawful, although the command of prohibition descended later during the third year of Hijrah.
2. ‘I took the milk’: So to speak, from the beginning, Allâh’s Messenger ﷺ detested wine.
3. ‘The Fitrâh, because milk is a natural food for man.

5661. Ibn Muḥairîz narrated from a man among the Companions of the Prophet ﷺ that the Prophet ﷺ said: “People among my Ummah will drink Khamr, calling it by another name.” (Sâhîh)
Chapter 42. Stern Warnings About Drinking Khamr

5662. It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘The adulterer is not a believer at the moment when he is committing adultery, and the wine drinker is not a believer at the moment when he is drinking wine, and the thief is not a believer at the moment when he is stealing, and the robber is not a believer at the moment when he is robbing and people are looking on.”’ (Sahîh)

Comments:
1. The purpose of the Tradition is that these actions are the repudiation of faith. Faith cannot tolerate these things. It stops one from them. It does not mean that he becomes an unbeliever. For details, please see narration 4873.
2. This narration proves the enormity of drinking wine, because it is shown to be the negation of Faith or Iman. Even otherwise, drinking wine obligates the prescribed legal punishment, and the action which calls for the implementation of the prescribed legal punishment happens to be an enormity; adultery, theft, and highway robbery are all included among enormities.

5663. It was narrated from Abû Hurairah that the Prophet ﷺ said: “The adulterer is not a believer at the moment when he is committing adultery, and the thief is not a
believer at the moment when he is stealing, and the wine drinker is not a believer at the moment when he is drinking wine, and the robber is not a believer at the moment when he is robbing and taking something valuable by force while the Muslims are looking at it.” (Sahih)

5664. It was narrated that Ibn ‘Umar and a number of the Companions of Muḥammad said: “The Messenger of Allāh said: ‘Whoever drinks Khamr, whip him; then if he drinks (again), whip him; then if he drinks (again), whip him; then if he drinks (again), kill him.”’ (Sahih)

5665. It was narrated from Abū Hurairah that the Messenger of Allāh said: “If he becomes drunk, whip him; then if he becomes drunk, whip him; then if he becomes drunk, whip him.” Then he said concerning the fourth time, “Strike his neck (i.e., kill him).” (Sahih)
5666. It was narrated from Abû Burdah bin Abi Mûsâ, that his father used to say: “I do not see any difference between drinking Khamr and worshipping this column instead of Allâh the Mighty and Sublime.” (Ṣâḥîh)

Chapter 43. Mentioning The Reports Concerning The Ṣalâh Of The One Who Drinks Khamr

5667. ‘Urwah bin Ruwaim narrated that Ibn Ad-Dailamî rode looking for ‘Abdullâh bin ‘Amr bin Al-‘Aṣ. Ibn Ad-Dailamî said: “I entered upon him and said: ‘O ‘Abdullâh bin ‘Amr, did you hear the Messenger of Allâh ﷺ say anything concerning Khamr?’ He said: ‘Yes, I heard the Messenger of Allâh ﷺ say: If a man among my Ummah drinks Khamr, Allâh will not accept his Ṣalâh for forty days.’” (Ṣâḥîh)

Comments:
Acceptance of prayer (ritual prayer) means gaining the recompense or the reward of prayer. So to speak, the wine drinker would not gain the recompense of his performed prayers for up to 40 days, although he will have to pray still, and their restitution would not be obligated upon him.
5668. It was narrated that Masrûq said: “If a judge accepts a gift he has consumed something unlawful, and if he accepts a bribe, that takes him to the level of Kufr.” Masrûq said: “Whoever drinks Khamr, he has committed (an act of) Kufr, and his Kufr is that his Salâh does not count.” (Da‘îf)

Chapter 44. Sins Generated By Drinking Khamr, Such As Forsaking Salâh, Murder And Committing Zïnâ

5669. It was narrated from Abû Bakr bin ‘Abdur-Râhîm bin Al-Hârîth that his father said: “I heard ‘Uthmân, may Allâh be pleased with him, say: ‘Avoid Khamr for it is the mother of all evils. There was a man among those who came before you who was a devoted worshipper. An immoral woman fell in love with him. She sent her slave girl to him, saying: We are calling you to bear witness. So he set out with her slave girl, and every time he entered a door, she locked it behind him, until he reached a beautiful woman who has with her a boy and a vessel of wine. She said: ‘By Allâh, I did not call you to bear witness, rather I
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"K called you to have intercourse with me, or to drink a cup of this wine, or to kill this boy.' He said: 'Pour me a cup of this wine.' So she poured him a cup. He said: 'Give me more.' And soon he had intercourse with her and killed the boy. So avoid Khāmr, for by Allāh faith and addiction to Khāmr cannot coexist but, one of them will soon expel the other." (Saḥīḥ)

5670. Abū Bakr bin ‘Abdur-Rahmān bin Al-Hārith narrated that his father said: "I heard ‘Uthmān say: ‘Avoid Khāmr for it is the mother of all evils. There was a man among those who came before you who was a devoted worshipper and used to stay away from people.'" And he mentioned something similar. He said: “Avoid Khāmr for, by Allāh, it can never coexist with Faith, but soon one of them will expel the other." (Saḥīḥ)

5671. It was narrated that Ibn ‘Umar said: "Whoever drinks Khāmr and does not get intoxicated, his Salāh will not be accepted so long as any trace of it remains in his belly or his veins, and if he dies he will die a Kafir. If he becomes intoxicated his Salāh will not be accepted for 40 nights,
and if he dies during them, he will
die a Kafir.” (Saḥīḥ Mawsūf)
Yazīd bin Abī Ziyād contradicted him.

5672 It was narrated from ‘Abdullāh bin ‘Amr that the Prophet ﷺ said: “Whoever drinks Khamr and puts it in his belly, Allāh will not accept his Šalāh for seven (days), if he dies during them” – Muhammad bin ʿĀdām (One of the narrators) said:[1] “he will die a Kafir. If he was too intoxicated to offer any of the obligatory” – Ibn ʿĀdām said: “or recite Qur’ān, his Šalāh will not be accepted for 40 days, and if he dies during them,” And Ibn ʿĀdām said: “He will die a Kafir.” (Dā’f)

Chapter 45. Repentance Of The One Who Has Drunk Khamr

5673. It was narrated that ‘Abdullāh bin Ad-Daimān said: “I entered upon ‘Abdullāh bin ‘Amr bin Al-‘Āsh when he was in a garden of his in At-Tā’īf called Al-Waht. He was walking and holding hands

[1] That is, the author reported it through two chains, one of them from Ibn ʿĀdām with the discrepancies in wordings noted.
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with a young man of Quraish who was suspected of drinking Khāmr. He said: 'I heard the Messenger of Allāh say: Whoever drinks Khāmr once, his repentance will not be accepted for 40 days, then if he repents, Allāh will accept his repentance. If he does it again, his repentance will not be accepted for 40 days, then if he repents, Allāh will accept his repentance. If he does it again, his repentance will not be accepted for 40 days, then if he repents, Allāh will accept his repentance. If he does it again (a fourth time), then it is a right upon Allāh to make him drink from the mud of Khībat[1] on the Day of Resurrection.” This is the wording of ‘Amr. (Sahīh)

Comments:

‘Al-Walzl’: This was his large and extensive orchard, which he had inherited from his revered father. Its expanse is said to be immense. It mostly had grapevines.

5674. It was narrated from Ibn ‘Umar that the Messenger of Allāh said: “Whoever drinks Khāmr in this world and does not repent from that, will be denied it in the Hereafter.” (Sahīh)

[1] Meaning, the juice or sweat of the people of Hell
Chapter 46. Reports Concerning Drunkards

5675. It was narrated from 'Abdullāh bin 'Amr that the Prophet said: "No one who reminds others of his favors, no one who is disobedient to his parents and no drunkard, will enter Paradise." (Hasan)

Comments:
Meaning these are barriers preventing entrance to Paradise; while after punishment or repentance, the barrier may be lifted.

5676. It was narrated from Ibn 'Umar that the Prophet said: "Whoever drinks Khamr in this world and dies addicted to it, and not having repented, will not drink it in the Hereafter." (Sahih)

Comments:
(See No. 5674).

5677. It was narrated that Ibn 'Umar said: "The Messenger of Allāh said: 'Whoever drinks Khamr in this world and dies addicted to it, will not drink it in the Hereafter.'" (Sahih)
5678. It was narrated that Ād-Dāḥhāk said: “Whoever dies addicted to Khamr will have boiling water thrown in his face when he departs this world.” (Ṣahih)

Comments:
'When he departs this world' means after dying, in Barzakh or on the Day of Resurrection.

Chapter 47. Banishing The Drinker Of Khamr

5679. It was narrated that Sa'eed bin Al-Musayyab said: “Umar, may Allāh be pleased with him, banned Rab'ah bin Umaiyah to Khai'bar for drinking Khamr, and he went and joined Heraclius and became a Christian. 'Umar, may Allāh be pleased with him, said: 'I will never expel any Muslim after this.'” (Ḍa'īf)

5680. It was narrated that Abū Burdah bin Niyār said: “The Messenger of Allāh ﷺ said: 'Drink from vessels but do not become
intoxicated.”  

Abū ‘Abdur-Rahmān (An-Nasā’ī) said: This is a Munkar Ḥadīth in which Abū Al-Ahwās Sulaim bin Ḥarb, and Simāk is not strong. Ahmad bin Ḥanbal said: “Abū Al-Ahwās made a mistake in this Ḥadīth. Sharīk contradicted him in the chain and the wording. (Dā’if)

5681. It was narrated from Ibn Buraidah, from his father, that the Messenger of Allāh forbid Ad-Dubbā', Al-Hantam, An-Naqūr, and Al-Muzaffāt. (Ṣaḥīh)  

Abū ‘Awānāh contradicted him.

5682. It was narrated from Simāk, from Qirsāfah, one of their womenfolk, that ‘Āishah said: “Drink but do not become intoxicated.” (Dā’if)  

Abū ‘Abdur-Rahāmān (An-Nasā’ī) said: This too is not confirmed. We do not know who this Qirsāfah is, and the well-known view of ‘Āishah is different from what Qirsāfah narrated from her.

Comments:  
So to speak, the original narration is thus.
It was narrated from Qudâmah Al-Ámîrî that Jâsrah bint Dîjâh Al-Ámîrîyâh told him: “I heard ‘Áishah when some people asked her about Nabîyh, saying we soak dates in the morning and drink it in the evening, or we soak them in the evening and drink them in the morning. She said: ‘I do not permit any intoxicant even if it were bread or even if it were water.’ She said that three times.” (Hasan)

Comments:
It transpires from this Hadîth that ‘Áishah did not consider permissible the substance containing even slight intoxication. It is significant to realize that intoxication does not occur in the Nabîyh brewed in the evening or in the morning with the passage of one night or day. Even then, she sounded a word of caution that intoxication should not occur. Hence, the unknown narration transmitted upon her authority previously is not appropriate from any aspect.

It was narrated that ‘Alî bin Al-Mubârâk said: “Karîmah bint Hammâm told me that she heard ‘Áishah, the Mother of the Believers, say: ‘You have been forbidden Ad-Dubbâ’ (gourds), you have been forbidden Al-Hantam, you have been forbidden Al-Muzaffat.’ Then she turned to women and said: ‘Beware of green earthenware jars, and if the water in your clay vessels intoxicates you, do not drink it.’” (Da’îf)

Comments:
[As mentioned, it is not appropriate to use the unknown narration transmitted upon her authority previously.]
5685. It was narrated that 'Aishah was asked about drinks and she said: "The Messenger of Allâh used to forbid all intoxicants." And they use the narration of 'Abdullâh bin Shaddâd from 'Abdullâh bin 'Abbâs. (Sâhîh)

5686. It was narrated from Ibn Shubrumah who mentioned it from 'Abdullâh bin Shaddâd bin Al-Hâd, from Ibn 'Abbâs, who said: "Khâmîr was forbidden in small or large amounts, as was every kind of intoxicating drink." (Sâhîh)

Ibn Shubrumah did not hear from 'Abdullâh bin Shaddâd.

5687. It was narrated that Ibn 'Abbâs said: "Khâmîr was forbidden in and of itself in small or large amounts, as was every kind of intoxicating drink." (Sâhîh)

Abû 'Awn Muḥammad bin Ubaidullâh Al-Thaqafi contradicted him.

5688. It was narrated that Ibn 'Abbâs said: "Khâmîr was forbidden in and of itself, in small or large amounts, as was every kind of intoxicating drink." (Sâhîh)
intoxicating drink.” *(Sahih)*

While Ibn Al-Ḥakam did not mention: “in small or large amounts.”

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5689. It was narrated that Ibn ‘Abbās said: “*Khāmr* was forbidden in small or large amounts, as was every kind of drink that intoxicates.” *(Sahih)*

Abū ‘Abdūr-Rahmān (An-Nasāʾi) said: This is more worthy of being correct than the narration of Ibn Shubrumah. Hushaim bin Bushair would commit *Tadlis* and in his narration there is no mention of him hearing from Ibn Shubrumah. And the narration of Abū ‘Awn is more like what the trustworthy reported from Ibn ‘Abbās.

5690. It was narrated that Abū Al-Juwairiyah Al-Jarmī said: “I asked Ibn ‘Abbās, when he was leaning back against the Ka‘bah, about *Bādhqāq* (a drink made from the juice of grapes slightly boiled). He said: ‘Muḥammad came before *Bādhqāq* (i.e., it was not known during his time), but everything
that intoxicates is unlawful.” He said: “I was the first of the ‘Arabs to ask him.” (Sahih)

Comments:
(See Hadith 5609)

5691. Ibn ‘Abbâs said: “Whoever would like to regard as forbidden that which Allâh and His Messenger regard as forbidden, let him regard Nabîḍh as forbidden.” (Sahîh Mawqûf)

Comments:
What clarification could be more distinct than this one that Ibn Abbâs deems the intoxicating Nabîḍh unlawful by Allâh and His Messenger? How could he permit the little quantity of the intoxicating beverage?

5692. It was narrated from ‘Uyainah bin ‘Abdur-Rahmân that his father said: “A man said to Ibn ‘Abbâs: ‘I am a man from Khurasân, and our land is a cold land. We have a drink that is made from raisins and grapes and other things, and I am confused about it.’ He mentioned different kinds of drinks to him and mentioned many, until I thought that he had not understood him. Ibn ‘Abbâs said to him: ‘You have told me too many. Avoid whatever intoxicates, whether it is made of dates, raisins or anything else.’” (Sahih)
Comments:
In his response, Ibn Abbas has commanded avoidance of every type of intoxicating substance, irrespective of whether it is prepared out of anything.

5693. It was narrated that Ibn ‘Abbas said: “Nabīdh made from Al-Busr is forbidden and is not permissible.” (Sahih)

Comments:
Since the beverage of exclusively unripe dates quickly gets intoxicating, the need for stipulating restriction was not felt. From this edict or ruling also, the course of action of Ibn Abbâs becomes pronounced.

5694. It was narrated that Abû Hamzah said: “I used to interpret between Ibn ‘Abbâs and the people. A woman came to him and asked him about Nabīdh made in earthenware jars, and he forbade it. I said: ‘O Abû ‘Abbâs, I make a sweet Nabīdh in a green earthenware jar; when I drink it, my stomach makes noises.’ He said: ‘Do not drink it even if it is sweeter than honey.’” (Sahih)

Comments:
1. The objective of the question is that no sourness in its taste is felt. On the contrary, it happens to be very sweet, and this is symbolic of it not being intoxicating. But the rumbling in the stomach creates doubts that it probably contains intoxication, because this tartness is its evidence. The gist of the answer is that one should not consume such a spurious beverage, irrespective of whether its taste is wholesome and apparently it does not seem to be intoxicating. Just consider it that Ibn Abbas is not prepared to give permission for doubtful Nabīdh.

2. ‘Abû Abbas’: This is also the agnomen of Ibn Abbas.
5695. Abû Ḥamzah Naṣr said: “I said to Ibn ‘Abbâs that my grandmother makes Nabîd in an earthenware jar and it is sweet. If I drink a lot of it and sit with people, I am worried that they will find out. He said: ‘The delegation of Abdul-Qais came to the Messenger of Allâh and he said: Welcome to a delegation that is not disgraced or filled with regret. They said: O Messenger of Allâh, the idolaters are between us and you, and we can only reach you during the sacred months. Tell us of something which, if we do it, we will enter Paradise, and we can tell it to those whom we left behind. He said: I will enjoin three things upon you, and forbid four things to you. I order you to have faith in Allâh, and do you know what faith in Allâh is? They said: Allâh and His Messenger know best. He said: (It means) testifying that there is none worthy of worship except Allâh, establishing Salâh, paying Zakâh and giving one-fifth (the Khums) of the spoils of war. And I forbid four things to you: That which is soaked in Ad-Dubbâ', An-Naqîr, Al-Hantam and Al-Muzaffat.’” (Sâhîh)

Comments:
1. See Hadîth No. 5641.

5696. It was narrated that Qais bin Wahbân said: “I asked Ibn ‘Abbâs: ‘I have a small jar in which I make Nabîd and when it has bubbled
and settled down again, I drink it.' He said: 'For how long you have been drinking that?' He said: 'For twenty years' — or he said: 'for forty years.' He said: 'For a long time you have been quenching your thirst with something forbidden.'”

(Da‘if)

Comments:

The occurrence of fermentation in Nabidh is a sign that it contains intoxication. That is why Ibn Abbas ruled it as being polluted and unlawful. So to state, according to Ibn Abbas, intoxicating beverage is polluted and unlawful, whether it is little or much. Therefore, the narration transmitted from him, concerning the permission of drinking intoxicating drinks in less quantity than what intoxicates, is not correct.

5697. Ibn ‘Umar said: “While he was at the Ruhk,[1] I saw a man bring a cup to the Messenger of Allah سُنُودٌ in which there was Nabidh. He gave the cup to him and he raised it to his mouth, but he found it to be strong, so he gave it back to him and a man among the people said: ‘O Messenger of Allah, is it unlawful?’ He said: ‘Bring the man to me.’ So he was brought to him. He took the cup from him and called for water. He poured it into the cup, which he raised to his mouth and frowned. Then he called for more water and poured it into it. Then he said: ‘When these vessels become strong in taste, pour water on them to

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weaken them.” (Da'if)

تخريج: [إسناده ضعيف] وهو في الكبرى، ح: ٥٢٤ **عبد الملك مجهول (تقريب).**

5698. A similar report was narrated from 'Abdul-Mâlik bin Nâfî from Ibn 'Umar, from the Prophet ﷺ. (Da'if)

Abû 'Abdur-Rahmân (An-Nasâ'i) said: 'Abdul-Mâlik bin Nâfî is not well-known, and his narrations are not used as proof, and what is well-known from Ibn 'Umar is the opposite of what he mentioned.

تخريج: [إسناده ضعيف] انظر الحديث السابق، وهو في الكبرى، ح: ٥٢٥٥.

5699. It was narrated from Ibn 'Umar that a man asked about drinks and he said: “Avoid everything that intoxicates.” (Sahih)

تخريج: [إسناده صحيح] وهو في الكبرى، ح: ٥٢٦٥.

5700. It was narrated that Zaid bin Jubair said: “I asked Ibn 'Umar about drinks and he said: ‘Avoid everything that intoxicates.’” (Sahih)

تخريج: [إسناده صحيح] وهو في الكبرى، ح: ٥٢٧٥، وانظر الحديث السابق.

5701. It was narrated that Ibn 'Umar said: “Intoxicants are unlawful in small or large amounts.” (Sahih)

تخريج: [إسناده صحيح] وهو في الكبرى، ح: ٥٢٧٥.
5702. It was narrated that Ibn 'Umar said: “Every intoxicant is Khmâr and every intoxicant is unlawful.” (Sahîh)

5703. It was narrated from Sâlim bin 'Abdullâh, from his father, that the Messenger of Allâh ﷺ said: “Allâh has forbidden Khmâr, and every intoxicant is unlawful.” (Hasan)

5704. It was narrated that Ibn 'Umar said: “The Messenger of Allâh ﷺ said: ‘Every intoxicant is unlawful and every intoxicant is Khmâr.’” (Hasan)

Abû 'Abdur-Rahmân (An-Nasâ'i) said: These people (narrators) are the people who are confirmed, and trustworthy and well-known for their correctness in reporting. And 'Abdul-Mâlik does not hold the status of any one of them even if a group of the likes of him aided him. And with Allâh is the facilitation to what is right.
5705. Ruqaiyah bint 'Amr bin Sa'd said: “I was under the care of Ibn 'Umar, and raisins would be soaked for him and he would drink them in the morning, then the raisins would be left to dry, and other raisins would be added to them, and water would be poured on top of them, and he would drink that in morning. Then the day after he would throw them away.” (Pa'if)

And they use the narration of Abî Mas'âd and 'Uqbah bin 'Amr as proof.

Comments:

If a fruit remains immersed in water for a day or half a day as much, its effect is transferred to water to a great extent. The water becomes sweet. This is called Nabidh. If, however, it is kept too long, it begins to ferment and turns intoxicating. That is why Ibn 'Umar used to throw it away after a day or half a day, so that no trace of intoxication remains.

5706. It was narrated that Abî Mas'âd said: “The Prophet became thirsty around the Ka'bah so he called for a drink. Some Nabidh was brought in a water skin and he smelled it and frowned. He said: ‘Bring me a bucket of Zamzam (water).’ He poured it over it and drank some. A man said: ‘Is it unlawful, O Messenger of Allâh?’ He said: ‘No.’” (Pa'if)

He said: This narration is weak; because Yahya bin Yamân is alone among the companions of Sufyân reporting it. And Yahya bin Yamân’s narrations are not used for proof due to his bad memory and many errors.
5707. Abû Hurairah said: “I knew that the Messenger of Allâh ﷺ was fasting on certain days, so I prepared some Nabîdh for him to break his fast, and made it in a gourd. When evening came I brought it to him, and said: ‘O Messenger of Allâh, I knew that you were fasting today, so I prepared this Nabîdh for you to break your fast.’ He said: ‘Bring it to me, O Abû Hurairah.’ I brought it to him, and it turned out to be something bubbling. He said: ‘Take this and throw it against the wall (throw it away), for this is the drink of one who does not believe in Allâh or the Last Day.’” (Sahîh)

And among what they use as proof, is what was done by ‘Umar bin Al-Khattâb, may Allâh be pleased with him.

Comments:
(See Hadîth 5613.)

5708. It was narrated from Abû Râfî that ‘Umar bin Al-Khattâb, may Allâh be pleased with him, said: “If you fear that Nabîdh may be too strong, then weaken it with water.” ‘Abdullâh (one of the narrators) said: “Before it gets strong.” (Da’îf)
5709. It was narrated from Yahya bin Sa’eed who heard Sa’eed bin Al-Musayyab say: “Thaqif welcomed ‘Umar with a drink. He called for it, but when he brought it close to his mouth, he did not like it. He called for water to weaken it, and said: ‘Do like this.’” *(Da’if)*

5710. It was narrated that ‘Utbah bin Farqad said: “The *Nabīd* that ‘Umar bin Al-Khattāb used to drink had turned to vinegar.” *(Da’if)*

One of the things that points to the soundness of this is the *Hadith* narrated by As-Sā’ib.

5711. It was narrated from As-Sā’ib that ‘Umar bin Al-Khattāb went out to them and said: “I noticed the smell of drink on so-and-so, and he said that he had drunk *At-Ti12* (thickened juice of grapes). I am asking about what he drank. If it was an intoxicant I will flog him.” So ‘Umar bin Al-Khattāb, may Allâh be pleased with him, flogged him, carrying out the *Hadd* punishment in full. *(Saḥîh)*
Chapter 49. Humiliation And Painful Torment That Allâh, The Mighty And Sublime, Has Prepared For The One Who Drinks Intoxicants

5712. It was narrated from Jâbir that a man from (the tribe of) Jaishân, who are from Yemen, came and asked the Messenger of Allâh ﷺ about a drink that they drank in his homeland that was made of corn and called Al-Mîzr (beer). The Prophet ﷺ said to him: “Is it an intoxicant?” He said: “Yes.” The Messenger of Allâh ﷺ said: “Every intoxicant is unlawful. Allâh, the Mighty and Sublime, has promised the one who drinks intoxicants that He will give him to drink from the mud of Khibâl.” They said: “O Messenger of Allâh, what is the mud of Khibâl?” He said: “The sweat of the people of Hell,” or he said: “The juice of the people of Hell.” (Sahîh)

Tafsîr: أخبرنا مسلم، الأشامرة، باب بيان أن كل مسكر خمر وأن كل خمر حرام.

Comments:
(For details, please see narration 5673.)

Chapter 50. Encouragement To Avoid Doubtful Matters

5713. It was narrated that An-Nu’mân bin Bashîr said: “I heard the Messenger of Allâh ﷺ say: ‘That which is lawful is clear and that which is unlawful is clear, but between them there are matters
which are doubtful.’” And sometimes he said: “But between them are matters that are not as clear. I will describe the likeness of that for you. Allâh, the Mighty and Sublime, has a sanctuary and the sanctuary of Allâh is that which He has forbidden. Whoever grazes around the sanctuary will soon transgress into the sanctuary. And whoever approaches a matter that is unclear, he will soon wind up in the sanctuary.” And sometimes he said: “He will soon transgress, and indeed whoever mixes in doubt, he will soon cross into it.” (Sahîh)

Comments:
This narration has preceded. For details, see Hadîth 4458.

5714. It was narrated that Abû Al-Hâwârâ’ As-Sa’îdî said: “I said to Al-Hasan bin ‘Alî, may Allâh be pleased with him: ‘What did you memorize from the Messenger of Allâh ﷺ?’ He said: I memorized from him: ‘Leave that which makes you doubt for that which does not make you doubt.’” (Sahîh)

Chapter 51. It Is Disliked To Sell Raisins To One Who Will Use Them To Make Nabîdî

5715. It was narrated from Ibn Tâwûs, from his father, that he
disliked to sell raisins to one who would use them to make Nabīdh. (Sahih)

Chapter 52. It Is Disliked To Sell Juice

5716. It was narrated that Muṣ'ab bin Sa'd said: “Sa'd had many grapevines and he had someone looking after them for him. (The vines) bore many grapes, and that man wrote to him (saying): ‘I am afraid that the grapes will be wasted; what do you think if I squeeze them to make juice?’ Sa'd wrote to him (saying): ‘When this letter of mine reaches you, leave my land, for by Allâh I cannot trust you with anything ever again.’ So he made him leave his land.” (Sahih)

5717. It was narrated that Ibn Sirîn said: “Sell it as juice to one who will make At-Tîlî’ (thickened grape juice) with it, and not Khamr (wine) with it.” (Sahih)
Chapter 53. What Kind Of Thickened Grape Juice Is Permissible To Drink And What Kind Is Not Permitted

5718. It was narrated that Suwiad bin Ghafalah said: "Umar bin Al-Khaṭṭāb wrote to some of his workers saying: 'Give to the Muslims thickened grape juice when two thirds of it have gone and one-third is left.'" (Da`if)

Comments:
When the grape-juice dries up to such an extent, generally the possibility of intoxication does not remain in it. Only sweetness remains. But if it also contains intoxication, then it would be unlawful.

5719. It was narrated that 'Āmir bin 'Abdullāh said: "I saw the letter of 'Umar bin Al-Khaṭṭāb to Abū Mūsā (in which he said): 'A caravan came to me from Ash-Shām carrying a thick black paint like the pitch that is daubed on camels. I asked them how long they cooked it, and they told me that they cooked it until it was reduced by two-third. So the bad two-third had gone, one-third to take away evil and one-third to take away the bad smell. So let those who are with you drink it.'" (Da`if)

5720. It was narrated that 'Abdullāh bin Yazīd Al-Khatmi said: "Umar bin Al-Khaṭṭāb, may
Allāh be pleased with him, wrote to us (saying): 'Cook your drinks until the share of the Shayān is gone, for he has two (shares) and you have one.' (Da'īf)

5721. It was narrated that Ash-Sha'bī said: "Allāh, may Allāh be pleased with him, used to give the people thickened grape juice into which flies would fall and not be able to get out again." (Da'īf)

Comments:
The purpose is that it used to be very thick. The thicker the more protected from intoxication. Anything that contains intoxication is unlawful.

5722. It was narrated that Dāwūd said: "I asked Sa'eed: 'What is the drink that 'Umar bin Al-Khattāb, may Allāh be pleased with him, regarded as permissible?' He said: 'That which has been cooked until two-third has gone and one-third is left.'" (Ṣahīḥ)

5723. It was narrated from Sa'eed bin Al-Musayyab that Abū Ad-Dardā' used to drink that of which two-third had gone and one-third was left. (Ṣahīḥ)
5724. It was narrated from Abû Mūsā Al-‘Ash’arî that he used to drink thickened grape juice that of which two-third had gone and one-third was left. (Sahih)

5725. It was narrated that Ya’la bin ‘Atâ’ said: “I heard Sa’eed bin Al-Musayyab say, when a Bedouin asked him about a drink that had been cooked and reduced by half: ‘No, not until two-third has gone and one-third is left.”’ (Sahih)

5726. It was narrated that Sa’eed bin Al-Musayyab said: “When At-Tilâ’ (thickened grape juice) has been cooked and reduced to one-third, then there is nothing wrong with it.” (Sahih)

5727. Abû Rajâ’ said: “I asked Al-Hasan about At-Tilâ’ (thickened grape juice) that has been reduced to half. He said: ‘Do not drink it.’” (Sahih)

5728. It was narrated that Bushair bin Al-Muhâjir said: “I asked Al-Hasan about juice that has been cooked. He said: ‘That which has been cooked until two-third of it
has gone and one-third is left.”
(Hasan)

5729. It was narrated that Anas bin Sirīn said: “I heard Anas bin Mālik say: ‘The Shaitān disputed with Nūh, peace be upon him, concerning the grapevine. One said: “This is for me,” and the other said: “This is for me.” Then they agreed that Nūh would have one-third and the Shaitān would have two-thirds.” (Hasan)

5730. It was narrated that ‘Abdul-Mālik bin Ṭūfāil Al-Jazarī said: “Umar bin ‘Abdul-'Azīz wrote to us (saying): ‘Do not drink At-Tīlā’ (thickened grape juice) until two-third of it are gone and one-third remains, and every intoxicant is unlawful.” (Da’īf)

5731. It was narrated that Makhūl said: “Every intoxicant is unlawful.” (Sahīḥ)

Chapter 54. What Kind Of Juices Are Permissible To Drink And What Kinds Are Not

5732. It was narrated that Abū Thābit Ath-Thā’labī said: “I was with Ibn ‘Abbās when a man came to him and asked him about juice.
He said: 'Drink that which is fresh.'
He said: 'I cooked a drink on the fire and I am not sure about it.'
He said: 'Did you drink it before you cooked it?'
He said: 'No.'
He said: 'Fire does not make permissible something that is forbidden.'

(Sahih Mawqif)

Comments:
When the grape-juice is fresh, it is free from intoxication. It, therefore, could be drunk. But if it becomes old, then there is in it the possibility of intoxication.

5733. 'Atâ' said: "I heard Ibn 'Abbâs say: 'By Allâh, fire does not make anything permissible or forbidden.'"
He said: "Then he explained what he meant by 'it does not make permissible' as referring to what they said about At-Tilâ' (thickened grape juice), and he explained what he said about 'it does not make forbidden' as referring to performing Wudâ' after eating something that has been touched by fire." (Sahih)

Comments:
(See Nos. 171-185.)

5734. It was narrated that Sa'eed bin Al-Musayyab said: "Drink juice so long as it does not have any foam." (Sahih)
Comments:
Appearance of froth evidences change or alteration, and it is the sign of intoxication.

5735. It was narrated that Hīshām bin ‘Ā’idh Al-Asadî said: “I asked Ibrāhīm about juice and he said: ‘Drink it, unless it bubbles, so long as it doesn’t change.’” (Hasan)

Comments:
This ruling is not specific to grape-juice only; for every type of juice the same ruling is applied.

5736. It was narrated from ‘Âtâ’ that he said, concerning juice: “Drink it unless it is bubbling.” (Hasan)

5737. It was narrated that Ash-Sha’bî said: “Drink it for three days unless it bubbles.” (Saâlîh)

Chapter 56. Kinds Of Nabîdh That Are Permissible To Drink And The Kinds That Are Not

5738. It was narrated from ‘Abdullâh Ad-Dailamî that his father Fairûz said: “I came to the Messenger of Allâh and said: ‘O Messenger of Allâh, we have grapevines and Allâh, the Mighty and Sublime, has revealed that Khamr (wine) is forbidden, so what
should we do?’ He said: ‘Make raisins.’ I said: ‘What should we do with the raisins?’ He said: ‘Soak them in the morning and drink them in the evening, and soak them in the evening and drink them in the morning.’ I said: ‘Can we leave it until it gets stronger?’ He said: ‘Do not put it in clay vessels, rather put it in skins, for if it stays there for a long time, it will turn into vinegar.’” *(Sahih)*

5739. It was narrated from Ibn Al-Dailamî that his father said: “We said: ‘O Messenger of Allâh, we have grapevines; what should we do with them?’ He said: ‘Make raisins.’ We said: ‘What should we do with the raisins?’ He said: ‘Soak them in the morning and drink them in the evening, and soak them in the evening and drink them in the morning.’ I said: ‘Can we leave it until it gets stronger?’ He said: ‘Do not put it in clay vessels, rather put it in skins, for if it stays there for a long time, it will turn into vinegar.’” *(Sahih)*

5740. It was narrated that Ibn ‘Abbâs said: “*Nabîdh* would be made for the Messenger of Allâh ﷺ and he would drink it in the morning, and on the following
morning. Then on the evening before the third day, if there was anything left in the vessel, they would not drink it and it would be thrown away.” (Sahih)

Comments:
In the narration of the Mother of the Believers, Ai’shah, there is mention of one day and one night. It is possible that during summertime when there was the danger of the occurrence of intoxication, one day and one night was thought enough, and during the wintertime, etc., he might have been drinking it until two or three days. Moreover, this Nabîd was made in a leather water bag (as is elucidated in the report of Ai’shah). There was, therefore, no danger of intoxication, even if it was kept for long. At the most it could turn sour. Hence, both the narrations are correct. The objective is protection against intoxication.

5741. It was narrated from Ibn ‘Abbâs that raisins would be soaked for the Messenger of Allâh at night, and he would drink it that day, the following day, and the day after that. (Sahih)

Comments:
(He) used to drink it provided the danger of intoxication had not occurred. When there was danger of intoxication, it was poured out.

5742. It was narrated that Ibn ‘Abbâs said: “Nabîd of raisins would be made for the Messenger of Allâh at night, and he would put it in a water skin and drink it during the next day, the day after, and the day after that. At the end of the third day, he would give it to
others to drink, or drink it himself, and if anything was left the following morning, he would pour it away.” (Sahih)

5743. It was narrated from Ibn ‘Umar that Nabidh of raisins would be made for him in a water skin in the morning, and he would drink it that night, and it would be made for him in the evening, and he would drink it in the morning. He would wash out the water skins and not leave any pieces or anything in them. Nāfī’ said: “We used to drink it like honey.” (Sahih)

Comments:
‘Like honey’ means it used to be pure sweet. It contained no sourness. It is obvious that in one night or one day, there is absolutely no possibility of it turning sour. Though, if there is no intoxication, absolute sourness does not render Nabidh unlawful. After all, vinegar also happens to be sour. And vinegar is lawful and permissible.

