English Translation of

Sunan Abu Dawud

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Volume 2

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Volume 2
In the Name of Allâh, the Most Gracious, the Most Merciful
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3. THE BOOK OF THE PRAYER FOR RAIN
(SALÁT AL-ISTISQÁ’)

Chapter 1. Collection Of Chapters Regarding Ṣalāt Al-Istisqá’

1161. It was reported from Ma’mar from Az-Zuhri, from ‘Abbád bin Tamím, from his paternal uncle that the Messenger of Alláh ﷺ went out with the people to ask (Supplicate) for rain. He prayed two Rakáhs, reciting aloud in them, and he turned his Rıḍá’ around.[1] And he raised his hands, supplicating, and asking for rain, and he faced the Qiblá.” (Ṣahih)

1162. It was reported from Ibn Abí Dhi’b and Yúnús from Ibn Shihab, who said: “Abbád bin Tamím Al-Mázíni heard from his paternal uncle, who was a Companion of the Messenger of Alláh ﷺ, that he said: ‘One day, the Messenger of Alláh ﷺ went with the people, supplicating for rain. He turned his

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[1] It is detailed in numbers 1163 and 1164.
back to the people, supplicating to Allah, the Mighty and Sublime.’ — Sulaimān bin Dāwūd (one of the narrators) said: ‘He faced the Qiblah, turned his Rida’, then prayed two Rak‘ahs.’ — Ibn Abī Dhi‘b said: ‘And he recited in them.’ Ibn As-Sarḥ (one of the narrators) added: ‘Meaning; recited aloud.’” (Sahih)

1163. It was reported from Az-Zubaidī, from Muhammad bin Muslim[1] — this Hadīth — with his chain (a narration similar to 110-1162). He did not mention the prayer, and he said: “And he turned his Rīḍā’, such that its right side was upon his left shoulder, and its left side was upon his right shoulder. Then he supplicated to Allah, the Mighty and Sublime.” (Sahih)

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

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

Abū Dāwud said: This narration is that of An-NuFAILī, and what is correct is (Al-Walid) bin ‘Utba.

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

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

1166. Abū Bakr bin Muḥammad
reported from 'Abbad bin Tamîm, that 'Abdullâh bin Zaid informed him, that the Messenger of Allâh ﷺ once went out to the prayer ground (Musalla) in order to seek rain, and that, when he wanted to supplicate, he faced the Qiblah, then turned his Ridâ’ around. (Saḥîh)

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

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

Chapter 2. Raising The Hands During Istisqa’

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

[1] Ahjâr Az-Zait and Az-Zawrâ’ are two areas outside of Al-Madinah.
1169. It was reported from Yazîd bin Al-Faqîr, from Jâbir bin Abdullah, that he said: “Some people came to the Prophet ﷺ, crying (and complaining). So he said: ‘Allâhumma asqînâ ghainthân muqîthîn marî’an marî’âh nafî’tan ghairâ darîn, ‘ajîlan ghairâ ajîl (O Allâh! Grant us rain — a rain that is helpful, blessed and fruitful (for the crops); (a rain that is) beneficial and not harmful, immediate and not delayed.)’ So the skies covered them up.” (Hasan)

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

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

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

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

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

1173. It was reported from ‘Aishah, that she said: "The people complained to the Messenger of Allāh ﷺ about the lack of rain. So he ordered that his Minbar be placed in the prayer ground (Musalla), and he appointed a day for the people to come out. The Messenger of Allāh ﷺ went out when the sun’s rays could be seen, and sat on the Minbar. He glorified Allāh and praised Him, then said: ‘You have complained regarding the lack of rain on your lands, and the delay of rain from its usual time. And Allāh, the Mighty and Sublime, has commanded you to supplicate to Him, and promised you that He will respond to you.’ Then he said: ‘Al-hamdulillāhi rabbil-‘ālāmin, ar-rahmānir-raḥīm, maliki yawmīd-dīn. Lā ilāha illāllāh, yaf’alū mā yurīḍ. Allāhumma! Antallāhā, lā illāha illa anta, al-ghanyyu, wa nahl-nuqara’. Anzil ‘alainal-ghaitha waj’al mā anzalta lanā quwwartan wa balāghan lā ḥin. (All praise is due to Allāh, the Lord of all that exists; the Ever-
Beneficent, the Most Merciful; King of the Day of Judgment. None has the right to be worshipped but Allah. He does what He wills. O Allah! You are Allah — None has the right to be worshipped but You: the Self-Sufficient Who is not in need of anything, and we are the destitute (always in need of You). Send down rain upon us, and make what You have sent down a sustenance and a means to live by for a time being).

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

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

(Hasan)

Abû Dâwud said: This Hadîth is Gharîb, and its chain is good.

[1] Meaning it is only narrated through one route of transmission.
The Book Of The Prayer For Rain

The people of Al-Madinah recite: ‘King (Malik) of the Day of Judgment,’ and this Hadith is a proof for them.

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

1175. Sharik bin ‘Abdullah bin Abi Namir reported that he heard Anas saying — and he mentioned similar to the narration (similar to no. 1174) of ‘Abdul-'Aziz. He said: “So the Messenger of Allah raised his hands to the level of his face, and said: ‘Allahummasqina (0 Allah! Send rain on us...)’ and the rest of the narration is the same. (Sahih)

1176. It was reported from ‘Amr bin Shu’aib from his father, from his grandfather, who said: “When the Messenger of Allah supplicated for rain, he said: ‘Allahumma isqi ‘ibadaka wa baha ‘imaka wanshur rahmataka wa ahyi baladakal-mayyit (0 Allah! Send rain for Your worshipers and Your creatures and spread Your Mercy, and revive Your dying land).’” this is the wording of Malik.[1] (Da’if)

Chapter 3. The Eclipse (Al-Kusuf) Prayer

1177. It was narrated by Isma’il[1] That is, he narrated it through two chains of narration, and this is the wording of the chain of Malik bin Anas.
Ibn ‘Ulayyah, from Ibn Juraij, from ‘Atá’, from ‘Ubaid bin ‘Umair, that he said: “Someone whom I trust to be truthful — (‘Atá’ said) I presumed he meant ‘Aishah — narrated to me: ‘There was a solar eclipse during the time of the Prophet ﷺ, so the Prophet ﷺ stood in prayer for a long time leading the people. Then he would go into Rukū’, then stand, then go into Rukū’, then stand, then go into Rukū’, praying two Rak‘ahs. In each Rak‘ah, there would be three Ruku’s; after the third one he would prostrate. (He stood for such a long time) that the men were about to faint due to the length that he stood, so much so that buckets of water would be poured over them. He would say “Allahu Akbar (Allâh is the Most Great)” when going into Rukū’; and when he stood up: “Sami’ Allâhu liman hamidah (Allâh has heard those who praise Him),” (He continued praying) until the sun was visible again, then he said: “Verily, the sun and the moon do not eclipse due to the death or life (birth) of anyone, but these two (eclipses) are of the signs of Allâh, the Mighty and Sublime, by which He frightens His servants. So when they are eclipsed, hasten to the Salât.”” (Sahih)

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

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

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

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

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

1181. It was reported from Kathīr bin ‘Abbās, who said that ‘Abdullāh bin ‘Abbās would narrate that the Messenger of Allah ﷺ prayed during a solar eclipse, and his Hadith was similar...
to the Hadith of ‘Urwah from ‘Āishah, from the Messenger of Allāh ﷺ, that he prayed two Rak‘ahs (no. 1180), with two Rūkū’ in each Rak‘ah. (Ṣaḥīḥ)

تخريج: أخبر الخياطي، الكسوف، باب خطيئة الإمام في الكسوف، ح: 106 عن أحمد ابن صالح ومسلم، الكسوف، باب صلاة الكسوف، ح: 92 عن حديث الزهري.

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

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

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

تخريج: أخرجه مسلم، الكسوف، باب ذكر في قال إنه ركعت في أربع سجادات.

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

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

**Narration:**

١١٨٥. Qabīsah Al-Hilālī narrated:

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

**Exegesis:**

١١٨٦. (Another chain) from Qabīsah Al-Hilālī, who narrated:

“The sun was eclipsed.” And the rest is the same (as no. 1185), except that he said: “...until the stars had appeared.” *(Da‘if)*
**Chapter 5. The Recitation In The Eclipse Prayer**

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

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

1188. It was reported from Az-Zuhri, who said: ‘Urwah bin Az-Zubair informed me from ‘Âishah, that the Messenger of Allâh ﷺ recited for a long time, and he recited aloud,” meaning during the eclipse prayer. (Saḥîh)

**Translation**:

It was reported from ‘Urwah, from ‘Âishah, that she said: “There was a solar eclipse during the time of the Messenger of Allâh ﷺ, so the Messenger of Allâh ﷺ went out to lead the people in prayer. He stood up, and I estimated that he had recited Sûrat Al-Baqarah due to the length of the recitation.” (and she said similor) to the rest of the narration (as no. 1185): “Then he prostrated twice. Then he stood up and lengthened his recitation, and I estimated that he had recited Sûrat Al ’Imrân due to the length of the recitation.” (Hasan)

The length of the recitation, the bowings, and the prayer itself, will depend upon the length of the eclipse.
1189. It was reported from Zaid bin Aslam, from ‘Ata’ bin Yasâr, from Ibn ‘Abbâs, who said: “There was an eclipse, so the Messenger of Allah ﷺ prayed while the people (prayed) with him. He stood for a long time, similar to (the length it takes to recite) Surat Al-Baqarah, then he bowed...” and he continued with the narration. (Sahih)

Chapter 6. Crying Out ‘The Prayer’ For It

1190. ‘Aishah narrated: “There was a solar eclipse, so the Messenger of Allah ﷺ commanded someone to proclaim: ‘The congregational prayer.’” (Sahih)
supplicate to Allāh, the Mighty and Sublime, say the Takbīr, and give charity.” (Sāhih)

Chapter 8. Freeing Slaves During An Eclipse

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

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

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

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

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

1195. ‘Abdūr-Rahmān bin Samurah narrated: “While I was shooting my arrows during the lifetime of the Messenger of Allāh, there was a solar eclipse. So I tossed my arrows away, and said: ‘I will see..."
what the eclipse has caused the Messenger of Allah ﷺ to do today.' I reached him while his hands were raised; he was glorifying Allah, praising him, saying the Tahlīl[1] and suppling. He continued to do so until the sun appeared. He recited two Sūrahs and performed two Rūkū’s.” (Sahih)

TXRJIHG: A’XReجه مسلم, الكسوف، باب ذكر انداء صلاة الكسوف “صلاة جامعة”

Chapter 10. Prayer At Times Of Darkness Or Similar Occurrences

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

TXRJIHG: [IṣNnd] أجره البيهقي: 3/423 من حديث حرمي بن عمارة به

Chapter 11. Prostrating At Times Of Calamities

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

[1] That is; saying Lā ilāha ill-Allāh, or similar.
prostrate at this time?’” He replied:

“The Messenger of Allah ﷺ said: ‘When you witness a sign, prostrate,’ and what sign is more grave than the departure of the wives of the Prophet ﷺ?’” (Hasan)

Comments:

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

Chapters On The Traveler’s Prayers

Chapter 1. The Prayer Of The Traveler

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

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

[Note: The text continues with further discussion and references.]

this to the Messenger of Allāh ﷺ, and he said: "(This is a) charity that Allāh has given to you, so accept His charity." (Ṣahih)

Comments:
1. Shortening (Qasr) a prayer during journeys is Sunnah.
2. Authentic Hadiths are explanations of the Qur'ān.

1200. (Another chain) with similar (narration as no. 1199) for this Ḥadīth. (Ṣahih)

Chapter 2. When Should The Traveler Shorten The Prayer?

1201. It was reported from Shu'bah, from Yahiyya bin Yazid Al-Hunā'ī that he said: "I asked Anas bin Mālik regarding the shortening of the prayer. He replied: 'When the Messenger of Allāh ﷺ traveled for a distance of three miles' — or: 'three Farsakhs'[1] — Shu'bah was

[1] They say a Farsakh is about three miles (Amyāl). As for mile (Mil) they say it is the distance where one's sight ends, or the limit that one can see a person on a level surface of land, and not recognize whether it is a male or a female, or whether they are coming or going, and some of the present day scholars say it is 1680 meters.
not sure — he would pray two Rak‘ahs.” (Sahih)

1202. It was reported from Muhammad bin Al-Munkadîr and Ibrāhîm bin Maisarah, that they heard Anas bin Mâlik saying: “I prayed Zuhr with the Messenger of Allâh four Rak‘ahs while (we were) in Al-Madinah, and then ‘Asr as two Rak‘ahs at Dhul-Hulaifah.” (Sahih)

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

Chapter 3. The Adhãn During Travel

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

1204. It was reported from Mishäj bin Mûsä, who said: “I asked Anas bin Malik: ‘Narrate to us something that you heard from the Messenger of Allah.’ So he said: ‘When we used to be with the Messenger of Allah on a journey, we would say (to ourselves): “Has the sun begun its descent or not?” — and he (the Prophet) would pray Zuhr, and continue traveling.’” (Sahih)

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

1205. Shu'bah narrated: “Hamzah b. 'Ai'dhi, a man from Banû Dabbah, narrated to me, he said: ‘I heard Anas bin Malik saying: “Whenever the Messenger of Allah camped, he would not leave until he had prayed Zuhr.” A man asked Anas: “Even if it was midday?” He replied: “Even if it was midday.”’ (Sahih)

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

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

(Ṣaḥīḥ)

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

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

تخريج: أخرجه صحيح [عند حديث حماد بن زيد] عن وراء الترمذي، الجمعة، باب ما جاء في الجمع بين الصلاتين، ح: 159/3. وقال: "حسن صحيح".
1208. It was reported from Hishâm bin Sa'd, from Abû Az-Zubair, from Abû At-Tufail, from Mu'âdh bin Jabal, that during the expedition of Tabûk, the Messenger of Allâh ﷺ would combine between Zuhr and 'Asr if the sun had started its descent before he started traveling. And if he traveled before the sun had started its descent, he would delay Zuhr until he camped at the time of 'Asr. And he would do the same for Maghrib; if the sun had set before he traveled, he would combine between Maghrib and 'Ishâ', and if he traveled before the sun disappeared, he would delay Maghrib until he camped at the time of 'Ishâ', then he would combine between them.

Abû Dâwud said: Hishâm bin 'Urwah reported it from Husain bin 'Abdullâh, from Kuraib, from Ibn 'Abbâs, from the Prophet ﷺ, similar to the narration of Al-Mufaâdal and Al-Laith (no. 1207).

(Hasan)

Comments:

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

1209. It was reported from Sulaimân bin Abî Yahyâ, from Ibn 'Umar, that he said: “The Messenger of Allâh ﷺ never combined between Maghrib and
The Book Of The Traveler’s Prayers

'Ishâ’ while he was traveling except once.” (Hasan)

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

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

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

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

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

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

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

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

**Comments:**

Meaning in a hurry while on a journey.

**1213.** (Another chain) from ‘Eisā, from Ibn Jābir, with this meaning (similar to no. 1212). He said: “So when the twilight was about to disappear, he camped and combined them.” *(Sahih)*
1214. It was reported from Jābir bin Zaid, from Ibn ‘Abbas, that he said: “The Messenger of Allah ﷺ once led us in prayer in Al-Madīnah — he prayed eight, and then seven: Zuhr and ‘Asr, and then Maghrib and ‘Ishā’.” (Sahih) Sulaimān and Musad-dad did not say: “with us.”[1]

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

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

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

Comments: [إسناده ضعيف] أخرجه النسائي، المواقت، باب الوقت الذي يجمع فيه المسافر بين المغرب والعشاء، ح: 594 من حديث يحيى بن محمد الجاري به * أبوزريء مدلس ولم أجد تصريح سماه.

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

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

Abû Dawûd said: ‘Ášim bin Muhammad reported it from his brother, from Sâlim, and Ibn Abi Najîh reported it from Ismâ’il bin ‘Abdur-Rahmân bin Dhuw’âib; that the combining between them reported from Ibn ‘Umar was after the twighlit disappeared.

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

1218. It was reported from Al-Mufaçal from ‘Uqail, from Ibn Shihâb, from Anas bin Mâlik, who said: “If the Messenger of Allah started to travel before the sun
began its descent (after the zenith), he would delay Zuhr until 'Asr time, then he would dismount and join between them. And if the sun had started its descent before he started to travel, he would pray Zuhr and then travel.” (Sahih)

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

تخريج: أخرجه البخاري، التقنی، باب: إذا ارتجل بعد ما زاغت الشمس صلى الظهر ثم ركب، ح: 1114 ومسلم، صلاة المسافرين، باب جواز الجمع بين الصلاتين في السفر، ح: 704 كلاهما عن فرقة به.

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

تخريج: متفق عليه، انظر الحديث السابق وأخرجه مسلم، ح: 704 من حديث عبادة بن وهب.

1220. Mu‘ādh bin Jabal narrated: “During the expedition of Tabūk, if the Prophet started to travel before the sun began its descent, he would delay Zuhr, and would combine it with ‘Asr and pray them together. And if he started to travel after the sun began its descent, he prayed Zuhr and ‘Asr together, then travel. And if he traveled before sunset, he would delay Maghrib until he prayed it with ‘Ishā’, and if he traveled after Maghrib, he would pray ‘Ishā’ early and combine it with Maghrib.” (Sahih)
Abū Dāwūd said: No one but Qutaibah alone reported this Hadīth.

Chapter 6. Shortening The Recitation During Travel

1221. Al-Barā’ narrated: “We once went with the Messenger of Allāh on one of his travels, and he led us in ‘Ishā’. He recited: ‘By the fig and the olive’[a] in one of the Rak‘ahs.” (Sahīḥ)

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

Chapter 8. The Voluntary Prayers During Travel

1222. Al-Barā’ bin ‘Āzib Al-Anṣārī narrated: “I accompanied the Messenger of Allāh on eighteen of his travels. I never once saw him leave the two Rak‘ahs after the sun began its descent — before Zuhr.” (Hasan)

[a] At-Tīn (95).
1223. Hafṣ bin ‘Āsim bin ‘Umar bin Al-Khaṭṭāb narrated: “I accompanied Ibn ‘Umar in one of his journeys. He led us in a two Rak’a prayer, then turned around and saw people standing (in prayer). He asked: ‘What are these people doing?’ I said: ‘They are praying voluntary prayers.’ He said: ‘If I were to pray the voluntary prayers, I would have completed my (obligatory) prayer! O nephew, I accompanied the Messenger of Allah during his travels, and he never prayed more than two Rak’ahs (while traveling) until Allah took his soul. And I accompanied Abū Bakr during his travels, and he never prayed more than two Rak’ahs until Allah took his soul. And I accompanied ‘Umar during his travels, and he never prayed more than two Rak’ahs until Allah, the Mighty and Sublime, took his soul. And I accompanied ‘Uthmān during his travels, and he never prayed more than two Rak’ahs until Allah took his soul. And Allah has said: Indeed, you have in the Messenger of Allah an excellent example.””[1] (Ṣahih)

Chapter 8. Praying Voluntary Prayers And Witr While Riding A Mount

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

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

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

Comments:

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

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

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

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

Chapter 10. When Should The Traveler Stop Shortening The Prayer

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

1230. It was reported from 'Asim, from 'Ikrimah, from Ibn 'Abbas that the Messenger of Allah stayed seventeen (days) in Makkah, and he shortened the prayers. Ibn 'Abbâs said: "So whoever stays seventeen days should shorten, and whoever stays longer (than that) should pray the complete prayer.” (Sahih)

Abû Dâwud said: 'Abbâd bin Mansûr narrated it from 'Ikrimah from Ibn 'Abbâs: “He stayed nineteen.”

1231. Az-Zuhri reported from 'Ubaidullah bin 'Abdillah, from Ibn 'Abbâs, that he said: “During the Year of the Conquest (of Makkah), the Messenger of Allah stayed fifteen (days) in Makkah, shortening the prayer.” (Sahih)

Abû Dâwud said: 'Abdah bin Sulaimân reported this Hadîth, as did Ahmad bin Khâlid Al-Wahbi and Salmah bin Al-Faḍl, from Ibn Ishâq, and none of them said in it: “from Ibn 'Abbâs.”
1232. It was reported from Sharīk, from Ibn Al-ʿAṣbahānī, from ʿIkrīmah, from Ibn ʿAbbās that the Messenger of Allāh ﷺ stayed in Makkah seventeen (days), praying two (Rakʿahs). (Ṣaḥīḥ)

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

Translation:

1232 - Ḥadīth: Abu ʿAbdullāh ibn ʿAbbās said: “Ibn ʿAbbās reported to me that the Prophet ﷺ stayed in Makkah seventeen days and prayed two Rakʿahs.” (Ṣaḥīḥ)

1233 - Ḥadīth: Abu ʿAbbās reported to me that the Prophet ﷺ stayed for ten days in Makkah.” (Ṣaḥīḥ)
Usâmah bin Zaid reported from Hâfiz b. Ubâdullâh, meaning Ibn Anas bin Malik, that Anas would combine between them when the twilight disappeared, and he would say: "The Prophet ﷺ would do that." And a narration of Az-Zuhri, from Anas, from the Prophet ﷺ is (also) similar.

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

1235. Jâbir bin Abdullah narrated: “The Messenger of Allâh ﷺ was encamped at Tabûk for twenty days, shortening the prayer.” (Dâ‘î)

Abû Dâwud: It was narrated (in Mursal) form by others aside from Ma‘mar without narrating a connected chain.

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

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

Abū Dāwūd said: This is the opinion of Sufyān.

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

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

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

Comments:

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

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

Chapter 14. Whoever Said He Prays One Rak‘ah

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

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

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

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

Abū Dāwūd said: As for the narration of Yahyā bin Sa‘eed from
Chapter 15. Whoever Said That They Say The Takbir Together

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

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

(Hasan)

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

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

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

Abū Dāwūd said: Nāfī’ and Khālid bin Ma’dān reported like that from Ibn ‘Umar, from the Prophet ﷺ. And similar was said by Mārūq and Yūsuf bin Mihrān from Ibn ‘Abbās. And similar was reported by Yūnūs, from Al-Ḥasān, from Abū Mūsā, that he would do that.

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

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

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

**1245. (Another chain) from Sharīk, from Khusaif, with his chain, and similar meaning (as no. 1244).** He said: “So the Prophet of Allah said the Takbir, and both groups also said the Takbir.”

(ʻDaʻif)

Abū Dāwud said: Ath-Thawrī reported this from Khusaif: “And ʻAbdur-Rahmān bin Samurah also prayed in this manner, except that the group that he led for one Rak'ah said the Taslim and went to the place where their companions (the other group) were standing, while they (the other group) came and prayed one Rak’ah, then they returned to the place of their companions, and prayed one Rak’ah by themselves.”

Abū Dāwud said: Muslim bin Ibrāhīm narrated that to us, (he said: “ʻAbdu-Samad bin Ḥabīb narrated to us: ‘My father informed me that they were on an expedition with ʻAbdur-Rahmān bin Samurah to Kābul, and he led them in the prayer of fear.’”
Chapter 18. Those Who Said That The Imam Should Lead Each Group For One Rak'ah And Then They Should Not Complete (The Second Rak'ah)

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

Abu Dawud said: Similar to this was reported by 'Ubaidullah bin 'Abdullah and Mujahid, from Ibn 'Abbas, from the Prophet. And also, 'Abdullah bin Shaqiq from Abu Hurairah, from the Prophet. And, also Yazid Al-Faqir and Abu Musa — Abu Dawud said: He was a man among the Tabi'in, not (Abu Musa) Al-Ash'ari — both of them reporting from Jabir from the Prophet. Some of them reported Shu'bah's narration from Yazid bin Al-Faqir that he said: “They completed the other Rak'ah.” Similar to that was reported by Simak Al-Hanaafi from Ibn 'Umar, from the Prophet. And similarly, Zaid bin Thabit reported from the Prophet, he said: “So that was one Rak'ah for the people and two Rak'ahs for the Prophet, upon him be peace.”

1247. It was reported from Bukair bin Al-Akhnas, from Mujähid, from Ibn 'Abbās, who said: “Allâh, the Exalted, has made obligatory (upon you) upon the tongue of your Prophet four Rak’ahs in residence (while not travelling), and two during travel, and one during fear.” (Sahih)

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

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

Abū Dāwud said: And the same applies for Maghrib — the Imām will pray six Rak’ahs while the people pray three Rak’ahs.

Abū Dāwud said: Yahyā bin Abī Kathīr reported that from Abū Salamah, from Jābir, from the
The Book Of The Traveler’s Prayers  

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

1249. It was reported from Ibn ‘Abdullãh bin Unais, from his father who said: “The Messenger of Allah ﷺ sent me to Khalid bin Sufyân Al-Hudhali, and he was in the direction of ‘Uranah and ‘Arafât. He (the Prophet ﷺ) had said: ‘Go and kill him.’ When I saw him, it was time for ‘Asr, so I said (to myself): ‘I fear that there will be (some problem) between me and him that will cause me to delay the prayer.’ So I continued to walk and prayed while walking — I would motion (for the prayer) in his direction. When I came close to him, he said to me: ‘Who are you?’ I said: ‘I am a man from the ‘Arabs. I have heard that you are gathering (an army to fight) against this man (the Prophet ﷺ), so I have come to you regarding this.’ He said: ‘I am indeed doing this.’” So I walked with him for some time, until, when I was able to, I struck him with my sword until he died.” (Hasan)
Comments:
1. If, during a war, the situation becomes very critical and there is no way to perform group prayer in any of the afore-mentioned modes, Muslim warriors may say their prayers by sign and gesture.
2. One may dodge an enemy in times of war through dissimulation. It is not a form of lying.
5. The Book Of The Voluntary Prayers

Chapter 1. (Chapters Regarding The Voluntary And Sunnah Prayers)

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

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

1251. ‘Abdullâh bin Shâqiq said: “I asked ‘Aishah regarding the voluntary prayers of the Messenger of Allah ﷺ. She replied: ‘He would pray four (Rak‘ahs) in my house before Zuhr, then go out (to the Masjîd) and lead the people in prayer. Then he would return to my house and pray two Rak‘ahs. And he would lead the people for Maghrib, then return to my house

تخرج: أخرجه مسلم، صلاة المسافرين، باب فضل السنين الراية قبل الفراش وبعدهن، وبيان عندهم، ح. ٧٢٨ من حديث داود بن أبي هند به.

Comments:
These glad tidings relate to Sunnah prayers said before and after obligatory prayers. These are called Râtibah (fixed) or Mu‘akkadah (stressed). The Hadîth shows the importance of maintaining these Sunnah prayers. Other Hadîths list four Rak‘ahs before Zuhr prayer and two Rak‘ahs after it, two Rak‘ahs after Maghrib prayer, two Rak‘ahs after ‘Ishâ’ prayer, and two Rak‘ahs before the Fajr prayer.
and pray two Rak'ahs. And he would lead them for 'Ishâ', then return to my house and pray two Rak'ahs. And he would pray nine Rak'ahs at night, including the Witr. And he would pray for a long time at night, standing (in prayer), and (sometimes) he would pray for a long time at night while sitting. So when he recited (the Qur'an) while he was standing, he went into Rukû' and prostration from a standing position. And when he recited (the Qur'an) while he was sitting, he would go into Rukû' and prostration from a sitting position. And he would pray two Rak'ahs when dawn appeared, then he would leave (for the Masjid) and lead the people in Fajr.” (Sahih)

Comments:

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

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

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

Chapter 2. On The Two Rak'ahs Of Fajr

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

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

Chapter 3. Making Them Brief

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

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

\(^{[1]} \) *Al-Kafīrīn* (109).

\(^{[2]} \) *Al-Ikhlās* (112).
two Rak‘ahs of Fajr.” He said: “O Messenger of Allah, you have (prayed) when it is very bright!” So he replied, “Had it been even brighter, I would have prayed them, and prayed them beautifully and briefly.” (Sahih)

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

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

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

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

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

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

1261. It was reported from Al-A'mash from Abû Şâlih, from Abû Hurairah, who said: "The Messenger of Allâh said: 'When one of you prays the two Rak'ahs before Subh, (after that) let him lie down on his right side." Marwân bin Al-Ĥâkam asked him: "Is it not sufficient for one of us that he

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

Comments:

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

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


تخريج: أخرجه البخاري، التفسير، باب: إذا صلى قاعدا ثم صرح... إنج، ح: 1119 من حديث مالك ومسلم، صلاة المسافرين، باب صلاة الليل وعدد ركعات النبي ﷺ في الليل... إنج، ح: 443 من حديث سالم أبي النصر به. 


تخريج: أخرجه البخاري، التفسير، باب: إذا صلى قاعدا ثم صرح... إنج، ح: 1119 من حديث مالك ومسلم، صلاة المسافرين، باب صلاة الليل وعدد ركعات النبي ﷺ في الليل... إنج، ح: 443 من حديث سالم أبي النصر به.

تخريج: خاتمة التفسير، باب: إذا صلى قاعدا ثم صرح... إنج، ح: 1119 من حديث مالك ومسلم، صلاة المسافرين، باب صلاة الليل وعدد ركعات النبي ﷺ في الليل... إنج، ح: 443 من حديث سالم أبي النصر به.
According to this Hadith, it is permissible to perform a two Rak‘ah voluntary prayer after Witr prayer.

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

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

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

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

Comments:

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

1266. Abu Hurairah narrated that the Messenger of Allah said: “Once the Iqamah for the prayer is called, then there is no prayer except for the obligatory one.” (Sahih)

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

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

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

1268. (Another chain) from Sufyan: “Aţā' bin Abī Rabāh would narrate this Hadith (a narration similar to no. 1267) from Sa’d bin Sa’eed.” (Hasan)

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

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

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

Abū Dāwud said: Al-‘Alā’ bin Al-
Hārith and Sulaimān bin Mūsā reported it from Makhlūl with his chain, similarly.

١٢٧٠. It was reported from ‘Ubaid, from Ibn Minjalāb, from Qartha—from Abū Ayyūb from the Prophet ﷺ, that he said: “The doors of the skies are opened for four (Rak‘ahs) before Zuhr, without any Taslim in them.” (Da‘īf)

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

Abū Dāwūd said: ‘Ubaidah is a weak narrator.

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

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، إقامة الصلاوات، باب: في الأربع الركعات قبل الظهر، ح: ١١٥٧ وعبد بن حميد، ح: ٢٢٨ من حديث عبيدة بن معتب به * وهو ضعيف كما قال أبو داوود وغيره.

Comments:

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

Chapter 8. The Prayer Before ‘Aṣr

١٢٧١. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “May Allāh have mercy on someone who prays four (Rak‘ahs) before ‘Aṣr.” (Hasan)
1272. 'Ali narrated that the Prophet used to pray two Rak'ahs before 'Asr. (Hasan)

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

Chapter 9. The Prayer After 'Asr

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

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

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

Comments:

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

1275. It was reported from ‘Āsim bin Damrah, from ‘Ali, that he said: “The Messenger of Allah would pray after every obligatory prayer two Rak‘ahs, except for Fajr and ‘Asr.” (Da‘if)

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

Al-‘Abbâs (one of the narrators said) said: “This is how Abû Sallâm narrated it to me from Abû Umâmah, except that I have made a mistake in something of it without intending to, so I seek pardon from Allâh and repent to him.”
This Hadith lists three timings forbidden for prayers: after the Fajr prayer until the sun has risen, at mid-day (noon), and after 'Asr prayer. There are also other Hadiths forbidding praying at sunrise and at sunset.

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

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

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

Chapter 11. The Prayer Before Maghrib

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

Comments:

It is recommended to perform two Rak'ahs before the Iqamah for the Maghrib obligatory prayer.

1282. Al-Mukhtâr bin Fulful narrated from Anas bin Mãlik that he said: “I prayed two Rak'ahs before Maghrib during the time of the Messenger of Allâh ﷺ.” He said: “I said to Anas: ‘Did the Messenger of Allâh ﷺ see you (doing this)?’ He replied: ‘Yes, he saw us, and he did not command us, nor did he prevent us (from offering it).’” (Sahih)

Comments:

From Chapter 11, it is evident that the Prophet ﷺ permitted praying two Rak'ahs before Maghrib. This practice is recommended as it is a form of voluntary prayer that can be performed before the obligatory Maghrib prayer to cleanse the heart and prepare for the evening prayer. The text also clarifies that this practice was introduced to prevent any regular practice from being misinterpreted. The commentary emphasizes the recommendation to perform two Rak'ahs before Maghrib as a voluntary act, which can be done by those who wish to do so. This practice is widely accepted in Islamic tradition and is often recommended for personal supplication and preparation for the evening prayer.
That is, it is not compulsory. He said it by way of exhortation and inducement. It was not a command.

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

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

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

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

Comments:

Chapter 12. The Ḍuḥa Prayer

1285. Abū Dharr narrated that the
Prophet ﷺ said: “Every morning, each joint of the son of Ādam is obligated to give charity. And his giving Salām to whom he meets is a charity, and his commanding (others) to do good is a charity, and his prohibiting from evil is a charity, and removing harm from the way is a charity, and his (intercourse) with his wife is a charity. And the two Rak’āh of Ḍuḥā will suffice all of these (acts).”” (Ṣaḥīḥ)

Abū Dāwud said: The narration of ‘Abbad[1] is more complete, and Musaddad did not mention the commanding and the forbidding, and he added in his narration: “And he said: ‘Like this and like this’.” And Ibn Mani‘ added in his narration: “They said: ‘O Messenger of Allāh! One of us satisfies his (sexual) desires, and it will count as an act of charity for him?’ So he (ﷺ) replied: ‘Do you not see that, had he placed it where it was not permitted for him to do so, it would be a sin for him?’”

١٢٨٦. Abū Al-Aswad (Ad-Duw‘ali) said that while they were sitting with Abū Dharr, he said: “Every morning, each joint of the son of Ādam is obligated to give charity. So every prayer he prays is a charity, and fasting is charity, and

[1] Abū Dāwud narrated this Ḥadīth from two chains; Ahmad bin Mani‘ from ‘Abbad bin ‘Abbād; and, Musad-din bin Musarhad from Ḥammad bin Zaid.
the \textit{Hajj} is charity, and the \textit{Tasbih} is charity, and the \textit{Takbir} is charity, and the \textit{Tahmid} is charity. And the Messenger of Allâh \\ enumerated these righteous deeds, then said: ‘The two \textit{Rak'ahs} of \textit{Dhuha} will suffice all of these acts for you.’” (\textit{Sahih})

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

\textbf{1288.} Abû Umamah narrated that the Messenger of Allâh \\ said: “A prayer after another prayer, between which there was no \textit{Laghw} (vain act), is (written) in the ‘\textit{Iliyyin}’.\textsuperscript{1}” (\textit{Hasan})

\textbf{Comments:}

\textit{’Iliyyin} is the name of a record of the deeds of the faithful while \textit{Sijjîn} is the name of the record of the deeds of the disbelievers.

\textsuperscript{1} See \textit{Sûrat Al-Mu‘aﬀifin} 83:18-20.
1289. It was reported from Nu‘aim bin Hammār who said: “I heard the Messenger of Allāh ﷺ say: ‘Allāh, the Mighty and Sublime says: “O son of Adam! Don’t be prevented (deprived) from four Rak‘ahs in the first part of your day, for (if you do so) I will take care of the latter part.”’” (Sahih)

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

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

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

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

1292. ‘Abdullāh bin Shaqiq narrated that he asked ‘Āishah, “Did the Messenger of Allāh pray ُذُهَّا?” She replied: “No, except if he returned from an absence (from a journey).” He then asked: “Did he join between two Sūrahs?” She replied: “(If they were) from the Mufassal.” (Sahih)

Comments:

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

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

Referring to the shorter Sūrahs of the Qur’ān, and they say it is from Sūrah Qaf to the end of the Qur’ān. See the Tafsīr of Ibn Kathīr, Sūrah Qaf.
that the people might perform it and it would then become obligatory upon them.” (Sahih)

**Chapter 13. The Prayer During Daytime**

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

Comments:

Voluntary prayers at any time, day or night, should be split up into two Rak‘ahs apiece. It is better and commendable although four Rak‘ahs with one salutation may also be said.

1296. It was reported from 'Abdullah bin Al-Harith from Al-Muţţalib, from the Prophet ﷺ, that he said: “The prayer is (in units of)
two, two — that you say the Tashahhud in every second Rak'ah. And that you show your need, and are tranquil, and raising you hands in supplication, and say: ‘O Allah! O Allah!’ So whoever does not do so, it will be deficient.” (Da'if)

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

تخريج: [إسناد ضعيف] أخرجه ابن ماجه، إقامة الصلاوات، باب ما جاء في صلاة الليل والنهار مثني مثنى، ح: 1235 من حديث شعبة رضي الله عنه، أبو حامد الرازي في عهله: 365 وأشار ابن خزيمة، ح: 1112 إلى ضعفه. وضعه البخاري وغيره وهو الرجيع في سماع عبد الله بن نافع من عبد الله بن الحارث نظر، وفي السنده علما أخرى.

Chapter 14. Salāt At-Tasbīḥ

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

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

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

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

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

Abû Däwûd said: Ḥabbân bin Hilal[1] is the maternal uncle of Hilal Al-Rä’î. Abû Däwûd said: Al-Mustamirr bin Ar-Rayyân reported it from Abû Al-Jawzâ’, from ‘Abdullâh bin ‘Amr in Mawqûf form (as a statement from him and not the Prophet’s). Rawh bin Al-Musâyyab and Ja’âr bin Sulaimân reported it from ‘Amr bin Mâlik An-Nukri, from Abû Al-Jawzâ’ from Ibn ‘Abbás as his statement.

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

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

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

Comments:

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

(Hāsan)

Abū Dāwūd said: Naṣr Al-Mujaddar reported it from Ya‘qūb Al-Qummi and narrated a connected chain for it similarly.

Abū Dāwūd said: Muḥammad bin ‘Eisā bin At-Ṭabbā narrated it to us (he said): “Naṣr Al-Mujaddar narrated to us from Ya‘qūb” with similar.


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

Abū Dāwūd said: I heard Muḥammad bin Ḥumaid saying: “I heard Ya‘qūb saying: Everything I narrate to you from Ja‘far, from Sa‘eed bin Jubair, from the Prophet ﷺ, then it is a Musnad narration from Ibn ‘Abbās from the Prophet ﷺ.

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

Chapter 16. The Prayer After ‘Ishā’

1303. Shuraiḥ bin Hānī asked ‘Āishah regarding the prayer of the (المعجم 16) - بَابُ الصَّلَاةُ بَعْدُ الْعَشَاةِ (التحفة 326)
Messenger of Allah ﷺ. She narrated: “The Messenger of Allah ﷺ never prayed ‘Ishâ’ and then visited me except that he prayed four Rak‘ahs or six Rak‘ahs. And once, it rained at night, so we laid out a leather mat for him (to pray on). And I saw a hole in it which was allowing the water to flow over it, and I never saw him protect himself against the earth with his clothes.” (Da‘īf)

Chapters On The Voluntary Night Prayers

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

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

1 [Al-Muzzammil 73:2,3.
(The night),’ for they used to pray in the early part of the night. (Meaning) it is more appropriate that you fulfill what Allah has made obligatory on you regarding the night prayer, for at the time he sleeps a person does not know when he will arise. And... Aqwanu qila,[1] means, ‘...it is better for you in understanding the Qur’an.’ And: ‘Verily, there is for you during the day Sabhan Tawilah'[2] (means) plenty of leisure time.” (Hasan)

Chapter 18. The (Voluntary) Night Prayer

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

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

Comments:

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

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

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

1309. It was reported that Abu Sa'eed and Abu Hurairah both said that the Messenger of Allah (ﷺ) said: "If a man wakes his wife up at night, and they both prayed, or they prayed two Rak'ahs together, they will be written among those men and women who remember Allah."

Ibn Kathir[1] did not narrate it in Marfu' form nor did he mention Abu Hurairah, making it a statement of Abu Sa'eed. (Da'if)

Abu Dawud said: Ibn Mahdi reported it from Sufyan, he said: "I think he mentioned Abu Hurairah."

Abu Dawud said: The narration of Sufyan is Mawquf.[2]

التمضيق: [إسناده ضعيف] أخرجه ابن ماجه، إقامة الصلاوات، باب ما جاء فيمن أتى أهل من الليل، ح: 1335 من حديث شيبة بن وصحبه ابن حبان، ح: 345 في سفيان والأعمش مدنال ومنعنا، وللحديث طرق ضعيفة.

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

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

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

Comments:
1. Humbleness, submissiveness, and presence of mind — these are pre-requisites of prayer.
2. A person who feels sleepy should first lie down to sleep, and then get up and pray a voluntary prayer. One should not perform a voluntary pray while dozing.

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

Comments: A person whose heart is unwilling to pray, and finds it difficult to recite the Qur’an while standing on his feet should lie down (and stop praying).
and becomes tired, she holds on to it (for support).” So the Messenger of Allah ﷺ said: “Let her pray as much as she can, and when she gets tired, let her sit down.”

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

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

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

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

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

1314. It was reported from Sa‘eed bin Jubair, from a man that he was pleased with, that ‘Aishah, the wife of the Prophet ﷺ, informed him that the Messenger of Allâh ﷺ said: “No man has a (habit of regular) prayer at night, and sleep gets the better of him, except that the reward of the prayer will be written for him, and his sleep will be charity for him.” (Sahîh)

Comments:

This Hadith is yet another proof of Allâh’s profuse bounty and abundant grace for His righteous and pious slaves.
may respond to him? Who is asking Me, that I may give him? Who is seeking My forgiveness, that I may forgive him?" (Sahih)

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

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

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

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

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

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

1318. It was reported from Abū Salamah, from ‘Aishah that she said: “When he was with me, dawn would always find him — meaning the Prophet $\in$ sleeping.”
(Sahih)

1319. Hudhaifah narrated:
“Whenever something troubled the Prophet $\in$, he would pray.” (Da'if)

Comments:

It appears that the author intends to apply this narration to late night voluntary prayer. While the prayer mentioned in this narration is not restricted to a particular time.

1320. Rabī‘ah bin Ka‘b Al-Aslami said: “I would spend the night with the Messenger of Allāh $\in$[1] and

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

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

1321. It was reported from Sa’eed, from Qatadah, from Anas bin Malik, regarding the Verse: “Their sides forsake their beds to invoke their Lord in fear and hope, and they spend (in charity in Allah’s Cause) out of what We have bestowed on them.”[1] He said: “They used to stay awake between Maghrib and ‘Ishâ’, praying.” He (Qatadah) said: “And Al-Hasan said: ‘(It refers to) the night prayer.’” (Sahih)


1322. (Another chain) from Sa’eed, from Qatadah, from Anas bin Malik, regarding the Verse: “They used to sleep but little by night”.[2] He said: “They would pray between Maghrib and ‘Ishâ’.” Yahyâ (one of the narrators)

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

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

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

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

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

Abû Dâwûd said: This Hadîth was reported by Ḥammâd bin Salamah and Zuhair bin Mu‘awiyah, as well as a group of others, from Hishâm, and they narrated it in Mawqûf form from Abû Hurairah. And similarly, Ayyûb and Ibn ‘Awn reported it, and they narrated it in Mawqûf form from Abû Hurairah. Ibn ‘Awn reported it from Muḥammad, he said: “They should be brief.”

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

Comments:
It is recommended to begin one’s late-night voluntary prayers with a short two Rak‘ah prayer.

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

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

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

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

1327. It was reported from Ibn ‘Abbās, that he said: “The Prophet
would recite (in the night prayer) in such a way that someone who was in the inner room could hear him while he prayed in his house.” (Hasan)

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

Abū Dawud said: Abū Khalid Al-Walibī’s name is Hurmuz.

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

**Comments:**

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

1330. It was reported from Abû Salamah, from Abû Hurairah, from the Prophet (ﷺ), with this narration (similar to no. 1329), but he did not mention: “So he said to Abû Bakr: ‘Raise your voice a little.’” Nor his saying to ‘Umar: “Lower your voice a little.” And he added: “I heard you (too) O Bilâl, while you were reciting from this Sûrah, and from this Sûrah.” He replied: “Beautiful Speech; Allâh combines parts of it with other parts.” So the Prophet (ﷺ) said: “All of you have acted correctly.” (Hasan)

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

Abū Dāwūd said: Hārūn An-Nahwī reported it from Ḥammād bin Salamah, that it was in Sūrat Āl ʾĪmān the phrase: And many a Prophet...[1]

1332. Abū Saʿīd narrated: “The Messenger of Allāh ﷺ once perform ʾĪtikāf in the Masjid, and heard them reciting out loud. He raised the curtain, and said: ‘Verily each one of you is talking privately to his Lord, so let not any one of you disturb another, and let not any one of you raise his voice over the voice of another while reciting’ or he said: “while praying.” (Sahih)

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

1333. It was reported from ʿUqbah bin ʿĀmir Al-Juhānī, who said: “The Messenger of Allāh ﷺ said: ‘The one who recites the Qur’ān loudly is like the one who gives

charity openly, and the one who recites silently is like the one who gives charity secretly.” (Hasan)

Comments:

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

Chapter 26. On The Night Prayer

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

Comments:

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

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

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

**Exegesis:** A ḥajj, ṣalāt al-masāfah, ṣalāt al-layl, and ṣumūr al-nabī in the ḥalāl.

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

**Exegesis:** [Ṣaḥḥ] Ḥadīth: “And he would pray the *Witr* as one *Rak‘ah*.

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

(Sahih)

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

Ex: ج: 736 من حديث عبدالله بن وبه.

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

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

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

Ex: ج: 737 من حديث هشام بن عروة به.

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

تخريج: أخرجه البخاري، التهنجد، باب ما يقرأ في ركعتي الفجر، ح: 770 من حديث مالك به وهو في الموط (بيحى): 145/1.

Comments:

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

1340. It was reported from Abû Salamah, from ‘Áishah, that the Prophet of Allâh ﷺ would pray

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Ex: ج: 736 من حديث إبراهيم قالا: حذلتنا أباً عن
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thirteen Rak'ahs during the night. He would pray eight Rak'ahs, then pray Witr as one Rak'ah, then pray (one narrator added: after the Witr) two Rak'ahs sitting down — when he desired to go into Ruku', he would stand up to go into Ruku'. And he would pray between the Adhan and Iqamah of Fajr two Rak'ahs." (Sahîh)

1341. Sa'eed bin Abi Sa'eed Al-Maqburi reported from Abu Salamah bin 'Abdur-Rahman that he informed him that he asked 'Aishah, the wife of the Prophet ﷺ: "How was his prayer during Ramadan?" She replied: "The Messenger of Allah ﷺ would never pray more than eleven Rak'ahs, during Ramadan or outside of Ramadan. He would pray four (Rak'ahs) — and do not ask how beautiful and long they were! And then he would pray four (Rak'ahs) — and do not ask how beautiful and long they were! Then he would pray three." 'Aishah also said that she asked him: "O Messenger of Allah! Do you sleep before praying the Witr?" He said: "O 'Aishah! My eyes sleep, and my heart does not sleep." (Sahîh)

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

1342. It was reported from Qatadah, from Zurarah bin Awf, from Sa'd bin Hisham, who said: “I divorced my wife, and then came to Al-Madinah in order to sell some property I had there, (all of this) so that I could buy some weapons and fight (in the Cause of Allah). I met some Companions of the Prophet, and they said: ‘A group of six of us also intended to do this, but the Prophet of Allah forbade us, and said: ‘Indeed, you have in the conduct of the Messenger of Allah a good example to follow.’”

So I went to Ibn ‘Abbas, and asked him about the \textit{Witr} of the Prophet. He said: ‘I will direct you to the one who is the most knowledgeable regarding the \textit{Witr} of the Messenger of Allah: Go to ‘Aishah.’ So I came to her, asking Hakim bin Aflah to come with me, but he (initially) refused, so I pleaded with him, so he went with me. We both asked permission to visit her.

She said: ‘Who is it?’ He replied: ‘Hakim bin Aflah.’ She asked: ‘Who is with you?’ He replied: ‘Sa’d bin Hisham.’ She asked, ‘Hisham, the son of ‘Amir, who was killed (during the battle) on the Day of Uhud?’ I replied: ‘Yes.’ She said: ‘What a great man ‘Amir was!’

I said: ‘O Mother of the Believers!
Tell me about the manners of the Messenger of Allâh [SAW]. She said: ‘Do you not read the Qur’ân? For the manners of the Messenger of Allâh [SAW] was the Qur’ân.’

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

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

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

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

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

Comments:

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

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

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

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

1346. It was reported from Ibn Abi ‘Adi, from Bahz bin Hakim, that Zurarah bin Awf narrated to them, that ‘Aishah was asked about the Messenger of Allah’s prayer in the middle of the night. She replied: "He would pray the ‘Ishâ’ prayer in congregation, then return to his family and pray four Rak’ahs. Then he would lie down in his bed and sleep.

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

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

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

1348. (Another chain) from Marwan, meaning Ibn Mu‘awiyah, from Bahz who reported that Zurarah Ibn Awf narrated to them from ‘Aishah, the Mother of the Believers, that she was asked about the prayer of the Messenger of Allah . So she said: “He would lead the people in the ‘Isha’ prayer, then return to his family and pray four (Rak’ahs). Then he would lie down in his bed...” Then he quoted the narration (similar to no. 1346) in its entirety. But he did not mention that he made the length of their recitations, bowings, and prostrations equivalent, nor did he
mention about the *Taslim*: “So much so that he would wake us up.” (*Sahih*)

**Comments:**

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

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

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

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

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

1352. It was reported from Al-Ḥasan, from Saʿd bin Ḥishām, that he said: “I went to Al-Madīnah, and visited ʿAīshah and asked her: ‘Inform me about the prayer of the Messenger of Allāh ﷺ.’ She said: ‘The Messenger of Allāh ﷺ would lead the people in the ‘Ishā’ prayer, then lie down in his bed and sleep. In the middle of the night, he would wake up for his needs, and (go to) his water for purification, and perform Wudū’. Then he would enter the Masjid and pray eight Rak‘ahs — it appeared to me that he would make the recitation, the Rukū’, and the prostration equal (in length).

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

تخريج: [إسناده ضعيف] أخرجه النسائي، قيام الليل، باب: كيف يفعل إذا افتتح الصلاة فانّما... إلخ، ح: 1152 من حديث عبد الأعلى به مطول، الحسن البصري مدرس وعمّن، وحديث اليميني: 2/500-501 يعني عنه.

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

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

regarding the rest of the narration: “He would say (while going to the Masjid): ‘Allâhumma’al fi qalbî nûran waj’al fi lisânî nûran waj’al fi samî’ nûran, waj’al fi başârî nûran, waj’al Khalîfî nûran, wa amâmî nûran, waj’al min fawqî nûran, wa min tahîtî nûran. Allâhumma, wa a’zîm li nûra (O Allâh! Enlighten my heart, and enlighten my tongue, and enlighten my seeing, and enlighten my hearing, and place light behind me, and in front of me, and place light above me and below me. O Allâh! Make my light great (and strong).”)” (Saḥîh)

1354. (Another chain) from Husain with similar (to no. 1313). He said: “Wa a’zîm li nûra (Make my light great (and strong)).”[1] (Saḥîh) Abû Dâwûd said: And this is how Abû Khâlid Ad-Dâlânî said it regarding this: “From Ḥabîb.” And he said similiar in this Ḥadîth. And Salamah bin Kuhail said: “From Abî Rîshdîn, from Ibn ‘Abbâs.”

Comments:

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

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

[1] What is apparent is that he means that it does not contain the word: Allâhumma, in the version referred to with the chain of number 1354.
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وَصَلَى رَكَٰعَةَينَ قَبَلَهُ مِنْ رَكَّٰعَتِهِ، وَرَكَعَهُ بَعْدَ صُحْوَةٍ، ثُمَّ نَامَ وَمَّا تَسَطَّقَ فِي نِّعْمَتِهِ، وَأَشْتَعَىَ مَثْلَ قَرْأَةٍ بِخَمْسِ آيَاتِ مِنْ آيَاتِ عَمَّرٍ:

إِنَّ كَيْبَالِ اَلْعَظْمِ وَالْكِبرِ وَالْبَزْقِ وَالْفَرَجِ والْقَبَّازِ، فَلَمْ يَزَلْ يَفْعَلْهُ هُدًى حَتَّى صَلِّ عُشْرً,

رَكَعَتَانِ ثُمَّ قَامَ فَصَلَّى سَجْدَتَانِ وَاحِدَةَ فَأَوْتَرَ بِهَا وَنَازَى الْمَيْدَى عِندَ ذَلِكَ قَامَ رُسُولُ اللَّهِ ﷺ بَعْدَاً سَتَّكَتَ الْمُؤْدِنَ فَصَلَّى سَجْدَتَانِ خَيْبَانِيَانِ ثُمَّ جَلَّسَ حَتَّى صَلَّى الصَّلَٰيَةِ. 

قَالَ أَبُو ذَرُّ: فَخَيَّرَ عَلَى مِنْ بَنِى نَبَيٍّ.

بَعْضُهُ.

Abû Dâwûd said: I was not able to hear some of it from Ibn Bash-shâr.[2]


Comments:

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

1356. Muhammad bin Qais Al-Asadi reported from Al-Hakam bin ‘Utaibah, from Sa’eed bin Jubair, from Ibn ‘Abbâs, who said: “I spent the night with my maternal aunt Maimûnah. The Messenger of Allah ﷺ returned in the evening and asked: ‘Has the boy prayed (‘Îshâ’)?’ They said: ‘Yes.’ So he lied down until whatever Allah willed of the night passed, then he stood up and performed Wudâ’ and


[2] That is, the one who narrated it to him, Muhammad bin Bash-shâr, he did not hear all of the exact wording of it from him.
الكتاب التطوّع

في آخره.

تخريج: أخرجه البخاري، انظر الحديث الآتي ورواه أحمد: 354/1 عن وكيع به.

Comments:

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

1357. Shu'bah reported from Al-Hakam, Sa'eed bin Jubair, from Ibn 'Abbās, who said: "I spent the night in the house of my maternaul aunt Maimūnah bint Al-Ḥārith. The Prophet ١٥٧٥١٩٢٨٢١٢١١١١١٢١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١٢٦٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧٧\r

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

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

1361. 'Irak bin Malik reported from Abu Salamah, from 'Aishah that the Messenger of Allah prayed 'Ishâ', then prayed eight Rak'ahs standing up, and two Rak'ahs between the two calls (of Fajr) — and these two he would never leave.”

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

Abū Dāwud said: Ahmad bin Ṣāliḥ[1] added: “And he would not pray Witr with the two Rak'ahs of Fajr.” I (‘Abdullāh bin Abī Qais) said: ‘What about War?’ She said: ‘He would not leave that.” And Ahmad did not mention: “And six and three.”

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

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

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

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

**Tafsīr:** [إسناده صحيح] أخرجه أحمد: 1/365 من حديث عبادرزالزباه وهو في مصنفه، ح: 1456، وروايه النسائي في الكبرى، ح: 706.

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

**Tafsīr:** أخرجه مسلم، صلاة المسايفين، باب صلاة النبي ﷺ ودعاه بالليل، ح: 765 من حديث مالك به وهو في الموط (بيه): 1/122.

1367. Ibn ‘Abbās narrated that he once spent the night at Maimūnā’s house—the wife of the Prophet ﷺ—who was his paternal aunt. He said: “I slept on the width of the mattress, while the Messenger of Allāh ﷺ and his

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

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

Chapter 27. The Command To Pray It Moderately

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

(Sahih)

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

(Hasan)

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

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

Comments:

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

1371. (A number of narrators) reported that Ma’mar informed them — and Al-Hasan (one of the narrators) said in his narration: “And Malik bin Anas” — from Az-Zuhri, from Abû Salamah, from Abû Hurairah, who said: “The Messenger of Allâh ﷺ would encourage them to pray (the night prayers) during Ramadân, without commanding them to do so. He would say: ‘Whoever stands (in prayer) during Ramadân, having faith and expecting his reward (from Allâh), he will have all his previous sins forgiven.’ So when the Messenger of Allâh ﷺ passed away, the situation was the same. During the Khilâfah of Abû Bakr, may Allâh be pleased with him, and the early part of the Khilâfah of 'Umar, may Allâh be pleased with him, it also remained the same.” (Saîh) Abû Dawûd said: And this was reported by 'Uqail, Yûnus, and Abû Uwais: “Whoever stood (in night prayer) during Ramadân.” While 'Uqail reported: “Whoever fasted Ramadân and stood (in prayer) during it.”
Comments:
Voluntary night prayer during any time of the year is recommended and merits great rewards from Allah, even more so during Ramadan.

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

Abû Dāwud: This is how it was reported by Yahyâ bin Abi Kathîr, from Abû Salamah, as well as Muhammad bin 'Amr from Abû Salamah.

1373. It was reported from 'Urwah bin Az-Zubâ'ir, from 'Aishah, the wife of the Prophet ﷺ that the Prophet ﷺ once prayed in the Masjid, and the people prayed behind him, following him in his prayer. Then he prayed the next night, and the number of people increased. Then they gathered together on the third night, but the Messenger of Allah ﷺ did not come out to them. When morning came, he (ﷺ) said: 'I saw what you
1374. It was reported from Abū Salamah bin ‘Abdur-Rahmān from ‘Aishah, who said: “The people would pray in the Masjid in the month of Ramadān — each one praying separately. The Messenger of Allah asked me to place a mat (in the Masjid), and he prayed on it...” — narrating this incident.

She said in it: “So he said: ‘O people! By Allah, I thank Him that I did not spend the night headless (asleep), nor was your position unknown to me...”” (Hasan)

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

**1376.** It was reported from Masruq, from ‘Aishah that when the (last) ten (nights) came (of Ramadân), the Prophet would spend the night awake, and tighten his Izâr, and awake his family.” (Sahîh)

Abû Dâwud said: (One of the narrator ) Abû Ya’fûr’s name is ‘Abdur-Raḥmân ibn ‘Ubayd b. Nistâs.

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

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

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

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

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

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

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

**Comments:**

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

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

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

(Sahih)

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

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

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

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


1383. It was reported from Abū Nadrāh, from Abū Sa'eed Al-Khudrī, who said: “The Messenger of Allāh ﷺ said: ‘Search for it in the last ten of Ramadān. Search for it in the ninth, and the seventh, and the fifth.’”

He (Abū Nadrāh) said: “I said: ‘0 Abū Sa'eed! You know your numbers better than we do!’ He said: ‘Yes.’ So he said: ‘What (do you) mean: ‘...the ninth, and the seventh, and the fifth?’’ He replied: ‘When twenty-one (days) have gone, then the (night) that follows it is the ‘ninth’. And when twenty-three (days) have gone, then the (night) that follows it is the ‘seventh’. And when twenty-five days have gone, then the night that follows it is the ‘fifth.’” (Sahih)

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

Chapter 4. Whoever Said It Was The Seventeenth Night

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

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

(۷۰۶) ﷺ

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

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

(Sahih)

Comments:

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

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

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

(Hasan)

Comments:

[Hasan] ﷺ أخرجه البهقي: ۴۴/۴۴ من حديث أبي داود به وصحبه ابن حبان.

خ: ۹۲۵ وله شواهد.
Comments:
Opinions vary, each person holding an opinion according to what he heard. Those who believe the Night of Power falls on the twenty-seventh of Ramaḍān are far more in number than others.

Chapter 7. Whoever Said It Was Throughout Ramaḍān

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

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

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

Abû Dâwûd said: The narration of Muslim (one of the narrators) is more complete.

Comments:

One should not finish reciting the whole of the Qur'ân in less than a week. Reciting the whole of it in less than three days is disliked.

1389. It was reported from ‘Atâ’ bin As-Sâ‘îb, from his father, from ‘Abdullâh bin ‘Amr, who said: “The Messenger of Allah ﷺ said to me: ‘Fast three days of every month, and recite the Qur'ân in one month.’ So he made it less for me, as I kept (asking) for less, until he said: ‘Fast one day, and leave fasting for one day...’”

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

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

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

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

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

[2] That is, one of the narrators, and it is an endorsing description, and Abū ‘Ali is Al-Lu’lu’i who heard this text from Abū Dāwūd.
Comments:
In the light of these Hadiths, reciting the whole of the Qur’ān in a single night is disliked.

Chapter 9. The Division Of The Qur’ān

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

Comments:
To recite the Qur’ān in parts is an authentic tradition of the Messenger of Allāh ﷺ.

