English Translation of
Sunan Abu Dawud
Volume 5
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Sunan Abu Dawud
Volume 5
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37. THE BOOK OF LEGAL PUNISHMENTS ( Hudūd )

Chapter 1. Ruling On One Who Apostatizes

4351. It was narrated from ‘Ikrimah that ‘Ali burned some people who had apostatized from Islam. News of that reached Ibn ‘Abbās, and he said: “I would not have burned them with fire, because the Messenger of Allāh ﷺ said: ‘Do not punish with the punishment of Allāh.’ I would have executed them in accordance with the words of the Messenger of Allāh ﷺ, because the Messenger of Allāh ﷺ said: ‘Whoever changes his religion, execute him.’ News of that reached ‘Ali and he said: ‘Woe to [the mother of] Ibn ‘Abbās!’” ( Sahīh )

4352. It was narrated that ‘Abdullāh said: “The Messenger of Allāh ﷺ said: ‘The blood of a Muslim man, who bears witness none has the right to be worshiped but Allāh, and that I am the Messenger of Allāh, is not permissible except in one of three cases: A married adulterer, a soul
for a soul, and one who leaves his religion and separates from the Jama'ah (the main body of Muslims).” (Sahih)

تخريج: أخرج مسلم، القصامة والمحاربين، باب ما يباح به دم المسلم، ح: 176 من حديث أبي معاوية الضرير، والخيازي، الدياب، باب قول الله تعالى: "إن النفس بالنفس..."

Comments:
See the narration of 'Uthman (no. 4502) for the meaning of “separates from the Jama'ah.”

4353. It was narrated that 'Aishah said: “The Messenger of Allah said: ‘The blood of a Muslim man who bears witness that none has the right to be worshipped but Allah, and that Muhammad is the Messenger of Allah, is not permissible except in one of three cases: A man who commits adultery after getting married, who should be stoned; a man who rebels and fights against Allah and His Messenger, who should be killed, crucified, or exiled from the land; or one who kills another person and should be killed in return.”” (Sahih)

تخريج: [إسناده صحيح] أخرجه النسائي، تحريم الدم، باب الصلب، ح: 176 من حديث

4354. It was narrated from Humaid bin Hilal: “Abū Burdah narrated to us, he said: ‘Abū Mūsā said: “I came to the Prophet and there were two Ash'ari men with me, one on my right and the other on my left. They both asked for employment, and the Prophet remained silent. Then he said: ‘What do you say, O Abū Mūsā?’ or ‘O ‘Abdullāh bin Qais?’ I said: ‘By the One Who sent you with the truth! They did not tell me what

قال: «خلقنا حُمْيَتٍ بن مُعَبَّدٍ، حَلَّتْ في النَّاسِ، وَضُعِفتْ في الْمَجْمَعِ».

الآن الأشْرَعَاءُ أَحْدَهُمَا عَنْ يَبْيِنْيْ وَالآخَرُ عَنْ يَنْسَرِي، فَكَلَّاهُمَا سَأَلَا العَمْلَ وَالْنِّسَبَ، ثُمَّ سَأَبَّتُ، فَقَالَ: "مَا تَنْفُقُ بِأَيَا مَوْسِى؟" أَوْ
was on their minds, and I did not realize that they would ask for employment.’ It is as if I can see his Siwâk beneath his lip which had receded. He said: ‘We will never appoint anyone over our work who seeks it. Rather you should go, O Abû Mûsâ (or O ‘Abdullâh bin Qais).’” So he sent him as governor to Yemen, then he sent Mu‘âdh bin Jabal after him. He said: “When Mu‘âdh came to him, he dismounted and he threw a pillow to him. There was a man there in chains, and he said: ‘What is this?’ He said: ‘This man was a Jew who accepted Islam, then he reverted to his religion, his bad religion.’ He said: ‘I will not sit down until he has been executed in accordance with the ruling of Allâh and His Messenger.’ He said: ‘Sit down.’ He said: ‘I will not sit down until he has been executed in accordance with the ruling of Allâh and His Messenger’ – three times. So he issued orders that he be executed. Then they spoke about Qiyâm Al-Lail (voluntary night prayer), and one of them – Mu‘âdh bin Jabal – said: ‘I sleep, and I get up (and pray), or I stay up (and pray) and I sleep, and I hope (for the same reward) when I sleep as I hope for when I pray.”’ (Sahîh)
Abū Burdah, from Abū Mūsā, who said: "Mu‘ādh came to ‘Ali while I was in Yemen, and there was a man who had been Jewish, then he accepted Islam, then he apostatized from Islam. When Mu‘ādh came he said: ‘I will not dismount until he is executed, so he was executed.’"

One of them said: “And he had been asked to repent before that.”

(Hasan)

Comments:
The apostate should be given a chance to review his decision and accept Islam again, before a legal judgment is passed in his case.

4356. This story was narrated by Ash-Shaibānī, from Abū Burdah. He said: “A man who had apostatized from Islam was brought to Abū Mūsā, and he called him (to Islam) for twenty days or so. Then Mu‘ādh came and called him, but he refused, so his head was chopped off.” (Sahih)

Abū Dāwud said: It was narrated by ‘Abdul-Malik bin ‘Umair from Abū Burdah, but he did not mention his being asked to repent. It was narrated by Ibn Fuḍail from Ash-Shaibānī, from Sa‘eed bin Abī Burdah, from his father, from Abū Mūsā, and he did not mention him being asked to repent.

4357. This story (similar to no. 4356) was narrated from Al-Mas‘ūdī, from Al-Qāsim, who said: “He did not dismount until his
head had been chopped off, and he did not ask him to repent.” (Da‘if)

4358. It was narrated that Ibn ‘Abbās said: “Abdullāh bin Sa‘d bin Abī As-Sarh was a scribe for the Messenger of Allāh ﷺ. Then the Shaitān caused him to go astray, and he joined the disbelievers. The Messenger of Allāh ﷺ ordered that he be killed on the Day of the Conquest (of Makkah), but ‘Uthmān bin ‘Affān sought protection for him and the Messenger of Allāh ﷺ granted him protection.” (Hasan)

Comments:
The protection granted by one Muslim is applicable to all Muslims, meaning they must all abide by it, see nos. 2763-2764.

4359. It was narrated that Sa‘d said: “On the Day of the Conquest of Makkah, ‘Abdullāh bin Sa‘d bin Abī Sarh hid with ‘Uthmān bin ‘Affān, who brought him to the Prophet ﷺ and said: ‘O Messenger of Allāh, accept the pledge of ‘Abdullāh.’ He raised his head and looked at him three times, and refused each time, then he accepted his pledge after three times. Then he turned to his Companions and said: ‘Was there no wise man among you who could have stood up when he saw me...
holding back my hand from (accepting) his allegiance, to kill him?’ They said: ‘We did not know, O Messenger of Allah, what was on your mind. Why didn’t you make some hint to us with your eyes?’ He said: ‘It is not appropriate for a Prophet to deceive with his eyes.’’’ (Hasan)

Comments:
Winking with the eyes is considered a deceitful act.

4360. It was narrated that Jarir said: “I heard the Prophet ﷺ say: ‘If a slave runs away to the land of Shirk, his blood becomes permissible.’” (Sahih)

4361. It was narrated that ‘Ikrimah said: “Ibn ‘Abbas told us that a blind man had a female slave who had borne him a child (Umm Walad) who reviled the Prophet ﷺ and disparaged him, and he told her not to do that, but she did not stop, and he rebuked her, but she paid no heed. One night she started to disparage and revile the Prophet ﷺ, so he took a dagger...
and put it in her stomach and pressed on it and killed her. There fell between her legs a child who was smeared with the blood that was there. The next morning mention of that was made to the Prophet ﷺ and he assembled the people and said: ‘By Allāh, I adjure the man who did this, to stand up.’ The blind man stood up and came through the people, trembling, and he came and sat before the Prophet ﷺ. He said: ‘O Messenger of Allāh, I am the one who did it. She used to revile you and disparage you, and I told her not to do it, but she did not stop, and I rebuked her, but she paid no heed. I have two sons from her who are like two pearls, and she was good to me. Last night she started to revile you and disparage you, and I took a dagger and placed it on her stomach and I pressed on it until I killed her.’ The Prophet ﷺ said: ‘Bear witness that no retaliation is due for her blood.’” (Sahih)

4362. It was narrated from ‘Ālī that a Jewish woman used to revile and disparage the Prophet ﷺ. A man strangled her until she died, and the Messenger of Allāh ﷺ declared that no recompense was payable for her blood. (Da’if)
Barzah said: “I was with Abū Bakr and he spoke harsh words about a man. I said: ‘O Khalifah of the Messenger of Allāh! Permit me to strike his neck.’ My words took away his anger, and he got up and went inside, then he sent for me and said: ‘What did you say just now?’ I said: ‘Give me permission to strike his neck.’ He said: ‘Would you do that if I told you to?’ I said: ‘Yes.’ He said: ‘No, by Allāh, that is not allowed for any man after Muḥammad.’” *(Hasan)*

Abū Dāwūd said: This is the wording of Ya‘qūb.

Alimad bīn Ḥanbal said: That is, Abū Bakr did not have the right to kill any man except in one of the three cases mentioned by the Messenger of Allāh: “Kuфр after faith, adultery after being married, or in the case of murder. And the Prophet had the authority to issue orders for execution.”

Chapter 3. What Has Been Reported Concerning Al-Muhāribah

4364. It was narrated from Ḥammād, from Ayyūb, from Abū Qilābāh, from Anas bīn Mālik that

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[1] Those who wage war, as becomes clear in the chapter.
some people from ‘Ukl – or he said: from ‘Urainah – came to the Messenger of Allah ﷺ but they found that the climate of Al-Madinah made them unwell, so the Messenger of Allah ﷺ told them to go to the milch-camels and drink their urine and milk. So they went there, then when they became well again, they killed the herdsman of the Messenger of Allah ﷺ and drove off the camels. News of that reached the Prophet ﷺ at the beginning of the day, and he sent people after them. The day had not advanced very far before they were brought. He ordered that their hands and feet be cut off and their eyes be branded, then they were thrown in the Harrah[1] where they asked for water but were not given any. (Sahih)

Abu Qilabah said: “They were people who stole and killed, and they disbelieved after having believed, and they waged war against Allah and His Messenger.”

**Tafsir:** خرج: أُخرجوا على رؤوسهم يدًا وقدمًا، و عينًا، و رأسًا، و ثوبًا. قال أبو قلابة: فملاها قوم سرقوا وقتلوا، ولا أعده إيمانهم، وحاربوا الله ورسوله.

**4365. This Hadith** was narrated from Wuhaib, from Ayyub with his chain (a narration similar to no. 4364), and he said: “He ordered that nails be heated, then he blinded them and cut off their

hands and feet, and he did not cauterize them.” (Sahih)

4366. This Hadith was narrated from Yahyá, meaning Ibn Abi Kathir, from Abú Qilábah, from Anas bin Målik (similar no. 4364). He said: “The Messenger of Allah sent trackers after them, and they were brought. Alllah revealed concerning that (the Verse): ‘The recompense of those who wage war against Alllah and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off from opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter.’”[1] (Sahih)

4367. This Hadith was narrated from Hammád, he said: “Thabit, Qatádah, and Humaid informed us, from Anas bin Målik (a narration similar to no. 4364).” And he said: “He cut off their hands and feet on opposite sides.” And he said at the beginning (of the Hadith): “They drove off the camels and apostatized from Islam.” Anas said: “I saw one of them biting at the ground out of thirst, until they died.” (Sahih)

4368. A similar Hadith (as no. 4367) was narrated from Hishám,

from Qatādah, from Anas bin Mālik, and he added: “Then mutilation was forbidden.” And he did not say: “On opposite sides.”

It was narrated by Shu‘bāh from Qatādah, and Salām bin Miskin, from Thābit, all from Anas, but they did not mention (the phrase) “on opposite sides.” And I did not find in the Hadith of anyone (mention of) cutting off hands and feet on opposite sides except in the Hadith of Ḥammād bin Salamah. (Sahīh)

**4369.** It was narrated from Sa‘eed bin Ābil Hilāl, from Abū Az-Zinād, from ‘Abdullāh bin ‘Ubaidullāh – Ahmad (one of the narrators) said: meaning ‘Abdullāh bin ‘Ubaidullāh bin ‘Umar bin Al-Khaṭṭāb – may Allāh be pleased with him – from Ibn ‘Umar: “Some people raided the camels of the Prophet ﷺ and drove them off, and they apostatized from Islam and killed the herdsman of the Messenger of Allāh ﷺ, who was a believer. He ﷺ sent people after them and they were brought. He cut off their hands and feet and gouged out their eyes. The Verse of Muhāribah was revealed concerning them, and they are the ones of whom Anas bin Mālik told Al-Hajjāj about, when he questioned him.” (Da‘īf)
Comments:

Al-Ḥajjāj bin Yūsuf asked Anas about the severest punishment the Messenger of Allāh applied, and Anas narrated this story. When this reached Al-Ḥasan Al-Ḥaṣrī he commented that he wished Anas would not have told him about that. This is because, according to some narrations, Al-Ḥajjāj stated on the Minbar: “Anas narrated to me...” and he decided that it would be good to do the same with whoever opposed him. See Al-Bukhārī no. 5685 (The part of the narration in question is not translated in the published edition of the English translation of Sahih Al-Bukhārī.)

4370. It was narrated from Abū Az-Zinnād, that when the Messenger of Allāh cut off (the hands and feet) of those who stole his camels and gouged out their eyes with fire, Allāh rebuked him for that and Allāh revealed (the words): The recompense of those who wage war against Allāh and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off from opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter.[1]

4371. It was narrated that Muḥammad bin Sirīn said: “This was before the Hadd (punishments) were revealed. Meaning the Hadīth of Anas (no. 4366,4367). (Sahih)

4372. It was narrated that Ibn ‘Abbās said: “The recompense of

those who wage war against Allah and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off from opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter. Except for those who (having fled away and then) come back (as Muslims) with repentance before they fall into your power; in that case, know that Allah is Oft-Forgiving, Most Merciful". [1] This Verse was revealed concerning the idolators. Whoever among them repented before being overpowered, that would not prevent the Hadd (punishment) that he deserved being carried out on him.” (Hasan)

**Chapter 4. Regarding Interceding About A Legal Punishment**

4373. It was narrated from Al-Laith, from Ibn Shihāb, from ‘Urwah, from ‘Aīshah, that the Quraish were worried about the case of the Makhzūmî woman who had stolen, and they said: “Who will speak concerning her?” Meaning, to the Messenger of Allah ﷺ. They said: “Who would dare, except Usāmah bin Zaid, the

beloved of the Prophet ﷺ?” So Usâmah spoke to him, and the Messenger of Allâh ﷺ said: “O Usâmah, are you interceding concerning one of the Ḥadd (punishments) of Allâh?” Then he stood up and delivered a speech and said: “Those who came before you were only destroyed because when a noble man among them stole they would leave him alone, but if a peasant among them stole they would carry out the Ḥadd (punishment) on him. By Allâh, if Fâtîmah bint Muḥammad were to steal, I would cut off her hand.” (Sâhîh)

Comments:

The law helps to protect the society. Previous nations were ruined because of their unfair system of justice and class distinction in society.

4374. It was narrated from Ma’mar, from Az-Zuhri, from ‘Urwh, from ‘Aishah who said: “A Makhzûmî woman used to borrow things and deny it, and the Prophet ﷺ ordered that her hand be cut off.” He narrated a story similar to that in the Ḥadîth of Al-Laîth (no. 4373), then he said: “And the Prophet ﷺ cut off her hand.” (Sâhîh)

Abû Dâwûd said: Ibn Wahb narrated this Ḥadîth from Yûnûs from Az-Zuhri, and he said in it what Al-Laîth said: “A woman stole at the time of the Prophet ﷺ, during the campaign that led to the Conquest of Makkah.”
Al-Laith narrated it from Yūnus, from Ibn Shihāb with his chain. He said: "A woman borrowed (things)." Mas'ūd bin Al-Aswad narrated a similar report from the Prophet ﷺ. He said: "She stole a velvet cloth from the house of the Messenger of Allāh ﷺ."

Abū Dāwud said: Abū Az-Zubair narrated from Jābir that a woman stole, and she sought refuge with Zainab, the daughter of the Messenger of Allāh ﷺ.

[Sufyān bin 'Uyainah narrated it from Ayyūb bin Mūsā from Az-Zuhrī from 'Urwhah from 'Āishah. There was some disagreement (on behalf of those who reported it) from Sufyān. Some of them said that she borrowed, and some of them said that she stole. Shu'aib said, narrating from Az-Zuhrī, from 'Urwhah, from 'Āishah: “A woman borrowed” narrating the Hadith. Ismā'īl bin Umayyah and Ishāq bin Rāshīd both narrated from Az-Zuhrī: “She stole from the house of the Prophet ﷺ,” and he quoted a similar report.]

4375. It was narrated from Muhammad bin Abī Bakr, from ‘Amrah, from ‘Āishah, who said: “The Messenger of Allāh ﷺ said: ‘Forgive the people of good standing for their errors, except matters for which Ḥadd (punishments) are prescribed.’” (Ḥasan)
Chapter 6. Pardoning In Cases Of Hadd (Punishment) That Do Not Reach The Sultan

4376. It was narrated from ʿAbdullāh bin ʿAmr bin Al-ʿĀṣ that the Messenger of Allāh ﷺ said: “Pardon for the Ijādūd among yourselves, for whatever reaches me about (a case of) Hadd, the punishment must be carried out.” (Daʿīf)

Chapter 7. Concealing Those Who Have Committed Deeds For Which Hadd (Punishments) Are Prescribed

4377. It was narrated from Yazīd bin Nuʿaim from his father that Māʿīz came to the Prophet ﷺ and confessed four times (to adultery) in his presence, and he ordered that he be stoned. He said to Hazzāl: “If you had concealed him with your garment, that would have been better for you.” (Hasan)
Chapter 8. Regarding One Deserving Of The Punishment Coming To Confess

4379. It was narrated from Isrā’il, from Simāk bin Ḥarb, from ‘Alqamah bin Wā’il, from his father that a woman went out to pray at the time of the Prophet ﷺ, and she was met by a man who attacked her and had his way with her. She screamed and he went away. Then another man passed by and she said: “This man did such and such to me.” A group of the Muhājirūn came by, and she said: “That man did such and such to me.” They caught the man who she thought was the one who had attacked her, and brought him, and she said: “Yes, this is the one.” They brought him to the Messenger of Allāh ﷺ, and when he issued orders concerning him, the one who had attacked her, stood up and said: “O Messenger of Allāh, I am the one who attacked her.” He said to her: “Go, for Allāh has forgiven you, and he...
Chapter 9. Prompting With Regard To Ḥadd

It was narrated from Hammad, from Ishāq bin 'Abdullāh bin 'Abī Ṭalḥah, from 'Abū Al-Mundhir, the freed slave of 'Abū Dharr, from 'Abū Umayyah Al-Makhzumi, that a thief who had confessed, and was brought to the Prophet ﷺ, but no goods were found with him. The Messenger of Allāh ﷺ said: “I do not think that you have stolen anything.” He said: “Yes (I have stolen).” He repeated it two, or three times, then he ordered that his hand be cut off. He was brought to him and he said: “Ask Allāh for forgiveness and repent to Him.” He said: I ask Allāh for forgiveness and I repent to Him. He said: “O Allāh, accept kind words to the man.”

(Hasan)

'Abū Dāwud said: Meaning, to the man who had been arrested (by mistake). And he said concerning the man who had attacked her: “Stone him.” And he said: “He has repented in such a manner that if the people of Al-Madinah repented like this, it would be accepted from them.”

'Abū Dāwud said: It was also narrated by Asbāṭ bin Naṣr, from Simāk.

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Chapter 9: Prompting With Regard To Ḥadd

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his repentance,” three times.

*(Da‘if)*

Abū Dāwūd said: It was narrated by ‘Amr bin ‘Āsim from Hammān, from Ishaq bin ‘Abdullāh. He said: “from Abū Umayyah - one of the Ansār - from the Prophet ﷺ.”

**Chapter 10. Regarding The Case Of A Man Who Admits He Committed A Punishable Offence, But Does Not Specify What It Was**

4381. Abū Umāmah narrated that a man came to the Messenger of Allah ﷺ and said: “O Messenger of Allah, I have committed a crime for which a Hadd (punishment) is due, so carry it out on me.” He said: “Did you not perform Wudū’ when you came?” He said: “Yes.” He said: “Did you not pray with us when we prayed?” He said: “Yes.” He said: “Go, for Allāh has pardoned you.” *(Sahih)*

**Chapter 11. Testing By Means Of Beating**

4382. Azhar bin ‘Abdullāh Al-Ḥarāzī narrated that some people from Kalā‘ whose goods had been stolen, came and accused some weavers (of the theft). They came to An-Nu‘mān bin Bashīr, the Companion of the Prophet ﷺ, and
he detained them for a few days, then he let them go. They came to An-Nu'mân, and said: “You let them go without beating them or testing them!” An-Nu’mân said: “What do you want? If you wish I will beat them, then if your goods are found with them, that is fine, otherwise I will take from your backs what I took from their backs.” They said: “Is this your ruling?” He said: “This is the ruling of Allâh and the ruling of the Messenger of Allâh ﷺ.” (Dařî) Abû Dâwûd said: He only intended to alarm them with these words; beating is not permissible except after a confession.

Chapter 12. For What The Hand Of A Thief Is To Be Cut Off

4383. It was narrated from Sufyân, from Az-Zuhrî, he (Sufyân) said: “I heard it from him, from ‘Amrah, from ‘Âishah; that the Prophet ﷺ used to cut off (the thief’s hand) for one-quarter of a Dinar or more.” (Sahîh)

Comments:
The punishment of Hadd for theft is applied in cases of one forth of Dinar. The weight of Dinar is equal to about 4.24 grams of gold.
4384. It was narrated from Yūnus, from Ibn Shihāb, from ‘Urwah and ‘Amrah, from ‘Āishah that the Prophet said: “The hand of the thief is to be cut off for one-quarter of a Dinar or more.” (Sahih)

Ahmad bin Ṣālih (one of the narrators) said: “Cutting (off the thief’s hand) is for one-quarter of a Dinar or more.”

4385. It was narrated from Mālik, from Nāfi’, from Ibn ‘Umar that the Messenger of Allāh cut off (the thief’s hand) for a shield whose price was three Dirhams. (Sahih)

4386. It was narrated from Ismā‘īl Ibn Umayyah, that Nāfi’, the freed slave of ‘Abdullāh bin ‘Umar, narrated to him, that ‘Abdullāh bin ‘Umar narrated to them, that the Prophet cut off the hand of a man who stole a shield from the place reserved for women (in the Masjid), the price of which was three Dirhams. (Sahih)

Comments:

In those days three Dirhams were equal to a quarter of a Dinar, as is clear from the following quotation.
4387. It was narrated from Ibn Numair, from Muhammad bin Ishâq, from Ayyûb bin Mûsâ, from ‘Aṭā’, from Ibn ‘Abbâs, who said: “The Messenger of Allâh ﷺ cut off the hand of a man for a shield whose value was a Dinar, or ten Dirhams.” (Da’îf)

Abû Dâwûd said: It was narrated by Muhammad bin Salamah and Sahdân bin Yahyâ from Ibn Ishâq, with his chain.

Chapter 13. For What The Thief’s Hand Is Not To Be Cut Off

4388. It was narrated from Mâlik bin Anas, from Yahyâ bin Sa‘e’d, from Muhammad bin Yahyâ bin Ḥabbân, that a slave stole a palm sapling from a man’s garden and planted it in his master’s garden. The owner of the sapling went out looking for it, and he found it, and he sought the help of Marwân bin Al-Hakam, who was the governor of Al-Madinah at that time, against the slave. Marwân imprisoned the slave, and he wanted to cut off his hand, but the master of the slave went to Râfî’ bin Khadîj and asked him about that, and he told him that he had heard the Messenger of Allâh ﷺ say: “There is no cutting off of the hand for fruit or Kathar (spadix).” The man said: “Marwân has caught my slave and he wants to cut off his hand. I want
you to come to him with me, and
tell him what you heard from the
Messenger of Allah ﷺ.” So Râfî’
bin Khadij went with him to
Marwân bin Al-Ḥakam, and Râfî’
said to him: “I heard the
Messenger of Allah ﷺ say: ‘There
is no cutting off of the hand for
fruit or Kathar (spadix).’” So
Marwân ordered that the slave be
released.” (Sahih)

Abû Dâwud said: Kathar is spadix.

TXRâJ [صحح] أخرجه النسائي، فطل السارق، باب ما لا قطع فيه، ح: 494: من حديث
يحيى بن سعيد الأنصاري نادر وهو في الموطأ (بيجي): 2/383 وصححه ابن الجارود،
ح: 426: وابن حبان، ح: 1550 وزاد بعض الرواة في السنن: واسع بن حبان (وهو ثقة) وهذا من
ال المزيد في م洽ل الأساني.

4389. This Hadith was narrated
from Hammad (he said): “Yahyâ
narrated to us from Muhammad
bin Yâhîyân bin Ḥabban.” He said:
“And Marwân gave him a few
lashes, then he let him go.” (Sahih)

TXRâJ [صحح محفوظ] أخرجه البيهقي: 263/8 من حديث أبي داود به، وانظر الحديث
السابق.

4390. It was narrated from
‘Abdullâh bin ‘Amr bin Al-‘As that the
Messenger of Allah ﷺ was asked about fruits hanging on the
trees and he said: “If a needy
person takes some with his mouth,
and does not take any away in his
garment, then there is no penalty
for him, but if he carries some
away, then he is to be fined twice
its value and punished. Whoever
steals anything from it after it has
been put in the place where dates
are dried and its value has reached
the price of a shield, then his hand
is to be cut off, but whoever steals less than that is to be fined twice its value and punished.” (Hasan)

Chapter 14. Cutting Off The Hand For Snatching And Treachery

4391. It was narrated from Muhammad bin Bakr: "Ibn Juraij narrated to us, he said: Abū Az-Zubair said: Jābir bin ‘Abdullāh said: ‘The Messenger of Allāh said: ‘There is no cutting off of the hand for plunder, but the one who plunders openly is not of us.’" (Sahih)

4392. And with this chain, he said: "The Messenger of Allāh said: ‘There is no cutting off of the hand for the one who is treacherous (by keeping something that was given to him in trust).’" (Sahih)

4393. A similar report (as no. 4392) was narrated from ‘Eisā bin Yūnus from Ibn Juraij, from Abū Az-Zubair, from Jābir, from the Prophet. He added: “And there is no cutting off of the hand for one who snatches something.” (Sahih)
Abū Dāwūd said: Ibn Jūrajjī did not hear these two Ḥadīth from Abū Az-Zubair. I heard from Ahmad bin Hanbal that he said: “Rather Ibn Jūrajjī heard them from Yā Sīn Az-Zayyāt.”

Abū Dāwūd said: Al-Mughīrah bin Muslim narrated them from Abū Az-Zubair, from Jābir, from the Prophet ﷺ.

Comments:

The meaning of these narrations becomes clear by the following chapter, that is, things that are guarded and stolen warrant physical punishment.

Chapter 15. One Who Steals A Thing From A Place Where It Is Protected

4394. It was narrated from Asbāt, from Simāk bin Harb, from Humaid the son of Sāfwān’s sister, that Sāfwān bin Umayyah said: “I was sleeping in the Masjid on a Khamīsah of mine whose value was thirty Dirhams, when a man came and snatched it from me. The man was caught, and brought to the Prophet ﷺ, and instructions were issued that his hand be cut off. I came to him and said: ‘Will you cut off his hand for the sake of thirty Dirhams? I will sell it to him, and make its price a loan.’ He said: ‘Why didn’t you do this before you brought him to me?’” (Hasan)

Abū Dāwūd said: It was narrated from Zā‘īdah from Simāk from Ju‘aīdī from Al-Mughīrah who said:

[^1]: It is said that the term is used for a square black cloak with designs on it.
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“Šafwân fell asleep…” Tawûs and Mujâhid narrated that he was sleeping and a thief came and stole a Khâmišah from beneath his head. It was also narrated from Abû Salamah bin ‘Abdur-Rahmân who said: “He snatched it away from beneath his head, and he woke up and shouted, and he was caught.”

Az-Zurî narrated that Safwân bin ‘Abdullâh said: “He fell asleep in the Masjid, using his Ridâ’ as a pillow, and a thief came and took his Ridâ’. He caught the thief and brought him to the Prophet ﷺ.”

Chapter 16. Cutting Off The Hand For A Loan If He Denies Borrowing It

4395. It was narrated from Ma’mar, from Ayyûb, from Nâfi’, from Ibn ‘Umar, that a Makhzûmi woman used to borrow things and deny it, and the Prophet ﷺ ordered that her hand be cut off. (Sahîh)

Abû Dâwûd said: It was narrated by Juwairiyah: “from Nâfi’, from Ibn ‘Umar, or from Šâfiyyah bint Abî ‘Ubaid.” He added: “The Prophet ﷺ stood up and delivered a speech and said: ‘Is there any woman who will repent to Allâh and His Messenger?’ three times, and that woman was present, but she did not stand up or speak.”

Abû Dâwûd said: And it was
narrated by Ibn Ghanaj from Nāfī' from Śafiyah bint Abī ‘Ubad, and he said: “Testimony was given against her.”

4396. It was narrated from Yūnūs, from Ibn Shihāb, he said: "‘Urwah would narrate that ‘Āishah said: ‘A woman borrowed some jewelry from some people who were known, but she was unknown, then she sold it. She was caught and brought to the Prophet ﷺ, who ordered that her hand be cut off. She is the one for whom Usāmah bin Zaid interceded.” [1] (Sahih)

4397. It was narrated from Ma‘mar, from Az-Zuhri, from ‘Urwah, from ‘Āishah who said: “A Makhzūmī woman used to borrow things and deny it, and the Prophet ﷺ ordered that her hand be cut off – and he narrated a Hadith like that of Qutaibah from Al-Laith from Ibn Shihāb (no. 4373), and he added: “So the Prophet ﷺ cut off her hand.” (Sahih)

Chapter 17. If An Insane Person Steals Or Commits A Crime That Is Subject To A Hadd (Punishment)

4398. It was narrated from 'Aishah that the Messenger of Allâh ﷺ said: "The Pen has been lifted from three: From the sleeping person until he awakens, from the insane person until he comes to his senses, and from the child until he grows up." (Hasan)

4399. It was narrated from Jarîr, from Al-A'mash, from Abû Zabyân, from Ibn 'Abbâs who said: "An insane woman who had committed Zinâ was brought to 'Umar and he consulted some people about her. 'Umar, may Allâh be pleased with him, ordered that she be stoned, then 'Ali bin Abî Talib, may Allâh be pleased with him, passed by her, and said: 'What is going on with this woman?' They said: 'She is the insane woman of Banû So-and-so. She committed Zinâ and 'Umar, may Allâh be pleased with him, ordered that she be stoned.' He said: 'Take her back.' Then he came to him, and said: 'O Commander of
the Believers, do you not know that
the Pen has been lifted from three:
From the insane person until he
comes to his senses, from the
sleeping person until he awakens
and from the child until he reaches
the age of maturity?’ He said: ‘Yes.’
He said: ‘Then why is this woman
to be stoned?’ He said: ‘Nothing.’ He
said: ‘Then let her go.’ So he let her
go, and he started to say the
Takbir.” (Daīf)

4400. A similar report (as no. 4399)
was narrated from Wāki‘ from Al-
A‘mash, and he also said: “Until he
(the sleeping person) comes to his
senses.” And he said: “From the
insane person until he recovers.” He
said: “And ‘Umar started to say the
Takbir.” (Ṣahīh)

4401. It was narrated from
(another chain) that Ibn ‘Abbās
said: “They passed by ‘Alī bin Abī Tālib, may Allāh be pleased with
him – a Ḥadīth like that of
‘Uthmān (no. 4399). He said: “Do
you not remember that the
Messenger of Allāh ṣallallaṭahu wa alayhi wa salām said: ‘The
Pen has been lifted from three:
From the insane person whose
mind is deranged until he comes to
his senses, from the sleeping
person until he awakens, and from
the child until he reaches puberty?’” He said: “You have
spoke the truth.” Then he let her go. (Da’f)

4402. It was narrated from ‘Atâ’ bin As-Sâ’ib, from Abû Zabyân. Hannâd (one of the narrators) said: “Al-Janbî.”[1] He said: “A woman who had committed fornication was brought to ‘Umar, and he ordered that she be stoned. Then ‘Ali, may Allâh be pleased with him, came by and he took her, and released her. ‘Umar was told about that, and he said: ‘Call ‘Ali for me.’ ‘Ali, may Allâh be pleased with him, came and said: ‘O Commander of the Believers, you know that the Messenger of Allâh said: ‘The Pen has been lifted from three: From the child until he reaches puberty, from the sleeping person until he awakens, and from the lunatic until he comes to his senses.’ This is the lunatic woman of Banû so-and-so, and perhaps the one who came to her (for intercourse) did so during one of her fits of lunacy.’ ‘Umar said: ‘I do not know.’ ‘Ali, may Allâh be pleased with him, said: ‘I do not know either.” (Da’f)

4403. It was narrated from Abû A’d-Du’ha, from ‘Ali, that the Prophet said: “The Pen has [1] That is Hannâd bin As-Sari, one of the Shaikhs of the author for the two chains he heard this from, said: “from Abû Zabyân Al-Janbî”
been lifted from three: From the sleeping person until he awakens, from the child until he reaches puberty and from the insane person until he comes to his senses.”

(Da'if)

Abū Dāwūd said: It was narrated by Ibn Juraij, from Al-Qāsim bin Yazīd from ‘Alī, from the Prophet ﷺ, and he added: “and the old man who is feeble-minded.”


4404. It was narrated from Sufyān: “Abūd-Malik bin ’Umair narrated to us, “Aṭīyyah Al-Qurāzī narrated to me, he said: I was among the captives of Banū Qurayzah, and they examined (us). Those whose pubes had started to grow were executed, and those whose pubes had not started to grow were not executed. I was among those whose pubes had not started to grow.””

(Saḥīḥ)


Comments:

The tribe of Quraizah was a Jewish tribe that settled in the suburbs of Al-Madinah. They had a treaty with the Muslims, but they treacherously violated it during the Battle of the Trench, when they aided the disbelievers among the Quraish, and fought along with them against the Muslims. After the battle was over, the Muslims besieged the tribe, and later, the Jews showed their consent to accept the decision of Sa'd bin Mu'ādh. He gave his verdict that
the children and women should be enslaved and the adult males should be killed.

4405. This *Hadith* was narrated from Abū ‘Awānah, from ‘Abdul-Malik bin ‘Umar (a narration similar to no. 4404). He said: “They uncovered my private area and saw that my pubes had not yet started to grow, so they put me with the captive women and children.” *(Sahih)*

Comments:

Growth of hair below the naval is a sign of adulthood.

4406. It was narrated from Ibn ‘Umar that he presented himself to the Prophet ﷺ on the Day of Uhud when he was fourteen years old, and he did not allow him (to participate in battle). Then he presented himself to him on the day of Al-Khandaq when he was fifteen years old, and he allowed him (to participate in battle). *(Sahih)*

4407. It was narrated that ‘Ubaidullāh bin ‘Umar said: Nāfi’ said: “I narrated this *Hadith* (i.e., no. 4406) to ‘Umar bin ‘Abdul-Azīz and he said: ‘That is the dividing line between child and adult.’” *(Sahih)*
Chapter 19. The Thief Who Steals During A Military Expedition – Should His Hand Be Cut Off?

4408. It was narrated that Junãdah bin Abî Umayyah said: “We were with Busr bin Artãh at sea, and a thief called Misdar was brought, having stolen a long necked she-camel. He said: ‘I heard the Messenger of Allah say: ‘Hands are not to be cut off when traveling.’ Were it not for that, I would have cut off his hand.’” (Sahîh)

Chapter 20. Cutting Off The Hand Of A Grave-Robber

4409. It was narrated that Abû Dharr said: “The Messenger of Allâh said to me: ‘O Abû Dharr!’ I said: ‘Here I am, at your service, O Messenger of Allâh.’ He said: ‘What will you do when death strikes the people and a house meaning a grave, ‘will cost as much as a slave?’ I said: ‘Allâh and His Messenger know best,’ or ‘whatever Allâh and His Messenger choose for me.’ He said: ‘You must be patient.’ Or he said: ‘Be patient.’” (Hasan)

Abû Dawûd said: Ḥammâd bin Abî Sulâimân said: “The hand of the grave-robber should be cut off
because he has entered the house of the deceased.”

Chapter 21. The Thief Who Steals Repeatedly

4410. Jâbir bin ‘Abdullâh said: “A thief was brought to the Prophet ﷺ and he said: ‘Execute him.’ They said: ‘O Messenger of Allâh, he only stole.’ He said: ‘Then cut off his (right) hand.’ So it was cut off. Then he was brought to him a second time, and he said: ‘Execute him.’ They said: ‘O Messenger of Allâh, he only stole.’ He said: ‘Cut off (his left foot).’ So it was cut off. Then he was brought a third time, and he said: ‘Execute him.’ They said: ‘O Messenger of Allâh, he only stole.’ He said: ‘Cut off (his left hand).’ So it was cut off. Then he was brought to him a fourth time, and he said: ‘Execute him.’ They said: ‘O Messenger of Allâh, he only stole.’ He said: ‘Cut off (his right foot).’ Then he was brought to him a fifth time, and he said: ‘Execute him.” Jâbir said: “So we took him out and executed him, then we dragged him and threw him into a well, and we threw stones on top of him.” (Hasan)
Comments:
This narration indicates that Allah’s Messenger ﷺ had known something about this man which was not known but through revelation.

Chapter 22. Hanging The Thief’s Hand Around His Neck

4411. It was narrated that ‘Abdur-Rahmân bin Muhairiz said: “We asked Fadâlah bin ‘Ubaid about hanging the thief’s hand around his neck – is it Sunnah? He said: ‘A thief was brought to the Messenger of Allah ﷺ and his hand was cut off, then he ordered that it be hung around his neck.’” (Da‘if)

Chapter (…) Selling A Slave If He Steals

4412. It was narrated that Abû Hurairah said: “The Messenger of Allah ﷺ said: ‘If a slave steals then sell him, even if it is for half an Uqiyah.’” (Hasan)

Chapter 23. Stoning

4413. It was narrated from
'Ikrimah that Ibn ‘Abbās said: “And those of your women who commit illegal sexual intercourse, take the evidence of four witnesses from amongst you against them; and if they testify, confine them (i.e. women) to houses until death comes to them or Allāh ordains for them some (other) way”.[1] (Allāh) mentioned men after women, then He mentioned them both together, and said: “And the two persons (man and woman) among you who commit illegal sexual intercourse, hurt them both. And if they repent (promise Allāh that they will never repeat, i.e. commit illegal sexual intercourse and other similar sins) and do righteous good deeds, leave them alone”.[2] And He abrogated that with the Verse of flogging, and said: “The fornicatress and the fornicator, flog each of them with a hundred stripes.”[3] (Hasan)

تخريج: [إسناده حسن] أخرجه البهقي: 50/8 من حديث أبي داود.

4414. It was narrated that Mujāhid said: “Some (other) way” (in narration no. 4413) means the Hadd (punishment).” Sufyān said: “Hurt them both” refers to unmarried people, and “confine them to houses” refers to married women.” (Da'if)


4415. It was narrated from Qatādah, from Al-Hasan, from Ḥiṭṭān bin ‘Abdullāh Ar-Raqāshī,

from ‘Ubâdah bin Aṣ-Ṣâmit, who said: “The Messenger of Allâh ﷺ said: ‘Learn from me, learn from me, learn from me: Allâh has ordained for them another way. For a married person with a married person, one hundred lashes and stoning to death, and for an unmarried person with an unmarried person, one hundred lashes and banishment for one year.’” (Ṣâhih)

It was narrated from Manṣûr, from Al-Hasan with the (previous) chain of Yahyâ, and they said: “One hundred lashes and stoning.” (Ṣâhih)

This Ḥadîth was narrated from Al-Fadl bin Dalham, from Al-Hasan, from Salamah bin Al-Muhabbaq, from ‘Ubâdah bin Aṣ-Ṣâmit, from the Prophet ﷺ. Some people said to Sa’d bin ‘Ubâdah: “O Abû Thâbit, the Hudûd (punishments) have been revealed. If you found a man with your wife, what would you do?” He said: “I would strike them with the sword until they became silent (dead). Would I go and gather four witnesses? By then he would have fulfilled his desire.” He left and they met with the Messenger of Allâh ﷺ and said: “O Messenger of Allâh, do you not know that
أبو ثابت قال كذا وكذا! فقال رسول الله ﷺ: "كفى بالشمس شاهدة". ثم قال: "لا، أنا أخف أن يتتبع فيها الشكور والغيزارت.

قال أبو داود: روى وkülm أولاً هذا الحديث عن الفضول بن ذَلِّلهم، عن الحسن، عن قيبطية بن حرب، عن سلمة بن المخْتَن من النفي وعَنما هذا إسناد حديث ابن المخْتَن: أن رجلاً وقع على جنابية المرأة.

قال أبو داود: الفضل بن ذَلِّلهم ليس بالحافظ كان قضاباً بواسط.

تخريج: [إسناده ضعيف] * الفضل بن ذَلِّلهم: لين ورمي بالاعتزال (تقرير).

4418. It was narrated from ‘Abdullâh bin ‘Abbas that ‘Umar bin Al-Khattâb delivered a Khutbah and said: "Allâh sent Muḥammad ﷺ with the truth, and revealed the Book to him, and among that which was revealed to him was the Verse of stoning. We recited it and understood it, and the Messenger of Allâh ﷺ stoned (adulterers), and we stoned them after him. But I fear that with the passage of time, some people will say: 'We do not find the Verse of stoning in the Book of Allâh,' and they will go astray, by forsaking an obligation that Allâh revealed. Stoning is the due punishment for those who commit Zinâ, both men and
women, if they have been married, and if proof is established, or there is a pregnancy, or a confession. By Allah, were it not that the people would say that ‘Umar had added something to the Book of Allah, I would have written it down.”

(Sahih)

Comments:
Meaning, the Verse of stoning was revealed, and although its recitation in the Mushaf was abrogated, its ruling was not abrogated and abides.

Chapter (...) The Stoning Of Mā‘īz Bin Mālik

4419. Yazīd bin Nu‘aim bin Hazzāl narrated that his father said: “Mā‘īz bin Mālik was an orphan in the care of my father. He had intercourse with a slave woman belonging to the tribe, and my father said to him: ‘Go to the Messenger of Allah and tell him what you have done, and perhaps he will pray for forgiveness for you.’ All he meant by that was the hope that there would be a way out for him. He went to him and said: ‘O Messenger of Allah, I have committed Zinā, carry out the Decree of Allah on me.’ He turned away from him, but he repeated it and said: ‘O Messenger of Allah, I have committed Zinā, carry out the Decree of Allah on me.’ He turned away from him but he repeated it and said: ‘O Messenger of Allah, I have committed Zinā, carry out the Decree of Allah on me,’ until he...
had said it four times. The Prophet ﷺ said: ‘You have said it four times. With whom (did you do it)?’ He said: ‘With so-and-so.’ He said: ‘Did you lay with her?’ He said: ‘Yes.’ He said: ‘Did you touch her?’ He said: ‘Yes.’ He said: ‘Did you have intercourse with her?’ He said: ‘Yes.’ So he ordered that he be stoned. He was taken out to Al-Ḥarrah, and when he was stoned and he felt the stones, he panicked and fled, but he was met by ‘Abdullāh bin Unais, when those who were stoning him were unable to catch up with him, and he struck him with the bone of a camel’s foreleg and killed him. Then he came to the Prophet ﷺ and told him, and he said: ‘Why did you not leave him? Perhaps he would have repented, and Allāh would have accepted his repentance.’” (Hasan)

4420. It was narrated that Muḥammad bin Ishāq said: I mentioned the story of Mā‘īz bin Mālik to ‘Āsim bin ‘Umar bin Qatādah and he said to me: “Hasan bin Muḥammad bin ‘Alī bin Abī Ṭālib, may Allāh be pleased with him, told me: ‘Some men of Aslam whom I have no reason to doubt, narrated that to me from the words of the Prophet ﷺ: ‘Why did you not leave him?’” He said: “I did not know about this part of the Ḥadith before.” He said: “I came to Jābir bin ‘Abdullāh and said: ‘Some men of
Aslam narrated that the Messenger of Allah ﷺ said to them, when they told him of the panic of Mã‘îz when the stones struck him: ‘Why did you not leave him?’ but I did not hear this part of the Hadith before.” He said: “O son of my brother, I am the most knowledgeable of people about this Hadith. I was among those who stoned the man. When we took him out and started to stone him, and he felt the stones, he screamed out to us: ‘O people, take me back to the Messenger of Allah ﷺ! My people have killed me and deceived me! They told me that the Messenger of Allah ﷺ would not kill me!’ But we did not leave him alone until we killed him. When we went back to the Messenger of Allah ﷺ and told him, he said to us: ‘Why did you not let go of him and bring him to me?’ So that the Messenger of Allah ﷺ might verify his case? But as for forsaking the Hadd (punishment), no.” Then I understood the Hadith. (Hasan)

4421. It was narrated from Ibn ‘Abbâs that Mã‘îz bin Mâlik came to the Prophet ﷺ and said that he had committed Zinâ, and he turned away from him, but he repeated it many times and the Prophet ﷺ kept turning away from him. He asked his people: “Is he insane?” They said: “There is nothing wrong with him.” He said: “Did you do it with her?” He said:
"Yes." So he ordered that he be stoned. He was taken out and stoned, and he did not offer the funeral prayer for him. (Hasan)

4422. It was narrated that Jābir bin Samurah said: "I saw Mā‘īz bin Mālik when he was brought to the Prophet ﷺ, a short muscular man, who was not wearing an upper garment. He bore witness against himself four times, saying that he had committed Zinā. The Messenger of Allah ﷺ said: ‘Perhaps you kissed her?’ He said: ‘No, by Allah, this bad man indeed committed Zinā.’ So he stoned him, then he delivered a speech and said: ‘Every time we went out (to fight) in the cause of Allah, one of them stayed behind and bleated like a male goat, and gave a small amount of milk or food (in return for sexual favours). By Allah, if Allah enabled me to get hold of one of them, I would deter him from them (women).’” (Sahih)

4423. It was narrated that Simāk said: “I heard Jābir bin Samurah narrate this Hadīth,” but the first one (meaning no. 4422) is more complete. “He turned him away twice.” Simāk said: “I narrated it to Sa‘eed bin Jubair and he said: ‘He turned him away four times.’” (Sahih)
4424. Shu‘bah said: “I asked Simãk about the word Al-Kuthbah (mentioned in Hadîth no. 4422) and he said it meant a small amount of milk.” (Hassan)

4425. It was narrated that Ibn ‘Abbâs said: “The Messenger of Allah ﷺ said to Mã‘îz bin Mâlik: ‘Is it true what I have heard about you?’ He said: ‘What have you heard about me?’ He said: ‘I have heard that you had intercourse with the slave woman of Banû so-and-so.’ He said: ‘Yes.’ He bore witness four times, and he ordered that he be stoned.” (Sahîh)

4426. It was narrated that Ibn ‘Abbâs said: “Mã‘îz bin Mâlik came to the Prophet ﷺ and confessed to Zînâ twice, and he turned him away. Then he came to him and confessed to Zînâ twice more. He said: ‘You have borne witness against yourself four times. Take him and stone him.’” (Sahîh)
said: “Did you have intercourse with her?” He said: “Yes.” Then he ordered that he be stoned. (Sahih)

4428. Abū Hurairah said: “The Aslāmī man came to the Prophet and bore witness against himself four times, that he had had illicit intercourse with a woman, and each time the Prophet turned away from him. The fifth time he turned to him and said: ‘Did you have intercourse with her?’ He said: ‘Yes.’ He said: ‘Until that part of yours disappeared into that part of hers?’ He said: ‘Yes.’ He said: ‘As the kohl stick disappears into its holder, and the rope disappears into its well?’ He said: ‘Yes.’ He said: ‘Do you know what Zīnā is?’ He said: ‘Yes. I have done unlawfully that which a man does lawfully with his wife.’ He said: ‘What do you want by saying this?’ He said: ‘I want you to purify me.’ So he ordered that he be stoned. The Prophet of Allah heard two of his Companions saying to one another: ‘Look at this one whom Allāh had concealed, but he could not keep quiet about it until he was stoned as a dog is stoned.’ He did
not say anything to them, then a while later he passed by the carcass of a donkey with its legs in the air. He said: 'Where are so-and-so and so-and-so?' They said: 'We are here, O Messenger of Allâh.' He said: 'Go down and eat from the carcass of this donkey.' They said: 'O Messenger of Allâh, who would eat from this?' He said: 'Your impugning the honor of your brother just now is worse than eating this. By the One in Whose Hand is my soul, now he is in the rivers of Paradise, immersing himself in them.'” (Hasan)


Comments:

Allâh said: “Neither backbite one another. Would one of you like to eat the flesh of his dead brother?” (Al-Hujurat 49:12)

4429. A similar report (as no. 4428) was narrated from Abû Hurairah, and he (the narrator) added: "They differed from me. Some of them said that he was tied to a tree and some of them said that he was made to stand.” (Hasan)

4430. It was narrated from Jâbir bin ‘Abdullâh that a man from Aslam came to the Messenger of Allâh ﷺ and confessed to Zina, but he turned away from him. Then he confessed and he turned away from him, until he had testified against himself four times. Then
the Prophet ﷺ said to him: “Are you insane?” He said: “No.” He said: “Have you been married?” He said: “Yes.” So the Prophet ﷺ ordered that he be stoned in the prayer-place. When the stones hurt him he fled, but they caught up with him, and he was stoned until he died. The Prophet ﷺ spoke well of him but he did not offer the funeral prayer for him. (Sahih)

4431. It was narrated from Dāwud, from Abū Naḍrah, that Abū Sa‘eed said: “When the Prophet ﷺ ordered the stoning of Mã‘īz bin Mālik, we took him out to Al-Baq‘ī. By Allāh, we did not tie him or dig a pit for him, rather he stood for us.” Abū Kāmil (one of the narrators) said: “He said: ‘We threw bones, clods, and pieces of pottery at him, and he ran away and we ran after him until he came to the side of Al-Harrah, and stood for us.’” Then they threw large stones from Al-Harrah at him until he fell silent (died). And he ﷺ did not pray for forgiveness for him, nor did he speak ill of him.

Comments:
Al-Hāfīz Ibn Hajar preferred the versions that say that his funeral prayer was eventually performed.
man came to the Prophet ﷺ” – a similar report, but not as complete. He said: “They started to revile him but he ﷺ told them not to do that, then they started to pray for forgiveness for him, but he told them not to do that either. He said: ‘He is a man who committed a sin; Allâh will decide his result.’” (Da’if)

Comments:
This narration is not authentic; begging Allâh’s forgiveness for a Muslim sinner is lawful.

4433. It was narrated from ‘Alqamah bin Marthad, from Ibn Buraidah, from his father that the Prophet ﷺ smelt the breath of Mâ’îz (to see if he had drunk Khamr). (Sahih)

Comments:
It is important to be sure that the confessor is not intoxicated or insane or the like.

4434. It was narrated from Bashîr bin Al-Muhajir (he said): “Abdullah bin Buraidah narrated to me, from his father, who said: ‘We, the Companions of the Messenger of Allâh ﷺ, were speaking about the Ghâmîdî woman, and Mâ’îz bin Mâlik; if they had turned back and gone home’ – or he said: ‘if they did not come back after having confessed – they would not have been pursued. Rather he stoned them after the fourth (confession).’” (Hasan)
It was narrated from ‘Abdul-‘Aziz bin ‘Umar bin ‘Abdul-‘Aziz, that Khālid bin Al-Lajlāj narrated to him, that his father, Al-Lajlāj informed him, that he was sitting working in the marketplace, when a woman passed by carrying a child. The people rushed towards her and I rushed with them. I came to the Prophet ﷺ and he was saying: “Who is the father of this (child) who is with you?” She remained silent, but a young man who was by her side said: “I am his father, O Messenger of Allah.” The Messenger of Allah ﷺ looked at some of those who were around him, and asked them about him, and they said: “We know nothing but good (about this man).” The Prophet ﷺ said to him: “Have you been married?” he said: “Yes.” So he ordered that he be stoned. He said: “We took him out. We dug a pit for him, and put him there, then we stoned him until he died. Then a man came asking about the one who had been stoned, and we took him to the Prophet ﷺ and said: ‘This man has come asking about the evil doer.’ He ﷺ said: ‘He is better before Allah than the fragrance of musk.’ That man was his father, so we helped him to wash him, and shroud him, and bury him.” I do not know whether he mentioned offering the funeral prayer for him or not. This is the Ḥadīth of ‘Abdah (one of the
narrators), and it is more complete. (Hasan)

Comments:

It is allowed to dig a pit for stoning to death as the punishment for illegal sexual intercourse, in the case of one who has been married. A person who has been stoned to death should be remembered with good words.

4436. Part of this Hadith (which is similar to no. 4435) was narrated from Maslamah bin ‘Abdullāh Al-Juhnī, from Khālid bin Al-Lajlāj, from his father, from the Prophet ﷺ. (Hasan)

Comments:

He was given the punishment of an unmarried person that was one hundred lashes. In the next narration it is mentioned that when it was established that the offender is a married man, his sentence was changed to stoning to death.
4438. It was narrated from 'Abdollâh bin Wahb, from Ibn Juraij, from Abû Az-Zubair, from Jâbir: “A man committed Zinã with a woman, and the Messenger of Allâh ordered that he be flogged as a Hadd (punishment). Then he was told that he had been married, so he ordered that he be stoned.” (Da’if)

Abû Dâwud said: This Hadîth was narrated by Muhammad bin Bakr Al-Bursani from Ibn Juraij, with a Mawqûf chain that stopped at Jâbir. And it was narrated by Abû ‘Ali from Ibn Juraij in a report like that of Ibn Wahb, who did not mention the Prophet. He said: “A man committed Zinã, but it was not known that he had been married so he was flogged, then it was found out that he had been married so he was stoned.”

4439. It was narrated from Abû ‘Asim, from Ibn Juraij, from Abû Az-Zubair, from Jâbir; that a man committed Zinã with a woman and it was not known that he had been married, so he was flogged, then it was found out that he had been married, so he was stoned. (Da’if)

Chapter 24. Regarding The Woman Of Juhainah Whom The Prophet Ordered To Be Stoned
4440. It was narrated from ‘Imrân...
bin Ḥuṣain that a woman — in the Hadith of Abân (one of the narrators) it says: from Juhaînah — came to the Prophet ﷺ and said that she had committed Zinâ and she was pregnant. The Messenger of Allâh ﷺ called her guardian and the Messenger of Allâh ﷺ said to him: “Treat her kindly, and when she gives birth, bring her to me.” When she gave birth, he brought her to him, and the Messenger of Allâh ﷺ ordered that her garment be tied tightly around her (Fashukkat ‘alaihã), then he ordered that she be stoned. Then he ordered that the funeral prayer be offered for her. ‘Umar said: “O Messenger of Allâh, should the funeral prayer be offered for her when she has committed Zinâ?” He said: “By the One in Whose Hand is my soul, she has repented in such a manner that if it were shared among seventy of the people of Al-Madinah, it would be sufficient for them all. Is there anything better than her giving up her soul?” (Sahîh)

Comments:

Confession of the crime of illegal sexual intercourse before the judge, is a
The Book Of Legal Punishments

matter of great resolve which shows the strength of faith. If a woman is pregnant as a result of illegal relations, her punishment is delayed until she gives birth to the child, and has suckled and weaned the child. Before stoning to death, her clothes should be tied tightly around her body so that she would not become uncovered. The funeral prayer is performed for one who has been punished.

4442. 'Abdullãh bin Buraidah narrated from his father that a woman from Ghãmid came to the Prophet and said: "I have committed immorality." He said: "Go back." So she went back. The next day she came and said: "Perhaps you want to send me back as you sent Mã'iz bin Malik back. But by Allah, I am pregnant." He said to her: "Go back." So she went back. The next day she came to him and he said: "Go back until you have given birth." She came back when she had given birth, and brought the child to him and said: "This is the one to whom I have given birth." He said: "Go back and breastfeed him until you wean him." She brought him when she had weaned him, and he had something in his hand that he was eating. He ordered that the child be given to a man among the Muslims, then he ordered that a pit be dug for her, and he ordered that she be stoned. Khalîd was among those who stoned her, and he threw a stone and a drop of her blood landed on his face so he reviled her, but the Prophet said to him: "Take it easy, O Khalîd! By the One in Whose Hand is my soul, she has repented in such a manner that if the collector of the Maks tax (unlawful taxes) were to
repent like that, he would be forgiven.” And he ordered that the funeral prayer be offered for her, and that she be buried. (Sahih)

**4443.** It was narrated from Ibn Abī Bakrah from his father that the Prophet ﷺ stoned a woman and dug a pit for her as deep as her chest. (Da'if)

Abū Dāwūd said: A man explained it to me from ʻUthmān.

Abū Dāwūd said: Al-Ghassānī said: “The tribes of Juhainah and Ghāmid and Bāriq are all the same.”

**4444.** Zakariyyā bin Sulaim narrated a similar report with his chain, and added: Then he stoned her with pebbles the size of chickpeas, then he said: “Stone her but avoid the face.” When she was dead, he went out and offered the funeral prayer for her, and said something about repentance similar to the Ḥadith of Buraidah (as no. 4442). (Da'if)

**4445.** It was narrated from Abū Hurairah and Zaid bin Khalīd Al-Juḥānī that two men referred a dispute to the Messenger of Allāh ﷺ. One of them said: “O
Messenger of Allāh, judge between us according to the Book of Allāh.” The other — who had more understanding — said: “Yes, O Messenger of Allāh, judge between us according to the Book of Allāh, and permit me to speak.” He said: “Speak.” He said: “My son was a hired servant of this man, and he committed Zinā with his wife. They told me that my son had to be stoned, but I ransomed him with one hundred sheep and a slave woman of mine. Then I asked the people of knowledge, and they told me that my son had to receive one hundred lashes and be banished for a year, and rather that his wife has to be stoned.” The Messenger of Allāh ﷺ said: “By the One in Whose Hand is my soul, I will judge between you according to the Book of Allāh. As for your sheep and slave woman, take them back.” And he gave his son one hundred lashes and banished him for a year, and he ordered Unais Al-Aslami to go to the wife of the other man and if she admitted it, he was to stone her. She admitted it, so he stoned her. (Sahih)

Chapter 25. The Stoning Of The Two Jews

4446. It was narrated that Ibn ‘Umar said: “The Jews came to the Messenger of Allāh ﷺ and told...
him that a man and woman among them had committed Zinā. The Messenger of Allāh ﷺ said to them: 'What do you find in the Tawrah about Zinā?' They said: 'We shame them and flog them.' ‘Abdullāh bin Salām said: 'You are lying. It mentions stoning therein.' They brought the Tawrah and spread it out, and one of them placed his hand over the Verse of stoning, then he started to read what came before it and after it. ‘Abdullāh bin Salām said to him: ‘Lift up your hand.’ So he lifted it up and there was the Verse of stoning. They said: 'He has spoken the truth, O Muhammad. In it is the Verse of stoning.' So the Messenger of Allāh ﷺ ordered that they be stoned. ‘Abdullāh bin ‘Umar said: 'I saw the man leaning over the woman to protect her from the stones.'” (Sahih)

تخريج: أخرجه البخاري، الحديث، باب أحكام أهل الذمة وإحصانهم إذا زنا ورموا إلى الإمام, ح: 1841 ومسلم, الحديث, باب رجم اليهود, أهل الذمة في الزنى, ح: 1799 من حديث مالك به وهو في الموط (بحي): 2/819.

4447. It was narrated that Al-Barā’ bin ‘Āzib said: “They passed by the Messenger of Allāh ﷺ with a Jew whose face had been blackened, and he was being paraded around. He ﷺ adjured them (by Allāh, asking): ‘What is the punishment for the adulterer in your Book?’ They referred him to a man among them, and the Prophet ﷺ adjured him (by Allāh, asking): ‘What is the punishment for the adulterer in
your Book?' He said: 'Stoning, but Zinā became widespread among our nobles, and we did not like for the nobleman to be left alone while it was carried out on those who were of lower status than him, so we waived this (punishment) amongst us.' The Messenger of Allah ﷺ ordered that he be stoned, then he said: 'O Allah, I am the first one to revive that which they had deadened of Your Book.'” (Sahih)

4448. (There is another chain) that Al-Barā’ bin ‘Azib said: “A Jew whose face had been blackened and who had been flogged was brought past the Messenger of Allah ﷺ. He called them and said: ‘Is this how you find the punishment for the adulterer?’ They said: ‘Yes.’ He called one of their scholars and said to him: ‘I adjure you by Allah Who revealed the Tawrah to Mūsā, is this how you find the punishment for the adulterer in your Book?’ He said: ‘By Allah, no. Were it not that you adjured me, I would not have told you. We find that the punishment for Zinā in our Book is stoning, but it became common among our nobles. If we caught a nobleman we would let him go, but if we caught a peasant man we would carry out the punishment on him. We said: “Come, let us agree on something that we may apply to noble and the lowly alike.” So we agreed on blackening the face and flogging.
and we abandoned stoning.' The Messenger of Allāh ﷺ said: ‘O Allāh, I am the first one to revive Your command which they had made dead.’ So he ordered that he be stoned. Then Allāh, Most High, revealed: “O Messenger! Let not those who hurry to fall into disbelief grieve you” up to His saying: “They say, ‘If you are given this, take it, but if you are not given this, then beware!’” up to His saying: “And whosoever does not judge by what Allāh has revealed, such are the disbelievers.” This applies to the Jews. “And whosoever does not judge by that which Allāh has revealed, such are the wrongdoers.” This applies to the Jews. “And whosoever does not judge by what Allāh has revealed (then) such (people) are the rebellious.”

He said: “This applies to all of the disbelievers, meaning these Verses.” (Ṣahīḥ)

4449. It was narrated that Ibn ‘Umar said: “Some of the Jews came and called the Messenger of Allāh ﷺ to Al-Quff, and he came to them in their school. They said: ‘O Abul-Qāsim, a man among us has committed Zinā with a woman, so pass judgment concerning them.’ They set out a cushion for the Messenger of Allāh ﷺ and he sat on it, then he said: ‘Bring me the

Tawrah.' It was brought, and he took the cushion from beneath him and placed the Tawrah on it and said: 'I believe in you and in the One Who revealed to you.' Then he said: 'Bring me the most knowledgeable amongst you, and a young man was brought to him...' and he mentioned the story of stoning as mentioned in the Hadith of Mālik from Nāfi‘ (no. 4446). (Hasan)

4450. It was narrated that Abū Hurairah – this is the Hadith of Ma‘mar and it is more complete – said: "A Jewish man and woman committed Zinā, and (the Jews) said to one another: 'Let us go to this Prophet, for he is a Prophet who was sent to make things easy. If he issues a ruling that is less than stoning, we will accept it and plead on that basis before Allāh, and say that it was a ruling from one of Your Prophets.' So they came to the Prophet صلى الله عليه وسلم, while he was sitting in the Masjid with his Companions, and said: 'O Abūl-Qāsim, what do you think about a man and woman who commit Zinā?' He did not speak a word until he came to their school, and stood at the door, then he said: 'I adjure you by Allāh Who revealed the Tawrah to Mūsā, what do you find in the Tawrah about the one who commits Zinā, if he is married?' They said: 'His face is to be blackened and he is to be paraded and flogged.' - Paraded means that the two adulterers were to be seated back to back on a donkey and taken around. - A
young man among them remained silent, and when the Prophet saw that he was silent he adjured him emphatically. He said: ‘By Allah, as you have adjured us, we find stoning in the Tawrah.’ The Prophet said: ‘When did you begin to take the command of Allah lightly?’ He said: ‘A relative of one of our kings committed Zinā, so the ruling of stoning was waived in his case. Then a man from a common family committed Zinā and they wanted to stone him, but his people intervened and said: “Our companion will not be stoned until you bring your companion and stone him.” So they reached a compromise concerning this punishment.’ The Prophet said: ‘I will judge according to the Tawrah.’ And he ordered that they be stoned.”

Az-Zuhri said: “We heard that this Verse was revealed concerning them: “Verily, We did send down the Tawrah, therein was guidance and light, by which the Prophets, who submitted themselves to Allah’s Will, judged for the Jews”. And the Prophet was one of them.”

4451. (There is another chain) that Abū Hurairah said: “A Jewish man and woman committed Zinā and they were married. That was when the Messenger of Allah came to Al-Madīnah. Stoning was prescribed for them in the Tawrah, but they

abandoned it and replaced it with parading and giving one hundred lashes with a rope covered with tar, and seating (the adulterer) on a donkey facing backwards. Some of their rabbis gathered and they sent some other people to the Messenger of Allah ﷺ, and said: ‘Ask him about the punishment for the adulterer.’” And he quoted the same Hadith, and said therein: “He said: ‘They were not followers of his religion for him to pass judgment between them. He was given the choice concerning that.’” He said: “So if they come to you, either judge between them, or turn away from them.”[1] (Da‘if)

4452. It was narrated that Jābir bin ‘Abdullāh said: “The Jews brought a man and a woman from among them who had committed Zinâ, and he ﷺ said: ‘Bring me the two most knowledgeable men among you.’ They brought the two sons of Šūrīyā, and he ﷺ adjured them (by Allāh), asking; ‘What do you find concerning the case of these two in the Tawrah?’ They said: ‘We find in the Tawrah that if four people testify that they saw his penis in her vagina, like the kohl stick in its container, they are to be stoned.’ He said: ‘What is keeping you from stoning them?’ They said: ‘We have lost our power and we dislike killing.’ The Messenger of Allāh ﷺ said:

called for witnesses, and they brought four people who bore witness that they had seen his penis in her vagina like the kohl stick in its container, so the Prophet ordered that they be stoned.” (Da’if)

**4453.** A similar report (as no. 4452) was narrated from Ibrāhīm and Ash-Sha’bī, but it does not say that he called for witnesses and they bore witness. (Da’if)

**4454.** A similar report was narrated from Ash-Sha’bī. (Da’if)

**4455.** Jābir bin ‘Abdullāh said:
“The Prophet stoned a Jewish man and woman who had committed Zinā.” (Ṣaḥīḥ)

Chapter 26. A Man Who Commits Zinā With A Mahram Relative

**4456.** It was narrated from Mutarrif from Abī Al-Jahm, from Al-Bara’ bin ‘Āzib, who said: “While I was going around looking for a camel of mine that had gotten
lost, a group of people, or horsemen came, carrying a banner. The Bedouin started to go around me, because of my status in relation to the Prophet ﷺ. Then they went to a tent, and brought out a man, and struck his neck. I asked about him, and they said that he had married his father’s wife.” (Sahih)

4457. It was narrated from Yazid bin Al-Bara’, that his father said: “I met my paternal uncle, and with him was a banner. I said to him: ‘Where are you going?’ He said: ‘The Messenger of Allāh ﷺ has sent me to a man who married his father’s wife, and he ordered me to strike his neck and seize his property.’” (Sahih)

Chapter 27. A Man Who Commits Zinā With His Wife’s Slave Woman

4458. It was narrated from Qatadah, from Khalid bin ‘Urfutah, from Habib bin Salim, that a man called ‘Abdur-Rahmān bin Hunain had intercourse with his wife’s slave woman. The case was referred to An-Nu’mān bin Bashir, while he was the governor of Al-Kūfah, and he said: “I shall pass judgment concerning you as the Messenger of Allāh ﷺ passed judgment. If she
made herself lawful for you, I shall give you one hundred lashes, and if she did not make herself lawful for you, I shall stone you.” They found that she had made herself lawful for him, so he gave him the punishment of one hundred lashes. (Hasan)

Qatadah said: “I wrote to Habib bin Salim, and he wrote back and told me this.


4459. It was narrated from Abu Bishr, from Khalid bin ‘Urfutah, from Habib bin Salim, from An-Nu’mân bin Bashîr, that the Prophet said, concerning a man who had intercourse with his wife’s slave woman: “If she made herself lawful for him, he should be given one hundred lashes, and if she did not make herself lawful for him, then I will stone him.” (Hasan)

نتخب: [حسن] أخرجه النسائي، ح: 3362 عن محمد بن بشير، وأعله الحديث السابق.

4460. It was narrated from Ma’mar, from QatADah, from Al-Hasan, from QabIsah bin Huraith, from Salamah bin Al-Muhabbaq that the Messenger of Allah passed judgment concerning a man who had intercourse with his wife’s slave woman: If he forced her, then she would be set free and he would have to give her mistress another slave woman like her. If she obeyed him willingly, then she would belong to him, and he would have to give her mistress another slave

لاجلَّكِ مَا لَكُمْ أَحْتَلَّهَا لَكَ رَجِمْتُكِ فِي الْبَيْرَةِ، فَوَجَدُوْنَهَا قَدْ أَحْتَلَّهَا لَهُ فَجُلَّدُهَا مََّا لَهُ. قال فادخلهُ: كُتِبَ إِلَى حُبُّبٍ بْنِ سَلاِمٍ فَكُتِبَ إِلَى يَهَدُّ.

نَخْرِيج: [حسن] وآخِرَجَهُ النَّسَائِي، النِّكَاحُ، بَاب إِحْلَالِ الْفَرْجِ، ح: 4459.
woman like her. (Hasan)
Abú Dáwud said: A similar Hadith was narrated by Yúnus bin ‘Ubaíd, ‘Amr bin Dinar, Manšūr bin Zadhān and Salām, from Al-Hasan.

4461. A similar report (as no. 4460) was narrated from Sa‘eed, from Qatādah, from Al-Hasan, from Salamah bin Al-Muhabbaq, from the Prophet, except that he said: “If she obeyed him willingly, then she and another slave woman like her are to be given to her mistress from his wealth.” (Hasan)

Chapter 28. One Who Does The Action Of The People Of Lūt

4462. It was narrated from ‘Abdul-‘Azīz bin Muḥammad, from ‘Amr bin Abī ‘Amr, from ‘Ikrimah, from Ibn ‘Abbās who said: “Allāh’s Messenger said: ‘Whoever of you find doing the action of the people of Lūt, kill the one who does it and the one to whom it is done.’” (Hasan)

Abū Dáwūd said: A similar report was narrated by Sulaimān bin Bilāl from ‘Amr bin Abī ‘Amr. It was narrated by ‘Abbād bin Manšūr from ‘Ikrimah, from Ibn ‘Abbās in a Marfū‘ form, and it was narrated by Ibn Juraij from ‘Ibrāhīm from...
Dāwud bin Al-Ḥuṣain from ‘Ikrimah from Ibn ‘Abbâs in a Marfū’ form.


Comments:
Regarding the punishment of a sodomite, both sentences, stoning to death and killing by sword, are valid in the light of above mentioned narrations.

Chapter 29. One Who Has Intercourse With An Animal

4464. It was narrated from ‘Abdul ‘Aziz bin Muḥammad: ‘Amr bin Abī ‘Amr narrated to me, from ‘Ikrimah, from Ibn ‘Abbâs, who said: The Messenger of Allāh ﷺ said: “Whoever has intercourse with an animal, kill him and the animal too.” He said: “I said to him: ‘Why should the animal be killed?’ He said: ‘I do not think that he said that except (for the
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reason that) he did not like its meat to be eaten when that deed had been done to it.” (Hasan)

Abū Dāwūd said: This narration is not strong.

تخريج: [إسناد حسن] أخرجه الترمذي، الحدود، باب ما جاء في من يقع على الهمة,

ح: 1455 وابن ماجه، ح: 7524 من حديث عبد العزيز الدراوري.

4465. It was narrated from ʻÂṣîm, from Abū Razîn, from Ibn ʻAbbâs, who said: “There is no Hadd (punishment) for one who has intercourse with an animal.” (Hasan)

Abū Dāwūd said: That was the view of ʻAtâʼ. Al-Ḥakâm said: “I think that he should be flogged, but not to the same extent as the Hadd (punishment).” Al-Ḥasan said: “He is the same as a Zânî.”

Abū Dāwūd said: The Ḥadîth of ʻÂṣîm proves the weakness of the Ḥadîth of ʻAmr bin Abî ʻAmr.


Chapter 30. If The Man Confesses To Zinâ But The Woman Does Not

4466. It was narrated from Sahl bin Sa’d that a man came to the Prophet ﷺ and confessed to him that he had committed Zinâ with a woman, whom he named. The Messenger of Allâh ﷺ sent word to the woman asking her about that, and she denied that she had committed Zinâ, so he flogged him
in accordance with the Hadd (punishment), and left her alone.

(Saḥīḥ)

نَكُونَ رَزْنَةً، فَجَلَّدُهَا الْحَدَّ وَتَرْكُهَا.

**4467.** It was narrated from Ibn ‘Abbās that a man from Bakr bin Laith came to the Prophet conveying that he committed Zinā with a woman, (confessing) four times. He flogged him one hundred times as he was unmarried. Then he asked him for proof against the woman, and she said: “He is lying, by Allāh, O Messenger of Allāh.” So he gave him eighty lashes as the Ijadd (punishment) for falsehood (slander).

(ṣaḥīḥ)


It was narrated that ‘Alqamah and Al-Aswad said: ‘Abdullāh said: A man came to the Prophet, and said: “I fooled around with a woman in the furthest part of Al-Madinah, and did something with her that was less than intercourse. Here I am, do with me as you wish.” ‘Umar said: “Allāh covered you; why

Chapter 31. A Man Who Does Something Less Than Intercourse With A Woman, And Repents Before He Is Arrested By The Inmām

**4468.** It was narrated that ‘Alqamah and Al-Aswad said: “‘Abdullāh said: A man came to the Prophet, and said: “I fooled around with a woman in the furthest part of Al-Madinah, and did something with her that was less than intercourse. Here I am, do with me as you wish.”’ ‘Umar said: “Allāh covered you; why
didn’t you cover yourself?” The Prophet (ﷺ) did not give any reply, so the man went away. Then the Prophet (ﷺ) sent a man after him to call him back and he recited to him: “And perform As-Salāt (Iqāmat-as-Salāt), at the two ends of the day and in some hours of the night [i.e. the five compulsory Salāt (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice).”[1] A man among the people said: “O Messenger of Allah, is it only for him or for all the people?” He said: “(It is) for all the people.” (Sahih)

Comments:

If Allah has covered one’s sin, it is better that they cover it and repent sincerely with remorse to Allah.

Chapter 32. A Slave Girl Who Commits Zinā And Has Not Been Married

4469. It was narrated from Abū Hurairah, and Zaid bin Khālid Al-Juhāni, that the Messenger of Allah (ﷺ) was asked about a slave girl who commits Zinā, and she has not been married. He said: “If she commits Zinā, flog her; then if she commits Zinā, flog her; then if she commits Zinā, flog her; then if she commits Zinā, sell her, even for a rope.” (Sahih)

[Sahih]

Ibn Shiháb said: "I do not know if it was the third or fourth time."

Comments:
Legal punishments for slaves are normally about half of that for free people.

**4470.** It was narrated from Abū Hurairah that the Prophet ﷺ said: "If the slave woman of one of you commits Zīnā, let him carry out the Ḥadd (punishment) on her but do not reproach her, (do this) three times. Then if she does it again a fourth time, let him flog her and sell her for a rope or a rope of hair." (Ṣaḥīḥ)

**4471.** This Ḥadīth was narrated (as no. 4470 with another chain) from Abū Hurairah, from the Prophet ﷺ. Each time he said: "Flog her, in accordance with the Book of Allah, but do not reproach her." And the fourth time he said: "If she does it again, then flog her in accordance with the Book of Allah, then sell her, even if it is for a rope of hair." (Ṣaḥīḥ)

**Exegesis:** [ صحيح] أخرجه النسائي في الكبرى، ح: 7244 من حديث محمد بن سلمة، ورواه البخاري، ح: 839 ومسلم، ح: 1373 من حديث سعيد بن أبي سعيد المغتري به.
Chapter 33. Carrying Out Hadd (Punishment) On One Who Is Sick

4472. Abū Umāmah bin Sahl bin Hunaid narrated that one of the Companions of the Messenger of Allah, among the Ansār, told him, that a man among them fell sick, and wasted away, until he was little more than skin and bones. The slave woman of one of them entered upon him, and he was cheered by the sight of her, and had intercourse with her. When some men of his people entered upon him to visit him, he told them about that, and said: “Consult the Messenger of Allah for me, for I had intercourse with a slave woman who entered upon me.” They mentioned that to the Messenger of Allah and said: “We do not think that any of the people is as weak as he is. If we bring him to you his bones will disintegrate. He is no more than skin and bones.” So the Messenger of Allāh ordered them to take one hundred branches and strike him with them once. (Sahih)

4473. It was narrated from Isrā’īl: “Abdul-A’lā narrated to us, from Abū Jamīlah, from ‘Alī, who said: ‘A slave woman belonging to the family of the Messenger of Allāh committed Zina, and he said: “O ‘Alī, go and carry out the Hadd (punishment) on her.” I went and
found that blood was flowing from her and would not stop. I came to him and he said: “O ‘Ali, have you finished (with the punishment)”? I said: “I went to her and found that her blood was flowing.” He said: “Leave her until her bleeding stops, then carry out the Hadd (punishment) on her. Carry out the Hadd (punishment) on those whom your right hands possess.” (Da’if)

Abū Dāwud said: Abū Al-Ahwas narrated a similar report from ‘Abd Al-A’lā, and Shu’bah narrated it from ‘Abdul-A’lā, and said: “And he said: ‘Do not flog her until she has given birth.’” But the first report is more correct.

Chapter 34. Regarding The Hadd (Punishment) For The Slanderer

4474. It was narrated that ‘Aishah said: “When my vindication was revealed, the Prophet stood on the Minbar and mentioned that” — meaning he recited the (Verses about that from) the Qur’ān — “When he came down from the Minbar he ordered that the two men and the woman be flogged as the Hadd (punishment).” (Hasan)
4475. This Hadith (a narration similar to no. 4474) was narrated from (another chain from) Muhammad bin Ishâq but he did not mention ‘Aishah. He said: “He ordered that the two men and the woman who had spoken of the evil Hassan bin Thâbit and Mistah bin Uthâthah, (be flogged).”

Al-Nufaili (one of the narrators) said: “The woman was Hamnah bint Jahsh.” (Hasan)

Comments:

Punishment for slander is eighty lashes. See the details that Allah has explained in Sûrat An-Nûr (24:4)

Chapter 35. Regarding The Hadd (Punishment) For Drinking Khamr

4476. It was narrated from ‘Ikrimah, from Ibn ‘Abbas that the Prophet did not prescribe any specific Hadd (punishment) for drinking Khamr.

Ibn ‘Abbâs said: “A man drank Khamr and was intoxicated, and he started staggering about in the street. He was brought to the Prophet, but when he was opposite the house of Al-‘Abbas, he got away and entered upon Al-‘Abbas and he grabbed hold of him. The Prophet was told about that, and he smiled, and said: ‘Did he do that?’ And he did not issue any orders concerning him.”

(Hasan)

Abû Dâwud said: This is one of the reports that were narrated only by the people of Al-Madinah, the
Hadith of Al-Hasan bin ‘Ali.[1]

4477. It was narrated from Abū Damrah, from Yazid bin Al-Hād, from Muhammad bin Ibrāhīm, from Abū Salamah, from Abū Hurairah, that a man who had drunk was brought to the Messenger of Allāh ﷺ, and he said: “Beat him.” Abū Hurairah said: “Some of us beat him with our hands, some with our shoes, and some with our garments. When it was over, some of the people said: ‘May Allāh put you to shame!’ But the Messenger of Allāh ﷺ said: ‘Do not say that; do not help the Shaitān against him.” (Sahih)
It was narrated from Anas bin Mâlik that the Prophet ﷺ flogged people for drinking, with palm branches and shoes, and Abû Bakr gave forty lashes. When 'Umar was the Khalifah, he called the people and said: ‘The people have drawn close to the countryside’ – Musad-dad (one of the narrators) said: ‘to towns and countryside’ – ‘what do you think about the Hadd (punishment) for drinking?’ ‘Abdur-Rahmân bin ‘Awf said to him: ‘We think that you should make it like the lightest of the Hadd (punishments).’ So he gave eighty lashes for (drinking).” (Sahîh)

Abû Dâwud said: Ibn Abî ‘Arûbah narrated from Qatâdah that the Prophet ﷺ gave lashes with palm branches and shoes, forty blows. Shu‘bah narrated from Qatâdah from Anas that the Prophet ﷺ gave about forty blows with two palm branches.
Othman said: ‘He could not have vomited it unless he drank it.’ He said to Ali: ‘Carry out the Hadd (punishment) on him.’ Ali said to Al-Hasan: ‘Carry out the Hadd (punishment) on him.’ Al-Hasan said: ‘Let the one who is enjoying the position (of authority) also bear its burdens.’ Then Ali said to Abdullâh bin Ja’far: ‘Carry out the Hadd (punishment) on him.’ He took the whip and flogged him while Ali counted, and when he reached forty he said: ‘That’s enough. The Prophet gave forty lashes’ – I think he said: ‘And Abû Bakr gave forty lashes – and Umar gave eighty. Both are Sunnah, but this is dearer to me.” (Sahih)

4481. (There is another chain) from Hudain bin Al-Mundhir, from Ali, who said: “The Messenger of Allah and Abû Bakr gave forty lashes for drinking Khamr, and Umar completed it by making it eighty, and both are Sunnah.” (Sahih)

Abû Dâwud said: “Al-Asmâ’i said: ‘Let the one who is enjoying the position (of authority) also bear its burdens.’”

Abû Dâwud said: He was the leader of his people, Ḥudâin bin Al-Mundhir Abû Sâsân.
Chapter 36. One Who Drinks Khamr Repeatedly

4482. It was narrated that Mu'āwiyyah bin Abī Sufyān said: “The Messenger of Allāh ﷺ said: ‘If they drink Khamr flog them, then if they drink it (again) flog them, then if they drink it (again) flog them, then if they drink it (again) execute them.’” (Hasan)

4483. It was narrated from Ibn ‘Umar that the Messenger of Allāh ﷺ said words to this effect. He said: “I think he said the fifth time: ‘If he drinks it (again) then execute him.’” (Da'if)

Abū Dāwūd said: In the Hadith of Abū ‘Ghuṭaif it also mentions it the fifth time.

4484. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘If he gets drunk flog him, then if he gets drunk flog him, then if he gets drunk flog him, and if he repeats it a fourth time then execute him.’” (Sahih)

Abū Dāwūd said: Similarly in the Hadith of ‘Umar bin Abī Salamah from his father from Abū Hurairah from the Prophet ﷺ (it says): “If
he drinks Khamr flog him, and if he does it a fourth time then execute him.”

Abu Dawud said: Similarly in the Hadith of Suhail from Abu Salih from Abu Hurairah from the Prophet ﷺ (it says): “If they drink a fourth time, then execute them.”

And like that in the narration of Ibn Abi Nu’m, from Ibn ‘Umar, from the Prophet ﷺ.

The Hadith of ‘Abdullah bin ‘Amr from the Prophet ﷺ and (the Hadith of) Ash-Sharid from the Prophet ﷺ say the same.

In the Hadith of Al-Jadli from Mu‘awiyah from the Prophet ﷺ it says: “If he repeats it a third or fourth time, then execute him.”

4485. It was narrated from Qabīṣah bin Dhu’aib that the Prophet ﷺ said: “Whoever drinks Khamr, flog him, and if he repeats it, flog him, then if he repeats it flog him, and if he repeats it a third or fourth time, then execute him.” A man who had drunk Khamr was brought to him and he flogged him, then he was brought to him and he flogged him, then he was brought to him and he flogged him, then he did not
execute that man, and it was a concession. *(Sahih)*

Sufyán (one of the narrators) said: “Az-Zuhrí narrated this Hadith, and Mansûr bin Al-Mu’tamîr and Mukhawwal bin Râshîd were with him. He said to them: ‘Take this Hadith as a gift from me to the people of Al-‘Irāq.’”

Abû Dâwud said: This Hadith was narrated by Ash-Sharîd bin Suwâid, Shurahbil bin Aws, ‘Abdullâh bin ‘Amr, ‘Abdullâh bin ‘Umar, Abû ‘Ghûtaif Al-Kindî and Abû Salamah bin ‘Abdur-Rahmân from Abû Hurairah.

**4486.** It was narrated that ‘Alî said: “I will not pay diyah (blood-money) for one on whom I carry out a ḥadd (punishment), except the one who drinks khamr, because the Messenger of Allâh  did not prescribe anything (specific) concerning him, rather it was something that we decided.” *(Sahih)*

**4487.** It was narrated that ‘Abdur-Rahmân bin Azhar said: “It is as if I can see the Messenger of Allâh  now, in the camp seeking the camping-place of Khaliid bin Al-Walid. While he was like that, a man who had drunk khamr was brought to him, and he said to the
people: ‘Beat him.’ Some of them beat him with their shoes, some with sticks, and some with fresh branches of palm trees. Then the Messenger of Allah took some dust from the ground and threw it in his face.” (Hasan)

4488. ‘Abdullãh bin ‘Abdur-Rahmãn bin Al-Azhar narrated that his father said: “A drinker was brought to the Messenger of Allâh when he was in Hunain, and he threw dust in his face, then he ordered his Companions to beat him, and they beat him with their shoes and whatever they had in their hands, until he said to them: ‘Stop,’ then they stopped. After the Messenger of Allâh died, Abû Bakr gave forty lashes for drinking, then ‘Umar gave forty lashes at the beginning of his Khilafah, then he gave eighty lashes at the end of his Khilafah. Then ‘Uthmãn gave both punishments, eighty and forty, then Mu‘áwiyah fixed the Hadd (punishment) at eighty.” (Hasan)

4489. (There is another chain) from ‘Abdur-Rahmãn bin Azhar, who said: “I saw the Messenger of Allâh on the morning of the Conquest of Makkah, when I was a young boy.
He was walking among the people, asking about the camp of Khalid bin Al-Walid. A drinker was brought to him, and he ordered them to beat him with whatever they had in their hands. Some beat him with whips, some with sticks, and some with their shoes, and the Messenger of Allah threw dust in his face. When Abu Bakr was Khalifah, a drinker was brought to him, and he asked them how the Prophet had beaten the one whom he beat, and they counted it as forty lashes. So Abu Bakr gave forty lashes. When 'Umar was Khalifah, Khalid bin Al-Walid wrote to him, and told him that the people had begun to drink a great deal, and they thought little of the Hadd (punishment). He said: They are with you, so ask them – as the early Muhajirun were with him. So he asked them, and they agreed that he should be given eighty lashes. Ali said: If a man drinks he will tell lies, so I think that it should be like the Hadd (punishment) for telling lies (slander).

Abu Dawud said: Uqail bin Khalid included "Abdullah bin 'Abdur-Rahman bin Al-Azhar from his father" between Az-Zuhri and Ibn Al-Azhar in this Hadith.

Chapter 37. Carrying Out Hadd (Punishments) In The Masjid

4490. It was narrated that Hakim bin Hizam said: "The Messenger of Allah forbade taking retaliation..."
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(Qasas), reciting poetry and carrying out Hadd (punishments) in the Masjid.” (Da‘if)

Chapter 38. Striking The Face
In Hadd (Punishments)

It was narrated from Abû Hurairah that the Prophet صلی‌اللہ‌ععلیٰ said: “If one of you deals blows, let him avoid the face.”

Chapter (...) Ta‘zīr
Punishments

It was narrated from Abû Burdah that the Messenger of Allah ﷺ used to say: “No more than ten lashes should be given, except in the case of one of the Ijadd (punishments) decreed by Allah.” (Sahih)

Comments:
Ta‘zīr refers to punishments given for crimes not specified by revealed legal punishments.
4493. It was narrated from Abū Hurairah that the Prophet ﷺ said:
“If one of you deals blows, let him avoid the face.” (Hasan)
4494. It was narrated that Ibn ‘Abbās said: “There were (the two tribes of) Quraizah and An-Nadir, and An-Nadir were nobler than Quraizah. If a man from Quraizah killed a man from An-Nadir, he would be killed in return, but if a man from An-Nadir killed a man from Quraizah, one hundred Wasqs of dates would be paid as Diyāh. When the Prophet ﷺ was sent, a man from An-Nadir killed a man from Quraizah, and they said: “Hand him over to us so we may execute him.” They said: “Between us and you is the Prophet ﷺ.” So they brought him, and the following “And if you judge, judge with justice between them” was revealed. Justice means a life for a life. Then the Verse “Do they then seek the judgment of (the days of) Ignorance?” was revealed.”

Abū Dāwūd said: Quraizah and An-Nadir both descended from
Chapter 2. A Man Is Not To Be Punished For The Wrongs Done By His Father Or Brother

4495. It was narrated that Abū Rīmthah said: “I went to the Prophet with my father, then the Prophet said to my father: ‘Is this your son?’ He said: ‘Yes, by the Lord of the Ka‘bah.’ He said: ‘Is it true?’ He said: ‘I bear witness to it.’ The Messenger of Allah smiled at my resemblance to my father and my father’s oath concerning me, then he said: “You are not accountable for his wrongdoing, and he is not accountable for yours.” And the Messenger of Allah recited the Verse: “No bearer of burdens shall bear the burden of another.”

Chapter 3. The Imam Enjoining A Pardon In The Case Of Bloodshed

4496. It was narrated from Abū Shuraih Al-Khuza‘i that the Prophet said: “Whoever is affected by the slaying of a relative (from whom he inherits) or injury, he is to be given one of three choices: Either he may retaliate, or...”

he may pardon, or he may accept the Diyah. If he seeks a fourth option, then stop him, and whoever exceeds the limits after that will have a painful punishment.” (Da‘if)

4497. It was narrated that Anas bin Mālik said: “I never saw the Messenger of Allah when any case involving retaliation was referred to him, but he enjoined pardoning.” (Sahih)

Comments:
The family of the murdered victim is encouraged to pardon, if not, one of the other options may be chosen, but if they take the blood-money, then kill the murderer, then they will be guilty of murder themselves.

4498. It was narrated that Abū Hurairah said: “A man was killed during the time of the Prophet, and the case was referred to the Prophet. He handed him over to the heir of the victim, and the killer said: ‘O Messenger of Allāh, by Allāh, I did not mean to kill him.’ The Messenger of Allāh said to the heir: ‘If he is telling the truth, and you kill him, you will go to the Fire. So he let him go.’ He had been tied with a rope, and he went out dragging his rope, so he was called Dhun-Nis’ah (the one with the rope).” (Sahih)
4499. It was narrated from Ḥamzah Abū ‘Umar Al-‘A’idhi (he said): ‘Alqamah bin Wā’il narrated to me, he said: Wā’il bin Hujr narrated to me, he said: I was with the Prophet ﷺ, when a man who had killed someone was brought, with a rope around his neck. He called the heir of the victim, and said “Will you pardon?” He said. “No.” He said: “Will you accept the Diyah?” He said, “No.” He said: “Will you kill him?” He said, “Yes.” He said: “Take him.” When he turned away, he said: “Will you pardon?” He said. “No.” He said: “Will you accept the Diyah?” He said, “No.” He said: “Will you kill him?” He said, “Yes.” He said: “Take him.” The fourth time he said: “If you forgive him, he will bear his own sin, and the sin of his companion (the one whom he killed).” So he forgave him.” He said: “And I saw him dragging his rope.” (Ṣaḥīḥ)

Comments:
If there is fear of the offender running away, then it is allowed to detain him. If the murderer is killed due to legal retaliation, it is hoped that him submitting to the penalty will also count as his atonement. In the case of blood money or pardon, Allah will judge him as He wills.