5744. It was narrated that Bassām said: “I asked Abū Ja’far about Nabidh and he said: “‘Alī bin Ḥusain, may Allāh be pleased with him, would have Nabidh made for him at night, and he would drink it in the morning, and he would have Nabidh made in the morning and he would drink it at night.’” (Sahih)

5745. ‘Abdullāh said: “I heard Sufyān being asked about Nabidh.
He said: ‘Make Nabîdh at night and drink it in the morning.’”

(Saḥīḥ)

5746. It was narrated from Abû ʿUthmân, who was not Al-Hindî, that Umm Al-Fadîl sent word to Anas bin Mâlik, asking him about Nabîdh made in an earthenware jar. He told her about his son An-Nadr, who used to make Nabîdh in an earthenware jar in the morning and drink it in the evening. (Daʿîf)

Comments:
(Please turn to Ḥadîth 5655)

5747. It was narrated from Saʿeed bin Al-Musayyib that he disliked putting the dregs of Nabîdh into (new) Nabîdh lest it become strong because of the dregs. (Saḥīḥ)

Comments:
The details concerning this matter preceded above in the narration 5743.

5748. It was narrated that Saʿeed bin Al-Musayyib said concerning Nabîdh: “The dregs are what intoxicates.” (Ḥasan)

Comments:
Meaning intoxication is produced in it and its ruling becomes that of wine. It becomes unlawful to drink it, because from the dimension of the Divine law, the ruling for intoxicating drink and wine is one and the same.
5749. It was narrated that Sa‘eed bin Al-Musayyab said: “Khamr is so called because it is left until the good parts are gone and the dregs remain.” And he disliked everything that was made by using dregs (by adding new materials to the dregs). *(Sahih)*

Chapter 57. Different Reports
From Ibrāhīm Concerning
Nabidh

5750. It was narrated that Ibrāhīm said: “They used to think that whoever drank something and became intoxicated from it, it was not befitting for him to go back and drink more of the same.” *(Sahih)*

Comments:
In other words, Ibrahim An-Nakhaii did not consider permissible any intoxicating drink. Neither a little nor a lot. And he has transmitted this course of action from the *Salaf* or the predecessors. *Salaf* signifies the Prophet’s Companions and prominent followers.

5751. It was narrated that Ibrāhīm said: “There is nothing wrong with *Nabidh Al-Bukhtij.*”*[1] *(Qa‘id)*

Comments:
Please see narrations 5718 through 5730.

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*[1] Nabidh* that is cooked.
5752. It was narrated that Abū Al-Miskīn said: “I asked Ibrāhīm: ‘We take the dregs of Ḳhamr or Ṭilâ’ (thickened grape juice) and clean them, then we soak it with raisins for three days, then we strain it and leave it until it matures, then we drink it.’ He said: ‘That is Makrūḥ.’” (Daʿīf)

5753. It was narrated that Ibn Shubrumah said: “May Allāh have mercy on Ibrāhīm. Other scholars had strict views on Nabūdāh but he was lenient.” (Ṣahīḥ)

5754. Ibn Al-Mubârak said: “I have never found any sound report, giving a concession on intoxicants, except the report narrated from Ibrāhīm.” (Ṣahīḥ)

Comments:

So to speak, Ibrahim An-Nakhaii is solitary or alone in this matter. All the Companions and the successors or the Tābiʿin consider an intoxicating beverage forbidden, while Ibrahim An-Nakhaii has been reported to condone it in small quantity. Opposition of the consensus of the Prophet’s Companions is not an ordinary matter.

5755. ‘Ubaidullāh bin Saʿeed said: “I heard Abū Usāmah say: ‘I never saw any man more assiduous in seeking knowledge than ‘Abdullāh bin Al-Mubârak, not in Ash-Shām, Egypt, Yemen or the Hijāz.”’ (Ṣahīḥ)
Chapter 58. Mentioning The Permissible Drinks

5756. It was narrated that Anas said: Umm Sulaim had a wooden cup and she said: “I gave the Messenger of Allâh ﷺ all kinds of things to drink in it: Water, honey, milk and Nabîdîh.” (Sahîh)

Comments:
1. It has been described previously that Allâh’s Messenger ﷺ often paid visits to the houses of Umm Sulaym and her sister Umm Harâm, on account of his having relationship with them. In this way, they used to get opportunities of serving and honoring the Messenger of Allâh ﷺ.

2. It should be borne in mind that here Nabîdîh signifies fresh Nabîdîh.

5757. It was narrated from Sa‘eęd bin ‘Abdur-Raḥmân bin Abza that his father said: “I asked Ubayy bin Ka‘b about Nabîdîh, and he said: ‘Drink water, drink honey, drink Sawîq (barley gruel) and drink milk that you have been nourished with since childhood.’ I repeated the question and he said: ‘Is it wine you want? Is it wine you want?’” (Da‘îf)

Comments:
The objective of Ubayy bin Ka‘b was that the Nabîdîh comes of all sorts; intoxicating as well as plain. If I tell you that you should drink Nabîdîh, then I am afraid lest you end up drinking intoxicating Nabîdîh, because slight intoxication is often not felt.
5758. It was narrated that Ibn Mas'ūd said: “The people have invented new drinks and I do not know what they are. I have not drunk anything for 20 years (or he said: 40 years) except water and Sawīq (barley gruel), and he did not mention Nabīd.” (Sahih)

5759. It was narrated that `Abīdah said: “The people have invented drinks and I do not know what they are. I have not drunk anything for 20 years except water, milk and honey.” (Sahih)

5760. It was narrated that Ibn Shubrumah said: “Tālḥah said to the people of Al-Kūfah concerning Nabīd: ‘It is a test whereby a young man may benefit but an old man may be harmed.’ If there was a wedding among them, Tālḥah and Zubaid would offer milk and honey to drink. It was said to Tālḥah: ‘Why don’t you offer Nabīd?’ He said: ‘I would not like a Muslim to become intoxicated because of me.’” (Sahih)

Comments:
1. ‘Is a trial or test’: The purpose is that the people of Kūfah have a great
fixation on Nabīd. Everyone drinks it, the little ones, the young and the old alike.

2. 'Become intoxicated': This is because Nabīd could cause intoxication. One might probably not come to realize about its being intoxicating prior to drinking. One might realize after drinking that intoxication had already occurred in it. In this way, one could end up drinking an intoxicating beverage unknowingly.

5761. Jarīr said: "Ibn Shubrumah would not drink anything except water and milk." (Sahīh)

This is the end of Kitāb Al-Mujtaba of An-Nasā'ī. Praise be to Allāh, the Lord of the worlds. May Allāh send blessings and peace upon our master Muḥammad, the Seal of the Prophets, and upon his good and pure family. May Allāh be pleased with all the Companions, and those who follow them in truth until the Day of Judgment.
In transliterating Arabic words, the following system of symbols has been used:

1. Consonants

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<th>English words having similar sounds</th>
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Arabic script

English symbol

English words having similar sounds

* This symbol represents a glottal stop (transliterated medially and finally and not represented in transliteration when initial).

** These sounds have no equivalent sounds in English.

Native speakers of English usually identify them with familiar English sounds in the following manner:

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*** The Arabic sounds represented by the symbols (' / ' ) and the ones mentioned in the previous note are to be learned by imitating the native speakers of Arabic, if one wants to be exact in their pronunciation.

2. Vowels

There are only six vowels in Arabic; three of them are short and the other three are long. They are symbolized in the following way:

- a approximately as in ‘bad’
- i as in ‘bid’
- u as in ‘pull’
- ā as in ‘father’
- ī as in ‘bread’
- ū as in ‘pool’
Glossary Of Islamic Terms

'Abd: (العبد) Literally meaning 'a male slave'. Also used as a prefix in many Muslim male names in conjunction with a Divine Attribute of Allah, meaning servant or slave. Examples include Abdullah ('Abd-Allah—servant of Allah), Abdur-Rahman ('Abd Ar-Rahman—servant of the Most Merciful), and Abdul-Khaliq ('Abd Al-Khaliq—servant of the Creator).

Abid: (العباد) One who preoccupies himself with 'Ibadah (worship) and shows relatively less interest towards knowledge.

Abir: (العبير) A mixture of saffron with other perfumes.

Abtah or Batha: (الأبطح أو البطحاء) (See Muhassab) Literally means earth of small pebbles. These are found usually on the course where water flows at times. Usually this word is used for the former valley between Safa and Marwah, and an open land between Makkah and Mina called Muhassab.

Abyar Ali: (أيبار علي) The name of a place where Shajarah Mosque is situated, 7 km outside of Al-Madinah.

Ad: (عاد) An ancient tribe or nation that lived after the Prophet Noah. It was prosperous, but naughty and disobedient to Allah, so Allah destroyed it with violent destructive westerly wind.

Ad-Dabur: (الدبور) Westerly wind.

Adahi: (الأضاحي) Sacrifices.

Adam: (آدم) The first human being created by Allah and the first Prophet sent on earth to establish monotheism as the original religion for mankind.

Adhan: (الأذان) The call for the daily five obligatory prayers is called Adhan. The person who calls the Adhan is called a Mu'adhdhin. The Adhan consists of specific phrases, recited aloud in Arabic prior to each of the five daily worship times. These phrases are as follows: Allahu Akbar, Allahu Akbar; Allahu Akbar, Allahu Akbar; Ash-hadu an la ilaha illallah, Ash-hadu an la ilaha illallah; Ash-hadu anna Muhammadan Rasul-Ullah, Ash-hadu anna Muhammadan Rasul-Ullah; Hayya alas-Salih, Hayyu alas-Salih; Hayya alal-Falih, Hayya alal-Falih; Allahu Akbar, Allahu Akbar; La ilaha illallah. Upon hearing the Adhan, Muslims discontinue all activity and assemble at a local mosque for congregational prayers.
'Adl: Justice and equity. A fundamental value governing all social behavior, and forming the basis of all social dealings and legal framework in Islam.

AfDAL: The best.

'Adwā (العدوى): Contagion. An influence that spreads rapidly.

Ahābish: The settlers in the Makkah outskirts.

Ahādīth: (الحديث) Sayings and doings of the Prophet Muhammad (sing. Hadīth).

'Ahd: Literally means Covenant—a solemn agreement between two or more persons or groups.

'Ahd Alastu: (عهد آلست) Before creating human beings, Allah asked their souls: “Am I not (Alastu) your Lord?” And they all answered: “Yes! We testify!” At the Resurrection it will be determined whether each individual remained faithful to his original testimony. In other words, did his actions reflect his pre-creation acceptance of servanthood and Allah’s Lordship? Or did his actions demonstrate that he lived the life of a denier—one whose life was a denial of the Covenant of Alast? This Covenant is mentioned in Sūrat Ar-Ra‘d (13:20) and Sūrat Ya‘Siin (36:60). The Old Testament tells of the covenant the Jews made with Allah.

Ahkām: (الأحكام) According to Islamic Law, there are five kinds of orders: 1. Compulsory or obligatory (Wājib), 2. Desirable or recommended, ordered without obligation (Mustahabb), 3. Lawful, legal, permissible, or allowed (Halāl), 4. Undesirable but lawful or legal, disliked but not forbidden (Makrūh), 5. Unlawful, forbidden, prohibited and punishable from the viewpoint of Islam. (Muharram or Harām).


Ahlul-Bayt: (أهل البيت) Literally means ‘the people of the house’, a polite form of addressing the members of the family, including husband and wife. The words occur in the Noble Qur’ān when angels came to give glad tidings of a son to Prophet Ibrahim at an old age. See Sūrat Hūd (11:73). Generally the term Ahl-Bayt refers to the household of the Prophet (安宁).

Ahlul-Hadīth: (أهل الحديث) Refers to the group of scholars in Islam who specialize in the study of Ahādīth and its sciences, like Imām Bukhari, Imām Muslim, Imām Tirmidhi, Imām Abu Daud, Imām Albāni and others.

Ahlul-'Arūd: (أهل العروض) and ('Awāliyyul-Madīnah): Outskirts
of Al-Madīnah up to a distance of four or more miles. South-eastern part of Al-Madīnah in the valleys of Mahzur.

_Ahlul-Kitāb_ (أهل الكتاب) Literally meaning ‘People of the Scripture’. This term, found in the Qur’ān, describes adherents of divinely revealed religions that preceded Islam. Most commonly, the term refers to Jews and Christians, and confers upon these two groups a special status within Muslim society, owing to the monotheistic basis of their religions.

_Ahlul-Kitāb was-Sunnah_ (أهل الكتاب والسنة) Literally means ‘the People of the Book (the Noble Qur’ān) and the Sunnah, i.e., the sayings and deeds of the Prophet Muhammad ﷺ.

_Ahlu-Dhimah_ (أهل الدماح) See Dhimmis.

_Ahlu-Baqar_ (أهل البقر) Those keeping cows.

_Ahlu-Jabr_ (أهل الجبر) See Jabriyyah.

_Ahlu-Qadar_ (أهل القدر) See Qadariyyah.

_Ahlu-Qurā_ (أهل القرى) The town-dwellers.

_Ahlu-‘Uqad_ (أهل العقد) The chiefs.

_Ahlu-Rā’y_ (أهل الرأي) Literally means ‘the people of opinion’. It refers to people highly learned in Islam that are consulted on Islamic matters.

_Ahlu-Suffah_ (أهل الصفة) People of the Platform. See Ashabus-Suffah.

_Ahmad_ (أحمد) Ahmad is another name of Muhammad ﷺ. See the Noble Qur’ān, Sūrat As-Saff (61:6). See Muhammad for more details.

_‘Alayhis-Salām_ (عليه السلام) See (Peace be upon him).

_Al-Ahzāb_ (الأحزاب) (The Confederates) Ahzāb means parties. This term is used to describe the different tribes that united together to fight the Muslims in the battle of the Ditch at Al-Madīnah in 627 CE (5 AH).

_Ayyāmut-Tashrīq_ (أيام التشريق) 11th, 12th and 13th of Dhul-Hijjah. On these days the pilgrims throw pebbles on Jamrāt.

_Ayyim_ (الأيم) A woman who already has a sexual experience, she may be a widow or a divorced.

_‘Aj_ (العج) Raising the voice with Talbiyah during Hajj and ‘Umrah.

_Al-‘Ajmā’_ (العمجاء) Grazing livestock such as sheep, goats, cattle, camels and others.

_Ajnād_ (أجناد) 'Ajnād stands for five regions of Syria—Palestine, Jordan,
Damascus, Hima and Qansarin. (Nawawi)

‘Ajwah: (العجوة) Pressed soft dates, also a kind of high quality dates.

Al-‘Ākhirah: (الآخرة) This term refers to Afterlife, Hereafter, and the Next World and embraces the following ideas: That man is answerable to Allāh. That the present order of existence will some day come to an end that when that happens, Allāh will bring another order into being in which He will resurrect all human beings, gather them together and examine their conduct, and reward them with justice and mercy. That those who are reckoned good will be sent to Paradise whereas the evil-doers will be consigned to Hell. That the real measure of success or failure of a person is not the extent of his prosperity in the present life, but his success in the Afterlife.

Akhyāf: (أخياف) Uterine brother or sister. Born of the same mother but by a different father.

Al-Hamdu Lillāh: (الحمد لله) This is a part of the beginning Verse of the first Sūrah of the Noble Qur’ān. The meaning of it is ‘all praise is due to Allāh’. Other than being recited daily during prayers, a Muslim says this expression after almost every activity of his daily life to thank Allāh for His favors. A Muslim is grateful to Allāh for all His blessings, and it is a statement of thanks, appreciation, and gratitude from the creature to his Creator.

‘Aynul-Yaqīn: (عين اليقين) Assured knowledge, assured sight, that which one sees with the eye.

‘Alayhis-Salām: (عليه السلام) Peace be upon him (pbuh).

‘Ālim: (العالم) (pl. ‘Ulamā’) A Muslim religious scholar who has attained a considerable amount of Islamic knowledge.

Allāh: (الله) It is an Arabic word of rich and varied meaning, used as the proper name for God. Derives from the word ‘Ilāh which means ‘the One deserving all worship’. Muslims view Allāh as the Creator and Sustainer of everything in the universe, He is the Merciful, the Beneficent, the Magnificent, the Protector, the Provider, the Loving, the Wise, the Mighty, the Exalted, the Lord, the All-Knowing, the All-Hearing, the All-Seeing, the First, the Last, and the Eternal. Who is Supreme and Incomparable, has no physical form, and has no associates who share in His Divinity. It is exactly the same word as, in Hebrew, the Jews use for God (Eloha), the word which Jesus Christ used in Aramaic when he prayed to God. Allāh has an identical name in Judaism, Christianity and Islam; Allāh is the same God worshipped by Muslims, Christians and Jews. In the Qur’ān, Allāh is described as having at least ninety-nine Divine Names, which describe His Perfect Attributes. Unlike other Divine Names, Allāh is the Name which is invested with the sum
of all the Divine Attributes. The name Allāh has no plural and no feminine form.

**Allāhu Akbar**: This phrase, known as the *Takbīr* (Magnification), means ‘Allāh is the Most Great’ and is said by Muslims at various times. Most often it is pronounced during the daily calls for prayers, during prayers, when they are happy, and wish to express their approval of what they hear, when they slaughter an animal, and when they want to praise a speaker, they also use it to express surprise thankfulness or fear, thereby reinforcing their belief that all things come from Allāh. Actually it is the most said expression in the world.

**Amah**: A female slave.

**A‘māl**: The acts of worship.

**‘Amlīq**: A tribe from the progeny of Imīq bin Laudh bin ‘Iram bin Sām bin Nūh, between the period of Prophet Hūd and Ibrāhīm, having big bodies, strong and of arrogant type.

**Al-Amnānah**: The trust, moral responsibility or honesty, and all the duties which Allāh has ordained.

**Amber**: It has been called ambergris and then amber in later times, named after the whale as it is a product that it regurgitates. It is not the same as as the sap from trees that hardens and is called ‘amber’.

**Amin**: Custodian or guardian. Someone who is loyal or faithful.

**Āmin**: O Allāh, accept our invocation.

**‘Amīluz-Zakāh**: The Zakāh (obligatory charity) collector.

**Amīr**: Amīr is used in Islam to mean leader or commander.

**Amīrul-Mu‘minīn**: It means commander of the believers. This title was given to the caliphs after Prophet Muhammad ﷺ.

**Amlah**: There is a difference over its description. Some say it is a black and white ram (male sheep), some say rams having more white color, some say it is pure white, while some say white and red, and some say black and red.

**Amma Ba‘d**: An expression used for separating an introductory from the main topics in a speech; the introductory being usually concerned with Allāh’s praises and glorification. Literally it means ‘whatever comes after’ or ‘then after’.

**Anbījāniyyah**: A plain thick woolen sheet or garment with no
markings on it.

**Ansār:** (الأنصار) Literally meaning helpers or supporters, Ansār were the Companions of the Prophet ﷺ from the inhabitants of Al-Madinah, who embraced Islam and supported it, and who received and entertained the Muhājirīn (sing. Muhājir) who were the Muslim emigrants from Makkah and other places.

**‘Anzāz:** (الانزة) A spear-headed stick.

**‘Aqabah:** (العقبة) A place just outside of Makkah, in Mina where the first Muslims from Yathrib (Al-Madinah) pledged allegiance to the Prophet ﷺ in the year 621 CE. A similar meeting took place the next year when more Muslims from Yathrib pledged their allegiance to the Prophet ﷺ.

**‘Aqd:** (العقد) A contract.

**‘Aqd Sahih:** (العقد الصحيح) A legal contract.

**‘Aqidah:** (الاعتقاد) Literally means belief. In Islamic terms, it means the following six Articles of Faith: 1. Belief in Allāh, the One God. 2. Belief in Allāh’s angels. 3. Belief in His revealed Books. 4. Belief in His Messengers. 5. Belief in the Day of Judgment. 6. Belief in Fate and the Divine Decree.

**‘Aqilah:** (العقلية) The near male relatives on the father’s side who are obliged to pay the Diyah (blood money) on behalf of any of the clan’s members who kills a person. (See also ‘Asabah and Ashdbul-Fz~nld.)

**Al-‘Aqīq:** (العقب) A valley about seven kilometers west of Al-Madinah.

**‘Aqiqah:** (العقيدة) It is the sacrificing of one or two sheep on the occasion of the birth of a child, as a token of gratitude to Allāh.

**‘Aqrā Halqā:** (عقرى حلقى) Is just an exclamatory expression, the literal meaning of which is not meant always. It expresses disapproval.

**‘Arafa:** (عرفة) The ninth day of the last Islamic month Dhul-Hijjah.

**‘Arafāt:** (عرفات) ‘Arafāt is a pilgrimage site, a plain about 25 kilometers southeast of Makkah Al-Mukaramah. Standing on ‘Arafāt on the 9th of Dhul-Hijjah and staying there from mid-day to sunset is the essence of the Hajj (the Pilgrimage). It is on this plain that humanity will be raised on the Day of Resurrection for questioning and Judgment.

**Arba‘īniyyāt:** (الأربعيات) Collections of the forty Ahādīth.

**Al-‘Arba‘ah:** (الأربعة) The four compilers of Ahādīth: Abu Dāwud, Nasa’i, Tirmidhi, Ibn Mājah.

**Arāk:** (الأراك) A tree from which Siwāk (tooth stick) is made.
'Ariyyah: (العربية) (pl. ‘Arāyā) A contract of barter in dates. When the fruits of a designated tree were given as a gift to another person, then the giver was troubled by the recipient’s coming again and again to his garden to gather the dates, so he was permitted to buy the fresh dates in return for dried dates. (See Bay‘ul-‘Ariyyah)

Arkān: (الأركان) (sing. Rukn) The elements or essential ingredients of an act, without which the act is not legally valid.

Arkānul-Islam: (أركان الإسلام) A term referring to the Five Pillars of Islam that demonstrate a Muslim’s commitment to Allāh in word and in deed. They are as follows: 1. To testify that none has the right to be worshipped but Allāh and that Muhammad is the Messenger of Allāh. 2. To offer the prayers. 3. To observe fasts during the month of Ramadān. 4. To pay the Zakāt (obligatory charity). 5. To perform Ḥajj (pilgrimage to Makkah).

Armageddon: (حِرمَادُون) The place where the final battle will be fought between the forces of good and evil (probably so called in reference to the battlefield of Megiddo). (Rev. 16:16)

Arsh: (الأرض) Compensation given in case of someone’s injury caused by another person.

'Arsh: (العرش) The Throne of Allāh the Exalted.

'Asbah: (العصبة) All male relatives of a deceased person or a killer, from the father’s side.

'Asabiyah: (العربية) Tribal loyalty, nationalism.

'Aṣb: (العصب) A very coarse type of Yemenite cloth of cotton threads, some of them are dyed by means of knots before spinning with others that are not.

As-hābul-A‘rāf: (أصحاب الأعراة) These will be the people who are neither righteous enough to enter Paradise nor wicked enough to be cast into Hell.

As-hābul-Furūd: (أصحاب الفروض) These are the heirs who are the first responsibility holders to pay the Diyāh or the blood money due towards a person. (These are said to be: Husband, wife, father, mother, grandfather, father’s father, grandmotherfather’s mother, son’s daughter, grandfatherdaughter, daughter, real sister, uterine brother, uterine sister, stepbrother. These are the near male relatives on the father’s side like brother, nephew, father’s brother etc. In the absence of them, the ‘Asabah are the inheritors, in their absence the legacy or inheritance goes to Dhul-Arḥām, meaning the relatives through mother’s side like maternal uncle, mother’s sister and mother’s father etc.

As-hābus-Shajarah: (أصحاب الشجرة) Those Companions of the Prophet
who took oath to defend the religion against Quraysh at Hudaibiyah.

As-hābus-Suffah: Some Muslims who had migrated from Makkah, had no place to live and they were very poor people. The Prophet of Islam built a large platform Suffah of bricks and clay in the mosque for these people to rest at night. He also built a canopy to protect them from the heat of the sun during the day. The canopy was covered by date-palm leaves and branches. As the place was called Suffah, therefore the people who stayed there were called as As-hābus-Suffah or Ahlus-Suffah. They were about eighty men or more who used to stay and have religious teachings in the Prophet’s mosque in Al-Madīnah. Whosoever belonged among them is today recognized as an eminent personality of Islam. Suffah, a place that was once the refuge of the poor and the shelterless, became the centre of learning and excellence. It was there the first University of Islam came into being.

As-hābusSunan: The compilers of the Prophetic Ahādīth on Islamic jurisprudence.

Al-‘Ashhurul-Hurum: The sacred months. The months of Dhul-Qa‘dah, Dhul-Hijjah, Muharram and Rajab.


Ash-Shām: The region comprising Syria, Palestine, Lebanon and Jordan.

‘Āshūrā: The 10th of the month of Muharram (the first month of the Islamic calendar).

Al-Asmā‘ul-Husnā: The term Al-Asmā‘ul-Husnā, literally meaning the ‘most excellent names’ is used to express Allāh’s most Beautiful Names and His most Perfect Attributes. These are at least 99 in number.

Asmā‘ur-Rijāl: The science of Biographies of Narrators.

‘Asr: It is the afternoon prayer, the third obligatory prayer of the day. It can be offered between mid afternoon and a little before sunset. It is also the name of Sūrah 103 of the Noble Qur’ān.

As-Salāmu ‘Alaykum: This is an expression Muslims say whenever they meet one another. It is a statement of greeting meaning ‘peace be upon you’. The appropriate response is Wa ‘Alaykumus-Salām, meaning ‘and peace be upon you also’. The extended forms of it are As-Salā-
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mu ‘Alaykum wa Rahmatullah meaning ‘peace be upon you and mercy of Allah’ and As-Salamu ‘Alaykum wa Rahmatullahi wa Barakatuhu meaning ‘peace be upon you and mercy of Allah and His blessings.’ The response will also be changed accordingly.

Astaghfirullah: (أستغفر الله) This is an expression used by a Muslim when he wants to ask Allah’s forgiveness. The meaning of it is ‘I ask Allah’s forgiveness’. A Muslim says this phrase many times, when he is talking to another person, when he abstains from doing wrong, or even when he wants to prove that he is innocent of an incident. After every payer, a Muslim says this statement three times.

Al-Aswaf: (الأسواف) Name of the area of Al-Madinah that Allah’s Messenger made sacred. (An-Nihayah) Bayhaqi said it to be the wall around Al-Madinah. (Sunan Al-Kubra)

Āthār: (الأثار) Sayings of the Sahābah, the Companions of the Prophet.

‘Ātirah: (العيربة) A sacrifice offered during the month of Rajab (in Jāhiliyyah and it was canceled after Islam). It was also called Rajabiyyah.

‘Ātūd: (العتود) A young sheep that is old enough (of about one year) to fend for itself and no longer needs its mother.

Aʿūdhu Billāhi minash-Shaytānir-Rajīm: (أعوذ بالله من الشيطان الرجيم) This is an expression and a statement that Muslims have to recite before reading the Qur’ān, before speaking, before doing any work, before a supplication, before doing ablution, before entering the washroom, and before doing many other daily activities. The meaning of this phrase is ‘I seek refuge in Allah from the outcast Satan’. Satan is the source of evil and he always tries to misguide and mislead people, so Muslims recite this expression to keep them safe from the whispering of Satan.

Awliyā’: (الأولياء) (pl. of Wali) Literally means friend. But in Islamic terminology it refers to the close friends of Allah.

‘Awrah: (العورة) Nakedness. Parts of the body that are not to be exposed to others. For men this is from the navel to the knee. For women it is all of her body except the hands, feet and face.

Al-ʿAwālī: (العوالي) Villages surrounding Al-Madinah.

‘Awāliyul-Madinah: (عوالي المدينة) See Ahlul-ʿArūd.

Al-ʿAwāmir: (العوامر) Snakes living in houses.

Awāq: (أوقات) (sing. Üqiyyah also called Waqiyyah) 5 Awāq = 22 Silver Riyals of Yemen or 200 Silver Dirhams (i.e., 640 grams approx.; 12 Üqiyyah
is equal to 40 tolas). [Uqiyah is 40 dirhams, and 5 Awāq is 200 dirhams. It may be less or more according to different countries. (Sindi)] [An ounce; for silver 119.4 grams, for other substances 127/128 grams, modern use of ounce 28.349 grams.]

Awqāf: (الأوقاف) Property voluntarily transferred to a charity or trust to be used for public benefits.

Awsāq or Awsuq: (أوساق أو أوسق) See Wasq.

Awwābin: (الأوابين) This prayer’s time is stated to be when the hooves of the young ones of camels begin to be scorched with the extremity of the heat. Obviously it is a little before the decline of the sun from its zenith.

Āyah: (آية) (pl. Āyāt) Āyah means a proof, evidence, verse, lesson, sign, miracle, revelation, etc. The term is used to designate a Verse in the Qur’ān. There are over 6,600 Verses in the Qur’ān.

Ayyām Bid: (آيام بيض) The bright days or the moonlit days. The 13th, 14th and 15th of every lunar month when the moon is at its full.

Ayyāmul-Jahiliyyah: (أيام الجاهلية) A term designating a state of ignorance and immorality. It is a combination of views, ideas, and practices that totally defy and reject the guidance sent down by God through His Prophets. This term is commonly used by Muslims to refer to the pre-Islamic era in Arabia. Ayyāmul-Jahiliyyah, or ‘the days of Ignorance’ in the books of history, indicate the period before the prophethood of Muhammad when immorality, oppression, and evil were rampant.

Ayyāmut-Tashriq: (آيام التشريق) 11th, 12th and 13th of Dhul-Hijjah. On these days the pilgrims throw pebbles on Jamārat.

Āyatul-Kursi: (آية الكرسي) Verse No. 255 in Sūrat Al-Baqarah.

Azfār: (الأفئر) A type of incense.

‘Azl: (العزل) Coitus Interruptus. Coitus in which the penis is withdrawn prior to ejaculation.

Azlām: (الأزلام) Literally means ‘arrows’. Here it means arrows used to seek good luck or a decision, practiced by the Arabs of pre-Islamic period of Ignorance.

Bābur-Rayyān: (باب الريان) The name of one of the gates of Jannah (Paradise) through which the people who often observe fasting will enter on the Day of Judgment.

Bābus-Salām: (باب السلام) It is one of the famous gates of the Sacred Mosque in Makkah.
Badażalz: (البادة) (pl. Budn) A camel driven to be offered as a sacrifice by the pilgrims at the sanctuary of Makkah.

Badhaq or Badhiq: (الباذق) An alcoholic drink made from the juice of grapes by slowly boiling it down until two-thirds of it has gone.

Bâdiyah: (البادية) (pl. Bawâdi) A desert or semi-arid environment.

Badr: (بدر) A place about 150 kilometer to the south of Al-Madinah, where the first great battle in Islamic history took place between the early Muslims and the infidels of Quraysh in the second year of Hijrah (624 CE). The Muslim army consisted of 313 men and the Quraysh had a total of about 1,000 soldiers, archers and horsemen. Even though the Muslims were outnumbered, the final result was to their favor. [See Sûrat Al-Anfâl (8:5-19, 42-48) and Sûrat Ål-Imrân (3:13).]

Bahimah: (البهيمة) (pl. Bahâ`im) signifies every quadruped animal (of which the beasts of prey are excluded). Bahimah thus refers to goats, sheep and cows.

Al-Bahirah: (البحيرة) A milking she-camel, whose milk used to be spared for idols and other false deities.

Bay’ (البيع) Literally means sale. It is also taken to mean exchanging a commodity for another commodity. Commonly used as a prefix in referring to different types of sales.

Bay’ul-‘Inah: (بيع عينة) One form of it is that suppose a person asks someone to lend him a certain amount of money, he refuses the money in cash, instead offers him an article at a higher price than his demand of the required money, and later on buys the same article from him at a less price, i.e., equal to his required money. In this way, he makes him indebted for the difference.

Bay’ul-‘Ariyyah: (بيع عريحة) (pl. ‘Ara Čyâ) It is a kind of sale by which the owner of an ‘Ariyyah is allowed to sell the fresh dates while they are still over the palms by means of estimation, for dried plucked dates because of the irritation of again and again coming of him whom the gift was given, so they give him from their stock. ‘Ariyyah is lawful for an amount of five Wasq while one Wasq is of sixty Sâ’. (See Sahîh Al-Bukhârî, Vol.3, Âhâdîth Nos. 389, 394 and 397).

Al-Bay’ul-Bâtt: (البيع البات) Absolute sale.

Al-Bay’ul-Bâtil: (البيع الباطل) Vain sale (that a Muslim sells unlawful things, e.g., wine, pigs).

Bay’ul-Gharar: (بيع الغرر) Uncertainty, hazard, chance or risk, ambiguity and
uncertainty in transactions. Technically, selling something which has not yet been obtained, for example, selling eggs which have not yet been hatched, or an event where assurance or non-assurance is subject to chance and thus not known to parties of a transaction. Can also mean uncertainty or a hazard that is likely to lead to a dispute in a contract. Al-Gharar is also said to be selling goods that appear sound but contain some hidden fault or concerning which something is unclear.

**Bay‘u Habalil-Habalah** (بيع حبل الحبلة): The sale of a pregnant animal. There were two forms of this trade, the example of the first form is that to buy an offspring of an animal which itself is yet to be born by making the payment in advance. Second form is to sell an animal on condition to have the offspring of the sold animal. Both forms of this kind of transaction are prohibited.

**Bay‘ul-Hasat** (بيع الحصاة): The sale of pebble. When the seller says to the buyer, “I sell you the goods that the pebble falls on with a certain sum of money.” It is forbidden in Islam. It was observed in three ways: (i) the seller throws pebbles onto the goods and gives the buyer whatever the pebbles land on; (ii) the seller sells land then tells the purchaser that he will get the land as far as a pebble thrown by the seller reaches; (iii) the seller tells the purchaser that he has the option to change his mind until he (the seller) throws a pebble, at which point the transaction becomes binding.

**Bay‘ul-Istisna’** (بيع الاستئناع): This is a kind of sale, where a commodity is transacted before it comes into existence. It means to order a manufacturer to manufacture a specific commodity for the purchaser. If the manufacturer undertakes to manufacture the goods for him with material from the manufacturer, the transaction of Istisna’ comes into existence. But it is necessary for the validity of Istisna’ that the price is fixed with the consent of the parties and that necessary specification of the commodity (intended to be manufactured) is fully settled between them. This kind of sale, used as a mode of financing, is also called Parallel Istisna’.

**Bay‘ul-Khiyār** (بيع الخيار): Optional sale.

**Bay‘ul-Malāqīh** (بيع الملاقيح): A kind of sale practiced in the pre-Islamic period of Ignorance. One would pay the price of a she-camel that was not yet born.

**Bay‘ul-Mu‘āwamah** (بيع المعاومة): Selling the produce of a tree for many years ahead.

**Bay‘ul-Muhāqalah** (بيع المحاقلة): It is the estimate of wheat in the harvest (corn ears) and selling them for the same amount in weight.
Bay‘ul-Mukhābarah: To lend the land or rent against a part of the produce like half or one third. It is forbidden because may be there no produce.

Bay‘ul-Mukhādarah: The sale of grain or vegetables before it is ripe and that they are free from diseases and blights, and their benefit is evident.

Bay‘ul-Mulāmasah: A sale in which the deal is completed if the buyer touches the item, without seeing or checking it properly. It is usually done in the night and two men trade garments with each other by feeling or touching the garments by hands.