1393. It was reported from ‘Uthmān bin ‘Abdullāh bin Aws, from his grandfather — ‘Abdullāh bin Sa’eed (one of the narrators) — said in his narration: “Aws bin Hudhaifah” — that he said: “We arrived among the delegation of (the tribe of) Thaqīf that was sent to the Messenger of Allāh ﷺ. So the allies stayed with Al-Mughirah bin Shu‘bāh, and the Messenger of Allāh ﷺ hosted the Banu Mālik in a tent of his.” — Musad-dad (one of the narrators) said: “And he

[1] Abū Dāwud narrated this with two chains, hence the discrepancies in the wording.

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

Aws said: "I asked the Companions of the Messenger of Allah ﷺ how they would divide the Qur'an. They said: 'Three, and five, and seven, and nine, and eleven, and thirteen, and the section of the Mufaßal by itself.'" (Da'î'f)  

Abû Dâwud said: The narration of Abû Sa'eed is more complete.[1]  

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، إقامة الصلاوات، باب: في كم يستحب يختم القرآن، ح: 1450 من حديث أبي خالد الأحمري به: علي بن عبد الله بن أوس. روى عنه جماعة روتنه ابن حبان وقال المذهبي: محله الصدق (ميزان الاعتدال: 3/42) ولكن في إدراك جده نظر،

[1] Abû Sa'id is ‘Abdullãh bin Sa'eed Al-Ashajj, whose variant wording was mentioned.
Comments:

There is an indication in this narration that the existing divisions of the Qur’ân, date back to the first century of Islam.

1394. It was reported from Abû Al-‘Alâ’ Yazîd bin ‘Abdollâh bin Ash-Shikhkhîr, from ‘Abdollâh (Ibn ‘Amr), who said: “The Messenger of Allâh صلی‌الله علیه وآله وسلم said: ‘He who recites the Qur’ân in less than three (days) will not understand it.’” (Sahih)

1395. It was reported from Wahb bin Munabbîh, from ‘Abdollâh bin ‘Amr, that he asked the Prophet ﷺ how often should he complete the recitation of the Qur’ân. He ﷺ said: “In forty days,” then he said: “In a month,” then he said: “In twenty days,” then he said: “In fifteen,” then he said: “In ten,” then he said: “In seven,” and he did not say anything less than seven. (Hasan)

1396. It was reported from ‘Alqâmâh and Al-Aswad, they both said: “A man came to Ibn Mas‘ûd and said: ‘I recite the Mufassâl (Sûrahs) in one Rak‘ah.’” So he responded: ‘As (quickly as) one rattles poetry and as (fast as) dry dates fall off a tree? Rather, the Prophet ﷺ would recite two similar Sûrahs in one Rak‘ah: An-Najm and
Ar-Rahman in a Rak‘ah; Iqtarabat and Al-Hāqqah in a Rak‘ah; At-Tūr and Adhi‘ Dhāriyyat in a Rak‘ah; ‘Idhā Waqā‘t and An-Nūn in a Rak‘ah; Sa‘alā Sā‘il and An-Nāzi‘āt in a Rak‘ah; Wailul lil Muṭaffifin and ‘Abasa in a Rak‘ah; and Al-Mudaththir and Al-Muzzammil in one Rak‘ah; Waq‘a‘t and An-Nun in a Rak‘ah; Sa‘alā Sā‘il and An-Nāzi‘āt in a Rak‘ah; Al-Dukhān and Idhash-Shamsu Kuwwirat in a Rak‘ah.” (Da‘if)

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

Comments:

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

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

Comments:

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

1398. It was reported from Ibn Hujairah, that he was informed

Comments:
that ‘Abdulläh bin ‘Amr bin Al-‘As said, that the Messenger of Allâh ﷺ said: “Whoever recites ten Verses (at night), he will not be written among the heedless. And whoever recites one hundred Verses (at night), he will be written among the devout. And whoever recite a thousand Verses (at night), he will be written among the prosperous.” (Hasan)

Abû Dâwûd said: Ibn Hujairah Al-Ashghar is ‘Abdulläh Ibn ‘Abdur-Rahmân bin Hujairah.[1]

*1399.* It was reported from ‘Eisâ bin Hilâl A’s-Sadafi, from ‘Abdulläh bin ‘Amr, who said: “A man came to the Messenger of Allâh ﷺ and said: ‘Teach me (some Qur’ân) to recite, O Messenger of Allâh.’ He said: ‘Read three (Sûrahs) which begin with Alîf Lâm Mim.’ He replied: ‘I have become old, and my heart is hard, and my tongue is coarse!’ So he said: ‘Then recite three (Sûrahs) which begin with Hà Mim.’ But the man repeated what he had said earlier. So the Prophet ﷺ said: ‘Recite three (Sûrahs) which begin with the glorification of Allâh (Al-Musabbihat).’ But he repeated the same (excuse) that he had stated earlier, then said, ‘O Messenger of Allâh, teach me a comprehensive Sûrah.’ So the Prophet ﷺ recited: ‘When the

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

(Hasan)

Chapter 10. Regarding The Numbering Of The Verses

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

Comments:

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

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

1401. It was reported from Al-Ḥārith bin Sa’eed Al-’Utaqi, from ‘Abdullāh bin Munain of Banū ‘Abdu Kulāl, from ‘Amr bin A1-’Āṣ that the Prophet ﷺ taught him fifteen prostrations in the Qur’ān. Of these, three were in the Mufassāl, and two prostrations in Sūrat Al-Ijajj. (Da‘if)

Abū Dāwud said: Eleven prostrations has been related from Abū Ad-Dardā’, from the Prophet ﷺ, in the Qur’ān, but its chain is weak.

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

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

1403. Ibn ‘Abbās narrated: “The Messenger of Allāh ﷺ did not prostrate in any (Sūrah) of the Mufassal since he came to Al-Madinah.” (Da‘īf)

Comments:
See no. 1407.

1404. It was reported from ‘Atā’ bin Yasār, from Zaid bin Thābit, who said: “I recited Sūrat An-Najm to the Messenger of Allāh ﷺ, and he did not prostrate in it.” (Sahīh)

Comments:
Zaid recited Sūrah An-Najm while leading the prayer. Since he was the Imām for that prayer, and he did not perform the prostration of recitation, the Messenger of Allāh ﷺ who was listening, also did not perform it. Allāh knows best.
1405. (Another chain) from Khârijah bin Zaid bin Thâbit, from his father, from the Prophet ﷺ, in meaning. (Sahih)
Abû Dâwud said: Zaid was the Imâm, (similar to no. 1404) thus he did not prostrate after (reciting) it.\(^1\)

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

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

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

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

1407. Abū Hurairah narrated: “We prostrated with the Messenger of Allāh ﷺ in ‘When the heaven is split asunder’ and ‘Read! In the Name of your Lord who created.’ (Abū Dāwūd said: Abū Hurairah accepted Islam in the sixth year of the Hijrah, the year of the Battle of Khāibar. So this prostration from the Messenger of Allāh ﷺ is the later of his actions.)” (Sahih)

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

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

Chapter 5. The Prostration In Sūrat Ṣād

1409. Ibn ‘Abbas said: “The (prostration) of Sūrat Ṣād is not an obligatory one, and I saw the Messenger of Allāh ﷺ prostrate in it.” (Sahih)

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

Comments:

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

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

Comments:

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

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

Meaning the narrators, since the author heard this from two different narrators.

تخريج: أخرجه البخاري، سجوذ القرآن، 1075 من حديث يحيى القطان، وهو في المسند، ومسلم، المساجد، باب سجوذ التلاوة، ح: 575 من حديث يحيى القطان، وهو في المسند، لأحمد: 17/2. 

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

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

(Hasan)
‘Abdur-Razzāq said: “Ath-Thawrī used to like this Hadīth.”
Abū Dāwūd said: He would like it, because it mentions that he said the Takbīr.


Chapter 7. What Should One Say In Prostration?

1414. ‘Āishah said: “The Messenger of Allāh ﷺ would say in his prostration of the Qur’ān at night: Sajada wajhia li-Illadhi khalaqahu wa shaqqa sam’ahu wa baṣarahu biḥawlihi wa quwwatihi (My face has prostrated to the One that has created it, and fashioned its hearing and seeing with His ability, and His power) He would say this more than once.” (Da’if)

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Chapter 8. One Who Recites A Verse Of Prostration After Subh

1415. Abū Tamimah Al-Hujaimī said: "After we had sent a group of riders — Abū Dāwud said: "meaning to Al-Madinah" — I would exhort the people after the morning prayer, and then prostrate. Ibn ‘Umar prohibited me from doing so three times, but I did not stop. He then said: ‘I prayed behind the Messenger of Allāh ﷺ, and Abū Bakr, and ‘Umar, and ‘Uthmān, and they would not prostrate until the sun had risen.’" (Dā’if)
Chapter 1. The Recommendation To Pray Witr

1416. ‘Ali narrated that the Messenger of Allāh ﷺ said: “O people of the Qur’ān, pray Witr, for Allāh is Witr and loves the Witr.” (Da‘īf)

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

1417. ‘Abdullāh reported similar (to no. 1416) in meaning from the Prophet ﷺ — except that he added: “A Bedouin asked: ‘What did you say?’ So the Prophet ﷺ replied: ‘This is not for you, nor for your companions.’” (Da‘īf)

Chapter 2. Concerning One Who Does Not Pray Witr

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

Comments:
“He is not of us” means he is not a follower of our Sunnah.
1420. It was reported from Ibn Muhairiz that there was a man by the name of Al-Mukhdaji — from the tribe of Banū Kinānah — who heard a man by the name of Abū Muḥammad from Ash-Shām saying: "Witr is obligatory (to pray)." Al-Mukhdaji said: "So I went to 'Ubādah bin As-Sāmit and informed him of this. 'Ubādah said: 'Abū Muḥammad is mistaken. I heard the Messenger of Allāh saying: "There are five prayers that Allāh has prescribed upon the worshippers. Whoever comes having (performed) them, not having lost anything of them by neglecting its rights, has a promise from Allāh that He will admit him into Paradise. And whoever does not bring them, then he has no promise with Allāh: If He wishes, He will punish him, and if He wishes, He will admit him into Paradise." (Hasan)

Chapter 3. How Many (Rak'ahs) Is Witr?

1421. Ibn 'Umar narrated that a Bedouin asked the Prophet about the night prayer. So the Prophet motioned with his fingers, like this (and said): "Two, two, and Witr is one Rak'ah at the end of the night." (Sahīh)
1422. Abū Ayyūb Al-Anṣārī narrated that the Messenger of Allāh ﷺ said: “The Witr is a right upon every Muslim, so whoever likes to perform Witr with five Rak‘ahs then let him do so. And whoever likes to perform Witr with three, then let him do so. And whoever likes to perform Witr with one, then let him do so.” (Sahih)

Chapter 4. What Should Be Recited In Witr

1423. Ubayy bin Ka‘b narrated: “The Messenger of Allāh ﷺ would pray Witr with: ‘Glorify the Name of your Lord, the Most High’[1] and: ‘Say to those who have disbelieved,’[2] and: ‘Allāh; He is One and Unique.’”[3] (Sahih)

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

Chapter 5. The Qunût During Witr

1425. It was reported from Abû Al-Ahwaṣ, from Abû Ishâq, from Buraïd bin Abī Mariam, from Abû Al-‘Hawrâ’, who said: “Al-‘Hasan bin ‘Alî said: ‘The Messenger of Allâh ﷺ taught me phrases to say in Witr’” — Ibn Jawwâs (one of the narrators) said: “in the Qunût of Witr — ‘Allâhumma! Ihdinî fîman hadait, wa ʾâfinî fîman ʾâfait, wa tawallanî fîman tawallait, wa bârik li fîmâ aʾtait, wa qînî sharra mā qadait, innaka taqdi wa lâ yuqda ʾalaik, wa innahu lâ yadhillu man wâlilta wa lâ yaʾizzu man ʿadait, tabāraka rabbanâ wa taʾalait. (O Allâh! Guide me among those whom You have guided, and

[2] Meaning both Sûrat Al-Falaq (113) and Sûrat An-Nâs (114).
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protect me from all causes of grief, along with those whom You have protected from all causes of grief, and take charge of my affairs, along with those whose affairs You have taken charge of. And bless me in all that You have given me. And protect me from the evil that You have decreed, for indeed You are the One that decrees, and none can decree against Your (decree). And indeed, one whom You protect will never be humiliated. Your blessings abound, our Lord, and You are Exalted.” (Sahih)

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

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

1427. It was reported from Ḥammad, from Hishām bin ‘Amr Al-Fazārī, from ‘Abdur-Rahmān bin Al-Ḥārith bin Hishām, from ‘Alī bin Abī Ṭalib that the Messenger of Allāh ﷺ would say at the end of his Witr: “Allāhumma! Inni A‘ūdhu bi-riḍākā min sakhatika
wa bi-mu‘āfātika min ‘uqūbatika, wa a‘ādhu bika minka û hush thanā‘an ‘alaikā, anta kamā athnawāt ‘alā naafsik (O Allāh! I seek refuge in Your pleasure from Your displeasure, and from Your protection against Your punishment, and I seek refuge in You from You. I cannot count (do justice in) praise You, for You are as You have praised Yourself).” (Sahih)

Abū Dāwūd said: Hishām is the earliest of Hammād’s Shaikhs, and it was conveyed to me from Yahiya bin Ma‘īn that he said: “No one other than Hammād bin Salamah reports from him.”

Abū Dāwūd said: ‘Eisā bin Yūnūs reported from Sa‘eed bin Abī ‘Arūbah, from Qatādah, from Sa‘eed bin ‘Abdur-Rahmān bin Abzā, from his father from Ubayy bin Ka‘b, that the Messenger of Allāh would perform the Qunūt — meaning in the Witr prayer — before going into Rukū’.

Abū Dāwūd said: And ‘Eisā bin Yūnūs also reported this Ḥadīth from Fīṭr bin Khalīfah, from Zubaid, from Sa‘eed bin ‘Abdur-Rahmān bin Abzā, from his father from Ubayy, from the Prophet similarly. And it has been related from Ḥafṣ bin Ghiyāth from Mis‘ar, from Zubaid, from Sa‘eed bin ‘Abdur-Rahmān bin Abzā, from his father, from Ubayy bin Ka‘b; that the Messenger of Allāh performed the Qunūt in Witr before going into Rukū’.

Abū Dāwūd said: And like this, it
was reported by ʿAbdul-Aʿlā and Muhammad bin Bishr Al-ʿAbdī — who heard it in Al-Kufah along with ʿEisā bin Yunūs — and they did not mention the Qunūṭ, and it was also reported by Hishām Ad-Dastawāʾī and Shuʿbah from Qatādah, and they did not mention the Qunūṭ.

Abū Dāwūd said: As for the Ḥadīth of Zubaid; Sulaimān Al-ʿA’maš, Shuʿbah, ʿAbdul-Malik bin Ābī Sulaimān, and Jarir bin Ḥāzim reported it, all of them from Zubaid, and none of them mentioned the Qunūṭ in it, except for what was related from Ḥafs bin Ghiyāth from Misʿar, from Zubaid. For he said in his narration of it: “he performed the Qunūṭ before the Rūkuʿ.”

Abū Dāwūd said: And it is not popular from the narration of Ḥafs, we fear that it is really from Misʿar from someone other than Misʿar.

Abū Dāwūd said: It has been related that Ubayy would say the Qunūṭ during middle of Ramadān.

Comments:

It is to be noted that in Witr prayer, the Qunūṭ was said before Rūkuʿ (bowing) but the Qunūṭ performed during the times of distress or calamity was said after the Rūkuʿ.

1428. Muḥammād (bin Sīrīn) narrated from some of his companions, that Ubayy bin Kaʿb led them in prayer — meaning in the month of Ramadān — and he would pray with the Qunūṭ in the
latter half of Ramadân. (Da’îf)

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

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

Chapter 6. Supplicating After Witr

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

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

Chapter 7. Praying Witr Before Sleeping

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

Comments:
In case a person fears he cannot wake up from his sleep until the onset of dawn, he should perform the Witr prayer before he goes to bed.
The Book Of Witr

1433. It was reported from Jubair bin Nufair, from Abū Ad-Dardā’, who said: “My close friend (the Prophet ﷺ) advised me with three matters which I will never abandon for any reason: He advised me to fast three days of every month, and that I not sleep except after praying Witr, and (that I pray) the two Rak‘ahs of Duha whether I was traveling or not.”[1] (Da’if)

Comments:

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

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

Comments:

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

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

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

Comments:

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

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

Comments:

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

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

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

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

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

Chapter 9. Regarding The Cancellation Of *Witr*

1439. Qais bin Ṭalq reported: “Ṭalq bin ‘Alī once visited us during one of the days of Ramadān. He stayed the evening with us, and broke his fast. He then led us in prayer that night, and prayed the *Witr* for us as well. He then returned to his *Masjid* and led
Chapter 10. The Qunūt In The (Other) Prayers

1440. Abū Hurairah narrated: “I swear by Allāh, I will imitate for you the prayer of the Messenger of Allāh ﷺ.” He (a sub narrator) said: “So Abū Hurairah would say the Qunūt in the last Rak‘ah of Zuhr, and ‘Ishā’, and Subh (Fajr). He would pray for the believers, and curse the disbelievers.” (Sahih)

Comments:
A Witr prayer (which consists of an odd number of Rak‘ahs) may not be changed into an even number of Rak‘ahs. There is no authentic tradition of Allāh’s Messenger ﷺ supporting that. So, if one is not in the habit of performing Tahajjud prayer, then he should perform Witr prior to sleeping.
1441. Al-Barā’ reported: “The Prophet would perform the Qunūt in the ʿSubh prayer.” (Sahih) Abū Dāwūd said: Ibn Mu‘ādh (one of the narrators) added: “And in the Maghrib prayer.”

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

1443. Ibn ʿAbbas narrated: “The Messenger of Allāh performed the Qunūt continuously for one
month in the Zuhr, 'Asr, Maghrib, 'Ishā' and Suḥh prayers. He would do so at the end of every prayer, in the last Rak'ah, after he had said: 'Samī' Allāhu liman hamidah (Allāh hears he who praises Him).'

He would supplicate against some of the tribes of Banū Sulīm: Rīl, Dhakwān, and 'Uṣayyah. Those that were behind him would say: 'Āmīn.' (Hasan)


Comments:
1. On such occasions, the Qunūt is said aloud in all prayers including those in which the Qur'ān is recited quietly and the worshippers behind a Imām say Amin.
2. Rīl, Dhakwān, and 'Uṣayyah were those tribesmen who had slain the Muslims of Bi'r Ma'ūnah.

1444. Anas bin Mālik was asked: “Did the Prophet ﷺ perform the Qunūt in the Suḥh prayer?” He replied: “Yes.” He was then asked: “Before the Rukū’ or after?” He replied: “After it.” (Sahih)

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

1445. It was reported from Anas bin Sirīn, from Anas bin Mālik that the Prophet ﷺ performed Qunūt for one month and then abandoned it.” (Sahih)
1446. It was reported from Muhammad bin Sirîn: “Someone who prayed the ‘Ishā’ prayer with the Prophet narrated to me that he stood for a period of time after raising his head from the Rūkā during the second Rak‘ah.” (Sahîh)

Chapter 11. The Virtue Of Offering Voluntary Prayers At Home

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

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

Comments:
Meaning, voluntary prayers.

Chapter 12. [Long Standing (During Prayer)]

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

Chapter 13. Encouragement To Pray The Night Prayer

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

Comments:
See number 1308.

1451. Abü Sa‘eed and Abü Hurairah both reported that the Messenger of Allah ﷺ said: “Whoever wakes up at night, and then wakes his wife up as well, and they both prayed two Rak‘ahs together, will be written among those men and women who remember Allah frequently.”
(Da‘if)
Comments:
See number 1309.
are those who learn the Qur’an and teach it (to others).” (Sahih)

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

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

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

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

(ʿAbū ʿUbaid said: The Kumā is the she-camel with a large hump.)[2]

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

1457. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "All praise is due to Allāh, the Lord of Al-ʿĀlāmīn is Umm Al-Qurʿān, and Umm Al-Kitāb, and the ‘Seven Oft-Repeated Verses.’" (Sahih)

**Comments:**

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

1458. Abū Saʿeed bin Al-Muʿalla said that the Prophet ﷺ passed by him while he was praying. He summoned him, but he first prayed then came. The Prophet ﷺ said: "What prevented you from responding to me?" He replied: "I was praying." So he said: "Has not Allāh said: 0 you who believe! Respond to the call of Allāh and the Messenger when he calls you to that which gives you life?1) I will teach you the greatest Sūrah from — or — in the Qurʿān before I exit from the Masjid."

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

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

1459. Ibn ‘Abbās said: “The Messenger of Allāh ﷺ was given the ‘Seven Oft-Repeated Verses’ (of) the Tūwal (long Sūrahs). And Mūsā was given six, but when he threw the tablets, two were lifted up and four remained.” (Da‘f)

Chapter 17. What Has Been Narrated About Ayāt Al-Kursi (The Verse Of The Footstool)

1460. Ubayy bin Ka‘b said that the Messenger of Allāh ﷺ said: “O Abū Al-Mundhir, which Verse that you know of the Book of Allāh is the greatest Verse?” He replied: “Allāh and His Messenger know best.” He said: “O Abū Al-Mundhir, which Verse that you know of the Book of Allāh is the greatest Verse?” He said: “So I said: Allāhu lā ilāha illa Huwa, Al-Hayy Al-Qayyūm (none has the right to be worshipped but Him the Ever-Living, the Sustainer). So he struck me on my chest and said:
'Let (the gaining of) knowledge be easy for you, O Abu Al-Mundhir.'

(\textit{Sahih})

Comments:

This \textit{Hadith} proves the excellence of \textit{Ayat Al-Kursi}. It also proves the relative precedence of parts of the Qur'an over each other.

\textbf{Chapter 18. Regarding \textit{Sūrat} \textit{As-Samad} (Al-Ikhlās)}

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

\textbf{Chapter 19. Regarding The \textit{Mu'awwidhatain}}\textsuperscript{[2]}

\textbf{1462.} It was reported from Al-Qāsim, the freed slave of Mu'āwiyyah, from 'Uqbah bin 'Āmir, who said: “I used to lead the Messenger of Allah's camel during travels. So he once said to

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\textsuperscript{[1]} Al-Ikhlās (112).

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

**Comments:**

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

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

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

Chapter 20. How It Is Recommended To Recite (The Qur’an) With Tarteel\(^1\)

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

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

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

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

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

1467. 'Abdullãh bin Mughaffal said: “I saw the Messenger of Allah ﷺ on his she-camel, on the Day of Conquest (of Makkah). He was reciting Sûrat Al-Fath, and he was returning Yurajji’u it.”\[2\] (Sahîh)

1468. Al-Barâ’ bin ‘Azib reported that the Messenger of Allah ﷺ said: “Beautify the Qur’ân with your voices.”\[3\] (Sahîh)

\[1\] Meaning: How can you pray as he prayed?

\[2\] Yurajji’u from Raj’a to return, or to repeat, etc. In An-Nihâyah, Ibn Kathîr explained its meaning in this narration: “It has been mentioned by ‘Abdullãh bin Mughaffal that he did Tarjî’ by elongating his voice during his recitation like: A, A, A and this only resulted from him — and Allah knows best — on the Day of the Conquest, because he was riding on his mount, so the she-camel was making him move sideways and up and down, so Tarjî’ occurred in his voice.”

\[3\] It is explained to mean “Beautify your voices with the Qur’ân.” And that in it is proof that what is heard from the reciter of the Qur’ân, is the Qur’ân.
It was reported from Sa‘d bin Abī Waqqās that the Messenger of Allāh ﷺ said: “He who does not Ḥaṭ̲̊ha with the Qur’ān is not of us.” [1] (Sahih)

1470. (Another chain) from Sa‘d, who said: “The Messenger of Allāh ﷺ said,” similarly (as no. 1469). (Sahih)

1471. It was reported from ‘Abdul-Jabbār bin Al-Ward, who said: “I heard Ibīn Abī Mulaikah saying: ‘Ubaidullāh bin Abī Yazīd said: Abū Lubābah passed by us, so we

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

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

Meaning, this is their explanation of the term: Yataghanna.

[1]
Chapter 21. Severe Reprimand
For Whoever Memorized The Qur'an And Then Forgot It

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

Translation:
There is no one who memorizes the Qur'an and then forgets it except that he will meet Allâh on the Day of Judgment disfigured.

Chapter 22. 'Allāh Revealed
The Qur'an According To Seven Ahruf[1]

1475. 'Umar bin Al-Khaṭṭāb narrated: "I heard Hishâm bin Ḥakîm bin Ḥizâm recite Sûrat Al-Furqân in a manner that I did not used to recite it in, even though the Messenger of Allâh ﷺ himself had taught it to me. So I was about to hasten (in reprimanding) him, but I waited until he finished (his recitation). Then I held him tightly by his Rida' (upper garment), and brought him to the Messenger of Allâh ﷺ. I said: 'O Messenger of Allâh! I heard this man recite Sûrat Al-Furqân in a manner different from what you taught me.' So the Messenger of Allâh ﷺ commanded him: 'Recite.' He recited in the same manner as I had heard him recite. The Messenger of Allâh ﷺ said: 'This was the way it was revealed.'

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

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

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

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

1479. An-Nu'mân bin Bashîr narrated that the Prophet Muhammad (peace be upon him) said: “The supplication (Ad-Du'â') is (the essence) of worship. Your Lord has said: Call upon Me; I will respond to you.”[1] (Sahîh)
Comments:
Since supplication is worship, it is quite obvious that supplicating to someone other than Allāh is a form of Shirk.

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

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

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

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

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

1484. It was reported from Abū ‘Ubaid, from Abū Hurairah, that the Messenger of Allâh ﷺ said: “You will be responded to, as long as you are not hasty — that you say: ‘I have supplicated, but no response has been given to me.’” (Sahih)
Supplications are answered in a variety of ways. 1. One may get what he has asked for; 2. Or one may get what they asked for later, the reason of delay being some hidden wisdom unknown to the person; 3. Or Allah may ward off some evil from him or give him something else instead; 4. Or his prayer may be stored for him to be rewarded in the Hereafter when he shall be in need of it the most.

1485. It was reported from Muhammad bin Ka‘b Al-Qurazi, that ‘Abdullâh bin ‘Abbâs narrated, that the Messenger of Allah said: “Do not cover up walls. Whoever looks at the writing of his brother without his permission, it is as if he is looking at the Fire. Ask Allah with the palms of your hands, and do not ask with the back of the hands. And when you finish, then wipe your faces with them.” (Da‘if)

Abû Dawûd said: This narration was related by other route (also), from Muhammad bin Ka‘b, and all of them are weak. This version is an example of them, and it too is weak.

1486. It was reported from Abû Zabyah, that Abû Bahriyyah As-Sakûnî narrated to him from Mâlik bin Yasnâr As-Sakûnî, then Al-‘Awfî, that the Messenger of Allah said: “When you ask (supplicate) Allah, ask Him with the palms of your hands, and do
not ask Him with the backs of your hands." (Hasan)

Abū Dāwūd said: Sulaimān bin 'Abdul-Ḥamīd said:[1] "He was a companion of ours." Meaning Mālik bin Yāsār.

Comments:

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

1487. Anas bin Mālik said: "I saw the Messenger of Allāh ﷺ supplicate like this," with the palms of his hands, and their back portion. (Daʻif)

1488. Salmān narrated that the Messenger of Allāh ﷺ said: "Your Lord, is Shy (Ḥayiyy), Ever-Generous (Karim); He is shy to allow His servant's hands to return empty after he has raised them up to Him." (Daʻif) 

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

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

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

1492. As-Sā‘ib bin Yazīd narrated from his father that the Prophet would raise his hands when supplicating, and wipe his face with his hands. (Da‘f)
1493. 'Abdullah bin Buraidah narrated from his father, that the Messenger of Allah ‏ heard a man say: "Alláhumma! Inni asa'luka, inni ashhadu annaka ant Allison, lâ ilâha illâ antal-ahadus-samadulladhí lam yalid wa lam yulad wa lam yakun lahu kufuwan ahad (O Allah! I ask you (by right of) the fact that I testify that You are Allah — there is no deity besides you; the Unique, the One Whom all objects turn to, the One Who does not beget nor was He begotten, and there is nothing that is similar to Him)." So he said: "You have asked Allah by His Name which, when He is asked with it, He gives, and when He is called by it, He responds." (Sahih)

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

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

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

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

1497. 'Aishah narrated that a blanket of hers was stolen, so she supplicated against the one who stole it. The Prophet ﷺ said: “Do not be lenient with him.” (Da’if)

Abū Dāwūd said: “Lā tusabbikhi ‘anhu” means: “Do not be lenient with him.”

1498. It was reported from Shu’bāh, from ‘Āṣim bin ‘Ubaidullāh, from Sālim bin ‘Abdullāh, from his father, from ‘Umar, who said: “I asked permission from the Prophet ﷺ to perform ‘Umrah, so he allowed me, and said: ‘Do not forget us, O little brother, in your supplication.’ So he said to me a phrase that was more precious to me than the whole world.”

Shu’bāh said: “Then I met ‘Āṣim later in Al-Madīnāh, so he narrated it to me (again but this time), he said: ‘Include us in your supplication, O little brother.’” (Da’if)
1499. Sa‘d bin Abī Waqqāṣ narrated: “The Prophet passed by me while I was supplicating with two fingers, so he said: ‘Make it one, make it one.’ And he indicated with his index finger.”

(Debe)

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

1500. It was reported that Sa‘eed bin Abī Hilāl narrated from Khuzaimah, from ‘Aishah, the daughter of Sa‘d bin Abī Waqqāṣ, from her father that he once visited a woman with the Messenger of Allah who had some date-seeds — or pebbles — in front of her. She was using them to count her glorifications (Tasbih) of Allah. The Messenger of Allah said: "Should I not inform you of something which is easier, or better, for you than this? Say: ‘Subḥān Allāh, ‘adada mā khalaqa fis-samā‘i, wa Subḥān Allāh ‘adada mā khalalq fil-‘ardī, Subḥān Allāh ‘adada mā khalaqa baina dhalika wa Subḥān Allāh ‘adada mā huwa khālaq, wa Allāhu Akbar mithla dhālik, wa ‘ilāhi illāllahu mithla dhālik, wa lā ha‘la wa lā quwwata illā billāhi mithla dhālik (Glorious is Allāh, (equivalent to) the number of objects that He has created in
the Heavens, and Glorious is Allâh, (equivalent to) the number of objects that He has created in the earth, and Glorious is Allâh, (equivalent to) the number of objects that He has created in between them, and Glorious is Allâh, (equivalent to) the number of objects that He will yet create, and Allâh Akbar similar to that, and Al-Hamduillâh similar to that, and Lâ ilâha illallâh similar to that, and Lâ hawla wa lâ quwwata illâ billâh similar to that).” (Hasan)

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

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

Comments:
On the Day of Resurrection, the limbs of human beings shall be made to speak and testify.
1502. ‘Abdullāh bin ‘Amr narrated: “I saw the Messenger of Allāh ﷺ count the Tasbīh.”— Ibn Qudāmah (one of the narrators) added: “With his right hand.” (Daʿīf)

Comments:
The right hand should be used for the Tasbīh.

1503. Ibn ‘Abbās said: “The Messenger of Allāh ﷺ once left from (the house of) Juwairiyah and her name used to be Barrah but the Prophet ﷺ changed it. When he left, she was sitting in her prayer place, and when he returned, she was still sitting there. He asked her: ‘Have you remained in this prayer place of yours?’ She said: ‘Yes.’ He said: ‘I said after (leaving) you four phrases, three times; were they to be weighed against (all) that you said, they would be heavier: “Subhān Allāh wa bi-hamdihi ‘adada khalqihi wa ridā nafsihi, wa zinata ‘arshihi wa midāda kalimatih” (Glory be to Allāh, and Praise (as much as), the quantity of His creation, and until He is pleased, and the weight of His Throne, and the amount of His speech).” (Sahīh)

تخريج: أخرجه مسلم، الذكر والدعاء، باب التسبيح أول النهار عند النوم، ح: 726 من حديث سفيان بن عبيبة به.
Comments:

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

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

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

تخريج: أخرج مسلم، المساجد، باب استحباب الذكر بعد الصلاة وبيان صفته، ح: 593 من حديث أبي معاوية الصرير والخياري، الأذان، باب الذكر بعد الصلاة، ح: 444 من حديث وزراء به.

1506. It was reported from Al-Hajjâj bin Abî `Uthmân, from Abû Az-Zubair, who said: “I heard ‘Abdullâh bin Az-Zubair say on the Minbar: ‘The Prophet ﷺ would say after he had completed the prayer: “Lâ ilâha illallâhu wahdahu lâ sharîka lâhu, lahumul-mulku wa lahumul-hamdu, wa huwa 'ala kulli shai'în
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qadir. Lā ilāha illallāhu, mukhliṣina lahud-dīna wa lau karihal-kāfirūna, ahlun-ni’mati wal-faḍli wath-thanā’il-ḥasani, lā ilāha illallāhu mukhliṣina lahud-dīna wa lau karihal-kāfirūn. (None has the right to be worshiped but Allāh alone. He has no partners; to Him is the kingdom, and to Him is all praise, and He is capable of all things. None has the right to be worshiped but Allāh alone; (we make) the religion sincere to Him, even if the disbelievers hate it. (He is) the One whom blessings, riches and beautiful praise belong to. None has the right to be worshiped but Allāh alone.; (we make) the religion sincere to Him, even if the disbelievers hate it).” (Ṣahīḥ)

1507. It was reported from Hishām bin ‘Urwah, from Abū Az-Zubair, who said: “Abdullāh bin Az-Zubair would say these words aloud after each prayer...” and he mentioned a supplication similar to this (no. 1506), but added: “Wa lā ḥawla wa lā quwwata illā billāh, lā ilāha illallāh, la na’budu illā iyyāhu, lahun-ni’mah. (And there is no change, nor power, except by Allāh. There is none worthy of worship except Allāh, we worship none save Him. To Him belongs blessings.)” — and he completed the narration. (Ṣahīḥ)
1508. Zaid bin Arqam narrated that he heard the Prophet say — Sulaimân (one of the narrators said: “The Messenger of Allâh would say after his prayer” —
“Allâhumma! Rabbanâ wa rabba kulli shai’in, ana shahidun annaka Muḥammadan ‘abduka wa rasûluka. Allâhumma! Rabbanâ wa rabba kulli shai’in, ana shahidun annal-‘ibâda kulluhum ikhwatun, Allâhumma! Rabbanâ wa raba kulli shai’in ijalînîr muhkîsan laka wa ahlî fi kulli sâ’ain fid-dunya wal-akhirah. Yâ dhal-jalâlî wal-ikrâm! Isma’ wastajib. Allâhu Akbar, Allâhu Akbar. Allâhumma Nûrus-samâwâtî wal-ardî (rabbus-samâwâtî wal-ardî)।। Allâhu akbarul-akbar, hasbiyallahu wa ni’mal-wakîl. Allâhu akbarul-akbar. (O Allâh, our Lord and the Lord of all things! I am a witness that You alone are the Lord, You have no partners. O Allâh, our Lord and the Lord of all things! I am a witness that Muhammad is Your worshiper and Messenger. O Allâh, our Lord and the Lord of all things! I am a witness that the servants are all brothers. O Allâh, our Lord and the Lord of all things! I am a witness that the servants are all brothers. O Allâh, our Lord and the Lord of all things! Make me and my family sincere to You at all times, in this world and in the Hereafter. O One Who is Magnificent and Generous! Hear and respond. Allâh is greater (than

[1] One of the narrators reported this instead of “Nûrus-samâwâtî wal-ardî.”
all things), the greatest. O Allah! The light of the heavens and earth” — Sulaimān bin Dāwūd (one of the narrators) said: “the Lord of the heavens and earth.” — “Allāh is greater (than all things), the greatest. Allāh is sufficient for me, and what a great protector He is. Allāh is greater (than all things), the greatest.” (Da’īf)

1509. ‘Ālī bin Ābī Ṭalīb narrated that the Prophet ﷺ would say after the Taslim: “Allāhumaghfirli mā qaddamtu wa mā akhkhartu, wa mā asrartu wa mā a’tantu, wa mā asrafi tu wa mā anta ’lamu bihi minnī, antal-muqaddimu wal-mu’akh-khīru, là ilāha illā anta (O Allāh! Forgive me what I have done, and what I have yet to do, and what I have done in private, and what I have done in public, and all my excesses, and all that You know of me. You are the One Who brings forward and distances).” (Ṣaḥīḥ)

1510. Ibn ‘Abbās narrated that the Prophet ﷺ would supplicate as follows: “Rabbi a’innī wa là tu’īn ‘alayya, wansurnī wa là nansur ‘alayya, wamkurī wa là tamkur ‘alayya, wahdīnī wa yassir hudāya ilayya, wansurnī ‘alā man baghā ‘alayya. Allāhumma j’alnī laka shākirān, laka dhākirān wa laka rāhibān laka mitwā’an ilaika...”
1511. (Another chain) with its meaning (similar to no. 1510), and he said: “Wa yassiril-huda ilayya (and make guidance easy for me)” — and he did not say: “hudâya (make (finding and following) guidance).” (Sahih)

1512. ‘Aishah, may Allah be pleased with her, narrated that the
The Prophet would say after the Taslim: “Allahumma antas-salâmu wa mikas-salâmu tabârakta yâ dhal-jalâli wal-ikrâm (O Allah! You are As-Salâm, and from you is As-Salâm. You are blessed, O One of Magnificence and Generosity).”  

(Ṣaḥīḥ)

Abū Dāwūd said: Sufyān did hear from ‘Aмир bin Murrah, they say (he heard) eighteen Ḥadîths.¹

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1513. It was reported from Thawbân, the freed slave of the Messenger of Allâh, that when the Prophet wished to leave from his prayer, he would seek forgiveness three times, then say: “Allâhumma! (O Allah)” — and he mentioned the same phrases as the previous narration of ‘Âishah (no. 1512).  

(Ṣaḥīḥ)

Chapter 26. About Seeking Forgiveness

1514. It was reported from a freed slave of Abû Bakr As-Siddîq, from Abû Bakr As-Siddîq, may Allâh be pleased with him, that the Messenger of Allâh said: “The one who seeks forgiveness is not (regarded) as one who habitually performs (a sin), even if he returns (to the sin) seventy times in a day.”  

(Ḥasan)

¹ The author said this in reference to number 1510 and 1511, both of which are reported from Sufyān from ‘Amr.
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Comments:

To seek forgiveness, meaning saying: "Istaghfirullah."

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

Comments:

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

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

Comments:


1517. It was reported from Hilâl bin Yasâr bin Zaid the freed slave of the Prophet ﷺ, that he heard his father narrating from his grandfather, that he heard the
Prophet saying: "Whoever says: Astaghfirullāh alladhi là ilāha illā huwal-ḥāyul-qayyūm wa atību ilaihi (I seek Allāh’s forgiveness—the One besides Whom there is none worthy of worship, the Ever-Living, the Sustainer, and I turn to Him in repentance)."—he will be forgiven, even if he had fled the battle-field." (Hasan)

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

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

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

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

1522. It was reported from Abū ‘Abdur-Rahmān Al-Hublī, from As-Ṣunābiḥī, from Mu‘ādh bin Jabal, that the Messenger of Allāh ḥṣ held his hand and said: “O Mu‘ādh! I swear by Allāh, I love you. I swear by Allāh, I love you. I advise you, O Mu‘ādh, that you never leave saying after every prayer, ‘Allāhumma! ‘alā dhikrika wa shukrika wa husni ‘ibadik (0 Allāh! Help me in remembering You, thanking You, and perfecting my worship of You).” (Sahīh)

And Mu‘ādh advised As-Ṣunābiḥī with that, and As-Ṣunābiḥī advised Abū ‘Abdur-Rahmān with that.

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

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

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

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

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

1528. (Another chain) from Abū Mūsā with this Hadīth (similar to no. 1526). He said in it: “So the Prophet
**1529. Abū Sa‘eed Al-Khudrī** narrated that the Messenger of Allāh ﷺ said: “Paradise will become obligatory for the one who said: ‘I am pleased with Allāh as a (my) Lord, and with Islam as a (my) religion, and with Muhammad ﷺ as a (my) Messenger.’” (Sahih)

**1530. Abū Hurairah** narrated that the Messenger of Allāh ﷺ said: “Whoever sent his Salāt upon me once, Allāh will send His Salāt upon him ten times.” (Sahih)

**1531. Aws bin Aws** said: The Prophet ﷺ said: “Friday is of the best of your days, so increase your Salāt upon me on it. For indeed, your Salāt is presented to me.” They said: “O Messenger of Allāh, and how will our Salāt be
presented to you after you have perished?” He replied: “Allāh has prohibited the earth from (decomposing) the bodies of the Prophets.”

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

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

Abū Dāwūd said: This Hadīth has a continuous chain of narrators, ‘Ubādah bin Al-Walīd bin ‘Ubādah (did) met Jābir.

Chapter 28. Sending Ṣalāt Upon Other Than The Prophet ﷺ

1533. Jābir bin ‘Abdullāh said that a woman came to the Prophet ﷺ and said: “Send Ṣalāt upon me and
my husband.” So the Prophet said: “Sallallahu ‘alaik wa ‘ala zawjiki (May Allah send Salat upon you and your husband).” (Sahih)

**Chapter 29. Supplicating For One In His Absence**

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

**1535.** ‘Abdullâh bin ‘Amr bin Al-‘Aş narrated that the Messenger of Allâh said: “The supplication which has the quickest response is the supplication of one who is absent for one who is absent.” (Da’if)

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

Transactions: [Hasan] A report from Abu Burdah bin ‘Abdullah, that his father narrated to him that when he was afraid of (the evil of) a people, the Prophet ﷺ would say: “Allahumma! Inna naj’ala ukunul na’um wana‘udhu bika min shururihim (O Allah! We place you at their chests, and we seek refuge in You from their evil).” (Da’if)

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

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

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


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

Chapter 31. Regarding Istikhārah

1538. Jābir bin ‘Abdullāh reported: “The Messenger of Allah ﷺ would

(The New Testament 224)
teach us the (supplication for) Istikhārah just as he would teach us a Sūrah of the Qur‘ān. He would tell us: ‘If one of you is considering a matter, let him pray two Rak‘ah besides the obligatory ones, and say: “Allāhumma inni astakhiruka bi ‘ilmika wa astaqdiruka bi qudratika wa as’aluka min faḍlīkal-‘azīm, fa innaka taqdiru wa lã aqdir, wa ta’lamu wa lã a’lam, wa anta ‘allām al-ghuyūb. Allāhumma! Fa in kunta ta’lamuhu sharaun li (fi dīnī wa ma‘āshī wa ‘aqibātī amrī) fasrīfī ‘anhu waṣrīfhu ‘anī waqdur li al-khayr ḥaithu kāna, thumma radīnī bihi (O Allāh, I seek Your choice on the better (of the two matters) based upon Your knowledge, and I seek Your decree based upon Your power, and I ask You of Your great bounties. For indeed, You are the One Who decrees, and I do not decree, and You know, and I do not know, and You are the Knower of the Unseen. O Allāh, if you know this — here he should name exactly what he wishes — is better for me with regards to my religion, and my life, and my afterlife, and the end-result of my affairs, then decree it for me, and make it easy for me, and bless me in it. O Allāh, and if You know this to be evil for me — and he says just as he said the first time — then avert it from me, and avert me from it. And decree for me
good wherever it might be, then make me content with it.”

Or he said: “fä ‘ajíl amrī wa ājílihī (in the short term and long term).”

(Šāḥīh)

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

تخريج: أخرجه البخاري، التهجة، باب ما جاء في التطوع مثل مثل، ح: 112 من حديث
عبد الرحمن بن أبي الموال به.

Chapter 32. Regarding Seeking Refuge

(المعجم 32 باب: في الاستیعاذة
(التحفة 368)

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

(Da‘if)

تخريج: [إسناد ضعيف] أخرجه ابن ماجه، الدعاء، باب ما تعود منه رسول الله ﷺ، ح: 284 من حديث وكيف به وصحبه ابن حبان (2445) والحاكم على شرط الشيخين (1/530) ووافته الذهبي بأبو إسحاق عنمن والحديث شواهد ضعيفة.

1540. Anas bin Malik narrated that the Messenger of Allāh ﷺ would say: "Allāhumma! Innī ā‘ūdhu bika minal-‘ajzi wal-kaṣali wal-ju‘bīni wal-ḥukhlī wal-harnī, wa a‘ūdhu bika min ʿadhābil-qabri, wa a‘ūdhu bika min fīmatil-mahyā wal-mamāt (O Allāh, I seek refuge in You from weakness, and laziness, and cowardice, and old age, and I seek refuge in You from the punishment of the grave, and I seek refuge in You from the trials of life and death).” (Šāḥīh)
الكتاب الأوثن

1541. (آخره البخاري، الجهاد، باب ما يتعوذ من الجين، ح: 2823 عن محمد ومسلم، الذكر
والدعاء، باب التعوذ من العجز والكسل وغيره، ح: 2706 من حديث المعتمر بن سليمان به.

**Comments:**

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

1541. (Another chain) from Anas bin Mâlik, who said: “I used to serve the Prophet ﷺ, and I would frequently hear him say: ‘Allâhumma! Innî a‘ûdhu bika min al-hammi wal-hazanti wa zal‘id-dainî wa ghalabatir-rijîl (O Allâh! I seek refuge in You from grief and anxiety, and from the hardships of debt, and from being overpowered by men.)’” (Sâhih)

1542. ‘Abdullâh bin ‘Abbâs narrated that the Messenger of Allâh ﷺ would teach them the following supplication just as he would teach them a Sûrah from the Qur’ân: “Allâhumma! Innî a‘ûdhu bika min ‘adhabi jahannama wa a‘ûdhu bika min ‘adhâbîl-qabr, wa a‘ûdhu bika min fitnatil-masihid-dajjâl, wa a‘ûdhu bika min fitnal-mahyâ wal-mamât (O Allâh! I seek refuge in You from the punishment of Hell, and I seek refuge in You from the punishment of the grave, and I seek refuge in You from the trials of Al-Masihid-Dajjâl, and I seek refuge in You from the trials of life and death.)’” (Sâhih)
1543. ‘Aishah narrated that the Prophet would supplicate with the following words: “Allahumma! Innî a‘ūdhu bika min fitnatin-nâri wa ‘adhâbin-nâri, wa min sharîghinâ wal-faqr (O Allah! I seek refuge in You from the trials of the Fire, and the punishment of the Fire, and from the evils of richness and poverty.)” (Sahîh)

1544. Abû Hurairah narrated that the Prophet would say: “Allahumma! Innî a‘ūdhu bika minal-faqri wal-qillati wadh-dhilati, wa a‘ūdhu bika min an azlim aw uzlam (O Allah, I seek refuge in You from poverty, and paucity, and humiliation. And I seek refuge in You that I cause wrong (to others), or that wrong be inflicted upon me).” (Sahîh)

1545. Ibn ‘Umar narrated that one of the supplications of the Messenger of Allah was the following: “Allahumma! Innî a‘ūdhu bika min zawâli ni‘matika, wa taḥwîli ‘afiyatika, wa fujâ’ati niqmatika, wa jamî‘i sakhaṭîk (O Allah! I seek refuge in You that Your blessings are lifted, and that Your protection (of me) is changed, and in the suddenness of Your punishment, and from all of Your anger).” (Sahîh)
Comments:
Islam, divine guidance, and the ability to keep fast to the straight path — these are the greatest of all blessings. As for health, security and material comforts, these, too, are the blessings of Allah.

1546. It was reported from Abu Salih As-Sammân, who narrated that Abu Hurairah said that the Messenger of Allah used to supplicate as follows: "Allahumma! Inni a'üdhu bika min ash-shiqaqi wa-n-nifaqi wa suw'il-akhlaq (O Allah! I seek refuge in You from opposing the truth, and from hypocrisy, and evil manners)."

(Da'if)

1547. It was reported from Al-Maqburi, from Abu Hurairah, who said that the Messenger of Allah used to say: "Allahumma! Inni a'üdhu bika minal-juw'i, fa innahu bi'sad-daji'u, wa a'üdhu bika min al-khiyânati fa innahâ (bi'satti) al-bitânah (O Allah, I seek refuge in You from hunger, for what an evil companion it is in bed! And I seek refuge in You from treachery, for what an evil inner trait it is!)."

(Da'if)

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

1550. Farwah bin Nawfal Al-Aja‘i asked ‘Aishah, the Mother of the Believers, about the supplication of the Messenger of Allah. She replied: “He would say: ‘Allāhumma! Inni a‘ūdhu bika min sharātīn lā tānfa‘u (O Allāh! I seek refuge in You from a prayer that is of no benefit)” and he mentioned another supplication as well. (Da‘īf)

Comments:
A prayer that does not deter a worshipper from evils and shameful acts of lewdness is vain.
1551. Shutair bin Shakal reported from his father (Shakal bin Humaid), that he said: ‘I said: ‘O Messenger of Allah! Teach me a supplication!’ So he said: ‘Say: ‘Allâhumma! Inni a'üdhu bika min sharri sam‘î, wa min sharri basârî, wa min sharri lisânî wa min sharri qalbi, wa min sharri manîyi. (O Allâh, I seek refuge in You from the evil of my hearing, and the evil of my seeing, and the evil of my tongue, and the evil of my heart, and the evil of my seminal fluid).’’ (Hasan)

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

1552. Abû Al-Yasar narrated that the Messenger of Allah would supplicate with: ‘Allâhumma! Inni a'üdhu bika min al-hadmi, wa a'üdhu bika minat-taraddi, wa a'üdhu bika min al-gharaqi, wa hâraqi, wa hârami, wa a'üdhu bika [min] an yatakhabbatanish-sha‘â'ân ‘indal-mawt, wa a'üdhu bika an amûta fi sabiliqa mudbiran, wa a'üdhu bika an amûta ladîgahn (O Allâh! I seek refuge in You from being crushed, and I seek refuge in You from falling (to my death), and I seek refuge in You from drowning, and from burning, and from old age. And I seek refuge in You from the Satan confusing me at (the time of any) death. And I

مُحَمَّدُ بن عَبْدِ اللَّهِ بن الرَّضِيَّ، حَدَّثَنَا أَحْمَدُ بْنُ حَتْبٍ، حَدَّثَنَا مُحَمَّدُ بن عَبْدِ اللَّهِ بن الرَّضِيَّ، حَدَّثَنَا أَحْمَدُ بْنُ حَتْبٍ، حَدَّثَنَا مُحَمَّدُ بن عَبْدِ اللَّهِ بن الرَّضِيَّ، حَدَّثَنَا أَحْمَدُ بْنُ حَتْبٍ، حَدَّثَنَا مُحَمَّدُ بن عَبْدِ اللَّهِ بن الرَّضِيَّ، حَدَّثَنَا أَحْمَدُ بْنُ حَتْبٍ، حَدَّثَنَا مُحَمَّدُ بن عَبْدِ اللَّهِ بن الرَّضِيَّ، حَدَّثَنَا أَحْمَدُ بْنُ حَتْبٍ، حَدَّثَنَا مُحَمَّدُ بن عَبْدِ اللَّهِ بن الرَّضِيَّ، حَدَّثَنَا أَحْمَدُ بْنُ حَتْبٍ، حَدَّثَنَا مُحَمَّدُ بن عَبْدِ اللَّهِ بن الرَّضِيَّ، حَدَّثَنَا أَحْمَدُ بْنُ حَتْبٍ، حَدَّثَنَا مُحَمَّدُ بن عَبْدِ اللَّهِ بن الرَّضِيَّ، حَدَّثَنَا أَحْمَدُ بْنُ حَتْبٍ، حَدَّثَنَا مُحَمَّدُ بن عَبْدِ اللَّهِ بن الرَّضِيَّ، حَدَّثَنَا أَحْمَدُ بْنُ حَتْبٍ، حَدَّثَنَا مُحَمَّدُ بن عَبْدِ اللَّهِ بن الرَّضِيَّ، حَدَّثَنَا أَحْمَدُ بْنُ حَتْبٍ، حَدَّثَنَا مُحَمَّدُ بن عَبْدِ اللَّهِ بن الرَّضِيَّ، حَدَّثَنَا أَحْمَدُ بْنُ حَتْبٍ، حَدَّثَنَا مُحَمَّدُ بن عَبْدِ اللَّهِ بن الرَّضِيَّ، حَدَّثَنَا أَحْمَدُ بْنُ حَتْبٍ، حَدَّثَنَا مُحَمَّدُ بن عَبْدِ اللَّهِ بن الرَّضِيَّ، حَدَّثَنَا أَحْمَدُ بْنُ حَتْبٍ، حَدَّثَنَا مُحَمَّدُ بن عَبْدِ اللَّهِ بن الرَّضِيَّ، حَدَّثَنَا أَحْمَدُ بْنُ حَتْبٍ، حَدَّثَنَا مُحَمَّدُ بن عَبْدِ اللَّهِ بن الرَّضِيَّ، حَدَّثَنَا أَحْمَدُ بْنُ حَتْبٍ، حَدَّثَنَا مُحَمَّدُ بن عَبْدِ اللَّهِ بن الرَّضِيَّ، حَدَّثَنَا أَحْمَدُ بْنُ حَتْبٍ، حَدَّثَنَا مُحَمَّدُ بن عَبْدِ اللَّهِ بن الرَّضِيَّ، حَدَّثَنَا أَحْمَدُ بْنُ حَتْبٍ، حَدَّثَنَا مُحَمَّدُ بن عَبْدِ اللَّهِ بن الرَّضِيَّ، حَدَّثَنَا أَحْمَدُ بْنُ حَتْبٍ، حَدَّثَنَا مُحَمَّدُ بن عَبْدِ اللَّهِ بن الرَّضِيَّ، حَدَّثَنَا أَحْمَدُ بْنُ حَتْبٍ، حَدَّثَنَا مُحَمَّدُ بن عَبْدِ اللَّهِ بن الرَّضِيَّ، حَدَّثَنَا أَحْمَدُ بْنُ حَتْبٍ، حَدَّثَنَا مُحَمَّدُ بن عَبْدِ اللَّهِ بن الرَّضِيَّ، حَدَّثَنَا أَحْمَدُ بْنُ حَتْبٍ، حَدَّثَنَا مُحَمَّدُ بن عَبْدِ اللَّهِ بن الرَّضِيَّ، حَدَّثَنَا أَحْمَدُ بْنُ حَتْبٍ، حَدَّثَنَا مُحَمَّدُ بن عَبْدِ اللَّهِ بن الرَّضِيَّ، حَدَّثَنَا أَحْمَدُ بْنُ حَتْبَّان.”
seek refuge in You from dying while turning away from Your path. And I seek refuge in You from dying from a poisonous bite).” (Hasan)

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

1554. Anas narrated that the Prophet ﷺ would say: “Allāhumma! Innī a’ūdhu bika min al-barāsi wal-junūnī wal-judhāmi wa sayy’il-asqām (O Allāh! I seek refuge in You from leprosy, and from madness, and from paralysis, and from evil diseases.)” (Da’īf)

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

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

The End of the Book of Prayer
9. THE BOOK OF ZAKÁT

Chapter 1. (Its Obligation)

1556. It was reported from Al-Laith, from ‘Aqil, from Az-Zuhri, that ‘Ubaidullãh bin ‘Abdullãh bin ‘Utba informed him from Abû Hurairah, who said: “After the Messenger of Allah passed away, and Abû Bakr was in charge after him, and (some of) the Arabs disbelieved, ‘Umar bin Al-Khaṭṭāb said to Abû Bakr: ‘How can you fight the people, even though the Messenger of Allah said: ‘I have been commanded to fight the people until they say: ‘La ilaha illallah’ (None has the right to be worshipped but Allah). So whoever says ‘La ilaha illallah’ has protected his wealth and his life from me, except for a right, and his judgment will be with Allah?’” Abû Bakr said: ‘I swear by Allah, I will fight those who differentiate between As-Salat (the prayer) and the Zakát, for the Zakát is a right upon wealth. I swear by Allah, if they refuse to give me an ‘Iqāl[1] that they used to give to the Messenger of Allah, I will fight them for that.’ So ‘Umar said: ‘I swear by Allah, as soon as I saw that Allah had opened the chest of Abû Bakr (guided him) to fight, I knew that

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

Abū Dāwūd said: It was reported by Rabāh bin Zaid and ‘Abdurrāzzāq from Ma’mar, from Az-Zuhri, with his chain. Some of them said: “‘Īqāl.” While Ibn Wahb reported it from Yūnus, he (instead) said: “‘Anāq” (a female kid goat).

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

Comments:

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

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

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

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

Chapter 2. What Zakah Is Obligatory Upon

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

Comments:

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

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

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

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

[3] Uwsuq and Awsâq are plural of Wasq; a volume measurement which they say is equal to sixty Sa‘. See the following narration. A Sa‘ is a volume measurement which is measured when the average man holds two hands together and scoops four times like that, and its precise measurement may be fixed by the leaders.
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are) stamped.”[1] (Da‘if)

Abū Dāwūd said: Abū Al-Bukhtārī did not hear from Abū Sa‘eed.

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

Comments:

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

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

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

Comments:

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

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

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

Chapter 4. What Counts As A Kanz (Buried Treasure)? And Regarding Zakāt On Jewelry

1563. It was reported from ʿAmr

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

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

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

1565. ‘Abdullâh bin Shaddâd bin Al-Hâd narrated that they visited ‘Aishah, the wife of the Prophet ﷺ, and she narrated: “The Messenger of Allâh ﷺ once came
to me and saw me wearing large silver rings. He said: 'What is this, O 'Aishah?' I replied: 'I made them in order to beautify myself for you, O Messenger of Allâh.' He said: 'Do you give its Zakât?' I said: 'No,' or: 'Whatever Allâh wills.' He replied: 'This will be your portion of the Fire.'" (Sahîh)

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

1566. It was reported from Al-Wâlîd b. Muslim, that Sufyân narrated from 'Umar b. Ya'âlâ, mentioning a Hadîth similar to that regarding the rings (no. 1565). It was said to Sufyân: "How would you give its Zakât?" He replied: "Combine it with other (items)."
(Đâ'îf)

Chapter 5. Regarding Zakât On Pastured Animals

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

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

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

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

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

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

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

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

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

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

“No decrepit, defective or male sheep should be taken as Sadaqah unless the Zakāh collector wishes. Do not combine separate flocks nor separate combined flocks for fear of Sadaqah. Each partner (who has a share in a combined flock) should pay the Sadaqah in proportion to his shares. If a man’s flock does not reach forty sheep, then nothing is due from them, unless their owner wishes. With regard to silver, one-quarter of one-tenth, and if there is no wealth except one-hundred-and-ninety Dirhams, no Zakāt is due unless the owner wishes.” (Sahih)
It was reported from Sufyān bin Husain, from Az-Zuhri, from Sālim, from his father, who said: "The Messenger of Allāh ﷺ wrote a letter (detailing the rules) of ṣadaqah, but he was not able to send it to his collectors until he passed away. He had kept it with his sword. Abū Bakr acted upon this (letter) until he passed away, and 'Umar acted upon it until he passed away. It was (written) in it:

Upon five camels, there is one sheep due. And upon ten, there is two sheep, and upon fifteen, three sheep, and upon twenty, four sheep. And upon twenty-five, a Bint Makhād, up to thirty-five. If there is even one more (camel) than this, one Bint Labūn must be given, up to forty-five. If there is even one more (camel) than this, one Hijqah must be given, up to sixty. If there is even one more than this, one Jadh'ah must be given, up to seventy-five."

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

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

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

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

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

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

(Hasan)

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

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


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

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

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

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

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

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

"And if there are one-hundred and ninety, then three Hiqqahs along with one Bint Labûn (are to be given), until one-hundred and ninety-nine.

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

"And with regards to pastured sheep..." and he mentioned similar to the Hadith of Sufyãn bin Husain (no. 1568). And he said in it: "...For Sadaqah, no old sheep is taken, nor a defective sheep, nor a male sheep except if the one giving charity desires to do so." (Hasan)

1571. Malik bin Anas explained the statement of ‘Umar bin Al-Khattâb, May Allâh be pleased with him: "And different (flocks) should not be joined together, nor should a combined (flock) be separated for fear of giving (extra) charity," — as follows: "This is as,
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for example, when each person (in a company of three) has forty sheep, and when the collector is about to come, they combine them all together, in which case there will only be one sheep due. And a case of when a combined flock is separated is when two partners each own one-hundred and one sheep, so the total due on them would be three sheep, but when the collector comes, they divide the flock among themselves, such that each one of them only owes one sheep. And this (explanation) is what I have heard regarding it.”