4500. It was narrated from Jāmi’ bin Matar, he said: “‘Alqamah bin Wā’il narrated to me” with his
chain and its meaning (similar to no. 4500). (Sahih)

4501. It was narrated from Simak, from ‘Alqamah bin Wa’il, that his father said: “A man brought an Ethiopian man to the Prophet ﷺ, and said: ‘This man killed my brother’s son.’ He said: ‘How did you kill him?’ He said: ‘I struck his head with an axe, but I did not mean to kill him.’ He said: ‘Do you have any wealth with which you can pay the Diyah?’ He said: ‘No.’ He said: ‘Do you think that if I let you go and ask of people, you can collect enough to pay the Diyah?’ He said: ‘No.’ He said: ‘Will your masters give you the Diyah?’ He said: ‘No.’ He said to the man: ‘Take him,’ and he took him out to kill him. The Messenger of Allâh ﷺ said: ‘If he kills him, he will be like him.’ News of that reached the man, and he came and heard what he said, and he said: ‘He is there; issue whatever instructions you wish concerning him.’ The Messenger of Allâh ﷺ said: ‘Let him go – on one occasion he (the narrator) said: let him be – and he will carry the sin of his victim, and his own sin, and he will be one of the people of the Fire.’ So he let him go.” (Sahih)

Comments:
This case falls under the category of a murder that was not intentional, but was also not a mere accident. For more details, see chapter 17.
4502. It was narrated that Abû Umâmah bin Sahîl said: “We were with ‘Uthmân when he was besieged in the house. In the house there was an entrance, where whoever entered it, he could hear the words of those who were in Al-Balâṭ. ‘Uthmân entered it, then he came out to us, and his color had changed. He said: ‘They were threatening to kill me just now.’ We said: ‘Allâh will suffice you against them, O Commander of the Believers.’ He said: ‘Why would they kill me? I heard the Messenger of Allâh say: “It is not permissible to shed the blood of a Muslim except in three cases: Kufr after accepting Islam, Zinâ after getting married, or murder.” By Allâh, I did not commit Zinâ during Jahiliyyah nor during Islam, nor would I like to have another religion (instead of Islam) since Allâh guided me, and I have not killed anyone, so why would they kill me?’” (Sâhîh)

Abû Dâwûd said: ‘Uthmân and Abû Bakr (may Allâh be pleased with them) both gave up Khamr during Jahiliyyah.

Comments:

“Kufr after accepting Islam” is explanatory of numbers 4351 and 4352 which preceded.

4503. It was narrated from Muhammad bin Ja’far that he heard Ziyâd bin Sa’d bin Dumairah Al-Sulamî – and this is the Hadîth...
of Wahb (one of the narrators) and it is more complete – narrating to 'Urwah bin Az-Zubair from his father[1] – Mūsā (one of the narrators) said: and his grandfather, who were both present at (the Battle of) Hunain with the Messenger of Allāh; then we go back to the Hadith of Wahb – that Muḥallim bin Jath-thamah Al-Laithī killed a man from Ashja' during Islam, and that was the first case of Diyah decided by the Messenger of Allāh. ‘Uyainah spoke about the killing of the Ashja'i man because he was from Ghatafān, and Al-Aqra' bin Hābis spoke on behalf of Muḥallim because he was from Khindif. Their voices became loud and the dispute and noise increased. The Messenger of Allāh said: “O ‘Uyainah, will you not accept the Diyah?” ‘Uyainah said: “No, by Allāh, not until I inflict upon his womenfolk the fighting and grief that he inflicted upon my womenfolk.” Their voices became loud, and the dispute and noise increased. The Messenger of Allāh said: “O ‘Uyainah, will you not accept the Diyah?” ‘Uyainah said the same thing, until a man from Banū Laith who was called Mukaitil stood up. He was carrying a weapon, and had a shield made of skin in his hand. He said: “O Messenger of Allāh, I do not find any likeness of what this man has done at the beginning of Islam,  

[1] That is Ziyād reported it from his father Sa’d and his grandfather Dumairah, to ‘Urwah.
except sheep that came to drink and the first of them was shot and the last of them ran away. Judge your way today and change it tomorrow.” [1] The Messenger of Allah ﷺ said: “Fifty camels now, and fifty (more) when we return to Al-Madīnah.” That occurred during one of his journeys. Mūhāllîm was a tall man with a dark complexion, and he was (standing) at the edge of the gathering. They continued to plead for him until he was released, then he sat before the Messenger of Allah ﷺ, his eyes flowing with tears, and said: “O Messenger of Allah, I did what you have heard about, and I repent to Allāh. Ask Allāh for forgiveness for me, O Messenger of Allah.” The Messenger of Allah ﷺ said: “Did you kill him with your weapon at the beginning of Islam? O Allāh, do not forgive Mūhāllîm,” in a loud voice.” 1 Abū Salamah [2] added: “He stood up, wiping his tears with the edge of his garment.”

Ibn Ishaq [3] said: “His people said that the Messenger of Allāh ﷺ prayed for forgiveness for him after that.” (Hasan)

[1] It is said that the meaning is, you can be lenient now and more harsh later for his case.

[2] Mūsā bin Ismā’il At-Tabuwḏhakī, Abū Salamah, one of the two Shaikhs that the author heard this narration from.

[3] Muḥammad bin Išāq, he is one of the narrators in the chain of Mūsā bin Ismā’il.
Chapter 4. The Heir Of The One Who Was Killed Deliberately Taking The Diyāh

4504. Abū Shuraiḥ Al-Ka‘bī said: “The Messenger of Allāh ﷺ said: ‘O (the tribe of) Khuzā‘ah, you have killed this man from Hudhail, and I shall pay his Diyāh. But if anyone is killed after this, his family will have two choices: They may either accept the Diyāh or kill (the killer).’” (Ṣaḥīḥ)

4505. Abū Hurairah said: “When Makkah was conquered, the Messenger of Allāh ﷺ stood up and said: ‘If anyone has a relative killed, he has two choices: He may either be given the Diyāh, or he may retaliate.’ A man from Yemen, who was called Abū Shāh, stood up and said: ‘O Messenger of Allāh, write it for me.’ The Messenger of Allāh ﷺ said: ‘Write (it) for Abū Shāh.’” This is the wording of the of ʿAhmād.[1] (Ṣaḥīḥ)

Abū Dāwūd said: “Write it for me,” meaning, the Khutbah of the Prophet ﷺ.

[1] That is ʿAhmād bin Ibrāhīm, one of the two that narrated chains for this to the author.
4506. It was narrated from ‘Amr bin Shu‘aib from his father, from his grandfather that the Prophet ﷺ said: “No believer may be killed (in retaliation) for a disbeliever, and whoever kills a believer deliberately, he is to be handed over to the heirs of the victim. If they wish they may kill him, and if they wish they may accept the Diyah.” (Hasan)

Comments:
A Muslim cannot be killed in retaliation for a disbeliever. See chapter 11.

Chapter 5. One Who Kills After Accepting The Diyah (المعجم 5 - بَابُ مِنْ قَتَلِ بَعْدَ أَخْذِ الْدِّينَةِ (التحفة 5)

4507. It was narrated from Maţ‘ar Al-Warräq – I think he said; from Al-Ḥasan – from Jãbir bin ‘Abdullãh, who said: “The Messenger of Allâh ﷺ said: ‘The one who kills after accepting the Diyah will not be pardoned.”’ (Da‘f)

Comments:
Accepting the blood money, and later on killing the murderer or any of his relatives is pure murder.
Chapter 6. If A Person Gives A Man Poison To Drink Or Eat, And He Dies, Is He Subject To Retaliation?

4508. It was narrated from Anas bin Mālik that a Jewish woman brought a poisoned sheep (meat) to the Messenger of Allāh ﷺ, and he ate some of it. She was brought to the Messenger of Allāh ﷺ, and he asked her about that, and she said: “I wanted to kill you.” He said: “Allāh would never give you the power to do that,” or he said “(Allāh would never give you that power) over me.” They said: “Should we not kill her?” He said: “No.” And I always found it (the effect of that poison) in the uvula of the Messenger of Allāh ﷺ. (Sahih)

4509. It was narrated from Az-Zuhri, from Sa’eed, and Abū Salamah - Hārūn (one of the narrators) said: from Abū Hurairah - that a Jewish woman gave the Prophet ﷺ a poisoned sheep, but the Prophet ﷺ did not (have her punished). (Da’if)

Abū Dāwūd said: That was the sister of Marḥab, the Jewish woman who poisoned the Prophet ﷺ.
It was narrated from Ibn Shihāb, he said: “Jābir bin ‘Abdullāh would narrate that a Jewish woman from Khaibar poisoned a roasted sheep, then she brought it to the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ took the leg and ate, along with some of his Companions, then the Messenger of Allāh ﷺ said to them: ‘Lift up your hands (meaning, stop eating).’ The Messenger of Allāh ﷺ sent for the Jewish woman, and said to her: ‘Did you poison this sheep?’ The Jewish woman said: ‘Who told you?’ He said: ‘This, which is in my hand, told me, the leg.’ She said: ‘Yes.’ He said: ‘What did you intend by that?’ She said: ‘I said: “If he is a Prophet, it will not harm him, and if he is not a Prophet, we will be rid of him.”’ So the Messenger of Allāh ﷺ pardoned her and he did not punish her. But some of his Companions who had eaten from that sheep died. The Messenger of Allāh ﷺ was treated with cupping on the upper part of his back because of what he had eaten of that sheep. He was treated by Abū Hind, who was the freed slave of Banū Bayādāh, who were among the Ansār, he used a horn and a knife (for the cupping).”
4511. It was narrated from Muhammad bin ‘Amr, from Abū Salamah that a Jewish woman gave the Messenger of Allāh a roasted sheep at Khaibar — a Hadith like that of Jābir (no. 4510). He said: “And Bishr bin Al-Bara’ bin Ma’rūr Al-Ansārī died. He sent word to the Jewish woman asking: ‘What made you do what you did?’” And he mentioned a Hadith like that of Jābir. “The Messenger of Allāh ordered that she be executed.” And he did not mention cupping. (Hasan)

Comments:
This was a miracle of the Prophet, that a piece of roasted meat informed him about this poison.

4512. Wahb bin Baqiyyah narrated to us, from Khālid, from Muhammad bin ‘Amr, from Abū Salamah, from Abū Hurairah, who said: “The Messenger of Allāh used to accept gifts but he did not eat (that which was given in) charity.” And Wahb bin Baqiyyah narrated to us, elsewhere, from Khālid, from Muhammad bin ‘Amr, that Abū Salamah — and he did not mention Abū Hurairah — said: “The Messenger of Allāh used to accept gifts, but he did not eat (that which was given in) charity.” And he added: “A Jewish woman in Khaibar gave him a roasted sheep that she had poisoned, and the Messenger of Allāh ate from it, as did the people. He said: ‘Lift up your
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hands (meaning, stop eating), for it has told me that it is poisoned.' Bishr bin Al-Barā’ bin Ma’rūr Al-Ansārī died (of that poison), and he sent word to the Jewish woman asking: ‘What made you do what you did?’ She said: ‘If you were a Prophet it would not harm you, and if you were a king the people would have been rid of you.’ The Messenger of Allāh ﷺ ordered that she be killed, then he said during his final illness: ‘I continued to feel pain because of the morsel that I ate at Khaibar, but now it has cut off my aorta.’” (Hasan)

Comments:
The Prophet ﷺ forgave the woman at first, but when one of his Companions died after eating that meat, she was killed in retaliation. See also Sahih Muslim no. 350.

4513. It was narrated from ‘Abdur-Razzāq: “Ma’mar informed us, from Az-Zuhri, from the son of Ka‘b bin Malik, from his father, that Umm Mubashshir said to the Prophet ﷺ, during his final illness: ‘O Messenger of Allāh, what do you think is the cause of your illness? I cannot think of anything that caused my son’s illness except the poisoned sheep that he ate with you at Khaibar.’ The Prophet ﷺ said: ‘And I do not think there is anything wrong with me except that, but now it has cut off my aorta.’” (Sahih)

Abū Dāwūd said: Sometimes ‘Abdur-Razzāq narrated this Ḥadīth as a Mursal report from
Ma'mar from Az-Zuhri from the Prophet, and sometimes he narrated it from Az-Zuhri, from 'Abdur-Rahmân bin Ka'b bin Malik. 'Abdur-Razzâq said that Ma'mar used to narrate the Hadîth to them sometimes as a Mursal report and they would write it down, and sometimes he would narrate it to them as a Musnad report and they would write it down. And both are correct in our view. 'Abdur-Razzâq said: “When Ibn Al-Mubârak came to Ma'mar, Ma'mar narrated to him in a Musnad form, the Ahâdîth that he used to narrate in a Mawqîf form.”

4514. It was narrated from Rabâh, from Ma'mar, from Az-Zuhri, from 'Abdur-Rahmân bin 'Abdullâh bin Ka'b bin Malik, from his mother, Umm Mubashshir. – Abû Sa’eed bin Al-A’râbi said:[1] “This is what he said: ‘from his mother,’ but the correct version is from his father, from Umm Mubashshir who entered upon the Prophet” – and he mentioned a Hadîth like that of Makhlad bin Khãlid (no. 4513), similar to the Hadîth of Jâbir. He said: “Bishr bin Al-Barâ’ bin Ma’rûr died, and he sent word to the Jewish woman asking: ‘What made you do what you did?’ And he mentioned a Hadîth like that of Jâbir (no. 4510); “The Messenger of Allâh ordered that she be killed.” And he did not make any mention of cupping. (Sahîh)

[1] One of those who heard the text from the author, see the introduction.
Chapter 7. If A Man Kills His Slave Or Mutilates Him, Should Retaliation Be Imposed On Him?

4515. It was narrated from (Shu'bah and) Hammâd, from Qatâdah, from Al-Hasan, from Samurah, that the Prophet said:

"Whoever kills his slave, we will kill him, and whoever cuts off his slave's nose, we will cut off his nose." (Hasan)

4516. It was narrated from Mu‘âdh bin Hishâm: “My father narrated to me, from Qatâdah” with the same chain (as no. 4515). He said: “The Messenger of Allâh said: ‘Whoever castrates his slave, we will castrate him.’” Then he mentioned a Hadîth like that of Shu’bah and Hammâd. (Hasan)

Abû Dawûd said: A Hadîth like that of Mu‘âdh was narrated from Abû Dawûd A-Tâyâlîsî from Hîshâm.

Comments:

According to some scholars both these narrations are weak. According to authentic narrations, the master is not to be killed in retaliation in such cases. According to the scholars who consider these narrations to be Hasan, it indicates a strong warning, but not that the master is to be punished. There is also a view that these narrations are abrogated. (See ‘Awn Al-Ma‘bud.)
4517. It was narrated from Ibn Abī ‘Arūbah, from Qatādah, with the chain of Shu‘bah, similarly, and he added: “Then Al-Hasan forgot this Hadīth and he used to say: ‘A free man should not be killed (in retaliation) for a slave.’” (Hasan)

4518. It was narrated from Hishām, from Qatādah, from Al-Hasan, who said: “A free man should not be subjected to retaliation in return for a slave.” (Hasan)

4519. It was narrated from ‘Amr bin Shu‘aib, from his father, from his grandfather who said: “A man came to the Prophet seeking his help, and said: ‘A slave woman of his, O Messenger of Allāh!’ He said: ‘Woe to you! What is the matter with you?’ He said: ‘An evil one looked at the slave woman of his master, and he got jealous and cut off his penis.’ The Messenger of Allāh said: ‘Bring the man to me.’ They searched for him, but they could not find him. The Messenger of Allāh said: ‘Go, for you are free.’ He said: ‘O Messenger of Allāh, who will help me?’ He said: ‘Every Muslim.’ Or he said: ‘Every believer.’” (Hasan)

Abū Dāwūd said: The name of the one who was set free was Rawḥ bin Dinar.
Abū Dāwūd said: The one who cut off his penis was Zīnbi‘a.
Abū Dāwūd said: This Zīnbi‘a Abū
Rawh was the master of the slave.

Comments:

If a master is cruel to his slave and amputates some of his limbs, the slave will get his freedom automatically. The master will not bear the punishment of retaliation.

Chapter 8. Al-Qasamah

4520. It was narrated from Yahyā bin Sa'eed, from Bushair bin Yasār, from Sahl bin Abi Hathmah and Rāfi' bin Khadij that Muhayyishah bin Mas'ūd and 'Abdullāh bin Sahl went out towards Khai'bar, and they parted among the palm trees. 'Abdullāh bin Sahl was killed, and they suspected the Jews. His brother 'Abdur-Rahmān bin Sahl, and his two cousins Huwayyishah and Muḥayyishah came to the Prophet ﷺ. 'Abdur-Rahmān spoke about his brother, and he was the youngest of them, so the Messenger of Allāh ﷺ said: “Let the eldest speak, let the eldest speak,” or “Let the eldest begin.” So they spoke about their companion’s case, and the Messenger of Allāh ﷺ said: “Let fifty of you swear against one of them, then he will be handed over to you with a rope around his neck.” They said: “It is something that we did not witness; how can we swear?” He said: “Then if the Jews swear fifty oaths you do not have to do so.” They said: “O Messenger of Allāh, they are a disbelieving people.” So the
Messenger of Allah ﷺ paid the blood money himself. Sahil said: “I entered a *Mirbad* (camel pen) of theirs one day, and a she-camel among those camels (that were given as blood money) kicked me with her foot.” Hammad (one of the narrators) said this or something similar. *(Sahih)*

Abu Dawud said: It was narrated by Bishr bin Al-Mufaddal and Malik from Yahya bin Sa’eed who said in it: “Will you swear fifty oaths, and thus be entitled to the *Diya* for your companion” – “or your slain one?”

**Comments:**

*Al-Qasamah* is derived from *Qasam* (oath) and it means taking oaths in repetition. Here, it refers to the cases wherein a person is killed, and there are no witnesses. Then fifty persons from the claimant tribe will swear about the suspect or suspects that they are the murderers. If the claimants take an oath, the respondent will pay the blood money. If the claimant tribe does not take an oath, the defendant will swear that they are not the killers and they are not aware of the killer, so they will be free of blame, and they will not have to pay the blood money. It will be paid from the public treasury. If the defendant tribe does not swear, they will have to present the murderer or pay the blood money.

4521. It was narrated from Abu Laila bin ‘Abdullâh bin ‘Abdur-Rahmân bin Sahl, that Sahl bin Abi Hathmah, and some other elders of his people told him, that ‘Abdullâh bin Sahl and Muhayyisah went out to Khaibar because of some hardship that had befallen them, and Muhayyisah came and said that ‘Abdullâh bin Sahl had been killed, and thrown into a well, or a...
spring. He went to the Jews and said: “By Allah, you killed him.” They said: “By Allah, we did not kill him.” He went to his people, and told them about that, then he and his brother Huwayyisah – who was older than him – and his cousin ‘Abdur-Rahmân bin Sahl, came (to the Prophet ). Muhayyisah started to speak, as he was the one who had been in Khaibar, but the Messenger of Allâh said: “Let the eldest speak, let the eldest speak.” So Huwayyisah spoke, then Muhayyisah spoke. The Messenger of Allâh said: “Let them pay the Diyah for your companion, or else prepare for war.” The Messenger of Allâh wrote to them saying that, and they wrote back saying: “By Allah, we did not kill him.” The Messenger of Allâh said to Huwayyisah, Muhayyisah and ‘Abdur-Rahmân: “Will you swear, so that you may be entitled to (blood money) for your companion?” They said: “No.” He said: “Then should the Jews swear an oath for you?” They said: “They are not Muslims.” So the Messenger of Allâh paid the Diyah himself, and the Messenger of Allâh sent them one hundred camels. Sahl said: “A red she-camel among them kicked me.” (Sahih)

Comments:

For making judgments in crimes, non-Muslims may be asked to swear in the Name of Allâh provided the Muslim defendant or accused agrees to that. There are penalties in Islam for such cases, whether the case involves Muslims or non-Muslims. If it is not known who the murderer is, then the blood money is paid from the public treasury.
4522. It was narrated from ‘Amr bin Shu’aib, that the Messenger of Allâh ﷺ executed a man from Banû Nasr bin Mâlik in Bahrât Al-Rughâ, on the banks of (the river) Liyyat Al-Bahrah, on the basis of Qasâmah. He said: “The killer and his victim were both from (that tribe).” (Pa‘if)

4523. It was narrated from Sa‘eed bin ‘Ubaid Al-Tâ’î, from Bushair bin Yasâr (that) an Ansârî man who was called Sahl bin Abi Hathmah told him that some of his people went to Khaibar and parted there, then they found one of their number slain. They said to those among whom they found him: “Did you kill our companion?” They said: “We did not kill him, and we do not know who killed him.” They went to the Prophet of Allâh ﷺ, and he said to them: “Bring me proof against the one who killed him.” They said: “We have no proof.” He said: “May they swear an oath for you?” They said: “We will not accept the oath of the Jews.” The Messenger of Allâh ﷺ did not like for his blood to be
neglected, so he gave one hundred of the Ṣadaqah (Zakāt) camels as Diyah. (Sahih)

4524. It was narrated that Rāfiʿ bin Khadij said: “An Anšārī man was found slain in the morning at Khaibar. His heirs went to the Prophet ﷺ, and told him about that, and he said: ‘Do you have two witnesses who will testify to the murder of your companion?’ They said: ‘O Messenger of Allāh, no one among the Muslims was there, and they are Jews who sometimes dare to do worse than this.’ He said: ‘Choose fifty of them, and ask them to swear an oath.’ But they refused, so the Prophet ﷺ paid the Diyah himself.” (Sahih)

4525. It was narrated that ‘Abdur-Rahmān bin Bujaid said: “By Allāh, Sahl misunderstood the Hadith which says that the Messenger of Allāh ﷺ wrote to the Jews saying: ‘A slain man was found among you so pay the Diyah for him,’ and they wrote back swearing by Allāh fifty times: ‘We did not kill him and we do not know who killed him.’” He said: “The Messenger of Allāh ﷺ paid the Diyah of one hundred camels himself.” (Daʿīf)
4526. It was narrated from Abū Salamah bin ‘Abdur-Rahmān and Sulaimān bin Yasār, from some of the Ansār, that the Prophet ﷺ said to the Jews – and he started with them –: “Let fifty men of you swear,” but they refused. Then he said to the Ansār: “Prove your claim.” They said: “Should we take an oath without having witnessed it, O Messenger of Allāh?” So the Messenger of Allāh ﷺ imposed the Diyah on the Jews because he was found among them. (Dā’if)

Chapter 10. Retaliation On The Killer

4527. It was narrated from Qatādah, from Anas, that a girl was found whose head had been crushed between two rocks. It was said to her: “Who did this to you? Was it so-and-so? Was it so-and-so?” Until the name of the Jew was mentioned, and she nodded her head. The Jew was caught, and he admitted it, so the Prophet ﷺ ordered that his head be crushed with a rock. (Sahih)

4528. It was narrated from Ma’mar, from Ayyūb, from Abū Qilābah, from Anas, that a Jew killed an Ansārī girl for some jewelry of hers, then he threw her
into a well, and crushed her head with a rock. He was caught, and brought to the Prophet ﷺ, and he ordered that he be stoned to death, so he was stoned to death. (Sahih)

Abū Dāwūd said: Ibn Jūraīj reported a similar narration from Ayyūb.

Comments:

Meaning, he was killed by the same means that he had killed the girl.

4529. It was narrated from Hishām bin Zaid, from his grandfather, Anas, that a girl was wearing some silver ornaments, and a Jew crushed her head with a rock. The Messenger of Allāh ﷺ entered upon her while she was still breathing, and said to her: “Who killed you? Did so-and-so kill you?” and she gestured no with her head. He said: “Did so-and-so kill you? Did so-and-so kill you?” and she gestured no with her head. He said: “Did so-and-so kill you?” and she gestured yes with her head. So the Messenger of Allāh ﷺ ordered that he be killed between two rocks. (Sahih)

Chapter 11. Should A Muslim Be Killed In Retaliation For A Disbeliever?

4530. It was narrated that Qās bin
‘Ubād said: “Al-Ashtar and I went to ‘Ali, and said: ‘Did the Messenger of Allāh give you any instructions that he did not give to all the people?’ He said: ‘No, except what is in this document of mine.’” — Musaddad[1] said: “He said: ‘He took out a document.’” Ahmad said: “He took out a document from the sheath of his sword.” — “And in it, it said: ‘The believers’ lives are equal (in value) and they are united against others. The least of them can guarantee their protection (to a non-Muslim). No believer shall be killed for a disbeliever, and the one who has been given a covenant cannot be killed while his covenant is valid. Whoever commits an offence will be accountable for it, and whoever commits any offence or gives shelter to an offender, upon him will be the curse of Allāh, the angels and all the people.’” (Ṣahīh)

Comments:

“The least of them can guarantee their protection” meaning, if a Muslim grants protection to a non-Muslim, all Muslims must honor that, as preceded. See nos. 2763 and 2764.

4531. It was narrated from ‘Amr bin Shu‘aib, from his father, that his grandfather said: “The Messenger of Allāh said” — and he mentioned a Ḥadīth like that of

[1] The author heard this narration from both Ahmad bin Ḥanbal and Musaddad.
Chapter 12. If A Man Finds A Man With His Wife, Should He Kill Him?

4532. It was narrated from 'Abdul-'Aziz bin Muhammad, from Suhail, from his father, from Abû Hurairah, that Sa'd bin Ubâdah said: "O Messenger of Allâh, if a man finds another man with his wife, should he kill him?" The Messenger of Allâh ﷺ said: "No." Sa'd said: "Yes, by the One Who has honored you with the truth!" The Prophet ﷺ said: "Listen to what your chieftain is saying." (Sahîh)

'Abdul-Wahhâb (one of the narrators) said: "... to what Sa'd is saying."

4533. It was narrated from Mâlik, from Suhail bin Abî Šâlih, from his father, from Abû Hurairah, that Sa'd bin Ubâdah said to the Messenger of Allâh ﷺ: "Do you think that if I find a man with my wife, I should give him time until I bring four witnesses?" He said: "Yes." (Sahîh)
Comments:
If there are not four witnesses, and the woman denies the allegation, then there will be no punishment of stoning to death, but the process of Li‘ān as preceded, see no. 2245 and the narrations that follow it.

Chapter 13. Injury Caused Accidentally By The Zakāh Collector

4534. It was narrated from ‘Āishah that the Prophet sent Abū Jahm bin Ḥudhaifah to collect the Zakāt and a man argued with him about his Sadaqah (Zakāt). Abū Jahm struck him, and wounded him in the head. They came to the Prophet and said: “Retaliation, O Messenger of Allah!” The Prophet said: “You will have such-and-such.” But they did not accept. He said: “You will have such and such.” But they did not accept. He said: “You will have such and such,” and they accepted. The Prophet said: “I am going to address the people in the afternoon and tell them of your acceptance.” They said: “Yes.” The Messenger of Allah delivered a speech and said: “These Laithi people came to me seeking retaliation and I offered them such-and-such and they accepted. Do you accept it?” They said: “No.” The Muhājirīn wanted to rebuke them, but the Messenger of Allah told them to refrain from doing anything to them, so they refrained. Then he called them, and increased the amount, and said: “Do you accept?” They said: “Yes.” He said: “I am going to
address the people and tell them that you have accepted.” They said: “Yes.” The Messenger of Allâh ﷺ delivered a speech and said: “Do you accept?” They said: “Yes.”

Chapter 14. Retaliation Without A Weapon Of Iron

4535. It was narrated from Hammâm, from Qatâdah, from Anas, that a girl was found with her head crushed between two rocks. It was said to her: “Who did this to you?” Was it so-and-so? Was it so-and-so?” Until the name of the Jew was mentioned, and she nodded her head. The Jew was caught, and he admitted it, and the Prophet ﷺ ordered that his head be crushed with a rock. (Sâhih)

Chapter (…) Retaliation Of A Ruler On Himself For Striking Someone

4536. It was narrated that Abû Sa’eed Al-Khudrî said: “While the Messenger of Allâh ﷺ was distributing something, a man came and bent over him, and the Messenger of Allâh ﷺ poked him with a stick that he had with him,
injuring his face. The Messenger of Allah ﷺ said to him: ‘Come and retaliate.’ He said: ‘No, I have forgiven, O Messenger of Allah.’” (Da’if)

4537. It was narrated that Abū Firās said: “Umar bin Al-Khattāb addressed us, and said: ‘I do not send my agents to strike your bodies or take your wealth. Whoever has that done to him, let him refer the matter to me, and I will take retaliation for it.’ ‘Amr bin Al-‘Āṣ said: ‘If a man inflicts disciplinary punishment on one of those who are under his authority, will you take retaliation against him?’ He said: ‘Yes, by the One in Whose Hand is my soul, I will certainly take retaliation. I saw the Messenger of Allah ﷺ take retaliation on himself.’” (Da’if)

Chapter 15. A Woman Has The Right To Waive Retaliation For Killing

4538. It was narrated from ‘Āishah, that the Prophet ﷺ said: “The family of the murder victim should refrain from retaliating (Yanḥajizū), and the closest relative, then the next closest, may make this decision, even if it is a woman.” (Da’if)
[Abū Dāwūd said: Meaning, the pardon of a woman is acceptable if she is one of the heirs. And it was conveyed to me from Abū 'Ubaid,\footnote{1} who said: "Yanhajīzū: (meaning) refrain from applying the punishment."]

Chapter (...) One Who Is Killed In A Fight among People And His Killer Is Not Known

4539. It was narrated (from Ḥammād and) Sufyān, and this is his version, from Tāwūs, who said: "Whoever is killed" – Ibn 'Ubaid (one of the narrators) said: "He said: 'The Messenger of Allāh ﷺ said' –: "Whoever is killed, and the killer is not known, because he was killed when people were fighting and throwing stones, or hitting with whips and sticks, it is an accidental killing, and the Diyāh is the Diyāh for accidental killing. And whoever is killed deliberately, then it is retaliation. Whoever tries to prevent that (retaliation), then upon him is the curse and wrath of Allāh, and no Šarf nor 'Adl will be accepted from him."\footnote{2} And the Ḥadīth of Sufyān is more complete. (Ṣaḥīḥ)

\footnote{1}{Meaning Al-Qāsim bin Sallām who had a famous book on Gharīb (odd) words in Ḥadīth.}

\footnote{2}{Meaning, no voluntary nor obligatory acts, or, they say it means no exchange nor trade with any good deeds at all on the Day of Judgment will be accepted from him.}
4540. It was narrated from ‘Amr bin Dinar, from Tawus from Ibn ‘Abbâs, who said: “The Messenger of Allah ﷺ said” – and he narrated a Hadith like that of Suyûn (no. 4539). (Sahih)

Chapter 16. The Amount Of The Diyah

4541. It was narrated from Sulaimân bin Musa, from ‘Amr bin Shu‘aib, from his father, from his grandfather, that the Messenger of Allah ﷺ ruled that if a person was killed accidentally, his Diyah was one hundred camels: Thirty Bint Makhaç, thirty Bint Labûn, thirty Hijqahs and ten male Bani Labûn. (Hasan)

4542. It was narrated from Husain Al-Mu`allim, from ‘Amr bin Shu‘aib, from his father, that his grandfather said: “The value of the Diyah at the time of the Messenger of Allah ﷺ was eight hundred Dinars, or eight thousand Dirhams, and the Diyah for the people of the

[1] See the author’s discussion after number 4555 and the glossary for the explanation of these terms.
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Book at that time was half of the *Diyah* for the Muslims.” He said: “That remained so, until ‘Umar became the Khalifah. He stood up and delivered a speech, and said: ‘Camels have become expensive.’ So ‘Umar imposed the *Diyah* for those who owned gold as one thousand Dinars, for those who owned silver as twelve thousand Dirhams, for those who owned cattle as two hundred cows, for those who owned sheep as two thousand sheep, and for those who owned *Hullahs* as two hundred *Hullah.*”[1] He said: “And he left the *Diyah* for *Ahl Adh-Dhimmah* as it was, and did not increase their *Diyah.*” (Hasan)

4543. It was narrated from Muhammad bin Ishāq, from ‘Ata’ bin Abī Rabāḥ, that the Messenger of Allah ﷺ ruled that the *Diyah* for those who owned camels should be one hundred camels; for those who owned cattle, two hundred cows; for those who owned sheep, two thousand sheep; for those who owned *Hullah*, two hundred *Hullahs*; and for those who owned wheat, something that Muhammad did not remember. (Da‘īf)

4544. It was narrated from Muhammad bin Ishāq, who said:

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[1] A term used to describe a set of an upper and lower garment made of the same material.
“Atã’ mentioned that Jãbir bin ‘Abdullãh said: ‘The Messenger of Allah  ruled...’” and he mentioned a Hadîth like that of Mûsã (no. 4543) and said: “And for those who own food,” something that I do not remember. (Da‘îf)

4545. It was narrated that ‘Abdullãh bin Mas‘ûd said: ‘The Messenger of Allah  said: ‘The Diyâh in the case of accidental killing is twenty Hîqqah, twenty Jadh’ah, twenty Bint Makhâd, twenty Bint Labûn, and twenty male Bani Makhâd.’” And this is the saying of ‘Abdullãh. (Da‘îf)

4546. It was narrated from Muhammad bin Muslim, from ‘Amr bin Dînar, from ‘Ikrimah, from Ibn ‘Abbâs, that a man from Banû ‘Adîyy was killed, and the Prophet  set his Diyâh at twelve thousand (Dirhams). (Hasan)

Abû Dâwûd said: It was narrated by Ibn ‘Uyainah, from ‘Amr, from ‘Ikrimah, from the Prophet , and he did not mention Ibn ‘Abbâs.

تخريج: [إسناده ضعيف] أخرجه البهذي: 78/8 من حديث أبي داود به * محمد بن إسحاق

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تخريج: [إسناده حسن] أخرجه البهذي: 78/8 من حديث أبي داود به * محمد بن إسحاق
Chapter 17. Diyah For A Mistaken Killing That Appears Purposeful

4547. It was narrated from Hammad, from Khalid, from Al-Qasim bin Rabiah, from 'Uqbah bin Aws, from Abdullah bin Amr, that the Messenger of Allah - upon him be peace - Musaddad said - delivered a speech on the day of the Conquest of Makkah. He said the Takbir three times, then he said: "There is none worthy of worship but Allah alone. He has fulfilled His promise, granted victory to His slave, and defeated the confederates alone." - Up to here I memorized it from Musaddad. Then the two reports concur: "All the customs of the Jahiliyyah and claims for blood or property are beneath my feet, except the provision of water for those performing Hajj, and the custodial duties of the Ka'bah." Then he said: "Except the Diyah for a mistaken killing that appears purposeful - that which is done with a whip or a stick - one hundred camels, of which forty should have their young in their bellies." And the Hadith of Musaddad is more complete. (Sahih)
4548. A similar report (as no. 4547) was narrated from Wuhaib, from Khalid, with this chain. (Sahih)

A similar report was narrated from 'Ali bin Zaid, from Al-Qasim bin Rabia', from Ibn 'Umar, from the Prophet. He said: "The Messenger of Allah delivered a speech on the Day of the Conquest," or "the Conquest of Makkah, from the steps of the House" or "the Ka'bah." (Da'if)

Abu Dawud said: It was also narrated thus by Ibn 'Uyainah from 'Ali bin Zaid, from Al-Qasim bin Rabia', from Ibn 'Umar, from the Prophet. And a Hadith like that of Khalid was narrated by Ayyub As-Sakhtiyani, from Al-Qasim bin Rabia', from 'Abdullah bin 'Amr. And it was narrated by Hammad bin Salamah, from 'Ali bin Zaid, from Ya'qub Al-Sadusi, from 'Abdullah bin 'Amr, from the Prophet. And the report of Zaid and Abu Musa is similar; and the Hadith of 'Umar, may Allah be pleased with him, as well.

4549. A similar report was narrated from 'Ali bin Zaid, from Al-Qasim bin Rabia', from Ibn 'Umar, from the Prophet. He said: "The Messenger of Allah delivered a speech on the Day of the Conquest," or "the Conquest of Makkah, from the steps of the House" or "the Ka'bah." (Da'if)

Abu Dawud said: It was also narrated thus by Ibn 'Uyainah from 'Ali bin Zaid, from Al-Qasim bin Rabia', from Ibn 'Umar, from the Prophet. And a Hadith like that of Khalid was narrated by Ayyub As-Sakhtiyani, from Al-Qasim bin Rabia', from 'Abdullah bin 'Amr. And it was narrated by Hammad bin Salamah, from 'Ali bin Zaid, from Ya'qub Al-Sadusi, from 'Abdullah bin 'Amr, from the Prophet. And the report of Zaid and Abu Musa is similar; and the Hadith of 'Umar, may Allah be pleased with him, as well.

4550. It was narrated from Ibn Abi Najih, from Mujahid, who said: "'Umar ruled that in the case of a killing) that appears intentional
(the Diyah was) thirty Hiqqah, thirty Jadh’ah and forty Khalifah that are between a Thaniyyah up to a Bazil ‘Am.\(^1\) (Da’īf)

**4551.** It was narrated from Abu Al-Ahwaṣ, from Abu Ishāq, from ‘Āsim bin Ḍamrah, from ‘Alī, that he said: “In the case (of a killing) that appears intentional, (the Diyah) is in three parts: Thirty-three Hiqqah, thirty-three Jadh’ah and thirty-four she-Thaniyyah up to Bazil ‘Am, all of which should be Khalifah.” (Da’īf)

**4552.** It was narrated from Abu Al-Ahwaṣ, from Sufyān, from Abu Ishāq, from ‘Āsim bin Ḍamrah, who said: “‘Alī said: ‘For accidental killing (the Diyah) is in four parts: Twenty-five Hiqqah, twenty-five Jadh’ah, twenty-five Bint Labūn, and twenty-five Bint Makhaḍ.’” (Da’īf)

**4553.** It was narrated from Alqamah and Al-Aswad: “In the case (of a killing) that appears intentional, ‘Abdullāh said: ‘Twenty-five Hiqqah, twenty-five

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\(^1\) See the author’s discussion after number 4555 and the glossary for the explanation of these terms.
Jadh’ah, twenty-five Bint Labûn, and twenty-five Bint Makhâd."’ (Da‘îf)

It was narrated from Abû ‘Ayâd, from ‘Uthmân bin ‘Affân and Zaid bin Thâbit, concerning killing deliberately with something that is not usually used for killing: Forty pregnant Jadh’ah, thirty Hiqqah, and thirty Bint Labûn; and if the killing is not deliberate, thirty Hiqqah, thirty Bint Labûn, twenty Bani Labûn, and twenty Bint Makhâd. (Da‘îf)

Chapter (...) The Ages Of Camels[1]

Abû Dâwud said: Abû ‘Ubaid[2] and others said: “When a camel enters its fourth year it is a Hiqq,

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[1] See the glossary and the chapters on Zakât since some of these terms are also used for other than camels, but will be defined differently in the case of livestock other than camels.

[2] That is, Al-Qâsim bin Sallâm, a famous scholar among whose works is a book on Gharib, or odd terms in Hadîth.
and the female is Hiqqah, because it is worthy (Yastaiiqqu) of being ridden and loaded. When it enters its fifth year it is a Jadha' or Jadh'ah. When it enters its sixth year and sheds its front teeth, then it is a Thaniyy or Thaniyyah. When it enters its seventh year, it is a Rabā' or Rabā’iyah. When it enters its eighth year, and sheds the teeth that come between the front teeth and the eyeteeth, then it is a Sadas or Sadas. When it enters its ninth year, and its eyeteeth appear, it is a Bāzil. When it enters its tenth year, it is called Mukhlif, then it has no particular name, rather it is called Bāzil ‘Ām or Bāzil ‘Āmain, or Mukhlif ‘Ām or Mukhlif ‘Āmain and so on.”

Al-Nadr bin Shumail said: “A Bint Makhād is one year old, a Bint Labūn is two years old, a Hiqqah is three years, a Jadha' is four, a Thaniyy is five, a Rabā’ is six, a Sadas is seven and a Bāzil is eight.”

Abū Dāwūd said: Abū Ḥātim and Al-Asma’i said: "Jadh‘ah has to do with time, and has nothing to do with shedding teeth."[1]

Abū Ḥātim said: “Some of them said: ‘When it sheds its front teeth (Rabā’iyah) it is a Rabā’, and when it sheds its middle incisors (Thaniyyah) it is a Thaniyy.”

Abū ‘Ubdāl said: “When it becomes pregnant it is a Khalifah and it remains a Khalifah until it

[1] Meaning, many of these names refer to not age but when the animal looses certain teeth, like Thaniyy and Rabā’ as follows, he means that this term relates to its age not its teeth.
reaches ten months (of pregnancy), then it becomes an 'Ushara'.”
Abū Hátim said: “When it sheds its middle incisors it is a Thaniyy and when it sheds its front teeth it is a Rabā’.”

Chapter 18. Diyah For Lost Limbs

4556. It was narrated from Sa‘eed bin Abī ‘Arubah, from Ghālib At-Tammār, from Humaid bin Hilāl, from Masrūq bin Aws, from Abū Mūsā, that the Prophet ﷺ said:
“Fingers are all the same: Ten camels for each.” (Sahih)

Comments:
All fingers and hands and feet are equal when it comes to blood money.

4557. It was narrated from Shu‘bah from Ghālib At-Tammār, from Masrūq bin Aws, from Al-Asha‘rī, that the Prophet ﷺ said:
“Fingers are all the same.” I said: “Ten for each?” He said: “Yes.” (Sahih)
Abū Dāwūd said: It was narrated by Muhammad bin Ja‘far from Shu‘bah, from Ghālib. He said: “I heard Masrūq bin Aws.” And it was narrated by Ismā‘īl who said: “Ghālib At-Tammār narrated it to me” with the chain of Abū Al-Walid (no. 4557). And it was narrated by Ḥanẓalah bin Abī
4558. It was narrated (from Yahyā, Mu‘ādh and) Yazīd bin Zurai‘, all of them from Shu‘bāh, from Qatādah, from ‘Ikrimah, from Ibn ‘Abbās, who said: “The Messenger of Allāh ﷺ said: ‘This and this are the same’” meaning the thumb and little finger. (Sahih)

4559. It was narrated from ‘Abdūs-Samad bin ‘Abdul-Wārith: “Shu‘bāh narrated to me, from Qatādah, from ‘Ikrimah, from Ibn ‘Abbās, that the Messenger of Allāh ﷺ said: ‘The fingers are all the same, and the teeth are all the same, the incisor and the molar are the same, and this and this are the same.’” (Sahih)

Abū Dāwud said: A report like that of ‘Abdūs-Samad was narrated from Al-Nadr bin Shumail from Shu‘bāh.

Abū Dāwud said: Ad-Dārimi narrated it to us from An-Nadr.

4560. It was narrated from Abū Hamzah, from Yazīd An-Nahwī, from ‘Ikrimah, from Ibn ‘Abbās, who said: “The Messenger of Allāh ﷺ said: ‘Teeth are all the same, and fingers are all the same.’” (Sahih)

تخريج: [إسناده صحيح] أخرجه ابن ماجه، الديات، باب دية الأسانس، ح: 2650 عن عباس بن عبدالعظيم العنصري به، ونظر الحديث السابق.
4561. It was narrated from Husain Al-Mu'allim, from Yazid An-Nahwi, from 'Ikrimah, from Ibn 'Abbás who said: "The Messenger of Allah regarded the digits of the hands and feet as all being the same." (Sahih)

4562. It was narrated from Hammām: "Husain Al-Mu'allim narrated to us, from 'Amr bin Shu'āib, from his father, from his grandfather that the Prophet said in his Khutbah, when he was leaning back against the Ka'bah: 'For fingers (the Diyah is) ten each.'" (Hasan)

4563. It was narrated from Yazid bin Hārūn: "Husain Al-Mu'allim narrated to us, from 'Amr bin Shu'āib, from his father, from his grandfather, that the Prophet said: 'For teeth (the Diyah is) five each.'" (Hasan)

4564. Abū Dāwud said: I found it in my book from Shaibān, but I did not hear it from him. And was narrated to us by Abū Bakr – a trustworthy companion of ours –
who said: “Shaibân narrated to us: ‘Muḥammad, meaning Ibn Râshid, narrated to us from Sulaimân, meaning Ibn Mûsâ, from ‘Amr bin Shu‘aib, from his father, that his grandfather said: ‘The Messenger of Allâh ﷺ fixed the Diyâh for accidental killing for townspeople at four hundred Dinars or its equivalent in silver, and he fixed it according to the price of camels. If they became expensive, he raised the amount of Diyâh, and if they became cheap he lowered the amount. At the time of the Messenger of Allâh ﷺ their price reached between four hundred and eight hundred Dinars, or its equivalent in silver, eight thousand Dirhams. And the Messenger of Allâh ﷺ ruled that for people who kept cattle, the Diyâh was two hundred cows. For those whose Diyâh was to be paid in sheep, it was two thousand sheep. The Messenger of Allâh ﷺ said: “The Diyâh is something to be inherited among the heirs of the slain, according to their relationship, and whatever is left over goes to the ‘Asabah (agnates; male relatives on the father’s side).’” And the Messenger of Allâh ﷺ ruled that in the event of the nose being cut off completely, the full Diyâh was to be given, and if the tip of the nose was cut off, half of the Diyâh was to be given, fifty camels or their equivalent in gold or silver, or one hundred cows, or one thousand sheep. If the hand was cut off, half of the Diyâh was to be
given, and if the foot was cut off, half of the Diyah was to be given. In the case of a deep wound to the head (that reaches the membrane surrounding the brain), one third of the Diyah was to be given, thirty-three camels, or its equivalent in gold, silver, cattle or sheep. In the event of a deep stab wound, the same amount was to be given. In the case of fingers, for each finger (the Diyah was) ten camels, and in the case of teeth, for each tooth (the Diyah was) five camels. The Messenger of Allah ruled that if the Diyah is imposed on a woman, it is to be paid by her ‘Asabah (male relatives on her father’s side), who would not inherit anything from her except that which was left over from her estate. If a woman was killed then her Diyah was to be shared among her heirs, and they could execute the killer. The Messenger of Allah said: “The killer gets nothing, and if he has no heir, then his heir is the closest of people to him, and the killer does not inherit anything.”

Muḥammad said: “All of this was narrated to me by Sulaimān bin Mūsā from ‘Amr bin Shu’aib, from his father, from his grandfather from the Prophet .”

Abū Dāwūd said: Muḥammad bin Rāshid was one of the people of Damascus, who fled to Al-Baṣrah for fear of being killed.
4565. It was narrated from Muḥammad bin Bakkār bin Bilāl Al-‘Amlī: “Muḥammad, meaning Ibn Rāshīd, informed us, from Sulaimān, meaning Ibn Mūsā, from ‘Amr bin Shu‘aib, from his father, from his grandfather, that the Prophet ﷺ said: ‘The Diyāh for killing that resembles intentional (killing) is severe like that for deliberate killing, but the perpetrator is not to be executed.”

He said: And Khalīl gave us additional information from Ibn Rāshīd: “That is when the Shaitān incites people to do evil, and blood is shed blindly, without any malice aforethought nor bearing weapons.” (Hasan)

4566. It was narrated from Husain, meaning Al-Mu‘allim, from ‘Amr bin Shu‘aib, that his father informed him, from ‘Abdullāh bin ‘Amr, that the Messenger of Allah ﷺ said: “For a wound that exposes the bone, (the Diyāh is) five camels.” (Hasan)

4567. It was narrated from Al-‘Alā’ bin Al-Ḥārith: “‘Amr bin Shu‘aib narrated to me, from his father, that his grandfather said: ‘The Messenger of Allah ﷺ ruled that for (an injury to) an eye that remained intact, one-third of the Diyāh was to be given.” (Hasan)
Chapter 19. The *Diyah* For A Fetus

4568. It was narrated from Shu‘bah from Manṣūr, from Ibrāhīm, from ‘Ubaid bin Naḍlāh, from Al-Mughirah bin Shu‘bāh, that two women were married to one man from Hudhail. One of them struck the other with a tent-pole and killed her [and her fetus]. They referred the dispute to the Prophet. One of the two men said: “How can we pay *Diyah* for one who did not make noise, nor eat, nor drink, nor raise his voice?” He said: “Is this *Saja*’ poetry like the *Saja*’ poetry of the Bedouin?” And he ruled that the *Diyah* was a male or female slave, to be given by the woman’s male relatives, on her father’s side. (*Ṣaḥīḥ*)

4569. A similar report (as no. 4568) was narrated from Jarir, from Manṣūr with the same chain, and he added: “The Prophet imposed the *Diyah* for the slain woman upon the male relatives of the woman who killed her, and (he ordered that) a slave be given (as *Diyah* for) that which was in her belly.” (*Ṣaḥīḥ*)

Abū Dāwūd said: Thus it was
4570. It was narrated from Al-Miswar bin Makhrumah that ‘Umar consulted the people regarding a case where a woman was caused to abort \( (\text{Imlās}) \). Al-Mughirah bin Shu‘bah said: “I saw the Messenger of Allah \( \text{سُلَيْمُانُ بنُ أبي طَيْبَةَ} \) ruling that a male or female slave be given (as \( \text{Diya} \)). He said: ‘Bring someone who will testify with you.’ He brought Muhammad bin Maslamah.”

Hārūn (one of the narrators) added: “And he bore witness to him,” meaning, that the man had struck his wife’s belly. (\( \text{Saḥīḥ} \))

Abū Dāwūd said: It was conveyed to me from Abū ‘Ubaid: “It was only called ‘\( \text{Imlās} \)’ (slipping) because it slipped from the woman before the time it was due, and like that, all of what slips from the hand or other than that, is called \( \text{Malīs} \).

4571. A similar report (as no. 4570) was narrated from Wuhaib, from Hishäm, from his father, from Al-Mughirah, from ‘Umar. (\( \text{Saḥīḥ} \))

Abū Dāwūd said: Hammād bin Zaid and Hammad bin Salamah reported it from Hishām bin ‘Urwarh, from his father; that ‘Umar said.
4572. It was narrated from ʻAmr bin Dinar, that he heard Tawús, (narrate) from Ibn ʻAbbâs, that ‘Umar asked about the ruling of the Prophet concerning that, and ʻHamal bin Mâlik bin An-Nâbighah stood up and said: “I was between two women, and one of them struck the other with a tent-pole (Mistah), killing her and her fetus.” The Messenger of Allâh ruled that a male or female slave be given (as Diyah) for her fetus, and that she should be executed. Abû Dâwûd said: An-Nâdr bin Šhumail said: “Al-Mistah is a rolling pin.” Abû Dâwûd said: “Abû ‘Ubaid said: ‘Al-Mistah is a wooden pole for a tent.’” (Ṣâhib)

4573. It was narrated from Sufyân, from ʻAmr, from Tawús, who said: “ʻUmar stood on the Minbar and mentioned something similar, but he did not say that she should be executed.” He added: “A male or female slave.” ‘Umar said: “Allâhu Akbar, if I had not heard this, I would have ruled otherwise.” (Da‘îf)

4574. It was narrated that Ibn ʻAbbâs said, concerning the story of ʻHamal bin Mâlik (no. 4572): “She miscarried a boy whose hair had grown, and he was dead, and the
woman died too. He ruled that her male relatives on her father’s side had to pay the Diyah, and her paternal uncle said: ‘O Prophet of Allah, she miscarried a boy whose hair had grown.’ The father of the killer said: ‘He is lying. By Allah, he did not raise his voice or drink or eat. No compensation can be paid for such a one.’ The Prophet ﷺ said: ‘Is it Saja’ (poetry) like the Saja’ of the Jahiliyyah and soothsayers? Give a slave as Diyah for the boy.” (Da‘if)

Ibn ‘Abbas said: “The name of one of them was Mulaiakah and the other was Umm Ghuṭaif.”

**4575.** It was narrated from Jābir bin ‘Abdullah, that there were two women of Hudhail and one of them killed the other. Each of them had a husband and child. The Prophet ﷺ imposed the Diyah for the slain woman upon the male relatives of the killer, on her father’s side, and he absolved her husband and child of paying any Diyah. The male relatives of the slain woman said: “Will we inherit?” The Messenger of Allah ﷺ said: “No; her estate is for her husband and children.” (Da‘if)

تخرج: [إسناده ضعيف] وأخرجه ابن ماجه، الديات، باب عقل المرأة على عصبتها وميراثها للولدها، ح: ۲۶۴۸ من حديث عبد الواحد به، وسنه ضعيف * مجالد ضعيف.
4576. It was narrated from Yūnus, from Ibn Shihāb, from Sa‘eed bin Al-Musayyab and Abū Salamah, from Abū Hurairah who said: “Two women of Hudhail had a fight, and one of them threw a rock at the other and killed her. They referred the dispute to the Messenger of Allāh صلی الله علیه وآله وسلم, and the Messenger of Allāh صلی الله علیه وآله وسلم ruled that the Diyah for her fetus should be a male or female slave. And, he ruled that the Diyah for the woman should be paid by her male relatives on her father’s side, and he made her children and those who were with them her heirs. Hamal bin Mālik bin Al-Nābighah Al-Hudhali said: ‘O Messenger of Allāh, how can I pay Diyah for one who did not eat, nor drink, nor speak, nor raise his voice? No compensation can be paid for such a one.’ The Messenger of Allāh صلی الله علیه وآله وسلم said: ‘This is one of the brothers of the soothsayers’ because of what he heard of his Saja’ (poetry).” (Ṣaḥīh)

4577. It was narrated from Al-Laith, from Ibn Shihāb, from Ibn Al-Musayyab, from Abū Hurairah, who said about this (as mentioned in no. 4576) story: “Then the woman who had been ordered to give a slave died, and the Messenger of Allāh صلی الله علیه وآله وسلم ruled that her estate should go to her sons, and that her male relatives on her father’s side should pay the Diyah.” (Ṣaḥīh)
4578. It was narrated from 'Abdullâh bin Buraidah, from his father, that a woman threw a stone at another woman, who miscarried as a result. The matter was referred to the Messenger of Allâh ﷺ, and he ruled that (a Diyâh of) five hundred sheep be given for her child. And on that day he forbade throwing stones. (Sahîh)

Abû Dâwûd said: This is what is said in the Hadîth, five hundred sheep, but the correct number is one hundred.

Abû Dâwûd said: This is what 'Abbâs said, but it was a mistake.\(^\text{[1]}\)

4579. It was narrated from Muhammad, meaning Ibn ['Amr], from Abû Salamah, from Abû Hurairah who said: "The Messenger of Allâh ﷺ ruled that (the Diyâh) for a fetus was a male or female slave, or a horse, or a mule." (Hasan)

Abû Dâwûd said: Hammad bin Salamah and Khâlid bin 'Abdullah narrated this Hadîth from Muhammad bin 'Amr, but they did not mention a horse or a mule.

\(^{[1]}\) That is, the author's Shaikh for the narration; 'Abbâs bin 'Abdul-'Azîm.
4580. It was narrated that Ash-Sha'bi said: "(The price of) a male or female slave is five hundred," meaning; Dirham. (Da'if)
Abū Dāwūd said: Rabī'ah said: "A male or female slave is fifty Dinars."

Chapter 20. The Diyah Of A Mukātib[1]

4581. It was narrated from Yaḥyā, meaning Ibn Ābī Kathīr, from ʿIkrimah, from Ibn ʿAbbās who said: "The Messenger of Allāh ﷺ ruled that in the case of a Mukātib who is killed, the Diyah of a free man should be paid commensurate with whatever portion of his manumission he had paid, and the rest should be paid at the rate of the Diyah for a slave." (Da'if)

4582. It was narrated from Ḥammād bin Salamah, from Ayyūb, from ʿIkrimah, from Ibn ʿAbbās that the Messenger of Allāh ﷺ said: "If a Mukātib acquires some Diyah or inheritance, he can inherit proportionate to how much he has emancipated himself." (Sahih)
Abū Dāwūd said: It was narrated by Wuhaib from Ayyūb, from

Chapter 21. The Diyah Of A Dhimmi

4583. It was narrated from Muhammad bin Ishāq, from ‘Amr bin Shu‘aib, from his father, from his grandfather that the Prophet said: “The Diyah of a Mu‘ahid is half the Diyah of a free man.” (Hasan)

Abū Dāwud said: A similar report was narrated by Usāmah bin Zaid Al-Laithi and ‘Abdur-Rahmān bin Al-Hārith from ‘Amr bin Shu‘aib.

Chapter 22. When One Man Attacks Another And He Defends Himself

4584. It was narrated from ‘Atā’, from Șafwān bin Ya‘lā, that his father said: “An employee of mine...
attacked a man and bit his hand. He pulled it away, and his front tooth fell out. He came to the Prophet ﷺ, but he dismissed the case and said: ‘Do you want him to put his hand in your mouth so that you can bite on it like a male camel?’” He said: “Ibn Abi Mulaikah narrated to me, from his grandfather, that Abū Bakr dismissed (such cases) and said: ‘Away with his tooth!’” (Ṣahīh)

Chapter 23. One Who Practices Medicine Although He Is Not Known For That, And Causes Harm

4586. It was narrated from Al-Walid bin Muslim, from Ibn Juraij, from ‘Amr bin Shu‘aib, from his father, from his grandfather that the Messenger of Allāh ﷺ said: “Whoever practices medicine, although he is not known for that, he will be held liable.” (Ḍa‘f)
The Book Of Ad-Diyāt

Naṣr[1] said: “Ibn Jurayj narrated it to me.”

Abū Dāwud said: This was not reported by anyone other than Al-Walid, and I do not know whether it is Sahih or not.

Comments:
These narrations demonstrate the gravity of people attempting to delve into matters that they are not qualified for.

4587. ‘Abdul-‘Azīz bin ‘Umar bin ‘Abdul-‘Azīz narrated: “One of the delegation that came to my father, told me: ‘The Messenger of Allāh ﷺ said: ‘Any doctor who practices medicine and treats people, although he was not known for practising medicine before that, and he causes harm, he is liable.'” (Da‘īf)

Chapter 24. The Diyāh For Unintentional Killing That Appears Intentional

4588. It was narrated from Ḥammād, from Khālid, from Al-Qāsim bin Rabī‘ah, from ‘Uqbah bin Aws, from ‘Abdullāh bin ‘Amr, that the Messenger of Allāh ﷺ – Musad-dad said – delivered a speech on the Day of the Conquest

[1] That is Naṣr bin ‘Āṣim, one of the two Shaikhs the author heard it from, and the meaning is that in his version he has Al-Walid saying: “Ibn Jurayj narrated to me.”
of Makkah. - Then the two reports concur: [1] “All the customs of the Jāhiliyah and claims for blood or property are beneath my feet, except the provision of water for those performing Hajj, and the custodial duties of the Ka'bah.” Then he said: “Except the Diyah for a mistaken killing that appears intentional is – that which is done with a whip or a stick – one hundred camels, of which forty should have their young in their bellies.” (Ṣaḥīḥ)

4589. A similar report (as no. 4588) was narrated from Wuhaib. From Khalid with this chain.

Chapter 30. Al-Qasas For A Tooth[2]

4595. It was narrated that Anas bin Mālik said: “Ar-Rubayyi’, the sister of Anas bin An-Nadr broke the front tooth of a woman, and they came to the Prophet ﷺ. He ruled that retaliation be taken in accordance with the Book of Allāh. Anas bin An-Nadr said: ‘By the One Who sent you with the truth, her front tooth will not be broken today.’ He said: ‘O Anas, it is the decree of Allāh, Qasas.’ Then they agreed to accept the Diyah. The

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[1] That is, he heard this from Musad-dad and Sulaimān bin Harb, and the wording up to this point is that of Musad-dad, and this and the following appeared previously, see numbers 4547 and 4548.

[2] Some of the manuscripts of the text have a different sequence in this section.
Prophet of Allâh ﷺ was impressed and said: ‘Among the slaves of Allâh are those who, if they swear by Allâh that something will happen or not happen, then Allâh will fulfill their oaths.’” (Sahih)

Abû Dâwûd said: I heard Ahmad bin Hanbal saying when it was said to him: “How is retaliation taken for a tooth? He said: ‘(It is broken), with a file.’”

Chapter 27. A Kick From An Animal

4592. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “No recompense is due for a leg [and no recompense is due for mines].” (Da'îf)

Abû Dâwûd said: (Meaning) if an animal strikes with its leg when it is being ridden.

Chapter 28. No Recompense Is Due For Al-'Ajma’ (Beasts), Mines And Wells

4593. Abû Hurairah narrated that the Messenger of Allâh ﷺ said: “No recompense is due for injuries caused by Al-'Ajma’ (beasts) or mines or wells, and the Khumus is due on buried treasure.” (Sahih)
Abū Dāwūd said: *ʿAl-ʿAjmaʿ* refers to an animal that is free and untethered and has no one with it; this applies by day, but not by night.[1]

Chapter 29. The Fire That Spreads

4594. It was narrated that Abū Hurairah said: "The Messenger of Allah ﷺ said: 'There is no liability for fire.'" (Ṣahīh)

Comments:

If someone lights a fire in his house or on his land, and embers of it result in a fire somewhere else, he is not liable for that, as long as he did not cause that purposefully.

Chapter 25. The Crime Of A Slave Who Belongs To Poor People

4590. It was narrated from Imrān bin Ḥuṣain that the slave of some poor people cut off the ear of the slave of some rich people. His

[1] Meaning, as they say, that he can let it wander during the day, and not be liable for harm it causes, but he must tie it during the night, otherwise he will be liable for any harm it causes.
masters came to the Prophet and said: "O Messenger of Allâh, we are poor people." So he did not impose any penalty on him. (Da'if)

Chapter 26. One Who Is Killed Blindly While The People Are Fighting

4590. It was narrated that Ibn 'Abbas said: "The Messenger of Allâh said: 'Whoever is killed when the people are fighting blindly, or throwing stones, with a stone or a whip, the Diyah is the Diyah for accidental killing, but whoever is killed deliberately, the complete Diyah is due. Whoever harbors him against it, upon him will be the curse of Allâh, the angels and all the people.'" (Sahîh)

The End of the Book of Ad-Diyât
Chapter 1. Explanation Of The Sunnah

4596. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘The Jews split into seventy-one or seventy-two sects, and the Christians split into seventy-one or seventy-two sects, and my Ummah will split into seventy-three sects.’” (Hasan)

Comments:
This book is named the Book of the Sunnah, to indicate the creed of the people of the Sunnah, or Ahl As-Sunnah wal-Jama’ah. This creed is called “Sunnah” because Ahl As-Sunnah wal-Jama’ah are unique among the groups, in that they take their beliefs from the Sunnah, and this is what differentiates them from all of the groups of innovation.

4597. It was narrated from Abū ‘Āmir Al-Hawzanī that Mu‘āwiyah bin Abī Sufyān stood up among us and said: “The Messenger of Allāh ﷺ stood up among us and said: ‘Those who came before you of the
people of the Book split into seventy-two sects, and this *Ummah* will split into seventy-three sects, seventy-two of which will be in the Fire, and one in Paradise. That is the *Jamā’ah* (main group of Muslims).” Ibn Yahyā and ‘Amr[1] added in their *Hadith*: “And there will emerge among my *Ummah* people who will be dominated by those whims and desires as rabies dominates its victim.” ‘Amr said: “Rabies does not leave any vein or joint of its victim but it enters it.” (Hasan)

Comments:

“Seventy-two of which will be in the Fire, and one in Paradise. That is the *Jamā’ah* (main group of Muslims).” “Sects” refers to all of those groups that have innovated.

Chapter 2. The Prohibition Against Arguing And Following The *Mutashābih*[2] Of The *Qur’an*

4598. It was narrated that ‘Āishah said: “The Messenger of Allāh [ amat this Verse: ‘It is He Who

[1] Both of whom are among the *Shaikhs* who narrated this to the author.
[2] Those Verses whose meaning is not absolutely clear and decisive.
has sent down to you the Book. In it are Verses that are entirely clear, they are the foundations of the Book; ‘(And none receive admonition) except men of understanding.’[1] She said: “The Messenger of Allah ﷺ said: ‘If you see those who follow the Verses which are not entirely clear, those are the ones whom Allah has mentioned, so beware of them.’” (Sahih)

Comments:
The Mutashabihat (not entirely clear) could have various meanings. Those who have a perversion in their hearts, the people of desires and innovation, attempt to interpret the Mutashabihat in a way that opposes the Muḥkamāt or “entirely clear” Verses, or contrary to the Sunnah, intending to cause Fitnah and lead others astray.

Chapter (...) Staying Away From The People Of Desires And Hating Them

4599. It was narrated that Abū Dharr said: “The Messenger of Allah ﷺ said: ‘The most virtuous of deeds are loving for the sake of Allah and hating for the sake of Allah.’” (Daʾīf)
The Book Of The Sunnah

Comments:

See number 4681, which is similar, but instead of “the most virtuous of deeds” it is “whoever does...” “he will have perfected his faith.” And this narration is in this chapter because it indicates that one should hate innovation and those who call to it, for the sake of Allâh, as they should love the truth and its people for the sake of Allâh.

4600. It was narrated that ‘Abdullâh bin Ka’b bin Mâlik – who was the one among his sons who served as Ka’b’s guide when he became blind – said: “I heard Ka’b bin Mâlik – and Ibn As-Sarh (one of the narrators) mentioned the story of his staying behind from the Prophet when he became blind during the campaign to Ta’bûk – say: ‘The Messenger of Allâh forbade the Muslims to speak to us three, then when that had gone on for a long time, I climbed the wall of the garden of Abû Qatâdah, who was my paternal cousin, and greeted him with Salâm, and by Allâh he did not return my greeting.’” Then he quoted the story of the Revelation of the acceptance of his repentance. (Sahîh)

Comments:

Regarding abandoning a Muslim; see numbers 4910-4916, part of this narration preceded, see number 2202. Regarding the entire story of Ka’b and those who remained behind, see no. 4418 of Sahîh Al-Bukhârî. And the indication here is that for some sins, one may be abandoned, even not replying with the Salâm; see the following chapter, and numbers 4910-4916.
Chapter 3. Not Greeting The People Of Desires With Salām

4601. It was narrated that ‘Ammār bin Yāsir said: “I came to my family and my hands had developed cracks (in the skin), so they dyed my hands with saffron. The next morning I came to the Prophet ﷺ and greeted him with Salām, and he did not return my greeting. He said: ‘Go and wash this off.’” (Da‘f)

4602. It was narrated from Sumayyah, from ‘Āishah, that the camel of Ṣafīyyah bint Huyay grew tired and Zainab had a spare camel, so the Messenger of Allāh ﷺ said to Zainab: “Give her a camel.” She said: “Should I give it to that Jewess?!” The Messenger of Allāh ﷺ got angry and stayed away from her during Dhul-Hijjah, Muharram and part of Ẓafar. (Sahih)

Comments:

Based upon other narrations, it is known that the Messenger of Allāh ﷺ stayed away from his wives for more than three days.

Chapter 4. The Prohibition Against Arguing About The Qur’ān

4603. It was narrated from Abū Hurairah that the Prophet ﷺ said: “Opinion based arguing about the Qur’ān is Kufr.” (Hasan)
Chapter 5. Regarding Adhering To The Sunnah

4604. It was narrated from Al-Miqdām bin Ma‘di Yakrib that the Messenger of Allāh ﷺ said: “Verily, I have been given the Book and something like it with it, but soon a satiated man[1] will be on his couch, and he will say: ‘You should adhere to this Qurān. Whatever you find permitted in it, take it as permissible, and whatever you find forbidden in it, take it as forbidden.’ But Lo! The domesticated donkey is not permissible to you (to eat), nor every predator that has fangs. Nor the lost property of a Mu‘ahid,[2] unless its owner has given it up. Whoever stops among a people, they are obliged to entertain him, and if they do not entertain him, then he has the right to take from them an amount equivalent to that with which they should have entertained him.” (Sahih)

4605. It was narrated from ‘Ubaidullāh bin Ābī Rāfī’, from his father that the Prophet ﷺ said: “Let me not find one of you [1] And they say that rather than, full, satisfied, satiated, it means foolish.

[2] A non-Muslim with whom there is a covenant.
reclining on his couch, and when he hears of a command that I have enjoined or a prohibition I have issued, he says: ‘We do not know; what we find in the Book of Allâh, we follow.’” (Sahih)

Comments:
Regarding the fact that the Sunnah is revelation, Allâh has said: “Nor does he speak of (his own) desire. It is only a revelation revealed.” (An-Najm 53:24)

4606. It was narrated that ‘Aishah said: “The Messenger of Allâh said: ‘Whoever introduces something into this matter of ours that is not part of it, he will have it rejected.’” (Sahih)

Ibn ‘Eisâ (one of the narrators) said: “The Prophet said: ‘Whoever does something upon other than our matter, he will have it rejected.’”

Comments:
Meaning, he is rejected and the act is rejected.

4607. ‘Abdur-Rahman bin ‘Amr As-Sulami and Hujr bin Hujr said: “We came to Al-Irbâd bin Sâriyah, who was one of those concerning whom the Verse: “Nor (is there blame) on those who came to you...”
to be provided with mounts, when you said: “I can find no mounts for you”[1] was revealed. We greeted him and said: ‘We have come to you, to visit you, and benefit from you.’ Al-'Irbād said: ‘The Messenger of Allāh ﷺ led us in prayer one day, then he turned to face us, and he exhorted us in an eloquent speech upon which our eyes filled with tears, and our hearts filled with fear. Someone said: “O Messenger of Allāh, it is as if this is a farewell address. What do you enjoin upon us?”’ He said: “I enjoin you to fear Allāh, and to hear and obey, even if it (the leader appointed over you) be an Ethiopian slave. Whoever among you lives after I am gone will see great disputes; you must adhere to my Sunnah and the way of the Rightly Guided Khulafā. Hold on to it and cling fast to it. And beware of newly-invented matters, for every newly-invented matter is an innovation and every innovation is a deviation.” (Sahih)

4608. It was narrated from 'Abdullah bin Mas'ūd that the Prophet ﷺ said: “May the extremists perish,” three times. (Sahih)

Chapter 6. Whoever Calls Others To The Sunnah

4609. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “Whoever calls others to guidance, he will have a reward like the rewards of those who follow him, without that detracting from their rewards in the slightest. And whoever calls others to deviation, he will have sin like the sins that of those who follow him, without that detracting from their sins in the slightest.”

(Sāhīh)

Comments:
It is not prohibited to ask regarding what one has a real need to know, but excessive questioning is disliked, and some of it will fall under the category mentioned in this Ḥadīth.
4611. It was narrated from Ibn Shihāb that Abū Idrīs Al-Khawlānī 'A'idhullāh informed him that Yazid bin 'Amīrah - who was one of the companions of Mu'ādh bin Jabal - informed him, that he never sat in a gathering of remembrance without saying: “Allāh is a just Judge, may those who doubt perish.” Mu'ādh bin Jabal said one day: “Ahead of you there are trials in which there will be a great deal of wealth, and the Qur'ān will be so easy that believers and hypocrites, men and women, young and old, slave and free will all learn it. Then soon a man will say: ‘Why don’t the people follow me when I have read the Qur'ān? They will not follow me until I innovate something else for them.’ So beware of that which is innovated, for that which is innovated is misguidance. And beware of the deviation of a man of wisdom, for the Shaitān may utter words of misguidance on the lips of a man of wisdom, and a hypocrite may speak a word of truth.” He said: “I said to Mu'ādh: ‘How could I tell, may Allāh have mercy on you, when the man of wisdom speaks a word of misguidance, and a hypocrite may speak a word of truth?’ He said: ‘Rather, avoid the wise man’s words that become well known and it is said about them: “What is this?” and that should not avert you from him, because he may retract it. And you should accept the truth when you hear it, for the truth has light.’” (Sahih)
Abū Dāwūd said: In this Hadith Ma'mar said, from Az-Zuhrī: “And that did not cause you to have an aversion to him” instead of: “avert you.” And Ṣāliḥ bin Kaisān said, from Az-Zuhrī, in this Hadith: “which is not clear” in place of: “well known” and he said: “not avert you” just as 'Uqāl said (in number 4611). And Ibn Isḥāq said, from Az-Zuhrī: “He said: ‘Rather what confuses you from the saying of the man of wisdom, such that you say: ‘What does he mean by this statement?’”

Comments:

No one can be wiser than the Prophet ﷺ, so someone's opinion has no value before the saying of Prophet ﷺ.

4612. It was narrated that a man wrote to ‘Umar bin ‘Abdul-‘Azīz asking him about Al-Qadar (the Divine Decree) and he wrote back (saying): “I enjoin you to fear Allah and be moderate in obeying His commands and in following the Sunnah of His Prophet, and in avoiding that which was introduced by those who initiated new matters after his Sunnah was established; and there was no need for anything else. You should adhere to the Sunnah, for it will be a protection for you, by Allah's permission. You should know, that the people have not introduced any innovation except that there has been before it, what is evidence against it, or discussing it. For indeed the
Sunnah was only instituted by the one who knows what opposing, would lead to, of error, slipping, foolishness and extremism. So accept for yourself that which the people accepted for themselves, for their actions were based on knowledge, and due to their virtue, they are more worthy. If right guidance is what you are following, then you are saying that you reached it before them, and we could say that whatever is innovated after them was never innovated except by those who followed a way other than their way, and who wanted to be different than them, because they are the vanguard (of Islam) and they spoke about it (matters of the religion) in a sufficient and comprehensive manner. Nobody refrained from discussing matters of religion that there was no need to discuss like they did. And nobody explained issues of religion that need to be explained like they did. But nowadays you find some people who refrain from discussing issues of religion that need to be discussed, and thus they go to one extreme; and you find others who discuss issues of religion that there is no need to discuss, and thus they go to the other extreme. Verily they (the Salaf) were in-between both, following the right guidance.

You wrote, asking about affirmation of Al-Qadar (the Divine Decree). Well, you have come to one who is well informed, by Allah's permission. I do not know of any
innovation that the people have introduced that is clearer and more obvious than (rejecting) affirmation of Al-Qadar (the divine decree). The ignorant people mentioned it during Jahiliyyah and spoke of it in their words and their poetry, consoling themselves for what they had lost, then Islam only reinforced it (the belief in Al-Qadar) after that. The Messenger of Allah mentioned it in more than one or two Hadith, and the Muslims heard it from him, and spoke of it during his lifetime and after his death, out of certain belief and in submission to their Lord, and they believed that it is impossible that there is anything that is not encompassed by His knowledge and recorded in His Book or comes to pass by His decree. Moreover, it is mentioned in His Book; from it they have derived it and from it they have learned it. If you say: Why did Allah reveal such and such a Verse and why did He say such and such, they have read what you have read, and they know its interpretation of which you are ignorant, and yet they said: All of this is recorded and decreed. Doom is by decree and what has been decreed will come to pass. What Allah wills happens, and what He does not will, does not happen. We possess no power to benefit or harm ourselves. But nevertheless they were still keen (to do good deeds) and they were afraid (of doing evil deeds).” (Da’if)
4613. It was narrated that Nafi' said: "Ibn 'Umar had a friend among the people of Ash-Sham, with whom he used to correspond. 'Abdullãh bin 'Umar wrote to him saying: 'I have heard that you are speaking about some matter of Al-Qadar (the Divine Decree). So do not write to me, for I heard the Messenger of Allah say: "There will be among my Ummah people who will disbelieve in Al-Qadar (the divine decree)."") (Hasan)

4614. It was narrated from Hammad bin Zaid, from Khãlid Al-Hadh-dha', who said: "I said to Al-Hasan: 'O Abû Sa'eed, tell me about Adam - was he created for heaven or for earth?' He said: 'No, for earth.' I said: 'What if he had refrained from sin, and had not eaten from the tree?' He said: 'It was inevitable for him.' I said: 'Tell me about the Verse in which Allah says: 'You cannot lead astray. Except those who are predestined to burn in Hell.'[1] He said: The devils cannot tempt anyone with their misguidance, except those

whom Allâh has decreed are destined for Hell.” *\(^{\text{Sahih}}\)*

**Comments:**

Al-Hasan bin Abul-Hasan (Yasår) Al-Baṣrî, was a freed slave. He is a famous scholar among the followers of the Companions. He died in the year 110H.

4615. (There is another chain) from Hammãd: “Khâlid Al-Hadh-dhâ” narrated to us, from Al-Hasan, regarding the saying of the Most High: “...And for that did He create them...”\(^{[1]}\) he said: ‘He created these for one, and those for the other.’ *\(^{\text{Sahih}}\)*

**Comments:**

“And for that did He create them” indicating that Allâh had complete knowledge about them before their creation.

4616. It was narrated from Ismã’il: “Khâlid Al-Hadh-dhâ” informed us, he said: ‘I said to Al-Hasan: (You) cannot lead astray. Except those who are predestined to burn in Hell.’\(^{[2]}\) He said: ‘Except the one whom Allâh has decreed is doomed to Hell.’ *\(^{\text{Sahih}}\)*

4617. It was narrated from Ḥammãd who said: “Ḥumaid informed me, he said: ‘Al-Hasan used to say that falling from heaven to earth was dearer to him than saying: “Matters are in my hand.”’ *\(^{\text{Sahih}}\)*

\(^{[1]}\) Hûd 11:119.

\(^{[2]}\) As-Saffât 37:162-163.
4618. (There is another chain) from Ḥammād, who said: “Ḥumaid narrated to us: ‘Al-Ḥasan came to us in Makkah and the Fuqahā’ of Makkah told me to speak to him, asking him to sit with them one day to exhort them, and he agreed. So they gathered, and he addressed them, and I have not seen any speaker greater than him. A man said: “O Abū Sa‘eed, who created the Shaitān?” He said: “Subḥān Allāh! Is there any Creator other than Allāh? Allāh created the Shaitān, and He created good and He created evil.” The man said: “May Allāh kill them, how could they tell lies about this Shaikh?” (Sahih)

Comments:
See number 4622.

4619. It was narrated from Sūfyn, from Ḥumaid At-Tawil, from Al-Ḥasan (about the Verse): Thus do We let it enter the hearts of the Mujrimūn (criminals, polytheists, pagans, because of their mocking at the Messengers). [1] He said: “Shirk.” (Da‘īf)

4620. It was narrated from ‘Ubaid Aṣ-Ṣayd, from Al-Ḥasan, regarding the saying of Allāh, the Mighty and Sublime: “And a barrier will be set

between them and that which they desire”[1] he said: “Between them and faith.” (Da’if)

4621. It was narrated that Ibn ‘Awn said: “I was a captive in Ash-Sham, and a man called me from behind. I turned and saw Raja’ bin Haiwah. He said: ‘O Abu ‘Awn, what is this that they are saying about Al-Hasan?’ I said: ‘They are telling many lies about Al-Hasan.’” (Da’if)

4622. Hammãd said: “I heard AyyUb say: ‘Two kinds of people told lies about Al-Hasan: People who disbelieved in Al-Qadar (the Divine Decree) and they intended to propagate their beliefs thereby (by attributing this belief to Al-Hasan), and people who had enmity in their hearts (towards Al-Hasan) and said: “Didn’t he say such and such? Didn’t he say such and such?” (Sahih)
4623. Yahyā bin Kathīr Al-‘Anbari said: “Qurrah bin Khālid used to say to us: ‘O young men, do not be deceived concerning Al-Ḥasan, for his opinion was based on the Sunnah and what is right.’” (Ṣaḥīḥ)

4624. It was narrated from Ḥammād bin Zaid, from Ibn ‘Awn, who said: “If the words of Al-Ḥasan could be interpreted in the way that others have interpreted them, we would have written to him asking him to recant and brought witnesses to that effect, but we think that what he said cannot be interpreted in that way.” (Ḥasan)

4625. It was narrated that Ayyūb said: “Al-Ḥasan said to me: ‘I will never say it (that which was misinterpreted as denial of Al-Qadar) again.’” (Ṣaḥīḥ)

4626. It was narrated that ‘Uthmān Al-Battī said: “Al-Ḥasan never interpreted any Verse (that referred to Al-Qadar) without affirming (the Divine Decree).” (Ḥasan)
Chapter 7. Regarding Preference[1]

4627. It was narrated from Nāfī', from Ibn 'Umar, who said: “At the time of the Prophet ﷺ we used to say: ‘During the era of the Prophet ﷺ, we did not regard anyone as equal to Abū Bakr, then ‘Umar, then ‘Uthmān, then after that we did not differentiate between the Companions of the Prophet ﷺ.’” (Sahih)

4628. It was narrated that Ibn Shihāb said: “Salīm bin ‘Abdullāh said that Ibn ‘Umar said: ‘We used to say, when the Messenger of Allāh ﷺ was alive: The best of the Ummah of the Prophet ﷺ after him is Abū Bakr, then ‘Umar, then ‘Uthmān, may Allāh be pleased with them.’” (Sahih)

4629. It was narrated that Muhammad bin Al-Hanafiyyah said: “I said to my father:[2] ‘Which of the people is best after the Messenger of Allāh ﷺ?’ He said: ‘Abū Bakr.’ I said: ‘Then who?’ He said: ‘Then ‘Umar.’ Then I was afraid to ask, ‘then who,’ lest he say ‘Uthmān.’ I said: ‘Then you,

[1] Meaning, consider some of the Companions more virtuous than others, and in what rank.

[2] Meaning, ‘Ali, may Allāh be pleased with him, who was his father. He was called Ibn Al-Hanafiyyah after his mother who was a slave when she bore him.
O my father.’ He said: ‘I am just one of the Muslims.’” (Ṣaḥīḥ)

4630. Muḥammad Al-Firyābī said: “I heard Sufyān say: ‘Whoever claims that ‘Alī was more deserving (of being the Khalīfah first) than both of them (Abū Bakr and ‘Umar), then he has attributed error to Abū Bakr, ‘Umar and the Muhājirīn and Ansār, may Allāh be pleased with them all, and I do not think that with this (belief) any deeds of his will rise to heaven.’”” (Ṣaḥīḥ)

Messenger of Allāh, take hold of it and ascend. Then another man took hold of it and ascended with it. Then another man took hold of it and ascended with it. Then another man took hold of it but it broke, then it was reconnected and he ascended with it.” Abū Bakr said: ‘May my father and mother be sacrificed for you; let me interpret it.’ He said: “Interpret it.” He said: As for the cloud, it is the cloud of Islam, and as for the ghee and honey that were dripping from it, that is the Qur’ān with its softness and sweetness. As for those who take a lot and a little, they are the ones who learn a lot or a little of the Qur’ān. As for the rope that stretches between heaven and earth, it is the truth that you follow, you take hold of it and Allāh causes you to ascend thereby, then another man will take hold of it after you and will ascend thereby, then another man will take hold of it after you and will ascend thereby, then a man will take hold of it and it will break, then it will be reconnected and he will ascend thereby. O Messenger of Allāh, tell me, am I right or am I wrong? He said: “You have got some of it right and some of it wrong.” He said: I adjure you by Allāh, O Messenger of Allāh, tell me what I got wrong. The Prophet ﷺ said: “Do not swear oaths.”[1] (Sahih)

[1] They interpret this to refer to one of the two statement Abū Bakr made, earlier he said: “By my father and mother” or “Bi Abi Wa Ummi” which is understood to mean: “May my father and mother be sacrificed to you” and other interpretations with a good
This story was narrated from Ibn 'Abbas from the Prophet (saw) similar to no. 4632. He said: "And he refused to tell him." (Sahih)

It was narrated from Al-Hasan, from Abū Bakrah, that the Prophet (saw) said: "Who among you has seen a dream?" A man said: "I saw scales coming down from the sky, and you and Abū Bakr were weighed in them and you outweighed Abū Bakr. Then Abū Bakr and 'Umar were weighed in them, and Abū Bakr outweighed 'Umar. Then 'Umar and 'Uthmān were weighed in them, and 'Umar outweighed 'Uthmān. Then the scales were lifted up." And I saw displeasure in the face of the Messenger of Allāh (saw). (Daʿīf)

meaning. And the second statement: "Aqsamtu" or: "I adjure you" which is a kind of oath. And that this is one of the mistakes, or the main mistake, which is an apparent interpretation of the text, since the Messenger of Allāh (saw) said: "Do not swear oaths" in reply to Abū Bakr asking: "Tell me what I got wrong." While they also say that Abū Bakr may have been mistaken in it from a number of other speculative angles, which are elaborated upon and discussed by Ibn Hajar in Fath Al-Bārī (no. 7046).
4635. It was narrated from 'Abdur-Rahmān bin Abī Bakrah, from his father that the Prophet ﷺ said one day: “Has any of you seen a dream?” He narrated a similar story (as no. 4634), but he did not mention displeasure. He said: “And the Messenger of Allāh ﷺ was grieved by that, and he said: “There will be a Khilāfah following the model of Prophethood, then Allāh will give power (Al-Mulk) to whomever He wills.” (Dā'f)

4636. It was narrated from Abān bin 'Uthmān, from Jābir bin ‘Abdullāh, that he would narrate, that the Messenger of Allāh ﷺ said: “Last night a righteous man saw (in a dream) that Abū Bakr was joined to the Messenger of Allāh ﷺ, and ‘Umar was joined to Abū Bakr, and ‘Uthmān was joined to ‘Umar.” Jābir said: “When we left the Messenger of Allāh ﷺ we said: ‘The righteous man is the Messenger of Allāh ﷺ, and the joining between them means that they will be in charge of this matter with which Allāh has sent His Prophet ﷺ.’” (Dā'f)

Abū Dāwud said: Yūnus and Shu'ayb did not mention ‘Umar in their narration.

4637. It was narrated from Samurah bin Jundab that a man said: “O Messenger of Allāh, I saw
a bucket hanging from the sky. Abū Bakr came and took hold of its handles and drank a little, then ‘Umar came and took hold of its handles and drank his fill, then ‘Uthmān came and took hold of its handles and drank his fill. Then ‘Alī came and took hold of its handles but it tipped, and some of the water spilled on him.” (Ḥasan)

Comments:

These narrations indicate the virtue of these Khalīfahs, and that these virtues were well known and recognized prior to the death of the Messenger of Allāh ﷺ.

4638. It was narrated that Makhūl said: “The Romans will certainly enter Ash-Shām for forty days, and no place will be spared from them except Damascus and ‘Ammān.” (Da’f)

4639. ‘Abdul-‘Azīz bin Al-‘Alāʾ narrated that he heard Abū Al-‘Ayyās ‘Abdur-Rahmān bin Salmān say: “One of the kings of the non-Arabs will come and prevail over all the cities, except Damascus.” (Da’f)

4640. It was narrated from...
Makhul, that the Messenger of Allah ﷺ said: “The Muslims’ place of encampment during the Great Battles will be a land called Al-Ghūṭah.” (Ṣaḥīḥ)

Comments:

See no. 4298.

4641. It was narrated that ‘Awf said: “I heard Al-Ḥajjaj delivering a speech and he said: ‘The likeness of ‘Uthmān before Allāh is that of ‘Eisā bin Maryam.’ Then he recited, and explained this Verse: And (remember) when Allāh said: ‘O Eisa! I will take you and raise you to Myself, and clear you of those who disbelieve, pointing to us and to the people of Ash-Shām with his hand.” (Ḥasan)

4642. It was narrated that Ar-Rabī’ bin Khālid Ad-Dabbi said: “I heard Al-Ḥajjaj delivering a speech and he said in his speech: ‘Is the messenger of one of you going about an errand more honorable, or his successor among his family (more honorable)?’ I said to myself: ‘By Allāh, I will never pray behind you, and if I find some people who are fighting against you

[2] This narration appears again after number 4772.
I will fight against you along with them.”’ Ishāq (one of the narrators) added in his Hadith: ‘And he fought at the battle of Jamājim until he was killed.’

4643. It was narrated from Abū Bakr, that ‘Āsim said: “While he was on the Minbar, I heard Al-Hajjāj say: ‘Fear Allāh as much as you can with no exception. Listen and obey the Commander of the Believers ‘Abdul-Malik with no exception. By Allāh, if I order the people to go out through one door of the Masjid, and they go out through another door, their blood and wealth will become permissible to me. By Allāh, if I punish (the tribe of) Rabī’ah for (the wrongdoing of) Muḍar, that is permissible for me before Allāh. Who could understand my point concerning the slave of Hudhayl who says that his recitation of Qur’ān is from Allāh? By Allāh, it is only Rajaz poetry like the Rajaz poetry of the Bedouin, and Allāh did not reveal it to His Prophet . Who will understand my point concerning these non-Arabs one of whom says that he throws a stone, and when the stone lands, he says that something new has happened.’ By Allāh, I shall finish them off like the day that has
passed away.” He said: \[1\] I mentioned that to Al-A’amash and he said: “By Allâh, I also heard it from him.” (Da’îf)

Comments:

Al-Hamrã’ is a term used for freed slaves and non Arabs, which is why it is stated again: “Meaning non Arabs” and the indication refers to those that opposed his orders who came from the non ‘Arabs.

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1. That is, Abû Bakr, who is Ibn ‘Ayyâsh.
Juhân, from Safinah, who said: “The Messenger of Allah ﷺ said: ‘The Ḳhīläfah of Prophethood will last for thirty years, then Allah will give power – or His kingdom – to whomever He wills.’” (Hasan)

Sa‘eed said: “Safinah said to me: Calculate Abû Bakr’s Ḳhīläfah as two years, ‘Umar’s as ten, ‘Uthmân’s as twelve, and ‘Ali’s as such-and-such.” Sa‘eed said: “I said to Safinah: ‘They are saying that ‘Ali was not a Ḳhālīfah.’ He said: ‘The buttocks of Banū Az-Zarqā’ are lying,’” meaning Banū Marwān.

Comments:
Banū Az-Zarqā’ refers to the people of Marwān.

4647. (There is another chain) that Safinah said: “The Messenger of Allah ﷺ said: “The Ḳhīläfah of Prophethood will last for thirty years, then Allah will give power – or His kingdom – to whomever He wills. (Hasan)

4648. It was narrated from Ibn Idrīs: “Ḥusain informed us from Ḥilāl bin Yaṣāf, from ‘Abdullāh bin Zālīm Al-Māzīnī.” And (it was narrated from) Sufyān, from Mansūr, from Ḥilāl bin Yaṣāf from ‘Abdullāh bin Zālīm Al-Māzīnī. He said: “Sufyān mentioned a man between him and ‘Abdullāh bin
Zālim Al-Māzinī.” He said: [1] “I heard Sa‘eed bin Zaid bin ‘Amr bin Nufail say: ‘When so-and-so came to Al-Kūfah, so-and-so stood up and delivered a speech.’ Sa‘eed bin Zaid took me by the hand and said: ‘Do you not see this wrongdoer? I bear witness that the nine men are in Paradise, and if I bear witness concerning the tenth I will not be lying.’ I said: ‘Who are the nine?’ He said: ‘The Messenger of Allah said, when he was on Hirã’: ‘Stand firm, Hirã’, for there is no one on you but a Prophet or a martyr.” I said: ‘Who are the nine?’ He said: ‘The Messenger of Allah said, when he was on Hirã’: ‘Stand firm, Hirã’, for there is no one on you but a Prophet or a martyr.” I said: ‘Who are the nine?’ He said: ‘The Messenger of Allah said, when he was on Hirã’: ‘Stand firm, Hirã’, for there is no one on you but a Prophet or a martyr.” I said: ‘Who are the nine?’ He said: ‘The Messenger of Allah said, when he was on Hirã’: ‘Stand firm, Hirã’, for there is no one on you but a Prophet or a martyr.” I said: ‘Who are the nine?’ He said: ‘The Messenger of Allah said, when he was on Hirã’: ‘Stand firm, Hirã’, for there is no one on you but a Prophet or a martyr.” I said: ‘Who are the nine?’ He said: ‘The Messenger of Allah said, when he was on Hirã’: ‘Stand firm, Hirã’, for there is no one on you but a Prophet or a martyr.” I said: ‘Who are the nine?’ He said: ‘The Messenger of Allah said, when he was on Hirã’: ‘Stand firm, Hirã’, for there is no one on you but a Prophet or a martyr.” I said: ‘Who are the nine?’ He said: ‘The Messenger of Allah said, when he was on Hirã’: ‘Stand firm, Hirã’, for there is no one on you but a Prophet or a martyr.” I said: ‘Who are the nine?’ He said: ‘The Messenger of Allah said, when he was on Hirã’: ‘Stand firm, Hirã’, for there is no one on you but a Prophet or a martyr.” I said: ‘Who are the nine?’ He said: ‘The Messenger of Allah said, when he was on Hirã’: ‘Stand firm, Hirã’, for there is no one on you but a Prophet or a martyr.” I said: ‘Who are the nine?’ He said: ‘The Messenger of Allah said, when he was on Hirã’: ‘Stand firm, Hirã’, for there is no one on you but a Prophet or a martyr.” I said: ‘Who are the nine?’ He said: ‘The Messenger of Allah said, when he was on Hirã’: ‘Stand firm, Hirã’, for there is no one on you but a Prophet or a martyr.” I said: ‘Who are the nine?’ He said: ‘The Messenger of Allah said, when he was on Hirã’: ‘Stand firm, Hirã’, for there is no one on you but a Prophet or a martyr.” I said: ‘Who are the nine?’ He said: ‘The Messenger of Allah said, when he was on Hirã’: ‘Stand firm, Hirã’, for there is no one on you but a Prophet or a martyr.” I said: ‘Who are the nine?’ He said: ‘The Messenger of Allah said, when he was on Hirã’: ‘Stand firm, Hirã’, for there is no one on you but a Prophet or a martyr.” I said: ‘Who are the nine?’ He said: ‘The Messenger of Allah said, when he was on Hirã’: ‘Stand firm, Hirã’, for there is no one on you but a Prophet or a martyr.” I said: ‘Who are the nine?’ He said: ‘The Messenger of Allah said, when he was on Hirã’: ‘Stand firm, Hirã’, for there is no one on you but a Prophet or a martyr.” I said: ‘Who are the nine?’ He said: ‘The Messenger of Allah said, when he was on Hirã’: ‘Stand firm, Hirã’, for there is no one on you but a Prophet or a martyr.” I said: ‘Who are the nine?’ He said: ‘The Messenger of Allah said, when he was on Hirã’: ‘Stand firm, Hirã’, for there is no one on you but a Prophet or a martyr.” I said: ‘Who are the nine?’ He said: ‘The Messenger of Allah said, when he was on Hirã’: ‘Stand firm, Hirã’, for there is no one on you but a Prophet or a martyr.” I said: ‘Who are the nine?’ He said: ‘The Messenger of Allah said, when he was on Hirã’: ‘Stand firm, Hirã’, for there is no one on you but a Prophet or a martyr.” I said: ‘Who are the nine?’ He said: ‘The Messenger of Allah said, when he was on Hirã’: ‘Stand firm, Hirã’, for there is no one on you but a Prophet or a martyr.” I said: ‘Who are the nine?’ He said: ‘The Messenger of Allah said, when he was on Hirã’: ‘Stand firm, Hirã’, for there is no one on you but a Prophet or a martyr.” I said: ‘Who are the nine?’ He said: ‘The Messenger of Allah said, when he was on Hirã’: ‘Stand firm, Hirã’, for there is no one on you but a Prophet or a martyr.” I said: ‘Who are the nine?’ He said: ‘The Messenger of Allah said, when he was on Hirã’: ‘Stand firm, Hirã’, for there is no one on you but a Prophet or a martyr.” I said: ‘Who are the nine?’ He said: ‘The Messenger of Allah said, when he was on Hirã’: ‘Stand firm, Hirã’, for there is no one on you but a Prophet or a martyr.” I said: ‘Who are the nine?’ He said: ‘The Messenger of Allah said, when he was on Hirã’: ‘Stand firm, Hirã’, for there is no one on you but a Prophet or a martyr.” I said: ‘Who are the nine?’ He said: ‘The Messenger of Allah所述。
that I heard the Messenger of Allah say: ‘Ten will be in Paradise. The Prophet will be in Paradise, Abū Bakr will be in Paradise, ‘Umar will be in Paradise, ‘Uthmān will be in Paradise, ‘Alī will be in Paradise, Tālḥah will be in Paradise, Aẓ-Zubair bin A‘wām will be in Paradise, Sa‘d bin Mālik will be in Paradise and Aḥmad bin ‘Awwām will be in Paradise.’ If you wish I will name the tenth one for you. They said: ‘Who is it?’ He remained silent. They said: ‘Who is it?’ He said: ‘It is Sa‘īd bin Zaid.” (Hasan)

Translation:

Abū Bakr, A‘wām, Sa‘d, Tālḥah, ‘Uthmān, ‘Alī, Aḥmad, and Sa‘īd were among the ten men of Paradise. If the Messenger of Allah had said: ‘I will name the tenth one for you,’ Sa‘īd would have been on the list. But he did not name Sa‘īd because he was already on the list.