Bay‘ul-Munābadhah: A sale in which the deal is completed when the seller throws a thing to the buyer, giving him no opportunity to see, touch or check it. Usually two men trade garments with each other by throwing garments to another.

Bay‘ul-Muqāyadah: Sale of things for things corresponding nearly with barter, but the ‘thing’ is here opposed to ‘obligations’, so it is properly an exchange of specific for specific things.

Bay‘ul-Muzābanah: The sale of fresh dates for dried dates by measure, and the sale of fresh grapes for dried grapes by measure. In both cases the dried fruits are measured while the fresh ones are only estimated as they are still on the trees. This term is mostly used for fruits.

Bay‘ul-Muzayadhah: Public sale.

Bay‘un-Najsh: A trick (of offering a very high price) for something without the intention of buying it but just to allure and cheat somebody else who really wants to buy it although it is not worth such a high price.

Bay‘un-Nājiz: Final sale.

Bay‘us-Salaf: A sale in which the price is paid at once for goods to be delivered later.

Bay‘us-Salam (Bay‘us-Salaf): It is also called Bay‘us-Salaf. This term refers to the advance payment for goods which are delivered later. Normally, no sale can be effected unless the goods are in existence at the time of the bargain. But this type of sale is the exception to the general rule provided the goods are defined and the date of delivery is fixed. The objects of this type of sale are mainly tangible but exclude gold or silver as these are regarded as having monetary value. Barring these, Bay‘us-Salam covers almost all things which are capable of being definitely described as to
quantity, quality and workmanship. One of the conditions of this type of contract is advance payment; the parties cannot reserve their option of rescinding it but the option of revoking it on account of a defect in the subject matter is allowed. It is also applied to a mode of financing adopted by Islamic banks. It is usually applied in the agricultural sector, where the bank advances money for various inputs to receive a share in the crop, which the bank sells in the market.

*Bay'us-Sarf:* (بيع الصرف) An exchange of obligations for obligations. The usual objects of this contract are dirhams and dinars, which being obligations; the definition is generally correct.

*Bay'ut-Talji'ah:* (بيع النلجنة) Simulated sale, protective sale.

*Bay'ut-Tawliyah:* (بيع التولية) Released at cost price.

*Bay'uth-Thunyā or Bay'ul-Istithnā'* (أو بيع الاستثناء بيع النتها) Selling a thing leaving a part of it. For example, selling his fruits but except a part of it.

*Bay'ul-‘Urbun:* (بيع العريون) Earnest sale. The buyer pays some of the cost to the seller. If the buyer takes the goods, the paid money will be part of the price, but if the buyer rejected the goods, the paid money will be of the seller.

*Bay'ul-Wadi'ah:* (بيع الوضيعة) Resale at a loss.

*Bay'ah:* (البيعة) A pledge or an oath of allegiance given by the citizens etc., to their Imam (Muslim ruler or leader) to be obedient to him according to the Islamic religion.

*Baydā’:* (اليداء) A place to the south of Al-Madinah on the way to Makkah.

*Baytul-Māl:* (بيت المال) An Islamic treasury intended for the benefit of the Muslims and the Islamic state and not for the leaders or the wealthy.

*Al-Baytul-Maqdis:* (البيت المعمور) Allāh’s House over the seventh heaven.

*Baytul-Maqdis:* (بيت المقدس) It is popularly referred to as Baytul-Muqaddas. Also known as Aqṣā Mosque, the famous mosque in Al-Quds (Jerusalem). It was the first Qiblah (prayer direction) of Islam. Then Allāh ordered Muslims to face the first House of Allāh, the Ka‘bah, at Makkah (Saudi Arabia). Baytul-Maqdis is the third most sacred place in the Islamic world, the first being the Sacred Mosque (Masjidul-Harām) in Makkah, and the second being the Masjid Nabawī (the Mosque of the Prophet ﷺ). It is from the surroundings of Baytul Maqdis that Prophet Muhammad ﷺ ascended to heaven.

*Baytul-Mirdās:* (بيت المدراس) A place in Al-Madinah (and it was a Jewish centre).
Bay‘atur-Ridwān: (Pledge of Contentment) The oath and pledge taken by the Companions at Hudaibiyah in the year 6 H to fight Quraysh in case they harmed ‘Uthmān who had gone to negotiate with them and reported to have been taken captive.

Bakkah: (بيكاء) Another name for Makkah. (See the Noble Qur‘ān, Al-Imrān 3:96)

Balām: (بالام) Means an ox.

Balāt: (البلط) A place in Al-Madinah between the mosque and the marketplace.

Balah: (البلح) The date once it begins to ripen.

Bālij: (الباليح) The one who has reached the age of maturity and is an adult.

Bani Labūn: (بني لبون) A two-year-old male camel.

Bani Makhād: (بني مخاض) One-year-old male camel.

Banū Asfar: (بني الأصفر) The Byzantines (the Romans).

Banū Isrā‘il: (بني إسرائيل) Literally means the Children of Israel. It refers to the progeny of Prophet Ya‘qub.

Al-Baqī‘: (البقیع) Also called Baqī‘ Al-Gharqad or Jannatul-Baqī‘. The cemetery of the people of Al-Madinah; many of the family members and Companions of the Prophet are buried in it.

Barakah: (البركة) Literally means blessing or Divine grace.

Barīd: (ابريد) See Burud.

Bārakallāh: (بارك إله) This is an expression meaning ‘may the blessings of Allah (be upon you)’. When a Muslim wants to thank another person, he uses different statements to express his thanks, appreciation, and gratitude. One of them is to say Bārakallah.

Barrah: (البرة) Pious.

Barzakh: (البرزخ) Literally means partition or barrier. In Islamic terminology, it usually means the life in the grave, because the life in the grave is the interspace between the life on earth and the life in the Hereafter. Life in the Barzakh is real, but very different from the life we know. Its exact nature is known only to Allah. It is during our life in the Barzakh that we will be asked about Allah, our faith and the Prophet. We will also be shown the Jannah (Paradise) and the Jahannum (Hell) there and which of these two places we will occupy after we are judged.
**Glossary Of Islamic Terms**

**Basmalah**: (البسمة) The recitation of *Bismillah* (*Bismillahir-Rahmānir-Rahīm*). In the Name of Allāh, the Most Gracious, the Most Merciful. It is said before any act or activity of importance, such as reciting the Qur’ān, traveling, eating a meal, rising from sleep, etc.

**Bathā**: (الباحاء) See ‘Abtah.

**Bātil**: (الباطل) Falsehood, null and void.

**Batshah**: (الباتحة) Grasp.

**Bawādī**: (البوادي) See Bādiyah.

**Bid’ah**: (البدعة) Any heresy or innovated practice introduced in the religion of Allāh which have no basis in the Qur’ān or Sunnah and to regard these new things as acts of Ibadah. The Prophet ﷺ said that every Bid’ah is a deviation from the true path and every deviation leads to Hell-fire.

**Bikr**: (البكر) A virgin.

**Bint Labān**: (بنّة لبور) Two year old she-camel.

**Bint Makhād**: (بنّة مخاض) One year old she-camel.

**Bisāt**: (الباسط) Anything that can be spread on the ground, be a mat, a carpet or a piece of cloth.

**Bismillahir-Rahmānir-Rahīm**: (بسم الله الرحمن الرحيم) In the Name of Allāh, the Most Gracious, the Most Merciful. This is the first Verse of Sūrat Al-Fātiḥah (Chapter 1) of the Noble Qur'ān. While reciting the Qur’ān, it is to be read immediately after one reads the phrase: *A’udhu Billāhi minash-Shay-tānir-Rajīm* (I seek refuge in Allāh from the outcast Satan). It is also recited before doing any daily activity.

**Bi’thah**: (البعثة) The beginning of the Prophet’s mission, his call to prophethood in 610 CE.

**Bit**: (البجع) Mead. Intoxicating drink made from fermented honey or honeycombs, barlee sprouts and water.

**Black Muslims**: A term designating African-Americans who adhere to the teachings of the organization known as the Nation of Islam. So-called ‘Black Muslims’ are not to be confused with Muslims (followers of universal Islam) of African-American or African origin. Likewise, the Nation of Islam, a nationalistic organization, is not to be confused with the mainstream, universal world religion Islam.

**Bu’āth**: (بعث) A place about two miles from Al-Madīnah where a battle took place between the Ansār tribes of Aus and Khazraj before Islam.
**Budn** : (البدل) (sing. *Badanah*) Camels to be offered as sacrifice by the pilgrims at the sanctuary of Makkah.

**Buhtän** : (الهتان) A false accusation, calumny, slander.

**Bulūgh** : (البلوغ) Puberty

**Burāq** : (براق) A white animal having wings, bigger than a donkey and smaller than a horse, it carried the Prophet Muhammad [ṣallallāhu `alayhi wasallām] from Makkah to Jerusalem and from there to heavens during his miraculous Night Journey and Ascension (*Isrā’* and *Mi’rāj*) in 619 CE.

**Burd or Burdah** : (البرد أو البردة) A Yemeni cloth. A black squared narrow dress. Also a sheet with a woven border.

**Burnus** : (البرنس) (pl. Barānis) A type of hooded cloak called burnous.

**Burqā‘** : (البرقع) A covering dress worn by women.

**Burūd** : (pl. *Barād*) The distance equal to sixteen Farsakh(s).

**Busr** : (البرس) Partially ripe dates that have begun to take on a red or yellow color.

**Busrā** : (بصرى) is a city in Harran in the south of Damascus in Syria.

**Bethān** : (بطحان) A valley in Al-Madīnah.

**CE** : Christian Era or Common Era. It is used instead of AD in Islamic text referring to the dates before the Hijrah (migration) of the Prophet Muhammad [ṣallallāhu `alayhi wasallām] from Makkah to Al-Madīnah.

**Dabb** : (الرض) (Mastigure) A lizard that grows to be a foot or longer. They are not the same as the gecko for which there are orders, or encouragement to kill.

**Dab‘u** : (الضبع) Hyena (Charkh or Lakkar Bhaggah).

**AdDabūr** : (الدير) Westerly wind.

**Daff** : (الدف) Tambourine used in Arabia.

**Daghābis** : (الضجبيس) (sing. *Daghābūs*) Snake cucumbers.

**Dahn** : (الدهن) Any thick oil applied to hair.

**Dā‘i** : (الداعي) (pl. *Du‘āt*) Muslim missionary involved in Da‘wah (preaching).

**Dayyān** : (الديان) Allāh; the One Who judges people from their deeds after calling them to account.

**Dajjāl** : (الدجال) (Al-Masīh Ad-Dajjāl) Antichrist, False Christ
or Pseudo Messiah, also known as the one-eyed Dajjal. He will be from among the Jews and will appear before Qiyamat (Resurrection). He will cause a lot of corruption in the world and will eventually be killed by Prophet ‘Eisa (Jesus).

Damm: (الدم) An expiation for a missed or wrongly practiced obligatory religious act, usually in the form of sacrificing an animal (term specially used regarding expiation of missed or wrongly performed acts of Hajj and ‘Umrah).

Dāniq: (دينق) A coin equal to one-sixth of a dirham.

Dārul-‘Ahd: (دار العهد) Country linked in a peace treaty.

Dārul-Bawār: (دار البرار) The abode of perdition.

Dārul-Fanā': (دار الفناء) The abode which passes away (earth).

Dārul-Ghurūr: (دار الغور) The abode of delusion.

Dārul-Harb: (دار الحرب) It means Domain of War, and refers to the territory under the control of disbelievers, which is on terms of active or potential conflict with the Domain of Islam, and presumably hostile to the Muslims living in its domain.

Dārul-Islām: (دار الإسلام) It means Domain of Islam, and refers to the territory under the control of the believers.

Dārul-Khilāfah: (دار الخلافة) The seat of Imām or Khalīfah.

Dārul-Kufr: (دار الكفر) It means Domain of Disbelief, and refers to the territory under the control of the disbelievers.

Dārul-Qarār: (دار التยอม) The blessed abode (paradise).

Dārul-Qadā': (دار القضاء) Justice House (court).

Dārul-Qarār: (دار القرار) The abode that abides.

Dārus-Salām: (دار السلام) The abode of peace.

Dārush-Shuhadā': (دار الشهداء) The Home of Martyrs.

Da‘wah: (الدعوة) The act of inviting others to Islam. Propagation of Islam through word and action, calling the people to follow the commandments of Allāh and His Messenger Muhammad ﷺ.

Dāwūd: (داود) Prophet David, a Prophet of Allāh mentioned in the Qur’ān and the Old Testament.

Dayn: (الدين) Loan or debt.
Deen: (الدین) The meaning of the word Deen is obedience. A term commonly used to mean ‘religion’, but actually referring to the totality of Muslim beliefs and practices. Thus, ‘Islam is a Deen’ means Islam is the complete way of life.

Dhabh: (الذبح) Slaughtering small animals by cutting their jugular vein only at the root of the neck, in comparison Nahr is slaughtering the camels by poking the jugular vein with a spear or sharp item.

Dhan-Nis'ah: (ذا النسه) The one with the rope. (See Ahādīth 2690 and 2691, Sunan Ibn Mājah)

Dhāt Irq: (ذات عرق) Miqāt for the pilgrims coming from Iraq.

Dhātun-Nīqayn: (ذات الطاقين) It literally means a woman with two belts, and refers to Asma', the daughter of Abu Bakr (She was named so by the Prophet ﷺ.

DhāturRiqā': (ذات الرقاع) It is name of a Ghazwah and it may be translated as ‘the one having stripes’. Muslims were suffering from an extreme poverty, they were bare-footed without shoes, when their feet blistered, they wrapped them with rags and tattered clothes. Thus this battle came to be known as DhāturRiqā'.

Dhikh: (الذيخ) An animal-male hyena.

Dhikr: (الذكر) The Mention or Remembrance of Allāh through verbal or mental repetition of His Divine Attributes or various religious formulas such as Subhān-Allāh (Glorified is Allāh), Al-Hamdu Lillāh (praise is due to Allāh), Allāhu Akbar (Allāh is the Most Great), or the recitation of special invocations.

Dhimmī or Ahludh-Dhimmah: (الدمي أو أهل ال大棚) A non-Muslim living under the protection of an Islamic government, and has been guaranteed protection of his rights, life, property and practice of their religion, etc. He is exempt from duties of Islam like military and Zakah but must instead pay a tax called Jizyah. Historically, Jews and Christians traditionally received this status due to their belief in One God, but others such as Zoroastrians, Buddhists and Hindus were also included. Dhimmis (protected) had full rights to practice their faith and implement their own religious laws within their communities.

Dhul-'Arām or Dhur-Rahm: (ذو الأرحام أو ذو الرحم) Kindred of blood from mother's side, like mother's father (grandfather), sister's son, son of the daughter (grandson), maternal uncle, etc.

Dhul-Farā'id: (ذوالفرائض) Those persons whose share of inheritance is described in the Qur'ān are called Dhul-Farā'id, and the rest are 'Asabah
**Glossary Of Islamic Terms**

- **Dhul-Hijjah**: The twelfth month of the Islamic calendar. The month in which the great pilgrimage to Makkah takes place.
- **Dhul-Hulayfah**: The Miqāt of the people of Al-Madīnah now called Abyār ‘Ali.
- **Dhul-Khālasah**: Al-Ka’bah Al-Yamāniyāh, a house in Yemen where idols used to be worshipped. It belonged to the tribes of Khath’ām and Bujaylah.
- **Dhul-Qa’dah**: The eleventh month of the Islamic calendar.
- **Dhul-Qarnayn**: A great ruler in the past who ruled all over the world and was a true believer. His story is mentioned in the Qur’ān (18:83).
- **Dhun-Nūn**: Jonah, Jonas. It is the nickname given to Prophet Yunus because of his story with the whale that swallowed him, and then threw him ashore.
- **Dhun-Nūrayn**: It means ‘Possessor of the Two Lights’. It is used to refer to ‘Uthmān bin ‘Affān (because he married two of the Prophet’s daughters).
- **Dhī Tuwā**: A well-known well in Makkah. In the lifetime of the Prophet, Makkah was a small city and this well was outside its precincts. Now-a-days Makkah is a larger city and the well is within its boundaries.
- **Dībaj**: Pure silk cloth, silk brocade.
- **Dīnār**: Gold coinage; in the days of the Prophet, one dinār was having the weight of 4.4 grams of gold.
- **Dhirā‘**: Cubit. any of various ancient units of length based on the length of the forearm from the elbow to the tip of the middle finger and usually equal to about 18 inches (45.7 centimeters).
- **Dirāyah**: Cognizance, observation, note, remark.
- **Dirham**: A silver coin weighing 50 grains of barley with cut ends. Name of a unit of currency, usually a silver coin used in the past in several Muslim countries and still used in some of them, such as Morocco and Uni-
Diyah: (الدية) Blood money (for wounds, killing etc.), compensation paid by the killer to the relatives of the victim (in unintentional cases).

Du'ā': (الدعاء) Supplication, prayer, request, plea; invoking Allāh for whatever one desires. It is distinct from Salāt (formal worship or prayer). Personal Du'ās can be made in any language, whereas Salāt (prayer) is performed in Arabic. Muslims make Du'ās for many reasons and at various times, such as after Salat, before eating a meal, before retiring to sleep, or to commemorate an auspicious occasion such as the birth of a child.

Dubbā': (الدبابة) Gourd, squash and pumpkin. Also a name of a pot made from gourd in which Nabāh used to be prepared, and used to hold alcoholic drinks. Also called Qara' or Tounmba.

Duhā: (الضحي) Forenoon (prayer). Its time begins a little after the beginning of Ishrāq, i.e., sunrise, meaning when the sun gains considerable height and lasts until before noon.

Dunyā: (الدنيا) This world or life, as opposed to the Hereafer that is the next life.

'Eid: (العيد) An Arabic word to mean a festivity, a celebration, and a feast. Muslims celebrate two major religious celebrations known as 'Eidul-Fitr (which takes place after Ramadān), and 'Eidul-Adhā (which occurs at the time of the Hajj). A traditional greeting used by Muslims around the time of 'Eid is 'Eid Mubāarak, meaning 'May your celebration be blessed'. A special congregational 'Eid prayer, giving charity to the needy persons, visiting the family members and friends, wearing new clothing, specially-prepared foods and sweets, and gifts for children characterize these events.

'Eidul-Adhā: (عيد الأضحى) Literally means 'the Feast of the Sacrifice'. A four-day celebration from tenth to the thirteenth day of Dhul-Hijjah that completes the rites of pilgrimage. The tenth is the day of Nahr (sacrifice) and eleventh to thirteenth are the days of Tashriq. This event commemorates Prophet Ibrahim's obedience to Allāh by being prepared to sacrifice his only son Ismā'il (Ishmael).

'Eidul-Fitr: (عيد الفطر) Literally means 'the Feast of breaking the Fast'. A three-day celebration after fasting the month of Ramadān as a matter of thanks and gratitude to Almighty Allāh. It takes place on the first of Shawwal, the tenth month of the Islamic calendar.

'Eisā or 'Isā: (عيسى) Jesus, an eminent Prophet in Islam. Muslims believe that Maryam (Mary), the mother of Jesus, was a chaste and pious woman, and that God miraculously created Jesus in her womb. After his birth, he
began his mission as a sign to humankind and a Prophet of God, calling people to righteousness and worship of God alone. Muslims do not believe Jesus was crucified, but rather that God spared him such a fate and ascended him to Heaven.

**Fadak:** (فِدَك) (also Fidak) A town near Al-Madinah.

**Fāhish:** (الفاحش) One who talks evil.

**Fajr:** (الفجر) The dawn or early morning before sunrise, and denotes the prime time for prayer, also the name of the first obligatory Salāt (prayer) of the day to be offered at any time between the first light of dawn and just before sunrise. Sūrah 89 of the Noble Qur’ān has also this name.

**Faqīh:** (الفقه) (pl. Fuqahā’) An Islamic scholar who is an expert on Islamic jurisprudence (Fiqh), and can give an authoritative legal opinion or judgment.

**Faqir:** (الفقر) (pl. Fāqariī) A poor person.

**Faraq:** (الفراق) In Jāhilīyyah, the firstborn of a she-camel or sheep was sacrificed for their deities, or when anyone became the owner of 100 camels’ flock, or a meal given on the occasion of the birth of camels.

**Farā‘īd:** (الفريضة) See Farīḍah.

**Faraq:** (الفرقة) A bowl measuring about 16 Ruđs or ounces, i.e., about 10 liters or 3 Sa‘.

**Fard:** (فرض) Obligatory. In Islam it refers to those acts and things which are compulsory on a Muslim. Abandoning or abstaining from a Fard act is a major sin. To reject a Fard act amounts to Kufr (disbelief). It is also used in reference to the obligatory part of Salāt (prayers). Also obligatory share of inheritance.

**Fard ‘Ayn:** (فرض عين) An action which is obligatory on every Muslim individually.

**Fard Kifāyah:** (فرض كفاية) Collective duty (a duty on the whole community). However, if the duty has been fulfilled by a part of that community then the rest are not obliged to fulfill it, but if no one carries it out all incur a collective guilt.

**Farīḍah:** (الفرضية) (pl. Farā‘īd) An enjoined duty.

**Farruj:** (الفروج) A Qabā’ opened at the back.

**Farsakh:** (الفرسخ) (Parasang Persian unit of distance) A distance of three miles (approx.) or five and a half kilometers or (12000) twelve thousand
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yards.

Fārāq: (الفاروق) It means ‘One who distinguishes the truth from falsehood.’ This name was given to ‘Umar bin Khattab.

Fasl: (الفصل) Separation. After each Sūrah separation occurs through Basmalah, the recitation of Bismillah-Rahmān-Rahmān.

Fāsiq: (النافس) Transgressor, evildoer, disobedient. A person of corrupt moral character who engages in various sins. The one who commits Fāsiq.

Fatā: (الفتاة) A female slave or a young lady.

Al-Fātihah: (الفاتحة) Arabic word meaning ‘the Opening’, the first Sūrah (chapter) of the Noble Qur’ān.

Fatwā: (الفتوى) (pl. Fatwās) A legal verdict given on a religious basis. The sources on which a Fatwa is based are the Noble Qur’ān, and the Sunnah of the Prophet ﷺ.

Fawāish: (الفواحس) All those acts whose abominable character is self-evident. In the Qur’ān all extra-marital sexual relationships, sodomy, nudity, false accusation of unchastity, are specifically reckoned as shameful deeds.

Fay': (النبيء) War booty gained without fighting.

Fidyah: (الفيدية) Compensation for a missed or wrongly practiced obligatory religious act, it is usually in the form of money, foodstuff, sacrifice of an animal or freeing of a slave (term specially used regarding the missed fasts of Ramadan or ransom for freeing slaves).

Fiqh: (الفقه) Islamic jurisprudence. The meaning of the word Fiqh is understanding, comprehension, knowledge and jurisprudence. A jurist is called a Faqīh who is an expert in matters of Islamic legal matters, he has to pass verdicts within the rules of the Islamic Law namely Shari’ah.

Firdaws: (الفرودوس) The middle and the highest part of Paradise.

Fi Sabilillah: (في سبيل الله) In the way of Allāh. A frequently used expression in the Qur’ān which emphasizes that good acts should be done exclusively to please Allāh. Generally the expression has been used in the Qur’ān in connection with striving or spending for charitable purposes.

Fisq: (الفسق) Transgression, immorality, evildoing, and disobedience to the Commands of Allāh.

Fitnahn: (الفتنة) It means civil strife, war and riots. It also refers, firstly, to persecution, to a situation in which the believers are harassed and intimidated because of their religious convictions. Secondly, it refers to the
state of affairs wherein the object of obedience is other than the One True God.

Fitrah: (النَّطَرَة) Natural disposition, nature. An Arabic term designating the innate, original spiritual orientation of every human being toward the Creator Allah. Muslims believe that Allah endowed everything in creation with a tendency toward goodness, piety and God-consciousness, and that one's environment, upbringing and circumstances serve to enhance or obscure this tendency. It is also the charity due on every Muslim on the occasion of 'Eid-ul-Fitr, on the night after Ramadān.

Fuqahā': (الفقهاء) See Faqīh.

Furqān: (القرآن) The criterion that enables one to distinguish between truth and falsehood. This term is attributed to Qurān.

Ghābah: (الغابة) Literally means 'forest'. A well-known place near Al-Madīnah.

Ghadā': (الغداء) Meal taken in the beginning of the day. Breakfast or lunch.

Ghadīr: (الغدير) The name of a place near Makkah.

Ghadīr Khum: (غدير خم) A place between Makkah and Al-Madīnah where the Prophet ﷺ stopped to offer the congregational prayer and prayed about ‘Ali: “Allah, take as friends those who take him as a friend, and take as enemies those who take him as an enemy.”

Ghayb: (الغيب) Literally means 'the Unseen'. In Islam it refers to all those things that are unseen by man and at the same time believing in them is essential. Examples of the Unseen are: Hell, Paradise, angels, etc. A Muslim has to believe that no one has the knowledge of the Unseen except Allah.

Ghayr Mahram: (غير محرم) Refers to all those people with whom marriage is permissible. Based on this, it is also incumbent to observe veil with all Ghayr Mahrams.

Ghayy: (الغُي) Meaning deception. The name of a pit in Hell-fire.

Ghamus: (الغمس) False oath to deceive one.

Al-Gharqad: (الغرقد) It is a thorny plant which is well known in the area of Palestine. Some say it to be boxthorn or matrimony vine.

Ghāzi: (الغازي) A Muslim soldier returning alive after participation in Jihād.

Ghazwah: (الغزوة) (pl. Ghazawāt) A military expedition in which Prophet Muhammad ﷺ himself took part leading the army.

Ghazwatul-Khandaq: (غزوة الخندق) The name of a battle between the early
Muslims and the infidels in which the Muslims dug a Khandaq (trench) round Al-Madinah to prevent any advance by the enemies.

*Ghaybah:* غيبة Backbiting or talking evil about someone in his or her absence.

*Ghila:* غيلة Intercourse with a breast-feeding woman.

*Ghira:* غيرة This word covers a wide meaning, jealousy as regards women, and also it is a feeling of great fury and anger when one’s honor and prestige is injured or challenged.

*Ghul:* غل Stealing from the war booty before its distribution. It refers to withholding goods captured among the spoils of war, and the meaning includes deceitfully taking what one has no right to.

*Ghuraf:* غرف Special abodes.

*Ghurrah:* غيرة A slave or slave woman.

*Ghurratush-Shahir:* غرة شهر The first three days of the month.

*Al-Ghurrul-Muhajjalun:* الغر المحللون A name that will be given on the Day of Resurrection to the Muslims because the parts of their bodies which they used to wash in ablution will shine then.

*Ghusl:* غسل Literally means bath or wash. In Islam it refers to the washing of the entire body from head to toe without leaving a single place dry. This is especially necessary for one who is *Junub* (in an impure state after sexual intercourse, menstruation, seminal discharge, etc.) and also on other occasions like before Friday and *Eid* prayers.

*Habalul-Habal:* حبل الحبلة See Bay' *Habalil-Habalah*.

*Al-Habwal or Al-Ihtiba:* الحبوة أو الاحتباء A sitting posture, putting the arms around the legs while sitting on the hips. It is to sit with one’s thighs gathered up against the stomach, while wrapping arms or garment around them, or sitting in the same manner when the private area becomes exposed.

*Hadath:* الحديث That which invalidates the state of purification.

*Hadath Akbar:* الحديث الأكبر State of major impurity caused by sexual discharge, it needs *Ghusl* (bath) for purification.

*Hadath Asghar:* الحديث الأصغر State of minor impurity caused by passing wind or urine or answering the call of nature, it needs *Wudhū* (ablution) for purification.

*Hadd:* الحد Prescribed punishments, ordained punishments, legal laws for punishments.
**Hady**: A cow, sheep, goat or a camel that is offered as a sacrifice by a pilgrim during the **Hajj**.

**Hadith** (الحديث): The word Hadith literally means speech, narration or communication. In Islamic context it refers to any of the sayings, deeds and approvals accurately narrated from the Prophet Muhammad ﷺ through a chain of known intermediaries. According to some scholars, the word Hadith also covers reports about the sayings and deeds, etc., of the Companions of the Prophet ﷺ that were performed in the presence of the Prophet ﷺ. There is also a subcategory of oral statements made by the Companions of the Prophet ﷺ in addition to the Prophet himself. **Khabar** (الخبر) (report), **'Athar** (الأثر) (track, trace, sign, impression, tradition) and Sunnah (السنة) (practice, usage, etc) are the terms also to denote a Hadith. The word Hadith is generally translated as a Narration or Tradition. The main text of a Hadith is called **Main** (المتن) (main text), which is preceded by **Sanad** (السنن) (chain of narrators).

There are two kinds of **Ahadith**: **Ahadith Nabawiyah** (الأحاديث النبوية) and **Ahadith Qudsiyyah** (الأحاديث القدسية). **Ahadith** are found in various collections compiled by Muslim scholars in the early centuries of the Muslim civilization. Six such collections are considered most authentic. Some famous collectors of Ahadith are Imām Bukhārī, Imām Muslim, Imām Nasāʾī, Imām Abū Dāwud, Imām Tirmidhī and Imām Ibn Mājah.

**Hadith Nabawi**: (الحديث النبوي) (Prophetic Tradition) A saying of the Prophet ﷺ himself transmitted outside the Noble Qurʾān.

**Hadith Qudsi**: (الحديث القدسي) (Sacred Tradition) A Statement of Allāh, generally outside the Noble Qurʾān, reported by the Prophet ﷺ in his sayings. The meaning of these **Ahadith** were revealed to him and he put them in his own words, unlike the Qurʾān that is the Word of Almighty Allāh, and the Prophet ﷺ conveyed it exactly as it was revealed to him. The scholars of Hadith say that **Ahadith Qudsiyyah** are from Allāh only as far as the meaning of the text is concerned and they are from the Prophet of Allāh as to the actual wordings of these messages. It would be erroneous to attribute any of the Qudsi Hadith to Allāh and claim, for example, “Allāh said...”

The basic kinds of **Ahadith** are:

- **Qawli** (القولي) (Verbal): It records the utterances of the Prophet ﷺ.
- **Fīlī** (الفعلي) (Practical): It records the deeds of the Prophet ﷺ.
- **Taqrīrī** (التقريري) (Tacit): It records the Prophet’s silent approval of some action, behavior, etc.
- **Shamā’il** (الشامل) (physical characteristics): It records the physical
characteristics, appearance, habits or behavior of the Prophet ﷺ.

Below is the list of common classifications used by scholars to identify the various categories of the compiled narrations:

Ähād : (الأحاد) (Isolated)
‘Azīz : (العزيز) (Precious)
Bātīl : (باطل) (False)
Da‘īf : (الضعيف) (Weak)
Gharīb : (الغريب) (Unfamiliar)
Hasan : (الحسن) (Good)
Jayyid : (الجيد) (Perfect)
Majhūl : (المجهول) (Unknown)
Ma‘lūl : (المعول) (Defective)
Mansūkh : (المنسوخ) (Abrogated)
Maqībūl : (المقبول) (Acceptable)
Maqtū‘ : (المقطوع) (Intersected)
Mardīd : (المردود) (Rejected)
Marfū‘ (Traceable) (المرفوع)
Mash-hūr : (المشهور) (Well-known)
Matrūk : (المتروك) (Abandoned)
Mawdū‘ : (الموضوع) (Fabricated)
Mawqūf : (الموقوف) (Discontinued)
Mawsūl : (الموصول) (Complete)
Mawthūq : (الموثوق) (Trustworthy)
Mu‘allaq : (المعلق) (Suspended)
Munqātī : (المقطع) (Interrupted)
Musalsal : (المسلسل) (Uninterrupted)
Musnad : (المسن드) (Traceable to Prophet)
Mutawātir : (المتوتر) (Continuous)
Muda‘af : (المضعف) (Doubtful)
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Mudallas: (المدالس) (Truncated)
Mudraj: (المدرج) (Interpolated)
Mudtarib: (المضطرب) (Confounding)
Munfarid: (المنفرد) (Unique)
Munkar: (المنكر) (Denounced)
Mursal: (المرسل) (Disconnected)
Mutassil: (المتصل) (Connected)
Muttafaq ‘Alayh: (المتفق عليه) (Agreed upon)
Qawi: (القوي) (Strong)
Sahih: (الصحيح) (Sound)
Shādh: (الشاذ) (Contradictory)
Thābit: (الثابت) (Authentic)
Thiqah: (الثقة) (Trustworthy)

Hāfiz: (الحافظ) One who has memorized the entirety of the Qur’an. Thousands of Muslim men and women throughout the world dedicate their time and energy to this tradition, which serves to maintain the Qur’anic Scripture as it was revealed to Prophet Muhammad ﷺ over 1,400 years ago.

Hayd: (الحيض) Monthly periods or menstruation experienced by a woman.
Hays: (الحس) A dish made of butter, dates and cheese.
Hajafaḥ: (الحجفة) A kind of shield.
Hājar: (هاجر) (Hagar/Agar/Hajira) One of Ibrāhīm’s wives who, along with her infant son Ismā’īl (Ishmael), was settled in Arabia by Prophet Ibrāhīm (Abraham) ﷺ. She may be considered the founder of the city of Makkah, since it was a desolate valley prior to her arrival, and discovery of the sacred well known as Zamzam.

Hajar: (حجر) Places in Bahrain, Jāzan, Najrān.
Al-Hajarul-Aswad: (الحجر الأسود) (The Black Stone) A stone which is said to have fallen from heavens, set into one corner of the Ka’bah in Makkah by Prophet Ibrahim. The pilgrims kiss it following the practice of Prophet Muhammad ﷺ.

Hājj: (الحج) A person who has performed the Hajj, or pilgrimage to Makkah.
Hajj: (الحج) (Major Pilgrimage) The Hajj is performed annually by over 20,000,000 people during Dhul-Hijjah, the twelfth month of the Islamic lunar calendar. It is one of the five pillars of Islam, a duty Muslims must perform at least once in their lives, provided their health permits and they are financially capable. There are rules and regulations and specific dress to be followed. The Hajj rites symbolically remind the trials and sacrifices of Prophet Ibrāhīm, his wife Hajar, and their son Ismā‘īl over 4,000 years ago. In addition to Tawāf and Sa‘y, there are a few other requirements but especially one’s standing (i.e., stay) at ‘Arafāt during the daytime on ninth of Dhul-Hijjah, and the sacrifice of an animal. There are three types of Hajj: Ifrād (الإفراد single), Qirān (الفراء combined), Tamattu‘ (التمتع interrupted).

Hajj Akbar: (الحج الأكبر) The day of Nahr (i.e., the 10th of Dhul-Hijjah).

Hajj Asghar: (الحج الأصغر) The minor pilgrimage (‘Umrah).

Hajjul-Bayt: (حج البيت) Making a pilgrimage to the House of Allāh.

Hajj Ifrād: (حج الإفراد) (Single Hajj) Performing Hajj without performing the ‘Umrah. It is generally for the inhabitants of Makkah.

Hajj Mabrūr: (الحج المبرور) A Hajj that is free of sin and is accepted by Allāh because of its perfection in both inward intention and outward observation of the Sunnah of the Prophet Muhammad ﷺ and with legally earned money.

Hajj Qirān: (حج القربان) (Combined Hajj) Performing the ‘Umrah followed by the Hajj, without taking off the Ihram in between.

Hajj Tamattu‘: (حج التمتع) (Interrupted Hajj) ‘Umrah is followed by Hajj, but the Ihram is taken off in between these two stages.