(Sahih)

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

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

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

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

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

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

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

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

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

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

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

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

And in the narration of ‘Āsim: “If neither a Bint Makhāḍ among camels nor a Ibn Labūn, then ten Dirham or two sheep must be given.” (DaJ)

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، الزكاة، باب زكاة الزروع والذهب، ح: ١٧٩٠ من حديث أبي إسحاق السبيعي به مختصراً وصححه ابن خزيمة، ح: ٢٢٦٢، ٢٢٧٧ * أبو إسحاق عن عن عن.

١٥٧٣. (Another chain) from Abū Ishāq, from ‘Āsim bin Damrah and Al-Ḥārith Al-A‘war, from ‘Ali, from the Prophet صلَّى الله عليه وَآله وسلم. In part of the beginning of this Hadith he said: “...So if you have two-hundred Dirhams, and a year passes, then five Dirhams are due upon it. And nothing is due upon you — meaning with regards to gold — until you have twenty Dinārs. So if you have twenty Dinārs, and a year passes, then half a Dinār is due upon it. And if you have more, then it will be proportional to that..."
He (one of the narrators) said: “I do not know if ‘Ali is the one who said: ‘Then it will be proportional to that’ or did he attribute it to the Prophet ﷺ.”

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

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

Abû Dâwud said: This Hadith was reported by Al-A‘mâsh from Abû Ishâq just as stated by Abû ‘Awânah. And Shaibân Abû Mu‘âwiyyah, and Ibrâhîm bin Ṭâmân reported it from Abû Ishâq, from Al-Hârîth, from ‘Ali, from the Prophet ﷺ, similarly.

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

[1] That is no. 1572, and An-Nufailî is ‘Abdullâh bin Muhammad An-Nufailî, from whom Abû Dâwud heard the narration.
from Abū Ishāq, from ‘Āšim bin Ḍamrah, from ‘Alī, and they did not narrate it in Marfū‘ form, (rather) they narrated it in Mawqūf form from ‘Alī. (Da‘īf)


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

تخريج: [إسناده حسن] آخرجه النسائي، الزكاة، باب عقبة مالع الزكاة، ح: 246 من حديث بهز بن حكيم به وصحبة ابن خزيمة، ح: 2266 وافقنة الذهبي.

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

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

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

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

Abū Dāwūd said: Hushāim reported it from Hilāl bin Khabbāb similarly, but he said: “A flock joined together should not be separated.”

Comments:

Zakāh officials should visit people at their own places, the places of their conourse, rather than force them to make repeated visits to their own offices.
1580. (Another chain) from Suwaid bin Ghafalah, who said: "The charity collector came to us from the Prophet ﷺ. I held him by his hand, and read in his letter, ‘Different (flocks) should not be joined together, nor should a combined (flock) be separated for fear of giving (extra) charity.’" And he did not mention: “a mother that is weaning its young.” (Da'if)

(Anas ibn Ma’adh ibn Anas) said: "There is a legislative difference between: “You should not separate” and “Should not be separated.”"

Comments:
A state official may be asked, if need be, to verify his identity and show the edict he is carrying with him.

1581. It was reported by ‘Amr ibn Abi Sufyan Al-Jumahī, from Muslim ibn Thafinah Al-Yashkuri — Al-Hasan (one of the narrators) said: “Rawḥ would say: ‘Muslim ibn Abu Sufyan’ — that he said: “Nafi’ ibn Alqamah appointed my father as the one in charge of the affairs of our people (our tribe), and he also commanded to collect the Sadaqah from them. My father sent me to a group of them, and I came to an old man called Si’r. I said to him: ‘My father has sent me to you — meaning to collect your Sadaqah.’ He said: ‘My nephew, and what type will you take?’ I replied: ‘We will choose, and examine the udders of the goats.’ He said: ‘Nephew, allow me to
narrate to you: I was once in a valley among these valleys with some goats of mine during the time of the Messenger of Allāh ﷺ. Two men on a camel came to me, and said: "We are the messengers of the Messenger of Allāh ﷺ to you, that give us the Ṣadaqah due on your goats." I said: "What is due upon me?" They said: "One goat." So I went to a sheep — I knew precisely where it was — which was producing milk, and was fat, and I took it out for them. They said: "This is a goat Šāfī'" and the Messenger of Allāh ﷺ has forbidden us to take a Šāfī'.” So I said: "So what type will you take?" They said: "A young female kid — a Jadh'ah or Thaniyyah.” So I went to a young, large and fat female goat — one that had not yet given birth but was old enough to do so — and took it out for them. They said, "Hand this one to us,” and they took it, placed it on their camel, and left.”

Abū Dāwūd said: Abū 'Asīm reported it from Zakariyyā, and he also said: "Muslim bin Ṣhu'bāh” as Rawḥ said.

Comments:
A pregnant animal is not taken for Zakāh since it is too fine and too valuable to be taken for Zakāh.

[1] It is explained in number 1582.
[2] Jadh'ah is the animal that does not have any teeth growing in place of earlier teeth. For goats it refers to one that has lived for one year. Thaniyyah refers to the animal that is old enough to lose its front teeth, in the case of goats it refers to one that has lived for two years.
1582. (Another chain) in which Rawh narrated that Zakariyya bin Ishaq narrated to them, with his chain for this Hadith. He said: “Muslim bin Shu’bah.” And he said in it: “The Šafi‘i is the one carrying a child (developing fetus) inside it.”

(Another chain) in which Rawh narrated that Zakariyya bin Ishaq narrated to them, with his chain for this Hadith. He said: “Muslim bin Shu’bah.” And he said in it: “The Šafi‘i is the one carrying a child (developing fetus) inside it.”

Abū Dāwūd said: I read in the book of ‘Abdullāh bin Sālim, in the city of Hims, (with his chain of narrators to) ‘Abdullāh bin Mu’āwiyah Al-Ghādirī — of Ghadirah Qais — that the Prophet ﷺ said: “Three things — whoever does them will taste the flavor of Faith: Whoever worshiped Allāh alone; and (testified) that none has the right to be worshiped but Allāh; and gave the Zakāt of his wealth, content with giving it, co-operating by himself, and not giving an old animal, a defective animal, a sick animal, a despised one — but rather, (animals) of medium quality. For Allāh did not ask you for the best of them, nor did He command you to give the worst of them.”

1583. Ubayy bin Ka’b narrated: “The Messenger of Allāh ﷺ sent me to collect the Zakāt. So I passed by a person, and when he gathered his wealth for me, I found...

[1] Some of them also said it is the one who has its little kid following it everywhere.
that he only owed a Bint Makhād. So I said to him: ‘Pay this Bint Makhād, Sadaqah.’ He replied: ‘That (animal) neither gives milk, nor is it suitable for riding! But here is a she-camel that is strong, large, and fat — so take it.’ I said: ‘I will not take what I have not been commanded to take. But here is the Messenger of Allāh — not too far from where we are — so if you wish to go to him, and suggest to him what you suggested to me, then do so. And if he accepts this from you, then I will take it, and if he rejects it, then I will not take it.’ He said: ‘That is what I will do,’ and he went with me, along with the camel that he had offered to me, until we came to the Messenger of Allāh. He said: ‘O Prophet of Allāh! Your messenger came to me in order to take the Sadaqah due on my wealth. And I swear by Allāh, never before has the Messenger of Allāh, nor his messenger, ever evaluated my wealth, so I gathered my wealth for him. He said that I owe a Bint Makhād, but the one (that I have) does not give milk, nor is it suitable for riding. So I offered him a large, healthy she-camel that he may take it (instead), but he refused. And it is this one here, I brought it to you O Messenger of Allāh, so take it.’ The Messenger of Allāh said: ‘That is what is due upon you, but if you voluntarily wish to give something better, Allāh will reward you for it, and we will accept it.
from you.’ He said: ‘Here it is, O Messenger of Allâh, I brought it to you, so take it.’ So the Messenger of Allâh Î£ commanded that it be taken, and he supplicated for him that he be blessed in his wealth.”

(Hasan)

Comments:

In case a person gives away, of his own free will, more or a better thing in Zakâh payments than what he is obliged to pay, it may be accepted.

1584. Ibn ‘Abbâs narrated that the Messenger of Allâh Î£ sent Mu‘âdh to Yemen, and said (to him): “You are about to go to a nation of the People of the Book, so invite them to testify to Lâ ilâha illallâh and that I am the Messenger of Allâh; if they obey you in with this, then inform them that Allâh has commanded them (to perform) five prayers in every day and night. An if they obey you in this, then inform them that Allâh has obligated upon them (to pay) Sadaqah on their wealth; it is taken from their rich, and distributed to their poor. And if they obey you in this, then beware of taking their most prized possessions, and be cautious of the supplication of one who has been wronged, for there is no veil between it and Allâh.” (Sahîh)
Comments:
1. According to most jurists, Zakāh funds collected from Muslims of a region should be distributed among the Muslims of that very region.
2. Near relatives and neighbors have a greater right to receiving Zakāh funds. The funds should not be transferred to other cities unless there is some special reason to do so.

1585. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said:
"The one who transgresses with Ṣadaqah is similar to one who withholds it." (Hasan)

Comments:
The one who transgresses with Ṣadaqah has been understood to refer to the one giving it, and the variety of ways that one might transgress in that, as well as the one collecting it, as the author appears to have understood it in this chapter.

Chapter 6. Pleasing The Zakāt Collector

1586. It was reported from Ḥammād, from Ayyūb, from a man called Daisam — and Ibn ‘Ubaid (one of the narrators) said: "From Banū Sadūs" — from Bāshir bin Al-Khasāṣiyah — in his narration, Ibn ‘Ubaid said: "His name was not Bāshir, but the Messenger of Allāh ﷺ named him Bāshir" — he said:
"We said: ‘The people who (collect) charity are unjust towards us, is it allowed for us to hide a part of our possessions — equivalent to the amount of injustice they do towards us?’ He replied: ‘No.’" (Da‘īf)
1587. (Another chain) from 'Abdur-Razzāq, from Ma'mar, from Ayyūb with his chain and its meaning (similar to no. 1587). Except that he said “We said: ‘O Messenger of Allah! The people who (collect) charity are unjust towards us...” (Da'īf)

Abū Dāwūd said: 'Abdur-Razzāq reported it in Marfu' form from Ma'mar.[1]

1588. It was reported from 'Abdur-Rahmān bin Jābir bin 'Atīq, from his father that the Messenger of Allāh ﷺ said: “A group of riders who are hated will come to you. So when they come to you, then welcome them, and leave them with what they want (leave them to take your charity). If they are just, then it will be for their own (benefit), and if they are unjust, then it will be against them. And please them, for the perfection of your Zakāt is in their pleasure, and let them make supplication for you.” (Da'īf)

Abū Dāwūd said: Abū Al-Ghusn (one of the narrators) is Thābit bin Qais Ibn Ghusn.

[1] Meaning that the first version does not clarify that it is from the Messenger of Allāh ﷺ, while the second does.
1589. Jarîr bin ‘Abdullâh narrated:
“A group of people — meaning from the Bediouns — came to the Messenger of Allah and said: ‘A group of charity-collectors come and wrong us.’ He replied: ‘Please those who collect your charity.’ They said: ‘O Messenger of Allâh! Even if they are unjust with us?’ He said: ‘Please those who collect your charity.’” ‘Uthmân (one of the narrators) added: “‘Even if they wrong you.’”

In his narration, Abû Kâmil (one of the narrators) said: “Jarîr said: ‘Never did a collector of charity leave me after I heard this from the Messenger of Allâh except that he was pleased with me.’” (Sahîh)

Chapter 7. The Supplication That The Zakât Collector Should Say For Those Who Give Sâdaqah

1590. ‘Abdullâh bin Abî Awfâ said: “My father was among the Companions of the tree (who participated in the pledge of allegiance). And whenever the Prophet would receive any Sâdaqah from a group of people, he would say: ‘Allâhumma! Salli ‘alâ âli fulân (O Allâh! Send Salât upon the family of so-and-so).’” So my father went to him with his
charity, and he said: 'O Allâh! Send your blessings on the family of Abû Awfä.”” (Sâhih)

**Comments:**

Zakâh is a means of purification, Allâh has ordered the Messenger ﷺ: (Take ṣadaqah from their wealth in order to purify them and sanctify them with it, and say ṣâlih for them...) (At-Tawbah 9:103.)

**Chapter 8. Regarding The Ages Of Camels**

Abû Dâwûd said: I heard from Ar-Riâyâshî, and Abû Ḥâtîm, and others aside from them, and also from the book of An-Nâdr bin Shumail, and from the book of Abû ‘Ubâd, and perhaps one of them mentioned (only) some of the statements — they said: (The term) Ḥuwâr (is used) then Fâsîl when he separates, then the Bint Makhâd will be for the one year old until it completes two years. When it enters into its third, then it is a Bint Labûn. When it completes three years, then it is a Ḥiqq (male) and Ḥiqqâh (female) until its completion of four years, because it is the age of mating and breeding with a stallion, and that is referred to as Tulqâh and the male does not breed until he is two. They say that the Ḥiqqâh is bred with the stallion because the stallion breeds with it when he is two.

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[1] These terms relate to camels, so some of the terms that are also used in the case of other animals, will have a different significance in those cases.

[2] Referring to the term used for the newborn camel and when he separates from his mother.
until it completes four years. When it enters into the fifth, then it is a Jadh'ah; until it completes five years, then when it enters into the sixth, and its secondary teeth develops, it is at that time called a Thaniyy until it completes the sixth. When it enters into the seventh then the male is called (Rabā'īya) and the female Rabā'īyyah — until it completes the seventh. So when it enters into the eighth, and its “sixth” teeth come in, that are after the molars, then it is called Sadis and Sadis up to the completion of the eighth (year). When it enters into the ninth its canines appear, so it is called Bāzil; meaning its canines have Bazala meaning “appeared.” Until it enters its tenth (year) then it is called Mukhlif. Then (after that) there is no name for it, rather it may be said Bāzilu ‘Āmin (a year Bāzil) or Bāzilu ‘Āmain (a two year Bāzil) and Mukhlifu ‘Āmin (a year Mukhlif) and Mukhlifu ‘Āmain (a two year Mukhlif) and Mukhlifu thlathati a’wām (a three year Mukhlif) up to five years. And the Khalīfah is the pregnant one. Abū Hātim said: “Jadhū‘ah[1] is a period of time, it does not relate to teeth. And the ages are separated when Suhail appears.”[2]

Abū Dāwud said: Ar-Riyāshī recited a poem for us (to remember some of this):


[2] The star Canopus, visible in the south near the horizon in certain lands. Meaning that the season of its appearance is the same as the season of birth for camels due to their seasonal behaviors, hence their age changes at the same season.
'On the first night of the appearance of Suhail; — then the Ibn Labün turns into a Ḥiqq and the Ḥiqq turns into a Ḥadh'ah. None remains its age except for the Huba'; — and the Huba' is the one born in other than its time.'

Chapter 9. Where Should The Charity Be Collected?

1591. It was reported from 'Amr bin Shu'aib, from his father, from his grandfather, that the Prophet said: “There should neither be Ḥalab, nor Ḥanab; and charity should not be collected except in their places (that they frequent).”[1] (Hasan)

1592. It was reported from Muhammad bin Ishāq who said, in interpreting this Hadith: “This means that the charity should be collected at the places they (i.e., the animals) pasture, and that they should not be brought to the collector. And ‘Ḥanab’ (distancing oneself) from this obligation (is also prohibited) — meaning that a person should not distance himself from the collector, by going to the farthest areas (of the town). Rather, it should be taken from its place.” (Hasan)

[1] See the explanation in the following narration, and see no. 2581.
Chapter 10. A Person Re-Purchasing His Charity

1593. Ibn ‘Umar narrated that ‘Umar bin Al-Khattāb, may Allah be pleased with him, donated a horse for the sake of Allah, and he then subsequently found it being sold, so he wished to purchase it. He asked the Messenger of Allah about this, who responded: “Do not purchase it, and do not take back your charity.” (Sahih)

Comments:
One should not desire the thing one has given away for the love of Allah. Rather, one should hope for reward from Allah for the charity.

Chapter 11. Charity On Slaves

1594. It was reported from Makhūl, from ‘Irāk bin Mālik, from Abū Hurairah, from the Prophet, that he said: “There is no Zakāt upon horses and slaves, except Zakāt Al-Fitr.” (Sahih)
1595. It was reported from Sulaimān bin Yasār, from ‘Irāk bin Mālik, from Abū Hurairah that the Messenger of Allāh ﷺ said: “There is no charity due upon the slave or horse that a Muslim owns.” (Sahih)

Chapter 12. Zakāt On Agricultural Produce

1596. ‘Abdullāh bin ‘Umar reported that the Messenger of Allāh ﷺ said: “Ten percent is due upon (the produce) of (fields) which are watered by rain, or rivers, or springs, or Ba’ls.[1] And half of that is due upon (the produce of) those (fields) which are watered by camels or other animals.” (Sahih)

1597. Jābir bin ‘Abdullāh reported that the Messenger of Allāh ﷺ said: “Ten percent is due upon that which is watered by rivers and springs. And half of ten percent is due upon that which is watered by camels.” (Sahih)

[1] It is explained in number 1598.
1598. Al-Haitham bin Khalid Al-Juhanî and Husain bin Al-Aswad Al'Ijî said: "Waki" said: 'A Ba'l is a spring which forms from rain-water." (Sahîh)
And Ibn Al-Aswad said: "And Yâhya — meaning Ibn Âdam — said: 'I asked Âbû Iyâs Al-Asadî about Ba'l, so he said 'That which is watered with rain.'"
And An-Nadr bin Shumail said: 'Ba'l is rain-water.'

Comments:
The Messenger of Allah ﷺ indicated that Zakâh shall be levied at the rate of one-tenth of the produce if the land is irrigated with rain water or rivers or underground water, and at the rate of one-twentieth, or five percent of the produce if the land is irrigated artificially.

1599. Mu'adh bin Jabal reported that when the Messenger of Allah ﷺ sent him to Yemen, he said: "Take grain from grain, and sheep from (a flock of) sheep, and a camel from (a herd of) camels, and a cow from (a herd of) cows." (Da'if)
Abû Dawûd said: I once measured a cucumber in Egypt which was thirteen hand-spans. And I saw a citrus fruit upon a camel — it had been cut into two pieces, and made into two camel-loads.

Comments:
The Messenger of Allah ﷺ indicated that Zakâh shall be levied at the rate of one-tenth of the produce if the land is irrigated with rain water or rivers or underground water, and at the rate of one-twentieth, or five percent of the produce if the land is irrigated artificially.
Chapter 13. Regarding Zakāt
On Honey

1600. 'Amr bin Shu‘aib reported from his father, from his grandfather, that Hilāl — a person from the tribe of Banū Muṭ‘ān, came to the Messenger of Allāh ﷺ with a tenth of his honey. He had asked him (the Prophet ﷺ) to protect a valley of his known as Salabah. So the Prophet ﷺ protected that valley for him. When ‘Umar bin Al-Khaṭṭāb became the leader (of the Muslims), Sufyān bin Wahb wrote to him, asking him regarding this. ‘Umar wrote back to him: “If he gives you what he used to give to the Prophet ﷺ, then protect Salabah for him. And if he does not, then those (bees) are bees of the wild; whoever desires may eat of it.” (Hasan)

1601. (Another chain) from ‘Amr bin Shu‘aib, from his father, from his grandfather; “that Shabābah, of one of the tribes of Fahm... and he said similarly (to no. 1600)” He also said: “He would give one water-skin out of every ten water-skins (of honey). And Sufyān bin ‘Abdullāh Ath-Thaqafi said: ‘So the Prophet ﷺ would protect two valleys for him.’” And he added: “So they gave to him what they used to give to the Messenger of Allāh ﷺ, and they protected their...
two valleys." (Hasan)

Chapter 14. Estimating (The Quantity) Of Grapes

1602. (Another chain) from Usamah bin Zaid, from ‘Amr bin Shu‘aib, from his father, from his grandfather, that one of the tribes of Fahm — and he narrated similar in meaning to that of Al-Mughirah (a narrator in the chain of no. 1601) — he said: “One water-skin out of every ten.” (Hasan)

1603. It was reported from Az-Zuhri from Sa‘eed bin Al-Musayyab, from ‘Ittâb bin Aseed, who said: “The Messenger of Allah commanded us to estimate (the quantity of) grapes the way dates are estimated, and that we take its Zakãt as raisins, just as the Zakat of dates is given in dry dates.” (Da‘if)

1604. (Another chain) from Ibn Shihâb (Az-Zuhri), with his chain and its meaning (similar to no. 1603). (Da‘if)
Comments:
Since fruits like grapes and dates ripen gradually over a period of time, and are eaten as they ripen, the procedure to assess the Zakāh is as follows: An expert is asked to estimate how much the total produce would be when they become ripe enough to be picked and gathered, deduct from it one-third or one-fourth of it, and then Zakāh is given for the remainder.

Chapter 15. Regarding Estimation

1605. Sahl bin Abī Ḥathmah said: “The Messenger of Allāh ﷺ commanded us as follows: ‘When you estimate, then take, and leave a third; if you do not leave or find a third, then leave a fourth.’”

(Hasan)
Abū Dāwūd said: (This means) that the one estimating should leave a third for trade.

Chapter 16. When Should Dates Be Estimated?

1606. ‘Aīshah narrated, while she was recollecting the incident of Khaibar: “The Prophet ﷺ would send ‘Abdullāh bin Rawāḥah to the Jews, and he would estimate their date-palms, after they (the fruits) had become ripe, and before they would be eaten.” (Da’f)
Chapter 17. Those Fruits Which Are Not Allowed As Charity

1607. It was reported from Az-Zuhri, from Abū Umāmah bin Sahl, from his father, that the Messenger of Allah prohibited the Ja'rur and Hubaiq types of dates as charity. (Da'if)

Az-Zuhri said: “These are two types of dates of Al-Madinah.” Abū Dawud said: Abū Al-Walīd, also narrated it in Marfu’ form from Sulaimān bin Kathīr, from Az-Zuhri.

1608. ‘Awf bin Mālik narrated: “The Messenger of Allāh entered the Masjid, and he had a stick in his hand. A person from among us had hung some Hashaf (type of dates), so the Prophet struck the cluster with his stick, and said: ‘Had the owner of this charity wished to give something of better quality, he could have done so.’ He also said: ‘The owner of this charity will eat Hashaf on the Day of Judgment.” (Hasan)
Chapter 18. Regarding Zakāt Al-Fitr

1609. Ibn ‘Abbās narrated: “The Messenger of Allāh ﷺ obligated the Zakāt Al-Fitr for the one who fasts as a means of purifying him from vain talk and immoral deeds, and as a means of feeding the poor. Whoever gives it before the (‘Eid) prayer will have it counted as an accepted Sadaqah, and whoever give it after the prayer will have it counted as a charity among charities.” (Hasan)

Chapter 19. When Should It Be Given?

1610. Nāfi‘ reported that Ibn ‘Umar narrated: “The Messenger of Allāh ﷺ commanded that we give the Zakāt Al-Fitr before the people go out for the (‘Eid) prayer.” Nāfi‘ added: ‘So Ibn ‘Umar would give it before that by a day or two.’ (Sahih)

The Book Of Zakāt

نَصْرُ الْمُؤَمِّنِينَ
Chapter 20. How Much Should Be Paid For Șadaqat Al-Fitr?

1611. It was reported from Mālik, from Nāfi', from Ibn 'Umar that the Messenger of Allah obligated the Zakāh Al-Fiṭr for Ramadān: A Sā' of dates, or a Sā' of barley, (due) for every free-person or slave, male or female, among the Muslims."[1] (Sahih)

1612. It was reported from 'Umar bin Nāfi', from his father, from 'Abdullāh bin 'Umar, who said: "The Messenger of Allāh obligated the Zakāt Al-Fiṭr: A Sā'..." so he mentioned the meaning reported by Mālik. And he added: "...young or old. And he commanded that it be paid before people go out for the prayer." (Sahih)

Abū Dāwud said: 'Abdullāh Al-'Umarī reported it from Nāfi' with his chain, he said: "upon every Muslim"

Sa'eed Al-Jumahi reported it from 'Ubaidullāh, from Nāfi', he said in it: "among the Muslims." And what

[1] Meaning, the head of the household pays for each of these in the house.
is popular is that the narration of 'Ubaidullah does not contain:
"among the Muslims."

1613. It was reported from Aban, from 'Ubaidullah, from Nafi', from 'Abdullah bin Umar, from the Prophet, that he obligated the Sadaqat Al-Fitr as a Sa' of barley or dates, for every young or old person, free-man or slave." Musa (one of the narrators) added: "The male and the female." (Sahih) Abu Dawud said: Ayyub and 'Abdullah, meaning Al-'Umari, also said in their narrations from Nafi': "male or female."

1614. It was reported from 'Abdul-'Aziz bin Abi Rawwad, from Nafi', from 'Abdullah bin Umar, who said: "The people would give Sadaqat Al-fitr during the time of the Messenger of Allâh as a Sa' of barley, or dates, or Sult[1] or raisins." And he said: "During the time of 'Umar, may Allâh have mercy upon him, when wheat became abundant, he made half a Sa' of wheat equivalent to a Sa' of these other things." (Hasan)

[1] Rye, or a type of barley that has some resemblance of wheat.
1615. It was reported from Hammād, from Ayyūb, from Nāfi’ (a narration similar to no. 1614), who said: ‘‘Abdullāh (bin ’Umar) said: ‘So the people then began paying half a Ṣā‘ of wheat.’’ And Nāfi’ said: ‘‘Abdullāh bin ’Umar used to give dry dates, but one year the people of Al-Madinah were in short supply of dry dates, so he gave barley instead.” (Ṣaḥīḥ)

1616. It was reported from Dāwud, meaning Ibn Qais, from ‘Iyād bin ‘Abdullāh, from Abū Sa’eed Al-Khudri who said: “During the time of the Messenger of Allāh ☪, we used to give Zakāt Al-Fitr on behalf of every young or old person, free-man or slave. (We used to give) one Ṣā‘ of food, or cheese, or barley, or dried dates, or raisins. We continued doing so, until Mu‘āwiya came to us while he was performing Hajj or ‘Umrah. He spoke to the people (standing) on the Minbar, and among what he said was: ‘I see that two Mudd of the Samrā [1] of Ash-Shām is equivalent to one Ṣā‘ of dried dates.’ So the people took this

[1] It is a type of wheat.
ruling.” Abū Sa‘eed said: “As for me, I will continue to pay it (as I used to pay it), as long as I live.”

(Saḥīḥ)

Abū Dāwūd said: It was reported by Ibn ‘Ulāyah, ‘Abdah, and others, from Ibn Išāq, from ʿAbdullāh bin ʿUthmān bin Ḥakīm bin Ḥizām, from Ḥyād from Abū Sa‘eed with its meaning. And one of them who reported it from Ibn ‘Ulāyah mentioned: “or (one) Sā‘ of (wheat) Hintah.” But it is not (a) preserved (narration).

**1617. (Another chain) But it does not contain “wheat (Hintah).”**

(Da‘īf)

Abū Dāwūd said: Mu‘āwiyyah bin Ḥishām mentioned in this narration, from Ath-Thawrī, from Zaid bin Aslām, from Ḥyād, from Abū Sa‘eed: “half a Sā‘ of wheat (Burr).” And it is a mistake from Mu‘āwiyyah bin Ḥishām, or from the one that reported it from him.

**1618. (Another chain) from Ibn ‘Ajān, who heard Ḥyād said: “I heard Abū Sa‘eed Al-Khudrī saying: “I will always continue to give one Sā‘. During the time of the Messenger of Allāh ﷺ, we used to give one Sā‘ of barley, or Aqīf, or raisins.” Sufyān (one of the**
narrators) added: “or flour.”  Ḥāmid (one of the narrators) said: “They (his companions) rejected this (as a mistake), so he stopped narrating it.” (Ṣāḥīḥ)

Abū Dāwūd said: So this addition is a mistake from Ibn `Uyainah.

Chapter 21. Those Who Narrated That It Is Half A Ṣā‘ Of Wheat (Qamh)

1619. It was reported from `Abdullāh bin Abī Su‘air, who said that the Messenger of Allāh ﷺ said: “(Zakāt Al-Fīṭr is) one Ṣā‘ of wheat (Burr) or Qamh for every two people, (regardless of whether they are) young or old, free-man or slave, male or female. So for your rich, Allāh, the Most High, will purify it, and for your poor, then Allāh will recompense them more than what they gave.” (Dā‘f)

Sulaimān (one of the narrators) added: “...rich or poor.”

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1619 - حَدَّثَنَا مُسَلَّمٌ حَدَّثَنَا بْنُ دَاوُدُ الْمَكْتِبُ قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ النَّعْمَانِ بْنِ رَاشِدٍ عَنْ الزَّهْرِيِّ - قَالَ مُسَلَّمٌ عَنْ تَعْلِيمِهِ بْنِ أَبِي صَعْبَةِ، عَنْ أَبِي، وَقَالَ مُسَلَّمٌ بْنُ دَاوُدُ: عَلَى اللَّهِ تَعَالَى أَوْ تَعْلِيمَةٍ ابْنِ عَبْدِ اللَّهِ بْنِ أَبِي صَعْبَةِ، عَنْ أَبِي - قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "صَعَّعٌ مِنْ بَرٍّ أَوْ فُحْصٍ عَلَى كُلِّ اثْنَيْنَ صِفْرٍ أَوْ كَبِيرٍ، حَرُّ أَوْ عَيْبٍ، ذَكْرٌ أَوْ أَنثى. أَمَّا غَيْرُكَمْ فِيْرُكُمْ اللَّهُ تَعَالَى، وَأَمَّا قَبْرُكُمْ فِيْرُكُمْ اللَّهُ تَعَالَى عَلَيْهِ أَكْثَرُ مَمَأْ أَعْطَاكُهُ. رَأَى مُسَلَّمٌ فِي حَدِيثِهِ: "غَيْرِيََّ أَوْ فُقُّرُيَ".

تخريج: [سنده ضعيف] أخرجه أحمد: 423/5 من حديث حماد بن زيد به الزهري.

1620. (Other chains for this narration) “The Messenger of Allāh ﷺ stood up to deliver a sermon, and he commanded that the Sadaqat Al-Fīṭr be given: One Ṣā‘ of dates or barley for every
person” — ‘Alî (one of the narrators) added: “or one 5â’ of wheat for every two people,” — then they were in accord (with the remainder of it): “(regardless of whether they are) young or old, free-man or slave.” (Da‘îf)

1621. (Another chain for this narration) “The Messenger of Allâh  gave a sermon to the people two days before (the ‘Eid of) Al-Fîr...” with the meaning of the narration of Al-Muqri[1] (Da‘îf)

1622. It was reported from Humaid, who said: “We were informed from Al-Hasan, that he said: ‘Ibn ‘Abbâs once gave a sermon on the Minbar of (the Masjid of) Al-Baṣrah, towards the end of Ramaḍân, and he said:

[1] That is ‘Abdulläh bin Yazîd, one of the narrators of number 1620.
“Give the **Sadaqah** that is due for your fast,” but it appeared as if the people did not know. So he asked: “Who among you is from the people of Al-Madinah? Go to your brothers and teach them, for they do not know. The Messenger of Allâh ﷺ has obligated this charity as a **Ṣā’** of dried dates or barely, or half a **Ṣā’** of wheat, for every (person), free-man or slave, male or female, young or old.” But when ‘Aïf came (to Al-Basrah), he saw that (these items) were cheap, so he said: “Allâh has given you in abundance, so if only you were to make it one **Ṣā’** of everything.”

Humaid said: “Al-Ḥasan used to hold the opinion that the Zakât of Ramaḍân was only due upon those who fasted.”

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**Chapter 22. Paying Zakât In Advance**

1623. Abû Hurairah narrated: “The Prophet ﷺ sent ‘Umar bin Al-Khattâb, may Allâh be pleased with him, to collect the **Ṣadaqah**, but Ibn Jamîl, Khâlid bin Al-Walîd, and Al-‘Abbâs all refused to give it. So the Messenger of Allâh ﷺ said: ‘What is the excuse of Ibn Jamîl except that he was poor, and then Allâh made him rich? And as for Khâlid bin Al-Walîd, then you have wronged Khâlid! For indeed, he has given his armor and weaponry

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**تَحْرِیج:** [١٥٨١ من حدیث حمدی به وقال النسائي: “الحسن لم يسعم من ابن عباس”.]
as a continual charity in the way of Allah. And as for Al-'Abbās, the uncle of the Prophet, then it is upon me, and a similar amount as well! Do you not realize that the paternal uncle of a person is just like a father’ or ‘just like his father?’” (Sahih)


1624. ‘Ali narrated that Al-'Abbās asked the Prophet  about paying his Zakāh in advance — before its due date. So the Prophet  allowed him to do so. (Da'īf)

Abū Dāwūd: This Hadith was reported by Hushām, from Mansūr bin Zādhān, from Al-Ḥakām, from Al-Ḥasan bin Muslim, from the Prophet  , and the narration of Hushām is more correct.

Chapter 23. Should Zakāt Be Transferred From One Land to Another?

1625. Ibrāhīm bin ‘Aṭā’ — the freed slave of ‘Imrān bin Ḥusayn — narrated from his father that Ziyād, or another governor, sent ‘Imrān bin Ḥusayn as a collector of charity.
When he returned, he asked him: “Where is the wealth?” He replied: “(Did) you send me to (bring back) wealth? We took it from the (people) who we used to take it from during the time of the Messenger of Allâh ﷺ, and we distributed it where we used to distribute it during time of the Messenger of Allâh ﷺ.” (Hasan)

Comments:
The basic rule is that Zakâh collected in a region should be distributed among the needy of the same region. However, in case people in other regions are more in need of help, the wealth may be transferred there.

Chapter 24. Who Should Be Given Charity? And The Definition Of A Rich Man

1626. ‘Abdullâh narrated that the Messenger of Allâh ﷺ said: “Whoever asks (others for wealth) while he has enough to suffice him, he will come on the Day of Judgment with scars, or scrapes, or gashes, on his face.” They said: “0 Messenger of Allâh, and what is considered as sufficient?” He replied: “Fifty Dirham, or its equivalent in gold.” (Da’îf)
1627. It was reported from ‘Ata’ bin Yasār, from a man from the tribe of Banū Asad that he said: “Once, I encamped with my family at Baqī’ Al-Gharqad. My family said to me: ‘Go to the Messenger of Allah and ask him for something that we can eat,’ and they started mentioning their needs. So I went to the Messenger of Allah, but found a man already there, asking of him. The Messenger of Allah said: ‘I don’t have anything to give you,’ so the man turned away angrily and said: ‘I swear, you only give to those whom you want!’ The Messenger of Allah replied: ‘He gets angry at me because I don’t have anything to give him! Whoever asks among you while he has one Uqiyah, then has indeed asked unjustly!’ The man from the tribe of Banū Asad said to himself: “Indeed, our she-camel is more precious than an Uqiyah.” — And Uqiyah is equal to forty Dirham.

— “So he returned, and did not ask for anything. He said: “After that, some barely and raisins were sent to the Messenger of Allah, and he gave us a share of it, until Allah, the Mighty and Sublime, made us self-sufficient (of asking).”

(Sahih)
1628. It was reported from Abū Sa‘eed Al-Khudrī who said that the Messenger of Allāh ﷺ said: "Whoever asks (others for wealth) while he has the equivalent of an Uqiyah, then he has indeed asked unjustly." So the man said to himself: "My camel, Al-Yaqūtah is (worth) more than an Uqiyah" — Hishām (one of the narrators) said: "Better than forty Dirhams," — so he returned without asking anything.

In his narration, Hishām added "During the time of the Messenger of Allāh ﷺ, one Uqiyah was forty Dirhams." (Hasan)

1629. Sahl bin Ḥanzalah reported: "Uyainah bin Ḥisn and Al-Aqra‘ bin Hābis both came to the Messenger of Allāh ﷺ and asked of him, so he ordered that they be given what they asked for. And he ordered Mu‘āwiyah to write what they wanted. So as for Al-Aqra‘, he took the letter, wrapped it in his turban, and left. And as for ‘Uyainah, he took the letter and came to the place where the Prophet ﷺ was at, and said: ‘O Muhammad! Do you think that I will carry a letter to my people while I don’t know what is written in it, just like the letter of Al-Mutalammis?’ Mu‘āwiyah informed the Messenger of Allāh ﷺ of what he had said. So the Messenger of Allāh ﷺ replied: ‘Whoever asks
while he has what will suffice him, he only increases (asking) for the Fire.” Another time, An-Nufaili (one of the narrators) said: “the coals of Hell” — “They said: ‘O Messenger of Allah! And what counts as being sufficient’” — Another time, An-Nufaili said: “and what counts as being enough such that he is prohibited from asking?” — “He replied: ‘Enough to feed him his morning meal and dinner.’” — Another time An-Nufaili said: “That he has enough to feed himself to his full for a day and night, or for a night and day.” And he would narrate it to us in abridged form with wording like that which I mentioned. (Da’if)

1630. Ziyād bin Al-Ḥārith Aṣ-Ṣudā’i narrated: “I came to the Messenger of Allah ﷺ and gave him my pledge of allegiance...” and he continued narrating a lengthy narration, until he said: “A man came to him, and said: ‘Give me some charity.’ So the Messenger of Allah ﷺ told him: ‘Allah was not satisfied with the ruling of a Prophet or anyone other than Himself regarding charity, so He Himself ruled in this regard, and divided (the recipients of charity) into eight categories. So if you are in one of those categories, I will give you your right.” (Da’if)


-In [English translation]-

while he has what will suffice him, he only increases (asking) for the Fire.” Another time, An-Nufaili (one of the narrators) said: “the coals of Hell” — “They said: ‘O Messenger of Allah! And what counts as being sufficient’” — Another time, An-Nufaili said: “and what counts as being enough such that he is prohibited from asking?” — “He replied: ‘Enough to feed him his morning meal and dinner.’” — Another time An-Nufaili said: “That he has enough to feed himself to his full for a day and night, or for a night and day.” And he would narrate it to us in abridged form with wording like that which I mentioned. (Da’if)

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1631. It was reported from Al-A’mash, from Abū Ṣāliḥ from Abū Hurairah, who said: “The Messenger of Allāh ﷺ said: ‘A poor person is not one who will be done away with a date or two, or a morsel or two; rather, a poor person is one who does not ask others for anything, and they do not recognize (his situation) and give him (charity).’” (Sahih)

1632. It was reported from Az-Zuhri, from Abū Salamah, from Abū Hurairah who said: “The Messenger of Allāh ﷺ said” similarly (to no. 1631). He said: “...but the poor person is the one who is too shy to ask.” — Musaddad (one of the narrators) added: “He does not have enough to live by” — “neither does he ask, nor do others know of his needs and give him charity that is the one who is (truly) deprived.” (Sahih)

Abū Dāwud said: This Hadith was reported by Muhammad bin Thawr, and ‘Abdur-Razzāq, from Ma’mar, and they had the statement about the deprived among the words of Az-Zuhri, and that is more correct.

1633. ‘Ubaidullāh bin ‘Adī bin Al-Khiyār said that two people informed him that they came to the
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Prophet during the Farewell Pilgrimage while he was distributing charity, and asked him for some of it: "So he looked at us carefully, and saw us to be strong (and healthy). He said: 'If you desire, I will give you, but there is no share of it for a rich person, nor for one who is strong and able to earn (for himself)."' (Sāhih)

Comments:
A rich or a strong person, who is able to work and earn, should not beg. It is prohibited for him to do so.

1634. 'Abdullāh bin 'Amr narrated from the Prophet: "Charity is not allowed (to take) for a rich person, nor for a strong, healthy person." (Hasan)
Abū Dāwūd said: Sufyān reported it from Sa'd bin Ibrāhīm, just as Ibrāhīm said it. And Shu'bah reported it from Sa'd; he said: "...a strong person." Some of the others had it from the Prophet: "...a strong person" and 'Aṭā' bin Zuhayr said that he met 'Abdullāh bin 'Amr, so he said: "Charity is not lawful for the strong, nor the one who is healthy."

تخريج: [إسناده صحيح] أخرجه النسائي، الزكاة، باب مسألة القوّي المكتسب، ح: ٢٥٩٩ من حديث هشام بن عروة به.
Chapter 25. Rich People Who Are Allowed To Take Charity

1635. ‘Atā’ bin Yasār narrated that the Messenger of Allāh ﷺ said: “Charity is not allowed for a rich person except for (one of) five: a fighter in the Cause of Allāh, or one who is employed for it (collecting the Zakāt), or one in debt, or one who purchased it with his money, or one who had a poor neighbor who was given charity, and who subsequently gave it (that charity) to him.” (Sahih)

1636. (Another chain) from ‘Atā’ bin Yasār, from Abū Sa‘eed Al-Khudri, who said: “The Messenger of Allāh ﷺ said” mentioning its meaning (similar to no. 1635). (Sahih)

Abū Dawūd said: Ibn ‘Uyainah reported it from Zaid as did Mālik (in the above narration), and Ath-Thawrī reported it from Zaid but said: “A confirmed narrator narrated to me from the Prophet ﷺ.”

1637. It was reported from ‘Atiyah, from Abū Sa‘eed Al-Khudri, that the Messenger of Allāh ﷺ said: “Charity is not allowed for a rich person, except that (he be fighting) in the Cause.
of Allāh, or a traveler, or a poor neighbor who was given charity and who then gives you a gift or invites you (to his house).” (Ḍa‘if)

Abū Dāwūd said: Fīrās and Ibīn Abī Lailā reported it from ‘Atīyāh, from Abū Sa‘eed, from the Prophet ﷺ, similarly.

Chapter 26. How Much Should One Person Be Given Of Zakāt?

1638. Sahl bin Abī Ḥathmah narrated that the Prophet ﷺ gave him one-hundred camels of charity as blood money — meaning the blood money of the Ṭanārī who was killed at Khāibār. (Ṣaḥīḥ)

Chapter (... ) When Is It Allowed to Beg?

1639. Samurah narrated that the Prophet ﷺ said: “Begging (is like) wounds that a person scars his face with. So whoever desires to leave (flesh) on his face (should not ask), and whoever desires (otherwise) may abandon it, except if a person asks the Sūlṭān (ruler), or is in a situation in which he finds no other alternative.” (Ṣaḥīḥ)
1640. Qabīsah bin Mukhāriq Al-Hilālī narrated: “I undertook the responsibility of paying a debt for someone else, so I went to the Prophet ﷺ (asking him). He said: ‘Stay with us, O Qabīsah, until charity comes, so that we can command that some of it be given to you.’ Then he said: ‘O Qabīsah! Begging is not permitted except for one of three (people): A person who undertook the responsibility of paying off a debt on behalf of another, so he may ask until he gets what he needs, then he should desist; and a person who was afflicted with a catastrophe, and whose wealth was destroyed, so it is permissible for him to ask, and he asks until he obtains his minimal needs — or he said — his bare needs; and a person who became poor, (but in this case he may not ask) until three intelligent people from his community say that so-and-so has become poor. In this case he may ask until he obtains his minimal needs, or his bare needs, then he should desist. Any begging besides this, O Qabīsah, is evil wealth that a person consumes in sin.” (Sahih)

1641. Anas bin Mālik narrated that a person from the Ānṣār came to the Prophet ﷺ and asked him (for
The Prophet ﷺ said: “Do you not have anything in your house?” He said: “Yes! (I have) a coarse mat. We use a part of it to cover ourselves, and a part to lie on. And we also have a container which we drink water from.” He said: “Bring them to me,” so he brought them. The Messenger of Allah ﷺ held them in his hand and said: “Who will buy these two (items) from me?” A man said: “I’ll take them for one Dirham.” So he said: “Who will give more than a Dirham,” two or three times. A man said: “I’ll take them for two Dirhams,” so he gave them to him, took the two Dirhams, and gave it to the Ansârī, telling him: “Buy food with one (Dirham), and take it to your family, and buy an axe with the other one, and bring it to me.” So he brought it to him, and the Messenger of Allah ﷺ attached a stick to it with his own hands, and then said to him: “Go and collect firewood, and sell it, and let me not see you for fifteen days.” The man went collecting firewood and selling it, and then returned, with ten Dirhams. He purchased a garment with some of it, and food with some of it. So the Messenger of Allah ﷺ said: “This is better for you than your begging coming to you as a blemish on your face on the Day of Judgment. Begging is not allowed except for three (people): A very poor person, or for one in severe debt, or for a painful blood (blood-money).”

(Hasan)
Chapter 27. The Disapproval Of Asking

1642. ‘Awf bin Malik narrated: “We were with the Messenger of Allah, seven, eight or nine of us, when he said: ‘Will you not give your pledge of allegiance to the Messenger of Allah?’ And we had recently given our pledge (already), so we said: ‘We have given you our pledge of allegiance,’ but he said it three times. So we stretched forth our hands and pledged allegiance to him. One person said: ‘O Messenger of Allah! We have already given you our pledge, so what are we pledging our allegiance to (now)?’ He said: ‘That you worship Allah, and do not associate any partners with Him, and that you pray the five prayers, and that you hear and obey (your rulers)...’ and then he said something very softly, ‘...and that you do not ask people for anything.’ So indeed, some of those people (obeyed to such an extent) that his whip would fall (from his mount), and he would not ask anyone to hand it to him.” (Sahih)

Abū Dāwūd said: This narration of Hīšām was not reported except from Sa’īd.
1643. It was reported from Abū Al-‘Aliyah, from Thawbān — the freed-slave of the Messenger of Allāh ﷺ — who said that the Messenger of Allāh ﷺ said: “Who will guarantee me that he will not ask mankind for anything, and I will guarantee for him Paradise (in return)”? So Thawbān said: “I,” and he added: “And I would never ask anyone for anything.” (Ṣaḥīḥ)

Comments:

To beg, in its wider sense, is like asking someone other than Allāh.

Chapter 28. On Doing Without Asking Others

1644. Abū Sa‘eed Al-Khudrī narrated that a group of people from the Anṣār asked of the Messenger of Allāh ﷺ, so he gave them. They then asked again, so he gave them, until, when all that he had with him (to give) had finished, he said: “Whatever good I have, I shall not keep it to myself by depriving you of it, and whoever seeks self-sufficiency will be granted it by Allāh, and whoever seeks to be independent will be made independent by Allāh, and whoever seeks to be patient will be granted patience by Allāh. And Allāh has not granted anyone any gift more vast than patience.” (Ṣaḥīḥ)
1645. (‘Abdullãh) Ibn Mas‘ûd reported that the Messenger of Allah ﷺ said: “Whoever is afflicted with a distress, and turns to the people (to solve it), he will not have his distress solved. And whoever turns to Allah, Allah will hasten independence of means to him, either by a quick death, or a speedy richness.” (Hasan)

1646. It was reported from Muslim bin Makhshî, from Ibn Al-Farisî, that Al-Farisî asked the Messenger of Allah ﷺ: “Should I ask (others), O Messenger of Allah?” He said: “No, but if you must ask, then ask the righteous.” (Da‘îf)

Comments:
It is permissible to ask pious people for help in matters subject to physical laws, like request for cooperation, loan, intercession and supplication, providing those pious people are alive. As for those pious people who are dead, it is prohibited to ask them for help or intercession. It is Shirk (ascribing partners to Allah).

1647. It was reported from Ibn As-Sa‘îdî, that he said: “Umar put me in charge of (collecting) the charity. After I had completed (my
responsibility), he commanded that I be given some wages. I said: 'Indeed, I only did this for the sake of Allâh, and (I expect) my rewards with Allâh!' So he replied: 'Take what I have given you, for I worked during the time of the Messenger of Allâh ﷺ, and he gave me my wages, and I said just as you have said, but the Messenger of Allâh ﷺ said: "If you are ever given anything without having asked for it, then consume of it, and give charity (from it)."'  

(Sahîh)

نتَحْرِيفٌ: أَخْرَجه مُسْلِمٌ، الزكاة، بَاب جُوَاز الأَذْه بِعِبْرِ سَؤُلٍ ولَا تَتَطُولَ، ح: 145 من حديث لِبَث بَن سَعِد بِهَا أَخْرَجَه الْبَخَارِيُّ، الأَحَكاَمِ، بَاب رَزْقِ الْحَاِكِمِ وَالعَامِلِينَ عِلْمِهَا، ح: 713 من طَرِيق أَخْرَج عِنْدِ الْبَاَسِدَي بِهِ.

1648. It was reported from Mâlik, from Nâfi’, from ‘Abdullâh bin ‘Umar, that the Messenger of Allâh ﷺ was once on the Minbar, discussing charity, and that (explaining whether) it is better to avoid taking it or asking for it. He said: “The upper hand is better than the lower hand, and the upper hand is the one that spends, and the lower hand is the one that asks.”  

(Sahîh)

Abû Dâwûd said: There is disagreement among those who narrated this Hadîth from Ayyûb from Nâfi’. [1] ‘Abdul-Wârîth (narrated it from him and) said: “The upper hand is the one that seeks independence of means.” And most of them who reported it from Hâmîd, from Ayyûb (have): “The upper hand is the one that spends.”

[1] Which is not the case in the narration of Mâlik.
1649. Mālik bin Naḍlah narrated that the Messenger of Allāh صلی‌اللہ علیهِ وسلم said: “There are three types of hands: The Hand of Allāh is the highest, and the hand of the giver is below it, and the hand of the one who asks is the lowest. So give blessings (charity), and do not be too weak to overcome yourself.” *(Ṣaḥīḥ)*

Chapter 29. Giving Charity To Banu Hāshim

1650. Abū Rāfī’ narrated that the Prophet صلی‌اللہ علیهِ وسلم sent a man to collect charity from the tribe of Banū Makhzūm, so this man said to Abū Rāfī’: “Accompany me, for you will get a share of it.” He said: “(Not) until I go to the Prophet صلی‌اللہ علیهِ وسلم and ask him.” So he did so, and the Prophet صلی‌اللہ علیهِ وسلم replied, “The freed slave of a people is a part of them, and we are not allowed to take charity.” *(Ṣaḥīḥ)*

Comments:

It is not permissible for the Messenger of Allāh صلی‌اللہ علیهِ وسلم, his family, and his freed slaves to receive any charity.
1651. It was reported from Hammäd, from Qatädah, from Anas that the Prophet would sometimes pass by a date lying on the ground, and the only reason that he would not take it is for fear that it might have been from charity. (Sahih)

1652. It was reported from Khälid bin Qais, from Qatädah, from Anas, that the Prophet once found a date, and said: “Were it not for the fact that I fear it might be charity, I would have eaten from it.” (Sahih)

Abū Dāwūd said: Hishām reported it from Qatädah like that.

1653. It was reported from Ḥābib bin Abī Thābit, from Kuraib, the freed-slave of Ibn ‘Abbās, from Ibn ‘Abbās, who said: “My father sent me to the Prophet regarding camels that he had given to him from (the camels) of charity.” (Da‘if)

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كتاب الزكاة

1651 - حَدَّثَنَا مُوسى بْنُ إِسْمََاعِيلُ وَمُسْلِمٌ بْنُ إِبْرَاهِيمَ، المعين، قَالُوا: حَدَّثَنَا حَبْذَةٌ عَنْ قَاتِدٍ، عَنْ أَنْسٍ: أَنَّ النَّبِيَّ ﷺ كانْ يُرِيُّ الْعُثْرَةَ الْعَادِرَةَ، فَمَا يُبَيِّنُهُ مِنْ أَخْيِهِ عَلَى أَنْ: أَنْ كَتَوْنَ صَدَقَةً.

تخريج: (صحيح) أخرجه أحمد: 184 من حديث حماد بن سلمة به وانظر الحديث الآتي.

1652 - حَدَّثَنَا نَصْرٌ بْنُ عَلِیٍّ، أَخْبَرَنَا أَبِي عَنْ خَالِدِ بْنِ قَیس، عَنْ قَاتِدٍ، عَنْ أَنْسٍ: أَنَّ النَّبِيَّ ﷺ وَجَدَ نَخْرَةً فَقَالَ: "وَلَوْ أَنَّ أَبَّي أَخْبَرَ أَنْ يُكْتَوْنَ صَدَقَةً لَّا كَتَوْنَها". قال: أبو داود: زوَّاه هَيْثَمُ عَنْ قَاتِدٍ.

تخريج: (صحيح) أخرجه أحمد: 171 من حديث قاتدة علی رسول الله ﷺ وعلى الله ﷺ إلخ.

1653 - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدُ الْمُخْرَجِيَّةَ عَنْ أُعْمَشٍ، عَنْ حَبْذَةٍ بْنِ أَبِي ثَابِيْ، عَنْ ثَابِيْ بْنِ أَبِي عَبْدِ اللَّهِ عَبْدُ الرَّحْمَنِ يَنْبِيعُ: أَنْ أَبِي عَبْدِ اللَّهِ عَبْدُ الرَّحْمَنِ قَالَ: بَعْضُ مَنْ أتَى النَّبِيَّ ﷺ فِي إِبِيلٍ أَعْطَاهُ اِبْنَهُ مِنْ الصَّدَقَةِ.


1654 - حَدَّثَنَا مُحَمَّدٌ بْنُ الْعَلَاءَ وَعُلَيمٌ أَبِي شَبَيْبَةٍ قَالاً: حَدَّثَنَا مُحَمَّدٌ ﷺ هو ابن...
Chapter 30. A Poor Person Giving A Gift From Charity To A Rich Person

1655. Anas narrated that the Prophet was once presented with some meat (to eat). He asked: “What is this?” They said: “Something that was given to Barirah in charity.” So he said: “It is charity for her, but a gift for us.”

Comments:
The inference from the Hadith is that a person receiving charity becomes owner of the charity and, therefore, has the right to dispense with it as he likes. He may give it in charity in turn or as a gift to others.

Chapter 31. Someone Who Gave Charity And Then Inherited It

1656. Buraidah reported that a woman came to the Messenger of Allah and said: “I had given my mother a young slave-girl as charity, and she has died and left that slave-girl (as inheritance).” So he said: “Your reward has been granted, and she has returned to you as inheritance.”
Chapter 32. Regarding The Rights Due On Wealth

1657. 'Abdullah bin Mas'ud said, "We used to consider Al-Mâ‘ün during the time of the Messenger of Allah to be the lending of a bucket and a pot."[1] (Hasan)

1658. It was reported from Suhail bin Abi Šâlih, from his father, from Abū Hurairah, that the Messenger of Allah said: "There is no person who owns Kanz (wealth), and does not pay its right, except that Allah will transform it on the Day of Judgment; it will be heated in the Fire of Hell, and then his fore-head, sides, and back will be cauterized with it, until Allah judges between His servants — on a day the length of which is fifty-thousand years of your reckoning. Then he will see his path, either to Paradise or to the Fire. And there is no owner of sheep who does not pay their right (i.e., Zakât) except that they will come on the Day of Judgment in the greatest quantity that they were (in this world), and he will be thrown on his face for them on a flat, level ground, and

[1] Al-Mâ‘ün, see the Sûrah (107).
they will gorge him with their horns, and trample over him with their hooves — there will not be among them a sheep with broken horns nor one without horns; every time the last of them passes over him, the first of them will return, until Allāh judges between His servants — on a day the length of which is fifty thousand years of your reckoning. Then he will see his path, either to Paradise or to the Fire. And there is no owner of camels who does not pay their right (i.e., Zakāt) that they (the camels) will come on the Day of Judgment in the greatest quantity that they were (in this world), and he will be thrown on his face for them on a flat, level ground, and they will trample over him with their feet, until Allāh judges between His servants — on a day the length of which is fifty-thousand years of your reckoning. Then he will see his path, either to Paradise or to the Fire.” (Sahih)

Comments:

Gold and silver, not purified by Zakāh, will be a disaster for their owner.

1659. It was reported from Zaid bin Aslam, from Abū Sāleḥ, from Abū Hurairah from the Prophet ﷺ, similarly (to no. 1658). After he said “Does not pay their right” in the case of the camels, he said: “And of their rights is that they are milked the day that they are given water.” (Sahih)
1660. It was reported from Shu‘bah, from Qatadah, from Abū ʿUmar Al-Ghudānī, from Abū Hurairah, who said: “I heard the Messenger of Allah ﷺ with similar to this (i.e., no. 1658). So he said to him—meaning to Abū Hurairah: “So what is the right for camels?” He said: “That you give one that is precious (as charity), and lend one that is giving milk, and lend one in order that someone rides on it, and lend a stallion to mate (with a she-camel), and you give its milk (to people) to drink.” (Hasan)

1661. It was reported from Abū Az-Zubair: “I heard ‘Ubaid bin ʿUmair say: “A man said: “O Messenger of Allah! What are the rights of the camels?” He mentioned similarly (to no. 1660), except that he added: “and that you lend its udder.” (Sahih)

1662. Jābir bin ʿAbdullāh reported that the Prophet ﷺ commanded that from every ten Wasaq of plucked dried dates, one bunch should be hung in the Masjid for the poor. (Hasan)
1663. Abū Sa‘eed Al-Khudrī narrated: “Once, while we were traveling with the Messenger of Allāh ﷺ, a man came to him on a she-camel that he owned, and he was turning it left and right. The Prophet ﷺ said, “Whoever has extra (space) on his mount, let him give it to someone who has no mount, and whoever has extra provisions, let him give it to someone who has no provision,” until they thought that they had no right to anything extra that they had. (Ṣahih)

1664. Ibn ‘Abbās narrated: “When the Verse: ‘And those who hoard gold and silver treasures...’[1] was revealed, it was very difficult for the Muslims. ‘Umar said, ‘I will lighten (your worries) for you,’ so he went to the Prophet ﷺ and said: ‘O Prophet of Allāh! This Verse has proven very difficult for your Companions!’ So the Messenger of Allāh ﷺ said: ‘Allāh has only legislated Zakāt upon you so that He may purify the rest of

Comments:
This was due to a need among the people at the time.

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\[\text{[1] \text{At-Tawbah (9:34)}}\]
your wealth for you. And He has legislated the laws of inheritance so that it may be for those after you.’ So ‘Umar said the Takbir (out of joy), then the Prophet ﷺ said: ‘Should I not inform you of the greatest treasure a man can store? A pious woman: If he looks at her, she pleases him, and if he commands her, she obeys him, and if he is absent from her, she protects him (is chaste).’” (Da‘if)

Chapter 33. The Rights Of The One That Asks

1665. It was reported from Fāṭimah bint Ḩusain, from Ḩusain bin ‘Alī, who said that the Messenger of Allah ﷺ said: “The one who asks has a right (over you), even if he comes on a horse.” (Ḥasan)

1666. It was reported from Fāṭimah bint Ḩusain, from her father, from ‘Alī, from the Prophet ﷺ, similarly (to no. 1665). (Ḥasan)
1667. It was reported from `Abdur-Rahmân bin Bujaid, from his grandmother, Umm Bujaid — and she was one of those who had given her pledge of allegiance to the Messenger of Allâh ﷺ — that she said: “O Messenger of Allâh! Sometimes, a beggar stands by my door, and I do not find anything to give him.” He replied: “If you do not find anything to give him except a burnt hoof, then give it to him in his hand.” (Sahîh)

Chapter 34. Giving Charity To Ahl Adh-Dhimmah[1]

1668. It was reported from Hishâm bin `Urwah, from his father, from Asmâ’, who said: “My mother came to visit me during the time of the covenant with the Quraish, intending to establish (a motherly relationship) with me, even though she was an idolatress, hating (Islam). So I said: ‘O Messenger of Allâh, my mother has come to visit me, even though she is an idolatress, hating (Islam). Should I

[1] The people with a covenant or treaty of peace that are not Muslims living under Muslim rule.
fulfill the ties of kinship to her?’
He replied: ‘Yes, fulfill the ties of
kinship to your mother.’” (Sahih)

Comments:
Islam exhorts its followers to tie bonds of kinship, do favours and give charity
to them. If kinsmen are disbelievers, obligatory charities like Zakah may not
be given to them except in cases where the intent is to court their friendship,
and to incline their hearts to Islam. Voluntary charity may be given to them at
all times. Parents should be served and helped with money even if they are
unbelievers.

Chapter 35. What Cannot Be Refused (When Asked)

1669. It was reported that a
woman by the name of Buhaisah
reported from her father, that he
asked permission to enter upon the
Prophet ﷺ, and (when he was
allowed permission), he lifted his
shirt and began to kiss and
embrace (the Prophet ﷺ). He said:
“O Messenger of Allah, what is
that which is not permissible to
withhold (when asked for)?” He
replied: “Water.” He repeated the
question again, and the Prophet ﷺ
replied: “Salt.” He repeated the
question for a third time, upon
which the Prophet ﷺ said: “Doing
good is better for you.” (Da’if)

Comments:
Water and salt are very common things of everyday use. To hold them back
from others is very shameful.