4650. Riyāḥ bin Al-Ḥārith said: “I was sitting with so-and-so in the Masjid of Al-Kūfah, and the people of Al-Kūfah were with him. Sa‘īd bin Zaid bin ‘Amr bin Nufail came, and he welcomed him, and greeted him, and seated him by his feet on the couch. One of the people of Al-Kūfah, whose name was Qa‘īs bin ‘Alqāmah, came and he received him, and he started to revile (someone). Sa‘īd said: ‘Whom is this man reviling?’ He said: ‘He is reviling ‘Alī.’ He said: ‘Why do I see the Companions of the Messenger of Allah being reviled in your presence, and you do not object or try to stop it? I heard the Messenger of Allah say – and I have no need to
attribute to him something that he did not say which he will ask me about tomorrow when I meet him—"Abū Bakr will be in Paradise, ‘Umar will be in Paradise,"—and he narrated a similar report (as no. 4650), then he said: ‘Their going out once (in Jihad) with the Messenger of Allah, getting their faces covered in dust, is better than the deeds done in a lifetime by one of you, even if he were to reach the age of Nūh.” (Ṣaḥīḥ)

Comments:

These and similar narrations refer to the ten who were promised Paradise.

4651. It was narrated from Qatādah that Anas bin Mālik told them, that the Prophet of Allah climbed up Uhud, and was followed by Abū Bakr, ‘Umar and ‘Uthmān. (The mountain) shook with them and the Prophet of Allah struck it with his foot, and said: “Stand firm, O Uhud, (for it is) a Prophet, a Siddiq and two martyrs.” (Ṣaḥīḥ)

4653. [1] It was narrated from Jābir that the Messenger of Allah said: “None of those who swore allegiance beneath the tree will enter the Fire.” (Ṣaḥīḥ)

[1] Number 4652 appears below, manuscripts have various sequences here.
Comments:

This refers to the pledge of Al-Hudaibiyah.

4654. It was narrated that Abū Hurairah said: “The Messenger of Allah said: ‘Perhaps’ and Ibn Sinān said: ‘Allāh looked upon those who had been present at Badr and said: ‘Do what you wish, for I have forgiven you.’” (Hasan)

Comments:

This indicates the virtue of those who fought at Badr over those who came later.

4655. It was narrated that Al-Miswar bin Makhramah said: “The Prophet went out at the time of Al-Hudaybiyah...” and he mentioned the Ḥadīth. He said: “And he came to him,” meaning ‘Urwah bin Mas‘ūd, “and started to speak to the Prophet. Every time he spoke to him he took hold of his beard. Al-Mughirah bin Shu‘bah was standing at the Prophet’s head, carrying a sword and wearing a helmet. He struck his hand with the handle of his sword and said: ‘Keep your hand..."
away from his beard.’ ‘Urwah raised his head and said: ‘Who is this?’ They said: ‘Al-Mughirah bin Shu’bah.’” (Hasan)

4652. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: “Jibrā’il, peace be upon him, came to me and took me by the hand, and showed me the gate of Paradise through which my Ummah will enter.” Abū Bakr said: “O Messenger of Allāh, would that I was with you when you looked upon it.” The Messenger of Allāh ﷺ said: “O Abū Bakr, you will be the first of my Ummah to enter Paradise.” (Da’if)

4656. It was narrated that Al-Aqra’, the Mu’adh-dhin of ‘Umar bin Al-Khattāb, said: “‘Umar sent me to the bishop to summon him. ‘Umar said to him: ‘Do you find me in the Book?’ He said: ‘Yes.’ He said: ‘How do you find me?’ He said: ‘I find you like a castle.’ He raised his stick and said to him: ‘What do you mean by a castle?’ He said: ‘A strong, safe castle.’ He said: ‘How do you find the one who will come after me?’ He said: ‘I find him to be a righteous Khalīfah but he will favor his relatives.’ ‘Umar said: ‘May Allāh have mercy on ‘Uthmān’ – three times. Then
he said: 'How do you find the one who will come after him?' He said: 'Like rust on a sword (because of using the sword a great deal).'

'Umar put his hand on his head and said: 'O filthy one, O filthy one!' He said: 'O Commander of the Believers, he is a righteous Khalifah but he will be appointed Khalifah when the sword is unsheathed and blood is being shed.' (Sahih)

Chapter 9. Regarding The Virtue Of The Companions Of The Prophet

4657. It was narrated that 'Imrân bin Ḥusain said: "The Messenger of Allah said: 'The best of my Ummah are the generation to whom I am sent, then those who come after them, then those who come after them.' Allah knows best whether he mentioned the third time or not. 'Then there will appear people who will give testimony without being asked to do so, and they will make vows and not fulfill them, and they will be treacherous, and will not be trusted, and fatness will appear among them.'"' (Sahih)

Comments:

In this narration the period of the Salaf has been explained, the era of
Companions, then their followers, then their followers. After these three generations, the virtue of the people would decline.

**Chapter 10. Regarding The Prohibition Against Reviling The Companions Of The Messenger Of Allāh**

4658. It was narrated that Abū Sa‘eed said: “The Messenger of Allāh ﷺ said: ‘Do not revile my companions, for by the One in Whose Hand is my soul, if one of you were to spend the equivalent of Mount Uhud in gold, it would not equal the Mudd of one of them, or even half of it.” [Abū Sa‘eed said:1] “Al-‘Utāridi narrated to us: ‘Abū Mu‘āwiyah informed us.’ And he mentioned the Hadith.” (Ṣaḥīḥ)

**4659.** It was narrated that ‘Amr bin Abī Qurrah said: “Hudhaifah was in Al-Madā‘īn and he mentioned some things that the Messenger of Allāh ﷺ said to some of his Companions in moments of anger. Some of the people who heard that from Ḥudhaifah went to Salmān and told him what Hudhaifah had said. Salmān said: ‘Ḥudhaifah knows best about what he is saying.’ They went back to Ḥudhaifah and said to him: ‘We told Salmān what you said and he did not believe you or...

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1 That is, one of those who heard the text from the author, see the introduction.
disbelieve you.’ Hudhaifah came to Salmān when he was in a vegetable patch and said: ‘O Salmān, what kept you from confirming what I heard from the Messenger of Allāh ﷺ?’ Salmān said: ‘The Messenger of Allāh ﷺ would (sometimes) get angry, and he would say things to some of his Companions in anger, and he would (sometimes) be pleased, and say things to some of his Companions when he was pleased. You should stop (narrating these sayings) lest you instil love of some people in people’s hearts and hatred for some people in people’s hearts, and generate disagreement and division. You know that the Messenger of Allāh ﷺ delivered a speech and said: “If I reviled or cursed any man among my Ummah in anger, I am just one of the sons of Ādam, I get angry as they get angry. But I have been sent as a mercy to the worlds. [O Allāh], make it a blessing for them on the Day of Resurrection.”’ By Allāh, you should stop or I shall certainly write to ‘Umar,’ [but he sent some men to intercede for him. So Salmān offered expiation for his oath, and did not write to ‘Umar, and he offered the expiation before breaking his oath.”] (Hasan)

Comments:

“If I reviled or cursed any man among my Ummah in anger, I am just one of the sons of Ādam, I get angry as they get angry.” Meaning, he may have gotten angry, but his supplications are accepted, etc., so this point is specific to those who angered him.
Chapter 11. Regarding Abū Bakr, May Allāh Be Pleased With Him, Becoming The Khalīfah

4660. It was narrated from 'Abdul-Malik Ibn Abī Bakr bin 'Abdur-Rahmān bin Al-Ḥārith, from Hishām, from his father, from 'Abdullāh bin Zam'ah who said:
“When the illness of the Messenger of Allāh ﷺ grew severe and I was with him along with a group of the Muslims, Bilāl called him to prayer and he said: ‘Tell someone to lead the people in prayer.’ 'Abdullāh bin Zam'ah went out and saw 'Umar among the people, and Abū Bakr was absent. I said: ‘O 'Umar, get up and lead the people in prayer.’ He went forward and said the Takbīr. When the Messenger of Allāh ﷺ heard his voice - as 'Umar was a man with a loud voice - he said: ‘Where is Abū Bakr? Allāh and the Muslims do not approve of this, Allāh and the Muslims do not approve of this.’ He sent for Abū Bakr, and he came after 'Umar, had offered that prayer, and he led the people in prayer.” (Hasan)

4661. It was narrated from 'Ubaidullāh bin 'Abdullāh bin 'Utbah that 'Abdullāh bin Zam'ah told him this report (similar to no. 4460). He said: “When the Prophet ﷺ heard the voice of 'Umar, Ibn Zam'ah said: ‘The Prophet ﷺ went and stuck his head out of the
apartment, then he said: “No, no. no. Let Ibn Abi Quhafah lead the people in prayer,” and he said that angrily. \(\text{Hasan}\)

Chapter 12. Evidence That One Should Refrain From Speaking During The Fitnah

4662. It was narrated that Abu Bakrah said: “The Messenger of Allah ﷺ said to Al-Hasan bin ‘Ali: ‘This son of mine is a leader, and I hope that Allah may reconcile two parties of my Ummah by means of him.’” And he narrated from Hammad: \(^{[1]}\) “Perhaps Allah will reconcile two great parties of the Muslims by means of him.” \(\text{Sahih}\)

4663. It was narrated that Muhammad\(^{[2]}\) said: “Hudhaifah said: ‘There is no one who will be overtaken by the Fitnah (turmoil) for whom I do not fear, except Muhammad bin Maslamah, for I heard the Messenger of Allah ﷺ.

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\(^{[1]}\) That is, the author heard this via two chains of narration, one of them through Hammad bin Zaid, and he narrated it with this wording.

\(^{[2]}\) That is, Muhammad bin Sirin.
4664. It was narrated from Abū Burdah that Tha'labah bin Duba'ah said: "We entered upon Hudhaifah and he said: 'I know a man who will not be harmed by the Fitnah at all.' We went out and saw a tent that had been pitched, and we entered, and saw Muhammad bin Maslamah inside. We asked him about that, and he said: 'I would not like to stay in any part of your land until that which is prevailing (the Fitnah) has cleared up.'" (Da'if)

4665. A similar report (as no. 4664) was narrated (with another chain) from Duba'ah bin Husain Ath-Tha'labi. (Da'if)

4666. It was narrated that Qais bin Ubād said: "I said to ‘Ali: ‘Tell us about this march of yours (against Mu‘awiya). Did the Messenger of Allah ﷺ enjoin it upon you, or is it your own opinion?’ He said: ‘The Messenger of Allah ﷺ did not enjoin anything upon me; rather it is my own opinion.’" (Sahih)
4667. It was narrated that Abū Sa'eed said: "The Messenger of Allah ﷺ said: 'A rebellious group will emerge at a time of dissent among the Muslims, and it will be destroyed by the closer of the two groups to the truth.'" (Sahih)

4668. It was narrated that Abū Sa'eed Al-Khudri said: "The Messenger of Allah ﷺ said: 'Do not differentiate among the Prophets.'" (Sahih)

Chapter 13. Regarding Favoured Some Of The Prophets ﷺ

4669. It was narrated that Abu Salamah bin 'Abdur-Rahmān and 'Abdur-Rahmān Al-Araj, that Abū Hurairah said: "A Jewish man said: 'By the One Who chose Mūsā.' A Muslim man raised his hand and slapped the Jew's face. The Jew went to the Prophet ﷺ and told him about that, and the Prophet ﷺ said: 'Do not favor me over Mūsā, for the people will swoon, and I will be the first one to wake up, and I will see Mūsā holding on to the side of the Throne, and I will

4671.[1] It was narrated from Abū Salamah bin 'Abdur-Rahmān and 'Abdur-Rahmān Al-Araj, that Abū Hurairah said: "A Jewish man said: 'By the One Who chose Mūsā.' A Muslim man raised his hand and slapped the Jew's face. The Jew went to the Prophet ﷺ and told him about that, and the Prophet ﷺ said: 'Do not favor me over Mūsā, for the people will swoon, and I will be the first one to wake up, and I will see Mūsā holding on to the side of the Throne, and I will

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[1] Here, some of the manuscripts and reports of the texts have a different sequence.
not know whether he was one of those who swooned and awoke before me, or whether he was one of those who were exempt by Allâh, may He be exalted.”” (Sahih)

Abû Dâwûd said: And the narration of Ibn Yahyâ (one of the narrators) is more complete.

4673. It was narrated from ‘Abdullâh bin Farrûkh, that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘I am the chief of the sons of Adam, I will be the first one for whom the earth will be split open, and I will be the first one to intercede, and the first one whose intercession will be accepted.’” (Sahih)

4669. It was narrated from Ibn ‘Abbâs that the Prophet ﷺ said: “No person should say that I am better than Yûnus bin Mattäh.” (Sahih)

4670. It was narrated that ‘Abdullâh bin Ja’far said: “The Messenger of Allâh ﷺ used to say:
No Prophet should say, “I am better than Yûnûs bin Matta.”

(Da’îf)

It was narrated that Anas said: “A man said to the Messenger of Allâh ﷺ: ‘O best of all creation!’ The Messenger of Allâh ﷺ said: ‘That is Ibrâhîm, peace be upon him.’” (Sâihîh)

Comments:

Al-Mundhîrî said that it is possible that this was stated before it was revealed that he ﷺ is the best of creation, or that he was expressing that out of humility and dislike for such comparisons.

It was narrated from Sa’eed bin Abî Sa’eed, that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘I do not know whether ’Uzair was a Prophet or not.’” (Sâihîh)

Comments:

The ancient Yemeni people of Sabā’ called their kings ‘Tubba’. This refers to one of them who was said to have come through Makkah and Al-Madinah, prior to the time of ‘Isa, peace be upon him. See the Tafsîr of Ibn Kathîr (Sûrat Ad-Dukhân 44:34-77). ’Uzair lived either between Dâwûd and Sulaimân, or between Zakariyya and Yahya, peace be upon them all.
4675. It was narrated from Ibn Shihāb, that Abū Salamah bin ‘Abdur-Rahmān informed him that Abū Hurairah said: “I heard the Messenger of Allāh ﷺ say: ‘I am the closest of people to the son of Maryam. The Prophets are (like) sons of one father from different mothers, and there is no Prophet between him and I.’” (Ṣāḥīh)

Comments:

“Sons of one father” means that the foundations of their Message are common, but there were different laws for each.

Chapter 14. Regarding The Refutation Of Al-Irjā’

4676. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “Faith has seventy-some odd branches, the most virtuous of which is saying Lā ilāha illallāh, and the least of which is removing bones from the road. And modesty is a branch of faith.” (Ṣāḥīh)

Comments:

Al-Irjā’ means “defer” or “hope.” Al-Murji’ah is the name of the people who believe that the commission of a sin will not cause any harm to one’s faith, just like the commission of an act of faith is of no benefit to a disbeliever. So they are described as such due to their belief that Allāh will defer punishment from the disobedient person. It was also used earlier, to refer to those who deferred judgment between the two sides of dispute after ‘Uthmān, may Allāh
be pleased with him. (See Hādī As-Sārī the introduction to Fath Al-Bārī, near the end of the ninth section.) According to the majority of the early and later scholars, Iman includes actions, while it became a popular Murji‘ah belief that actions were not included in Faith. So these narrations prove that actions are included in Faith.

4677. Ibn ‘Abbās said: “When the delegation of ‘Abdul-Qais came to the Messenger of Allāh ﷺ, he told them to believe in Allāh, and he said: ‘Do you know what believing in Allāh means?’ They said: ‘Allāh and His Messenger know best.’ He said: ‘Bearing witness to Lā ilāha illallāh, and that Muḥammad is the Messenger of Allāh, establishing the Ṣalāt, paying the Zakāh, fasting Ramadān and giving one-fifth of the spoils of war (Khumus).’” (Ṣaḥīḥ)

نتخراج: [صحيح] تقدم، ح: 3677 أخْرِجَ الْبَرَّاءِيُّ، الإِيْمَانُ، بَابُ أَدَاءِ الْحَمْسَ مِنِ الْإِيْمَانِ، ح: 12 وَسَلَامُ، الإِيْمَانُ، بَابُ الْأَمْرِ بإِيْمَانٍ بِاللَّهِ تَعَالَى وَرَسُولُهُ ﷺ، إِلَّا أَنَّهُ يُمَحَمَّدًا رَسُولُ اللَّهِ ﷺ وَإِمَامًا، وَإِيَّاهُ الْرَّكَابَةَ، وَصَلَوْنَ رَمَضَانًا، وَأُنْعَطِفَ الْحَمْسُ مِنَ الْإِيْمَانِ.

Comments
1. Other than saying by tongue and testifying by heart, the most important part of belief is to prove it through actions and deeds.
2. In this narration, Hajj has not been mentioned, because at this time performing Hajj was not yet declared obligatory.

4678. It was narrated that Jābir said: “The Messenger of Allāh ﷺ said: ‘Between a person and Kufr there is giving up the Ṣalāt.’” (Ṣaḥīḥ)

نتخراج: [صحيح] أخْرِجَ أَخْرِجَ الْتَرْمِدِيُّ، الإِيْمَانُ، بَابُ مَا جَاءَ فِي تَرْكِ الْصِّلَاةِ، ح: 3678 مِنْ حَدِيثٍ كَبْرَى عِنْدَ الْأَمْرِ بِالْإِيْمَانِ ﷺ.

Comments
Al-Khaṭṭābī said: “At-Tarûk (leaving the prayer) has three categories. Among them is leaving (the prayer) while (fundamentally) denying it (that it should be performed). And this is Kufr according to the consensus of the Ummah. Among them is leaving it because of forgetfulness; in this case there is a consensus of the Ummah that one has not committed Kufr. (Meaning, he is
required to pray when he remembers it). Among them is purposefully leaving it (the prayer) without (fundamentally) denying it (that it should be performed). It is this that the people have differed over. Ibrāhīm An-Nakha‘ī, Ibn Al-Mubārak, Aḥmad bin Ḥanbal and Iṣḥāq bin Rāṭūjah held the view that whoever left the prayer on purpose, without an excuse, until its time has expired, then he is a disbeliever. And Aḥmad said: ‘We do not declare anyone among the Muslims, a disbeliever, for any sin, except for leaving the prayer.’ Makhūl and Ash-Shâfi‘ī said that he who leaves the prayer should be killed like a disbeliever, but that does not take him out of the religion, and he should be buried in the graveyard of Muslims, and his family inherits from him. But some of the followers of Ash-Shâfi‘ī said that he should not be prayed for when he dies. And the followers of Ash-Shâfi‘ī differed over how he should be killed. Most of them held the view that he should be killed in captivity with the sword. Ibn Shurail said that he should not be killed in captivity with the sword, but he should be beaten until he prays, or beating him results in his death. And they said that he should be killed when he leaves one prayer until its time has expired. Except that Ābu Sa‘eed Al-Aṣṭakhši said that he should not be killed until he left three prayers. And I think that he held this view because it is possible that he had an excuse to delay the prayer until the next prayer’s time, in order to combine the two of them. Ābu Ḥanīfah and his followers said that the one who leaves the prayer is not considered a disbeliever, nor killed, but he should be imprisoned and beaten until he prays. They interpreted the narration to have an implication of severe warning and threat.” (Ma‘ālam As-Sunan no. 1658)

Chapter 15. The Evidence That Faith Increases And Decreases

4680. It was narrated that Ibn ‘Abbās said: “When the Prophet began to face the Ka‘bah (when praying), they said: ‘O Messenger of Allāh, what about those who died while they used to pray towards Bait Al-Maqdis (Jerusalem)?’ Then Allāh, The Most High, revealed: And Allāh would never make your faith to be lost.”[1] (Hasan)


Comments

This narration proves that Allāh called the prayer “faith,” thereby including it in Faith.

4681. It was narrated from Abū Umāmah that the Messenger of Allāh ﷺ said: “Whoever loves for the sake of Allāh and hates for the sake of Allāh, gives for the sake of Allāh and withholds for the sake of Allāh, he will have perfected his faith.” (Hasan)

4679. It was narrated from ‘Abdullāh bin ‘Umar that the Messenger of Allāh ﷺ said (addressing the women): “I have never seen anyone deficient in reason and religion, and more overwhelming to a man of wisdom and reason than you.” She (one of them) said: “What is the defect in reason and religion?” He said: “As for the defect in reason, the testimony of two women is equal to the testimony of one man, and as for the defect in religion, one of you breaks the fast in Ramadan and does not pray for several days.” (Sahih)

Comments

It this narration, not praying has been explained to be a cause of defect in religion. Even though a woman during her menses is not allowed to pray, so she is exempted from the duty, the argument here is that the prayer itself is part of the religion, and when it is not performed, the religion of the person is deficient. If this is the case for those who have a legal reason, then what of those who do not.
4682. It was narrated that Abū Hurairah said: “The Messenger of Allah ﷺ said: ‘The most perfect of the believers in faith is the one with the best manners.’” (Hasan)

Comments
Having good manners means, with himself, with others, and with his Lord.

4685. It was narrated from (‘Abdur-Razzāq and) Sūfyan, from Ma‘mar, from Az-Zuhrī, from ‘Amīr bin Sa‘d, from his father that the Prophet ﷺ was distributing something among the people. I said: “Give to so-and-so, for he is a believer.” He said: “Or a Muslim. I may give something to one man, although someone else is dearer to me than him, lest he fall on his face (in the Fire).” (Sahih)

4683. It was narrated from Muhammad bin Thawr, from Ma‘mar, he said: “Az-Zuhrī informed me, from ‘Amīr bin Sa‘d bin Abī Waqqās, from his father, who said: ‘The Prophet ﷺ gave something to some men, and he did not give anything to one of them.’ Sa‘d said: ‘O Messenger of Allah, you gave to so-and-so and so-and-so, and you did not give anything to so-and-so, and he is a believer.’ The Prophet ﷺ said: ‘Or
a Muslim," until Sa'd had repeated it three times, and the Prophet  said: "Or a Muslim." Then the Prophet  said: "I may give to some men and not to one who is dearer to me than them, lest they be thrown into the Fire on their faces." (Sahih)

Comments

Meaning, someone may have merely submitted and be called a Muslim, but it does not warrant that such person has the faith of a Mu'min or believer. This is similarly explained in the following narration.

4684. It was narrated from Ibn Thawr, from Ma'mar who said: "Az-Zuhri said: Say: "You believe not" but rather say: "We have surrendered (in Islam).""[1] - "We think that Islam is the Kalimah, and faith is the action."[2] (Sahih)

4686. Ibn 'Umar narrated that the Prophet  said: "Do not revert to Kuffar after I am gone, striking one another's necks." (Sahih)

Comments

Even though the Messenger of Allâh  used the term Kuffar or disbelievers, and he called fighting the Muslim Kufr in other narrations, a Muslim is not

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[2] "The Kalimah" meaning, the two testimonies of faith.
called a *Kāfīr* or disbeliever merely because he fought a Muslim, while the act itself has been named *Kufr*.

4687. It was narrated that Ibn ‘Umar said: “The Messenger of Allāh ﷺ said: ‘Whichever Muslim man denounces another Muslim to be a disbeliever, either he is indeed a disbeliever, otherwise he (the caller) is the disbeliever.’” *(Sahīh)*

**Comments**

This narration following the previous, stresses that calling a Muslim a disbeliever is worse than killing him, as supported by other narrations. And when the one being called a disbeliever is a Muslim, then the *Kufr* falls on the accuser, because falsely alleging that a Muslim is a disbeliever, is *Kufr* by itself.

4688. It was narrated that ‘Abdullāh bin ‘Amr said: “The Messenger of Allāh ﷺ said: ‘There are four qualities, whoever has them all is a pure hypocrite, and whoever has one of them, has one of the qualities of hypocrisy until he gives it up: When he speaks, he lies; when he makes a promise he breaks it; when he makes a covenant he betrays it; and when he argues he resorts to foul speech.’” *(Sahīh)*

**Comments**

Hypocrisy is a form of disbelief in the heart, with apparent faith on the limbs. Whoever hold the traits described in the narration, it reflects the state of his heart.

4689. It was narrated from Abū Ṣāliḥ, from Abū Hurairah who said: “The Messenger of Allāh ﷺ said: ‘Whichever Muslim man denounces another Muslim to be a disbeliever, either he is indeed a disbeliever, otherwise he (the caller) is the disbeliever.’” *(Sahīh)*

**Comments**

Hypocrisy is a form of disbelief in the heart, with apparent faith on the limbs. Whoever hold the traits described in the narration, it reflects the state of his heart.
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said: ‘When a fornicator commits Zinā, then he is not a believer at the time he is doing it, and when (a thief) steals, then he is not a believer at the time of stealing, and when (a drinker) drinks Khanūr, then he is not a believer at the time of drinking it, and repentance is still available after that.” (Sahih)

Chapter 16. Regarding Al-Qadar (The Divine Decree)

4690. It was narrated from Ibn Al-Had, that Sa‘eed bin Abī Sa‘eed Al-Maqbūrī narrated to him, that he heard Abū Hurairah saying: “The Messenger of Allah ﷺ said: ‘When a man commits Zinā, faith departs from him, and hovers like a cloud over him, then when he stops that, faith returns to him.’” (Sahih)

4691. It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “The Qadariyyah[1] are the Zoroastrians of this Ummah. If they get sick, do not visit them, and if they die, do not attend (their funerals).” (Da‘if)

Zoroastrians believe in a god of light, or good, and a god of darkness or evil. Similarly, the Qadariyyah held the view that Allah did not know what creatures would do before they do it, so if the creatures do evil, it is by their own initiation. While believing in Al-Qadar means that we believe that Allah has pre-ordained all matters in every detail, with complete knowledge of it all before its existence, the good and the bad.

4692. It was narrated that Hudhaifah said: “The Messenger of Allah ﷺ said: ‘Every nation has its Zoroastrians, and the Zoroastrians of this Ummah are those who say there is no Qadar (divine decree). Whoever among them dies, do not attend his funeral, and whoever among them falls sick, do not visit him. They are the partisans of the Dajjāl, and Allah will surely join them with the Dajjāl.” (Da‘f)
In this narration, as well as the following, the issue of compulsion and choice is explained. Creatures have no choice in their complexion and their temperament, this is decided by Allâh, but they have the choice to strive for betterment, and are provided the guidance by their Lord for that endeavor.

4694. It was narrated that 'Ali said: “We were at a funeral with the Messenger of Allâh ﷺ in Baqî’ Al-Gharqad. The Messenger of Allâh ﷺ came and sat down, and he had a stick with him, and he started to scratch the ground with his stick. Then he raised his head and said: ‘There is no one among you, no soul that is born, but Allâh has written his place in the Fire or in Paradise, whether he is in misery or happiness.’ A man among the people said: ‘O Prophet of Allâh, should we not then rely upon what is written and leave works? For the one who is decreed to be among the happy will be happy and the one who is decreed to be among the miserable will be miserable.’ He said: ‘Do works, for each person will be facilitated. Those who are decreed to be among the happy will be facilitated to do actions that lead to happiness, and those who are decreed to be among the miserable will be facilitated to do deeds that will lead to misery.’”

Then the Prophet of Allâh ﷺ said: As for him who gives (in charity)
and keeps his duty to Allâh and fears Him. And believes in Al-Husnâ. We will make smooth for him the path of ease (goodness). But he who is a miser and thinks himself self-sufficient. And belies Al-Husnâ We will make smooth for him the path for evil.'[1] (Sahih)


4695. It was narrated from Kahmas, from Ibn Buraidah, from Yahyâ bin Ya'mar, who said: "The first one to speak about Al-Qadar in Al-Baṣrah was Ma'bad Al-Juḥānî. Humaid bin 'Abdur-Rahmân Al-Ḥimyari and I went for Hajj or 'Umrah, and we said: 'If we meet any of the Companions of the Messenger of Allâh ﷺ, we will ask him about what these people are saying about Al-Qadar.' Allâh caused us to meet 'Abdullâh bin 'Umar entering the Masjid, so my companion and I surrounded him. I thought that my companion would leave the talking to me, so I said: 'O Abû 'Abdur-Rahmân. Some people have appeared among us who recite the Qur'ân, and they strive hard in seeking knowledge, and they claim that there is no Qadar (Divine Decree), and that matters just happen (without predestination).’ He said: ‘If you meet those people, tell them that I

have nothing to do with them and they have nothing to do with me. By the One by Whom 'Abdullãh bin 'Umar swears, if one of them had the equivalent of Ubud in gold, and spent it, Allãh would not accept it from him unless he believed in Al-Qadar (the divine decree).

Then he said: "'Umar bin Al-Khaṭṭāb narrated to me: "While we were with the Messenger of Allãh, there came to us a man whose clothes were exceedingly white, and whose hair was exceedingly black; no signs of travel could be seen on him, and we did not recognize him. He came and sat before the Messenger of Allãh, resting his knees against his knees, and he placed his hands on his thighs, and said: 'O Muḥammad, tell me about Islam.' The Messenger of Allãh said: 'Islam is to bear witness to Lā ilãha illallãh, and that Muḥammad is the Messenger of Allãh, to establish the Ṣalãt, to pay the Zakãh, to fast Ramadãn, and to perform Hajj to the House if you are able to bear the journey.' He said: 'You have spoken the truth.'"

He ('Umar) said: "We were amazed at his asking him, and confirming what he said. He said: 'Tell me about faith.' He said: '(It is) to believe in Allãh, His Angels, His Books, His Messengers and the Last Day, and believing in Al-Qadar (the Divine Decree), both good and bad.' He said: 'You have spoken the truth.' He said: 'Tell me about Al-Ihsãn.' He said: '(It is) to
worship Allāh as if you can see Him, and although you cannot see Him, He can see you.’ He said: ‘Tell me about the Hour.’ He said: ‘The one who is asked about it, does not know any more than the one who is asking.’ He said: ‘Tell me of its signs.’ He said: ‘When the slave woman gives birth to her mistress, and when you see the barefoot, naked destitute shepherds competing in the construction of lofty buildings.’ Then he went away. I waited for three (days), then he said: ‘O ‘Umar, do you know who the questioner was?’ I said: ‘Allah and His Messenger know best.’ He said: ‘Allāh and His Messenger know best.’ He said: ‘It was Jibril who came to you to teach you your religion.”’ (Sāhih)

Comments

The last phrase of the narration explains the objective of it, and its importance. The Prophet explained faith through different examples, and this is one of the most important and most popularly quoted Hadiths regarding it. In it, he defined faith with matters of creed, although he explained it in other narrations by mentioning actions, even listing the pillars of Islam as a definition of faith. Iḥsān means to do well, or be generous, and sometimes it means beneficence. Here the definition is clearly given regarding its application to the religion, that it is to worship Allāh with an attentive heart, concentration, humility, just as the worshipper will behave on the Day of Judgement standing before his Lord. This is the fruit of Islam and faith, it produces a result just like a tree; when its trunk and roots are healthy, it grows branches, and when its branches are also healthy, it produces fruit. The knowledge of the exact time of the Hour is known only to Allāh, but the Messenger was given indication of some of its signs. The scholars elaborated on various possible interpretations of his saying: “The slave woman gives birth to her mistress” that is, her daughter will be in some form of authority over her. Many groups have tried to give esoteric meanings to these signs, restricting them to this or that people in particular. However, the descriptions are general, and they are obvious. The second sign describes
nomadic herdsmen who vie with each other in constructing lofty structures. Neither of these two signs are indications of something that is unlawful: Captive women throughout Islamic history gave birth to important figures, after the death of the Prophet ﷺ, such events were widespread; and nomadic shepherds have dominated in many Islamic societies, from areas in northern Africa, to Asia and the Balkans, as well as Arabia. What we see in common throughout our history that fulfills these signs, is an indication of the Hour being near, and, a testimony to the truth of the Message of the Messenger ﷺ, it is not an indication of other than that, contrary to the interpretation of some extreme groups.

4696. It was narrated from ‘Uthmân bin Ghiyāth: “Abdüllâh bin Buraidah narrated to me, from Yahyâ bin Ya’mar and Humaid bin ‘Abdur-Rahmân, who said: “We met ‘Abdullâh bin ‘Umar and we mentioned Al-Qadar to him and what they were saying about it...” He mentioned a similar report and added: “A man from Muzainah or Juhainah questioned him. So he said: ‘O Messenger of Allâh, for what do we do works? Is it for something that has passed and been decided, or is it for something that happens now (without predestination)?’ He said: ‘For something that has passed and been decided.’ The man, or one of the people, said: ‘So why should we do works?’ He said: ‘The inhabitants of Paradise will be facilitated to do the deeds of the inhabitants of Paradise, and the inhabitants of the Fire will be facilitated to do the deeds of the inhabitants of Hell.” (Sahîh)
4697. It was narrated by ‘Alqamah bin Marthad, from Sulaiman bin Buraidah, from Ibn Ya’mar with this Hadith, with some additions and subtractions (as no. 4695). He said: “What is Islam?” He said: “Establishing the Salat, paying the Zakah, Hajj to the House, fasting Ramadân, and performing Ghusl for Janâbah (sexual impurity).” (Sahih) Abu Dawud said: ‘Alqamah was a Murji’. [1]

4698. It was narrated that Abu Dharr and Abu Hurairah said: “The Messenger of Allah would be sitting among his Companions, and a stranger would come, and he would not know which of them he was until he asked. We asked the Messenger of Allah , to let us make him a place to sit, so that strangers would recognise him when they came to him. So we built him a small mound of earth, and he sat on it, and we sat beside him...” a similar report (as no. 4695). “A man came” - and he described his appearance - “and greeted him from the edge of the gathering. He said: ‘As-Salamu ’Alaika yâ Muhammad (peace be upon you, O Muhammad),’ and the Prophet returned his greeting.” (Sahih)

Comments
Each of these are variations on number 4695.

[1] This was stated by Ahmad in Al-’Ilal wa Ma’rifatir-Rijal no. 1814. Shaikh Wasiullah ‘Abbas noted: “I did not find anyone labeling him with Al-Irja’ other than the author.” Meaning Ahmad.
It was narrated that Ibn Ad-Dailami said: “I came to Ubayy bin Ka’b and said to him: ‘I am confused about Al-Qadar (the Divine Decree). Tell me something by means of which Allah may take away (this confusion).’ He said: ‘If Allah wanted to punish the people of His heaven and the people of His earth, He would punish them, and He would not be unjust to them, and if He bestowed His Mercy on them, His Mercy would be better for them than their deeds merited. If you were to spend the equivalent of Uhud in gold in the cause of Allâh, Allâh would not accept it from you unless you believed in Al-Qadar (the Divine Decree) and understand that whatever befalls you could never miss you, and whatever misses you you would never befall you, and if you died believing something other than this, you would enter the Fire.’” He said: “Then I went to ‘Abdullâh bin Mas’ûd and he said something similar.” He said: “Then I went to Hudhaifah bin Al-Yaman and he said something similar.” He said: “Then I went to Zaid bin Thabit and he narrated something similar to me from the Prophet.” (Sahîh)

Comments:
This narration is further supported by the following narration.
4700. It was narrated that Abū Hafṣah said: “‘Ubadah bin ʿAs-Ṣāmit said to his son: ‘O my son, you will never find the true taste of faith, until you understand that whatever befalls you would never miss you, and whatever misses you could never befall you. I heard the Messenger of Allāh ﷺ say: “The first thing that Allāh created was the Pen, and He said to it: ‘Write!’ It said: ‘What shall I write?’ He said: ‘Write the decrees of all things until the Hour begins.’” O my son, I heard the Messenger of Allāh ﷺ say: “Whoever dies believing anything other than that, he has nothing to do with me.” (Ṣahih)  

Comments:  
This indicates that prior to the creatures existence, what they would do was known to Allāh.

4701. Abū Hurairah narrated that the Prophet ﷺ said: “Ādam and Mūsā had an argument. Mūsā said: ‘O Ādam, you are our father, and you disappointed us and caused us to be expelled from Paradise.’ Ādam said: ‘You are Mūsā, Allāh chose you to speak to, and He wrote the Tawrah for you with His own Hand. Are you blaming me for something that He decreed for me forty years before He created me?’ So Ādam got the better of Mūsā.” (Ṣahih)
It was narrated from Zaid bin Aslam from his father that 'Umar bin Al-Khattāb said: “The Messenger of Allāh ﷺ said: ‘Mūsā said: “O Lord, show us Ādām who brought us and himself out of Paradise.” So Allāh showed him Ādām, and he said: “Are you our father Ādām?” Ādām said to him: “Yes.” He said: “Are you the one into whom Allāh breathed of His spirit, and taught you the names of all things, and ordered the angels to prostrate to you?” He said: “Yes.” He said: “What made you bring us and yourself out of Paradise?” Ādām said to him: “Who are you?” He said: “I am Mūsā.” He said: “Are you the Prophet of the Children of Israel to whom Allāh Spoke from behind the Hijāb and did not appoint any messenger from His creation between you and Him?” He said: “Yes.” He said: “Did you not find that this was in the decree of Allāh before I was created?” He said: “Yes.” He said: “Then why are you blaming me for something that Allāh decreed before I (was created)?”’ The Messenger of Allāh ﷺ said at that point: ‘Ādām got the better of Mūsā, Ādām got the better of Mūsā, peace be upon them both.’” (Hasan)
4703. It was narrated from Muslim bin Yasâr Al-Juhani that ‘Umar bin Al-Khattãb was asked about this Verse: “And (remember) when your Lord brought forth from the Children of Adam, from their loins”[1] – He said: Al-Qa‘nabî recited the whole Verse[2] – ‘Umar, may Allah be pleased with him, said: “I heard the Messenger of Allah  being asked about it, and the Messenger of Allah  said: ‘Allâh created Adam, then He passed His right Hand over his loins, and brought forth from him his offspring, and said: “I have created these for Paradise, and they will do the deeds of the people of Paradise.” Then He passed (His Hand) over his loins, and brought forth from him his offspring, and said: “I have created these for the Fire, and they will do the deeds of the people of the Fire.” A man said: “O Messenger of Allâh, why then should we do works?” The Messenger of Allâh  said: “When Allâh creates a person for Paradise, He causes him to do the deeds of the people of Paradise until he dies doing one of the deeds of the people of Paradise, and is admitted to Paradise thereby. And when He creates a person for the Fire, He


[2] That is, the author is saying that the one he heard this narration from, ‘Abdullâh Al-Qa‘nabî (who in turn, heard it from Mâlik) recited it to its completion.
causes him to do the deeds of the people of the Fire, until he dies doing one of the deeds of the people of the Fire, and is admitted to the Fire, thereby.” (Da'if)


Comments:
Meaning that Allah is the Master of destiny for all of the creatures.

4704. It was narrated that Nu'aim bin Rabia'ah said: "I was with 'Umar bin Al-Khattab when he narrated this Ḥadith," but the Ḥadith of Malik (no. 4703) is more complete. (Da'if)

4705. It was narrated from Raqabah bin Masqalal, from Abu Ishaq, from Sa'eed bin Jubair, from Ibn 'Abbâs that Ubayy bin Ka'b said: "The Messenger of Allah said: 'The boy whom Al-Khaḍir killed was created a disbeliever; if he had lived, he would have grieved his parents with his obstinate rebellion and ingratitude.'" (Sahih)


4706. It was narrated from Isra'il: "Abu Ish'aq narrated to us, from Sa'eed bin Jubair, from Ibn 'Abbâs,
who said: ‘Ubayy bin Ka‘b narrated to us: “I heard the Messenger of Allah ﷺ say concerning Allah’s saying: And as for the boy, his parents were believers."[1] – ‘The day he was created, he was created a disbeliever.”’ (Sahih)

4707. It was narrated from Sufyân, from ‘Amr, from Sa‘eed bin Jubair, who said: Ibn ‘Abbâs narrated to me: Ubayy bin Ka‘b narrated to me, that the Messenger of Allah ﷺ said: “Al-Khaḍîr saw a boy playing with some other boys, and he took hold of his head and ripped it up, and Musâ said: Have you killed an innocent person...? ”[2] (Sahih)

4708. ‘Abdullâh bin Mas‘ûd said: “The Messenger of Allah ﷺ, who is the truthful, entrusted one, told us: ‘The creation of any one of you is put together in his mother’s womb for forty days, then he becomes an ‘Alaqa (a piece of thick coagulated blood) for a similar period, then he becomes like a chewed piece of flesh (Mudghah) for a similar period, then Allah sends to him an angel who is enjoined (to write down)
four things: his provision, his lifespan and his deeds, then he writes down whether he is to be miserable (among the inhabitants of the Fire) or happy (among the inhabitants of Paradise). Then he breathes the soul into him. Therefore, one of you may do the deeds of the inhabitants of Paradise until there is nothing between him and it but a forearm’s length, or near a forearm’s length, then the Decree overtakes him, and he does a deed of the inhabitants of the Fire, and enters it. And one of you may do the deeds of the inhabitants of the Fire, until there is nothing between him and it but a forearm’s length, or near a forearm’s length, then the decree overtakes him, and he does a deed of the inhabitants of Paradise, and enters it.” (Sahih)

4709. It was narrated that 'Imrân bin Husain said: “It was said to the Messenger of Allah ﷺ: ‘O Messenger of Allah, is it known who are the inhabitants of Paradise and the inhabitants of the Fire?’ He said: ‘Yes.’ He said: ‘Then why should people do works?’ He said: ‘Everyone will be facilitated to do that for which he was created.’” (Sahih)

4710. It was narrated from Abû
Hurairah, from ‘Umar bin Al-Khattāb, that the Prophet ﷺ said: “Do not sit with the people who deny Al-Qadar, nor initiate any discussion with them.” (Daʿīf)

Chapter 17. Regarding The Offspring Of The Idolaters

4711. It was narrated from Ibn ‘Abbās that the Prophet ﷺ was asked about the children of the idolaters and he said: “Allāh knows best what they would have done.” (Ṣaḥīḥ)

4712. It was narrated from ‘Abdullāh bin Abī Qais, from ‘Āishah who said: “I said: ‘O Messenger of Allāh, what about the children of the believers?’ He said: ‘They belong to their fathers.’ I said: ‘O Messenger of Allāh, without any deeds?’ He said: ‘Allāh knows best what they would have done.’ I said: ‘O Messenger of Allāh, what about the offspring of the idolaters?’ He said: ‘They belong to their fathers.’ I said: ‘O Allāh!”
Messenger of Allāh, without any deeds?’ He said: ‘Allāh knows best what they would have done.’” (Sahih)

4713. It was narrated from ‘Āishah bint Ṭalḥah, that ‘Āishah the Mother of the Believers, said: “An Anšārī boy was brought to the Prophet ﷺ for him to offer the funeral prayer for him. I said: ‘O Messenger of Allāh, glad tidings for this one; he did not do any evil or know of it.’ He said: ‘Or it may be otherwise, O ‘Āishah. Allāh created Paradise and He created inhabitants for it, and He created it for them when they were in the loins of their forefathers. And He created the Fire, and He created inhabitants for it, and He created it for them when they were in the loins of their forefathers.’” (Sahih)

4714. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Every child is born on the Fitrah, then his parents make him a Jew or a Christian, as camels produce their young born intact; do you see any that is born with its ears cut?’ They said: ‘O Messenger of Allāh, what do you think if he dies when he is small?’ He said: ‘Allāh knows
best what they would have done.””

(Sahih)

4715. Ibn Wahb said: “I heard Mālik when it was said to him: ‘The people of desires use this Hadith (i.e., no. 4715) against us.’ Mālik said: ‘Quote the last part of it to them: “They said: ‘O Messenger of Allāh, what do you think if he dies when he is small?’ He said: ‘Allāh knows best what they would have done.’”’ (Sahih)

4716. Al-Hajjāj bin Al-Minhāl said: “I heard Hammād bin Salamah explaining the Hadith: ‘Every child is born upon the Fitrah.’ He said: ‘In our view, this refers to when Allāh took the covenant from them, when they were in their fathers’ loins, when He said: Am I not your Lord? .’ [1] They said: “Yes.”’ (Sahih)

4717. It was narrated from Ibn Abī Zā‘īdah: “My father narrated to me, from ‘Amir who said: “The Messenger of Allāh ﷺ said: ‘The woman who buries her infant daughter alive, and the girl who is buried alive, are both in the Fire.’” Yahyā bin Zakariyyā said: “My
father said: ‘Abū Ishāq narrated to me, that ‘Āmir narrated that to him from ‘Alqamah, from Ibn Mas‘ūd, from the Prophet ﷺ.’” (Sahih)

4718. It was narrated from Anas that a man said: “O Messenger of Allah, where is my father?” He said: “Your father is in the Fire.” When he turned away he said: “My father and your father are in the Fire.” (Sahih)

4719. It was narrated that Anas bin Mālik said: “The Messenger of Allah ﷺ said: ‘The Shaitān flows through the son of Ādam like blood.’” (Sahih)

4720. It was narrated from Abū Hurairah, from ‘Umar bin Al-Khaṭṭāb that the Messenger of Allah ﷺ said: “Do not sit with the people who deny Al-Qadar nor initiate any discussion with them.” (Da‘if)
Chapter 18. Al-Jahmiyyah

4721. It was narrated from Hishām, from his father, from Abū Hurairah, who said: “The Messenger of Allāh (ﷺ) said: ‘The people will keep asking, until one of them says: ‘Allāh created the creation, but who created Allāh?’ Whoever comes across any such thing, let him say: ‘I believe in Allāh.’” (Sahih)

4722. It was narrated from Abū Salamah bin ‘Abdūr-Rahmān, from Abū Hurairah, who said: “I heard the Messenger of Allāh (ﷺ) say” - and he mentioned a similar report. He said: “If they say that, then say: He is Allāh, (the) One, Allāhu-\textit{Samad} (the Self-Sufficient Master). He begets not, nor was He

Comments:

This chapter ends with a warning of debating with the people of innovations, because of the doubts that may be raised and cause confusion in the hearts of the people. And this last narration follows a number of narrations that deal with the children of disbelievers and similar matters, and among them is the general narration, which is the rule for these topics, and part of the belief in \textit{Al-Qadar} is to believe it: “Allāh knows best what they would have done.”

Meaning, the people will keep asking about matters of the unseen that the details of which were not revealed, until they reach this ugly state. As for the Jahmiyyah, they are the people named after Jahm bin Šafwān, who deny the attributes of Allāh, and among these attributes is that He is the Eternal the Living.
begotten, And there is none co-
equal or comparable unto Him. \[1\]
Then let him spit\[2\] to his left
times, and seek refuge with
Allah from the Shaitān.” Ḥasan
\[
\text{تخريج:} \ [\text{إسناده حسن} \ ١٩٤٧] \ \text{أخرجه النسائي في الكبرى، ح}
\]

4723. It was narrated from Al-
Walid bin Abī Thawr, from Simāk,
from ‘Abdullāh bin ‘Amīrah, from
Al-Āhnaf bin Qais, from Al-‘Abbās
bin ‘Abdul-Muttalib, who said: “I
was in Al-Batba’ with a group of
people, among whom was the
Messenger of Allāh صل الله عليه وسلم. A cloud
passed over him, and he looked at
it and said: ‘What do you call this?’
They said: ‘As-Sahāb (a cloud).’ He
said: ‘And Al-Muzn (rain cloud)?’
They said: And: ‘Al-Muzn.’ He
said: ‘And ‘Anān (clouds)?’ They
said: ‘And Al-‘Anān.’’’ — Abū
Dāwūd said: I am not very certain
about Al-‘Anān\[3\] — “He said:
‘How much (distance) do you think
there is between heaven and
earth?’ They said: ‘We do not
know.’ He said: ‘Between them is
(a distance of) seventy-one, or
seventy-two, or seventy-three years,
and between it, and the heaven
above it is the same (and so on)’ –
until he had counted seven
heavens. ‘Then above the seventh
heaven there is a sea, between
whose top and bottom is a distance
like that between one heaven and

\[1\] Al-Ikhlās 112:1-4.
\[2\] Meaning, to make the spitting sound without spittle.
\[3\] Meaning, if that is what he said exactly.
another. Then above that there are eight mountain goats.\[1\] The distance between their hooves and their knees is like the distance between one heaven and the next. Then on their backs is the Throne, and the distance between the bottom and the top of the Throne, is like the distance between one heaven and another. Then Allah is above that, may He be blessed and exalted." *(Da'if)*

**4724.** It was narrated from 'Abdur-Rahmān bin 'Abdullāh bin Sa'd, and Muḥammad bin Sa'eed, both of them said: “Amr bin Abi Qais informed us, from Simāk” with this chain, and its meaning. *(Da'if)*

**4725.** It was narrated from Ibrāhīm bin Ṭahmān, from Simāk, with his chain, and its meaning for this lengthy Hadith. *(Da'if)*

**4726.** It was narrated from Jubair bin Muḥammad bin Jubair bin Muṭ'īm, from his father that his grandfather said: “A Bedouin came to the Messenger of Allāh ﷺ, and said: ‘O Messenger of Allāh, people are facing hardship, their dependents are suffering, their wealth is destroyed and their flocks

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\[1\] And they say it means Angels in the form of mountain goats. See 'Awn Al-Ma‘bud.
are dying. Pray to Allah for rain for us, for we seek your intercession with Allah, and we seek Allah's intercession with you.' The Messenger of Allah ﷺ said: 'Woe to you, do you know what you are saying?' The Messenger of Allah ﷺ glorified Allah (said the Tasbih) and continued to do so until the effect of that could be seen on the faces of his Companions. Then he said: 'Woe to you, Allah is not to be sought as an intercessor with any of His creation; Allah is greater than that. Woe to you, do you know what Allah is? His Throne is above the heavens like this' – and he gestured with his fingers like a dome over him. 'And it creaks on account of Him, as the saddle creaks on account of its rider.' Ibn Bash-shâr (one of the narrators) said in his Hadith: ‘Allah is above His Throne, and His Throne is above His heavens,’ and he quoted the Hadith.” ‘Abdul-A'la, Ibn Al-Muthanna, and Ibn Bash-shâr said: “From Ya'qūb bin 'Utbah, and Jubair bin Muḥammad bin Jubair, from his father, from his grandfather.” (Da'if)

Abū Dāwūd said: The Hadith with the chain of Ahmad bin Sa’eed is Sahih, and a group has agreed (narrating it similarly) with him. Among them are Yahyā bin Ma’in and ‘Ali bin Al-Madīnī. And a group also reported it from Ibn

\[\text{[1]}\] That is, regarding the precision of the chain for number 4726, Ahmad bin Sa'id's version which is via Muḥammad bin Ishāq, has in it “Ya'qūb bin 'Utbah, from Jubair” instead of “and Jubair.”
Isḥāq just as Ahmad did. And ‘Abdul-Alā’ Ibn Al-Muthanna, and Ibn Bash-shār heard it from the same manuscript, according to what has been conveyed to me.[1]

4727. It was narrated from Jābir bin ‘Abdullāh that the Messenger of Allāh ﷺ said: “I have been given permission to speak of one of the angels of Allāh, one of the bearers of the Throne. The distance between his earlobe and his shoulder is like the distance of seven hundred year’s travel.” (Sahih)

4728. Abū Yūnus Sulaim bin Jubair, the freed slave of Abū Hurairah, said: “I heard Abū Hurairah recite this Verse: ‘Verily, Allāh commands that you should render back the trusts to those to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allāh) gives you! Truly, Allāh is Ever All-Hearer, All-Seer.’[2] He said: ‘I saw the Messenger of Allāh ﷺ place

[1] Meaning, they all heard it from the same manuscript of Wahb bin Jarir, and that Ahmad bin Sa‘eed said in the chain from Wahh: “He wrote it for us, from his copy.”

his thumb on his ear, and his forefinger on his eye.’ Abu Hurairah said: ‘I saw the Messenger of Allah reciting it and placing his fingers thus.’” Ibn Yûnus (one of the narrators) said: “Al-Muqri’ said: ‘Meaning that Allah is All-Hearer, All-See, meaning, Allah has hearing and sight.’” (Sahîh)

Abu Dâwud said: This is a refutation of the Jahmîyyah.

Chapter 19. Regarding Seeing Allah

4729. It was narrated that Jarîr bin ‘Abdullâh said: “We were sitting with the Messenger of Allah and he looked at the moon which was full, as it was the night of the fourteenth. He said: ‘You will see your Lord as you see this, and you will have no difficulty in seeing Him. If you can avoid missing a prayer before the sun rises and before it sets, then do so.’ Then he recited this Verse: ‘And glorify the praises of your Lord before the rising of the sun, and before its setting.’”[1] (Sahîh)

It is of a surety that in the Hereafter the believers will see Allāh, and this narration indicates that only those who are regular in their prayers will be granted that favor.

4730. It was narrated that Ābū Hurairah said: “Some people said: ‘O Messenger of Allāh, will we see our Lord, may He be glorified and exalted, on the Day of Resurrection?’ He said: ‘Do you have any difficulty in seeing the sun at noon, when there are no clouds?’ They said: ‘No.’ He said: ‘Do you have any difficulty in seeing the moon on the night when it is full, when there are no clouds?’ They said: ‘No.’ He said: ‘By the One in Whose Hand is my soul, you will have no difficulty in seeing Him, just as you have no difficulty in seeing either of them.”’

(Sahih)

4731. It was narrated from Ābū Rāzin – Mūsā Al-Uqaili (one of the narrators) said: “I said: ‘O Messenger of Allāh, will we all see our Lord?’” – Ibn Mu‘ādh (one of the narrators) said: “Being alone with Him on the Day of Resurrection, and what is the sign of that in His creation?”” – “He said: ‘O Ābū Rāzin, do you not all see the moon?’” Ibn Mu‘ādh said: “On the night when it is full, being alone with it.”” Then the two reports concur – “I said: ‘Yes.’ He said: ‘Allāh is more Magnificent.’” – Ibn Mu‘ādh said: “He said:
The Book Of The Sunnah

‘Rather it is one of the creations of Allah, and Allah is more Magnificent.’” (Hasan)

Chapter (...) Regarding The Refutation Of The Jahmiyyah

4732. ‘Abdullāh bin ‘Umar said: “The Messenger of Allah ﷺ said: ‘Allāh will roll up the heavens on the Day of Resurrection, then He will seize them in His Right Hand, then He will say: “I am the Sovereign, where are the tyrants? Where are the arrogant?” Then He will roll up the earths and seize them’” – Ibn Al-'Alã' said: “In His Other Hand, then He will say: “I am the Sovereign, where are the tyrants? Where are the arrogant?”” (Sahih)

4733. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “Our Lord, may He be glorified and exalted, descends every night to the lowest part of the heaven, when the last third of the night remains, and He says: ‘Who will call upon Me, that I may answer Him, who will ask of Me, that I may give to him, who will ask Me for forgiveness, that I may pardon him?’” (Sahih)
Chapter 20. The Qur’an

4734. It was narrated that Jâbir bin ‘Abdullâh said: “The Messenger of Allah  presented himself to the people in ‘Arafat and said: ‘Won’t some man take me to his people, for the Quraysh have prevented me from conveying the Words of my Lord.’” (Sâhîh)

4735. It was narrated from Ibn Shihâb: “Urwah bin Az-Zubair, Sa’eed bin Al-Musayyab, ‘Alqamah bin Waqqâs and ‘Ubaidullâh bin ‘Abdullâh informed me, from the Hadîth of ‘Aishah, and each of them told me part of the Hadîth. She said: ‘I thought of myself as too insignificant for Allah to speak something that would be recited concerning me.’” (Sâhîh)

4736. It was narrated that ‘Amir bin Shâhr said: “I was with An-Najashi, and a son of his recited a Verse from the Injîl, and I laughed. He said: ‘Are you laughing at the words of Allah, may He be exalted?’” (Da’îf)
4737. It was narrated that Ibn ‘Abbās said: “The Prophet used to pray for protection for Al-Ḥasan and Al-Ḥusayn (saying): ‘U'idhukumā bi kalimātīllāhīt-tāmitter min kullī shaitānin wa ḥāmmatīn wa min kullī 'ainīn (I seek refuge for you two in the Perfect Words of Allāh from every devil and vermin, and from every envious eye.’ Then he said: ‘Your father[1] used to seek refuge in (these words) for Ismā‘īl and Ishaq.’” (Sahih)

Abū Dāwūd said: This proves that the Qurʾān is not created.

4738. It was narrated that ‘Abdullāh said: The Messenger of Allāh said: “When Allāh speaks with the revelation, the inhabitants of heaven hear a clanging from the heavens like a chain being dragged across a rock, and they swoon, then they remain like that until Jibrīl comes to them. When he comes to them, they recover and say: ‘O Jibrīl, what did your Lord say?’ He says: ‘The truth,’ and they say: ‘The truth, the truth.’” (Sahih)

[1] Referring to Prophet Ibrāhīm, peace be upon him.
All of these narrations prove that Allah speaks, and that His revelation is His Word, not created.

Chapter 20, 21. Intercession

4739. It was narrated from Anas bin Malik that the Prophet ﷺ said: “My intercession will be for those among my Ummah who committed major sins.” (Saḥīḥ)

4740. 'Imrân bin Hūṣain narrated that the Prophet ﷺ said: “Some people will be brought forth from the Fire by the intercession of Muḥammad, and they will enter Paradise, and they will be called Al-Jahannamiyyūn.” (Saḥīḥ)

This title will not be a cause of disgrace for them. It will only show that these people have been liberated from the Fire.

4741. It was narrated that Jābir said: “I heard the Messenger of Allah ﷺ say: ‘The people of Paradise will eat in it and drink in it.’” (Saḥīḥ)
Rewards and Punishments in the Hereafter are realities, and sure enough, they are different from this world; we cannot understand their nature. The fact that they are unique to the Hereafter does not indicate that they are not real, as some of the innovators claim.

Chapter (...) The Resurrection
And As-Sūr (The Trumpet)

4742. It was narrated from 'Abdullāh bin 'Amr that the Prophet صلی الله علیه وسلم said: “The Sūr is a horn that is blown into.” (Sahih)

4743. It was narrated from Abū Hurairah that the Messenger of Allāh صلی الله علیه وسلم said: “All of the son of Ādam will be consumed by the earth except the tail bone, from which he was created and from which he will be reconstituted.” (Sahih)

According to authentic narrations, the earth does not consume the bodies of the Prophets and Messengers of Allāh (see number 1047.)
Hurairah that the Messenger of Allah ﷺ said: “When Allah created Paradise, He said to Jibril: ‘Go and look at it.’ So he went and looked at it, then he came back and said: ‘O Lord, by Your glory, no one will ever hear of it but he will enter it.’ Then He surrounded it with difficult things and said: ‘O Jibril, go and look at it.’ So he went and looked at it, then he came back and said: ‘O Lord, I am afraid that no one will ever enter it.’” He ﷺ said: “When Allah created Hell he said: ‘O Jibril, go and look at it.’ So he went and looked at it, then he came back and said: ‘O Lord, by Your glory, no one will ever hear of it but he will not enter it.’ He surrounded it with desirable things, then He said: ‘O Jibril, go and look at it.’ So he went and looked at it, then he came back and said: ‘O Lord, by Your glory, I am afraid that there will be no one who will not enter it.’” *Hasan*

**Comments:**

Paradise and the Fire are real, and existing now.

**Chapter 22, 23. The Hawd (Cistern)**

4745. It was narrated that Ibn ‘Umar said: “The Messenger of Allah ﷺ said: ‘Ahead of you there is the Hawd (Cistern), the distance between two sides of which is like
the distance between Jarbā' and Adhrah.” (Sahih)

4746. It was narrated from Abū Hamzah, from Zaid bin Arqam, who said: “We were with the Messenger of Allah and we made a stop. He said: You are just a hundred thousandth part of those who will come to me at the Hawd (Cistern).” I said: “How many were you at that time?” He said: “Seven or eight hundred.” (Sahih)

4747. It was narrated that Al-Mukhtār bin Fulful said: I heard Anas bin Mālik saying: The Messenger of Allah dozed off briefly, then he raised his head, and he was smiling. Either he spoke to them, or they said to him: “O Messenger of Allah, why are you smiling?” and he said: “Just now a Sūrah was revealed to me.” Then he recited: “In the Name of Allah, the Most Gracious the Most Merciful. Verily, We have granted you Al-Kawthar”[1] until its completion. When he had recited it, he said: “Do you know what Al-Kawthar is?” They said: “Allāh and His Messenger know best.” He said: “It is a river that my Lord, the Mighty and Sublime, has promised me in Paradise, in which there is

much goodness, upon it is a Hawd (Cistern) to which my Ummah will come on the Day of Resurrection. Its vessels are as numerous as the stars.” *(Sahih)*

4748. It was narrated that Anas bin Mâlik said: “When the Prophet of Allah ﷺ was taken up into Paradise” – or words to that effect – “he was shown a river whose banks were transparent” – or hollowed out – corundum.[1] The angel who was with him struck with his hand and brought out some musk. Muhammad ﷺ said to the Angel who was with him: “What is this?” He said: “This is Al-Kawthar which your Lord has given to you.” *(Sahih)*

4749. ’Abdus-Salãm bin Abî Hâzim Abû Tâlût said: I witnessed Abû Barzah enter upon ’Ubaidullâh bin Ziyâd. so-and-so – someone who was named by Muslim (one of the narrators) – and who was among the people, told me: When ’Ubaidullâh saw him he said: ‘O you Companions of Muḥammad, the short and stout.’ The Shaikh was offended, and said: ‘I do not think that I will stay among people who criticize me for having been a Companion of Muḥammad ﷺ.’ ’Ubaidullâh said to him: ‘Your having been a Companion of

[1] A family of gems that includes rubies, emeralds and sapphires.
Muḥammad is a source of pride for you, not a source of shame.' Then he said: 'I came to you to ask you about the Hawd (Cistern). Did you hear the Messenger of Allāh say anything about it?' Abū Barzah said: 'Yes, not once or twice, or three times or four, or five. Whoever disbelieves in it, may Allāh not give him to drink from it.' Then he went out angrily.” (Ṣaḥīḥ)

Comments:
The true followers of Allāh’s Messenger will be granted the privilege of drinking from the Hawd.

Chapter 23, 24. The Questioning In The Grave And The Torment Of The Grave

4750. It was narrated from Al-Barā’ bin ‘Āzib that the Messenger of Allāh said: “When the Muslim is questioned in the grave, he will bear witness that there is none worthy of worship but Allāh, and that Muḥammad is the Messenger of Allāh. That is what Allāh says: ‘Allāh will keep firm those who believe, with the word that stands firm.”’[1] (Ṣaḥīḥ)

Tafsīr: أَخْرِجَهُ اِبْنُ الْبَخَارِي، التَّفْسِيرُ، سُوْرَةَ إِبْرَاهِيمَ عِلْيَ الْصِّلَاةِ وَالْسَلَامَ، بَابُ ۛ فَاتِحَةُ الْاَلَّٰلِٰٰمِ، الْذَّينَ آمَنُوا بِالْقُوْلِ الْثَّانِيِّ ۛ حَذَّرُوا ۚ ۗ ۝ ۡحَدَّثَنَا أَبُو الْوَلِيدُ الطَّبَالِسِيِّ ۛ حَدَّثَنَا سُعْبَةُ عَنْ عَلْقِمَةٍ بْنِ مُرْفَعٍ، عَنْ سُعْيْدَ بْنِ عَبْدِرَءْعَةَ، عَنِ الْبَيْاءِ بْنِ عَزَّازِ بَيْنِيَانَ أنَّ رَسُولَ اللهِ قَالَ: ۛ إِنَّ السُّمُسْرِمَ إِذَا سُلِّمَ فِي الْقُرْبَاءِ فَكَفَّرَتْهُ، لَا إِلَهَ إِلَّا اللَّهُ وَلَا مَعَهُ شَيْءٌ، فَذَلِكَ قُوْلُ اللَّهِ تَعَالَى: ۛ ۗ فَاتِحَةُ اللهِ الْأَلِيمُ، ۗ ۙ مَعَهُ يُرُدُّونَ الْأَلْمَٰلِ.” [إِبْرَاهِيمُ: ۲۷].

4751. It was narrated from ‘Abdul-Wahhāb bin ‘Ata’ Al-Khaffāf, Abū
Naṣr, from Sa‘eed, from Qatadah, from Anas bin Mālik that the Messenger of Allāh ﷺ entered a stand of palm trees belonging to Banū Najjār, and he heard a sound that startled him. He said: “Who are the occupants of these graves?” They said: “O Messenger of Allāh, they are some people who died during Jāhiliyyah.” He said: “Seek refuge with Allāh from the torment of the grave, and from the tribulation of the Dajjāl.” They said: “Why is that, O Messenger of Allāh?” He said: “When the believer is placed in his grave, an angel comes to him, and says: ‘What did you worship?’ If Allāh has guided him, he says: ‘I used to worship Allāh.’ It is said: ‘He is the slave of Allāh and His Messenger.’ Then he is not asked about anything else. Then he is taken to the abode that would have been his in the Fire, and it is said to him: ‘This would have been your abode in the Fire, but Allāh protected you, and had mercy on you, and He has exchanged it for an abode in Paradise.’ He says: ‘Let me go and tell my family of the good news,’ but it is said to him: ‘Be still.’ But when the disbeliever is placed in his grave, an angel comes to him and rebukes him, and says to him: ‘What did you worship?’ He says: ‘I do not know.’ It is said to him: ‘You neither knew nor recited (the Book).’ Then it is said to him: ‘What did you say about this man?’
He says: ‘I used to say whatever the people said.’ Then he strikes him with an iron hammer between his ears, and he screams with a scream that is heard by all creatures except the two races (of jinn and men).’ (Sahih)

4752. (There is another chain) from ‘Abdul-Wahhab who narrated a similar report with a similar chain (as no. 4751). He said: “When a person is placed in his grave and his companions turn and leave, he hears the sound of their sandals. Then two Angels come to him and say to him…” and he narrated a similar report, and said in it: “As for the disbeliever and the hypocrite, they say to him” adding (the word) “hypocrite.” And he said: “it is heard by everything that is nearby, except for the two races (of jinn and men).” (Sahih)

Comments:
One Angel comes to a virtuous and pious person and deals with him politely. Two Angels come to the evil person.

4753. It was narrated from Al-Minhal, from Zadhân, from Al-Bara’ bin ‘Azib, who said: “We went out with the Messenger of Allah for the funeral of an Anšari man. We came to the grave, but it had not been dug yet. The Messenger of Allah sat down, and we sat around him as if there were birds on our heads. He had a stick in his hand with which he was scratching the ground, then he raised his head, and said: ‘Seek refuge with Allah from the torment
of the grave," two or three times.” In the Hadith of Jarir (one of the narrators) it adds here: “and he said: ‘He (the deceased) hears the sound of their sandals when they turn to leave and it is said to him: “O so-and-so, who is your Lord? What is your religion? Who is your Prophet?’” Hannâd (one of the narrators) said: “He said: ‘Two angels come to him and make him sit up, and say: “Who is your Lord?” He says: “My Lord is Allâh.” They say to him: “What is your religion?” He says: “My religion is Islam.” They say to him: “Who is this man who was sent among you?” He said: “He is the Messenger of Allâh ﷺ.” They say: “How did you know?” He says: “I read the Book of Allâh, and I believed in it.” In the Hadith of Jarir it adds: “And that is the Words of Allâh: Allâh will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter...’”[1] and he recited the whole Verse. Then the two reports concur: “He said: ‘Then a caller cries out from heaven (saying): “My slave has spoken the truth. Prepare for him a bed from Paradise, clothe him from Paradise, and open a door for him to Paradise.”’ He said: ‘Then there comes to him some of its breeze and fragrance.’ He said: ‘And it (the grave) is made spacious for him, as far as the eye can see.’ He

said: 'And as for the disbeliever,'" and he mentioned his death and said: "His soul is returned to his body, and two Angels come to him and make him sit up, then they say to him: "Who is your Lord?" He says: "Oh, oh, I do not know." They say to him: "What is your religion?" He says: "Oh, oh, I do not know." Then a caller cries out from heaven (saying): "He is lying. Prepare for him a bed from the Fire, and clothe him from the Fire, and open a door for him to the Fire." He said: 'Then there comes to him some of its heat and hot wind.' He said: 'Then his grave is constricted for him, until his ribs interlock.'" In the Hadith of Jarîr it adds: "He said: 'Then one who is blind and dumb is placed in charge of him, and he has with him a sledgehammer of iron which, if he struck a mountain with it, it would turn to dust.' He said: 'He strikes him with it, dealing a blow that is heard by everything between the east and the west, except the two races (of jinn and men), and he turns to dust.' He said: 'Then his soul is returned to him.'" (Hasan)
Zâdhân, who said: “I heard Al-Barâ’ narrate a similar report (as no. 4753) from the Prophet (Hasan).

Chapter 24, 25. Mention Of The Mizân (The Balance)

4755. It was narrated from ‘Āishah that she remembered the Fire and wept. The Messenger of Allâh ἡ said: “Why are you weeping?” She said: “I remembered the Fire and I wept. Will you remember your family on the Day of Resurrection?” The Messenger of Allâh ἡ said: “There are three places were no one will remember anyone else: At the Mizân, until he knows whether (his deeds) will weigh lightly or heavily; at the (giving of) the book, when it will be said: ‘Here! Read my record!’ until he knows where he will receive his book, in his right hand, his left hand, or behind his back; and at the Sirâf when it is placed across Hell.” (Da’îf)

4756. It was narrated that Abū 'Ubaidah bin Al-Jarrāḥ said: “I heard the Prophet ﷺ say: ‘There was no Prophet after Nūḥ who did not warn his people about the Dajjāl, and I am warning you about him.’ The Messenger of Allāh ﷺ described him to us and said: ‘Perhaps those who saw me and heard my words will live to see him.’ They said: ‘O Messenger of Allāh, how will our hearts be then? Will they be as they are today?’ He said: ‘Or better.’” (Hasan)

4757. It was narrated from Sālim that his father said: “The Messenger of Allāh ﷺ stood up among the people and praised Allāh as He deserves to be praised, then he mentioned the Dajjāl, and said: ‘I am warning you about him, and there is no Prophet who did not warn his people about him. Nūḥ warned his people about him, but I will tell you something about him that no Prophet mentioned to his people: Know that he is one-eyed, and Allāh is not one-eyed.’ ” (Sahih)
Chapter 26, 27. The Khawarij

4758. It was narrated that Abu Dharr said: “The Messenger of Allah said: ‘Whoever separates the distance of a hand-span from the Jama‘ah (main body of Muslims), he has removed the yoke of Islam from his neck.’” (Hasan)

Comments:

The Khawarij are those who revolted and called the Muslim leaders disbelievers. The following narrations describe their traits, and advise how to deal with their Fitnah.

4759. (There is another chain) that Abu Dharr said: “The Messenger of Allah said: ‘How will you be with leaders who will come after me, and will keep this Fay’ (spoils) for themselves?’ I said: ‘By the One Who sent you with the truth, I will put my sword on my shoulder then I will strike with it until I meet you’ – ‘or join you.’ – He said: ‘Shall I not guide you to something that is better than that? Be patient until you meet me.’” (Hasan)

4760. It was narrated from Hammad bin Zaid, from Al-Mu‘allâ bin Ziyâd and Hishâm bin Hassân, from Al-Hasan, from Dabbah Ibn Mihsan, from Umm Salamah, the wife of the Prophet
who said: "The Messenger of Allâh said: ‘There will be rulers over you, some of whose deeds you will approve of, and some you will disapprove of. Whoever denounces them with his tongue will have discharged his duty, and whoever hates their bad deeds in his heart will be safe. But whoever approves of them and follows them (is the one who does wrong).’" It was said: ‘O Messenger of Allâh, should we not fight them?’ He said: ‘No, not so long as they pray.’ Abû Dâwûd said: [1] “Should we not fight them?” (Sâhîh)

4761. It was narrated from Qatâdah: “Al-Hasan narrated to us from Dâbbah bin Mîhsân Al-‘Anazi, from Umm Salamah from the Prophet ﷺ. He said: ‘Whoever hates that, he has discharged his duty, and whoever denounces that he will be safe.’” Qatâdah said: “Meaning, whoever denounces in his heart, and hates in his heart.” (Sâhîh)

4762. It was narrated that ‘Arfajah said: “I heard the Messenger of Allâh ﷺ say: ‘There will be various troubles and evil deeds among my Ummah. Whoever wants to divide the Muslims when they are united, strike him with the sword, no matter who he is.”’ (Sâhîh)

[1] That is Sulaimân bin Dâwûd, one of the narrators, and he is Abû Dâwûd At-Tabâlîsî.
Chapter 27, 28. Fighting The Khawārij

4763. It was narrated from `Ubaidah that ‘Ali mentioned the people of An-Nahrawān (the Khawārij), and said: “Among them is a man with a defective arm, or a deformed arm, or a small arm. Were it not that you would rejoice too much, I would tell you what Allāh has promised upon the tongue of Mūhammad ﷺ to those who kill them.” I said: “Did you hear this from him?” He said: Yes, by the Lord of the Ka‘bah. (Sahih)

4764. It was narrated that Abū Sa‘eed Al-Khudrī said: “Ali sent a gold nugget still in its dirt to the Prophet ﷺ, and he divided it among four people: ‘Al-Aqra’ bin Ḥābis Al-Hanzali Al-Mujāshi‘i, ‘Uyainah bin Badr Al-Fazārī, Zaid Al-Khail At-Tārī, who was one of Banū Nabhān, and ’Alqamah bin ’Ulāthah Al-‘Amirī, who was one of Banū Kilāb. The Quraish and the Anṣār got angry and said: ‘He is giving to the chiefs of Najd, and not to us.’ He said: ‘It is only to soften their hearts.’ Then a man with deep-set eyes, high cheekbones, a prominent brow, a
thick beard, and a shaven head came forward and said: ‘Fear Allāh, O Muḥammad!’ He said: ‘Who will obey Allāh if I disobey Him? Allāh has entrusted me over the people of the earth but you do not trust me.’ A man asked if he should kill him – I think it was Khālid bin Al-Walid – but he did not let him. When he left, he said: ‘From the stock of this man – or from his offspring – will come people who will recite the Qur‘ān but it does not go beyond their throats. They will pass out of Islam like the arrow passing through its target. They will kill the Muslims but leave the idolaters alone. By Allāh, if I live to see them, I will kill them as ‘Ad were killed.’” (Ṣahīḥ)

4765. It was narrated from Abū ‘Amr, he said: “Qatādah narrated to me, from Abū Sa‘eed Al-Khudrī and Anas bin Mālik that the Messenger of Allāh ﷺ said: ‘There will be differences and dissent among my Ummah, there will be people who will speak well but act badly. They will recite the Qur‘ān but it will not go beyond their collarbones, and they will pass out of the religion like an arrow passing through the target, and they will not return until the arrow returns to its nock. They are the worst of people and of creation.
Glad tidings to the one who kills them and they kill him. They will call people to the Book of Allah, although they have nothing to do with it. Whoever fights them will be closer to Allah than them.’ They said: ‘O Messenger of Allah, what is their sign?’ He said: ‘They will have shaven heads.’” (Da'if)

Comments:
Shaving the head is not prohibited, rather, it is one of the rites of 'Umrah and Hajj, but this narrations foretells the sign of the people prior to their coming; that they would be recognized by this trait. Conversely, it is considered disliked by some of the scholars to constantly shave the head when there is no reason, merely because of the fact that it is a trait of the Khawarij.

4766. It was narrated from Ma'mar, from Qatadah, from Anas, from the Prophet نبى, similarly (as no. 4765). He said: “Their sign will be that they shave their heads [very closely]. If you see them, kill them.” (Da'if)

4767. It was narrated that Suwaid bin Ghafalah said: ‘Ali said: “If I narrate to you a Hadith from the Messenger of Allah نبى, it is dearer to me to fall from the sky than to tell lies about him, but if I discuss with you matters between myself and you, then war is deceit. I heard the Messenger of Allah نبى say: ‘At the end of time there will be

{الربيع الأول:}
people who are young in age and feeble of mind. They will speak the best words of people, but they will pass out of Islam as an arrow passes through the target. Their faith will not go beyond their throats. Wherever you meet them, kill them, for killing them will bring reward on the Day of Resurrection to the one who kills them.”

(Sahih)

4768. It was narrated that Salamah bin Kuhail said: Zaid bin Wahb Al-Juhani narrated that he was in the army that was with ‘Ali which went out to fight the Khawārij. ‘Ali said:

“O people, I heard the Messenger of Allah ﷺ say: ‘There will appear some people among my Ummah who will recite the Qur’an and your recitation will not compare to theirs, and your prayer will not compare to theirs, and your fasting will not compare to theirs. They will recite the Qur’an and you will think that it is to their credit, but in fact it will count against them. Their prayer will not go beyond their collarbones, and they will pass out of Islam as an arrow passes out of its target. If the army that attacks them knew what has been decreed for them upon the tongue of their Prophet ﷺ, they would have relied on their deeds. The sign of that is that among them there is a man who has an upper arm but no forearm, and on his upper arm there is something like a
nipple, with white hairs on it. Would you go to Mu‘awiyah and the people of Ash-Shâm, and leave these people in charge of your families and wealth in your absence? By Allâh, I hope that they are the same people, for they have shed blood unlawfully and attacked the people’s cattle. March in the Name of Allâh.” Zaid bin Wahb described to me the stops (made by the army), until he said:

“Then we crossed a bridge, and when we met (the Khawârij), who were being led that day by ‘Abdullâh bin Wahb Ar-Râsibi, he (‘Abdullâh) said to (his men): ‘Throw your spears and draw your swords from their sheaths, for I am afraid that they may urge you to negotiate, as they did on the Day of Harûrî.’ So they threw their spears and unsheathed their swords, and (the companions of ‘Ali) fought back with their spears, and they (the Khawârij) were killed, and piled up one atop another, but only two of the people (meaning companions of ‘Ali) were killed that day. ‘Ali said: ‘Search among them for the one with the deformed hand.’ But they did not find him. Then ‘Ali himself went to some people who had been killed, and were lying on top of one another. They took them out, and found him among those who were closest to the ground (at the bottom of the pile). He said the Takbir, and said: ‘Allâh spoke the truth, and His Messenger conveyed it.’ ‘Ubaidah Al-Salmâni stood up
and said: ‘O Commander of the Believers, by Allāh besides Whom there is none worthy of worship, did you hear this from the Messenger of Allāh ﷺ?’ He said: ‘Yes, by Allāh, besides Whom there is none worthy of worship’ – until he asked him to swear three times and he did so.” (Saḥīḥ)

[Abū Dāwūd said: Mālik said: “It is a form of humiliating knowledge that the scholar reply to everyone who asks him.”]

4769. It was narrated that Jamīl bin Murrah said: Abū Al-Wadī’ said: “‘Alī said: “Look for the man with the deformed hand” – and he quoted the Ḥadīth (similar to no. 4768). They brought him out from beneath the (pile of) slain, covered in mud. Abū Al-Wadī’ said: “It is as if I can see him, an Ethiopian, wearing a Qurʿitaq[1] one of his hands like a woman’s nipple, with hairs on it like the hairs on the tail of a jerboa.” (Saḥīḥ)

4770. It was narrated that Abū Maryam said: “That crippled man used to be with us in the Masjid, he would stay there by night and by day. He was a poor man, and I saw him attending meals with ‘Alī along

with the poor people, and I gave
him a Burnous of mine to wear.”
Abū Maryam said: “The crippled
man was called Naffi’ Dhu Ath-
Thadyah (the one with the nipple),
because he had something on his
arm like a woman’s breast, with a
nipple on the end, on which there
were hairs like the whiskers of a
cat.” (Hasan)
Abū Dāwūd said: According to the
people, his name was Harqūs.

Chapter 28, 29. Fighting
(Muslim) Attackers

4771. It was narrated from
‘Abdullāh bin ‘Amr that the
Prophet ﷺ said: “If a person’s
wealth is sought unlawfully, and he
fights and is killed, he is a martyr.”
(Saḥīḥ)

4772. It was narrated from Sa’eed
bin Zaid that the Prophet ﷺ said:
“Whoever is killed defending his
wealth, he is a martyr; whoever is
killed defending his family, or his
life, or his religion, he is a martyr.”
(Saḥīḥ)
Comments:

If someone is attacked by a Muslim criminal, and he is killed while defending his family, his life, or his property, he dies the death of a martyr. But it is not allowed to pursue and kill such attackers if they are Muslims, rather they should be reported to those in authority once one is safe from their aggression.

THE END OF THE BOOK OF THE SUNNAH

Abū Dāwūd narrated to us: [1] "Abdullāh bin Quraish Al-Bukhārī narrated to us, he said: I heard Nu’aim bin Hammad saying: 'The Mu’tazilah reject two thousand Ahadith of the Prophet or close to two thousand Ahadith.'"

It was narrated that ‘Awf said: “I heard Al-Hajjāj delivering a speech and he said: ‘The likeness of ‘Uthmān before Allāh is that of ‘Eisā bin Maryam.’ Then he recited, and explained this Verse: And (remember) when Allāh said: ‘0 ‘Eisā! I will take you and raise you to Myself, and clear you of those who disbelieve’ [2], pointing to us and to the people of Ash-Shām with his hand.

It was narrated from ‘Amr bin

[1] These three Ahadith are at this location in some of the manuscripts of the version of Al-Lu’lu’i (see the introduction). The first narration appeared earlier (4641), the second and third appear later (5132 and 5133).

Dinār, from Wahb bin Munabbih, from his brother, from Mu‘āwiyah: Intercede, you will be rewarded. He said: The Messenger of Allāh ﷺ said: “Intercede, you will be rewarded.” For I may intend something but I delay it so that you may intercede and be rewarded, for the Messenger of Allāh ﷺ said: “Intercede, you will be rewarded.”

It was narrated from Buraid, from Abū Burdah, from Abū Mūsā, from the Prophet ﷺ, with similar.

Abū Dāwūd said: I heard Ahmad bin Ḥanbal saying: “‘Affān said: ‘Yahyā would not narrate from Hammām.’”[1]

Aḥmad said: “‘Affān said: ‘Whenever Mu‘ādh bin Hishām arrived, he agreed with Hammām in Ahadīth. Sometimes after that, Yahyā would say: “What did Hammām say about this?”’”[2]

Abū Dāwūd said: I heard Ahmad saying: “The hearing of these people: ‘Affān and his companions, from Hammām is more useful than the hearing of ‘Abdur-Rahmān.”[3]

And he would take care of his books after that.

Husain bin ‘Alī narrated to us: “‘Affān narrated to us – if Allāh, the Most High, wills – he said: ‘Hammām said to me: “I made mistakes and did not rectify, and I

[1] From, here to the end of this section there are comments from the author regarding Hammām bin Yahyā Al-Azdi Al-Baṣrī, he narrated numbers 1477 and 4324, some of the manuscripts do not contain this. It appears that he intended it to be after one of the narrations of Hammām, and Allāh knows best. And Yahyā is Ibn Sa‘eed Al-Anṣārī.


seek forgiveness from Allâh, the Most High.”

Abû Dâwud said: I heard ‘Alî bin ‘Abdullâh saying: “The most knowledgeable among them[1] of the amount of what he heard versus what he did not hear is Shu‘bah, and the one who reported most among them is Hishâm, and the one who memorized the most is Sa‘eď bin Abî ‘Arûbah.”

Abû Dâwud said: So I mentioned that to Aḥmad, and he said: “Sa‘eď bin Abî ‘Arûbah – in the story about Hishâm – they mentioned all of this about Mu‘âdh bin Hishâm; what would be the case if Hishâm was compared to Sa‘eď were he to have appeared before him.”[2]

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[1] This is about the companions of Qatâdah, and ‘Alî bin ‘Abdullâh is ‘Alî bin Al-Madini.

[2] Meaning, that Sa‘eď is of a higher rank that Hishâm, and where would Hishâm be if he had been in the presence of Sa‘eď with all of his knowledge. This section was explained by Shaikh Husain bin Muhsin Al-Anṣârî and noted by the author of ‘Awn Al-Ma‘bud.
4773. It was narrated from Ishâq, meaning Ibn 'Abdullâh bin Abî Talâh, he said: “Anas said: ‘The Messenger of Allâh ﷺ had the best character of all people. One day he sent me on an errand, and I said: “By Allâh, I will not go,” although in my heart I intended to go and do what the Prophet of Allâh ﷺ had told me to do. I went out and I passed by some boys who were playing in the market. Then suddenly the Messenger of Allâh ﷺ caught me by the neck from behind. I looked at him and he was smiling. He said: “O Unais, go where I told you to go.” I said: “Yes, I am going, O Messenger of Allâh.’” Anas said: ‘By Allâh, I served him for seven years or nine years, and I never knew him to say of something that I did, “Why did you do such and such?” Or of something that I failed to do: “Why did you not do such and such?”’ (Sâhih)
 Comments:
The Prophet ﷺ was a model of tolerance and good manners. He understood children.

4774. It was narrated from Thābit, from Anas, who said: “I served the Prophet ﷺ for ten years in Al-Madinah. I was a young boy and not everything I did was as my master wanted, but he never said to me Uff (a word of contempt), and he never said to me: ‘Why did you do such and such, or why did you not do such and such?’” (Sahih)

4775. Abū Hurairah said: “The Messenger of Allāh ﷺ used to sit and talk with us in the Masjid, and when he stood up (to leave) we would stand up until we saw him enter one of the houses of his wives. He spoke to us one day, then we stood up when he stood up, and we saw a Bedouin who caught up with him and tugged on his garment, causing his neck to turn red.” Abū Hurairah said: “His garment was coarse. He turned around and the Bedouin said to him: ‘Load up these two camels of mine, for you have not given me anything of your wealth or the wealth of your father.’ The Prophet ﷺ said: ‘No, may Allāh forgive me; no, may Allāh forgive me; no, may Allāh forgive me; I will not load up your camels until you let me take

تَحْرِيْج: أَخْرِجَهُ مُسلمٌ، الفَضَّلَاءُ، بَابُ حَسَنُ خُلْقِهِ، حُ: ٢٣٠٠ مِن حَدِيثِ عَمْرٍ بْنُ يُونُسَ
retaliation for your tugging on my garment.' But each time the Bedouin said to him: 'By Allâh, I will not allow you to take retaliation.' He said: "Then he called a man and said to him: 'Load up these two camels of his for him, barley on one camel and dates on the other.' Then he turned to us and said: 'You may disperse with the blessing of Allâh.'" (Da‘f)

Comments:
A similar event was been recorded in Sahih Al-Bukhari no. 6088.

Chapter 2. Regarding Dignity

4776. ‘Abdullâh bin ‘Abbâs narrated that the Prophet of Allâh said: "Good conduct, dignified bearing and moderation are one of the twenty-five parts of Prophethood." (Hasan)

Comments:
These are the basic principles of character upon which the Prophets led their lives, and upon which they nurtured their people.

Chapter 3. Regarding Suppressing Anger

4777. It was narrated from Abû...
Marhûm, from Sahl bin Mu‘ādh, from his father, that the Messenger of Allâh ﷺ said: “Whoever suppresses his anger when he is able to act upon it, Allâh will call him before all of creation on the Day of Resurrection, and will let him choose whichever of the Hur Al-‘In he wants.” (Hasan)

Abû Dāwūd said: Abû Marhûm’s name is ‘Abdur-Rahmân bin Maimûn.

تخريج: [ حداثة حسن] آخرجه ابن ماجه، الزهد، باب الحلم، ح: 416 من حديث عبد الله بن وهب والترمذي، ح: 262 من حديث سعيد بن أبي يوب، وقال: "حسن غريب".

4778. It was narrated from Suwaid bin Wahb, from a man who was the son of one of the Companions of the Prophet ﷺ, from his father, who said: “The Messenger of Allâh ﷺ said” similarly (as no. 4777). And he said: “Allâh will fill his heart with peace and faith.” And he did not mention the part about: “Allâh will call him.” He added: “Whoever gives up wearing beautiful clothes, although he is able to (afford them).” Bishr (one of the narrators) said: I think he said: “… out of humility,” – “Allâh will clothe him with a garment of honor, and whoever arranges a marriage for the sake of Allâh, Allâh will crown him with a crown of kingship.” (Da‘if)


4779. It was narrated that ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘Who do you
consider to be a strong wrestler among you?" They said: ‘The one who cannot be defeated by other men.’ He said: ‘No; it is the one who can control himself at the time of anger.’” (Sahih)

Chapter (….) What Should Be Said At The Time Of Anger

4780. It was narrated that Mu‘adh bin Jabal said: “Two men reviled one another in the presence of the Messenger of Allâh and one of them got so angry that I thought his nose would disintegrate out of sheer anger. The Prophet said: ‘I know a word which, if he said it, the anger that he is feeling would go away.’ He said: ‘What is it, O Messenger of Allâh?’ He said: ‘He should say: “Allâhumma, inni a‘udhu bika min ash-shaitânir-rajîm” (O Allâh, I seek refuge in You from the accursed Shaitân).’” Mu‘adh started telling him to say it, but he refused and persisted, and he grew even angrier. (Sahîh)

4781. It was narrated that Sulaimân bin Surad said: “Two men reviled one another in the presence of the Prophet and the
eyes of one of them started to turn red, and his jugular vein began to swell. The Messenger of Allah said: ‘I know a word which, if this man said it, that which he is feeling would go away: “A’ūdhu billâhi min ash-shaitânir-rajîm” (I seek refuge with Allah from the accursed Shaytân).’ The man said: “Do you think I am possessed?” (Sahîh)

Comments:

Extreme anger over personal matters is from the promptings of Shaytân, while anger for the sake of Allah is part of faith.

4782. It was narrated from Abû Ḥarb bin Abî Al-Âswad, from Abû Dharr, who said: “The Messenger of Allah said to us: ‘If one of you becomes angry when he is standing, let him sit down, and if the anger goes away (all well and good), otherwise let him lie down.”’ (Sahîh)

4783. It was narrated from Bakr that the Prophet sent Abû Dharr (for some errand). And he mentioned this Hadîth. (Sahîh)

Abû Dâwud said: And this is the more correct of the two Hadîth.

4784. Abû Wâ’il Al-Qâss said: We entered upon ‘Urwah bin
Muhammad As-Sa'di, and a man spoke to him and made him angry. He got up and performed Wudū', then he came back having performed Wudū', and said: My father narrated to me, that my grandfather 'Atiyyah said: "The Messenger of Allah ﷺ said: 'Anger comes from the Shayṭān, and the Shayṭān was created from fire, and fire is extinguished by water, so if one of you gets angry, let him perform Wudū'."" (Hasan)

Comments:
In the state of anger one should consciously make an effort to remain calm. Changing one's position, like from standing to sitting, for example, as well as performing Wudū', helps to abate anger.