Hajjatul-Wadā‘: (حجة الوداء) The last Hajj of the Prophet ﷺ, the year before he died.

Hajjam: (الحجاج) One who performs cupping.

Hajr: (حجر) A place in the way to Basrah & Kufah from Yamāmah where the vessels were made, also the place of Banu Sulaim.

Halāl: (الحلال) That which is lawful or permissible in Islam.

Halālah: (الحلالة) To marry a divorced woman temporarily with the intention of making her remarriage to her former husband lawful. This act is unlawful. Marriage based on intended divorce is unlawful, whether its period is prescribed or not.

Halif: (الحليف) A person who enjoys the protection of a tribe but does not
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belong to it by blood.

**Halq:** (الحلاق) To shave off the hair from the head (during *Hajj*).

**Halqah:** (الحلاقة) A group of students involved in the study of Islam.

**Ham:** (الحام) A stallion camel freed from work for the sake of idols, after it had finished a number of copulations assigned for it.

**Hāmah:** (الهامة) There are different meanings of this pre-Islamic belief: It is a worm that comes out of a murdered person’s head seeking vengeance; it refers to the owl that was considered a bad omen if seen in different circumstances; or it was a bird that came from the bones of a dead person that would fly away.

**Hanafi:** (حنفي) Islamic school of law founded by Imām Abū Hanīfah. Followers of this school are known as the Hanafis.

**Hantāh:** (هنتاه) An expression used when you don’t want to call somebody by her name. (It is used for calling a female).

**Hanbali:** (حنابلي) Islamic school of law founded by Imām Ahmad bin Hanbal. Followers of this school are known as the Hanbalis.

**Hanīf:** (الحنيف) People who during the time of *Jahiliyyah* (Ignorance) rejected the idolatry in their society and were in search for the true religion of Prophet Ibrahim (Abraham) ﷺ. Hanīf literally means ‘one who is inclined’, it is used in the Qur’ān at ten places. The term as such connotes sincerity, uprightness and single-mindedness in one’s inclination, dedication and commitment to Allāh or to His faith, that is, monotheism (worshipping Allāh Alone and nothing else).

**Hunafā’** (الحنفاء) The Makkans claimed descent from Abraham through Ishmael, and tradition stated that their temple, the Ka‘bah, had been built by Abraham for the worship of the One God. It was still called the House of Allāh, but the chief objects of worship there were a number of idols which were called daughters of Allāh and intercessors. The few who felt disgust at this idolatry, which had prevailed for centuries, longed for the religion of Abraham and tried to find out what had been its teaching. Such seekers of the truth were known as *Hunafā’* (sing. *Hanīf*), a word originally meaning ‘those who turn away’ (from the existing idol-worship), but coming in the end to have the sense of ‘upright’ or ‘by nature upright,’ because such persons held the way of truth to be right conduct. These *Hunafā’* did not form a community. They were the agnostics of their day, each seeking truth by the light of his own inner consciousness. Muhammad son of ‘Abdullāh became one of these.
Hantam or Hantamah: (الحتم أو الحتمة) A name of a pot in which alcoholic drinks used to be prepared, it was an earthenware container. Also called Jarrah.

Hanūṭ: (الحنوط) A kind of scent used for embalming the dead.

Haqq: (الحق) The Truth, also used for the legal right or claim to something.

Haram: (الحرم) Al-Haram is a sanctuary, a sacred territory. Makkah has been considered a Haram since the time of Prophet Ibrāhīm (Abraham) ﷺ. All things within the limit of the Haram are protected and considered inviolable. Al-Madīnah was also declared a Haram by the Prophet ﷺ. Although the boundary of any Masjid (mosque) is also a sanctuary, but usually this term is used with regard to the Sacred Mosque (Masjid Harām) in Makkah and the Prophet’s Mosque (Masjid Nabawī) in Al-Madīnah. This is why they are referred to as ‘Al-Haramayn Ash-Sharīfayn’, the two Holy Mosques. (Al-Hill is the area outside the sacred precincts of Makkah.)

Harām: (الحرام) Unlawful, forbidden and punishable from the viewpoint of Islam.

Harawra': (الحروراء) A town in Iraq.

Harbah: (الحربة) A small spear.

Harbī: (الحربى) Who is in the state of war.

Harīr: (الحرير) Silk.

Harj: (الهجر) Killing.

Harrah: (الحر) A well-known rocky volcanic region in and around Al-Madīnah covered with black stones.

Hārūn: (هارون) (Aaron) The brother of Prophet Mūsa (Moses) ﷺ and a Prophet of Allāh.

Al-Harūriyyah: (الحرورية) A special unorthodox religious sect of Khawārij. Nicknamed as such because they were stationed at the place known as Harūrā’.

Al-Hasba': (الحبساء) A place outside Makkah where pilgrims go after finishing all the ceremonies of Hajj on twelfth of Dhul-Hijjah.

Hasanah: (الحسن) (pl. Hasanāt) It means merit, virtue, reward, good deed, good point. The merit or reward recorded for one on doing a good thing or abstaining from something wrong or bad. It is the opposite of Sayyi’ah السينة (demerit, sin, bad deed).

Al-Hashr: (الحشر) Another name for the Day of Judgment, Yawmul-Hashr
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Hasir: (الحصير) A mat that is made of leaves of date-palms and is fit for one man or more to stand up and pray upon. It may be used for other purposes also.

Hawd Kawthar: (حوض كوثر) The watering-place (Cistern/Basin/Tank/Fountain/River) of Prophet Muhammad ﷺ, whose pure drink will refresh the believers on the Day of Judgment.

Hawālah: (الحواله) The transference of a debt from one person to another. It is an agreement whereby a debtor is released from a debt by another becoming responsible for it.

Hawārî: (الحواري) Sincere supporter or disciple.

Hawāzin: (الهوازن) A tribe of Quraysh.

Hāwiyyah: (الهاوية) The lowest pit of Hell.

Hawl: (الحول) The minimum period of time after which Zakāt becomes due upon property.

Hawwâ: (حواء) Eve, the wife of Adam. The Qur'ân indicates that Hawwâ was created as an equal mate for Adam, and that both Adam and Hawwâ sinned equally when they disobeyed Allâh by eating fruit from the forbidden tree in the heaven. Upon turning to Allâh in repentance, both were likewise equally forgiven.

Hayâ': (الحياة) This term covers a large number of concepts. It may mean modesty, self-respect, bashfulness, honor, etc. Hayâ' is of two kinds: good and bad; the good Hayâ' is to be ashamed to commit a crime or a thing that Allâh and His Messenger ﷺ has forbidden, and bad Hayâ' is to be ashamed to do a thing, which Allâh and His Messenger ﷺ ordered to do.

Henna: (الحناء) A kind of plant used for dyeing hair etc.

Hibah: (الهبة) present, gift.

Hibarah: (الحرارة) A sheet from Yemen with colored stripes of red or green. Some say it is of green color.

Al-Hidānah: (الحضانة) The nursing and caretaking of children.

Hifz: (الحفظ) It means to memorize. In the religious sense, Muslims try to memorize the whole Qur'ân. Any person who achieves this task is called Hâfiz. There are millions of Muslims who memorize the whole Qur'ân.

Hijâb: (الحجاب) Veil, partition, curtain, covering the body. Screening
between non-Mahram men and women. Any kind of veil, it could be a curtain or a facial veil, etc. A long dress prescribed for Muslim women to cover their whole body from head to feet.

**Hijāz:** (الحجاز) The region along the western seaboard of Arabia, in which Makkah, Al-Madīnah, Jeddah, and Ta‘īf are situated.

**Hijr:** (حجر) The place of Thāmūd before Tabūk between Al-Madīnah and Shām. Also the unroofed portion of the Ka‘bah called Hātim, which at present is in the form of a compound towards the north of it.

**Hijrā:** ( الهجرة) It signifies migration from a land where a Muslim is unable to live according to the precepts of his faith to a land where it is possible to do so. Hijrā can also mean to leave a bad way of life for a good or more righteous way. The Hijra par excellence for Muslims is the Hijrā of the Prophet  that not only provided him and his followers refuge from persecution, but also an opportunity to build a society and state according to the ideals of Islam.

**Hijrī:** (الهجري) Name of the Islamic lunar calendar. It refers to the Prophet’s migration from Makkah, because of the mounting hostility, there to Yathrib (200 miles north) whose people had invited him. This journey took place in the twelfth year of his mission. He arrived on the 20th of September 622 CE, and the city proudly changed its name to Madīnatur-Nabī (the Prophet’s city), commonly known as Al-Madīnah. This is the beginning of the Islamic lunar calendar, often called the Hijrī calendar, it is dated from this important event, which marks the beginning of an Islamic state (in Al-Madīnah) in which the Sharī‘ah (Islamic law) was implemented. The months of the Islamic calendar are: Muharram, Safar, Rabī‘ul-Awwal, Rabī‘uth-Thani, Jumādāl-Ulā, Jumādath-Thāniyah, Rajab, Sha‘bān, Ramadān, Shawwāl, Dhul-Qa‘dah, Dhul-Hijjah.

**Hilāb:** (حلب) A kind of scent.

**Al-Hill:** (الحل) The area outside the sacred precincts of Makkah.

**Himā:** (الحمى) A private pasture.

**Hims:** (حمص) A city in Shām (Syria, Lebanon, Palestine, Israel and Jordan) now it is in Syria.

**Himyān:** (حميان) A kind of belt, part of which serves as a purse to keep money in it.

**Hiqqah:** (الحقة) A three-year-old she-camel.

**Hira‘:** (الحراء) The cave in a mountain named Jabalan-Nūr on the outskirts of Makkah where Muhammad  at the age of forty, received the first
revelations of the Qur'an, beginning with the word Iqra' that means 'read'. The cave was a favorite place of retreat for Muhammad prior to his call to prophethood, where he could contemplate alone and seek Allah free from the distractions of the city below.

Hubal: (Hubal) Hubal, the chief of the minor deities, was an image of a man, and was said to have been originally brought to Arabia from Syria. It was one of the so many false gods of Arabs housed in the Ka'bah in the pre-Islamic period of Ignorance.

Hubla: (الحبلة) A kind of desert tree.

Hudâ': (الإعداء) Chanting of camel-drivers keeping pace of camel’s walk.

Al-Hudaybiyah: (الحدبية) A well-known place ten miles (16 kms) from Makkah on the way to Jeddah.

Hudud: (الحدود) (sing. Hadd) Allah's set boundary limits for Halal (lawful) and Haram (unlawful). Whoever transgresses these limits may be punished or forgiven by Allah as He wills. Legal punishment for certain crimes like robbery (to cut the hands), adultery or fornication (stoning or lashes and exile for one year), apostasy (killing), etc.

Hujjâj: (الحجاج) Pilgrims. Persons who have been on the pilgrimage to Makkah during the Hajj season in the month of Dhul-Hijjah. (Singular: Hajj = الحاج a male pilgrim; Hajjah = الحاج a female pilgrim)

Hujrah: (الحجرة) Courtyard of a dwelling place, or a room.

Hukm: (الحكم) Literally meaning verdict, judgment, decision (see Verse 6:57), sometimes gives the meaning of wisdom, discretion, knowledge and the power to see things in their true perspective (Verse 26:83).

Hukmiyyah: (الحكيمية) One of the Khawarij sects. So named because they had rejected the verdict of the arbitrators appointed by 'Ali and Mu'awiyah under the plea that judgment rests only with Allah.

Hullah: (الحيلة) A Najrani garment or shroud or coffin consisting of two parts, two-piece garment, lower wrap and upper wrap. Two pieces of a garment made of the same material.

Humaz: (الهمر) Madness or evil suggestions.

Hums: (حس) The tribe of Quraysh, their offspring and their allies were called Hums. Those who were either lived in Haram or born there or were in the area of Haram or were from the tribes of Kinanah and Jadilah. This word implies enthusiasm and strictness. The Hums used to say: "We are the people of Allah." They thought themselves superior to other people.
Hunayn: (الحنين) A valley between Makkah and Tā’īf where the battle took place between the Prophet ﷺ and Quraysh pagans.


Hūr: (الحوور) (Houris) Very fair females of Paradise wide-eyed with intense black irises and intense white scleras created by Allāh as such not from the offspring of Adam. (Hūrīn-wide-eyed houris)

Hūrīn: (حوور عين) Wide-eyed houris.

Ibadah: (العبادة) Literally means worship, it refers to all those acts with which one renders worship and adoration, obedience and submission, service and subjection to Allāh . Thus in Islam, visiting the sick, giving charity, hugging one’s spouse, or any other good act is considered an act of worship.

Iblīs: (إيليسم) The word literally means ‘thoroughly disappointed, one in utter despair’. It is the personal name of Shaytān (Satan) or the cursed devil, as found in the Qur’ān. Iblīs is believed to be a prominent member of the jinn, a class of Allāh’s creation. When Adam (the first human) was created, Allāh commanded Iblīs and all the other angels to prostrate themselves before Adam. He rebelled against Allāh out of vanity and refused the Command of Allāh to prostrate before Adam, and was cast out from heavens. Iblīs reasoned to himself that he was superior to Adam since he was made of fire while Adam was only made of clay. By this one act of defiance, Iblīs introduced the sins of pride, envy, and disobedience into the world. Hence, Allāh told him that he will dwell in Hell. Iblīs asked Allāh for a postponement until the Hereafter. He also asked Allāh to allow him to mislead and tempt humankind to error. This term was granted to him by Allāh whereafter he became the chief promoter of evil and prompted Adam and Eve to disobey Allāh’s order. Allāh told him that only the misguided ones would follow him and that He would fill Hell with him and his followers. Iblīs swore that he would mislead and misguide all the people except those sincere and devoted worshippers of Allāh. Allāh warns human beings repeatedly in the Qur’ān that Iblīs is an avowed enemy of humankind, whose temptations must be resisted in order to stay on the Straight Path. He is possessed of a specific personality and is not just an abstract force.

Ibn: (ابن) (also used as bin) Arabic term meaning ‘son of’. Many famous Muslim men in history are known by a shortened version of their names beginning with Ibn. Examples include, Ibn Khaldūn (a historian), Ibn Sina (a physician), Ibn Rushd (a judge and philosopher), and Ibn Batūtah (a world traveler).

Ibn Hajar: (ابن حجر) Allamah Hāfiz Ahmad bin Hajar ‘Asqalānī.
Ibn Labūn: Two year old camel.

Ibrāhīm: Abraham, a Prophet and righteous person revered by Muslims, Jews, and Christians alike as the patriarch (father-figure) of monotheism. Muslims commemorate Ibrāhīm’s devotion, struggles and sacrifices during the annual Hajj rites.

‘Iddah: The waiting period prescribed by Allāh that a woman is required to observe as a consequence of the nullification of her marriage with her husband or because of the husband’s death, during which a woman may not remarry after being widowed or divorced.

Idhkhir: A kind of grass well-known for its good smell, and is found in Hijaz, Saudi Arabia.

Idtibā: In Ihrām, putting the upper wrap (Ridā’) under the right armpit leaving the right shoulder bare, and placing part of it over the left shoulder.

Ifadhah: See Tawāful-Ifadhah.

Iftār: Breaking of the fast immediately after sunset at Maghrib as soon as the Call to Prayer (Adhān) is called.

Ihddā: Mourning for a deceased husband.

Ihlāl: Raising the voice while reciting the Talbiyah during Hajj or ‘Umrah.

Ihrām: The state of consecration into which Muslims enter in order to perform the Hajj or ‘Umrah (lesser pilgrimage). In which one is prohibited to practice certain deeds that are lawful at other times. The ceremonies of ‘Umrah and Hajj are performed during such state. When one assumes this state, the first thing one should do is to express mentally and orally one’s intention to assume this state for the purpose of performing Hajj or ‘Umrah. Then Talbiyah — pilgrimage recitation (Labbayk Allāhumma Labbayk... Here I am, O Allāh, here I am) is recited, and two sheets of white unstitched seamless cloth are the only clothes men wear; the sheet wrapped below one’s waist is called Izār, and the other wrapped round the upper part of the body is Ridā’. This dress worn by pilgrims serves to reinforce a sense of humility, purity, and human equality. In the state of Ihrām the pilgrim is required to observe many prohibitions, for example, he may not hunt, shave or trim his hair, shed blood, use perfume, or indulge in sexual gratification.

Ihšān: Right action, goodness, sincerity. Doing something in a goodly manner. The highest level of deeds and worship with perfection, i.e., when you worship Allāh or do deeds, consider yourself as if you see Him;
and if you cannot achieve this feeling or attitude, then you must bear in mind that He sees you. In other words, Ihsān means to be patient in performing your duties to Allāh, totally for Allāh’s sake and in accordance with the Sunnah (legal ways) of the Prophet ﷺ in a perfect manner.

*Ihtikār:* (الاِحْتِكَارُ) It means a planned hoarding of something for future profit. Ihtikār is prohibited and unlawful as it creates artificial scarcity of essential foodstuff.

*Al-Ihtibā’:* (الاِحْتِبَاء) See Al-Habwah.

*Ibn Makhād:* (ابن مخاض) One-year-old camel.

*Ijārah:* (الإِجَارَة) Literally means to give something on rent.

*Ijmā‘:* (الأَجْمَاع) Consensus of opinion among scholars and leaders. It is one of the means employed by Muslims for joint decision-making, and for interpreting the Sharī‘ah. Ijmā‘ comes next to the Qur’an and the Sunnah as a source of Islamic doctrines.

*Ijtihād:* (الإِجْتِهَاد) Independent interpretive or discretionary reasoning. The intellectual effort of Muslim scholars to employ reason and analysis of the authoritative sources Qur’an and Sunnah for the purpose of finding legal solutions to new and challenging situations or issues. It is also said to exercise personal judgment based on the Qur’an and the Sunnah.

*Ila’ or Iylā’:* (الإِلَاء) A husband’s oath to abstain from sexual relations with his wife. The maximum permissible limit for abstaining from sexual relations in wedlock under such a vow is four months, after which it would automatically mean repudiation of the marriage.

*Ilhām:* (الإِلْهَامُ) Literally means inspiration. Here it refers to those things or ideas that Allāh puts into the minds of His pious servants.

*Iliyā’:* (إِلْيَاء) Eilat seaport near Israel at the head of Gulf ‘Aqabah.

*Ilm:* (العُلْمُ) Arabic term meaning knowledge. The Qur’an and Hadith encourage Muslims to constantly strive to increase their knowledge, of both religious and worldly matters.

*Ilm Jafar:* (علم الجَفَرِ) The science of numerical symbolism of letters. It is said to come down from ‘Ali bin Abu Tālib. Some say it to be Numology, Number manipulation, and some name it to be the art of ciphering or deciphering.

*Imām:* (الإِمَامُ) Generally, the term Imām refers to one who leads congregational worship. More broadly, the term also applies to religious leaders within the Muslim community, it is also used with reference to the foun-
ders of the different systems of theology and law in Islam, and in its highest form, refers to the head of the Islamic state.

'Imāmah : (العامية) The turban or similar head covering.

Imām Mahdī : ( الإمام مهدي) He will make his appearance when the Muslims will be at their weakest position. With his advent, the greater signs of Qiyāmah (Resurrection) will commence. He will be the leader of the Muslims, and after his death, Prophet ‘Eisa (Jesus) ﷺ will take over the leadership.

Imān : (الإيمان) Literally means faith or belief. Here it refers to believing in Allah (as the One and only God and believing that Muhammad ﷺ is His Messenger, and also having belief in other articles of faith.

Imās : (الإمساك) An abortion caused by being beaten over one’s (a pregnant wife’s) abdomen.

Imāsāk : (الإمساك) To abstain completely from foods, drinks, intimate intercourses and smoking, before the break of the dawn till sunset.

Inbijāniyah : (النبيانية) A woolen garment without marks.

Injīl : (الإنجيل) Arabic name for the Holy Scripture revealed to Prophet ‘Eisa (Jesus) ﷺ during the last two or three years of his earthly life. The Injīl mentioned by the Qur’ān should, however, not be identified by the four Gospels of the New Testament that contain a great deal of records of the life of Jesus written by his closest contemporaries in addition to the inspired statements of Prophet Jesus ﷺ. It is significant, however, that the statements explicitly attributed to Jesus ﷺ in the Gospels contain substantively the same teachings as those of the Qur’ān.

Innā Lillāhi wa Innā Ilayhi Rāji‘ūn : (إنا لله وإنا إليه راجعون) When a Muslim is struck with a calamity, when he loses one of his loved ones, or when he has gone bankrupt, he should be patient and say this statement meaning ‘We are from Allāh and to Him we return’. Muslims believe that Allāh is the One Who gives and it is He Who takes away. He is testing us sometimes by giving something and sometimes by taking away. Hence, a Muslim submits himself to Allāh. He is grateful and thankful to Allāh for whatever he gets. On the other hand, he is patient and says this expression in times of turmoil and calamity.

In-shā’-Allāh : (إن شاء الله) The meaning of this Arabic phrase is ‘If Allāh wills’. When a person wishes to plan for the future, when he promises, when he makes resolutions, and when he makes a pledge, he says this phrase. Muslims are to strive hard and to put their trusts with Allāh. They leave the results in the Hands of Allāh.
**Glossary Of Islamic Terms**

**Intiqās**: Sprinkling water on private parts while performing *Wudū’*.

**‘Iqāl**: The rope by which the camel’s foreleg is fettered.

**Iqāmah**: It refers to the second call for the prayer that follows the first call (*Adhān*). *Iqāmah* means that the obligatory prayer in congregation is just to begin. It is to be recited in Arabic before every obligatory prayer. It is composed of specific words and phrases very closely related to the *Adhān*. The statements of the *Adhān* are recited reduced so that the statements that are expressed twice in the *Adhān* are recited once in *Iqāmah* except the last utterance of *Allāhu-Akbar*. The prayer is offered immediately after *Iqāmah* has been pronounced.

**Iqāmatus-Salāt**: The offering of the prayers perfectly. This is not understood by many Muslims. It means: (A) Each and every Muslim, male or female, is obliged to offer his prayers regularly five times a day at the specified times; the male in the mosque in congregation and the female at home. As the Prophet ﷺ has said: “Order your children for prayer at the age of seven and beat them (about it) at the age of ten.” The chief (of a family, town, tribe, etc.) and the Muslim ruler of a country are held responsible before Allāh in case of non-fulfillment of this obligation by the Muslims under his authority. (B) To offer the prayers in a way just as the Prophet Muhammad ﷺ offered it with all its rules and regulations, as he ﷺ said: “Offer your prayers the way you see me offering them.” Please see *Sahih Al-Bukhārī*, Vol. 1 for the Prophet’s way of praying, in the book of characteristics of the prayer and that the prayer (*Salāt*) begins with *Takbīr* (*Allāhu-Akbar*) with the recitation of *Sūrat Al-Fātiha* etc., along with its various postures, standing, bowing, prostrations, sitting etc., and it ends with *Taslīm*.

**Iqrā'**: It means ‘read’ or ‘recite,’ it was the first word of the Qur’ān revealed to Muhammad ﷺ during one of his retreats to the cave of Hirā’ above Makkah. Muslims refer to this word to remind themselves of the importance of acquiring knowledge, ‘from the cradle to the grave’ as Prophet Muhammad ﷺ said.

**Irfaḥ**: To comb the hair everyday.

**Iṣbāghul-Wudū’**: To perform ablution properly. It means either covering all required areas completely or washing them three times. (Likewise, *Ahsanal-Wudū’* means performing ablution well, and *Atammal-Wudū’* means performing ablution perfectly.)

**Iṣbāl**: Making one’s lower garment too long below the heels.

**‘Ishā’**: It is the commencement of darkness, and the beginning of the time of ‘Isha’ (night) prayer. The time for it starts about one hour and a half
after sunset, till the middle of night.

**Ish'ār** (الإشعار) Marking the *Budn*. This was done by grazing the skin of the camel’s hump until some blood appeared, and then wiping that blood in such a way as to leave a mark. This mark then indicated that the camel was set aside for sacrifice.

**Ishrāq** (الإشراق) Sunrise.

**Ishtimalus-Sammā’** (اشتمال الصماء) The wearing of clothes in the following two ways: 1. To cover one shoulder with a garment and leave the other bare. 2. To wrap oneself (with hands enclosed) in a garment while sitting in such a way that nothing of that garment would cover one’s private parts. (See Ihtībā’)

**Ishtīrāk** (الاشتراع) Equivocally; participation; partnership. While *Istidānah* means the raising or building up credit through credit purchases. It however does not apply to the raising of cash loans.

**Islam** (الإسلام) Its meaning encompasses the concepts of peace, greeting, salutation, surrender, obedience, loyalty, allegiance and commitment. Literally means ‘submission to the will of Allāh,’ and refers commonly to an individual’s surrender and commitment to God the Creator through adherence to the religion by the same name. The most important and pivotal concept in Islam is the Oneness of God. See Allāh for more on the concept of God. Islam teaches that all faiths have, in essence, one common message: the existence of a Supreme Self, the one and only God, whose sovereignty is to be acknowledged in worship and in the pledge to obey His teachings and commandments, conveyed through His Messengers and Prophets who were sent at various times and in many places throughout history. Islam demands a commitment to submit and surrender to God so that one could live in peace; peace (*Salām*) is achieved through active obedience to the revealed commandments of God, for God is the Source of all peace. Commitment to Islam entails striving for peace through a struggle for justice, equality of opportunity, mutual caring and consideration for others’ rights, and continuous research and acquisition of knowledge for the better protection and utilization of the resources of the universe.

The basic beliefs of Islam are: the Oneness of the only God who is Sovereign of the universe; the Revelation of the teaching and commandments of God through angels in heaven to Prophets on earth, and written in sacred writings that all have the same transcendent source; these contain the will of God marking the way of peace for the whole universe and all mankind; the Day of Judgment which inaugurates the Afterlife in which God rewards and punishes with respect to human obedience to His will.
Islam is the last and final religion to all mankind and to all generations irrespective of color, race, nationality, ethnic background, language, or social position. Islam teaches that human diversity is a sign of the richness of God’s mercy, and that God wills human beings to compete with each other in goodness in order to test who is the finest in action; this is, according to Islam, the reason for the creation of the universe.

Islam was revealed to the Prophet (Sūrah 3 Āl ‘Imrān–The Family of Imrān, Verse 19) “Truly, the religion with Allāh is Islam,” and again (Sūrah 5: Al-Mā’idah–The Table Spread, Verse 3) “This day I have perfected your religion for you, and have chosen for you Islam as your religion.” A person who enters the fold of Islam is called a Muslim. The religion of Islam is not to be confused with Mohammedanism. The latter is misnomer to Islam. Muslims do not accept this name as it gives wrong information about Islam and Muslims.

Ismā’il: (إسحاق) The elder son of Abraham, Prophet of Allāh and the father of the Arabs, born to his wife Hajar. When he was about thirteen years old, Ismā’il helped Abraham build the Ka‘bah as a place for monotheists to worship the One God. He, along with his younger brother Ishāq (Isaac), are considered by Muslims to have been Prophets in their own right.

Isnād: (السناد). The chain of narrators of a Prophetic Hadith.

Isrā’: (الإسراء) Another name for Sūrah Banî Israel (17) of the Noble Qur’ān.

Isrā’ wa Mi’rāj: (الإسراء والمعراج) The miraculous ‘Night Journey’ and ‘Ascension’ of Prophet Muhammad (saw), respectively, from Makkah to Al-Aqsa Mosque in Jerusalem, which took place in 619/620 CE. This important event, which took place in the year of Muhammad’s wife Khadijah’s death, gave strength to him by reaffirming God’s support for him. During this event, instructions for the formal Muslim prayer were revealed to Muhammad (saw), making them a cornerstone of Muslim faith and practice.

Istabraq: (استيريق) Thick Dībāj (pure silk brocade).

Istibrā’: (الإسترقاء) The elapse of one menstruation period in the case of a newly purchased slave-woman.

Istighfār: (الاستغفار) To seek Allāh’s forgiveness. It is something that must be done continuously in a Muslims life.

Istihādah: (الاستحاضة) Bleeding from the womb of a woman in between her ordinary periods. (See Sahīh Al-Bukhārī, Vol. 1, Hadith No. 303)
**Istihsān**: (الاستحسان) To give a verdict with a proof from one’s heart with satisfaction, and one cannot express it [only Abū Hanifah and his pupils say so but the rest of the Muslim religious scholars of Sunnah (and they are the majority) do not agree to it].

**Istijmār**: (الاستعمال) Purification by stone.

**Istikhārah**: (الاستخبارة) A prayer consisting of two Rakʿāt in which the praying person appeals to Allāh to guide one to the right decision, regarding a certain deed, or a particular problem, or a situation with which one is confronted. (See Sahīh Al-Bukhārī Hadīth No. 263, Vol. 2; Hadīth No.391, Vol. 8; Hadīth No. 487, Vol. 9.)

**Istinjā**: (الاستنجاء) Cleansing of one’s private parts after having relieved oneself. A person can cleanse himself with water or clods of earth.

**Al-Istishāq**: (الاستشاق) Rinsing the nose.

**Istisqā**: (الاستسقاء) A prayer consisting of two Rakʿāt, invoking Allāh for rain in seasons of drought. (See Sahīh Al-Bukhārī, Hadīth 119, Vol. 2)

**Ithm**: (الإثم) Ithm denotes negligence, dereliction of duty and sin.

**Ithmid**: (الإثم) Antimony that clears the vision and makes the eyelashes grow.

**Iʿtikāf**: (الإتكاف) Seclusion in a mosque for the purpose of worshipping Allāh only. It refers to the religious practice of spending the last ten days of Ramadān (either wholly or partly) in a mosque so as to devote oneself exclusively to worship. The one in such a state should not have sexual relations with his wife, and one is not allowed to leave the mosque except for a very short period, and that is only for very urgent necessity, e.g., answering the call of nature or joining a funeral procession etc.

**Izār**: (الإزار) A sheet worn below the waist to cover the lower half of the body.

**Jabriyyah**: (الجبرية) The Jabriyyah sect has the belief that a person is free to do according to his will and he is responsible solely what deeds he performs, good or badas against the Qadariyyah sect whose belief is just the opposite.

**Jadʿā**: (جذع) An animal with the cut nose, ear or lip. But it is more specific for the nose being most common cases.

**Jadhaʿah or Jadha**: (جذع، جذعة) A four-year-old she-camel, or a sheep more than one year and less than two years, or cow of three years age, or a horse five years age. The criterion in goat, cow, ox and camel is having two teeth and in sheep who has reached the age of one year.
Jahalah: (الجهالة) Uncertainty in a contract that may lead to a later dispute; see Gharar.

Jahannam: (جهنم) Most commonly understood to mean Hell described as a place of torment, sorrow, and remorse. Islam teaches that God does not wish to send anyone to Hell, yet justice demands that righteous people be rewarded and those who insist on evil living without repentance and on denial of God be punished. In fact, it is one of the levels of Hell. There are seven levels of Hell-fire: 1. Jahīm—the shallowest level of Hell. It is reserved for those who believed in Allāh and His Messenger ﷺ, but who ignored His commands. 2. Jahannam—a deeper level where the idol worshippers are to be sent on the Day of Judgment. 3. Sa’ār—is reserved for the worshippers of fire. 4. Sāqar—this is where those who did not believe in Allāh will be sent on the Day of Judgment. 5. Lādha—will be the home of the Jews. 6. Hāwiyah—will be the abode of the Christians. 7. Hutamah—the deepest level of Hell-fire. This is where the religious hypocrites will spend eternity. The worst of Allāh’s creation are the Munāfiqūn (hypocrites), whether they be of mankind or jinn, for they outwardly appear to accept, but inwardly reject Allāh and His Messenger ﷺ. A dweller of Hell is called a Jahannāmī.

Jāhil: (الجاهل) Literally means ‘an ignorant person.’ Here it refers to one who is ignorant of the knowledge of Islam irrespective of whether it is general knowledge of Islam, or knowledge of the rules and regulations of Islam.

Jāhilīyyah: (الجهلية) Literally ‘ignorance’ is a concise expression for the pagan practice of the days before the advent of the Prophet Muhammad ﷺ. Jāhilīyyah denotes all those world-views and ways of life that are based on rejection or disregard of heavenly guidance communicated to mankind through the Prophets and Messengers of God; the attitude of treating human life, either wholly or partly, as independent of the directives of God.

Jahīm: (الجحيم) See Jahannam.

Jahmiyyah: (الجهمية) Taken its name from its progenitor Jahm bin Safwān. This sect denies seeing Allāh in the Hereafter.

Jahrit Salāt: (الصلاة الجهرية) Prayer of audible recitation.

Jayshul-‘Usrah: (جيش العسرة) Army of Hardship, meaning the campaign to Tabūk.

Jalīl: (الجليل) A kind of good smelling grass grown in Makkah.

Jāriyah: (الجارية) A young girl.

Jāʿiz: (الجائز) see Halāl.

Jalab & Janab: (جلب ونجب) Jalab (bringing) and Janab (avoidance) meaning
the tax collector should not stop in one place and demand that people bring their goods and livestock to him for assessment of tax; and also the people should not go to remote areas away from where they are expected to be so that the tax collector has to travel far and face hardship in doing his job.

**Jallalah** (الجلالة) The animal that eats dung or the dropping of other animals.

**Jalsah** (جلسه) Sitting between the two prostrations.

**Jam** (الجمع) Muzdalifah, a well-known place near Makkah.

**Jami** (الجمى) Collection of Ahādīth on a list of topics like belief, laws, Sunan, purification, piety, manners, interpretation, history, etc.

**Jamā‘at** (الجماعة) It is a group or a congregation for communal worship.

**Jamrah** (الجمارة) (pl. Jimār) White hot coal. A small stone-built pillar in a walled place. There are three Jimār situated at Mina. One of the ceremonies of Hajj is to throw pebbles at these Jimār on the four days of ‘Eidul-Adhā at Mina.

**Jamratul-‘Aqabah** (جمارة العقبة) One of the three stone pillars at Mina. The last and the greatest one. It is situated at the entrance of Mina from the direction of Makkah. One of the rites of Hajj is to throw pebbles at these stone pillars, which represent Satan.

**Jamratul-‘Ula** (جمارة أولى) The first one.

**Jamratul-Wusta** (جمارة وسطى) The middle one.

**Janābah** (الجناية) The state of a person after having sexual intercourse with his wife or after having a sexual discharge in a wet dream, whether intentional or otherwise. A person in such a state should perform Ghusl (i.e., have a bath) or do Tayammum, if a bath is not possible; otherwise the person may not perform Salāh (prayer) or recite or touch the Qur‘ān.

**Janāzah** (الجنازة) The Muslim funeral prayer, performed as a sign of respect and goodwill for a deceased Muslim, immediately prior to burial. The prayer reminds all Muslims of their ultimate mortality, thereby reinforcing an ethic of righteous and God-conscious living.

**Janib** (الجنب) A good kind of date.

**Jannah** (الجنة) Paradise, described as a place of happiness, contentment, and vitality. A reward for the righteous and God-conscious, who believe in the Oneness of Allāh and in all His Prophets and Messengers, and who follow the way of life of the Prophets. A created abode in the Hereafter as a blissful garden, where people live in eternal comfort and joy. Jannah has eight gates.
around it and each of these eight gates has eleven doors. The names of the eight gates are:

1. Bābul-Imān (باب الإيمان).
2. Bābul-Jihād (باب الجهاد).
5. Bābur-Rādīn (باب رادين).
7. Bābut-Tawbah (باب التوبة).
8. Bābus-Salāt (باب الصلاة).