تخريج: [إسناده ضعيف] أخرجه أحمد: 480 من حديث كحمس بن معاذ. ٣٤٧٦
Chapter 36. Begging In The Masjid

1670. ‘Abdur-Rahmān bin Abī Bakr, may Allāh be pleased with him, said: “The Messenger of Allāh ﷺ once said: ‘Has anyone among you fed a poor person today?’ Abū Bakr replied: ‘I entered the Masjid, and found a beggar asking (people). So I found a piece of bread in the hand of ‘Abdur-Rahmān, took it from him, and gave it to the beggar.’” (Da’if)

Chapter 37. The Disapproval Of Asking “By The Face Of Allāh”

1671. Jābir narrated that the Messenger of Allāh ﷺ said: “Nothing should be asked by the Face of Allāh except Paradise.” (Da’if)

Chapter 38. Giving Someone Who Asks “For The Sake Of Allāh”

1672. ‘Abdullāh bin ‘Umar
narrated that the Messenger of Allah ﷺ said: “Whoever seeks protection for the sake of Allah, then grant him protection, and whoever asks for the sake of Allah, then give him, and whoever invites you, then respond to him, and whoever does some good to you, reciprocate to him, but if you do not have the means to do so, then supplicate for him until you feel that you have reciprocated.”[1] (Da'iJ)

Comments:

If one asks for help in the Name of Allah, we ought to help him out of reverence for the Name of Allah, the Lofty, the Sublime.

Chapter 39. A Person Giving All Of His Wealth

1673. Jābir bin ʿAbdullāh narrated: “We were once sitting with the Messenger of Allah ﷺ when a man came to him with some gold, the size of an egg. He said: ‘O Messenger of Allah, I obtained this from a mine, so take it as charity — I own nothing else besides it!’ But the Messenger of Allah ﷺ turned away from him. The man then came to him from his right hand side, and repeated what he had said, but he turned away from him. The man then came to him from his left hand side, but he turned away from him. He then

[1] There is a whole chapter on this topic in Kitāb At-Tawḥīd, the Ḥadīth is considered authentic by most scholars. See As-Sahīḥah nos. 253 and 254; and AS-Sahīḥ Al-Musnad min ma Laisa fi As-Sahīhain no. [29/744] and (2:274) in Al-Jāmiʿ.
came to him from behind him, so the Messenger of Allāh ﷺ took it from him and threw it at him — had it hit him, it would have been painful, or caused a wound. The Messenger of Allāh ﷺ then said: ‘One of you comes with all that he has, and says: “This is charity!” and then sits, stretching forth his hands (begging) of people? The best charity is that which leaves one self-sufficient.’” (Da‘īf)

1674. (Another chain) from Ibn Ishāq with his chain and its meaning (similar to no. 1673), except that he added: “Take your wealth! We have no need for it.” (Da‘īf)

1675. Abū Sa‘eed Al-Khudrī said: “A man entered the Masjid, so the Prophet ﷺ ordered the people to donate clothes (to him), which they did. He commanded that the man be given two garments, then he encouraged them to give charity. So the man came and threw one of the two garments (as charity), but the Prophet ﷺ became irritated with him, and said: ‘Take your garment.’” (Hasan)

تخريج: [إسناده ضعيف] أخرجه الدارمي، ح: 1666 من حديث حماد بن سلمة، به وصحبه ابن خزيمة، ح: 2441 والحاكم على شرط مسلم: 1/413 ووقفه الذهبي، ابن إسحاق عن عن وزمزم الحافظ في النكت على ابن الصلاح (1/360) بأنه رأى صرح بالسماع في مسند أبي يعلى، وله أصل، ولا يثبت فل الحديث حسن وحديث "خير الصدقة ما كان عن ظهر غني" صحيح كما سباني، ح: 176.

تخريج: [ضعف] انظر الحديث السابق ورواه ابن خزيمة، ح: 2442 من حديث عبدالله بن إدريس به.

تخريج: [ضعف] فنون ابلى بإسحاق بن سعيد، ح: 1675: "قيل لمن جاء بالصدقة أن ي tỺطروا، فكفرهم، فأمر له منها يتهوى، ثم حث على الصدقة، فجاء قطرًا أحد اليتى، فصباح به، وقال: "خذ نوبك"."
This Hadith has been explained further in the following Hadith.

1676. Abū Hurairah narrated that the Messenger of Allāh ḤK said: "The best charity is that which leaves (one) independent of means, or that which is given when one is self-sufficient. And start with those who depend on you." (Ṣahih)

Comments:
Giving so much that it reduces one to poverty, forcing him to seek the help of others to meet his basic needs is undesirable.

Chapter 40. Concession In This Regard

1677. Abū Hurairah narrated that he asked: "O Messenger of Allāh, which charity is the best?" He replied: "The efforts of one who is destitute; and start with those who depend on you." (Ṣahih)

Comments:
[transcribed as per original text]

1678. Umar bin Al-Khaṭṭāb (may Allāh be pleased with him) said: "One day, the Messenger of Allāh ḤK commanded us to give charity. It so happened that I had wealth at that time, so I said to myself: 'If I will beat Abū Bakr (in my good
deeds) any day, then it will be today! So I brought half of my wealth, and the Messenger of Allâh ﷺ asked me: ‘How much have you left for your family?’ I said: ‘An equivalent amount.’ But then Abû Bakr came with all of his wealth, so the Messenger of Allâh ﷺ asked him: ‘What have you left for your family?’ He replied: ‘I have left for them Allâh and His Messenger.’ So I said: ‘I will never be able to beat you in anything!’” (Hasan)

Comments:
Giving away all the possessions in charity is permissible only for those who trust in Allâh and fear not the destitution and penury following it. As for common men, the rule is the same as mentioned in Hadith no. 1676.

Chapter 41. The Blessings Of Supplying Water

1679. It was reported from Qatâdah, from Sa‘eed, that Sa‘d came to the Prophet ﷺ and said: “What type of charity is most pleasing to you?” He replied: “Water.” (Da‘îf)

1680. It was reported from Qatâdah, from Sa‘eed bin Al-Musayyab, from Al-Hasan, from Sa‘d bin ‘Ubâdah, from the Prophet ﷺ, similarly (as no. 1679). (Hasan)
1681. It was reported from Abū Ishāq, from a man, from Sa'd bin ‘Ubādah, that he said: “O Messenger of Allāh, the mother of Sa’d (my mother) has died, so which type of charity is best (on her behalf)?” He replied: “Water.” Sa’d added: “So we dug a well, and said: ‘This is for the mother of Sa’d.’” (Da‘f)

Comments:  
A pious deed like the one mentioned in the Hadith and crediting its reward to the deceased is the best one can do for the deceased.

1682. It was reported from Nubaih, from Abū Sa‘e eed, from the Prophet, that he said: “Any Muslim who clothes another Muslim who was naked, he will be clothed by Allāh from the green (garments) of Paradise. And any Muslim who feeds another Muslim who was hungry, he will be fed by Allāh from the fruits of Paradise. And any Muslim who gives a thirsty Muslim a drink, he will be given by Allāh ([from) the sealed wines (of Paradise) to drink.” (Da‘f)

Chapter 42. Regarding (The Blessings) Of Lending

1683. ‘Abdullāh bin ‘Amr narrated that the Messenger of Allāh said: “Forty acts — the highest of which is to lend a she-goat — whoever does any one of these acts...
desiring its reward, and believing in this promise, will be entered by Allah into Paradise."

One of the narrators said, "So we counted acts that are less (trivial) than the lending of a she-goat, such as returning the Salâm, and responding to the one who sneezes, and removing something harmful from the road, and other acts besides this, but we were unable to reach fifteen acts!" (Sahih)

Chapter 43. The Rewards Of A Custodian

1684. Abû Mûsâ narrated that the Messenger of Allah ﷺ said: "A trustworthy custodian who gives what he was commanded to give, fully and completely, while his heart is content (and not greedy), (this being his state) until he gives it to whoever he was commanded to, is (counted as) one of the two who gave the charity." (Sahih)

Comments:

Such a treasurer, in addition to being a Muslim, should fulfill four conditions: he should give with the permission of the owner; he should give willingly; he should give in full; and he should give to the one permitted by the owner.
Chapter 44. A Woman Giving Charity From The Property Of Her Husband

1685. `Aishah narrated that the Messenger of Allah ﷺ said: “If a woman gives charity from the house (property) of her husband, without spoiling it, she will obtain the rewards of what she has given, and her husband will obtain the rewards of what he has earned, and the custodian will obtain a similar award — none of them will diminish the rewards of the other.” (Sahih)

Comments:

A woman who has no explicit permission of her husband, can, however, guess her husband’s willingness in the light of his temperament, inclination, habit and the social conventions.

1686. Sa’d narrated: “When the Messenger of Allâh ﷺ took the pledge of allegiance from women, a noble lady stood up — it appears she was from the women of (the tribe of) Mu’dar. She said: ‘O Prophet of Allâh, we are dependent on our fathers and sons’” — Abû Dâwud added: I think she said, “our husbands” as well — “so what is allowed for us (to take) from their wealth?” He replied: “The Rachb — you may eat of it, and give it away.” (Da’if)

Abû Dâwud said: Rachb (here) refers to bread, and greens and fresh dates.

Abû Dâwud said: Ah-thawri
reported it similarly from Yûnus.

1687. It was reported from Hammâm bin Munnabah, who said: “I heard Abû Hurairah, saying: ‘The Messenger of Allâh (ﷺ) said: ‘If a woman gives charity from the earnings of her husband without him having commanded her to do so, then she will get half the reward.’” (Sahîh)

Comments:
A husband has to keep in view his income and expenditure and balance the household budget. Hence, a woman should seek her husband’s permission in case she wants to give charity more than what is usual and conventional.

1688. It was reported from ‘Atâ’, from Abû Hurairah, regarding a woman who gives charity from the property of her husband, that he (ﷺ) said: “No, unless she does so from her daily food, and in this case the rewards will be shared between them. And she is not permitted to give charity from her husband’s wealth except with his permission.”

Abû Dâwud said: This shows that the narration of Hammâm is weak. (Hasan)
Chapter 45. Nurturing The Ties Of Kinship

1689. Anas narrated: “When the Verse: ‘By no means shall you attain Al-Bīr, unless you spend of that which you love’[1] was revealed, Abū Talḥah said: ‘O Messenger of Allah! I see that our Lord is asking us for our wealth, so I make you my witness that I have given my property at Ariḥa’ to Him.’ The Messenger of Allāh  said: ‘Give it to your relatives,’ so he distributed it between Ḥassān bin Thābit and Ubayy bin Kaʿb.”

(Sahih)

Abū Dāwud said: And it was conveyed to me from Al-Anṣārī, (that is) Muḥammad Ibn ‘Abdullāh, who said: “Abū Ṭalḥah is: Zaid bin Sahī bin Aswād bin Ḥarām bin ‘Amr bin Zaid Manāḥ bin ‘Adī bin ‘Amr bin Mālik bin An-Najjār. And Hassān is Ibn Thābit bin Al-Mundhir bin Ḥarām — so their lineage meets after three generations, at Ḥarām.

And Ubayy is Ibn Kaʿb bin Qais bin ‘Atīq bin Zaid bin Muʿāwiyah bin ‘Amr bin Mālik bin An-Najjār. So Hassān, Abū Ṭalḥah and Ubayy — all of them (their lineage) are together at ‘Amr. And between Ubayy and Abū Ṭalḥah are six generations (before they meet).”

1690. Maimûnah, the wife of the Prophet ﷺ, said: “I had a slave-girl, so I freed her. When the Prophet ﷺ visited me, I told him about it, and he said: ‘May Allah reward you! If you had only given it to your maternal uncles, it would have been more rewarding for you.’” (Sahih)

1691. Abû Hurairah narrated that the Prophet ﷺ once commanded the people to give charity. So a man said: “O Messenger of Allah, I have a Dinar, (what should I do with it?)” He said: “Spend it on yourself.” He said: “I have another one.” The Prophet ﷺ said: “Spend it on your children.” He said: “I have another one.” The Prophet ﷺ said: “Spend it on your wife.” He said: “I have another one.” The Prophet ﷺ said: “Spend it on your servant.” He said: “I have another one.” The Prophet ﷺ replied: “You know better (who to spend it on).” (Hasan)

1692. ʿAbdullah bin ʿAmr reported that the Messenger of Allah ﷺ said: “It is sufficient for a person to be sinful that he be negligent to
those who he (is responsible for) feeding.” (Sahih)

جَارِيَ الحَجَوَاتِيَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمَرِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَفَى بِالْمُرَّةِ إِنَّمَا أَنْ يُقَبِّلَ مِنْ يَقُولُ».

تجریخ: [صحیح] أخرجه النسایی في الكبرى، ح: 917 من حديث سفیان الثوری 600/4، ح: 415/1.

ووافقه النجھی 5 أبو إسحاق السبیعي صرح بالسماع عند الطبلسی، ح: 2281، وله طريق آخر عند مسلم، ح: 916، عن عبد الله بن عمر بن عفان.

1693. Anas narrated that the Messenger of Allah ﷺ said: “Whoever is pleased that his wealth increase, and his life extended, should nurture the ties of kinship.” (Sahih)

١٦٩٣ - حَدَّثَنَا أَحْمَدُ فِی صَالِحٍ، وَعَقِبُ ثُلُّثٍ ثُلُّثٍ - وَهُذَا حَدِيثُهُ - فَالَّذِی...:

تجریخ: أخرجه مسلم، البیبة، بالجزائر، البیعة، یاب، من أحد البسط في الرزق، ح: 206/7 من حديث بوسی بن زید بن عبد融入

1694. ‘Abdur-Rahmân bin ‘Awf narrated that the Messenger of Allah ﷺ said: “Allah, Most High, said: ‘I am Ar-Rahmân, and this is Ar-Rahim (the womb, or the bonds of kinship). I have extracted for it a name from My Names. I will bond with those who nurture it, and break away from those who severe it.” (Sahih)

١٦٩٤ - حَدَّثَنَا مُسْتَدْرَکُ أَبِی أَبِی، وَأَبو نَبْکُرُ بْنُ أَبِی نَبْکُر، عَنْ أَبِی سَلَمَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عُوفِ قَالَ: شَعِیقتُ رَسُولُ اللَّهِ ﷺ بِجَعُولِهَا - قَالَ الرَّحْمَانُ، ﷺ، أَنَا الْرَّحْمَانُ وَهُوَ الْرَّحْمُ شَفَقُتُ لِهَا أَسْمَا مِنْ أَسْمَی، مَنْ وُلِّدَهَا وَضَلَّهَا وَمَنْ قَطَعَهَا بِنَبْتِهَا».

تجریخ: [صحیح] أخرجه الترمذي، البیبة، بالجزائر، یاب میابة (س) ۳۴۷/۷ من حديث سفیان بن عبیدة به وقال: "صحیح" وهو في مصنف ابن أبي شيبة: 8/348، وانظر الحديث الآتی.

1695. (Another chain) from ‘Abdur-Rahmân bin ‘Awf, that he heard the Messenger of Allah ﷺ.

١٦٩۵ - حَدَّثَنَا مُحَمَّدُ بْنُ المَوْتَكُ "المُسْقِلَانِی"، حَدَّثُنا عَنْ عَبْدِ الرَّزَاقِ: أَخْرِنَا مَعْمَرُ
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saying it (similar to no. 1694).

(Sahih)

1696. It was reported from Muhammad bin Jubair bin Muṭ’im, from his father, conveying that the Prophet ﷺ said: “One who cuts off the ties of kinship will not enter Paradise.” (Sahih)

Chapter 46. Regarding Greed

1697. ‘Abdullāh bin ‘Amr narrated — Sufyān said: “And Sulaimān did not narrate it in Marfū’ form to the Prophet ﷺ” — and Fitr and Al-Hasan did narrate it in Marfū’ form[1] — He said that the Messenger of Allāh ﷺ said: “The one who (truly) nurtures the ties of kinship is not the one who treats equally; rather the one who (truly) nurtures is he who, when (others) break off their ties with him, he re-establishes them.” (Sahih)

1698. ‘Abdullāh bin ‘Amr narrated

(Sahih)

[1] That is, these narrators differed when reporting it as a statement of ‘Abdullāh bin ‘Amr only, or that he narrated it from the Prophet ﷺ.
that the Messenger of Allâh ﷺ once gave a sermon and said: “Beware of greed, for the people before you were destroyed due to greed. It (greed) commanded them to be miserly, so they became miserly, and it commanded them to break off (ties of kinship), so they broke them off, and it commanded them with evil, so they committed evil.” (Sahîh)

1699. Asmâ' bint Abî Bakr narrated that she said: “O Messenger of Allâh, I do not have anything (of my own), except whatever Zubair brings into the house. Should I give from it?” He replied: “Give, and do not be stingy, or else you will be treated with stinginess.” (Sahîh)

1700. ‘Aishah narrated that she mentioned a number of poor people — Abû Dawud said: Others said “some charity” — (that she had given), so the Messenger of Allâh ﷺ said: “Give, and do not count (how much), or else (what is given) to you will be counted.” (Sahîh)

The End of the Book of Zakât
Chapter 1. Regarding Lost Items That Are Found

1701. Shu'bah reported from Salamah bin Kuhail, from Suwaid bin Ghafalah, who said: “I went on an expedition with Zaid bin Suwähän and Salmân bin Rabï’ah, and found a whip. They both said to me: ‘Drop it,’ but I said: ‘No, but if I find its owner (I will return it), or else I will use it.’ I then went for Hajj, and passed by Al-Madinah, so I asked Ubayy bin Ka'b. He said: ‘I found a pouch containing one hundred Dinâr, so I came to the Prophet (asking regarding it). He said: “Announce it for a year.” So I continued to announce it for a year, then I came to him. He said: “Announce it for a year.” So I continued to announce it for a year, then I came to him. He again said: “Announce it for a year.” So I continued to announce it for a year, then I came to him and said: “I did not find anyone who recognized it.” So he said: “Remember its quantity, and its pouch, and its drawstring, and if its owner comes to you (return) it; otherwise benefit from it.”

He said: “I am not sure whether he said ‘announce it’ thrice, or only...”
once.”[1] (Sahih)

1702. (Another chain) from Shu’bah, with its meaning (similar to no. 1701). He (ﷺ) said: “Announce it for a year.” He said: “Three times.” He said: “I do not know whether he told him that in one year, or in three years.” (Sahih)

Comments:
Scholars differ over the period of announcement (that is, how long shall the announcement continue to be made) but all of them agree over one year as the minimum period of announcement.

1703. (Another chain) from Hammãd that Salamah bin Kuhail narrated to them with his chain and its meaning (similar to no. 1701). Regarding announcing it, he said: “He (ﷺ) said: ‘Two or three years.’” And he said: “Be familiar with its quantity, and its pouch, and its drawstring,” and he added: “So if its owner comes to you and knows its quantity, pouch, and drawstring, give it to him.” (Sahih)

Abu Dawud said: No one said this statement in this Hadith except Hammãd, meaning: “Be familiar with its quantity.”

Abu Dawud said: This is the Hadith of the day of the Last Judgment.

1704. It was reported from Ismã’il that the speaker here is Shu’bah as explained in other versions of the narration.

[1] The speaker here is Shu’bah as explained in other versions of the narration.
The Book Of Lost Items

bin Ja'far, from Rabî’ah bin Abî ‘Abdur-Rahmân, from Yazid, the freed slave of Al-Munba’îth, from Zaid Ibn Khâlid Al-Juhani, that a man asked the Messenger of Allâh regarding lost items (that are found). He replied: “Announce it for a year, then be familiar with its drawstring and bag, and then spend it. But if its owner comes to you, then return it to him.” The man said: “O Messenger of Allâh, how about lost sheep?” He replied, “Take it, for it is either for you, or your brother, or the wolf.” He then said: “O Messenger of Allâh, how about lost camels?” At this the Messenger of Allâh became angry until his forehead, or his face, became red, and he said: “What have you got to do with it? It has hoofs and its humps, until its owner comes to it.” (Sahîh)

1705. (Another chain) from Mâlik with his chain and its meaning (similar to no. 1704). He added: “...Its humps, it goes to the water, and eats of the trees.” And he did not say: “take it” about the lost sheep. And he said regarding lost items, “Announce it for a year, so if its owner comes, or else do with it as you please.” And he did not say to spend of it. (Sahîh)

Abû Dâwûd said: It was reported by Ath-Thawrî, Sulaimân bin Bilâl, and Ḥammâd bin Salamah from
Rabi'ah, similarly; they did not say:

"Take it."

Comments:

Goats are weak and cannot bear hunger or thirst for long, nor can they defend themselves against predatory animals. Hence, it is better to take hold of them or, else, they may perish and go waste. Allah knows best.

1706. It was reported from Busr bin Sa'eed, from Zaid bin Khālid Al-Juhani, that the Messenger of Allah was asked about the lost item that is found. He said:

"Announce it for a year, and if the one who wants it comes for it, give it to him. Otherwise, be familiar with its pouch and drawstring, then consume it. And if the one seeking it comes, then give it to him."

\textit{(Sahih)}

Comments:

This ruling also applies to animals like goats, in addition to other finds. In case, it has been consumed, it is obligatory to pay the owner its price, in cash or kind, as and when its owner turns up.

1707. It was reported from 'Abdullāh bin Yazīd, from his father Yazīd, the freed slave of Al-Munba'īth, from Zaid bin Khālid Al-Juhani, that he said: "The Messenger of Allah was asked" so he mentioned similar to the narration of Rabi'ah. (no. 1704) He said: "And he was asked about the lost item, so he said: "Announce it for a year, and if its owner comes, then give it back to him, else be familiar with its drawstring and pouch, then add it to your
possessions. And if its owner comes
to you, return it to him.” (Sahih)

1708. It was reported from
Hammãd bin Salamah, from Yahyã
bin Sa’eed and Rabî’ah, with the
chain of Qutaibah and its meaning.
(similar to no. 1704) He added in
it: “So if the one who seeks it
comes, and knows its pouch and
quantity, then give it to him.”

Hammãd also said (narrating it):
“From ‘Ubaïdullãh bin ‘Umar,
from ‘Amr bin Shu’aib, from his
father, from his grandfather, from
the Prophet ﷺ,” similarly. (Sahih)

Abû Dawûd said: This addition, the
one that Hammãd bin Salamah
added in the narration of Salamah
bin Kuhail, Yahyã bin Sa’eed,
‘Ubaïdullãh bin ‘Umar, and
Rabî’ah: “If its owner comes and
knows its pouch and drawstring,
then return it to him” — is not
preserved (meaning) “and knows
its pouch and drawstring.” (Sahih)

And in the Hadith reported from
‘Uqabah bin Suwaid, from his
father from the Prophet ﷺ also
says: “Announce it for a year.”
And the Hadith of ‘Umar bin Al-
Khaṭṭãb also from the Prophet ﷺ,
says: “Announce it for a year.”

1709. It was reported from ‘Iyãd
bin Himãr that the Messenger of
Allãh ﷺ said: “Whoever finds any
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lost item should have one or two trustworthy people witness it, and he should not conceal or hide (anything). So if its owner comes, let him return it to him, otherwise it is the wealth of Allāh which He brings to whomever He pleases.” (Ṣaḥīḥ)

Comments:

It is not obligatory to call upon others as witnesses nor is it possible to do so at all times. Yet it is advisable to do so in order to ward off devilish insinuations like desiring to possess it.

1710. It was reported from Ibn ‘Ajlān, from ‘Amr bin Shu‘aib, from his father, from his grandfather, ‘Abdullāh bin ‘Amr bin Al-‘Ā, from the Messenger of Allāh ﷺ, that he was asked about (taking from) hanging fruits.[1] He replied, “Whoever is in need and eats of it, without gathering any in his garments, has no (sin) upon him. And whoever leaves with anything of it, he will be fined double its amount, and will be punished. And whoever steals from it after it has been placed in its drying place, and steals more than the price of a shield, will have (his hand) cut.”

And he also mentioned regarding lost sheep and camels as other (narrations) have mentioned.

[1] Hanging on the vine or tree.
He said: “And he was asked about lost items, to which he replied: ‘Whatever is found on well-traversed paths, or in inhabited villages, then announce it for a year. If its seeker comes for it, give it to him, and if he does not, then it is yours. And whatever is found in abandoned sites, then in that, and in Rikāz, the Khumus (one-fifth) is due.” (Hasan)

Comments:
That is, one should take care of it and keep on announcing and, upon finding the owner, hand it over to him.

1712. (Another chain) from ‘Ubaidullāh bin Al-Akhnās, from ‘Amr bin Shu‘aib, with his chain. He said regarding the lost sheep: “It is (either) for you, or your brother, or the wolf: Take it.” — only.

[1] Scholars of different regions defined it differently, some of them said it is ore of mines, and others said it is Kanz (the treasure) that was buried during pre-Islamic times and found later. Similar was mentioned earlier in the Book of Zakāt related to the term Kanz.
And similar to it was reported like that by Ayyūb and Ya'qūb bin ‘Atā’ from ‘Amr bin Shu‘aib, from the Prophet ﷺ, he said: “So take it.” (Hasan)

تخريج: [حسن] إنظر الحديث السابقين ورواه النسائي، فقطع السارق، باب الشعر المعلق يسرق، ح: ٤٩٦٠ من حديث أبي عوانة.

1713. It was reported from Ibn Ish täq, from ‘Amr bin Shu‘aib, from his father, from his grandfather, from the Prophet ﷺ, regarding this. He said about the lost sheep: “So combine it (with your own) until its seeker comes for it.” (Hasan)


1714. It was reported from ‘Ubaidullah bin Miqsam who narrated from a man, from Abū Sa‘eed Al-Khudrī, that ‘Alī bin Abī Tālib found a Dinār, so he brought it to Fāṭimah, who then asked the Messenger of Allah ﷺ about it. He replied: “It is sustenance from Allah.” The Messenger of Allah ﷺ ate from it, as did ‘Alī and Fāṭimah. Later on, a woman came, announcing a Dinār that she had lost, so the Prophet ﷺ said: “O ‘Alī! Give her the Dinār.” (Hasan)


1715. It was reported from Bilāl bin Yahyä Al-‘Absi, from ‘Alī, that he found a Dinār, so he purchased some flour with it. So the owner of the flour recognized him, and

1716. It was reported from Sahl bin Sa'd who narrated that once ‘Ali went to Fāṭimah, and saw Hasan and Husain crying. He said: “Why are they crying?” She replied: “Because of hunger.” So ‘Ali left, and found a Dinār in the market-place. He came to Fāṭimah and informed her, who said: “Go to so-and-so the Jew, and purchase some flour with it.” He went to the Jew and purchased some flour, but the Jew said: “Are you not the son-in-law of the one who claims he is a Prophet?” He said: “Yes.” So he said: “In that case, take your Dinār, and the flour is yours!” ‘Ali then returned and told Fāṭimah what had occurred, so she said: “Go to so-and-so, the butcher, and purchase a Dirham of meat.” So ‘Ali went and gave the Dinār as collateral for a Dirham’s quantity of meat, and he brought it (to Fāṭimah). She then kneaded the flour, set (the stove), made the bread, and called for her father. When he came, she said: “O Messenger of Allāh, let me tell you (what occurred), so if you feel that it is allowed for us, we will eat of it, and you will eat with us. Its story is such and such...” So he (SA) said: “Eat in the Name of Allāh.” So they all ate. While they were still...
sitting in their places, a boy came, announcing in the Name of Alläh, and of Islam, that he had lost a Dinãr. The Messenger of Alläh commanded that he be brought, so he was called and asked (about it). He said: “I dropped it in the market-place.” The Messenger of Alläh then said: “O ‘Ali! Go to the butcher, and tell him: ‘The Messenger of Alläh tells you to send the Dinãr to him, and the Dirham is due upon him (the Prophet).’” So ‘Ali brought it, and the Messenger of Alläh gave it to the boy. (Hasan)

1717. It was reported from Al-Mughîrah bin Ziyād, from Abû Az-Zubair Al-Makkî, who narrated from Jãbir bin ‘Abdulläh, that he said: “The Messenger of Alläh granted us a concession regarding a stick, or whip, or rope, and other such items, that if a person finds it he may use it.” (Da’îf)

Abû Dâwûd said: An-Nu’mân bin ‘Abdus-Salam reported it from Al-Mughîrah bin Abî Salamah, with his chain, and Shabâbah reported it from Mughîrah bin Muslim, from Abû Az-Zubair, from Jãbir, he said: “They would (do so)” not mentioning the Prophet.

1718. It was reported by ‘Ikrimah (who said), “I believe it was Abû Hurairah who said that the Prophet
said: ‘The penalty for (taking) a lost camel and hiding it, is its price, and an equal amount on top of that.’” (Da'if)

Exegesis: [Explanation of the hadith]. 

Comments:

It is prohibited and sinful to pick up a valuable find and hide it. According to this Hadith, a person hiding a valuable find shall be liable to a double fine.

1719. ‘Abdur-Rahmân bin ‘Uthmân At-Taimî narrated that the Messenger of Allah forbade (picking up) the lost items of pilgrims.

Ahmad (bin Šâlih) said: “Ibn Wahb said (meaning): ‘He should leave the lost items of pilgrims until its owner finds it.”’ (Sahih)

Exegesis: [Explanation of the hadith]. 

Comments:

The Hajj pilgrims do not stay for long. They hurry back home on completion of the rites of Hajj. This makes year-long announcements of finds impossible. It is, therefore, better not to pick up their lost things and, in case they are, quick and repeated announcements should be made, or those things should be deposited with the authorities dealing with lost and found articles.

1720. Al-Mundhir bin Jarîr narrated: “We were once with Jarîr at Al-Bawâžîj, and the shepherd came back with the cows, but there was a cow that was not of the herd. Jarîr said: ‘What is this?’ He replied: ‘I found a cow, but I don’t have a name for it.’” (Musnad)
know whose it is.’ Jarîr said: ‘Take it out, for I heard the Messenger of Allah say: “No one takes a lost animal except a misguided person.”’” (Sahîh)

Comments:
Bawāzîj Al-‘Anbâr is a region on the upper side of Baghdad. It was conquered by Jarîr, may Allah be pleased with him.
Chapter 1. The Obligation Of Hajj

1721. It was reported from Az-Zuhri, from Abū Sinān, from Ibn 'Abbās, that Al-Aqra' bin Hābis asked the Prophet ﷺ: “O Messenger of Allāh! Is Hajj (obligatory) every year, or only once?” He replied: “Rather, only once, and whoever does more it will be (counted as) voluntary (worship).” (Sahih)

Abū Dāwūd said: He is Abū Sinān Ad-Duw’ali, this is who ‘Abdul-Jalīl bin Humaid and Sulaimān bin Kathīr both said it from Az-Zuhri, while 'Uqail said: “From Sinān.”

1722. Abū Wāqīd Al-Laithī narrated that he heard the Messenger of Allāh ﷺ say to some of his wives during the Farewell Pilgrimage, “This, and then the surface of mats.”[1] (Hasan)

[1] Indicating that they may stay home from its performance in following years after fulfilling it that year.
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Comments:
This Hadith proves that one Hajj in a lifetime is obligatory. More than one is supererogatory, while other Hadiths exhort believers to perform Hajj and ‘Umrah again and again.

Chapter 2. Regarding A Woman Who Performs Hajj Without A Mahram

1723. It was reported from Al-Laith bin Sa’ad, from Sa’eed bin Abi Sa’eed, from his father, from Abü Hurairah, who said: “The Messenger of Allah ﷺ said: ‘It is not permitted for a Muslim woman to travel the distance of a night except that she has a man with her who is prohibited (in marriage) upon her.”” (Sahih)

Comments:
1. It is quite clear from this Hadith that no woman may make a journey, not even for Hajj, without a Mahram escorting her. If a woman cannot find a Mahram to accompany her, she is considered not able to perform Hajj and, therefore, it is not yet obligatory for her.

2. A Mahram is a person whom a woman can never marry like father, grandfather, uncle and nephew (paternal and maternal), son and father-in-law.

1724. It was reported from Mâlik, from Sa’eed bin Abi Sa’eed — (one of the narrators) Al-Hasan said: “from his father” — and then (the narrators) they were in accord — from Abü Hurairah, from the Prophet ﷺ, that he said: “It is not permitted for a woman who believes in Allah and the Final Day that she travel for a day or night...” and he mentioned its (no. 1723) meaning. (Sahih)
Abū Dāwūd said: An-Nuṣairī and Al-Qa‘nābī did not mention: “...from his father.” Ibn Wahb and ‘Uthmān bin ‘Umar reported it from Mālik the way that Al-Qa‘nābī did.

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Abū Dāwūd said: An-Nuṣairī and Al-Qa‘nābī did not mention: “...from his father.” Ibn Wahb and ‘Uthmān bin ‘Umar reported it from Mālik the way that Al-Qa‘nābī did.

1725. It was reported from Suhail, from Sa‘eed bin Abī Sa‘eed, from Abū Hurairah, who said: “The Messenger of Allāh Ṣallallāhu ‘Alaihi wa-Sallam said” and he mentioned similar to it (no. 1723), except that he said: “(for the distance of) a Barid.” (Ṣahīḥ)

1726. It was reported from Al-A‘māsh, from Abū Ṣāliḥ, from Abū Sa‘eed, who said that the Messenger of Allāh Ṣallallāhu ‘Alaihi wa-Sallam said: “It is not permitted for a woman who believes in Allāh and the Last Day that she travel for a journey of three days or more except with her father, or brother, or husband, or son, or Mahram.” (Ṣahīḥ)

1727. Ibn ‘Umar narrated that the Prophet Ṣallallāhu ‘Alaihi wa-Sallam said: “A woman should not travel for three (days) except with a Mahram.” (Ṣahīḥ)

[1] About a half a day’s journey, defined as four Farsakh and a Farsakh is about three miles (Mil), and they say that a mile is measured at four-thousand forearm lengths or “cubits.” See no. 1201.
1728. Nāfi' reported that Ibn 'Umar would take his freed slave-girl, by the name of Şafiyyah, while traveling to Makkah, allowing her to ride on the mount with him. (Sahih)

Chapter 3. There Is No Monasticism (Ṣarūrah) In Islam[1]

1729. Ibn 'Abbās narrated that the Messenger of Allāh ﷺ said: "There is no monasticism in Islam." (Da‘f)

Taking Provisions For The Ḥaḍj

1730. Ibn 'Abbās narrated: "They would perform Ḥaḍj, but not take any provisions (for the journey) —

[1] Abstaining from marriage and from performing Ḥaḍj, which is the context it is cited for here.
Abū Mas'ūd (one of the narrators) said: “people from Yemen, or some people from Yemen” — and they would say: ‘We are those who rely (upon Allāh).’ At this, Allāh, the Mighty and Sublime, revealed:

And take provisions (for the journey), but the best provision is Taqwā.”[1] (Sahih)

Chapter 4. Trade During Ḥajj

1731. ‘Abdullāh bin ‘Abbās recited the Verse: “There is no sin on you if you seek the bounty of your Lord”[2] and said: “They would not trade at Mina, so (in this Verse) they were commanded to trade once they left ‘Arafāt.” (Daʻif)

Comments:

There is no harm in trading while in a state of Ḥarām.

Chapter 5. (To Expedite Performing The Ḥajj)

1732. Ibn ‘Abbās narrated that the Messenger of Allāh ﷺ said:

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"Whoever intends to perform Hajj, then he should hasten (to do it)."

(Hasan)

Comments:

Hajj becomes obligatory as soon as one becomes able to bear the journey. Death may overtake a person anytime.

Chapter 6. On Renting (The Riding Animal)

1733. Abū Umāmah At-Taimī said: “I used to rent out (mounts) for this purpose (for Hajj), but people would say to me: ‘Your Hajj is not valid!’ So I met Ibn ‘Umar, and said: ‘O Abū ‘Abdur-Rahmān, I am a person who rents out (mounts) for this purpose, but the people said to me that my Hajj is not valid.’ Ibn ‘Umar said: ‘Do you not wear the Iḥrām, and say the Talbiyah, and perform the Tawāf around the Ka’bah, and stand at ‘Arafāt, and pelt the (pillars) Jimār?’ I said: ‘Yes, I do.’ So he replied: ‘So you have (done) Hajj. A person came to the Prophet ﷺ and asked him exactly what you have asked me, but the Messenger of Allāh ﷺ remained silent and did not respond until this Verse was revealed: There is no sin on you if you seek the bounty of your Lord.[1] Thereafter, the Messenger of Allāh ﷺ sent for him and

recited this Verse to him, and said: 'Your Ḥajj (in this manner) is valid.'" (Ṣaḥḥ)  

1734. It was reported from ‘Aṭā’ bin Abī Rabāḥ, from ‘Ubaid bin ‘Umair, from ‘Abdullāh bin ‘Abbās, that earlier (i.e., before Islam) during Ḥajj, they would engage in trade in Minā, and ‘Arafāt, and the market place of Dhul-Majaz, and the areas that were frequented during Ḥajj. But they then feared engaging in trade while in the state of Ḥiḥrām, so Allāh revealed: (There is no sin upon you if you seek the bounty of your Lord during the Ḥajj season).[1] He said: "So ‘Ubaid bin ‘Umair narrated to me that he (Ibn ‘Abbās) would recite it (the Verse) like this in the Mushaf." (Ṣaḥḥ)  

Comments:  
The market place of Dhul-Majaz was near ‘Arafah or, according to some others, near Mina.  

1735. It was reported from Ibn Abī Dhi‘b, from ‘Ubaid bin ‘Umair — Aḥmad bin Śāliḥ (one of the narrators) said something that means that he was the freed-slave of Ibn ‘Abbās — from ‘Abdullāh bin ‘Abbās, that a group of people — in the early days of Ḥajj — would engage in trade. Then he  

[1] Referring to Al-Baqarah 2:198, according to that recitation.
mentioned its meaning (as no. 1734) up to his saying: “during the Ḥajj season.” (Sahih)

Chapter 7. Regarding A Child Performing Ḥajj

1736. Ibn ‘Abbās narrated that the Messenger of Allāh ﷺ was at Ar-Rawḥā when he met a group of riders. He said Salām to them and asked: “Who are you?” They replied: “Muslims,” and asked: “And who are you?” They said: “The Messenger of Allāh ﷺ.” A woman was startled (by the response), and then held on to a child’s arm, took the child out of her riding-tent, and said, “O Messenger of Allāh! Is there Ḥajj for him?” He replied: “Yes, and you will be rewarded.” (Sahih)

Children accompanying their parents or guardian may also perform the rites of Ḥajj as much as they can do by themselves, but when they cannot, they may be helped by the elders accompanying them to perform the remaining rites. However, when they grow up and reach the age of adolescence, they will be required to perform Ḥajj.

Chapter 8. Regarding The Miqāt

1737. Ibn ‘Umar narrated: “The Messenger of Allāh ﷺ demarcated Dhul Hulaifah for the people of Al-Madinah, and Al-Juhfah for the people of Ash-Shām, and Qarn for the people of Najd (as Miqāt for Ḥajj). And it was conveyed to me
that he demarcated Yalamlam for the people of Yemen.” (Ṣaḥīḥ)

1738. It was reported from ‘Amr b. Dinãr, from Tãwüs, from Ibn ‘Abbâs, and from Ibn Tawus from Tawus; both said: “The Messenger of Allah ﷺ demarcated...” and mentioned its meaning (as no. 1737).

One of them said: “Yalamlam for the people of Yemen.” And one of them said: “Alamlam.” He said: “So these (places) are for these (lands), and for those who come to them from beyond these (lands), intending to perform Hajj or ‘Umrah. And whoever is within these (places),” — Ibn Tawus said: “(then his Miqāt) from where he started” — He said: “The same, even for the people of Makkah, they enter Ihram from it.” (Ṣaḥīḥ)

Comments:

It is obligatory on a person intending to perform Hajj or ‘Umrah to enter Ihram at these places. It is not obligatory on the one who has no intention to perform Hajj or ‘Umrah.

1739. ‘Aishah narrated that the Messenger of Allah ﷺ demarcated Dhât ‘Irq for the people of Al-‘Irâq. (Ṣaḥīḥ)
1740. It was reported from Muhammad bin ‘Ali bin ‘Abdullāh bin ‘Abbās, from Ibn ‘Abbās, who said: “The Messenger of Allāh ﷺ demarcated Al-‘Aqīq for the people of the east.” (Da‘if)

Comments:
The people of the east refers to regions lying east of Makkah, that is, Al-Iraq and the areas near Al-‘Irāq. ‘Aqīq is the name of a valley near Al-Madinah, and also a valley near and opposite Dhāt ‘Irq. It is the later one that is referred to here.

1741. Umm Salamah, the Prophet’s ﷺ wife, narrated that she heard the Messenger of Allāh ﷺ say: “Whoever enters into Ḥira for Ḥajj or ‘Umrah from Masjid Al-Aqsa (Jerusalem) to Masjid Al-Harām, then all of his previous and future sins will be forgiven” — or “Paradise will become obligatory for him.” ‘Abdullāh (one of the narrators) was not sure which of them it was. (Da‘if)

Abū Dāwūd said: May Allāh have mercy on Wāki’, for he entered the state of Ḥira from Bait Al-Maqdis, meaning en route to Makkah.

Tafsīr: [Ibn ‘Arabī’s Commentary] A Ṣaḥīḥ, the narration, is authentic, but it is the one that is mentioned.”
1742. Al-Hārith bin 'Amr As-Sahmī narrated: “I came to the Messenger of Allāh ﷺ while he was in Mina, or 'Arafāt, and the people had surrounded him. The Bedouins would come, and when they would see his face, they would say: ‘This is a blessed face.’ And he (the Prophet ﷺ) demarcated Dhāt ‘Irq for the people of Al-'Iraq.” (Hasan)

Chapter 9. The Woman Entering Ihram For Hajj During Her Menses

1743. ‘Aishah narrated: “Asmā’ bint Umaiya gave birth to Muhammad bin Abī Bakr in Ash-Shajarah, so the Messenger of Allāh ﷺ commanded Abū Bakr (to tell her) that she should perform Ghusl and enter Ihram.” (Sahih)

Comments:
Shajarah refers to Dhul Hulaifah or Al-Baid’, the Miqāt for the people of Al-Madīnah.

1744. It was reported from Khuṣaif, from ‘Ikrimah and Mujāhid, and ‘Ata’, from Ibn ‘Abbās, that the Prophet ﷺ said: “If a woman in her menses or post-
partum (bleeding), comes to the place (Miqāt), she should perform Ghusl, enter the state of Ḩiṭrām, and perform all of the rites, other than ʿĪmārah of the House.”

In his narration, Abū Māʾār, (one of the narrators) said: “...Until she becomes pure.” And Ibn ʿEisā did not mention: “ʾIkrimah and Mūjāhid.” (Rather) he said: “From ʿĀṭāʾ, from Ibn ʿĀbās.” And Ibn ʿEisā did not say: “...all of (the rites).” He said: “...the rites, except for ʿĪmārah of the House.” *(Daʾīf)*

Comments:
Menstruating women and those suffering from postnatal bleeding shall perform Ghusl and enter Ḥiṭrām for Ḥajj and ʿUmrah. They shall perform the rites, except for ʿĪmārah around the Kaʿbah.

Chapter 10. Wearing Perfume While Entering The State Of Ḥiṭrām

1745. It was reported from ʿAbdūr-Rahmān bin Al-Qāsim, from his father, from ʿĀishah, that she said: “I would apply perfume to the Messenger of Allāh ﷺ for his Ḥiṭrām before he would enter into it, and after he had exited from it — before he had performed ʿĪmārah of the House.” *(Ṣaḥīḥ)*

Tafsīr: أخرجه البخاري، الحج، باب الطحيب عند الإحرام... إلاّ 1539: ومسلم، الحج، باب استحباب الاحترام قبل الإحرام في البدن... إلاّ 1189: من حديث مالك به وهو في المواط (بحكي): 328/1
1746. It was reported from Al-Aswad, from ‘Aishah, may Allah be pleased with her, that she said: “I can still see the traces of the musk in the parting (of the hair) of the Messenger of Allah while he was in the state of Ihram.” (Sahih)

Comments:
Perfume may not be used after one has entered Ihram.

Chapter 11. Talbīd (Matting The Hair)[1]

1747. Ibn ‘Umar reported: “I heard the Prophet (while in the state of Ihram) uttering the Talbiyah, while his hair was matted.” (Sahih)

1748. Ibn ‘Umar narrated: “The Prophet applied a paste of honey to his hair.” (Da’if)

[1] Mention of this preceded in the chapters on purification. They used to apply a thick substance, like resin or gum from plants — for example natural marsh mallow, or other than it — to their hair, under certain circumstances, like the performance of Hajj and ‘Umrah and other than that. They say that this was to help keep the hair together, to prevent it being consumed with dust and sand, and also to prevent lice and the like.
Comments:
Long hair may be kept together by some means to prevent it from getting too dirty during the journey. This is called Talbid and it is Sunnah.

Chapter 12. Regarding The Hadī[1]

1749. Ibn Abī Najīh narrated that Mujaḥid narrated to him, from Ibn ‘Abbās, “That during the Year of Al-Hudaibiyah, the Messenger of Allāh ﷺ sent a camel that used to belong to Abū Jahl among his sacrificial animals. On its head (through its nose) was a silver ring.” Ibn Mīnḥāl (one of the narrators) said: “A gold ring.” And An-Nuṣayfī added: “He wanted to infuriate the pagans by this.” (Hasan)

Chapter 13. On Sacrificial Cows

1750. ‘Aishah, the wife of the Prophet ﷺ, narrated that the Messenger of Allāh ﷺ performed Nahr (sacrifice) on behalf of his family during the Farewell Pilgrimage with one cow.” (Saḥīḥ)

[1] The animal offered for sacrifice by the Ḥajj Muḥrīm.
Abū Hurairah narrated that the Prophet sacrificed one cow on behalf of those of his wives who had performed ‘Umrah. (Da’f)

Chapter 14. On Marking (The Sacrificial Animals)[1]

It was reported from Qatādah, that he heard Abū Hassān report from Ibn ‘Abbās that the Messenger of Allāh prayed Zuhr in Dhul-Hulaifah, then called for a camel. He marked it (slit it) on the top of its right hump, and removed (some of) its blood,[2] and tied two sandals around it. He was then brought his (riding) camel. After he had sat on it and stood up with it, at Al-Baidā’, he announced his Ihram for Ḥajj (with the Talbiyah).” (Sahih)

Comments:
One sacrificial animal is sufficient for a man, his wife and children.

[1] This marking was done so that it will be known that this animal is dedicated for sacrifice.

[2] They did this to make its blood flow out from there, as a way of visibly marking it.
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Comments:

Marking (Al-Ash'ar) means making a small incision on the right side of a camel's hump, and allowing the blood to drain down. Al-Baidâ is the upper portion of the southern part of Dhul-Hulaifah. A traveller would pass by it on his way to Makkah.

1753. (Another chain with its meaning) He said: "He removed some of its blood with his hand."
Abû Dâwud said: Hammâm reported it, and he said: "He removed (some of) its blood to flow from his finger." (Sahih)
Abû Dâwud said: This is from the traditions of the people of Al- Başrah which they are alone with (narrating).

1754. Al-Miswar bin Makhramah, and Marwân, both narrated: "The Messenger of Allâh left (for Makkah) in the Year of Al-Hudaibiyah. When he reached Dhul-Hulaifah, he garlanded his sacrificial animal, marked it, and entered into the state of Ihram."

1755. 'Aishah, may Allah be pleased with her, narrated that the Messenger of Allâh sent garlanded goats as sacrificial animals. (Sahih)
Chapter 15. On Substituting The Sacrificial Animals

1756. Ibn `Umar reported: “Umar bin Al-Khattab) had (assigned) a Bukht camel to offer as sacrifice, but he was offered three hundred Dinar for it. So he came to the Prophet ﷺ and said: ‘O Messenger of Allah, I had assigned a Bukht camel for a Hadi, but I was offered three hundred Dinar for it. Should I sell it and buy with its price (other) camels?’ He replied: ‘No, sacrifice that very one.”’ (Da'if)

Abu Dawud said: This was because he had already marked it.

Chapter 16. Regarding One Who Sends A Sacrificial Animal But Remains In Residence

1757. It was reported from Aflah bin Humaid, from Al-Qasim, from ‘Aishah, who said: “I twisted the garlands of the Messenger of Allah’s sacrificial camel with my own two hands, and then he marked it and put the garlands on it, and sent it to the House (in

Comments:
A camel specified as a Hadi may not be substituted by another animal.
Makkah), and remained in Al-Madinah. And nothing was prohibited for him that was allowed before that.” (Sahih)

Comments:

Sending the sacrificial animal to Makkah does not dictate that a person has to abide by the rules of Ihram; not until he or she enters into Ihram.

1758. It was reported from Ibn Shihab, from ‘Urwhah and ‘Amraha bint ‘Abdur-Rahmân, that ‘Aishah said: “The Messenger of Allah would send sacrificial animals from Al-Madinah, and I would twist the garlands for his animals. And he would not abstain from anything that one in Ihram would abstain from.” (Sahih)

1759. It was reported from Ibn ‘Awn, from Al-Qâsim bin Muhammad and from Ibrâhîm — he claimed that he heard it from the two of them, but he did not remember which of them it was from — that the two of them said: “‘Aishah, the Mother of the Believers said: ‘The Messenger of Allah sent a sacrificial animal, and I was the one who twisted the garlands with my own two hands from dyed cotton that we had. He then remained in a state outside of Ihram, doing what a man would do with his wife.’” (Sahih)
In fact, this Hadith is a rejoinder to the those who maintain that when a person has put a garland around the neck of a Hadi and sent it off, all the obligations of a Muhrim become binding on him. The Hadith refutes their contention. The truth is that nobody becomes a Muhrim, that is, nobody enters the ritual state of sanctity, unless he enters Ihram.

Chapter 17. On Riding Sacrificial Animals

1760. Abū Hurairah narrated that the Messenger of Allâh saw a man leading a sacrificial camel, so he said: “Ride it!” But he replied, “It is a sacrificial camel.” So the Prophet said, the second or third time: “Woe to you, ride it!” (Sahih)

1761. Abū Az-Zubair said: “I asked Jâbir bin ‘Abdullâh about riding a sacrificial animal, so he replied: ‘I heard the Messenger of Allâh say: ‘Ride it in a just manner if you are forced to do so, until you are able to find another mount.’” (Sahih)

Comments:

There is no harm in riding a Hadi if need be.
Chapter 18. Regarding The Sacrificial Animal Being Unable To Continue Traveling Before Reaching (Makkah)

1762. Najiyah Al-Aslamî narrated that the Messenger of Allah ﷺ sent some sacrificial camels with him (to Makkah), and said: “If any of them cannot continue traveling, then slaughter it, dip its sandals in its blood, and leave it to the people.”[1] (Sahih)

1763. Ibn ‘Abbâs narrated: “The Messenger of Allah ﷺ sent so-and-so Al-Aslamî with eighteen camels, so he asked: ‘What if some of them become too fatigued for me (to continue with)?’ He said: ‘Slaughter them, then dip their sandals in their blood and strike them on their humps, and do not eat from them — you or your companions.’” Or he said: “or your traveling-companions.” (Sahih)

Abû Dâwûd said: The one that was alone in narrating this Hadîth said: “Do not eat from it — you or your traveling-companions.”

And in the narration of ‘Abdul-Wârîth: “place them them on their humps” instead of: “strike them.”

Abû Dâwûd said: I heard Abû Salamah say: “When you maintain

[1] The sandals that were hung around its neck so it would be known as a Hadi.
the chain and its meaning, that is enough for you.”

Comments:
If the sacrificial animal gets too tired to move further or nears death, it should be slaughtered then and there, and the garland and sandals hung around its neck, marked with blood, as an indication to people that it was a sacrificial animal.

1764. It was reported from ‘Ali, that he said: “When the Messenger of Allâh (ﷺ) sacrificed his camels, he sacrificed thirty with his own hands, and he then commanded me to sacrifice the rest.” (Da‘îf)

Comments:
According to other authentic narrations, the Messenger of Allâh (ﷺ) slaughtered sixty three camels himself and asked ‘Ali to slaughter the rest for him.

Chapter 19.

1765. It was reported from ‘Abdullâh bin Qurt from the Prophet (ﷺ) who said: “The greatest of all days before Allâh is the Day of Nahr (Sacrifice), and then the Day of Qurr” — ‘Eisâ (one of the

[1] Regarding reporting a narration whose various wordings are within the same meaning.
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narrators) said: “Thawr said: ‘It is the second day.’” — And he said: “Five, or six, sacrificial camels were brought to the Messenger of Allâh, so they began to come close to him, each one vying to be the first (to be slaughtered). After their sides had fallen (after they had been sacrificed), he said something gently which I could not understand, so I asked: ‘What did he say?’ Someone replied: ‘Whoever wishes may cut (some meat).’” (Sahih)

Comments:

Even camels knew the high station of the Messenger of Allâh, and felt honored to be slaughtered by his blessed hand.

1766. ‘Arafah bin Al-Ḥarith Al-Kindi[1] narrated: “I witnessed, during the Farewell Pilgrimage, the Messenger of Allâh being brought a sacrificial camel. He said: ‘Call Abûl-Hasan for me,’ so ‘Ali was called for. He told him: ‘Hold on to the lower part of the spear,’ while he held on to the top part of it. He then thrust it into the camel. After he had finished (the sacrifice), he sat upon his mule and placed ‘Ali with him.” (Da‘īf)

[1] Our text has ‘Arafah, what is more popular is “Ghurfah” see Tahdhîb Al-Kamâl, Tahdhîb At-Tahdhîb, At-Taqrîb, Tuhfat Al-Ashraf, Al-Asâbah and the other books of biographies.
Chapter 20. How Should A Camel Be Sacrificed?

1767. It was reported from Ibn Juraij, from Abū Az-Zubair, from Jābir, — (and Ibn Juraij also said): “And ‘Abdur-Rahmān bin Sābit informed me” — that the Prophet and his Companions would sacrifice camels while their left legs were tied up — they would be standing on their remaining legs. (Sahih)

1768. Ziyād bin Jubair narrated,: “I was with Ibn ‘Umar at Mina when he passed by a person sacrificing his camel while it was sitting down. He said: ‘Make it stand up (and) tie it — this is the practice of Muḥammad!’” (Sahih)

1769. ‘Alī narrated: “The Messenger of Allāh commanded me to stand in charge over his sacrificial camels, and to distribute their skin and saddle-cloths. And he also commanded me not to give the butcher anything (of the sacrificial animal as his wages), and said: ‘We will give him ourselves.’” (Sahih)
Chapter 21. The Time Of \textit{Ihram} 

1770. It was reported from Sa’eed bin Jubair that he said to ‘Abdullâh bin ‘Abbâs: “O Abûl-‘Abbâs! I am amazed at how the Companions of the Messenger of Allâh \(\text{ﷺ}\) have differed regarding when he entered the state of \textit{Ihram}.” He replied: “I am the most knowledgeable person regarding this. Indeed, the Messenger of Allâh \(\text{ﷺ}\) only performed one \textit{Hajj}, so they differed from this. The Messenger of Allâh \(\text{ﷺ}\) left (Al-Madinah) intending to perform \textit{Hajj}, so when he prayed two Rak’ahs in his \textit{Masjid} at Dhul-\textit{Hulaifah}, he entered it (the state of \textit{Ihram}) at his sitting place (after prayer) — so he began saying the \textit{Talbiyahs} for \textit{Hajj} after he had completed the two Rak’ahs. Some people heard this from him and memorized it. He then mounted (his camel), and once his camel had stood up, he said the \textit{Talbiyah}, and some people heard this. This is because people used to come to him in groups, so they heard him say it (the \textit{Talbiyah}) when his camel stood up, so they said: ‘The Messenger of Allâh \(\text{ﷺ}\) entered (into \textit{Ihram}) when his camel stood up.’ The Messenger of Allâh \(\text{ﷺ}\) then continued onwards, until he had reached the peak of Al-Baida’, and he said the \textit{Talbiyah}.\footnote{The Rites Of \textit{Hajj} and \textit{Umrah}}
Some people heard this, so they said: 'He only entered into IHRAM after he had reached the peak of Al-Bayda.' By Allah, he entered (into IHRAM) at his prayer place, and he announced (the IHRAM) after his camel had stood up, and he announced it after he had reached the peak of Al-Bayda.'

Sa'eed added: 'So whoever took the saying of Ibn 'Abbas would enter into IHRAM after completing the two Rak'ahs at his place of prayer.'

**IHRAM**

1771. It was reported from Mūsā bin 'Uqbah, from Sālim bin 'Abdullāh, from his father, that he said: 'This Al-Bayda' of yours — regarding which you mistakenly attribute (the IHRAM) to the Messenger of Allah ﷺ — the Messenger of Allah ﷺ did not announce the IHRAM except from the Masjid,' meaning the Masjid of Dhul-Hulaifah. (SAHIH)

1772. Ubaid bin Juraij asked 'Abdullāh bin 'Umar: 'O Abū 'Abdur-Rahmān! I noticed you doing four things that none of your companions do.' He said: 'And what are they, O Ibn Juraij?' He said: 'I saw that you only touch the two southern corners of the corners
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(of the Ka’bah),[1] and I saw that you wear Sibtiyyah sandals,[2] and I saw that you dye with yellow,[3] and I saw that when you are in Makkah, the people enter into Ihram when they see the crescent, but you do not until the Day of Tarwiyyah.”[4] So ‘Abdulläh bin ‘Umar said: “As for the cornens, then I saw the Messenger of Allah only touch the two southern ones. And as for the Sibtiyyah sandals, then I saw the Messenger of Allah wearing sandals without any hair on them, and perform Wudū’ in them, so I also love to wear them. And as for (dyeing) with yellow, I saw the Messenger of Allah dye with it, so I too love to dye with it. And as for announcing the Ihram, I did not see the Messenger of Allah enter into the state of Ihram until his mount started traveling with him.” (Sahih)

1773. It was reported from Muhammad bin Al-Munkadir, from Anas, who said: “The Messenger of Allah prayed Zuhr as four Rak’ahs in Al-Madinah, and he prayed ‘Asr as two Rak’ahs at Dhul

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[1] The two southern corners are the Yemeni corner and the corner where the Black Stone is.
[2] It is also pronounced differently and they say it refers to sandals made of leather that is hairless. And they also describe them with other than that.
[3] With something that gives a yellowish appearance and they differ over whether it refers to the hair or the clothes.
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Hulaifah. He then spent the night in Dhul Hulaifah until the next morning. And when he had mounted his camel and stood up, he announced his Ihram.” (Saîhîh)

Comments:

Prayer may be shortened only after one has set out on a journey. And so did the Messenger of Allah ﷺ, on reaching Dhul Hulaifah, the first stage of his journey (to Makkah).

1774. It was reported from Al-Hasan, from Anas bin Malik that the Prophet ﷺ prayed Zuhr and then mounted his camel. Once he had reached the peak of Al-Bayda’, he announced his Ihram. (Saîhîh)

1775. Sa’d bin Abi Waqqas narrated: “When the Prophet of Allah ﷺ took the Fur‘ road, he would announce his Ihram after his mount had stood up with him. And when he took the Uhud road, he would announce his Ihram when he had reached the peak of the mount of Al-Baidã.’” (Da’îf)
Chapter 22. Stipulating Conditions During Hajj

1776. Ibn 'Abbās narrated that Dūbā'ah bint Az-Zubair bin 'Abdul-Muttaλīb came to the Messenger of Allah ﷺ and said: “O Messenger of Allah! I wish to perform Hajj, should I make a condition?” He said: “Yes.” She asked: “So what should I say?” He said: “Say: ‘Labāik! Allāhuma labāik! Wa mahihī minal-ardi haithu habastani.” (I respond to your call, O Allah, I respond. And my place of leaving the (state of) Ḩiyrām will be where You prevent me).” (Ṣaḥīḥ)

Comments:
Dūbā’ah bint Az-Zubair came across no obstacle on her way, and she performed all her Hajj rites completely.