Chapter 4. Being Tolerant

4785. It was narrated from Mālik, from Ibn Shihāb, from 'Urwah bin Az-Zubair, from 'Āishah who said: "The Messenger of Allāh ﷺ was never given the choice between two things but he chose the easier of them, so long as it was not a sin. If it was a sin, he would be the furthest of people from it. And the Messenger of Allāh ﷺ never took revenge for himself, but if one of the sacred limits of Allāh was transgressed, he would take revenge for the sake of Allāh." (Sahih)

Comments: أَخْرَجَهُ اَلْبَخَارِيُّ، الْأَدْبُ، بَابُ الْبُلُوْجُ، بَابُ الْفَذْلِيَّةِ، بَابُ مَبْعَدُهُ ﷺ لِلنَّاسِ وَأَخْتِيَارِهِ مِنَ الْمِبَاحِ.
4786. It was narrated from Ma'mar, from Az-Zuhri, from 'Urwah, from 'Aishah who said: “The Messenger of Allah never struck a servant or a woman.” (Sahih)

4787. It was narrated that 'Abdulläh bin Az-Zubair said concerning the Verse Show forgiveness: “The Prophet of Allah was commanded to pardon people’s character.” (Sahih)

Chapter 5. Regarding Good Interaction With People

4788. It was narrated from Masrūq, from 'Āishah, who said: “If the Prophet heard something about a man, he would not say, ‘What is the matter with a-and-a-and-such,’ rather he would say: ‘What is the matter with some people who say such-and-such?’” (Sahih)

4789. It was narrated from Salm Al-‘Alawi, from Anas that a man entered upon the Messenger of Allah ﷺ with marks of saffron on him. The Messenger of Allah ﷺ rarely said something to a man’s face that he would dislike, but when he went out he said: “Why don’t you tell this man to wash this thing off?” (Da‘īf)

Abū Dāwūd said: Salm was not a relative of ‘Ali, but he would gaze at the stars, and he testified before ‘Aḍī bin Artah to seeing the crescent, but he did not accept his testimony.[1]

4790. It was narrated that Abū Hurairah said: “The Messenger of Allah ﷺ said: ‘The believer is straightforward and noble, and the evildoer is deceitful and ignoble.’” (Da‘īf)

He said that he is not an ‘Alawi, meaning from the family of ‘Ali, may Allah be pleased with him, but the reason he is called: ‘Alawi is because the word means something related to the heights, and he used to gaze at the stars which are in the heights, so they called him that.
4791. It was narrated from 'Urwh that 'Aishah said: “A man asked permission to enter upon the Prophet ﷺ and he said: ‘What a bad son of the tribe he is’ or ‘what a bad man of the tribe he is.’ Then he said: ‘Let him in,’ and when he came in, he spoke kindly to him. ‘Aishah said: ‘O Messenger of Allah, you spoke kindly to him when you said what you said.’ He said: ‘The worst of people in status before Allah on the Day of Resurrection will be those whom people left alone – or abandoned – for fear of their evil behaviour.’" (Saḥīḥ)

Comments:

There are no authentic narrations mentioning the name of this person, some of the scholars, like Ibn Battāl, Al-Qādī ‘Iyāḍ, Al-Qurtubi, and An-Nawawī say it is, ‘Uyainah bin Ḥiṣn bin Hudhaifah bin Badr Al-Fazārī. (See Fath Al-Bāri no. 6032). All of this is based upon narrations that do not have connected or authentic chains, similarly, it is said that his name was Makhramah bin Nawfal. In any case, Allah’s Messenger ﷺ knew something about this person that was not apparent, and his speaking of him in that manner was of benefit, and was not a form of backbiting.

4793. It was narrated from Mujahīd, from ‘Āishah, with this narration. She said: “He, meaning, the Prophet ﷺ, said: ‘O ‘Āishah, among the worst of people are those to whom respect is shown because of their tongues.”’ (Da’if)

تخريج: أخرجه البخاري، الأدب، باب ما يجوز من إغتناء أهل الفساد والرب، ح:۶۳۳ ومسلم، البخاري، باب مداراة من يتقى فحشه، ح:۲۵۹۱ من حديث سفيان بن عيينة به وهو في جهله، ح:۲.

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4792. It was narrated from Abū Salamah, from 'Āishah that a man asked permission to enter upon the Prophet ﷺ, and the Prophet ﷺ said: “What a bad brother of the tribe,” but when he came in, the Messenger of Allah ﷺ treated him in a friendly manner, and spoke to him. When he left, I said: ‘O Messenger of Allah, when he asked permission you said, “What a bad brother of the tribe,” but when he came in you treated him in a friendly manner.’ The Messenger of Allah ﷺ said: ‘O ‘Āishah, Allāh does not love the one who speaks harshly.’” (Hasan)

[Abū Dāwūd was asked about the meaning of the saying of the Prophet ﷺ: ‘What a bad brother of the tribe’ so he said: “That was specific for the Prophet.”]

4794. It was narrated that Anas said: “I never saw any man whispering into the ear of the Messenger of Allāh ﷺ and the Messenger of Allāh ﷺ moving his head away until the man moved his head away, and I never saw any man taking his hand and him pulling his hand away until the man let his hand go.” (Daʿf)

تخريج: [إسناده حسن] أخرجه البخاري في الأدب المفرد، ح: 755 عن موسى بن إسماعيل


[1] These are stated by one of those that heard the text from the author.
Chapter 6. Modesty (Al-Hayā)

4795. It was narrated from Ibn ‘Umar that the Prophet ﷺ passed by an Anšārī man who was exhorting his brother regarding modesty. The Messenger of Allah ﷺ said: “Let him be, for modesty is part of faith.” (Sahīh)

4796. It was narrated that Abū Qatādah said: We were with ‘Imrān bin Ḥuṣain, and Bushair bin Ka’b was there. ‘Imrān bin Ḥuṣain said: The Messenger of Allah ﷺ said: “Modesty is all good,” or he said: “All modesty is good.” Bushair bin Ka’b said: “We find in some books that some of it is tranquility and dignity and some of it is weakness.” ‘Imrān repeated the Ḥadīth, and Bushair repeated what he had said. ‘Imrān got so angry, that his eyes turned red, and he said: “I narrated to you a Ḥadīth from the Messenger of Allah ﷺ, and you quoted to me from your books.” We said: “O Abū Nu’ayd, that’s enough.” (Sahīh)
Comments:
He was either exhorting him to be modest, or censuring him for being too modest, and perhaps the second is more obvious. And they say that all of modesty is good, because it makes one hesitate from doing evil, so even if one is not modest for religious reasons, their natural modesty still helps prevent them from evil.

4797. It was narrated that Abū Mas'ūd said: The Messenger of Allāh ﷺ said: “Among the things that the people learned from the words of the first Prophets was: ‘If you feel no shame then do as you wish.’” (Ṣahīh)

[Abū Dāwūd was asked: “Are there any Ahadith aside from this narrated by Al-Qa'nabi from Shu'bāh?” He said: “No.”]

Tafsīr: أخرجه البخاري، أحاديث الأنبياء، باب بعد باب حديث الغار، ح: 3484 من حديث شعبة بي.

Chapter 7. Regarding Good Character (المحجة 7 باب في خصائص الجليل)

4798. It was narrated that ‘Āishah said: “I heard the Messenger of Allāh ﷺ say: ‘The believer may attain by means of good character the status of one who fasts and prays at night.’” (Ḥasan)

4799. It was narrated from ‘Aṭā’ Al-Kaikharānī, from Umm Ad-Dardā’ from Abū Ad-Dardā’, may Allāh be pleased with him, that the Prophet ﷺ said: “There is nothing that weighs more heavily in the Balance than good character.” Abū
Al-Walid (one of the narrators) said: “I heard ‘Aṭā’ Al-Kaikhrānī.”

(Sahih)

Abū Dāwūd said: He is ‘Aṭā’ bin Yaqūb, and he is the maternal uncle of Ibrāhim bin Nāfī’. It is pronounced: “Kaikhārānī” and “Kawkhirānī.”

4800. It was narrated that Abū Umāmah said: “The Messenger of Allāh ﷺ said: ‘I am the claimant of a house on the outskirts of Paradise for the one who refrains from opinion based arguing, even if he is in the right, and a house in the middle of Paradise for the one who refrains from lying, even when he is joking, and a house in the highest part of Paradise for one who makes his character good.”

(Hasan)

Comments:

Deliberately forgiving, in the case of one’s right, and avoiding the dispute is a great act of virtue and its reward is a beautiful palace in Paradise.

4801. It was narrated that Ḥārithah bin Wahb said: “The Messenger of Allāh ﷺ said: ‘No one who is coarse (Jawwāz) or conceited will enter Paradise.’” He said: “Al-Jawwāz means coarse speech.”

(Sahih)
Chapter 8. Regarding Exaltation Being Disliked In (Worldly) Matters

4802. It was narrated from Humaid, from Thabit, that Anas said: “Al-Adbā’ (a she-camel belonging to the Prophet ﷺ) was never beaten in a race, then a Bedouin came on a young riding camel of his and the Bedouin beat her (in a race). It was as if that upset the Companions of the Messenger of Allah ﷺ and he said: ‘It is a right upon Allah that He does not exalt something in this world but He lowers it.”’ (Sahih)

4803. It was narrated from Humaid, from Anas, with this story, from the Prophet ﷺ. He said: “Indeed it is a right upon Allah that He does not exalt something in this world but He lowers it.” (Sahih)

Comments:
Meaning proud, arrogant and self conceited people will not enter Paradise.
Chapter 9. Regarding It Being Disliked To Praise (People)

4804. It was narrated that Hammām said: “A man came and praised ‘Uthmān to his face, and Al-Miqdād bin Al-Aswad took some dust and threw it in his face, and said: ‘The Messenger of Allah said: “If you meet those who praise others, throw dust in their faces.”’” (Sahih)

4805. It was narrated from ‘Abdur-Rahmān bin Abī Bakrah from his father, that a man praised another man in the presence of the Prophet, and he said to him: “You have cut your companion’s neck” three times. Then he said: “If one of you must praise his companion, let him say: ‘I think he is’ – whatever he wants to say – ‘but I do sanctify before Allah, the Most High.’” (Sahih)

4806. It was narrated that Muṭarrif said: My father said: I went with the delegation of Banū ‘Āmir to the Messenger of Allāh, and we said: “You are our master (Sayyid).” He said: “The Master (Sayyid) is Allāh.” We said: “And you are the most virtuous of us, and the most generous.” He said:
“Say what you said, or part of it, but do not let the Shaitān lead you in his way.” (Sahih)

Chapter 10. Regarding Gentleness

4807. It was narrated from ‘Abdullāh bin Mughaffal that the Messenger of Allāh ﷺ said: “Allāh is Gentle and loves gentleness, and He grants with it that which He does not grant with harshness.” (Sahih)

4808. It was narrated from Al-Miqdām bin Shuraiḥ that his father said: “I asked ‘Aishah about living in the desert and she said: ‘The Messenger of Allāh ﷺ used to go to the desert, to these streams. On one occasion he wanted to go to the desert, and he sent me a Muḥarrarah camel from among the Sadaqah (Zakāt) camels. He said to me: ‘O ‘Aishah, be gentle, for indeed gentleness is not found in anything at all, except that it will beautify it, and it is not removed from anything at all, except that it mars it.’” In his narration, Ibn ‘Āṣ-Sabbāḥ (one of the narrators) said: “Muḥarrarah means it has not been ridden.” (Sahih)

ناخريج: {إسناده صحيح} أخرجه البخاري في الأدب المفرد، ح: 211 عن مسده به.

المعجم (الぬحمة) 11 (376) باب: في الرَّفَقِ (النهفة)

وله شاهد عند مسلم، ح: 2593.

قولوا بقولكم أو بغض قولكم ولا يستجب بيتكم السِّبْطان. 

تخريج: [صحيح] أخرجه البخاري في الأدب المفرد، ح: 472 عن موسى بن إسماعيل به.
The Book Of Etiquette

Comments:
“Living in the desert” meaning, abandoning civilization for the Bedouin life. See number 2478 where this narration preceded.

4809. It was narrated that Jarir said: “The Messenger of Allāh ﷺ said: ‘Whoever is deprived of gentleness, he is deprived of all goodness.’” (Sahih)

4810. It was narrated from Muṣ’ab bin Sa’d from his father – Al-A’mash said: I think it can only be from the Prophet ﷺ: “Hesitation is (good) for all things except deeds of the Hereafter.” (Da‘if)

Comments:
Some of the scholars consider this narration authentic. See As-Saḥiḥah no. 1794.

Chapter 11. Regarding Gratitude For Acts Of Kindness
4811. It was narrated from Abū Hurairah that the Prophet ﷺ said: “He that is not grateful to the people, is not grateful to Allāh.” (Sahih)
4812. It was narrated from Anas that the Muhajirin said: "O Messenger of Allah, the Ansãr have taken all the reward." He said: "Not so long as you supplicate to Allah for them and express appreciation for them." (Sahih)

4813. It was narrated from 'Umãrah bin Ghaziyyah: "A man from my people narrated to me, from Jâbir bin 'Abdullãh, who said: 'The Messenger of Allah said: 'Whoever is given something and can afford it, let him give something in return, and if he cannot afford it, let him express his appreciation for him, for if he expresses his appreciation for him, he is grateful to him, but whoever conceals it, he has shown ingratitude.'" (Da'iñ)

Abû Dãwud said: Yahyã bin Ayyûb reported it from 'Umãrah bin Ghaziyyah, from Shurahbîl, from Jâbir. Abû Dãwud said: He is Shurahbîl, meaning "a man from my people", it is as if they disliked him so they did not name him.
4814. It was narrated from Abū Sufyān, from Jābir that the Prophet said: "Whoever is given something and mentions it, he has expressed gratitude, but if he conceals it he has shown ingratitude." (Daʿīf)

Comments:

Shaikh Al-Albānī graded the chain for this narration Sahih according to the criteria of Muslim. See As-Sahihah no. 618.

Chapter 12. Regarding Sitting In The Streets

4815. It was narrated from Abū Sa`eed Al-Khudrī that the Messenger of Allâh ﷺ said: "Beware of sitting in the streets." They said: "O Messenger of Allâh, we have nowhere else to sit and talk." The Messenger of Allâh ﷺ said: "If you insist, then give the street its rights." They said: "What are the rights of the street, O Messenger of Allâh?" He said: "Lowering the gaze, refraining from causing harm, returning greetings and enjoining what is good and forbidding what is evil." (Sahih)

Comments:

Sitting idly and merely conversing in streets and roadsides without any genuine reason is against good manners. If it is necessary to sit on the pathway then the mentioned orders in the narration must be kept in mind.
4816. This was narrated from Abû Hurairah, from the Prophet (similar to no. 4815). He said: “And guiding people on their way.” (Hasan)

4817. It was narrated that Ibn Hujair Al-'Adawi said: “I heard 'Umar bin Al-Khattab narrate this story (similar to no. 4815) from the Prophet (similar to no. 4816). He said: ‘And help the one who is in urgent need, and guide the one who is lost.”’ (Da'i)

4818. It was narrated from Humaid that Anas said: “A woman came to the Prophet (similar to no. 4815) and said: ‘O Messenger of Allah, I need something from you.’ He said to her: ‘O Mother of so-and-so, sit in any corner of the street you want and I will sit with you.’ So the Prophet (similar to no. 4816) sat until she had said what she wanted to say to him.” (Hasan)
4819. It was narrated from Thabit, from Anas, that a woman who was somewhat feeble-minded... a similar report (as no. 4818). (Sahih)

Chapter (...) Regarding Spaciousness In Gatherings

4820. It was narrated from ‘Abdur-Rahmân bin Abî ‘Amrah Al-Ansârî, from Abû Sa’eed Al-Khudrî, who said: “I heard the Messenger of Allah say: ‘The best of gatherings are those which are most spacious.’” (Sahih)

Abû Dâwud said: He is ‘Abdur-Rahmân bin ‘Amr bin Abî ‘Amrah Al-Ansârî.

Comments:
If there are many people in a gathering, the arrangement of space should be made according to the number of the people, so that the people could sit easily.

Chapter 13. Regarding Sitting Partly In The Sun And Partly In The Shade

4821. Abû Hurairah said: “Abul-Qâsim said: ‘If one of you is sitting in the sun’” – Makhlad (one of the narrators) said: “In the shade” – “and the shadow moves, and he ends up partly in the sun and partly in the shade, let him get up (and move).” (Hasan)
Qais narrated from his father that he came when the Messenger of Allâh was delivering a Khutbah, and he stood in the sun, and he told him to move to the shade. (Sahih)

Chapter 14. Regarding Sitting In Circles

4823. It was narrated from Yahyâ, from Al-A’mash: “Al-Musayyab bin Râfi’ narrated to me, from Tamîm bin Târafa, from Jâbir bin Samurah who said: ‘The Messenger of Allâh entered the Masjid and they were sitting in circles, and he said: ‘Why do I see you in separate groups?’” (Sahih)

4824. This was narrated from Ibn Fu’dail, from Al-A’mash, with this and he said: “It is as if he liked them to be all together (narration regarding no. 4823).” (Sahih)

4825. It was narrated from Simâk, from Jâbir bin Samurah who said: “When we came to the Prophet, “When we came to the Prophet,
one of us would sit wherever there was room.” (Da’if)

Chapter 15. A Man Who Gets Up To Give His Seat To Another Man

4827. It was narrated that Sa‘eed bin Abū Al-Hasan said: “Abū Bakrah came to us to give testimony, and a man stood up to give him his seat, but he refused to sit there, and said: ‘The Prophet forbade that, and the Prophet forbade a man to wipe his hand on the garment of a man whom he had not clothed.’” (Da’if)

Comments:

Other authentic narrations support the meaning of this Hadīth.
4828. It was narrated from Abū Al-Khaṣīb, from Ibn ‘Umar who said: “A man came to the Prophet and another man stood up to give him his seat. He went to sit there, but the Prophet told him not to do that.” (Da’īf)
Abū Dāwūd said: Abū Al-Khaṣīb’s name is Ziyād bin ‘Abdur-Rahmān.

Comments:
This was to warn people that sitting in someone’s place is not proper. But if someone gets up to allow someone to sit in his spot, out of respect for him, then it is allowed.

Chapter 16. With Whom We Are Ordered To Accompany

4829. It was narrated from Abān, from Qatādah, from Anas who said: “The Messenger of Allāh said: ‘The likeness of the believer who recites the Qur’ān is that of the citron whose scent is good and whose taste is good. The likeness of a believer who does not recite the Qur’ān is that of a date whose taste is good but it has no scent. The likeness of an evildoer who recites the Qur’ān is that of basil whose scent is good but its taste is bitter. And the likeness of an evildoer who does not recite the Qur’ān is that of a colocynth (a bitter-apple) whose taste is bitter and it has no scent. The likeness of
a righteous companion is that of the one who sells musk; if you do not get anything from him, you will still smell its fragrance. And the likeness of an evil companion is that of the one who works the bellows; if you do not get any of his soot you will still get some of his smoke.” (Sahih)

4830. It was narrated from Shu'bah, from Qatādah, from Anas, from Abū Mūsā, from the Prophet  with this first statement (as in 4829), up to his saying: “...its taste is bitter”. Ibn Mu‘ādh (one of the narrators) added: He said: Anas said: “We used to say that the likeness of a righteous companion was...” and he quoted the rest of the Hadith. (Sahih)

4831. It was narrated from Shubail bin ‘Azrah, from Anas bin Malik - or from Abū Al-Haitham, from Abū Sa‘eed, may Allah be pleased with him, that the Prophet  said: “Do not accompany except a
believer, and do not let anyone eat your food but one of Taqwā.” *(Sahih)*

"وَإِنْ يَمْسَكُ أَحَدُكُمْ بِالْمَيْتِ" *(Sahih)*

**Comments:**

Man is known by the company he keeps. Therefore, one should adopt the company of pious and virtuous people, and avoid the company of bad mannered people.

4833. It was narrated from Mūsā bin Wardân, from Abû Hurairah, that the Prophet ﷺ said: "A man follows the religion of his close friend, so let one of you look at whom he takes as his close friend.” *(Hasan)*

4834. It was narrated from Yazid, meaning Ibn Al-Asamm, from Abû Hurairah – and he attributed to the Prophet ﷺ – “Souls are troops collected together, and those who got along with one another will have an affinity with one another (in this world) and those who did not get along with one another will also not get along (in this world).” *(Sahih)*

Having pious and virtuous companions is a great blessing of Allâh. One should be thankful to Allâh for providing this blessing, and also try to strengthen his ties with good people.
Chapter 17. Opinion Based
Arguing Is Disliked

4835. It was narrated that Abū Mūsā said: “When the Messenger of Allāh ἄ sent any of his Companions on a mission, he would say: ‘Give glad tidings and do not repel people, be easy going and do not make things difficult.’” (Ṣahīh)

4836. It was narrated that As-Sâ‘ib said: “I came to the Prophet ἄ, and they started praising me, and saying good things about me. The Messenger of Allāh ἄ said: ‘I know best (about him),’ – meaning As-Sâ‘ib. I said: ‘You are right, may my father and mother be sacrificed for you. You were my partner and what a good partner, you did not argue or quarrel.’” (Dā‘if)

Chapter 18. Manner Of Speech

4837. It was narrated from Yūsuf bin ‘Abdullāh bin Salām that his father said: “When the Messenger of Allāh ἄ sat and spoke, he would often lift his gaze to the sky.” (Dā‘if)
4838. It was narrated that Mis‘ar said: “I heard an old man in the Masjid saying: ‘I heard Jābir bin ‘Abdullāh say: The speech of the Messenger of Allah was distinct and measured.’” (Da‘īf)

4839. It was narrated that ‘Āishah said: “The speech of the Messenger of Allah was distinct, and everyone who heard it understood it.” (Hasan)

Comments:
Speaking quickly is not appropriate manners.

4840. It was narrated that Abū Hurairah said: “The Messenger of Allah said: ‘Every speech that does not start with praise of Allāh is defective.’” (Da‘īf)
Chapter 19. Regarding The Khutbah

4841. It was narrated from Qurrah, from Az-Zuhri, from Abū Salamah, from Abū Hurairah that the Prophet ﷺ said: “Every speech in which there is no Tashah-hud, it is like a hand that is cut off.” (Sahih)

Abū Dāwūd said: Yūnus, ‘Uqail, Shu‘aib, and Sa‘eed bin ‘Abdul-‘Azīz reported it from Az-Zuhri, from the Prophet ﷺ, in a Mursal form.

Chapter 20. Treating People According To Their Status

4842. It was narrated from Maimūn bin Abī Shabib that a beggar came to ‘Āishah and she gave him a piece of bread. A man who was well-dressed came to her, and she made him sit down, and he ate. She was asked about that, and she said: “The Messenger of Allah ﷺ said: ‘Treat people according to their station.’” (Da’if)
Abū Dāwūd said: Maimūn did not live at the time of ‘Āishah.

Abū Dāwūd said: Maimūn did not live at the time of ‘Āishah.

Maimūn did not live at the time of ‘Āishah.

It was narrated that Abū Mūsā Al-Ash'ārī said: “The Messenger of Allāh ﷺ said: ‘Part of glorifying Allāh is honoring the grey haired Muslim, and the bearer of the Qur'ān – not the one who exaggerates about it or turns away from it – and honoring the just ruler.’” (Da'īf)

Chapter 21. A Man Who Sits Between Two Others Without Their Permission

It was narrated from Ḥammād: “‘Āmir Al-Aḥwal narrated to us, from ‘Amr bin Shu‘aib” – Ibn ‘Abdah (one of the narrators) said: “from his father, from his grandfather,” – that the Messenger of Allāh ﷺ said: “No one should sit between two men, except with their permission.” (Hasan)


4845. It was narrated from Usâmah bin Zaid Al-Laithî, from ‘Amr bin Shu‘aib, from his father, from ‘Abdullâh bin ‘Amr that the Messenger of Allâh ﷺ said: “It is not permissible for a man to come between two others, except with their permission.” (Hasan)

Comments:

Sitting between two people who are already sitting close to each other is not proper, except if they allow and make room for the newcomer. Similarly, sowing a seed of discord among two Muslim brothers is a major sin.

Chapter 22. Regarding How A Man Should Sit

4846. It was narrated from Abû Sa‘eed Al-Khudrî that when the Messenger of Allâh ﷺ sat, he would sit with his legs drawn up, and his arms clasped around them. (Da‘î)

Abû Dâwûd said: ‘Abdullâh bin Ibrâhîm (one of the narrators) is a Shaikh who is Munkar in Ḥadîth.

4847. Qâ’ilah bint Makhramah narrated that she saw the Prophet ﷺ sitting, with his legs drawn up, and his arms clasped around them, and (she said): “When I saw the
Chapter (...) Regarding Disapproved Manners Of Sitting

4848. It was narrated that Sharid bin Suwaid said: “The Messenger of Allāh ﷺ passed by me when I was sitting like this: ‘I had put my left hand behind me, and I was leaning on the heel of my hand. He said: “Are you sitting in the manner of those whom Allāh is angry with?’” (Da’if)

4849. It was narrated that Abū Barzah said: “The Messenger of Allāh ﷺ forbade sleeping before it, and conversing after it.”[1] (Ṣahih)

[1] Something similar preceded in number 398.
Chapter 26. Regarding A Man Sitting Cross-legged

4850. It was narrated that Jābir bin Samurah said: “When the Prophet had prayed Fajr, he would sit cross-legged in his spot until the sun was well risen.” (Sahih)

Chapter 24. Conversing Privately (Around Others)

4851. It was narrated from Al-A’mash, from Shaqiq, meaning Ibn Salamah, that ‘Abdullāh said: “The Messenger of Allāh said: ‘Two should not converse privately to the exclusion of their companion, for that will make him sad.’” (Sahih)

4852. It was narrated from Al-A’mash, from Abū Śāliḥ, from Ibn ‘Umar who said: “The Messenger
of Allāh ﷺ said...” similarly. (as no. 4851) (Sahih)
Abū Šalīḥ said: “I said to Ibn ‘Umar: ‘(What if they are) four?’ He said: ‘It does not matter.’”

Chapter 25. If A Person Gets Up From His Seat Then Returns

4853. It was narrated that Suhail bin Abī Šalīḥ said: “I was sitting with my father, and there was a boy with him. He got up, then he came back, and my father narrated from Abū Hurairah, that the Prophet ﷺ said: ‘If a man gets up from his seat, then comes back to it, he has more right to it.’” (Sahih)

4854. It was narrated that Ka'b Al-Iyāḍi said: “I used to visit Abū Ad-Dardā’, and Abū Ad-Dardā’ said: ‘When the Messenger of Allāh ﷺ sat, we would sit around him, and if he got up, and wanted to come back to his spot, he would take off his sandals, or something that he was wearing, and thus his Companions would know to stay where they were.’” (Da'if)
It is disliked for a man to get up from his seat without remembering Allah.

4855. It was narrated from Suhail bin Abi Salih, from his father, from Abū Hurairah who said: “The Messenger of Allah ﷺ said: ‘There are no people who get up from a gathering in which Allah was not remembered, but it is as if they are getting up from (eating) the carcass of a donkey, and it will be a cause of regret for them.’” (Sahih)

4856. It was narrated from Sa’eed Al-Maqburi, from Abü Hurairah, that the Messenger of Allah ﷺ said: “Whoever sits in a place where he does not remember Allah, he will be deprived by Allah (of blessings etc.), and whoever lies down in a place where he does not remember Allah, he will be deprived by Allah (of blessings etc.).” (Hasan)

4857. It was narrated from Sa’eed bin Abi Hilal, that Sa’eed bin Abi Sa’eed Al-Maqburi narrated to...
him, from ‘Abdullâh bin ‘Amr bin Al-Âs, who said: “There are some words which no one speaks but he will be expiated thereby, and he does not say them in a gathering of goodness or a gathering of remembrance, but they will seal it for him, as a document is sealed with a ring: Subhânak Allâhumma, wa bi-hamdika là ilâha illâ anta, astaghfiruka wa attûb ilaik (Glory and praise be to You, O Allâh, there is no god but You, I seek Your forgiveness and I repent to You).” (Sahih)

4858. It was narrated from 'Abdur-Rahmân bin Abî ‘Amr, from Al-Maqburi, from Abû Hurairah, from the Prophet ﷺ, similar to that (no 4857). (Sahih)

4859. It was narrated that Abû Barzah Al-Aslami said: “The Messenger of Allâh ﷺ used to say, when he wanted to leave a gathering: ‘Subhânak Allâhumma, wa bi-hamdika, là ilâha illa anta, astaghfiruka wa attûb ilaik’ (Glory and praise be to You, O Allâh, there is no god but You, I seek Your forgiveness and I repent to You).’ A man said: ‘O Messenger of Allâh, you are saying something that you did not say before.’ He said: ‘It is expiation for anything
that happened in the gathering."  

(Hasan)

**Chapter 28. Conveying Negative Information From A Gathering**

It was narrated that 'Abdullah bin Mas'ūd said: "The Messenger of Allāh ﷺ said: 'None among my Companions should tell me anything about anyone, for I would like to come out to you without any ill feeling in my heart.'"  

(Da‘īf)

**Chapter 29. To Beware Of People**

It was narrated from 'Abdullāh bin 'Amr bin Al-Faghwā' Al-Khuza‘ī that his father said: "The Messenger of Allāh ﷺ called me – as he wanted to send some wealth with me to Abū Sufyān, to distribute it among Quraish in Makkah, after the Conquest – and he said: 'Look for a companion.'"
'Amr bin Umayyah Ad-Ḍāmri came to me, and said: 'I heard that you want to go out and are seeking a companion.' He said: 'Yes.' He said: 'I will come with you.' I came to the Messenger of Allāh ﷺ and said: 'I have found a companion.' He said: 'Who?' I said: "Amr bin Umayyah Ad-Ḍāmri.' He said: 'When you stop in the land of his people, beware, for as the saying goes, ‘Do not feel safe from your own brother.’' We went out, and when we were in Al-Abwā’, he said: 'I have an errand with my people in Waddān; will you wait for me here?' I said: 'May you be guided.' When he left, I remembered the words of the Prophet ﷺ, and I urged my camel on, and when I came out, I made it gallop. When I reached Al-Asafir, I saw that he was pursuing me with a group of men. I galloped and outran him, and when he saw that I had outrun him, they turned back, and he came to me, and said: 'I had an errand with my people.' I said: 'Yes.' We carried on until we came to Makkah, and I gave the wealth to Abū Sufyān.' (Ḍa‘if)
Chapter 30. The Bearing Of The Prophet

4863. It was narrated that Anas said: “When the Messenger of Allāh walked it was as if he was leaning forward.” (Sahih)

4864. It was narrated from Sa‘eed Al-Jurairi, from Abū At-Tufail who said: “I saw the Messenger of Allāh. I said: “How did you see him?” He said: “He was white and good-looking, and when he walked it was as if he was going downhill.” (Sahih)

Chapter 31. Regarding A Man Placing One Leg On Top Of The Other

4865. It was narrated that Jābir said: “The Messenger of Allāh forbade placing” – Qutaibah (one of the narrators) said: “raising” – “one leg on top of the other.” Qutaibah added: “when he is lying on his back.” (Sahih)
It was narrated from ʻAbbad bin Tamīm, from his paternal uncle, that he saw the Messenger of Allāh ﷺ lying on his back – Al-Qa‘nābī (one of the narrators) said: “in the Masjid, placing one leg on top of the other.” (Saḥīḥ)

4867. It was narrated from Sa‘eed bin Al-Musayyab that ʻUmar bin Al-Khaṭṭāb and ʻUthmān ‘Affān used to do that. (Saḥīḥ)

Chapter 32. Transmitting What Others Have Said

4868. It was narrated from ʻAbdul-Malik bin Jābir bin ‘Aṭīk, from Jābir bin ‘Abdullāh who said: “The Messenger of Allāh ﷺ said: ‘If a man says something, then turns away, it becomes a trust.’”[1] (Hāṣān)

[1] Meaning, he turns around to make sure no one is over-hearing him.
Comments:
When someone indicates that they do not want others to hear what they are conveying, then that indicates that the listener has a trust to honor.

4869. It was narrated from Ibn Abi Dhi'b, from the paternal nephew of Jābir bin ‘Abdullāh, from Jābir bin ‘Abdullāh who said: “The Messenger of Allāh ﷺ said: ‘Meetings are a trust, except three: those which are for the purpose of shedding blood unlawfully, committing Zīnā (adultery or fornication) or acquiring wealth unlawfully.’” (Da'if)

4870. It was narrated that ‘Abdur-Rahmān bin Sa'd said: I heard Abū Sa'eed Al-Khudrī say: The Messenger of Allāh ﷺ said: “One of the greatest trusts before Allāh on the Day of Resurrection will be a man who had intercourse with his wife, and she with him, then he broadcast her secret.” (Sahīh)


تخريج: أخرجه مسلم، النكاح، باب تحريم إفساء سر المرأة، ح: 1437، عن أبي كريب محمد بن العلاء به، وهو حديث صحيح.
Chapter 33. Regarding The One Who Spreads Gossip (Al-Qattāt) [1]

4871. It was narrated that Hudhaifah said: The Messenger of Allāh ﷺ said: “No gossip spreader will enter Paradise.” (Sahih)

4872. It was narrated from Abū Hurairah that the Prophet ﷺ said: “Among the worst of people is the one who is two-faced, who comes to these people with one face, and to those with another.” (Sahih)

4873. It was narrated that 'Ammār said: “The Messenger of Allāh ﷺ said: ‘Whoever has two faces in this world, he will have two tongues of fire on the Day of Resurrection.’” (Hasan)

They say that the difference between the Namām and the Qattāt is that the Namām attends the gathering, and then spreads matters to cause harm, while the Qattāt overhears matters without those speaking being aware, and then spreads the gossip.

Chapter 34. Regarding The One Who Is Two-Faced

4874. It was narrated from Abū Hurairah that the Prophet ﷺ said: “The one who is two-faced is like the līl, which enters a sea and is swallowed by it.” (Sahih)
Chapter 35. Regarding Backbiting (Al-Ghibah)

4874. It was narrated from ‘Abdul-Azīz, meaning Ibn Muḥammad, from Al-‘Alā’, from his father, from Abū Hurairah, that it was said: “O Messenger of Allāh, what is backbiting (Al-Ghibah)?” He said: “When you say something about your brother that he dislikes.” It was said: “What if what I am saying about him is true?” He said: “If what you are saying about him is true then it is backbiting and if it is not true, than you have slandered him.’’

(Sahih)

4875. It was narrated that ‘Āishah said: “I said to the Prophet ﷺ: ‘It is enough for you that Ṣafīyyah is such and such’” – someone other than Musaddad said: “meaning that she was short.” – “He said: ‘You have spoken a word, that if the sea were to be mixed with it, it would change it.’” She said: “I mimicked someone before him, and he said: “I would not like to mimic someone even, if I got such and such.’”

(Sahih)

4876. It was narrated from Sa‘eед bin Zaid that the Prophet ﷺ said: “The worst type of Ribā is..."
attacking a Muslim’s honor without right.” (Ṣaḥīḥ)

4877. It was narrated from Zuhair, from Al-‘Ala’ bin ‘Abdūr-Rahmān, from his father, that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘One of the greatest of major sins is attacking a Muslim’s honor without right, and another major sin is to insult twice in return for one insult.’” (Da‘f)

4878. It was narrated from Rāshid Ibn Sa‘d and ‘Abdūr-Rahmān bin Jubair, from Anas bin Mālik who said: “The Messenger of Allāh ﷺ said: ‘When I was taken up (into heaven), I passed by some people who had nails of copper, with which they were scratching their faces and chests. I said: ‘Who are these people, O Jibrīl?’ He said: ‘They are the ones who consumed the people’s flesh and impugned their honor.’” (Ṣaḥīḥ)

Abū Dāwūd said: And Yahyā narrated it to us from ‘Uthmān, from Baqīyyah, and the chain does not contain Anas.
4879. ‘Eisā bin Abī ‘Eisā Al-Sailahīnī narrated to us from Abū Al-Mughīrah, just as Ibn Al-Muṣaffā (number 4878) said it. (Ṣaḥīḥ)

4880. It was narrated that Abū Barzah Al-Aslamī said: “The Messenger of Allāh ﷺ said: ‘O you who have believed with your tongues, but faith has not entered your hearts, do not backbite about the Muslims or seek their faults, for whoever seeks their faults, Allāh will seek his faults, and if Allāh seeks a person’s faults He will expose him, even in his house.’” (Ḥasan)

4881. It was narrated from Al-Mustawrid that the Messenger of Allāh ﷺ said: “Whoever eats (as a reward) for harming a Muslim, Allāh will feed him a similar amount from Hell. Whoever gets clothed (as a reward) for harming a Muslim, Allāh will clothe him with a similar garment from Hell. Whoever shows off before a man of status, Allāh will expose him as a liar on the Day of Resurrection.” (Da‘īf)
4882. It was narrated that Abu Hurairah said: "The Messenger of Allah ﷺ said: 'All of the Muslim is Haram for the Muslim: His wealth, his honor and his blood. It is sufficient evil for a man to despise his brother Muslim.'" (Hasan)

4883. It was narrated from Sahl bin Mu‘ādh bin Anas Al-Juhani from his father from the Prophet ﷺ: "Whoever protects a believer from a hypocrite" – I think he said: "Allah will send an angel to protect his flesh on the Day of Resurrection from the fire of Hell. And whoever attacks a believer by saying something by which he means to shame him, Allah will detain him on the bridge of Hell until he makes amends for what he said." (Da‘if)

4884. It was narrated from Yahyā bin Sulaim that he heard Ismā‘īl bin Bashīr saying: I heard Jābir bin ‘Abdullāh, and Taḥhah bin Sahl Al-
Anṣārî saying: The Messenger of Allāh ﷺ said: “There is no one who deserts a Muslim in a place where his sanctity is violated, and his honor impugned, but Allāh will desert him in a place where he needs His help. And there is no one who supports a Muslim in a place where his sanctity is violated, and his honor impugned, but Allāh will support him in a place where he needs His help.”

Yaḥyā said: “And ‘Ubadullāh bin ‘Abdullāh bin ʿUmar, and ‘Uqbah bin Shaddād narrated it to me.”

(Daʿīf)

Abū Dāwud said: This Yahyā bin Sulaim is Ibn Zaid, the freed slave of the Prophet ﷺ. And Ismāʿīl bin Bashir is the freed slave of Banū Maghālah, and it has been said: “ʿUtba bin Shaddād” in place of “Uqbah.”

Chapter (...)
Cases Where It Is Not Backbiting

4885. It was narrated that Abū ʿAbdullāh Al-Jushami said: “Jundab told me that a Bedouin came and made his camel kneel down, then he hobbled it, and entered the Masjid, and prayed behind the Messenger of Allāh ﷺ. When the Messenger of Allāh ﷺ said the Salām, he came to his mount, and untethered it, then he cried out: ‘O Allāh, bestow mercy
on me and Muhammad, and do not include anyone else in our mercy.
The Messenger of Allah ﷺ said: ‘Do you think he is more astray or his camel? Did you not hear what he said?’ They said: ‘Yes.’’’ (Da’if)

4886. It was narrated that Qatadah said: “Why can’t you be like Abu Daigham” – or “Dammam”; Ibn ‘Ubaid (one of the narrators) was not sure – “In the morning he said: ‘O Allah, I give my honor in charity to Your slaves.’”’’ (Da’if)

4887. It was narrated that ‘Abdur-Rahman bin ‘Ajlân said: “The Messenger of Allah ﷺ said: ‘Why can’t you be like Abu Dammam?’ They said: ‘Who is Abu Dammam?’ He said: ‘A man among those who came before you’”’ – a similar report (as no. 4886). “He said: ‘My honor is for the one who reviles me.’”’ (Da’if)
Chapter 37. Regarding Spying

4888. It was narrated from Rāshid bin Sa'd that Mu‘āwiya said: “I heard the Messenger of Allāh ﷺ say: ‘If you seek out the people’s faults, you will corrupt them’ or ‘almost corrupt them.’” So Abū Ad-Dardā’ said: “A word that Mu‘āwiya heard from the Messenger of Allāh ﷺ and Allāh benefited him thereby.” (Sahih)

4889. It was narrated from Jubair bin Nufair, Kabir bin Murrah, Amr bin Al-Aswad, Al-Miqdām bin Ma’dikarib, and Abū Umāmah, that the Prophet ﷺ said: “If the ruler treats people with suspicion, he will corrupt them.” (Hasan)

4890. It was narrated that Zaid bin Wahb said: “Someone came to Ibn Mas‘ūd and said: ‘so-and-so has wine dripping from his beard.’ ‘Abdullāh said: ‘We have been forbidden to spy, but if anything becomes apparent to us we will deal with it.’” (Da‘f)
Chapter 38. Concealing (The Faults Of) A Muslim

4891. It was narrated from ‘Uqbah bin ‘Amir that the Prophet said: “Whoever sees a fault and conceals it, is like one who brought back to life an infant girl who had been buried alive.” (Hasan)

4892. Abū Al-Haitham narrated that he heard Dukhain, the scribe of ‘Uqbah bin ‘Amir, say: “We had some neighbors who drank wine, and I told them not to do that, but they did not stop. I said to ‘Uqbah bin ‘Amir: “These neighbors of ours drink wine, and I told them not to do that but they did not stop. I am going to call the police on them.” He said: “Let them be.” I came back to ‘Uqbah a second time, and said: “Our neighbors refuse to stop drinking wine, and I am going to call the police on them.” He said: “Woe to you, let them be, for I heard the Messenger of Allah say...” and he mentioned a Hadith like that of...
Abū Dāwūd said: Ḥāshim bin Al-Qāsim narrated that Laith said in this Hadith: “Do not do that, rather exhort them, and warn them.”

Chapter (…) Brotherhood

4893. It was narrated from Sālim, from his father, that the Prophet said: “The Muslim is the brother of his fellow Muslim. He does not wrong him or let him suffer. Whoever takes care of his brother’s need, Allāh will take care of his need; whoever relieves a Muslim of some distress in this world, Allāh will relieve him of some distress on the Day of Resurrection; and whoever conceals a Muslim’s (faults), Allāh will conceal him (his faults) on the Day of Resurrection.” (Ṣaḥīḥ)

Chapter 39. Two Who Revile One Another

4894. It was narrated from Abū Hurairah that the Messenger of Allāh said: “When two people revile one another, the sin is on the one who started it, so long as the

[1] Meaning, Muslim bin Ibrāhīm, who narrated number 4891 to the author.
one who was wronged does not transgress.” *(Saḥīḥ)*

Chapter 40. Regarding Humility

4895. It was narrated that ‘Iyād bin Ḥimār said: “The Messenger of Allāh ﷺ said: ‘Allāh has revealed to me, that you must be humble towards one another, so that no one wrongs anyone else or boasts to anyone else.” *(Saḥīḥ)*

Chapter 41. Regarding Taking Revenge

4896. It was narrated that Sa’eed bin Al-Musayyab said: “While the Messenger of Allāh ﷺ was sitting and his Companions were with him, a man reviled Abū Bakr and offended him, and Abū Bakr remained silent. Then he offended him again and Abū Bakr remained silent. Then he offended him a third time, and Abū Bakr retaliated. The Messenger of Allāh ﷺ stood up when Abū Bakr retaliated, and Abū Bakr said: ‘Are you angry with me, O Messenger of Allāh?’ The Messenger of Allāh ﷺ
said: ‘An Angel came down from heaven and refuted what he said to you, but when you retaliated the Shaitān joined in, and I do not want to sit where the Shaitān joined in.” (Hasan)

4897. It was narrated from Sufyān, from Ibn ‘Ajlān, from Sa’ced bin Abī Sa’eed, from Abū Hurairah that a man was reviling Abū Bakr – and he quoted a similar report. (Hasan)

Abū Dāwud said: And similarly, it was reported by Ṣafwān bin ‘Eisā, from Ibn ‘Ajlān, just as Sufyān said.

4898. It was narrated that Ibn ‘Awn said: “I asked about taking revenge: And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them.”[1] So ‘Alī bin Zaid bin Judān, narrated to me, from Umm Muḥammad, his father’s wife”[2] – Ibn ‘Awn said: “and they said that she used to enter upon the Mother of the Believers” – He said: “She said: ‘The Mother of the Believers said: “The Messenger of Allāh entered upon me and Zainab bint Jahsh was with me. He started to

do something with his hand, and I held his hand until he realized that she was there, and he stopped. Zainab started to revile 'Aishah, and he told her to stop, but she refused to stop. He said to 'Aishah: 'Reply to her.' So she replied to her and overwhelmed her. Zainab went to 'Ali, and said: "'Aishah reviled you, and said such and such.' Fátímah came in, and he ('Ali) said to her: 'She is the beloved of your father, by the Lord of the Ka'bah.' So she went away, and said to them: 'I said such and such to him, and he said such and such to me.' Then 'Ali came to the Prophet ﷺ and spoke to him about that." (Da’îf)
Chapter 43. Regarding The Prohibition Of Wronging Others

4901. Abū Hurairah said: “I heard the Messenger of Allah say: ‘Two men among the Children of Israel were the opposite of one another. One of them used to sin, and the other used to strive hard in worship. The one who was striving (in worship) used to see the other one sinning, and he would say: “Refrain.” One day, he found him sinning, and he said to him: “Refrain.” He said: “Leave me alone, by my Lord. Have you been sent as a watchman over me?” He said: “By Allāh, Allāh will not forgive you, nor admit you to Paradise.” Then their souls were taken (in death), and they met before the Lord of the Worlds. He said to the one who used to strive (in worship): “Did you have knowledge of Me, or did you have power over that which is in My Hand?” And He said to the sinner: “Go and enter Paradise, by My Mercy.” And He said to the other: “Take him to the Fire.” Abū Hurairah said: “By the One in Whose Hand is my soul, he spoke a word by which his prospects in this world and in the Hereafter were doomed.” (Hasan)
4902. It was narrated that Abū Bakrah said: "The Messenger of Allāh ﷺ said: 'The Messenger of Allāh ﷺ said: 'There is no sin that is more deserving of having punishment meted out in this world, in addition to what Allāh has stored up for him in the Hereafter, than transgression and severing ties of kinship.'" (Sahih)

Comments:

It means oppression, injustice, tyranny, and cutting the ties of the womb, are such sins, that Allāh punishes the offender both in this world and in the Hereafter.

Chapter 44. Envy (Hasad)

4903. It was narrated from Abū Hurairah that the Prophet ﷺ said: "Beware of envy, for envy consumes good deeds as fire consumes wood" – or he said, "grass." (Da'if)

4904. Sahl bin Abī Umāmah narrated that he and his father entered upon Anas bin Malik in Al-Madīnah, during the time of ʿUmar bin ʿAbdul-ʿAzīz when he
(Anas) was the governor of Al-Madinah. They found him offering a very light prayer, as if it were the prayer of a traveler, or close to that. When he said the Salâm, my father said: ‘May Allâh have mercy on you, do you think that this prayer is an obligatory prayer or a Nafl prayer?’ He said: ‘It is an obligatory prayer, and it is the prayer of the Messenger of Allâh. I did not make any mistake except something that I forgot.’ He said: ‘The Messenger of Allâh used to say: “Do not be harsh with yourselves lest you be dealt with harshly, for some people were harsh with themselves, and Allâh dealt with them harshly, and their remnants are to be found in the monasteries and hermitages. But the monasticism which they invented for themselves, We did not prescribe for them.”’[1] Then he went to him the next day, and he said: ‘Will you ride, and see, and learn a lesson?’ He said: ‘Yes.’ So they rode together, and came to a land whose people had perished, and passed away, and died, and their town had fallen down on its roofs. He said: ‘Do you know what this land is?’ He said: ‘How could I know anything about it or its people?’ This is a land whose people were destroyed by wrongdoing and envy. Envy extinguishes the light of good deeds, and wrongdoing confirms that or denies it. The eye commits

[1] Al-Hadid 57:27
Zinā and the hands, feet, body, tongue and private part confirm that or deny it.” (Da’īf)  

Chapter 45. Cursing

4905. It was narrated from Nimrān, that he mentioned that Umm Ad-Dardā' said: I heard Abū Ad-Dardā' say: The Messenger of Allāh ﷺ said: “When a person curses something, the curse ascends to heaven and the gates of heaven are locked against it. Then it comes down to the earth, and its gates are locked against it. Then it goes right and left, and if it does not find anywhere to go, it goes back to the thing that was cursed, and if it deserved that (then it stays with it), otherwise it goes back to the one who said it.” (Da’īf)
4907. It was narrated from Abū Ḥāzim and Zaid bin Aslam that Umm Ad-Dardā' said: I heard Abū Ad-Dardā’ say: I heard the Messenger of Allāh ﷺ say: “Those who curse (others) will not be intercessors nor witnesses.” (Sahih)

4908. It was narrated from Ibn ‘Abbās that a man cursed the wind - Muslim (one of the narrators) said: “A man’s cloak was snatched away by the wind at the time of the Prophet ﷺ, and he cursed it.” - “The Prophet ﷺ said: ‘Do not curse it, for it is under (the Divine) command, and whoever curses something that does not deserve it, the curse will come back on him.’” (Da’if)

Chapter 46. One Who Prays Against The One Who Wrongs Him

4909. It was narrated that ‘Aishah said that something of hers was stolen and she started to pray against (the thief), and the
Chapter 47. Regarding A Man Abandoning His Brother

4910. It was narrated from Anas bin Malik that the Messenger of Allah ﷺ said: “Do not hate one another, do not envy one another, do not turn away from one another. Be – O slaves of Allah – brothers. It is not permissible for a Muslim to abandon his brother for more than three nights.” (Sahih)

4911. It was narrated from Abū Ayyūb Al-Anṣārī that the Messenger of Allah ﷺ said: “It is not permissible for a Muslim to abandon his brother for more than three days, each of them turning his face away when they meet. The better of them is the first one to greet the other with Salām.” (Sahih)

Comments:
Shunning a Muslim, because of personal reasons, for more then three days is not allowed. See the author’s comments after number 4916.

4912. It was narrated from Muḥammad bin Hilāl, he said: “My
father narrated to me, from Abū Hurairah, that the Prophet ﷺ said: ‘It is not permissible for a believer to abandon another believer for more than three (days). When three (days) have passed, if he meets him let him greet him with Salām. If he returns the greeting, then they will share the reward, and if he does not return the greeting, then he will carry the sin.’” Aḥmad (one of the narrators) added: “And the one who gives the greeting will have come out of the abandoning.” (Daʿīf)

4913. It was narrated from ‘Aishah that the Messenger of Allāh ﷺ said: “A Muslim should not abandon another Muslim for more than three (days). If he meets him, and greets him with Salām three times, and he does not return the greeting each time, he will bear the sin.” (Hasan)

4914. It was narrated from Abū Ḥāzim that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘It is not permissible for a Muslim to abandon his brother for more than three (days). Whoever abandons (his brother) for more than three (days) and dies, he will enter the Fire.’” (Sahih)
4915. It was narrated from Abū Khirāsh As-Sulamī that he heard the Messenger of Allāh ﷺ say: "Whoever abandons his brother for a year, it is as if he has shed his blood." (Ḥasan)

4916. It was narrated from Suhail bin Ābī Sāliḥ, from his father, from Abū Hurairah, that the Prophet ﷺ said: "The gates of Paradise are opened every Monday and Thursday, and on those two days every person who does not associate anything with Allāh is forgiven, except the one between whom and his brother there is resentment. It is said: 'Leave these two until they reconcile.'" (Ṣahīh)

Abū Dawūd said: The Messenger of Allāh ﷺ abandoned one of his wives for forty days and Ibn ʿUmar abandoned a son of his until he died.

Abū Dawūd said: When such abandoning is for the sake of Allāh, then there is nothing wrong with it. ʿUmar bin ʿAbdul-ʿAzīz covered his face from a man.

Chapter 48. Regarding Suspicion

4917. It was narrated from Abū
Chapter 49. Regarding Sincere Council And Protection

4918. It was narrated from Abū Hurairah from the Messenger of Allāh ﷺ: “The believer is the mirror of his fellow-believer, and the believer is the brother of his fellow-believer. He protects him against ruin and looks after him.” (Hasan)

Chapter 50. Reconciliation

4919. It was narrated that Abū Ad-Darda’ said: “The Messenger of Allāh ﷺ said: ‘Shall I not tell you of something that is better than fasting, prayer and charity?’ They said: ‘Yes, O Messenger of Allāh.’ He said: ‘Reconciling between people, for spoiling things between people is the shaver.’” (Da‘if)
Comments:

"Shaver" meaning it severs, or cuts relations.

4920. It was narrated from Humaid bin ‘Abdur-Rahmān, from his mother, that the Prophet ﷺ said: “He is not lying who makes up something between two people in order to reconcile between them.” Ahmad bin Muhammad and Musad-dad (in their versions) said: “He is not a liar who reconciles between people and says something good, or conveys something good.” (Ṣaḥīḥ)

4921. It was narrated (by another chain) from Humaid bin ‘Abdur-Rahmān that his mother Umm Kulthūm bint ‘Uqbah said: “I did not hear the Messenger of Allāh ﷺ allow any concession with regard to lying, except in three cases. The Messenger of Allāh ﷺ used to say: ‘I do not regard as a liar, the man who reconciles between people, saying something with the intention only of bringing about a reconciliation; or the man who says something at the time of war; or the man who says..."
something to his wife, or the woman who says something to her husband." (Sahih)

Chapter 51. Regarding Singing

4922. It was narrated that Ar-Rubayyi' bint Mu'awwidh bin 'Afrã' said: "The Messenger of Allâh ﷺ came and entered upon me, on the morning after my marriage was consummated, and he sat on my bed, as you are sitting now. Some little girls started to beat a Daff of theirs, and eulogize those of my forefathers who were killed on the Day of Badr, until one of them said: 'And among us is a Prophet who knows what will happen tomorrow.' He ﷺ said: 'Stop that, and say what you were saying before.'" (Sahîh)

Comments:

Instruments other than the Daff are prohibited.

4923. It was narrated that Anas said: "When the Messenger of Allâh ﷺ came to Al-Madinah, out of joy, the Ethiopians played upon his arrival, and they played with their spears." (Sahîh)

Comments:

On ‘Eid celebrations or on other happy occasions it is allowed to recite epic poetry, war songs and demonstrations of war skills.
Chapter 52. Singing And Playing Wind Instruments Is Disliked

4924. It was narrated from Sulaimān bin Mūsā that Nāfi' said: “Ibn ‘Umar heard the sound of a wind instrument, and he put his fingers in his ears, and turned away from the road, and said to me: ‘O Nāfi’, can you hear anything?’ I said: ‘No.’ He took his fingers out of his ears and said: ‘I was with the Messenger of Allāh ﷺ, and he heard something like this, and did something like this.” (Hasan)

Abū Dāwud said: This is a Munkar Hadith.

Comments:

The author using the word “disliked” does not indicate that it is not unlawful. See the introduction to Sunan At-Tirmidhī.

4925. It was narrated from Muṭ‘īm bin Al-Miqdām, he said: “Nāfi’ said: ‘I was riding behind Ibn ‘Umar, when he passed by a shepherd who was playing a wind instrument.’ And he mentioned a similar report (as no. 4924). (Ṣaḥīh)

Abū Dāwud said: Sulaimān bin Mūsā has been entered between Muṭ‘īm and Nāfi’.

4926. It was narrated from Abū Al-Malīḥ, from Maimūn, from Nāfi’ who said: “We were with Ibn
‘Umar and he heard the sound of a wind instrument,’” and he mentioned a similar report. (Sahih) Abū Dāwūd said: I regard this report as Munkar.

4927. Sallām bin Miskīn narrated from an old man who saw Abū Wā‘il at a wedding, where they started to play, amuse themselves and sing. Abū Wā‘il adjusted the way he was sitting and said: I heard ‘Abdullāh say: I heard the Messenger of Allāh say: ‘Singing generates hypocrisy in the heart.”’ (Da‘if)

Chapter 53. The Ruling Regarding Hermaphrodites

4928. It was narrated from Abū Hurairah that an effeminate man who had dyed his hands and feet with henna was brought to the Prophet and he said: “What is the matter with him?” They said: “O Messenger of Allāh, he imitates women.” He ordered that he be banished to An-Naqī’. They said: “O Messenger of Allāh, should we not kill him?” He said: “I have been forbidden to kill those who pray.” (Da‘if)

Abū Usāmah (one of the narrators) said: “An-Naqī’ is outside of Al-Madinah, and it is not Al-Baqī’.”
It was narrated from Umm Salamah that the Prophet entered upon her, and there was a hermaphrodite with her, who was saying to her brother ‘Abdullâh: “If Allâh grants victory over At-Tâ‘if tomorrow, I will show you a woman whose front has four, and whose behind has eight.” The Prophet said: “Expel them from your houses.” (Sahih)

Abû Dâwûd said: That woman had four rolls of fat in her midsection.

4930. It was narrated from Ibn ‘Abbâs that the Prophet cursed effeminate men, and women who imitate men. He said: “Expel them from your houses, and expel so-and-so and so-and-so” - meaning men who imitated women. (Sahih)
Chapter 54. Playing With Dolls

4931. It was narrated from Hishām bin ‘Urwah, from his father that ‘Aishah said: “I used to play with dolls, and sometimes the Messenger of Allāh ﷺ would come to me while there were other girls with me. When he came in, they went out, and when he went out they came back in.” (Sahih)

4932. It was narrated from Abū Salamah bin ‘Abdur-Rahmān that ‘Aishah said: “The Messenger of Allāh ﷺ returned from the campaign to Tabūk, or Khaibar, and there was a curtain over her niche. The wind lifted the edge of the curtain, and uncovered ‘Aishah’s dolls that she played with. He said: “What is this, O ‘Aishah?” She said: “My dolls.” He saw among them a horse with two wings made of cloth, and he said: “What is this that I see in the midst of them?” She said: “A horse.” He said: “What is this that I see on it?” I said: “Two wings.” He said: “Have you not heard that Sulaimān had horses with wings?” She said: “And the Messenger of Allāh ﷺ smiled so broadly that I saw his molar teeth.” (Hasan)
Chapter 55. About Swings

4933. It was narrated that ‘Āishah said: “The Messenger of Allâhﷺ married me when I was seven or six years old. When we came to Al-Madinah, some women” – Bishr said: “Umm Rumān” – came to me when I was on a swing, and took me, and prepared me, and adorned me. Then I was brought to the Messenger of Allâhﷺ, and he consummated the marriage with me when I was nine years old. She made me stand at the door and I started to breathe deeply. Then I was brought into a room where there were some of the Ansârī women and they said: ‘With good and blessings.’” (Sâhih)

4934. (There is another chain) with a similar report (as no. 4933). He said: “With good fortune. She handed me over to them, and they washed my head and dressed me up. Suddenly I saw the Messenger of Allâhﷺ there, who came at the forenoon and they handed me over to him.” (Sâhih)

4935. It was narrated (with another chain) that ‘Āishah said:
“When we came to Al-Madinah, some woman came to me while I was playing on a swing, and my hair only came down to my ears. They took me and prepared me, and adorned me, then they took me to the Messenger of Allah ☪, and he consummated the marriage with me when I was nine years old.” *(Sahih)*

4936. (There is another chain) She said: “When I was on a swing, and my friends were with me. They took me into a house and there were some *Anṣārī* women there who said: ‘With goodness and blessing (as no. 4933).’” *(Sahih)*

4937. It was narrated that Yahyâ bin ‘Abdur-Rahmân bin Hâtit said: ‘Aishah said: “We came to Al-Madinah and stayed among Banû Al-Hârith bin Al-Khazraj.” She said: “By Allâh, I was on a swing between two palm trees when my mother came and brought me down, and my hair only came down to my ears.” And he quoted the same *Hadîth* (as no. 4935). *(Hasan)*

Chapter 56. The Prohibition Of Playing Dice

4938. It was narrated from Abû Mûsâ Al-Ash‘arî that the Messenger of Allâh ☪ said: “Whoever plays with dice he has
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Chapter 57. Playing With Pigeons

4939. It was narrated from Sulaiman bin Buraidah from his father that the Prophet ﷺ said: “Whoever plays with dice it is as if he has dipped his hand in the flesh and blood of a pig.” (Sahih)

Chapter 58. About Mercy

4941. It was narrated from ‘Abdullâh bin ‘Amr and he attributed to the Prophet ﷺ:

Comments:
Meaning, because of it being a complete waste of time.
"Those who show mercy will be shown mercy by the Most Merciful. Show mercy to those who are on earth and the One Who is above the heaven will show mercy to you.” (Hasan)

4942. It was narrated that Abū Hurairah said: “I heard Abul-Qāsim, the truthful, entrusted one, the occupant of this chamber (grave), say: ‘Mercy is only taken away from one who is doomed.’” (Hasan)

4943. ‘Abdullāh bin ‘Amr narrated that the Prophet ﷺ said: “Whoever does not show mercy to our little ones, and respect the rights of our elders, he is not one of us.” (Hasan)
Chapter 59. Regarding Sincere Counsel

4944. It was narrated that Tamīm Ad-Dan said: “The Messenger of Allah ﷺ said: ’Religion is sincerity, religion is sincerity, religion is sincerity.’ They said: ’To whom, O Messenger of Allah?’ He said: ’To Allah, His Book, His Messenger, and the leaders of the believers and their common folk’ – or ’the leaders of the Muslims and their common folk.’” (Sahih)

Comments:
Meaning, believe in and obey Allah, recite and reflect and act upon His Book, to obey and follow the Messenger ﷺ, and to obey the Muslim rulers in what they order that does not involve disobedience to Allah, and to behave well and give sincere advice to the Muslims.

4945. It was narrated from Abū Zur'ah Ib'n 'Amr bin Jarīr that Jarīr said: “I swore allegiance to the Messenger of Allah ﷺ, pledging to hear and obey, and to be sincere towards every Muslim.” He (Abū Zur'ah) said: “If he sold or bought something he would say: ‘What we have taken from you is dearer than what we have given you, so make your choice.’” (Sahih)

Comments: [Eyadah Sahih] أخرجه النسائي، البيعة، باب البيعة على النصح لكل مسلم، ح: 4162 من حديث يونس بن عبيد به.
Chapter 60. Regarding Helping A Muslim

4946. It was narrated from Abū Hurairah that the Prophet said: “Whoever relieves a Muslim of some worldly distress, Allāh will relieve him of some distress on the Day of Resurrection. Whoever makes it easy for one who is in difficulty, Allāh will make things easy for him in this world and in the Hereafter. Whoever conceals (the faults of) a Muslim, Allāh will conceal (his faults) in the world and in the Hereafter. Allāh will help a person so long as he helps his brother.” (Sahih)

Abū Dāwūd said: In his report from Abū Mu‘āwiyah, ‘Uthmān (one of the narrators) did not say: “Whoever makes it easy.”

4947. It was narrated that Hudhaifah said: ‘Your Prophet said: ‘Every act of kindness is a charity.’” (Sahih)
Chapter 61. Changing Names

4948. It was narrated from ‘Abdullâh bin Abî Zakariyyâ, from Abû Ad-Dardâ’ who said: “The Messenger of Allâh ﷺ said: ‘You will be called on the Day of Resurrection by your names and the names of your fathers, so choose good names.’” (Da‘îf) Abû Dâwud said: Ibn Abî Zakariyyâ did not see Abû Ad-Dardâ’.

4949. It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ said: ‘The most beloved of names to Allâh, the Mighty and Sublime, are ‘Abdullâh and ‘Abdur-Rahmân.’” (Saḥîh)

4950. It was narrated that Abû Wahb Al-Jushami – who was a Companion of the Prophet ﷺ – said: “Call yourselves by the names of the Prophets. The most beloved of names to Allâh are ‘Abdullâh and ‘Abdur-Rahmân, and the truest of names are Harîth (earner) and Hammâm (one who is always thinking of an action), and the most reprehensible names are Harb (war) and Murrah (bitter).” (Da‘îf)
4951. It was narrated that Anas said: “I brought ‘Abdullâh bin Abî Ṭalâh to the Prophet  when he was born, and the Prophet  was wearing a woollen cloak, daubing a camel of his with pitch. The Prophet  said: ‘Do you have any dates with you?’ I said: ‘Yes.’ I gave him some dates, and he put them in his mouth and chewed them, then he opened (the baby’s) mouth, and put some of the dates in it, and the child started to smack his lips. The Prophet  said: ‘Look at how much the Ansâr love dates.’ And he named him ‘Abdullâh.” (Sahih)

Chapter 62. Changing Bad Names

4952. It was narrated from Ibn ‘Umar that the Messenger of Allâh  changed the name of ‘Ašiyah (disobedient) and said: “You are Jamilah (beautiful).” (Sahih)

4953. It was narrated from Muḥammad bin ‘Amr bin ‘Aṭâ’, that Zainab bint Abî Salâmah asked him: “What have you named your daughter?” He said: “I have
named her Barrah (righteous)."

She said: "The Messenger of Allah forbade this name. I was called Barrah, and the Prophet said: 'Do not praise yourselves. Allah knows best who are the righteous among you.' He said: 'What should we call her?' He said: 'Call her Zainab.'" (Sahih)

4954. Bashir bin Maimun narrated from his paternal uncle, Usamah bin Akhdari, that a man called Asram was among the group that came to the Messenger of Allah. The Messenger of Allah said: "What is your name?" He said: "I am Aram (meaning cut off of plants)." He said: "No, you are Zur'ah (cultivable land)." (Hasan)

4955. It was narrated from Hani' that when he came to the Messenger of Allah in a delegation with his people, he heard them calling him by the Kunyah 'Abu Al-Ḥakam.' The Messenger of Allah called him, and said: 'Allah is Al-Hakam (the Judge), and judgment belongs to Him. Why are you known by the Kunyah 'Abu Al-Ḥakam?' He said: 'When my people differ concerning anything, they come to me, and I
pass judgment among them, and both sides accept it.' The Messenger of Allâh said: 'How good this is. Do you have any children?' He said: 'I have Shuraih, Muslim and 'Abdullâh.' He said: 'Who is the eldest of them?' I said: 'Shuraih.' He said: 'Then you are Abû Shuraih.'” (Hasan)

Abû Dâwud said: This Shuraih is the one who broke the chain. He was one of those who entered Tustar. Abû Dâwud said: I heard that Shuraih broke the gate of Tustar, and that was when he entered through a tunnel.

4956. It was narrated from Sa'eed bin Al-Musayyab, from his father, from his grandfather that the Prophet said to him: “What is your name?” He said: “Hazn (rough).” He said: “You are Sahl (smooth).” He (Hazn) said: “No, for that which is smooth is trodden upon, and disgraced.” Sa'eed said: “I thought that after that we would always be rough.” (Sahih)

Abû Dâwud said: And the Prophet changed the names of Al-'Ås (disobedient), 'Aziz (mighty), 'Atalah (harsh), Shaitân (devil), Al-Hakam (judge), Ghurâb (crow), Hubâb (a name of a devil or a kind of snake), and Shihâb (falling flame of fire), whom he called Hishâm (generous). He named Harb (war) Silm (peace) and he named Al-Muḍṭaji’ (one who lies down) Al-
Munba’ith (one who arises). He named a land that was called ‘Afirah (barren) Khaḍirah (green), and he named a mountain pass that was called Ad-Dalalah (misguidance) Al-Huda (guidance), and he named the tribe of Banū Az-Zinyah (sons of fornication) Banū Ar-Rishdah (sons of guidance), and he named Banū Mughwiyah (sons of seduction) Banū Rishdah (sons of guidance). *(Sahih)*

Abū Dāwūd said: I left (narrating) their chains for the sake of abbreviation.

4957. It was narrated that Masrūq said: “I met ‘Umar bin Al-Khattāb, and he said: ‘Who are you?’ I said: ‘Masrūq bin Al-Ajda‘.’ ‘Umar said: ‘I heard the Messenger of Allāh ﷺ say: ‘Al-Ajda‘ (meaning having the nose cut off) is a devil.’ *(Dā‘if)*

4958. It was narrated that Samurah bin Jundab said: “The Messenger of Allāh ﷺ said: ‘Do not call your slaves Yasār (ease), Rabāh (profit), Najīh (successful) or Aflah (prosperous). For you may say, “Is he there?” And he will say: “No.” (Samurah said) They are only four, so do not ask me for any more. *(Sahih)*
4959. It was narrated (with another chain) that Samurah said: “The Messenger of Allâh forbade giving four names to slaves: Aflâh (prosperous), Yasâr (ease), Nâfi‘ (beneficial) and Rabâh (profit).” (Sâhih)

4960. It was narrated that Jâbir said: “The Messenger of Allâh said: ‘If I live – if Allah wills – I will forbid my Ummah to use the names Nâfi‘ (beneficial), Aflâh (prosperous) and Barâkah (blessing).’” – Al-A’mash (one of the narrators) said: “I do not know if he mentioned Nâfi‘ or not.” – “For a man may say when he comes, ‘Is Baiakah (blessing) there?’ And they will say, ‘No.’” (Sâhih)

4961. It was narrated from Sufyân bin ‘Uyainah, from Abû Az-Zinnâd, from Al-A’raj, from Abu Hurairah, who conveyed it from the Prophet ﷺ; he said: “The most despised of names to Allâh, on the Day of Resurrection, will be a man who is called; Malik Al-Amlâk (king of kings).” (Sâhih)
Abū Dāwud said: Shu'aib reported it from Abū Ḥamzah, from Abū Az-Zinnād, with his chain, and he said: “the most obscene name”

Chapter 63. Nicknames

4962. It was narrated that ‘Āmir said: Jubairah bin Ad-Ḍahhāk said: “This Verse – ‘Nor insult one another by nicknames. How bad is it to insult one’s brother after having faith’[1] – was revealed concerning us, Banū Salamah. The Messenger of Allāh ﷺ came to us, and there was no man among us who did not have two or three names. Every time the Messenger of Allāh ﷺ started to say: ‘0 so-and-so,’ they would say: ‘Don’t say that, O Messenger of Allāh, for he gets angry with this name.’ Then this Verse was revealed: ‘Nor insult one another by nicknames...’” (Ṣaḥīḥ)

Chapter 64. One Who Has The Kunyah Of Abū ‘Eisā

4963. It was narrated from Zaid

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bin Aslam from his father that ‘Umar bin Al-Khaṭṭāb struck a son of his who was known by the Kunyah of Abū ‘Eisā. Al-Mughirah bin Shu‘abah was known by the Kunyah of Abū ‘Eisā. ‘Umar said to him: “Is it not sufficient for you to be known by the Kunyah of Abū ‘Abdullāh?” He said: “The Messenger of Allāh ﷺ gave me this Kunyah.” He said: “And the Messenger of Allāh ﷺ was forgiven for his past and future sins, but we are among ordinary Muslims (not knowing what will happen to us).” And he continued to be called by the Kunyah of Abū ‘Abdullāh until he died. (Hasan)

Chapter 65. Saying To Someone Else’s Son, “O My Son”

4964. It was narrated from Anas bin Mālik that the Prophet ﷺ said to him: “O my son.” (Sahih)
Abū Dāwud said: I heard Yahyā bin Ma‘īn praising Muhammad bin Maḥbūb (one of the narrators) and saying: “He narrated many Ahādīth.”
Chapter 66. A Man Having The Kunyah Abul-Qasim

4965. It was narrated from Muhammad bin Sirin that Abu Hurairah said: “The Messenger of Allah ﷺ said: ‘Call yourselves by my name, but do not call yourselves by my Kunyah.’” (Saḥīḥ)

Abū Dāwūd said: And this is how it was narrated by Abū Šāliḥ, from Abū Hurairah, and similar in the narration of Sufyān from Jābir, and Sālim bin Abī Al-Ja’id from Jābir, and Sulaimān Al-Yashkūrī, from Jābir, and Ibn Al-Munkadīr, from Jābir, similarly, and (from) Anas bin Mālik.

Chapter 67. The View That The Prophet’s Name And Kunyah Should Not Be Combined In One Person’s Name

4966. It was narrated from Abū Az-Zubair, from Jābir that the Prophet ﷺ said: “Whoever is called by my name, he should not be called by my Kunyah, and whoever is called by my Kunyah, he should not be called by my name.” (Da‘f)

Abū Dāwūd said: With this meaning, it was reported from Ibn ‘Ajlān, from his father, from Abū Hurairah. And it was related from Abū Zur‘ah, from Abū Hurairah,
differing from the two narrations. And like that it was reported by 'Abdur-Rahmān bin Abī 'Amrah, from Abū Hurairah, differing in it. Ath-Thawrī, and Ibn Jurair reported as Abū Az-Zubair did. Ma'qil bin 'Ubadullāh reported it as Ibn Sīrīn did. And the report from Mūsā bin Yāsār from Abū Hurairah is differed over as well, according to two different versions; Hammad bin Khālid and Ibn Abī Fudāik differed in it. (Da'iJ)

Chapter 68. Concession
Allowing Them To Be Combined

It was narrated that Muhammad bin Al-Hanafiyyah said: 'Alī said: ‘I said: ‘O Messenger of Allāh, if I have a son after you have gone, I will call him by your name; can I call him by your Kunyah too?’ He said: ‘Yes.’” (Hasan)

It was narrated that 'Aishah said: “A woman came to the Prophet, and said: ‘O Messenger of Allāh, I have given birth to a boy, and I called him..."
Chapter 69. Giving A Man A Kunyah When He Does Not Have A Son

It was narrated that Anas bin Malik said: “The Messenger of Allah used to enter upon us, and I had a young brother who was known by the Kunyah ‘Abū ‘Umair.’ He had a Nughar (red beaked nightingale) with which he used to play, and it died. The Prophet entered upon him one day, and saw him looking sad. He said: ‘What is the matter with him?’ They said: ‘His Nughar has died.’ He said: ‘Abū ‘Umair, what happened to the Nughair (diminutive of Nughar)?’” (Sahih)

Comments:
The scholars of Hadith have inferred the following points, as well as others, from this narration: Rhythmical speech is legal and permitted; within moral limits, fun and amusement is allowed. Treating children with love and amusing statements is a sign of good manners. At a young age, a Kunyah can be adopted. Lawful pets are allowed. See Ma’alim As-Sunan.
Chapter 70. Giving A Kunyah To A Woman

4970. It was narrated from Hammâd, from Hishâm bin ‘Urwah, from his father that ‘Aishah said: “O Messenger of Allah, all my friends have a Kunyah.” He said: “Call yourself by the name of your son ‘Abdullâh” – meaning the son of her sister. Musad-dad said: “Abdullâh bin Az-Zubair.” He said: “So she was known by the Kunyah of Umm ‘Abdollâh.” (Sahih)

Comments:

Women are also allowed to adopt a Kunyah, even if they have no children.

Chapter 71. Speech That Conveys Other Than The Intended Meaning

4971. It was narrated that Sufyân bin Asîd Al-Hadramî said: I heard the Messenger of Allah say: “It is great treachery to say something to your brother that he believes,
Chapter 72. Regarding [Saying:] “They Claim”

4972. It was narrated that Abū Qilābah said: “Abū Mas‘ūd said to Abū ‘Abdullāh, or Abū ‘Abdullāh said to Abū Mas‘ūd: ‘What did you hear the Messenger of Allāh say about saying “they claim?”’” He said: ‘I heard the Messenger of Allāh say: “What a bad way, for a man to say, ‘they claim.’”’ (Sahih) Abū Dāwud said: This Abū ‘Abdullāh is Hudhaifah.

Chapter 73. Saying In One’s Khutbah: “Amma Ba’d (To Proceed)”

4973. It was narrated from Zaid bin Arqam that the Prophet addressed them, and said: “Amma ba‘d (to proceed).” (Sahih)
Chapter 74. Saying Karam (Regarding Grapes), And Guarding The Tongue

4974. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “No one of you should say Al-Karam (meaning grapes), for Al-Karam is the Muslim man, rather say Ḥadā‘iq Al-a‘nāb (grape orchards).” (Ṣahīh)

Comments:

Amongst the Arabs it was customary to spend lavishly after drinking wine, and they considered that a sign of generosity and were proud of that. The grapes from which the wine was extracted were given the name of “Karam” (generosity). When Allāh prohibited drinking wine, the use of the word “Karam” for grapes was also prohibited.

Chapter 75. The Slave Should Not Say Rabbi Or Rabbatī (My Lord, My Lady)

4975. It was narrated from Muḥammad, from Abū Hurairah, that the Messenger of Allāh ﷺ said: “No one of you should say ‘Abdī or Ammātī (my male slave, my female slave), and the slave should not say Rabbi or Rabbatī (my lord, my lady). Let the owner say Fatāyā and Fatātī (my young man, my young woman) and let the slave say Sayyidī and Sayyidatī (my master, my mistress), for you are all slaves and the Lord (Ar-Rabb) is Allāh, may He be exalted.” (Ṣahīh)
This report was narrated from Abū Yūnus that he narrated from Abū Hurairah, with this narration. But he did not say that the Prophet said: “Let him say Sayyidi and Mawlaya (both meaning my master).” (Ṣahih)

It was narrated from ‘Abdullah bin Buraidah, that his father said: “The Messenger of Allāh said: ‘Do not say to the hypocrite Sayyid (master), for (even) if he is a Sayyid (a leader or he owns slaves and property), you have earned the wrath of your Lord, may He be glorified and exalted.’” (Ḍa‘f)

Chapter 76. No One Should Say “Khabuthat Nafsi” (I Feel Nauseous)

It was narrated from Abū Umāmah bin Sahl bin Hunaif, from his father that the Messenger of Allāh said: “No one of you should say Khabuthat nafsi. Let him say Laqisat nafsi.”[1] (Ṣahih)

[1] Both phrases have the same meaning, which is feeling nauseous, but the phrase Khabuthat nafsi may also mean “I have become wicked” whereas the phrase Laqisat nafsi has no such connotation.
4979. It was narrated from ‘Aishah that the Prophet said: “None of you should say Jâshat nafsi. Rather let him say Laqisat nafsi.”

(Sahih)

4980. It was narrated from Hudhaifah that the Prophet said: “Do not say: ‘What Allâh wills and so-and-so wills.’ Rather say: ‘What Allâh wills, then so-and-so wills.’”

(Sahih)

Chapter 77.

4981. It was narrated from ‘Adî bin Hâtîm that a speaker gave a speech in the presence of the Messenger of Allâh, and said: “He who obeys Allâh and His Messenger is guided, and whoever disobeys them...” He said: “Get

[1] The phrase Jâshat nafsi also refers to feeling nauseous, but it may also mean: “I have become filled with anger and stress.”
up” or he said: “Go away, what a bad speaker you are.” (Sahih)

Comments:

Using a dual form of the personal pronoun removes the difference between the two. For this reason the Prophet disliked that. In his case, he can say: “they” because his saying: “they” or, “them” about himself and Allah is not the same as someone else saying that, so such statements that are narrated from him are specific to him.

4982. It was narrated from Abū Al-Malīh that a man said: “I was riding behind the Prophet, and his mount stumbled. I said: ‘May the Shaitān perish!’ He said: ‘Do not say, “May the Shaitān perish,” for when you say that, he swells up so much that he becomes like a house and says: “By my power.” Rather say: “Bismillah (in the Name of Allāh),” for if you say that, he (the Shaitān) shrinks until he becomes like a fly.’” (Sahih)

4983. It was narrated from Abū Hurairah that the Messenger of Allāh said: “If you hear a man say: ‘The people are doomed,’ he is the cause of their doom.” (Sahih)

Abū Dāwūd said: Mālik said: “If he says that out of sorrow at what he sees of the people – meaning with regard to their religion – I do not see anything wrong with it, but if
he says that out of self-admiration and belittling the people, then this is the disliked thing that was forbidden."
went to an in-law of ours among the Ansār, to visit him (as he was sick), and the time for prayer came. He said to one of his family: ‘O young girl, bring me water for Wudū’ so that I can pray and find comfort.’ He said: ‘We criticized him for that, and he said: “I heard the Messenger of Allah ﷺ say: ‘Get up, O Bilāl, and let us find comfort in prayer.”’ (Sahih)

Chapter 79. What Was Narrated Concerning The Concession Regarding That
The Prophet ﷺ described the swiftness of the horse as sea. It is inferred by this chapter and this narration that calling the ‘Ishā’ prayer Al-ʿAtamah (“Darkness prayer”) would be allowed, provided its name not be changed absolutely.

Chapter 80. Stern Warning About Lying

4989. It was narrated that ʿAbdullāh said: “The Messenger of Allāh ﷺ said: ‘Beware of lying, for lying leads to wickedness, and wickedness leads to the Fire. A man may lie and strive hard in lying until he is recorded with Allāh as a liar. You should be truthful, for truthfulness leads to righteousness and righteousness leads to Paradise. A man may speak the truth and strive hard in speaking the truth, until he is recorded with Allāh as a truthful person.”” (Sahih)

4990. It was narrated that Bahz bin Ḥakīm said: “My father narrated to me that his father said: “I heard the Messenger of Allāh ﷺ say: ‘Woe to the one who speaks and tells lies in order to make the people laugh: woe to him, woe to him.’” (Hasan)
4991. It was narrated that 'Abdulläh bin 'Amir said: “My mother called me one day when the Messenger of Alläh was sitting in our house, and she said: ‘Come here and I will give you something.’ The Messenger of Alläh said to her: ‘What do you want to give him?’ She said: ‘I will give him some dates.’ The Messenger of Alläh said to her: ‘If you did not give him anything, it would have been recorded against you as a lie.” (Da’if)

4992. It was narrated from Abû Hurairah, that the Prophet said: “It is sufficient sin for a man that he speaks of everything that he hears.” (Sahih)

Abû Dawud said: Hafṣ (one of the narrators) did not mention Abû Hurairah. Abû Dãwud said: It was not narrated with a chain except by this Shaikh, meaning ‘Ali bin Ḥafṣ Al-Madâ’inî.

Comments:
These narrations stress the gravity of passing on false information, intentionally, or otherwise.
Chapter 81. Thinking Well Of People

4993. It was narrated from Abū Hurairah that the Prophet ﷺ said: “Thinking well of people is part of worshiping properly.” (Hasan)

Abū Dāwūd said: Muhannā (one of the narrators) is trustworthy, from Al-Baṣrah.

Comments:

Having doubts about a Muslim brother without a confirmed reason is a great sin. (See also no. 4917.)

4994. It was narrated that Ṣafīyyah said: “The Messenger of Allāh ﷺ was performing Iʿtikāf, and I came to visit him one night. I spoke to him, then, I got up to leave. He got up to take me home,” – as her home was in the house of Usāmah bin Zaid. – “Two men of the Ansār passed by, and when they saw the Messenger of Allāh ﷺ they hurried up. The Prophet ﷺ said: ‘Wait; she is Ṣafīyyah bint Ḥuyayy.’ They said: ‘Ṣubḥān Allāh, O Messenger of Allāh!’ He said: ‘The Shaitān flows through the son of Ādam like blood, and I was afraid that he may cast something into your hearts’ or he said: ‘some evil.’” (Ṣaḥīh)
It is allowed for a man to talk to his wife during *I'tikaf*.

**Chapter 82. Regarding Promises**

4995. It was narrated from Zaid bin Arqam that the Prophet \(\text{ﷺ}\) said: “If a man makes a promise to his brother, and he intends to fulfill it, but does not fulfill it, and does not come at the promised time, there is no sin on him.” *(Da'if)*

4996. It was narrated from ‘Abdul-Karim, from ‘Abdulläh bin Shaqiq, from his father, from ‘Abdulläh bin Abî Al-Hamsâ’, who said: “I bought something from the Prophet \(\text{ﷺ}\) before his mission began, and there was something left for me to pay. I promised him that I would bring it to him at his place, then I forgot, and I remembered three (days) later. I came and found him in his place and he said: “O young man, you have vexed me. I have been here for three days waiting for you.” *(Da'if)*

Abû Dâwud said: Muhammad bin Yahyâ said: “This, according to us, is ‘Abdul-Karim bin ‘Abdulläh bin Shaqiq.” Abû Dâwud said: This is
how it was conveyed to me from ‘Alî bin ‘Abdullâh. Abû Dâwûd said: It was conveyed to me that Bishr bin As-Sârî reported it from ‘Abdul-Karîm bin ‘Abdullâh bin Shaqiq.

Chapter 83. One Who Boasts Of Having Something That He Has Not Been Given

4997. It was narrated from Asmâ’ bint Abî Bakr that a woman said: “O Messenger of Allah, I have a neighbor – meaning a co-wife –; is there any sin on me if I boast to her of something that my husband did not give me?” He said: “The one who boasts of something that he has not been given, is like the one who wears two garments of falsehood.” (Sahîh)

Chapter 84. What Was Narrated About Joking

4998. It was narrated from Anas, that a man came to the Prophet ﷺ, and said: “O Messenger of Allah, give me a mount.” He said: “I will give you the son of a she-camel to ride.” He said: “What will I do with the son of a she-camel?” The Prophet ﷺ said: “Does anything else give birth to camels, except she-camels?” (Da’îf)
It was narrated that An-Numân bin Bashîr said: “Abû Bakr asked for permission to enter upon the Prophet, and he heard ‘Aishah speaking in a loud voice. When he entered, he caught hold of her to slap her, and he said: ‘Why do I see you raising your voice to the Messenger of Allah?’ But the Prophet stopped him, and Abû Bakr left angrily. When Abû Bakr left, the Prophet said: ‘Did you see how I saved you from the man?’ A few days passed, then Abû Bakr asked permission to enter upon the Messenger of Allah. Abû Bakr asked permission to enter upon the Messenger of Allah. Abû Bakr asked permission to enter upon the Messenger of Allah. Abû Bakr asked permission to enter upon the Messenger of Allah. When Abû Bakr left, the Prophet said: ‘Did you see how I saved you from the man?’ A few days passed, then Abû Bakr asked permission to enter upon the Messenger of Allah. Abû Bakr asked permission to enter upon the Messenger of Allah. Abû Bakr asked permission to enter upon the Messenger of Allah. Abû Bakr asked permission to enter upon the Messenger of Allah.

It was narrated that ‘Aţîf bin Mâlik Al-‘Asjîj said: “I came to the Messenger of Allah during the campaign to Tabûk, when he was in a (small) leather tent. I greeted him, and he returned the greeting, and said: ‘Come in.’ I said: ‘All of me, 0 Messenger of Allah?’ He said: ‘All of you.’ So I went in.” (Sahîh)
5001. 'Uthmãn bin Abî Al-‘Âtikah said (explaining no. 5000): “He only said shall I bring all of me in because the tent was small.” (Sahîh)

5002. It was narrated that Anas said: “The Prophet said to me: ‘O Dhul-Udhunain (O you with the two ears)!”’ (Hasan)

Chapter 85. One Who Takes Something In Jest

5003. It was narrated from 'Abdullãh bin As-Sâ‘ib bin Yazîd, from his father, from his grandfather that he heard the Prophet say: “No one of you should take his brother’s property in jest or in earnest.” Sulaimãn (one of the narrators) said: “In play or in earnest.” – “And whoever has taken his brother’s staff, let him return it.” (Sahîh)
5004. It was narrated that ‘Abdur-Rahmān bin Ābī Lailā said: “The Companions of Muḥammad told us that they were traveling with the Prophet. One man fell asleep, and some of them went and took a rope that he had with him, and he panicked. The Prophet said: ‘It is not permissible for a Muslim to alarm a fellow Muslim.”’ (Hasan)

Chapter 86. What Has Been Narrated About Eloquent Speech

5005. It was narrated that ‘Abdullāh – Abū Dāwud said: He is Ibn ‘Amr – said: “The Messenger of Allāh said: ‘Allāh hates the eloquent man who moves his tongue around his teeth as cattle do.”’[1] (Hasan)

5006. It was narrated that Abū Hurairah said: “The Messenger of Allāh said: ‘Whoever learns excellence of speech in order to captivate men’s hearts or people’s hearts, Allāh will not accept any obligatory or voluntary act of

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worship from him on the Day of Resurrection."[1] (Da'if)

Chapter 87. What Has Been Narrated About Poetry

5007. It was narrated that 'Abdullah bin 'Umar said: "Two men came from the east and gave a speech, and the people were impressed, meaning by their eloquence. The Messenger of Allah ﷺ said: 'Some eloquence is magic.'" (Sahih)

5008. Abū Zabyah narrated that 'Amr bin Al-'Ās said one day, when a man stood up and spoke at length: "If he had been brief in his speech that would have been better for him. I heard the Messenger of Allah ﷺ say: 'I think, or I have been commanded, to be concise in speech, for being concise is better.'" (Hasan)

5009. It was narrated that Abū Sarfān wa lā 'adlan: They say it means no exchange nor ransom to escape.
Hurairah said: “The Messenger of Allah ﷺ said: ‘If the belly of one of you were to be filled with pus, it would be better for him than being filled with poetry.’” (Sahih)

Abū ‘Alī said: “I heard that Abū ‘Ubaid said: ‘What it means is when his heart is filled to such an extent that it distracts him from the Qur’ān and remembrance of Allāh. But if the Qur’ān and knowledge are dominant, then in our view his heart will not be filled with poetry. ‘Some eloquence is magic’ – it seems that what is meant is when he is so eloquent that he praises a man, and says what is true about him, so he makes people believe what he says, then he criticizes him and says what is true about him, so he makes people believe what he says, and it is as if he is bewitching his audience.’”

This is the statement of one of those who heard the text from the author: Al-Lu’lu’i (Muḥammad bin Ahmad), see the introduction. And Abū ‘Ubaid is Al-Qāsim bin Sallām who has a well known book on Gharīb (odd) words in Ḥadīth.
5011. It was narrated that Ibn ‘Abbas said: “A Bedouin came to the Prophet ﷺ, and started to say some words, and the Messenger of Allah ﷺ said: ‘Some eloquence is magic, and some poetry is wisdom.’” (Hasan)

5012. Sa’īr bin ‘Abdullāh bin Buraidah, narrated from his father, that his grandfather said: “I heard the Messenger of Allah ﷺ say: ‘In some eloquence there is magic, in some knowledge there is ignorance, in some poetry there is wisdom, and in some speech there is confusion.’” Ša’sa’ah bin Šuhān said: “The Prophet of Allah spoke the truth. As for the words ‘in some eloquence there is magic,’ a man may owe something to another man, but he is more eloquent in arguing than the one who is in the right, so he enchants the people with his eloquence and takes away the other man’s right. As for the words ‘in some knowledge there is ignorance,’ a scholar may speak of something of which he has no knowledge, and that makes him appear ignorant. As for the words ‘in some poetry there is wisdom’ this refers to these sermons and parables from which people receive admonition. As for the words ‘in some speech there is confusion’ this refers to these speeches from which people receive judgement, and in these words the Prophet of Allah ﷺ said: ‘In some eloquence there is magic, in some knowledge there is ignorance, in some poetry there is wisdom, and in some speech there is confusion.’”
confusion’, this refers to when you present your speech and your talk to a man who is not capable of understanding it, and he does not want to hear it.” (Da’if)

5013. It was narrated that Sa’eed said: “Umar passed by Hassan when he was reciting poetry in the Masjid and he glared at him. He said: ‘I used to recite poetry when there was one who was better than you in (the Masjid).’” (Sahih)

5014. A similar report (as no. 5013) was narrated from Abu Hurairah, and he added: “He was afraid that he would refer to the Messenger of Allah, so he allowed him (to continue).” (Sahih)

5015. It was narrated that ‘Aishah said: “The Messenger of Allah used to put a Minbar in the Masjid for Hassãn bin Thãbit, and he would stand on it and lampoon in Verse, those who spoke against the Messenger of Allah. The Messenger of Allah said: ‘The Holy Spirit (Jibrîl) is with Hassan so long as he is defending the Messenger of Allah.’” (Sahih)
5016. It was narrated that Ibn ‘Abbās said: “As for the poets, the erring ones follow them.”[1] Then Allāh abrogated that, and made an exception, and said: Except those who believe and do righteous deeds, and remember Allāh much.”[2] (Hasan)

5017. It was narrated from Abū Hurairah that when the Messenger of Allāh ﷺ finished the Ghadah (Fajr) prayer, he would say: “Did anyone among you had a dream last night?” and he said: “There will be nothing left of Prophethood after I am gone, except righteous dreams.” (Sahih)

5018. It was narrated from ‘Ubadah bin As-Sāmīt that the Prophet ﷺ said: “The dream of a believer is one of the forty-six parts of Prophethood.” (Sahih)

Comments:
Meaning, the dreams of Prophets are revelation, while in the case of others, good dreams that come true are a form of good news for the righteous.

5019. It was narrated from Abū Hurairah that the Prophet ﷺ said: "When the time draws near, a Muslim’s dream will hardly be false, and the truest of them in dreams will be the truest of them in speech. Dreams are of three types: Righteous dreams, which are glad tidings from Allah; bad dreams, which come from the Shaitān; and dreams that come from what a man is thinking of to himself. If one of you sees something that he dislikes, let him arise and pray, and not tell the people about it.” He (Abū Hurairah) said: “I like fetters and I dislike yokes. Fetters mean steadfastness in religion.” (Sahih)

Abū Dawud said: “When the time draws near” means when night and day draw close, that is, when they are equal.