A dweller of Paradise is called a Jannati.

**Al-Jarhu wat-Ta'dil:** (الجرح والتعديل) The Science of Validation of Ahādīth, validation or invalidation.

**Jāriyah:** (الجارية) Bondmaid, a female bond servant.

**Jazākallāhu khayran:** (جزاك الله خيرًا) This is a statement of thanks and appreciation to be said to the person who does a favor. Instead of saying thanks (Shukran), the Islamic statement of thanks is to say this phrase. Its meaning is: May Allāh reward you for the good. It is understood that human beings can’t repay one another enough. Hence, it is better to request Almighty Allāh to reward the person who did a favor and to give him the best.

**Ji'ah:** (جَيْح) Beer. A drink made from barley and wheat.

**Jibrīl or Ibra'īl:** (جبريل) Muslims believe that angels are among God’s many creations. He is believed to be one of the most important angels, as he was responsible for transmitting God’s Divine revelations to all of the human Prophets, ending with Muhammad ﷺ. Due to his special role in bridging the divine and human realms, he is referred to in the Qur’ān as a Spirit (Rūḥ) from God.

**Jibt:** (الجبت) It signifies a thing devoid of any true basis and bereft of usefulness. In Islamic terminology the various forms of sorcery, divination and soothsaying, in short, all superstitions are called Jibt.

**Jihād:** (الجهاد) The word literally means ‘to strive’ or ‘to exert to the utmost.’ It is an Arabic word the root of which is Jahada, which means to strive for a better way of life. The nouns are Juḥd, Muḥāhid, Jihād, and Ḥījād. The other meanings are: struggle, endeavor, strain, exertion, effort, diligence, fighting to defend one’s life, land, and religion. Usually understood in terms of personal betterment, Jihād remained a highly nuanced concept, it should not be confused with Holy War, a common misrepresentation, the latter does not exist in Islam nor will Islam allow its followers to be involved in a Holy War. The latter refers only to the Holy War of the Crusaders. Jihād is not a war to force the faith on others, as many people think of it. It should never be interpreted as a way of compulsion of the belief on others, since there is an explicit Verse in the Qur’ān that says: “There is no compulsion in religion.” (Qur’ān: Al-Baqarah 2:256). Jihād is not a defensive war only, but a
war against any unjust regime, or any evil that is rampant in the society. If such a regime or a group exists that is spreading disinformation, and by that creating the chaos, a war is to be waged against the leaders, but not against the people to stop it. People should be freed from the unjust regimes and influences so that they can freely choose to believe in Allāh and worshipping Him. Not only in peace but also in war, Islam prohibits terrorism, kidnapping, and hijacking, when carried against civilians. Whoever commits such violations is considered a murderer in Islam, and is to be punished by the Islamic state. During defensive wars, Islam prohibits Muslim soldiers from harming civilians, women, children, elderly, and the religious men like priests and rabbis. It also prohibits cutting down trees and destroying civilian constructions. In short, any cruelty or unjust practice with the enemies is also prohibited in Islam, in fact introducing the highest human rights first time before the world.

Jīlāb: (الجلاب) (pl. Jalābīb) It is a long loose fitting garment worn by the Arabs as an overgarment or outer garment or outer covering.

Jimār: (الجمار) See Jamrah.

Jinn: (الجِن) A creation, created by Allāh from fire, like human beings from mud, and angels from light. Like man, a Divine Message has also been addressed to them and they too have been endowed with the capacity, again like man, to choose between good and evil, between obedience and disobedience to God. See Sūrah 72 of the Noble Qur’ān. These are spiritual beings that inhabit the world and are required to follow the orders of Allāh and are accountable for their deeds. They can be good or bad, just like people. The word Jinn in Arabic means hidden, which indicates that they are invisible creatures. It is said that they take on different shapes and forms. Occasionally they involve themselves in the lives of human beings, causing confusion and fright, though not all jinns are believed to be malevolent.

Jīrānah: (الجیرانة) A place, few miles from Makkah. The Prophet distributed the war booty of the battle of Hunayn there, and from there he assumed the state of Iḥrām to perform ‘Umrah.

Jirār: (الجرار) (Also called Qullah - الأغلة) A large drinking water container like a barrel whose size the scholars differ over, from five to fifty water skins (Qirbahs - القرية).

Jīzyah: (الجزاء) Head tax or poll tax. A uniform tax or surcharge imposed upon every person or every adult in a specific group, as on those entering or leaving a country or using a particular service or conveyance. Tax imposed by Islam on all non-Muslims living in an Islamic government in lieu of the guarantee of security and protection provided to them as the Dhimmis (Protected
People) of an Islamic state, and their exemption from military service and payment of Zakāh or other taxes imposed on Muslims, they should pay this tax to compensate. If the State cannot protect those who paid Jizyah, then the amount they paid is returned to them. Jizyah symbolizes the submission of the non-Muslims to the suzerainty of Islam. (See Sahīh Al-Bukhārī, Vol. 4, Ahādīth No. 384, 385 and 386)

**Jubbah:** A cloak, outer garment.

**Al-Jubār:** Bloodshed with impunity (exemption), i.e., without liability.

**Juhfah:** The Miqāt of the people of Shām.

**Jumu‘ah:** Friday, the Muslims’ day of gathering, when all Muslim males must go to the mosque to hear the Friday Khutbah (sermon) and to offer the Jumu‘ah congregational prayer, instead of Zuhr prayer. On this special day, Muslims make an extra effort to go to the main mosque of the vicinity with their fellow Muslim brothers. Also Sūrah 62 of the Noble Qur’ān.

**Jumu‘ah Masjid:** Refers to the mosque in which Jumu‘ah prayer is offered. It is generally the main mosque in a town or city.

**Junub:** A person who is in a state of Janābah, means to be in a state of ceremonial impurity or defilement. A male becomes Junub on having sexual intercourse or simply on the emission of semen in sleep or otherwise. A female also becomes Junub as a result of sexual intercourse as well as when she is menstruating or having postnatal bleeding. These are the general causes of Janābah, which is also referred to in the books of jurisprudence as Hadath Akbar. A full bath is required for a Junub to receive purification or Tahārah, without which a man or woman is not allowed to touch or read the Qur’ān, enter the mosque or offer the prayers. In the absence of water, however, one is allowed to resort to Tayammum (dry ablution). It substitutes for both, a full bath (Ghusl) and ablution (Wudū).

**Juyūb:** Bosom or breast.

**Juz':** Collection of Ahādīth handed over by a single individual, a Companion, a Successor or a succeeder.

**Ka‘bah:** The first house of worship built for mankind as the first building dedicated to the worship of the One God. The Ka‘bah is an empty cube-shaped stone building whose foundations were built by the angels and originally built by Adam and later on reconstructed by Prophet Abraham and his son, Prophet Ishmael about 4,000 years ago. It was rebuilt with the help of Prophet Muhammad, and is covered by a black and gold cloth embroidered with Verses from the Qur’ān. It is located within the court of the Sacred Mosque (Al-Masjidul-Harām) at Makkah, it is the most sacred
place in Islam and commonly referred to as the ‘House of Allâh.’ It is the focal point towards which Muslims all over the world face in their five daily prayers. Pilgrims at Makkah are supposed to circumambulate the Ka’bah. The Ka’bah contains the sacred Black Stone.

*Al-Kabâ’ir*: (الكبائر) The biggest sins, such as polytheism, murder, illegal sex, usury, theft, etc.

*Kabsh*: (اللَّكُش) Ram, a male sheep.

*Kafan*: (الكفر) The shroud for the dead.

*Kafalah*: (الكفالة) The pledge given by somebody to a creditor to guarantee that the debtor will be present at a certain specific place to pay his debt or fine, or to undergo a punishment etc.

*Kaffârah*: (الكافرة) Expiation for any loss, injury, lack of services, etc., also an expiation or atonement for a missed or wrongly practiced obligatory religious act, it is usually in the form of money or foodstuff or a sacrifice of an animal to free oneself from the consequences of sin (term specially used regarding the non-fulfillment of a pledge).

*Kafil*: (الكفيل) A person providing surety, or a guarantor.

*Kâfir*: (الكافى) It signifies one who denies or rejects the truth. A person who disbelieves in Allâh, His Messengers, all the angels, all the holy Books, Day of Resurrection and in the Qadar (Divine Preordainments). It also refers to one who does not believe in Muhammad (عَلِي) as the final Messenger of Allâh.

*Kâfur*: (الكافور) Literally means camphor. It is a special heavenly perfume that will be mixed with non-intoxicating, pure wine and be given to the righteous in the Hereafter. See the Holy Qur’ân, Al-Insan (76:5).

*Kalâlah*: (الكِلَّال) One who leaves behind no heir. According to some scholars, it refers to those who die leaving neither any issue nor father nor grandfather. According to others, it refers to those who die without any issue (regardless of whether they are succeeded by father or grandfather).

*Kalâm*: (الكلام) Talk or speech; has also been used through the ages to mean logic or philosophy.

*Kalâm Majîd*: (كلام مجيد) Refers to the Noble Qur’ân, the Message of God.

*Kalîmah*: (الكلمة) Refers to the basic tenet of Islam, i.e., bearing witness that none has the right to be worshipped but Allâh and that Muhammad is the Messenger of Allâh.

*Kalla*: (الكل) Poor dependents and a debt.
Kanz: (الكنز) Hoarded up gold, silver and money, the Zakāt of which has not been paid. (See the Qur'ān 9:34).

Karāmāt: (الكرامات) (sing. Karāmah) Literally means a miracle. But in Islam it refers to miracles performed by saints and other pious slaves of Allāh. These miracles are performed only by the will of Allāh. Saints cannot perform any miracles of their own accord.

Kasafat: (كسمت) An Arabic verb meaning ‘eclipsed’, used for a solar eclipse: Ash-Shamsu Kasafat (the sun eclipsed).

Kashf: (الكشف) Literally means ‘manifestation’.

Katam: (الكتم) A plant used for dyeing hair (Wasmah).

Al-Kawthar: (الكوثر) A sacred fountain in Jannah (Paradise). It is the source of all the four rivers of Jannah, and feeds the Hawd of Prophet Muhammad ﷺ, which is at the end of the Sirātul-Mustaqīm. It is a gift from Allāh to the Prophet ﷺ to quench the thirst of true believers. (See Hawd Kawthar). Also the name of Sūrah No. 108.

Khabāl: (الخبال) The (mire of) pus or sweat of the people of Hell.

Khabat: (الخبط) The leaves of a thorny desert tree.

Khadhif: (الخذف) The act of throwing small pebbles (like in Ramy).

Khadirah: (خضرة) A kind of vegetation.

Khaybar: (خيبر) A well-known town in the north of Al-Madinah on the road to Syria.

Khayf: (خيف) A valley.

Khalās: (الخلاص) A condition stipulating that the seller will deliver the product when it comes into his possession.

Khilfah: (الخلافة) Pregnant she-camels those are halfway through their pregnancy.

Khalifah: (الخليفة) (Caliph) The Imām or the Muslim ruler.

Khalifah: (الخليفة) An Arabic term meaning ‘successor,’ it refers to the rightful successor of Prophet Muhammad ﷺ as leader of the Ummah (worldwide Muslim community). The Khalifah is not a Prophet; rather, he is charged with upholding the rights of all citizens within an Islamic state and ensuring application of the Shari'ah (Islamic law). Another title for the Khalifah (caliph) is Amīrul-Mu'minīn meaning ‘the Leader of the Believers’. In the political history of Islam, Khalifah became the title of the successors of the Prophet Muhammad ﷺ, notably the first four Rightly-Guided Caliph
known as *Al-Khulafā’ur-Rashidūn*. The immediate successors of Prophet Muḥammad ﷺ, were Abū Bakr Siddīq, ‘Umar bin Khattāb, ‘Uthman bin ‘Affān, and ‘Ali bin Abu Ṭālib (11-35 AH, 632-655 CE). With the establishment of the Umayyad hereditary rule immediately after this, the institution of the Caliphate changed into monarchy. Yet the rulers called themselves Caliphs. Formally the institution of the Caliphate came to an end in 1924 CE when Kamal Ataturk of Turkey arbitrarily declared its abolition.

*Khalīfah*: (الخليفة) *Khalīfah* or vicegerent is one who exercises the authority delegated to him by his principal, and does so in the capacity of his deputy and agent. Another use for this word is for humanity in general. The human being is considered the *Khalīfah* (representative) of Allāh on earth according to Allāh. This term has been used in the Qur‘ān with reference to man: “Just think when your Lord said to the angels: ‘Lo! I am about to place a vicegerent on earth...’” (2:30). At certain places in the Qur‘ān, *Khulāfā*’ (pl.) also means (a) people with power to mobilize all that is on earth (27:62); (b) successors or inheritors who will inherit the earth and succeed one after another (24:55; 38:26).

*Khalīl*: (الخليل) A close friend. The one whose love is mixed with one's heart and it is superior to a friend or beloved. The Prophet ﷺ had only one *Khalīl*, i.e., Allāh, but he had many friends.

*Khāliq*: (الخليق) A kind of perfume and dye made from saffron.

*Khamr*: (الخمر) It literally means ‘wine’, and has been prohibited by Islam. This prohibition covers everything that acts as an agent of intoxication, and includes all kinds of alcoholic drinks. See Noble Qur‘ān, Al-Baqarah (2:219), Al-Mā‘īdah (5:93).


*Khamīsah*: (الخميسة) A black woolen square blanket with marks on it.

*Khandaq*: (الخندق) It means a ditch. Generally referred to the battle of Khandaq.

*Kharāj*: (الخرج) Tax imposed on the revenue from land taken from non-Muslims to ensure their equal rights under Islamic law.

*Kharāj*: (الخرج) Zakāt imposed on the yield of the land (1/10th or 1/20th).

*Kharqā*: (الخرقاء) An animal with pierced ears.

*Khasafa*: (خشفة) A word meaning ‘eclipsed’ used for lunar eclipse: *Al-Qamaru Khasafa* (the moon eclipsed).
**Glossary Of Islamic Terms**

**Khatīb:** (الخطيب) Orator, speaker.

**Khawārij:** (الخوارج) (Khārijites or the Seceders) The people who dissented from the religion and disagreed with the rest of the Muslims. According to their belief a sinner is out of the folds of Islam.

**Khazīr** or **Khazirah:** (الخزيرة) A special dish prepared from ground meat, white flour, fat, etc.

**Khibr:** (الخبر) The agreement to Mukhābarah, i.e., selling fruit before it ripens.

**Khilābah:** (الخلافة) Deception. See Musarrah:

**Khilāfah:** (الخلافة) The Muslim state or the office of the caliph.

**Khilāl:** This term is generally used in the act of Wudū’ (ablation). It refers to the passing of fingers either through one’s beard or passing of fingers of one hand through the fingers of the other hand, or even passing of the little finger through the toes.

**Khimār:** (الخمار) Headcloth, head and face veil, head cover, veil covering the face but leaving the eyes exposed. Any scarf like piece of cloth used to cover the whole head and neck and may also be used to cover the bosom of a woman.

**Khuff:** (الخف) (pl. Khifāf) Leather socks or slippers.

**Khul':** (الخلع) It signifies a woman’s securing the annulment of her marriage through the payment of some compensation like returning back the Mahr to her husband which he gave her. See Qur’ān, Al-Baqarah (2:229).

**Khumrah:** (الخمرة) A small mat just sufficient for the face and the hands (on prostrating during prayers).

**Khums:** (الخمس) It literally one fifth. One fifth of the spoils of war is earmarked for the struggle to exalt the Word of Allāh and to help the orphans, the needy, the wayfarer and the Prophet’s kinsmen. Since the Prophet ﷺ devoted all his time to the cause of Islam, he was not in a position to earn his own living. Hence a part of Khums was allocated for the maintenance of the Prophet ﷺ as well as for his family and the relatives dependent upon him for financial support. See Qur’ān, Al-Anfāl (8:41).

**Khushū':** (الخشوع) Submissiveness and attentiveness during the prayer with homage, humbleness and fear of Allāh.

**Khutbah:** (الخطبة) Sermon or religious talk. The weekly community address given by an Imām immediately prior to the Friday congregational prayer. The address serves as a venue for leaders to share with members of the congrega-
tion religious insights, to discuss Islamic viewpoints on important contemporary issues, and to reinforce teachings of Islam. The greatest sermon in the history of mankind is called Khutbatul-Wadā' (the Farewell address), given by the Prophet Muhammad ﷺ, during his last Hajj in 10 AH. There are various types of sermons:

1. Khutbatul-Jumu’ah (the Friday sermon). This is given immediately before the Jumu’ah (Friday) prayer. 2. Khutbatul-'Eid (the 'Eid sermon). This is given immediately after the prayer of the two ‘Eids. 3. Khutbatun-Nikāh (the marriage sermon). This is given during the marriage ceremony.

**Khutbatun-Nikāh** (خطبة النكاح): A speech delivered at the time of concluding the marriage contract.

**Kifāyah** (كفاية): An obligatory Islamic rule. If one person performs the act, then it is not required for others to perform. For example, the burial of a deceased Muslim is obligatory on any one person to perform.

**Kifl** (الكفل): Share or portion, a like part.

**Ki‘āb** (الكعاب): Ki‘āb is plural of Ka‘b and refers to bones taken from the knees of sheep which were used in gambling similar to dice. Dice (for playing).

**Kohl** (الكحل): Antimony eye powder.

**Kūfah** (الكوفة): A city of Iraq.

**Kūfār** (الكافار): Plural of Kāfir (see Kāfīr).

**Kūfī** (كوفي): An Arabic script. Angular writing style often used for early hand-written copies of the Qur’ān.

**Kufr** (الكافر): The state of disbelief. Its original meaning is ‘to conceal’. This word has been variously used in the Qur’ān to denote: (1) state of absolute lack of faith; (2) rejection or denial of any of the essentials of Islam that constitute to believe in Allāh, His angels, His Messengers, His revealed Books, the Day of Resurrection, and Al-Qadar (i.e., Divine Preordainments whatever Allāh has ordained must come to pass); (3) attitude of ingratitude and thanklessness to Allāh; and (4) non-fulfillment of certain basic requirements of faith. In the accepted technical sense, Kufr consists of rejection of the Divine guidance communicated through the Prophets and Messengers of God. More specifically, ever since the advent of the last of the Prophets and Messengers, Muhammad ﷺ, rejection of his teaching constitutes Kufr. Killing a believer also constitutes disbelief.

**Kufu’** (الكفو): It means to be similar or resembling or peer. Similarity or equality in four things - religion, lineage, profession and freedom is regarded
reliable. Among these four, religion is agreed upon. Lineage is not proved from any true and authentic Hadith, rest of the two, profession and freedom are admitted by all. To marry other than Kufu' is not prohibited, but it is better to marry in Kufu' for many reasons.

**Kunyah** (الكنية): Surname. Calling a man, O ‘father of so-and-so!’ Or calling a woman, O ‘mother of so-and-so!’ This is a custom of the Arabs.

**Kursi** (الكرسي): Literally a footstool or chair, and sometimes wrongly translated as Throne. The Kursi mentioned in this Verse should be distinguished from the ‘Arsh (Throne) mentioned in V.7:54, 10:3, 85:15 and elsewhere. Prophet Muhammad ﷺ said: “The Kursi compared to the ‘Arsh is nothing but like a ring thrown out upon open space of the desert.” If the Kursi extends over the entire universe, then how much greater is the ‘Arsh. Indeed Allâh, the Creator of both the Kursi and the ‘Arsh, is the Most Great.

Ibn Taymiyyah said in the chapters: a) To believe in the Kursi, b) To believe in the ‘Arsh (Throne):

It is narrated from Muhammad bin ‘Abdullâh and from other religious scholars that the Kursi is in front of the ‘Arsh (Throne) and it is at the level of the Feet. *(Fatâwa Ibn Taymiyyah, Vol. 5, Pages 54, 55)*

**Kusuf** (الكسوف): Solar eclipse. See Kasafat.

**Labbayk** (لبيك): Literally means a response to the call.

**Labbayka wa Sa’dayka** (لبيك وسعديك): I respond to Your call; I am obedient to Your orders.

**Laghw** (اللغو): That which is not suitable-vain talks, useless discussion and playfulness.

**Lâ hawla wa lâ quwwata illâ billâh** (لا حول ولا قوة إلا بالله): The meaning of this expression is: ‘There is no power and no strength except with Allâh the Almighty.’ This expression is read by a Muslim when he is struck by a calamity, or is taken over by a situation beyond his control. A Muslim puts his trust in the Hands of Allâh, and submits himself to Allâh.

**Lahd** (الحد): Niche type of grave.

**Lâhut** (اللاهوت): Divine.

**Lâ Ilâha illallâh** (لا إله إلا الله): This expression is the most important one in Islam. It is the creed that every person has to say to be considered a Muslim. It is part of the first pillar of Islam. The meaning of which is: ‘None has the right to be worshipped but Allâh.’ The second part of this first pillar is to
say: ‘Muhammadun Rasūlullāh,’ which means: Muhammad is the Messenger of Allāh.

Lāt : (اللات) A chief goddess of the Thaqif tribe in Tā’īf, and among the most famous idols in the religion of the pre-Islamic Arabia. See the Noble Qurʾān, An-Najm (53:19).

Laylatul-Qadr : (ليلة القدر) ‘The Night of Power,’ concealed in one of the odd last ten nights of the month of fasting (i.e., Ramadān). The night on which the Qurʾān was first revealed by Jibra’il to the Prophet Muhammad ﷺ in 610 CE, during his retreat in the cave of Hirā’ above Makkah. Allāh تعالى describes it as better than one thousand months, and the one who worships Allāh during it by performing optional prayers and reciting the Noble Qurʾān, etc., will get a reward better than worshipping Him for one thousand months (i.e., 83 years and four months). Muslims commemorate this night, believed to be the 27th of Ramadān (though unknown for certain), by offering additional prayers and supplications late into the night. [See the Qurʾān Sūrat 97 (V.97: 1-5)] (See Sahih Al-Bukhārī, Vol. 3, Hadith No. 231 and Chapter No.2)

Al-Latīf : (الطيب) The Subtle One Who is All-Pervading. One of the ninety-nine Attributes of God. The exact meaning of this word is very difficult to fully understand. It includes all of the following meanings: 1. So fine that He is imperceptible to the human sight. 2. So pure that He is unimaginable to the human mind. 3. So kind that He is beyond human comprehension. 4. So gracious that He is beyond human grasp. 5. So near that He is closer to us than our jugular veins. See the Noble Qurʾān, Al-Hajj (22:63), Ash-Shīrāz (42:19).

Al-Lawh Al-Mahfūz : (اللوح المحفوظ) A guarded Tablet in the Seventh Heaven. The Noble Qurʾān was first written on the Lawh Mahfūz in its entirety before it was sent down to the Baytul-Izzah in the First Heaven.

Liʿān : (اللعن) Mutual cursing. Both the wife and the husband take an oath when he accuses her of committing illegal sexual intercourse and after it invoking the curse of Allāh upon the liar. (Sūrat An-Nūr, 24:6, 7, 8, 9)

Liwwāʾ : (اللواة) A standard, it is smaller than Rāyah (الراية flag).

Al-Līzām : (اللزام) The settlement of affairs, in the Hadith, it refers to the battle of Badr, which was the means of settling affairs between the Muslims and the pagans.

Luqatah : (اللقطة) Any article or a thing (any document or a purse) found by somebody other than the owner who has lost it.

Maʿāfīrī : (معافري) A Yemeni Burd (sheet).
Madhhab: A term used in reference to a particular ‘school of thought’ in Islam. As Islam spread to new regions outside the Arabian peninsula and new social, economic and religious issues arose, many scholars studied the sources of Islam to find permissible and practical solutions that believers could employ to address these issues. Over time, the teachings and thoughts of five respected scholars gained prominence, and Muslims tend to adhere to any one or the other school of thought of these scholars. Each school’s opinions, while differing to some degree with the others, are considered equally valid as a source of practical guidance for the ‘lay’ Muslim.

Madīh: Pre-coital fluid. A thin fluid generally released by the private parts of both men and women at the time of passion.

Ma’dhūr: Literally means ‘one who is excused.’ In Islamic jurisprudence it refers to that person who has certain sickness due to which he is excused or exempted from certain acts.

Al-Madīnah: The well-known sacred city of Saudi Arabia, where the Prophet’s Mosque is situated, it was the first city-state that came under the banner of Islam. Madīnah means city, and Madīnatun-Nabī (the city of the Prophet) was the name taken by the citizens of the city formerly named Yathrib, often called Madīnah Munawwarah - the Illuminated, or the Enlightened City. Tābah and Taibah were also the former names for Al-Madinah. It became the center of the first Islamic community and political state after Prophet Muhammad migrated there from Makkah in 622 CE. The people of Al-Madinah welcomed the persecuted Muslims of Makkah with open arms, establishing a sense of brotherhood and sisterhood viewed as a tangible ideal for Muslims today. Prophet Muhammad died in Al-Madinah in 632 CE and was buried in his room adjacent to the city’s central mosque, which he established.

Al-Madmadah: Rinsing the mouth.

Maghāfir: A bad smelling gum.

Maghāzī: Plural of Maghza or Ghazwah (i.e., holy battle). The military campaigns in which the Prophet himself participated.

Maghrib: Sunset, evening obligatory prayer, that is performed right after the sun sets over the horizon. It consists of three Rak‘ahs and can be offered between just after sunset and before the stars appear in the sky.

Mahr: Bridal-money given by the husband to the wife. It is part of the Muslim marriage contract. It can never be demanded back under any circumstances. Mahr signifies the amount of payment that is settled between the two spouses at the time of marriage, and which the hus-
band is required to make to his bride. *Mahr* seems to symbolize the financial responsibility that a husband assumes towards his wife by virtue of entering into the contract of marriage. (*Mahr Muwajjal:* Deferred dower or dowry; *Mahr Mu‘ajjal:* Immediate dower or dowry)

**Mahram**: The person with whom marriage is not permissible and with whom strict Hijāb is not obligatory. A Mahram refers to the group of people who are forbidden for a woman to marry due to marital or blood relationships. These people include: Her permanent Mahrams due to blood relationship, and those seven are: her father, her son (who passed puberty), her brother, her uncle from her father’s side, her brother’s son, her sister’s son, and her uncle from her mother’s side. Her Radā‘ Mahrams due to sharing the nursing milk when she was an infant, and their status is similar to the permanent seven Mahrams (i.e., nothing can change their status). Her in-law Mahrams because of marriage and they are: her husband’s father (father-in-law), her husband’s son (stepson), her mother’s husband (stepfather), and her daughter’s husband. These categories of people, along with the woman’s husband, form the group of allowable escorts for a Muslim woman when she travels.

**Maytah**: Dead meat (meat of a dead animal).

**Maysir**: Gambling. Literally means getting something too easily.

**Al-Majīd**: The Most Glorious. One of the ninety-nine Attributes of Allāh.

**Majūs**: (Magians) Fire worshippers. These people lived mainly in Persia and the eastern Arabian peninsula in the pre-Islamic period of Ignorance. See Noble Qur’ān, *Al-Hajj* (22:17).

**Makkah**: An ancient city in Saudi Arabia where Abraham and Ishmael built the Ka‘bah. Muhammad ﷺ, a member of the Quraysh tribe, which traced its lineage back to Abraham, was born in Makkah in 570 CE. After migrating to Al-Madinah to further the message of Islam, Muhammad ﷺ returned to Makkah in 629 CE with fellow Muslims to reinstitute the age-old monotheistic Hajj. In 630 CE, after the Quraysh violated a peace treaty, Muhammad ﷺ marched on Makkah and gained control of the city peacefully, thereafter clearing the Ka‘bah of idols and reintegrating the city into the fold of Islam.

**Makkūk**: Weight equal to 6 *Mudd* or 3 kilo and 258 gram.

**Makr**: It signifies a secret strategy of which the victim has no inkling until the decisive blow is struck. Until then, the victim is under the illusion that everything is in good order. See Noble Qur’ān, *Āl-Imrān* (3:54).
Glossary Of Islamic Terms

Makrūh: (المكروه) Lawful or legal but Undesirable or disliked but not prohibited such as growing fingernails or sleeping on the stomach. Not doing the Makrūh counts as a good deed and doing it does not count as a bad deed. Makrūh is of two types: Makrūh Tahrīmī and Makrūh Tanzīhī. Makrūh Tahrīmī is that which has been established by a proof which is not absolute. The one who rejects it is regarded as a Fāsiq (open sinner). A person who does something that falls under this category without any valid reason will be committing a sin and will deserve punishment. Makrūh Tanzīhī is that which if left out, will be worthy of reward and if carried out, will not entail any punishment.

Mala‘ikah: (الملائكة) (sing. Malak) Angels, a class of God's creations. Angels inhabit the unseen world, and constitute a group of beings who do God's commands and who perpetually engage in His glorification. Muslims believe each human being is assigned two special angels as recorders - one records a person’s good deeds while the other records a person’s evil deeds. These records will be summoned on the Day of Judgment and each individual will be called to account for his or her deeds. A few angels are named in the Qur'ān, such as Jibra‘il (angel of revelation), Mikā‘il (angel of rain and plant), and Isrā‘īl (angel who sounds the horn on Judgment Day, calling all souls to account).

Al-Mala‘ikah: (الملائكة) Another name for Sūrat Fātīr, Sūrah 35 of the Noble Qur'ān.

Malhamah: (الملحمة) (pl. Malāhim) The Fierce Battles that will take place near the End Times before the coming of Dajjāl. (Antichrist or False Masih).

Mālikī: (مالكي) Islamic school of law founded by Imām Mālik. Followers of this school are known as the Mālikī.

Mamlūk: (المملوك) A male slave.

Manāt: (مناة) It was the chief idol worshipped by the Khuzā‘ah and Hudhail tribes.

Manārah: (المتارة) A tower-like structure, more commonly called a minaret, from which the Mu‘ādh-dhin (caller to prayer) calls out the Adhān (call to prayer). The minaret is usually located adjacent to the mosque, though for architectural reasons they may be placed at various places on the mosque grounds for practical as well as decorative effect.

Manasik: (المناسك) The acts of Hajj like Ḥirām, Tawāf of the Ka‘bah and Sa‘y of Safā and Marwah, stay at ‘Arafāt, Muzdalifah and Mina, Ramy of Ja‘marāt, slaughtering of Hady (animal) etc. For details, see The Book of Hajj and 'Umrah, Sahīh Al-Bukhārī, Vol.2-3.
**Manāsi'** (المنصع): A vast plateau on the outskirts of Al-Madīnah.

**Mandūb:** (مندوب) (Recommended) This category is recommended for the Muslim to do such as extra prayers after Zuhr and Maghrib prayers. Doing the Mandūb counts as a good deed and not doing it does not count as a bad deed or a sin.

**Manî:** (المني) Semen or sperm.

**Manîrah:** (المنيحة) (pl. Manā'ih) A sort of gift in the form of a she-camel or a sheep that is given to somebody temporarily so that its milk may be used and then the animal is returned to its owner.

**Mann:** (المين) The Divine food sent to Israelites from heaven. It was in the form of sweet grains. A small round thing, as small as the hoar frost on the ground. It usually rotted if left over till next day; it melted in the hot sun; they used to eat it according to their necessity. It is also said that the actual manna found to this day in the Senai region is a gummy saccharine secretion found on a species of Tamarisk. Some say it was truffles while some say mushrooms.

**Mannān:** (المانان) The one who reminds others of what he has given to them.

**Manzil:** (المنزيل) (pl. Manāzil) Portion. There are seven Manāzil in Qurān to be recited over seven days. The last Manzil nicknamed as Mufassal. or Hizbul-Mufassal.

**Maqām Ibrāhīm:** (مقام إبراهيم) The Station of Ibrāhīm or the standing place of Ibrāhīm, a place near the Ka'bah, where there is a stone bearing the footprint of Prophet Ibrāhīm on which Abraham stood while he and Ishmael were building the Ka'bah.

**Maqām Mahmūd:** (المقام المحمود) The highest place in Paradise, which will be granted to Prophet Muhammad and none else.

**Māriqah:** (المارقة) (Passers through) One of the Khawārij sect, so named because they had strayed away from the true faith.

**Mā'ruf:** (المعروف) ( المعروف) It refers to the conduct that is reckoned fair and equitable by the generality of disinterested people.

**Marwah:** (المواحة) Granite, a sharp-edged stone. Ibn Hajar says in Hadyus-Sâri that Marwah is a sharp stone after which the mountain across from Safā was named. A mound near the Ka'bah that is referred to in the Qur'ān as one of the symbols of Allāh. It is in conjunction with Safā. Now it is a remnant of a mountain in Makkah.

**Maryam:** (مريم) Mary, the mother of Jesus. Maryam is considered by
Muslims to be the most favored of women to God, for her chastity, piety and dedication. Muslims believe she miraculously bore Prophet Jesus in her womb and gave birth to him, while remaining a chaste virgin. The fact that an entire chapter of the Qur'ān is titled Maryam indicates that the lessons of her life are extremely important for Muslims.

**Mas'alah:** (المسألة) Literally means an issue, problem or question. In Islamic jurisprudence, it refers to a rule, or regulation. The plural of Mas'alah is Masā'il.

**Mash:** (المسح) The act of passing of wet hands over a particular part of the body.

**Ma-sha'-Allāh:** (ما شاء الله) An Arabic sentence meaning literally, 'What Allāh wishes,' and it indicates a good omen.

**Mash'ar:** (المشر) Shrine. A place appointed for sacred rites.

**Al-Mash'arul-Harām:** (المشاعر الحرام) The boundary of Al-Masjid Al-Harām in Makkah. It is prohibited to kill any game, to damage any plant or tree, or to act in any manner that will violate the sanctity of the Sacred Mosque.

**Mashrubah:** (المشربة) Attic room, something of a room or space just below the roof to be used for storage.

**Al-Masih Ad-Dajiil:** (المسيح الدجال) The lying christ. The anti-christ which Prophet Muhammad said would appear before the Day of Resurrection.

**Masjid:** (المسجد) (pl. Masājid) Mosque. A term meaning ‘place of prostration,’ Masjid designates a building where Muslims congregate for communal worship. The term comes from the same Arabic root as the word Su-jūd (prostrations), designating the important worship position in which Muslims touch their forehead to the ground. Often, the French word mosque is used interchangeably with Masjid, though the latter term is preferred by Muslims. The Masjid also serves various social, educational, and religious purposes. There are three sacred Masājid in the world, which Muslims hope to visit and pray within

**Masjid Aqsa:** (المسجد الأقصى) The ‘Furthest Mosque’ built by the early Muslims in Al-Quds in Jerusalem, on or near where the Temple of Solomon once stood. It is the third sacred mosque of the Muslims. See Baytul-Maqdis.

**Al-Masjidul-Harâm:** (المسجد الحرام) (The Inviolable Mosque). The Grand Masjid in Makkah. The Ka'bah (the Qiblah of the Muslims) is situated within it. It is the first sacred mosque of the Muslims.

**Masjid Nabawi:** (المسجد النبوي) Another name for the Masjidur-Rasūl in Al-Madīnah. The body of the Prophet is buried there. It is the second sacred
mosque of the Muslims.

**Masjid Shajarah**: (مسجد الشجرة) A mosque outside Al-Madinah, where most of the Hājīs go for wearing Ihrām; a Miqāt.

**Matāf**: (المطاف) Area of Tawāf.

**Mathāni**: (المثنائي) The oft-repeated Verses of the Qurʾān, and that is Sūrat Al-Fātiḥah, recited repeatedly in the prayer.