Chapter 23. Performing The Ifrād Hajj

1777. It was reported from ‘Abdur-Rahmān bin Al-Qāsim, from his father, from ‘Aishah, that the Messenger of Allāh ﷺ performed Hajj by Ifrād (i.e., only Hajj). (Ṣaḥīḥ)

1778. It was reported from Hishām bin ‘Urwah, from his father, from ‘Aishah, that she said: “We left along with the Messenger of Allāh ﷺ close to the beginning of Dhul-
Hijjah. When we reached Dhul-Hulaifah, he said: ‘Whoever wishes to enter Ḥirām for Ḥajj may do so, and whoever wishes to enter Ḥirām for ‘Umrah may do so.’’ — For the narration of Wuhaib, Mūsā said:1

‘As for me, then were it not for the fact that I have the Ḥadīth, I would announce Ḥirām for ‘Umrah.’ — The narration of Ḥammād bin Salamah has: ‘As for me, then I will announce Ḥirām for Ḥajj since I have the Ḥadīth with me.’ — Then they were in accord — (‘Aishah said) ‘So I was of those who announced the Ḥirām for ‘Umrah, but once we had traveled some distance, my menses started. The Messenger of Allāh ḥ came to me while I was crying, and asked: ‘What makes you cry?’ I said: ‘I wish that I had not come this year!’ He said: ‘Leave aside your ‘Umrah, and undo your hair, and comb.’’ — Mūsā said: ‘and announce Ḥirām for Ḥajj,’ — whereas Sulaimān said: ‘and do everything that the Muslims do during their Ḥajj.’’ — So when the night that they were to return (to Al-Madinah) arrived, the Messenger of Allāh ḥ ordered ‘Abdur-Raḥmān to take her to Tan‘īm. — Mūsā added: “So she performed ‘Umrah in place of the ‘Umrah (that she gave up), and she performed the Tawāf around the House, so Allāh allowed her to complete her ‘Umrah and Ḥajj.”

1 That is, Mūsā bin Ismā‘īl, who narrated it to Abū Dāwud from Wuhaib as well as Ḥammād bin Salamah. Abū Dāwud narrated it from three chains reaching to Hishām, the one not mentioned, being the first wording cited, is Sulaimān, from Ḥammād bin Zaid.
Hishām said: “There was no Ḥadī involved in that.” (Ṣahih)

Abū Dāwūd said: Mūsā added, in the narration of Ḥammād bin Sulamah: “ʿĀishah became pure (her menses finished) one night of Al-Bathā.”

Comments:
In such a situation, a woman should change her intention from ‘Umrah to Hajj.

1779. It was reported from Abū Al-Aswad Muhammad bin ‘Abdur-Rahmān Ibn Nawfal, from ‘Urwah bin Az-Zubair, from ‘Āishah, the wife of the Prophet, who said: “We went with the Messenger of Allah during the year of the Farewell Pilgrimage. Some of us entered Ḥirām for ‘Umrah, and some of us entered Ḥirām for Hajj and ‘Umrah, and some of us entered Ḥirām for Hajj (alone). The Messenger of Allāh entered Ḥirām for Hajj. So as for those who entered Ḥirām for Hajj, or combined between Hajj and ‘Umrah, they did not exit the state of Ḥirām until the Day of Sacrifice.” (Ṣahih)

1780. (Another chain) from Abū Al-Aswad, with his chain and similar (to no. 1780). He added: “And as for those who entered...
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Ihram for 'Umrah, they exited the state of Ihram (after their 'Umrah)." (Sahih)

1781. Mālik reported from Ibn Shihāb, from ‘Urwah bin Az-Zubair, from ‘Aishah, the wife of the Prophet ﷺ, that she said: “We went with the Messenger of Allāh ﷺ during the Farewell Pilgrimage, and entered Ihram for 'Umrah. The Messenger of Allāh ﷺ then said: ‘Whoever has his sacrificial animals with him, let him announce his Ihram for Hajj along with an 'Umrah, and let him not leave his state (of Ihram) until he completes them both.’ So I reached Makkah while I was in my menses, and I did not do the Tawaf around the House, nor (the Sa'i) between As-Safā and Al-Marwāh. So I complained to the Messenger of Allāh ﷺ because of that, and he said: ‘Undo your hair, and comb it, and enter Ihram for Hajj, and leave the 'Umrah.’ So that is what I did, and once we had finished the Hajj, the Messenger of Allāh ﷺ sent me with ‘Abdur-Rahman bin Abī Bakr to Tan‘im, and I performed 'Umrah. He said: ‘This is in place of your 'Umrah.’ So as for those who had entered Ihram for 'Umrah, they performed the Tawaf around the House, and between As-Safā and Al-Marwāh, and then they left the state of Ihram. Then they performed another Tawaf for their Hajj, after they had returned to Mina. As for those who had combined between the Hajj and
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‘Umrah, they only performed one Tawaf.” (Sahih)

Abū Dāwūd said: Ibrāhīm bin Sa‘d and Ma‘mar reported it similarly from Ibn Shihāb. They did not mention the Tawaf of those who entered Ihram for ‘Umrah and the Tawaf of those who combined Hajj and ‘Umrah.

Comments:

A Qārīn, may skip Sa‘ī after he has performed Tawaf on the tenth of Dhul-Hijjah.

1782. It was reported from ‘Abdur-Rahmān bin Al-Qāsim, from his father, from ‘Āishah, that she said: “We were saying the Talbiyah for Hajj, until when we reached Sarf, my menses started. The Messenger of Allah ﷺ came to me while I was crying, and asked: ‘What has caused you to cry, 0 ‘Āishah?’ I said: ‘My menses have started — how I wish I had not entered the state of Ihram for Hajj!’ He said: ‘Subhān Allāh! This is something that has been decreed for the daughters of Ādam. Do all the rites, except the Tawaf of the House.’ When we entered Makkah, the Messenger of Allah ﷺ said: ‘Whoever wishes to make it ‘Umrah, let him do so, except someone who has his sacrificial animals with him.’ And the Messenger of Allah ﷺ sacrificed a cow on behalf of his wives on the
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Day of Sacrifice.” On the night of Al-Batḥā’ (in Minā), ‘Āishah (may Allah be pleased with her) became pure (from her menses), so she said: “O Messenger of Allah! Will it be that my companions return with a Hajj and ‘Umrah, while I only return with a Hajj?” So the Messenger of Allah ﷺ commanded ‘Abdur-Rabman bin Abī Bakr to go with her to Tan’īm, where she began saying the Talbiyah for ‘Umrah. (Sahih)

**Comments:**

A person who originally puts on Ḥārām to perform Hajj but carries no sacrificial animal with him, has the option to change his Ḥārām into that for ‘Umrah.

1783. It was reported from Ibrāhīm, from Al-Aswad, from ‘Āishah, that she said: “We left with the Messenger of Allah ﷺ only intending to perform Hajj. Once we arrived, we performed Tawāf of the House, and the Messenger of Allah ﷺ commanded those who did not have any sacrificial animals to leave their Ḥārām. So whoever did not have his animal with him left the state of Ḥārām.” (Sahih)

1784. It was reported from Az-Zuhri, from ‘Urwah, from ‘Āishah that the Messenger of Allah ﷺ said: “Had I known what I know
now, I would not have brought the sacrificial animals with me.”’

Muḥammad said:[1] “I think he said: ‘And I would have left the state of Ḩaḍām along with those who did so after their Ḥajj.’”

He said:[2] “He wanted everyone to do the same thing.” (Sahih)

Comments:

In the pre-Islamic Age of Ignorance, it was considered a sin to perform Ḥajj along with ‘Umrah or during the months of Ḥajj. That was why the Messenger of Allāh ﷺ gave this instruction.

1785. It was reported from Al-Laith, from Abu Az-Zubair, from Jābir, who said: “We came with the Messenger of Allāh ﷺ having entered Ḩaḍām for Ḥajj only (Ifrād), whereas ‘Aishah entered Ḩaḍām for ‘Umrah. But when she reached Sarf, she bled (with her menses). Once we arrived (in Makkah), we performed the Taʿwāf around the Ka’bah, and between As-Safā and Al-Marwah. The Messenger of Allāh ﷺ commanded that those among us who did not have the sacrificial animals should leave their state of Ḩaḍām. We said: ‘What is now permissible (for us)?’ He said: ‘Everything.’ So we went to (our) wives, and used perfume, and wore our (normal) clothes, even though there were only four nights between us and (the day of)

[1] That is Muḥammad bin Yaḥyā bin Fāris, Adh-Dhuhli, the one that Abū Dāwud heard this from. And the “he” being referred too is ‘Uthmān bin ‘Umar, from whom Adh-Dhuhli heard the narration.

[2] That is, Adh-Dhuhli said this, explaining the narration.
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‘Arafah. We then entered the Ḩirām on the Day of Tarwiyyah (the eighth of Dhul-Hijjah). The Messenger of Allâh ﷺ came to ‘Aishah, but found her crying. He said: ‘What is the matter?’ She said: ‘The matter is that my menses have started, and the people had left their Ḩirām, but not me, and I did not perform Ṭawfîf around the House. And now the people are going for Hajj!’ So he said: ‘This is a matter that Allâh has decreed for the daughters of Adam, so perform Ghusl, then enter Ḩirām for Hajj.’ She did so, and stood along with the people (at ‘Arafah), until, when she became pure, she performed the Ṭawfîf of the House, and between Ās-Sûfâ and Al-Marwâh. The Prophet ﷺ then said: ‘You have now left the Ḩirām after (performing) both Hajj and ‘Umrah together.’ She said: ‘O Messenger of Allâh! I find myself (upset) that I did not perform the Ṭawfîf around the House until after I had performed the Hajj.’ So he said: ‘So go, O ‘Abdur-Rahmân, and allow her to perform an ‘Umrah from Tan‘im,’ and this was the night of Al-Hasbah.”[1] (Ṣaḥîh)

The night following the nights of At-Tashriq, when the Muhârims camp at Al-Muḥâṣṣab.

1786. It was reported from Ibn Jurairj, that Abû Az-Zubair informed him that he heard Jâbir say: “The Prophet ﷺ came to ‘Aishah.” Mentioning some of this incident (as in no. 1785). He said:

الآن. قال: “إن هذا أمر كتبه الله على بنات آدم فأعتقلي ثم أهلي بالحج، ففعلت ووقفت الموقف حتى إذا ظهرت طافت بالنبي وبالضما والمردة، ثم قال: قد خلفت من حجك وعمركك جميعًا. قال: يارسول الله! إنني أحد في نفسي إنني لم أطف بالنبي جبن حجك، قال: فاذتها بها ياخنة الرحمان! فأعمرها من التعبيم، وذل ليلة الحضرة.“

[1] The night following the nights of At-Tashriq, when the Muhârims camp at Al-Muḥâṣṣab.
“Then intend to perform Hajj, and do everything that the one performing Hajj does, except do not perform the Tawaf around the House, and do not offer Salat.’

(Sahih)

1787. It was reported from Al-Awzā’ī who said: “One who heard from ‘Atā’ bin Abī Rabāh narrated to me, that Al-Jābīr bin ‘Abdullāh narrated to him: ‘We entered Ḥijrah for Hajj with the Messenger of Allah ﷺ; we had no objective for performing anything else. So we reached Makkah on the fourth of Dhul-Hijjah, and performed the Tawaf and Sa’ī. The Messenger of Allah ﷺ then ordered us to leave the state of Ḥijrah, and said: ‘Were it not for my sacrificial animals, I would have left it.’ Surāqah bin Mālik then stood up and said: ‘O Messenger of Allah! This Tamattu of ours — is it for this year only, or forever?’ He replied: ‘Rather, it is forever.’” (Sahih)

Al-Awzā’ī said: “I heard ‘Atā’ bin Abī Rabāh narrating this, but I did not remember it until I met Ibn Juraij who affirmed it for me.”[1]

Comments:
It is permissible to perform ‘Umrah together with Hajj, and during the days of Hajj provided there is no problem or difficulty. It was considered a major sin to do so in the pre-Islamic Age of Ignorance.

1788. It was reported from Qais bin Sa'd, from 'Ata' bin Abi Rabâh, from Jâbir, who said: “The Messenger of Allâh and his Companions arrived after four nights of Dhul-Hijjah had passed. After they had performed the Tawâf of the House, and between Aş-Safâ and Al-Marwah, the Messenger of Allâh said: ‘Make it an ‘Umrah, except one who has his Hadi with him.’ On the Day of Tarviyah, they entered Iṅram for Hajj. Then, on the Day of Sacrifice, they came and performed Tawâf of the House, and did not go between Aş-Safâ and Al-Marwah.” (Ṣâhih)

1789. It was reported from Ḥâbûb, meaning Al-Mu'allam, from 'Ata' that Jâbir bin 'Abdullah narrated to him: “The Messenger of Allâh and his Companions entered Iṅram for Hajj, and none of them had, at that time, the Hadi with them except for the Prophet and Tallhah. 'Ali, may Allâh be pleased with him, had come from Yemen, and he too had his Hadi, and he had said: ‘I enter Iṅram for what the Messenger of Allâh has entered Iṅram.’ The Prophet then commanded his Companions to make (their Hajj) into an ‘Umrah: They should perform the Tawâf, then cut their hair, and then leave the state of Iṅram — except for one who had the Hadi with him. But they said: ‘Are we going to leave for Minâ while our private
parts are dripping (with fluid)?’ This reached the Messenger of Allâh ﷺ and he said: ‘Had I known what I know now, I would not have taken the sacrificial animals, and were it not for the fact that I have the animals with me, I would have left the state of Ihrâm.” (Sahîh)

1790. It was reported from Shu‘bah, from Al-Hâkam, from Mujâhid, from Ibn ‘Abbâs, from the Prophet ﷺ, that he said: “This is an ‘Umrah that we have performed Tamattu’ with. So whoever does not have his Hadî, then let him exit Ihrâm completely. And indeed, ‘Umrah has been joined into the Hajj until the Day of Judgment.” (Sahîh)

Abû Dâwûd said: This is Munkar, it is only a statement of Ibn ‘Abbâs.

1791. It was reported from An-Nahhâs, from ‘Âtâ, from Ibn ‘Abbâs, from the Prophet ﷺ, who said: “If a person enters Ihrâm for Hajj, and then comes to Makkah and performs the Tawâf of the House, and between As-Šafâ and Al-Marwâh, then he has left the state of Ihrâm, and it (is considered) an ‘Umrah.” (Da‘îf)

Abû Dâwûd said: It was reported
by Ibn Juraj from a man, from ‘Atâ: “The Companions of the Prophet entered (Makkah) with \textit{Ihrãm} for Hajj, only but the Prophet made it an ‘Umrah.”

1792. It was reported from Yazid bin Abi Ziyâd, from Mujãhid, from Ibn ‘Abbãs, who said: “The Prophet entered \textit{Ihrãm} his for Hajj. When he came (to Makkah), he performed the \textit{Tawaf} of the House, and between As-Safã and Al-Marwah” — Ibn Shawkar (one of the narrators) said: “and he didn’t short (his hair),” then they were in accord — “but he did not leave the state of \textit{Ihrãm} because of the \textit{Hadi}. And he commanded those who did not bring the \textit{Hadi} to perform the \textit{Tawaf}, and the \textit{Sa’i}, and to shorten (the hair) then leave \textit{Ihrãm}.” In his narration, Ibn Manî added: “Or shave, then leave \textit{Ihrãm}.” (\textit{Da’if})

1793. It was reported from Sa’eed bin Al-Musayyab, that a Companion of the Prophet came to ‘Umar bin Al-Khattäb, may Allâh be pleased with him, and testified in front of him that he had heard the Messenger of Allâh, during his illness in which he died, prohibit an ‘\textit{Umrah} before Hajj. (\textit{Hasan})
1794. It was reported from Mu‘awiyah bin Abū Sufyān, that he said to the Companions of the Prophet ﷺ: “Do you know that the Messenger of Allah ﷺ forbade such-and-such? And he forbade riding on the skins of leopards?” They said: “Yes.” He said: “Do you know that he forbade combining (Qirān) of Ḥajj and ‘Umrah?” They said: “As for this, then no.” He said: “Indeed, this (prohibition) is along with those (other prohibitions), but you have forgotten.” (Da‘īf)

1795. It was reported from Yaḥyā bin Abū Ishāq, Abdul-‘Azīz bin Ṣuhaib, and reamble At-Tawīl, from Anas bin Mālik, that he heard the Messenger of Allah ﷺ begin the Talbiyah for Ḥajj and ‘Umrah together. He said: “Labbaik ‘umratan wa Ḥajjan [ma‘an], labbaik ‘umratan wa Ḥajja (Here I am (0 Allāh) for ‘Umrah and Ḥajj, here I am for ‘Umrah and Ḥajj).” (Sahīh)
Comments:

Literally, *Qirān* means “to join or connect.” Technically, it means the intent to perform *Hajj* and *'Umrah* together. The procedure is to enter *Ihram* to perform *Hajj* and *'Umrah* along with a *Hādi*. On reaching Makkah, the pilgrim performs the rites of *'Umrah* first but he is not free from the obligations of *Ihram* upon the completion of the rites of *'Umrah*. He remains in *Ihram* until he has performed all the rites of *Hajj*. Only then shall he be free from *Ihram*.

1796. It was reported from Abū Qilābah from Anas, that the Prophet ﷺ spent the night — meaning in Dhul-Hulaifah — until the morning. He then mounted (his camel). When he reached Al-Baidā`, he praised Allāh, glorified Him and said the *Takbīr*, then entered *Ihram* for *Hajj* and *'Umrah*. The people did likewise. When he arrived (at Makkah), he ordered the people to exit from their *Ihram*, until the Day of *Tarwiyah* (the eighth of Dhul-Hijjah), when they entered into *Ihram* for *Hajj*. The Messenger of Allāh ﷺ sacrificed seven camels with his own hands, while they were standing. (*Sahīh*)

Abū Dāwūd said: Anas alone narrated that the Prophet ﷺ began by praising Allāh, glorifying him, and saying the *Takbīr*, then began the *Talbiyāh*.

**Conclusion:**

**Comments:**

These narrations are varied, not inconsistent, the variety owing to the various experiences of Companions, each narrating what he heard or saw.

1797. Al-Barā’ bin ‘Āzib narrated: “I was with ‘Alī, may Allāh be pleased with him, when the Messenger of Allāh ﷺ placed him as a governor of Yemen. I obtained some amount (of gold) with him.
When ‘Ali reached the Messenger of Allah, from Yemen, he found Fātimah (may Allah be pleased with her) wearing dyed clothes, and she had perfumed the house with *Nadūh*.[1] She said: ‘What is the matter with you? For the Messenger of Allah has commanded his Companions to leave the state of *Ihram*.’ He said to her: ‘I have entered *Ihram* for the same (rites) as the Prophet.’ He then went to the Prophet, who said to him: ‘What have you done?’ He said: ‘I have entered *Ihram* for the same (rites) as the Prophet.’ So the Prophet said: ‘As for me, I have brought my *Hadî* with me, and combined (*Qirân*).’ He then said: ‘Sacrifice sixty-seven, or sixty-six, camels, and keep for yourself thirty-three, or thirty-four. And take from every animal a small portion (of meat) for me.” *(Da‘if)*


**Tafsîr**: [Reported in *Sunan*] As-Subā‘ī bin Ma‘bad said: “I began the *Talbiyah* for both of them (Hajj and ‘Umrah) together, so ‘Umar said to me, ‘You have been guided to the Sunnah of your Prophet.” *(Saḥîh)*

**Tafsîr**: [Reported in *Sunan*] A ḥārējīrīs, *Manasekh al-Hijj*, Bab al-Faran, J226:2744. [1] Its meaning is “diffused” or “effused” and they say that it is a type of perfume mixture whose fragrance is diffused.

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**التيمن، قال: فاصبتُ مَعْهُ أَوَّالاً قَالَ فَلماً قَدِمَ عَلَى مَن التيمن عَلَى رَسُولِ الله ﷺ قَالَ وَحَدَثَ فاطِمَةَ بِرَضْيِ الله عَلَيْهَا قَدْ رَسُّتْ بَيَانًا صِبْعَى وَقَدْ نُضِحَبْتُ الْبَيْتُ بِضُخْمٍ فَقَالَتْ: مَا لَكْ إِنْ رَسُولُ الله ﷺ كَذَا أُمرَ أَصْحَابُهُ فَأَخْلَوْا. قَالَ فَلَمَّا لَهَا إِنِّي أَهْلَتُ بِإِلَهَالِ اللَّهِ اللَّهِ. قَالَ فَأَثَّتَ الْبَيْتُ. قَالَ فَقَالَ لَهَا فَقَالَ: قَلْتُ صَنَعْتُ؟ قَالَ فَلَمَّا فَأَلْبَتْ بِإِلَهَالِ اللَّهِ اللَّهِ. قَالَ فَنِلَّى قَدْ شَفِّيَ الْهَدِيَ وَقَرَطَ. قَالَ فَقَالَ لِهَا: أَنْحُرُ مِنْ الْبَيْنِ سَمَعًا وَمَبَنِينَ وَبَنَانِينَ وَأَسْمِكَ لَفَسَكَ ثَلَاثًا وَثَلَاثينَ وَأَرْغَعُ ثَلَاثًا وَثَلَاثينَ. وَأَسْمِكَ لِهَا مِنْ كُلِّ بَنِيَّةٍ مِّنْهَا بَضُعَاءً.” *(Da‘if)*
1799. (Another chain of narration)
Aṣ-Ṣuḥāl bin Ma‘bad, who said: “I was a Bedouins man and a Christian, and then I accepted Islam. I went to a relative of mine by the name of Hudaim bin Thurmulah, and said: ‘O so-and-so! I am eager for Jihād, and I see that Ḥajj and ‘Umrah are obligatory on me, so how can I combine between them?’ He said: ‘Combine (the two together), and slaughter what you are able for the Hadi.’ So I entered Ihram for both of them together. When I reached Al-‘Udhaib, I met Salmān bin Rabī‘ah and Zaid bin Suhān — and had begun the Talbiyah for both of them (together). So one of them said to the other: ‘This person is as ignorant as his camel!’ And it was as if they had thrown a mountain on me! So I went to ‘Umar bin Al-Khattāb, may Allāh be pleased with him, and said: ‘O Commander of the Believers, I was a Bedouins man, and a Christian, and then I accepted Islam. And I am eager for Jihād, and I saw that Ḥajj and ‘Umrah are obligatory on me, so I went to a relative of mine, who told me: ‘Combine (the two) together, and slaughter what you are able to for the Hadi.’ So I began the Talbiyah for both of them together.’ ‘Umar said to me: ‘You have been guided to the Sunnah of your Prophet ﷺ.’” (Sahih)
The Rites Of Hajj and 'Umrah

Comments:

To enter Ihram for Hajj and 'Umrah together is Sunnah for whoever brings the Hadi.

1800. It was reported from 'Ikrimah, that he heard Ibn 'Abbâs saying: “'Umar bin Al-Khattâb, may Allah be pleased with him, narrated to me that he heard the Messenger of Allah ﷺ say — while he was at (the valley of) 'Aqîq: “A messenger came from my Lord, the Mighty and Sublime, last night, and said: ‘Offer prayers in this blessed valley.’ And he said: “'Umrah in Hajj.” (Sahih)

Abû Dâwûd said: Al-Walid bin Muslim and 'Umar bin 'Abdul-Wâhid reported this Hadîth from Al-Awzâ‘î, and in it is: “And say: ‘Umrah in Hajj.”

Abû Dâwûd said: And this is how 'Alî bin Al-Mubârak narrated it from Yahyâ bin Abî Kathîr in this Hadîth, he said: “And say: ‘Umrah in Hajj.”

1801. Rabî‘ bin Sabrah narrated from his father that he said: “We left with the Messenger of Allah ﷺ (for Makkah). When we reached 'Usfân, Surâqah bin Mâlik Al-Mudlajî said: ‘O Messenger of Allah! Explain to us (the rites) as if you are explaining to a group of people who were born today!’ He said: ‘Allâh, the Mighty and
The Rites Of Hajj and 'Umrah

Sublime, has joined this 'Umrah for you in your Hajj, so whoever reaches (Makkah), and performs the Tawaf of the House and between Aš-Šafā and Al-Marwah, he has exited the state of Ihram, except if he has a Ḥadī with him.”

(Hasan)

1802. It was reported from Al-Hasan bin Muslim, from Tawûs, from Ibn ‘Abbâs, that Mu'āwiyah bin Abû Sufyân informed him: “I cut the Prophet’s hair with the surface of a spearhead at Marwah, or I saw the Prophet’s hair being cut with a spearhead at Al-Marwah.” Ibn Khallâd (one of the narrators) said: “Mu‘awiyah (said).” He did not mention: “informed him.” (Sahih)

1803. It was reported from Ma‘mar, from Ibn Tawûs, from his father, from Ibn ‘Abbâs that Mu‘awiyah said to him: “Do you not know that I cut the Prophet’s hair with a Bedouin’s spearhead at Al-Marwah?” (Sahih)

Al-Hasan (one of the narrators) added: “During his Hajj?”


تجريج: أخرجه البخاري، الحج، باب الحلق والقصير عند الإحلال، ح: ١٧٣٠ ومسلم.

الحج، باب التقصير في العمارة، ح: ١٤٤٦ من حديث ابن جريج به.
The Rites Of Hajj and ‘Umrah

Comments:
That this occurred during an ‘Umrah the Messenger of Allah ﷺ performed is the popular view.

1804. It was reported from Shu’bah, from Muslim Al-Qurri, who heard Ibn ‘Abbâs saying: “The Prophet ﷺ entered Ihrâm for ‘Umrah, and his Companions entered Ihrâm for Hajj.” (Şâhîh)

1805. ‘Abdullâh bin ‘Umar narrated: “The Messenger of Allah ﷺ performed Tammatu’ with ‘Umrah, joining it into Hajj during the Farewell Pilgrimage, and he gave the Hadi, and he brought the Hadi with him from Dhûl-Hulaifah. The Messenger of Allah ﷺ began with the Talbiyah for ‘Umrah, and then the Talbiyah for Hajj. And the people also performed Tammatu’ with ‘Umrah, joining it into Hajj along with the Messenger of Allah ﷺ. Some people had a Hadi so they brought the Hadi with them, while others did not have a Hadi. When the Messenger of Allah ﷺ arrived in Makkah, he told the people: ‘Whoever among you has a Hadi, then nothing that has become prohibited upon him will become permissible, until he completes his Hajj. But whoever among you does not have a Hadi, then let him perform Tawâf around the House, and between As-Ṣafâ and Al-Marwah, and cut his hair, and then let him exit the state of Ihrâm. Then he should enter Ihrâm for Hajj, and bring a Hadi, but...
whoever cannot find a Hadî, then let him fast days (more) three days during Hajj, and seven once he returns to his family.' The Messenger of Allâh ☦ performed Tawâf when he arrived in Makkah, and the first thing that he did was touch the Corner (of the Black stone). Then he walked at a brisk pace for three circuits of the seven, and walked normally for the (remaining) four. After he had finished the Tawâf, he prayed two Rak'ah behind the Station (of Ibrâhîm), and said the Taslim. He then turned and went toward As-Safâ, and went between As-Safâ and Al-Marwah seven times. He did not leave his state of Ihrâm until he had completed his Hajj and sacrificed his Hadî on the Day of Sacrifice, and performed the Tawâf of the House. Then everything that had been prohibited for him became permissible (he left the state of Ihram). Those who had brought a Hadî with them did exactly as the Messenger of Allâh ☦ did."

(Sahih)

1806. It was reported from `Abdullâh bin `Umar, from Hafsah, the wife of the Prophet ☦, that she asked: "O Messenger of Allâh, what is the matter that the people have left the state of Ihrâm while you have not done so after your Umrah?" He said: "I have applied
The Rites Of Hajj and ‘Umrah

Talbīd to my hair, and garlanded my Hādī, so I will not exit Iḥrām until I sacrifice the Hādī.” (Sahih)

مُرْتَبَّةً عَلَى أَحْنَفِ النَّهْدِيَّ)


Comments:

The wives of the Messenger of Allāh ﷺ, exited Iḥrām because they had not brought the sacrificial animals along with them. The Messenger of Allāh ﷺ, however, remained in the state of Iḥrām.

Chapter (...) A Person Entering Iḥrām For Hajj And Then Changing It To ‘Umrah

1807. Sulaim bin Al-Aswad narrated that Aḥū Dharr used to say regarding those who had (intended) Hājīj and then cancelled it in favor of ‘Umrah: “This was only for those who accompanied the Messenger of Allāh ﷺ.” (Da‘f)

1808. It was reported from Al-Hārīth bin Bilāl bin Al-Hārīth, from his father who said: “O Messenger of Allāh! cancelling (the Iḥrām of Hājīj) (in lieu of an ‘Umrah) — is it specific for us, or for those after us?” He replied: “Rather, it is specifically for you.” (Da‘f)

تخريج: [إسناده ضعيف] أخرج البخاري: 22 من حديث أبي داود به، وسنده ضعيف

لعنترة ابن إسحاق للحديث شاهد عند مسلم، ح: 1242 والحميد، ح: 133، وغيرهما.

تخريج: [إسناده ضعيف] أخرج البخاري: 188 من حديث عبد العزيز بن إبوبكر بن بلال بن الحارث بن يلائ، عينه ابن معاذ. قالت: يارسول الله! فحن الحرج لانا خاصية أو ليمن بعذابنا؟ قال: بالله لكم خاصية.”
Chapter 25. A Person Performing Hajj On Behalf Of Another

1809. 'Abdullāh bin ‘Abbās narrated: “Al-Fadl bin ‘Abbās was riding on the same mount along with the Messenger of Allāh ﷺ, when a woman from the tribe of Khath'am came to him seeking a verdict. He (Al-Fadl) began staring at her, and she at him, but the Messenger of Allāh ﷺ turned Al-Fadl's face to the other side. She said: 'O Messenger of Allāh! Allah's obligation of Hajj upon His servants has found my father an old man — he cannot sit upon a mount. May I perform Hajj on his behalf?' He replied: 'Yes,' and this was during the Farewell Pilgrimage.” (Sahih)

Comments:

If a person is critically sick and there is little hope he can get well again, another person may perform a surrogate (substitute) Hajj on his behalf. In case there is hope he will get better, he has to wait until he regains his health. A woman may perform a surrogate Hajj for her father provided she has already performed her obligatory Hajj.

1810. It was reported from Abū Razīn that he asked: “O Messenger of Allāh! My father is an old man who cannot perform Hajj, or 'Umrah, or (ride) a mount.” He replied: “Perform Hajj and 'Umrah on behalf of your father.” (Sahih)
The Rites Of Hajj and 'Umrah

Comments:
According to Imām Ahmad, there is no Hadith better than this one to prove that 'Umrah is obligatory.

1811. It was reported from Ibn 'Abbās that the Prophet ﷺ feared a man saying: “Labbaika (Here I am) from Shubrumah.” So he said: “Who is Shubrumah?” He said: “My brother.” Or: “A relative of mine.” He said: “Have you performed Hajj for yourself yet?” He said: “No.” So he said: “Perform Hajj for yourself, then perform Hajj for Shubrumah.” (Da'if)

Chapter 26. The Procedure Of The Talbiyah

1812. It was reported from Nāfi', from 'Abdullāh bin 'Umar that the Talbiyah of the Messenger of Allāh ﷺ was as follows: “Labbaik! Allāhumma labbaik! Lā sharīka laka labbaik! Innal-hamda wan-ni'mata laka, wal-mulka, lā sharīka laka (I respond to Your call, O Allāh, I respond to Your call. I
respond to Your call: You have no partner. I respond to Your call. All praise, and blessings belong (and are attributed) to You, and so is the Kingdom. You have no partner.)"

In his Talbiyah, 'Abdullāh bin 'Umar would add: "Labbaik! Labbaik! Labbaik! Wa sa'daika wal-khārīn bi-yadaika war-raghbā'u ilaika war-'amal (I respond to Your call, I respond to Your call. I respond to Your call, ever in Your service. (All) the Good is in Your Hands. All supplications are directed to You, as are all actions.)" (Sahih)

1813. Jābir bin 'Abdullāh narrated: "The Messenger of Allah ﷺ began his Talbiyah for Hajj..." and he mentioned the Talbiyah as in the previous Ḥadīth of Ibn 'Umar, and said: "And some people added: 'Dhul-Ma'ānj (The Owner of the Pathways to Heaven)' and similar phrases, and the Prophet ﷺ heard them, and did not say anything." (Sahih)

1814. It was reported from Khalīd bin As-Sā'īb Al-Anṣārī, from his father that the Messenger of Allāh ﷺ said: "Jibrā'īl, peace and blessings be upon him, came to me, and commanded me to command my Companions, and those who are with them, that they
should raise their voices with the Ihlāl.” Or he said: “The Talbiyah.”

(Talbiyah)

Chapter 27. When Should One Discontinue The Talbiyah?

1815. Al-Fadl bin ‘Abbās narrated that the Messenger of Allāh  continued to recite the Talbiyah until he stoned Jamrat Al-‘Aqabah.

(Talbiyah)

1816. It was reported from ‘Abdullāh bin ‘Abdullāh bin ‘Umar, from his father who said: “We went with the Messenger of Allāh  from Mina to ‘Arafāt; some of us were reciting the Talbiyah and some of us were reciting the Takbīr.”

(Takbīr)
Chapter 28. When Should The One Performing 'Umrah Discontinue The Talbiyah?

1817. It was reported from Ibn Abi Laila, from 'Ata', from Ibn 'Abbas, from the Prophet that he said: "The one performing 'Umrah should continue the Talbiyah until he touches the (Black) Stone."

(Quoted by Abu Daud)

Abu Daud said: It was reported by 'Abdul-Malik bin Abi Sulaiman, and Hammam, from 'Ata', from Ibn 'Abbas, in Mawqif form.

Chapter 29. The One In 'Ihram Who Disciplines His Slave

1818. It was reported from Asma' bint Abi Bakr, that she said: "We went with the Messenger of Allah for Hajj. When we reached Al-'Arj, the Messenger of Allah camped, and we camped with him. 'Aishah sat next to the Messenger of Allah, and I sat next to my father. Abu Bakr, may Allah be pleased with him, and the Messenger of Allah both had one camel, which, along with their provisions, was with a slave of Abu Bakr. Abu Bakr waited for him to return, but when he came, he did not had the camel. He said: 'Where is your camel?' He replied: 'I lost it
yesterday.’ Abū Bakr said, ‘One camel and you lost it, too?’ So he (Abū Bakr) began hitting him, while the Messenger of Allāh ﷺ smiled and said: ‘Look at what this person in Ḥirām is doing.’”

Ibn Abī Rizmah (one of the narrators) said: “So the Messenger of Allāh ﷺ did no more than smile and say: ‘Look at what this person in Ḥirām is doing.’” (Da‘f)

Chapter 30. A Person Entering Into Ḥirām While Wearing His Regular Clothes

1819. It was reported from Ṣafwān bin Ya‘lā bin Umayyah, from his father that a person came to the Prophet ﷺ while he was at Al-Jī‘irānah, and he had traces of Khalūq — or he said: “Saffron.” — on him. He was wearing a Jubbaḥ. He said: “O Messenger of Allāh! What do you command me to do regarding my ‘Umrah?” So Allāh, Blessed and Most High, revealed Revelation to the Prophet ﷺ, and after it was complete, he said: “Where is the person who was asking about the ‘Umrah? Wash the traces of Khalūq off from you” or: “the traces of saffron,” — and take off your Jubbaḥ, and do in your ‘Umrah as you do in your Hajj.” (Sahīḥ)
The Rites Of *Hajj* and *Umrah*

Comments:

Al-Ji’irrānah is the name of a location on the route from Makkah to Al-Madinah. It is the place where the Messenger of Allah, distributed the spoils of the Battle of Ḥunain and there he entered *Iḥrām* for ‘*Umrah*.

1820. (Another chain) from Ṣafwān bin Ya’lā, from his father with this narration (similar to no. 1819). He said in it: “So the Prophet said to him: ‘Remove your Jubbah.’ So he removed it by taking it over his head.” And he cited rest of the Hadith. (Da’īf)

1821. It was reported from ‘Atā’ bin Abī Rabāh, from Ibn Ya’lā bin Munyah, from his father, with this narration. He said in it: “So the Messenger of Allah commanded him to take it off, and perform *Ghusl* two or three times.” And he cited the rest of the Hadith (Hasan)

Comments:

If the mistakes mentioned in the foregoing Hadith, are committed through forgetfulness or lack of knowledge, they do not obligate redemption (*Fidyah*).
wearing a Jubbah and he had saffron on his beard and his head. And he cited the rest of the Hadith. (Sahih)

Chapter 31. What The Muhrim Should Wear

1823. It was reported from Az-Zuhri, from Sālim, from his father (Ibn ‘Umar) who said: “A man asked the Messenger of Allāh ﷺ what the Muhrim should avoid wearing? So he replied: “He should not wear a Qamis, nor a Burnus, nor trousers, nor a turban, nor a garment which has been touched by Wars or saffron, nor Khuffs—except one who does not find sandals. If one does not find sandals, then he may wear Khuffs but let him cut them so that they are below his ankles.” (Sahih)

1824. It was reported from Mālik, from Nāfi’, from Ibn ‘Umar, from the Prophet ﷺ, with its meaning (as no. 1823). (Sahih)

1825. It was reported from Al-Laith, from Nāfi’, from Ibn ‘Umar,
from the Prophet ﷺ, with its meaning (similar to no. 1823), and he added: “And a woman should not cover her face, nor should she wear gloves.” (Ṣaḥīḥ)

Abū Dāwūd said: Ḥātim bin Ismā‘īl and Yahyā bin Ayyūb reported this Ḥadīth from Mūsā bin ‘Uqbah, from Nāfi‘, with the same as what Al-Laith said. Mūsā bin Ṭāriq reported it from Mūsā bin ‘Uqbah in Mawqūf form from Ibn ‘Umar. And similarly, ‘Ubaiddullāh bin ‘Umar, Mālik, and Ayyūb reported it in Mawqūf form. And Ibrāhīm bin Sa‘eed (Al-Madani) reported it from Nāfi‘, with the same as Ibn ‘Umar, from the Prophet ﷺ: “The Muḥrimah is not to cover her face nor wear gloves.”

Abū Dāwūd said: Ibrāhīm bin Sa‘eed (Al-Madani) is a Shaikh from the people of Al-Madīnah, there are not many narrations for him.

Comments:

A woman is not obliged to put on cloth sheets for Ḳa‘bah. Her normal garments are allowed during Ḳa‘bah, with the exception that she is not allowed to wear a face veil nor gloves.

1826. It was reported from Ibrāhīm bin Sa‘eed (Al-Madani), from Nāfi‘, from Ibn ‘Umar, from the Prophet ﷺ, who said: “The Muḥrimah is not to cover her face nor wear gloves.” (Ḥasan)

 Narrāti: Ḳa‘bah. The above narrations are 85/5 from the Prophet, and the previous hadith is also in the same context.
1827. It was reported from Ibn Ishq who said: “Nafi’, the freed slave of ‘Abdullâh bin ‘Umar narrated to me, from ‘Abdullâh bin ‘Umar, that he heard the Messenger of Allah prohibit women in Ithám from wearing gloves and the face-veil, and any garment that was touched by Wars or saffron. And she may wear whatever else she pleased of any garments, regardless of color, whether it is Mu’asfar,[1] or silk. (She may also wear) a Hullah, trousers, and Qamîş, and Khuff.

(Hasan)
Abû Dâwud said: ‘Abdah also reported this from Ibn Ishq, from Nafi’, as did Muhammâd bin Salâmah, from Muhammâd bin Ishq, up to his saying: “And any garment that was touched by Wars or saffron.” And they did not mention what is after it.

1828. It was reported from Ayyûb, from Nafi’, from Ibn ‘Umar that he once felt cold, so he said: “Throw me a garment, O Nafi’.” So he threw him a Burnus. He said: “You throw this to me, even though the Messenger of Allah forbade the Muhrim from wearing it?” (Sahih)

[1] A reddish or orange-like dye made from safflower.
1829. It was reported from Jābir bin Zaid, from Ibn ‘Abbās, who said: “I heard the Messenger of Allāh ﷺ say: ‘Trousers are (permitted) for one who does not find an Izār, and Khuffs are (permitted) for one who does not find sandals.” (Sahīh)

Abū Dāwud said: This is the narration of the people of Makkah, and Jābir bin Zaid is its source in Al-Baṣrah, and he is alone in mentioning the trousers and he did not mention cutting the Khuffs.

Nāzirīyā: أُخِرِيجَ: أحرج مسلم، الحج، باب ما يباح للمحرم بحج أو عمرة لبـه وما لا يباح...

إِلْخ، ح 118: من حديث حماد بن زيد، والباخاري، جزاء الصيد، باب ليس الخفين للمحرم إذا لم يجد التعلين، ح 1441: من حديث عمر بن دينار بـه.

1830. It was reported from ‘Āishah, the Mother of the Believers (may Allāh be pleased with her) that she said: “We would go with the Prophet ﷺ to Makkah, and would apply the Sukk perfume on our foreheads while entering Ḥāram. When one of us perspired, it would trickle down her face, and the Prophet ﷺ would see it, but not prohibit us.” (Sahīh)


1831. Sālim bin ‘Abdullāh narrated that ‘Abdullāh — meaning Ibn ‘Umar — would do that — meaning cut the Khuffs for the woman in Ḥāram. Then, Ṣafiyah bint Abī ‘Ubaid narrated to him that ‘Āishah, may Allāh be pleased with her, narrated to her that the Messenger of Allāh ﷺ had allowed

ابن أبي غبيري عن معاكذ بن إسحاق قال: ذكرت لابن شهاب قال: حاتمي سالم بن عبد الله: أن عبد الله يعني ابن عمر، كان يضمن ذلك يعني يقطع الخفين للمرأة المحرم، ثم حاتمي صبية بنت أبي عبيد أن
women to wear Khuffs. So he stopped doing that. (Hasan)

Chapter 32. A Muhrim
Carrying Weapons

1832.2 It was reported from Abū Ishāq who said: “I heard Al-Barâ’ saying: “When the Messenger of Allâh reached an agreement with the people at Al-Ḥuḍaiybah, one of the conditions of this agreement was that they not enter it (Makkah) with any weapons except with a Julbân.” So I asked him: “What is a Julbân?” He said: “A container and what it contains.”[1] (Ṣaḥih)

Chapter 33. Regarding A Woman In Ihram Covering Her Face

1833. It was reported from Mujâhid, from ‘Aishah, may Allâh be pleased with her, that she said: “Riders would pass by us while we were with the Messenger of Allâh in the state of Ihram. When they would be side-by-side with us, we would drape our Jilbâb from our heads upon our faces, and

[1] Meaning, the weapon should be sheathed.
when they had passed, we would uncover it.” *(Da‘if)*

Chapter 34. A *Muhrim* Being Shaded

1834. Umm Al-Husain narrated:

“We performed the Farewell *Hajj* with the Prophet ﷺ. I saw Usamah and Bilal — one of them was holding on to the reign of the Prophet’s camel, and the other one was raising a garment over him to protect him from the heat, until he reached *Jamrat Al-‘Aqabah*.” *(Sahih)*

Comments:

A male in the state of *Ihram* may sit in shade or use a parasol or be shaded by others. All these things are permissible but turbans, caps and other head coverings are not allowed for males.

Chapter 35. A *Muhrim* Getting Cupped

1835. It was reported from ‘Atâ’ and Tâwûs, from Ibn ‘Abbâs, that the Prophet ﷺ had himself cupped while he was in the state of *Ihram*. *(Sahih)*
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1836. It was reported from Hishãm, from ‘Ikrimah, from Ibn ‘Abbãs, that the Messenger of Allah had himself cupped in the head while he was in the state of Ihram due to an ailment that had afflicted him. (Sahih)

1837. It was reported from Ma‘mar, from Qatadah, from Anas, that the Messenger of Allah had himself cupped on the top of the foot while he was in the state of Ihram due to some pain that had afflicted him. (Da‘if)


Chapter 36. A Muḥrim Using Kohl

1838. It was reported from Nubaih bin Wahb who said: “Umar bin ʿUbaidullâh bin Ma‘mar complained of (some pain) in his eyes, so he sent (someone) to Abân bin ‘Uthmân — who was the leader of the Hajj — asking what he should do about it. He replied: “Apply aloe to them, for I heard ‘Uthmân narrate that from the Messenger of Allah.” (Sahih)
1839. (Another chain) from Nāfi', from Nubaih bin Wahb with this Ḥadīth. (Sahih)

**Comments:**
Applying medicine into eyes, or dressing and bandaging them, or applying antimony without fragrance, is permissible.

**Chapter 37. A Muḥrim Bathing**

1840. It was reported from Ibrāhīm bin ‘Abdullāh bin Hunain, from his father, that ‘Abdullāh bin ‘Abbās and Al-Miswar bin Makhramah had a disagreement when they were at Al-Abwā’. Ibrāhīm said: ‘A Muḥrim may wash his hair,’ whereas Al-Miswar said: ‘A Muḥrim cannot wash his hair.’

So ‘Abdullāh bin ‘Abbās sent me to Abū Ayyūb Al-Anṣārī. I found him taking a bath between two (wooden) posts, having screened himself with a garment. I gave him assām, so he asked: ‘Who is this?’ I said: ‘I am ‘Abdullāh bin Hunain. ’Abdullāh bin ‘Abbās sent me to you in order to ask you how the Messenger of Allah ﷺ would wash his hair while he was in the state of Iḥrām.’ So Abū Ayyūb placed his hand on the garment and lowered it so that I could see his head. He said to someone who was pouring water over him: ‘Pour some,’ so he...
poured over his head. Ābu Āyyūb then rubbed his head with his hands, taking them back and forth. He then said: ‘This is what I saw him do.’” (Sāhih)

Comments:

This Ḥadīth proves that a person in Ḥāram my take a bath, or shower, as well as wash his head, no matter whether it is an obligatory Ghusl or for relief and comfort. It does not matter if, in the course of bath, some hair falls off while washing.

Chapter 38. A Muḥrim

Marrying

1841. It was reported from Nāfis, from Nubāiḥ bin Wāhb, one of the brethren of Bānū ‘Abdūd-Dār, that ‘Umar bin ‘Ubaḍullāḥ sent someone to Abān bin ‘Uthmān bin ‘Affān — and he was the leader of the Ḥajj that year. They were both in the state of Ḥāram. He asked: ‘I wish to marry Tālḥah bin ‘Umar to the daughter Shaibah bin Jubair, and I want you to attend as well.’ But Abān disapproved of that, and said that he had heard his father, ‘Uthmān bin ‘Affān, say that the Messenger of Allāh ﷺ said: ‘A Muḥrim is not to marry, nor should he marry others.’” (Sāhih)

1842. (Another chain) from Nubāiḥ bin Wāhb, from Abān bin ‘Uthmān, from ‘Uthmān, that the Messenger of Allāh ﷺ mentioned similarly (as no. 1882), and he
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added: “Nor should he propose.” (Sahih)

1843. It was reported from Maimūnah who said: “The Messenger of Allāh ﷺ married me while we had both out of the state of Ihrām, in Sarif.” (Sahih)

Comments:
The Messenger of Allāh ﷺ, married Maimūnah in 7 H. on the occasion of ‘Umrat Al-Qada’.

1844. It was reported from ‘Ikrimah, from Ibn ‘Abbās, that the Prophet ﷺ married Maimūnah while he was in the state of Ihrām. (Sahih)

1845. It was reported from Sa‘eed bin Al-Mussayab, who said: “Ibn ‘Abbās made a mistake in narrating that Maimūnah was married in the state of Ihrām.” (Da‘if)
Chapter 39. The Animals That A Muhrim Is Allowed To Kill

**1846.** It was reported from Sâlim, from his father (Ibn ‘Umar), that the Prophet was asked what animals a Muhrim could kill. He said: “There are five (animals) — whoever kills them, whether in the state of Iḥrãm or otherwise will incur no sin: A scorpion, a crow, a mouse, a kite, and a rabid dog.” *(Sâhîh)*

**1847.** Abû Hurairah narrated that the Messenger of Allah said: “Five (animals) are permissible to kill in the Sacred Area (Al-Haram): Snakes, scorpions, mice, and rabid dogs.” *(Hâsân)*

**1848.** Abû Sa‘eed Al-Khudri narrated that the Prophet was asked about what a Muhrim may kill. He said: “Snakes, scorpions, and rats. And he should throw (something) at crows but not kill them. And rabid dogs, kites, and predatory animals.” *(Da‘âf)*
Chapter 40. The Meat Of Game For The Muḥrim

1849. It was reported from Ishāq bin ‘Abdullāh bin Al-Hārith that his father — Al-Hārith, who was the deputy for ‘Uthmān, may Allah be pleased with him, over At-Ṭā’if — prepared some food for ‘Uthmān, which included quail, partridge and wild game. He sent some to ‘Alī, may Allah be pleased with him. When the messenger came to him, he was collecting leaves for his camels, shaking them off of his hand. The messenger said: ‘Eat.’ He replied: ‘Give it to those who are not in the state of Ḥarām, for we are in Ḥarām.’ Then ‘Alī, may Allah be pleased with him said: ‘I ask, by Allah, those of the (tribe) of Ashja’ that are here: Do you not know that the Messenger of Allah ﷺ was given an onager to eat from while he was in the state of Ḥarām, and he refused to eat of it?’ They replied: ‘Yes.’”

(Ḍā‘f)

Comments:

It is prohibited for a person in the state of Ḥarām to hunt animals on land or to cooperate with, or help a hunter in his hunt. If an animal is hunted with the intention to feed persons in the state of Ḥarām, it is not permissible for them to accept the invitation.
1850. It was reported from ‘Atā’, from Ibn ‘Abbās that he said: “O Zaid bin Arqam, do you know about the Messenger of Allāh ﷺ having been given the shank of an (animal) that had been hunted, and he did not accept it, saying: ‘I am in the state of Ḥāram?’” Zaid replied: “Yes.” (Ṣaḥīḥ)

1851. It was reported from ‘Amr from Al-Muttaṣilīb, from Jābir bin ‘Abdullāh, that he heard the Messenger of Allāh ﷺ say: “The game of land is permitted for you as long as you do not hunt it yourselves, or that it be hunted for you.” (Da’īf)

Abū Dāwūd said: If there are contradictory reports narrated from the Prophet ﷺ, what the Companions did is to be looked into.

1852. It was reported from Nāfī‘, the freed slave of Abū Qatādah, from Abū Qatādah, that he was traveling with the Messenger of Allāh ﷺ in one of the paths outside Makkah when he (Abū Qatādah) and a group of Muḥrīm separated from the main group. He
himself was not in *Ihram*. They saw
an onager. He rode his horse and
asked his Companions to give him
his whip, but they refused. He then
asked for his spear, but they
refused. So he took it himself, then
went in pursuit of the onager until
he killed it. Some of the
Companions of the Messenger of
Allah ﷺ ate it, whereas others
left it. When they caught up with
the Messenger of Allah ﷺ they
asked him about it. He replied:
“This is food that Allah has fed
you.” (Sahih)

Chapter 41. Regarding (Eating
Of) Locusts By A Muhrim

1853. It was reported from Abû
Rāfī‘, from Abû Hurairah, that the
Prophet ﷺ said, “Locusts are (like)
game of the ocean.” (Hasan)

1854. It was reported from Abû
Al-Muhazzim, from Abû Hurairah,
who said: “We captured a horde of
locusts. A person among us who
was in the state of *Ihram* started
hitting them with his whip, but he
was told that this was not
permitted. This was then
mentioned to the Messenger of
Allah ﷺ who said: ‘It is only (like)
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game of the ocean.”’ (Da'if)

I heard[1] Abū Dāwud saying:

“Abū Al-Muhazzim is weak, and both of the Ahadith are a mistake.

1855. It was reported from Abū Rāfī', from Ka'b, who said:

“Locusts are (like) the game of the ocean.” (Hasan)

Chapter 42. Regarding The Fidyah[2]

1856. It was reported from Abū Qilabah, from 'Abdur-Rahmān bin Abī Lailā, from Ka'b bin 'Ujrah, that the Messenger of Allāh  passed by him during the time of Al-Hudaiyibah and said: “Have the lice on your head caused problems for you.” He said: “Yes!” So the Prophet  said: “Shave it (the hair) off, then slaughter a sheep as a sacrifice, or fast three days, or feed three Sā' of dates to six needy people.” (Ṣaḥīḥ)

Transliteration:

| لَوْلأَ كُتْبُ الْمَنَاسِكُ | 401 | أَوْلَىُّ |}
|---|---|---|---|
| سُمِّعْتُ أَبَا ذَاوْدٍ يَقُولُ: أَبُو الْمُهَرَّمِ | ضَعِيفٌ، وَالْحَدِيثَانِ جَمِيعًا وَهُمُّ. |}
| إِنْظَرُ: إِنْظَرُ. |}
| سُمِّعْتُ أَبَا ذَاوْدٍ يَقُولُ: أَبُو الْمُهَرَّمِ | ضَعِيفٌ، وَالْحَدِيثَانِ جَمِيعًا وَهُمُّ. |}
| إِنْظَرُ: إِنْظَرُ. |}

[1] One of those who recorded the text.

[2] The “ransom” or atonement for major infractions against the rites of Hajj.
1857. It was reported from Shu'bah, from 'Abdur-Rahmān bin Abi Lailā, from Ka'b bin 'Ujrah, that the Messenger of Allah ﷺ said to him: "If you wish, then offer a sacrifice, and if you wish, fast three days, and if you wish, give three ـ of dates to six poor needy people." (See no. 1857) (Sahih)

1858. It was reported from 'Āmir, from Ka'b bin 'Ujrah, that the Messenger of Allah ﷺ passed by him during the time of Al-Hudaybiyah...and he narrated the story (as no. 1857). He (ṣ) said: "Do you have any sheep?" He said: "No." So he said: "Then fast three days, or feed three ـ of dates to six poor needy people,— for every two of them, one ـ." (Sahih)

1859. It was reported from Nāfi', that a man from the Ansār informed him from Ka'b bin 'Ujrah, that he was suffering from some ailment in his scalp of head, so he shaved it, and the Prophet ﷺ commanded him to sacrifice a cow. (Daʿīf)

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1860. It was reported from Al-Hakam bin ‘Utaibah, from ‘Abdur-Rahmān bin Abī Lailā, from Ka’b bin ‘Ujrah, who said: “I was afflicted with lice in my hair while I was with the Messenger of Allāh during the year of Al-Hudaibiyah — so much so that I became scared of (losing) my sight. So Allāh, the Mighty and Sublime, revealed because of me: And whoever among you is ill, or has an ailment on his head...[1] and the Messenger of Allāh called me and said: ‘Shave your head, and fast three days, or feed six needy people a Faraq of raisins, or sacrifice a sheep.’ So I shaved my hair, and gave a sacrifice.”

Comments:
Shaikh A1-Albānī, may Allah have mercy on him, said that the word “raisins” in this narration is Shādh, Muhammad bin Ishaq is the only one who narrated it with that word, while the others narrated it with the word “dates.” A Faraq holds three Ṣā‘.

1861. It was reported from ‘Abdul-Karīm bin Mālik Al-Jazari, from ‘Abdur-Rahmān bin Abī Lailā, from Ka’b bin ‘Ujrah, regarding this incident (as narrated in on 1860), and he added: “Whichever of these you do, it will suffice you.”

Notes:
Chapter 43. Being Prevented (From Completing Hajj)

1862. Yahya bin Abi Kathir reported from ‘Ikrimah, who said: “I heard Al-Hajjaj bin ‘Amr Al-Ansari say: ‘The Messenger of Allah ﷺ said: “Whoever breaks (a limb) or is afflicted with a limp, then he has left the state of Ihram, he must perform Hajj the next year.”’

‘Ikrimah said: “I asked Ibn ‘Abbas and Abu Hurairah regarding this, and they said: ‘He (Al-Hajjaj) has told the truth.”’ (Sahih)

Comments:
Being prevented, or Ihsâr refers to the case when something occurs that restricts a person’s ability to complete the rites of Hajj, like the passage being cut off, severe sickness, broken bones, etc.

1863. (Another chain) from ‘Ikrimah, from ‘Abdullâh bin Râfî’, from Al-Hajjaj bin ‘Amr, from the Prophet ﷺ, that he said: “Whoever breaks (a limb) or is afflicted with a limp, or becomes (too) ill” — and he mentioned its meaning. (Sahih)
1864. It was reported from ‘Amr bin Maimūn who said: “I heard Abū Ḥādir Al-Himyari narrating to Abū Maimūn bin Mihrān, he said: “I went to perform ‘Umrah the year that the people of Ash-Shām had besieged Ibn Az-Zubair in Makkah. People from my tribe had sent their Ḥadī with me. When we reached the people of Ash-Shām, they prevented us from entering the Sacred Precinct, so I sacrificed the animals at that place, and left the state of Ḥāram, and then returned home. The next year, I went again in order to make up my ‘Umrah, and went to Ibn ‘Abbās and asked him about it. He said: ‘Substitute your animals, for the Messenger of Allah commanded his Companions to substitute their animals that they had sacrificed in Al-Ḥudaiybah during the ‘Umrah of Qaḍā’.‘” (Hasan)

Chapter 44. Entering Makkah

1865. It was reported from Ayyūb, from Nāfi’, that Ibn ‘Umar would spend the night at Dhī ‘Tuwā before entering Makkah. Then, in the morning, he would perform Ghusl, and enter Makkah during the day. He would mention that the Prophet used to do the same. (Sahih)
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1866. It was reported from 'Ubaidullāh, from Nāfī', from Ibn 'Umar, that the Prophet ﷺ would enter Makkah from the upper mountain pass. Yāḥyā (one of the narrators) said: "The Prophet ﷺ would enter Makkah from the mountain pass of Al-Batāhã', from the direction of Kada', and he would leave from the lower mountain pass."

Al-Barmaid added: "Meaning the two hills of Makkah." And the narration of Musad-dad is more complete.\(^1\) (Sahih)

1867. (Another chain) from 'Ubaidullāh from Nāfī', from Ibn 'Umar, that the Prophet ﷺ would leave (Al-Madinah) from the Shajarah road and enter Makkah from the Mu'arras road. (Sahih)

1868. It was reported from Hishām, from 'Urwah, from his father, from 'Aīshah (may Allāh be pleased with her) that she said: "The Messenger of Allāh ﷺ entered (Makkah) during the Year of the Conquest from Kada', — from upper Makkah. And he

\(^1\) He heard this narration from three chains of narrators.
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entered during his *Umrah* from Kudã.” And ‘Urwah would enter from both of these places, but he would usually enter from Kudã, and it was closer to his place of residence. *(Sahih)*

تخريج: أخرجه البخاري، الحج، باب من أين يخرج من مكة؟ ح 1578 ومسلم، الحج، باب استجابة دخول مكة من النتبة العليا ... إلخ، ح 1258 من حديث أبي أسامة به.

1869. (Another chain) from Hishãm, from ‘Urwah, from his father, from ‘Aishah, that when the Prophet ﷺ entered Makkah, he would enter from its upper side, and when he left, he would leave from its lower side. *(Sahih)*

تخريج: أخرجه البخاري، أيضًا، ح 1577 ومسلم، أيضًا، ح 1258 عن محمد بن المثنى

Chapter 45. Raising One’s Hand When Seeing The House

1870. Al-Muhãjir Al-Makki said that Jãbir bin ‘Abdullah was asked about a person raising his hands upon seeing the House. He said: “I did not think that anyone would do this except the Jews. And we performed *Hajj* with the Messenger of Allah ﷺ, and he did not use to do it.” *(Da’if)*

تخريج: [إسناده ضعيف] أخرجه الترمذي، الحج، باب ما جاء في كراهية رفع اليد عند رؤية البيت، ح 1870 ونسائي، ح 2889 من حديث شعبة بـ *المهاجر المكي* وثقة ابن حبان وحدث فهو مجهول الحال.

Comments:

All the narrations relating to this case are weak. There is no proof that it is *Sunnah* to raise up one’s hands on seeing the House of Allãh.
1871. It was reported from 'Abdullāh bin Rabāh Al-Ansārī, from Abū Hurairah, that when he entered Makkah, the Prophet ﷺ, performed Ṭawāf around the House, and prayed two Rak'ah behind the Station (of Ibrāhīm) — meaning on the Day of Conquest. (Ṣaḥīḥ)

1872. (Another chain) from 'Abdullāh bin Rabāh, from Abū Hurairah, who said: “The Messenger of Allāh ﷺ came and entered Makkah, and he went to the (Black) Stone and touched it, then performed Ṭawāf around the House. He then went to Aṣ-Ṣafā and climbed it so that he could see the House, then raised his hands and began remembering Allāh, the Mighty and Sublime, as much as Allāh willed him to, and supplicated as well. The Ānṣār were below him.” Hishām (one of the narrators) said: “He supplicated and praised Allāh, and made supplication with whatever he wished to supplicate with.” (Ṣaḥīḥ)

 Comments:

When one has climbed Aṣ-Ṣafā, one should face the Ka’bah and raise up one’s hands in supplication.
Chapter 46. On Kissing The Black Stone

1873. ‘Abis bin Rabî‘ah narrated that ‘Umar, may Allah be pleased with him, came to the (Black) Stone and kissed it, then said: “I know that you are only a stone that can neither benefit nor harm (anything). And were it not for the fact that I saw the Messenger of Allah ﷺ kiss you, I would not kiss you.” (Sahih)

Comments:
It is reprehensible (Makruh) to kiss anything out of reverence for it, without a supporting proof in Islamic law.