5020. It was narrated that Abū Razin said: “The Messenger of Allah ﷺ said: ‘A dream hovers over a man so long as it is not interpreted, then when it is interpreted it is fulfilled.’” He said: “And I think he said: ‘Do not tell it except to one who loves you or is wise.’” (Hasan)
5021. Abū Qatadah said: “I heard the Messenger of Allah ﷺ say: ‘Righteous dreams come from Allah, and bad dreams come from the Shaitān. If one of you sees something that he dislikes, let him spit to his left three times, then seek refuge from its evil, and it will not harm him.” (Sahih)

5022. It was narrated from Jābir that the Messenger of Allah ﷺ said: “If one of you sees a dream that he dislikes, let him spit to his left and seek refuge from the Shaitān three times, then turn over onto his other side.” (Sahih)

5023. Abū Hurairah said: “I heard the Messenger of Allah ﷺ say: ‘Whoever sees me in a dream, he will see me when he is awake’ or ‘it is as if he has seen me when he is awake, for the Shaitān cannot appear in my form.”’ (Sahih)

It was narrated from Ibn 'Abbãs that the Prophet ﷺ said: "Whoever makes an image, Allâh will punish him for it on the Day of Resurrection until he breathes life into it, and he will not be able to breathe life into it. And whoever pretends to have had a dream, he will be ordered to tie a knot in a grain of barley, and whoever listens to people when they are trying to avoid him, he will have lead poured in his ears on the Day of Resurrection." (Sahîh)

It was narrated from Anas bin Malik that the Messenger of Allâh ﷺ said: "Last night I saw myself in the house of ‘Uqbah bin Rãfi’, and some Bin Tüb dates were brought to us. I interpreted that as meaning that we would be prominent in this world, and we would have a good end in the Hereafter, and that our religion has been perfected." (Sahîh)

It was narrated from Zuhair, from Suhail, from Ibn Abi Sa'eed Al-Khudri that his father said: "The Messenger of Allâh ﷺ said:

Chapter 89. Regarding Yawning

It was narrated from Zuhair, from Suhail, from Ibn Abi Sa'eed Al-Khudri that his father said: "The Messenger of Allâh ﷺ said:
‘When one of you yawns, let him cover his mouth, lest the Shaitān enter.’” (Sahih)

Chapter 90. Regarding Sneezing

5027. A similar report (as no. 5026) was narrated from Sufyān, from Suhail. He said: “...during prayer, let him suppress it as much as he can.” (Sahih)

5028. It was narrated from Sa’eed, from his father, that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Allāh likes sneezing, and He dislikes yawning, so if one of you (feels the urge to) yawn, let him suppress it as much as he can, and not make any noise, for that comes from the Shaitān who is laughing at him.’” (Sahih)

5029. It was narrated from Abū Šāliḥ, that Abū Hurairah said: “When the Messenger of Allāh ﷺ sneezed, he would put his hand, or his garment, over his mouth to lessen the sound.” (Hasan)
5030. It was narrated from Ibn Al-Musayyab that Abū Hurairah said: “The Messenger of Allâh ﷺ said: ‘There are five things that the Muslim must do for his brother: Return his greeting, say Yaramuk-Allâh (may Allâh have mercy on you) to the one who sneezes, accept invitations, visit the sick, and follow the funeral.”’ (Sâhîh)

Chapter 91. How To Respond To One Who Sneezes

5031. It was narrated from Jarîr, from Manṣûr, that Hilâl bin Yâsîf said: “We were with Sâlim bin ‘Ubaid, when a man sneezed, and said: ‘As-salâmu ’alaikum (peace be upon you).’ Sâlim said: ‘And upon you and your mother.’ Then after that he said: ‘Perhaps you were annoyed with what I said to you?’ He said: ‘I wished that you did not mention my mother, in good terms or bad.’ He said: ‘I only said to you what the Messenger of Allâh ﷺ said. While we were with the Messenger of Allâh ﷺ, a man sneezed and said: As-salâmu ’alaikum (peace be upon you), and the Messenger of Allâh ﷺ said: “And upon you and your mother.” Then he said: “If one of you sneezes, let him praise Allâh” – he said: And he mentioned different ways of praising Allâh – “and let
those who are with him say: Yarhamuk – Allâh (may Allâh have mercy on you), and let him respond by saying: Yaghfirullah lana wa lakum (may Allâh forgive us and you).” (Da'if)

5032. This Hadith was narrated from Abû Bishr Warqâ’, from Mansûr, from Hilâl bin Yasâf, from Khalid bin ‘Urutfâh, Sâlim bin ‘Ubaid Al-Ashja’î, from the Prophet (S). (Da'if)

5033. It was narrated from Abû Šâlih, from Abû Hurairah that the Prophet (S) said: "If one of you sneezes, let him say: ‘Al-Hamdu’llâhi ‘alâ kulli ḥâl (Praise be to Allâh in all circumstances),’ and let his brother or companion say, ‘Yarhamuk Allâh (may Allâh have mercy on you),’ and let him say: ‘Yahdikum Allâh (may Allâh guide you and set your affairs straight).” (Sa’îh)

Those who are with him say: Yarhamuk – Allâh (may Allâh have mercy on you), and let him respond by saying: Yaghfirullah lana wa lakum (may Allâh forgive us and you).” (Da'if)


5032. This Hadith was narrated from Abû Bishr Warqâ’, from Mansûr, from Hilâl bin Yasâf, from Khalid bin ‘Urutfâh, Sâlim bin ‘Ubaid Al-Ashja’î, from the Prophet (S). (Da'if)


5033. It was narrated from Abû Šâlih, from Abû Hurairah that the Prophet (S) said: "If one of you sneezes, let him say: ‘Al-Hamdu’llâhi ‘alâ kulli ḥâl (Praise be to Allâh in all circumstances),’ and let his brother or companion say, ‘Yarhamuk Allâh (may Allâh have mercy on you),’ and let him say: ‘Yahdikum Allâh (may Allâh guide you and set your affairs straight).” (Sa’îh)
Chapter 92. How Many Times Should One Say: “May Allah Have Mercy On You” To One Who Sneezes?

5034. It was narrated that Abû Hurairah said: “Say ‘Yarhamuk Allâh (May Allâh have mercy on you)’ to your brother three times, and if he sneezes any more then he has a cold.” (Hasan)

5035. A similar report (as no. 5034) was narrated (with another chain) from Abû Hurairah from the Prophet ﷺ. (Da‘îf)

Abû Dâwud said: And Abû Nu‘aim reported it from Musâ bin Qais, from Muhammad bin ‘Ajlân, from Sa‘eed, from Abû Hurairah, from the Prophet ﷺ.

5036. It was narrated from Yahyâ bin Ishâq bin ‘Abdullâh bin Abî Tâlîhah, from his mother Humaidah – or ‘Ubaidah – bint ‘Ubayd bin Rifa‘ah Al-Zuraqî, from her father, that the Prophet ﷺ said: “Say ‘Yarhamuk-Allâh (May Allâh have mercy on you)’ to one who sneezes, three times, then if you wish to say it (again), do so, or if you wish, refrain.” (Da‘îf)
5037. It was narrated from Iyās bin Salamah bin Al-Akwa', from his father, that a man sneezed in the presence of the Prophet ﷺ, and the Prophet ﷺ said: “Yarhamuk Allāh (May Allāh have mercy on you).” Then he sneezed, and the Prophet ﷺ said: “The man has a cold.” (Sahih)

Chapter 93. How To Respond When A Dhimmi[1] Sneezes

5038. It was narrated from Abū Burdah that his father said: “The Jews used to sneeze in the presence of the Prophet ﷺ, hoping that he would say to them, ‘Yarhamuk-Allāh (May Allāh have mercy on you),’ but he used to say: ‘Yahdikumullāh, wa yuṣlihu bālakum (May Allāh guide you and set your affairs straight).’” (Sahih)

5039. It was narrated that Anas said: “Two men sneezed in the

[1] A non-Muslim under protection of Muslim rule.
presence of the Prophet ﷺ, and he said ‘Yarhamuk-Allah (May Allah have mercy on you)’ to one of them, and not to the other. It was said: ‘O Messenger of Allah, two men sneezed, and you said ‘Yarhamuk-Allah (May Allah have mercy on you)’ to one of them, and not the other. He said: ‘This one praised Allah and that one did not praise Allah.’” (Sahih)
CHAPTER ON SLEEP

Chapter... Regarding a Man Lying On His Stomach

5040. It was narrated that Ya’ish bin Ṭikhfa bin Qais Al-Ghifārī said: “My father was one of Ašhāb Aṣ-Ṣuffah. The Messenger of Allah ﷺ said: ‘Let us go to the house of ‘Aishah.’ So we went there, and he said: ‘O ‘Aishah, feed us.’ She brought some ḥaşī or jahasah[1] and we ate, then he said: ‘O ‘Aishah, feed us.’ She brought a small amount of ḥašāh[2], the size of a pigeon, and we ate. Then he said: ‘O ‘Aishah, give us to drink.’ She brought a bowl of milk, and we drank. Then he said: ‘O ‘Aishah, give us to drink.’ She brought a small cup and we drank. Then he said: ‘If you wish, you may sleep here, or if you wish, you may go to the Masjid.’ While I was lying on my stomach in the Masjid, due to a pain in my lungs, a man shook me with his foot and said: ‘This is a way of lying that Allah hates.’ I looked, and it was the Messenger of Allah ﷺ.” (Ṣahih)

[1] Food made of wheat gruel mixed with meat and dates.
[2] A dish made with sawīq (a mash made of wheat or barely grain), dates, ghee, and cheese.
Chapter 95. Sleeping On A Roof That Has No Walls

5041. It was narrated from ‘Abdur-Rahmān bin ‘Ali, meaning, Ibn Shaibān, that his father said: “The Messenger of Allāh ﷺ said: ‘Whoever sleeps on the roof of a house, that has no walls (around the roof) is no longer under the protection of Allāh.’” (Hasan)

Comments:
Meaning, this is irresponsible, so if you do it, then woe to you.

Chapter 96, 97. Sleeping In A State Of Purity

5042. It was narrated from Abū Žabyah, from Mu‘ādh bin Jabal, that the Prophet ﷺ said: “There is no Muslim who sleeps remembering Allāh, and in a state of purity, then wakes up at night, and asks Allāh for good in this world and in the Hereafter, but He will give him that.”

Thābit Al-Bunānī said: “Abū Žabyah came to us and narrated this Hadith to us, from Mu‘ādh bin Jabal, from the Prophet ﷺ.” Thābit said: “so-and-so said: ‘I tried to say it when I woke up, but I could not do it.’” (Sahih)
It was narrated from Ibn ‘Abbas that the Messenger of Allâh got up at night and relieved himself, then he washed his face and hands, then went to sleep.

(Sahîh)

Abû Dâwûd said: Meaning, he urinated.

Chapter (...) Which Direction Should One Face When Sleeping?

It was narrated from Abû Qilâbah that one of the family of Umm Salamah said: “The bed of the Prophet was positioned as a man is placed in his grave, and the Masjid was at his head.” (Da‘f)

Chapter 97, 98. What To Say When Going To Sleep

It was narrated from Hafshah, the wife of the Prophet that when the Messenger of Allâh wanted to sleep, he would place his right hand beneath his cheek then say: “Allâhumma qini ‘adhabaka yawma tab ‘athu ‘ibâdak (O Allâh, protect me from Your punishment
on the Day when You resurrect Your slaves)” three times. (Hasan)

The Book Of Etiquette

«اللهم! قبّي عذابك يومٍ تبعث عبّادك»
ثلاث مرات.


5046. It was narrated from Mansur, who narrated from Sa’id bin ‘Ubaidah, who said that Al-Bara’ bin ‘Azib narrated: The Messenger of Allah ﷺ said to me: “When you go to your bed, perform Wudū’ as for prayer, then lie down on your right side, and say: ‘Allahumma aslamtu wajhi ilaika, wa fawwadtu amri ilaika, wa alja’tu zahrī ilaika, rahbatan wa raghbatan ilaika, là malja’a wa là manjā mika illā ilaika, âmantu bi-kitābikalladhi anzalta, wa nabiyikalladhi arsalta’ (O Allah, I have submitted my face to You, delegated my affairs to You, put myself under Your command, out of hope and fear of You. There is no refuge or place of safety from You except with You. I believe in Your Book which You have revealed and in Your Prophet whom You have sent).” He said: ‘Then if you die, you will die upon the Fitrah, and you will have made these the last words that you say.’” Al-Bara’ said: “I said: ‘I will memorize them,’ and I said: ‘And in Your Messenger whom You have sent.’” He said: ‘No, in Your Prophet whom You have sent.’” (Sahih)

نخريج: [أخرجه البخاري، الدعوات، باب: إذا بات ظاهرًا، ح: 3111 عن مسدد، ومسلم، الذكر والدعاء، باب الدعاء عند النوم، ح: 2710 من حديث منصور به.
The Book Of Etiquette

5047. It was narrated from Fiṭr bin Khalifah who said: “I heard Sa’d bin ‘Ubaidah say: ‘I heard Al-Barâ’ bin ‘Azib say: “The Messenger of Allâh ﷺ said to me: ‘When you go to your bed in a state of purity, rest your head on your right hand,’” then he mentioned a similar report (as no. 5046). (Sahih)

5048. It was narrated from Sufyân from Al-A’mash and Mansûr, from Sa’d bin ‘Ubaidah, from Al-Barâ’ bin ‘Azib. Sufyân said: “One of them (the narrators) said: ‘When you go to your bed in a state of purity’ and the other said: ‘Perform Wuḍû’ as for prayer.’” And he quoted the meaning narrated by Mu’tamir (no. 5046). (Sahih)

5049. It was narrated that Ḥudhaifah said: “When the Prophet ﷺ went to sleep he would say: ‘Allâhumma bismika azya wa amût (O Allâh, in Your Name I live and die).’ And when he woke up he would say: ‘Al-Hamdullilâhil-rahmânir-Rahîm, wa ilaihin-nushûr (Praise be to Allâh Who has brought us back to life after causing us to die, and to Him is the resurrection).’” (Sahih)

5050. It was narrated from Sa’eed bin Abi Sa’eed Al-Maqbûrî, from his father, that Abû Hurairah said: “The Messenger of Allâh ﷺ said:
‘When one of you goes to his bed, let him dust off his bed with the inside of his lower garment, for he does not know what came onto it after him. Then let him lie down on his right side, and say: “Bismika rabbî waḍa‘tu janbî wa bika arfa‘uhu, in amsakta nafṣî fâr-ḥamhâ, wa in arsaltahâ fâh-fazhâ bimâ tahfazu biḥis-ṣâliḥîna min ʿibādi(ka) (In Your Name my Lord I lay down, and in Your Name I arise. If You keep my soul then have mercy on it, and if You send it back, then protect it with that with which You protect Your righteous slaves).” (Ṣaḥîḥ)

It was narrated similarly from Suhail, from his father, from Abū Hurairah, that the Prophet ﷺ used to say, when he went to his bed: “Allâhumma rabbis-samâwâtî wa rabbal-ardi wa rabba kulli shai‘în, fâlîqlâ-ḥâbbî wan-nawa, munzilat-tawrâtî wal-injili wal-Qur‘ân; a‘ūdhî bika min sharri kulli dhî sharrîn anta âkhidhûn binâsiyatihi, antal-awwalu falaisa dhâ shai‘în, wa antal-ākhiru falaisa ba‘dâka shai‘în, wa antal-bâṭînu falaisa dûnaka shai‘în (O Allâh, Lord of the heavens, Lord of the earth and Lord of all things, Splitter of the seed and the date stone, Revealer of the Tawrâh, the Injil and the Qur‘ân, I seek refuge in You from the evil of all things that You seize by the forelock
(have full control over them). O Allah, You are the First and there is nothing before You; You are the Last and there is nothing after You. You are the Manifest (Az-Zâhir) and there is nothing above You; You are the Hidden (Al-Ba'tin) and there is nothing beyond You).’’ Wahb (one of the narrators) added in his Hadith: “Iqdi ‘annid-daina wa aghnini minal-faqr (Settle my debt and spare me from poverty).” (Sahih)

5052. It was narrated from ‘Ali that the Messenger of Allah used to say, when lying down: “Allâhumma, inni a’ûdhu biwâjahikal-karîmi wa kalimâtikat-tâmmati min sharri mâ anta âkhidhun binâsiyâth, Allâhumma anta takhsîfîl-maghrama warma’tam, Allâhumma lâ yuhzamu junduka wa lâ yakhla’ wâ’duka, wa lâ yanfa’u dhal-jaddi mikal-jaddu, subhânaka wa bi-hamdik (O Allah, I seek refuge in Your Noble Face and Your Perfect Words from the evil of all things that You seize by the forelock (have full control over them). O Allah, You remove debt and sin. O Allah, Your troops will not be defeated, Your promise will not be broken, nor can the richness of a rich man avail him anything before You, glory and praise is to You).” (Da’îf)
5053. It was narrated from Anas that when the Prophet went to his bed, he said: “Al-Hamdulillah valu'ana wa saqana, wa kafin na wa awana, fakam mimman la kafi lahu wa la mu'winya (Praise be to Allah Who has fed us, given us to drink, sufficed us and provided us with shelter, for how many there are who have none to suffice them or provide them with shelter).” (Sahih)

5054. It was narrated from Yahya bin Hamzah, from Thawr, from Khalid bin Ma'dan, from Abi Al-Azhari Al-Anmari that when the Messenger of Allah went to his bed at night, he said: “Bismillahi wa-a'tu janbi, Allahummaghfirli dhanbi wakhsa' shaitani waj'aln (In the Name of Allah I lay down on my side. 0 Allah, forgive me my sins, drive away my Shaitan, help me to fulfill my obligations and join me with the highest assembly).” (Sahih)

Abu Dawud said: Abu Hammam Al-Ahwazi reported it from Thawr, he said: “Abu Zuhair Al-Anmari.” (Sahih)

5055. It was narrated from Farwah bin Nawfal, from his father, that the Prophet said to Nawfal: “Recite (the Surah) Say: “O you
disbelievers”,[1] then go to sleep at the end of it, for it is a disavowal of Shirk.” (Hasan)

الربّ ﺃރא، ﻷ ﻲﻟ ﻲﻛ ﻲنو، ﻷ ﻲقرأ: “أقرأ: "وَيَأْتِيَ الْسَّفَرُ"، ﻷ ﻲعَلِّى ﺧَبِيطَةَ ﻲهَا، "وَيَأْتِيَ الْسَّفَرُ" ِبَراءَةً ﻣن ﺍﻟْمُرْكَبِ.


5056. It was narrated from ‘Aishah that when the Prophet ﷺ went to his bed every night, he would hold his hands together and blow into them, then he would recite into them: “Say: He is Allâh, (the) One”,[2] “Say: I seek refuge with (Allâh), the Lord of the daybreak”[3] and “Say: I seek refuge with (Allâh) the Lord of mankind”.[4] Then he would wipe whatever he was able to of his body with them, starting with his head, and his face, and the front of his body; doing that three times. (Sahih)

تخريج: أخرجه البخاري، فضائل القرآن، باب فضل الموعظات، ح: 5017 عن قتيبة به.

5057. It was narrated from ‘Irbâd bin Sâriyah that the Messenger of Allâh ﷺ used to recite Al-Musabbihât before going to sleep, and he said: “In them there is a Verse which is better than a thousand Verses.” (Hasan)

Comments:

Meaning, the Surahs that begin with Sabbih (Glorified is Allah) or similar to that. They are Al-Isra’ (17), Al-Hadid (57), and Al-Hashr (59), As-Saff (61), Al-Jumu’ah (62), At-Taghabun (64) and Al-A’la (87).

5058. It was narrated from Ibn ‘Umar that when he went to his bed, the Messenger of Allah used to say: “Al-Hamdu lillahilladhi kafani wa awani wa saqani, walladhî manna alayya fa-afdala, walladhi a’tañi fa-ajzal. Al-Hamdu lillahi ‘alá kulli ĥal. Allahumma rabba kulli shai’in wa malikahu wa ilãha kulli shai’in, a’idhu bika min an-nâr (Praise be to Allah Who has sufficed me, granted me shelter, fed me and given me to drink. He is the One Who has blessed me, and been most generous in His blessing; He is the One Who has given to me, and given me a great deal. Praise be to Allah in all situations. O Allah, Lord and Sovereign of all things, God of all things, I seek refuge with You from the Fire.)” (Hasan)

5059. It was narrated that Abu Hurairah said: “The Messenger of Allah said: ‘Whoever lies down, and does not remember Allah...
when doing so, he will regret it on
the Day of Resurrection, and
whoever sits down, and does not
remember Allâh when doing so, he
will regret it on the Day of
Resurrection.” (Hasan)

Chapter 98, 99. What To Say If
One Wakes Up At Night

5060. It was narrated that ‘Ubdâdah
bin Aş-Šâmit said: “The Messenger
of Allâh س ﷺ said: ‘Whoever wakes
up at night, and says, when he
wakes up: “La ilâha illâhu
waħḍahu la sharika lâhu, lahu-
mulku wa lahu-ḥamdu, wa huwa
‘ala kulli shai’n qadîr, Subhâh
Allâh, waḥ-ḥamdullillah, wa la ilâha
illâhu, wa la多项 akbar, wa la ḥawla
wa la quwwata ḥillâ billâh (There is
none worthy of worship but Allâh
with no partner or associate, His is
the dominion, to Him be praise
and He has power over all things.
Glory be to Allâh, praise be to
Allâh, there is none worthy of
worship but Allâh and Allâh is the
Greatest, and there is no power
and no strength except with
Allâh),” then he supplicates
(saying): “Rabbighfirli (O Lord,
forgive me)” – Abû Dâwud said:
Al-Walîd (one of the narrators)
said: “he supplicates’ – ‘he will be
answered, and if he gets up and
performs Wudu’ and prays, his
prayer will be accepted.” (Sahîh)
5061. It was narrated from 'Aishah that when the Messenger of Allah woke up at night, he would say:
"La ilaha illa anta, subhãnak Allahumma, astaghfiruka lidhanbi wa as 'aluka rahmataka, Allahumma zidni 'ilmân la ta uzigh galti ba'da idh hadaitani, wahab li min ladunka rahmatan innaka antal-wahhab (There is none worthy of worship but You, glory be to You, 0 Allah. I ask Your forgiveness for my sin, and I ask You for Your mercy. 0 Allah, increase me in knowledge, and do not cause my heart to deviate after having guided me. Grant me mercy from You, for You are the Bestower.)" (Hasan)

5062. It was narrated from Al-Hakam, from Ibn AN Lailã, from 'Ali, who said: “Fâtimah complained to the Prophet about the effect of the grindstone on her hand. Some female captives were brought, and she went to him to ask him (for a servant), but she did not find him. She told 'Aishah about that, and when the Prophet came, she informed him. He came to us when we had gone to bed, and we started to get up, but he said: ‘Stay where you are.’ He
came and sat between us, until I felt the coolness of his feet on my chest, and he said: 'Shall I not tell you of something better than that which you asked for? When you go to your bed, say Subhān-Allāh thirty-three times, say Al-Hamdu Lillāh thirty-three times and say Allāhu Akbar thirty-four times. That will be better for you than a servant.'” (Ṣaḥīḥ)

تخريج: أخرجه البخاري، التفاسير، باب عمل المرأة في بيت زوجها، ح 5261 من حديث شعبة.

5063. It was narrated from Abū Al-Ward bin Thumāmah, he said: “‘Alī said to Ibn A‘bud: ‘Shall I not narrate to you, from me, and from Fāṭimah, the daughter of the Messenger of Allāh ﷺ, who was the dearest of his family to him, and she was married to me? She worked the grindstone until it left marks on her hands, and she carried water in a water-skin until it left marks on her upper chest, and she swept the house until her clothes became dusty, and she lit the fire for the cooking pot until her clothes turned black, and that caused her harm. We heard that some slaves had been brought to the Prophet ﷺ, so I said: “Why don’t you go to your father and ask him for a servant to suffice you?” She went to him and found the people talking to him, and she felt shy, so she returned. The next day, he came to us while we were beneath our blanket, and he sat by
her head, and she put her head under the blanket out of shyness before her father. He said: "What did you want yesterday from the family of Muḥammad?" She remained silent twice, and I said: "By Allāh, I will tell you, O Messenger of Allāh. She has worked the grindstone until it left marks on her hands, and she carried water in a water-skin until it left marks on her upper chest, and she swept the house until her clothes became dusty, and she lit the fire for the cooking pot until her clothes turned black. We heard that some slaves or servants had been brought to you, and I said to her: 'Ask him for a servant.'" And he mentioned a Hadith like that of Al-Ḥakam (no. 5062). (Daʾf)

5064. This narration was narrated from Shabath bin Ribʿī, from ‘Alī, from the Prophet ﷺ. It says therein: "‘Alī said: 'I have never stopped saying them (these words) since I heard them from the Messenger of Allāh ﷺ, except on the night of (the battle of) Siffin, but I remembered them at the end of the night, and I said them.'" (Daʾf)
5065. It was narrated from ‘Abdullah bin ‘Amr that the Prophet ﷺ said: “There are two, that a Muslim does not do regularly, but he will enter Paradise. They are easy but those who do them are few; saying Subhãn Allah ten times after every prayer, and saying Al-Hamdu Lillãh ten times, and saying Allãhu akbar ten times. That makes one hundred and fifty on the tongue, and one thousand and five hundred in the Balance. And saying Allãhu Akbar thirty-four times when going to bed, and saying Al-Hamdu Lillãh thirty-three times, and Subhãn Allãh thirty-three times. That is one hundred on the tongue and one thousand in the Balance.” And I saw the Messenger of Allãh ﷺ counting them on his fingers. They said: “O Messenger of Allãh, how is it that they are easy but few people do them?” He said: “He - meaning the Sha’tãn – comes to one of you when he is in his bed and makes him fall asleep before he can say them, and he comes to him when he is praying and reminds him of some need before he can say them.” (Hasan)

5066. It was narrated from Al-Fadl bin Hasan Ad-Damrî that Ibn Umm Al-Hakam, or Dubã‘ah bint Az-Zubair, said: “The Messenger of Allãh ﷺ got some captives, and
I went, along with my sister and Fātimah the daughter of the Prophet, to the Prophet. We complained about our situation and asked him to order that we be given some of the captives. The Prophet said: ‘The orphans of Badr come before you.’ Then he mentioned the story of Tasbih (saying Subḥān Allāh). He said: “Following every prayer,” and he did not mention sleeping. (Hasan)

Chapter 100, 101. What To Say When Waking Up

5067. It was narrated from ‘Amr bin ‘Āṣim, from Abū Hurairah that Abū Bakr As-Siddiq said: “O Messenger of Allāh, teach me some words that I may say in the morning and in the evening.” He said: “Say: ‘Allāhumma fāṭiras-samāwātī wal-ardī, ‘alimal-ghaibi wash-shahādatī, rabba kulli shai’in wa malikahu, ashadhu an lā illā anta, a’udhu bika min sharri nafsi wa sharri shaitāni wa shirkih (O Allāh, Creator of the heavens and the earth, Knower of the unseen and the seen, Lord and Sovereign of all things, I bear witness that there is none worthy of worship but You, I seek refuge with You from the evil of myself, and the evil of the Shaitān and his Shirk).’” He said: “Say them in the morning and in the evening, and when you go to your bed.” (Sahīh)
It was narrated from Suhail, from his father, from Abū Hurairah that the Prophet used to say in the morning: “Allāhumma bika aṣbāḥnā, wa bika amsainā, wa bika nahyā, wa bika namūtu, wa ilaikan-nushūr (O Allāh, by Your grace we have reached the morning, by Your grace we have reached the evening, by Your grace we live and by Your grace we die, and to You is the resurrection).” When evening came he would say: “Allāhumma bika amsainā, wa bika nahyā, wa bika namūtu wa ilaikan-nushūr (O Allāh, by Your grace we have reached the evening, by Your grace we live, by Your grace we die and to You is the resurrection).” (Ṣaḥīḥ)

It was narrated from Anas bin Mālik that the Messenger of Allāh said: “Whoever says, when morning or evening comes: ‘Allāhumma, inni aṣbāḥtu ushhiduka, wa ushhidu hamalata arshika wa malā’ikata, wa jamī’a khalqika, innaka antallahu lã ilaha illa anta, wa anna muḥammadan abduka wa rasūluka (O Allāh, morning has come, and bear witness – You, the bearers of Your Throne, Your Angels, all of Your
creation to (bear witness) that there is none worthy of worship but You, and that Muḥāmmad is Your slave and Messenger),' Allāh will ransom one-quarter of him from Hell. Whoever says it twice, Allāh will ransom one half of him from Hell. Whoever says it three times, Allāh will ransom three-quarters of him from Hell. Whoever says it four times, Allāh will ransom him from Hell."[1] (Hasan)

5070. It was narrated from Ibn Buraidah, from his father, that the Prophet ﷺ said: "Whoever says when morning or evening comes, 'Allāhumma anta rabbi la ilāha illā anta, khalaqtani wa ana 'abduka wa ana 'alā 'ahdika wa wa'dika mastata'tu, a'udhu bika min sharri ma sana'tu, abuw'u [laka] bini'matika wa abuw'u bidhanbi, faghfirli innahu la yaghfirudhu dhunüba illa anta (O Allāh, You are my Lord, there is none worthy of worship but You; You created me, and I am Your slave, and I hold to Your covenant as much as I can, and I believe in Your promise. I seek refuge with You from the evil of that which I have done, I acknowledge Your blessing [to You], and I acknowledge my sin, so forgive me, for there is none who forgives sins but You),' if he

[1] A similar narration follows, see number 5078.
dies that day or that night, he will enter Paradise.” (Sahih)

Comments:

In another version, narrated by Shaddad bin ‘Aws, (Al-Bukhari no. 6306). The Messenger of Allah called this supplication Sayyid ul-Istighfar (the master supplication for forgiveness).

5071. It was narrated from ‘Abdulläh that the Prophet used to say, when evening came: “Amsainâ wa amsal-mulkulillâhî wal-hamdu illâhî. Lâ iläha illallâhu wâldîhu lâ sharti ka lah (We have reached the evening and the dominion belongs to Allah and all praise be to Allah, there is none worthy of worship but Allah alone with no partner or associate).”

In the Hadith of Jarir it adds: “Zubaid (one of the narrators) used to say: ‘Ibrahim bin Suwaid used to say: ‘Lâ iläha illallâhi wahdîhu lâ sharti ka lah, la iläha illallâhu wâldîhu lâ sharti ka lah (There is none worthy of worship but Allah alone with no partner or associate; His is the dominion, to Him is praise and He has power over all things. O Lord, I ask You for the good of this night and what comes after it, and I seek

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refuge with You from the evil of this night and what comes after it. O Lord, I seek refuge with You from laziness and the ills of arrogance or Kufr. O Lord, I seek refuge with You from a punishment in Hell or punishment in the grave).” When morning came he would say likewise: “Asbahānā wa asbahāl-mulkulāhī... (We have reached the morning and dominion belongs to Allāh...)

(Ṣaḥīḥ)

5072. It was narrated that Abū Sallām was in the Masjid of Hims. A man passed by, and they said: “This man served the Prophetﷺ.” He went to him and said: “Tell me a Ḥadīth that you heard from the Messenger of Allāhﷺ with no men between yourself and him.” He said: “I heard the Messenger of Allāhﷺ say: ‘Whoever says, when morning and evening come: ‘Radinā billāhi rabban, wa bil-islāmi dinan, wa bi-Muhammadin rasūlan (We are pleased with Allah as our Lord, Islam as our religion, and Muhammad as our Messenger,)’ Allāh will certainly reward him until he is pleased.’” (Ḥasan)

(Ṣaḥīḥ)

5073. It was narrated from ‘Abdullāh bin Ghānām Al-Bayādī that the Messenger of Allāhﷺ said: “Whoever says, when morning
comes: ‘Alláhumma, má ašbaha bi min ni’matin, fa minka wahdaka, lá šahríka laka, fa-lakal-hamdí, wa lakash-shukrú (O Alláh, whatever blessing has come to me this morning is from You alone, with no partner or associate, to You is praise and thanks),’ has given due thanks for that day. Whoever says something similar when evening comes, he has given due thanks for that night.” (Da’if)


5074. It was narrated that Jubair bin Abi Sulaiman bin Jubair bin Mut’im said: “I heard Ibn ‘Umar say: ‘The Messenger of Alláh ﷺ never failed to say these supplications, when evening came, and when morning came: “Alláhumma, inni as’alukal-a’fiyata fid-dunyá wal-ákhirah. Alláhumma inni as’alukal-a’fwa wal-a’fiyata fi dini wa dunyáya wa ahli wa mäli. Alláhummastur ‘awrati (O Alláh, I ask You for well being in this world and in the Hereafter. O Alláh, I ask You for forgiveness and well being in my religious commitment, my worldly affairs, my family and my wealth. O Alláh conceal my fault)”’—‘Uthmãn (one of the narrators) said: ‘awrâti (my faults)’—‘wa āmin raw’âti. Alláhummahfaznî min baini yadayya wa min khalfi, wa ‘an yamînî wa ‘an shîmâlî wa min fawqî, wa a’âdhu bi-‘azamatika an ughtâla mintahîti.
(and keep me safe from the things I fear. O Allah, protect me from in front and behind, from my right and my left and from above. I seek refuge in You might from any unexpected harm coming from beneath me).” (Sahih)

Abū Dāwūd said: Wākī (one of the narrators) said: “Meaning, being swallowed up by the earth.”

5075. It was narrated from ‘Abdul-Hamīd, the freed slave of Banū Hāshim, that his mother – who used to serve one of the daughters of the Prophet ﷺ – told him, that the daughter of the Prophet ﷺ, told her, that the Prophet ﷺ used to teach her, saying: “When morning comes, say: ‘Subḥān Allah, wa bi-hamdihi, lã quwwata illā billāhi, mā shā’a Allāhu kāna, wa mā lam yasha’ lam yakun. A’lamu anna Allāha ‘alā kulli shai’in qadīrūn wa anna Allāha qad aḥatā bi-kulli shai’in ‘ilmā (Glory and praise be to Allah, there is no strength except with Allah, whatever Allah wills, happens, and whatever He does not will, does not happen. I know that Allah has power over all things, and that Allah has encompassed all things with His knowledge).’ Whoever says them (these words) when morning comes will be protected until the evening, and whoever says them in the evening will be...
protected until the morning.’” (Da‘īf)