**Maṭhurah**: (الماثورة) Custom.

**Mawlā**: (الأمولي) Literally means protector, and a person of slave origin who does not have tribal protection. Allāh describes Himself as the Mawlā or the Lord (Allāh) of the believers. Mawlā is a word with dual meaning, and can mean either master or slave. It may also be considered as friend, relative, cousin, son of paternal uncle, ally, supporter, etc. It is also the term used to describe a freed slave who remains as part of the family.

**Mawlāya**: (مولاي) My lord, my master (an expression used when a slave addresses his master (also used for freed slave). Also a form of address to a ruler implying protector.

**Mawqūdah**: (الموقدة) An animal beaten to death with a stick, a stone or the like without proper slaughtering.

**Mawāli**: (الموالي) Non-Arabs and originally former slaves.

**Mawāqit**: (المواقيت) See Miqāt.

**Mayāthir**: (المثاثر) (pl. of Mītharah) Red silk cushions stuffed with cotton that were placed under the rider on the saddle.

**Mayyit**: (موت) A corpse, dead body of a human being

**Mazhar**: (المظهر) A symbol, apparently a finite thing that points toward something unbounded and indescribable. The knowledge conveyed by the symbol cannot be apprehended in any other way, nor can the symbol ever be explained once and for all. Its true meaning becomes known via visible manifestation of anything associated.

**Mihjān**: (المحجبن) A walking stick with a bent handle.

**Mihrāb**: (المحراب) A niche in the wall of a mosque that indicates the place of standing of the Imām, and the Qiblah, the direction of Ka’bah, towards which all Muslims turn during the formal worship. Architecturally, the Mihrāb serves to amplify the voice of the Imām as he leads the worshippers in prayer.

**Mijannah**: (المجنة) A place at Makkah.
Milād: (الميلاد) Literally means ‘birth, birthday.’ In this context it refers to the birthday celebrations held in respect for the Prophet ﷺ. In most cases these celebrations are innovations which are accompanied by many other evils.

Millah: (الملة) See Ummah.

Minā: (مني) A plain five miles from Makkah and approximately ten miles from ’Arafāt within the bounds of the Ḥarām (sanctuary) of Makkah. During the Ḥajj the pilgrims pass the night between the eighth and ninth day, before proceeding to ’Arafāt on the ninth day. An essential place to visit during the Ḥajj.

Minbar: (المتبر) Steps with a pulpit on which the Imām stands to deliver the Khutbah (sermon or address).

Miqāt: (المقات) (pl. Mawāqīt) The appointed places specified by the Prophet ﷺ for entering the state of Ḥirām (consecration) before entering Makkah when intending to perform ’Umrah or Ḥajj.

Mi‘rād: (المعراج) A hunting instrument, part of which has a sharp-edged piece of wood, or a piece of wood with a sharp piece of iron attached to it. It is sometimes referred to as a hunting adze.

Mi‘rāj: (المعراج) Literally means ‘ascension’. In Islam it refers to the Night Journey of the Prophet ﷺ from Makkah to Jerusalem and then the Ascention through the realms of the seven heavens wherein he communicated with Allāh. (See Hadīth No. 345, Vol. 1, Hadīth No. 429, vol. 4 and Alhādīth No. 345, Vol. 1, 227, Vol. 5, Sahīh Al-Bukhārī) [Also see (V. 53:12, 17:1) the Qur‘ān] See also Isrā’ and Mi‘rāj.

Mirbad: (الميريد) A place where dates are dried, also said for a small enclosure for animals.

Mirt: (المرد) (pl. Murūt) A sheet of wool or silk to wrap around.

Miskīn: (المسكين) (pl. Masākīn) The word denotes helplessness, destitution. Thus Masākīn are those who are in greater distress than the ordinary poor people. Explaining this word the Prophet ﷺ declared that Masākīn are those who cannot make both ends meet, who face acute hardship and yet whose sense of self-respect prevents them from asking for aid from others and whose outward demeanor fails to create the impression that they are deserving of help.

Misr: (مصر) Egypt.

Miswāk: (المسواك) A thin stick or twig made of Arak-tree roots that is used to clean the teeth.
Mitharah: (المبرة) See Mayāhir.

Mithqāl: (المقترح) A special kind of weight (equals 4 2/7 grams approx., used for weighing gold). It may be less or more. \(20 \text{ Mithqāl} = 94\) grams approx.

Mizr: (المزر) Beer.

Mu‘adhd-dhin: (المؤذن) A call-maker who pronounces the Adhān (call to prayer) loudly from a minaret or other suitable location near a mosque prior to the five daily worship times calling people to come and perform the prayer. The Mu‘adhdhin may also perform other duties, such as reciting the Qur‘ān while worshippers assemble at the mosque and perform the Wudū' (ritual washing, ablution) a few minutes prior to commencement of congregational worship.

Mu‘āhad: (المعاهد) Protected. A non-Muslim who has a treaty with the Muslims, or is living under Muslim protection. Technically, it refers to the People of the Scripture who have been promised protection by the Muslim state. It is similar to Dhimmī.

Mu‘allafat-ul-Qulūb: (ملف القلوب) New Muslims who were given Sadaqah by the Prophet ﷺ to keep them firm in the fold of Islam.

Mu‘arras: (المعرس) A place nearer to Mina than Ash-Shajarah.

Mu‘āmalah: (المعاملة) (pl. Mu‘āmalāt) A term used for a transaction, dealing or an agreement wherein some money or other type of wealth is involved.

Mu‘an‘an: (المععن) Those Ahādīth in which narrator relates the text using the preposition 'an.

Mu‘aqqadah: (المعقدة) It is an oath that a person swears to express his determination and definite intention to do something in future. The expiation becomes obligatory for breaking this oath. The expiation for this oath is to feed ten poor persons, or to clothe them or to set a slave free.

Mu‘asfar: (المعصر) Garments lightly died with safflower-almost orange color.

Mu‘āsharah: (المعاشرة) Literally means society. In Islamic terminology, it refers to one’s social relationships and social dealings.

Mu‘attilah: (المعطولة) This sect does not believe in the primacy of Allāh’s Attributes.

Mu‘awwidhât: (المعوذات) The last three Sūrahs of the Qur‘ān.

Mu‘awwidhatān or Mu‘awwidhatayn: (المعوذتان أو المعوذتين) i.e., Sūrat Al-Falaq (113) and Sūrat An-Nas (114).

Mubāh: (المباح) Things or acts Permissible or allowed in Islamic law. This
category is left undecided for the person, such as eating apples or oranges. Doing or not doing the *Mubah* does not count as a good or bad deed.

*Mubashshirât:* (المشرات) Heralds. Glad tidings. True dreams that are a part of prophethood. [See the F.N. of (V. 10:64), *Sahîh Al-Bukhârî*, Vol. 9, Hadîth No. 119].

*Mübiqât:* (الموريقات) Great destructive sins.

*Mudâbarah:* (المداينة) An animal with the sides of its ears cut off.

*Mudâbar:* (المدير) A slave who is promised by his master to be manumitted after the latter’s death.

*Mudârâbah:* (المضاربة) (Sleeping partnership or limited partnership) An agreement between two or more persons whereby one or more of them provide finance, while the other(s) provide entrepreneurship and management to carry on any business venture whether trade, industry or service with the objective of earning profits. The profit is shared in an agreed proportion. The loss is borne by the financiers only in proportion to their share in the total capital.

*Mudârib:* (المضارب) The partner who provides entrepreneurship and management in a *Mudârâbah* agreement, i.e., the one who contributed his labor to the partnership.

*Mudd:* (المد) A dry measure of two thirds of a kilogram (approx.). It may be less or more. Sâ‘ equals 4 *Mudds* (3 kilograms approx.).

*Mufaddamah:* (المقدمة) Garments deeply dyed with safflower-almost red color.

*Mufassal or Mufassalât:* (المفصل أو المفصلات) The shorter *Sûrahs* starting from Qâf to the end of the Noble Qur’ân (i.e., from No. 50 to the end of the Qur’ân 114).

*Mufâttaqah:* (المفتقة) A mixture of sugarcane, molasses, sesame and fenugreek.

*Mufâwadah:* (المفاوضة) A basic contract of partnership based on *Wakâlah* and *Kafâlah*. It requires full commitment from the partners. In order to achieve this purpose, the partners must try to maintain equality in the capital, labor, liability and the legal capacity and also declare each partner to be a surety for the other.

*Mufî:* (المفتي) One who issues verdicts.

*Muhaddîth:* (المحدث) (pl. *Muhaddîthin*) An Islamic scholar of *Hadîth* (sayings and traditions of the Prophet Muhammad ﷺ).
**Glossary Of Islamic Terms**

*Muḥaffalah* (المحلة): Animals that have not been milked. See *Musarrāt*.

*Muḥājir* (المهاجر): A person who does *Hijrah* (emigration). Anyone of the early Muslims who had migrated from any place to Al-Madīnah in the lifetime of the Prophet ﷺ before the conquest of Makkah and also the one who emigrates for the sake of Allāh and Islam and also the one who quits all those things which Allāh has forbidden. According to a Hadīth, *Muḥājir* is the one who forsakes mistakes and sins. *(Ibn Mājah: 3934)*

*Muḥallal laḥū* (المحلل له): The first husband for whom another man marries his divorced wife in order to divorce her so that the first husband can marry her again.

*Muḥallil* (المحلل): The man who marries a woman in order to divorce her so that she can go back to her first husband.

*Muḥammad* (محمد): The one who is much praised, the last Messenger Muhammad ﷺ. The Prophet and righteous person believed by Muslims to be the final Messenger of God, whose predecessors are believed to include the Prophets Adam, Noah, Abraham, Moses, David, Jesus and others. Born in 570 CE, Muhammad ﷺ grew up to become a well-respected member of Makkān society. In 610 C.E., he received the first of many revelations that would eventually form the content of the Qur'ān. Soon after this initial event, he was conferred prophethood and began calling people to righteousness and belief in One God. Muhammad ﷺ died in 632 CE, after successfully (re)establishing the religion known as Islam and providing Muslims with a model for ideal human behavior.

*Muḥāqalah* (المحالة): Renting land in return for one third or one quarter of the produce. This term is mostly used concerning cultivation.

*Muḥarram* (المحرم): An act that is strictly forbidden in Islam.

*Muḥarram* (المحرم): The first month of the Islamic calendar. Also called the month of Allāh.

*Muḥassab* (المحصب) (See *Abtah*): A valley outside Makkah on way to Mina, sometimes called Khayf Bani Kinānah.

*Muḥassar* (مُحَّسَّر): A place between Mina and Muzdalifah to make hurry while passing it. At this place the army of Abrahah was destroyed. It is said to be a place of satans.

*Muḥdath* (مُحَدَّث): Innovation.

*Muḥdīth* (مُحَدِّث): An innovator of heresy.

*Muḥkam* (المحكم): Qur'ānic Verses the orders of which are not cancelled.
(abrogated), non-allegorical and are clear.

**Muhrim** (المحرم) One who enters into the consecration state of *Ihrām* for the purpose of performing the Hajj or 'Umrah.

**Muhrimah** (المحرمَة) A female who assumes *Ihrām*.

**Muhsan** (المحصن) One who is married.

**Muhsanāt** (المحصنات) It means ‘protected women’. It has been used in the Qur’ān in two different meanings. First, it has been used in the sense of ‘married women’, that is, those who enjoy the protection of their husbands. Second, it has been used in the sense of those who enjoy the protection of families as opposed to slave-girls.

**Muhsar** (المحصر) A *Muhrim* who intends to perform the Hajj or 'Umrah but cannot because of some obstacle.

**Mujāhid** (المجاهد) (pl. *Mujāhidūn*) One who takes an active part in *Jihād* and fights for Islam. A Muslim fighter. The opposite of *Qā'idūn*. See *Jihād*.

**Mujazziz** (المجزز) A *Qā'if*: a learned man who reads the foot and hand marks.

**Mu'jizah** (المعجزة) Literally means a miracle. In Islam it refers to miracles performed by Prophets. Prophets do not perform miracles out of their own accord but through the direction and will of Allāh.

**Mu'jam** (المعجم) Collection of *Ahādīth* alphabetically arranged by the names of the traditionist irrespective of subject matter

**Mujtahid** (المجتهد) (pl. *Mujtahīdūn*) Independent religious scholar, a specialist on the deduction of the Islamic rules who do not follow religious opinions except from four major sources: the Qur’ān, *Hadīth*, conscience of the community from all over the Muslim world, and reasoning.

**Mukātab** (المكاتب) A slave (male or female) who binds himself (or herself) under a contract of manumission to pay a certain ransom for his (or her) freedom.

**Mukhābarah** (المخابرة) Selling fruit before it ripens. Some say it is leasing the land for cultivation, while the owner will get whatever is produced from one area of it, and another area is for the cultivator. Ibn Hajar says *Mukhābarah* refers to sharecropping when the seeds are supplied by the cultivator, while *Muzāra'ah* refers to sharecropping when the seeds are supplied by the owner of the land.

**Mukhādarah** (المخاضرة) The buying of a raw crop before it is ready to be reaped is *Mukhādarah*. 
Mukhadram: (المخضرم) (pl. Mukhadramūn) A person who became a Muslim during the Prophet's lifetime but did not see him.

Mulā'anah: (الملاحة) The act of performing Li‘ān.

Mulābbadah: (الملبدة) Cloak made from a thick patched sheet.

Mulāmasah: (الملاسة) Mulāmasah is a buy for prefixed price with closed eyes or in darkness just by the first touch of hand. For instance, a man goes to a cloth merchant and proposes him to buy a roll of cloth for a prefixed price on the condition that he will close his eyes and will go to touch the rolls, whatever the roll will come under his first touch, he will have it. This kind of trade is prohibited. It is also called Limās.

Mulhid: (الملحد) Atheist, one who denies the existence of God.

Mulhidūn: (الملحدون) Heretical, unorthodox, one relating to or characterized by departure from accepted beliefs or standards.

Multazam: (المتزامن) The area between the Black Stone and the door of the Ka‘bah where it is recommended to make supplications.

Mu‘min: (المؤمن) A person who has deep faith in Allāh and is a righteous and obedient slave of Allāh.

Munābadah: (المباشرة) The sale by Munābadah is like gambling: Two persons may agree to barter one thing for another without seeing or checking either of them. One may say to another, “I barter my garment for your garment,” and the sale is achieved without either of them seeing the garment of the other. Or one may say, “I give you what I have and you give me what you have,” and thus they buy from each other without knowing how much each has had.

Munāfiq: (المقانع) Hypocrite, a person who puts on a false appearance of virtue or religion. One whose external appearance is of a Muslim, people see him praying, fasting, etc., but whose inner reality conceals his Kufr (disbelief). (See Al-Baqarah 2:8-23). A Munāfiq is more dangerous and worse than a Kāfir.

Munkar wa Nakir: (منكر ونكر) The names of the two angels who question the dead in the graves.

Muqābalah: (المقابلة) The animal whose ears have been severed.

Muqallid: (المقلد) A follower of a qualified specialist on religious matters.

Muqāradah: (المقارضة) Another name for Mudārabah used by the Mālikīs. It has two explanations: a) To lend money or something to someone. b) To be a partner, i.e., one person invests money and the other does practical work and the profit is shared between the two according to the agreed percentage.
**Muqarrabun**: Literally means, 'those who have been brought near.' On the Day of Resurrection, Alläh will sort out the good and the evil into three groups:

1. **Muqarrabun** - the exalted class, those who will be nearest to Alläh. Also described as the Sâbiqûn, meaning ‘those who outstrip the rest.’
2. **Ashâbul-Maymanah** - literally means, ‘the Companions of the Right.’ The righteous people destined to enter Paradise.
3. **Ashâbul-Mash’amah** - literally, ‘the Companions of the Left.’ These will be the inheritors of Hell-fire. See Al-Wâqi’ah (56:11-56).

**Al-Muqatta’ât**: The initial abbreviated letters prefixed to certain Sûras of the Qur’ân.

**Muqayyar**: A name of a pot with a coating of tar or pitch in which alcoholic drinks used to be prepared.

**Murâbit**: A person who is on the road spreading Islam.

**Murji’ah**: (Also called the people of Irfâ’.) The Murji’ah sect has the belief that Imân (faith) concerns with words only, it has no link as far as deeds are concerned.

**Murtad**: Apostate. One who commits apostasy, renunciation of a religious faith or the abandonment of the previous loyalty.

**Mûsa**: Moses, an eminent Prophet in Islam mentioned in the Qur’ân and the Old Testament. The Qur’ân contains accounts similar to those in the Hebrew Bible regarding Moses' early life and upbringing. Muslims believe Moses was chosen as a Prophet by God, and his mission was to call Pharoah and the Egyptians to believe in One God and cease oppression of the Hebrew people. Muslims believe the Torah, a Divine scripture, was given to Moses as a guidance for those who heeded his leadership.

**Mustad’afín**: Weak and oppressed persons.

**Musaddiq**: The person discharging voluntary charity.

**Musâlî**: A praying place.

**Musâlî**: One who is offering the prayer.

**Musannaf**: More comprehensive collection of Ahâdîth divided into books and chapters.

**Musâqât**: Watering and doing watchman’s job in the fields or gardens and sharing the produce or cultivating the land and sharing the produce with the owner is called Musâqât. This is also called Muzâra’ah (المزارعة). The difference between Musâqât and Muzâra’ah is that the first
mentioned is for grains and the last mentioned is for fruit trees.

**Musarrat or Muhaaffalah or Khilābah:** (المصرأة أو المحفأة أو الخصأة) Such she-camels and sheep whose udders are bind to avoid milking them for two or three days to sell them for a higher price as buyer thinks that they deliver great amount of milk.

**Mushabbiḥah:** (المشبة) (Anthropomorphist) Those who ascribe human characteristics to Almighty Allāh.

**Mushaf:** (المصحف) A copy of the Qurān.

**Mushāwarah:** (المشواررة) It means consultation.

**Mushrīk:** (المشرك) (pl. Mushrīkūn or Mushrikīn) A polytheist, pagan or idolater. A person who ascribes partners to Allāh. Someone who offers his adoration to anything besides the one God. Hence, polytheists and idolators are associators. However, on a more subtle level, anyone who adores God with an impure love is an associator too.

**Musinnāh:** (المستنِئة) A female three-year-old cattle, cow or ox (entered its third year). (Also Thaniy or Thaniyyah, those having two teeth.)

**Muslim:** (المسلم) A person who accepts Islam as his or her way of life. Literally (and in the broadest sense), the term means ‘one who submits to God.’ More commonly, the term describes any person who accepts the creed and the teachings of Islam. The word ‘Muhammadan’ is a pejorative and offensive misnomer, as it violates Muslims’ most basic understanding of their creed—Muslims do not worship Muhammad, nor do they view him as the founder of the religion. The word ‘Moslem’ is also incorrect, since it is a corruption of the word ‘Muslim.’ Muslim is the one who believes in Allāh, His Prophets, His Books, the Day of Resurrection (Qiyāmah), recites the Kalimah, and accepts the commandments of Allāh and His Prophet ﷺ as the Truth.

**Musnad:** (المسنن) Collection of Ahādīth with complete chains.

**Musāllā:** (المصلى) The place where the ‘Eid prayer is performed.

**Mustadrak:** (المستدرَك) Collection of Ahādīth a compiler collected according to the conditions of a former compiler but that were missed by him.

**Mustahabb:** (المستحب) An act in Islam that is Desirable, preferable or recommended, ordered without obligation. Mustahabb is something that is recommended and performed in desire for (Divine) love. Refers to those acts done by the Prophet ﷺ or the Companions very occasionally. The acts whose neglect is not punished, but whose performance is rewarded, e.g., the call for prayers (Adhān).
Mustahādah: (المستحاضة) A woman who has bleeding from the womb in between her ordinary periods.

Mustakhraj: (المستخرج) Collection of Ahādīth in which a later compiler collects fresh and additional Isnād (chains) cited by the original compiler.

Mustawsilah: (المستولمة) The women who has her hair extensions done.

Mutʿah: (المعتة) A temporary marriage. A custom that was common in Arabia. It was allowed in the early period of Islam when one was away from his home, but later on it was cancelled (abrogated) by the Prophet at Khaibar, as is related by ‘Ali bin Abu Tālib in Sahīh Muslim and Sahīh Al-Bukhārī.

Mutʿawwilin: (المتأولون) Those (ones) who form wrong opinions of Kufr about their Muslim brothers.

Mutafahhish: (المتفحش) A person who conveys evil talk.

Mutafallijât: (المفتلوجات) The women who have their teeth separated for the sake of beauty.

Muʿtakif: (المعتکف) One who is in a state of Iʿtikāf.

Muʿtamir: (المعتمر) The person performing ‘Umrah.

Mutanannmisah or Mutanammisāt: (المتنمصة أو المنتمصات) The women who have their eyebrows plucked, some say it includes the face.

Mutashābihāt: (المتشابهات) Allegorical. Qur’ānic Verses that are not clear and are difficult to understand.

Muʿtazilah: (المعزلة) A member of a medieval theological sect that maintained that nothing but eternity could be asserted regarding Allāh, that the eternal nature of the Qur’ān was questionable, and that humans have free will.

Mustawshimāt: (المستوشمات) The women who get themselves marked with tattoos.

Mutras: (مترس) A Persian word meaning ‘don’t be afraid.’

Muttafaq ‘Alayh: (متفق عليه) Meaning ‘Agreed upon’. The term is used for such Ahādīth that are found in both the collections of Ahādīth: Bukhārī and Muslim.

Muttaqī: (المتقي) Derived from its noun Taqwā (piety and fear of Allāh), which signifies God-consciousness, a sense of responsibility and accountability, dedication and awe-the things that prompt one to fulfill his duty. Taqwā or heedfulness is the main criterion by which God values the deeds of a
Muslim (Al-Hujurāt 49:13).

**Muttaqūn**: Pious and righteous persons who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained).

**Muwalladūn**: The children of female slaves from other nations.

**Muzābanah**: The sale of fresh dates for dried dates by measure, and the sale of fresh grapes for dried grapes by measure. In both cases, the dried fruits are measured while the fresh ones are only estimated as they are still on the trees.

**Muzaffāt**: A name of a pot in which alcoholic drinks used to be prepared, it is coated with pitch. Also called Muqayyar.

**Muzāra‘ah**: Sharecropping or farming partnership. An arrangement in which the owner of a land provides the land while another takes care of the farming, and they share the crops. Ibn Hajar says Muzāra‘ah refers to sharecropping when the seeds are supplied by the owner of the land, while Mukhābarah refers to sharecropping when the seeds are supplied by the cultivator.

**Muzdalifah**: A place between ‘Arafāt and Mina, about 20 km from Makkah, where the pilgrims while returning from ‘Arafāt, have to stop and stay for the whole night or greater part of it (the night), between the ninth and tenth of Dhul-Hijjah and to perform the Maghrib and ‘Ishā’ prayers (together) there.

**Nār**: The fire of Hell.

**Nabī**: (النبي) The meaning of the word Nabī is a Prophet. To be a Prophet, he should receive a revelation from Allāh that does not necessarily mean a revealed book. When a Prophet is instructed to deliver his message to a certain group of people, he is a Messenger. It is stated in the Qur‘ān that there are no more Prophets and Messengers after Muhammad ﷺ the last of the Prophets and Messengers.

**Nabīdh**: Water in which dates or grapes etc., are soaked and left overnight and is not yet fermented. It is lawful. But it begins to ferment as the time passes, effervescence and bubbling appear and it turns out to be intoxicating and becomes unlawful.

**Nadhr**: is one of the three types of vows to Almighty Allāh.

**Nādiḥah**: A camel used for agricultural purposes.

**Nadiy**: A part of an arrow.
Nafath: (النفث) Witchcraft.

Nafkh: (النفخ) Puffing of Satan.

Nafa’ilah: (النافذ) The recommended prayers after or before the daily obligatory prayer.

Nafl: (النف) Literally means ‘optional’. A voluntary act of supererogatory devotion such as Nafl prayer or Nafl fast. According to the jurists it has a similar ruling to that of Mustahabb.

Nafs: (النفس) In Arabo-Persian usage, Nafs (soul or self) is used both for the immortal soul of a human, which survives death, and also for the carnal, or lower, soul. Muslims believe that humans are ultimately spiritual beings, housed temporarily in a physical body. The Nafs represents that core of each individual which exhibits an innate orientation toward God, called Fitrah, and which passes into a different unknown realm upon a person’s physical death in the present world.

Nahl: (النهد) Sharing the expenses of a journey or putting the journey food of the travelers together to be distributed among them in equal shares.

Nahyun ‘anil-Munkar: (نهي عن المنكر) Forbidding evil.

Nahr: (النحر) (Literal: slaughtering of the camels only and is done by cutting carotid artery or by poking the jugular vein with a spear or sharp item at the root of the neck); the day of Nahr is the tenth of Dhul-Hijjah on which pilgrims slaughter their sacrifices.

Najāsah: (النجاسة) Refers to impurity. It is of two types: Najāsah Ghalīzah (heavy impurity) and Najāsah Khāṣfīyah (light impurity).

Najash: (النجاش) A trick (of offering a very high price) for something without the intention of buying it but just to allure and cheat somebody else who really wants to buy it although it is not worth such a high price.

An-Najāshi: (الناجاشي) (Title for the) king of Ethiopia (Abyssinia) - Negus.

Najd: (النجد) Lexically means ‘the elevated land’. The expanse of land between Tihama and Iraq.

Najis: (النجس) Something that is impure.

An-Najwā: (النجوى) The private talk between Allāh and each of His slaves on the Day of Resurrection. It also means, a secret counsel or conference or consultation. [See the Qur’ān (V.58:7-13), and also see the footnote of (V.11:18)] (See Sahīh Al-Bukhārī, Vol.3, Hadīth No. 621)

Na’l: (النعل) Slipper or sandal.
Namīmah: (النميمة) (Calumnies) conveyance of disagreeable false information from one person to another to create hostility between them.

Namirah: (النميرة) (pl. Nimār) A thick sheet of woolen material with stripes like the skin of tiger or leopard. It is used to wrap around the waist.

Nāmisah: (الناملصة) The woman who plucks the eyebrows of other women.


Nāqīb: (اللقب) A person heading a group of six persons in an expedition (tribal chiefs).

Nāqīr: (النقي) A name of a pot in which alcoholic drinks used to be prepared. It is the trunk of a date palm that is hollowed out or curved.

Nasāb: (النسب) Lineage or genealogy.

Nasārā: (النصارى) The name given to the followers of the Christian faith both in the Qur’ān and Hadīth.

Nash: (النض) Half portion of anything. It is also said to be twenty Dirhams. Also a measure of weight equal to ½ Uqiyyah (60 grams approximately).

Nasī’: (النسيء) A practice in vogue among the pre-Islamic Arabs. They used to alter the duration of the four sacred months. Whenever they wished to start fighting or to loot and plunder - and they could not do so during the sacred months - they carried out their expedition in one of the sacred months and then later on compensated for this violation by treating one of the non-sacred months as a sacred month.

Nasīḥah: (النصيحة) Sincere good advice.

Naskh: (النسخ) A style of curved writing often used for early hand-written copies of the Qur’ān.

Nasl: (النصل) A part of an arrow.

Nāṣut: (الناسوت) Human, as opposed to Divine.

Nawāfīl: (النواافیل) (pl. of Nāfilah) Optional practice of worship in contrast to obligatory (Fāridah). See Nafl and Nāfilah.

Nawāt: (النواة) Equal to the weight of 5 Dirhams. Some differ and say between three Dirhams to five.

Nifāq: (النفاق) Hypocrisy.

Nīfās: (النيفس) Refers to the flowing of postnatal blood after childbirth.
Nihal: (النحل) Present. (Hibah: Gift; ‘Umrā: Lifelong gift; Ruqba: Gift of house given for lifelong use).

Nikāh: (النكاح) Pronouncement of marriage or wedlock according to Shari’ah (Islamic law).

Niqāb: (النقاب) Face veil with the exception of the eyes. Veil covering full face including the eyes.

Nisāb: (النصاب) A threshold of wealth of which any excess is subject to Zakāt (obligatory charity). So Nisāb is the minimum amount of wealth or property which makes one liable to pay Zakāt. Minimum amount of property liable to payment of the Zakāt, e.g., Nisāb of gold is twenty (20) Mithqāl, i.e., approx. 94 grams; Nisāb of silver is two hundred (200) Dirhams, i.e., approx. 640 grams; Nisāb of food grains and fruit is 5 Awsuq, i.e., 673.5 kgms; Nisāb of camels is 5 camels; Nisāb of cows is 5 cows; and Nisāb of sheep is 40 sheep; etc.

Niyah: (انيه) It is an intention to perform an activity.

Nubūwwah: (النبوة) Prophethood.


Nūn: (نون) Fish.

Nūr: (نور) Light


Nusk: (النسك) Religious act of worship.

Nusub: (النصب) (pl. Ansāb) Nusub were stone alters at fixed places or graves, etc., whereon sacrifices were slaughtered during fixed periods of occasions and seasons in the name of idols, jinns, angels, pious men, saints, etc., in order to honor them, or to expect some benefit from them. These signify all places consecrated for offerings to others than the One True God.

Nusuk: (الناسك) A ritual sacrifice as well as other forms of devotion and worship.

Qabā’: (القباء) (pl. ‘Aqbiya) An outer garment with full-length sleeves.

Qabr: (القبر) Grave.

Qadā‘: (القضاء) A prayer said after due time. Literally means ‘carrying out’ or ‘fulfilling’. In Islamic jurisprudence it refers to fulfilling or completing those duties such as prayers or fasting, that one may have missed due to some rea-
son or other.

**Qadariyyah**: (القدرية) (Also called the people of Qadar/Ahlul-Qadar.) The Qadariyyah sect has the belief that a person is bound to do what has been written for him, he is not free to do anything he wants as against the Jabriyyah sect whose belief is just the opposite.

**Qadar**: (القدر) Divine Preordainment or the Divine Decree.

**Qadid**: (القديد) Jerked meat, cured meat. Meat cut into strips and dried.

**Al-Qadr**: (القدر) 'The Power.' The name of Sūrah 97 of the Qur'ān also.

**Qādi**: (التاضي) Judge.

**Qā'īdin**: (القاعدين) People who remain inactive and do not actively fight. The opposite of Mujāhid.

**Qaylālah**: (القبلولة) Siesta, midday nap. Rest in the middle of the day even if one does not sleep.

**Qālīb**: (القلب) A well.

**Qamīs**: (القميص) meaning ‘shirt’. However, due to constant usage, it refers to the long flowing robe worn by Muslim men and which has come to be regarded as an Islamic dress.

**Qār**: (القار) Tar or pitch.

**Qaraz**: (القرط) The leaves of Mimosa Flava used for tanning.

**Qard**: (القرض) A loan given for a good cause in the Name of Allāh, in the hope of repayment or reward in the Hereafter.

**Qard Hasanah**: (قرض حسنة) A loan extended fixed for a definite period of time without interest or profit-sharing.

**Qāri**: (القرائي) (pl. Qurrā) A reciter. Early Muslim religious scholars were called Qurrā'. These were teachers of the early Muslims. This word is now used mainly for a person who knows the Qur'ān by heart, and due to vocal beauty and skill, publicly recite Verses from the Qur'ān. Such recitations serve to inspire and comfort believers, and are often performed early in the morning or prior to the daily worship services, and also to solemnize important occasions and events.

**Qārin**: (القرين) One who performs Hajj Qirān.

**Qārin**: (القرين) The Devil companion that is with everyone.

**Qarnul-Manāzil**: (قرن المنازل) The Miqāt of the people of Najd, in Arabia (from the east). It is situated on the way to Makkah.
Qasab: (القصب) Pipes made of gold, pearls and other precious stones. Reference to Khadijah’s home in Paradise.

Qasāmah: (القسمة) The oath taken to clear him by 50 men of the tribe of a person who is being accused of killing somebody.

Qasr: (قصر) Literally means ‘to shorten,’ it is technically used to signify the Islamic rule that during one’s journey it is permissible, and indeed preferable, to pray only two Rak‘ahs in those obligatory prayers in which a person is required to pray four Rak‘ahs.

Qaswâ: (القصوء) The name of the Prophet’s she-camel.

Qatifah: (القطيفة) Thick soft cloth like velvet or plush material.

Qattāt: (القاتات) A person who conveys information from someone to another with the intention of causing harm and enmity between them. (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 82)

Qawmah: (القومة) Raising one’s head in prayer from bowing and standing up straight.

Qawwâm or Qayyim: (قائم أو قيم) A person responsible for administering or supervising the affairs of either an individual or an organization, for protecting and safeguarding them and taking care of their needs.

Qaza': (القرع) Shaving part of the head and leaving part.

Qiblâ: (القبلة) The term used in reference to the direction Muslims face during prayers. The focal point of the Qiblâ is the Ka‘bah, the house of worship located in the city of Makkah. Depending upon where one is at any given time upon the earth, the Qiblâ direction may vary. From North America, the direction is roughly northeast, and worship halls in local mosques are oriented accordingly.

Qil wa Qāl: (قيل وقال) Sinful, useless talk (e.g., backbiting, lies, etc.).

Qintâr: (القتنار) A weight-measure for food grains, etc., e.g., wheat, maize, oat, barley, etc., that is equal to 256.4 kilograms. It is also said that in matters of reward, a Qintâr is equal to twelve thousand Uqiyah, each Uqiyah of which is better than heaven and earth.

Qirâ’ah: (القراءة) The audible recitation during prayers.

Qirâd: (القرض) Sleeping partnership (see Mudârabah).

Qirâm: (القرام) A thin marked woolen curtain.

Qirât: (القرط) A special weight; sometimes a very great weight like Uhud mountain. Otherwise usually a small weight that is equal to a gram or less
than it. 1 Qirat = 1/2 Dāniq & 1 Dāniq = 1/6 Dirham. In currency it is twenty- 
tieth or twenty-fourth of a Dinar.

Qirbah: (القريبة) A water skin.

Qirsh: (القرش) A unit of money.

Qisās: (القصاص) Retaliatory punishment, retaliation in kind (eye for an eye). In 
Islam though, retaliation should be forgone as an act of charity. See Al-
Mā'idah (5: 48). Laws of equality when punishing a person for injuries in-
tentionally inflicted on someone else. See Al-Baqarah (2:178-179).

Qassiy or Qassiyah: (القسي أو القصية) A linen cloth containing silken lines 
prepared at Qass in Egypt.

Qithām: (القثامة) A plant disease that causes fruit to fall before ripening.

Qiyām: (القيام) The standing during the prayer for recitation of Surat Al-
Fāṭihah or Surat Al-Hamd and the second Surah that follows after it, while 
the standing after the Rukū’ is Qawmah. And the voluntary prayers at night 
are also called Qiyām for night prayers.

Qiyāmah: (القيامة) The Day of Resurrection, or the Day of Judgment.