Chapter 47. Touching The (Other) Corners

1874. It was reported from Laith, from Ibn Shihâb, from Salim, from Ibn ‘Umar, who said: “I did not see the Messenger of Allâh ﷺ touch any corners of the House except for the two southern ones.”[1] (Sahih)

1875. It was reported from Ma‘mar, from Az-Zuhri, from Sâlim, from that Ibn ‘Umar, that

[1] Meaning, the Yemeni corner and the corner where the Black Stone is.
he was informed of 'Aishah’s statement: “Part of the Hijr is (included) in the House.” Ibn 'Umar said: “By Allah, I think that 'Aishah heard this from the Messenger of Allah ﷺ. I think that the only reason the Messenger of Allah ﷺ left touching those two corners is because they were not built on the foundations of the House. And the only reason that people perform Ṭawaf from behind the Hijr is because of this.” (Ṣahīh)

Comments:
During Ṭawaf one must pass outside the Hijr, also referred to as the Ḥaṭīm (the unroofed portion of the Ka'bah on the northern side).

1876. It was reported from 'Abdul-'Azīz bin Abī Rawwād, from Nāfi', from Ibn 'Umar, who said: “The Messenger of Allāh ﷺ would never leave touching the Yemeni corner and the Stone in each of his circuits.” Nāfi' said: “And 'Abdullāh bin 'Umar would do the same.” (Hasan)

Comments:
One should kiss the Black Stone or touch it with one’s hand, as for the Yemeni Corner, one should only touch it.

Chapter 48. Regarding The Obligatory Ṭawāf

1877. It was reported from 'Ubaydullāh, meaning, Ibn 'Abdullāh bin 'Utbah, from Ibn 'Abbās, that the Messenger of
Allah performed Tawaf during the Farewell Pilgrimage upon a camel, and he would touch the Stone with a Mihjan.\(^1\) (Sahih)

Comments:
1. According to an authentic narration, the Messenger of Allah, used to touch the Black Stone with his stick, and also kiss the stick. — (Sahih Muslim, Hadith no.1275)
2. The reason why the Messenger of Allah performed Tawaf of the Ka'bah while riding a camel was to enable the people to see clearly how he performed the act of circumambulation.

1878. Safiyyah bint Shaibah narrated: “After the Messenger of Allah arrived in Makkah and rested during the Year of Conquest, he performed Tawaf upon a camel, touching the Corner with a Mihjan in his hand, while I was looking at him.” (Hasan)

1879. Abū At-Tufail narrated: “I saw the Prophet perform Tawaf around the House upon his camel, touching the corner with his Mihjan, and then kissing it.”

Muḥammad bin Rāfi' (one of the narrators) added: “Then he exited

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\(^1\) Mihjan a staff or stick with a crooked or curved end which riders use to guide the legs of the animal.
to Aş-Ṣafâ and Al-Marwah and performed seven circuits upon his mount.” (Sahih)

1880. Jābir bin ‘Abdullāh narrated:
“The Prophet [sa] performed Ṭawāf during the Farewell Pilgrimage upon his camel, and (he also rode it) between Aş-Ṣafâ and Al-Marwah, so that people could see him, above them, and that they may ask him, for the people had surrounded him.” (Sahih)

1881. It was reported from ‘Ikrimah, from Ibn ‘Abbâs that the Messenger of Allâh [sa] entered Makkah while he was suffering from an ailment, so he performed Ṭawāf upon his camel. Every time he passed the Corner, he would touch it with his Mihjan. After he had finished his Ṭawāf, he sat his camel down and prayed two Rak‘ah. (Da‘f)

1882. Umm Salamah, the wife of the Prophet [sa], narrated: “I complained to the Messenger of Allâh [sa] of some ailment I had. He said: ‘Perform Ṭawāf behind the people while you are riding (a camel).’ So I performed Ṭawāf.
while the Messenger of Allâh ﷺ was praying next to the House, reciting: By the Ĥûr (mount). And the Book inscribed.”[1] (Sâhih)

Comment:

Women ought to avoid mixing up with men as much as possible.

Chapter 49. Uncovering The Right Shoulder During Tawâf

1883. It was reported from Ibn Juraij, from Ibn Ya'lã, from Ya'lã, who said: “The Prophet ﷺ performed Tawâf with his right shoulder uncovered while wearing a green Burd.” (Da'îf)

1884. Ibn 'Abbâs narrated: “The Messenger of Allâh ﷺ and his Companions performed 'Umrah from Ji'irránâh. They walked briskly (Rami) around the House, and placed their Ĥûdâ's under their armpits, throwing it around their left shoulders.” (Hasân)

[1] Ĥûr (52).
Chapter 50. Ar-Ramal (Walking briskly during Tawaf)

1885. Abū At-Ṭufail said to Ibn ‘Abbas: “Your people say that the Messenger of Allāh ﷺ walked briskly (Ramal) around the House, and that it is a Sunnah.” He replied: “They have told the truth, and they are mistaken.” He said: “And how have they told the truth, and how are they mistaken?” He replied, “They told the truth: The Messenger of Allāh ﷺ walked briskly around the House. And they are mistaken: It is not a Sunnah. The Quraish said, during the time of Al-Uudaibiyah: ‘Leave Muhammad and his Companions until they die the death of An-Naghaf.’ So when they agreed to come the following year and stay in Makkah for three days, the Messenger of Allāh ﷺ came while the pagans were in the direction of Mount Qu’aiqi’an. The Messenger of Allāh ﷺ said to his Companions: ‘Walk briskly around the House three times,’ and it is not a Sunnah.” He then said: “Your people say that the Messenger of Allāh ﷺ went between As-Ṣafā and Al-Marwah upon his camel, and that it is a Sunnah.” He replied: “They have told the truth, and they are mistaken.” He said: “And how have they told the truth, and how

[1] Al-Khaṭṭābī said: “An-Naghaf is a worm that falls from the nose of beasts, and the singular form is Naghafah. When belittling and remarking on the weakness of a man, it is said: ‘He is nothing but a Naghafah.’”
are they mistaken?” He replied: “They told the truth: The Messenger of Allāh ﷺ did go between As-Safā and Al-Marwah upon his camel. And they are mistaken: It is not a Sunnah. The people would not leave the Messenger of Allāh ﷺ nor would they move from him, so he rode his camel between them, that they may hear his speech and see him doing the rites, and not touch him with their hands (harm him).” (Ṣahīḥ)

Comments:

It is a Sunnah for males to walk briskly with a wide gait during the first three rounds of Tawāf Al-Qudūm (the Tawāf of Arrival), it is called Ramal.

1886. It was reported from Sa‘eед bin Jubair, who narrated from Ibn ‘Abbās, that he said: “The Messenger of Allāh ﷺ came to Makkah and the fever of Yathrib had made them weak. So the pagans said: ‘A people who are weak due to the fever are coming to you — they have met from it (the city of Yathrib) evil.’ Allāh the Exalted informed His Prophet regarding what they said, so he commanded them to walk briskly (Ramal) during the first three circuits, and to walk normally between the two (southern) corners. So when they saw them walk briskly, they said: ‘These people whom you mentioned had become weak due to the fever — they are stronger than us!’”

Ibn ‘Abbās added: “And he did not
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commanded them to walk briskly *(Ramal)* for all of the circuits out of mercy for them.” *(Ṣaḥih)*

1887. It was reported from Zaid bin Aslam, from his father, that he heard 'Umar bin Al-Khaṭṭāb say: “For what reason do we walk briskly *(Ramal)* and uncover our shoulders in this time, for Allāh has established Islam and wiped out disbelief and its people? Despite this, however, we will never leave anything that we used to do during the life of the Messenger of Allāh ﷺ.” *(Hasan)*

1888. It was reported from Al-Qāsim, from 'Āishah, that she said: “The Messenger of Allāh ﷺ said: “The *Tawāf* of the House, and between As-Šafā and Al-Marwah, and the stoning of the *Jimār*, have only been legislated in order to establish the remembrance of Allāh.” *(Hasan)*

1889. It was reported from Abū At-Tufail, from Ibn 'Abbās, that the Prophet ﷺ uncovered his right shoulder, touched (the Black
Stone), and said the Takbir. He then walked briskly (Ramal) for three circuits. And when they would reach the Yemeni corner, and thus be hidden from the Quraish, they would walk normally, and when they would appear in front of them, they would walk briskly. So the Quraish said: 'It is as if they are gazelles!'” Ibn ‘Abbâs added: “So it became a Sunnah.”

(Hasan)

1890. (Another chain) from Abū At-Tufail, from Ibn ‘Abbâs that the Prophet ﷺ and his Companions performed ‘Umrah from Ji’irrânâh, and they walked briskly (Ramal) three times around the House, and walked normally four times. (Hasan)

1891. It was reported from Nâfî‘, that Ibn ‘Umar walked briskly (Ramal) from the Stone to the Stone, and mentioned that the Messenger of Allâh ﷺ did that. (Sahih)

Comments:

It is not possible to correctly interpret the Qur’ân by mere knowledge of the Arabic language alone, rather it is required that one learn the Sunnah.
Chapter 51. Supplicating During ʿTawāf

1892. It was reported from ʿAbdullāh bin As-Sāʾib, who said: “I heard the Messenger of Allāh ﷺ say, between the two (southern) corners: O Allāh! Give us good in this life, and give us good in the Hereafter, and save us from the punishment of the Fire.” [1] (Hasan)

1893. Ibn ʿUmar narrated that, during the first ʿTawāf that the Messenger of Allāh ﷺ would perform for ʿHajj or ʿUmrah when he arrived, he would walk swiftly (Ramal) for three circuits, and walk normally for four, and then he would pray two prostrations (Rakʿah). (Ṣaḥīḥ)

Chapter 52. Performing ʿTawāf After ʿAṣr

1894. Jubair bin Muṭʿim conveyed that the Prophet ﷺ said: “Do not prevent anyone from performing ʿTawāf of this House or praying, whatever hour of the night or day he wishes to do.”

Chapter 53. The Tawaf For The One Performing Qirān

1895. It was reported from Abū Az-Zubair, that he heard Jābīr bin ‘Abdullāh saying: “Neither the Prophet nor his Companions performed ṭawāf between As-Ṣafā and Al-Marwah except for one ṭawaf time — the first ṭawaf.” (Sahih)

1896. It was reported from ‘Urwhah, from ‘Āishah, that the Companions of the Messenger of Allāh who were with him did not perform ṭawaf until they stoned the Jamrah. (Sahih)

1897. It was reported from Ash-Shāfī‘ī, from Ibn ‘Uyainah, from Ibn Abī Najih, from ‘Atā’, from ‘Āishah, that the Prophet said to her: “Your ṭawaf around the House and between As-Ṣafā and
Chapter 54. Regarding Muliazam[1]

1898. ‘Abdur-Rahmān bin Sāfwān narrated: “When the Messenger of Allāh ﷺ had conquered Makkah, I said (to myself): ‘I will wear my clothes — and my house was on the way — and I will see what the Messenger of Allāh ﷺ does.’ So I went, and saw that the Prophet ﷺ had exited from the Ka’bah along with his Companions, and they had embraced the House from the door to the Ḥātim.[2] They had placed their cheeks on the House, and the Messenger of Allāh ﷺ was in their midst.” (Da‘f)

[1] Holding on to the Ka’bah.

[2] Ḥātim refers to an area of the Ka’bah, they say it is from the corner of the Black Stone, to the door, or beyond that to where the Station of Ibrāhīm is.
1899. 'Amr bin Shu'aib narrated from his father, “I performed Tawaf with 'Abdullāh. When we reached the back of the Ka'bah, he said: 'Will you not seek refuge?' I said: 'We seek refuge in Allāh from the Fire.' He then went on until he had touched the Stone, and then stood between the Corner (Black Stone) and the door. He placed his chest, face, forearms, and palms like so, and he spread his hands out, and then he said: ‘This is what I saw the Messenger of Allāh ﷺ do.’” (Da'īf)

1900. It was reported from Muḥammad bin ‘Abdullāh bin As-Sā‘ib, from his father, that he would lead Ibn ‘Abbās and make him stand at the third corner next to the Corner that is next to the Stone — next to the door. Ibn ‘Abbās would say to him: “Have you been informed that the Messenger of Allāh ﷺ used to perform Salāt here?” He would reply: “Yes.” Then he would stand up to perform Salāt. (Da'īf)
bin ‘Urwhah, from his father, that one day, when he was young, he asked ‘Aishah, regarding the statement of Allâh: Verily, As-Safâ and Al-Marwah are of the Symbols of Allâh..."[1] "(Based on this), I don’t see any penalty upon a person if he does not perform Tawâf between them."[2] ‘Aishah, may Allâh be pleased with her, replied: “No, had the (meaning) been as you imply, it would have been: ‘...there is no sin upon him if he does not walk between them.’ This Verse was revealed regarding the Ansâr. They would (before Islam) begin their Talbiyah (for Hajj) for Manâh, and Manâh was in the direction of Qudaid. And they would feel uncomfortable with walking between As-Safâ and Al-Marwah, so when Islam came, they asked the Messenger of Allâh about it. So Allâh revealed: Verily, As-Safâ and Al-Marwah are of the Symbols of Allâh...." (Sâhih)

Comments:
One cannot gain the correct knowledge of the Qur’ân by merely mastering the Arabic language alone, rather it is required that one learn the Sunnah.

1902. It was reported from Ismâ’il bin Abî Khâlid, from ‘Abdullâh bin Abî Awfâ, that the Messenger of Allâh: ‘Abd Allâh bin Hajâl said: ‘Verily, I wish I were in your time that Allâh would send some of His servants to the earth as upright believers; for they do not commit an iniquity but the Allâh will surely forgive them.’
Allāh ﷺ performed `Umrah. He performed Tawāf around the House, and prayed two Rak‘ah behind the Station while he had some people who were covering him from the crowd. Someone asked `Abdullāh: “Did the Messenger of Allāh ﷺ enter the Ka‘bah?” to which he replied: “No.” (Sahih)

**Comments:**

The event dates back to ‘Umrat Al-Qada’ performed in the year 7 H. The Messenger of Allāh ﷺ did not enter the Ka‘bah at that time.

1903. (Another chain) from Ismā‘īl bin Abī Khālid, who said: “I heard `Abdullāh bin Abī Awpā...” — with this Ḥadith. And he added: “He then came to Aş-Ṣafā and Al-Marwah, and performed the Sa‘ī between them — seven (circuits) — and then shaved his hair.” (Da‘īf)

**Tafsīr:** [Iṣnād: ʿAbdul-Bāqī] ‘Abdullāh bin ‘Umar: 1/5 من حديث أبي داود به شريك القاضي

1904. It was reported from ‘Atā’ bin As-Sā‘ib, from Kathīr bin Jumhān, that a person said to ‘Abdullāh bin ‘Umar, while they were between Aş-Ṣafā and Al-Marwah: “O Abū ‘Abdur-Rahmān! I see that you are walking normally, while the people are walking briskly.” He replied: “If I walk normally, then I have seen the Messenger of Allāh ﷺ walk normally, and if I walk briskly, then...
I have seen the Messenger of Allāh walk briskly." (Hasan)

Chapter 56. The Description Of The Prophet’s Hajj

1905. Ja‘far bin Muḥammad narrated from his father, that he said, “We visited Jābir bin ‘Abdullāh, and when we came to him, he asked us to introduce ourselves, until my turn came. So I said: ‘I am Muḥammad bin ‘Alī bin Husain.’ So he lowered his hand to my head, and unbuttoned my top and bottom buttons, then placed his hand in between my chest — and I was at that time a young boy — and said: ‘Welcome, and be at ease, O nephew! Ask whatever you wish.’ So I asked him, and he was blind. When the time for prayer came, he stood up, and he was wrapped in a garment. Every time he tried to place it over his shoulder, it fell off due to its small size. He led us in prayer, and his Ridda was next to him on a rack. I then said: ‘Inform me of the Hajj of the Messenger of Allāh.’

“He motioned with his fingers until he had closed nine of them, and said: ‘The Messenger of Allāh remained for nine years, not having performed Hajj. Then, in the tenth year, he announced to the people that he would go for Hajj. So a lot of people came to Al-Madinah, all
of them wishing to follow the Messenger of Allah ﷺ and do as he did. The Messenger of Allah ﷺ left (Al-Madinah), and we all left with him. When we came to Dhul-Hulaifah, Asmâ’ bint Umaiṣ gave birth to Muhammad bin Abû Bakr, so she sent someone to the Messenger of Allah ﷺ asking what she should do. He replied: “Perform Ghusl, and tighten a cloth around your private part, and enter the state of Ḥijām.”

“The Messenger of Allah ﷺ prayed in the Masjid, and then mounted his camel Qaswâ’, until it reached the peak of Al-Baida’. There were people in front of him as far as my eye could see, riding, and walking; and a similar amount to his right; and a similar amount to his left, and also behind him — an amount equivalent to them. And the Messenger of Allah ﷺ was among us, and to him the Qur’an was being revealed, and he knew its interpretation. So whatever he did, we also did. The Messenger of Allah ﷺ began uttering the Talbiyah of Tawḥīd: “Labbaik Allâhumma labbaik, labbaika lâ sharika laka lâbaik! Innal-hamda wan-ni’ma laka wal-mulk, lâ sharika laka (I respond to your call, O Allah, I respond. I respond to Your call. All praise is for You, and all blessings attributed to You, as is the kingdom. You have no partner).”

And the people said the Talbiyah as they say it (now), and the
Messenger of Allah ﷺ did not prevent them from saying anything. But he continued repeating his Talbiyah. And we only intended to perform Hajj, not even being aware of the 'Umrah, until, when we came to the House with him, he touched the (Black Stone) Corner, and walked briskly for three circuits, and (he walked) normally for four.

"He then went to the Station (of Ibrãhim) and recited: ‘And take the Station of Ibrãhim a place of prayer.’[1] He stood in such a way that the Station was between him and the House. — He said: “My father would say: ‘Ibn Nufail and ‘Uthmân said: “I do not know but that he mentioned that from the Prophet ﷺ,”[2] — And he would recite in the two Rak'ah: ‘Say: He is Allah, (the) One,’[3] and, ‘Say: O you who disbelieve.’[4] He then returned to the House and touched the Corner (of the Black Stone), and then exited from the door to Aś-Ṣafā.

“When he came close to Aś-Ṣafā, he recited: ‘Verily, Aś-Ṣafā and Al-Marwah are of the Symbols of Allah...[,]”[5] and then he said: ‘We will start with what Allah has started with,’ and he began with Aś-Ṣafā. He climbed on top of it until he could see the House, and he said the Takbîr, and exclaimed

\[\text{Al-Baqarah 2:125.}\]


[2] This interjection is from some of the narrators regarding the precision of the wording.


His oneness, and said: ‘Lā ilāha illallah wahdahu lā sharika lahu, lahu mulku wa lahu hamdu, yuhyī wa yumītu, wa huwa ‘alā kulli shai‘in qadīr. Lā ilāha illallah wahdahu, anjaza wa‘dahu, wa nasara ‘abdahu, wa hazamal-ahzāba wahdah. (None h as the right to be worshipped but Allāh Alone. He is Alone, having no partners. To Him belongs the kingdom, and to Him belongs all praise, and He gives life and death, and He is capable of all things. There is none worthy of worship except Allāh alone. He fulfilled His promise, and aided His servant, and destroyed the enemy confederates by Himself). Then he supplicated between them, and repeated these phrases three times. He then descended to Al-Marwah. When he went down the incline, he walked briskly into the valley, and when he had come back up, he walked normally, until he reached Al-Marwah, where he did as he had done on As-Safa. When he finished the final round at Al-Marwah, he said: ‘Had I known what I now know, I would not have brought my sacrificial animals with me, and would have made this an ‘Umrah. So whoever among you does not have a Hadi with him, let him exit the state of Ihram, and make this an ‘Umrah.’

“So everyone left the state of Ihram, and cut their hair, except for the Prophet and those who had a Hadi. Suraqah bin Ju'shum stood up and said: 'O Messenger of Allāh! Is it for this year only, or...
forever?" So the Messenger of Allah ﷺ intertwined the fingers of one hand with the fingers of the other and said: "Umrah has been joined with Hajj," (motioning) with his hands twice: 'Nay, but forever, forever. Nay, but forever, forever.'

And 'Ali, may Allah be pleased with him, arrived from Yemen, bringing with him the sacrificial animals of the Prophet ﷺ. He found Fāṭimah, peace be upon her, outside of her Ḥiṭhram, wearing dyed clothes and applying kohl to her eyes. So 'Ali, may Allah be pleased with him, reprimanded her, and said: 'Who commanded you to do this?' She replied: 'My father.'

"And 'Ali, may Allah be pleased with him, would (later) say — while he was in Al-'Iraq — 'I went to the Messenger of Allah ﷺ complaining about Fāṭimah regarding her actions, seeking his verdict (based) on what she said, so I told him that I reprimanded her, and that she had replied that her father had told her to do so. He (ﷺ) said: 'She has told the truth, she has told the truth. What did you say when you started your Ḥajj?' I replied: 'I said: 'O Allah! I enter Ḥiṭhram for whatever the Messenger of Allah ﷺ has entered Ḥiṭhram.'" So he said: 'In that case, I have the Ḥadīth with me, so do not leave the state of Ḥiṭhram.'"

"(Jabir continues:) The total number of the Ḥadīth that the Messenger of Allah ﷺ brought from Al-Madinah and 'Ali brought from Yemen came to one hundred.
So everyone left the state of Ḥaḍām and cut their hair, except for the Prophet  and those who had a Ḥadīth with them.

"On the Day of Tarwiyyah (the eighth of Dhu-Ḥijjah), when they set out for Minā, they all entered into Ḥaḍām for Hajj. The Messenger of Allāh  rode (to Minā), and prayed Zuhr and ‘Asr, and Maghrib, and ‘Ishā‘ there. He then waited for a while until the sun had risen, and commanded that a tent of hair[1] of his be placed at Namirah. The Messenger of Allāh  continued onwards, and the Quraysh did not doubt that he would stop at Al-Mash‘ar Al-Harām of Al-Muzdalifah, as they would do in the days of Jahiliyyah. But the Messenger of Allāh  pressed onwards until he arrived at ‘Arafah, and saw the tent that had been placed for him at Namirah. He encamped there, until the sun had begun its descent. He then commanded that his camel Al-Qaswā‘ be readied, and mounted it until he reached the center of the valley. He delivered a sermon and said: ‘Your blood and wealth is sacred to you, just as the sanctity of this day, in this sacred month, in this sacred place. Verily, everything that occurred in Jahiliyyah is under my foot (abolished), null and void. And the blood-money due in Jahiliyyah is abolished — and the first blood-money that I abolish is our own, the blood money of the

son of Rabī‘ah.’ — ‘Uthmān (one of the narrators) said: “Rabī‘ah bin Al-Hārith bin ‘Abdul-Muṭṭalib.” Someone among these (narrators) said: “He had been sent to the tribe of Sa‘d in order that they foster him, but the tribe of Hudhayl killed him” — ‘And the interest of Jahiliyyah has been abolished. And the first interest that I abolish is our own: The interest due to ‘Abdās bin ‘Abdul-Muṭṭalib, for all of it is abolished. Fear Allāh with regards to women, for you have taken them (in marriage) with the trust of Allāh, and their private parts have been made permissible for you with the words of Allāh. And your right upon them is that they do not allow anyone that you do not like to tread on your bedding. If they do (some sin), hit them without causing any wounds. And their right over you is their sustenance, and their clothing, according to what is customary. And I have left amongst you something that you will never go astray after: The Book of Allāh. And you will be asked about me, so what will you say?’

“They said: ‘We testify that you have given and passed on (the Message), and been sincere.’ So he raised his pointer finger to the sky and then lowered it toward the people, saying: ‘O Allāh, bear witness. O Allāh, bear witness. O Allāh, bear witness.’

“Then Bilāl called the Adhān and Iqāmah, and he prayed Zuhr, then he called the Iqāmah and he
prayed 'Aṣr, and did not pray anything between them.

“He then rode Al-Qaṣwā’ until he arrived at the place (of Mount ‘Arafaḥ), and he made his camel’s back face the rocks, and (stood) such that the throng of pedestrians was in front of him. He faced the Qiblah, and remained standing until the sun had set and its brightness lessened — until its last portion disappeared.

“He placed Usāmah behind him (on his camel), and went on. But the crowd had squeezed Al-Qaṣwā’, such that its head was hitting the front of the saddle, and he (ﷺ) was saying, motioning with his right hand: ‘Gently, O people! Gently, O people.’

“Whenever he reached a hillock, he would loosen its reign so that it could ascend. He then came to Al-Muzdalifah, and combined between Al-Maghrib and ‘Ishā’ (prayers) with one Adhān and two Iqāmahs” — ‘Uthmān (one of the narrators) said: “And he did not pray any voluntary prayers in between them.’” — Then they (the narrators) were in accord.

“The Messenger of Allāh ﷺ then lay down until dawn broke, upon which he prayed Fajr when the light of dawn had become clear to him” — Sulaimān (one of the narrators) said: “With the Adhān and Iqāmah.” Then they (the narrators) were in accord —; He then rode Al-Qaṣwā’ to the Al-Maṣḥ’ar Al-Ḥarām and ascended it.”
— ‘Uthmân and Sulaimân (among the narrators) said: “He faced the Qiblah, praised Allâh, and said the Takbîr and the Tahîlîl.” ‘Uthmân added: “And extolled His oneness.” —

“And he remained standing until it became very bright. Then the Messenger of Allâh ﷺ departed, before the sun actually rose, and placed Al-Fadîl bin ‘Abbâs behind him (on his mount) — and he was a man with beautiful hair, of a fair complexion, and well-built. Every time a woman in her riding-tent passed by, he would look at them, so the Messenger of Allâh ﷺ placed his hand on Al-Fadîl’s face, and Al-Fadîl turned his face to the other direction. (When one passed in that direction) the Messenger of Allâh ﷺ would again place his hand on Al-Fadîl’s face, so he would turn to the other direction, looking (away).

“When they reached (the valley of) Muhassîr, he hurried a little, then took the middle road — which led to Al-Jamarat Al-Kubrâ. When he reached the Jamrah next to the tree, he pelted it with seven pebbles, saying the Takbîr with every pebble which would be similar to the (size) of pebbles (those used) for Khadhîf.\textsuperscript{11} He threw from the middle of the valley, then went to the slaughter area and sacrificed with his own

\textsuperscript{11} Meaning, flicked or thrown with the finger tips only. It is a description of the size of the pebbles, that they are like those used for such action, and they say that means it is about the size of a chick-pea or something similar in size.
hands sixty-three (camels), and he commanded ‘Ali to sacrifice the remaining ones, so he shared the sacrificial animals with him. He then ordered a small portion from every camel be taken to be cooked in a pot, and they ate from its meat and drank from its broth. He then rode (his camel), and went to the House, praying Zuhr in Makkah. He then went to Banū ‘Abdul-Muṭṭalib while they were drawing out Zamzam (water), and said: ‘Keep taking it out, O Banū ‘Abdul-Muṭṭalib, for if not for the fact that people would eventually take your (rights) of drawing the water away from you, I would have drawn with you.’ They gave him a bucket, and he drank from it.’”

(Saḥīḥ)

Comments:

1. Those who performed Ḥajj together with the Messenger of Allāh ﷺ, numbered ninety thousand or, according to some, one hundred and thirty thousand Muslims.

2. It is better to slaughter the sacrificial animal by one’s own hands. The Messenger of Allāh ﷺ, sacrificed as many animals as the years of his age. In addition to the tenth of Dhul-Hijjah, there are three more days of sacrifice (Ayyām Al-Tashriq) but the first day of sacrifice is the best since the Messenger of Allāh ﷺ, did all his sacrifices the first day.

3. The Tawāf on the 10th of Dhul-Hijjah is a pillar (Rukn) and a fundament of Ḥajj. It is also called Tawāf Al-Ifadah.

1906. Ja‘far bin Muḥammad narrated from his father, that the Prophet ﷺ, prayed Zuhr and ‘Asr at ‘Arafah, with one Adhān and two Iqāmahs, and he did not pray any voluntary prayers between them. And he prayed Maghrib and ‘Ishā’
at Jam‘ (Al-Muzdalifah) with one Adhān and two Iqāmahs, and he did not pray any voluntary prayers between them.” (Sahih)

Abū Dāwud said: This Hadīth was narrated (with a complete chain) by Ḥātim bin Ismā‘il in the long Hadīth.[1]

Muḥammad bin ‘Alī Al-Ju‘fai’s chain of narration was in accord with Ḥātim bin Ismā‘il’s — (being) “From Ja‘far, from his father, from Jābir.” But he said: “So he prayed Maghrib and ‘Atāmah (‘Īshā) with one Adhān and Iqāmah.” (Abū Dāwud said: Ahmad said to me: Ḥātim has made a mistake in this long Hadīth.)[2]

1907. (Another chain) from Ja‘far, that his father narrated to him, from Jābir, who, said: “Then the Prophet ﷺ said: ‘I have sacrificed in this location, but all of Minā is (an acceptable) place for sacrificing.’ And he stood at ‘Arafah and said: ‘I have stood here, and all of ‘Arafah is a standing-place.’ And he stood at Al-Muzdalifah, and said: ‘I have stood here, and all of Al-Muzdalifah is a standing place.’” (Sahih)

1907. - حَدَّثَنَا أَحْمَدُ بْنُ حَبَيلٍ حَدَّثَنَا يَحْيَى بْنُ سَعَدٍ حَدَّثَنَا حَدَّثَنَا أَبِي عَن جَابِرِ حَدَّثَنَا أَبِي عَن جَابِرِ قَالَ: مَعَ قَالَ الْمَلَكُ الْمُقْدَرُ: قُدْ نَحْرِتُ هُدَىٰ وَقَضَيْتُ ظَهْرُهَا وَوَقَفْتُ عِرْفَةً، فَقَالَ: قُدْ وَقَفْتُ هُدَىٰ وَعِرْفَةً كَلِهَا مَوْقِفٌ، وَوَقَفْتُ بِالمُزَدَّلَةٍ وَقَالَ: قُدْ وَقَفْتُ هُدَىٰ وَمُزَدَّلَةٍ كَلِهَا مَوْقِفٌ.

تَخْرِيجٌ: أَخْرِجَهُ مُسْلِمٌ، الحج، باب ما جاء أن عرفه كلها موقف، ح: 149/1218 من

[2] The meaning is as if he held the view that the Mursal version was the real version. This addition is only in some of the manuscripts, and Ahmad narrated the next narration, and from the connected chain that Ḥātim narrated, and Aḥmad also used this upcoming version of it.
1908. (Another chain) from Ja'far, with his chain (similar to no. 1906); he added: "So sacrifice in your camping area." (Sahih)

1909. (Another chain) from Ja'far, that his father narrated to him from Jãbir. He mentioned this Hadith, and at the location of the mention of Allâh's saying: "And take the Station of Ibrâhîm a place of prayer."[1] he inserted the following: "He said: 'So he recited in the two of them with At-Tawhid and: 'Say: O you who disbelieve:'

1910. 'Aishah narrated: "The Quraish and those that followed their religion would stop (and camp) at Al-Muzdalifah, and they

[3] Meaning, that Muhammad bin ‘Ali, the father of Ja'far, told him that this part of the saying of ‘Ali was not told to him by Jãbir.
were known as “Al-Hums.”[1] And the rest of the Arabs would encamp at ‘Arafah. So when Islam came, Allah, the Most High, commanded His Prophet to go to ‘Arafat and camp there, and then to depart from it, and that is the meaning of the Verse: “Then depart from the place whence all the people depart...”[2] (Sahih)

Chapter 59. Leaving For Minã


1912. ‘Abdul-‘Azîz bin Rufai’ said that he asked Anas bin Mâlik: “Inform me about something which you remember from the Messenger of Allah: Where did he pray Zuhr on the Day of Tarwiya?” He replied: “At Minã.” So he asked: “And where did he pray ‘Asr the
Chapter 59. Leaving (Minā) For ‘Arafah

1913. Ibn ‘Umar narrated: “The Messenger of Allah  departed from Minā after he had prayed Subh the morning of the Day of ‘Arafah. When he came to ‘Arafah, he camped at Namirah — and this is the place that the Imam (leaders) camp. When the time for Zuhr had come, he left at the middle of the day[1] and then combined between Zuhr and ‘Asr. Then he delivered a sermon to the people, and then left to stand at the standing place in ‘Arafah.”

(Hasan)

Chapter 60. Entering ‘Arafah

1914. Sa‘eed bin Ḥassān narrated that when Al-Ḥajjāj had killed Ibn Az-Zubair, he sent for Ibn ‘Umar and asked him: “What hour did the Messenger of Allah  leave (for ‘Arafah) on this day?” He replied: “When it was that time, we left.” When Ibn ‘Umar desired to depart, they said: “The sun has not started its descent.” So he (continued to)

[1] Muhajirah from Tahjir meaning in the middle of the daytime when it is still hot.
ask: “Has it started to descend?” and they replied: “Not yet.” When they finally said: “It has started its descent,” he departed (for ‘Arafah).” (Da’if)

Comments:
The Companions made very searching inquiries about the minutest details of the actions of the Prophet . They considered each minute detail important and did their best to act by it.

Chapter 61. Delivering The Sermon On A Minbar At ‘Arafah

1915. Zaid bin Aslam narrated from a person from the tribe of Banu Damrah, that his father, or uncle, saw the Messenger of Allah upon a Minbar on the Day of ‘Arafah. (Da’if)

1916. It was reported from Nubait that he saw the Prophet standing at ‘Arafah upon a red camel, delivering a sermon. (Da’if)

1917. It was reported from Al-Adda’ bin Khalid bin Hawdhah — Hannad (one of the narrators’ chain had it) “Khalid bin Al-Adda’
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bin Hawdhah: “I saw the Messenger of Allah ﷺ delivering a sermon to the people on the Day of ‘Arafah. He was standing on the stirrups of his camel.” *(Hasan)*

Abū Dāwūd said: Ibn Al-‘Alā’ reported it from Wākī’, just as Hannād did.[1]

**Chapter 62. The Place Of Standing At ‘Arafah**

1918. *(Another chain)* from Al-‘Adhā’ bin Khaḍīl with its meaning. *(Hasan)*

1919. Yazīd bin Shaibān narrated: “Ibn Mirba’ Al-Anṣārī came to us, and we were at ‘Arafah” — at a place that was far from the Imam according to ‘Amr (one of the narrators) — “(Ibn Mirba’): I am the messenger of the Messenger of Allāh ﷺ to you. He tells you: ‘Camp at your places of worship, for you are upon a legacy of the legacies of your father Ibrāhīm.’” *(Sahih)*

Tafsīr: [Ibn Abī Tayyibah] has narrated in his book *Risālah* that it narrated it from Ibn Abī Jahl and from Ibn Abī Mūjāhid, and others, but it is narrated with a diffe...
Comments:
The whole plain of ‘Arafat is a place for standing.

Chapter 63. Departing From ‘Arafah

1920. It was reported from Ibn ‘Abbās, that he said: “The Messenger of Allāh ﷺ departed from ‘Arafah in a peaceful (and unhurried) manner, having placed Usāmah behind him, and he said: ‘O people! Be gentle, for piety is not achieved by aggravating the horses and camels.’ So I did not see them (the animals) raising their legs in haste until reaching Jam’ (Al-Muzdalifah).” — Wahb (one of the narrators) added: “Then he placed Al-Faḍl bin ‘Abbās behind him. And he said: ‘O people! Piety is not achieved by aggravating the horses and camels, so be gentle.””

He said: “So I did not see them (the animals) raising their legs in haste until reaching Minā.” (Da’if)

Comments:
To rush and vie with one another in doing deeds of virtue is, of course, something desirable, but it does not mean that one should do so recklessly, but rather, one should do it with dignity and take care not to harm others.

1921. Kuraib asked Usāmah bin Zaid: “Inform me what you did the evening that you rode (on the mount) with the Messenger of Allāh ﷺ?” He replied: “We came to the pass in which the people camp in to spend the night, and the
Messenger of Allâh S.A.W. lowered his camel and then urinated” — (one of the narrators) said: “He did not say: ‘Pass water.’” — “He then asked for water for Wudâ’ to be brought for him, and he performed Wudâ’ in a manner that was not the most complete.”[1] I said: ‘O Messenger of Allâh! The prayer!’ He replied: ‘The prayer is (to be prayed at the place) in front of you.’ So we rode until we reached Al-Muzdalifah, and then he led Maghrib. The people lowered their camels at their (resting) places, but did not unload (the belongings) until they had prayed ‘Ishâ’. After that, they unloaded their belongings” — Muhammad (one of the narrators) added in his narration: “He said: ‘What did you do the next morning?’ He replied: ‘He took Al-Fadl as his riding companion, and I went with those among the Quraish that went ahead, walking.” (Sahîh)

Comments:

At Al-Muzdalifah, the Maghrib and ‘Ishâ’ prayers were combined and performed together. Beasts of carriage were made to sit down in between the two prayers as a mark of compassion and kindliness lest they might scatter away.

1922. It was reported from ‘Ali, that he said: “Then he took Usâmah as his riding partner, and started riding at a moderate pace upon his camel. The people were hitting their camels left and right,

but he would not turn to them, and said: ‘Peacefully, O people.’ And he left (‘Arafah) when sun had set.” (Da‘if)

1923. It was reported from Hishãm bin ‘Urwah, from his father, that he said: “Usãmah was asked — while I was with him — ‘How did the Messenger of Allãh ride during his Farewell Pilgrimage when he left (‘Arafah)?’ He replied: ‘He would ride at a moderate pace, but if he found an empty gap, he would quicken his pace.’” (Sahih)

1924. It was reported from Kuraib, the freed slave of Ibn ‘Abbãs, from Usãmah, who said: “I was the riding partner of the Prophet. Once the sun had set, the Messenger of Allãh departed.” (Hasan)

1925. (A) (Another chain) from Kuraib, the freed slave of Ibn ‘Abbãs, that he heard Usãmah bin Zaid saying: “The Messenger of Allãh departed from ‘Arafah
until he reached a pass, where he urinated and performed Wudū', without Yusibgh for the Wudū'.[1] I said to him: The prayer!' He replied: 'The (place to) pray is in front of you.' He then rode on to Al-Muzdalifah, and then descended and performed Wudū' so he Isbāgh Al-Wudū'.[2] The Iqāmah was called, and he prayed Maghrib. Then each person took his camel to its resting place, and the Iqāmah for 'Ishā' was called, so he prayed it, and did not pray anything between (the Maghrib and 'Ishā').”

(Mahīṣīāh)

1925. (B) It was reported from 'Urwh, that he heard Ash-Shārid, may Allah be pleased with him, saying: ‘I departed with the Messenger of Allah ﷺ; his feet did not touch the ground until he reached Jam' (Al-Muzdalifah).’”

(Hasan)

1926. It was reported from Mālik,

[1] Indicating something similar to the narration mentioned earlier, that he did not do it in the utmost form.

[2] Did it in a complete manner, with this and the earlier version, the indication is that perhaps he did not perform a complete Wudū' after urinating, and Allah knows best.
from 1bn SHihab (Az-Zuhiri), from Sâlim bin ‘Abdullâh bin ‘Umar, from ‘Abdullâh bin ‘Umar, that the Messenger of Allâh ﷺ combined between Maghrib and ‘Ishâ’ at Al-Muzdalifah. (Sahih)

تخريج: أخرجه مسلم، الحج، باب الإفادة من عرفات إلى المزدلفه . . . إخ، ح.

1927. It was reported from Hammad bin Khaldi, from Ibn Abî Dhi’b from (Ibn Shihab) Az-Zuhri, with his chain and its meaning. He said: “With an Iqâmah, and then an Iqâmah, combining between them.” (Sahih)

Aḥmad said: “Waki’ said: ‘He prayed every prayer with an Iqâmah.”[1]

تخريج: أخرجه البخاري، الحج، باب من جمع بينهما ولم يتطوع، ح: 1273 من حديث محمد بن عبد الرحمن بن أبي ذبى وهو في مسن أحمد بن حنظ: 172/2.

1928. It was reported from ‘Uthmân bin ‘Umar, from Ibn Abî Dhi’b, from Az-Zuhri, with the chain of Ibn Hanbal from Hammad, and its meaning.

He said: “With one Iqâmah for every prayer. And he did not call (the Adhân) for the first, nor did he pray any voluntary prayer after either of them.”

Mukhlad (one of the narrators) said: “He did not call (the Adhân) for even one of them.” (Sahih)

تخريج: [صحيح] أخرجه البهتفي: 1/401 من حديث أبي داود به، وانظر الحديث السابق.

[1] That is, Aḥmad, who also reported this Ḥadîth to Abû Dâwûd, explained that in another version which Waki’ reported, this is what he said.
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Comments:

The mention of not calling the Adhān is an error in this narration.

1929. 'Abdullāh bin Mālik: “I prayed Maghrib with Ibn 'Umar as three and 'Isha' as two Rak'ahs. Mālik bin Al-Ḥārith said to him: ‘What prayer is this?’ He replied: ‘I prayed them with the Messenger of Allāh ﷺ in this place with one Iqāmah.’” (Da'f)

Comments:

According to this Hadīth, the two prayers were offered with one Iqāmah. This is in contrast with other, more authentic narrations saying that the Iqāmah was called twice, once for each prayer.

1930. Sa'eed bin Jubair and 'Abdullāh bin Mālik both narrated: “We prayed Maghrib and 'Isha' with Ibn 'Umar at Al-Muzdalifah with one Iqāmah...” and he mentioned the meaning of the narration of Ibn Kathīr (one of the narrators who narrated the previous version). (Sahih)

1931. It was reported from Sa'eed bin Jubair that he said: “We departed (from 'Arafah) with Ibn 'Umar. When we reached Jam' (Al-Muzdalifah), he led us in Maghrib and 'Isha' with one Iqāmah: Three, and then two (Rak'ahs). When we had finished, Ibn 'Umar said to us: ‘This is how the Messenger of Allah ﷺ prayed.'
1932. Salamah bin Kuhail narrated: “I saw Sa'eed bin Jubair pray at Jam' (Al-Muzdalifah) — he prayed Maghrib three, and prayed 'Isha' two Rak'ahs. Then he said: ‘I saw Ibn ‘Umar do as I did in this place, and he (Ibn ‘Umar) said: “I saw the Messenger of Alläh  do as I did in this place.”’ (Sahih)

1933. Ash’ath bin Sulaim narrated from his father that he said: “I came with Ibn ‘Umar from ‘Arafât to Al-Muzdalifah. He would never tire from saying the Takbîr and Tahliîl, until we reached Al-Muzdalifah. He then called the Adhân and Iqâmah, or commanded someone to do so, and led us in Maghrib, praying three Rak’ahs. Then he turned to us and said: ‘The prayer,’ and then led us in ‘Ishâ’, praying two Rak’ahs. He then called for his dinner.” He (Ash’ath) said: “Ilâj bin ‘Amr informed me with the like of my father’s narration from Ibn ‘Umar, so Ibn ‘Umar was questioned about that, to which he replied: ‘I prayed with the Messenger of Alläh  in this fashion.’” (Sahih)

1934. It was reported from Ibn Mas’ûd, that he said: “I never saw
the Messenger of Allah ☪ pray a prayer except at its proper time, except at Jamʿ (Al-Muzdalifah), for he combined between Maghrib and ‘Ishã at Jamʿ, and the following morning he prayed Subḥ before its (usual) time." (Ṣaḥīḥ)

Comments:

That is, he led the Fajr prayer earlier than usual, but at its valid time.

1935. ‘Ali narrated: “In the morning, the Prophet ☪ stood at Quṣṣah and said: ‘This is Quṣṣah, and it is the standing place, and all of Jamʿ (Al-Muzdalifah) is a standing place. And I have sacrificed here, and all of Minā is a place of sacrifice, so sacrifice in your camp-grounds.’” (Dā’if)

1936. It was reported from Ḥāfṣ bin Ghiyāth, from Jaʿfar bin Muhammad, from his father, from Jābir, that the Prophet ☪ said: “I have stood here at ‘Arafāt, but all of ‘Arafāt is a place of standing. And I have stood here at Jamʿ (Al-Muzdalifah), and all of Jamʿ (Al-Muzdalifah) is a place of standing. And I have sacrificed here, but all
of Mina is a place of sacrifice, so sacrifice in your camp-grounds.”

\((\text{Sahih})\)

1937. It was reported from ‘Ātā’, that Jābir bin ‘Abdullāh narrated to him: “All of ‘Arafāt is a place of standing, and all of Minā is a place of sacrifice, and all of Al-Muzdalifah is a place of standing. And every pass in Makkah is a road and a place of sacrifice.”

\((\text{Hasan})\)

Comments:

Meaning, staying anywhere in those locations is valid, it is not required to stay exactly where the Messenger of Allāh ﷺ stayed while in those places.

1938. ‘Umar bin Al-Khaṭṭāb said:

“The people during the times of Jahiliyyah would not depart (from Al-Muzdalifah) until they saw the sun over (the mountain of) Thabîr. But the Prophet ﷺ differed from them and left before the sun rose.”

\((\text{Sahih})\)

Comments:

The due time for departure from Al-Muzdalifah is after the Fajr prayer, before sunrise, except for women, children, and the weak and the old, for they may depart earlier than the rest, leaving after midnight, prior to Fajr.
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‘Ubaidullah bin Abi Yazid, who narrated that he heard Ibn ‘Abbas saying: “I was among those whom the Messenger of Allah (ﷺ) sent earlier the night of Al-Muzdalifah, among the weak members of his family.” (Sahih)

تخريج: أخرجت البخاري، الحج، باب من قدّم ضعيفة أهله، بيل... إلخ، ح: 1681....

1940. It was reported from Salamah bin Kuhail, from Al-Hasan Al-Uranî, from Ibn ‘Abbas who said: “The Messenger of Allah (ﷺ) sent us — the young lads of Banû ‘Abdul-Muttalib — on the night of Al-Muzdalifah, before others. We were upon some donkeys. He began to pat our thighs, and say: ‘O young children! Do not pelt the Jamrah until the sun rises.” (Da‘f)

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، المناسك، باب من تقدم من جمع إلى مئي لرمي الجمراع، ح: 326 ونفسي، ح: 1940 من حديث سفيان الثوري به وسنده ضعيف. "الحسن الكنز لقهر أرسل عن ابن عباس" (تقريب) وله الحديث شاهد ضعيف.

1941. It was reported from ‘Aţâ’, from Ibn ‘Abbas, who said: “The Messenger of Allah (ﷺ) would send forth the weak of his family members during the darkness of the night, and he would command them — meaning — not to pelt the Jamrah until sunrise.” (Da‘f)

تخريج: [إسناده ضعيف] أخرجه النسائي، مناسك الحج، باب النهي عن رمي جمرة العقبة قبل طلوع الشمس، ح: 1940 من حديث حبيب به وذين.

Comments:
The time for pelting the Jamrah on the 10th of Dhul-Hijjah begins after sunrise.
1942. It was reported from `Āishah, may Allah be pleased with her, that she said: “The Prophet ﷺ sent Umm Salamah the night before the Day of Sacrifice, and she pelted the Jamrah before Fajr, then she continued (to Makkah) to perform the Ifadah (Tawaf). And that was the day that she was supposed to be with the Messenger of Allah ﷺ.” (Hasan)

1943. Mukhbir narrated that Asmā’ pelted the Jamrah. He said: “We have pelted the Jamrah at night!” She replied: “We used to do this during the time of the Messenger of Allah ﷺ.” (Sahih)

1944. It was reported from Abū Az-Zubair, from Jābir: “The Messenger of Allah ﷺ departed (from Al-Muzdalifah) and tranquility was upon him. And he commanded them to pelt with pebbles similar to the size of those used for Khadhf. And he quickened his pace in the valley of Muḥassir.” (Daʿīf)
Comments:

The Muhassir Valley was the place where the ‘Owners of the Elephant’ were chastised by Allâh. If one must pass through a place of divine chastisement, one should do so quickly.

Chapter 66. The Day Of The ‘Great Hajj’

1945. Ibn ‘Umar narrated that the Messenger of Allâh ﷺ, during the Hajj that he performed, stood on the Day of Sacrifice between the Jamrahs, and said: “What day is this?” They replied: “This is the Day of Sacrifice.” He replied: “This is the Day of the Great Hajj.” (Sahîh)

1946. Abû Hurairah narrated: “Abû Bakr sent me on the Day of Sacrifice, at Minâ, to proclaim: ‘No pagan shall perform Hajj after this year, and no person shall perform Tawaf naked, and the Day of the Great Hajj is the Day of Sacrifice, and the Great Hajj is the Hajj itself.”” (Sahîh)

Chapter 67. The Sacred Months

1947. Abû Bakrah narrated that the Prophet ﷺ delivered a sermon
in his *Hajj*, and said: “The time has returned to its original state — the state it was in when Allāh created the heavens and earth. The year is twelve months, four of which are sacred. Three of these are consecutive: Dhūl-Qa‘dah, and Dhūl-Hijjah, and Muḥarram, and (the fourth is) the Rajab of Muḍar, which is between Jumādā and Sha‘bān.” *(Sahih)*

Chapter 68. Whoever Missed ‘Arafah

1948. *(Another chain)* from Ibn Abū Bakrah, from Abū Bakrah, from the Prophet ﷺ, with its meaning (similar to no. 1947). *(Sahih)*


1949. ‘Abdūr-Rahmān bin Ya‘mar Ad-Dailī said: “I came to the Prophet ﷺ while he was at ‘Arafāt. A group of people from Najd came, and they asked someone to call out to the Messenger of Allāh ﷺ: ‘What is the Hajj?’ The Prophet ﷺ ordered someone to proclaim: ‘The Hajj, the Hajj, is the Day of ‘Arafah. Whoever comes
before the Subh prayer of the Day of Jam' (Al-Muzdalifah), he has completed his Hajj. The days of Minā are three. Whoever wishes to hasten (to depart) after two days, he will have no blame upon him, and whoever delays, he will have no blame on him." Then the Prophet ﷺ placed someone behind him, and he began to proclaim this." (Sahih)

Abū Dāwūd said: This is how Mihrān reported it from Sufyān; he said: "The Hajj, the Hajj." While Yāḥyā bin Sa‘eed Al-Qattān reported it from Sufyān, he said: "The Hajj." one time.

**Comments:**

Staying at the plains of 'Arafāt is a pillar (Rukn), one of the fundamental rites of Hajj. One must stay there, even though briefly. Its time begins from the ninth of Dhul-Hijjah, after the sun has crossed the meridian, and ends just before Fajr on the following day. Whoever fails to stay at 'Arafāt, then he has not performed Hajj.

1950. It was reported that 'Urwah bin Muḍarris At-Ṭā‘ī said: "I came to the Messenger of Allāh ﷺ at his place of standing" — meaning at Jam' (Al-Muzdalifah), and said: 'I come, O Messenger of Allāh, from the mountain of Ṭayy. I have exhausted my animal, and tired myself, by Allāh, I have not left a single mountain except that I have stood on it. Is my Hajj valid?' So the Messenger of Allāh ﷺ said: 'Whoever prays this prayer with us, and had come to 'Arafāt before

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The problem introduces a reading challenge where the text has been fragmented and requires understanding its original context. The narrative centers around the details of the Hajj and Umrah rites, highlighting the story of a pilgrim who came to Jam' to perform the Hajj. The comments section provides additional insights into the significance of staying on the plains of 'Arafāt, emphasizing its status as a fundamental pillar of Hajj. The historical reference to 'Urwah bin Muḍarris illustrates the personal accounts of pilgrimage experiences, offering a glimpse into the practical aspects of performing Hajj.
that, whether by day or night, then his Hajj is complete, and his rites finished." (Sahih)

Chapter 69. Camping At Minā

1951. 'Abdur-Rahmān bin Mu‘adh narrated from one of the Companions of the Prophet that he narrated: “The Prophet delivered a sermon at Minā, and instructed (the people) to take their places. He said: ‘Let the Muhājir camp here,’ and he pointed to the right of the Qiblah, ‘...and the Ansār here,’ and he pointed to the left of the Qiblah, ‘...and then let the people camp around them.’” (Sahih)

Comments:
See Hadith no. 1957.

Chapter 70. What Day Should A Sermon Be Delivered In Minā?

1952. Abū Najih narrated from two men from the tribe of Banū Bakr that they said: “We saw the Messenger of Allāh deliver a sermon on the middle day of the days of Tashrīq, while we were close to his mount. And that was the sermon that the Messenger of
Allāh ﷺ delivered at Mina.”

1953. It was reported from Sarrā’ bint Nabhān — and she had owned a house during Jāhiliyyah — [11] narrated: “The Prophet ﷺ delivered a sermon to us on the ‘Day of Heads,’ and he said: ‘What day is this?’ We replied: ‘Allāh and His Messenger know best.’ He said: ‘Is this not the middle day of the days of Tashriq?’” (Hasan)

Abū Dāwūd said: And this is exactly what the uncle of Abū Ḥurrah Ar-Raqāshī narrated as well, that he delivered the sermon in the middle day of Tashriq.

Comments:
The three days following the 10th of Dhul-Hijjah are called The Days of Tashriq, so called because Tashriq means “to cut meat in strips and dry them in the sun (for preservation).”

Chapter 71. Whoever Said That A Sermon Is Delivered On The Day of Sacrifice

1954. Al-Hirmās bin Ziyād Al-Bāḥili narrated: “I saw the Prophet ﷺ deliver a sermon to the people upon his camel Al-’Adba’ on the Day of the Sacrifice at Minā.” (Hasan)

[11] They say that she had been in charge of or owned a house containing idols, and that this is the meaning.
Chapter 72. What Time Should The Sermon Be Delivered On The Day Of The Sacrifice?

1956. Ṣaḥḥ bin 'Āmir Al-Muzani narrated: “I saw the Messenger of Allāh ☦ deliver a sermon to the people after the sun had risen some distance. He was upon a white donkey, and ‘Alī, may Allāh be pleased with him, was conveying (the sermon) to others on his behalf. Some people were standing, whereas others were sitting.”

(Sahih)

Chapter 73. What Should The Imam Mention In His Khutbah At Minā?

1957. Abdur-Rahmān bin Mu'ādh At-Taimī said: “While we were at Minā, the Messenger of Allāh ☦ delivered a sermon. Our hearing was sharpened (by Allāh), such that we could hear what he was saying...”

(Sahih)
while we were in our tents. He taught them their rites (of Hajj) until he reached the Jamrahs. Then, he placed his two index fingers in his ears, and said: ‘(Throw) with pebbles used for Khadhyf.’ He then commanded the Muhājirūn to camp at the front of the Masjid, and the Anṣār to camp at the back, and the rest of the people to be behind them.” (Sahih)

Chapter 74. On Spending The Nights Of Minā In Makkah

1958. ‘Abdur-Rahmān bin Farrūk asked Ibn ‘Umar: “We buy and sell our goods with other people, and then one of us goes to Makkah and spends the night there, with our goods.” He replied: “As for the Messenger of Allah ﷺ, he would spend his days and nights in Minā.” (Da’āf)

1959. Ibn ‘Umar narrated: “Al-‘Abbās asked permission from the Messenger of Allah ﷺ to spend the nights of Minā in Makkah, because he would give water (to the Muhārims) to drink, so the Messenger of Allah ﷺ granted him permission.” (Sahih)
Comments:
A pilgrim may stay outside Minā for some genuine reason like serving the pilgrims, grazing cattle, tending the sick, etc.

Chapter 75. The Ṣalāt At Minā

1960. 'Abdur-Rahmān bin Yazīd narrated: "'Uthmān prayed four Rak‘āh at Minā. 'Abdullāh (bin Mas‘ūd) then said: "I prayed two Rak‘āhs with the Prophet ṣallātullāhi 'alaihi wa sallam, and two Rak‘āhs with Abū Bakr, and two Rak‘āhs with 'Umar."" — Hafṣ (one of the narrators) added: "And with 'Uthmān at the beginning of his rule, then he completed it (started praying four later)."

The addition from here on is from Abū Mu‘āwiyah (one of the narrators) — "Then your paths have differed after this. How I wish that I could substitute these four Rak‘āhs with two that will be accepted!" — Al-A‘mash (one of the narrators) said: "So Mu‘āwiyah bin Qurrah narrated to me from some Shaikhs of his that ‘Abdullāh prayed four?!" He said: "So it was said to him: ‘You criticized 'Uthmān, then you prayed four?’!

He said: ‘Differing is even worse!’" (Sahih)

1961. It was reported from Az-Zuhri, that 'Uthmān only prayed four Rak‘āhs at Minā because he was planning to stay (in Makkah)
The Rites Of Hajj and 'Umrah

after Hajj.” (Da'if)

God’s Name is Exalted Ten Times and 'Umrah

In the name of God, the Most Gracious, the Most Merciful.

1962. Ibrāhim narrated: “‘Uthmān prayed four since he took (Makkah) as a place of residence (for himself).” (Da'if)

1963. It was reported from Yūnus, from Az-Zuhri, that he said: “When 'Uthmān had took charge of the properties in At-Ta’īf, and wanted to stay there, he prayed four. Then, later leaders followed him in this practice.” (Da'if)

1964. It was reported from Ayyūb, from Az-Zuhri, that ‘Uthmān bin ‘Affān prayed the complete prayer at Minā because of the Bedouins, for they were numerous that year. So he led them in four Rak'ahs in order to teach them that (those) prayers were of four Rak'ahs.” (Da'if)

Chapter 76. Shortening (Of Prayers) For The Residents Of Makkah

1965. Ḥārithah bin Wahb Al-Khuza‘ī, whose mother was a wife of 'Umar’s, and who gave birth to ‘Ubaydullāh bin ‘Umar, narrated: “I prayed along with the Messenger of

God’s Name is Exalted Ten Times
The Rites Of Hajj and ‘Umrah

Allāh ﷺ at Minā, and the people (congregated) behind him were the most that ever did so. And he led us in two Rak‘ahs during the Farewell Pilgrimage.” (Sahīh) Abū Dāwūd said: Ḥārithah is from (the tribe of) Khuzā‘ah, and their abodes were in Makkah.

Chapter 77. Regarding Stoning The Jimār

1966. Sulaimān bin ‘Amr bin Al-Ahwāṣ narrated from his mother that she said: “I saw the Messenger of Allāh ﷺ stone the Jamrah from the bottom of the valley, while he was on his mount. He would say the Takbīr with every pebble, while a person behind him was sheltering him. I asked who he was, and I was told: ‘Al-Fadl bin A1-‘Abbās.’ The crowd became more, so the Prophet ﷺ said: ‘0 people! Do not kill one another! And when you stone the Jamrah, then throw pebbles similar to those for Khadhif.’” (Da‘if)

1967. (Another chain) from Sulaimān bin ‘Amr bin Al-Ahwāṣ, from his mother, she said: “I saw the Messenger of Allāh ﷺ at Jamrat Al-‘Aqabah, on his mount. And I saw pebbles in between his


fingers, and when he threw, the people threw.” (Da’if)

Comments:
The word *Hajaran* (stones) in this Hadith has been translated as “pebbles.” This translation is consistent with the word *Hasa* (pebbles) in other Ahadith.

1968. (Another chain) For this narration (similar to no. 1967) with the addition: “And he did not remain standing at it (after throwing)” (Da’if)

1969. Nafi’ narrated that Ibn ‘Umar would go to the Jimar on the three days following the Day of Sacrifice on foot — both while coming and returning. And he used to say that this was the practice of the Prophet as well. (Sahih)

1970. It was reported from Jābir bin ‘Abdullāh, that he said: “I saw the Messenger of Allāh stoning (the Jamarat) while on his mount on the Day of Sacrifice. He said: ‘Take your rites from me, for I know not whether I will perform any Hajj after this Hajj.’” (Sahih)

1971. (Another chain) from Jabir bin ‘Abdullāh, who said: “I saw the Messenger of Allāh stoning (the Jamarat) while on his mount on the
The Rites Of Hajj and ‘Umrah

Day of Sacrifice at Duha time. As for (the days) after that, (he would pelt) after the sun passed the meridian.” (Sahih)

الله ﷺ يرمي عليّ راجلته يوم النحر صحي،
فَاَمَا بعد ذلك يُبَيِّ نُوفُول السّمَّس.

نتخريج: أخرجه مسلم، الحج. باب بيان وقت استحباط الرمي، ح: 1299 من حديث ابن جريج به وعلقه البخاري قبل ح: 1746.

1972. Wabarah narrated: “I asked Ibn Umar when the Jamrah should be stoned. He replied: ‘Whenever your leader stones, then do so.’ But I repeated my question to him, so he said: ‘We would look at the time when the sun started its descent (after high-noon). And when it did so, we stoned.’” (Sahih)

نتخريج: أخرجه البخاري، الحج، باب رمي الجمار، ح: 1746 من حديث مسعود.