**5076.** It was narrated from Ibn ‘Abbās that the Messenger of Allah ﷺ said: “Whoever says, when morning comes ‘So glorify Allah, when you come up to the evening, and when you enter the morning. And His are all the praises and thanks in the heavens and the earth; and (glorify Him) in the afternoon and when you come up to the time, when the day begins to decline...’ up to: ‘...And thus shall you be brought out (resurrected) he will get what he missed that day, and whoever says (these Verses) when evening comes, he will get what he missed that night.” (Da‘īf)

```arabic
5077. It was narrated from Hammād and Wuhaib, similarly, from Suhail, from his father, from Ibn Abī ‘Ayyāsh – Hammād said: from Abū ‘Ayyāsh, that the Messenger of Allah ﷺ said: “Whoever says when morning comes: ‘La ilāha illallahu wahdahu la sharika lahu, lahu-ul-mulku wa lahu-ul-hamdu, wa huwa ‘alā kulli
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[^1]: Ar-Rūm 30:17-19.
shai’in qadir (There is none worthy of worship but Allâh alone with no partner or associate, His is the dominion, to Him is praise and He has power over all things), he will have (a reward) equivalent to that of setting one of the descendants of Iasma’il free from slavery, ten good deeds will be recorded for him, ten bad deeds will be erased from (his record), he will be raised ten degrees (in status), and he will be guarded against the Shaiån until evening comes. If he says them when evening comes, he will have something similar, until morning comes.”

It says in the Hadith of Hammâd: “A man saw the Messenger of Allâh in a dream and said: ‘O Messenger of Allâh, Abû ‘Ayyâsh is narrating such and such from you,’ and he said: ‘Abû ‘Ayyâsh has spoken the truth.’” (Sahîh)

Abû Dawud said: Iasma’il bin Ja’far, Mûsâ Az-Zam’î, and ‘Abdullâh bin Ja’far reported it from Suhail, from his father, from Ibn [‘Ayyâsh].

5078. It was narrated that Muslim, meaning, Ibn Ziyâd, said: “I heard Anas bin Malik say: ‘The Messenger of Allâh said: ‘Whoever says, when morning comes, ‘Allahumma, innas ašbahtu ushiduka, wa ushidu hamalata ārshika wa malâ’ikataka, wa jamî’a khalqika, innaka antallahu la ilâha
illā anta, wa anna Muḥammadan 'abduka wa rasūluka (O Allah, morning has come, and bear witness - You, the bearers of Your Throne, Your Angels, all of Your creation to (bear witness) that there is none worthy of worship but You, and that Muḥammad is Your slave and Messenger) - Allah will forgive him for whatever sins he commits during that day, and if he says that when evening comes, he will be forgiven for whatever sins he commits during that night."

(Hasan)

5079. It was narrated from Muḥammad bin Shu‘aib: “Abū Sa‘eed Al-Filaṣṭīnī ‘Abdur-Raḥmān bin Ḥassān informed me, from Al-Ḥārith bin Muslim; that he informed him, from his father, Muslim bin Al-Ḥārith At-Tamīmī, that the Messenger of Allah whispered to him, and said: ‘When you finish Maghrib prayer, say: “Allāhummā ajirnimin an-nār (O Allah, protect me from Hell)” seven times, for if you say that, then you die that night, protection from it will be decreed for you. And when you pray Subh (Fajr), say that too, then if you die that day, protection from it will be decreed for you.

[1] Similar preceded, see number 5069.
Abū Sa‘eed informed me, from Al-Ḥārith, that he said: “The Messenger of Allāh ﷺ whispered it to us, and we confine it to our brothers.”

5080. It was narrated from Al-Walīd: “‘Abdūr-Rahmān bin Hassān Al-Kinānī narrated to us, he said: ‘Muslim bin Al-Ḥārīth bin Muslim At-Tamīmī narrated to me, from his father, that the Prophet ﷺ said’ similarly (to no. 5079), up to the words “protection from it.” But he also said in it: “before he speaks to anyone.”

‘Ali bin Sahl (one of the narrators) said that his father narrated to him: “‘Ali and Ibn Al-Muṣaffā (two narrators) said: ‘The Messenger of Allāh ﷺ sent us on a campaign, and when we reached the place of attack, I made my horse gallop, and I overtook my companions, and the people of the locality met me with a great noise. I said to them: “Say La ilaha illallāh” and you will be protected, and they said it. My companions criticized me, and said: “You have deprived us of the spoils.” When we came to the Messenger of Allāh ﷺ, they told him what I had done. He called me and approved of what I had done, and said: “Allāh has decreed such and such (of reward) for each one
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among them.” – 'Abdur-Rahmān said: “I forgot the reward” – “Then the Messenger of Allāh said: ‘As for me, I will write a bequest for you after I am gone.’ He did that, sealed it and gave it to me, and said to me...” then he mentioned a similar report. Ibn Al-Muṣaffā said: “He said: ‘I heard Al-Ḥārith bin Muslim bin Al-Ḥārith At-Tamīmī narrating it from his father.’”[1] (Hasan)

5081. It was narrated from Umm Ad-Dardā that Abū Ad-Dardā, may Allāh be pleased with him, said: “Whoever says, morning and evening; ‘‘Hasbiya-llaha la ilaha illa huwa, alaihi tawakkaltu, wa huwa rabbul-'arshil-'azīm (Allāh is sufficient for me, there is none worthy of worship but He, in Him have I put my trust, and He is the Lord of the Mighty Throne)’ seven times, Allāh will suffice him against all that grieves him, whether he is sincere when saying it, or not.” (Hasan)

5082. It was narrated from Mu‘ādh bin ‘Abdullāh bin Khubaib that his father said: “We went out on a rainy and very dark night, looking for the Messenger of Allāh to

[1] This section is an explanation of the variant wordings reported by some of the narrators.
lead us in prayer, and we found him. He said: ‘Say,’ but I did not say anything. Then he said: ‘Say,’ but I did not say anything. Then he said: ‘Say,’ and I said: ‘What should I say, O Messenger of Allâh?’ He said: ‘Say: He is Allâh, the One [Al-Mu’awwidhatain], in the evening and in the morning, three times, and they will suffice you against all things.”’ (Hasan)

5083. It was narrated that Abû Mâlik said: “They said: ‘O Messenger of Allâh, tell us a word that we may say in the morning and in the evening and when we go to bed.’” He told them to say: “Allâhumma fa’tiras-samâwati wal-ardî álimal-ghaibi wash-shahâdati, anta rabbu kulli shai’in, walmalãikatu yashhaduna annaka lâ ilâha illà anta, fa-innã na’udhu bika min sharri anfusinã, wa min sharrî-shaitânir-rajîmi wa shirkh, wa an naqtarifa sâw’an álã anfusinã, aw najurrahu ilã muslim (O Allâh, Creator of the heavens and the earth, Knower of the unseen and the seen, You are the Lord of all things, and the angels bear witness that there is none worthy of worship but You. We seek refuge in You from the evil of ourselves, and from the evil of the

accursed Shaitān, and his Shirk, and from bringing evil upon ourselves, or upon another Muslim.)” (Da’īf)

5084. Abū Dāwūd said: And with this chain, that the Messenger of Allāh ﷺ said: “When morning comes, let one of you say: ‘Aṣbahnā wa aṣbahal-mulkulILLahī rabbil-‘ālamin. Allāhumma inni as’aluka khaira ḥadhal-yawm fatḥahu wa nasrāhu wa nārāhu wa barakatahu wa hudāhū, wa a’ūdhu bikamin sharri mā fihi wa sharri mā ba’dahu (We have reached the morning and dominion belongs to Allāh, the Lord of the Worlds. O Allāh, I ask You for the good of this day and its success, victory, light, blessing and guidance. I seek refuge with You from the evil of that which is in it and that which comes after it).’ Then when evening comes, let him say something similar.” (Da’īf)

5085. It was narrated from Sharīq Al-Hawzānī who said: “I entered upon ‘Aishah, and asked her: ‘What did the Messenger of Allāh ﷺ do first when he woke up at night?’ She said: ‘You have asked me about something that no one else has asked me about before. When he woke up at night, he would say Allāhu Akbar ten times,
and Al-Hamdu Lillah ten times, he said “Subhân Allâh wa bi ḥamdih (glory and praise be to Allâh)” ten times, he said, Subhân Al-Malikil-Quddâs (Glory be to the Sovereign, the Holy)” ten times, he prayed for forgiveness ten times, and said Lâ ilâha illâllah ten times, then he said: “Allâhumma innî a‘ūdhu bika min diqid-dunya wa diqti yawmîl-qiyâmah (O Allâh, I seek refuge with You from hardship in this world and hardship on the Day of Resurrection),” ten times, then he started to pray.” (Hasan)

5086. It was narrated that Abû Hurairah said: “When the Messenger of Allâh ﷺ was on a journey, and daybreak came, he would say: ‘Sami’a sâmî’un bi-ḥamdillâhi wa ni’matihi wa husni ba‘a‘îhi ‘alainà. Allâhumma sâhibnà fa-affil ‘a‘îma, ‘a‘idhan bil/ahi mm an-nàr (May anyone who has hearing hear us offering praise to Allâh, for His blessings and favors upon us. O Allâh, protect us, and bestow Your bounty upon us, seeking refuge with Allâh from the Fire.)’” (Sahîh)

5087. It was reported that Abû Dharr said: “Whoever says when morning comes: ‘Allâhumma ma ḥalaftu min ḥilfîn aw qultu min
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[gawlin aw nadhartu min nadhrin, fa-mashi’atuka baina yadai dhalika kuhlil: Mā shī'īta kāna wa mā lam tasha’ lam yakun. Allāhummaghfrīlī wa tajāwaz li ‘anhu. Allāhumma fa-
man sa'llaita ‘alaihi fa-‘alaihi șalātī, wa man la’anta fa-‘alaihi la’nati (O Allāh, whatever oath I swear, whatever words I say, and whatever vow I make, Your will precedes all that; whatever You will happens, and whatever You do not will, does not happen. O Allāh forgive me and pardon me. O Allāh, whomever You say Salāt upon, I say Salāt upon, and whomever You curse, upon him is my curse)’ – he will have an exception[1] on that day of his” or he said: “that day.” (Da‘īf)

5088. ‘Abdullāh bin Maslamah narrated to us: Abū Mawdūd narrated to us, from someone who heard Abān bin ‘Uthmān saying: ‘I heard ‘Uthmān bin ‘Affān say: I heard the Messenger of Allāh ﷺ say: ‘Whoever says, “Bismillāhī adhi la yaddurru ma’a ismihi shai’in fil-ardi wa la fīs-
samā’ī, wa huwas-samī’ul-‘aim (In the Name of Allāh with Whose Name nothing can harm on earth or in heaven, and He is the All-
Hearing, All-Knowing),” three times, he will not be stricken with a sudden affliction until morning

[1] Meaning, be forgiven for any slip of the tongue that he makes on that day.
comes, and whoever says that when morning comes, he will not be stricken with a sudden affliction until evening comes.' Abân bin ‘Uthmân was afflicted with paralysis, and the man who had heard this Hadîth from him started looking at him. He said to him: ‘Why are you looking at me? By Allâh, I did not tell a lie about ‘Uthmân, and ‘Uthmân did not tell a lie about the Prophet ﷺ. But the day which that (paralysis) befell me, I got angry and forgot to say that.’” (Sahîh)

5089. It was narrated from Anas bin ‘îyâd: “Abû Mawdûd narrated to me from Muhammâd bin Ka‘b, from Abân bin ‘Uthmân, from ‘Uthmân, from the Prophet ﷺ,” similarly. But he did not mention the story of the paralysis. (Sahîh)

5090. It was narrated from Ja‘far bin Mâimûn, who said: “‘Abdur-Rahmân bin Abî Bakrah narrated to me, that he said to his father: ‘O my father, I hear you supplicating every morning (saying), “Allâhumma, ‘afînî fi badanî, Allâhumma ‘afînî fi sam‘î, Allâhumma ‘afînî fi baṣârî, lâ ilâha illâ anta (O Allâh, grant me soundness in my body; O Allâh, grant me soundness in my hearing;
O Allâh, grant me soundness in my sight, there is none worthy of worship but You),” and you repeat it three times in the morning, and three times in the evening.’ He said: ‘I heard the Messenger of Allâh supplicating with (these words), and I like to follow his Sunnah.” (Da‘f)

‘Abbas (one of the narrators) said: “You say: ‘Allâhumma, inni a‘üdhu bika min al-kufri wal-faqri, Allâhumma, inni a‘üdhu bika min ‘adhabil-qabri, lâ ilâha illâ anta (O Allâh, I seek refuge with You from Kufr and poverty; O Allâh, I seek refuge with You from the torment of the grave; there is none worthy of worship but You),’ and you repeat it three times in the morning and three times in the evening, saying supplication in these words, and I like to follow his Sunnah.’

He said: “The Messenger of Allâh said: ‘The supplication of the one who is in distress is: “Allâhumma rahmakata arjû, fa-la takînî ilâ nafsi tarfata ‘aïnin, wa aslih li sha‘nî kullahu, lâ ilâha illâ anu (O Allâh, for Your mercy I hope, so do not abandon me to myself for an instant. Set all my affairs straight, there is none worthy of worship but You).”

[1] For this specific wording of Al-‘Abbâs bin ‘Abdul-‘Azîm (one of the narrators), there is a variation in some of the manuscripts. Al-‘Allâmah Al-‘Azîm Abãdi prefers the wording: “And he says: ‘O Allâh.” “And he repeats it three times” - all instead of “you”, meaning, in this version it is about the Messenger of Allâh.
5091. It was narrated that Abū Hurairah said: “The Messenger of Allah said: ‘Whoever says when morning comes, “Subhān Allahill-azīmi wa bi-hamdth” (Glory and praise be to Allah the Almighty)” one hundred times, and says likewise when evening comes, no one in creation will bring the like of what he brings.’” (Sahih)

Chapter 101, 102. What A Man Should Say When He Sees The New Crescent

5092. It was narrated from Abān: “Qatadah narrated to us that it was conveyed to him that when the Prophet of Allah saw the new crescent, he would say: ‘Hilālu khairin wa rashdīn, Hilālu khairin wa rashdīn, Hilālu khairin wa rashdīn, āmantu billadhī khalqaka (A new crescent of goodness and guidance, a new crescent of goodness and guidance, a new crescent of goodness and guidance; I believe in the One Who created you).’ three times. Then he would say: ‘Al-Hamdulillāhil-ladhī dhahaba bi-shahri kadhā wa jā’ bishahri kadhā (Praise is to Allah Who has taken away the month of such and such and brought the month of such and such).’” (Dařī)
It was narrated from Zaid bin Hubãb narrated from Abû Hilãl, from Qatãdah, that when the Messenger of Allah saw the new crescent, he would turn his face away from it. (Da'if)

Abû Dãwud said: There is no Hadith with a Sahih connected chain from the Prophet on this topic.

Chapter 102, 103. What To Say When Leaving One’s Home

It was narrated that Umm Salamah said: “The Messenger of Allah never went out of my house, but he would look up at the sky, and say: ‘Allãhumma inni a‘ûdhu bika an adilli aw udalla, aw azilla aw uzilla, aw azlama aw uzlama, aw ajhala aw yujhala ‘alayya (O Allãh, I seek refuge with You from going astray, or being led astray, from slipping, or being caused to slip, from wronging others or being wronged, and from behaving or being treated in an ignorant manner).’” (Da'if)

5095. It was narrated from Anas bin Mālik that the Messenger of Allāh ﷺ said: “When a man goes out of his house, and says: ‘Bismillāhi, tawakkaltu 'ala ʾllāh, la ḥawla wa lā quwwata illā billāh’ (In the Name of Allāh, I rely upon Allāh, there is no power and no strength except with Allāh),’ then it is said: ‘You have been guided, sufficed and protected,’ and the devils go far away from him, and another devil says: ‘What can you do with a man who has been guided, sufficed and protected?’”

(Daʾīf)

Chapter (...) What A Man Should Say When He Enters His House

5096. It was narrated that Abū Mālik Al-Ashʿarī said: The Messenger of Allāh ﷺ said: “When a man enters his house, let him say: ‘Allāhumma innī asʿaluka khairal-mawliji, wa khairal-makhraji, bismillāhi walajnā, wa bismillāhi kharajnā, wa ʿala llahi rabbinā tawakkalnā (0 Allah, I ask You for good when entering and when exiting. In the Name of Allah we enter and in the Name of Allah we exit, and upon Allah our Lord we rely),” then let him greet his family.””

(Daʾīf)

تَحْرِيق: [إِسْتَهَادَةَ ضَعِيفٍ] أَخْرَجَهُ الْتَرْمِذِيُّ، الْدُعُوَاتِ، بَابُ مَا جَاءَ مَا يَقُولُ إِذَا خَرَجَ مِن بَيْتِهِ، حُدُثُ: 446، مِن حَدِيثٍ إِبْنِ جَرِيجٍ بْنِ عَائِشَةَ وَعَنْهُ وَقَعَ فِي مِوارِدِ الْطَّمَّانِ، حُدُثُ: 375، وَهُمُ، وَالْصِّوَابُ وَمَا فِي الْإِحْسَانِ، حُدُثُ: 189، (مَعْجَمَ... ) بَابُ مَا يَقُولُ الرَّجُلُ إِذَا دَخَلَ بَيْتُهُ (التَّحْفَةِ 112)

تَحْرِيق: [إِسْتَهَادَةَ ضَعِيفٍ] أَخْرَجَهُ الْتَرْمِذِيُّ، الْدُعُوَاتِ، بَابُ مَا جَاءَ مَا يَقُولُ إِذَا خَرَجَ مِن بَيْتِهِ، حُدُثُ: 446، مِن حَدِيثٍ إِبْنِ جَرِيجٍ بْنِ عَائِشَةَ وَعَنْهُ وَقَعَ فِي مِوارِدِ الْطَّمَّانِ، حُدُثُ: 375، وَهُمُ، وَالْصِّوَابُ وَمَا فِي الْإِحْسَانِ، حُدُثُ: 189، (مَعْجَمَ... ) بَابُ مَا يَقُولُ الرَّجُلُ إِذَا دَخَلَ بَيْتُهُ (التَّحْفَةِ 112)

تَحْرِيق: [إِسْتَهَادَةَ ضَعِيفٍ] أَخْرَجَهُ الْتَرْمِذِيُّ، الْدُعُوَاتِ، بَابُ مَا جَاءَ مَا يَقُولُ إِذَا خَرَجَ مِن بَيْتِهِ، حُدُثُ: 446، مِن حَدِيثٍ إِبْنِ جَرِيجٍ بْنِ عَائِشَةَ وَعَنْهُ وَقَعَ فِي مِوارِدِ الْطَّمَّانِ، حُدُثُ: 375، وَهُمُ، وَالْصِّوَابُ وَمَا فِي الْإِحْسَانِ، حُدُثُ: 189، (مَعْجَمَ... ) بَابُ مَا يَقُولُ الرَّجُلُ إِذَا دَخَلَ بَيْتُهُ (التَّحْفَةِ 112)
Chapter 103, 104. What To Say When A Strong Wind Blows

5097. Abū Hurairah said: I heard the Messenger of Allāh ﷺ say: "The wind comes from the mercy of Allāh." Salamah said: "The wind sometimes brings mercy, and sometimes brings punishment, so if you see it, do not revile it, and ask Allāh for its goodness, and seek refuge with Allāh from its evil." (Sahih)

5098. It was narrated from Sulaimān bin Yasar, from ‘Aishah, the wife of the Prophet ﷺ, who said: "I never saw the Messenger of Allāh ﷺ laugh so much that his uvula could be seen; he only used to smile. If he saw clouds or wind, that (concern) could be seen on his face. I said: ‘O Messenger of Allāh, when the people see clouds they rejoice in the hope that they might bring rain, but I notice that when you see (clouds), that (concern) can be seen on your face.’ He said: ‘O ‘Aishah, how can I be sure that there is no punishment in it? Some people were punished with the wind. Some people saw the punishment and said: This is a cloud bringing us rain.’[1] (Sahih)

It was narrated from Al-Miqdām bin Shuraih, from his father, from 'Āishah, that when the Prophet saw clouds forming on the horizon, he would stop what he was doing, even if he was praying, then he would say: “Allāhumma, inni a'ūdhu bika min shațīḥa (0 Allah, I seek refuge with You from its evil).” And if it rained he would say: “Allāhumma sayyiban hanīy'an (O Allah, make it a beneficial downpour).” (Sahih)

Chapter 104, 105. Regarding Rain

It was narrated that Anas said: “It rained when we were with the Messenger of Allāh, and the Messenger of Allāh went out and lifted part of his garment, so that the rain could fall on him. We said: ‘O Messenger of Allāh, why did you do that?’ He said: ‘It has recently come from its Lord.’” (Sahih)
Chapter 105, 106. Regarding Roosters And Animals

5101. It was narrated that Zaid bin Khālid said: “The Messenger of Allāh ﷺ said: ‘Do not revile the rooster for he wakes you up for prayer.’” (Sahih)

5102. It was narrated from Abū Hurairah that the Prophet ﷺ said: “If you hear the crowing of a rooster, then ask Allāh for His bounty, for it has seen an angel. And if you hear the braying of a donkey, then seek refuge with Allāh from the Shaitān, for it has seen a devil.” (Sahih)

Chapter (...) The Braying Of Donkeys And Barking Of Dogs

5103. It was narrated that Jābir bin ‘Abdullāh said: “The Messenger of Allāh ﷺ said: ‘If you hear the barking of dogs, or the braying of donkeys at night, seek refuge with Allāh, for they see what you do not.’” (Hasan)
It was narrated from (Jābir bin ‘Abdullāh and) ‘Alī bin ‘Umar bin Husain bin ‘Alī, who said: “The Messenger of Allāh ﷺ said: ‘Do not go out much when there are few people about, for Allāh has animals that he scatters throughout the earth.’” (Daīf)

Ibn Marwān said: “at that hour.” And he said: “or Allāh has creatures,” then he mentioned the barking of dogs and the braying of donkeys.

Comments:

Meaning, late at night, when the people are sleeping and the streets are empty, one should not be about without a reason.
Chapter 106, 107. Saying The Adhān In The Ear Of The Newborn

5105. It was narrated from ‘Ubaidullāh bin Abī Rāfī’ that his father said: “I saw the Messenger of Allāh ﷺ recite the Adhān in the ears of Al-Ḥasan bin ‘Ālī, when Fāṭimah gave birth to him.” (Da‘īf)

5106. It was narrated from Hishām bin Urwah, from ‘Urwah, from ‘Āishah who said: “Children would be brought to the Messenger of Allāh ﷺ, and he would supplicate for blessing for them.” Yūsuf (one of the narrators) added: “...and he would soften dates and rub them on their palates (Tānik)” and he did not mention blessing. (Sahih)

5107. It was narrated from Umm Humaid, from ‘Āishah who said: “The Messenger of Allāh ﷺ said to me: ‘Have Al-Mughārribūn been seen’ – or some other word – ‘among you?’ I said: ‘What are Al-Mughārribūn?’ He said: ‘Those in whom there is a strain of the jinn.’” (Da‘īf)
Chapter 107, 108. When One Man Seeks The Refuge Of Another

5108. It was narrated from Ibn 'U. - o that the Messenger of Allah, ﷺ said: “Whoever seeks the refuge of Allah, grant him refuge, and whoever asks of you for the Face of Allah, give him.” ‘Ubaidullah (one of the narrators) said: “Whoever asks you for the sake of Allah.” (Da‘if)

5109. It was narrated that Ibn ‘Umar said: “The Messenger of Allah, ﷺ said: ‘Whoever seeks the refuge of Allah, grant him refuge, and whoever asks of you for the sake of Allah, give to him.’” Sahl and ‘Uthman (two of the narrators) said: “And whoever invites you, respond to him.” Then they concurred: “Whoever does you a favor, reciprocate.” Musad-dad and ‘Uthmān said: “And if you cannot afford to, then supplicate [to Allah] for him, until you know that you have compensated him.” (Da‘if)
Chapter 108, 109. Warding Off Waswasah

5110. Abū Zumail said: “I asked Ibn ‘Abbās: ‘What is this that I find in my heart?’ He said: ‘What is it?’ I said: ‘By Allāh, I cannot speak of it.’ He said to me: ‘Is it some kind of doubt?’ And he smiled, and said: ‘No one can escape that. Allāh says: So if you are in doubt concerning that which We have revealed unto you, then ask those who are reading the Book.’ And he said to me: ‘If you feel anything in your heart, say: He is the First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is the All-Knower of every thing.’”

(Hasan)

Comments:

Waswasah; meaning evil whisperings that come to one’s mind, and lead to doubts.

5111. It was narrated that Abū Hurairah said: “Some of his Companions came to him and said: ‘O Messenger of Allāh, we find something in our hearts that is so awful that we cannot speak of it, and we would not like to speak of it no matter what we may be given in return.’ He said: ‘Do you really experience that?’ They said: ‘Yes.’ He said: ‘That is clear faith.’”

(Sahih)

It was narrated that Ibn 'Abbas said: "A man came to the Prophet ﷺ and said: 'O Messenger of Allah, one of us finds in his heart - hinting at something - and he would rather be turned to charcoal than speak of it.' He said: 'Allāhu Akbaru, Allāhu Akbaru, Allāhu Akbar, praise be to Allah, Who has reduced the guile of the Shaitān to mere whispering.'" (Sahih)

Comments:
There is no accountability for suspicions until they are spoken or acted upon.

Chapter 109, 110. When A Man Claims To Belong To Someone Other Than His Master

It was narrated from ‘Āṣim Al-Aḥwal: Abū 'Uthmān narrated to me, he said: Sa‘īd bin Mālik narrated to me, he said: "My ears heard and my heart understood it from Muhammad ﷺ, when he said: 'Whoever knowingly claims to belong to someone other than his father, Paradise will be forbidden for him.'" I met Abū Bakrah and mentioned that to him and he said: ‘My ears heard and my heart understood it from Muḥammad ﷺ.’"
Asim said: ‘I said: ‘O Abū Uthmān, two men bore witness in your presence, which two men?’ He said: ‘One of them was the first person to shoot an arrow in the cause of Allāh, or in Islam,’ meaning, Sa’d bin Mālik; ‘and the other came from At-Tā’īf with twenty-odd men on foot,’” and he spoke of their virtues. (Sahīh)

Abū Dāwūd said: “An-Nuṣairī said – when he narrated this Hadith: “By Allāh! It is sweeter to me than honey.” Meaning, his saying: “It was narrated to us” and “It was narrated to me.”

Abū Dāwūd said: I heard Ahmad saying: “There is no light for the Hadith of the people of Al-Kūfah.” He said: “And I have not seen the likes of the people of Al-Baṣrah, they learned that from Shu’bāh.”[1]

Comments:

Altering one’s lineage (genealogy) is unlawful in Islam. Adopting children is allowed, but the rights of the parents cannot be changed.

5114. It was narrated from Abū Hurairah that the Prophet ﷺ said: "Whoever claims to belong to people without the permission of his Mawla (the one who manumitted him), upon him is the curse of Allāh, the Angels and all the people, and on the Day of Resurrection no obligatory or

[1] All of this relates to the precision of the chain of narration for no. 5113; that it was narrated with expressions clearly indicating that it was heard (“It was narrated to us, it was narrated to me”) and that it contains narrators from Al-Baṣrah, who took lessons from Shu’bāh in concern for precision and trustworthiness of narrators.
voluntary act of worship will be accepted from him."[1] (Sahih)

5115. It was narrated that Anas bin Malik said: "Whoever attributes himself to someone other than his father, or claims to belong to someone other than his Mawlä (the one who manumitted him), upon him will be the continuous curse of Allâh until the Day of Resurrection." (Sahih)

Chapter 110, 111. Regarding Boasting Of One's Lineage

5116. It was narrated that Abü Hurairah said: "The Messenger of Allâh ﷺ said: 'Allâh has taken away your pride of Jâhiliyyah and your boasting about your forefathers. One is only a righteous believer or a doomed evildoer. You are the sons of Ādām and Ādām was created from dust. Men should stop boasting about their forefathers, who are no more than the coal of Hell, or they will certainly be more insignificant before Allâh than the beetle that rolls dung with its nose.'" (Hasan)

[1] "Surfu wa là 'adl" and they say it means there will be no exchange nor ransom that he can offer to escape.
Chapter 111, 112. Regarding Tribalism

5117. It was narrated from ʿAbdur-Rahmān bin ʿAbdullāh bin Masʿūd, that his father said: “Whoever supports his people on a basis other than the truth, he is like a camel that falls into a well and is pulled out by its tail.” (Sahih)

5118. It was narrated from (another chain) ʿAbdur-Rahmān bin ʿAbdullāh that his father said: “I came to the Prophet when he was in a tent made of leather” – and he narrated a similar report (as no. 5117). (Sahih)

5119. It was narrated from the daughter of Wāthilah bin Al-Asqa’ that she heard her father say: “I said: ‘O Messenger of Allāh, what is tribalism?’ He said: ‘When you help your people in wrongdoing.’” (Daʿif)
It was narrated that Surāqah bin Mālik bin Ju'sham Al-Mudlajī said: “The Messenger of Allāh ﷺ addressed us and said: ‘The best of you is the one who defends his tribe, so long as he is not sinning.’” (Da'īf)

It was narrated from Jubair bin Mut‘im, that the Messenger of Allāh ﷺ said: “He is not one of us who promotes tribalism; he is not one of us who fights for the sake of tribalism; he is not one of us who dies following the way of tribalism.” (Da’īf)

It was narrated that Abū Mūsā said: “The Messenger of Allāh ﷺ said: ‘The son of the sister of a people is one of them.’” (Sahīh)

There is a narration recorded by Muslim, no. 1848, which supports the meaning of the above Hadith.
5123. It was narrated that Abū 'Uqbah, who was a freed slave from Persia, said: “I was present with the Messenger of Allāh ﷺ at Uhud, and I struck an idolator man, and said: ‘Take that from me, and I am the Persian boy.’ The Messenger of Allāh ﷺ turned to me and said: ‘Why didn’t you say: ‘Take that from me, and I am the Anārī boy?’” (Daʿīf)

5124. It was narrated from Al-Miqdām bin Ma'dī Karib, that the Prophet ﷺ said: “If a man loves his brother, let him tell him that he loves him.” (Hasan)

5125. It was narrated from Anas bin Mālik that a man was with the Prophet ﷺ, when another man
passed by, and he said: “O Messenger of Allāh, I love this man.” The Prophet ﷺ said to him: “Have you told him?” He said: “No.” He said: “Tell him.” So he caught up with him and said: “I love you for the sake of Allāh.” He said: “May the One for Whose sake you love me, also love you.”

(Hasan)

Comments:
Those who love each other for the sake of Allah will be shaded on the Day of Resurrection, as narrated by Al-Bukhārī no. 660 and Muslim no. 2380.

5126. It was narrated from ʿAbdullāh bin Aṣ-Ṣamīt that Abū Dharr said: “O Messenger of Allāh, a man may love the people while he is unable to do the same things that they do.” He said: “O Abū Dharr, you will be with those whom you love.” He said: “I love Allāh and His Messenger.” He said: “You will be with those whom you love.” Abū Dharr repeated it, and the Messenger of Allāh ﷺ repeated it. (Sahih)

5127. It was narrated that Anas bin Mālik said: “I saw the Companions of the Prophet ﷺ rejoicing at something, and I had never seen them rejoicing more than that. A man said: ‘O Messenger of Allāh, a man may love another man for some good deed that he does, but he cannot
do likewise.’ The Messenger of Allah ﷺ said: ‘A man will be with
those whom he loves.’” (Sahih)

Chapter 113, 114. Regarding Consultation

5128. It was narrated that Abū Hurairah said: “The Messenger of
Allah ﷺ said: ‘The one whose advise is sought, is in a position of
trust.”’ (Hasan)

Comments:
Meaning, the advice itself, and giving it, are both a trust.

Chapter 114, 115. The One Who Guides others To Do Good

5129. It was narrated that Abū Mas‘ūd Al-Anṣārī said: “A man
came to the Prophet ﷺ and said:
‘O Messenger of Allah, I have been
left without a mount, give me
something to ride.’ He said: ‘I do
not have anything to give you to
ride, but go to so-and-so, and
perhaps he will give you a mount.’
He went to him and he gave him a
mount, then he came to the
Messenger of Allah ﷺ and told
him. The Messenger of Allah ﷺ
said: ‘The one who guides others to do good will have a reward like that of him who does it.’” (Sahih)

Chapter 115, 116. Regarding Desires

5130. It was narrated from Abū Ad-Darda’ that the Prophet said: “Your love of a thing makes you blind and deaf.” (Ḍa‘f)

Chapter 116, 117. Regarding Intercession

5131. It was narrated that Abū Mūsā said: “The Messenger of Allāh ﷺ said: ‘Intercede with me and you will be rewarded, and Allāh will decree upon the tongue of His Prophet whatever He wills.’” (Sahih)

5132. It was narrated from ‘Amr bin Dinār, from Wahb bin Munabbīh, from his brother, from Mu‘āwiyyah regrading: “Intercede, you will be rewarded.” [He said: “The Messenger of Allāh ﷺ said:
“Intercede, you will be rewarded.”] For I may intend something but I delay it so that you may intercede and be rewarded, for the Messenger of Allah said: “Intercede, you will be rewarded.”[1]

5133. It was narrated from Buraid, from Abû Burdah, from Abū Músâ, from the Prophet, with a similar narration. (Sahih)

Chapter 117, 118. A Man Should Begin With His Own Name When Writing A Letter

5134. It was narrated from one of the sons of Al-'Alâ’, that Al-'Alâ’ Al-Hadramî was the governor of the Prophet in Bahîrîn, and when he wrote to him, he would start with his own name. (Da'îf)

5135. It was narrated (with another chain) from Al-'Alâ’ Al-Hadramî that he wrote to the Prophet, and started with his own name. (Da’îf)

[1] This and the following narration preceded, see the third narration after no. 4772.
Chapter 118, 119. How To Write To A Dhimmi\(^1\)

5136. It was narrated from Ibn 'Abbas that the Prophet wrote to Heraclius: "From Muhammad, the Messenger of Allah, to Heraclius the ruler of Rome. Peace be upon those who follow true guidance." Ibn Yahyā (one of the narrators) said: "It was narrated from Ibn 'Abbas that Abū Sufyān told him: 'We entered upon Heraclius and he seated us before him, then he called for the letter of the Messenger of Allah \(\text{سُلَمُ}\,\text{سَلَّمُ}\) in which it said: "In the Name of Allah, the Most Gracious, the Most Merciful. From Muhammad, the Messenger of Allah, to Heraclius the ruler of Rome. Peace be upon those who follow true guidance. Amma ba'd (to proceed)." (\textit{Sahīh})"

Comments:

Starting a letter or any important document with the Name of Allah is Sunnah. Writing numbers like 786 in the beginning of a written work is an innovation. These narrations demonstrate that it is correct for the author to cite his name first. While writing to a non-Muslim, instead of greeting with \textit{Salam}, one should write: "Peace be upon those who follow right guidance."

\(^{1}\) A non-Muslim under protection of Muslim rule.
Chapter 119, 120. Regarding Honoring One’s Parents

5137. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘A son cannot repay his father, unless he finds him enslaved, and he buys him, and manumits him.’” (Saḥīh)

5138. It was narrated from Hamzah bin ‘Abdullāh bin ‘Umar that his father said: “I had a wife whom I loved, but ‘Umar disliked her, and he said to me: ‘Divorce her,’ but I refused. ‘Umar went to the Prophet ﷺ, and he told him about that, and the Prophet ﷺ said: ‘Divorce her.’” (Hasan)

Comments:
A father has the right to tell his son to divorce his wife, and the son should obey the orders of his father.

5139. It was narrated from Bahz bin Hakim, from his father, that his grandfather said: “I said: ‘O Messenger of Allāh, to whom should I show kindness?’ He said: ‘Your mother, then your mother, then your father, then the next closest and the next closest.’” The Messenger of Allāh ﷺ said: ‘No man asks his freed slave for the surplus of his wealth.
and he refuses, but the surplus that he withheld will be called for him on the Day of Resurrection, in the form of a Aqra' serpent.” (Hasan) Abū Dāwūd said: The Aqra' is the one whose hair has gone due to its poison.

٥١٤٠. Kūlaib bīn Mānfa'āh narrated from his grandfather that he came to the Prophet ﷺ and said: “O Messenger of Allāh, to whom should I show kindness?” He said: “Your mother, your father, your sister, your brother and your relatives who come after them, in terms of closeness, a binding duty and upholding of the ties of kinship.” (Da'if)

٥١٤١. It was narrated that ‘Abdullāh bīn ‘Amr said: “The Messenger of Allāh ﷺ said: ‘One of the worst of major sins is for a man to curse his parents.’ It was said: ‘O Messenger of Allāh, how could a man curse his parents?’ He said: ‘When he curses a man’s father, and that man curses his father, or he curses his mother, and that man curses his mother.’” (Sahīh)
Comments:

This narration demonstrates an important lesson in responsibility, whereas many people do not recognize that they may be accountable for what they have encouraged others to do of evil.

5142. It was narrated that Abū Usaid Mālik bin Rabī‘ah As-Sā‘īdī said: “While we were with the Messenger of Allāh صلی‌الله علیه وآله وسلم, a man from Banū Salamah came to him and said: ‘O Messenger of Allāh, is there anything left that I can do to honor my parents after they die?’ He said: ‘Yes. Pray for them, ask for forgiveness for them, carry out their last wishes, uphold the ties of kinship that you would not have were it not for them, and honor their friends.’” (Hasan)

5143. It was narrated that Ibn ‘Umar said: “The Messenger of Allāh صلی‌الله علیه وآله وسلم said: ‘The best act of kindness that a man can do is to uphold ties with his father’s friends after he has departed.’” (Sahih)
5144. Abū At-Tufail said: “I saw the Prophet distributing some meat in Ji'rrānah.” Abū At-Tufail said: “At that time I was a young boy carrying the camel bones. A woman came and drew near to the Prophet, and he spread out his Ridā' for her and she sat on it. I said: ‘Who is she?’ They said: ‘This is his mother who breastfed him.’ (Da'īf)

5145. ‘Umar bin As-Sā'ib narrated that he heard that the Messenger of Allāh was sitting one day, when his father through breastfeeding came to him, and he spread out part of his garment, and he sat on it. Then his mother through breastfeeding came, and he spread out part of his garment on the other side, and she sat on it. Then his brother through breastfeeding came and the Messenger of Allāh stood up for him and made him sit in front of him. (Da'īf)
Chapter 120, 121. The Virtue Of One Who Takes Care Of An Orphan

5146. It was narrated that Ibn 'Abbas said: "The Messenger of Allah ﷺ said: 'Whoever has a female (child) and he does not bury her alive, or slight her, or prefer his children over her,' he said (one of the narrators) — "meaning the males" — 'Allah will admit him to Paradise.'" 'Uthmān (one of the narrators) did not say: "Meaning males." (Da'ff)

5147. It was narrated from Suhail, meaning Ibn Abī Ṣalīh, from Sa'eed Al-'A'sha — Abū Dāwūd said: He is Sa'eed bin 'Abdur-Rahmān bin Mukmil Az-Zuhrī — from Ayūb bin Bashīr Al-Ansārī, that Abū Sa'eed Al-Khudrī said: "The Messenger of Allah ﷺ said: 'Whoever takes care of three girls and disciplines them, marries them off and treats them kindly, Paradise will be his.'" (Hasan)

5148. (There is another chain) from Suhail, with this Ḥadīth (similar to no. 5147). He said: "Three sisters or three daughters, or two daughters or two sisters." (Hasan)
5149. It was narrated that ‘Awf bin Malik Al-Ashja’i said: “The Messenger of Allah said: ‘I and the woman whose cheeks have turned black will be like these two on the Day of Resurrection’” and Yazid (one of the narrators) gestured with his middle finger and forefinger. “A woman of status and beauty whose husband has died, and she devotes herself to her orphaned children until they grow up or die.” (Da’if)

Chapter 121, 122. One Who Takes Care Of An Orphan

5150. It was narrated from Sahl that the Prophet said: “I, and the one who sponsors an orphan, will be like these two in Paradise,” and he held his middle finger and the one that is next to the thumb together. (Sahih)

Chapter 122, 123. The Rights Of Neighbors

5151. It was narrated from ‘Amrah, from ‘Aishah that the Messenger of Allah said: “Jibril kept enjoining me with regard to neighbors, until I thought he would make neighbors heirs.” (Sahih)
5152. It was narrated from `Abdullãh bin `Amr that he slaughtered a sheep and said: "Have you given some to my Jewish neighbor? For I heard the Messenger of Allãh ﷺ say: ‘[Jibril] kept enjoining me with regard to neighbors until I thought he would make neighbors heirs.’” (Sahîh)
5154. It was narrated from Abū Salamah that Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'Whoever believes in Allāh and the Last Day, let him honor his guest; whoever believes in Allāh and the Last Day, let him not annoy his neighbor; whoever believes in Allāh and the Last Day, let him speak good or else remain silent.'” (Sahīh)

5155. It was narrated from Tālhah that ‘Aishah said: "I said: 'O Messenger of Allāh, I have two neighbors; with which one should I begin?' He said: 'With the one whose door is closest to yours.”’ (Sahīh)

Chapter 123, 124. Regarding The Rights Of Slaves

5156. It was narrated that ‘Ali said: "The last words of the Prophet ﷺ were: 'The Prayer, the prayer, and fear Allāh with regard to those whom your right hands possess.'” (Daʿf)
5157. It was narrated from Jarîr from Al-A’mâsh that Al-Ma’rûr bin Suwaid said: I saw Abû Dharr in Ar-Rabadhah wearing a thick Burd, and his slave was wearing something similar. The people said: O Abû Dharr, why don’t you take the one that is on your slave, and put it with this one, then you will have a Hullah, and you can give your slave something else to wear? Abû Dharr said: I reviled a man whose mother was a non-Arab, and I insulted him because of his mother. He complained about me to the Messenger of Allah, and he said: “O Abû Dharr, you are a man in whom there is still some Jahiliyyah.” He said: “They are your brothers but Allah has favored you over them. If he does not please you then sell him, and do not torment Allah’s creatures.” (Sahih)

5158. It was narrated from Yûnus: Al-A’mâsh narrated to us that Al-Ma’rûr bin Suwaid said: We entered upon Abû Dharr and he was wearing a Burd and his slave was wearing something similar. We said: “O Abû Dharr, why don’t you take your slave’s Burd then you will

\[1\] Meaning, an upper garment and lower garment made from similar or the same cloth.
have a "Hullah, and you can give him something else to wear."

He said: "I heard the Messenger of Allah say: 'They are your brothers, whom Allah has put under your control. Whoever has his brother under his control, let him feed him from what he eats, and clothe him from what he wears, and let him not give him more to do than he is able, and if he does that then let him help him.'" (Sahih)

Abū Dāwūd said: Ibn Numair reported it from Al-A‘mash, similarly.

5159. It was narrated from Abū Mu‘āwiyyah, from Al-A‘mash, from Ibrāhīm At-Taimī, from his father that Abū Mas‘ūd Al-Anṣāri said: "I was beating a slave of mine, when I heard a voice from behind me (saying): ‘Know, Abū Mas‘ūd, Ibn Al-Muthanna (one of the narrators) said: ‘twice’ – ‘that Allah has more power over you than you have over him.’ I turned around, and saw the Messenger of Allah. I said: ‘O Messenger of Allah, he is free, for the Face of Allah.’ He said: ‘If you had not done that, the Fire would have burned you’ – or ‘touched you.’" (Sahih)

5160. It was narrated from ‘Abdul-Wāhid from Al-A‘mash, with his chain and its meaning, similarly (as
5161. It was narrated that Abü Dharr said: “The Messenger of Allah said: ‘Whoever pleases you among your slaves, feed him from what you eat, and clothe him from what you wear. And whoever does not please you among them, sell him, and do not torment Allah’s creatures.’” (Sahih)  
5162. It was narrated from one of the sons of Râfî’ bin Makîth, from Râfî’ bin Makîth, who was one of those present at Al-Hudaibiyah with the Prophet, that the Prophet said: “Treating those who are under one’s control well brings blessing, and bad character results in bad consequences.” (Da’îf)  
5163. It was narrated from Al-Hârîth bin Râfî’ bin Makîth – and Râfî’ was from Juhainah and had been present at Al-Hudaibiyah with the Messenger of Allah – that the Messenger of Allah said: “Treating those who are under one’s control well brings blessing, and bad character results in bad consequences.” (Da’îf)
5164. It was narrated that Al-‘Abbās bin Julaid Al-Hajrī said: I heard ‘Abdullāh bin ‘Umar say: A man came to the Prophet ﷺ, and said: “O Messenger of Allāh, how often should I forgive a servant?” And he remained silent, then he repeated the words, and he remained silent. The third time, he said: “Forgive him seventy times each day.” (Hasan) 

5165. It was narrated that Abū Hurairah said: “Abul-Qāsim, the Prophet of repentance ﷺ, told me: ‘Whoever slanders his slave, while he is innocent of what he says, he will be flogged for that as Ḥadd (legal punishment) on the Day of Resurrection.’” (Sahih) 

5166. It was narrated that Hilāl bin Yasāf said: “We were staying in the house of Suwaid bin Muqarrin, and among us there was an old man who was hot-tempered, and he had a slave girl with him, whose
face he had slapped. I never saw Suwaid angrier than he was on that day. He said: ‘Couldn’t you find anything other than her face to hit? I remember when I was the seventh of the seven sons of Muqarrin, and we had only one servant. The youngest of us slapped her face, and the Messenger of Allāh ﷺ ordered us to set her free.’”

(Sahih)

5167. It was narrated from Mu‘āwiyyah bin Suwaid bin Muqarrin who said: “I slapped a freed slave of ours, and my father called him and I, and he said: ‘Take your revenge on him. We, the sons of Muqarrin were seven at the time of the Messenger of Allāh ﷺ, and we had only one servant. One of us slapped her, and the Messenger of Allāh ﷺ said: “Set her free.” They said: “We have no servant but her.” He said: “Then let her serve you until you have no need of her, and when you have no need of her set her free.” (Sahih)

5168. It was narrated that Zādhān said: I came to Ibn ‘Umar, and he had set free a slave of his. He picked up a stick, or something from the ground, and said: I will not have even the equivalent of this in reward for that. I heard the Messenger of Allāh ﷺ say:
‘Whoever slaps or beats his slave, the expiation for that is to set him free.” (Sahih)

Chapter 124, 125. If A Slave Is Sincere

5169. It was narrated from ‘Abdullãh bin ‘Umar that the Messenger of Allah ﷺ said: “If a slave is sincere towards his master, and worships Allah properly, he will have his reward two times.” (Sahih)

Chapter 125, 126. The One Who Turns A Slave Against His Master

5170. It was narrated that Abû Hurairah said: “The Messenger of Allah ﷺ said: ‘Whoever turns a man’s wife, or slave against him, he is not one of us.”’ (Hasan)

Chapter 126, 127. Seeking Permission To Enter

5171. It was narrated from Anas bin Málûk that a man looked into
one of the apartments of the Prophet ﷺ and the Messenger of Allâh ﷺ stood up, carrying an arrowhead, or arrowheads. It is as if I can see the Messenger of Allâh ﷺ, looking for him to stab him. (Sahîh)


5172. It was narrated from Suhail, from his father, who said: “Abû Hurairah narrated to us that he heard the Messenger of Allâh ﷺ say: ‘Whoever looks into some people’s house, without their permission, and they pluck out his eye, no recompense is due.’” (Sahîh)

تخريج: أخرجه مسلم، الأداب، باب تحريم النظر في بيت غيره، ح: 2118 من حديث سهيل، وأحمد: 414 من حديث حماد بن سلمة.

5173. It was narrated from Walid, from Abû Hurairah that the Prophet ﷺ said: “If someone looks inside, there is no (point in) seeking permission.” (Hasan)

تخريج: [إسناده حسن] أخرجه أحمد: 366 من حديث سليمان بن بلال بن كثير بن زيد حسن الحديث والوليد بن مسعود مثله.

5174. It was narrated from ʻAlî that Huzail said: “A man” – ʻUthmân (one of the narrators) said: “Sa’d – came, and stood at the door of the Prophet ﷺ, and asked for permission to enter, and he stood at the door” – ʻUthmân said: “facing the door – the
Prophet said: ‘(Stand) like this, or like this (meaning, at one side or other of the door), for seeking permission is enjoined only to prevent looking.’” (Hasan)

Comments:
It is the duty of the people of knowledge, teachers, parents, and elders to educate the young about good manners.

5175. It was narrated from Ṭālhah bin Musarrif, from a man, from Sa'd, similarly (as no. 5174), from the Prophet (Da'if)

Chapter (...) How Is Permission To Be Sought?

5176. It was narrated from ‘Amr bin Abī Sufyān that ‘Amr bin ‘Abdullāh bin Ṣafwān informed him, from Kaladah bin Hanbal, that Ṣafwān bin Umayyah sent him to the Messenger of Allāh with some milk, young gazelle meat and small cucumbers, when the Prophet was in the upper part of Makkah. I entered, but I did not say Salām. He said: “Go back and say: ‘As-Salāmu ‘alaikum.’” That was after Ṣafwān bin Umayyah accepted Islam.

‘Amr said: “And Ibn Ṣafwān informed me of this, all of it, from Kaladah bin Al-Ḥanbal” and he
did not say that he heard it from him. *(Hasan)*

Abū Dāwūd said: Yahiyyā ibn Ḥabīb said: “Umayyah bin Ṣawfān” and he did not say (in it) that he heard it from Kaladah bin Al-Hanbal. And Yahiyyā also said that ‘Amr bin ‘Abdullāh bin Ṣafwān informed him; that Kaladah bin Al-Ḥanbal informed him.

**5177.** It was narrated from Abū Al-Āḥwāṣ, from Manṣūr, from Ribi’i, who said: “A man from Banū ‘Āmir narrated to us, that he asked permission to enter upon the Prophet ﷺ, while he was in a house. He said: ‘May I get in?’ The Prophet ﷺ said to his servant: ‘Go out to this man, and teach him how to ask permission to enter. Say to him: ‘Say: ‘As-Salāmū alaikum, may I enter?’’ The man heard him, and said: ‘As-Salāmū alaikum, may I enter?’ The Prophet ﷺ gave him permission and he came in.” *(Ṣaḥīḥ)*

**5178.** It was narrated (with another chain) from Abū Al-Āḥwāṣ, from Manṣūr that Ribi’i bin Ḥirāsh said: “I was told that a man from Banū ‘Āmir asked for permission to enter upon the Prophet ﷺ, and he refused him.” *(Ṣaḥīḥ)*
Abū Dāwūd said: And this is how Musad-dad narrated it to us: “Abū ‘Awānah narrated to us, from Mansūr.” and he did not say: “From a man from Banū ‘Āmir.”

5179. It was narrated Shu‘bāh, from Mansūr, from Rib‘ī, from a man from Banū ‘Āmir, that he asked for permission to enter upon the Prophet ﷺ - a similar report. He said: “I heard him, and I said: ‘As-Salāmu ‘alaikum, may I enter?’” (Sahih)

Chapter 127, 128. How Many Times Should One Say Salām When Seeking Permission To Enter?

5180. It was narrated from Busr bin Sa‘eed, from Abū Sa‘eed Al-Khudrī, who said: “I was sitting in one of the gatherings of the Anṣār when Abū Mūsā came, looking upset. We said to him: ‘What has upset you?’ He said: “Umar bin Al-Khaṭṭāb told me to come to him, so I went to him and asked permission to enter three times, but he did not give me permission, so I returned.’ He said: ‘What kept you from coming to me?’ I said: ‘I did come to you, and I asked permission to enter three times, but permission was not given to me, and the Prophet ﷺ said: ‘If one of you seeks permission to
enter three times, and permission is not given to him, let him go back.”

He said: ‘You must bring me proof of that.’” Abū Sa‘eed said: “No one but the youngest of the people will go with you.” And Abū Sa‘eed got up and went with him, and testified for him. (Sahih)

5181. It was narrated from Ṭalḥah bin Yahyā, from Abū Burdah, from Abū Mūsā, that he went to ‘Umar, and asked permission to enter upon him three times. He said: “Abū Mūsā is seeking permission to enter, Al-Ash‘ari is seeking permission to enter, ‘Abdullāh bin Qais is seeking permission to enter.” But permission was not given to him. So he went back, and ‘Umar sent someone after him (to ask): “Why did you go back?” He said: “The Messenger of Allah ℒ said: ‘One of you may ask permission to enter three times. If permission is given (all well and good), otherwise let him go back.”’

He said: “Bring me proof of this.” He (‘Umar) went, then he came back and said: “Here is Ubayy.” Ubayy said: “O ‘Umar, do not be a torment for the Companions of the Messenger of Allah ℒ.” ‘Umar said: “I will not be a torment for the Companions of the Messenger of Allah ℒ.” (Sahih)
5182. It was narrated from ‘Ubaid bin ‘Umar that Abū Mūsā asked permission to enter upon ‘Umar – the same story (as no. 5181). And he said: “He went with Abū Sa’eed and he gave testimony for him, and he said: ‘Did this command of the Messenger of Allāh ﷺ remain hidden from me? I was too busy with business in the marketplace. But say Salāms as much as you want and do not ask permission.’” (Sahih)

5183. This story (similar to no. 5181) was narrated from Humaid bin Hilāl, from Abū Burdah bin Abī Mūsā, from his father. He said: “And ‘Umar said to Abū Mūsā: ‘I am not accusing you, but narrating Hadith from the Messenger of Allāh ﷺ is a serious matter.’” (Sahih)

5184. It was narrated from Rabī‘ah bin Abī ‘Abdur-Rahmān, and from more than one of their scholars, regarding this: “Umar said to Abū Mūsā: ‘I am not accusing you, but I am afraid lest the people saying things on behalf of the Messenger of Allāh ﷺ.”” (Sahih)

5185. It was narrated from Muhammad bin ‘Abdūr-Rahmān bin As‘ad bin Zurārah, from Qais bin Sa‘d, who said: “The Messenger of Allāh ﷺ visited us in
our house, and he said: ‘As-Salāmu 'alaikum wa rahmat-Allāh.’ Sa’d responded in a low voice’ – Qais said: ‘Won’t you let the Messenger of Allāh come in?’ He said: ‘Let him give us more Salām.’ The Messenger of Allāh said: ‘As-Salāmu ‘alaikum wa rahmat-Allāh,’ and Sa’d responded in a low voice. Then the Messenger of Allāh said: ‘As-Salāmu ‘alaikum wa rahmat-Allāh,’ then the Messenger of Allāh went back. Sa’d followed him, and said: ‘O Messenger of Allāh, I heard your Salām and I answered you in a low voice, so that you would give us more Salām.’ The Messenger of Allāh came back with him, and Sa’d ordered that water be brought for him to wash himself, then he gave him a wrapper that was dyed with saffron or Wars and he wrapped himself in it. Then the Messenger of Allāh raised his hands, saying: ‘O Allāh, send Your Salāt and mercy upon the family of Sa’d bin ‘Ubadah.’ Then the Messenger of Allāh ate some food, and when he wanted to leave, Sa’d brought him a donkey covered with Qatifah, and the Messenger of Allāh mounted it. Sa’d said: ‘O Qais, accompany the Messenger of Allāh.’” Qais said: “And the Messenger of Allāh said to me: ‘Ride,’ but I refused. Then he said: ‘Either ride or go away,’ so I went away.” (Da’āf)

[A plush or velvet type of blanket.]
It was narrated that ‘Abdullãh bin Busr said: “When the Messenger of Allah ﷺ came to someone’s door, he did not face the door squarely, rather he would stand to the right, or the left, and say: ‘As-Salamu ‘alaikum, As-Salãmu ‘alaikum.’ That was because there were no curtains on the doors in those days.” (Hasan)

Comments:
Whoever arrives at somebody’s house, he should knock on the door, and he should stand aside the door; looking inside the house while standing at the door is prohibited.

Chapter (...) Asking Permission To Enter By Knocking

It was narrated from Jābir that he went to the Prophet ﷺ about his father’s debt: “I knocked at the door, and he said: ‘Who is this?’ I said: ‘Me.’ He said: ‘Me, me,’ as if he disliked it.” (Sahih)
Knocking at the door is also seeking permission to enter the house. When someone comes to the door, the person standing outside should say *Salam*.

Chapter (...) Knocking At The Door When Seeking Permission To Enter

5188. It was narrated that Nāfi' bin 'Abdul-Ḥarīth said: “I went out with the Messenger of Allāh ﷺ, and entered a garden. He said to me: ‘Keep the door closed’ and someone knocked at the door. I said: ‘Who is this?’” And he quoted the *Hadith* (*Hasan*).

Abū Dāwūd said: Meaning, the *Hadith* of Abū Mūsā Al-As'harī, and he said in it: “he knocked at the door.”[1]

Chapter 128, 129. If A Man Is Invited, That Is Considered To Be Permission To Enter

5189. It was narrated from Muhammad, from Abū Hurairah, that the Prophet ﷺ said: “A man’s messenger is considered to be his permission to enter.” (*Sahih*)

5190. It was narrated from Abū Rāfi', from Abū Hurairah that the Messenger of Allāh ﷺ said: “If

[1] See no. 6214 of *Sahih Muslim*. 
one of you is invited to a meal, and he comes with the messenger, that is his permission to enter.” (Da‘if)

في الاستباذ في العووارث الثلاث

Chapter 129, 130. Asking Permission To Enter At The Three Times Of Undress

5191. It was narrated that ‘Ubaidullah bin Abi Yazid heard Ibn ‘Abbás say: “Most people did not believe in (meaning, act upon) the Verse about seeking permission, but I have commanded this slave-girl of mine to seek permission to enter upon me.” (Da‘if)

Abū Dāwud said: And ‘Atâ‘ reported it like that from Ibn ‘Abbās, that he commanded it.

تخريج: [إسناده ضعيف] أخرجه البخاري في الأدب المفرد، ح: 1075 من حديث

Comments:
When the issue of women veiling is not a question, then seeking permission is not necessary in this case.

5192. It was narrated from ‘Ikrimah, that some people from Al-Iraq said: “O Ibn ‘Abbās, what do you think about this Verse in which we are enjoined to do
something but no one does it? Allah says: O you who believe! Let your slaves and slave-girls, and those among you who have not come to the age of puberty ask your permission (before they come to your presence) on three occasions: before Fajr (morning) Salāh (prayer), and while you put off your clothes for the noonday (rest), and after the ‘Ishā’ (night) Salāh (prayer). (These) three times are of privacy for you; other than these times there is no sin on you or on them to move about - Al-Qa‘nābī (one of the narrators) recited up to: And Allah is All-Knowing, All-Wise.”[1] Ibn ‘Abbas said: “Allah is Forbearing, Compassionate towards the believers, and He loves concealment. The people did not have curtains or screens in their houses, and a servant, or child, or orphan girl under a man’s care might enter when the man was having intercourse with his wife, so Allah commanded them to seek permission to enter at those times of undress, so Allah enjoined concealment and goodness for them, but I did not see anyone doing that afterwards.” (Hasan) Abu Dāwūd said: And the narration of ‘Ubaidullāh and ‘Aṭā shows the invalidity of this narration.[2]


[2] Meaning, Ibn ‘Abbās ordered doing so, while this version appears to indicate he did not.
Chapter 130, 131. Spreading Salâm

5193. It was narrated that Abû Hurairah said: “The Messenger of Allah ﷺ said: ‘By the One in Whose Hand is my soul, you will not enter Paradise until you believe, and you will not believe until you love one another. Shall I not tell you of something which, if you do it, you will love one another? Spread Salâm among yourselves.’” (Sahîh)

5194. It was narrated from ‘Abdullâh bin ‘Amr, that a man asked the Messenger of Allah ﷺ: “What part of Islam is best?” He said: “Offering food, and saying Salâm to those whom you know, and those whom you do not know.” (Sahîh)

Chapter 131, 132. How To Greet Others With Salâm

5195. It was narrated that ‘Imrân...
bin Ḥuṣain said: “A man came to the Prophet ﷺ and said: ‘As-Salāmu ‘alaikum (peace be upon you)’ and he returned the greeting, then he sat down. The Prophet ﷺ said: ‘Ten.’ Another man came, and said: ‘As-Salāmu ‘alaikum wa rahmatullāh (peace be upon you and the mercy of Allāh),’ and he returned the greeting, then he sat down. The Prophet ﷺ said: ‘Twenty.’ Another man came and said: ‘As-Salāmu ‘alaikum wa rahmatullāhī wa barakātuhu (peace be upon you and the mercy of Allāh and His blessings),’ and he returned the greeting, then he sat down. The Prophet ﷺ said: ‘Thirty.’” (Hasan)

A similar report (as no. 5197) was narrated from Sahl bin Mu‘ādh bin Anas, from his father, from the Prophet ﷺ. He added: “Then another man came and said: ‘As-Salāmu ‘alaikum wa rahmatullāhī wa barakātuhu wa maghfiratuḥu (peace be upon you and the mercy of Allāh and His blessings and forgiveness),’ and he said: ‘Forty.’ He said: ‘Thus are the virtues.’” (Da‘if)

5196. A similar report (as no. 5197) was narrated from Sahl bin Mu‘ādh bin Anas, from his father, from the Prophet ﷺ. He added: “Then another man came and said: ‘As-Salāmu ‘alaikum wa rahmatullāhī wa barakātuhu wa maghfiratuḥu (peace be upon you and the mercy of Allāh and His blessings and forgiveness),’ and he said: ‘Forty.’ He said: ‘Thus are the virtues.’”

[1] Meaning, the rewards.
Chapter 132, 133. The Virtue Of The One Who Initiates The Greeting Of Salām

5197. It was narrated that Abū Umāmah said: “The Messenger of Allah ﷺ said: ‘The one who is closest of people to Allah, the Most High, is the one who initiates the greeting of Salām.’” (Sahih)

5198. It was narrated from Hammām bin Manābbih, that Abū Hurairah said: “The Messenger of Allah ﷺ said: ‘The younger should greet the older, the one who is passing should greet the one who is sitting, and the smaller group should greet the larger.’” (Sahih)

5199. It was narrated from Thābit, the freed slave of ‘Abdur-Rahmān bin Zaid, that he heard Abū Hurairah say: “The Messenger of Allah ﷺ said: ‘The one who is riding should greet the one who is walking,’” then he mentioned the same Hadith (as no. 5198). (Sahih)
Chapter 134, 135. Regarding When A Man Parts From Another, Then Meets Him Again, He Should Greet Him With The Salām

5200. It was narrated from Mu'āwiyyah bin Šāliḥ, from Abū Mūsā, from Abū Mariam, that Abū Hurairah said: "When one of you meets his brother, and greets him with Salām, then a tree, wall or rock comes in between them, then he meets him again, let him greet him with Salām again."

Mu'āwiyyah said: “And ‘Abdul-Wahhāb bin Bukht narrated to me, from Abū Az-Zīnād, from Al-A'rāj, from Abū Hurairah, from the Messenger of Allāh ﷺ,” similarly. (Sahih)

5201. It was narrated from Ibn ‘Abbās, from ‘Umar, that he came to the Prophet ﷺ when he was in a storage room of his, and he said: As-salāmū ‘alaika yā Rasūl-Allāh, as-salāmū ‘alaikum, may ‘Umar enter? (Sahih)

_Nasir_
Chapter 135, 136. Regarding Greeting Children

5202. It was narrated that Thâbit said: “Anas said: ‘The Messenger of Allâh passed by some boys who were playing, and he greeted them with Salâm.’” (Sâhih)

5203. It was narrated from Humaid who said: “Anas said: ‘The Messenger of Allâh came to us when I was a boy among other boys, and he greeted us with Salâm, then he took me by the hand and sent me with a message, and he sat in the shade of a wall, or beside a wall, until I came back to him.’” (Da’îf)

Chapter 136, 137. Regarding Greeting Women

5204. Asmâ’ bint Yazîd narrated: “The Prophet passed by us while we were with some women, and greeted us with Salâm.” (Hasan)
Chapter 137, 138. Regarding Greeting Ahl Adh-Dhimmah

5205. It was narrated that Suhail bin Abī Sāliḥ said: “I went out to Ash-Shām with my father, and we started passing by cloisters in which there were Christians and greeting them. My father said: ‘Do not initiate the greeting, because Abū Hurairah told us that the Messenger of Allāh ﷺ said: ‘Do not initiate the greeting with them, and if you meet them in the street, force them to the narrowest part of the street.’” (Sahih)

5206. It was narrated from ‘Abdul-‘Azīz, meaning Ibn Muslim, from ‘Abdullāh bin Dinar, from ‘Abdullāh bin Umar who said: “The Messenger of Allāh ﷺ said: ‘When one of the Jews greets you, he says: “As-sām ‘alaikum (death be upon you),” so say: “Wa ‘alaikum (and also upon you).”’” (Sahih)

Abū Dāwūd said: Mālik reported it like that from ‘Abdullāh bin Dinar, and Ath-Thawrī reported it from ‘Abdullāh bin Dinar, and he said in it: “Wa ‘alaikum (and also upon you).”

[1] Non-Muslims under protection of Muslim rule.
5207. It was narrated from Anas, that the Companions of the Prophet ﷺ said to the Prophet ﷺ: “The people of the Book greet us with Salām; how should we respond to them?” He said: “[Say: ‘Wa ‘alaikum (and also upon you).’]” (Sahih)

Abū Dāwūd said: And it was reported like that from ‘Aīshah, Abū ‘Abdūr-Rahmān Al-Juhnī, and Abū Başrah, meaning Al-Ghifārī.

Chapter 138, 139. Regarding Saying The Salām When Leaving A Gathering

5208. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘When one of you comes to a gathering, let him say Salām, and when he wants to leave let him say Salām, for the former is not more of a duty than the latter.’” (Hasan)
Chapter 139, 140. It is Disliked To Say 'Alaikas-Salam (Upon You Be Peace)

5209. It was narrated that Abū Jurayy Al-Hujaimi said: "I came to the Messenger of Allāh ﷺ, and said: ‘Alaikas-salam (upon you be peace) O Messenger of Allāh.' He said: 'Do not say ‘Alaikas-salam, for ‘Alaikas-salam is the greeting of the dead.'" (Sahih)

Chapter 140, 141. What Has Been Narrated About One Person Responding On Behalf Of A Group

5210. It was narrated that ‘Alī bin Abī Talib said – Abū Dāwud said: Al-Hasan bin ‘Alī[1] attributed it to the Prophet ﷺ: “It is sufficient for a group, if they pass by, for one of them to say Salām, and it is sufficient for those who are sitting, if one of them responds.” (Da'if)
Chapter 141, 142. Regarding Shaking Hands

5211. It was narrated from Zaid Abū Al-Hakam Al-'Anazi, from Al-Barā’ bin ‘Azib who said: “The Messenger of Allāh ﷺ said: ‘When two Muslims meet and shake hands, praise Allāh and ask for forgiveness, they will be forgiven.”’ (Da’if)

5212. It was narrated from Abū Ishāq that Al-Barā’ said: “The Messenger of Allāh ﷺ said: ‘There are no two Muslims who meet and shake hands, but they will be forgiven before they part.’” (Da’if)

5213. It was narrated that Anas bin Malik said: ‘When the people of Yemen came, the Messenger of Allāh ﷺ said: ‘The people of Yemen have come to you; and they were the first to introduce handshaking.”’ (Da’if)

Chapter 142, 143. Regarding Embracing

5214. It was narrated from Ayyūb
bin Bushair bin Ka'b Al-'Adawi, from a man from 'Anazah, that he said to Abū Dharr, when he left Ash-Shām: “I want to ask you about a Ḥadīth of the Messenger of Allāh ﷺ.” He said: “I will tell you, unless it is a secret.” I said: “It is not a secret. Did the Messenger of Allāh ﷺ shake hands with you when you met him?” He said: “I never met him but he shook hands with me. He sent for me one day, and I was not at home. When I came back, I was told that he had sent for me, so I went to him, and he was on his bedding, and he embraced me, and that was better and better.” *(Ḍa'īf)*

Chapter 143, 144. Standing To Receive Someone

5215. It was narrated from Shu'bah, from Sa'd bin Ibrāhīm, from Abū Umāmah bin Sahl bin Ḥunaif, from Abū Sa'eed Al-Khudrī that when the people of Quraīṣah agreed to accept the ruling of Sa'd, the Messenger of Allāh ﷺ sent for him, and he came riding a white donkey. The Prophet ﷺ said: “Stand up (and go) to your leader” or “to the best of you.” And he came and sat before the Messenger of Allāh ﷺ. *(Ṣahih)*

تخريج: [إسناده ضعيف] أخرجه أحمد: ١٦٢/٥ من حديث حماد بن سلمة به * أبوب بن
5216. This Hadith (similar to no. 5215) was narrated (with another chain) from Shu'bah. He said: “When he came near the Masjid, he said to the Ansar: ‘Stand up (and go) to your leader.’” (Sahih)

Comments:
Meaning, “Stand up, and go and help him in dismounting.” As recorded by Ahmad (6:141-142)

5217. It was narrated that the Mother of the Believers 'Aishah said: “I never saw anyone who resembled the Messenger of Allah more in dignity, calmness and pleasant disposition.” – Al-Hasan (one of the narrators) said: “in speaking and talking,” – and he did not mention dignity, calmness and pleasant disposition – “than Fātimah, may Allah honor her face. When she entered upon him, he would stand up for her, take her by the hand, kiss her, and sit her where he was sitting, and when he entered upon her, she would stand up for him, take him by the hand, kiss him, and sit him where she was sitting.” (Hasan)

Chapter 144, 145. A Man Kissing His Child

5218. It was narrated from Abū Hurairah that Al-Aqra' bin Ḥabīs saw the Messenger of Allah kissing Ḥusain and said: “I have
ten children and I have never done this to any of them.’’ The Messenger of Allāh ﷺ said: ‘‘He who does not show mercy, will not be shown mercy.’’ (Sahih)

5219. ‘Āishah said: ‘‘Then he – meaning the Prophet ﷺ – said: ‘Be of good cheer, O ‘Āishah, for Allāh has revealed your innocence,’ and he recited (from) the Qur’ān to her. My parents said: ‘Get up and kiss the head of the Messenger of Allāh ﷺ.’ She said: ‘I will praise Allāh, may He be glorified and exalted, not both of you.’’ (Sahih)

Chapter 145, 146. Regarding Kissing Between The Eyes

5220. It was narrated from Ash-Sha’bī that the Messenger of Allāh ﷺ met Ja’far bin Abī Ṭālīb, and he embraced him, and kissed him between the eyes. (Da’if)
Chapter 146, 147. Regarding Kissing The Cheek

5221. It was narrated that Iyās bin Daghfal said: “I saw Abū Naḍrah kissing the cheek of Al-Ḥasan, may Allāh be pleased with him.” (Ṣaḥīḥ)

5222. It was narrated that Al-Bara’ said: “I came in with Abū Bakr, when he first arrived to Al-Madinah, and ‘Āishah, his daughter, was lying there, as she had caught a fever. Abū Bakr went to her and said: ‘How are you, O my daughter? And he kissed her cheek.’” (Ṣaḥīḥ)

Chapter 147, 148. Regarding Kissing The Hand

5223. ‘Abdullāh bin ‘Umar narrated the story,[1] and said: “We drew close,” meaning, to the Prophet ﷺ – “and kissed his hand.” (Ḍa‘f)
Chapter 148, 149. Regarding Kissing The Body

5224. It was narrated from 'Abdur-Rahmân bin Abi Laila that while Usaid bin Huđair, an Anṣârî man, was talking to the people and joking to make them laugh, the Prophet ṣ poked him in the ribs with a stick. He said: 'Let me retaliate.' He said: 'Retaliate.' He said: 'You are wearing a Qamîs but I am not wearing a Qamîs.' The Prophet ṣ lifted his shirt and he embraced him and kissed his side. He said: 'This is all I wanted, O Messenger of Allah.''' (Sahîh)

Chapter (…) Regarding Kissing The Feet

5225. Umm Abân bint Al-Wâzî' bin Zâri' narrated that her grandfather, Zâri' - who was among the delegation of 'Abdul-Qais - said: "When we came to Al-Madinah, we dismounted quickly, and rushed to kiss the hands and feet of the Messenger of Allah ṣ. But Al-Mundhir Al-Ashajj waited until he went to his luggage, and put on his two garments, then he came to the Prophet ṣ, who said to him: 'You have two characteristics that Allah loves: Deliberation and dignity.' He said: 'O Messenger of Allah, did I acquire them, or did Allah create..."
them in me?’ He said: ‘No, Allâh created them in you.’ He said: ‘Praise be to Allâh Who has created in me two characteristics that Allâh and His Messenger love.’” (Da‘f)

You have mentioned a Hadith: "May Allah Make Me Your Ransom" (Sahih)

Chapter 149, 150. Saying: "May Allâh Make Me Your Ransom"

5226. It was narrated that Abû Dharr said: "The Prophet ﷺ said: ‘O Abû Dharr.’ I said: ‘Here I am at your service, O Messenger of Allâh, may I be your ransom.” (Hasan)

You have mentioned a Hadith: "An'am Allâhu Bika 'Aynan (May Allâh Give You Tranquility)"

Chapter 150, 151. Saying: "An'am Allâhu Bika 'Aynan (May Allâh Give You Tranquility)"

5227. ‘Imrân bin Husain said: “During Jâhiliyyah we used to say: ‘An'am Allâhu bika 'aynan (May Allâh give you tranquility)’ and 'An'im sâbâhân (good morning),’ but when Islam came we were forbidden to do that.” ‘Abdur-
Razzâq (one of the narrators) said: “Ma’mar said: ‘It is disliked for a man to say: “An’am Allâhu bika ‘aynan (May Allâh give you tranquility),” but there is nothing wrong with saying: “An’am Allâhu ‘aynak (May Allâh give you tranquility).”’ (Pa’îf)

Chapter 152, 153. Saying: “May Allâh Protect You” (Hafîzâk Allâh)

5228. It was narrated that ‘Abdullâh bin Rabâh Al-Ansârî said: “Abû Qatâdah narrated to us that the Prophet ﷺ was on a journey, and they got thirsty, so the people set out rushing, but I stayed with the Messenger of Allâh ﷺ that night. He said: ‘May Allâh protect you as you guarded His Prophet.’” (Sahîh)

Comments:

This is par of a long narration which is recorded by Muslim no. 1562.

Chapter 151, 152. Standing Up To Honor A Person

5229. It was narrated that Abî Mijlaz said: “Mu’âwiyyah came out to Ibn Az-Zubair and Ibn ‘Âmir, and Ibn ‘Âmir stood up, but Ibn Az-Zubair remained sitting. Mu’âwiyyah said to Ibn ‘Âmir: ‘Sit down, for I heard the Messenger of Allâh ﷺ say: “Whoever likes
people to stand up for him, let him take his place in the Fire.” *(Hasan)*

" رسول الله ﷺ يقول: 'من أحب أن يظل له الرجال، فإنهم يلبسو ملابساً من النار.'*

**تخرج:** [حسن] أخرجه الترمذي، الآداب، باب ما جاء في كراهية قيام الرجل للرجل، ح 2755 من حديث حبيب بن الشهيد به وقال: "حسن" وللحديث شاهد قوي عند الطبراني: 19/372 وغيره.

5230. It was narrated that Abū Umãmah said: “The Messenger of Allah ﷺ came out to us leaning on a staff, and we stood up for him. He said: ‘Do not stand up as the Persians stand up to venerate one another.’” *(Da'if)*

"حدثنا أبو بكر بن أبي شيبة: حدثنا عبد الله بن تيمير عن بشير، عن أبي العبد، عن أبي مزروق، عن أبي غالب، عن أبي أمهام، قال: جرى علينا رسول الله ﷺ مطوعنا على عصا، فقلنا إلإ، فقال: 'لا تقوموا كمأ تقوم الأعاجم بعظم بعضها بعضًا.'*

**تخرج:** [إسناد ضعيف] أخرجه ابن ماجه، الدعاء، باب دعاء رسول الله ﷺ، ح 3836 من حديث مسخر به وهو في مصنف ابن أبي شيبة: 8/298، 397 * أبو العبد مجهول وابو مزروق: لين (تربيب).*

**Chapter 153, 154. Regarding Saying: “So-And-So Sends Salâms To You”**

5231. It was narrated that Ghâlib said: “We were sitting at Al-Hasan’s door when a man came, and said: ‘My father narrated to me, that my grandfather said: ‘My father sent me to the Messenger of Allah ﷺ and said: “Go to him, and convey my greeting of Salâm to him. He ﷺ said: “Upon you and upon your father be peace.”’” *(Da'if)*

"قلن يَقِرُّوك السَّلامُ (التحفة 165) باب: في الرَّجُل يَقِرُّوك فَالَّذِينَ يَأْتِيُكُمُ السَّلامُ عَنِيَّةً عَن غَالِبٍ قال: إِنَّا لْجَلُوسٍ بِنَابِيِّ الْحَسَنِ إِنْ جَاءَ رَجُلٌ فَقَالَ: حَدِيثي أبي عن جدّي قال: يَعْتَنِي أَبِي إِلَى رَسُولِ اللَّه ﷺ فَقَالَ: فَأَفْقَحَهُمُ السَّلامُ، فَقَالَ: فَأَفْقَحَهُمُ قُلْتُ: إِنَّ أَبِي يَقِرُّوك السَّلامُ، فَقَالَ: "عَلَيْكَ وَعَلَى أَبِيكَ السَّلامُ."*

**تخرج:** [إسناد ضعيف] الظاهر، ح 2934 * وهو في مصنف ابن أبي شيبة: 8/424، 425.

5232. It was narrated from ‘Aishah that the Prophet ﷺ said to her:

"حدثنا أبو بكر بن أبي شيبة: حَدَّثَنَا عَلِيُّ بْنُ مَعِيَشَةَ، قَالَ: تَبَارَكَ اللَّهُ لَكَ، وَإِنَّما يَقِرُّوكُمُ السَّلامُ عَنِيَّةً عَن غَالِبٍ، كَانَ عَلَى مَن يَأْتِيُكُمُ السَّلامُُ فَأَفْقَحُهُمُ السَّلامُ، فَقَالَ: فَأَفْقَحُهُمُ قُلْتُ: إِنَّ أَبِي يَقِرُّوكُمُ السَّلامُ، فَقَالَ: "عَلَيْكَ وَعَلَيْكِ السَّلامُ."*

وقال المنфи: "هذَهُ الإسناد فيه مجهول".
“Jibril conveys Salâm to you.” She said: “And upon him be peace and the mercy of Allâh.” (Saḥîh)

حَدَّثَنَا عَنْ الرَّجُمِ بن سُلَيْمân عن زِكْرِيَاء، عن النَّعَمِيِّ، عن أبي سَلَمةٍ، أنَّ عَائِشَةَ حَدَّثَهَا: أَنَّ الْـمُنْبِيَّ ﷺ قَالَ لَهَا: “إِنَّ جِبَّرِيلَ يَقِرَّ عَلَيْكَ السَّلَامُ، فَقَالَتْ: وَعَلَيْهِ السَّلَامُ وَرَحْمَتُهُ اللهٌ.


Chapter 154, 155. When One Man Calls Another And He Says: “At Your Service”

٥٢٣٣. I t w a s n a r r a t e d f r o m ٨٢٢١ “Ya’lā b i n ٨٢٢١ ‘A tā’ in f o r m e d u s f r o m ٢٢٢٠ Abū H a m mām ٢٢٢٠ ‘A b d u l lāh b i n Y a sār, t h a t ٢٢٢١ Abū ‘A b d u r-٢٢٢٠ R a h mān Al-F i h r i s a i d : “I w a s p r e s e n t a t H u n a i n w i t h t h e M e s s e n g e r o f ٢٢٢٢ Allāh ﷺ, a n d w e w e r e t r a v e l i n g o n a h o t d a y, w h e n t h e h e a t w a s e x t r e m e. W e s t o p p e d b e n e a t h a ٢٢٢٣ t r e e, a n d w h e n t h e s u n p a s s e d t h e m e r i d i a n, I p o s t e d o n m y c o a t o f m a i l, a n d r o d e m y h o r s e, a n d c a m e t o t h e M e s s e n g e r o f Allāh ﷺ w h o w a s i n h i s t e n t. I s a i d : ‘P e a c e b e u p o n y o u, O M e s s e n g e r o f Allāh, a n d t h e m e r c y o f Allāh a n d H i s b l e s s i n g s. T h e t i m e o f d e p a r t u r e h a s c o m e.’ H e s a i d : ‘Y e s.’ T h e n h e s a i d : ‘O B i lāl, g e t u p.’ H e j u m p e d u p f r o m b e n e a t h u n g u m -a c a c i a t r e e, t h e s h a d e o f w h i c h w a s l i k e t h e s h a d e o f a b i r d (v e r y s m a l l), a n d s a i d : ‘H e r e I a m, a t y o u r s e r v i c e, m a y I b e y o u r r a n s o m.’ H e s a i d : ‘S a d d l e t h e h o r s e f o r m e.’ H e b r o u g h t o u t a s a d d l e, t h e
sides of which were stuffed with palm fibres, which showed no pride or arrogance. He rode, and we rode...” and he quoted the Hadith.

Abū Dāwud said: There are no Ahādith for Abū ‘Abdur-Rahmān Al-Fihri except this Hadith. And it is a noble Hadith which Ḥammād bin Salamah narrated.

Chapter 155, 156. Regarding
Saying: “May Allāh Make You Smile Always”

5234. Ibn Kinānah bin ‘Abbās bin Mirdās narrated from his father, from his grandfather: “The Messenger of Allāh ﷺ smiled, and Abū Bakr or ‘Umar said to him: ‘May Allāh make you smile always.’ “ (Da’if)

Chapter 156, 157. Regarding
Building

5235. It was narrated from Al-A’mash, from Abū As-Safar, from ‘Abdullāh bin ‘Amr who said: “The Messenger of Allāh ﷺ passed by me when I was plastering a wall of mine, myself and my mother. He said: ‘What is this, O ‘Abdullāh?’ I
said: 'O Messenger of Allāh, it is something that I am repairing.' He said: 'The matter is too short for that.'" (Ṣaḥīḥ)

٥٢٣٦. This was narrated (with another chain) from Al-A'īmash. He said: "The Messenger of Allāh ﷺ passed by me while we were repairing a hut of ours that was about to fall down. He said: 'What is this?' We said: 'A hut of ours that is about to fall down, and we are fixing it.' The Messenger of Allāh ﷺ said: 'I think the matter is too short for that.'" (Ṣaḥīḥ)

٥٢٣٧. It was narrated from Anas ibn Mālik that the Messenger of Allāh ﷺ came out, and saw a high structure. He said: "What is this?" His Companions said to him: "It belongs to so-and-so - an Ansārī man." He remained quiet, and kept the matter to himself, then when its owner came to the Messenger of Allāh ﷺ and greeted him with Salām, he turned away from him. He did that several times, until the man realized that he was angry, because he was turning away from him. He complained about that to his Companions, and said: "By Allāh, the Messenger of Allāh ﷺ is treating me differently." They said: "He came out and saw your
structure.” The man went back and destroyed his structure, leveling it to the ground. Then the Messenger of Allah ﷺ came out that day, and did not see it, so he said: “What happened to the structure?” They said: “Its owner complained to us about your turning away from him, and we told him, so he destroyed it.” He said: “Every building is a misfortune for its owner except what cannot, what cannot,” meaning, that which cannot be done without. (Hasan)

Chapter 157, 158. Regarding Having A Room Upstairs

5238. It was narrated that Dukain bin Sa‘eed Al-Muzani said: “We came to the Prophet ﷺ and asked him for food. He said: ‘O ‘Umar, go and give them (something).’ He took us up with him, to an upstairs room, and took a key from his apartment and opened it.” (Sahih)

Chapter 158, 159. Regarding Cutting Down Lote-Trees

5239. It was narrated that ‘Abdullāh bin Hubshi said: “The Messenger of Allah ﷺ said: ‘Whoever cuts down a lote-tree Allah will put his head in the Fire.’” (Hasan)
Abū Dāwūd was asked about the meaning of this Hadith and he said:
This is a brief Hadith which means: 
“Whoever cuts down a lote-tree in the wilderness under which wayfarers and animals find shade, for no purpose or unlawfully, Allāh will put his head in the Fire.”

أوّل كتاب الأدب

مَطَعْمٍ، مِنْ عَبْدِ الله بن حُرَيْمٍ قَالَ: “في نَعْمَان بن ذِبَّةُ رَسُولٍ اللَّهَ ﷺ: "فَمَنْ قَطَعْ سَبْرَةً صَوْبُ اللَّهِ رَأْسَهُ في النَّارِ".

سَمِّيَ أَبُو دَارُودَع مَعْنَى هَذَا الْحَدِيث
فَقَالَ: هَذَا الْحَدِيثُ مُهَذِّبُ ﻤَعْنَى: "فَمَنْ قَطَعْ سَبْرَةً فِي فَلَةٍ يُسْتَظْلَلُ بِهَا أَبُو دَارُودَعَ وَالْهَادِيَ عَبْدًا وَأَبُو ذِبَّةٍ ﻤَعْنَى: "غَيْرُ ﻤَعْنَى لَهُ فِي هَذَا صَوْبُ اللَّهِ رَأْسَهُ في النَّارِ".

 настоящее: [حسن] أخرجه النسائي في الكبرى، ح: 5241 من حديث ابن جرير به، وسنده ضعيف، وسند الحديث شهيد كثير عند البهبهاني: 141 وغيره.

5240. A similar report (as no. 5239) was narrated from a man from Thaqif, from ‘Urwah bin Az-Zubair, who attributed the Hadith to the Prophet (Hasan)

5241. Hāsān bin Ibrāhīm narrated: "I asked Hishām bin ‘Urwah about cutting down lote-trees, while he was leaning against the palace of ‘Urwah.” He said: “Do you see these doors and panels? They are made from the lote-trees of ‘Urwah, which ‘Urwah used to cut from his land.” And he said: “There is nothing wrong with it.” Humaid (one of the narrators) added: “Then he said: ‘O ‘Iraqi, you have brough me an innovation.’ I said: ‘Rather the innovation comes from you. I
heard someone say in Makkah: “The Messenger of Allâh cursed the one who cuts down lote-trees” – then he quoted a similar report. (Hasan)

Chapter 159, 160. Removing Harmful Things From The Road

5242. ‘Abdullâh bin Buraidah said: I heard my father Buraidah say: I heard the Messenger of Allâh say: “In a person there are three hundred and sixty joints, and he must give charity on behalf of each joint.” They said: “Who can do that, O Prophet of Allâh?” He said: “By burying sputum found in the Masjid, or by removing things from the road, and if you cannot do that then two Rak‘ah of Duha prayer will suffice instead.” (Hasan)

5243. It was narrated from Abû Dharr that the Prophet said: “Every bone in the fingers and toes of the son of Adam must give charity every day. Greeting whoever you meet is a charity, enjoining what is good is a charity, forbidding what is evil is a charity, removing a harmful thing from the road is a charity, and having intercourse with one’s wife is a
charity.” They said: “O Messenger of Allah, if he fulfills his desire, is it a charity for him?” He said: “Don’t you see that if he were to do it in an unlawful manner, he would be sinning?” And he said: “Two Rak'ah of Duha prayer are sufficient instead of all that.” (Sahih)

Abū Dāwūd said: Ḥammād (one of the narrators): did not mention commanding and forbidding.

5244. This Hadith, (similar to no. 5243), was narrated (with another chain) from Abū Dharr. (Sahih)

5245. It was narrated from Abū Hurairah that the Messenger of Allah ﷺ said: “A man, who had never done any good deed, removed a thorny branch from the road. Either it was a branch of a tree that he cut down and threw aside, or it was on the road, and he removed it. Allah appreciated this and admitted him to Paradise.” (Sahih)

نَحْرَاءٍ وَهُبَّ بِنَ بَعْقِيْةَ: أَحَرَّنَا خَالِدٌ عَنْ وَأْصِلٍّ، عَنْ يَعْنِي بِنَ عُقْبِلٍ، عَنْ يَعْنِي بِنَ يَعْمَرُ، عَنْ أَبِي الأُسْوَدَ الْذِّلِّيْلِيِّ، عَنْ أَبِي ذُرٍّ بِهِذَا الحَدِيثِ وَذُكِّرَ النَّبِيُّ ﷺ فِي وَسْطِهِ.

 تخْرِيجٌ: [صحيح] تقدم، ح: 1885.

لاَبِيْثُ عَنْ مُحْمَّدٍ بِنَ عَلِيٍّ، عَنْ زَيْدٍ بِنَ أَسْلَمْ، عَنْ أَبِي سَالِحٍ، عَنْ أَبِي هَرْيْرَةِ عَنْ رَسُولِ اللّه ﷺ: أَنَّهُ قَالَ: «يَزْجَلُ - لَمْ يُعْمَلَ خِيْرًا فَقَطَ، عُسْرُ شَكْعٌ عَنَّ الْطَّرِيقِ، إِنَّمَا كَانَ فِي شَجَرَةٍ فَقْطُهُ فَآتَاهُ، وَإِنَّمَا كَانَ مُؤْضُوًٰعًا فَاعْمَاطًا، فَشَكَّرَ اللّهُ لَهُ بِهَا فَأَذَخَّرَهُ الْجَنَّةَ».

 تخْرِيجٌ: [صحيح] * أَخْرِجَهُ الْبَحَرِيُّ، الْمَطَالِمُ، بَابٌ مِنْ أَخْذِ الْغَصَنِ إِلَّخ، ح: 472. وَمَسْلِمُ، الْيَرُ وَالْصَّلاةُ، بَابٌ فِي إِلْزَالَةِ الْأَذَى عَنِ الْطَّرِيقِ، ح: 1914. بَعدَ، ح: 2617. مِنْ حَدِيثِ أَبِي سَالِحِ بِهِ.
Chapter 160, 161. Regarding Extinguishing Fires At Night

5246. It was narrated from Sālim from his father, and on one occasion, he attributed it to the Prophet ﷺ: “Do not leave fires burning in your houses when you go to sleep.” (Ṣaḥīḥ)

5247. It was narrated that Ibn ‘Abbas said: “A mouse came and started dragging a wick, and brought it, and dropped it before the Messenger of Allah ﷺ on the mat on which he was sitting, and it burned a hole in it the size of a Dirham. He said: ‘When you go to sleep, extinguish your lamps, for the Shaitān directs a creature such as this to do this, to burn you.’” (Ḍa‘f)

Comments:
Narrations with meanings to support this are recorded by Al-Bukhārī no. 6294 and 6295 as well as Muslim no. 5216.
Chapter 161, 162. Regarding Killing Snakes

5248. It was narrated that Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'We have not made peace with them since we fought them. Whoever leaves any of them alone out of fear is not one of us.'" (Hasan)

5249. It was narrated that Ibn Mas'ūd said: "The Messenger of Allāh ﷺ said: 'Kill all the snakes, and whoever fears their revenge does not belong to me.'" (Da'i'f)

5250. Ibn ‘Abbās said: "The Messenger of Allāh ﷺ said: 'Whoever leaves snakes alone out of fear of their pursuit, he is not one of us. We have not made peace with them since we fought them.'" (Da'i'f)

5251. It was narrated from Al-
‘Abdūl-Muṭṭalib that he said to the Messenger of Allāh ﷺ:
“We want to sweep out (the well of) Zamzam, but there are some of these small snakes in it.” The Prophet ﷺ ordered that they be killed. (Daʿīf)

5252. It was narrated from Sālim, from his father that the Messenger of Allāh ﷺ said: “Kill snakes, the one with two stripes and the short-tailed one, for they take away eyesight and cause miscarriages.” ’Abdullāh used to kill every snake he found. Abū Lubābah or Zaid bin Al-Khaṭṭāb saw him chasing a snake, and said: “It is forbidden to kill house-snakes.” (Sahīh)

5253. It was narrated from Abū Lubābah that the Messenger of Allāh ﷺ forbade killing the snakes that live in houses, unless they had two stripes or were short-tailed, for they take away eyesight and cause miscarriages of that which is in women’s wombs. (Sahīh)
5254. It was narrated from Nāfi', that Ibn ʻUmar found a snake in his house after ʻAbū Lubābah told him that, and he ordered that it be taken out, meaning, to Al-Baqī'. (Saḥīh)

5255. This Hadith, (similar to no. 5254) was narrated (with another chain) from Nāfi'. Nāfi' said: "Then I saw it after that in his house." (Saḥīh)

5256. Muhammad bin Abī Yahyā said: "My father told me, that he and a friend of his went out to visit Abū Saʻeed (when he was sick). We came out of his house and met a friend of ours who wanted to enter upon him, and we went and sat in the Masjid. Then he came and told us that he had heard Abū Saʻeed Al-Khudrī say: “The Messenger of Allāh ﷺ said: ‘Some snakes are jinns, so whoever sees anything in his house, let him ask it to leave, three times, then if it comes back let him kill it, for it is a devil.’” (Daʻīf)
sitting with him, I heard the sound of something moving under his bed. I looked and saw a snake, so I got up. Abū Sa‘eed said: ‘What is the matter with you?’ I said: ‘There is a snake there.’ He said: ‘What do you want to do?’ I said: ‘Kill it.’ He pointed to a room in his house, and said: ‘A cousin of mine was in this room, and on the Day of Al-Ahzāb, he asked permission to go to his wife, for he was newly married, and the Messenger of Allah ﷺ gave him permission, but told him to take his weapon with him. He came to his house, and found his wife standing at the door. He pointed at her with the spear, and she said: ‘Do not be hasty, until you see what made me come out.’ He entered the room and saw an ugly snake. He stabbed it with his spear, then he brought it out on the spear, quivering. I do not know which of them died first, the man or the snake. His people came to the Messenger of Allah ﷺ and said: “Pray to Allah to bring our companion back to life.” He said: “Pray for forgiveness for your companion.” Then he said: “Some of the jinn in Al-Madinah have become Muslim, so if you see any of them, warn him three times, then if you want to kill it, then kill it after the three (warnings).”’

(Sahih)
another chain) from Ibn ‘Ajlân, and he said: “Let him warn it three times, then if it appears to him again, let him kill it, for it is a devil.” (Sahih)

5259. It was narrated from Mâlik, from Šaîfi, the freed slave of Ibn Affâh: “Abû As-Sâ‘îb, the freed slave of Hishâm bin Zuhrah, informed me, that he entered upon Abû Sa‘eed Al-Khudri” — and he narrated a similar report that was more complete. He said: “Warn it for three days, then if it appears to you again after that, kill it, for it is a devil.” (Sahih)

5260. It was narrated from ‘Abdur-Rahmân bin Abî Lailâ, from his father that the Messenger of Allah was asked about snakes that live in houses. He said: “If you see any of them in your houses, say: ‘I adjure you by the covenant that Nûh made with you, and I adjure you by the covenant that Sulaimân made with you, not to harm us.’ Then if they come back, kill them.” (Da‘îf)
looks like a piece of silver.” *(Da’if)*

Abū Dāwūd said: Someone said to me: The small snake that does not twist in its movements. If this is correct that is a sign, if Allāh wills.

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Chapter 162, 163. Regarding Killing Geckos

**5262.** It was narrated from ‘Āmir bin Sa’d that his father said: “The Messenger of Allāh ﷺ enjoined killing geckos, and he called them noxious little creatures.” *(Sahih)*

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**5263.** It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Whoever kills a gecko with the first blow, he will have such and such of Hasanah.[1] Whoever kills it on the second blow, he will have such and such of Hasanah, less than the first. Whoever kills it on the third blow, he will have such and such of Hasanah, less than the second.’” *(Sahih)*

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5264. It was narrated (with another chain, a narration similar to no. 5263) from Abū Hurairah that the Prophet ﷺ said: “For the first blow there are seventy Hasanah.” (Ṣahīh)

Comments:
See Al-Bukḥārī no. 3359, it contains: “It (the gecko) blew (the fire) on Ibrāhīm.”

Chapter 163, 164. Regarding Killing Ants

5265. It was narrated from Al-A'raj, from Abū Hurairah that the Prophet ﷺ said: “One of the Prophets stopped beneath a tree, and an ant bit him. He ordered that his luggage be moved from beneath it, then he ordered that it be burned. Then Allāh revealed to him: ‘Why not just one ant?’” (Ṣahīh)

5266. It was narrated from Abū Salamah bin 'Abdur-Rahmān, and Sa'eed bin Al-Musayyab, from Abū Hurairah, from the Messenger of Allāh ﷺ: “An ant bit one of the Prophets, and he ordered that the
ant colony be burnt. Allāh revealed to him: ‘Because one ant bit you, you destroyed a nation that glorifies (Me)?’” (Saḥīḥ)

5267. It was narrated that Ibn ‘Abbās said: “The Prophet forbid killing four types of animals: Ants, bees, hoopoes and sparrow-hawks.” (Da‘īf)

5268. It was narrated from ‘Abdūr-Rahmān bin ‘Abdullāh that his father said: “We were with the Messenger of Allāh on a journey, and he went out to relieve himself. We saw a red-headed sparrow that had two chicks with her, and we took her chicks. The red-headed sparrow started to flap her wings. The Prophet came and said: ‘Who has upset her by taking away her children? Give her children back to her.’ And he saw an ant colony that we had burned, and said: ‘Who burned this?’ We said: ‘We did.’ He said: ‘No one should punish with fire but the Lord of fire.’” (Hasan)

[1] This preceded, see number 2675.
Chapter 164, 165. Regarding Killing Frogs

5269. It was narrated from ‘Abdur-Rahmān bin ‘Uthmān that a doctor asked the Prophet about using frogs in medicine, and the Prophet forbade killing them. *(Hasan)*

Chapter 165, 166. Regarding Throwing Stones

5270. It was narrated that ‘Abdullāh bin Al-Mughaffal said: “The Messenger of Allah forbade throwing stones, and he said: ‘It does not catch any game or injure any enemy, all it does is put out an eye or break a tooth.’” *(Sahih)*

Chapter 166, 167. Regarding Circumcision

5271. It was narrated from Muhammad bin Ḥassān – ‘Abdul-Wahhāb (one of the narrators) said: Al-Kūfī – from ‘Abdul-Malik bin ‘Umar, from Umm ‘Ātiyyah Al-Anṣāriyyah, that a woman used to circumcise females in Al-Madinah, and the Prophet said...
to her: “Do not go to extremes in cutting, for that is better for the woman and more liked by the husband.” *(Da’if)*

Abū Dāwūd said: A similar report was related from ‘Ubaidullāh bin ‘Amr from ‘Abdul-Malik with this chain.

Abū Dāwūd said: This is not strong; it has been related in a *Mursal* form.

Abū Dāwūd said: Muḥammad bin Hassān is unknown, and this Hadith is weak.

**Chapter 167, 168. Women Walking With Men In The Street**

5272. It was narrated from Ḥamzah bin Abī Usaid Al-Ansārī from his father, that he heard the Messenger of Allāh ﷺ say, while he was coming out of the *Masjid* and men were mingling with women in the street – the Messenger of Allāh ﷺ said to the women: “Keep back, for you have no right to walk in the middle of the street; you should keep to the sides of the street.” Then women kept so close to the walls that their clothes would catch on the walls. *(Da’if)*
5273. It was narrated from Ibn ‘Umar that the Prophet forbade a man to walk between two women. (Daʿīf)

5274. It was narrated from Abū Hurairah that the Prophet said: “Allāh, may He be glorified and exalted, says: ‘The son of Ādam offends Me; he inveighs against Time but I am Time, all things are in My Hand and I alternate night and day.’” (Saḥīh)

[THE END OF THE TEXT AND ALL PRAISES ARE DUE TO ALLĀH, THE MIGHTY AND SUBLIME]
In transliterating Arabic words, the following system of symbols has been used:

1. Consonants

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Arabic script
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English words having similar sounds

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* This symbol represents a glottal stop (transliterated medially and finally and not represented in transliteration when initial).

** These sounds have no equivalent sounds in English.

Native speakers of English usually identify them with familiar English sounds in the following manner:

- a approximately as in ‘bad’
- i as in ‘bid’
- u as in ‘pull’
- a as in ‘father’
- i as in ‘bread’
- ū as in ‘pool’

*** The Arabic sounds represented by the symbols (‘/’/’) and the ones mentioned in the previous note are to be learned by imitating the native speakers of Arabic, if one wants to be exact in their pronunciation.

2. Vowels

There are only six vowels in Arabic: three of them are short and the other three are long. They are symbolized in the following way:

- a approximately as in ‘bad’
- i as in ‘bid’
- u as in ‘pull’
- a as in ‘father’
- i as in ‘bread’
- ū as in ‘pool’
Glossary Of Islamic Terms

‘Abd: (العبد) Literally meaning ‘a male slave’. Also used as a prefix in many Muslim male names in conjunction with a Divine Attribute of Allāh, meaning servant or slave. Examples include Abdullah (‘Abd-Allāh—servant of Allāh), Abdur-Rahmān (‘Abd Ar-Rahmān—servant of the Most Merciful), and Abdul-Khāliq (‘Abd Al-Khāliq—servant of the Creator).

‘Abīd: (العابد) One who preoccupies himself with ‘Ībadah (worship) and shows relatively less interest towards knowledge.

‘Abīr: (العبير) A mixture of saffron with other perfumes.

Abtah or Bathā: (الأطب او البطحاء) (See Muhassab) Literally means earth of small pebbles. These are found usually on the course where water flows at times. Usually this word is used for the former valley between Safa and Marwah, and an open land between Makkah and Mina called Muhassab.

Abyār ‘Alī: (آبىار علي) The name of a place where Shajarah Mosque is situated, 7 km outside of Al-Madinah.

‘Ād: (عاد) An ancient tribe or nation that lived after the Prophet Noah. It was prosperous, but naughty and disobedient to Allāh, so Allāh destroyed it with violent destructive westerly wind.

Ad-Dabūr: (الدبور) Westerly wind.

Adāhi: (الأضاحي) Sacrifices.

Ādam: (آدم) The first human being created by Allāh and the first Prophet sent on earth to establish monotheism as the original religion for mankind.

Adhān: (الاذان) The call for the daily five obligatory prayers is called Adhān. The person who calls the Adhān is called a Mu‘adhhdhin. The ‘Adhān consists of specific phrases, recited aloud in Arabic prior to each of the five daily worship times. These phrases are as follows: Allāhu Akbar, Allāhu Akbar; Allāhu Akbar, Allāhu Akbar; Ash-hadu an lā ilāha illallāh, Ash-hadu an lā ilāha illallāh; Ash-hadu anna Muhammadan Rasūl-Ullāh, Ash-hadu anna Muhammadan Rasūl-Ullāh; Hayya alas-Salāh, Hayyālas-Salāh; Hayya alal-Falah, Hayya alal-Falah; Allāhu Akbar, Allāhu Akbar; Lā ilāha illallāh. Upon hearing the Adhān, Muslims discontinue all activities and assemble at a local mosque for congregational prayers.
‘Adl: (العدل) Justice and equity. A fundamental value governing all social behavior, and forming the basis of all social dealings and legal framework in Islam.

Afidal: (الفضل) The best.


Ahābish: (الأحابيش) The settlers in the Makkan outskirts.

Ahādīth: (الأحاديث) (sing. Hadīth) Sayings and doings of the Prophet Muhammad ﷺ.

‘Ahd: (العهد) Literally means Covenant. A solemn agreement between two or more persons or groups.

‘Ahd Alastu: (عهد ألست) (Covenant of Alast) Before creating human beings, Allāh asked their souls: “Am I not (Alastu) your Lord?” And they all answered: “Yes! We testify!” At the Resurrection it will be determined whether each individual remained faithful to his original testimony. In other words, did his actions reflect his pre-creation acceptance of servanthood and Allāh’s Lordship? Or did his actions demonstrate that he lived the life of a denier—one whose life was a denial of the Covenant of Alast? This Covenant is mentioned in Sūrat Ar-Ra’d (13:20) and Sūrat Yā-Sīn (36:60). The Old Testament tells of the covenant the Jews made with Allāh.

Ahkām: (الأحكام) (Orders) According to Islamic Law, there are five kinds of orders: 1. Compulsory or obligatory (Wājib), 2. Desirable or recommended, ordered without obligation (Mustahabb), 3. Lawful, legal, permissible, or allowed (Halāl), 4. Undesirable but lawful or legal, disliked but not forbidden (Makrūh), 5. Unlawful, forbidden, prohibited and punishable from the viewpoint of Islam. (Muharram or Haram).

Ahlaf: (الاحلاف) (Covenants and oaths).

Ahlul-Bayt: (أهل البيت) Literally means ‘the people of the house’, a polite form of addressing the members of the family, including husband and wife. The words occur in the Noble Qur’ān when angels came to give glad tidings of a son to Prophet Ibrahim at an old age. See Sūrat Hūd (11:73). Generally the term Ahl-Bayt refers to the household of the Prophet ﷺ.

Ahlul-Hadīth: (أهل الحديث) Refers to the group of scholars in Islam who specialize in the study of Ahādīth and its sciences, like Imām Bukhari, Imām Muslim, Imām Tirmidhi, Imām Abu Daud, Imām Albānī and others.

Ahlul-‘Arūd: (أهل العروض) (أهل العروض) and (‘Awāliyul-Madinah): Outskirts
Glossary of Islamic Terms

of Al-Madinah up to a distance of four or more miles. South-eastern part of Al-Madinah in the valleys of Mahzur.

**Ahlul-Kitab** (أهل الكتاب) Literally meaning ‘People of the Scripture’. This term, found in the Qur’an, describes adherents of divinely revealed religions that preceded Islam. Most commonly, the term refers to Jews and Christians, and confers upon these two groups a special status within Muslim society, owing to the monotheistic basis of their religions.

**Ahlul-Kitab was-Sunnah** (أهل الكتاب والسنة) Literally means ‘the People of the Book (the Noble Qur’an) and the Sunnah, i.e., the sayings and deeds of the Prophet Muhammad ﷺ.

**Ahludh-Dhimmah** (أهل الدماة) See Dhimmis.

**Ahlul-Baqar** (أهل البقر) Those keeping cows.

**Ahlul-Jabr** (أهل الجبر) See Jabriyyah.

**Ahlul-Qadar** (أهل القدر) See Qadariyyah.

**Ahlul-Qura** (أهل القرى) The town-dwellers.

**Ahlul-'Uqad** (أهل العقد) The chiefs.

**Ahlur-Ray** (أهل الرأي) Literally means ‘the people of opinion’. It refers to people highly learned in Islam that are consulted on Islamic matters.

**Ahlus-Suffah** (أهل الصفة) People of the Platform. See Ashābus-Suffah.

**Ahmad** (أحمد) Ahmad is another name of Muhammad ﷺ. See the Noble Qur’an, Sūrat As-Saff (61:6). See Muhammad for more details.

**Al-Ahzab** (الأحزاب) Ahzab means parties. This term is used to describe the different tribes that united together to fight the Muslims in the Battle of the Ditch at Al-Madinah in 627 CE (5 AH).

**Ayyāmut-Tashriq** (أيام التشريق) The 11th, 12th and 13th of Dhul-Hijjah. On these days the pilgrims throw pebbles at the Jamrât.

**Ayyim** (الأيم) A woman who already has a sexual experience, she maybe a widow or a divorced.

‘Ajj (العج) Raising the voice with Talbiyah during Hajj and ‘Umrah.

**Al-'Ajmā‘** (الجمعاء) Grazing livestock such as sheep, goats, cattle, camels and others.

**Ajnad** (أجناد) ‘Ajnad stands for five regions of Syria—Palestine, Jordan, Damascus, Hima and Qansarin. (Nawawi)
‘Ajwah: (العجوة) Pressed soft dates, also a kind of high quality dates.

Al-Ākhirah: (الآخرة) This term refers to Afterlife, Hereafter, and the Next World and embraces the following ideas: That man is answerable to Allāh. That the present order of existence will some day come to an end that when that happens, Allāh will bring another order into being in which He will resurrect all human beings, gather them together and examine their conduct, and reward them with justice and mercy. That those who are reckoned good will be sent to Paradise whereas the evil-doers will be consigned to Hell. That the real measure of success or failure of a person is not the extent of his prosperity in the present life, but his success in the Afterlife.

Akhyāf: (أخياف) Uterine brother or sister. Born of the same mother but by a different father.

Al-Hamdu Lillāh: (الحمد لله) This is a part of the beginning Verse of the first Sūrah of the Noble Qur’ān. The meaning of it is ‘all praises are due to Allāh’. Other than being recited daily during prayers, a Muslim says this expression after almost every activity of his daily life to thank Allāh for His favors. A Muslim is grateful to Allāh for all His blessings, and it is a statement of thanks, appreciation, and gratitude from the creature to his Creator.

‘Aynul-Yaqīn: (عين اليقين) Assured knowledge, assured sight, that which one sees with the eye.

‘Alayhis-Salām: (عليه السلام) Peace be upon him (pbuh).

‘Alim: (أكابر) (pl. ‘Ulamā’) A Muslim religious scholar who has attained a considerable amount of Islamic knowledge.

Allāh: (الله) It is an Arabic word of rich and varied meaning, used as the proper name for God. Derives from the word ‘Ilāh which means ‘the One deserving all worship’. Muslims view Allāh as the Creator and Sustainer of everything in the universe, He is the Merciful, the Beneficent, the Magnificent, the Protector, the Provider, the Loving, the Wise, the Mighty, the Exalted, the Lord, the All-Knowing, the All-Hearing, the All-Seeing, the First, the Last, and the Eternal. Who is Supreme and Incomparable, has no physical form, and has no associates who share in His Divinity. It is exactly the same word as, in Hebrew, the Jews use for God (Eloah), the word which Jesus Christ used in Aramaic when he prayed to God. Allāh has an identical name in Judaism, Christianity and Islam; Allāh is the same God worshipped by Muslims, Christians and Jews. In the Qur’ān, Allāh is described as having at least ninety-nine Divine Names, which describe His Perfect Attributes. Unlike other Divine Names, Allāh is the Name which is invested with the sum of all the Divine Attributes. The name Allāh has no plural and no feminine form.
Allâhu Akbar: (الله أكبر) This phrase, known as the Takbîr (Magnification), means ‘Allâh is the Most Great’ and is said by Muslims at various times. Most often it is pronounced during the daily calls for prayers, during prayers, when they are happy, and wish to express their approval of what they hear, when they slaughter an animal, and when they want to praise a speaker, they also use it to express surprise thankfulness or fear, thereby reinforcing their belief that all things come from Allâh. Actually it is the most said expression in the world.

Amah: (الأمة) A female slave.

A’mâl: (الأعمال) The acts of worship.

‘Amâliq: (العماليق) A tribe from the progeny of Imîq bin Laudh bin ’Irâm bin Sâm bin Nîh, between the period of Prophet Hud and Ibrâhîm, having big bodies, strong and of arrogant type.

Al-Amânah: (الأمانة) The trust, moral responsibility or honesty, and all the duties which Allâh has ordained.

Amber: (إمبر) It has been called ambergris and then amber in later times, named after the whale as it is a product that it regurgitates. It is not the same as as the sap from trees that hardens and is called ‘amber’.

Amin: (الأمين) Custodian or guardian. Someone who is loyal or faithful.

Āmin: (آمن) O Allâh, accept our invocation.

ʿAmîluz-Zakâh: (عامل الزكاة) The Zakâh (obligatory charity) collector.

Amîr: (الأمير) Amîr is used in Islam to mean leader or commander.

Amîrul-Muʾminîn: (أمير المؤمنين) It means commander of the believers. This title was given to the caliphs after Prophet Muhammad ﷺ.

Amlah: (أملح) There is a difference over its description. Some say it is a black and white ram (male sheep), some say rams having more white color, some say it is pure white, while some say white and red, and some say black and red.

Amma Ba’d: (أما بعد) An expression used for separating an introductory from the main topics in a speech; the introductory being usually concerned with Allâh’s praises and glorification. Literally it means ‘whatever comes after’ or ‘then after’.

Anbijânîyyah: (الأنيجانية) A plain thick woolen sheet or garment with no markings on it.

Ansâr: (الأنصار) (sing. Ansârî) Literally meaning helpers or supporters, Ansâr
were the Companions of the Prophet from the inhabitants of Al-Madinah, who embraced Islam and supported it, and who received and entertained the Muhājirīn (sing. Muhājir) who were the Muslim emigrants from Makkah and other places.


‘Aqabah: A place just outside of Makkah, in Mina where the first Muslims from Yathrib (Al-Madinah) pledged allegiance to the Prophet in the year 621 CE. A similar meeting took place the next year when more Muslims from Yathrib pledged their allegiance to the Prophet.

‘Aqd: A contract.

‘Aqd Sahih: A legal contract.


‘Aqilah: The near male relatives on the father’s side who are obliged to pay the Diyah (blood money) on behalf of any of the clan’s members who kills a person. (See also ‘Asabah and Ashābul-Furūḍ.)

Al-‘Aqiq: A valley about seven kilometers west of Al-Madinah.

‘Aqiqah: It is the sacrificing of one or two sheep on the occasion of the birth of a child, as a token of gratitude to Allāh.

‘Aqrā Halqā: Is just an exclamatory expression, the literal meaning of which is not meant always. It expresses disapproval.

‘Arafah: The ninth day of the last Islamic month Dhul-Hijjah.

‘Arafat: ‘Arafat is a pilgrimage site, a plain about 25 kilometers southeast of Makkah Al-Mukaramah. Standing on ‘Arafat on the 9th of Dhul-Hijjah and staying there from mid-day to sunset is the essence of the Hajj (the Pilgrimage). It is on this plain that humanity will be raised on the Day of Resurrection for questioning and Judgment.

Arba‘inīyat: Collections of the forty Ahādīth.


Arāk: A tree from which Siwāk (tooth stick) is made.

‘Arīyyah: (pl. ‘Arāyā) A contract of barter in dates. When the fruits of a designated tree were given as a gift to another person, then the giver
was troubled by the recipient’s coming again and again to his garden to gather the dates, so he was permitted to buy the fresh dates in return for dried dates. (See Bay‘ul-‘Ariyyah)

Arkân: (الآركان) (sing. Rukn) The elements or essential ingredients of an act, without which the act is not legally valid.

Arkânul-Islam: (أركان الإسلام) A term referring to the Five Pillars of Islam that demonstrate a Muslim’s commitment to Allâh in word and in deed. They are as follows: 1. To testify that none has the right to be worshiped but Allâh and that Muhammad is the Messenger of Allâh. 2. To offer the prayers. 3. To observe fasts during the month of Ramadân.4. To pay the Zakât (obligatory charity). 5. To perform Hajj (pilgrimage to Makkah).

Armageddon: (جرمجدون) The place where the final battle will be fought between the forces of good and evil (probably so called in reference to the battlefield of Megiddo). (Rev. 16:16)

Arsh: (الأرض) Compensation given in case of someone’s injury caused by another person.

‘Arsh: (العرش) The Throne of Allâh the Exalted.

‘Asabah: (العصبة) All male relatives of a deceased person or a killer, from the father’s side.

‘Asabiyyah: (العصبية) Tribal loyalty, nationalism.

‘Ash: (الصب) A very coarse type of Yemenite cloth of cotton threads, some of them are dyed by means of knots before spinning with others that are not.

As-hâbul-A‘râf: (أصحاب الأعراف) These will be the people who are neither righteous enough to enter Paradise nor wicked enough to be cast into Hell.

As-hâbul-Furûd: (أصحاب الفروض) These are the heirs who are the first responsibility holders to pay the Diyah or the blood money due towards a person. (These are said to be: Husband, wife, father, mother, grandfather (father’s father), grandmother (father’s mother), son’s daughter. (granddaughter), daughter, real sister, uterine brother, uterine sister, stepbrother. These are the near male relatives on the father’s side like brother, nephew, father’s brother etc. In the absence of them, the ‘Asabah are the inheritors, in their absence the legacy or inheritance goes to Dhul-Arham, meaning the relatives through mother’s side like maternal uncle, mother’s sister and mother’s father etc.

As-hâbush-Shajarah: (أصحاب الشجرة) Those Companions of the Prophet ﷺ who took an oath to defend the religion against the Quraysh at Hudaibiyah.
As-hābus-Suffah: Some Muslims who had migrated from Makkah, had no place to live and they were very poor people. The Prophet of Islam built a large platform Suffah of bricks and clay in the mosque for these people to rest at night. He also built a canopy to protect them from the heat of the sun during the day. The canopy was covered by date-palm leaves and branches. As the place was called Suffah, therefore the people who stayed there were called as As-hābus-Suffah or Ahlus-Suffah. They were about eighty men or more who used to stay and have religious teachings in the Prophet’s mosque in Al-Madinah. Whosoever belonged among them is today recognized as an eminent personality of Islam. Suffah, a place that was once the refuge of the poor and the shelterless, became the centre of learning and excellence. It was there the first University of Islam came into being.

As-hābusSunan: The compilers of the Prophetic Ahādīth on Islamic jurisprudence.

Al-‘Ashhurul-Hurum: The sacred months. The months of Dhul-Qa’dah, Dhul-Hijjah, Muharram and Rajab.

Al-‘Asharatul-Mubashsharah: The ten Companions that were given the glad tidings of assurance of entering Paradise. They were Abu Bakr, ‘Umar, ‘Uthman, ‘Ali, ‘Abdur-Rahmân bin ‘Awf, Abu ‘Ubaidah bin Jarrah, Talhah bin ‘Ubaidullah, Zubair bin Awwâm, Sa’d bin Abu Waqqâs and Sa’eed bin Zaid.

Ash-Shâm: The region comprising Syria, Palestine, Lebanon and Jordan.

‘Āshūra’: The 10th of the month of Muharram (the first month of the Islamic calendar).

Al-Asmā’ul-Husnā: The term Al-Asmā’ul-Husnâ, literally meaning the ‘most excellent names’ is used to express Allâh’s most Beautiful Names and His most Perfect Attributes. These are at least 99 in number.

Asmâ’ur-Rijāl: The science of Biographies of Narrators.

‘Asr: It is the afternoon prayer, the third obligatory prayer of the day. It can be offered between mid afternoon and a little before sunset. It is also the name of Sûrah 103 of the Noble Qur’ân.

As-Salāmu ‘Alaykum: This is an expression Muslims say whenever they meet one another. It is a statement of greeting meaning ‘peace be upon you’. The appropriate response is Wa ‘Alaykumus-Salām, meaning ‘and peace be upon you also’. The extended forms of it are As-Salâmu ‘Alaykum wa Rahmatullâh meaning ‘peace be upon you and mercy of Allâh’ and As-Salâmu ‘Alaykum wa Rahmatullâhi wa Barakâtuhu meaning
‘peace be upon you and mercy of Allâh and His blessings.’ The response will also be changed accordingly.