Qiyās: (القياس) In simple terms, the verdict given by a Mujtahid or Faqīh who 
considered the case similar in comparison with a case judged by the Prophet 
ﷺ. In complex issues, using analogies for the purpose of applying laws 
derived from the Qur’ān and Sunnah to situations not explicitly covered by 
these two sources. Qiyās is one of the most important tools for interpreting 
and implementing the Shari’ah (Islamic law). Verdicts and judgments are 
given by the Islamic religious scholars, after due considerations on the follow-
ing proofs respectively: (a) From the Qur’ān; (b) From the Prophet’s Sunnah. 
(c) Conscience of the community from all over the Muslim world; (d) and 
Qiyās, i.e., reasoning. It is not to be practiced except if the judgment of the 
case is not found in the first three above mentioned proofs, (a), (b) and (c). 
According (the Muslim scholar Imām Shāfi‘ī), Qiyās is a method for reaching 
a legal decision on the basis of evidence (a precedent) in which a common 
reason, or an effective cause, is applicable.

Qadā’: (قضاء) Paying in a debt.

Qubā’: (القباء) A place on the outskirts of Al-Madīnah. The Prophet ﷺ 
established a mosque there, which bears the same name. A visit to that mos-
que on Saturday forenoon and offering a two Rak‘ah prayer is regarded as a 
performance of ‘Umrah in reward according to the Prophet’s saying.

Qubbah: (القبة) A small and round one-room tent.
**Qubbatus-Sakharah**: (Dome of the Rock) The rock within the dome built around 691 CE by the Umayyad Caliph Abdul-Malik in the area of the famous mosque, Aqsâ Mosque or Baytul-Maqdis, in Jerusalem. It is believed to be the point from where Prophet Muhammad ﷺ was miraculously ascended to heavens.

**Qudīt**: (الاضاءة) Plural form of Qādi.

**Qudhādha**: (القطذ) A part of an arrow.

**Al-Quds**: (القدس) Literally, ‘The Holy,’ this is the name used by Muslims for Jerusalem. It is the third holiest city in Islam, following Makkah and Al-Madīnah, because of its significance to Islamic history in the broadest sense.

**Qullāh**: (الجلد) (Also called Jinar - الجرار - Qirbahs) A large drinking water container like a barrel whose size the scholars differ over, from five to fifty water skins (Qirbahs). Even some say them to be the size of two-and-a-half water skins. Scholars have described the quantity of two Qullāhs as equivalent to 500 Rats. One Ratl weighs half a seer, i.e., forty tolas. Thus the total quantity of five water skins of water measures approximately 240 kilograms or, according to some scholars, about 227 kilograms.

**Qumqum**: (قمعم) A narrow-headed vessel.

**Qunūt**: (الفونوت) Invocation in the prayer. The act of raising both palms in front of the face while praying in the second Rak‘ah of prayer.

**Qunūt Na‘zilah**: (قنوت نازلة) Supplication in the event of a calamity.

**Quraysh**: (عرش) One of the greatest and prominent tribes in all of Arabia in the Prophet’s era. The Quraysh were the keepers of the Ka‘bah and therefore the wealthiest and most powerful tribe. The Prophet Muhammad ﷺ belonged to this tribe, which had great powers spiritually and financially both before and after Islam came. When Prophet Muhammad ﷺ started to preach the true religion of Allāh and persisted in calling people to worship Allāh alone, most of the Quraysh disavowed him and attempted to thwart his efforts, the Quraysh violently persecuted him and his followers, the Quraysh continued to plot Muhammad’s downfall, even going so far as to attempt killing him. They were badly defeated at the battle of Badr by the Muslims and their days of Jihiliyyah were finally ended when the Muslims liberated Makkah and destroyed all the idols in the Ka‘bah in the year 630 CE, after that they yielded and entered the fold of Islam.

**Qurayshi** or **Qurashi**: (عرشي أو قرشي) A person belonging to the Quraysh, the well-known tribe of Arabia. The Prophet Muhammad ﷺ belonged to this tribe, all his descendants are also called Qurayshī.
**Qur’ān**: Meaning ‘the recitation,’ or ‘the reading.’ Qur’ān is the Noble Book, the Living Miracle, the last revelation from Allāh to mankind and the jinn before the end of the world, revealed to Prophet Muhammad ﷺ through the angel Jibra’il, over a period of 23 years, the first thirteen of which were spent in Makkah and the last ten of which were spent in Al-Madīnah. There is only one Qur’ān in the whole world and it is in the Arabic language. The Qur’ān has one text, one language, and one dialect. It has been memorized by millions of Muslims in different parts of the world. The Qur’ān continues to be recited by Muslims throughout the world in the language of its revelation, Arabic, exactly as it was recited by Prophet Muhammad ﷺ nearly fourteen hundred years ago. It consists of 114 Sūrahs (chapters). It is to be read and recited with rules and regulations. When to be touched and to be recited, a Muslim is to be in a state of cleanliness and purity. The authenticity and the totality of the Qur’ān have been documented and recognized. The Qur’ān cannot be translated at all as the Qur’ān represents the exact Words of Allāh. Any translation is considered to be the explanation to the meaning of the Qur’ān. The Qur’ān is so rich and comprehensive in matter that it can easily guide men and women in all walks of their life. It is the ultimate source of guidance for people in all aspects of their spiritual and material lives. The Qur’ān is viewed as the authoritative guide for human beings, along with the Sunnah of Muhammad ﷺ. The Qur’ān amends, encompasses, expands, surpasses and abrogates all the earlier revelations revealed to the earlier Prophets. The names and attributes that are given to the Qur’ān in the Qur’ān speak for themselves. The Qur’ān is also described to be bounteous, glorious, mighty, honored, exalted, purified, wonderful, blessed, and confirming the truth of previous revelations. The Qur’ān has practically proved the truth and effectiveness of all of its names and epithets in the life of all true believers, who practiced its teachings sincerely and devoutly. The Qur’ān has a universal appeal, regardless of peoples’ color, creed, nationality, and geographical divisions of the world.

**Qurbān**: Literally means ‘sacrifice’. In Islam it refers to the sacrificing of animals solely for the pleasure of Allāh on the day of ‘Eidul-Adhā and the two days following it.

**Qust**: A type of incense.

**Qu‘ūd**: Sitting posture in prayer while Tahiyyah and Tashah-hud are recited.

**Rabā’ī**: A male camel whose quadricuspid teeth have appeared, usually about in the seventh year.

**Rabā’iyah**: A female camel whose quadricuspid teeth have appeared, usually about the seventh year.
**Rabb**: (الرب) (Lord) There is no proper equivalent for Rabb in English language. It means the One and the Only Lord for the entire universe, its Creator, Owner, Organizer, Provider, Master, Planner, Sustainer, Cherisher, and Giver of security, etc. Rabb is also one of the Names of Allah. We have used the word ‘Lord’ as nearest to Rabb. All occurrences of ‘Lord’ actually mean Rabb and should be understood as such. For example see Qur’an 2:21.

**Rabbuka**: (ربك) Your Lord, Your Master.

**Rabbul-'Ard**: (رب الأرض) Owner of the land in Musaqat and Muzara'ah contracts.

**Rabbul-Mal**: (رب المال) A person who invests in Mudarabah or Musharakah. See Sahibul-Mal.

**Rabi'ul-Awwal**: (ربيع الأول) The third month of the Islamic calendar.

**Radiyallah ‘Anhu**: (رضي الله عنه) May Allah be pleased with him (RAA) is said whenever the name of a Companion of the Prophet is read or heard or written.

**Radhiah**: (الرضاعة) The suckling of one’s own or someone’s child.

**Rahilah**: (الراحلة) A she-camel used for riding. (Literally means: a mount to ride).

**Rahmân and Rahîm**: (الرحمن والرحيم) These words are from the root ‘rahm’ which denotes mercy. In the Qur’an this attribute of Allah has been mentioned side by side with the attribute Rahmân (literally ‘merciful’). As such Rahîm signifies Allah’s mercy and beneficence towards His creatures. Moreover, according to several scholars, the word Rahîm signifies the dimension of permanence in Allah’s mercy, that the One Who is exceedingly merciful; the One Who is overflowing with mercy for all. See Sūrah 55 of the Qur’an.

**Rahn**: (الرهن) Pledge or mortgage.

**Rayhân**: (الريحان) A sweet-smelling plant sweet basil and perfume made from it.

**Rayyân**: (الرّيآن) The name of one of the gates of Paradise through which the people who often observe fasting will enter.

**Rajab**: (رجب) It is the seventh month of the Islamic calendar.

**Rajabiyyah**: (الرجبية) See ‘Atirah.

**Rajaz**: (الرجز) Name of poetic meter.

**Raj‘ah**: (الرّجعة) The bringing back of a wife by the husband after the first or second divorce.
**Rajm** (الرجم) Means to stone to death those married persons who commit the crime of illegal sexual intercourse. In Islamic law the *Hadd* (prescribed) punishment of illegal sex is *Rajm*.

**Rak'ah** (الركعة) (pl. *Raka'āt*) Literally, 'a bowing;' This term represents a unit of the prayer and consists of one standing, one bowing and two prostrations. Verses from the Qur'ān, special prayers and phrases are stated in these different positions. Each of the five formal worship times is comprised of varying numbers of such cycles.

**Ramadān** (رمضان) The month of fasting. It is the ninth month of the Islamic calendar. In it the Noble Qur'ān started to be revealed to our Prophet ﷺ and in it occurs the night of *Qadr* and in it also occurred the great decisive battle of Badr. Thus, it is considered a blessed and holy month. Furthermore, Ramadān is the month in which Muslims fast daily from dawn to sunset to develop piety and self-restraint.

**Ramal** (الرمل) Fast walking accompanied by the movements of the arms and legs to show one’s physical strength. This is to be observed in the first three rounds of the *Tawāf* around the Ka’bah, and is to be done by the men only and not by the women.

**Ramy** (الرمي) The throwing of pebbles at the pillars (*Jimār*) at Mina.

**Rāsul-Māl** (رأس المال) Capital invested in *Mudārabah* or *Musharakah*.

**Rasūl** (الرسول) The meaning of the word *Rasūl* is a Messenger. Allāh sent many Prophets and Messengers to mankind. Amongst them, the names of twenty-five are mentioned in the Qur'ān. From within the list, the Qur'ān states the names of five Messengers who are the Mighty ones. These are: Nūh (Noah), Ibrāhīm (Abraham), Mūsā (Moses), ‘Īsā (Jesus), and Muḥammad ﷺ. See *Nabī*.

**Ratl** (الرطل) Measurement equal to half a seer or a liter. See *Qullah*.

**Rāwi** (الراوي) A narrator. In *Hadīth* literature, it means the narrator of *Ahādīth*.

**Rāyah** (الرائة) A flag, it is bigger than *Liwā’* (standard).


**Ribāt** (الرِّباط) Guarding Muslim frontier. Guarding the boundaries of
Muslim lands against possible attacks from the enemies. It is considered one of the highly praiseworthy forms of worship.

Ridā' (الرداء) A piece of cloth (sheet etc.) worn around the upper part of the body.

Rijz (الرجز) Whispering, evil suggestions.

Rikāz (ركاز) Buried wealth or treasure (from the pre-Islamic period) discovered in any land, whose ownership and burial period is not known. One-fifth of it goes to the public treasury and the rest to the founder or owner of the land.

Risālah (رسالة) Regarding Hadīth compilations: collection of Ahādīth dealing with a particular topic.

Riwāyah (رواية) Narration.

Riyā (إرية) A minor Shirk (polytheism). Carrying out a religious act for worldly gains and not for the pleasure of Allāh.

Riyādul-Jannah (رياض الجنة) A part of the Masjid Nabawi that is said to be a part of Paradise.

Rāhullāh (روح الله) According to the early religious scholars from among the Companions of the Prophet ﷺ and their students and the Mujtahidūn, there is a rule to distinguish between the two nouns in the genitive construction. (A) When one of the two nouns is Allāh, and the other is a person of a thing, e.g., (i) Allāh’s House (Baytullāh), (ii) Allāh’s Messenger; (iii) Allāh’s slave (‘Abdullāh); (iv) Allāh’s spirit (Rāhullāh) etc. The rule of the above words is that the second noun, e.g., House, Messenger, slave, spirit, etc. is created by Allāh and is honorable with Him, similarly Allāh’s spirit may be understood as the spirit of Allāh, in fact, it is a soul created by Allāh, i.e., Jesus, and it was His Word: “Be!” - and he was created (like the creation of Adam). (B) But when one of the two is Allāh and the second is neither a person nor a thing, then it is not a created thing but is a quality of Allāh, e.g., (i) Allāh’s Knowledge (‘Ilmullāh); (ii) Allāh’s Life (Hayātullāh); (iii) Allāh’s Statement (Kalāmullah); (iv) Allāh’s Self (Dhātullāh) etc.

Rūhul-Qudus (روح القدس) ‘The Holy Spirit.’ Another name for the Angel Gabriel (Jibra’il).

Rukn (الركن) (pl. Arkān) Pillar, basic article.

Rukū‘ (الركوع) It means to bend the body to bow. This bowing is one of the acts required in Islamic prayer. Additionally, the same word denotes a certain unit in the Qur’ān. The whole Book, for the sake of the convenience of the reader is divided into thirty parts (Ajzā’, sing. Juz’), and each Juz’ consists
usually of sixteen *Rukāʿ*.

**Ruqāḥ** (رَقٌّ) A kind of gift in the form of a house given to somebody to live in as long as he is alive.

**Ruqyah** (الرقية) Incantation, amulet. Divine Speech recited as a means of curing disease. (It is a kind of treatment, i.e., to recite *Sūrat Al-Fatihah* or any other *Sūrah* of the Qur’ān and then blow one’s breath with saliva over a sick person’s body-part).

**Rushd** (الرشد) It means the right way (see 2:256). It also implies integrity and maturity in thought and action (see 21:51).

**Rutab** (الرطب) Ripe dates, opposite of *Busr*.

**Ṣāʿ** (الساعة) A volume measure that equals four *Mudds* (3 kg. approx) (also 2.172 kg.), one *Ṣāʿ* of Al-Madinah was equal to about two and a half kilograms

**Sabā** (السابة) Easterly wind.

**As-Sabʿah** (السبع) The seven compilers of *Ahādīth* - *Bukhārī*, *Muslim*, *Abū Dāwud*, *Nasāʿī*, *Tirmīdhi*, *Ibn Mājah*, *Ahmad*.

**Sabaʿ or Sheba** (سِبَاء) The queen who visited Solomon to test his wisdom. Biblical name of Saba. (See *Ṣābiʿūn* or Sabean)

**As-Sabʿul-Matḥūnūn** (أَسْبَعُ الْمُثْنَائِيُّوْن) The seven repeatedly recited Verses, i.e., *Sūrat Al-Fatihah*.

**Sabāḥah** (صباحًا) An exclamation indicating an appeal for help.

**As-Sabt** (السبت) It means Saturday, which was declared for the Israelites as the holy day of the week. God declared the Sabbath as a sign of the perpetual covenant between God and Israel. (Exodus 31:12-16.) The Israelites were required to strictly keep the Sabbath, which meant that they may not engage in any worldly activity; they may not cook, nor make their slaves or cattle serve them. Those who violated these rules were to be put to death. The Israelites, however, publicly violated these rules. For further details, see *Sūrah 7, Al-Aʿrāf*.

**Ṣābiʿ** (الصابي) (pl. *Ṣābiyān*) Those who change their religion.

**Ṣābiqūn** (الصابقون) See *Muqarrabūn*.

**As-Sābiqūnīn-Alawwalūn** (أَسْبَيْقُ الْأَوْوَالُوُنَّ) The first forerunners in the faith.

**Ṣābirūn** (الصبرُون) People who are patient and steadfast.

**Ṣābiʿūn or Sabean** (الصابئون) Of or pertaining to Saba, an inhabitant of Saba
or Sheba, Biblical name, Sheba. an ancient kingdom in southwestern Arabia noted for its extensive trade, esp. in spices and gems. The Sabaeans played an important role in the history of early Arabia. They had a flourishing kingdom in the Yemen tract of South Arabia about 800-700 BC, though their origin may have in North Arabia. Probably the Queen of Sheba is connected with them. They succumbed to Abyssinia about 350 AD and to Persia about 579 AD. Their capital was near San‘ā’. They had beautiful stone buildings in which the pointed arch was noticeable. It is said that this passed nation used to say Lā Ilāha ill allāh (none has the right to be worshipped but Allāh) and used to read Zabūr (The Psalms of the Sābi‘ūns) and they were neither Jews nor Christians. (See note of Yusuf Ali, 76)

Sabr: (الصبر) Sabr is a comprehensive term having various shades of meaning. It implies (a) patience in the sense of being thorough, dedicated and devoted, (b) constancy, perseverance, steadfastness and firmness of purpose, (c) disciplined and planned effort with confidence and belief in the mission itself and (d) a cheerful attitude of acceptance and understanding under suffering and hardship and in times of strife and violence, and thankfulness to God in happiness, success and achievement.

Sa‘dān: (السعدان) A thorny plant suitable for grazing animals. Some say it to be Neurada poecumbens.

Sadāq: (الصداق) This word has the same meaning as Mahr.

Sadaqah: (الصدقة) Literally, ‘righteousness.’ This terms refers to the voluntary giving of alms (charity). Sadaqah is distinct from Zakāh, which is a mandatory contribution paid yearly and calculated based on one’s wealth or assets. Sadaqah can consist of any item of value, and can be provided to any needy person. The Qur’ān states that Allāh loves those who are charitable and promises great reward and forgiveness for those who give regularly to others in need.

Sadaqatul-Fitr: (صدقة الفطر) Refers to the charity that is given on or prior to the day of ‘Eidul-Fitr.

Sādīq: (الصدق) Truthful.

As-Safā wal-Marwah: (الصفا والمرءة) Two mountains at Makkah neighboring Al-Masjidul-Harām (the Great Sacred Mosque) to the east. One who performs ‘Umrah and Hajj should walk seven times between these two mountains and that is called Sa’y. These are referred to in the Qur’ān as one of the symbols of Allāh. See Al-Baqarah (2).

Safar: (الصرف) It is a disease that afflicts the abdomen, and it is not a contagious one.
Saghirah: (الصغرية) A child or minor girl underage.

Sahabah: (الصحابية) (sing. Sahabi) A term meaning ‘companions,’ commonly used in reference to those followers of Prophet Muhammad ﷺ who were closest to him in his lifetime, kept frequent company with him, and strove to emulate his sayings and doings. The Sahabah’s piety, knowledge and love for the Prophet ﷺ were important factors in the perpetuation of his teachings and the painstakingly careful recording of his Ahadith in the years following his death.

Sahba': (صبياء) A place near Khaybar.

Sahibul-Mal: (صاحب المال) (pl. Ashabul-Mal) (also, Rabbul-Mal) The financier in the Mudarabah form of partnership agreement. Provides the finance while the Mudarib provides the entrepreneurship and management. There can be many Ashabul-Mal and Mudaribs in a given Mudarabah agreement.

Sahifah: (الصحيحة) A page or manuscript. Collection of Ahadith by a Companion.

Sahihayn: (الصحيحين) The Twins. The two most authentic books of Ahadith—Sahih Al-Bukhari and Sahih Muslim.


Sahih Muslim: A book of Ahadith compiled by Imam Muslim.

Sahur: (الصحور) A light meal taken by Muslims before dawn prior to beginning the daily fast of Ramadán. Arising for this meal is an emulation of Prophet Muhammad ﷺ, since it was his practice to do so, and thus is part of his Sunnah.

Sahw: (السهر) Forgetting (here it means forgetting how many Rak'at a person has prayed in which case he should perform two prostrations of Sahw).

Sai'mah: (السائمة) A flock of about one hundred grazing animals.

Sai'ibah: (السائبة) A she-camel used to be let loose for free pastures in the name of idols, gods, and false deities, and nothing was allowed to be carried on it. (See the Noble Qur'an 5:103)

Sayhah: (الصيحاء) Torment-awful cry.

Sayhān wa Jayhān: (سيحان وجيجان) Sayhān (Oxus or Amu Darya) and Jayhān (Jaxartes or Syr Darya) are two rivers in the country of Syria. These are different from Sayhūn and Jayhūn that are in the territory of Khurasan. (Mu'jam Al-Buldān of Baladharî, 2/227, 3/333). Some maintain that Sayhān is in India and Jayhūn in Khurasan. Furât (Euphrates) flows from Turkey
through Syria and Iraq and joins Tigris to form Shatī‘ul-Arab, and Nil (Nile) is the well-known river in Egypt.

Sayyi‘ah: (سَيْيَة) (pl. Saiyy‘āt) Sins or demerits or bad deeds (opposite of Hasalzalz), often means what one earns by doing something wrong (committing a sin). According to a Hadīth, if one does one thing wrong, he will receive one demerit, but if he intends to do it and restrains himself, he will get a reward.

Sajdah: (سَجْدَة) (pl. Sujūd) The act of prostration in the prayer, when seven portions of the body touch the earth: the forehead on pure ground, two palms, two knees, and the two big toes. The two prostrations together are called Sajdatayn.

As-Sajdāhu: (السَّجْدَة) Prostrations for forgetfulness. Remedial Prostrations to recompense forgetting a required act of prayer.

Sakīnah: (السَكِيْنَة) Tranquility, calmness, peace and reassurance etc.

Salab: (السلْب) Belongings (arms, horse, etc.) of a deceased warrior killed in a battle.

Salaf: (السَلَف) A sale in which the price is paid at once for goods to be delivered later.

Sulāf: (السُّلَاف) Predecessers, ancestors, forefathers, ascendants.

Salam: (السَلَام) Synonym of Salaf.

Sulām: (السَلَام) Literally means 'peace'. It is a salutation or a way of greeting among Muslims. With the greetings of peace or with safety. In prayer it refers to the saying of ‘As-Salāmu ‘Alaykum wa Rahmatullāh’ which denotes the end of the prayer.

Salāt: (الصَلَة) Prayers. Salāt is a spiritual relationship and communication between the creature and his Creator. Salāt refers to the prescribed form of worship in Islam, and is one of the ‘five pillars’ of Islam. Muslims perform the prayers five times throughout each day as a means of maintaining God-consciousness, to thank Him for His blessings and bounty, and to seek His help and support in one’s daily life. These prayers and their time zones are: 1. Fajr (dawn or morning prayer), after dawn but before sunrise; 2. Zuhr (noon prayer), early afternoon till late afternoon; 3. ‘Asr (afternoon prayer) late afternoon prayer till sunset; 4. Maghrib (sunset prayer); just after sunset; 5. ‘Ishā’ (night prayer); late evening till late at night. Consult a prayer man-
ual for full details. Each prayer consists of a fixed set of standings, bowings, prostrations and sittings in worship to Allāh. Prayers are to be performed with mental concentration, verbal communication, vocal recitation, and physical movements to attain the spiritual uplift, peace, harmony, and concord. To perform Salāt, a Muslim has to have ablution (Wuzū'). He/she should make sure that cleanliness of body, clothing, and place are attained before performing Salāt.

Salāt: (صلاة) (pl. Salawāt) We are told to send the blessings of Allah whenever the name of the Prophet Muhammad ﷺ is mentioned. There are great merits of sending the blessings through our supplication and invocation (Du'a). So Salāt (the act of sending the blessings) is not to be confused with Salāt (prayer). The supplication of sending the blessings upon the Prophet ﷺ is: "O Allāh, send Your grace, honor and mercy upon Muhammad and upon the family of Muhammad, as You sent Your grace honor and mercy upon Ibrāhīm, You are indeed Praiseworthy, Most Glorious. O Allāh, send Your blessings upon Muhammad and upon the family of Muhammad, as You sent Your blessings upon Ibrāhīm. You are indeed Praiseworthy, Most Glorious." Muslims are informed that if they proclaim such a statement once, Allāh will reward them ten times.

Salātul-Awwābin: (صلاة الأواني) It is another name for Salātud-Duhā, that is prayer after sunrise.

Salātud-Duhā: (صلاة الضحى) That is optional prayer after sunrise.

Salātul-Hājah: (صلاة الحاجة) Prayer at times of need.

Salātul-Istikhārah: (صلاة الاستشارة) Prayer for (seeking) guidance. See Istikhārah.

Salātul-İstisqā': (صلاة الاستسقاء) Prayer for rain.

Salātul-Janāzah: (صلاة الجنازة) Funeral prayer in absentia. The prayer is done in standing position only and consist of four Takbīrs: 1. After the first Takbīr, recite Al-Fātiḥah. 2. After the second Takbīr, recite Tashahhud and As-Salātul-Ibrāhīmiyyah. 3. After the third Takbīr, pray for the deceased person, his or her relatives, and all Muslims in general. 4. After the fourth Takbīr, finish the prayer by uttering As-Salāmu 'Alaykum while turning to the right.

Salātul-Jam‘: (صلاة الجمع) Combined prayer.

Salātul-Jam‘ah: (صلاة الجماعة) Congregational prayer.

As-Salātul-Jāmi‘ah: (الصلاة الجامعية) Prayer is about to begin.

Salātul-Jumu‘ah: (صلاة الجمعة) Friday prayer. See Jumu‘ah.
Salātul-Khawf: (صلاة الخوف) Prayer in the state of insecurity. For its procedure see Sūrat An-Nisā’ 4:102.

Salātul-Kusūf wal-Khusūf: (صلاة الكسوف والخسوف) The prayer for the Eclipse of the moon and the Eclipse of the sun.

As-Salātul-Maktūbah: (الصلاة المكتوبة) Prescribed prayers/obligatory prayers.

Salātul-Qasr: (صلاة القصر) Shortened prayer.

Salātul-Tatāwwu‘: (صلاة التطوع) A voluntary prayer.

Salātul-Tasbīh: (صلاة التسبيح) The prayer of glorification.

Sālih: (الصالح) The word means to reconcile, to put things in order, signifies behavior that is righteous, just and dignified. ‘Amal Sālih, honorable or righteous action, is often combined in the Qur’ān with Imān and made a condition for success in this world, as well as in the Hereafter. Also a Prophet of Islam, peace be on him.

Sabwā: (السلوى) Quails. It is told that along with manna, quails were also sent to Israelites as a food. Quails in large flights are driven through winds in the Eastern Mediterranean in certain seasons of the year.

As-Samad: (الصمد) One of the ninety-nine Attributes of Allāh. It means Absolute, Eternal, and Everlasting. It refers to the One to Whom all created beings turn to for all their needs, and Who is not dependent on anything or anyone for any need. The Most Perfect in His Attributes.

Sami’allāhu Liman Hamidah: (سمع الله لمن حمده) Allāh heard him who sent his praises to Him. The phrase that is uttered in the prayer while one stands upright from the bowing position.

Samur: (السمر) A kind of tree.

Sanāh: (سناء) Means ‘good’ in the Ethiopian language.

Sannūt: (السنوت) Fennel or aniseed.

Saqīfah: (الساقية) A shelter with a roof. The Companions of the Prophet met in a Saqīfah in Al-Madinah to pledge their loyalty to Abu Bakr after the death of the Prophet.

Sarf: (الصرف) Exchange. (Neither Sarf nor Adl means neither exchange nor substitute, or no repentance nor ransom, or no obligatory or voluntary deed.)

Sarf: (شرف) A place six miles away from Makkah.

Sariyyah: (السريه) A small army sent by Prophet Muhammad for Jihād, in which he did not personally take part.
Satr: متان (means 'cover, shield'. And it refers to that area of the body that has to be covered. It is also referred to as the ‘Awrah.

Sawm: (الصويم) (pl. Siyām) Fasting. The daily fasts Muslims undertake during the month of Ramadān, and is one of the ‘five pillars’ of Islam. For Muslims, fasting means total abstinence from all food, drink, and marital sexual relations from dawn to sunset. Muslims fast for many reasons, including to build a sense of willpower against temptation, to feel compassion for less fortunate persons, and to re-evaluate their lives in spiritual terms. Fasting is also a training process to attain self-restraint, self-control, self-discipline, self-obedience, and self-education. Few people are excused from fasting during Ramadān. Some are required to make up later for the days they did not fast such as the travelers (over 50 miles by any means), sick, pregnant women, women nursing babies, and women during their periods. Other excused people are required to feed a poor person one meal for each day they do not fast if they can afford it, such as the elderly people and the ones who have permanent diseases like ulcers.

Sawād Aʿzam: (السواد الأعظم) The great majority.

Sawiq: (السويق) A kind of mash made of powdered roasted wheat or barley grain (also with sugar and dates).

Saʾy: (السعي) The going for seven times between the mountains of Safā and Marwāh in Makkah during the performance of Hajj and ‘Umrah. It is done to symbolize Hajar’s search for water for her son Ismā‘īl.

Sāʾi: (الساعي) The person responsible for collecting the Zakāt is sometimes called Sāʾi.

Sayyid: (السيد) A descendant of the Noble Prophet ﷺ. See Qurayshī.

Sayyid: (السيد) Leader or chief.

Sayyidi: (سيدي) My master.

Sayyidul-Istighfār: (سيد الاستغفار) The Master Supplication for forgiveness.

Shaʿāʾirullāh: (شعائر الله) These refer to all those rites which, in opposition to polytheism and outright disbelief and atheism, are the characteristic symbols of exclusive devotion to Allāh.

Shaʿbān: (شعبان) The eighth month of the Islamic calendar.

Shāfiʿī: (شافعي) Islamic school of law founded by Imām Shāfiʿī. Followers of this school are known as the Shāfiʿī.

Shahādah: (الشهادة) An Arabic word meaning ‘witnessing’. The declaration of faith: Lā ilāha illallāh Muḥammadur-Rasūlullāh (I testify that none has the
right to be worshipped but Allâh and I testify that Muhammad is the Messenger of Allâh). A person must recite the Shahâdah to convert to Islam. The Shahâdah constitutes the first of the ‘five pillars’ of Islam.

Shahîd : (الشهيد) A martyr. Someone who dies in the way of Allâh.

Shâhid : (الشاهد) A witness.

Shaikh : (الشيخ) A title or a nickname for an elderly person or a religious leader in a community. This title is also given to a wise person. The meaning of the word Shaykh has been distorted, misused, and abused by some mass media to reflect the wrong meanings. In the Sufi tradition, the term has a more specific application, referring to leaders within various Tariqahs (spiritual orders or groups).

Shaitân : (الشيطان) Satan, the enemy of mankind and the source of evil in the world. See Iblîs.

Ash-Shajarah : (الشجرة) A well-known place on the way from Al-Madinah to Makkah.

Shâm : (الشام) The region comprising Syria, Palestine, Lebanon and Jordan.

Shamlah : (الشملة) Turban, head wrap, cloak, mantle.

Shaqq : (الشق) Ditch type of grave.

Shari‘ah : (الشريعة) These are the rules and regulations of Islam, the Divine law. Shari‘ah is the totality of of Allâh’s Commandments relating to man’s activities. It signifies the entire Islamic way of life, especially the Law of Islam. The Shari‘ah is based upon the Qur’ân and the Sunnah of the Prophet Muhammad ﷺ, and is interpreted by scholars in deliberating and deciding upon questions and issues of a legal nature.

Sharikah : (الشركة) The term is used for joint-stock companies and corporations as well, but is qualified with an adjective to indicate its nature. Thus, Sharikah Musâhahamah (شركة مساهمة) for a public limited company or a corporation whose capital has been subscribed to by the general public.

Sharqâ‘ : (الشرقاء) An animal with split ears.

Shawwâl : (شوال) The tenth month of the Islamic calendar.

Shi‘ah : (الشيعة) Literally, ‘party’ or ‘partisans.’ This term designates those Muslims who believe that the rightful successor to Prophet Muhammad should have been ‘Ali bin Abu Tâlib, rather than the first caliph Abu Bakr Siddiq. Moreover, Shi‘ahs believe that ‘Ali was granted a unique spiritual authority, which was passed on to certain of his descendants given the title of
Imām (leader). The largest group in Shi‘ism believes that ‘Ali was the first of twelve Imāms, and that the last one continues to exist, albeit miraculously and in a state of occultation (concealment from human view). The teachings of these spiritual leaders are an additional source of Shari‘ah (Islamic law), used by Shi‘i religious scholars to derive legislation and issue religious opinions. So, a Shi‘ah is a follower of the twelve Imāms. Shi‘ah Muslims may be found in Iran, Iraq, Afghanistan, Lebanon, Syria, Pakistan, India, and some Gulf States. A branch of Islam comprising about 10% of the total Muslim population.

**Shi‘b**: (الشعب) A narrow pass.

**Shighār**: (الشغار) A type of marriage in which persons exchange their daughters or sisters in marriage without Mahr.

**Shiqāq**: (الشقاق) Difference between husband and wife.

**Shirāk**: (الشراك) A leather strap.

**Shirk**: (الشرك) Polytheism and it is to worship others along with Allāh. This term commonly used to mean association of something other than God with God. For Muslims, Allāh is Absolute, Complete, and Self-Sufficient. To set anything alongside or in place of God as reality is to commit the sin of association, which is the only sin that Allāh does not forgive, according to the Qur‘ān. Thus, paganism, or even atheism, is viewed as expression of Shirk.

**Shirkah**: (الشرك) Partnership between two or more persons, whereby unlike Mudārabah, all of them have a share in finance as well as entrepreneurship and management, though not necessarily equally.

**Shirkah ‘Ammah**: (الشركة العامة) A partnership in which each partner is a general attorney for the other partner; a partnership that permits trading in all types of goods.

**Shirkatul-Amwāl**: (شركة الأموال) A partnership in which participation is based on the contribution of wealth by all partners, but the partnership has to be of the type Inān or Mūsāwadah.

**Shirkatul-‘Aqd**: (شركة العقد) A partnership created through contract as opposed to co-ownership that may be the result of a joint purchase or agreement or it may result from inheritance or from some other legal situation.

**Shirkatul-Inān**: (شركة العنان) A basic contract of partnership based on agency in which participation may either be on the basis of wealth or labor or credit-worthiness, and in which, equality of contribution or legal capacity is not necessary.

**Shirkatul-Jabr**: (شركة الجبر) Mandatory co-ownership created by an act of
law, like inheritance.

Shirkah khāssah: (الشركة الخصمة) Partnership for a single venture or for trading in a particular item: partnership in which each partner is a special attorney of the other partner.

Shirkat Mafālis: (شركة المفليس) A partnership between persons, whose assets have been reduced to copper coins and who have to buy on the basis of credit-worthiness: see Shirkatul-Wujūh.

Shirkah Mufāwadah: (الشركة المفاوضة) An unlimited partnership.

Shirkatul-Wujūh: (شركة الوجوه) Partnership based on credit-worthiness of the partners in which the ratio of profit and loss is based on the liability borne, but the partnership has to be of the type İnān or Mufāwadah.

Shirkatuz-Zimān: (شركة الزمام) It is a term used by the Mālikis to indicate a situation, where two or more persons are buying goods on credit. It is different from the Hanafi Shirkatul-Wujūh insofar as it requires the physical presence of all the partners at the time of purchase.

Shufah: (الشفعة) Pre-emption.

Shukūk: (الشكوك) (sing. Shakk) Check, certificate of debt, certificates of investment.

Shūrā: (الشورى) Consultation.

Shurāt: (الشرارة) (Purchasers) One of the Khawārij sect. So called because they thought that they had sold their lives for the pleasure of Allāh.

Shurūt: (الشروط) Terms and conditions in Islamic law.

Sibtiyyah: (السبيتية) (pair Sibtiyyatayn) A hairless sandal dyed with the leaves or pods of Qaraz which is a species of Mimosa tree, making a brown color.

Siddīq wa Siddīqīn: (الصديق والصديقون) The steadfast affirmers of truth. Those followers of the Prophets who were first and foremost to believe in them. (See the Qur‘ān 4:69)

Siddīq: (الصديق) Abū Bakr, one of the closest Companions of Prophet Muhammad, was given the appellation as-Sadiq, ‘the Truthful.’ Upon the death of the Prophet in 632 CE, Abū Bakr became the first caliph (successor) and served as leader of the Muslim community until his death in 634 CE.