1973. ‘Aishah, may Allah be pleased with her, narrated: “The Messenger of Allah ﷺ performed the (Tawaf) Al-Ifadah after he had prayed Zuhr on the Day of Sacrifice. He then returned to Minä, and remained there the nights of the Tasrîq. He would stone the Jamrah when the sun passed the meridian — each Jamrah with seven pebbles. And he would say the Takbîr with every pebble. And he would stand at the first and second (Jamrah), supplicating earnestly (to Allah), but after throwing the third, he would not stand at it.” (Hasan)


Comments:
1. On the tenth of Dhul-Hijjah, Jamrat Al-‘Aqabä is pelted with pebbles after
sunrise. On other days, all the three Jamrahs are pelted with pebbles after the sun crosses the meridian.

2. It is Sunnah to raise up hands and say a long supplication after pelting the first and the second Jamrah. It is not Sunnah to do so after the third Jamrah.

1974. ‘Abdur-Raḥmān bin Yazīd narrated that when Ibn Mas‘ūd reached the large Jamrah, he would stand such that the Ka‘bah was towards his left, and Mīnā towards his right, and then he would pelt the Jamrah with seven pebbles. He would say: “This is how the one upon whom Sūrat Al-Baqara was revealed would stone.” (Ṣaḥīḥ)

1975. It was reported from Ābu Al-Baddāḥ bin ‘Āsim, from his father, that the Messenger of Allāh granted a concession to the caretakers of camels regarding spending the nights (in Mīnā).[1] He commanded them to stone on the Day of Sacrifice, then to stone the next day for that day, and the day after it, and then to stone on the day of departure. (Ṣaḥīḥ)

Comments: According to other Ahādīth also, he struck the Jamrah with pebbles from the side of the valley.

[1] Meaning, that they may spend these nights outside of Mīnā.
1976. (Another chain) Abū Al-Baddāh bin ‘Adī, from his father, that the Prophet allowed the caretakers of camels to stone on one day, and leave another day.  
(Saḥīḥ)

Comments:
The name of Abū Al-Baddāh’s father was ‘Āṣim and that of his grandfather ‘Adī. In this narration, he has been described as the son of ‘Adī.

1977. Abū Mijlaz narrated that he asked Ibn ‘Abbās regarding something about stoning the Jamrah. He responded: “I don’t know whether the Messenger of Allah stoned with six or seven stones.”  
(Saḥīḥ)

Comments:
Authentic Ahādīth on the authority of other Companions like Jābir bin ‘Abdullāh, Ibn ‘Umar and ‘Abdullāh bin Mas‘ūd, mention seven pebbles without doubt and, therefore, this number shall be taken as a rule and followed.

1978. It was reported from Al-Hajjāj, from Az-Zuhrī, from ‘Amrah bin ‘Abdur-Rahmān, from ‘Āishah, who said: “The Messenger of Allāh said: ‘When one of you stones the Jamrat Al-‘Aqabah, then everything is permitted for him except for women.’” (Da‘f)  
Abū Dāwud said: This Hadith is weak. Al-Hajjāj did not see Az-
Chapter 78. Regarding Trimming Short And Shaving The Hair

1979. It was reported from Mālik, from Nāfi', from Ibn 'Umar, that the Messenger of Allāh ﷺ said: "O Allāh! Have mercy on those who shaved their hair." They said: "O Messenger of Allāh! And those who trimmed it." He said: "O Allāh! Have mercy on those who shaved their hair." They said: "O Messenger of Allāh! And those who trimmed it." He said: "And those who trimmed it." (Sahih)

Comments:
It is better for men to get their heads shaved with a blade. This ruling does not apply to women. They shall only clip off some of their hair.

1980. It was reported from Mūsā bin ‘Uqbah, from Nāfi’, from Ibn ‘Umar that the Messenger of Allāh ﷺ shaved his hair during the Farewell Pilgrimage. (Sahih)

1981. It was reported from Ibn Sirīn, from Anas bin Mālik, that the Messenger of Allāh ﷺ stoned...
the Jamrat Al-‘Aqabah on the Day of Sacrifice, then returned to his tent in Minâ, called for a butcher, and then slaughtered (his animals). He then called for a barber, who began shaving from his right side. The Prophet ﷺ then started distributing it to those who were around him — a hair or two (to each person). Then, (the barber) began shaving his left side. After he had done so, the Prophet ﷺ said: ‘Abû Ṭalḥah, come here!’ and he gave it all to him.” *(Sahih)*

Comments:

Hair should be cut off from the right side (of the head) first.

1982. (Another chain, similar to no. 1981) He added that the Prophet ﷺ said to the barber: “Start with the right side and shave it.” *(Sahih)*

1983. It was reported from ‘Ikrimah, from Ibn ‘Abbâs, that the Prophet ﷺ was frequently asked (questions about the rites) on the Day of Minâ, and he would always respond: “There is no problem (in that).” A person asked him: “I shaved my hair before sacrificing (my animal),” so he replied: “Sacrifice (now), and there is no problem.” Another said: “I delayed
the stoning (of the Jamarah) and it is now afternoon!” he replied:
“Stone (now), and there is no problem.” (Sahih)

Comments:
It is better if the Hajj rites of the tenth of Dhuul-Hijjah are done in the following order: Stoning the Jamarah, sacrificing the Hadi, cutting or shaving the hair, and Tawaf Al-Ifa1ah.

1984. It was reported from Umm ‘Uthmân bint Abî Sufyân, that Ibn ‘Abbâs said: “The Messenger of Allah Íî said: ‘Women should not shave; rather, they are only required to trim (their hair).’”
(Hasan)

1985. (Another chain) from Umm ‘Uthmân bint Abî Sufyân, that Ibn ‘Abbâs said: “The Messenger of Allah Íî said: ‘Women should not shave; rather, they are only required to trim (their hair).’”
(Hasan)

Chapter 79. Regarding ‘Umrah

1986. Ibn ‘Umar narrated that the Messenger of Allah Íî performed ‘Umrah before performing the Hajj.
(Sahih)
1987. Ibn ‘Abbās said: “I swear by Allah, the only reason that the Messenger of Allah commanded ‘Āishah to perform ‘Umrah in Dhūl-Hijjah is to eradicate the belief of the people of Shirk. For this group of people from Quraish, and those who were upon their religion, used to say: ‘When the hair (of the animals) has grown, and the travel-marks (of the animals) have disappeared, and the month of Ṣafar has started, then it is permissible for one to perform ‘Umrah.’ So they would prohibit an ‘Umrah until Dhūl-Hijjah and Muharram had finished.” (Hasan)

1988. Abū Bakr bin ‘Abdur-Rahmān said: “The messenger of Marwān that was sent to Umm Ma’qal, informed me that she said: ‘Abū Ma’qal was performing Ḥajj with the Messenger of Allah, so when he arrived, Umm Ma’qal said: “You know that I too am required to perform Ḥajj.” So they both walked to the Prophet and entered upon him. She said: “O Messenger of Allah! Ḥajj is obligatory upon me, and Abū Ma’qal has (a spare) camel!” Abū Ma’qal said: “She has told the truth, but I have bequeathed it (the camel) in the Cause of Allah.” The Messenger of Allah said: “Give
it to her, and let her perform *Hajj* on it, for it too is in the Cause of Allah.” So he gave her the camel. She then said: “O Messenger of Allah! I am an aged woman, and am sick, so is there any deed that will give me the equivalent (reward) of a *Hajj*?” He replied: ‘An *‘Umrah* in Ramadān is equivalent to a *Hajj*.’” *(Da‘if)*

**Comments:**

If one has not performed *Hajj*, and they do perform *‘Umrah* in Ramadān, they will still be required to perform the obligatory *Hajj*.

1989. (Another chain) that Umm Ma‘qal narrated: “When the Messenger of Allah went on his Farewell *Hajj*, we owned a camel that Abū Ma‘qal had bequeathed in the Cause of Allah. We were afflicted with a sickness, and Abū Ma‘qal died. The Prophet performed (his *Hajj*), and when he had returned, I went to him. He said: ‘O Umm Ma‘qal! What prevented you from performing *Hajj* with us?’ She replied: ‘I was ready (to come), but Abū Ma‘qal died, and we had a camel that we were supposed to perform *Hajj* on, but Abū Ma‘qal bequeathed it in the Cause of Allah.’ The Prophet said: ‘So why did you not come with us, for *Hajj* is also in the Cause of Allah!? But if you missed this *Hajj* with us, then perform an *‘Umrah* in Ramadān, for it is like a *Hajj*.’”
So Umm Ma'qal used to say (after that): “The Hajj is Hajj, and the 'Umrah is 'Umrah, yet the Messenger of Allâh ﷺ said what he said, and I don’t know whether this is only for me (or for everyone)?” (Da'if)

1990. Ibn 'Abbas narrated: “The Messenger of Allâh ﷺ wanted to go for Hajj, so a woman said to her husband: ‘Let me perform Hajj along with the Messenger of Allâh ﷺ on your camel.’ He said: ‘I don’t have (any camel) that you can perform Hajj on.’ She said: ‘Let me perform Hajj on that camel of yours,’ and she named it. He replied: ‘That one is bequeathed for the Cause of Allâh, the Mighty and Sublime.’ So he went to the Messenger of Allâh ﷺ and said: ‘My wife sends her Salâm and the mercy of Allâh to you. She asked me to let her perform Hajj with you, for she asked: “Let me perform Hajj along with the Messenger of Allâh ﷺ on your camel.”’ I told her: “I don’t have (any camel) that you can perform Hajj on.” She said: “Let me perform Hajj on that camel of yours,” and she named it. So I replied: “That one is bequeathed for the Cause of Allâh, the Mighty and Sublime.” The Prophet ﷺ said: ‘Indeed, were you to allow her to perform Hajj on it, that would be in the Cause of Allâh.’ He said: ‘And she asked me to ask you what
is equivalent to a Hajj with you?’ The Messenger of Allah ﷺ replied: ‘Send her my Salām, and the mercy of Allah, and inform her that it — meaning an ‘Umrah in Ramaḍān — is equivalent to a Hajj with me.’”

(Hassan)

Comments:

It is more correct to say that the Messenger of Allah ﷺ performed four ‘Umrahs. When ‘Aishah, may Allah be pleased with her, said he performed two ‘Umrahs, she did not count the ‘Umrah of Al-Hudaibiyah, because the Messenger of Allah ﷺ was denied passage to Makkah by the pagans, and he had to go back to Al-Madīnah without performing it. She also did not count the ‘Umrah he did along with Ijāj. In view of this, it may be said that he performed only two ‘Umrahs independently and separately.

1991. ‘Aishah narrated that the Messenger of Allah ﷺ performed two ‘Umrah in Dhul Qa‘dah, and one in Shawwāl. (Hasan)

1992. Mujāhid narrated that Ibn ‘Umar was asked: “How many ‘Umrahs did the Messenger of Allah ﷺ perform?” He replied: “Two.” ‘Aishah said: “Ibn ‘Umar knows that the Messenger of Allah ﷺ performed three ‘Umrahs, not including the one that he did with his Farewell Pilgrimage.” (Da‘if)
1993. Ibn ‘Abbas narrated: “The Messenger of Allah ﷺ performed four 'Umrahs: The 'Umrah of Al-Hudaybiyah, and the second one when they all agreed to perform an 'Umrah the following year, and the third one from Ji'irranah, and the fourth one that he performed along with his Hajj.” (Sahih)

1994. Anas narrated: “The Messenger of Allah ﷺ performed four 'Umrahs — all of them in Dhul-Qa'dah, except for the one that he performed along with his Hajj.” (Sahih)

Abû Dawud said: Up to here, I am certain of the narration of Hudbah, and I heard it from Abú Al-Walid, but am not sure about the precision of it: “…One 'Umrah at the incident of Al-Hudaybiyah, or from Al-Hudaibiyah. And the make up 'Umrah in Dhul-Qa'dah. And an 'Umrah from Ji'irranah — from the place that he distributed the spoils of war from Hunain — in Dhul Qa'dah. And one 'Umrah that he performed with his Hajj.”
Chapter 80. Regarding The Menstruating Women Who Entered *Ihram* For *Umrah*, But Then Caught The Time for *Hajj*, So She Left Her *Umrah* and Performed *Hajj*: Should She Make Up Her *Umrah*?

1995. Ḥafṣah bint ʿAbdur- Raqīm bin Abī Bakr narrated from her father, that the Messenger of Allāh ᴧ said to him: “O ʿAbdur-Raqīm! Accompany your sister Ṭālith, and allow her to perform an *Umrah* from Tanīm. When you descend from the peak, let her enter the state of *Ihram*, for indeed it is an *Umrah* that will be accepted.” *(Ṣaḥīḥ)*

**Comments:**
Tanīm is about six miles from Makkah.

1996. Muḥarrīṣ Al-Kaʿbī narrated: “The Prophet ᴧ came to Jiirānah, and went to the *Masjid*. He prayed as much as Allāh willed him to pray, then entered the state of *Ihram* and mounted his animal. He then turned towards the valley of Sarif, until he arrived at the road of Al-Madinah. He then spent the night in Makkah and awoke there.” *(Ḥasan)*

**Tafsīr:** [Iṣāmah Ṣaḥīḥ] Ṣaḥīḥ 198/1 من حديث داود بن عبد الرحمن به.
The Messenger of Allah, performed 'Umrah at night and returned the same night to Ji'irrānah. So, he spent the night there. That is why most people remained unaware of his 'Umrah.

Chapter 81. Remaining (In Makkah) After 'Umrah

1997. Ibn 'Abbas narrated: “The Messenger of Allah stayed for three (days in Makkah) after he performed the make up 'Umrah.”

Chapter 82. (Tawaf Of) Al-Ifadah In Hajj

1998. Ibn 'Umar narrated: “The Prophet performed the (Tawaf) Al-Ifadah on the Day of Sacrifice, then prayed Zuhr at Minā” — meaning after he had returned.

Comments:

See no. 2022.

1999. Umm Salamah narrated: “The night of the Day of Sacrifice was my night with the Messenger of Allah. When he reached me, Wahb bin Zam'ah came, along with...
a man from the tribe of Abū Umayyah, and they were each wearing a Qamis. The Messenger of Allāh ﷺ asked Wahb: ‘Did you perform (the Tawāf of) Al-Ifādah, O Abū ‘Abdullāh?’ He said: ‘No, by Allāh, O Messenger of Allāh.’ So the Prophet ﷺ said: ‘Take your Qamīs off.’ So he took it off from his head, as did his companion, and then asked: ‘But why, O Messenger of Allāh?’ He said: ‘Today is a day that you have been allowed to leave (the state of Ḥijrah) once you have stoned the Jamrah — meaning everything is allowed for you except for women — but if night falls before you perform the Tawāf of the House, then you will return to the state of Ḥijrah, just as you were before you stoned the Jamrah, and until you perform Tawāf.’” (Ḥasan)

2000. It was reported from Abū Az-Zubair, from ‘Aīshah and Ibn ‘Abbās both, that the Prophet ﷺ delayed the Tawāf on the Day of Sacrifice until the evening. (Ḍa‘if)

2001. It was reported from ‘Atã’ bin Abi Rabãh, from Ibn ‘Abbãs, that the Prophet did not walk briskly (Ramal) during the seven (circuits of Tawâf for) Al-Ifâdah that he performed. (Hasan)

Chapter 83. Departing (From Makkah)

2002. Ibn ‘Abbãs said: “People began dispersing from all directions, so the Prophet said: ‘Let not anyone leave until the last act that he does is the Tawâf around the House.’” (Sahîh)

Comments:
This Hadith proves that Tawâf Al-Wadâ’ (the farewell circumambulation) is obligatory except for a menstruating woman. Skipping it entails a penalty (sacrifice of an animal).

Chapter 84. The Menstruating Woman Who Leaves After (The Tawâf Of) Al-Ifâdah

2003. ‘Aishah narrated that the Messenger of Allâh mentioned Safiyyah bint Huyayy. He was told: “She has started her menses.” So the Messenger of Allâh said: “She might delay us!” They replied: “O Messenger of Allâh, she has already performed the (Tawâf) Al-Ifâdah.” So he said: “In that case, then no (she won’t delay).” (Sahîh)
It was reported from Al-Walîd bin 'Abdur-Rahmān, from Al-Ḥârîth bin 'Abdullāh bin Aws, who said: “I went to 'Umar bin Al-Khaṭṭāb and asked him regarding a woman who performs the Tawâf of the House on the Day of Sacrifice, and then her starts menses. He said: ‘Let the last act that she does be the Tawâf.’” So Al-Ḥârîth said: “And that is exactly what the Messenger of Allah ﷺ told me as well.’ ‘Umar said: ‘Woe to you! You asked me regarding a matter that you had already asked the Messenger of Allah ﷺ?! (And was it not possible) that I would contradict him?’” (Sahih)

Chapter 85. Regarding The Farewell Tawâf

2005. It was reported from Al-Qāsim, from 'Āishah, may Allah be pleased with her, that she said: “I entered Ihrām for ‘Umrah from Ta'îm, and then entered (Makkah) and completed my ‘Umrah. The Messenger of Allah ﷺ waited for me at Al-Abtah until I had finished, and then commanded the people to commence their travel. And the Messenger of Allah ﷺ went to the
House, performed the Tawaf, and then left.” (Sahih)

**2006.** (Another chain) from Al-Qāsim, from ‘Aishah, that she said: “I left (Makkah) with him — meaning with the Prophet ⲥ ⲥ — along with the remaining crowd. He camped at Al-Muḥāṣšāb...” — Abū Dāwud said: Ibn Bashāhr (one of the narrators) did not mention the incident of her being sent to Tan‘im — “...then I came to him in the early morning. He commanded his Companions to depart (for Al-Madīnah), and he too left, and went to the House before the Subh prayer, performed the Tawaf, and then left for Al-Madīnah.” (Sahih)

**2007.** ‘Abdur-Rahmān bin Ṭāriq narrated from his mother, that when the Messenger of Allāh ⲥ ⲥ would pass by a certain place at the ‘House of Ya‘lā’, — ‘Ubaidullāh (one of the narrators) forgot which place — he would turn to face the Ka‘bah, and supplicate. (Da‘f)
Chapter 86. (Camping In The Valley Of) Al-Muhassab

2008. 'Aishah narrated: “The only reason that the Messenger of Allâh ﷺ camped at Al-Muhassab was to facilitate the exit (from Makkah), and it is not a Sunnah. So whoever wishes to do so may camp there, and who so wishes to may leave it.”

(‘Aishah)

2009. Abu Rafi’ said: “The Messenger of Allâh ﷺ did not command me to camp there, but I set his tent out, so he camped.” — Musad-dad (one of the narrators) said: “He (Abu Rafi’) was in charge of the belongings of the Prophet ﷺ” — ‘Uthmân (one of the narrators) said: “At Al-Abtah.”

(‘Uthmân)

2010. Usâmah bin Zaid said that he asked the Messenger of Allâh ﷺ: “O Messenger of Allâh, where will you stay tomorrow?” He replied: “And has ‘Aqil left any house for us?” Then he added:

Comments:

Since the Messenger of Allâh ﷺ, dismounted here and so did his Rightly-Guided Khalifah, it is, no doubt, recommended to stop over here. ‘Aishah and Ibn ‘Abbâs considered it a common stopping-place.
"We will camp at the Valley of Banu Kinânâh, where the Quraish had swore upon disbelief," — meaning (the Valley of) Al-Muâsâsâb. And (it was so named) because the tribe of Banû Kinânâh formed a treaty with the Quraish against Banû Hâshim that they would not marry from them, and not engage in any transactions with them, and not help them in any way.

Comments:
The Messenger of Allah ﷺ, left his property in Makkah when he emigrated to Al-Madinah. Abû ¤alâb's property was inherited by Talib and 'Aqil. Ja'far and 'Ali were excluded because they had converted to Islam. Talib disappeared, leaving no trace, on the Day of Badr and, consequently, 'Aqil took possession of the property.

2011. Abû Hurairah narrated that when the Messenger of Allah ﷺ wanted to depart from Minâ, he said: "We will depart tomorrow..." and the rest of the Hadîth is similar (to no. 2010), but he did not mention the first part, nor did he mention the Valley of Banû Kinânâh. (Sahîh)

2012. Nâfî narrated that Ibn ¤umâr would take a brief nap at night at Al-Bathâ' and then enter Makkah, and he would say that the Messenger of Allah ﷺ used to do...
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likewise. (Ṣaḥīḥ)

2013. Ibn ‘Umar reported that the Prophet ﷺ prayed Zuhr, ‘Aṣr, Maghrib and ‘Ishā’ at Al-Baṭḥā’, then slept for a short time, and then entered Makkah. And Nāfī’ reported that Ibn ‘Umar would do likewise. (Ṣaḥīḥ)

Chapter 87. Regarding Someone Who Did An Act Before Its Time During Ḥajj

2014. ‘Abdullāh bin ‘Amr bin Al-‘Ās narrated, “The Messenger of Allāh ﷺ stood at Minā during the Farewell Pilgrimage, and people were coming to ask him questions. A man came and said: ‘O Messenger of Allāh, I did not realize, and so I shaved my hair before sacrificing.’ So the Messenger of Allāh ﷺ said: ‘Sacrifice, and there is no problem with that.’ And another came to
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him and said: ‘O Messenger of Allah, I did not realize, and so sacrificed before stoning.’ He replied: ‘Stone, and there is no problem with that.’ And he was not asked about anything on that day that was done before or after (its proper time) except that he said: ‘Do it, and there is no problem with that.’” (Sahih)

2015. Usamah bin Sharik narrated:
“I went along with the Prophet for Hajj, and people would come to him (to ask). Some would say: ‘O Messenger of Allah! I performed the Sa‘i before the Tawaf,’ and others would ask about doing an act before or after its time, and he would respond: ‘There is no problem with that, there is no problem with that — only when a person attacks another Muslim’s honor unjustly, for that is the one that has fallen into harm and destruction.”’ (Sahih)

Chapter 88. Regarding (Praying Behind A Sutrah In) Makkah

2016. Kathir bin Kathir bin Al-Mu’ttalib bin Abi Wadā’ah narrated from some of his family members, from his grandfather, that he saw the Prophet pray next to the
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door of Banū Sahm while people were walking in front of him, and he did not have a Sutrah. (Da‘if)
— Sufyān (one of the narrators) said: “Meaning there was no Sutrah between him and the Ka‘bah.” And Sufyān said: “Ibn Juraij would inform us from him, he said: ‘Kathīr informed us from his father.’ So I asked him about that and he said: ‘I did not hear that from my father, but some of my family and my grandfather.’”

تخريج: [إسناده ضعيف] وهو في مسن أحمد: 299/2 وحديث ابن جريج عن
النسائي: 2958/2 بعض أهله: مجهول، والصلاة من غير سورة صحيحة،
رواية البزار كما في شرح صحيح البخاري لابن ماجه: 2/2958، وابن خزيمة، ح: 38/8 والحديث
شهود كثيرة.

Comments:
A Sutrah is required even at the Ka‘bah.

Chapter 89. Regarding The Sanctity Of Makkah

2017. Abū Hurairah narrated: “When Allāh made the Messenger of Allāh[FN10] to conquer Makkah, the Prophet[FN11] stood up in their midst, praised Allāh and glorified Him, and then said: ‘Allāh protected Makkah from the elephants, and He made His Messenger and the believers to conquer it (from the pagans). And this (the fighting therein) was only permitted for me for an hour in the afternoon, and it is now a protected sanctuary until the Day of Judgment. Its trees cannot be uprooted, and its prey cannot be molested, and its lost items cannot be taken, except someone who

جَدَّهُ: أَنَّهُ رَأَى النَّبِيُّ ﷺ يُصَلِّي مَعَهُ بَابَ بَيْتِهِ، وَالنَّاسُ يَمُرُّونَ بِهِ يُدْنِيَهُ وَلَيْسَ بِهِمَا شُرَةً.
قال سُفَيْنَانَ: لِيَسْ بَيْتُهُ وَبَيْتُ الْكَعْبَةِ
شَرَةً - وَقَالَ سُفَيْنَانَ: كَانَ ابْنُ جُرَيْجٍ أَخِيرًا
عَنْهُ، قال: أَخْبَرُنَا كَثِيرًا عَنِ ابْنِهِ، فَسَأَلْتُهُ
فَقَالَ: لَيْسَ مِنْ أَبِي سُبْعَةَ، وَلَكِنْ مِنْ بَعْضٍ
أَهْلِى عِنْدَ جَدِّي.

(المعجم) (89) - بَابُ ۖ تَحْرِيمُ مَكَّةَ

(التحفة) (90)

٢٠١٧ - حَدَّثَنَا أَحْمَدُ بْنُ حَتَّكَرَ: حَدَّثَنَا
الْوَلِيدُ بْنُ مُسْلِمَ: حَدَّثَنَا الأُوْزَاعِيُّ: حَدَّثَنَا
يُحَيى بْنُ حَيْيٍ بْنُ أَبِي بُكْرٍ مُنْسَمُهُ عَنْ أَبِي سُبْعَةَ، عَن
أَبِي هِرْبَةَ قَالَ: لَمْ أَتَّقِنَ اللَّهَ عَلَى رَسُوْلِهِ مِكَّةَ
قَامَ النَّبِيُّ ﷺ فِيهِمْ فَخَذَ اللَّهَ أَنْتَيْنَ عَلَيْهِمْ، مَا
قَالَ: إِنَّ اللَّهَ حَيْسَ عَنْ مَكَّةَ الفِيلَ وَسَلَطَ
عَلَيْهَا رَسُوْلَهُ وَالْمُؤِمِّنِينَ، وَإِذَا أَجَلَّ لِي
سَاعَةً مِنْ النَّهَارِ لَا يُخَلِّفَ مَكَّةَ. وَلَسْيَنَّ وَلَستُ مَسْتَغْلِبًّا، وَلَا
تَجُلُّ فَتَطْهِرُوهَا إِلَّا لِمِنْهَا فَقَامَ عِبَادُهُ - أُوْلَى
قَالَ: قَالَ عِبَادُهُ: يُرُوسُ اللَّهَ، إِلَّا
الإِذْرَجُ إِنِّي لِقَوْرِي، وَقَوْرُي، فقال رَسُوْلُ اللَّه
wishes to announce it.” So Al-
‘Abbās stood up and said: ‘O Messenger of Allāh! Except for the
Idhkhir (plant), for (we use it) for our graves and our houses.’ So the
Messenger of Allāh ﷺ said:
“Except for the Idhkhir.”
Abū Dāwūd said: Ibn Muṣṭafā
added in his narration from Al-
Walīd (one of the narrators): “A
person from Yemen, by the name
of Abū Shāh, stood up and said: ‘O
Messenger of Allāh! Write (this)
for me.’ So the Messenger of Allāh
ﷺ said: ‘Write it for Abū Shāh.’
I (Al-Walīd) said to Al-Awzā‘ī (one
of the narrators): ‘What is the
meaning of: “Write it for Abū
Shāh?”’ He said: ‘Meaning this
sermon that he heard from the
Messenger of Allāh ﷺ.’” (Ṣaḥīḥ)

The vegetation (tree, grass, etc) within the precincts of the Haram shall not be cut down. Animals may, however, graze.

Comments:

2018. Ibn ‘Abbās also narrated this incident (as no. 2017), except that he added: “...and its plants should not be cut.” (Ṣaḥīḥ)
should we not build a house or a structure for you in Minā that will protect you from the sun?” He replied: “No, rather it is a place which belongs to whoever reaches there first.” (Hasan)

(Hasan)

Chapter 90. Regarding Giving Nabīdhih To The Muhrim To Drink

2020. Ya‘lā bin Umayyah narrated that the Messenger of Allāh ﷺ said: “Hoarding food in the Haram is (a type of) transgression in it.” (Da‘īj)

2021. Bakr bin ‘Abdullāh narrated that a man said to Ibn ‘Abbās: “Why is it that this house (of yours) gives Nabīdhih (to the Muhrim) to drink, whereas their cousins give them milk, honey and Sawīq? Is it because of miserliness, or poverty?” Ibn ‘Abbās replied: “Neither are we miserly nor are we poor! Rather, the Messenger of
Allāh ✪ entered his tent, and Usāmah bin Zaid was behind him, and he asked for a drink. So Nabī ™ was brought to him, and he drank from it, and gave the remainder of it to Usāmah bin Zaid, who also drank from it. Then the Messenger of Allāh ✪ said: ‘You have done good and well! This is what you should do.’ So this is how we are: We don’t want to change what the Messenger of Allāh ✪ said.” (Sahih)

Comments:
Faith demands of the faithful to give precedence to the words and acts of the Messenger of Allāh ✪, over the opinions of others, as did the Companions.

Chapter 91. Staying In Makkah

2022. ‘Umar bin ‘Abdul-‘Azīz asked As-Sa‘īb bin Yazīd: “Have you heard anything about residing in Makkah?” He replied: “Ibn Al-Hadramī informed me that he heard the Messenger of Allāh ✪ say to the Emigrants: ‘(It is permitted) to stay at the Ka‘bah for three days after completing (the rites).’”[1] (Sahih)

Comments:
Those who emigrated from Makkah were not allowed to reside in Makkah after their Hijrah, for this reason they were prohibited from staying beyond three days. This, and similar narrations are proof for those scholars who hold

the view that a traveler who is determined to stay beyond three days must complete the prayer and can not continue to shorten it.

Chapter 92. Praying In The Ka’bah

2023. ‘Abdullāh bin ‘Umar narrated that the Messenger of Allāh ﷺ entered the Ka’bah along with Usāmah bin Zaid, ‘Uthmān bin Talhah Al-Hajabī and Bilāl. They then closed the door, and remained inside. Ibn ‘Umar said: "So I asked Bilāl when he exited: 'What did the Messenger of Allāh ﷺ do?' He replied: 'He (stood such that) one pillar was on his left, two to his right, and three behind him — and the (roof of the) Ka’bah at that time was supported by six pillars — and then prayed.’” (Sahīh)

2024. (Another chain) for this narration (similar to no. 2023), and the position of the pillars was not mentioned, and he said: "He (ﷺ) then prayed, and between him and the Qiblah (the wall) were three cubits.” (Sahīh)

2025. (Another chain, similar to no. 2023) Ibn ‘Umar added: “And I forgot to ask him how many (Rak‘ahs) he had prayed.” (Sahīh)
Comments:

We learn from this Hadith that a Sutrah (screen) should be at least three forearms length away from the person praying.

2026. ‘Abdur-Rahmān bin Ṣafwān narrated that he asked ‘Umar bin Al-Khaṭṭāb: “What did the Messenger of Allāh ﷺ do when he entered the Ka’bah?” He replied: “He prayed two Rak’ah.” (Ṣaḥīh)

Comments:

If a person has the chance to enter the Ka’bah, he should perform two Rak’ahs there. If he does not have the chance, he may perform the prayer in the Ḥatīm which is also a part of the Ka’bah.

2027. Ibn ‘Abbās narrated: “When the Prophet ﷺ entered Makkah, he refused to enter the Ka’bah while it had its idols. So he commanded that they be removed. The statues of Ibrāhīm and Ismā‘īl were removed, and they had in their hands arrows that were used for divination. The Messenger of Allāh ﷺ said: ‘May Allāh curse them (the pagans)! I swear by Allāh, they knew that Ibrāhīm and Ismā‘īl never used these divination arrows.’ He then entered the House, and said the Takbīr in its corners and edges, and then left without praying in it.” (Ṣaḥīh)

Comments:

The “divining arrows” were, in fact, three wooden sticks. On one of them was inscribed the word “Do,” on the other “Do not,” and the third one was blank. When a pagan Arab wanted to travel, or do something, he would come to a
functionary of the Ka'bah, and ask him whether he should do such and such thing or not. The functionary would put those sticks into a box, shake it and draw a stick, and tell the person to act accordingly. In case he drew a blank stick, the functionary would keep on drawing the sticks until there was a result.

Chapter 93. Regarding ِـَلَّاَتِ ِـَلِّيِـَـِ رِيِـَـِهِـَـِ فيِّ ِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَـِـَ~

Comments:
When the Messenger of Allah ﷺ, was thirty-five years old, the Quraish planned to rebuild the structure of the Ka'bah, which had become, by then, quite old and weak. They also decided to use only pure money, and refused to accept money from whoredom, usury and extortions, or earned by any other unfair means. But the money so collected fell short. So they reduced the length of the Ka'bah, about six arms length, on its northern side. This left-out portion is called the Hijr or Ḥaṭīm.

Chapter 93. Entering The Ka'bah

2029. ‘Aishah narrated: “The Prophet ﷺ once left me and he was very happy, but then returned in a state of sadness. He said: ‘I entered the Ka'bah, and had I known what I know now, I would not have entered it. I fear that I might have made matters difficult...” (Sahih)
for my nation.”” (Da‘if)

وَلَوْ اشْتَقَّتْ مِن أَمْرِي مَا أَشْدَدْتُ مَا دَخَلَتْهَا، إِنِّي أَخَافُ أَنْ أَكُونَ قُدْ مَقْفُوهُ عَلَى أُمَّيٍّ.

تَحْرِيق: [إِسْتَنْدَاطُ ضَعِيفٍ] أَخْرِجَهُ النَّرْمُذُي، النِّجْحُ، بَابُ مَا جَا إِلَى دُخُولِ الْكَعْبَةِ، حُ: 873، وَأَبُو مَاجِدُ حُ: 264 مِن حَدِيثِ إِسْمَاعِيلٍ بَنِ عَبَّادِ الْمَلِكِ بَعْدَهُ ضَعِيفٍ: ضَعْفُهُ النَّجْحُ وَمِنْهُ.

2030. Al-Aslamiyyah narrated: “I said to ‘Uthmān: ‘What did the Messenger of Allāh ﷺ tell you when he called you?’ He replied that he said: ‘I forgot to command you to cover up the two horns, for it is not appropriate that there be anything which distracts the worshiper while he is praying.’” (Hasan)

2031. Shaibah bin ‘Uthmān said to Shaqiq, “‘Umar bin Al-Khattāb sat in the very place that you are sitting and said: ‘I will not leave until I distribute the wealth in the Ka‘bah.’ I replied: ‘You will not do that.’ He said: ‘Indeed, I will!’ I

**Chapter 93/94. Regarding The Wealth In The Ka‘bah**

(المعجم 94، 93) بَابُ: فِي مَالِ الْكَعْبَةِ

(التخصيف 95)

2031 - حَدَّثَنَا أَبُو حَاتُبُ عَنْ مُحَمَّدِ الْمُخَارِبِ بْنِ الشَّبَبِيَّيْنِ عَنْ ‘َا وُرُدَّ لَهُ بْنِ مُحَمَّدِ الْمُخَارِبِ بْنِ الشَّبَبِيَّيْنِ عَنْ شَقْيَيْنِ، عَنْ ‘ِبْنِيَة*, عَنْ ‘ِبْنِيَة*, عَنْ ‘ِبْنِيَة*, عَنْ ‘ِبْنِيَة*, قَالَ: قَدْ عَمِرَ الْأَحْدَابُ فِي مَعَالِكَةِ الْأَحْدَابِ الَّذِي أَلْتَ فِيهِ
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said: ‘You will not do that.’ He said: ‘And why not?’ I said: ‘Because the Messenger of Allâh saw its place, as did Abû Bakr, and they were more in need of wealth than you, but they did not move it.’ So he (‘Umar) stood up and left.” (Da’if)

Comments:
Here the wealth or treasure refers to the votive offerings and the money consecrated to the Ka’bah and kept and collected there.

Chapter (...)

2032. It was reported from Az-Zubair, that he said: “We were once traveling with the Messenger of Allâh from Liyyah. When we reached Sidrah, the Messenger of Allâh stood at the one side of Qarn Al-Aswad, facing it, and turned his gaze towards Nakhibah” — another time he said “the valley” — “and waited until all the people had stopped as well. He then said: ‘Hunting at Wajj, and (cutting) its shrubs, is (considered) unlawful; (it is a part) of the Haram of Allâh, (it is) sacred.’ And this was before he arrived at Ta’if, and besieged (the tribe of) Thaqif.” (Da’if)
Chapter 94/95. On Going To Al-Madinah

2033. Abū Hurairah narrated that the Masājid: Prophet ﷺ said, "Do not undertake a journey except to (one of) three Masajids: Al-Masjid Al-Harām, and this Masjid of mine, and Masjid Al-Aqṣa." (Sahih)

Comments:
Expounding the foregoing Hadith, Al-Khattābī has dealt with it exhaustively. To put his exposition briefly, what the Messenger of Allah ﷺ said concerns vows. That is, if a person has vowed to offer a prayer in a certain Masjid, he has the choice to either pray in that very Masjid or any other Masajid, for all Masajids are equal. But if he has vowed to pray in any of the three aforementioned Masajids, it becomes obligatory on him to fulfill his vow. The reason is that these are special Masajids, the Masajids of Prophets. We have been commanded to follow them.

Chapter 95/96. Regarding The Sacredness Of Al-Madinah

2034. 'Alī narrated: "We did not write anything from the Messenger of Allah ﷺ except for the Qur'an, and what is contained in this Sahīfah. The Messenger of Allah ﷺ said: 'Al-Madinah is sacred, the area between 'A'ir and Thawr. Whoever introduces any Hadith or gives refuge to a Muhdith, upon him will be the curse of Allah, the angels and all the people, and no 'Adl or Sarf[1] will be accepted.

[1] They say that these two words mean the obligatory and voluntary; or the voluntary and the obligatory; or repentance and just behavior, or exchange and ransom or the Day of Judgement.
from him. Protection granted by one Muslim is binding upon all of them, and may be given by the humblest of them. Whoever breaks the covenant of a Muslim, upon him be the curse of Allāh, the angels and all the people, and no ‘Adl or Sarf will be accepted from him. Whoever claims to belong to someone other than his father or to belong to someone other than his Mawla, upon him be the curse of Allāh, the angels and all the people, and no ‘Adl or Sarf will be accepted from him.” (Sahih)

Comments:
1. ‘Ali, may Allāh be pleased with him, had no esoteric knowledge or special directive given to him in secrecy. Whatever he had or received, he disclosed it to others.
2. Al-Madinah, with its boundaries mentioned in the Hadith is as sacred and inviolable as Makkah.
3. Muhdith, and it may be read: Muhdath, the first is more popular as it appears in our text, and it refers to one who aids or harbors the criminal. The meaning of Muhdath is the innovated thing itself, for which “giving refuge” would mean accepting and abiding by it. See Minnat A!-Mun'im.

2035. (Another chain) from ‘Ali, may Allāh be pleased with him, regarding this narration (as no. 2034), from the Prophet ﷺ, who said: “Its vegetation shall not be cut, nor will its game be molested, nor will its lost objects be taken — except by one who wishes to (take it) in order to announce it to others. And it is not permitted for a man to carry arms in it in order to fight. And it is not permitted for its trees to be cut, except for a man who wishes to feed his camel.” (Hasan)
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2036. ‘Adi bin Zaid narrated: “The Messenger of Allâh ﷺ granted protection to every area (direction) of Al-Madînah — mile by mile. Its trees shall not be shaken (in order to make its leaves fall), nor will they be cut — except that which camels need for food.” (Da’if)

2037. Sulaimân bin Abî ‘Abdullâh narrated: “I saw Sa’îd bin Abî Waqqâs take (to task) a person who was hunting in the sanctuary of Al-Madînah — the very territory that the Messenger of Allâh ﷺ had declared sacred. He took his clothes (as punishment), so his guardians came to him (Sa’îd) and spoke with him regarding that. He replied: ‘The Messenger of Allâh ﷺ declared this sanctuary sacred, and said: ‘Whoever finds anyone hunting in it should take his clothes (as punishment),’ and I will not return anything that the Messenger of Allâh ﷺ allowed for me. But if you wish, I will give you its price (in money).’” (Da’if)
2038. (Another chain) that Sa'd found some slaves of the slaves of Al-Madinah cutting down its trees, so he took their possessions, and said — meaning to their owners: “I heard the Messenger of Allah forbid the trees of Al-Madinah to be cut, and he said: ‘Whoever cuts anything of it — then whoever catches him may take his possessions.’” (Da'if)

2039. Jābir bin 'Abdullah narrated that the Messenger of Allah said: “The trees of the protected territory of the Messenger of Allah should not be shaken (in order for its leaves to fall off), nor should they be cut, but they may be shaken gently.” (Da'if)

2040. Ibn 'Umar narrated that the Messenger of Allah would visit Qubā walking and riding — Ibn Numair (one of the narrators) added: “And he would pray two Rak'ahs (there).” (Sahih)

تخريج: [إسناده ضعيف] أخرجه الباهقي: 5/200 من حديث أبي داود به وسنده ضعيف

تخريج: [إسناده ضعيف] أخرجه الباهقي: 5/199 من حديث ابن أبي ذنب به وسنده ضعيف
Comments:
Among the places worth visiting in Al-Madinah, the most important is the Qubä’ Masjid. The Messenger of Allah صلی الله علیه وآله وسلم said that a prayer in that Masjid is like ‘Umrah in terms of reward.

Chapter 96/97. Visiting Graves

2041. Abû Hurairah narrated that the Messenger of Allah صلی الله علیه وآله وسلم said: “Never does a person send his Salâm to me except that Allah returns my spirit to me that I may return the Salâm to him.” (Da’if)

Comments: "Allah returns my spirit to me", these words have been interpreted in a variety of ways. But, ultimately, it comes to one conclusion, namely, that it is a matter relating to the Unseen in Al-Barzakh, the realm between this life and the Hereafter.

2042. (Another chain) from Abû Hurairah, that the Messenger of Allah صلی الله علیه وآله وسلم said: “Do not make your houses into graves, and do not make my grave an ‘Eid (a regular place of visitation), and send your Salât upon me, for your Salât will reach me wherever you might be.” (Hasan)

Comments: The example of a cemetery is very apt, because neither prayers nor formulae
of remembering Allah are said there. Neither is the Qur'an recited there. So a house where no prayers are said is as good as a cemetery. That is why men have been specially told to perform their voluntary prayers in their houses.

2043. Rabî‘ah — meaning Ibn Al-Hudair said: “I never heard Ţalḥah bin Ubaidullah narrate anything from the Messenger of Allah except for one Hadîth.” He was asked what it was, so he narrated: “He (Ţalḥah) said: ‘We left with the Messenger of Allah, intending to go to the graves of the martyrs of (the battle of) Uhud. We came to the Harrah of Wâqim, and when we descended into it, we saw some graves on one of its slopes. So we said: ‘O Messenger of Allah, are these graves the graves of our brethren?’ He replied: ‘(No, these are) graves of our Companions.’ Then, when we came to the graves of the martyrs, he said: ‘These are the graves of our brethren.’” (Sahih)

Comments:
The Messenger of Allah, used to visit the graves of martyrs and pray for them. He called the martyrs “my brothers,” a title of honor, and the others “my Companions.”

2044. Nâfi‘ stated that ‘Abdullâh bin ‘Umar narrated that the Messenger of Allah made his camel to rest at Al-Bathâ’ — in Dhul-Ḥulaifah, and prayed in it. Nâfi‘ added: “So ‘Abdullâh bin ‘Umar would do so as well.” (Sahih)

Tahrej: أخرجه أحمد: 161 من حديث محمد بن معن به
2045 (A). Malik said: “No one should pass by Al-Mu‘rras on his return to Al-Madinah until he prays in it as much as he wishes, for it has been conveyed to me that the Messenger of Allah ﷺ camped the night there.” (Sahih)

Abū Dāwūd said: “I heard Muḥammad bin Ishāq Al-Madini say: ‘Al-Mu‘arras is six miles from Al-Madinah.’”

2045 (B). [(Another chain) from Nāfi’, from Ibn ‘Umar, that when the Messenger of Allah ﷺ was coming (back to Al-Madinah), he spent the night at Al-Mu‘arras until the morning.] (Hasan)


تخرج: [إسناده حسن] رواية عبد الله العمري عن نافع قويّة.
12. THE BOOK OF MARRIAGE

Chapter 1. The Encouragement To Marry

2046. It was reported from ‘Alqamah, that he said: “I was once walking with ‘Abdullāh bin Mas‘ūd in Minā when ‘Uthmān met him, and asked to talk to him privately. When ‘Abdullāh saw that he had no need, he said: ‘Come, O ‘Alqamah,’ so I came. ‘Uthmān then said to him: ‘O Abū ‘Abdur-Rahmān, should we not get you married to a young girl, perhaps you will regain some of what you have lost!’ ‘Abdullāh responded: ‘If you say this, then I have heard the Messenger of Allāh say: “Whoever among you is capable of marriage should get married, for it is a cause of lowering the gaze, and a protection of one’s private parts, and whoever cannot do so should fast, for it will act as a Wijā‘ for him.”'”[1]

Comments:
1. One who has enough means to maintain a family should marry.
2. Marrying ensures modesty and chastity which is vital for a healthy social life.
3. A financially weak person should fast to ward off lustful desires.

Chapter 2. What Has Been Ordered Regarding Marrying A Religious Woman

2047. Abū Hurairah narrated that the Prophet ﷺ said: “Women are married for four (reasons): For their wealth, their nobility, their beauty, and their religion. So be successful with one of religion — may your hands be covered in dust!” (Sahih)

Comments:
The Arabic proverb “Taribat yadak” (may your hands be covered in dust) is said to awaken a desire or longing for something. It is a way of exhortation, not an imprecation. While marrying a woman, one should give precedence to her religiosity and piety over her other qualities.

Chapter 3. Marrying Virgins

2048. Jābir bin ‘Abdullāḥ narrated: “The Messenger of Allāh ﷺ said to me: ‘Have you gotten married?’ I replied: ‘Yes.’ He said: ‘To a virgin, or one previously married?’ I said: ‘To one previously married.’ He said: ‘And why not to a virgin whom you would play with, and who would play with you?’” (Sahih)

Chapter (...) The Prohibition Of Marrying Women Who Do Not Give Birth

2049. Ibn ‘Abbās narrated: “A man came to the Prophet  and said: ‘My wife does not prevent the touch of one who touches.’ He replied: ‘Separate from her.’ He said: ‘I fear that my soul will be attached to her.’ He said: ‘Then enjoy her.” (Sahih)

Comments:
It is an authentic Hadith. “It is: She does not prevent one who intends immorality with her; or, she does not prevent anyone who seeks something from her husband’s wealth.” (‘Awn Al-Ma‘būb) See An-Nasā‘i nos. 3231 and 3494. And they say it means simply that she, being a dignified and respectable woman, does not feel alienated or repelled by strangers (and yet is not guilty of immoral conduct). Thereupon, the Messenger of Allāh  counseled him to divorce her, but when he told him his weakness, he let him keep her.

2050 (A). It was reported from Mustalim bin Sa‘eed the son of the sister of Mansūr bin Zādān, from Mansūr, meaning Ibn Zādān, from Mu‘āwiyah bin Qurrah, from Ma‘qal bin Yasār, who said: “A man came to the Prophet  and said: ‘I have encountered a woman of nobility and beauty, but she cannot give birth. Should I marry her?’ He said: ‘No.’ The man then came to him a second time, but he prohibited him. He then came for the third time, and the Prophet  said: ‘Marry loving women who give birth, for I will compete with...”
you against other nations.”"

Comments:
It does not mean that there is an absolute ban on marrying a barren woman. In fact, a marriage has many motives. Marrying such a woman is permissible, even desirable, for some reasons.

2050 (B). (Al-Ḥasan bin ‘Ali narrated to us: “I heard Yazīd bin Hārūn saying: ‘I saw Mustalim, he would stumble right and left.’” Al-Ḥasan bin ‘Ali said: “His side never touched the ground for forty years.” Abū Dāwūd said: Mustalim bin Sa‘eed was the son of the brother, or the son of the sister of Mansūr bin Zādhān, he went for seventy days without a drink of water.”) (Hasan)

Chapter 4. Regarding Allāh’s Statement: The Fornicatress Does Not Marry Except A Fornicator

2051. ‘Amr bin Shu‘aib narrated from his father, from his grandfather, that Marthad bin Abī Marthad Al-Ghanawī would transport captives from Makkah. And there was a prostitute in Makkah by the name of ‘Anāq, who was a friend of his. He
narrated: “I came to the Prophet and said: ‘O Messenger of Allah, (should I) marry ‘Anaq?’ But he did not say anything. Then, the Verse: And a fornicatress does not marry except a fornicator, or a pagan[1] was revealed, so he called me, recited the Verse to me, and said: ‘Do not marry her.’” (Hasan)

Comments:
This Hadith further explains and confirms what has been said in the previous Hadith, namely, a man of ill repute should marry a woman like him.

Chapter 5. A Man Frees His Slave And Then Marries Her

2053. Abū Mūsā narrated that the Messenger of Allāh said: “Whoever frees his slave girl and then marries her will obtain a double reward.” (Sahih)

2054. Anas bin Malik narrated that the Prophet ﷺ freed Safiyyah, and made that (emancipation) her dowry. (Sahih)

2055. Aishah, the wife of the Prophet, narrated that the Prophet ﷺ said: “Foster-feeding prohibits what is prohibited by delivery.” (Sahih)

2056. Umm Salamah narrated: “Umm Ḥabībah said: ‘O Messenger of Allah, are you interested in my sister?’ He said: ‘For what?’ She said: ‘To marry her.’ He said: ‘Your sister?’ She said: ‘Yes.’ He said: ‘Would you like that?’ She said: ‘I am not the only one (married) to you, and the person whom I love most to share...’”
good fortune with me is my sister.’ He said: ‘But she is not permitted for me.’ She replied: ‘But by Allāh, I have been informed that you are going to propose for Durrāh — or Dhrurrah, Zuhair (one of the narrators) was in doubt — bint Abī Salamah.’ He said: ‘The daughter of Umm Salamah?’ She said: ‘Yes.’ He said: ‘By Allāh, even if she were not my step-daughter that was living with me, even then she would not be permitted for me. She is the daughter of my foster-brother, for her father and I were both breast-fed by Thuwaibah. So do not present you daughters or sisters to me.’” (Sahih)

Comments:

Rabībah (step-daughter) that is, the daughter of one’s wife from her previous husband, is also unlawful when her mother is married to him.

Chapter 7. Regarding The Husband Of The Foster-Mother

2057. ‘Aishah narrated: “Abū Al-Qu’ais entered upon me, so I covered myself from him. He said: ‘Do you cover yourself from me, even though I am your uncle?’ I said: ‘How so?’ He replied: ‘My brother’s wife breast-fed you.’ I replied: ‘It was the woman who breast-fed me, not the man.’ When the Messenger of Allāh ﷺ came, I informed him of that, and he replied: ‘He is your uncle, so he

وأحب من شريكتي في خيرو أختي. قال: "إِنَّهَا لَتَجْلِيلٌ لِي". قالَتُ: "فَوَلَّاهَا! فَلَمْ أَحُبَّ أَنَّكَ تَخْطُّبَ ذَرَةٍ أَوُّدْرَةٍ - شَكْ رَمْيٍ - بِنَتِيَة أَمي سَلَمَةَ. قَالَ: "إِنَّ أَمَّ سَلَمَةٍ؟" قَالَتِ: "تَعْمُّرُ. قَالَ: "أَمَا وَلَّاهَا! لَوْ لَمْ تَكْنِيِّ - رَبِيَّيِّي فِي حُجْرِي ما خَلَتْ لِي، إِنَّها أَبْنَتِيَ آجِي مِنِ الرُّضَايَة، أَرْضَعْتُهَا وَأَنَا وُلْدُهَا، فَلَا تُغِرْضَ عَلَيْي بَنَاتِكُنَّ وَلَا أَخْوَانِكُنَّ." (Sahih)

تخريج: [صحيح] أخرجه أحمد: 309/291، من حديث هشام بن عروة به ورواية البخاري، النكاف، باب (وربانيكم اللائي في حجوركم) البهذة: 510 وسلم، النكاح، باب تحريم الزواج وأخت المرأة، ح 1449/2 من حديث هشام بن عروة عن أبيه عن زينب عن أم حبيبة.

(المعجم 7) باب: في لبني الفحلي (التحفة 8)
may visit you.” *(Sahih)*

**Chapter 8. Regarding Breast-Feeding An Adult**

**2058.** ‘Aishah narrated: “Once the Messenger of Allah visited me and saw a man sitting with me.” — Hafs (one of the narrators) said: “He disapproved of that, and his face changed.” — “I said: ‘O Messenger of Allah! He is my brother through fosterage.’ He replied: ‘Be careful regarding your brothers, for breast-feeding is (only established through) through hunger.’” *(Sahih)*

**Comments:**

Suckling shall be taken into account only if it takes place within a span of two years and with the purpose to feed an infant, that is, when an infant is suckled until it is satisfied. This point has been explained further in another Hadith, that an infant has been suckled five times.

**2059.** It was reported that Sulaimān bin Al-Mughirah narrated from Abū Mūsā, from his father, from a son of ‘Abdullāh bin Mas‘ūd, from Ibn Mas‘ūd, who said: “There is no fosterage except

**أول كتاب النكاح**

فاَتَّلَتْ عَلَيْكُمُّ

تخريج: [صحيح] أخرجه البخاري، النكاح، باب ما يحمل من الدخول والنظر إلى النساء في الرضاعة، ح: 5239 ومسلم، الرضاعة، باب تحريم الرضاعة من ماء الفحل، ح: 1445 من حديث هشام بن عروة.

**Comments:**

A woman who suckles is a foster mother, and, hence, her husband is a foster father, and her brother is a foster uncle. In short, one is connected with the relatives of his or her foster mother in the same way as one’s own parents.
what strengthens the bones and develops flesh.” Abū Mūsā added: “Do not ask us while this (meaning ‘Abdullāh scholar is in your midst.”

Comments:

In the presence of a more learned person, it does not behoove a person of lower rank to give a ruling on a point of law. That is the way to honor learned scholars.

2060. (Another chain) from Sulaimān bin Al-Mughīrah, from Abū Mūsā Al-Hilālī, from his father, from Ibn Mas‘ūd, from the Prophet ṣallallāhu ‘alayhi wa sallam with its meaning, and he said: “fortifies the bones.”

2061. ‘Āishah and Umm Salamah both narrated: “Abū Hudhaifah bin ‘Utba bin Rabī’ah bin ‘Abdush-Shams had adopted Sālim — just as the Messenger of Allāh ṣallallāhu ‘alayhi wa sallam had adopted Zaid — and he married him (Sālim) to his niece, Hind bint Al-Walīd bin ‘Utba bin Rabī’ah. Sālim was a freed slave of an Ansāri lady. In the days of Jāhiliyyah, an adopted son would be called by his adopted father’s name, and would inherit from him. This continued until Allāh
revealed: ‘Name them by their father’s...’ up to His saying: ‘...your brothers in faith, and your freed slaves.’[1] So their names were then restored to their father’s, and the one whose father was not known became a Mawlā and a brother in religion. The wife of Abū Ḥudhaifah, Sahlah bint Suhail bin ‘Amr Al-Qurashi Al-‘Amīrī came and said: ‘O Messenger of Allāh, we used to consider Sālim a son, and he would live with me and Abū Salamah in one house, and see me as I am (normally in my home). And you are aware of what Allāh has revealed regarding them (adopted children), so what do you think should be done with him (Sālim)?’ He replied: ‘Breast-feed him.’ So she breast-fed him five breast-feedings, and he became like a foster-son to her.” And so ‘Āishah would follow that decision, and would command her sister’s daughters and brother’s daughters to breast-feed five times those whom ‘Āishah wished to visit her, even if he was an adult, and they would then visit her. As for Umm Salamah and the rest of the Prophet’s wives, they refused to allow anyone to visit them after such a breast-feed, unless he was breast-fed while an infant. And they would say to ‘Āishah: “By Allāh, we do not know, for this might have been a concession from the Prophet to Sālim, specifically for him and not for anyone else.” (Sahih)

According to the majority of scholars, suckling a more than two-year old infant does not establish foster relationship.

Chapter 10. Does Breast-Feeding Less Than Five Times Establish Fosterage?

2062. It was reported from 'Amrah bint 'Abdur-Rahmân, from 'Aishah, that she said: “Allâh had initially revealed in the Qur'ân that ten feedings prohibit (marriage); then this was abrogated with five known breast-feedings. So when the Prophet passed away, this was recited as part of the Qur'ân.” (Saâhîh)

2063. It was reported from 'Abdullâh bin Az-Zubair, from 'Aishah, may Allâh be pleased with her, that she said: “The Messenger of Allâh said: ‘One or two of suckling does not prohibit (marriage).’” (Saâhîh)

Chapter 11. Giving At The Time Of Weaning

2064. It was reported from Hajjaj, that he said: “O Messenger of Allâh! What will remove from me
the blame of breast-feeding?” He replied: “A slave — male or female.” (Hasan)

Chapter 12. Women Whom It Is Disliked To Combine Between (In Marriage)

2065. It was reported from Dāwud bin Abī Hind, from ‘Āmir, from Abū Hurairah, that the Messenger of Allāh ﷺ said: “A woman should not be married alongside her paternal aunt, nor an aunt alongside her brother’s daughter, nor a woman alongside her maternal aunt, nor a maternal aunt alongside her sister’s daughter. And one who is older should not be married alongside one who is younger, nor one who is younger alongside one who is older.” (Sahih)

Comments:

It was the custom of Arabs to send their infants to nearby villages to be suckled and nurtured by Bedouin women. Besides wages, these women also received gifts after the suckling period was over. It is to this gift that this Hadith refers.
Comments:

It is prohibited to combine (that is, marry) a paternal aunt and her niece, or a maternal aunt and her niece concurrently. This prohibition is temporary, not permanent, if he was no longer married to the niece, he could marry her aunt, etc.

2066. It was reported from Ibn Shihāb, who said: “Qabīsah bin Dhuw‘aib informed me that he heard Abū Hurairah saying: “The Messenger of Allāh ﷺ prohibited (that a man) combine between a woman and her maternal aunt and between a woman and her paternal aunt.” (Sahih)

2067. It was reported from Khusaif, from ‘Ikrimah, from Ibn ‘Abbās, that the Prophet ﷺ disliked combining between a paternal and maternal aunt, and between two maternal aunts and two paternal aunts. (Da‘if)

2068. ‘Urwah bin Az-Zubair asked ‘Aishah, the wife of the Prophet ﷺ, regarding the Verse: And if you fear that you will not treat orphan (girls) justly, then marry those whom you please of (other) women.[1]

She replied: “O nephew, this is regarding an orphaned girl who is with her guardian, and whose

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wealth is joined with her guardian's wealth. So the guardian is attracted to her wealth and beauty, and wishes to marry her without being just, regarding her dowry, by giving her less than what others would give her. This Verse prohibited such guardians from marrying them except if they were just with them and gave them the highest dowry that they would otherwise get. And they were commanded to marry any woman that they pleased besides them."

'Aishah then said: "But after this Verse, the people again asked the Messenger of Allah regarding them, and Allah revealed: And they ask you regarding women. Say: ‘Allah gives you decisive verdicts regarding them, and what has been recited to you in the Book regarding orphaned girls whom you do not give what is due to them, and desire (not) to marry them...’"[1]

'Aishah responded: "And what has been recited in the Book by Allah is the first Verse, in which Allah says: ‘And if you fear that you will not treat orphan (girls) justly, then marry those whom you please of (other) women. And in the other Verse, Allah says: ‘...desire (not) to marry them...’, which is when one does not desire to marry the orphaned girl which is under his care, when she is of little beauty and wealth. So they have been prohibited from marrying off those orphaned girls who are of little beauty and wealth."

beauty and wealth except with justice. (This they have been reminded of) due to their not having any need for them.”
And Yūnus said that Rabī‘ah said regarding the Verse: And if you feel that you will not be able to deal justly with orphans..., “It is as if He is saying: ‘If you fear such, then leave (marrying) them, for I have allowed four (wives) for you.’”

(Ṣaḥīḥ)

Comments:
The Hadīth has relevance to the chapter in that a person should not marry an orphan girl under his care and protection, if he cannot discharge his obligations fairly and faithfully according to Islamic law, no matter if he has a wife or not.