**Astaghfirullah**: This is an expression used by a Muslim when he wants to ask Allâh’s forgiveness. The meaning of it is ‘I ask Allâh’s forgiveness’. A Muslim says this phrase many times, when he is talking to another person, when he abstains from doing wrong, or even when he wants to prove that he is innocent of an incident. After every prayer, a Muslim says this statement three times.

**Al-Aswâf**: Name of the area of Al-Madinah that Allâh’s Messenger made sacred. (An-Nihayah) Bayhaqi said it to be the wall around Al-Madinah. (Sunan Al-Kubrâ)

**Ãthâr**: Sayings of the Sahâbah, the Companions of the Prophet.

**‘Atirah**: A sacrifice offered during the month of Rajab (in Jahiliyyah and it was canceled after Islam). It was also called Rajabiyyah.

**‘Atîd**: A young sheep that is old enough (of about one year) to fend for itself and no longer needs its mother.

**A‘ûdhu Billâhi minash-Shaytanir-Raflm**: This is an expression and a statement that Muslims have to recite before reading the Qur’ân, before speaking, before doing any work, before a supplication, before doing ablution, before entering the washroom, and before doing many other daily activities. The meaning of this phrase is ‘I seek refuge in Allâh from the outcast Satan’. Satan is the source of evil and he always tries to misguide and mislead people, so Muslims recite this expression to keep them safe from the whispering of Satan.

**Awliyã**: (pl. of Walî) Literally means friend. But in Islamic terminology it refers to the close friends of Allâh.

**‘Awrah**: Nakedness. Parts of the body that are not to be exposed to others. For men this is from the navel to the knee. For women it is all of her body except the hands, feet and face.

**Al-‘AwãlI**: Villages surrounding Al-Madinah.

**‘Awâliyul-Madinah**: See Ahlul-‘Arûd.

**Al-‘Awâmir**: Snakes living in houses.

**Awâq**: (sing. Ùqiyyah also called Waqiyyah) 5 Awâq = 22 Silver Riyals of Yemen or 200 Silver Dirhams (i.e., 640 grams approx.; 12 Ùqiyyah is equal to 40 tolas). [Ùqiyyah is 40 dirhams, and 5 Awâq is 200 dirhams. It maybe less or more according to different countries. (Sindi)] [An ounce; for
silver is 119.4 grams, for other substances is 127/128 grams, modern use of an ounce is equal to 28.349 grams.

**Awqāf** (الأوقاف) Property voluntarily transferred to a charity or trust to be used for public benefits.

**Awsāq or Awsuq** (أوساق أو أوسق): See Wasq.

**Awwābin** (الأوابين) This prayer’s time is stated to be when the hooves of the young ones of camels begin to be scorched with the extremity of the heat. Obviously it is a little before the decline of the sun from its zenith.

**Āyah** (آية) (pl. Āyāt) Āyah means a proof, evidence, verse, lesson, sign, miracle, revelation, etc. The term is used to designate a Verse in the Qur’ān. There are over 6,600 Verses in the Qur’ān.

**Ayyām Bid** (أيام بيض) The bright days or the moonlit days. The 13th, 14th and 15th of every lunar month when the moon is at its full.

**Ayyāmul-Jahiliyyah** ( أيام الجاهلية) A term designating a state of ignorance and immorality. It is a combination of views, ideas, and practices that totally defy and reject the guidance sent down by God through His Prophets. This term is commonly used by Muslims to refer to the pre-Islamic era in Arabia. Ayyāmul-Jāhiliyyah, or ‘the days of Ignorance’ in the books of history, indicate the period before the prophethood of Muhammad when immorality, oppression, and evil were rampant.

**Ayyāmut-Tashriq** (أيام التشريق) The 11th, 12th and 13th of Dhul-Hijjah. On these days the pilgrims throw pebbles on Jamarāt.

**Āyatul-Kursī** (آية الكرسي) Verse No. 255 in Sūrat Al-Baqarah.

**Azfār** (الأضف) A type of incense.

**‘Azl** (العزل) Coitus Interruptus. Coitus in which the penis is withdrawn prior to ejaculation.

**Azlām** (الأذلم) Literally means ‘arrows’. Here it means arrows used to seek good luck or a decision, practiced by the Arabs of pre-Islamic period of Ignorance.

**Bābur-Rayyān** (باب الريان) The name of one of the gates of Jannah (Paradise) through which the people who often observe fasting will enter on the Day of Judgment.

**Bābus-Salām** (باب السلام) It is one of the famous gates of the Sacred Mosque in Makkah.

**Badanah** (البدنة) (pl. Budn) A camel driven to be offered as a sacrifice by
the pilgrims at the sanctuary of Makkah.

**Badhaq or Badhiq:** (البادق) An alcoholic drink made from the juice of grapes by slowly boiling it down until two-thirds of it has gone.

**Badiyah:** (البادية) (pl. Bawadi) A desert or semi-arid environment.

**Badr:** (بدر) A place about 150 kilometer to the south of Al-Madinah, where the first great battle in Islamic history took place between the early Muslims and the infidels of Quraysh in the second year of Hijrah (624 CE). The Muslim army consisted of 313 men and the Quraysh had a total of about 1,000 soldiers, archers and horsemen. Eventhough the Muslims were outnumbered, the final result was to their favor. [See Surat Al-Anfâl (8:5-19, 42-48) and Surat Al-Imran (3:13).]

**BahImah:** (البهمة) (pl. Bahâ'im) signifies every quadruped animal (of which the beasts of prey are excluded). Bahimah thus refers to goats, sheep and cows.

**Al-Bahirah:** (البهر) A milking she-camel, whose milk used to be spared for idols and other false deities.

**Bay:** (البيع) Literally means sale. It is also taken to mean exchanging a commodity for another commodity. Commonly used as a prefix in referring to different types of sales.

**Bay'ul-'Inah:** (بيع العينة) One form of it is that suppose a person asks someone to lend him a certain amount of money, he refuses the money in cash, instead offers him an article at a higher price than his demand of the required money, and later on buys the same article from him at a less price, i.e., equal to his required money. In this way, he makes him indebted for the difference.

**Bay'ul-'Ariyyah:** (بيع العرية) (pl. 'Arâyâ) It is a kind of sale by which the owner of an 'Ariyyah is allowed to sell the fresh dates while they are still over the palms by means of estimation, for dried plucked dates because of the irritation of again and again coming of him whom the gift was given, so they give him from their stock. 'Ariyyah is lawful for an amount of five Wasq while one Wasq is of sixty Sâ'. (See Sahih Al-Bukhârî, Vol.3, Ahâdîth Nos. 389, 394 and 397).

**Al-Bay'ul-Batt:** (البيع الباطئ) Absolute sale.

**Al-Bay'ul-Bâtil:** (البيع الباطل) Vain sale (that a Muslim sells unlawful things, e.g., wine, pigs).

**Bay'ul-Gharar:** (بيع الغرور) Uncertainty, hazard, chance or risk, ambiguity and uncertainty in transactions. Technically, selling something which has not yet
been obtained, for example, selling eggs which have not yet been hatched, or an event where assurance or non-assurance is subject to chance and thus not known to parties of a transaction. Can also mean uncertainty or a hazard that is likely to lead to a dispute in a contract. Al-Gharar is also said to be selling goods that appear sound but contain some hidden fault or concerning which something is unclear.

**Bay' u Habalil-Habalah:** The sale of a pregnant animal. There were two forms of this trade, the example of the first form is that to buy an offspring of an animal which itself is yet to be born by making the payment in advance. Second form is to sell an animal on condition to have the offspring of the sold animal. Both forms of this kind of transaction are prohibited.

**Bay'ul-Hasat:** The sale of pebble. When the seller says to the buyer, “I sell you the goods that the pebble falls on with a certain sum of money.” It is forbidden in Islam. It was observed in three ways: (i) the seller throws pebbles onto the goods and gives the buyer whatever the pebbles land on; (ii) the seller sells land then tells the purchaser that he will get the land as far as a pebble thrown by the seller reaches; (iii) the seller tells the purchaser that he has the option to change his mind until he (the seller) throws a pebble, at which point the transaction becomes binding.

**Bay’ul-Istisna’:** This is a kind of sale, where a commodity is transacted before it comes into existence. It means to order a manufacturer to manufacture a specific commodity for the purchaser. If the manufacturer undertakes to manufacture the goods for him with material from the manufacturer, the transaction of Istisna’ comes into existence. But it is necessary for the validity of Istisna’ that the price is fixed with the consent of the parties and that necessary specification of the commodity (intended to be manufactured) is fully settled between them. This kind of sale, used as a mode of financing, is also called Parallel Istisna’.

**Bay’ul-Khiyār:** Optional sale.

**Bay’ul-Malāqih:** A kind of sale practiced in the pre-Islamic period of Ignorance. One would pay the price of a she-camel that was not yet born.

**Bay’ul-Mu’āwamah:** Selling the produce of a tree for many years ahead.

**Bay’ul-Muhāqalah:** It is the estimate of wheat in the harvest (corn ears) and selling them for the same amount in weight.

**Bay’ul-Mukhābarah:** To lend the land or rent against a part of
the produce like half or one third. It is forbidden because may be there no produce.

Bay‘ul-Mukhādarah: (بيع المخاضرة) The sale of grain or vegetables before it is ripe and that they are free from diseases and blights, and their benefit is evident.

Bay‘ul-Mulāmasah: (بيع الملمسة) A sale in which the deal is completed if the buyer touches the item, without seeing or checking it properly. It is usually done in the night and two men trade garments with each other by feeling or touching the garments by hands.

Bay‘ul-Munābadhah: (بيع المنبذة) A sale in which the deal is completed when the seller throws a thing to the buyer, giving him no opportunity to see, touch or check it. Usually two men trade garments with each other by throwing garments to another.

Bay‘ul-Muqāyadah: (بيع المقابلة) Sale of things for things corresponding nearly with barter, but the ‘thing’ is here opposed to ‘obligations’, so it is properly an exchange of specific for specific things.

Bay‘ul-Muzābanah: (بيع المزابنة) The sale of fresh dates for dried dates by measure, and the sale of fresh grapes for dried grapes by measure. In both cases the dried fruits are measured while the fresh ones are only estimated as they are still on the trees. This term is mostly used for fruits.

Bay‘ul-Muzayadah: (بيع المزايدة) Public sale.

Bay‘un-Najsh: (بيع النجش) A trick (of offering a very high price) for something without the intention of buying it but just to allure and cheat somebody else who really wants to buy it although it is not worth such a high price.

Bay‘un-Nājiz: (بيع الناجز) Final sale.

Bay‘us-Salaf: (بيع السلف) A sale in which the price is paid at once for goods to be delivered later.

Bay‘us-Salam (Bay‘us-Salaf): (بيع السلام أو بيع السلف) It is also called Bay‘us-Salaf. This term refers to the advance payment for goods which are delivered later. Normally, no sale can be effected unless the goods are in existence at the time of the bargain. But this type of sale is the exception to the general rule provided the goods are defined and the date of delivery is fixed. The objects of this type of sale are mainly tangible but exclude gold or silver as these are regarded as having monetary value. Barring these, Bay‘us-Salam covers almost all things which are capable of being definitely described as to quantity, quality and workmanship. One of the conditions of this type of con-
tract is advance payment; the parties cannot reserve their option of rescinding it but the option of revoking it on account of a defect in the subject matter is allowed. It is also applied to a mode of financing adopted by Islamic banks. It is usually applied in the agricultural sector, where the bank advances money for various inputs to receive a share in the crop, which the bank sells in the market.

**Bay'us-Sarf:** An exchange of obligations for obligations. The usual objects of this contract are dirhams and dinars, which being obligations; the definition is generally correct.

**Bay'ut-Talji'ah:** Simulated sale, protective sale.

**Bay'ut-Tawliyah:** Released at cost price.

**Bay'uth-Thunyâ or Bay'ul-Istithnã':** Selling a thing leaving a part of it. For example, selling his fruits but except a part of it.

**Bay'ul-'Urbun:** Earnest sale. The buyer pays some of the cost to the seller. If the buyer takes the goods, the paid money will be part of the price, but if the buyer rejected the goods, the paid money will be of the seller.

**Bay'ul-Wadî'ah:** Resale at a loss.

**Bay'ah:** A pledge or an oath of allegiance given by the citizens etc., to their Imãm (Muslim ruler or leader) to be obedient to him according to the Islamic religion.

**Bayda':** A place to the south of Al-Madinah on the way to Makkah.

**Baytul-Ma'dir:** An Islamic treasury intended for the benefit of the Muslims and the Islamic state and not for the leaders or the wealthy.

**Al-Baytul-Ma'mûr:** Allah’s House over the seventh heaven.

**Baytul-Maqdis:** It is popularly referred to as Baytul-Muqaddas. Also known as Aqsa Mosque, the famous mosque in Al-Quds (Jerusalem). It was the first Qiblah (prayer direction) of Islam. Then Allah ordered Muslims to face the first House of Allah, the Ka’bah, at Makkah (Saudi Arabia). Baytul-Maqdis is the third most sacred place in the Islamic world, the first being the Sacred Mosque (Masjidul-Harâm) in Makkah, and the second being the Masjid Nabawi (the Mosque of the Prophet ﷺ). It is from the surroundings of Baytul Maqdis that Prophet Muhammad ﷺ ascended to heaven.

**Baytul-Midras:** A place in Al-Madinah (and it was a Jewish centre).

**Bay'atur-Ridwan:** (Pledge of Contentment) The oath and
pledge taken by the Companions at Hudaibiyah in the year 6 H to fight Quraysh in case they harmed 'Uthmân who had gone to negotiate with them and reported to have been taken captive.

_Bakkah_ : (بيكاة) Another name for Makkah. (See the Noble Qur'an, Al-Imrân 3:96)

_Balām_ : (بالام) Means an ox.

_Balât_ : (الأبلط) A place in Al-Madînah between the mosque and the marketplace.

_Balah_ : (البلح) The date once it begins to ripen.

_Bâlîgh_ : (البلغ) The one who has reached the age of maturity and is an adult.

_Bâni Labûn_ : (بني لبون) A two year old male camel.

_Bâni Makhâd_ : (بني مخاض) One year old male camel.

_Bânu Asfar_ : (بنو الأسفر) The Byzantines (the Romans).

_Bânu Israel_ : (بنو إسرائيل) Literally means the Children of Israel. It refers to the progeny of Prophet Ya'qub.

_Al-Baqî'_: (البقيع) Also called Baqi' Al-Gharqad or Jannatul-Baqi'. The cemetery of the people of Al-Madinah; many of the family members and Companions of the Prophet ﷺ are buried in it.

_Barakah_ : (البركة) Literally means blessing or Divine grace.

_Barîd_ : (البريد) See Burud.

_Bârakallâh_ : (بارك الله) This is an expression meaning ‘may the blessings of Allâh (be upon you)’. When a Muslim wants to thank another person, he uses different statements to express his thanks, appreciation, and gratitude. One of them is to say Bârakallâh.

_Barrah_ : (البرة) Pious.

_Barzakh_ : (البرزخ) Literally means partition or barrier. In Islamic terminology, it usually means the life in the grave, because the life in the grave is the interspace between the life on earth and the life in the Hereafter. Life in the Barzakh is real, but very different from the life we know. Its exact nature is known only to Allâh. It is during our life in the Barzakh that we will be asked about Allâh, our faith and the Prophet ﷺ. We will also be shown the Jannah (Paradise) and the Jahannum (Hell) there and which of these two places we will occupy after we are judged.

_Basmalah_ : (البسمة) The recitation of Bismillâh (Bismillahir-Rahmânir-Rahîm}
In the Name of Allah, the Most Gracious, the Most Merciful. It is said before any act or activity of importance, such as reciting the Qur'ān, traveling, eating a meal, rising from sleep, etc.

**Bathā’ (البثاء)**: See ‘Abtah.

**Bāṭil (الباطل)**: Falsehood, null and void.

**Batshah (البشعة)**: Grasp.

**Bawādī (البوادي)**: See Bādiyah.

**Bid'ah (البدعة)**: Any heresy or innovated practice introduced in the religion of Allah which have no basis in the Qur'ān or Sunnah and to regard these new things as acts of Ibadah. The Prophet ﷺ said that every Bid'ah is a deviation from the true path and every deviation leads to Hellfire.

**Bikr (البكر)**: A virgin.

**Bint Labūn (بنت لبون)**: Two year old she-camel.

**Bint Makhād (بنت مخاض)**: One year old she-camel.

**Bisāt (البساط)**: Anything that can be spread on the ground, be it a mat, a carpet or a piece of cloth.

**Bismillahir-Rahmānir-Rahīm**: In the Name of Allah, the Most Gracious, the Most Merciful. This is the first Verse of Sūrat Al-Fātihah (Chapter 1) of the Noble Qur'ān. While reciting the Qur'ān, it is to be read immediately after one reads the phrase: A'udhu Billahi minash-Shaytānir-Rajim (I seek refuge in Allah from the outcast Satan). It is also recited before doing any daily activity.

**Bi'thah (البعثة)**: The beginning of the Prophet’s mission, his call to prophethood in 610 CE.

**Bi’t (البيت)**: Mead. Intoxicating drink made from fermented honey or honeycombs, barley sprouts and water.

**Black Muslims**: A term designating African-Americans who adhere to the teachings of the organization known as the Nation of Islam. So-called ‘Black Muslims' are not to be confused with Muslims (followers of universal Islam) of African-American or African origin. Likewise, the Nation of Islam, a nationalistic organization, is not to be confused with the mainstream, universal world religion Islam.

**Bu'āth (البعثة)**: A place about two miles from Al-Madinah where a battle took place between the Ansār tribes of Aus and Khazraj before Islam.

**Budn (البدن)**: (sing. Badanah) Camels to be offered as sacrifice by the
pilgrims at the sanctuary of Makkah.

**Buhtän** (الهتان): A false accusation, calumny, slander.

**Bulūgh** (البلاغ): Puberty

**Burāq** (براق): A white animal having wings, bigger than a donkey and smaller than a horse, it carried the Prophet Muhammad ℓ from Makkah to Jerusalem and from there to heavens during his miraculous Night Journey and Ascension (Isrā’ and Mi’rāj) in 619 CE.

**Burd or Burdah** (البرد أو البردة): A Yemeni cloth. A black squared narrow dress. Also a sheet with a woven border.

**Burnus** (البرزنس): (pl. Barānis) A type of hooded cloak called burnous.

**Burqu‘** (البرقع): A covering dress worn by women.


**Busr** (البرس): Partially ripe dates that have begun to take on a red or yellow color.

**Busrā**: is a city in Harran in the south of Damascus in Syria.

**Buthān** (بطحان): A valley in Al-Madinah.

**CE**: Christian Era or Common Era. It is used instead of AD in Islamic text referring to the dates before the Hijrah (migration) of the Prophet Muhammad ℓ from Makkah to Al-Madinah.

**Dabb** (الدبس): (Mastigure) A lizard that grows to be a foot or longer. They are not the same as the gecko for which there are orders, or encouragement to kill.

**Dab’u** (الدب): (Hyena (Charkh or Lakkar Bhaggah).

**Ad-Dabūr** (الدبور): Westerly wind.

**Daff** (الدف): Tambourine used in Arabia.

**Daghābis** (الضغابيس): (sing. Daghabūs) Snake cucumbers.

**Dahn** (الدهن): Any thick oil applied to hair.


**Dayyān** (الديان): Allāh; the One Who judges people from their deeds after calling them to account.

**Dajjāl** (الدجال): (Al-Masīh Ad-Dajjāl) Antichrist, False Christ or Pseudo Messiah, also known as the one-eyed Dajjāl. He will be from
among the Jews and will appear before Qiyāmat (Resurrection). He will cause a lot of corruption in the world and will eventually be killed by Prophet ‘Eisa (Jesus).

Damm: (الدم) An expiation for a missed or wrongly practiced obligatory religious act, usually in the form of sacrificing an animal (term specially used regarding expiation of missed or wrongly performed acts of Hajj and ‘Umrah).

Dāniq: (دانق) A coin equal to one-sixth of a dirham.

Dārul-‘Ahd: (دارالعقد) Country linked in a peace treaty.

Dārul-Bawār: (دارالبوار) The abode of perdition.

Dārul-Fanā’: (دارالفناء) The abode which passes away (earth).

Dārul-Ghūrūr: (دارالغرور) The abode of delusion.

Dārul-Harb: (دار الحرب) It means Domain of War, and refers to the territory under the control of disbelievers, which is on terms of active or potential conflict with the Domain of Islam, and presumably hostile to the Muslims living in its domain.

Dārul-Islām: (دار الإسلام) It means Domain of Islam, and refers to the territory under the control of the believers.

Dārul-Khilāfah: (دار الخلافة) The seat of Imām or Khalīfah.

Dārul-Kufr: (دار الكفر) It means Domain of Disbelief, and refers to the territory under the control of the disbelievers.

Dārun-Na‘im: (دارالنعم) The blessed abode (paradise).

Dārul-Qadā’: (دارالقصاء) Justice House (court).

Dārul-Qarār: (دارالقرار) The abode that abides.

Dārus-Salām: (دار السلام) The abode of peace.

Dārush-Shuhadā’: (دار الشهداء) The Home of Martyrs.

Da‘wah: (دعوة) The act of inviting others to Islam. Propagation of Islam through word and action, calling the people to follow the commandments of Allāh and His Messenger Muhammad ﷺ.

Dāwūd: (داود) Prophet David, a Prophet of Allāh mentioned in the Qur’ān and the Old Testament.

Dayn: (الدن) Loan or debt.

Deen: (الدين) The meaning of the word Deen is obedience. A term
commonly used to mean ‘religion’, but actually referring to the totality of Muslim beliefs and practices. Thus, ‘Islam is a Deen’ means Islam is the complete way of life.

**Dhabh**: (الذبح) Slaughtering small animals by cutting their jugular vein only at the root of the neck, in comparison Nahr is slaughtering the camels by poking the jugular vein with a spear or sharp item.

**Dhan-Nis‘ah**: (ذات النسحة) The one with the rope. (See Ahâdîth 2690 and 2691, Sunan Ibn Mâjah)

**Dhât ‘Irq**: (ذات عراق) Miqât for the pilgrims coming from Iraq.

**Dhâtu-Niţâqayn**: (ذات الطاقين) It literally means a woman with two belts, and refers to Asma‘, the daughter of Abu Bakr. She was named so by the Prophet .

**DhâturRiqa’**: (الرياض) It is name of a Ghazwah and it may be translated as ‘the one having stripes’. Muslims were suffering from an extreme poverty, they were bare-footed without shoes, when their feet blistered, they wrapped them with rags and tattered clothes. Thus this battle came to be known as DhâturRiqa’.

**Dhîkh**: (الذنبة) An animal a male hyena.

**Dhikr**: (الذكر) The Mention or Remembrance of Allah through verbal or mental repetition of His Divine Attributes or various religious formulas such as Subhân-Allâh (Glorified is Allah), Al-Hamdu Lillâh (praise is due to Allah), Allâhu Akbar (Allâh is the Most Great), or the recitation of special invocations.

**Dhimmî or Ahludh-Dhimmah**: (الذمي أو أهل الذمة) A non-Muslim living under the protection of an Islamic government, and has been guaranteed protection of his rights, life, property and practice of their religion, etc. He is exempted from duties of Islam like military and Zakah but must instead pay a tax called Jizyah. Historically, Jews and Christians traditionally received this status due to their belief in One God, but others such as Zoroastrians, Buddhists and Hindus were also included. Dhimmis (protected) had full rights to practice their faith and implement their own religious laws within their communities.

**Dhul-‘Arham or Dhur-Rahm**: (ذو الأرحام أو ذو الرحم) Kindred of blood from mother’s side, like mother’s father (grandfather), sister’s son, son of the daughter (grandson), maternal uncle, etc.

**Dhul-Farâ‘îd**: (ذوالفرائض) Those persons whose share of inheritance is described in the Qur’an are called Dhul-Farâ‘îd, and the rest are ‘Asabah (العصبة).
Dhul-Hijjah: The twelfth month of the Islamic calendar. The month in which the great pilgrimage to Makkah takes place.


Dhul-Khalasah: Al-Ka'bah Al-Yamāniyah, a house in Yemen where idols used to be worshiped. It belonged to the tribes of Khath'am and Bujaylah.

Dhul-Qa'dah: The eleventh month of the Islamic calendar.

Dhul-Qarnayn: A great ruler in the past who ruled all over the world and was a true believer. His story is mentioned in the Qur'an (18:83).

Dhul-Qurba: Relatives, kinsfolk.

Dhū Mahram: A male, whom a woman can never marry because of close relationship (e.g., a brother, a father, a son, a brother’s son, a sister’s son, an uncle from either side etc.). See Mahram.

Dhun-Nūn: Jonah, Jonas. It is the nickname given to Prophet Yunus because of his story with the whale that swallowed him, and then threw him ashore.

Dhun-Nūrayn: It means ‘Possessor of the Two Lights’. It is used to refer to ‘Uthmān bin ‘Affān (because he married two of the Prophet’s daughters).

Dhī Tuwā: A well-known well in Makkah. In the lifetime of the Prophet, Makkah was a small city and this well was outside its precincts. Now-a-days Makkah is a larger city and the well is within its boundaries.

Dībāj: Pure silk cloth, silk brocade.

Dīnār: Gold coinage; in the days of the Prophet, one dinār was having the weight of 4.4 grams of gold.

Dhirā’: Cubit. Any of various ancient units of length based on the length of the forearm from the elbow to the tip of the middle finger and usually equal to about 18 inches (45.7 centimeters).

Dirāyah: Cognizance, observation, note, remark.

Dirham: A silver coin weighing 50 grains of barley with cut ends. Name of a unit of currency, usually a silver coin used in the past in several Muslim countries and still used in some of them, such as Morocco and United Arab Emirates.

Diyah: Blood money (for wounds, killing etc.), compensation paid by
the killer to the relatives of the victim (in unintentional cases).

**Du‘ā’** (الدعاء): Supplication, prayer, request, plea; invoking Allâh for whatever one desires. It is distinct from Salât (formal worship or prayer). Personal Du‘âs can be made in any language, whereas Salât (prayer) is performed in Arabic. Muslims make Du‘âs for many reasons and at various times, such as after Salat, before eating a meal, before retiring to sleep, or to commemorate an auspicious occasion such as the birth of a child.

**Dubbâ’** (الدبأئ): Gourd, squash and pumpkin. Also a name of a pot made from gourd in which Nabîdh used to be prepared, and used to hold alcoholic drinks. Also called Qara‘ or Tounmba.

**Duḥâ** (الضحي): Forenoon (prayer). Its time begins a little after the beginning of Ishrâq, i.e., sunrise, meaning when the sun gains considerable height and lasts until before noon.

**Dunyâ** (الدنيا): This world or life, as opposed to the Hereafer that is the next life.

**‘Eid** (العيد): An Arabic word to mean a festivity, a celebration, and a feast. Muslims celebrate two major religious celebrations known as ‘Eidul-Fitr (which takes place after Ramadân), and ‘Eidul-Adhâ (which occurs at the time of the Hajj). A traditional greeting used by Muslims around the time of ‘Eid is ‘Eid Mubârak, meaning ‘May your celebration be blessed’. A special congregational ‘Eid prayer, giving charity to the needy persons, visiting the family members and friends, wearing new clothing, specially-prepared foods and sweets, and gifts for children characterize these events.

**‘Eidul-Adhâ** (عيد الأضحى): Literally means ‘the Feast of the Sacrifice’. A four-day celebration from tenth to the thirteenth day of Dhul-Hijjah that completes the rites of pilgrimage. The tenth is the day of Nahr (sacrifice) and the eleventh to thirteenth are the days of Tashrîq. This event commemorates Prophet Ibrahim’s obedience to Allâh by being prepared to sacrifice his only son Ismâ’il (Ishmael).

**‘Eidul-Fitr** (عيد الفطر): Literally means ‘the Feast of breaking the Fast’. A three-day celebration after fasting the month of Ramadân as a matter of thanks and gratitude to Almighty Allâh. It takes place on the first of Shawwal, the tenth month of the Islamic calendar.

**‘Eisâ or ‘Isâ**: Jesus, an eminent Prophet in Islam. Muslims believe that Maryam (Mary), the mother of Jesus, was a chaste and pious woman, and that God miraculously created Jesus in her womb. After his birth, he began his mission as a sign to humankind and a Prophet of God, calling people to righteousness and worship of God alone. Muslims do not believe Jesus
was crucified, but rather that God spared him such a fate and ascended him to Heaven.

**Fadak**: (نَدَك) (also Fidak) A town near Al-Madinah.

**Fāhish**: (الفاحش) One who talks evil.

**Fājr**: (الفجر) The dawn or early morning before sunrise, and denotes the prime time for prayer, also the name of the first obligatory Salāt (prayer) of the day to be offered at any time between the first light of dawn and just before sunrise. Sūrah 89 of the Noble Qur'ān has also this name.

**Faqīh**: (الفقه) (pl. Fuqahā') An Islamic scholar who is an expert on Islamic jurisprudence (Fiqh), and can give an authoritative legal opinion or judgment.

**Faqīr**: (الفقر) (pl. Fuqrā') A poor person.

**Fāraq**: (الفراغ) (الفرع) In Jahiliyyah, the firstborn of a she-camel or sheep was sacrificed for their deities, or when anyone became the owner of 100 camels’ flock, or a meal given on the occasion of the birth of camels.

**Fara'id**: (لاع) See Farīdah.

**Faraq**: (الفرق) A bowl measuring about 16 Rats or ounces, i.e., about 10 liters or 3 Sā‘.

**Fard**: (الفرض) Obligatory. In Islam it refers to those acts and things which are compulsory on a Muslim. Abandoning or abstaining from a Fard act is a major sin. To reject a Fard act amounts to Kufr (disbelief). It is also used in reference to the obligatory part of Salat (prayers). Also obligatory share of inheritance.

**Fard ‘Ayn**: (فرض عين) An action which is obligatory on every Muslim individually.

**Fard Kifāyah**: (فرض كفاعة) Collective duty (a duty on the whole community). However, if the duty has been fulfilled by a part of that community then the rest are not obliged to fulfill it, but if no one carries it out all incur a collective guilt.

**Farīdah**: (الفریضة) (pl. Farā’id) An enjoined duty.

**Farrūj**: (الفروج) A Qabā’ opened at the back.

**Farsakh**: (الفسخ) (Parasang, Persian unit of distance) A distance of three miles (approx.) or five and a half kilometers or (12000) twelve thousand yards.

**Fārūq**: (الفاروق) It means ‘One who distinguishes the truth from falsehood.’
This name was given to ‘Umar bin Khattab.

**Fasl:** (الفصل) Separation. After each سورة separation occurs through Basmalah, the recitation of Bismillahir-Rahmânir-Rahîm.

**Fâsiq:** (الفاسق) Transgressor, evildoer, disobedient. A person of corrupt moral character who engages in various sins. The one who commits Fisq.

**Fatâ:** (الفتاة) A female slave or a young lady.

**Al-Fâtiha:** (الفاتحة) Arabic word meaning ‘the Opening’, the first سورة (chapter) of the Noble Qur’ân.

**Fatwâ:** (الفتوى) (pl. Fatâwâ) A legal verdict given on a religious basis. The sources on which a Fatwa is based are the Noble Qur’ân, and the Sunnah of the Prophet محمد ﷺ.

**Fawahish:** (الفواحش) All those acts whose abominable character is self-evident. In the Qur’ân all extra-marital sexual relationships, sodomy, nudity, false accusation of unchastity, are specifically reckoned as shameful deeds.

**Fay’:** (الفيء) War booty gained without fighting.

**Fidyah:** (الفدية) Compensation for a missed or wrongly practiced obligatory religious act, it is usually in the form of money, foodstuff, sacrifice of an animal or freeing of a slave (term specially used regarding the missed fasts of Ramadan or ransom for freeing slaves).

**Fiqh:** (الفقه) Islamic jurisprudence. The meaning of the word Fiqh is understanding, comprehension, knowledge and jurisprudence. A jurist is called a Faqih who is an expert in matters of Islamic legal matters, he has to pass verdicts within the rules of the Islamic Law namely Shari’ah.

**Firdaws:** (الفردوس) The middle and the highest part of Paradise.

**Fi Sabîlillah:** (في سبيل الله) In the way of Allah. A frequently used expression in the Qur’ân which emphasizes that good acts should be done exclusively to please Allah. Generally the expression has been used in the Qur’ân in connection with striving or spending for charitable purposes.

**Fisq:** (الفسق) Transgression, immorality, evildoing, and disobedience to the Commands of Allah.

**Fitnah:** (الفتنة) It means civil strife, war and riots. It also refers, firstly, to persecution, to a situation in which the believers are harassed and intimidated because of their religious convictions. Secondly, it refers to the state of affairs wherein the object of obedience is other than the One True God.
Fitrah: (الفطرة) Natural disposition, nature. An Arabic term designating the innate, original spiritual orientation of every human being towards the Creator Allah. Muslims believe that Allah endowed everything in creation with a tendency towards goodness, piety and God-consciousness, and that one’s environment, upbringing and circumstances serve to enhance or obscure this tendency. It is also the charity due on every Muslim on the occasion of ‘Eidul-Fitr, on the night after Ramadân.

Furqān: (الفرقان) The criterion that enables one to distinguish between truth and falsehood. This term is attributed to Qur’ān.


Ghadā’: (الغداء) Meal taken in the beginning of the day. Breakfast or lunch.

Ghadīr: (الغدير) The name of a place near Makkah.

Ghadīr Khum: (غدير خم) A place between Makkah and Al-Madinah where the Prophet Ⲇ ⲙ Ⲇ stopped to offer the congregational prayer and prayed for ‘Ali: “Allah, take as friends those who take him as a friend, and take as enemies those who take him as an enemy.”

Ghayb: (الغيب) Literally means ‘the Unseen’. In Islam it refers to all those things that are unseen by man and at the same time believing in them is essential. Examples of the Unseen are: Hell, Paradise, angels, etc. A Muslim has to believe that no one has the knowledge of the Unseen except Allah.

Ghayr Mahram: (غير محرم) Refers to all those people with whom marriage is permissible. Based on this, it is also incumbent to observe veil with all Ghayr Mahrams.

Ghayy: (الغشي) Meaning deception. The name of a pit in Hellfire.

Ghamus: (الغموس) False oath to deceive one.

Al-Gharqad: (الغرقد) It is a thorny plant which is well known in the area of Palestine. Some say it to be boxthorn or matrimony vine.

Ghāzi: (الغازي) A Muslim soldier returning alive after participation in Jihād.

Ghazwah: (الغزوة) (pl. Ghazawāt) A military expedition in which Prophet Muhammad Ⲇ ⲙ Ⲇ himself took part leading the army.

Ghazwatul-Khandaq: (غزوة الخندق) The name of a battle between the early Muslims and the infidels in which the Muslims dug a Khandaq (trench) around Al-Madinah to prevent any advance by the enemies.
Ghībah: (الغيبة) Backbiting or talking evil about someone in his or her absence.

Ghīlah: (الغيلة) Intercourse with a breast-feeding woman.

Ghīrah: (الغيرة) This word covers a wide meaning, jealousy as regards women, and also it is a feeling of great fury and anger when one’s honor and prestige is injured or challenged.

Ghulūl: (الغول) Stealing from the war booty before its distribution. It refers to withholding goods captured among the spoils of war, and the meaning includes deceitfully taking what one has no right to.

Ghuraf: (الغرف) Special abodes.

Ghurrah: (الغرة) A slave or slave woman.

Ghurratush-Shahr: (غررة الشهر) The first three days of the month.

Al-Ghurrul-Muhajjalūn: (الغر المحللون) A name that will be given on the Day of Resurrection to the Muslims because the parts of their bodies which they used to wash in ablution will shine then.

Ghusl: (الغسل) Literally means bath or wash. In Islam it refers to the washing of the entire body from head to toe without leaving a single place dry. This is especially necessary for one who is Junub (in an impure state after sexual intercourse, menstruation, seminal discharge, etc.) and also on other occasions like before Friday and ‘Eid prayers.

Habalul-Habalah: (جلب الحبلة) See Bay’ Habalil-Habalah.

Al-Habwah or Al-Ihtibā’: (الحبوة أو الاحتباء) A sitting posture, putting the arms around the legs while sitting on the hips. It is to sit with one’s thighs gathered up against the stomach, while wrapping arms or garment around them, or sitting in the same manner when the private area becomes exposed.

Hadath: (الحدث) That which invalidates the state of purification.

Hadath Akbar: (الحدث الأكبر) State of major impurity caused by sexual discharge, it needs Ghusl (bath) for purification.

Hadath Asghar: (الحدث الأصغر) State of minor impurity caused by passing wind or urine or answering the call of nature, it needs Wudū’ (ablution) for purification.

Hadd: (الحد) Prescribed punishments, ordained punishments, legal laws for punishments.

Hady: (الهدى) A cow, sheep, goat or a camel that is offered as a sacrifice by a pilgrim during the Hajj.
Hadîth: (الحديث) (Plural: Ahâdíth) The word Hadîth literally means speech, narration or communication. In Islamic context it refers to any of the sayings, deeds and approvals accurately narrated from the Prophet Muhammad ﷺ through a chain of known intermediaries. According to some scholars, the word Hadîth also covers reports about the sayings and deeds, etc., of the Companions of the Prophet ﷺ that were performed in the presence of the Prophet ﷺ. There is also a subcategory of oral statements made by the Companions of the Prophet ﷺ in addition to the Prophet himself. Khabar (الخبر) (report), 'Athar (الأثر) (track, trace, sign, impression, tradition) and Sunnah (السنة) (practice, usage, etc) are the terms also to denote a Hadîth. The word Hadîth is generally translated as a Narration or Tradition. The main text of a Hadîth is called Matn (المتن) (main text), which is preceded by a Sanad (السنن) (chain of narrators).

There are two kinds of Ahâdíth: Ahâdíth Nabawîyâh (الأحاديث النبوية) and Ahâdíth Qudsiyyah (الأحاديث القرآنية). Ahâdíth are found in various collections compiled by Muslim scholars in the early centuries of the Muslim civilization. Six such collections are considered most authentic. Some famous collectors of Ahâdíth are Imàm Bukhàrî, Imam Muslim, Imàm Nasà‘i, Imàm Abû Dàwud, Imàm Tirmidhi and Imàm Ibn Mâjah.

Hadîth Nabawi: (الحديث النبوي) (Prophetic Tradition) A saying of the Prophet ﷺ himself transmitted outside the Noble Qur’an.

Hadîth Qudsi: (الحديث القرآني) (Sacred Tradition) A Statement of Allàh, generally outside the Noble Qur’an, reported by the Prophet ﷺ in his sayings. The meaning of these Ahâdíth were revealed to him and he put them in his own words, unlike the Qur’an that is the Word of Almighty Allàh, and the Prophet ﷺ conveyed it exactly as it was revealed to him. The scholars of Hadîth say that Ahâdíth Qudsiyyah are from Allàh only as far as the meaning of the text is concerned and they are from the Prophet of Allàh as to the actual wordings of these messages. It would be erroneous to attribute any of the Qudsi Hadîth to Allàh and claim, for example, “Allàh said...”

The basic kinds of Ahâdíth are:

Qawłî (القولي) (Verbal): It records the utterances of the Prophet ﷺ.

Fi’lî (الفعلي) (Practical): It records the deeds of the Prophet ﷺ.

Taqrîrî (التقريري) (Tacit): It records the Prophet’s silent approval of some action, behavior, etc.

Shamà’îl (الشمائل) (physical characteristics): It records the physical characteristics, appearance, habits or behavior of the Prophet ﷺ.

Below is the list of common classifications used by scholars to identify the
### Glossary of Islamic Terms

Various categories of the compiled narrations:

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<td>Mawsul</td>
<td>موصول (الموصول)</td>
<td>Complete</td>
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<td>Mawthiq</td>
<td>موثوق (الموثوق)</td>
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<td>Mu'allaq</td>
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<td>Munqati'</td>
<td>مقطع (المقطع)</td>
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<td>Musalsal</td>
<td>مسلسل (المسلسل)</td>
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<td>Musnad</td>
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<td>Traceable to Prophet</td>
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<td>Mutawatir</td>
<td>متواتر (المتواتر)</td>
<td>Continuous</td>
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<td>Mudaaf</td>
<td>مذاعف (المضعف)</td>
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<td>Mudallas</td>
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Mudraj: (مُدَّرَج) (Interpolated)
Mudtarib: (مُضْطَرِب) (Confounding)
Munfarid: (مُنْفَرِد) (Unique)
Munkar: (المَكْرُ) (Denounced)
Mursal: (المِرْسَلِ) (Disconnected)
Muttaasil: (مُتَطَسِّلِ) (Connected)
Muttafaq ‘Alayh: (المَتَفَقَ عَلَيْه) (Agreed upon)
Qawi: (القَوِيِّ) (Strong)
Sahih: (الصَّحِيحِ) (Sound)
Shad: (الشَّاذِ) (Contradictory)
Thabit: (الثَّابِتِ) (Authentic)
Thiqah: (الثِّقَةِ) (Trustworthy)

Hafiz: (الحافظ) One who has memorized the entirety of the Qur’an. Thousands of Muslim men and women throughout the world dedicate their time and energy to this tradition, which serves to maintain the Qur’anic Scripture as it was revealed to Prophet Muhammad ﷺ over 1,400 years ago.

Hayd: (الحيض) Monthly periods or menstruation experienced by a woman.

Hays: (الحس) A dish made of butter, dates and cheese.

Hajafah: (الحجفة) A kind of shield.

Hajar: (حجر) (Hagar/Agar/Hajira) One of Ibrāhīm’s wives who, along with her infant son Ismā‘il (Ishmael), was settled in Arabia by Prophet Ibrāhīm (Abraham). She may be considered the founder of the city of Makkah, since it was a desolate valley prior to her arrival, and discovery of the sacred well known as Zamzam.

Hajar: (حجر) Places in Bahrain, Jazan, Najran.

Al-Hajarul-Aswad: (الحجر الأسود) (The Black Stone) A stone which is said to have fallen from heavens, set into one corner of the Ka‘bah in Makkah by Prophet Ibrahim (Abraham). The pilgrims kiss it following the practice of Prophet Muhammad ﷺ.

Hāj: (الحَاج) A person who has performed the Hajj, or pilgrimage to Makkah.

Haj: (الحج) (Major Pilgrimage) The Hajj is performed annually by over
2,000,000 people during Dhul-Hijjah, the twelfth month of the Islamic lunar calendar. It is one of the five pillars of Islam, a duty Muslims must perform at least once in their lives, provided their health permits and they are financially capable. There are rules and regulations and specific dress to be followed. The Hajj rites symbolically remind the trials and sacrifices of Prophet Ibrāhīm, his wife Hajar, and their son Ismāʿīl over 4,000 years ago. In addition to Tawāf and Saʿy, there are a few other requirements but especially one’s standing (i.e., stay) at ‘Arafāt during the daytime on the ninth of Dhul-Hijjah, and the sacrifice of an animal. There are three types of Hajj: Ifrād (الإفراد single), Qirān (القران combined), Tamattuʿ (التمتع interrupted).

**Hajj Akbar:** (الحج الأكبر) The day of Nahr (i.e., the 10th of Dhul-Hijjah).

**Hajj Asghar:** (الحج الأصغر) The minor pilgrimage (‘Umrah).

**Hajjul-Bayt:** (حج البيت) Making a pilgrimage to the House of Allāh.

**Hajj Ifrād:** (الإفراد) Single Hajj, performing Hajj without performing the ‘Umrah. It is generally for the inhabitants of Makkah.

**Hajj Mabrūr:** (المرير) A Hajj that is free of sin and is accepted by Allāh because of its perfection in both inward intention and outward observation of the Sunnah of the Prophet Muhammad ﷺ and with legally earned money.

**Hajj Qirān:** (القران) Combined Hajj, performing the ‘Umrah followed by the Hajj, without taking off the Ihram in between.

**Hajj Tamattuʿ:** (التمتع) Interrupted Hajj, ‘Umrah is followed by Hajj, but the Ihram is taken off in between these two stages.

**Hajjatul-Wadaʿ:** (الوداع) The last Hajj of the Prophet ﷺ, the year before he died.

**Hajjām:** (الحجاج) One who performs cupping.

**Hajr:** (حجر) A place in the way to Basrah & Kufah from Yamāmah where the vessels were made, also the place of Banu Sulaim.

**Halāl:** (الأحلال) That which is lawful or permissible in Islam.

**Halālah:** (الحلالة) To marry a divorced woman temporarily with the intention of making her remarriage to her former husband lawful. This act is unlawful. Marriage based on intended divorce is unlawful, whether its period is prescribed or not.

**Halif:** (الحليف) A person who enjoys the protection of a tribe but does not belong to it by blood.
**Halq**: (الحلق) To shave off the hair from the head (during Hajj).

**Halqah**: (الحلقة) A group of students involved in the study of Islam.

**Hām**: (الحام) A stallion camel freed from work for the sake of idols, after it had finished a number of copulations assigned for it.

**Hāmah**: (الهمامة) There are different meanings of this pre-Islamic belief: It is a worm that comes out of a murdered person’s head seeking vengeance; it refers to the owl that was considered a bad omen if seen in different circumstances; or it was a bird that came from the bones of a dead person that would fly away.

**Hanafi**: (حنفي) Islamic school of law founded by Imām Abū Hanīfah. Followers of this school are known as the Hanafis.

**Hantāh**: (هنتاء) An expression used when you don’t want to call somebody by her name. (It is used for calling a female).

**Hanbali**: (حنيلي) Islamic school of law founded by Imām Ahmad bin Hanbal. Followers of this school are known as the Hanbalis.

**Hanīf**: (الحنيف) People who during the time of Jahiliyyah (Ignorance) rejected the idolatry in their society and were in search for the true religion of Prophet Ibrahim (Abraham). Hanīf literally means ‘one who is inclined’, it is used in the Qur‘ān at ten places. The term as such connotes sincerity, uprightness and single-mindedness in one’s inclination, dedication and commitment to Allāh or to His faith, that is, monotheism (worshiping Allāh Alone and nothing else).

**Hunafā’**: (الحنفاء) The Makkans claimed descent from Abraham through Ishmael, and tradition stated that their temple, the Ka‘bah, had been built by Abraham for the worship of the One God. It was still called the House of Allāh, but the chief objects of worship there were a number of idols which were called daughters of Allāh and intercessors. The few who felt disgust at this idolatry, which had prevailed for centuries, longed for the religion of Abraham and tried to find out what had been its teaching. Such seekers of the truth were known as Hunafā’ (sing. Hanīf), a word originally meaning ‘those who turn away’ (from the existing idol-worship), but coming in the end to have the sense of ‘upright’ or ‘by nature upright,’ because such persons held the way of truth to be right conduct. These Hunafā’ did not form a community. They were theagnostics of their day, each seeking truth by the light of his own inner consciousness. Muhammad son of ‘Abdullāh became one of these.

**Hantam or Hantamah**: (الحتتم أو الحتتمة) A name of a pot in which alcoholic drinks used to be prepared, it was an earthenware container. Also called Jarrah.
Hanūt: (الحنوط) A kind of scent used for embalming the dead.

Haqq: (الحق) The Truth, also used for the legal right or claim to something.

Harām: (الحرام) A Harām is a sanctuary, a sacred territory. Makkah has been considered a Harām since the time of Prophet Ibrāhīm (Abraham). All things within the limit of the Harām are protected and considered inviolable. Al-Madīnah was also declared a Harām by the Prophet ﷺ. Although the boundary of any Masjid (mosque) is also a sanctuary, but usually this term is used with regard to the Sacred Mosque (Masjid Harām) in Makkah and the Prophet's Mosque (Masjid Nabawī) in Al-Madīnah. This is why they are referred to as ‘Al-Harāmayn Ash-Sharifayn’, the two Holy Mosques. (Al-Hill is the area outside the sacred precincts of Makkah.)

Harām: (الحرام) Unlawful, forbidden and punishable from the viewpoint of Islam.

Harawra': (الحرورة) A town in Iraq.

Harbah: (الحربة) A small spear.

Harbī: (الحربى) Who is in the state of war.

Harīr: (الحرير) Silk.

Harj: (الهرج) Killing.

Harrah: (الحرارة) A well-known rocky volcanic region in and around Al-Madīnah covered with black stones.

Hārūn: (هارون) (Aaron) The brother of Prophet Musa (Moses) and a Prophet of Allah.

Al-Harūriyyah: (الحرورية) A special unorthodox religious sect of Khawārij. Nicknamed as such because they were stationed at the place known as Harūrā.

Al-Hasba': (الحصباء) A place outside Makkah where pilgrims go after finishing all the ceremonies of Hajj on twelfth of Dhul-Hijjah.

Hasanah: (الحسنة) (pl. Hasanāt) It means merit, virtue, reward, good deed, good point. The merit or reward recorded for one on doing a good thing or abstaining from something wrong or bad. It is the opposite of Sayyī'ah (demerit, sin, bad deed).

Al-Hashr: (الحشر) Another name for the Day of Judgment, Yawmul-Hashr (يوم الحشر) (Day of the Gathering). Place or vast ground or Field of Gathering. It is also the name of Sūrah 59 of the Noble Qur’ān.
**Glossary of Islamic Terms**

**Hasir:** (الحصير) A mat that is made of leaves of date-palms and is fit for one man or more to stand up and pray upon. It may be used for other purposes also.

**Hawd Kawthar:** (حوض كوثر) The watering-place (Cistern/Basin/Tank/Fountain/River) of Prophet Muhammad ﷺ, whose pure drink will refresh the believers on the Day of Judgment.

**Hawâlah:** (الحوالة) The transference of a debt from one person to another. It is an agreement whereby a debtor is released from a debt by another becoming responsible for it.

**Hawârî:** (الحواري) Sincere supporter or disciple.

**Hawâzîn:** (الهوازن) A tribe of Quraysh.

**Hâwiyah:** (الهاوية) The lowest pit of Hell.

**Hawl:** (الحول) The minimum period of time after which Zakât becomes due upon property.

**Hawwa:** (حواء) Eve, the wife of Adam. The Qur’ân indicates that Hawwa was created as an equal mate for Adam, and that both Adam and Hawwa sinned equally when they disobeyed Allâh by eating fruit from the forbidden tree in the heaven. Upon turning to Allâh in repentance, both were likewise equally forgiven.

**Hayâ:** (الحياء) This term covers a large number of concepts. It may mean modesty, self-respect, bashfulness, honor, etc. Hayâ’ is of two kinds: good and bad; the good Hayâ’ is to be ashamed to commit a crime or a thing that Allâh and His Messenger ﷺ has forbidden, and bad Hayâ’ is to be ashamed to do a thing, which Allâh and His Messenger ﷺ ordered to do.

**Henna:** (الحنة) A kind of plant used for dyeing hair etc.

**Hibah:** (الهبة) present, gift.

**Hibarah:** (الحبرة) A sheet from Yemen with colored stripes of red or green. Some say it is of green color.

**AlHidânah:** (الحضانة) The nursing and caretaking of children.

**Hifz:** (الحفظ) It means to memorize. In the religious sense, Muslims try to memorize the whole Qur’ân. Any person who achieves this task is called Hâfiz. There are millions of Muslims who memorize the whole Qur’ân.

**Hijâb:** (الحجاب) Veil, partition, curtain, covering the body. Screening between non-Mahram men and women. Any kind of veil, it could be a curtain or a facial veil, etc. A long dress prescribed for Muslim women to cover their whole body from head to feet.
Hijāz: (الحجاز) The region along the western seaboard of Arabia, in which Makkah, Al-Madinah, Jeddah, and Ta`if are situated.

Hijir: (حجر) The place of Thamūd before Tabūk between Al-Madinah and Sham. Also the unroofed portion of the Ka`bah called Hatim, which at present is in the form of a compound towards the north of it.

Hijrah: (الهجرة) It signifies migration from a land where a Muslim is unable to live according to the precepts of his faith to a land where it is possible to do so. Hijrah can also mean to leave a bad way of life for a good or more righteous way. The Hijrah par excellence for Muslims is the Hijrah of the Prophet that not only provided him and his followers refuge from persecution, but also an opportunity to build a society and state according to the ideals of Islam.

Hijrī: (الهجري) Name of the Islamic lunar calendar. It refers to the Prophet’s migration from Makkah, because of the mounting hostility, there to Yathrib (200 miles north) whose people had invited him. This journey took place in the twelfth year of his mission. He arrived on the 20th of September 622 CE, and the city proudly changed its name to Madīnatun-Nabī (the Prophet’s city), commonly known as Al-Madinah. This is the beginning of the Islamic lunar calendar, often called the Hijri calendar, it is dated from this important event, which marks the beginning of an Islamic state (in Al-Madinah) in which the Sharā‘ah (Islamic law) was implemented. The months of the Islamic calendar are: Muharram, Safar, Rabī’ul-Awwal, Rabī’uth-Thāni, Jumādal-Ulā, Jumādath-Thāniyah, Rajab, Sha’bān, Ramadān, Shawwāl, Dhul-Qa‘dah, Dhul-Hijjah.

Hilāb: (حلاب) A kind of scent.

Al-Hill: (الحل) The area outside the sacred precincts of Makkah.

Himā: (الحمي) A private pasture.

Hims: (حمص) A city in Sham (Syria, Lebanon, Palestine, Israel and Jordan) now it is in Syria.

Himyān: (حمبان) A kind of belt, part of which serves as a purse to keep money in it.

Hiqqah: (الحقة) A three-year-old she-camel.

Hirā': (الحراء) The cave in a mountain named Jabalan-NUr on the outskirts of Makkah where Muhammad, at the age of forty, received the first revelations of the Qur’ān, beginning with the word Iqra’ that means ‘read’. The cave was a favorite place of retreat for Muhammad prior to his call
to prophethood, where he could contemplate alone and seek of Allah free from the distractions of the city below.

**Hubal**: (هبل) Hubal, the chief of the minor deities, was an image of a man, and was said to have been originally brought to Arabia from Syria. It was one of the so many false gods of Arabs housed in the Ka'bah in the pre-Islamic period of Ignorance.

**Hublah**: (الجبل) A kind of desert tree.

**Hudah**: (الحداء) Chanting of camel-drivers keeping pace of camel's walk.

**Al-Hudaybiyah**: (الحدبية) A well-known place ten miles from Makkah on the way to Jeddah.

**Hudud**: (الحدود) (sing. Hadd) Allah's set boundary limits for Halal (lawful) and Haram (unlawful). Whoever transgresses these limits may be punished or forgiven by Allah as He wills. Legal punishment for certain crimes like robbery (to cut the hands), adultery or fornication (stoning or lashes and exile for one year), apostasy (killing), etc.

**Hujaj**: (الحجاج) Pilgrims. Persons who have been on the pilgrimage to Makkah during the Hajj season in the month of Dhul-Hijjah. (Singular: Hājj = ـ a male pilgrim; Hājjah ـ a female pilgrim)

**Hujrah**: (الحجرة) Courtyard of a dwelling place, or a room.

**Hukm**: (الحكم) Literally meaning verdict, judgment, decision (see Verse 6:57), sometimes gives the meaning of wisdom, discretion, knowledge and the power to see things in their true perspective (Verse 26:83).

**Hukmiyyah**: (الحكمية) One of the Khawarij sects. So named because they had rejected the verdict of the arbitrators appointed by ‘Ali and Mu'awiyyah under the plea that judgment rests only with Allah.

**Hullah**: (الحلا) A Najrāni garment or shroud or coffin consisting of two parts, two-piece garment, lower wrap and upper wrap. Two pieces of a garment made of the same material.

**Humaz**: (الهمز) Madness or evil suggestions.

**Hums**: (خمـ) The tribe of Quraysh, their offspring and their allies were called Hums. Those who were either lived in Harâm or born there or were in the area of Harâm or were from the tribes of Kinānah and Jadilah. This word implies enthusiasm and strictness. The Hums used to say: “We are the people of Allah.” They thought themselves superior to other people.

**Hunayn**: (الهنين) A valley between Makkah and Tā’if where the battle took place between the Prophet ﷺ and Quraysh pagans.

Hūr: (الحور) Very fair females of Paradise wide-eyed with intense black irises and intense white scleras created by Allāh as such not from the offspring of Adam. (Hūrin-wide-eyed houris)

Hūr‘īn: (حور عين) Wide-eyed houris.

Ībādah: (العبادة) Literally means worship, it refers to all those acts with which one renders worship and adoration, obedience and submission, service and submission to Allāh. Thus in Islam, visiting the sick, giving charity, hugging one’s spouse, or any other good act is considered an act of worship.

Īblīs: (إبليس) The word literally means ‘thoroughly disappointed, one in utter despair’. It is the personal name of Shaytān (Satan) or the cursed devil, as found in the Qur’ān. Īblīs is believed to be a prominent member of the jinn, a class of Allāh’s creation. When Adam (the first human) was created, Allāh commanded Īblīs and all the other angels to prostrate themselves before Adam. He rebelled against Allāh out of vanity and refused the Command of Allāh to prostrate before Adam, and was cast out from heavens. Īblīs reasoned to himself that he was superior to Adam since he was made of fire while Adam was only made of clay. By this one act of defiance, Īblīs introduced the sins of pride, envy, and disobedience into the world. Hence, Allāh told him that he will dwell in Hell. Īblīs asked Allāh for a postponement until the Hereafter. He also asked Allāh to allow him to mislead and tempt humankind to error. This term was granted to him by Allāh whereafter he became the chief promoter of evil and prompted Adam and Eve to disobey Allāh’s order. Allāh told him that only the misguided ones would follow him and that He would fill Hell with him and his followers. Īblīs swore that he would mislead and misguide all the people except those sincere and devoted worshipers of Allāh. Allāh warns human beings repeatedly in the Qur’ān that Īblīs is an avowed enemy of humankind, whose temptations must be resisted in order to stay on the Straight Path. He is possessed of a specific personality and is not just an abstract force.

Ibn: (الابن) (also used as bin) Arabic term meaning ‘son of’. Many famous Muslim men in history are known by a shortened version of their names beginning with Ibn. Examples include, Ibn Khaldūn (a historian), Ibn Sīna (a physician), Ibn Rushd (a judge and philosopher), and Ibn Batūtah (a world traveler).

Ibn Hajar: Allamah Hāfīz Ahmad bin Hajar ‘Asqalānī.

Ibn Labūn: (ابن لبون) Two year old camel.

Ibrāhīm: (إبراهيم) Abraham, a Prophet and righteous person revered by
Muslims, Jews, and Christians alike as the patriarch (father-figure) of monotheism. Muslims commemorate Ibrâhim’s devotion, struggles and sacrifices during the annual Hajj rites.

‘Iddah: (العدة) The waiting period prescribed by Allâh that a woman is required to observe as a consequence of the nullification of her marriage with her husband or because of the husband’s death, during which a woman may not remarry after being widowed or divorced.

Idhkhir: (الإذخر) A kind of grass well-known for its good smell, and is found in Hijaz, Saudi Arabia.

Idtiba': (الاضطباب) In Ihräm, putting the upper wrap (Ridã') under the right armpit leaving the right shoulder bare, and placing part of it over the left shoulder.

Ifadah: (الفضة) See Tawâful-Ifadah.

Iftâr: (الإفطار) Breaking of the fast immediately after sunset at Maghrib as soon as the Call to Prayer (Adhân) is called.

Ihdâd: (الإحداد) Mourning for a deceased husband.

Ihlâl: (الإهلال) Raising the voice while reciting the Talbiyah during Hajj or ‘Umrah.

Ihrâm: (الإحرام) The state of consecration into which Muslims enter in order to perform the Hajj or ‘Umrah (lesser pilgrimage). In which one is prohibited to practice certain deeds that are lawful at other times. The ceremonies of ‘Umrah and Hajj are performed during such state. When one assumes this state, the first thing one should do is to express mentally and orally one’s intention to assume this state for the purpose of performing Hajj or ‘Umrah. Then Talbiyah — pilgrimage recitation (Labbayk Allâhumma Labbayk... Here I am, O Allâh, here I am) is recited, and two sheets of white unstitched seamless cloth are the only clothes men wear; the sheet wrapped below one’s waist is called Izãr, and the other wrapped round the upper part of the body is Ridã’. This dress worn by pilgrims serves to reinforce a sense of humility, purity, and human equality. In the state of Ihrâm the pilgrim is required to observe many prohibitions, for example, he may not hunt, shave or trim his hair, shed blood, use perfume, or indulge in sexual gratification.

Ihsân: (الإحسان) Right action, goodness, sincerity. Doing something in a goodly manner. The highest level of deeds and worship with perfection, i.e., when you worship Allâh or do deeds, consider yourself as if you see Him; and if you cannot achieve this feeling or attitude, then you must bear in mind that He sees you. In other words, Ihsân means to be patient in performing your duties to Allâh, totally for Allâh’s sake and in accordance with
the Sunnah (legal ways) of the Prophet ﷺ in a perfect manner.

*Ihtikār*: (الاحتكار) It means a planned hoarding of something for future profit. Ihtikār is prohibited and unlawful as it creates artificial scarcity of essential foodstuff.

**Al-Ihtibā’**: (الاحتباء) See Al-Habwah.

*Ibn Makhād*: (ابن مخاض) One-year-old camel.

*Ijārah*: (الإيجارة) Literally means to give something on rent.

*Ijmā’*: (الإجماع) Consensus of opinion among scholars and leaders. It is one of the means employed by Muslims for joint decision-making, and for interpreting the Shari’ah. Ijmā’ comes next to the Qur’ān and the Sunnah as a source of Islamic doctrines.

*Ijtihād*: (الاجتهاد) Independent interpretive or discretionary reasoning. The intellectual effort of Muslim scholars to employ reason and analysis of the authoritative sources Qur’ān and Sunnah for the purpose of finding legal solutions to new and challenging situations or issues. It is also said to exercise personal judgment based on the Qur’ān and the Sunnah.

*Iḥām*: (إلهام) Literally means inspiration. Here it refers to those things or ideas that Allāh puts into the minds of His pious servants.

*Iliyā’:* (إيلياء) Eilat seaport near Israel at head of Gulf ‘Aqabah.

*‘Ilm*: (العلم) Arabic term meaning knowledge. The Qur’ān and Hadith encourage Muslims to constantly strive to increase their knowledge, of both religious and worldly matters.

*‘Ilm Jafar*: (علم الجفر) The science of numerical symbolism of letters. It is said to come down from ‘Ali bin Abu Tālib. Some say it to be Numology, Number manipulation, and some name it to be the art of ciphering or deciphering.

*Imām*: (الإمام) Generally, the term Imām refers to one who leads congregational worship. More broadly, the term also applies to religious leaders within the Muslim community, it is also used with reference to the founders of the different systems of theology and law in Islam, and in its highest form, refers to the head of the Islamic state.

*‘Imāmah*: (العمامة) The turban or similar head covering.
Imām Mahdī: He will make his appearance when the Muslims will be at their weakest position. With his advent, the greater signs of Qiyyāmah (Resurrection) will commence. He will be the leader of the Muslims, and after his death, Prophet ‘Eisa (Jesus) will take over the leadership.

Imān: Literally means faith or belief. Here it refers to believing in Allāh (as the One and only God and believing that Muhammad ﷺ is His Messenger, and also having belief in other articles of faith.

Imlāš: An abortion caused by being beaten over one’s (a pregnant wife’s) abdomen.

Imsāk: To abstain completely from foods, drinks, intimate intercourses and smoking, before the break of the dawn till sunset.

Inbijāniyah: A woolen garment without marks.

Injīl: Arabic name for the Holy Scripture revealed to Prophet ‘Eisa (Jesus) during the last two or three years of his earthly life. The Injīl mentioned by the Qur’ān should, however, not be identified by the four Gospels of the New Testament that contain a great deal of records of the life of Jesus written by his closest contemporaries in addition to the inspired statements of Prophet Jesus . It is significant, however, that the statements explicitly attributed to Jesus in the Gospels contain substantively the same teachings as those of the Qur’ān.

Innā Lillāhi wa Innā Ilayhi Rāji‘ūn: When a Muslim is struck with a calamity, when he loses one of his loved ones, or when he has gone bankrupt, he should be patient and say this statement meaning ‘We are from Allāh and to Him we return’. Muslims believe that Allāh is the One Who gives and it is He Who takes away. He is testing us sometimes by giving something and sometimes by taking away. Hence, a Muslim submits himself to Allāh. He is grateful and thankful to Allāh for whatever he gets. On the other hand, he is patient and says this expression in times of turmoil and calamity.

In-shā’-Allāh: The meaning of this Arabic phrase is ‘If Allāh wills’. When a person wishes to plan for the future, when he promises, when he makes resolutions, and when he makes a pledge, he says this phrase. Muslims are to strive hard and to put their trusts with Allāh. They leave the results in the Hands of Allāh.

Intiqās: Sprinkling water on private parts while performing Wudū’.

‘Iqāl: The rope by which the camel’s foreleg is fettered.

Iqāmah: It refers to the second call for the prayer that follows the
first call (Adhãn). Iqãmah means that the obligatory prayer in congregation is just to begin. It is to be recited in Arabic before every obligatory prayer. It is composed of specific words and phrases very closely related to the Adhãn. The statements of the Adhãn are recited reduced so that the statements that are expressed twice in the Adhãn are recited once in Iqãmah except the last utterance of Allãhu-Akbar. The prayer is offered immediately after Iqãmah has been pronounced.

IqãmatuS-Salãt: (إِقَامَةُ الصُّلاةِ) The offering of the prayers perfectly. This is not understood by many Muslims. It means: (A) Each and every Muslim, male or female, is obliged to offer his prayers regularly five times a day at the specified times; the male in the mosque in congregation and the female at home. As the Prophet ﷺ has said: “Order your children for prayer at the age of seven and beat them (about it) at the age of ten.” The chief (of a family, town, tribe, etc.) and the Muslim ruler of a country are held responsible before Allãh in case of non-fulfillment of this obligation by the Muslims under his authority. (B) To offer the prayers in a way just as the Prophet Muhammad ﷺ offered it with all its rules and regulations, as he ﷺ said: “Offer your prayers the way you see me offering them.” Please see Sahih Al-Bukhãrí, Vol. 1 for the Prophet’s way of praying, in the book of characteristics of the prayer and that the prayer (Salãt) begins with TakbIr (Allãhu-Akbar) with the recitation of Sûrat Al-Fãtihah etc., along with its various postures, standing, bowing, prostrations, sitting etc., and it ends with TaslIm.

Iqra': (إِعْرَاءٌ) It means ‘read’ or ‘recite,’ it was the first word of the Qur‘ãn revealed to Muhammad ﷺ during one of his retreats to the cave of Hirã’ above Makkah. Muslims refer to this word to remind themselves of the importance of acquiring knowledge, ‘from the cradle to the grave’ as Prophet Muhammad ﷺ said.

Irfãh : (الإِرْفَاهُ) To comb the hair everyday.

Isbãghul-Wudu': (إِسْبَاغُ الوضوءِ) To perform ablution properly. It means either covering all required areas completely or washing them three times. (Like-wise, Ahsanal-Wudu’ means performing ablution well, and Atammal-WudU’ means performing ablution perfectly.)

Isbãl: (الإِسْبَالِ) Making one’s lower garment too long below the heels.

‘Ishã': (إِسْحَاء) It is the commencement of darkness, and the beginning of the time of ‘Isha’ (night) prayer. The time for it starts about one hour and a half after sunset, till the middle of night.

Ish‘ãr: (الإِشْعَارِ) Marking the Budn. This was done by grazing the skin of the camel’s hump until some blood appeared, and then wiping that blood in such
a way as to leave a mark. This mark then indicated that the camel was set aside for sacrifice.

Ishrāq: (الإشراقة) Sunrise.

Ishtimālus-Samma': (اشتمال الصماء) The wearing of clothes in the following two ways: 1. To cover one shoulder with a garment and leave the other bare. 2. To wrap oneself (with hands enclosed) in a garment while sitting in such a way that nothing of that garment would cover one’s private parts. (See Ihtibā’)

Ishtirāk: (الإشراك) Equivocally; participation; partnership. While Istidānah means the raising or building up credit through credit purchases. It however does not apply to the raising of cash loans.

Islam: (الإسلام) Its meaning encompasses the concepts of peace, greeting, salutation, surrender, obedience, loyalty, allegiance and commitment. Literally means ‘submission to the will of Allāh,’ and refers commonly to an individual’s surrender and commitment to God the Creator through adherence to the religion by the same name. The most important and pivotal concept in Islam is the Oneness of God. See Allāh for more on the concept of God. Islam teaches that all faiths have, in essence, one common message: the existence of a Supreme Self, the one and only God, whose sovereignty is to be acknowledged in worship and in the pledge to obey His teachings and commandments, conveyed through His Messengers and Prophets who were sent at various times and in many places throughout history. Islam demands a commitment to submit and surrender to God so that one could live in peace; peace (Sālām) is achieved through active obedience to the revealed commandments of God, for God is the Source of all peace. Commitment to Islam entails striving for peace through a struggle for justice, equality of opportunity, mutual caring and consideration for others’ rights, and continuous research and acquisition of knowledge for the better protection and utilization of the resources of the universe.

The basic beliefs of Islam are: the Oneness of the only God who is Sovereign of the universe; the Revelation of the teaching and commandments of God through angels in heaven to Prophets on earth, and written in sacred writings that all have the same transcendent source; these contain the will of God marking the way of peace for the whole universe and all mankind; the Day of Judgment which inaugurates the Afterlife in which God rewards and punishes with respect to human obedience to His will.

Islam is the last and final religion to all mankind and to all generations irrespective of color, race, nationality, ethnic background, language, or social position. Islam teaches that human diversity is a sign of the richness of God’s mercy, and that God wills human beings to compete with each other in good-
ness in order to test who is the finest in action; this is, according to Islam, the reason for the creation of the universe.

Islam was revealed to the Prophet (Sūrah 3 Al ‘Imran—The Family of Imrān, Verse 19) “Truly, the religion with Allāh is Islam,” and again (Sūrah 5: Al-Ma’idah—The Table Spread, Verse 3) “This day I have perfected your religion for you, and have chosen for you Islam as your religion.” A person who enters the fold of Islam is called a Muslim. The religion of Islam is not to be confused with Mohammedanism. The latter is misnomer to Islam. Muslims do not accept this name as it gives wrong information about Islam and Muslims.

Isma‘īl: (Ishmael) The elder son of Abraham, Prophet of Allāh and the father of the Arabs, born to his wife Hajar. When he was about thirteen years old, Ismā‘īl helped Abraham build the Ka’bah as a place for monotheists to worship the One God. He, along with his younger brother Ishāq (Isaac), are considered by Muslims to have been Prophets in their own right.


Isrā’: (الإدارة) Another name for Sūrah Banî Israel (17) of the Noble Qu’rān.

Isrā’ wa Mi‘rāj: (الإدارة والمعراج) The miraculous ‘Night Journey’ and ‘Ascension’ of Prophet Muhammad ﷺ, respectively, from Makkah to Al-Aqṣā Mosque in Jerusalem, which took place in 619/620 CE. This important event, which took place in the year of Muhammad’s wife Khadijah’s death, gave strength to him by reaffirming God’s support for him. During this event, instructions for the formal Muslim prayer were revealed to Muhammad ﷺ, making them a cornerstone of Muslim faith and practice.

Istabraq: (أبريق) Thick Dibāj (pure silk brocade).

Istibrā’: (الإسترقاء) The elapse of one menstruation period in the case of a newly purchased slave-woman.

Istighfār: (الاستغفار) To seek Allāh’s forgiveness. It is something that must be done continuously in a Muslims life.

Istiḥādah: (الأستحاضة) Bleeding from the womb of a woman in between her ordinary periods. (See Sahīh Al-Bukhārī, Vol. 1, Hadīth No. 303)

Istihsān: (الاستحسن) To give a verdict with a proof from one’s heart with satisfaction, and one cannot express it [only Abū Hanifah and his pupils say so but the rest of the Muslim religious scholars of Sunnah (and they are the majority) do not agree to it].
**Istijmar**: (الاستجار) Purification by stone.

**Istikharah**: (الاستخار) A prayer consisting of two Rak‘at in which the praying person appeals to Allah to guide one to the right decision, regarding a certain deed, or a particular problem, or a situation with which one is confronted. (See Sahih Al-Bukhari Hadith No. 263, Vol. 2; Hadith No. 391, Vol. 8; Hadith No. 487, Vol. 9.)

**Istinjah**: (الاستنجاء) Cleansing of one’s private parts after having relieved oneself. A person can cleanse himself with water or clods of earth.

**Al-Istinshaq**: (الاستنشاق) Rinsing the nose.

**Istisqa’**: (الاستسقاء) A prayer consisting of two Rak‘at, invoking Allah for rain in seasons of drought. (See Sahih Al-Bukhari, Hadith 119, Vol. 2)

**Ithm**: (الائم) Ithm denotes negligence, dereliction of duty and sin.

**Ithmid**: (الائم) Antimony that clears the vision and makes the eyelashes grow.

**I’tikaf**: (الإعتكاف) Seclusion in a mosque for the purpose of worshipping Allah only. It refers to the religious practice of spending the last ten days of Ramadán (either wholly or partly) in a mosque so as to devote oneself exclusively to worship. The one in such a state should not have sexual relations with his wife, and one is not allowed to leave the mosque except for a very short period, and that is only for very urgent necessity, e.g., answering the call of nature or joining a funeral procession etc.

**Izār**: (الإزار) A sheet worn below the waist to cover the lower half of the body.

**Jabriyyah**: (الجبيرية) The Jabriyyah sect has the belief that a person is free to do according to his will and he is responsible solely what deeds he performs, good or bad as against the Qadariyyah sect whose belief is just the opposite.

**Jad‘a’**: (جذعاء) An animal with a cut nose, ear or lip. But it is more specific for the nose being most common in many cases.

**Jadha‘ah or Jadha‘**: (جذعة، جذع) A four-year-old she-camel, or a sheep more than one year and less than two years, or cow of three years age, or a horse five years age. The criterion in goat, cow, ox and camel is having two teeth and in sheep who has reached the age of one year.

**Jahalah**: (الجهالة) Uncertainty in a contract that may lead to a later dispute; see Gharar.

**Jahannam**: (جهنم) Most commonly understood to mean Hell described as a place of torment, sorrow, and remorse. Islam teaches that God does not wish
to send anyone to Hell, yet justice demands that righteous people be rewarded and those who insist on evil living without repentance and on denial of God be punished. In fact, it is one of the levels of Hell. There are seven levels of Hell-fire: 1. Jahîm—the shallowest level of Hell. It is reserved for those who believed in Allah and His Messenger ﷺ, but who ignored His commands. 2. Jahannam—a deeper level where the idol-worshippers are to be sent on the Day of Judgment. 3. Saʾîr—is reserved for the worshippers of fire. 4. Saqar—this is where those who did not believe in Allah will be sent on the Day of Judgment. 5. Ladha—will be the home of the Jews. 6. Háwiyyah—will be the abode of the Christians. 7. Hutamah—the deepest level of Hell-fire. This is where the religious hypocrites will spend eternity. The worst of Allah’s creation are the Munâfîqûn (hypocrites), whether they be of mankind or jinn, for they outwardly appear to accept, but inwardly reject Allah and His Messenger ﷺ. A dweller of Hell is called a Jahannami.

Jâhil: (الجاهل) Literally means ‘an ignorant person.’ Here it refers to one who is ignorant of the knowledge of Islam irrespective of whether it is general knowledge of Islam, or knowledge of the rules and regulations of Islam.

Jâhiliyyah: (الجليلية) Literally ‘ignorance’ is a concise expression for the pagan practice of the days before the advent of the Prophet Muhammad ﷺ. Jâhiliyyah denotes all those world-views and ways of life that are based on rejection or disregard of heavenly guidance communicated to mankind through the Prophets and Messengers of God; the attitude of treating human life, either wholly or partly, as independent of the directives of God.

Jahîm: (الجهم) See Jahannam.

Jahmiyyah: (الجهمية) Taken its name from its progenitor Jahm bin Safwân. This sect denies seeing Allah in the Hereafter.

Jahri Salât: (الصلاة الجهيرية) Prayer of audible recitation.

Jayshul-ʿUsrah: (جيش العسرة) Army of Hardship, meaning the campaign to Tabûk.

Jalîl: (الجليل) A kind of good smelling grass grown in Makkah.

Jariyâh: (الجارية) A young girl.

Jāʾīz: (الأجز) see Halâl.

Jalab & Janab: (جلب وجنب) Jalab (bringing) and Janab (avoidance) meaning the tax collector should not stop in one place and demand that people bring their goods and livestock to him for assessment of tax; and also the people should not go to remote areas away from where they are expected to be so that the tax collector has to travel far and face hardship in doing his job.


**Jallālah**: (الجلالة) The animal that eats dung or the dropping of other animals.

**Jalsah**: (جلسة) Sitting between the two prostrations.

**Jamʻ**: (الجمع) Muzdalifah, a well-known place near Makkah.

**Jāmi′**: (الجامع) Collection of Ahādīth on a list of topics like belief, laws, Sunan, purification, piety, manners, interpretation, history, etc.

**Jamāʻat**: (الجماعة) It is a group or a congregation for communal worship.

**Jamrah**: (الجمُر) White hot coal. A small stone-built pillar in a walled place. There are three Jimr situated at Mina. One of the ceremonies of Hajj is to throw pebbles at these Jimr on the four days of ‘Eidul-Adhā at Mina.

**Jamratul-ʻAqabah**: (جمار التعبئة) One of the three stone pillars at Mina. The last and the greatest one. It is situated at the entrance of Mina from the direction of Makkah. One of the rites of Hajj is to throw pebbles at these stone pillars, which represent Satan.

**Jamratul-ʻUla**: (جمار أولى) The first one.

**Jamratul-Wusta**: (جمار وسطى) The middle one.

**Janābah**: (الجنابة) The state of a person after having sexual intercourse with his wife or after having a sexual discharge in a wet dream, whether intentional or otherwise. A person in such a state should perform Ghusl (i.e., have a bath) or do Tayammum, if a bath is not possible; otherwise the person may not perform Salah (prayer) or recite or touch the Qur’ān.

**Janāzah**: (الجنازة) The Muslim funeral prayer, performed as a sign of respect and goodwill for a deceased Muslim, immediately prior to burial. The prayer reminds all Muslims of their ultimate mortality, thereby reinforcing an ethic of righteous and God-conscious living.

**Janīb**: (الجنيب) A good kind of date.

**Jannah**: (الجنة) Paradise, described as a place of happiness, contentment, and vitality. A reward for the righteous and God-conscious, who believe in the Oneness of Allāh and in all His Prophets and Messengers, and who follow the way of life of the Prophets. A created abode in the Hereafter as a blissful garden, where people live in eternal comfort and joy. Jannah has eight gates around it and each of these eight gates has eleven doors. The names of the eight gates are:

1. Babul-Imān (باب الإيمان)
2. Babul-Jihād (باب الجهاد)
3. Babul-Kazminal-Ghayz (باب الكاظمين الغيظ)
4. Babur-Rayyān (باب الریان)
5. Babur-Rādīn
7. Bābut-Tawbah (باب التوبة).
8. Bābus-Salāt (باب الصلاة). A dweller of Paradise is called a Jannati.

Al-Jarhu wat-Ta’dīl: (الجرح والتعديل) The Science of Validation of Ahādīth, validation or invalidation.

Jāriyah: (الجارية) Bondmaid, a female bond servant.

Jazākallāhu khayran: (جزاك الله خيرا) This is a statement of thanks and appreciation to be said to the person who does a favor. Instead of saying thanks (Shukran), the Islamic statement of thanks is to say this phrase. Its meaning is: May Allah reward you for the good. It is understood that human beings can’t repay one another enough. Hence, it is better to request Almighty Allah to reward the person who did a favor and to give him the best.

Jī’ah: (الجعة) Beer. A drink made from barley and wheat.

Jibrīl or Jibra’īl: (جبريل) Muslims believe that angels are among God’s many creations. He is believed to be one of the most important angels, as he was responsible for transmitting God’s Divine revelations to all of the human Prophets, ending with Muhammad ﷺ. Due to his special role in bridging the divine and human realms, he is referred to in the Qur’an as a Spirit (Rūh) from God.

Jibt: (الجبت) It signifies a thing devoid of any true basis and bereft of usefulness. In Islamic terminology the various forms of sorcery, divination and soothsaying, in short, all superstitions are called Jibt.

Jihād: (الجهاد) The word literally means ‘to strive’ or ‘to exert to the utmost.’ It is an Arabic word the root of which is Jahada, which means to strive for a better way of life. The nouns are Juhd, Mujāhid, Jihād, and Ijtiḥād. The other meanings are: struggle, endeavor, strain, exertion, effort, diligence, fighting to defend one’s life, land, and religion. Usually understood in terms of personal betterment, Jihād remained a highly nuanced concept, it should not be confused with Holy War, a common misrepresentation, the latter does not exist in Islam nor will Islam allow its followers to be involved in a Holy War. The latter refers only to the Holy War of the Crusaders. Jihād is not a war to force the faith on others, as many people think of it. It should never be interpreted as a way of compulsion of the belief on others, since there is an explicit Verse in the Qur’an that says: “There is no compulsion in religion.”(Qur’ān: Al-Baqarah 2:256). Jihād is not a defensive war only, but a war against any unjust regime, or any evil that is rampant in the society. If such a regime or a group exists that is spreading misinformation, and by that creating chaos, a war is to be waged against the leaders, but not against the people to stop it. People should be freed from the un-
just regimes and influences so that they can freely choose to believe in Al-
lâh and worshiping Him. Not only in peace but also in war, Islam prohibits
terrorism, kidnapping, and hijacking, when carried against civilians. Whoever
commits such violations is considered a murderer in Islam, and is to be
punished by the Islamic state. During defensive wars, Islam prohibits Mus-
lim soldiers from harming civilians, women, children, elderly, and the re-
ligious men like priests and rabbis. It also prohibits cutting down trees and
destroying civilian constructions. In short, any cruelty or unjust practice with
the enemies is also prohibited in Islam, in fact Islam introduces the highest
human rights first in the world.

Jilbâb: (الجاب) It is a long loose fitting garment worn by the
Arabs as an overgarment or outer garment or outer covering.

Jimâr: (الجماع) See Jamrah.

Jinn: (الجن) A creation, created by Allah from fire, like human beings from
mud, and angels from light. Like man, a Divine Message has also been ad-
dressed to them and they too have been endowed with the capacity, again
like man, to choose between good and evil, between obedience and dis-
obedience to God. See Sürah 72 of the Noble Qur‘ân. These are spiritual
beings that inhabit the world and are required to follow the orders of Allah
and are accountable for their deeds. They can be good or bad, just like peo-
ple. The word Jinn in Arabic means hidden, which indicates that they are
invisible creatures. It is said that they take on different shapes and forms.
Occasionally they involve themselves in the lives of human beings, causing
confusion and fright, though not all jinns are believed to be malevolent.

Jîrânah: (الجراحانة) A place, few miles from Makkah. The Prophet distributed the war booty of the battle of Hunayn there, and from there he
assumed the state of Ihrán to perform 'Umrah.

Jîrâr: (الجرار) (Also called Qullah - القلة) A large drinking water container
like a barrel whose size the scholars differ over, from five to fifty water skins
(Qirbahs - القربة).

Jîzyah: (الجبزة) Head tax or poll tax. A uniform tax or surcharge imposed
upon every person or every adult in a specific group, as on those entering or
leaving a country or using a particular service or conveyance. Tax imposed by
Islam on all non-Muslims living in an Islamic government in lieu of the guar-
antee of security and protection provided to them as the Dhimmis (Protected
People) of an Islamic state, and their exemption from military service and
payment of Zakâh or other taxes imposed on Muslims, they should pay this
tax to compensate. If the State cannot protect those who paid Jîzyah, then
the amount they paid is returned to them. Jîzyah symbolizes the submission of
the non-Muslims to the suzerainty of Islam. (See Sahih Al-Bukhari, Vol. 4, Ahadith No. 384, 385 and 386)

**Jubbah**: (الجبة) A cloak, outer garment.

**Al-Jubâr**: (الجار) Bloodshed with impunity (exemption), i.e., without liability.

**Juhfah**: (الحجفة) The Miqat of the people of Shâm.

**Jumu'ah**: (الجمعة) Friday, the Muslims' day of gathering, when all Muslim males must go to the mosque to hear the Friday Khutbah (sermon) and to offer the Jumu'ah congregational prayer, instead of Zuhr prayer. On this special day, Muslims make an extra effort to go to the main mosque of the vicinity with their fellow Muslim brothers. Also Surah 62 of the Noble Qur'ân.

**Jumu'ah Masjid**: (مسجد الجمعة) Refers to the mosque in which Jumu'ah prayer is offered. It is generally the main mosque in a town or city.

**Junub**: (الجنب) A person who is in a state of Janâbah, means to be in a state of ceremonial impurity or defilement. A male becomes Junub on having sexual intercourse or simply on the emission of semen in sleep or otherwise. A female also becomes Junub as a result of sexual intercourse as well as when she is menstruating or having postnatal bleeding. These are the general causes of Janâbah, which is also referred to in the books of jurisprudence as Hadath Akbar. A full bath is required for a Junub to receive purification or Tahârah, without which a man or woman is not allowed to touch or read the Qur'ân, enter the mosque or offer the prayers. In the absence of water, however, one is allowed to resort to Tayammum (dry ablution). It substitutes for both, a full bath (Ghusl) and ablution (Wudû').

**Juyûb**: (الجوب) Bosom or breast.

**Juz'**: (الجزء) Collection of Ahadith handed over by a single individual, a Companion, a Successor or a succeeder

**Ka'bah**: (الکعبه) The first house of worship built for mankind as the first building dedicated to the worship of the One God. The Ka'bah is an empty cube-shaped stone building whose foundations were built by the angels and originally built by Adam and later on reconstructed by Prophet Abraham and his son, Prophet Ishmael about 4,000 years ago. It was rebuilt with the help of Prophet Muhammad صلی الله علیه وآله وسلم, and is covered by a black and gold cloth embroidered with Verses from the Qur'ân. It is located within the court of the Sacred Mosque (Al-Masjidul-Harâm) at Makkah, it is the most sacred place in Islam and commonly referred to as the ‘House of Allâh.’ It is the focal point towards which Muslims all over the world face in their five daily prayers. Pilgrims at Makkah are supposed to circumambulate the Ka'bah. The Ka'bah contains the sacred Black Stone.
Al-Kabā'ir: The biggest sins, such as polytheism, murder, illegal sex, usury, theft, etc.

Kabsh: Ram, a male sheep.

Kafan: The shroud for the dead.

Kafālah: The pledge given by somebody to a creditor to guarantee that the debtor will be present at a certain specific place to pay his debt or fine, or to undergo a punishment etc.

Kaffārah: Expiation for any loss, injury, lack of services, etc., also an expiation or atonement for a missed or wrongly practiced obligatory religious act, it is usually in the form of money or foodstuffs or a sacrifice of an animal to free oneself from the consequences of sin (term specially used regarding the non-fulfillment of a pledge).

Kafil: A person providing surety, or a guarantor.

Kāfir: It signifies one who denies or rejects the truth. A person who disbelieves in Allah, His Messengers, all the angels, all the holy Books, Day of Resurrection and in the Qadar (Divine Preordainments). It also refers to one who does not believe in Muhammad as the final Messenger of Allah.

Kāfūr: Literally means camphor. It is a special heavenly perfume that will be mixed with non-intoxicating, pure wine and be given to the righteous in the Hereafter. See the Holy Qur'an, Al-Insan (76:5).

Kalālah: One who leaves behind no heir. According to some scholars, it refers to those who die leaving neither any issue nor father nor grandfather. According to others, it refers to those who die without any issue (regardless of whether they are succeeded by father or grandfather).

Kalām: Talk or speech; has also been used through the ages to mean logic or philosophy.

Kalām Majīd: Refers to the Noble Qur'an, the Message of God.

Kalimah: Refers to the basic tenet of Islam, i.e., bearing witness that none has the right to be worshiped but Allah and that Muhammad is the Messenger of Allah.

Kalla: Poor dependents and a debt.

Kanz: Hoarded up gold, silver and money, the Zakāt of which has not been paid. (See the Qur'an 9:34).

Karāmāt: (sing. Karāmah) Literally means a miracle. But in Islam it refers to miracles performed by saints and other pious slaves of Allah.
These miracles are performed only by the will of Allâh. Saints cannot perform any miracles of their own accord.

**Kasafat**: (كـَـسُـف) An Arabic verb meaning ‘eclipsed’, used for a solar eclipse: Ash-Shamsu Kasafat (the sun eclipsed).

**Kashf**: (الكَـشْـف) Literally means ‘manifestation’.

**Katam**: (الكَـتَـم) A plant used for dyeing hair (Wasmah).

**Al-Kawthar**: (الكوُثُر) A sacred fountain in Jannah (Paradise). It is the source of all the four rivers of Jannah, and feeds the Hawd of Prophet Muhammad ﷺ, which is at the end of the Sirâtul-Mustaqim. It is a gift from Allâh to the Prophet ﷺ to quench the thirst of true believers. (See Hawd Kawthar). Also the name of Sürah No. 108.

**Khabâl**: (الخَـبَـل) The (mire of) pus or sweat of the people of Hell.

**Khabat**: (الخَـبَـط) The leaves of a thorny desert tree.

**Khadihf**: (الخَـدْـىـف) The act of throwing small pebbles (like in Ramy).

**Khadirah**: (الخَـدَـرَـة) A kind of vegetation.

**Khaybar**: (خِـبَـر) A well-known town in the north of Al-Madinah on the road to Syria.

**Khayf**: (خِـيِـف) A valley.

**Khilaâs**: (الخِـلَاـص) A condition stipulating that the seller will deliver the product when it comes into his possession.

**Khilfah**: (الخِـلَـفَـة) Pregnant she-camels those are halfway through their pregnancy.

**Khalîfah**: (الخِـلَـفَـيَّة) (Caliph) The Imam or the Muslim ruler.

**Khalîfah**: (الخِـلَـفَـيَّة) An Arabic term meaning ‘successor,’ it refers to the rightful successor of Prophet Muhammad ﷺ as leader of the Ummah (worldwide Muslim community). The Khalîfah is not a Prophet; rather, he is charged with upholding the rights of all citizens within an Islamic state and ensuring application of the Sharî'ah (Islamic law). Another title for the Khalîfah (caliph) is Amirul-Mu'minîn meaning ‘the Leader of the Believers’. In the political history of Islam, Khalîfah became the title of the successors of the Prophet Muhammad ﷺ, notably the first four Rightly-Guided Caliphs known as Al-Khulafâ’ur-Râshidûn. The immediate successors of Prophet Muhammad ﷺ, were Abû Bakr Siddiq, ʿUmar bin Khattâb, ʿUthman bin ʿAffân, and ʿAli bin Abu Tâlib (11-35 AH, 632-655 CE). With the establishment of the Umayyad hereditary rule immediately after this, the institution of the Ca-
Formally the institution of the Caliphate came to an end in 1924 CE when Kamal Ataturk of Turkey arbitrarily declared its abolition.

**Khalīfah** (الخليفة): Khalīfah or vicegerent is one who exercises the authority delegated to him by his principal, and does so in the capacity of his deputy and agent. Another use for this word is for humanity in general. The human being is considered the Khalīfah (representative) of Allāh on earth according to Allāh. This term has been used in the Qur’ān with reference to man: “Just think when your Lord said to the angels: ‘Lo! I am about to place a vicegerent on earth...’” (2:30). At certain places in the Qur’ān, Khulāfā’ (pl.) also means (a) people with power to mobilize all that is on earth (27:62); (b) successors or inheritors who will inherit the earth and succeed one after another (24:55; 38:26).

**Khalīl** (الخليل): A close friend. The one whose love is mixed with one’s heart and it is superior to a friend or beloved. The Prophet ﷺ had only one Khalīl, i.e., Allāh, but he had many friends.

**Khalāq** (الخلاق): A kind of perfume and dye made from saffron.

**Khamr** (الخمر): It literally means ‘wine’, and has been prohibited by Islam. This prohibition covers everything that acts as an agent of intoxication, and includes all kinds of alcoholic drinks. See Noble Qur’ān, Al-Baqarah (2:219), Al-Mā’idah (5:93).

**Al-Khamsah** (الخمسة): The five compilers of Ahādīth Abu Dawud, Nasā’ī, Tirmidhi, Ibn Mājah, Ahmad.

**Khamīsah** (الخميسة): A black woolen square blanket with marks on it.

**Khandaq** (الخندق): It means a ditch. Generally referred to the battle of Khandaq.

**Kharāj** (الخراج): Tax imposed on the revenue from land taken from non-Muslims to ensure their equal rights under Islamic law.

**Kharāj** (الخراج): Zakāt imposed on the yield of the land (1/10th or 1/20th).

**Kharqā’** (الخرقاء): An animal with pierced ears.

**Khasafa** (خسف): A word meaning ‘eclipsed’ used for lunar eclipse: Al-Qamaru Khasafa (the moon eclipsed).

**Khatīb** (الخطيب): Orator, speaker.

**Khawārij** (الخوارج): (Khārijites or the Seceders) The people who dissented from the religion and disagreed with the rest of the Muslims. According to their belief a sinner is out of the folds of Islam.
Khazir or Khazirah: (الخزير، الخزيرة) A special dish prepared from ground meat, white flour, fat etc.

Khibr: (الخير) The agreement to Mukhābarah, i.e., selling fruit before it ripens.

Khilābah: (الخلابة) Deception. See Musarrah:

Khilāfah: (الخلافة) The Muslim state or the office of the caliph.

Khilāl: (الخليل) This term is generally used in the act of Wudū’ (ablution). It refers to the passing of fingers either through one’s beard or passing of fingers of one hand through the fingers of the other hand, or even passing of the little finger through the toes.

Khimār: (الخمار) Headcloth, head and face veil, head cover, veil covering the face but leaving the eyes exposed. Any scarf like piece of cloth used to cover the whole head and neck and may also be used to cover the bosom of a woman.

Khuff: (الخف) (pl. Khifāf) Leather socks or slippers.

Khul‘: (الخلع) It signifies a woman’s securing the annulment of her marriage through the payment of some compensation like returning back the Mahr to her husband which he gave her. See Qur‘ān, Al-Baqarah (2:229).

Khumrah: (الخمرة) A small mat just sufficient for the face and the hands (on prostrating during prayers).

Khums: (الخمس) It is literally one fifth. One fifth of the spoils of war is earmarked for the struggle to exalt the Word of Allāh and to help the orphans, the needy, the wayfarer and the Prophet’s kinsmen. Since the Prophet ḥ devoted all his time to the cause of Islam, he was not in a position to earn his own living. Hence a part of Khums was allocated for the maintenance of the Prophet ḥ as well as for his family and the relatives dependent upon him for financial support. See Qur‘ān, Al-Anfāl (8:41).

Khushū‘: (الخشوع) Submissiveness and attentiveness during the prayer with homage, humbleness and fear of Allāh.

Khutbah: (الخطبة) Sermon or religious talk. The weekly community address given by an Īmām immediately prior to the Friday congregational prayer. The address serves as a venue for leaders to share with members of the congregation religious insights, to discuss Islamic viewpoints on important contemporary issues, and to reinforce teachings of Islam. The greatest sermon in the history of mankind is called Khutbatul-Wadā’ (the Farewell address), given by the Prophet Muhammad ḥ during his last Hajj in 10 AH. There are various types of sermons:
Khutbatul-Jumu'ah (خطبة الجمعة) (the Friday sermon). This is given immediately before the Jumu'ah (Friday) prayer. 2. Khutbatul-'Eid (the ‘Eid sermon). This is given immediately after the prayer of the two ‘Eids. 3. Khutbatun-Nikâh (the marriage sermon). This is given during the marriage ceremony.

Khutbatun-Nikâh: (خطبة النكاح) A speech delivered at the time of concluding the marriage contract.

Kifâyah: (كيفية) An obligatory Islamic rule. If one person performs the act, then it is not required for others to perform. For example, the burial of a deceased Muslim is obligatory on any one person to perform.

Kifl: (الكفل) Share or portion, a like part.

Ki'âb: (الكعاب) Ki'âb is plural of Ka'b and refers to bones taken from the knees of sheep which were used in gambling similar to dice. Dice (for playing).

Kohl: (الحل) Antimony eye powder.

Küfah: (الكوفة) A city of Iraq.

Kuffâr: (الكافرين) Plural of Kãfir (see Kãfir).

Kûfi: (كوفي) An Arabic script. Angular writing style often used for early hand-written copies of the Qur'ân.

Kufr: (الف) The state of disbelief. Its original meaning is ‘to conceal’. This word has been variously used in the Qur’ân to denote: (1) state of absolute lack of faith; (2) rejection or denial of any of the essentials of Islam that constitute to believe in Allah, His angels, His Messengers, His revealed Books, the Day of Resurrection, and Al-Qadar (i.e., Divine Preordainments whatever Allah has ordained must come to pass); (3) attitude of ingratitude and thanklessness to Allah; and (4) non-fulfillment of certain basic requirements of faith. In the accepted technical sense, Kufr consists of rejection of the Divine guidance communicated through the Prophets and Messengers of God. More specifically, ever since the advent of the last of the Prophets and Messengers, Muhammad ﷺ, rejection of his teaching constitutes Kufr. Killing a believer also constitutes disbelief.

Kufu': (الكافو) It means to be similar or resembling or peer. Similarity or equality in four things - religion, lineage, profession and freedom is regarded reliable. Among these four, religion is agreed upon. Lineage is not proved from any true and authentic Hadîth, rest of the two, profession and freedom are admitted by all. To marry other than Kufu' is not prohibited, but it is better to marry in Kufu' for many reasons.

Kunyah: (الكنية) Surname. Calling a man, O ‘father of so-and-so!’ Or calling a
woman, O'mother of so-and-so!' This is a custom of the Arabs.

Kursî: (الكرسي) Literally a footstool or chair, and sometimes wrongly translated as Throne. The Kursî mentioned in this Verse should be distinguished from the 'Arsh (Throne) mentioned in V.7:54, 10:3, 85:15 and elsewhere. Prophet Muhammad ﷺ said: "The Kursî compared to the 'Arsh is nothing but like a ring thrown out upon open space of the desert." If the Kursî extends over the entire universe, then how much greater is the 'Arsh. Indeed Allāh, the Creator of both the Kursî and the 'Arsh, is the Greatest.

Ibn Taymiyyah said in the chapters: a) To believe in the Kursî, b) To believe in the 'Arsh (Throne):

It is narrated from Muhammad bin 'Abdullãh and from other religious scholars that the Kursî is in front of the 'Arsh (Throne) and it is at the level of the Feet. (Fatâwa Ibn Taymiyyah, Vol. 5, Pages 54, 55)

Kusuf: (الكسوف) Solar eclipse. See Kasafat.

Labbayk: (ليك) Literally means a response to the call.

Labbayka wa Sa'dayka: (ليك وسعديك) I respond to Your call; I am obedient to Your orders.

Laghw: (اللغو) That which is not suitable—vain talks, useless discussion and playfulness.

Lâ hawla wa lâ quwwata illâ billâh: (لا حول ولا قوة إلا بالله) The meaning of this expression is: 'There is no power and no strength except with Allâh the Almighty.' This expression is read by a Muslim when he is struck by a calamity, or is taken over by a situation beyond his control. A Muslim puts his trust in the Hands of Allâh, and submits himself to Allâh.

Lahd: (اللهد) Niche type of grave.

Lâhut: (اللاهوت) Divine.

Lâ Ilâha illallâh: (لا إله إلا الله) This expression is the most important one in Islam. It is the creed that every person has to say to be considered a Muslim. It is part of the first pillar of Islam. The meaning of which is: 'None has the right to be worshipped but Allâh.' The second part of this first pillar is to say: 'Muhammadun Rasûlullâh,' which means: Muhammad is the Messenger of Allâh.

Lāt: (اللات) A chief goddess of the Thaqif tribe in Tâ'if, and among the most famous idols in the religion of the pre-Islamic Arabia. See the Noble Qur’ân, An-Najm (53:19)
Laylatul-Qadr: "The Night of Power," concealed in one of the odd last ten nights of the month of fasting (i.e., Ramadán). The night on which the Qur'ān was first revealed by Jibra'il to the Prophet Muhammad ﷺ in 610 CE, during his retreat in the cave of Hira' above Makkah. Allāh describes it as better than one thousand months, and the one who worships Allāh during it by performing optional prayers and reciting the Noble Qur'ān, etc., will get a reward better than worshipping Him for one thousand months (i.e., 83 years and four months). Muslims commemorate this night, believed to be the 27th of Ramadān (though unknown for certain), by offering additional prayers and supplications late into the night. [See the Qur'ān Surat 97 (V.97: 1-5)] (See Sahīh Al-Bukhārī, Vol. 3, Hadīth No. 231 and Chapter No.2)

Al-Latif: (اللطيف) The Subtle One Who is All-Pervading. One of the ninety-nine Attributes of God. The exact meaning of this word is very difficult to fully understand. It includes all of the following meanings: 1. So fine that He is imperceptible to the human sight. 2. So pure that He is unimaginable to the human mind. 3. So kind that He is beyond human comprehension. 4. So gracious that He is beyond human grasp. 5. So near that He is closer to us than our jugular veins. See the Noble Qur'ān, Al-Hajj (22:63), Ash-Shūrā (42:19).

Al-Lawh Al-Mahfūz: (اللوح المحفوظ) A guarded Tablet in the Seventh Heaven. The Noble Qur'ān was first written on the Lawh Mahfūz in its entirety before it was sent down to the Baytul-‘Izzah in the First Heaven.

Li‘ān: (اللعان) Mutual cursing. Both the wife and the husband take an oath when he accuses her of committing illegal sexual intercourse and after it invoking the curse of Allāh upon the liar. (Sūrat An-Nūr, 24:6, 7, 8, 9)

Liwā‘: (اللواء) A standard, it is smaller than Rāyāh (الراية) flag).

Al-Lizām: (الليزام) The settlement of affairs, in the Hadīth, it refers to the battle of Badr, which was the means of settling affairs between the Muslims and the pagans.

Luqatah: (اللفقة) Any article or a thing (any document or a purse) found by somebody other than the owner who has lost it.

Ma‘āfiri: (المعافري) A Yemeni Burd (sheet).

Madhhāb: (المذهب) A term used in reference to a particular ‘school of thought’ in Islam. As Islam spread to new regions outside the Arabian peninsula and new social, economic and religious issues arose, many scholars studied the sources of Islam to find permissible and practical solutions that believers could employ to address these issues. Over time, the teachings and
thoughts of five respected scholars gained prominence, and Muslims tend to adhere to any one or the other school of thought of these scholars. Each school’s opinions, while differing to some degree with the others, are considered equally valid as a source of practical guidance for the ‘lay’ Muslim.

**Madhi**: (المذى) Pre-coital fluid. A thin fluid generally released by the private parts of both men and women at the time of passion.

**Ma’dhur**: (المعذور) Literally means ‘one who is excused.’ In Islamic jurisprudence it refers to that person who has certain sickness due to which he is excused or exempted from certain acts.

**Al-Madinah**: (المدينة) The well-known sacred city of Saudi Arabia, where the Prophet’s Mosque is situated, it was the first city-state that came under the banner of Islam. *Madînah* means city, and *Madînatun-Nabî* (the city of the Prophet) was the name taken by the citizens of the city formerly named Yathrib, often called Madînah Munawarrah - the Illuminated, or the Enlightened City. Tâbah and Taibah were also the former names for Al-Madrînah. It became the center of the first Islamic community and political state after Prophet Muhammad迁移到了Makkah in 622 CE. The people of Al-Madinah welcomed the persecuted Muslims of Makkah with open arms, establishing a sense of brotherhood and sisterhood viewed as a tangible ideal for Muslims today. Prophet Muhammad迁移到了Al-Madinah in 632 CE and was buried in his room adjacent to the city’s central mosque, which he established.

**Al-Madmah**: (مضمضة) Rinsing the mouth.

**Maghâfir**: (المغافر) A bad smelling gum.

**Maghazi**: (الغزوات) Plural of *Maghza* or *Ghazwah* (i.e., holy battle). The military campaigns in which the Prophet迁移到了himself participated.

**Maghrîb**: (المغرب) Sunset, evening obligatory prayer, that is performed right after the sun sets over the horizon. It consists of three Rak’ahs and can be offered between just after sunset and before the stars appear in the sky.

**Mahr**: (صداق) Bridal-money given by the husband to the wife. It is part of the Muslim marriage contract. It can never be demanded back under any circumstances. *Mahr* signifies the amount of payment that is settled between the two spouses at the time of marriage, and which the husband is required to make to his bride. *Mahr* seems to symbolize the financial responsibility that a husband assumes towards his wife by virtue of entering into the contract of marriage. (*Mahr Muwajjal*: Deferred dower or dowry; *Mahr Mu’ajjal*: Immediate dower or dowry)

**Mahram**: (المحرم) The person with whom marriage is not permissible and
with whom strict Hijāb is not obligatory. A Mahram refers to the group of people who are forbidden for a woman to marry due to marital or blood relationships. These people include: Her permanent Mahrams due to blood relationship, and those seven are: her father, her son (who passed puberty), her brother, her uncle from her father’s side, her brother’s son, her sister’s son, and her uncle from her mother’s side. Her Radā’ Mahrams due to sharing the nursing milk when she was an infant, and their status is similar to the permanent seven Mahrams (i.e., nothing can change their status). Her in-law Mahrams because of marriage and they are: her husband’s father (father-in-law), her husband’s son (stepson), her mother’s husband (stepfather), and her daughter’s husband. These categories of people, along with the woman’s husband, form the group of allowable escorts for a Muslim woman when she travels.

Maytah: (الميّة) Dead meat (meat of a dead animal).

Maysir: (الميسر) Gambling. Literally means getting something too easily.

Al-Majīd: (المجيد) The Most Glorious. One of the ninety-nine Attributes of Allah.

Majūs: (المجوس) (Magians) Fire worshippers. These people lived mainly in Persia and the eastern Arabian peninsula in the pre-Islamic period of Ignorance. See Noble Qur’ān, Al-Hajj (22:17).

Makkah: (مكة) An ancient city in Saudi Arabia where Abraham and Ishmael built the Ka‘bah. Muhammad ﷺ, a member of the Quraysh tribe, which traced its lineage back to Abraham, was born in Makkah in 570 CE. After migrating to Al-Madinah to further the message of Islam, Muhammad ﷺ returned to Makkah in 629 CE with fellow Muslims to reinstitute the age-old monotheistic Hajj. In 630 CE, after the Quraysh violated a peace treaty, Muhammad ﷺ marched on Makkah and gained control of the city peacefully, thereafter clearing the Ka‘bah of idols and reintegrating the city into the fold of Islam.

Makkūk: (المكوك) Weight equal to 6 Mudd or 3 kilo and 258 gram.

Makr: (المكر) It signifies a secret strategy of which the victim has no inkling until the decisive blow is struck. Until then, the victim is under the illusion that everything is in good order. See Noble Qur’ān, Al-Imrān (3:54).

Makrūh: (المكرّه) Lawful or legal but Undesirable or disliked but not prohibited such as growing fingernails or sleeping on the stomach. Not doing the Makrūh counts as a good deed and doing it does not count as a bad deed. Makrūh is of two types: Makrūh Tahrīmī and Makrūh Tanzīhī. Makrūh Tahrīmī is that which has been established by a proof which is not absolute.
The one who rejects it is regarded as a Fāsiq (open sinner). A person who does something that falls under this category without any valid reason will be committing a sin and will deserve punishment. Makrūh Tanzihī is that which if left out, will be worthy of reward and if carried out, will not entail any punishment.

Malā‘ikah: (الملائكة) (sing. Malak) Angels, a class of God’s creations. Angels inhabit the unseen world, and constitute a group of beings who do God’s commands and who perpetually engage in His glorification. Muslims believe each human being is assigned two special angels as recorders - one records a person’s good deeds while the other records a person’s evil deeds. These records will be summoned on the Day of Judgment and each individual will be called to account for his or her deeds. A few angels are named in the Qur’ān, such as Jibra’il (angel of revelation), Mikā’il (angel of rain and plant), and Isrāfiil (angel who sounds the horn on Judgment Day, calling all souls to account).

Al-Malā‘ikah: (الملائكة) Another name for Sūrat Fātir, Sūrah 35 of the Noble Qur’ān.

Malhamah: (الملحمة) (pl. Malā‘im) The Fierce Battles that will take place near the End Times before the coming of Dajjāl. (Antichrist or False Masih).