Sidr: (السدر) Lote tree (or Nabk tree).

Sidratul-Muntahā: (سدرة المنها) ‘The lote-tree of the furthest limit.’ A Nabk tree over the seventh heaven near Paradise, the place where form ends and
beyond which no created being may pass. See An-Najm (53:14-18).

Sijjīn: (صفين) A battle that took place between ‘Ali’s followers and Mu‘awiyah’s followers at the river of the Euphrates in Iraq.

Sīhāh Sittah: (الصحاب السّتة) The term As-Sīhāh us-Sittah (The Sound Six authentic collections of Ahādīth), is used for the compilations done by Imāms and Scholars named, Bukhārī, Muslim, Tirmidhi, Nasa‘i, Abu Dāwud and Ibn Mājah. Today, Muslim scholars have found the collections by the latter scholar (Ibn Mājah) to have defective narrations. The majority of the Shi‘ah reports are of even later date than the early compilations. For the most part, they are from the Buyid period of around 454 Hijri.

Sīhāq: (سحاق) Lesbian sex act. Sexual act between females. This is strongly condemned in Islam, and is considered a major sin.

Sijjīn: (السجین) It is a ‘prison’ where the records of the evildoers are kept. See Al-Muttaffīfīn (83:7-9).

Sin-nul-Bulūgh: (سن البلوغ) This is the age of maturity and puberty. It is the age at which the Muslims are considered an adult and becomes accountable for his/her duties in Islam. There is no fixed age for that in terms of years, and it is decided by three signs: having a menstruation, period or pregnancy for girls, and being physically mature or having a wet dream for boys, growing pubic hair, or reaching the age of fifteen, whichever comes first.

Sin-nut-Tamīz: (سن التمييز) This is the age of distinguishing. This age is used in Fiqh to decide the age before which the mother has the right to keep the child after divorce. It varies from one person to another. The age is reached when the child can take care of himself or herself and no longer needs an adult to help him eat, get dressed, and clean himself or herself. In the school of thought of Abu Hanīfah, it is seven years for the boy and nine years for the girl. The girl is given longer time so that she can learn more of the habits of women.

Siyarā’: (السيرة) A sheet of pure or mixed silk having yellow stripes.

Sirah: (السيرة) The writings of the Companions of the Prophet صلّى الله عليه وسلم about him, his personality, his life story, and his ways of handling different situations is called Sirah. The famous collections of the Sirah are At-Tabari, Ibn Ishaq, and Ibn Hisham. These days Ar-Rahīq Al-Makhtūm in many languages is very famous. The Sirah is a source of reference that Muslims rely on in their daily life situations and problems.

Sirāt: (الصراط) The bridge that will be laid across Hell-fire for the people to pass over on the Day of Judgment. It is described as sharper than a sword and thinner than a hair. It will have hooks over it to snatch the people.
As-Sirāţul-Mustaqīm: ‘The straight path,’ the path that the Prophet Muhammad ﷺ demonstrated to mankind by way of the Noble Qur’an. The path that leads to Paradise.

Sirī Salāt: Prayer of inaudible recitation. The congregational prayers of Zuhr and ‘Asr.

Sirwāl: (السرائل) Long under garment (pyjama) worn by the Arabs, and Muslims of Turkey, Bangladesh, India, and many countries of Africa and Near East.

Siwāk: (السواك) A piece of a root of a tree called Arāk, used as a tooth stick. Also called a Miswāk.

Subh Sādiq: (الصبح الصادق) Literally means ‘true dawn.’ It refers to the time when whiteness (brightness) can be noticed on the breadth of the horizon. It is at this time that the Fajr prayer commences.

Subhānallāh: (سبيحان الله) To esteem Allah by saying ‘Glorified is Allāh’ and holding that He is free from all that (unsuitable evil things) that are ascribed to Him by the polytheists.

Subḥānahu wa Ta‘ālā: ‘He is Glorified and Exalted.’ This is an expression that Muslims use whenever the Name of Allāh is pronounced or written. The meaning of this expression is: Allāh is pure of having partners and He is exalted from having a son. Muslims believe that Allāh is the only God, the Creator of the universe. He does not have partners or children. Sometimes Muslims use other expressions when the Name of Allāh is written or pronounced. Some of which are: ‘Azza wa Jalla: ‘He is the Mighty and the Majestic’; Jalla Jalāluhu: ‘He is the Exalted Majestic’.

Suffah: (الصفة) A shaded verandah with raised platform attached to the Prophet’s Mosque in Al-Madinah where poor Muslims, including some of the most exalted Companions, used to take shelter, seek knowledge and sleep during Prophet Muhammad’s time. It was also used by the Prophet ﷺ as a welcoming point for newcomers or poor people. It was part of his mosque.

Sūfī: (الصوفية) One who endeavors to achieve direct inward knowledge of God through adherence to various spiritual doctrines and methods. These include repeatedly invoking the Divine Names and reciting other religious expressions, living an austere lifestyle, and participating in various spiritual gatherings usually formed around a spiritual master with the title Shaykh. Historically, sufis have been grouped into organizations known as Tariqahs.

Sufism: A particular spiritual approach and lifestyle adopted by some Muslims (known as Sufis), rather than a distinct branch of Islam. Sufism holds that direct and intimate knowledge of God can be achieved
through spiritual discipline, exertion, and austerity. Essentially, Sufism is seen as an ‘inward’ path of communion with God, complementing the *Sharî'ah*, or ‘outward’ religious law.

**Sufrah:** (السفرة) Dining sheets, eating cloth, when the meal is ready, food is served. A piece of cloth, sheet or skin spread out on the ground, and food is put over it, either in the form of heap or in a dish type utensil to eat it combinedly.

**Suhuf:** (الصحف) pages or manuscripts.

**Suhûliyyah:** (السحولية) A cotton cloth, its name is derived from the name of a village in Yemen called Suhul.

**Suhûr:** (الصحر) Predawn meal. A meal taken before *Fajr* in the month of Ramadân to begin fasting.

**Sujûd:** (السجود) See *Sajdah*.

**Sunan:** (السنن) Collection of *Ahâdîth* only containing legal traditions (*Ahâdîthul-Ahkâm*).

**Sundus:** (السنوس) A kind of silk cloth.

**Sunnah:** (السنة) Literally means legal ways, orders, acts of worship and statements etc., of the Prophet ﷺ. The *Ahâdîth* are reports on the *Sunnah*. The two major legal sources of jurisprudence in Islam are the Qur’ân and the *Sunnah*. The *Sunnah* may confirm what is mentioned in Qur’ân, interpret and explain it, specify what is meant by some general Verses, limit and restrict the meaning of any Verse in it, or may explain something that has been revealed in Qur’ân.

**As-Sunnat-ut-Taqrîriyyah:** (السنة التقريرية) The Prophet’s remaining silent on any Companion’s explanation of his action amounts to his approval, as we know, the Prophet’s abstaining from disapproving anything said or done before him means his approval.

**Sunnah or Mustahabb:** (السنة أو المستحب) means recommendable, desirable. The acts whose neglect is not punished, but whose performance is rewarded, e.g., the call for prayers (adhân). See *Mustahabb*.

**Sunnah:** (السنة) That action which the Prophet ﷺ did or sanctioned. *Sunnat* prayers are of two types: *Sunnat Mu’akkadah* and *Sunnat Ghayr Mu’akkadah*.

**Sunnah Mu’akkadah:** (السنة المؤكدة) Compulsory prayers. Those prayers the Prophet ﷺ continuously carried out. To leave out such a type of *Sunnat* is a sin and one is punished for this. However, there is no harm if one leaves it out because of some valid excuse.
Sunnah Ghayr Mu‘akkadah: Unascertained prayers. These prayers the Prophet carried out, but also left out at times without any reason. To follow such a type of Sunnat entails reward and to leave it out does not necessitate any punishment. These types of optional prayers were much, but not always, practiced by the Prophet.

Sunni: A term designating those Muslims who recognize the first four successors of Prophet Muhammad as the ‘Rightly-Guided Caliphs,’ and who attribute no special religious or political function to the descendants of the Prophet’s son-in-law ‘Ali bin Abu Tālib. Sunnis hold that any pious, just, and qualified Muslim may be elected a caliph. Sunnis comprise the majority of Muslims, numbering about 90% of the total.

Sūrah: A distinct chapter of the Qur’ān, designated by a title such as Abraham, The Pilgrimage, or The Table-Spread. An individual Verse within a Sūrah is called an Āyah. The Qur’ān is comprised of 114 Sūrahs of varying lengths. Each Sūrah in the Qur’ān is named from some subject or word that is particularly striking in that chapter.

Sūrat: A distinct chapter of the Qur’ān, designated by a title such as Abraham, The Pilgrimage, or The Table-Spread. An individual Verse within a Sūrat is called an Āyat. The Qur’ān is comprised of 114 Sūrās of varying lengths. Each Sūrat in the Qur’ān is named from some subject or word that is particularly striking in that chapter.

Sutrah: Screen. An object like a pillar, wall or stick, a spear etc., the height of which should not be less than a foot and must be in front of a praying person to act as a symbolical barrier or screen between him and the others.

Tābah: Madinaratun-Nabī (City of the Prophet), Madīnah Munawwarrah (the Illuminated or the Enlightened City), Tābah, Taybah, Yathrib are the other names for Al-Madīnah. See Al-Madīnah.

Tabī‘: A male two-year-old cattle, cow or ox (entered its second year).

Tabī‘ah: A female two-year-old cattle, cow or ox (entered its second year).

Tabī‘ān: Successors, are those who benefited and derived their knowledge from the Companions of the Prophet.

Tabūk: A well-known town about 700 kilometers north of Al-Madīnah.

Tadbir: About freeing a slave.

Tadlis: (Truncation) For some reasons, like explicit affirmation of a Mudallis (Truncated - immediate narrator not known) having directly heard from whom he is reporting, references from outside the Sound Six have also been given. See, for example, Hadīth no. 35, Ibn Mājah, collected by Ahmad from Hadīth of Muhammad bin Ishaq about whom it was affirmed that he had heard directly from him. See also Introduction.

Tafsīr: Any kind of explanation, but especially a commentary on the
Qur’ān. Translations of the Qur’ān from Arabic into other languages such as Spanish, Urdu, or English are considered interpretations of the Qur’ān, since only the original Arabic text actually constitutes the content of the Qur’ān.

Ṭāḥhūt: (الطاغر) Literally it denotes the one who exceeds his legitimate limits. In Qur’ānic terminology it refers to the creature who exceeds the limits of his creatureliness and abrogates to himself godhead and lordship. In the negative scale of values, the first stage of man’s error is Fisq (i.e., disobeying Allāh without necessarily denying that one should obey Him). The second stage is that of Kufr (i.e., rejection of the very idea that one has to obey Allāh). The last stage is that man not only rebels against Allāh but also imposes his rebellious will on others. All those who reach this stage are said to be Ṭāḥhūts. So, the word Ṭāḥhūt covers a wide range of meanings: It means anything worshipped other than the Real God (Allāh), i.e., all the false deities. It may be Satan, devils, idols, stones, sun, stars, angels, human beings, e.g., Jesus, Messengers of Allāh, who were falsely worshipped and taken as Ṭāḥhūts. Likewise saints, graves, rulers, leaders, etc., are falsely worshipped, and wrongly followed.

Tahajjud: (التهجد) The Tahajjud prayer is an optional or voluntary prayer that is supposed to be performed in the middle of the night. It is required that a person sleep a little before he gets up for the Tahajjud prayer. It may be performed anytime between ‘Isha’ and Fajr.

Taharah: (الطهارة) It is the state of being clean and not impure.

Tahiyyah: (التقية) (Blessed compliments) All compliments, prayers and good words are due to Allāh; peace be upon you, O Prophet, and the mercy of Allāh and His blessings; peace be upon us and upon the righteous slaves of Allāh.

Tahiyyatul-Masjid: (تحية المسجد) Two Rak‘at Sunnat offered as greetings of the mosque on entering the mosque for prayer.

Tahiyyatul-Wudū`: (تحية الوضوء) Two Rak‘at Sunnat offered as greetings of the Wudū’.

Tahlīl: (التهليل) Assertion of the Oneness by saying Lā ilāha illallāh (None has the right to be worshipped but Allāh).

Tahlīl: (التحليل) Saying As-Salāmu ‘Alaykum at the end of the prayer, after which all the actions prohibited because of prayer are legalized, loosened or permissible again.

Tahmīd: (التحميد) Praising Allāh by saying Al-Hamdu lillāh (the praise is for Allāh).
nights of Ramadān. These may be performed individually or in congregation.

**Tarībat Yaminuka:** (تریت یمنیک) (May your right hand be in dust). It is an expression of exhortation, meaning, if you do not do what I tell you, you will lose great advantage and win nothing but dust.

**Tarjī** (الترجع): Repetition of recitation (especially in Adhān)

**Tartīl:** (الترتیل) Measured recitation of the Qur’ān taking extreme care with regard to the rules of slow reading, pausing and stopping at every indicated point. The Prophet rec, has recommended it saying: “Whoever does not chant the Qur’ān is not among us.” (Abū Dāwūd).

**Tasbīḥ:** (النسيب) Glorification, saying Subhānallāh, Praise, saying Al-Hamdu Lillāh, and magnification, saying Allāhu Akbar. A rosary that is used to glorify Allāh è is also called a Tasbīḥ.

**Tashah-hud:** (الشهد) Testimony. It is the declaration of the Muslim faith towards the end of the prayers, immediately after the recitation of Tahiyyah, while sitting with the first finger of the right hand extended as a witness to the oneness of God. It is to say: “I bear witness that none has the right to be worshipped but Allāh, and I bear witness that Muhammad is his slave and Messenger.”

**Tashbīḥ:** (التشبیه) Ascription of human characteristics to Allāh.

**Tashmūt:** (التشمیت) To say Yarhamukallāh (may Allāh have mercy on you) when someone sneezes and says Al-Hamdu Lillāh (all praise is due to Allāh).

**Taslim:** (التسليم) Salutations or greetings, saying of Salām–As-Salāmu ‘Alaykum. On finishing the prayer, one turns one’s face to the right and then to the left saying, As-Salāmu ‘Alaykum wa Rahmatullāh (Peace and mercy of Allāh be upon you), and this action is called Taslim.

**Tasmiyyah:** (النسمیة) Giving a name, nomination. A title given to the Basmalah.

**Ta‘til:** (التعطیل) Denying all attributes of Allāh.

**Tathwīb:** (التوثیب) Saying of As-Salātu khaʿrum-minan-Nawm (The prayer is better than sleep) in the Adhān for Fajr prayers.

**Tawhīd:** (التوحید) It has three aspects; A, B and C: (A) Oneness of the Lordship of Allāh; Tawḥīdur-Rubūbiyyah: (توحید الروبیة) To believe that there is only one Lord for all the universe, its Creator, Organizer, Planner, Sustainer, and the Giver of Security, etc., and that is Allāh. (B) Oneness of the worship of Allāh; Tawḥīdul-Ulūhiyyah: (توحید الالوهية) To believe that none has the right to be worshipped [e.g. praying, invoking, asking for help (from
the unseen), swearing, slaughtering sacrifices, giving charity, fasting, pilgrimage, etc., but Allah. (C) Oneness of the Names and the Qualities of Allah: Tawhîdul-Asmá‘ was-Sifât: (توحيد الأسماء والصفات) To believe that: (i) we must not name or qualify Allah except with what He or His Messenger has named or qualified Him; (ii) none can be named or qualified with the Names or Qualifications of Allah; e.g. Al-Karîm; (iii) we must confirm Allah’s all qualifications which Allah has stated in His Book (the Qur’an) or mentioned through His Messenger (Muhammad ﷺ) without changing them or ignoring them completely or twisting the meanings or giving resemblance to any of the created things; e.g., Allah is present over His Throne as mentioned in the Qur’an. (V. 20:5): “The Most Beneficent (i.e., Allah) Istawa‘ (rose over) the (Mighty) Throne” over the seventh heaven; and He only comes down over the first (nearest) heaven (to us) during the day of ‘Arafât (Hajj, i.e., 9th Dhul-Hijjah) and also during the last third part of the night, as mentioned by the Prophet ﷺ, but He is with us by His Knowledge only, not by His Personal Self (Bi-Dhiittih), “There is nothing like Him, and He is the All-Hearer, the All-Seer.” (The Qur’an, V. 42:11). This noble Verse confirms the quality of hearing and the quality of sight for Allah without resemblance to others; and likewise He also said: “To one whom I have created with Both My Hands,” (V. 38:75); and He also said: “The Hand of Allah is over their hands.” (V. 48:10). This confirms two Hands for Allah, but there is no similarity for them. This is the Faith of all true believers, and was the Faith of all the Prophets of Allah from Noah, Abraham, Moses and Christ till the last of the Prophets, Muhammad ﷺ. It is not like as some people think that Allah is present everywhere, here, there and even inside the breasts of men. These three aspects of Tawhîd are included in the meanings of Lā ilâha illallâh (none has the right to be worshipped but Allah). It is also essential to follow Allah’s Messenger Muhammad ﷺ: Wujâbul-Ittibâ‘ and it is a part of Tawhîdul-‘Uthmây. This is included in the meaning: “I testify that Muhammad ﷺ is the Messenger of Allah” and this means, “None has the right to be followed after Allah’s Book (the Qur’an), but Allah’s Messenger ﷺ”. [See the Qur’an (V. 59:7) and (V. 3:31)].

Tawarruk: (التورك) Sitting in the prayer with the left foot brought forward so that the buttocks are in direct contact with the ground.

Tawbah: (التوبة) Repentence, turning to Allah to seek forgiveness of sins or other wrong actions. Often it should be a component of the personal prayers.

Tawâf: (الطواف) The circling or circumambulation of the Holy Ka’bah. It is a part of the worship of Hajj and ‘Umrah. It is done in sets of seven circuits, after each of which it is necessary to pray two Rak’at, preferably at or near Maqâm Ibrâhîm. It refers to the act of walking around the Ka’bah. It is not permissible to make Tawâf of any other place irrespective of how sacred it may be.
Tawāful-Ifādah : (طواف الإفادة) The circumambulation of the Ka’bah by the pilgrims after they come from Mina to Makkah on the tenth day of Dhul-Hijjah. This Tawāf is one of the essential ceremonies (Rukn) of the Hajj. It is also called Tawāfuz-Ziyārah.

Tawāf ul-Qudūm : (طواف الدوم) The ‘Arrival Tawāf, the Tawāf of the Ka’bah that the pilgrim must do on first entering the Sacred Mosque in Makkah. It is one of the essential rites of both the Hajj and ‘Umrah.

Tawāf ul-Wadā : (طواف الوداع) The ‘Farewell Tawāf. The Tawāf made before leaving Makkah, as the last activity there. It should be connected directly to the trip of departure, and whoever is delayed and stays on afterwards should do it again.

Tawāfuz-Ziyārah : (طواف الزيارة) See Tawāful-Ifādah.

Tawrāh : (التوراة) (Torah) Arabic name for the holy book revealed to Prophet Moses thousands of years ago. It is the Jewish Holy Book. For Muslims, the Torah was a scriptural precursor to the Qur’ān, just as Moses was a predecessor of Muhammad in the history of Divinely revealed monotheism.

Tā’wil : (التأويل) A vision of reality in which everything seen takes on symbolic meanings.

Ta’wīdah : (التعويذ) An amulet that is generally suspended around the neck.

Tayālisah : (الطلاسح) (sing. Tayālis) A famous decorated cloth usually kept on shoulders, and they say it is black.

Tayammum : (التيمم) It literally means ‘to intend to do a thing.’ Dry ablution, sand ablution, dust ablution. The act of purifying oneself with pure sand in the absence of water. It means spiritual cleansing that is sometimes a substitute for Wudū’ and Ghusl. As an Islamic legal term, it refers to wiping one’s hands and face with clean earth as a substitution for ablution when water cannot be obtained. To put or strike lightly the hands over clean earth and then pass the palm of each on the back of the other, blow off the dust and then pass them on the face. This is performed instead of ablution (Wudū’) and Ghusl (in case of Janābah etc.) See Sahīh Al-Bukhārī, Vol. 1, Hadith No. 334 and 340.

Tayyibah : (الطيبات) Literary good things and good deeds, also the monetary acts of worship, like Zakāt, alms, etc. (See Salāt also)

Ta’zir : (التعزير) Penalization, to inflict a penalty. Discretionary punishment.

Thaghāmah : (الغامة) A type of grass having white color; or a white fruit from a type of plant.
**Ath-Thalāthah**: The three compilers of *Ahādīth* - Abū Dāwūd, Nasā’ī, Tirmidhī.

**Thanē or Thaniyyah**: Those having two teeth. See *Musinnah*.

**Thaniyyah**: Mountain or valley pass or path.

**Thaniyyatul-Wadā‘**: A place near Al-Madīnah.

**Thaqī**: Performing the sacrifice on camels.

**Tharīd**: A kind of meal, prepared from meat and bread.

**Thawb**: Garment.

**Thawr**: It is the cave wherein Prophet Muhammad ﷺ stayed before finally migrating to Al-Madīnah.

**Thawāb**: Reward of a good deed is a Divine blessing.

**Thayyib**: A non-virgin married or previously married woman.

**Thiqah**: Trustworthy.

**Thunyā**: is a kind of trade in which a person sells the fruit of his garden still on trees for a certain price but on condition that he will keep some of its fruit. This is unlawful because ‘some’ is not a fixed measure, and it is fraudulent.

**Tijārah**: Trade. Act of buying and selling.

**Tilā‘**: A kind of alcoholic drink prepared from grapes by thickening it through boiling, two third has gone and one third left.

**Tiwalah**: Charms.

**Tiyarah**: Drawing an evil omen from birds etc.

**Tubbān**: Shorts that cover the knees (used by wrestlers).

**Tulaqâ’**: Those persons who had embraced Islam on the day of the conquest of Makkah.

**Tūr**: A mountain.

**Turbah**: Earth, especially from the shrines of the Imāms, on which Shi‘ahs place their heads during *Sajdah*.

**Turs**: A kind of shield.

**Udhiyah**: Sacrifice (on ‘Eidul-Adhā).

**Uhud**: A well-known mountain in Al-Madīnah. One of the great battles.
in the Islamic history took place at its foot. This battle is called Ghazwah Uhud.


Ūḥul-Amr (أولو الأمر): The term includes all those entrusted with directing Muslims in matters of common concern.

Ulūwwah (الألوة): They say it is a Persian word for ‘Ud (aloeswood).

Ummah (الامة): Community or nation. It is a special name given to Muslim brotherhood and unity (worldwide Muslim community whose population exceeds 1.2 billion). The Qur’ān refers to Muslims as the best Ummah or Millat raised for the benefit of all mankind (3:110). At another place (2:143), it calls them ‘the middle nation’ (Ummah Wasat) a unique characteristic of the Islamic community that has been asked to maintain equitable balance between extremes, pursue the path of moderation and establish the middle way. Such a community of Muslims will be a model for the whole world to emulate.

Ummī (الأمي): It signifies the ‘unlettered.’ It is also used to refer to those who do not possess Divine revelation.

Ummul-Mu‘minin (أم المؤمنين): It means ‘Mother of the Believers.’ This was the title of the Prophet’s wives; Surah 33 Āyah 6 stipulated that they could not marry after the Prophet’s death because all of the believers were their spiritual children.


‘Umrah (العمرة): See Nihal.

‘Umrah (Minor Pilgrimage) It is an Islamic rite performed in ritual purity wearing the Iḥrām, the seamless ceremonial garments consisting of a white sheet from the navel to the knees and a white sheet covering the left shoulder, back and breast, knotted on the right. Like Hajj, it consists of pilgrimage to the Ka‘bah, with the essentialities of Iḥrām, Tawāf (circumambulation) around the Ka‘bah (seven times), and Sa‘y (walking and running) between Safa and Marwah (seven times). It is called minor Hajj since it need not be performed at a particular time of the year and its performance requires fewer ceremonies than the Hajj proper. (See Sahīh Al-Bukhārī, Vol. 3, Page 1)

Umratul-Qadāʾ (عمرة القضاء): Making up for the missed ‘Umrah. The fulfilled ‘Umrah—the ‘Umrah that the Prophet ﷺ performed in the seventh year after Hijrah, which he intended to do in the sixth year but the Quraysh disbelievers
had not allowed him to complete.

**Úqiyah**: (أوقية) (pl. **Awâq**) An ounce; for silver 119.4 grams, for other substances 127/128 grams, modern use of ounce 28.349 grams. One Úqiyah is equal to 40 dirhams or 147 grams of silver. It may be less or more according to different countries. (See **Awâq**)

**'Urbân** (الأعراب) *Urbân* means earnest money. If somebody settles the price of an animal and pays a certain amount as earnest money that if he did not buy this animal, the seller will keep the earnest money and in case the deal is accomplished, the buyer will deduct the earnest money from the price paid. It is prohibited.

**'Urjat** (العرج) The tree which produces *Maghâfir*.

**'Usfur** (العصفور) Safflower.

**'Ushr** (العشر) Ten percent (in some cases five percent) of the agricultural produce payable by a Muslim as part of his religious obligation, like **Zakât**, mainly for the benefit of the poor and the needy. (See *Sahîh Al-Bukhârî*, Vol. 2, Hadîth No. 560)

**Al-‘Usrah** (العسرة) The battle of Tabûk, called so because of the poverty the Muslims were facing at that time.

**Usâlud-Dîn** (أصول الدين) The principles of Islam.

**‘Uzzâ** (العذرا) A chief goddess identified with Venus, but it was worshipped under the form of an acacia tree, and was the deity of the Ghatafân tribe in the religion of the pre-Islamic Arabs during the days of *Jâhiliyyah*.

**Wâlîka** (الويلكة) ‘Woe upon you!’
Wājib: (الواجب) (pl. Wājibāt) Compulsory or obligatory. An act that must be performed. In Islamic jurisprudence, it refers to that act which has not been established by an absolute proof. Leaving out a Wājib without any valid reason makes one a Fāsiq and entails punishment. Imam Abū Hanīfah makes Wājib a separate category between the Fard and the Mubāh.

Al-Wakālatul Mutlaqah: (الوكالة المطلقة) Resale of goods with a discount on the original stated cost.

Wakil: (الوكيل) A person who is an authorized representative or proxy. Also can mean lawyer in Urdu.

Walā': (الولاء) A kind of relationship, i.e., loyalty (between the master who freed a slave and the freed slave) about the right of inheritance.

Wa'li: (الولي) (pl. Awliyā‘) legal guardian. A friend, protector, ruler, officer, supporter, caretaker, helper etc. Someone who is supposed to look out for your interest.

Walīmah: (الوليمة) A marriage banquet, wedding feast, or the reception after the wedding. A traditional dinner feast provided to wedding guests by the groom's family after a marriage is consummated. Providing a Walīmah was highly recommended by the Prophet ﷺ, whether it be a grand or humble affair. Friends, relatives, and neighbors are invited in it.

Waqf: (الوقف) Endowment. Term designating the giving of material property by will or by gift for pious works or for the public good. A charitable trust in the Name of Allah, usually in perpetuity, and usually for the purposes of establishing the religion of Islam, teaching useful knowledge, feeding the poor or treating the sick. Properties with Waqf status, such as schools or hospitals, remain so perpetually, providing endless benefit to the community and endless heavenly blessings to the donor.

Wars: (الورس) A kind of perfume. It is said to be Memecyclon Tinctorium, a plant of Yemen used as a liniment and yellow dye.

Warsiyah: (الورسية) A cloth dyed with Wars.

Wasāyā: (الوصايا) Wills or testaments.

Wāshimāt: (الواصلات) The women who do the job of tattoo marking.

Al-Wāsil: (الواصل) One who keeps good relations with his kith and kin.

Wāsilah: (الواصلة) The women who affixes hair extensions.

Wasilah: (الواسيلة) A she-camel set free for idols because it had given birth to a she-camel at its first delivery and then again gave birth to a she-camel at its second delivery.
**Glossary Of Islamic Terms**

**Wasmah:** A plant used for dyeing hair (*Katam*). (الرسمة)

**Wasq:** (plural *Awsaq* or *Awsuq*) A volume measure equal to 60 *Sā’s = 135 kg. approx. It may be less or more. [One *Wasq* of Hijāz is equal to 180 kilos (Ibn Bāz) and 629.856 kilograms (Shaykh Fāruq Asghar Sāram Pakistani) and according to modern measures, one Iraqi *Wasq* is equal to 189 kilograms.]

**Wisāl:** Fasting for more than one day continuously. (الوصول)

**Witr:** Odd number. *Witr Rāk’ahs* are odd number of *Rāk’ahs* such as 1, 3, 5, etc. - usually 1 or 3 - that are offered after the last prayer at night. (الوضعء)

**Wudū’:** Literally means ‘purity or cleanliness.’ It refers to the ablution made before performing the prescribed prayers. It requires washing (1) the face from the top of the forehead to the chin and as far as each ear; (2) the hands and arms up to the elbow; (3) wiping with wet hands a part of the head; and (4) washing the feet to the ankle. *Wudū’* serves as an act of physical cleansing as well as a precursor to the mental and spiritual cleansing necessary when in the worship of God. If clean water is unavailable, a ritual purification known as *Tayyamum*, which involves symbolically touching clean earth, may be substituted.

**Yājūj wa Mājūj:** (يَاجوج ومَأجوج) Two evil empires. They are mentioned in the Qur’ān and *Ahādīth* when mentioning some of the scenes just before the Final Hour. According to Bible, Gog was a chief prince of Meshech and Tubal who came from Magog. While Magog a people descended from Japheth (son of Noah). Gog and Magog will be two nations led by Satan in a climactic battle at Armageddon against the kingdom of God. [See Qur’ān, *Al-Anbiyā’* (21:96), *Sahīh Muslim*, *Kitābul-Fitan wa Ashrāt us-Sā’ah*]

**Yakhsifān:** Eclipse. (يخسفيان)

**Yalamlam:** The *Miqāt* of the people of Yemen. (يَلَمَلَم)

**Yamāmah:** A place in Saudi Arabia towards Najd. (اليمامة)

**Yaqīn:** Perfect absolute Faith. (اليقين)

**Ya’qūb:** A Prophet of Allāh, mentioned in the Qur’ān and the Old Testament. (يعقوب)

**Yarmūk:** A place in Shām. (البرموك)

**Yathrib:** See Al-Madinah. (يثرب)

**Yawmud-Dār:** The Day of the House, this refers to the day when the rebels besieged ‘Uthmān in his house and murdered him. (يوم الدار)
Yawmud-Din: Literally ‘Day of Faith,’ one of several Arabic terms for Judgment Day. See Day of Judgment.

Yawmul-Qiyāmah: Belief in the Day of Judgment is a basic article of faith in Islam. After God ends the present world and order of creation, a day will follow on which He will judge every person according to his or her intentions, deeds, and circumstances. Judgment by God is followed by punishment in Hell or eternal reward in Paradise.

Yawmun-Nafr: The day of Nafr. The 12th and 13th of Dhul-Hijjah when the pilgrims leave Mina after performing all the ceremonies of Hajj at ‘Arafāt, Al-Muzdalifah and Mina. See Nafr.

Yawmun-Nahr: The day of slaughtering the sacrificial animals, i.e., the 10th of Dhul-Hijjah.

Yawmur-Ru’ūs: Meaning ‘day of heads’. It is the name of the day following the ‘Eid day (’Eidul-Adhā).

Yawmut-Tarwiyah: The eighth day of the month of Dhul-Hijjah, when the pilgrims leave Makkah for Mina.

Yūsuf: A Prophet of Allāh, mentioned in the Qur’ān and the Old Testament.

Zabūr: Arabic name for the holy scripture revealed to Prophet David (Dāwud ﷺ) thousands of years ago. For Muslims, the Zabūr, analogous to the Christian Psalms (the Old Testament), was a scriptural precursor to the Qur’ān, just as David was a predecessor of Muhammad ﷺ in the history of Divinely revealed monotheism.

Zahw: Unripe dates that have begun to ripen.

Zakariyyā: (Zacharia) A Prophet of God and father of John the Baptist.

Zakāt: One of the five pillars of Islam is Zakāt, which means purification and increment of one’s wealth. A Muslim who has money beyond a certain quantity is to pay the Zakāt. It is also called the alms due or poor due. It is to be used in eight categories for welfare of the society that are mentioned in the Qur’ān, namely: the poor, the needy, the sympathizers, the captives, the debtors, the wayfarers, in the cause of Allāh, and for those who are to collect it. The Zakāt is compulsory on all Muslims who have saved (at least) the equivalent of 85g of 24 carat gold at the time when the annual Zakāt payment is due. The amount to be collected is 2.5%, 5%, or 10%, depending on the assets and the method used to produce it. For ex-
ample, it is 2.5% of the assets that have been owned over a year, 5% of the wheat when irrigated by the farmer, and 10% of the wheat that is irrigated by the rain. [See Sahīh Al-Bukhārī, Vol. 2, Book of Zakāt (24)]

**Zakātul-Fitr:** (زكاة الفطر) An obligatory Sadaqah to be given by Muslims before the prayer of 'Eidul-Fitr (See Sahīh Al-Bukhārī, Vol. 2, The Book of Zakātul-Fitr, Page No. 339).

**Zakātul-Hubūb:** (زكاة الحبوب) Zakāt of grain/corn.

**Zakātul-Mā’din:** (زكاة المعدن) Zakāt of minerals.

**Zakātur-Rikāz:** (زكاة الركاز) Zakāt of treasure or precious stones.

**Zālim:** (الظلم) The wrongdoer, he who exceeds the limits of right, the unjust.

**Zamzam:** (زمن) The sacred well inside Al-Masjid Al-Harām near Ka‘bah in Makkah. The water that comes out from this well is called Zamzam water.

**Zanādiqah:** (الزندقة) Atheists.

**Zanjābīl:** (الزنجبيل) A special mixture that will be in one of the drinks of the people of Paradise. See the Qur‘ān, Al-Insān (76:17).

**Zaqqūm:** (الزقوم) An extremely bitter and thorny tree that grows at the bottom of the Hell-fire. See the Qur‘ān, Al-Isri‘ (17:60), for example.

**Zarnab:** (زرنب) A kind of good smelling grass.

**Zihār:** (الظهار) It is a condition similar to divorce that was common in pre-Islamic Arabia, but was made unlawful by Islam. It was a way when the husband wanted to divorce his wife he would selfishly say to her, “You are like my mother.” This way she would have not conjugal rights, but at the same time, she would still be bound to him like a slave. See Qur‘ān, Al-Ahzāb (33:4), Al-Mujādilah (58:1-5).

**Zina:** (الزنا) Illegal sexual intercourse and embraces both fornication and adultery.

**Zindiq:** (الزنديق) One who goes so far into innovated and deviant beliefs and philosophizing, etc., without sticking to the truth found in the Qur‘ān and the Sunnah to such an extreme extent that they actually leave Islam altogether.

**Ziyārah:** (الزيارة) To visit or to recite special salutations for the Prophet Muhammad ﷺ and his household.

**Zuhr:** (الظهر) The noon or the mid-day prayer, that is performed right after the sun moves away from it’s zenith. The second obligatory prayer of the day.
Zulm: (ظلم) Zulm literally means placing a thing where it does not belong. Technically, it refers to exceeding the right and hence committing wrong or injustice.