2069. ‘Alī bin Al-Ḥusain narrated that when they returned to Al-Madīnah after having been with Yazīd bin Mu‘āwiyah — at the time of the massacre of Al-Husain bin ‘Alī, may Allah be pleased with them — Al-Ḥiswār bin Makhramah met him and said: “Is there any need of yours that I can fulfill?” He replied: “No.” He said: “Will you give me the sword of the Messenger of Allah ﷺ, for I fear that the people will forcibly take it away from you. I swear by Allah, if you give it to me, they will never be able to get it until my soul is taken!” ‘Alī bin Abī Talib proposed to the daughter of Abū Jahl while (he was married) to Fāṭimah, so I heard the Messenger of Allah ﷺ saying — and I was at the time a boy who
had just reached puberty — while delivering a sermon upon this very Minbar of his: ‘Verily, Fātimah is a part of me, and I fear that she will be tested in her faith.’ He then mentioned another in-law of his, from the tribe of Banū ‘Abdush-Shams, and praised him highly, and said: ‘He spoke to me, and told the truth, and promised me and fulfilled his promise. And I am not prohibiting something which is permitted, and neither am I permitting something which is prohibited, but, by Allāh, the daughter of the Messenger of Allāh and the daughter of the enemy of Allāh will never be combined in one place, ever.’” (Sahih)

Comments:

‘All’s planned second marriage, had it taken place, would hurt Fātimah, a thing which, in turn, would hurt the Messenger of Allāh. This would ultimately be harmful to ‘All himself. That is the reason why ‘All was told not to marry Abū Jahl’s daughter, aside from the issue of what comes with marrying the daughter of Abū Jahl. This case proves that Muslims are forbidden to cause annoyance to the Messenger of Allāh by an action even if it is otherwise permissible.

2070. (Another chain) with this narration (similar to no. 2069), he said: “So ‘Ali, may Allāh be pleased with him, did not pursue that proposal.” (Sahih)

2071. Al-Miswar bin Makhramah
narrated that he heard the Messenger of Allah ﷺ say, while he was upon the Minbar: “Banū Hishām bin Al-Mughirah have asked my permission to marry their daughter to ‘Ali bin Abī Tālib. So I will not give them permission, and again I will not give them permission, and again I will not give them permission, unless Ibn Abī Tālib wishes to divorce my daughter and marry their daughter. For my daughter is a part of me, whatever causes her doubt causes me doubt, and whatever hurts her hurts me.” (Sahīh)

Comments:
The Hadith gives the reason why the Messenger of Allah ﷺ did not like ‘Ali to take the daughter of Abū Jahl as a second wife.

Chapter 13. Regarding Mut‘ah Marriages

2072. Az-Zuhrī narrated: “We were in the company of ‘Umar bin ‘Abdul-‘Azīz, and began discussing Mut‘ah with women. A person by the name of Rabi‘ bin Sabrah said: ‘I testify that I heard my father say, that the Messenger of Allah ﷺ forbade it during the Farewell Pilgrimage.’” (Da‘īf)

Comment:


2073. (Another chain) from Rabi‘
bin Sabrah (similar to no. 2072), from his father, that the Messenger of Allâh forbade Mut‘ah with women. (Sahîh)

Chapter 14. Regarding Shigâr Marriages

2074. It was reported from Nâfi', from Ibn 'Umar, that the Messenger of Allâh forbade Shighar marriages.

Musad-dad (one of the narrators) added in his narration: “So I said to Nâfi':[1] ‘What is Shighar?’ He said: ‘A man marries his daughter and the gift (of dowry) is that he gets to marry the other man’s daughter. Or he marries the sister of a man and marries him to his sister without a gift (of dowry).’” (Sahîh)

Comments:

Among the various modes of marriage prevalent in the pre-Islamic Age of Ignorance, one was Mut‘ah, a temporary marriage contracted for a specified time period. Islam prohibited this type of temporary marriage.

2075. Al-A'raj narrated that Al-'Abbâs bin 'Abdullâh bin Al-'Abbâs married his daughter to 'Abdur-Rahmân bin Al-Ḥakam, while 'Abdur-Rahmân married his daughter to him (Al-'Abbâs), making the two women the dowry

[1] The questioner is 'Ubaidullah. There are two chains narrated in the text from Nâfi', one from him which Musad-dad narrated, and another from Mâlik from Nâfi'.

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(المعجم ١٤) باب: في الشغار

(التحفة ١٥)
for each other. So Mu’āwiyyah wrote to Marwān commanding him to separate them, and he said in his letter: ‘This is the very Shighār that the Messenger of Allāh prohibited.’” (Hasan)

Comments:
Scholars are unanimous over the prohibition of the Shighār marriage.

Chapter 14/15. Regarding Tahālīl (Intentionally Marrying A Divorcee To Make Her Permissible For Her First Husband)

2076. ‘Alī narrated: — Ismā‘īl (one of the narrators) said: “And I think it was from the Prophet” — “The one who marries in order to make a woman permissible (for her first husband) is cursed, as is the one on whose behalf it was done.” (Da‘if)

Comments:
It is prohibited to marry a woman irrevocably divorced (that is, divorced three times) and have relations with her, solely with the intent to enable her first husband to re-marry her. Both the one who does that, and the one for whom it is done, have been cursed by the Messenger of Allāh.

2077. (Another chain) from Al-Ḥārith Al-A‘war, from a man among the Companions of the Prophet — (One of the narrators in this chain) said: “We think he was ‘Alī,” — from the Prophet. With its meaning (as no. 2076). (Da‘if)
Chapter 15/16. A Slave Getting Married Without The Permission Of His Owner

2078. It was reported from Muhammad bin ‘Aqil, from Jābir, who said: “The Messenger of Allāh ﷺ said: ‘Any slave who marries without the permission of his owner is a fornicator.’” (Da‘īﬀ)

2079. It was reported from ‘Abdullāh bin ‘Umar, from Nāfi‘, from Ibn ‘Umar, from the Prophet ﷺ that he said: “If a slave marries without the permission of his owner, his marriage is invalid.” (Hasan)

Abū Dāwud said: This Hadīth is weak, rather, it is Mawqūf, and it is a statement of Ibn ‘Umar.

Chapter 16/17. Regarding It Being Disliked If A Person Proposed After His Brother’s Proposal

2080. It was reported from Sa‘eed bin Al-Musayyab, from Abū Hurairah, that the Messenger of
Allāh ﷺ said: “Let not any person give a proposal of marriage after the proposal of his brother.” (Ṣahīh)

2081. It was reported from Nāfi', from Ibn 'Umar, that the Messenger of Allāh ﷺ said: “Let not any of you give a proposal of marriage after the proposal of his brother, and let him not sell after his brother has sold, except with his permission.” (Ṣahīh)

Comments:
When a person sends a word to a woman's guardian asking for her hand, another Muslim should not send his proposal to them, knowing that the first person has as yet received no reply to his request.
Looking at what is normally visible of the woman one wants to marry before marriage is preferable and commendable (Mustahabb). That is what Jâbir, may Allah be pleased with him, did, but free and unrestricted contacts or meetings are prohibited.

Chapter 18/19. Regarding The Guardian

2083. ‘Aishah narrated that the Messenger of Allah ﷺ said: “Any woman who marries without the permission of her guardian — then her marriage is void,” (he repeated it) three times, and he added: “So if he consummated the marriage with her, she is entitled to the dowry because of what he has attained from her. And if they differ, then the Sultan is the guardian of the one who does not have one.” (Sahîh)

Comments:

A woman’s close relatives who decide important matters relating to her are called “legal guardians” (Awliyâ’, singular: Wali). Her paternal relatives (Aṣâbah) have priority over her other relatives, according to most scholars. In case she has no relative, the ruler is her Wali (legal guardian). The ruling that no adult girl or woman may be married without the permission of her legal guardian is based on the textual evidence in the Qurûn and Hadith. Abû Hurairah narrated that the Messenger of Allah ﷺ said: “No woman should arrange the marriage of another woman, and no woman should arrange her own marriage. The adulteress is the who arranges her own marriage.” (Sunan Ibn Mâjah, Hadîth 1882).
2084. (Another chain) from ‘Aishah, from the Prophet with its meaning (similar to no. 2083). (Sahih)
Abu Dawud said: Ja’far (one of the narrators of the last version) did not hear from Az-Zuhri, he had written to him.

2085. Abu Musa narrated that the Prophet said: “There is no marriage except with (the consent of) a guardian.” (Sahih)

2086. Urwah bin Az-Zubair narrated that Umm Habiba was married to ‘Abd bin Jahib, but he died, and he was of those who had emigrated to the land of Abyssinia. So An-Najashi married her off to the Messenger of Allah, for she was (living) with them.” (Da‘if)

Chapter 19/20. Regarding The Guardian Preventing The Woman From Marriage

2087. Ma'qal bin Yasār narrated: “I had a sister, and suitors would come to me proposing for her. A cousin of mine came (as a suitor), so I married her to him. He then divorced her with a revocable divorce, and left her until her waiting period finished. So when suitors came for her, he too came and proposed. I said: ‘By Allah! I will never marry her to you again.’ So Allah revealed, regarding me: And if you divorce women, and they have completed their appointed terms, do not prevent them from marrying their husbands..." So I expiated for my oath, and married her off to him.” (Sahih)

Comments:
A legal guardian must have regard and take into consideration the woman’s choice or inclination to marry a particular person. Moreover, this event proves that marriage is invalid without the consent of a woman’s legal guardian.

Chapter 20/21. If Two Guardians Marry Her Off

2088. It was reported from Al-Hasan, from Samurah, that the Prophet said: “Any woman who was married off by two guardians (to two different pensons) will be...” (Al-Baqarah)
given (in marriage) to the first of the two. And any person who sells (an item) to two people, the item will be for the first of the two.” (Hasan)

Chapter 21/22. Regarding Allâh’s Statement: It is not permitted for you to inherit women against their will. And do not prevent them from remarrying...[1]

2089. It was reported from Ibn ‘Abbâs, regarding the Verse: “It is not permitted for you to inherit women against their will. And do not prevent them from remarrying...” Ibn ‘Abbâs said: “If a person died, his guardians had more right to his wife than her own guardians. If one of them wished, he would marry her, and if they wished, they would not marry her. So this Verse was revealed in regard to this practice.” (Sahîh)

2090. (Another chain) from Ibn ‘Abbâs, who recited: “It is not permitted for you to inherit women against their will. And do not

prevent them from re-marrying, in order that you may take a part of what you have given them, unless they are guilty of clear lewdness..." and said: "This (was revealed) because a person would inherit a woman from his relatives, and then prevent her from re-marrying until she died, or she gave her dowry back. So Allâh ruled regarding this act, and prohibited it." (Hasan)

2091. (Another chain) from Ad-Daḥḥāk, with its meaning (as no. 2090), and he said: "So Allâh reprimanded (them) regarding it." (Daʿīf)

Chapter 22/23. Seeking The Girl’s Permission

2092. It was reported from Yahyâ from Abû Salamah, from Abû Hurairah, that the Prophet ﷺ said: "A previously married woman is not married until she commands so, and a virgin (is not married) except with her permission." They asked: "And what will (count) as her permission?" He replied: "That she remains silent." (Sahîh)

2093. (Another chain) from Yazîd, meaning Ibn Zurai'; (another chain) from Hammâd with the same
meaning, that Muhammad bin 'Amr narrated, that Abu Salamah narrated to them from Abu Hurairah, that the Messenger of Allah said: "An orphaned girl is asked regarding herself, so if she remains silent, then that is her permission. And if she refuses, then there is no means (of forcing) her."

The (wording of the) narration is that of Yazid. (Hasan)

Abu Dawud said: It was also reported like that by Abu Khalid Sulaiman Ibn Hayyan, and Mu'adh bin Mu'adh from Muhammad bin 'Amr.

2094. Muhammad bin Al-A'zib' narrated to us (saying); Ibn Idris narrated to us, from Muhammad bin 'Amr, with this Hadith — with his chain (similar to no. 2093). He added in it: "He said: 'If she cries or is silent.'" (Hasan)

Abu Dawud said: "And the word 'cries' has not been preserved, and is a mistake in the Hadith from Ibn Idris, or from Muhammad bin Al-A'zib'."

Abu Dawud said: Abu 'Amr Dhakwan reported it from 'Aishah, she said: "O Messenger of Allah, a virgin is too shy to talk!" He replied: "Her silence is her consent."

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أول كتاب النكاح

المعنى: حدثنا حماد بن سلمة عن أبي
"هُرَبَرَةً قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: "سَأَتَأْمِرُ النَّبِيَّةَ لِنَفْسِهَا فَإِنَّ سَكِنتُ فَهُمُ إِذْنَهَا وَإِنَّ أَبِي نَفْرَ جَوَابُ عَلَيْهَا وَالإِخْتِبَارُ فِي

الحديث يزيد قال أبو داود و كذلك روأه أبو خالد شلجمان بن حيyan ومعاذ بن معاذ عن محدث

ابن عمر.

تخرج: [إسناده حسن] أخرجه أحمد: 2/384 من حديث حماد بن سلمة به ورواه


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Abu Dawud said: Abu 'Amr Dhakwan reported it from 'Aishah, she said: "O Messenger of Allah, a virgin is too shy to talk!" He replied: "Her silence is her consent."

2095. It was reported from Ismā‘īl bin Umayyah, who said: “A trustworthy person narrated to me from Ibn 'Umar who said that the Messenger of Allâh ﷺ said: “Ask women regarding their daughters.””

Chapter 23/24. Regarding A Virgin Who Was Married Off By Her Father Without Her Consent

2096. Ibn 'Abbâs narrated that a young, virgin girl came to the Prophet ﷺ and mentioned that her father married her (to someone) while she disapproved. So the Prophet ﷺ allowed her to choose.

(Hasan)

2097. (Another chain) from 'Ikrimah from the Prophet ﷺ, with this Hadith (similar to no. 2096).

(Hasan)

Abû Dâwud said: He did not mention Ibn 'Abbâs, and this is how the people narrated it, the Mursal form is well-known.

Comments:
It is not proper for a father to give away his daughter in marriage to someone without her consent. In case the father’s action is improper or injudicious, the judge has the right to revoke the marriage agreement.
Chapter 24/25. Regarding Widowed And Divorced Women

2098. It was reported from Mālik, from ‘Abdullāh bin Al-Faḍl, from Nāfī’ bin Jubair, from Ibīn ‘Abbās, who said that the Messenger of Allāh ﷺ said: “The widow has more right regarding herself than her guardian, and the virgin is asked regarding herself. And her consent is her silence.” (Ṣaḥīḥ)

2099. (Another chain) from Ziyād bin Sa’d, from ‘Abdullāh bin Al-Faḍl, with his chain and its meaning, he said: “The previously married lady has more right regarding herself than her guardian, and the virgin’s (permission) is asked by her father.” (Ṣaḥīḥ)

Abū Dāwūd said: (The statement) “Her father” is not preserved.

2100. It was reported from Šālīḥ bin Kaisān, from Nāfī’ bin Jubair bin Muṭ‘īm, from Ibn ‘Abbās, that the Messenger of Allāh ﷺ said: “The guardian has no command over the previously married lady, and the orphaned girl is asked. And her silence is regarded as her consent.” (Ṣaḥīḥ)

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(المعجم): باب: في اللَّبِبِ

(التحفة): 26

2098 - حَدَّثَنَا أَحْمَدُ بْنُ يُوسُفَ وَعَبَدُ الْلَّهِ

ابن مَسْلَمَةَ قَالَ: حَدَّثَنَا مَالِكُ عَن عَبْدِ الْلَّهِ

ابن الْفَضْلِ، عَن تَأْفِيقٍ بْنِ جُبَيرٍ، عَن بْنِ عُبْدِ الْحَمِيدِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "الَّذِينَ أَخْطَأُتُوا بِنَفْسِهِمْ وَلَا بِنَفْسِ الْبَيْلِ وَلَا بِنَفْسِ اللَّهِ فِي

نفْسِهِمْ وَإِذَا ذَهَبَتْ صُمْامِيَّةً وَهُذَا لِغَطَّ الْفَغْطَ.”

تَحْرِيرٌ: أَخْرُجَ مُسْلِمُ، الْلَّكَاحُ، بَابُ اسْتَنْذَانِ اللَّبِبِ، فِي الْلَّكَاحِ الْبَّلْطِيَّةَ، وَالْبَكُرِ الْبَلْسَتِ،

2099 - حَدَّثَنَا أَحْمَدُ بْنُ حَبْبَةِ حَدَّثَنَا حَدَّثَنَا

سُفْيَانُ عَن زَيَاذِ بْنِ سَعْدِ، عَن عَبْدِ الْلَّهِ بْنِ الْفَضْلِ بِإِسْتِمَاعِهِ، وَمَعَانَاهُ قَالَ: "الَّذِينَ أَخْطَأُتُوا بِنَفْسِهِمْ وَلَا بِنَفْسِ الْبَيْلِ، وَلَا بِنَفْسِ اللَّهِ فِي

نفْسِهِمْ وَلَا بِنَفْسِ الْبَيْلِ وَلَا بِنَفْسِ اللَّهِ فِي

نفْسِهِمْ وَإِذَا ذَهَبَتْ صُمْامِيَّةً وَهُذَا لِغَطَّ الْفَغْطَ.”

قَالَ أَبُو ذَوْدَةَ: "أَبُو هَا" لَا يَمْحُو فِي مَثْعَابِهِ.

تَحْرِيرٌ: [صَحِيحُ] أَخْرُجَ مُسْلِمُ، ح: 1421/2/524. وَانْظُرُ الحَدِيثِ الْبَالِغِ مِنْ حَدِيثِ سُفْيَانِ بِنِّي عِبْدِ اللَّهِ بْنِ الْمَسْلَمَةِ، ح: 1421/27, وَقُولُهُ "وَالْبَكُرِ يُسْتَأْمَرُهَا أَبُوهَا" طِعَنُ فِيهِ الْدَارِقِطَةِ أَيْضًا،

والْعَلَامُ لَا يَطَمِنُونَ عَلَى تَعْلِيْمِهِمَّ وَاللَّهُ أَعْلَمُ.

2100 - حَدَّثَنَا الْبَكُرُ الْبَلْسَتِ، ح: 1425/335 من، ح: 1425/349. وَقُولُهُ "وَالْبَكُرِ يُسْتَأْمَرُهَا أَبُوهَا" طِعَنُ فِيهِ الْدَارِقِطَةِ أَيْضًا،

عَبْدُ الزَّنايِقِ، ح: 1425/335. وَقُولُهُ "وَالْبَكُرُ يُسْتَأْمَرُهَا أَبُوهَا" طِعَنُ فِيهِ الْدَارِقِطَةِ أَيْضًا.
Comments:
It is better for a legal guardian to marry a widow to a person of her choice or liking, providing there is no legal reason making him not suitable.

2101. Khansa’ bint (Khidhâm) Al-Anşarîyyah narrated that her father married her to someone and she had been previously married, but she did not approve of the marriage. So she went to the Messenger of Allâh ﷺ and mentioned it to him, and he cancelled the marriage. (Sahîh)

Chapter 25/26. Regarding Suitability

2102. Abû Hurairah narrated that Abû Hind cupped the Prophet ﷺ on his scalp. The Prophet ﷺ said: “O Banû Bayâdah, marry (your daughters) to Abû Hind, and propose to him (for his daughters).” And he added: “And if there is any good in any of the medicines that you cure yourselves with, it is in cupping.” (Hasan)

Comments:
“His scalp” Al-Yaţîkh; the crown of the head, where the bone of the skull from the front meets the bone from the rear of the head. Abû Hind Yasâr was a freed slave of Banû Bayâdah, yet the Messenger of Allâh ﷺ told them to intermarry him with his people. This is enough to prove that suitability of partners or, say, matching should be based on piety and character, not on caste.
2103. Maimūnah bint Kardam narrated: "I went with my father for Ḥajj with the Messenger of Allāh ﷺ, and I saw the Messenger of Allāh ﷺ. My father came close to him, and he (the Prophet ﷺ) was atop a camel of his, so he stopped and listened to him, and he had a small stick with him — the type that is used to discipline schoolchildren — I heard the Bedouins and the people say: '(Make way for the one) with the stick, (make way for the one) with the stick.' So my father managed to come close to him, held on to his stirrup, and testified to his (Messengership). The Prophet ﷺ stopped to listen to him, so he said: — 'I was present at the army of 'Athrān — Ibn Al-Muthanna (one of the narrators) said: "Gathrān." — Tāriq bin Al-Muraqqa' said: "Who will give me a spear, in return for its prize?" I said: "And what is its prize?" He replied: "I will marry the first daughter that is born to me to him." So I gave him my spear. Then I did not see him, until I heard that a daughter had been born to him, and had become of age. I came to him, and said: 'Prepare my wife for me (to take)!' But he swore that he would not give her to me until I gave her a new dowry — other than what I had already given him (the spear).
And I too swore that I would not give him anything other than what I had already given him.”

The Messenger of Allāh ﷺ asked: “And of what age is she now?” He replied: “She has now grown white hair.” The Prophet ﷺ said: “I think that you should leave her,” but this verdict startled me, and I looked at the Messenger of Allāh ﷺ. When he saw that (expression) on me, he said: “Neither you nor your companion is sinful.” (Da’if)

2104. In another version of this narration, she (Maimūnah bint Kardam) narrated: “My father participated in one of the wars of Jāhilīyah, and the heat afflicted their feet. A person among them said: ‘Whoever gives me his sandals, I will marry the first daughter born to me to him.’ So my father took off his sandals, and threw them at him. A daughter was then born to him, and became of age...” and the rest of the narration is similar (to no. 2103), except that the phrase ‘white hair’ is not mentioned. (Da’if)

Chapter 27/28. Regarding The Dowry

2105. Abū Salamah narrated: “I asked ‘Aīshah regarding the dowry that the Messenger of Allāh ﷺ
used to give (to his wives). She replied: ‘It was twelve Uwjyyahs and a Nash.’ I asked: ‘And what is a Nash?’ She replied: ‘Half an Uqyyah.”’ (Sahih)

Comments:

One Uqyyah is forty Dirhams of silver. Hence, the amount of twelve and a half Uqyyah comes to five hundred Dirhams. According to more modern rates, one Dirham is 2.975 grams of silver, and, according to some earlier scholars, 3.06 grams.

2106. Abû Al-‘Ajfâ’ As-Sulâmi narrated that ‘Umar bin Al-Khattâb once delivered a sermon in which he said: “Verily, do not make women’s dowries expensive, for had this been a means of praise in this world, or a means of pleasing Allâh, then the first person that would have done so would have been the Prophet ﷺ. But the Messenger of Allâh ﷺ did not give any of his wives more than twelve Uqyyah as dowry, nor was the dowry for any of his daughters more than that.”’ (Hasan)

2107. Umm Ḥâbibah narrated that she had been married to ‘Ubadullâh bin Jahsh, and he died while they were in Abyssinia. So An-Najâshî married her to the
Messenger of Allāh ﷺ, and gave her four thousand Dirhams as dowry on behalf of the Prophet ﷺ, and sent her to him with Shurahbil bin Hasanah. (Daʿīf)

Abū Dāwūd said: Hasanah was his mother.


Comments:

A rich or well-to-do person may give more in a dowry (Mahr). It is not forbidden, providing the intention is not to show off. To give large sums of money as a Mahr for ostentation or to force the groom to do so, or the groom withholding it — all would be improper. Likewise, it is also wrong for a well-to-do man to fix a small amount of Mahr.

2108. Az-Zuhri said: “An-Najashi married Umm Hābiyah bint Abī Sufyān to the Messenger of Allāh ﷺ with a dowry of four thousand Dirhams, and he wrote to the Messenger of Allāh ﷺ regarding this, and he accepted it.” (Daʿīf)

2109. Anas narrated that the Messenger of Allāh ﷺ once saw ʿAbdur-Rahmān bin ʿAwf, may Allāh be pleased with him, with some traces of saffron on him. He asked him: “What is this!”? He replied: “O Messenger of Allāh, I
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married a lady.” He asked: “And what did you give her as dowry?”

He replied: “A Nawāḥ of gold.” So he said: “Give a feast, even if it be with one sheep.” (Ṣaḥīḥ)

Abū Dāwūd said: A ‘Nawāḥ’ is five Dirhams, and a Nash is twenty, and an Uqiyyah is forty. [1]

Comments:
The marriage agreement should bind the bridegroom to pay a Mahr which is reasonable and convenient for both, the bride and the bridegroom.

2110. It was reported from Mūsā bin Muslim Ibn Rūmān, from Abū Az-Zubair, from Jābir bin ‘Abdollāh, that the Prophet ﷺ said: “Whoever gives as dowry to a woman a cupped hand’s worth of barley or dates has made her permissible.” (Da’f)

Abū Dāwūd said: ‘Abdur-Rahmān bin Mahdī reported it from Śāliḥ bin Rūmān, from Abū Az-Zubair, from Jābir in Mawqūf form. And Abū Āśim reported it from Śāliḥ bin Rūmān, from Abū Az-Zubair, from Jābir; he said: “During the lifetime of the Messenger of Allāh ﷺ, we would engage in Mut‘ah marriages in exchange for only a handful of food (as dowry).”

Abū Dāwūd said: Ibn Juraij reported it from Abū Az-Zubair, from Jābir similar to the meaning of Abū Āśim.

[1] He explained that, and Nawāḥ is literally a “date-stone” so its name was also used for an amount of weight.
Temporary marriage (Mut'ah) was permissible but banned later. The Hadith appears to date back to the time before it was prohibited permanently.

Chapter 29/30. On the Dowry
Being Some Actions That He Must Perform

2111. Sahl bin Sa'd As-Sa'idi narrated that a woman came to the Messenger of Allah and said: "O Messenger of Allah, I have given myself to you as a gift." She remained standing for a long time, until a man stood up and said: "O Messenger of Allah, marry her to me, if you do not desire her." The Messenger of Allah said: "Do you have any dowry to give her?"
He replied: "I have only this Izar of mine." The Messenger of Allah said: "If you give her your Izar, you will be confined (to your house), having no Izar! So go find something else." He said: "I can't find anything." He replied: "Go find (something), even if it be an iron ring!" So he searched, but could not find anything. The Messenger of Allah then said to him: "Do you have anything of the Qur'an (memorized)?" He replied: "Yes, this Sūrah, and this Sūrah," and others that he named. The Messenger of Allah said: "I have married her to you with what is with you of the Qur'an." (Sahih)
2112. Abū Hurairah narrated a similar incident (as no. 2111), but he (ﷺ) did not mention the Ḥazar, nor the ring, for he said: “What have you memorized of the Qurʾān?” The man replied: “Sūrat Al-Baqarah,” or he said the one after it. He said: “Stand up and teach her twenty Verses, and she is your wife.” (Daʿîf)

2113. (Another chain) from Muhammad bin Râshîd, from Makhûl, with similar to the narration of Sahî (no. 2111). He said: “Makhûl used to say: ‘This is not for anyone after the Messenger of Allâh’.” (Hasan)

Comments:

We learn from these Ḥadîth that an utter pauper may also marry, and that the Mahr may also be teaching the Qurʾān.

Chapter 30/31. Regarding One Who Married Without Specifying The Dowry And Then Died

2114. It was reported by Ash-Shaʿbî, from Masrûq, from ‘Abdullah (Ibn Masʿûd) regarding a man who married a woman, then he died, and he had not consummated it with her, nor specified a dowry: “She has a full dowry, and she must observe the waiting period, and she will get her...” (nîzîl, 32)
inheritance." Ma‘qal bin Sinãn then said: “I heard the Messenger of Allah give this same verdict in the case of Barwa‘ bint Wâshiq.” (Sahîh)


2115. (Another chain) from Ibrâhim, from ‘Alqamah, from ‘Abdullâh, and ‘Uthmân (the narrator) quoted similarly (as no. 2114). (Sahîh)

睁ichtig: [Sahîh] أخرج حجامة بن أبي يزيد، النكاح، باب ما جاء في الرجل يتزوج المرأة فيموت عنها قبل أن يرفض لها ح: 1145 من حديث سفيان الثوري به وقال: "حسن صحيح" وانظر الحديث السابق.

2116. (Another chain) from Qatâdah, from Khilâs, and Abû Hassan, from ‘Abdullâh bin ‘Utba bin Mas‘ûd, that ‘Abdullâh bin Mas‘ûd was asked regarding this case (as mentioned in no. 2119), and they came to him for a month, or, many times. He then said: “I say regarding her. She will receive a dowry for an amount similar to (what) her women (normally get), neither more nor less. And she will inherit, and she must observe the waiting period. So if this (verdict) is correct, it is from Allah, and if it is mistaken, it is from me and His Messenger are free of it.”

At this, a group of people of the tribe of Asjija’ stood up, among them Al-Jarrâh and Abû Sinân; they said: “O Ibn Mas‘ûd, we
testify that this (verdict) was the verdict of the Messenger of Allâh for us, regarding Barwa' bint Wâshiq. For her husband, Hilâl bin Murrah Al-Ashja'i, was in the same situation as this.’’ At this, ‘Abdullãh bin Mas'ûd was very happy, since his verdict turned out to be the same as the verdict of the Messenger of Allâh. (Saîh)

Comments:

1. A marriage agreement without a specified Mahr is valid but it obligates the groom to pay a Mahr similar to that normally paid to other women of the bride’s family, like her mother, sister, etc — in the event that the husband dies.

2. A woman whose husband died before the consummation of marriage shall complete her ‘Iddah (the legally prescribed period of waiting during which a woman may not remarry after being widowed or divorced) prior to remarriage.

2117. ‘Uqbah bin ‘Amir narrated that the Prophet told a man: “Are you satisfied if I marry you to so-and-so?” He said: “Yes.” And he asked the woman: “Are you satisfied if I marry so-and-so to you?” She replied: “Yes.” So they were married to one another, and the man consummated the marriage without specifying the dowry amount, and he did not give her anything (as dowry). He had participated during Al-Iludaibiyyah — and everyone who had participated in Al-Hudaybiyyah had been allocated a share of (the produce of) Khaibar. So when he was about to die, he said: ‘The Messenger of Allâh married me to so-and-so, and I did not specify her dowry, nor did I give her...
anything, so I call you to witness that I have given her as dowry my share of Khaibar.' So she sold her share for a hundred thousand.”

Abû Dâwûd said: In the beginning of the Hadîth, ‘Umar bin Al-Khattâb added — and his narration is more complete: “The Messenger of Allah ﷺ said: “The best marriage is the easiest one.” And the Messenger of Allah ﷺ said to the man...” and he quoted its meaning.

Abû Dâwûd said: It is feared that this Hadîth may have an addition in it, for this was not the case.

Chapter 31/32. Regarding A Sermon For The Marriage

2118. It was reported from ‘Abdullâh Ibn Mas‘ûd, regarding Khutbah Al-Hãjjah in a marriage or other than that — (Another chain) from ‘Abdullâh, that he said: “The Messenger of Allah ﷺ taught us Khutbah Al-Hãjjah: ‘Verily, all praise is due to Allah. We praise Him, and seek His help, and ask for His forgiveness. And we seek refuge in Him from the evil of our souls. Whomever Allah guides, then none can misguide him, and whomever He misguides, he will find none to guide him. And I testify that there is none has the...”
right to be worshipped but Allāh, and I testify that Muhammad is His slave and Messenger. O you who believe, have Taqwā of Allāh, the One by whom you ask of one another, and (be conscious of the rights of) relations of the womb. Verily, Allāh is ever watchful over you. O you who believe, have Taqwā of Allāh as is His due, and do not die except as Muslims.\textsuperscript{11} O you who believe, have Taqwā of Allāh, and say what is true. He will make your deeds good for you, and forgive you your sins, and whoever obeys Allāh and His Messenger, then, indeed, he has achieved a great victory.\textsuperscript{12} (Dā’ūd) (Abū Dāwūd said:) Muḥammad bin Sulaimān (one of the narrators) did not say: “Verily,” at the beginning.

Comments:
It is the Sunnah of Allāh’s Messenger to begin a discourse on important matters with similar to this sermon. It should especially be recited on the occasion of a wedding, although it is not a pillar (Rukn) vital to the validity of wedlock. For a wedding to be valid, only the consent of the Walt, the bridegroom and bride, as well as witnesses, are essential.

2119. (Another chain) from Ibn Mas‘ūd, that whenever the Messenger of Allāh would testify (during a Khubbah)...” and he mentioned similarly (to no. 2118). After his saying: “and His Messenger,” he said: “He has sent

\[1\] Al ʿIMrān 3:102.
\[2\] Al-Ahzāb 33:70.71.
him with the truth, as a herald of glad tidings and as a warner, preceding the Day of Judgment. Whoever obeys Allâh and His Messenger has indeed acted righteously, and whoever disobeys them will only harm himself, and will not harm Allâh in the slightest.” (Da‘if)

Chapter 32/33. Regarding The Marriage Of The Young

Abû ‘Eisâ said to us: “It has reached us that Abû Dâwud was asked: ‘Is this allowed?’ To which he replied: ‘Yes, and there are a number of Ahadith from the Prophet about this.’”)
Comments:
A father has the right to marry off his daughter in her young age in view of some expediency, but consummation of marriage can take place only after the girl is old enough, or sensible enough to be able to accept the marriage or not.

Chapter 33/34. Residing with a Virgin (After Marriage)

2122. Umm Salamah narrated that when the Messenger of Allâh ﷺ married her, he stayed with her for three days, then said: “Let not your relatives look down upon you condescendingly! If you wish, I can spend seven days with you, but if I spend seven days, then I must spend seven with all my wives.” (Sahîh)

Comments:
Hadîth no. 2124 explains this case further. According to this Hadîth, if a man marries a widow, he should stay with her for three days but, in case he stays with her for seven days, he shall stay with his other wives for the same period.

2123. Anas bin Mâlik narrated: “When the Messenger of Allâh ﷺ took Safiyyah (as a wife), he spent seven days with her.” ‘Uthmân (one of the narrators) added: “And she has been previously married.” (Sahîh)

Comments:

2124. Abû Qilâbah said that Anas bin Mâlik narrated: “If a person
marries a virgin while he has a wife, he should stay with her for seven days. And if he marries a non-virgin, he should stay three days with her.” (Sahih)

Abû Qilâbah added: “If I state that he (Khâlid Al-Hadhdhâ’, a subnarrator) narrated this from the Prophet ﷺ, it would be true, but he said: ‘The Sunnah is like that.’”

Chapter 34/35. Regarding A Man Who Consummates His Marriage Before Giving Any Monetary Amount To His Wife

2125. It was reported from Ayyûb, from ‘Ikrimah, from Ibn ‘Abbâs, who said: “When ‘Ali married Fâtîmah, the Messenger of Allâh ﷺ said: ‘Give her something.’ He replied: ‘I don’t have anything!’ He said: ‘Where is your Ḥutamî coat of mail?’”[1] (Sahih)

2126. It was reported from Muḥammad bin ‘Abdur-Rahmân bin Thawbân, from a man among the Companions of the Prophet ﷺ, that when ‘Alî married Fâtîmah, the daughter of the Messenger of Allâh ﷺ, and he wanted to go to

[1] That is a type of chain link armor.
her, the Messenger of Allāh ﷺ forbade him, until he gave her something. He said: “O Messenger of Allāh! I don’t have anything.” The Prophet ﷺ told him: “Give her your coat of mail,” so he gave it to her, then went to her. (Daʿīf)

Comments:

It is clear from these Ahadith that it is recommended to give some gift to a bride on her first night of marriage. This promotes love between the couple.

2128. It was reported from Khaithamah, that ‘Āishah said: “The Messenger of Allāh ﷺ commanded me to send a woman to her husband before he had given her anything.” (Daʿīf)

Abū Dāwūd said: Khaithamah did not hear from ‘Āishah.

Translation: [Isanaah Stage] Another chain from Ghalān, from ‘Ikrimah, from Ibn ‘Abbās, similarly.

2127. (Another chain) from Khaithamah, from ‘Aishah said: “The Messenger of Allāh ﷺ commanded me to send a woman to her husband before he had given her anything.” Khaithamah did not hear from ‘Aishah.

Abū Dāwūd said: Khaithamah did not hear from ‘Āishah.

Translation: [Isanaah Stage] another hadith similar.
return for a dowry, or offering, or gift, before the actual contract, will receive it (instead of her guardians). And whatever is given (anything) after the marriage contract, then it belongs to whom it was given. And the most befitting matter which a person should be shown generosity for is his daughter or sister.” (Hasan)

Chapter 35/36. What Is Said To The One Who Marries

2130. Abū Hurairah narrated that the Prophet would say, when he wished to congratulate someone who got married: “Bārak Allāhu laka, wa bāraka ‘alaika, wa jama bainakumā fī khair (May Allah bless you, and (shower) His blessings upon you, and combine you together in good).” (Sahih)

Comments:
While congratulating a newly married couple, one should also pray to Allāh to bless them.

Chapter 36/37. A Man That Marries A Woman And Finds Her Pregnant

2131. It was reported from Ibn Jurairj, from Ṣafwān bin Sulaim, from Sa‘eed bin Al-Musayyab, from a man from the Anṣār — Ibn Abī As-Sa‘īrī (one of the narrators) said:
from the Companions of the Prophet ﷺ”, he did not say “from the Ansãr” — then they (the narrators) were in accord: “whose name was Basrah said: ‘I married a virgin who was still in her private compartment. When I entered upon her, I found that she was pregnant. The Prophet ﷺ said: ‘She is due her dowry because of the fact that you made her private part permissible for you, and the child will be a slave to you. And when she gives birth, lash her.” Al-Hasan (one of the narrators) said: “inflict the punishment on her.” (Da’îf)

Abû Dâwûd said: Qatâdah reported this Hâdîth from Sa’eed bin Yazid, from Ibn Al-Musayyab, and Yahyâ bin Abî Kathîr reported it from Yazid bin Nu’aim, from Sa’eed bin Al-Musayyab and ‘Atâ’ Al-Khurâsâni, from Sa’eed bin Al-Musayyab, and they all narrated it in Mursal form from the Prophet ﷺ. And in the narration of Yahyâ bin Abî Kathîr it says that Basrah bin Aktham married a woman, and each of them said in his narration: “He made the child a slave for him.”

٢١٣٢. It was reported from ‘Ali, meaning Ibn Al-Mubârâk, from Yâhyâ, from Yazid bin Nu’aim, from Sa’eed bin Al-Musayyab, that a person by the name of Basrah bin

٤٥٤. من حديث عبّار رقّم۴:۲۵۱۱۵۷/۲۰۰۰ وافقه الذهبي. ٣٥۵ من حديث إبن جريح عن عبّار رقّم۴:۲۵۱۱۵۷/۲۰۰۰ وافقه الذهبي. ٣٥۵ من حديث إبن جريح عن عبّار رقّم۴:۲۵۱۱۵۷/۲۰۰۰ وافقه الذهبي.
Aktham married a woman. And he mentioned (the narration, as in no. 2131, in) its meaning, and he added: “And he ( Habit) separated between them.” And the narration of Ibn Juraij is more complete. (Da’if)

Chapter 37/38. Dividing (Fairly) Between One’s Wives

2133. Abü Hurairah narrated that the Prophet ﷺ said: “Whoever has two wives, and prefers one over the other, will come on the Day of Judgment with one of his two sides crooked.” (Da’if)

2134. ‘Aishah narrated: “The Messenger of Allāh ﷺ would divide (between his wives), and be fair. And he would say: ‘O Allāh! This is my division regarding what I have control over, so do not reprimand me regarding what You control and I do not control!’” (Sahih)

Abū Dāwud said: He (between) meant (the feelings) of the heart.
If a man, having more than one wife, conducts himself apparently with justice and fairness, he would not be held accountable for his natural inclination for any one of them.

2135. It was reported from Hishām bin 'Urwah, from his father, that 'Āishah said: “O nephew! The Messenger of Allāh ﷺ would not prefer any one of us to another with regards to spending time with us. And hardly a day would go by except that he would visit all of us, and he would come close to each woman, without touching her, until he reached the one whose turn it was, and he would spend the night with her. And when Sawdah bint Zam'ah had become old, and feared that the Messenger of Allāh ﷺ would leave her, she said: ‘O Messenger of Allāh! My day is for 'Āishah.’ So the Messenger of Allāh ﷺ accepted that from her. And we would say, concerning that (incident), that it was regarding her, and others in her situation, for which Allāh revealed: And if a woman fears separation from her husband...”[1] (Hasan)

2136. It was reported from Mu‘ādhah, from ‘Āishah, who said: “After the revelation of the Verse: ‘You may distance those whom you

like, and draw close to those whom you like,"[1] the Messenger of Allāh ﷺ would ask permission from the one whose day it was.”

Mū‘ādhah said: “I said: ‘What would you say to the Messenger of Allāh ﷺ?’ ‘Aishah responded: ‘I would say: ‘If the matter is in my hands, I will not choose anyone over myself.” (Ṣahīh)

**Nihayah:** Aḥrār Mūslīm, al-talāq, bab bayān ʾan ʾatba’ir ʾarōmāt la yuḵla ṭalāqā ᵃl-bāniyyah, ḥ: 1867, mīn ḥadīth ṭuḥfat allāḥ ʾabān, al-buhārī, al-tafsīr, sūratāl-ʾahzāb, ḥ: 59 mīn ḥadīth āʿāmīn ṭuḥfat ʾabān ʾaḏhā’ ʿalā ṭuḥfatīyān.

**2137.** It was reported from Yāzīd bin Bābaṭūs, from ʿAishah, may Allāh ṣallallāhu ʿaṣā ʾan ṣaw, that the Messenger of Allāh ﷺ sent for all his wives — meaning during his illness — and they all gathered (round him). He said: ‘I am unable to go to all of you, so if you see fit, give me permission to remain with ʿAishah.’ So they all gave him permission.” (Ḥasan)


**2138.** It was reported from Ibn Shīhāb, that ʿUrwa bin Az-Zubair narrated to him that ʿAishah, the wife of the Prophet ﷺ said: “When the Messenger of Allāh ﷺ desired to travel, he would cast lots between his wives, and whoever’s lot was picked would travel with him. And he would give to every wife her day and night, except for

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Chapter 38/39. Regarding A Man Who Has Agreed To The Condition Of Living In Her Place Of Residence

2139. ‘Uqbah bin ‘Amir narrated that the Messenger of Allah said: “The conditions which are most obligatory on you to fulfill are those by which you have made private parts permissible.” (Sahih)

Chapter 39/40. The Rights That The Husband Has Over The Wife

2140. Qais bin Sa‘d said: “I visited Al-Hirah, and saw that its inhabitants would prostrate to their nobles. I said (to myself): ‘The Messenger of Allâh has more right that (people) prostrate to him.’ So I returned to the Prophet and said: ‘I visited Al-Hirah, and saw that its inhabitants would prostrate to their nobles. And you, O Messenger of Allâh, have more right that we prostrate to you.’ He replied: ‘I ask you, if you passed by my grave, would you prostrate to it?’ I replied: ‘No.’ He replied: ‘Then don’t do so! Were I to
command any person to prostrate to another, I would have commanded the women to prostrate to their husbands due to the rights that Allah has given them over their wives.” (Hasan)

2141. Abu Hurairah narrated that the Prophet said: “If a man calls his wife to bed and she refuses, and he spends the night angry at her, the angels curse her until the next morning.” (Sahih)

Chapter 40/41. The Rights Of A Woman Upon Her Husband

2142. It was reported from Hakim bin Mu’awiyah Al-Qushairi, from his father, that he asked: “O Messenger of Allah! What are the rights that our wives have over us?” He replied: “That you feed her when you eat, and clothe her when you wear clothes, and that you avoid hitting her in the face, or disgracing her, and that you avoid abandoning her except at home.” (Sahih)

Abu Dawud said: The meaning of “disgracing her” is to say: “May Allah disfigure you.”
تخريج: [إسناده صحيح] أخرجه أحمد: 5/4 من حديث حماد بن سلمة، وابن ماجه،
الكافح، باب حق المرأة على الزوج، ح: 180 من حديث أبي قزرة.

2143. It was reported from Bahz bin Ḥākim, from his father, from his grandfather, that he asked: "O Messenger of Allāh! Regarding our wives — what can we do with them, and what should we leave?" He replied: "Go to your field as and when you please. And feed her when you eat, and clothe her when you wear clothes. And do not disgrace her face, nor hit her." (Hasan)

2144. It was reported from Sa‘eed bin Hakīm bin Mu‘āwiyah, from his father, from his grandfather, Mu‘āwiyah Al-Qushairī, who said: "I went to the Messenger of Allāh and said: ‘What do you say regarding our women?’ He replied: ‘Give them to eat from what you eat, and clothe them with what you wear, and do not beat them, nor disgrace them.’" (Da‘īf)

Chapter 41/42. Regarding Hitting Women

2145. It was reported from Ḥammād, from ‘Alī bin Zaid, from
Abū Ḥurrah Ar-Raqāshi, from his uncle, that the Prophet ﷺ said: “If you fear their disobedience, then abandon them in their beds.” Hammād said: “Meaning with regards to intercourse.” (Daʿīf)

**Tafsīr:** [إسناده ضعيف] وأخبره أحمد: 5/72 من حديث حماد بن سلمة به مطولاً ت ر علي

ابن زيد بن جدعان ضعيف، والقرآن يغنى عن حديثه.

2146. Iyās bin ‘Abdullāh bin Abī Dhūbah narrated that the Messenger of Allāh ﷺ said: “Do not hit the maid-servants (the women) of Allāh.” So ‘Umar came to the Messenger of Allāh ﷺ and said: “The women have become rebellious against their husbands.” So he permitted them to hit them, and many women then visited the wives of the Messenger of Allāh ﷺ complaining about their husbands. The Prophet ﷺ said, “Many women have come to the wives of Muḥammad complaining against their husbands; these men are not the best of you.” (Sahīh)

**Comments:**

Al-Khaṭṭābī said: “And in it (the Hadīth) is clarification that patience with the bad manners and rudeness they display (the husband) is more virtuous.”

Meaning, because the Messenger of Allāh ﷺ said: “these men are not the best of you.”

2147. ‘Umar bin Al-Khaṭṭāb narrated that the Prophet ﷺ said: “No man should be asked...”
regarding why he hit his wife.”

(Hasan)

"I asked the Messenger of Allah about an unexpected glance (towards a woman).” He replied: “Turn your eyes away.” (Saheeh)

Chapter 42/43. Regarding The Command To Lower The Gaze

2148. Jarir narrated: “I asked the Messenger of Allah about an unexpected glance (towards a woman).” He replied: “Turn your eyes away.” (Saheeh)

2149. Buraidah narrated that the Messenger of Allah said to ‘Ali: “O ‘Ali! Do not follow one glance with another, for the first one is for you, while the next one is not.” (Da’if)

2150. Ibn Mas’ud narrated that the Messenger of Allah said: “Let not any woman touch another one

Comments:
If there is any sort of spanking to discipline them, it should be so light that it should not leave a mark or injure them.
so that she then describes her to her husband (in such detail) that it is as if he is looking at her.”
(Sahih)

2151. It was reported from Abū Az-Zubair, from Jābir, that the Prophet ﷺ once saw a woman, so he went to Zainab bint Jaḥsh and satisfied his desires with her. He then came to his Companions and said to them: “A woman appears in the form of a Shaitān, so whoever finds any (effects) of that in him, let him go to his wife, for it will hide what is in him.” (Sahih)

2152. Ibn ‘Abbās said: “I have not seen anything which is closer to the ‘minor sins’ (Al-Lamam) than what Abū Hurairah narrated from the Prophet ﷺ, that he said: “Allāh has already decreed upon the son of Ādam his share of fornication, and he will attain it without doubt. So the fornication of the eyes is to see, and the fornication of the tongue is to talk, and the soul desires and aspires (for evil), but the private organ concurs with that or refuses it.” (Sahih)

2153. (Another chain) from Abū Hurairah, that the Prophet ﷺ said: “For every single son of Ādam,
there is a portion of fornication assigned to him...” with a similar wording as the previous one, but he said: “And the two hands fornicate, for their fornication is to touch. And the legs fornicate, and their fornication is to walk, and the mouth fornicates, and its fornication is to kiss.” (Sahih)


2154. (Another chain) from Abū Hurairah, from the Prophet , similar (to no. 2153), except that in this one he added: “...and the fornication of the ears is to listen.” (Sahih)


Chapter 43/44. Regarding Intercourse With Captives

2155. Abū Sa‘eed Al-Khudrī narrated that the Messenger of Allāh  sent an expedition to Awtās on the Day of Hunain, and they met the enemy, fought them, and won the battle. They captured some slaves, but some of the Companions of the Messenger of Allāh  felt uncomfortable in having relations with them because of their pagan husbands. At this, Allāh revealed: “And chaste, free women, except for those whom your right hand possesses...”[1] meaning that they are allowed for

you after their waiting periods have finished. *(Sahih)*

2156. Abū Ad-Dardā’ narrated that the Messenger of Allāh ﷺ once saw a pregnant woman in one of his expeditions. He said: “Perhaps her owner touched her (sexually)?” They replied: “Yes.” He said: “I want to curse him with such a curse that it will accompany him to his grave! How can he cause him (the child) to inherit from him while that is not allowed for him? And how can he use him as a servant and that is not allowed for him?” *(Sahih)*

2157. It was reported from Abū Sa'eed Al-Khudrī, that he narrated it *Marfū‘* (from the Prophet ﷺ), regarding the slaves that were captured at Awṭās: “No pregnant (slave) shall be touched (sexually) until she gives birth. And no non-pregnant (slave) shall be touched until she menstruates once.” *(Da‘īf)*
say on the Day of Ḥunain. He said: "It is not permissible for a man who believes in Allāh and the Last Day that he discharges his water to a field that belongs to another" — meaning pregnant women, "and it is not permissible for a man who believes in Allāh and the Last Day that he uses a slave woman (sexually) until he confirms that she is free (of pregnancy). And it is not permissible for a man who believes in Allāh and the Last Day that he sells any spoils of war until it has been divided." (Hasan)

2159. (Another chain) with this narration (similar to no. 2158), he added: "...until he confirms that she is free (of pregnancy) by one menstrual cycle." And he added: "And whoever believes in Allāh and the Last Day should not ride an animal from the spoils of the Muslims, such that when it tires he returns it to the spoils. And whoever believes in Allāh and the Last Day should not wear a garment from the spoils of the Muslims, such that when it wears out, he returns it back." (Hasan)

Abū Dāwūd said: The mention of one menstrual cycle is not preserved (in this narration), and it is a mistake on the part of Abū Muʿāwiyah (one of the narrators).
Chapter 44/45. Regarding Intercourse

2160. It was reported from ‘Amr bin Shu‘aib, from his father, from his grandfather, that the Prophet ﷺ said: “When one of you marries a woman, or buys a servant, let him say: ‘Allāhumma! Innī as‘aluka khairaha wa khaira ma jabaltaha ‘alaihi, wa ‘a‘ūdhu bīkā min sharri ma jabaltaha ‘alaihi.’ Allah! I ask You of the good in her, and the good of what You have bestowed upon her (in her character). And I seek Your refuge from her evil, and the evil of what you have bestowed upon her (in her character).’ And if he buys a mount, let him hold on to its forehead and say similarly.”

Abū Dāwud said: Abū Sa‘eed added: “Then let him hold on to her forehead and supplicate for blessings” regarding the female servant.

Comments:
The believer is in constant remembrance and reliance upon Allāh, even prior to such activities.

2161. It was reported from Ibn ‘Abbās, that the Prophet ﷺ said: “If only one of you were to say, when he desired to approach his wife: ‘Allāhu ‘a‘lamu, wāliyyiyya mu‘āthira rabbīni. ’Allāhu ‘a‘lamu, wāliyyiyya mu‘āthira rabbīni.’”

[1] That is ‘Abdullāh bin Sa‘eed, one of the two that narrated this to the author.
wife: ‘Bismillahi Allâhumma! Jannînbânash-shaitâna wa jannîbish-shaitâna mâ razaqtanâ (O Allâh! Cause Shaitân to be far removed from us, and cause Shaitân to be removed from anything that you provide us with) — then if a child had been willed for them from that (act), Shaitân would never able to harm him.” (Sâhih)

Tafsîr: أَخْرِجَهُ مُسَلِّمٌ، النَّكَاحَ، بَابٌ يُعَدِّبُهُ عَندَ الْجَمَاعُ، حُجَّازٌ ۖ من حديث جریر، والبیخاری، النَّکَاحَ، بَابٌ مَا يَقُولُ الرِّجْلُ إِذَا أَتَى أَهۡلِهِ، حُجَّازٌ ۖ من حديث منصور به.

2162. Abû Hurairah narrated that the Messenger of Allâh said: “The one who approaches his wife in her anus is cursed.” (Hasan)

2163. Jâbir narrated: “The Jews used to say that if a man approached his wife from the vagina but from her rear, then the child will be born with a squint. At this, Allâh revealed: Your women are as a tilth to you, so approach your tilth as and when you please.”[1] (Sâhih)

It was reported from Ibn 'Abbas, that Ibn 'Umar made a mistake, and Allâh will forgive him. Rather, this (Verse was revealed) regarding a group of Ansâr — and they had been pagans, and a group of Jews — and they were People of the Scripture. The Jews would think that they were superior to them in knowledge; therefore the Ansâr would follow them in many of their ways. And of the ways of the People of the Scripture was that they would only approach their women from the side, for that is the most covered a woman can be. And this group of Ansâr had taken this act from them. As for the Quraish, they would spread their women in a manner that was objectionable to them, and would enjoy them from the front and from the back, and while lying down. So when the Muhãjir arrived in Al-Madinah, a man from among them married one of the ladies of the Ansâr, and he desired to do the same with her, but she reprimanded him, and said: ‘We used to be approached from our sides, so either do the same, or don’t come near me!’ And their matter spread (among the people), until the Messenger of Allâh heard of it. At this, Allâh revealed: ‘Your women are as a tilth to you, so approach your tilth as and when you please...’; meaning: from their fronts, and from their backs, and while they are lying down, (but as
Chapter 45/46. Regarding Menstruating Women And Embracing Them

2165. Anas bin Mālik narrated:

“When a Jewish woman would be in her menses, they would bar her from the house, and they would not eat with her, drink with her, or interact in the house with her. The Messenger of Allāh  was asked about that, at which Allāh revealed: ‘They ask you regarding menses. Say: That is an harm, so abstain from women in their menses...’ until the end of the Verse.”[1] The Messenger of Allāh  then said: ‘Interact with them in their houses, and do everything except intercourse.’ The Jews then said: ‘This person does not leave any affair of ours except that he differs with us in it!’ So Usaid bin Ḥudair and ‘Abbād bin Bishr came to the Messenger of Allāh  and said: ‘O Messenger of Allāh, the Jews have said such and such, so should we not also have intercourse with them during their menses?’ At this, the face of the Messenger of Allāh  changed (in anger), until

we thought that he was angry with them. So they left, and as they were leaving, a person arrived with a gift of some milk for the Messenger of Allâh ﷺ. He (the Prophet ﷺ) then called for them, so we knew that he was not angry at them.” (Sâhîh)

2166. 'Aishah, may Allâh be pleased with her, narrated: “I used to sleep with the Messenger of Allâh ﷺ in one Shi'âr[1] while I was in my menses. And if some of it (the blood) touched him, he would wash it, and not wash any other area. And if any of it reached it — meaning his garment — he would wash that area and not anything else, and then pray in it.” (Hasan)

2167. Maimûnah bint Al-Hãrith narrated that the Messenger of Allâh ﷺ would order his wife to wear a lower garment if he desired to embrace her while she was menstruating, and then would embrace her. (Sâhîh)

Comments:
The whole life of the Messenger of Allâh ﷺ is a model for us to follow. Hence, even the intimate aspects of his life, the aspects relating to his conjugal life, have also been described here.

[1] It is a type of large cloth, worn by women, and also may refer to merely a blanket.
Chapter 46/47. Regarding The Penalty For The One Who Approaches His Wife While She Is Menstruating

2168. It was reported from 'Abdul-Hamid bin 'Abdur-Rahmân, from Miqsam, from Ibn 'Abbâs, from the Prophet محمد (نبي الإسلام), regarding someone who approached his wife (sexually) while she was menstruating, he said: “He should give one Dinãr, or half a Dinãr, in charity.” (Sahih)

2169. (Another chain) from Abul-Hasan Al-Jazari, from Miqsam, from Ibn 'Abbâs, that he said: “If he approached her while she was bleeding, then he pays a Dinãr, and if he approached her after the bleeding had stopped, then half a Dinãr.” (Daif)

Chapter 47/48. Regarding 'Azl (Withdrawing Before Ejaculation)

2170. It was reported from Qaza'ah, from Abû Sa'eed, that 'Azl (withdrawing before ejaculation) was mentioned in front of the Prophet محمد (نبي الإسلام), and he said: “And why would one of you want to do that?” And he didn’t say: “Don’t do that.” (He continued): “For there is no soul that will be..."
created except that Allâh will create it.” (Sahîh)

Abû Dâwûd said: Qaza’ah was the freed slave of Ziyâd.

Comments:

'Azl means separating from the wife just before climax and ejaculating outside of her.

2171. It was reported from Rifâ’a, narrated from Abû Sa’eed Al-Khadrî, that a man said: “O Messenger of Allâh! I have a slave-girl with whom I practice ‘Azl, for I would dislike for her to become pregnant, yet desire what men desire. And the Jews have said that ‘Azl is minor infanticide.” The Prophet (S) said: “The Jews have lied. If Allâh desired to create it, you will not be able to avert that.” (Da’îf)
“Will we do this while the Messenger of Allāh ﷺ is in our midst without having asked him first?” So we asked him about it, and he said: “There will be no harm upon you if you don’t do it. There is no soul that will be created except that it shall be created.”

(Sahih)

Comments:
‘Azl is undesirable.

2173. Jābir narrated that a man from the Ansâr came to the Messenger of Allāh ﷺ and said: “I own a slave-girl whom I visit (cohabit with), and I dislike that she should become pregnant.” He replied: “Practice ‘Azl if you wish, for whatever has been decreed for her will occur.” After a period of time, the man returned and said: “My slave-girl has become pregnant.” He said: “I had already informed you, whatever had been decreed for her will come to pass.”

(Sahih)

Chapter 48/49. What Is Disliked Of A Man Mentioning What He Experienced With His Wife

2174. Abū Naḍrah narrated that a Shaikh from Tūfâwah said: “I stayed as a guest in the house of Abū Hurairah in Al-Madinah, and
I never saw any of the Companions of the Prophet ﷺ more eager to please or serve his guest than him. Once, I was with him while he was lying on a bed, and he had a bag full of pebbles, or date-pits. And there was a black slave-girl of his (sitting on the floor) below him. He would perform *Tasbîh* with the stones, until he had finished what was in the bag, upon which he threw the bag at her upon that the slave-girl collected them and returned the bag to him. He then said: ‘Should I not tell you about the Messenger of Allah ﷺ and I?’ I said: ‘Yes!’ He said: ‘Once, I was cleaning my teeth (with a *Siwâk*) in the *Masjid* when the Messenger of Allah ﷺ entered and said: ‘Where is the lad from Daws (Abû Hurairah)?’ three times. A man said: ‘O Messenger of Allah, he is over there in the corner of the *Masjid*, brushing his teeth.’ So he walked towards me until he reached me. He placed his hand upon me, and said some good words. I stood up, and he walked to the place where he led the prayer. He then turned to face the congregation, and there were two rows of men and one row of women, or one row of men and two rows of women. He said: ‘If *Shaitân* causes me to forget anything in the prayer, then let the people say *Tasbîh*, (i.e., say, *Subhan Allah*) and let the women clap.’ He then led the people in prayer, and he didn’t forget anything in it. He then said: ‘Stay
in your places, stay in your places..." — Mūsā (one of the narrators) added: " over here. Then, he praised Allāh and glorified him, and said, 'Amma ba'du 'As to what follows —" then the narrators were in accord: "He then faced the men and said: 'Is there any man among you who goes to his wife, closes the door, and draws the curtain, thus screening himself with the screen of Allāh?' They said: 'Yes.' He continued: 'Then he sits afterwards and says: "I did this, I did that?" But they, too, remained silent at that. He then turned to the women and asked: "Are they any among you who discuss this?" But they remained silent. Then a young girl who had just passed puberty rose up on one of her knees, and stood up above the rest so that the Messenger of Allāh could see her and listen to her, and said: 'O Messenger of Allāh, verily the men talk about this, and the women talk about it.' He said: 'Do you know what the example of that is? The example of that is like a female Shaitān who meets a male Shaitān, and he uses her to satisfy his desires while people look at them. Verily, the perfume of men is that whose scent is apparent and not its color. Verily, the perfume of women is that whose color is apparent and not its scent.'

— Abū Dāwūd: From here I memorized it from Mu‘ammal and Mūsā: "Verily, let no man (sleep) with another man in a blanket, nor
a woman with another woman, except if it be her son or father,” and he mentioned a third, but I forgot it, and it is in the narration of Musad-dad, but I do not remember it as precisely as I would like. Mūsā said: “Ḥammād narrated to us from Al-Jura’īrī, from Abū Naḍrah, from Aṭ-Ṭufāwī.” (Ḍa‘īf)