Māliki: (مالكي) Islamic school of law founded by Imām Mālik. Followers of this school are known as the Māliki.

Mamlük: (المملوك) A male slave.

Manār: (منارة) It was the chief idol worshipped by the Khuzā‘ah and Hudhail tribes.

Manārah: (المنارة) A tower-like structure, more commonly called a minaret, from which the Mu‘ādh-dhin (caller to prayer) calls out the Adhān (call to prayer). The minaret is usually located adjacent to the mosque, though for architectural reasons they may be placed at various places on the mosque grounds for practical as well as decorative effect.

Manāsik: (الманاسك) The acts of Hajj like Ihram, Tawāf of the Ka‘bah and Sa‘y of Safa and Marwah, stay at ‘Arafāt, Muzdalifah and Mina, Ramy of Jamarat, slaughtering of Hady (animal) etc. For details, see The Book of Hajj and ’Umrah, Sahih Al-Bukhārī, Vol.2-3.

Manāsi‘: (المناصع) A vast plateau on the outskirts of Al-Madinah.

Mandūb: (مندوب) (Recommended) This category is recommended for the Muslim to do such as extra prayers after Zuhr and Maghrib prayers. Doing the Mandūb counts as a good deed and not doing it does not count as a bad deed or a sin.
Mani: (المني) Semen or sperm.

Manihah: (المنى) A sort of gift in the form of a she-camel or a sheep that is given to somebody temporarily so that its milk may be used and then the animal is returned to its owner.

Mann: (المن) The Divine food sent to Israelites from heaven. It was in the form of sweet grains. A small round thing, as small as the hoar frost on the ground. It usually rotted if left over till next day; it melted in the hot sun; they used to eat it according to their necessity. It is also said that the actual manna found to this day in the Sinai region is a gummy saccharine secretion found on a species of Tamarisk. Some say it was truffles while some say mushrooms.

Mannân: (المانان) The one who reminds others of what he has given to them.

Manzil: (المنزل) Portion. There are seven Manzil in Qur'an to be recited over seven days. The last Manzil nicknamed as Mufassal. or Hizbul-Mufassal.

Maqâm Ibrâhîm: (المقام إبراهيم) The Station of Ibrâhîm or the standing place of Ibrâhîm, a place near the Ka'bah, where there is a stone bearing the footprint of Prophet Ibrâhîm on which Abraham stood while he and Ishmael were building the Ka'bah.

Maqâm Mahmûd: (المقام المحمود) The highest place in Paradise, which will be granted to Prophet Muhammad and none else.

Mâriqah: (المارقة) One of the Khawārij sect. so named because they had strayed away from the true faith.

Ma'rûf: (المعروف) It refers to the conduct that is reckoned fair and equitable by the generality of disinterested people.

Marwah: (المروة) Granite, a sharp-edged stone. Ibn Hajar says in Hadyus-Sârî that Marwah is a sharp stone after which the mountain across from Safâ was named. A mound near the Ka'bah that is referred to in the Qur'an as one of the symbols of Allâh. It is in conjunction with Safâ. Now it is a remnant of a mountain in Makkah.

Maryam: (مریم) Mary, the mother of Jesus. Maryam is considered by Muslims to be the most favored of women to God, for her chastity, piety and dedication. Muslims believe she miraculously bore Prophet Jesus in her womb and gave birth to him, while remaining a chaste virgin. The fact that an entire chapter of the Qur'an is titled Maryam indicates that the lessons of her life are extremely important for Muslims.
Mas'alah: (المشالة) Literally means an issue, problem or question. In Islamic jurisprudence, it refers to a rule, or regulation. The plural of Mas'alah is Ma'sā'il.

Mash: (المشح) The act of passing of wet hands over a particular part of the body.

Mā-shā'-Allāh: (ما شاء الله) An Arabic sentence meaning literally, ‘What Allāh wishes,’ and it indicates a good omen.

Mash'ar: (المشأة) Shrine. A place appointed for sacred rites.

Al-Mash'arul-Harām: (المشأر الحرام) The boundary of Al-Masjid Al-Harām in Makkah. It is prohibited to kill any game, to damage any plant or tree, or to act in any manner that will violate the sanctity of the Sacred Mosque.

Mashrūbah: (المشربة) Attic room, something of a room or space just below the roof to be used for storage.

Al-Masīḥ Ad-Dajjāl: (المسيح الدجال) The lying christ. The anti-christ which Prophet Muhammad said would appear before the Day of Resurrection.

Masjid: (المسجد) (pl. Masājid) Mosque. A term meaning ‘place of prostration,’ Masjid designates a building where Muslims congregate for communal worship. The term comes from the same Arabic root as the word Su-jūd (prostrations), designating the important worship position in which Muslims touch their forehead to the ground. Often, the French word mosque is used interchangeably with Masjid, though the latter term is preferred by Muslims. The Masjid also serves various social, educational, and religious purposes. There are three sacred Masājid in the world, which Muslims hope to visit and pray within

Masjid Aqṣā: (المسجد الأقصى) The ‘Furthest Mosque’ built by the early Muslims in Al-Quds in Jerusalem, on or near where the Temple of Solomon once stood. It is the third sacred mosque of the Muslims. See Baytul-Maqdis.

Al-Masjidul-Harām: (المسجد الحرام) (The Inviolable Mosque). The Grand Masjid in Makkah. The Ka'bah (the Qiblah of the Muslims) is situated within it. It is the first sacred mosque of the Muslims.

Masjid Nabawi: (المسجد النبوي) Another name for the Masjidur-Rasūl in Al-Madinah. The body of the Prophet is buried there. It is the second sacred mosque of the Muslims.

Masjid Shajarah: (مسجد الشجرة) A mosque outside Al-Madinah, where most of the Hajis go for wearing Ihram; a Miqāt.

Matāf: (المطاف) Area of Tawāf.
Mathānī: (المثنائي) The oft-repeated Verses of the Qurʾān, and that is Sūrat Al-Fāṭihah, recited repeatedly in the prayer.

Maṭhūrah: (الماثرة) Custom.

Mawlā: (المولى) Literally means protector, and a person of slave origin who does not have tribal protection. Allāh describes Himself as the Mawlā or the Lord (Allāh) of the believers. Mawlā is a word with dual meaning, and can mean either master or slave. It may also be considered as friend, relative, cousin, son of paternal uncle, ally, supporter, etc. It is also the term used to describe a freed slave who remains as part of the family.

Mawlāya: (مولاي) My lord, my master (an expression used when a slave addresses his master (also used for freed slave). Also a form of address to a ruler implying protector.

Mawqūdhah: (الموقوطة) An animal beaten to death with a stick, a stone or the like without proper slaughtering.

Mawāli: (الموالي) Non-Arabs and originally former slaves.

Mawāqit: (المواقيت) See Miqāt.

Mayāthir: (المichern) (pl. of Mitharah) Red silk cushions stuffed with cotton that were placed under the rider on the saddle.

Mayyit: (ميت) A corpse, dead body of a human being.

Mazhar: (المزهر) A symbol, apparently a finite thing that points toward something unbounded and indescribable. The knowledge conveyed by the symbol cannot be apprehended in any other way, nor can the symbol ever be explained once and for all. Its true meaning becomes known via visible manifestation of anything associated.

Mihjan: (المحن) A walking stick with a bent handle.

Mihrāb: (المحراب) A niche in the wall of a mosque that indicates the place of standing of the Imām, and the Qiblah, the direction of Ka`bah, towards which all Muslims turn during the formal worship. Architecturally, the Mihrāb serves to amplify the voice of the Imām as he leads the worshipers in prayer.

Mijannah: (المجنة) A place at Makkah.

Milād: (الميلاد) Literally means ‘birth, birthday.’ In this context it refers to the birthday celebrations held in respect for the Prophet ﷺ. In most cases these celebrations are innovations which are accompanied by many other evils.

Millah: (الملة) See Ummah.
**Minā**: A plain five miles from Makkah and approximately ten miles from ‘Arafāt within the bounds of the *Harām* (sanctuary) of Makkah. During the *Hajj* the pilgrims pass the night between the eighth and ninth day, before proceeding to ‘Arafāt on the ninth day. An essential place to visit during the *Hajj*.

**Minbar**: Steps with a pulpit on which the *Imām* stands to deliver the *Khutbah* (sermon or address).

**Miqāt**: The appointed places specified by the Prophet for entering the state of *Ihrām* (consecration) before entering Makkah when intending to perform *'Umrah* or *Hajj*.

**Mi‘rād**: A hunting instrument, part of which has a sharp-edged piece of wood, or a piece of wood with a sharp piece of iron attached to it. It is sometimes referred to as a hunting adze.

**Mi‘rāj**: Literally means ‘ascension’. In Islam it refers to the Night Journey of the Prophet from Makkah to Jerusalem and then the Ascension through the realms of the seven heavens wherein he communicated with Allāh. (See *Hadīth* No. 345, Vol. 1, *Hadīth* No. 429, vol. 4 and *Ahādīth* No. 345, Vol. 1, 227, Vol. 5, *Sahīh Al-Bukhārī*). [Also see (V. 53:12, 17:1) the Qur‘ān] See also *Isrā* and *Mi‘rāj*.

**Mirbad**: A place where dates are dried, also said for a small enclosure for animals.

**Mirt**: (pl. *Murūt*) A sheet of wool or silk to wrap around.

**Miskīn**: (pl. *Masākīn*) The word denotes helplessness, destitution. Thus *Masākīn* are those who are in greater distress than the ordinary poor people. Explaining this word the Prophet declared that *Masākīn* are those who cannot make both ends meet, who face acute hardship and yet whose sense of self-respect prevents them from asking for aid from others and whose outward demeanor fails to create the impression that they are deserving of help.

**Misr**: Egypt.

**Miswāk**: A thin stick or twig made of Arak-tree roots that is used to clean the teeth.

**Mitharah**: See *Mayāthir*.

**Mithqāl**: A special kind of weight (equals 4 2/7 grams approx., used for weighing gold). It may be less or more. (20 Mithqāl = 94 grams approx.)

**Mizr**: Beer.
Mu'adh-dhin: A call-maker who pronounces the Adhān (call to prayer) loudly from a minaret or other suitable location near a mosque prior to the five daily worship times calling people to come and perform the prayer. The Mu'adh-dhin may also perform other duties, such as reciting the Qur'ān while worshipers assemble at the mosque and perform the Wudū’ (ritual washing, ablution) a few minutes prior to commencement of congregational worship.

Mu'āhād: Protected. A non-Muslim who has a treaty with the Muslims, or is living under Muslim protection. Technically, it refers to the People of the Scripture who have been promised protection by the Muslim state. It is similar to Dhimmī.

Mu'allafatul-Qulub: New Muslims who were given Sadaqah by the Prophet to keep them firm in the fold of Islam.

Mu'arras: A place nearer to Mina than Ash-Shajarah.

Mu'amalah: A term used for a transaction, dealing or an agreement wherein some money or other type of wealth is involved.

Mu'an'an: Those Ahādīth in which narrator relates the text using the preposition 'an.

Mu'aqqadah: It is an oath that a person swears to express his determination and definite intention to do something in future. The expiation becomes obligatory for breaking this oath. The expiation for this oath is to feed ten poor persons, or to clothe them or to set a slave free.

Mu'asfar: Garments lightly died with safflower-almost orange color.

Mu'āsharah: Literally means society. In Islamic terminology, it refers to one’s social relationships and social dealings.

Mu'attilah: This sect does not believe in the primacy of Allāh’s Attributes.

Mu'awwidhāt: The last three Sūrahs of the Qur’ān.

Mu'awwidhatān or Mu'awwidhatayn: (i.e., Sūrat Al-Falaq (113) and Sūrat An-Nas (114).

Mubāh: Things or acts Permissible or allowed in Islamic law. This category is left undecided for the person, such as eating apples or oranges. Doing or not doing the Mubāh does not count as a good or bad deed.

Mubashshirāt: Heralds. Glad tidings. True dreams that are a part of prophethood. [See the F.N. of (V. 10:64), Sahīh Al-Bukhārī, Vol. 9, Hadīth No. 119].
Mūbiqāt: (الموبقات) Great destructive sins.

Mudābarah: (المداربة) An animal with the sides of its ears cut off.

Mudabbar: (المدير) A slave who is promised by his master to be manumitted after the latter’s death.

Mudārabah: (المضاربة) (Sleeping partnership or limited partnership) An agreement between two or more persons whereby one or more of them provide finance, while the other(s) provide entrepreneur and management to carry on any business venture whether trade, industry or service with the objective of earning profits. The profit is shared in an agreed proportion. The loss is borne by the financiers only in proportion to their share in the total capital.

Mudārib: (المضارب) The partner who provides entrepreneurship and management in a Mudārabah agreement, i.e., the one who contributed his labor to the partnership.

Mudd: (المد) A dry measure of two thirds of a kilogram (approx.). It may be less or more. Sā‘ equals 4 Mudds (3 kilograms approx.).

Mufaddamah: (المتفاوتة) Garments deeply dyed with safflower-almost red color.

Mufassal or Mufassalāt: (المفصل أو المفصلات) The shorter Sūrahs starting from Qāf to the end of the Noble Qur’ān (i.e., from No. 50 to the end of the Qur’ān 114).

Mufattaqah: (المختصرة) A mixture of sugarcane, molasses, sesame and fenugreek.

Mufāwadah: (المفاوضة) A basic contract of partnership based on Wakālah and Kafālah. It requires full commitment from the partners. In order to achieve this purpose, the partners must try to maintain equality in the capital, labor, liability and the legal capacity and also declare each partner to be a surety for the other.

Mufī: (المفتى) One who issues verdicts.

Muhaddith: (المحدث) (pl. Muhaddithūn) An Islamic scholar of Hadīth (sayings and traditions of the Prophet Muhammad ﷺ).

Muhaffalah: (المحفالة) Animals that have not been milked. See Musarrāt.

Muhājir: (المهاجر) A person who does Hijrah (emigration). Anyone of the early Muslims who had migrated from any place to Al-Madīnah in the lifetime of the Prophet ﷺ before the conquest of Makkah and also the one who emigrates for the sake of Allāh and Islam and also the one who quits all
those things which Allāh has forbidden. According to a Hadith, Muhājir is the one who forsakes mistakes and sins. (Ibn Mājah: 3934)

*Muhallal lahū:* (المحلل له) The first husband for whom another man marries his divorced wife in order to divorce her so that the first husband can marry her again.

*Muhallil:* (المحلل) The man who marries a woman in order to divorce her so that she can go back to her first husband.

*Muhammad:* (محمد) The one who is much praised, the last Messenger Muhammad. The Prophet and righteous person believed by Muslims to be the final Messenger of God, whose predecessors are believed to include the Prophets Adam, Noah, Abraham, Moses, David, Jesus and others. Born in 570 CE, Muhammad grew up to become a well-respected member of Makkān society. In 610 C.E., he received the first of many revelations that would eventually form the content of the Qur'ān. Soon after this initial event, he was conferred prophethood and began calling people to righteousness and belief in One God. Muhammad died in 632 C.E., after successfully (re)establishing the religion known as Islam and providing Muslims with a model for ideal human behavior.

*Muhāqalah:* (المحاقلة) Renting land in return for one third or one quarter of the produce. This term is mostly used concerning cultivation.

*Muharram:* (المحرم) An act that is strictly forbidden in Islam.

*Muharram:* (المحرم) The first month of the Islamic calendar. Also called the month of Allāh.

*Muhassab:* (المحضر) (See Abtah) A valley outside Makkah on the way to Mina, sometimes called Khayf Bani Kinānah.

*Muhassar:* (مُحسنَر) A place between Mina and Muzdalifah to make hurry while passing it. At this place the army of Abrahah was destroyed. It is said to be a place of satans.

*Muhdath:* (مُحدث) Innovation.

*Muhdith:* (محدث) An innovator of heresy.

*Muhkam:* (المحكم) Qur'ānic Verses the orders of which are not cancelled (abrogated), non-allegorical and are clear.

*Muhrim:* (المحرم) One who enters into the consecration state of Ḥajj or 'Umrah. A female who assumes Ḥijrām.
Muhsan: (المحصن) One who is married.

Muhsanat: (المحصنات)

It means ‘protected women’. It has been used in the Qur’ān in two different meanings. First, it has been used in the sense of ‘married women’, that is, those who enjoy the protection of their husbands. Second, it has been used in the sense of those who enjoy the protection of families as opposed to slave-girls.

Muhsar: (المحصر) A Muhrim who intends to perform the Hajj or ‘Umrah but cannot because of some obstacle.

Mujāhid: (المجاهد) (pl. Mujāhidīn) One who takes an active part in Jihād and fights for Islam. A Muslim fighter. The opposite of Qā’idīn. See Jihād.

Mujazziz: (المجزز) A Qā’if: a learned man who reads the foot and hand marks.

Mu’jizah: (المعجزة) Literally means a miracle. In Islam it refers to miracles performed by Prophets. Prophets do not perform miracles out of their own accord but through the direction and will of Allāh.

Mu’jam: (المعجم) Collection of Ahādīth alphabetically arranged by the names of the traditionist irrespective of subject matter

Mujtahid: (المجتهد) (pl. Mujtahidūn) Independent religious scholar, a specialist on the deduction of the Islamic rules who do not follow religious opinions except from four major sources: the Qur’ān, Hadīth, conscience of the community from all over the Muslim world, and reasoning.

Mukātab: (المكاثب) A slave (male or female) who binds himself (or herself) under a contract of manumission to pay a certain ransom for his (or her) freedom.

Mukhābarah: (المخابرة) Selling fruit before it ripens. Some say it is leasing the land for cultivation, while the owner will get whatever is produced from one area of it, and another area is for the cultivator. Ibn Hajar says Mukhābarah refers to sharecropping when the seeds are supplied by the cultivator, while Muzāra’ah refers to sharecropping when the seeds are supplied by the owner of the land.

Mukhādarah: (المخاضرة) The buying of a raw crop before it is ready to be reaped is Mukhādarah.

Mukhadram: (المخضرم) (pl. Mukhadramūn) A person who became a Muslim during the Prophet’s lifetime but did not see him.

Mulā’anah: (الملاعنة) The act of performing Li‘ān.
Mulabbadah: (الملبدة) Cloak made from a thick patched sheet.

Mulāmasah: (الملامة) Mulāmasah is a buy for prefixed price with closed eyes or in darkness just by the first touch of hand. For instance, a man goes to a cloth merchant and proposes him to buy a roll of cloth for a prefixed price on the condition that he will close his eyes and will go to touch the rolls, whatever the roll will come under his first touch, he will have it. This kind of trade is prohibited. It is also called Limās.

Mulhid: (المحد) Atheist, one who denies the existence of God.

Mulhidūn: (المحدون) Heretical, unorthodox, one relating to or characterized by departure from accepted beliefs or standards.

Multażam: (المتزامن) The area between the Black Stone and the door of the Ka'bah where it is recommended to make supplications.

Mu'min: (المؤمن) A person who has deep faith in Allāh and is a righteous and obedient slave of Allāh.

Munābadhah: (المبادلة) The sale by Munābadhah is like gambling: Two persons may agree to barter one thing for another without seeing or checking either of them. One may say to another, “I barter my garment for your garment,” and the sale is achieved without either of them seeing the garment of the other. Or one may say, “I give you what I have and you give me what you have,” and thus they buy from each other without knowing how much each has had.

Munāfiq: (المُنافق) Hypocrite, a person who puts on a false appearance of virtue or religion. One whose external appearance is of a Muslim, people see him praying, fasting, etc., but whose inner reality conceals his Kufr (disbelief). (See Al-Baqarah 2:8-23). A Munāfiq is more dangerous and worse than a Kāfir.

Munkar wa Nakir: (منكر ونكر) The names of the two angels who question the dead in the graves.

Muqābalah: (المقابلة) The animal whose ears have been severed.

Muqallid: (المقلد) A follower of a qualified specialist on religious matters.

Muqārada: (المقارضة) Another name for Mudārabah used by the Mālikis. It has two explanations: a) To lend money or something to someone. b) To be a partner, i.e., one person invests money and the other does practical work and the profit is shared between the two according to the agreed percentage.

Muqarrabun: (المقرون) Literally means, ‘those who have been brought near.’ On the Day of Resurrection, Allāh will sort out the good and the evil into three groups:
1. **Muqarrabun** - the exalted class, those who will be nearest to Allâh. Also described as the Sâbiqûn, meaning ‘those who outstrip the rest.’

2. **Ashâbul-Maymanah** - literally means, ‘the Companions of the Right.’ The righteous people destined to enter Paradise.

3. **Ashâbul-Mash’âmah** - literally, ‘the Companions of the Left.’ These will be the inheritors of Hell-fire. See **Al-Wâqi’âh** (56:11-56).

**Al-Muqatta’ât**: The initial abbreviated letters prefixed to certain **Sûrahs** of the Qur’ân.

**Muqayyar**: A name of a pot with a coating of tar or pitch in which alcoholic drinks used to be prepared.

**Murâbit**: A person who is on the road spreading Islam.

**Murji’âh**: (Also called the people of Irjâ’.) The Murji’âh sect has the belief that Imân (faith) concerns with words only, it has no link as far as deeds are concerned.

**Murtadd**: Apostate. One who commits apostasy, renunciation of a religious faith or the abandonment of the previous loyalty.

**Mûsa**: Moses, an eminent Prophet in Islam mentioned in the Qur’ân and the Old Testament. The Qur’ân contains accounts similar to those in the Hebrew Bible regarding Moses’ early life and upbringing. Muslims believe Moses was chosen as a Prophet by God, and his mission was to call Pharoah and the Egyptians to believe in One God and cease oppression of the Hebrew people. Muslims believe the Torah, a Divine scripture, was given to Moses as a guidance for those who heeded his leadership.

**Mustad’afîn**: Weak and oppressed persons.

**Musaddiq**: The person discharging voluntary charity.

**Musallâ**: A praying place.

**Musalli**: One who is offering the prayer.

**Musannaf**: More comprehensive collection of **Ahâdîth** divided into books and chapters.

**Musâqât**: Watering and doing a watchman's job in the fields or gardens and sharing the produce or cultivating the land and sharing the produce with the owner is called Musâqât. This is also called Muzâra'âh (المزارة). The difference between Musâqât and Muzâra'âh is that the first mentioned is for grains and the last mentioned is for fruit trees.

**Musarrat** or **Muhaßâlah** or **Khilâbah**: Such she-camels and sheep whose udders are bind to avoid milking them for two or
three days to sell them for a higher price as buyer thinks that they deliver
great amount of milk.

Mushabbihah: (المشبهة) (Anthropomorphist) Those who ascribe human
characteristics to Almighty Allāh.

Mushaf: (المصحف) A copy of the Qur’ān.

Mushāwarah: (المشورة) It means consultation.

Mushrik: (المشرك) (pl. Mushrikīn or Mushrikūn) A polytheist, pagan or
idolater. A person who ascribes partners to Allāh. Someone who offers his
adoration to anything besides the one God. Hence, polytheists and idolators
are associators. However, on a more subtle level, anyone who adores God
with an impure love is an associator too.

Musinnah: (المستينة) A female three-year-old cattle, cow or ox (entered its
third year). (Also Thaniy or Thaniyyah, those having two teeth.)

Muslim: (المسلم) A person who accepts Islam as his or her way of life. Literally
(and in the broadest sense), the term means ‘one who submits to God.’ More
commonly, the term describes any person who accepts the creed and the teach-
ings of Islam. The word ‘Muhammadan’ is a pejorative and offensive mis-
nomer, as it violates Muslims’ most basic understanding of their creed-
Muslims do not worship Muhammad, nor do they view him as the founder of
the religion. The word ‘Moslem’ is also incorrect, since it is a corruption of the
word ‘Muslim.’ Muslim is the one who believes in Allāh, His Prophets, His
Books, the Day of Resurrection (Qiyāmah), recites the Kalimah, and accepts
the commandments of Allāh and His Prophet ﷺ as the Truth.

Musnad: (المسنن) Collection of Ahādīth with complete chains.

Musallā: (المصلى) The place where the ‘Eid prayer is performed.

Mustadrak: (المستدرک) Collection of Ahādīth a compiler collected according
to the conditions of a former compiler but that were missed by him.

Mustahabb: (المستحب) An act in Islam that is Desirable, preferable or
recommended, ordered without obligation. Mustahabb is something that is re-
commended and performed in desire for (Divine) love. Refers to those acts
done by the Prophet ﷺ or the Companions very occasionally. The acts
whose neglect is not punished, but whose performance is rewarded, e.g., the
call for prayers (Adhān).

Mustahādah: (المستحاضة) A woman who has bleeding from the womb in
between her ordinary periods.

Mustakhraj: (المستخرج) Collection of Ahādīth in which a later compiler
collects fresh and additional Isnād (chains) cited by the original compiler.

*Mustawsilah*: (المستوصلة) The women who has her hair extensions done.

*Muʿāth*: (المتعة) A temporary marriage. A custom that was common in Arabia. It was allowed in the early period of Islam when one was away from his home, but later on it was cancelled (abrogated) by the Prophet ﷺ at Khaybar, as is related by ʿAli bin Abu Tālib in Sahih Muslim and Sahih Al-Bukhārī.

*Mutaʾawwulūn*: (المتآولون) Those (ones) who form wrong opinions of Kufr about their Muslim brothers.

*Mutafahish*: (المنفخ) A person who conveys evil talk.

*Mutafallijat*: (المتفجيات) The women who have their teeth separated for the sake of beauty.

*Muʿtakif*: (المعتك) One who is in a state of Iʿtikāf.

*Muʿtamir*: (المعتمر) The person performing ʿUmrah.

*Mutanammisah* or *Mutanammisāt*: (المتنمصة أو المنمصات) The women who have their eyebrows plucked, some say it includes the face.

*Mutashābihat*: (المتشابهات) Allegorical. Qur’ānic Verses that are not clear and are difficult to understand.

*Muʿtaṣilah*: (المعزلة) A member of a medieval theological sect that maintained that nothing but eternity could be asserted regarding Allāh, that the eternal nature of the Qur’ān was questionable, and that humans have free will.

*Mustawshimāt*: (المستوشمات) The women who get themselves marked with tattoos.

*Multras*: (مترس) A Persian word meaning ‘don’t be afraid.’

*Muttafaq ʿAlayh*: (متفق عليه) Meaning ‘Agreed upon’. The term is used for such Ahādīth that are found in both the collections of Ahādīth: Bukhārī and Muslim.

*Muttaqī*: (المتق) Derived from its noun Taqwā (piety and fear of Allāh), which signifies God-consciousness, a sense of responsibility and accountability, dedication and awe—things that prompt one to fulfill his duty. Taqwā or heedfulness is the main criterion by which God values the deeds of a Muslim (Al-Hujurat 49:13).

*Muttaqūn*: (المتقون) Pious and righteous persons who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and
love Allâh much (perform all kinds of good deeds which He has ordained).

**Muwalladûn**: (المولدون) The children of female slaves from other nations.

**Muzâbanah**: (المزابنة) The sale of fresh dates for dried dates by measure, and the sale of fresh grapes for dried grapes by measure. In both cases, the dried fruits are measured while the fresh ones are only estimated as they are still on the trees.

**Muzaffat**: (المزفت) A name of a pot in which alcoholic drinks used to be prepared, it is coated with pitch. Also called *Muqayyar*.

**Muzâra‘ah**: (المزارة) Sharecropping or farming partnership. An arrangement in which the owner of a land provides the land while another takes care of the farming, and they share the crops. Ibn Hajar says *Muzâra‘ah* refers to sharecropping when the seeds are supplied by the owner of the land, while *Mukhabarah* refers to sharecropping when the seeds are supplied by the cultivator.

**Muzdalifah**: (المزدلفة) A place between ‘Arafât and Mina, about 20 km from Makkah, where the pilgrims while returning from ‘Arafât, have to stop and stay for the whole night or greater part of it (the night), between the ninth and tenth of Dhul-Hijjah and to perform the *Maghrib* and ‘Ishâ’ prayers (together) there.

**Nâr**: ( النار) The fire of Hell.

**Nabî**: ( nominative) (pl. *Anbiyâ’*) The meaning of the word *Nabî* is a Prophet. To be a Prophet, he should receive a revelation from Allâh that does not necessarily mean a revealed book. When a Prophet is instructed to deliver his message to a certain group of people, he is a Messenger. It is stated in the Qur’ân that there are no more Prophets and Messengers after Muhammad (SAW) the last of the Prophets and Messengers.

**Nabîdh**: (النبيذ) Water in which dates or grapes etc., are soaked and left overnight and is not yet fermented. It is lawful. But it begins to ferment as the time passes, effervescence and bubbling appear and it turns out to be intoxicating and becomes unlawful.

**Nâdhr**: ( النذر) is one of the three types of vows to Almighty Allâh.

**Nâdiy**: ( الندي) A camel used for agricultural purposes.

**Nâfath**: ( النفث) Witchcraft.

**Nâfkh**: ( النفخ) Puffing of Satan.
Nāfīlah: (النافلة) The recommended prayers after or before the daily obligatory prayer.

Nafî: (النفل) Literally means ‘optional’. A voluntary act of supererogatory devotion such as Nafî prayer or Nafl fast. According to the jurists it has a similar ruling to that of Mustahabb.

Nafs: (النفس) In Arabo-Persian usage, Nafs (soul or self) is used both for the immortal soul of a human, which survives death, and also for the carnal, or lower, soul. Muslims believe that humans are ultimately spiritual beings, housed temporarily in a physical body. The Nafs represents that core of each individual which exhibits an innate orientation towards God, called Fitrah, and which passes into a different unknown realm upon a person’s physical death in the present world.

Nahd: (النهد) Sharing the expenses of a journey or putting the journey food of the travelers together to be distributed among them in equal shares.

Nahyun ‘anil-Munkar: (نهي عن المنكر) Forbidding evil.

Nahr: (النحر) (Literal: slaughtering of the camels only and is done by cutting carotid artery or by poking the jugular vein with a spear or sharp item at the root of the neck); the day of Nahr is the tenth of Dhul-Hijjah on which pilgrims slaughter their sacrifices.

Najāsah: (النجاسة) Refers to impurity. It is of two types: Najāsah Ghalizah (heavy impurity) and Najāsah Khafifah (light impurity).

Najash: (النجاش) A trick (of offering a very high price) for something without the intention of buying it but just to allure and cheat somebody else who really wants to buy it although it is not worth such a high price.

An-Najāshi: (النجاشي) (Title for the) king of Ethiopia (Abyssinia) - Negus.

Najd: (نجد) Lexically means ‘the elevated land’. The expanse of land between Tihamah and Iraq.

Najis: (النجس) Something that is impure.

An-Najwâ: (النجوي) The private talk between Allâh and each of His slaves on the Day of Resurrection. It also means, a secret counsel or conference or consultation. [See the Qur’ân (V.58:7-13), and also see the footnote of (V.11:18)] (See Sahih Al-Bukhârî, Vol.3, Hadîth No. 621)

Na’l: (النعل) Slipper or sandal.

Namîmah: (النثنة) (Calumnies) conveyance of disagreeable false information from one person to another to create hostility between them.
Glossary of Islamic Terms

Namirah: (النمرة) (pl. Nimâr) A thick sheet of woolen material with stripes like the skin of tiger or leopard. It is used to wrap around the waist.

Nâmisah: (النامصة) The women who plucks the eyebrows of other women.


Nâqîb: (النبي) A person heading a group of six persons in an expedition (tribal chiefs).

Naqîr: (النقر) A name of a pot in which alcoholic drinks used to be prepared. It is the trunk of a date palm that is hollowed out or curved.

Nasab: (النسب) Lineage or geneology.

Nâsarâ: (النصاري) The name given to the followers of the Christian faith both in the Qur’ân and Hadîth.

Nash: (النshield) Half portion of anything. It is also said to be twenty Dirhams. Also a measure of weight equal to ½ Uqiyah (60 grams approximately).

Nâsi': (النسيء) A practice in vogue among the pre-Islamic Arabs. They used to alter the duration of the four sacred months. Whenever they wished to start fighting or to loot and plunder - and they could not do so during the sacred months - they carried out their expedition in one of the sacred months and then later on compensated for this violation by treating one of the non-sacred months as a sacred month.

Nâsihah: (النصيحة) Sincere good advice.

Nâskh: (النسخ) A style of curved writing often used for early hand-written copies of The Qur’ân.

Nasl: (النصل) A part of an arrow.

Nâsus: (الناسوت) Human, as opposed to Divine.

Nâwâfil: (الترافيل) (pl. of Nâfilah) Optional practice of worship in contrast to obligatory (Farîdah). See Nafl and Nâfilah.

Nâwât: (النواة) Equal to the weight of 5 Dirhams. Some differ and say between three Dirhams to five.

Nîfâq: (التفاق) Hypocrisy.

Nîfâs: (النفاس) Refers to the flowing of postnatal blood after childbirth.

Nihal: (النحل) Present. (Hibah: Gift; ‘Umrah: Lifelong gift; Ruqbâ: Gift of house given for lifelong use).
Glossary of Islamic Terms

*Nikāh*: (النكاح) Pronouncement of marriage or wedlock according to Shari‘ah (Islamic law).

*Niqāb*: (النقاب) Face veil with the exception of the eyes. Veil covering full face including the eyes.

*Nisāb*: (النصاب) A threshold of wealth of which any excess is subject to Zakāh (obligatory charity). So Nisāb is the minimum amount of wealth or property which makes one liable to pay Zakāh. Minimum amount of property liable to payment of the Zakāh, e.g., Nisāb of gold is twenty (20) Mithqāl, i.e., approx. 94 grams; Nisāb of silver is two hundred (200) Dirhams, i.e., approx. 640 grams; Nisāb of food grains and fruit is 5 Awsuq, i.e., 673.5 kgms; Nisāb of camels is 5 camels; Nisāb of cows is 5 cows; and Nisāb of sheep is 40 sheep; etc.

*Niyyah*: (النية) It is an intention to perform an activity.

*Nubūwwah*: (النبوة) Prophethood.


*Nūn*: (نون) Fish.

*Nūr*: (نور) Light


*Nusk*: (النسك) Religious act of worship.

*Nusub*: (النصب) (pl. Ansāb) Nusub were stone alters at fixed places or graves, etc., whereon sacrifices were slaughtered during fixed periods of occasions and seasons in the name of idols, jinns, angels, pious men, saints, etc., in order to honor them, or to expect some benefit from them. These signify all places consecrated for offerings to others than the One True God.

*Nusuk*: (النسك) A ritual sacrifice as well as other forms of devotion and worship.

*Qabā*: (الغباء) (pl. ‘Aqbiyah) An outer garment with full-length sleeves.

*Qabr*: (القبر) Grave.

*Qadā*: (القضاء) A prayer said after due time. Literally means ‘carrying out’ or ‘fulfilling’. In Islamic jurisprudence it refers to fulfilling or completing those duties such as prayers or fasting, that one may have missed due to some reason or other.

*Qadarīyyah*: (القدرية) (Also called the people of Qadar/Ahlul-Qadar.) The
Qadariyyah sect has the belief that a person is bound to do what has been written for him, he is not free to do anything he wants—as against the Jabriyyah sect whose belief is just the opposite.

Qadar: (القدر) Divine Preordainment or the Divine Decree.

Qadid: (القدير) Jerked meat, cured meat. Meat cut into strips and dried.

Al-Qadr: (القدر) ‘The Power.’ The name of Sūrah 97 of the Qur’ān also.

Qādi: (القاضي) Judge.

Qā‘idin: (القاعدین) People who remain inactive and do not actively fight. The opposite of Mujāhid.

Qaylūlah: (القیلوله) Siesta, midday nap. Rest in the middle of the day even if one does not sleep.

Qalīb: (القلب) A well.

Qamīs: (القميص) meaning ‘shirt’. However, due to constant usage, it refers to the long flowing robe worn by Muslim men and which has come to be regarded as an Islamic dress.

Qār: (القار) Tar or pitch.

Qaraz: (القارظ) The leaves of Mimosa Flava used for tanning.

Qard: (القرض) A loan given for a good cause in the Name of Allāh, in the hope of repayment or reward in the Hereafter.

Qard Hasanah: (قرض حسنة) A loan extended fixed for a definite period of time without interest or profit-sharing.

Qāri: (القارئ, pl. Qurra’) A reciter. Early Muslim religious scholars were called Qurra’. These were teachers of the early Muslims. This word is now used mainly for a person who knows the Qur’ān by heart, and due to vocal beauty and skill, publicly recite Verses from the Qur’ān. Such recitations serve to inspire and comfort believers, and are often performed early in the morning or prior to the daily worship services, and also to solemnize important occasions and events.

Qarin: (القارئ) One who performs Hajj Qirān.

Qarin: (القرين) The Devil companion that is with everyone.

Qarnul-Manāzil: (قرن المنازل) The Miqāt of the people of Najd, in Arabia (from the east). It is situated on the way to Makkah.

Qasab: (القصب) Pipes made of gold, pearls and other precious stones. Reference to Khadijah’s home in Paradise.
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Qasāmah: (الفسامة) The oath taken to clear him by 50 men of the tribe of a person who is being accused of killing somebody.

Qasr: (القصر) Literally means ‘to shorten,’ it is technically used to signify the Islamic rule that during one’s journey it is permissible, and indeed preferable, to pray only two Rak‘âhs in those obligatory prayers in which a person is required to pray four Rak‘âhs.

Qaswâ’: (القصواء) The name of the Prophet’s she-camel.

Qatîfah: (القطيفة) Thick soft cloth like velvet or plush material.

Qattât: (القاتنات) A person who conveys information from someone to another with the intention of causing harm and enmity between them. (Sahih Al-Bukhārî, Vol. 8, Hadîth No. 82)

Qawmah: (القومة) Raising one’s head in prayer from bowing and standing up straight.

Qawwām or Qayyim: (قوام أو قيم) A person responsible for administering or supervising the affairs of either an individual or an organization, for protecting and safeguarding them and taking care of their needs.

Qaza’: (الفرع) Shaving part of the head and leaving part.

Qiblah: (القبلة) The term used in reference to the direction Muslims face during prayers. The focal point of the Qiblah is the Ka‘bah, the house of worship located in the city of Makkah. Depending upon where one is at any given time upon the earth, the Qiblah direction may vary. From North America, the direction is roughly northeast, and worship halls in local mosques are oriented accordingly.

Qil wa Qâl: (قبل وقال) Sinful, useless talk (e.g., backbiting, lies, etc.).

Qintâr: (القنطر) A weight-measure for food grains, etc., e.g., wheat, maize, oat, barley, etc., that is equal to 256.4 kilograms. It is also said that in matters of reward, a Qintâr is equal to twelve thousand Uqiyah, each Uqiyah of which is better than heaven and earth.

Qirâ’ah: (القراءة) The audible recitation during prayers.

Qirâ’d: (القراض) Sleeping partnership (see Mudârabah).

Qirâm: (القرام) A thin marked woolen curtain.

Qirât: (القراط) A special weight; sometimes a very great weight like Uhud mountain. Otherwise usually a small weight that is equal to a gram or less than it. 1 Qirat = 1/2 Dânîq & 1 Dânîq = 1/6 Dirham. In currency it is twentieth or twenty-fourth of a Dinar.
**Qirbah**: (القرية) A water skin.

**Qirsh**: (القرش) A unit of money.

**Qisās**: (القصاص) Retaliatory punishment, retaliation in kind (eye for an eye). In Islam though, retaliation should be forgone as an act of charity. See *Al-Mā'idah* (5: 48). Laws of equality when punishing a person for injuries intentionally inflicted on someone else. See *Al-Baqarah* (2: 178-179).

**Qassiy or Qassiyyyah**: (القسي أو القصية) A linen cloth containing silken lines prepared at Qass in Egypt.

**Qithām**: (القطام) A plant disease that causes fruit to fall before ripening.

**Qiyāmah**: (القيامة) The Day of Resurrection, or the Day of Judgment.

**Qiyās**: (القياس) In simple terms, the verdict given by a *Mujtahid* or *Faqih* who considered the case similar in comparison with a case judged by the Prophet ﷺ. In complex issues, using analogies for the purpose of applying laws derived from the Qurʾān and Sunnah to situations not explicitly covered by these two sources. *Qiyās* is one of the most important tools for interpreting and implementing the *Sharīʿah* (Islamic law). Verdicts and judgments are given by the Islamic religious scholars, after due considerations on the following proofs respectively: (a) From the Qurʾān; (b) From the Prophet’s Sunnah. (c) Conscience of the community from all over the Muslim world; (d) and *Qiyās*, i.e., reasoning. It is not to be practiced except if the judgment of the case is not found in the first three above mentioned proofs, (a), (b) and (c). According (the Muslim scholar Imām Shāfiʿi), *Qiyās* is a method for reaching a legal decision on the basis of evidence (a precedent) in which a common reason, or an effective cause, is applicable.

**Qadaʾ**: (قضاء) Paying in a debt.

**Qubāʾ**: (القبا) A place on the outskirts of Al-Madīnah. The Prophet ﷺ established a mosque there, which bears the same name. A visit to that mosque on Saturday forenoon and offering a two Rakʿah prayer is regarded as a performance of ‘Umrah in reward according to the Prophet’s saying.

**Qubbah**: (القبة) A small and round one-room tent.

**Qubbatus-Sakharah**: (قبة الصخرة) (Dome of the Rock) The rock within the dome built around 691 CE by the Umayyad Caliph Abdul-Malik in the area of the famous mosque, Aqṣā Mosque or Baytul-Maqdis, in Jerusalem. It is...
believed to be the point from where Prophet Muhammad was miraculously ascended to heavens.

Qudāt: (القضاء) Plural form of Qādi.

Qudhād: (النذّد) A part of an arrow.

Al-Quds: (القدس) Literally, ‘The Holy,’ this is the name used by Muslims for Jerusalem. It is the third holiest city in Islam, following Makkah and Al-Madinah, because of its significance to Islamic history in the broadest sense.

Qullah: (الجرار) (Also called Jirār - جرار) A large drinking water container like a barrel whose size the scholars differ over, from five to fifty water skins (Qirbahs). Even some say them to be the size of two-and-a-half water skins. Scholars have described the quantity of two Qullahs as equivalent to 500 Ratls One Ratl weighs half a seer, i.e., forty tolas. Thus the total quantity of five water skins of water measures approximately 240 kilograms or, according to some scholars, about 227 kilograms.

Qumqum: (قمعم) A narrow-headed vessel.

Qunūt: (القناة) Invocation in the prayer. The act of raising both palms in fornt of the face while praying in the second Rak‘ah of prayer.

Qunūt Nāzilah: (قنوت نازلة) Supplication in the event of a calamity.

Quraysh: (ترشيح) One of the greatest and prominent tribes in all of Arabia in the Prophet’s era. The Quraysh were the keepers of the Ka‘bah and therefore the wealthiest and most powerful tribe. The Prophet Muhammad belonged to this tribe, which had great powers spiritually and financially both before and after Islam came. When Prophet Muhammad started to preach the true religion of Allāh and persisted in calling people to worship Allāh alone, most of the Quraysh disavowed him and attempted to thwart his efforts, the Quraysh violently persecuted him and his followers, the Quraysh continued to plot Muhammad’s downfall, even going so far as to attempt killing him. They were badly defeated at the battle of Badr by the Muslims and their days of Jāhiliyyah were finally ended when the Muslims liberated Makkah and destroyed all the idols in the Ka‘bah in the year 630 CE, after that they yielded and entered the fold of Islam.

Qurayshī or Qurashī: (ترشيشي أو قراشي) A person belonging to the Quraysh, the well-known tribe of Arabia. The Prophet Muhammad belonged to this tribe, all his descendants are also called Qurayshī.

Qur‘ān: (القرآن) Meaning ‘the recitation,’ or ‘the reading.’ Qur‘ān is the Noble Book, the Living Miracle, the last revelation from Allāh to mankind and the jinn before the end of the world, revealed to Prophet Muhammad
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Qur’ân, through the angel Jibra’il, over a period of 23 years, the first thirteen of which were spent in Makkah and the last ten of which were spent in Al-Madīnāh. There is only one Qur’ân in the whole world and it is in the Arabic language. The Qur’ân has one text, one language, and more than one dialects. It has been memorized by millions of Muslims in different parts of the world. The Qur’ân continues to be recited by Muslims throughout the world in the language of its revelation, Arabic, exactly as it was recited by Prophet Muhammad ﷺ nearly fourteen hundred years ago. It consists of 114 Sūrahs (chapters). It is to be read and recited with rules and regulations. When to be touched and to be recited, a Muslim is to be in a state of cleanliness and purity. The authenticity and the totality of the Qur’ân have been documented and recognized. The Qur’ân cannot be translated at all as the Qur’n represents the exact Words of Allāh. Any translation is considered to be the explanation to the meaning of the Qur’ân. The Qur’ân is so rich and comprehensive in matter that it can easily guide men and women in all walks of their life. It is the ultimate source of guidance for people in all aspects of their spiritual and material lives. The Qur’ân is viewed as the authoritative guide for human beings, along with the Sunnah of Muhammad ﷺ. The Qur’ân amends, encompasses, expands, surpasses and abrogates all the earlier revelations revealed to the earlier Prophets. The names and attributes that are given to the Qur’ân in the Qur’ân speak for themselves. The Qur’ân is also described to be bounteous, glorious, mighty, honored, exalted, purified, wonderful, blessed, and confirming the truth of previous revelations. The Qur’ân has practically proved the truth and effectiveness of all of its names and epithets in the life of all true believers, who practiced its teachings sincerely and devoutly. The Qur’ân has a universal appeal, regardless of peoples’ color, creed, nationality, and geographical divisions of the world.

Qurbān: (القریان) Literally means ‘sacrifice’. In Islam it refers to the sacrificing of animals solely for the pleasure of Allāh on the day of ‘Eidul-Adhā and the two days following it.

Qust: (القطط) A type of incense.

Qu’ud: (القعود) Sitting posture in prayer while Tahiyyah and Tashah-hud are recited.

Rabā’i: (الرباعي) A male camel whose quadricuspid teeth have appeared, usually about in the seventh year.

Rabā’iyah: (الرباعیة) A female camel whose quadricuspid teeth have appeared, usually about the seventh year.

Rabb: (الرب) There is no proper equivalent for Rabb in English language. It means the One and the Only Lord for the entire universe, its
Creator, Owner, Organizer, Provider, Master, Planner, Sustainer, Cherisher, and Giver of security, etc. Rabb is also one of the Names of Allâh. We have used the word ‘Lord’ as nearest to Rabb. All occurrences of ‘Lord’ actually mean Rabb and should be understood as such. For example see Qur’ân 2:21.

**Rabbuka:** (ربك) Your Lord, Your Master.

**Rabbul-'Ard:** (رب الأرض) Owner of the land in Musâqât and Muzâra'ah contracts.

**Rabbul-Mâl:** (رب المال) A person who invests in Mudârabah or Musharakah. See Sâhibul-Mâl.

**Rabî‘ul-Awwal:** (ربيع الأول) The third month of the Islamic calendar.

**Radiyallah ‘Anhu:** (رضي الله عنه) May Allâh be pleased with him (RAA) is said whenever the name of a Companion of the Prophet ☪ is read or heard or written.

**Radâ‘ah:** (الرضاعة) The suckling of one’s own or someone’s child.

**Râhilah:** (الراحله) A she-camel used for riding. (Literally means: a mount to ride).

**Rahmân and Rahîm:** (الرحمن والرحيم) These words are from the root ‘rahm’ which denotes mercy. In the Qur’ân this attribute of Allâh has been mentioned side by side with the attribute Rahmân (literally ‘merciful’). As such Rahîm signifies Allâh’s mercy and beneficence towards His creatures. Moreover, according to several scholars, the word Rahîm signifies the dimension of permanence in Allâh’s mercy, that the One Who is exceedingly merciful; the One Who is overflowing with mercy for all. See Sûrah 55 of the Qur’ân.

**Rahn:** (الرهن) Pledge or mortgage.

**Rayhân:** (الريحان) A sweet-smelling plant sweet basil and perfume made from it.

**Rayyân:** (الريان) The name of one of the gates of Paradise through which the people who often observe fasting will enter.

**Rajab:** (رجب) It is the seventh month of the Islamic calendar.

**Rajabiyyah:** (الرجاية) See ‘Afrâh.

**Rajaz:** (الرجژ) Name of poetic meter.

**Raj’ah:** (الرجعة) The bringing back of a wife by the husband after the first or second divorce.

**Rajm:** (الرجم) Means to stone to death those married persons who commit
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the crime of illegal sexual intercourse. In the Islamic law the Hadd (prescribed) punishment of illegal sex is Rajm.

Rak'ah: (الركعة) (pl. Raka‘at) Literally, ‘a bowing,’ This term represents a unit of the prayer and consists of one standing, one bowing and two prostrations. Verses from the Qur’ān, special prayers and phrases are stated in these different positions. Each of the five formal worship times is comprised of varying numbers of such cycles.

Ramadān: (رمضان) The month of fasting. It is the ninth month of the Islamic calendar. In it the Noble Qur’ān started to be revealed to our Prophet ﷺ and in it occurs the night of Qadr and in it also occurred the great decisive Battle of Badr. Thus, it is considered a blessed and holy month. Furthermore, Ramadān is the month in which Muslims fast daily from dawn to sunset to develop piety and self-restraint.

Ramal: (الرمل) Fast walking accompanied by the movements of the arms and legs to show one’s physical strength. This is to be observed in the first three rounds of the Tawāf around the Ka‘bah, and is to be done by the men only and not by the women.

Ramy: (الرمى) The throwing of pebbles at the pillars (Jimâr) at Mina.

Rāsul-Māl: (رأس المال) Capital invested in Mudārakah or Musharakah.

Rasūl: (الرسول) The meaning of the word Rasūl is a Messenger. Allâh sent many Prophets and Messengers to mankind. Amongst them, the names of twenty-five are mentioned in the Qur’ān. From within the list, the Qur’ān states the names of five Messengers who are the Mighty ones. These are: Nūh (Noah), Ibrâhîm (Abraham), Mūsâ (Moses), ‘Īsâ (Jesus), and Muhammad ﷺ. See Nabî.

Rāt!: (الرط) Measurement equal to half a seer or a liter. See Qullah.

Rāwi: (الراوي) A narrator. In Hadîth literature, it means the narrator of Ahâdîth.

Rāyah: (الراية) A flag, it is bigger than Liwâ’ (standard).

Ribā: (الربا) It literally means ‘to grow; to increase, to expand.’ Technically, Ribā denotes the amount that a lender receives from a borrower at a fixed rate in excess of the principal. It is of two kinds: 1. Ribā Nasī‘ah (ربا النسية) - taking interest on loaned money. 2. Ribā Fadl (ربا الفضل) - taking something of superior quality in exchange for giving less of the same kind of thing of poorer quality. See Al-Baqarah (2:275-280), Āl Imrān (3:130).

Ribāt: (الرباط) Guarding Muslim frontier. Guarding the boundaries of Muslim lands against possible attacks from the enemies. It is considered one
of the highly praiseworthy forms of worship.

**Ridā'** (الردة) A piece of cloth (sheet etc.) worn around the upper part of the body.

**Rijz** (الرجز) Whispering, evil suggestions.

**Rikāz** (ركاز) Buried wealth or treasure (from the pre-Islamic period) discovered in any land, whose ownership and burial period is not known. One-fifth of it goes to the public treasury and the rest to the founder or owner of the land.

**Risālah** (الرسالة) Regarding Hadīth compilations: collection of Ahādīth dealing with a particular topic.

**Riwāyah** (رواية) Narration.

**Riyā** (الرياء) A minor Shirk (polytheism). Carrying out a religious act for worldly gains and not for the pleasure of Allāh.

**Riyādul-Jannah** (زياض الجنة) A part of the Masjid Nabawi that is said to be a part of Paradise.

**Rāhullāh** (روح الله) According to the early religious scholars from among the Companions of the Prophet ﷺ and their students and the Mujtahidūn, there is a rule to distinguish between the two nouns in the genitive construction. (A) When one of the two nouns is Allāh, and the other is a person of a thing, e.g., (i) Allāh’s House (Baytullāh), (ii) Allāh’s Messenger; (iii) Allāh’s slave (‘Abdullāh); (iv) Allāh’s spirit (Rāhullāh) etc. The rule of the above words is that the second noun, e.g., House, Messenger, slave, spirit, etc. is created by Allāh and is honorable with Him, similarly Allāh’s spirit may be understood as the spirit of Allāh, in fact, it is a soul created by Allāh, i.e., Jesus, and it was His Word: “Be!” - and he was created (like the creation of Adam). (B) But when one of the two is Allāh and the second is neither a person nor a thing, then it is not a created thing but is a quality of Allāh, e.g., (i) Allāh’s Knowledge (‘Ilmullāh); (ii) Allāh’s Life (Hayātullah); (iii) Allāh’s Statement (Kalāmullāh); (iv) Allāh’s Self (Dhātullāh) etc.

**Rāhul-Qudus** (روح القدس) ‘The Holy Spirit.’ Another name for the Angel Gabriel (Jibra’il).

**Rukn** (الركن) (pl. Arkān) Pillar, basic article.

**Rukū’** (الركوع) It means to bend the body to bow. This bowing is one of the acts required in Islamic prayer. Additionally, the same word denotes a certain unit in the Qur’ān. The whole Book, for the sake of the convenience of the reader is divided into thirty parts (Ajzā’, sing. Juz’), and each Juz’ consists usually of sixteen Rukū’.
Ruqba: (الرقيـة) A kind of gift in the form of a house given to somebody to live in as long as he is alive.

Ruqyah: (الرقيه) Incantation, amulet. Divine Speech recited as a means of curing disease. (It is a kind of treatment, i.e., to recite Sūrat Al- Fātihah or any other Sūrah of the Qur'ān and then blow one’s breath with saliva over a sick person’s body-part).

Rushd: (الرشيـد) It means the right way (see 2:256). It also implies integrity and maturity in thought and action (see 21:51).

Rutab: (الرطب) Ripe dates, opposite of Busr.

Sā‘: (الصاع) A volume measure that equals four Mudds (3 kg. approx) (also 2.172 kg.), one Sā‘ of Al-Madinah was equal to about two and a half kilograms

Sabā: (الصبا) Easterly wind.

As-Sab‘ah: (السبعة) The seven compilers of Ahādīth - Bukhārī, Muslim, Abū Dāwūd, Nasā’ī, Tirmidhī, Ibn Mājah, Ahmad.

Saba‘ or Sheba: (سـبأ) The queen who visited Solomon to test his wisdom. Biblical name of Saba. (See Sābi‘ūn or Sabean)

As-Sab‘ul-Mathanī: (السع العثماني) The seven repeatedly recited Verses, i.e., Sūrat Al- Fātihah.

Sabāhāh: (صباحاء) An exclamation indicating an appeal for help.

As-Sabat: (السبـت) It means Saturday, which was declared for the Israelites as the holy day of the week. God declared the Sabbath as a sign of the perpetual covenant between God and Israel. (Exodus 31:12-16.) The Israelites were required to strictly keep the Sabbath, which meant that they may not engage in any worldly activity; they may not cook, nor make their slaves or cattle serve them. Those who violated these rules were to be put to death. The Israelites, however, publicly violated these rules. For further details, see Sūrah 7, Al- A‘rāf.

Sābi‘: (الصابيـه) (pl. Sābi‘ān) Those who change their religion.

Sābiqūn: (السابقون) See Muqarrabūn.

As-Sābiqīnāl-Awwalūn: (السابقون الأولون) The first forerunners in the faith.

Sābirūn: (الصوابرون) People who are patient and steadfast.

Sābi‘ūn or Sabean: (الصابوـن) Of or pertaining to Saba, an inhabitant of Saba or Sheba, Biblical name, Sheba. an ancient kingdom in southwestern Arabia noted for its extensive trade, esp. in spices and gems. The Sabaeans played an
important role in the history of early Arabia. They had a flourishing kingdom in the Yemen tract of South Arabia about 800-700 BC, though their origin may have in North Arabia. Probably the Queen of Sheba is connected with them. They succumbed to Abyssinia about 350 AD and to Persia about 579 AD. Their capital was near San‘ā’. They had beautiful stone buildings in which the pointed arch was noticeable. It is said that this passed nation used to say \( \text{Lā Ilāha ill allāh} \) (none has the right to be worshiped but Allāh) and used to read \( \text{Zabūr} \) (The Psalms of the Sābi‘ūns) and they were neither Jews nor Christians. (See note of Yusuf Ali, 76)

**Sabr**: (الصبر) Sabr is a comprehensive term having various shades of meaning. It implies (a) patience in the sense of being thorough, dedicated and devoted, (b) constancy, perseverance, steadfastness and firmness of purpose, (c) disciplined and planned effort with confidence and belief in the mission itself and (d) a cheerful attitude of acceptance and understanding under suffering and hardship and in times of strife and violence, and thankfulness to God in happiness, success and achievement.

**Sa’dān**: (السعدان) A thorny plant suitable for grazing animals. Some say it to be Neurada peocumbens.

**Sādāq**: (الصداق) This word has the same meaning as Mahr.

**Sadaqah**: (الصدقة) Literally, ‘righteousness.’ This terms refers to the voluntary giving of alms (charity). Sadaqah is distinct from Zakāh, which is a mandatory contribution paid yearly and calculated based on one’s wealth or assets. Sadaqah can consist of any item of value, and can be provided to any needy person. The Qur’ān states that Allāh loves those who are charitable and promises great reward and forgiveness for those who give regularly to others in need.

**Sadaqatul-Fitr**: (صدقة الفطر) Refers to the charity that is given on or prior to the day of ‘Eidul-Fitr.

**Sadūq**: (الصدوق) Truthful.

**As-Safā wal-Marwah**: (الصفا والمرور) Two mountains at Makkah neighboring Al-Masjidul-Harām (the Great Sacred Mosque) to the east. One who performs ‘Umrah and Hajj should walk seven times between these two mountains and that is called \( \text{Sāy} \). These are referred to in the Qur’ān as one of the symbols of Allāh. See Al-Baqarah (2).

**Safar**: (الصفر) It is a disease that afflicts the abdomen, and it is not a contagious one.

**Saghīrah**: (الصغيرة) A child or minor girl underage.
Sahābah: (الصحابية) A term meaning ‘companions,’ commonly used in reference to those followers of Prophet Muhammad ﷺ who were closest to him in his lifetime, kept frequent company with him, and strove to emulate his sayings and doings. The Sahābah’s piety, knowledge and love for the Prophet ﷺ were important factors in the perpetuation of his teachings and the painstakingly careful recording of his Ahādīth in the years following his death.

Sahbā': (صغراء) A place near Khaybar.

Sāhibul-Māl: (صاحب المال) (pl. Ashābul-Māl) (also, Rabbul-Māl) The financier in the Mudārahah form of partnership agreement. provides the finance while the Mudārib provides the entrepreneurship and management. There can be many Ashābul-Māl and Mudāribs in a given Mudārahah agreement.

Sahifah: (السجية) A page or manuscript. Collection of Ahādīth by a Companion.

Sahihayn: (الصحيحين) The Twins. The two most authentic books of Ahādīth—Sahih Al-Bukhari and Sahih Muslim.


Sahih Muslim: ( صحيح مسلم) A book of Ahādīth compiled by Imām Muslim.

Sahūr: (الصحور) A light meal taken by Muslims before dawn prior to beginning the daily fast of Ramadan. Arising for this meal is an emulation of Prophet Muhammad ﷺ, since it was his practice to do so, and thus is part of his Sunnah.

Sahw: (السهوة) Forgetting (here it means forgetting how many Rak’āt a person has prayed in which case he should perform two prostrations of Sahw).

Sā’imah: (السانامة) A flock of about one hundred grazing animals.

Sā’ibah: (السائبة) A she-camel used to be let loose for free pastures in the name of idols, gods, and false deities, and nothing was allowed to be carried on it. (See the Noble Qur’ān 5:103)

Sayhah: (الصيحة) Torment-awful cry.

Sayhān wa Jayhān: (سيحان وجيحان) Sayhān (Oxus or Amu Darya) and Jayhān (Jaxartes or Syr Darya) are two rivers in the country of Syria. These are different from Sayhūn and Jayhūn that are in the territory of Khurasan. (Mu‘jam Al-Buldān of Baladhari, 2/227, 3/333). Some maintain that Sayhūn is in India and Jayhūn in Khurasān. Furāt (Euphrates) flows from Turkey through Syria and Iraq and joins Tigris to form Shai‘ul-Arab, and the Nil (Nile) is the well-known river in Egypt.
Glossary of Islamic Terms

**Sayyi'ah:** (السيئة) (pl. Saiyy'at) Sins or demerits or bad deeds (opposite of Hasanah), often means what one earns by doing something wrong (committing a sin). According to a Hadith, if one does one thing wrong, he will receive one demerit, but if he intends to do it and restrains himself, he will get a reward.

**Sajdah:** (السجدة) (pl. Sujūd) The act of prostration in the prayer, when seven portions of the body touch the earth: the forehead on pure ground, two palms, two knees, and the two big toes. The two prostrations together are called Sajdatayn.

**As-Sajdah:** (السجدة)

*Sūrah 32 of the Qur'ān.*

**Sajdatus-Sahw:** (سجدة السهو) Prostrations for forgetfulness. Remedial Prostrations to recompense forgetting a required act of prayer.

**Sakīnah:** (السكينة) Tranquility, calmness, peace and reassurance etc.

**Salab:** (السلب) Belongings (arms, horse, etc.) of a deceased warrior killed in a battle.

**Salaf:** (السلف) A sale in which the price is paid at once for goods to be delivered later.

**Salaf:** (السلف) Predecessers, ancestors, forefathers, ascendants.

**Salam:** (السلام) Synonym of Salaf.

**Salām:** (السلام) Literally means 'peace'. It is a salutation or a way of greeting among Muslims. With the greetings of peace or with safety. In prayer it refers to the saying of ‘As-Salāmu ‘Alaykum wa Rahmatullāh’ which denotes the end of the prayer.

**Salāt:** (الصلوة) Prayers. Salāt is a spiritual relationship and communication between the creature and his Creator. Salāt refers to the prescribed form of worship in Islam, and is one of the ‘five pillars’ of Islam. Muslims perform the prayers five times throughout each day as a means of maintaining God-consciousness, to thank Him for His blessings and bounty, and to seek His help and support in one’s daily life. These prayers and their time zones are: 1. *Fajr* (dawn or morning prayer), after dawn but before sunrise; 2. *Zuhr* (noon prayer), early afternoon till late afternoon; 3. ‘*Asr*’ (afternoon prayer) late afternoon prayer till sunset; 4. *Maghrib* (sunset prayer); just after sunset; 5. ‘*Isha*’ (night prayer); late evening till late at night. Consult a prayer manual for full details. Each prayer consists of a fixed set of standings, bowings, prostrations and sittings in worship to Allāh. Prayers are to be performed with mental concentration, ver-
bal communication, vocal recitation, and physical movements to attain the spiritual uplift, peace, harmony, and concord. To perform Salāt, a Muslim has to have ablution (Wudū'). He/she should make sure that cleanliness of body, clothing, and place are attained before performing Salāt.

Salāt: (صلأة) (pl. Salawāt) We are told to send the blessings of Allah whenever the name of the Prophet Muhammad صل الله عليه وسلم is mentioned. There are great merits of sending the blessings through our supplication and invocation (Du‘ā). So Salāt (the act of sending the blessings) is not to be confused with Salāt (prayer). The supplication of sending the blessings upon the Prophet صل الله عليه وسلم is: “O Allah, send Your grace, honor and mercy upon Muhammad and upon the family of Muhammad, as You sent Your grace, honor and mercy upon Ibrāhim, You are indeed Praiseworthy, Most Glorious. O Allah, send Your blessings upon Muhammad and upon the family of Muhammad, as You sent Your blessings upon Ibrāhim, You are indeed Praiseworthy, Most Glorious.” Muslims are informed that if they proclaim such a statement once, Allah will reward them ten times.

Salātul-Awwābin: (صلاة الأوائبين) It is another name for Salātud-Duhā, that is prayer after sunrise.

Salātud-Duhā: (صلاة الضحى) That is an optional prayer after sunrise.

Salātul-Hājah: (صلاة الحاجة) Prayer at times of need.

Salātul-Istikhārah: (صلاة الاستخارة) Prayer for (seeking) guidance. See Istikhārah.

Salātul-Istisqa': (صلاة الاستسقاء) Prayer for rain.

Salātul-Janāzah: (صلاة الجنازة) Funeral prayer in absentia. The prayer is done in a standing position only and consists of four Takbirs: 1. After the first Takbīr, Al-Fātiha is recited. 2. After the second Takbīr, Tashahhud and As-Salātul-Ibrāhīmiyyah are recited. 3. After the third Takbīr, the deceased person is prayed for, his or her relatives, and all Muslims in general. 4. After the fourth Takbīr, the prayer is finished by uttering As-Salāmu 'Alaykum while turning to the right.

Salātul-Jam: (صلاة الجمع) Combined prayer.

Salātul-Jamā‘ah: (صلاة الجمعة) Congregational prayer.

As-Salātul-Jāmi‘ah: (صلاة الجمعة) Prayer is about to begin.

Salātul-Jumu’ah: (صلاة الجمعة) Friday prayer. See Jumu’ah.

Salātul-Khawf: (صلاة الخوف) Prayer in the state of insecurity. For its procedure see Sūrat An-Nisā’ 4:102.
Glossary of Islamic Terms

Salātul-Kusūf wal-Khusūf: (صلاة الكسوف والخسوف) The prayer for the Eclipse of the moon and the Eclipse of the sun.

As-Salātul-Maktabah: (صلاة المكتوبة) Prescribed prayers/obligatory prayers.

Salātul-Qasr: (صلاة القصير) Shortened prayer.

Salātul-Tatāwwu‘: (صلاة التطوع) A voluntary prayer.

Salātut-Tasbīh: (صلاة التسبيح) The prayer of glorification.

Sālih: (الصالح) The word means to reconcile, to put things in order, signifies behavior that is righteous, just and dignified. ‘Amal Sālih, honorable or righteous action, is often combined in the Qur’ān with Imān and made a condition for success in this world, as well as in the Hereafter. Also a Prophet of Islam, peace be on him.

Salwā: (السلوى) Quails. It is told that along with manna, quails were also sent to Israelites as a food. Quails in large flights are driven through winds in the Eastern Mediterranean in certain seasons of the year.

As-Samad: (الصمد) One of the ninety-nine Attributes of Allāh. It means Absolute, Eternal, and Everlasting. It refers to the One to Whom all created beings turn to for all their needs, and Who is not dependent on anything or anyone for any need. Allāh is The Most Perfect in His Attributes.

Sami‘AllāhuLimān Hamidah: (سمع الله لمن حمده) Allāh heard him who sent his praises to Him. The phrase that is uttered in the prayer while one stands upright from the bowing position.

Samur: (السمر) A kind of tree.

Sanāḥ: (سانه) Means ‘good’ in the Ethiopian language.

Sannūt: (السنوته) Fennel or aniseed.

Saqīfah: (السقيفة) A shelter with a roof. The Companions of the Prophet met in a Saqīfah in Al-Madinah to pledge their loyalty to Abu Bakr after the death of the Prophet.

Sarf: (الصرف) Exchange. (Neither Sarf nor ‘Adl means neither exchange nor substitute, or no repentance nor ransom, or no obligatory or voluntary deed.)

Sarif: (سرف) A place six miles away from Makkah.

Sariyyah: (السريه) A small army sent by Prophet Muhammad for Jihad, in which he did not personally take part.

Satr: (ستر) Means ‘cover, shield’. And it refers to that area of the body that has to be covered. It is also referred to as the ‘Awrah.
Sawm: (الصوم) (pl. Siyām) Fasting. The daily fasts Muslims undertake during the month of Ramadān, and is one of the ‘five pillars’ of Islam. For Muslims, fasting means total abstinence from all food, drink, and marital sexual relations from dawn to sunset. Muslims fast for many reasons, including to build a sense of willpower against temptation, to feel compassion for less fortunate persons, and to re-evaluate their lives in spiritual terms. Fasting is also a training process to attain self-restraint, self-control, self-discipline, self-obedience, and self-education. Few people are excused from fasting during Ramadān. Some are required to make up later for the days they did not fast such as the travelers (over 50 miles by any means), sick, pregnant women, women nursing babies, and women during their periods. Other excused people are required to feed a poor person one meal for each day they do not fast if they can afford it, such as the elderly people and the ones who have permanent diseases like ulcers.

Sawād Aʿẓam: (السواد الأعظم) The great majority.

Sawīq: (السويب) A kind of mash made of powdered roasted wheat or barley grain (also with sugar and dates).

Sāʾy: (السعي) The going for seven times between the mountains of Safā and Marwāh in Makkah during the performance of Hajj and Umrah. It is done to symbolize Hajar’s search for water for her son Ismā’īl.

Sāʾī: (الساعي) The person responsible for collecting the Zakāt is sometimes called Sāʾī.

Sayyid: (السيد) A descendant of the Noble Prophet ﷺ. See Qurayshī.

Sayyid: (السيد) Leader or chief.

Sayyidi: (سيد) My master.

Sayyidul-Istighfār: (سيد الاستغفار) The Master Supplication for forgiveness.

Shaʾʾirullah: (شعائر الله) These refer to all those rites which, in opposition to polytheism and outright disbelief and atheism, are the characteristic symbols of exclusive devotion to Allāh.

Shaʿbān: (شعبان) The eighth month of the Islamic calendar.

Shāfīʾi: (شافعي) Islamic school of law founded by Imām Shāfīʾi. Followers of this school are known as the Shāfīʾi.

Shahādah: (الشهادة) An Arabic word meaning ‘witnessing’. The declaration of faith: Lā ilāha illallah Muḥammadur-Rasūlullāh (I testify that none has the right to be worshiped but Allāh and I testify that Muḥammad is the Messen-
Glossary of Islamic Terms

Shahādah: (الشهيد) A person must recite the Shahādah to convert to Islam. The Shahādah constitutes the first of the ‘five pillars’ of Islam.


Shāhid: (الشاهد) A witness.

Shaikh: (الشيخ) A title or a nickname for an elderly person or a religious leader in a community. This title is also given to a wise person. The meaning of the word Shaykh has been distorted, misused, and abused by some mass media to reflect the wrong meanings. In the Sufi tradition, the term has a more specific application, referring to leaders within various Tariqahs (spiritual orders or groups).

Shaitān: (الشيطان) Satan, the enemy of mankind and the source of evil in the world. See Iblis.

Ash-Shajarah: (الشجرة) A well-known place on the way from Al-Madinah to Makkah.

Shām: (الشام) The region comprising Syria, Palestine, Lebanon and Jordan.

Shamlah: (الشملة) Turban, head wrap, cloak, mantle.

Shaqq: (الشق) Ditch type of grave.

Sharī’ah: (الشريعة) These are the rules and regulations of Islam, the Divine law. Sharī’ah is the totality of Allāh’s Commandments relating to man’s activities. It signifies the entire Islamic way of life, especially the Law of Islam. The Sharī’ah is based upon the Qur’ān and the Sunnah of the Prophet Muhammad, and is interpreted by scholars in deliberating and deciding upon questions and issues of a legal nature.

Sharikah: (الشركة) The term is used for joint-stock companies and corporations as well, but is qualified with an adjective to indicate its nature. Thus, Sharikah Musahamah (شركة مساهمة) for a public limited company or a corporation whose capital has been subscribed to by the general public.

Sharqa’: (الشرقاء) An animal with split ears.

Shawwāl: (شوال) The tenth month of the Islamic calendar.

Shi’ah: (الشيعة) Literally, ‘party’ or ‘partisans.’ This term designates those Muslims who believe that the rightful successor to Prophet Muhammad should have been ‘Ali bin Abu Talib, rather than the first caliph Abu Bakr Siddiq. Moreover, Shi’ahs believe that ‘Ali was granted a unique spiritual authority, which was passed on to certain of his descendants given the title of Imām (leader). The largest group in Shi’ism believes that ‘Ali was the first of
twelve Imāms, and that the last one continues to exist, albeit miraculously and in a state of occultation (concealment from human view). The teachings of these spiritual leaders are an additional source of Shari'ah (Islamic law), used by Shi'ī religious scholars to derive legislation and issue religious opinions. So, a Shi'ah is a follower of the twelve Imāms. Shi'ah Muslims may be found in Iran, Iraq, Afghanistan, Lebanon, Syria, Pakistan, India, and some Gulf States. A branch of Islam comprising about 10% of the total Muslim population.

**Shi'b** (الشعب) A narrow pass.

**Shighār** (الشغار) A type of marriage in which persons exchange their daughters or sisters in marriage without Mahr.

**Shiqāq** (الشقاق) Difference between husband and wife.

**Shirāk** (الشراك) A leather strap.

**Shirk** (الشرك) Polytheism and it is to worship others along with Allāh. This term commonly used to mean association of something other than God with God. For Muslims, Allāh is Absolute, Complete, and Self-Sufficient. To set anything alongside or in place of God as reality is to commit the sin of association, which is the only sin that Allāh does not forgive, according to the Qur'ān. Thus, paganism, or even atheism, is viewed as expression of Shirk.

**Shirkah** (الشركة) Partnership between two or more persons, whereby unlike Mudārabah, all of them have a share in finance as well as entrepreneurship and management, though not necessarily equally.

**Shirkah ʿĀmmah** (الشركة العامة) A partnership in which each partner is a general attorney for the other partner; a partnership that permits trading in all types of goods.

**Shirkatul-Amwāl** (شركة الأموال) A partnership in which participation is based on the contribution of wealth by all partners, but the partnership has to be of the type ʿInān or Mufāwadah.

**Shirkatul-ʿAqd** (شركة العقد) A partnership created through contract as opposed to co-ownership that may be the result of a joint purchase or agreement or it may result from inheritance or from some other legal situation.

**Shirkatul-ʿInān** (شركة العنان) A basic contract of partnership based on agency in which participation may either be on the basis of wealth or labor or credit-worthiness, and in which, equality of contribution or legal capacity is not necessary.

**Shirkatul-Jabr** (شركة الجبر) Mandatory co-ownership created by an act of law, like inheritance.
**Glossary of Islamic Terms**

**Shirkah khāssah**: Partnership for a single venture or for trading in a particular item; partnership in which each partner is a special attorney of the other partner.

**Shirkat Mafālis**: A partnership between persons, whose assets have been reduced to copper coins and who have to buy on the basis of credit-worthiness; see *Shirkatul-Wujūh*.

**Shirkah Mufāwadah**: An unlimited partnership.

**Shirkatul-Wujūh**: Partnership based on credit-worthiness of the partners in which the ratio of profit and loss is based on the liability borne, but the partnership has to be of the type 'Inān or Mufāwadah.

**Shirkatuz-Ziinam**: It is a term used by the Mālikis to indicate a situation, where two or more persons are buying goods on credit. It is different from the Hanafi *Shirkatul-Wujūh* insofar as it requires the physical presence of all the partners at the time of purchase.

**Shufah**: Pre-emption.

**Shukūk**: Check, certificate of debt, certificates of investment.

**Shūrā**: Consultation.

**Shūrāt**: One of the Khawārij sect. So called because they thought that they had sold their lives for the pleasure of Allāh.

**Shurūt**: Terms and conditions in Islamic law.

**Sibtiyyah**: A hairless sandal dyed with the leaves or pods of *Qaraz* which is a species of Mimosa tree, making a brown color.

**Siddīq wa Siddīqun**: The steadfast affirmers of truth. Those followers of the Prophets who were first and foremost to believe in them. (See the Qur’ān 4:69)

**Siddīq**: Abū Bakr, one of the closest Companions of Prophet Muhammad, was given the appellation as-Sādiq, ‘the Truthful.’ Upon the death of the Prophet in 632 CE, Abū Bakr became the first caliph (successor) and served as leader of the Muslim community until his death in 634 CE.

**Sidr**: Lote tree (or *Nabk* tree).

**Sidratul-Muntahā**: ‘The lote-tree of the furthest limit.’ A *Nabk* tree over the seventh heaven near Paradise, the place where form ends and beyond which no created being may pass. See *An-Najm* (53:14-18).
Glossary of Islamic Terms

Siffin: A battle that took place between ‘Ali’s followers and Mu’awiyah’s followers at the river of the Euphrates in Iraq.

Sihah Sittah: The term As-Sihah us-Sittah (The Sound Six authentic collections of Ahadith), is used for the compilations done by Imams and Scholars named, Bukhari, Muslim, Tirmidhi, Nasa’i, Abu Dawud and Ibn Majah. Today, Muslim scholars have found the collections by the latter scholar (Ibn Majah) to have defective narrations. The majority of the Shi’ah reports are of even later date than the early compilations. For the most part, they are from the Buyid period of around 454 Hijri.

Sihag: Lesbian sex act. Sexual act between females. This is strongly condemned in Islam, and is considered a major sin.

Sijin: It is a ‘prison’ where the records of the evil doers are kept. See Al-Mutaffifin (83:7-9).

Sin-nul-Bulagh: This is the age of maturity and puberty. It is the age at which the Muslims are considered an adult and becomes accountable for his/her duties in Islam. There is no fixed age for that in terms of years, and it is decided by three signs: having a menstruation, period or pregnancy for girls, and being physically mature or having a wet dream for boys, growing pubic hair, or reaching the age of fifteen, whichever comes first.

Sin-nut-Tamiz: This is the age of distinguishing. This age is used in Fiqh to decide the age before which the mother has the right to keep the child after divorce. It varies from one person to another. The age is reached when the child can take care of himself or herself and no longer needs an adult to help him eat, get dressed, and clean himself or herself. In the school of thought of Abu Hanifah, it is seven years for the boy and nine years for the girl. The girl is given longer time so that she can learn more of the habits of women.

Siyarah: A sheet of pure or mixed silk having yellow stripes.

Sirah: The writings of the Companions of the Prophet about him, his personality, his life story, and his ways of handling different situations is called Sirah. The famous collections of the Sirah are At-Tabari, Ibn Ishaq, and Ibn Hisham. These days Ar-Rahiq Al-Makhtum in many languages is very famous. The Sirah is a source of reference that Muslims rely on in their daily life situations and problems.

Sirat: The bridge that will be laid across Hell-fire for the people to pass over on the Day of Judgment. It is described as sharper than a sword and thinner than a hair. It will have hooks over it to snatch the people.

As-Siratul-Mustaqim: ‘The straight path,’ the path that the
Prophet Muhammad ﷺ demonstrated to mankind by way of the Noble Qur'an. The path that leads to Paradise.

Sirri Salât: (الصلاة السرية) Prayer of inaudible recitation. The congregational prayers of Zuhr and 'Asr.

Sirwâl: (السروال) (pl. Sarâwil) Long under garment (pyjama) worn by the Arabs, and Muslims of Turkey, Bangladesh, India, and many countries of Africa and Near East.

Siwâk: (السوک) A piece of a root of a tree called Arâk, used as a tooth stick. Also called a Miswâk.

Subh Sâdiq: (الصبح الصادق) Literally means 'true dawn.' It refers to the time when whiteness (brightness) can be noticed on the breadth of the horizon. It is at this time that the Fajr prayer commences.

Subhânallâh: (سبيعان الله) To esteem Allah by saying 'Glorified is Allah' and holding that He is free from all that (unsuitable evil things) that are ascribed to Him by the polytheists.

Subhânahu wa Ta'âlã: ( سبحانه وتعالى) 'He is Glorified and Exalted.' This is an expression that Muslims use whenever the Name of Allâh is pronounced or written. The meaning of this expression is:Allâh is pure of having partners and He is exalted from having a son. Muslims believe that Allâh is the only God, the Creator of the universe. He does not have partners or children. Sometimes Muslims use other expressions when the Name of Allâh is written or pronounced. Some of which are:'Azza wa Jalla: 'He is the Mighty and the Majestic'; Jalla Jalâluhu: 'He is the Exalted Majestic.'

Suffah: (الصفة) A shaded verandah with raised platform attached to the Prophet’s Mosque in Al-Madinah where poor Muslims, including some of the most exalted Companions, used to take shelter, seek knowledge and sleep during Prophet Muhammad's time. It was also used by the Prophet ﷺ as a welcoming point for newcomers or poor people. It was part of his mosque.

Sûfi: (الصوفى) One who endeavors to achieve direct inward knowledge of God through adherence to various spiritual doctrines and methods. These include repeatedly invoking the Divine Names and reciting other religious expressions, living an austere lifestyle, and participating in various spiritual gatherings usually formed around a spiritual master with the title Shaykh. Historically, sufis have been grouped into organizations known as Tariqahs.

Sufism: (الصوفيّة) A particular spiritual approach and lifestyle adopted by some Muslims (known as Sufis), rather than a distinct branch of Islam. Sufism holds that direct and intimate knowledge of God can be achieved through spiritual discipline, exertion, and austerity. Essentially, Sufism is seen
as an 'inward' path of communion with God, complementing the Shari'ah, or 'outward' religious law.

*Sufrah* (السفرة): Dining sheets, eating cloth, when the meal is ready, food is served. A piece of cloth, sheet or skin spread out on the ground, and food is put over it, either in the form of heap or in a dish type utensil to eat it combinedly.

*Suhuf* (الصحف): pages or manuscripts.

*Suhüliyyah* (السحولية): A cotton cloth, its name is derived from the name of a village in Yemen called Suhul.

*Suhür* (السحور): Predawn meal. A meal taken before *Fajr* in the month of Ramadan to begin fasting.

*Sujūd* (السجد): See *Sajdah*.

*Sunan* (السنن): Collection of *Ahādīth* only containing legal traditions (*Ahādīthul-Ahkām*).

*Sundus* (السندس): A kind of silk cloth.

*Sunnah* (السنة): Literally means legal ways, orders, acts of worship and statements etc., of the Prophet محمد. The *Ahādīth* are reports on the Sunnah. The two major legal sources of jurisprudence in Islam are the Qur'ān and the Sunnah. The Sunnah may confirm what is mentioned in Qur'ān, interpret and explain it, specify what is meant by some general Verses, limit and restrict the meaning of any Verse in it, or may explain something that has been revealed in Qur'ān.

*As-Sunnat ut-Taqrīriyyah*: The Prophet’s remaining silent on any Companion’s explanation of his action amounts to his approval, as we know, the Prophet’s abstaining from disapproving anything said or done before him means his approval.

*Sunnah* or *Mustahabb*: means recommendable, desirable. The acts whose neglect is not punished, but whose performance is rewarded, e.g., the call for prayers (adhan). See *Mustahabb*.

*Sunnah* (السنة): That action which the Prophet محمد did or sanctioned. Sunnat prayers are of two types: *Sunnat Mu’akkadah* and *Sunnat Ghayr Mu’akkadah*.

*Sunnah Mu’akkadah*: (السنة المؤكدة) Compulsory prayers. Those prayers the Prophet محمد continuously carried out. To leave out such a type of Sunnat is a sin and one is punished for this. However, there is no harm if one leaves it out because of some valid excuse.

*Sunnah Ghayr Mu’akkadah*: (السنة غير المؤكدة) Unascertained prayers. These
prayers the Prophet ﷺ carried out, but also left out at times without any reason. To follow such a type of Sunnat entails reward and to leave it out does not necessitate any punishment. These types of optional prayers were much, but not always, practiced by the Prophet ﷺ.

Sunnī: (السني) A term designating those Muslims who recognize the first four successors of Prophet Muhammad ﷺ as the ‘Rightly-Guided Caliphs,’ and who attribute no special religious or political function to the descendants of the Prophet’s son-in-law ‘Ali bin Abu Tālib. Sunnis hold that any pious, just, and qualified Muslim may be elected a caliph. Sunnis comprise the majority of Muslims, numbering about 90% of the total.

Sūrah: (السورة) A distinct chapter of the Qurʾān, designated by a title such as Abraham, The Pilgrimage, or The Table-Spread. An individual Verse within a Sūrah is called an Ayah. The Qurʾān is comprised of 114 Sūrahs of varying lengths. Each Sūrah in the Qurʾān is named from some subject or word that is particularly striking in that chapter.

Sutrāh: (السينة) Screen. An object like a pillar, wall or stick, a spear etc., the height of which should not be less than a foot and must be in front of a praying person to act as a symbolical barrier or screen between him and the others.

Tābah: (الطابة) Madinatun-Nabī (City of the Prophet), Madīnah Munawarrah (the Illuminated or the Enlightened City), Tābah, Taybah, Yathrib are the other names for Al-Madinah. See Al-Madīnah.

Tabī': (تبع) A male two-year-old cattle, cow or ox (entered its second year).

Tabī'ah: (تبعته) A female two-year-old cattle, cow or ox (entered its second year).

Tābī‘ūn: (التتابعون) (sing. Tābi‘ī) Successors, are those who benefited and derived their knowledge from the Companions of the Prophet ﷺ.

Tabūk: (تبوك) A well-known town about 700 kilometers north of Al-Madinah.

Tadbīr: (التدبير) About freeing a slave.

Tadlis: (التدليس) (Truncation) For some reasons, like explicit affirmation of a Mudallis (Truncated - immediate narrator not known) having directly heard from whom he is reporting, references from outside the Sound Six have also been given. See, for example, Hadīth no. 35, Ibn Majah, collected by Ahmad from Hadīth of Muhammad bin Ishāq about whom it was affirmed that he had heard directly from him. See also Introduction.

Tafsīr: (التفسير) Any kind of explanation, but especially a commentary on the Qurʾān. Translations of the Qurʾān from Arabic into other languages such as
Spanish, Urdu, or English are considered interpretations of the Qur'an, since only the original Arabic text actually constitutes the content of the Qur'an.

**Tāghūt:** (الطاغوت) Literally it denotes the one who exceeds his legitimate limits. In Qur'ānic terminology it refers to the creature who exceeds the limits of his creatureliness and abrogates to himself godhead and lordship. In the negative scale of values, the first stage of man's error is *Fisq* (i.e., disobeying Allāh without necessarily denying that one should obey Him). The second stage is that of *Kufr* (i.e., rejection of the very idea that one has to to obey Allāh). The last stage is that man not only rebels against Allāh but also imposes his rebellious will on others. All those who reach this stage are said to be Tāghūts. So, the word Tāghūt covers a wide range of meanings: It means anything worshipped other than the Real God (Allāh), i.e., all the false deities. It may be Satan, devils, idols, stones, sun, stars, angels, human beings, e.g., Jesus, Messengers of Allāh, who were falsely worshipped and taken as Tāghūts. Likewise saints, graves, rulers, leaders, etc., are falsely worshipped, and wrongly followed.

**Tahajjud:** (التهجد) The Tahajjud prayer is an optional or voluntary prayer that is supposed to be performed in the middle of the night. It is required that a person sleep a little before he gets up for the Tahajjud prayer. It may be performed anytime between ‘Isha’ and Fajr.

**Taharah:** (الطهارة) It is the state of being clean and not impure.

**Tahiyyah:** (التحية) All compliments, prayers and good words are due to Allāh; peace be upon you, O Prophet, and the mercy of Allāh and His blessings; peace be upon us and upon the righteous slaves of Allāh.

**Tahiyyatul-Masjid:** (تحية المسجد) Two Rak’at Sunnat offered as greetings of the mosque on entering the mosque for prayer.

**Tahiyyatul-Wudu’:** (تحية الوضوء) Two Rak’at Sunnat offered as greetings of the Wudū’.

**Tahliil:** (التهليل) Assertion of the Oneness by saying *La ilāha illallāh* (None has the right to be worshiped but Allāh).

**Tahliil:** (التحليل) Saying *As-Salāmu ‘Alaykum* at the end of the prayer, after which all the actions prohibited because of prayer are legalized, loosened or permissible again.

**Tahmid:** (التحميد) Praising Allāh by saying *Al-Hamdulillāh* (the praise is for Allāh).

**Tahnik:** (التحنيك) It is the Islamic customary process of chewing a piece of
date etc., and putting a part of its juice in the child's mouth as his first food, and then pronouncing Adhān in child's ears. (See Sahīh Al-Bukhārī, the Book of 'Aqīqah, Vol. 7, Page No. 272)

Tā'īf: (الطائف) A well-known town near Makkah.

Taylasān: (طليسان) (Green sheet) is the dress of the Shaikhs of the non-Arab nations.

Tajwīd: (التجويد) Recitation with precise articulation and exact intonation. It is a saying or an act of reciting Qur'ān in accordance with the established rules of Nutq, pronunciation and intonations, such as Tafkīm, velarization, Ghunnah, chanting, and Iqlāb, transposition.

Takāful: (التكافل) Islamic Insurance. A scheme of mutual support that provides insurance to individuals against hazards of falling into unexpected and dire need.

Takbīr: (التكبير) (Magnification) Saying Allāhu Akbar (Allāh is the Most Great). See Allāhu Akbar.

Takbīrah: (التكبيرة) A single utterance of Allāhu Akbar.

Takbīratul-Ihram: (تكبيرة الإحرام) Saying Allāhu Akbar (Allāh is the Most Great) at the start of the prayer, after which all other acts are prohibited except the acts of prayer. Hence it is called Takbīr Tahrimah (formula of prohibition).

Talāq: (الطلاق) The repudiation of marriage. Divorce.

Talāq Raj'i: (الطلاق الرجعي) Revocable divorce.

Talāq Bā'in: (الطلاق البائن) Irrevocable divorce or final divorce.

Talbīnah: (التبينة) A kind of porridge prepared from white flour, milk and honey.

Talbiyyah: (التلبية) Pilgrimage Recitation. A special prayer or call that Muslim pilgrims make during Hajj or 'Umrah attributed to Prophet Abraham and uttered by Muslims in emulation of him during the Hajj. This is the central, ritual recitation of the pilgrimage, recited from the moment pilgrims don the Ihram, the pilgrim's plain white attire. It is saying of: Labbayka, Allāhumma labbayk. Labbayka lā sharīka laka labbayk. Inna-humma wan-ni'mata, Laka wa-l-mulk. Lā sharīka laka. (Here I am at Your service, O Allāh, here I am. Here I am. No partner do You have. Truly, the praise and the favor are Yours, and the dominion. No partner do You have.)

Tamā'y: (التمائم) Amulets.
Tā'mīn: (التأمين) Insurance, assurance, Security.

Tamr: (التمر) Dates.

Tan‘īm: (التنعيم) A place towards the north of Makkah outside the sanctuary from where Makkans may assume the state of Ḩiṟām to perform ‘Umrah.

Tanzīh: (التنزه) To declare Allāh to be free of imperfection and everything falsely attributed to Him, such as having a son, partner of the trinity.

Taqdir: (القدر) Predestination. That is, whatever befalls a person, whether good or bad, has been predestined by Allāh.

Taqlīd: (التقليد) Putting colored garlands around the necks of Budn (animals for sacrifice).

Taqlīs: (التقليس) Play or merriment. Swordplay and playing Daff (tumbourin). To indulge in celebrations on a festive occasion through playing national sports or the singing of nationalistic songs by the girls inside their houses. This sort of celebration has been permitted by the Prophet ﷺ. Muqallis are those who make a show.

Taqwā: (التقوا) Condition of piety and God-consciousness that all Muslims aspire to achieve or maintain. It can be said that one’s Taqwā is a measure of one’s faith and commitment to God. It means fearing Allāh as He should be feared, and loving Allāh as He should be loved. A person with Taqwā desires to be in the good pleasures of Allāh and to stay away from those things that would displease Allāh. He remains careful not to go beyond the bounds and limits set by Allāh. See Qur’ān, Al ‘Īmran (3:102-103), Al-Hashr (59:18-19).

Al-Taqwīmul-Hijrī: (التقؤم الهجري) The Hijrah (migration) of Prophet Muhammad ﷺ from Makkah to Al-Madinah (in 622 CE), marks the starting point of the Muslim calendar, comprised of twelve lunar months [a lunar year is roughly eleven days shorter than a solar year (365 days), since each lunar month begins when the new moon’s crescent becomes visible every 29 or 30 days]. In their religious duties, Muslims depend on both the solar and lunar calendars. Fasting the month of Ramadān, celebrating the two major feasts (‘Eidul-Fitr and ‘Eidul-Adhā), performing the pilgrimage to Makkah, and other religious activities depend upon the lunar months. The names of the lunar months are: Muharram, Safar, Rabī‘ul-Awwal, Rabī‘uth-Thāni, Jumāda Al-Ūlā, Jumāda Al-Ākhirah, Rajab, Sha‘bān, Ramadān, Shawwāl, Dhul-Qa‘dah, and Dhul-Hijjah. Many contemporary sources on Islam include both the Gregorian (CE-common era or AD-anno domini) and Hijri (AH-after Hijrah) dates for historical events.

Tarāwīh: (التراويح) Optional prayers offered after the ‘Ishā’ prayers on the
nights of Ramadān. These may be performed individually or in congregation.

**Tarībat Yamīnuka** (تربيت يمينك) (May your right hand be in dust). It is an expression of exhortation, meaning, if you do not do what I tell you, you will lose great advantage and win nothing but dust.

**Tarjī’** (الترجع) Repetition of recitation (especially in *Adhān*)

**Tartil** (الترتيل) Measured recitation of the Qur’ān taking extreme care with regard to the rules of slow reading, pausing and stopping at every indicated point. The Prophet ﷺ has recommended it saying: “Whoever does not chant the Qur’ān is not among us.” (Abū Dāwūd).

**Tasbīḥ** (النسج) Glorification, saying *SubhānAllāh*, Praise, saying *Al-Ḥamdu Lillāh*, and magnification, saying *Allāhu Akbar*. A rosary that is used to glorify Allāh è is also called a *Tasbīḥ*.

**Tashah-hud** (الشهاد) Testimony. It is the declaration of the Muslim faith towards the end of the prayers, immediately after the recitation of *Tahiyyah*, while sitting with the first finger of the right hand extended as a witness to the oneness of God. It is to say: “I bear witness that none has the right to be worshipped but Allāh, and I bear witness that Muhammad is His slave and Messenger.”

**Tashbīḥ** (التشبيه) Ascription of human characteristics to Allāh.

**Tashmīṭ** (التشميت) To say *Yarhamukallāh* (may Allāh have mercy on you) when someone sneezes and says *Al-Ḥamdu Lillāh* (all praise is due to Allāh).

**Taslīm** (التسليم) Salutations or greetings, saying of *Salām–As-Salāmu ‘Alaykum*. On finishing the prayer, one turns one’s face to the right and then to the left saying, *As-Salāmu ‘Alaykum wa Rahmatullāh* (Peace and mercy of Allāh be upon you), and this action is called *Taslīm*.

**Tasmiyyah** (التسمية) Giving a name, nomination. A title given to the Basmalah.

**Ta’til** (التعطيل) Denying all attributes of Allāh.

**Tawhīd** (التوحيد) It has three aspects; A, B and C: (A) Oneness of the Lordship of Allāh; **Tawḥīdur-Rubūbīyyah**: (توحيد الربوبية) To believe that there is only one Lord for all the universe, its Creator, Organizer, Planner, Sustainer, and the Giver of Security, etc., and that is Allāh. (B) Oneness of the worship of Allāh; **Tawḥīdul-‘Ilāhiyyah**: (توحيد الألوهية) To believe that none has the right to be worshipped [e.g. praying, invoking, asking for help (from...
the unseen), swearing, slaughtering sacrifices, giving charity, fasting, pilgrimage, etc., but Allah. (C) Oneness of the Names and the Qualities of Allah; Tawhîdul-Asmâ‘ was-Sifat: (توحيد الأسماء والصفات) To believe that: (i) we must not name or qualify Allah except with what He or His Messenger ﷺ has named or qualified Him; (ii) none can be named or qualified with the Names or Qualifications of Allah; e.g. Al-Karîm; (iii) we must confirm Allah’s all qualifications which Allah has stated in His Book (the Qur‘ân) or mentioned through His Messenger (Muhammad ﷺ) without changing them or ignoring them completely or twisting the meanings or giving resemblance to any of the created things; e.g., Allah is present over His Throne as mentioned in the Qur‘ân. (V. 20:5): “The Most Beneficent (i.e., Allah) Istawâ‘ (rose over) the (Mighty) Throne” over the seventh heaven; and He only comes down over the first (nearest) heaven (to us) during the day of ‘Arafât (Hajj, i.e., 9th Dhul-Hijjah) and also during the last third part of the night, as mentioned by the Prophet ﷺ, but He is with us by His Knowledge only, not by His Personal Self (Bi-Dhãtihi), “There is nothing like Him, and He is the All-Hearer, the All-Seer.” (The Qur‘ân, V. 42:11). This noble Verse confirms the quality of hearing and the quality of sight for Allah without resemblance to others; and likewise He also said: “To one whom I have created with Both My Hands,” (V. 38:75); and He also said: “The Hand of Allah is over their hands.”: (V. 48:10). This confirms two Hands for Allah, but there is no similarity for them. This is the Faith of all true believers, and was the Faith of all the Prophets of Allah from Noah, Abraham, Moses and Christ till the last of the Prophets, Muhammad ﷺ. It is not like as some people think that Allah is present everywhere, here, there and even inside the breasts of men. These three aspects of Tawhîd are included in the meanings of Lâ ilâha illallâh (none has the right to be worshiped but Allah). It is also essential to follow Allah’s Messenger Muhammad ﷺ: Wujûbul-Itîba’ and it is a part of Tawhîdul-Ulûhîyyah. This is included in the meaning: “I testify that Muhammad ﷺ is the Messenger of Allah” and this means, “None has the right to be followed after Allah’s Book (the Qur‘ân), but Allah’s Messenger ﷺ”. [See the Qur‘ân (V. 59:7) and (V. 3:31)].

Tawarruk: (الtworك) Sitting in the prayer with the left foot brought forward so that the buttocks are in direct contact with the ground.

Tawbah: (انتويرة) Repentence, turning to Allah to seek forgiveness of sins or other wrong actions. Often it should be a component of the personal prayers.

Tawâf: (التراف) The circling or circumambulation of the Holy Ka‘bah. It is a part of the worship of Hajj and ‘Umrah. It is done in sets of seven circuits, after each of which it is necessary to pray two Rak‘at, preferably at or near Maqâm Ibrâhîm. It refers to the act of walking around the Ka‘bah. It is not permissible to make Tawâf of any other place irrespective of how sacred it may be.
Tawāfūl-Ifadah: (طواف الإفادة) The circumambulation of the Ka'bah by the pilgrims after they come from Mina to Makkah on the tenth day of Dhul-Hijjah. This Tawāf is one of the essential ceremonies (Rukn) of the Hajj. It is also called Tawāfuz-Ziyārah.

Tawāf ul-Qudām: (طواف القدوم) The ‘Arrival Tawāf’, the Tawāf of the Ka'bah that the pilgrim must do on first entering the Sacred Mosque in Makkah. It is one of the essential rites of both the Hajj and ‘Umrah.

Tawāfūl-Wadā': (طواف الوداع) The ‘Farewell Tawaf’ The Tawaf made before leaving Makkah, as the last activity there. It should be connected directly to the trip of departure, and whoever is delayed and stays on afterwards should do it again.

Tawāfuz-Ziyārah: (طواف الزيارة) See Tawāfūl-Ifadah.

Tawrāh: (التوراة) Arabic name for the holy book revealed to Prophet Moses thousands of years ago. It is the Jewish Holy Book. For Muslims, the Torah was a scriptural precursor to the Qur'ān, just as Moses was a predecessor of Muhammad in the history of Divinely revealed monotheism.

Tā’wil: (التويل) A vision of reality in which everything seen takes on symbolic meanings.

Ta’widh: (التعويذ) An amulet that is generally suspended around the neck.

Tayālisah: (التيالسة) (sing. Taylasān) A famous decorated cloth usually kept on shoulders, and they say it is black.

Tayammum: (التي ويم) It literally means ‘to intend to do a thing.’ Dry ablution, sand ablution, dust ablution. The act of purifying oneself with pure sand in the absence of water. It means spiritual cleansing that is sometimes a substitute for Wudū’ and Ghusl. As an Islamic legal term, it refers to wiping one’s hands and face with clean earth as a substitution for ablution when water cannot be obtained. To put or strike lightly the hands over clean earth and then pass the palm of each on the back of the other, blow off the dust and then pass them on the face. This is performed instead of ablution (Wudū’) and Ghusl (in case of Janābah etc.) See Sahīh Al-Bukhārī, Vol. 1, Hadīth No. 334 and 340.

Tayyibat: (الطيات) Literary good things and good deeds, also the monetary acts of worship, like Zakāt, alms, etc. (See Salawāt also)

Ta’zīr: (التعزير) Penalization, to inflict a penalty. Discretionary punishment.

Thaghāmah: (الطغمة) A type of grass having white color; or a white fruit from a type of plant.
**Ath-Thalāthah**: The three compilers of *Ahādīth* - Abū Dāwud, Nasā'i, Tirmidhi.

**Thanī or Thaniyyah**: Those having two teeth. See *Musinnah*.

**Thaniyyah**: Mountain or valley pass or path.

**Thaniyyatul-Wadā**: A place near Al-Madinah.

**Thaīj**: Performing the sacrifice on camels.

**Tharīd**: A kind of meal, prepared from meat and bread.

**Thawb**: Garment.

**Thawr**: It is the cave wherein Prophet Muhammad ﷺ stayed before finally migrating to Al-Madinah.

**Thawāb**: Reward of a good deed is a Divine blessing.

**Thayyib**: A non-virgin married or previously married woman.

**Thiqah**: Trustworthy.

**Thunyā**: is a kind of trade in which a person sells the fruit of his garden still on trees for a certain price but on condition that he will keep some of its fruit. This is unlawful because ‘some’ is not a fixed measure, and it is fraudulent.

**Tijārah**: Trade. Act of buying and selling.

**Tilā**: A kind of alcoholic drink prepared from grapes by thickening it through boiling, two third has gone and one third left.

**Tiwalah**: Charms.

**Tiyarah**: Drawing an evil omen from birds etc..

**Tubbān**: Shorts that cover the knees (used by wrestlers).

**Tulaqā**: Those persons who had embraced Islam on the day of the conquest of Makkah.

**Tūr**: A mountain.

**Turbah**: Earth, especially from the shrines of the Imāms, on which Shi‘ahs place their heads during *Sajdah*.

**Turs**: A kind of shield.

**Udhiyah**: Sacrifice (on ‘Eidul-Adhā).

**Uhud**: A well-known mountain in Al-Madinah. One of the great battles
in the Islamic history took place at its foot. This battle is called *Ghazwah Uhud*.

**'Ulamā':** (علماء) See 'Ālim.

**Ūlul-Amr:** (أولو الأمر) The term includes all those entrusted with directing Muslims in matters of common concern.

**Uluwwah:** (أعوان) They say it is a Persian word for 'Ud (aloeswood).

**Ummah:** (الأمة) Community or nation. It is a special name given to Muslim brotherhood and unity (worldwide Muslim community whose population exceeds 1.2 billion). The Qur'ān refers to Muslims as the best *Ummah* or *Millat* raised for the benefit of all mankind (3:110). At another place (2:143), it calls them ‘the middle nation’ (*Ummah Wasat*) a unique characteristic of the Islamic community that has been asked to maintain equitable balance between extremes, pursue the path of moderation and establish the middle way. Such a community of Muslims will be a model for the whole world to emulate.

**Ummi:** (الأمي) It signifies the ‘unlettered.’ It is also used to refer to those who do not possess Divine revelation.

**Ummul-Mu'minin:** (أم المؤمنين) It means ‘Mother of the Believers.’ This was the title of the Prophet’s wives; *Sūrah 33 Ayah 6* stipulated that they could not marry after the Prophet’s death because all of the believers were their spiritual children.

**Ummul-Walad:** (أم الولد) (pl. *Ummahātul-Awlād*) A slave woman who begets a child for her master.

**'Umra:** (العمرة) See Nihal.

**'Umrah:** (ال朝圣) (Minor Pilgrimage) It is an Islamic rite performed in ritual purity wearing the *Ihram*, the seamless ceremonial garments consisting of a white sheet from the navel to the knees and a white sheet covering the left shoulder, back and breast, knotted on the right. Like *Hajj*, it consists of pilgrimage to the Ka'bah, with the essentials of *Ihram*, *Tawaf* (circumambulation) around the Ka'bah (seven times), and *Sa'iy* (walking and running) between Safa and Marwah (seven times). It is called minor *Hajj* since it need not be performed at a particular time of the year and its performance requires fewer ceremonies than the *Hajj* proper. (See *Sahih Al-Bukhāri*, Vol. 3, Page 1)

**Umratul-Qadā':** (عمرة القضاء) Making up for the missed 'Umrah. The fulfilled 'Umrah—the 'Umrah that the Prophet performed in the seventh year after Hijrah, which he intended to do in the sixth year but the Quraysh disbelievers had not allowed him to complete.
GLOSSARY OF ISLAMIC TERMS

Uqiyyah: (أوقية) (pl. Awāq) An ounce; for silver 119.4 grams, for other substances 127/128 grams, modern use of ounce 28.349 grams. One Uqiyyah is equal to 40 dirhams or 147 grams of silver. It may be less or more according to different countries. (See Awāq)

Urbān: (العريان) Urbān means earnest money. If somebody settles the price of an animal and pays a certain amount as earnest money that if he did not buy this animal, the seller will keep the earnest money and in case the deal is accomplished, the buyer will deduct the earnest money from the price paid. It is prohibited.

Urfut: (العرفة) The tree which produces Maghāfir.

Usfur: (العصر) Safflower.

Ushr: (العش) Ten percent (in some cases five percent) of the agricultural produce payable by a Muslim as part of his religious obligation, like Zakāh, mainly for the benefit of the poor and the needy. (See Sahīh Al-Bukhārī, Vol. 2, Hadith No. 560)

Al-'Usrah: (العسرة) The battle of Tabūk, called so because of the poverty the Muslims were facing at that time.

Usūlud-Din: (أصول الدين) The principles of Islam.

Uzzā: (العزيزى) A chief goddess identified with Venus, but it was worshipped under the form of an acacia tree, and was the deity of the Ghatafān tribe. in the religion of the pre-Islamic Arabs during the days of Jahiliyyah.

Wa 'Alaykumus-Salām: (وعليكم السلام) ‘And on you be peace.’ The reply to the Muslim greeting of ‘As-Salāmu ‘Alaykum’ (peace be on you).

Wadi‘ah: (الوديعة) This refers to deposits in trust, in which a person may hold property in trust for another, sometimes by implication of a contract.

Wafāt: (الوفاة) The death of a person.

Wahy: (الوحي) It refers to Revelation that consists of communicating God’s Messages to a Prophet or Messenger of God. The highest form of revelation is the Qur’ān of which even the words are from God.

Wahy Ghayr Matlū: (الوحي غير المنطول) Revelation unrecited.

Wahy Matlū: (الوحي المنطول) Revelation recited.

Wayhaka: (ويلك) May Allāh be merciful to you.

Waylaka: (ويلك) ‘Woe upon you!’
Wajib: (الواجب) Compulsory or obligatory. An act that must be performed. In Islamic jurisprudence, it refers to that act which has not been established by an absolute proof. Leaving out a Wajib without any valid reason makes one a Fasiq and entails punishment. Imam Abu Hanifah makes Wajib a separate category between the Fard and the Mubah.

Al-Wakalatul Mutlaqah: (الوكالة المطلقة) Resale of goods with a discount on the original stated cost.

Wakil: (الوكيل) A person who is an authorized representative or proxy. Also can mean lawyer in Urdu.

Walâ': (الولاء) A kind of relationship, i.e., loyalty (between the master who freed a slave and the freed slave) about the right of inheritance.

Wali: (الولي) (pl. Awliyâ') A legal guardian. A friend, protector, ruler, officer, supporter, caretaker, helper etc. Someone who is supposed to look out for your interest.

Walîmah: (الصلاة) A marriage banquet, wedding feast, or the reception after the wedding. A traditional dinner feast provided to wedding guests by the groom's family after a marriage is consummated. Providing a Walîmah was highly recommended by the Prophet ﷺ, whether it be a grand or humble affair. Friends, relatives, and neighbors are invited in it.

Waqf: (الوقف) Endowment. Term designating the giving of material property by will or by gift for pious works or for the public good. A charitable trust in the Name of Allah, usually in perpetuity, and usually for the purposes of establishing the religion of Islam, teaching useful knowledge, feeding the poor or treating the sick. Properties with Waqf status, such as schools or hospitals, remain so perpetually, providing endless benefit to the community and endless heavenly blessings to the donor.

Wars: (الورس) A kind of perfume. It is said to be Memecyclon Tinctorium, a plant of Yemen used as a liniment and yellow dye.

Warsiyah: (الورسية) A cloth dyed with Wars.

Wasâyâ: (الوصايا) Wills or testaments.

Wâshimât: (الواشميات) The women who do the job of tattoo marking.

Al-Wâsîl: (الواصل) One who keeps good relations with his kith and kin.

Wâsilah: (الواصلة) The women who affixes hair extensions.

Wasilah: (الوصيلة) A she-camel set free for idols because it had given birth to a she-camel at its first delivery and then again gave birth to a she-camel at its second delivery.
Wasmah: (الوسمة) A plant used for dyeing hair (Katam).

Wasq: (الوسق) (plural Awsâq or Awwṣq) A volume measure equal to 60 Sâ's = 135 kg. approx. It may be less or more. [One Wasq of Hijâz is equal to 180 kilos (Ibn Bâz) and 629.856 kilograms (Shaykh Fâruq Asghar Sâram Pakistani) and according to modern measures, one Iraqi Wasq is equal to 189 kilograms.]

Wisâl: (الوصال) Fasting for more than one day continuously.

Witr: (الوتر) Odd number. Witr Rak'ahs are odd number of Rak'ahs such as 1, 3, 5, etc. - usually 1 or 3 - that are offered after the last prayer at night.

Wudü': (الوضوء) Literally means 'purity or cleanliness.' It refers to the ablution made before performing the prescribed prayers. It requires washing (1) the face from the top of the forehead to the chin and as far as each ear; (2) the hands and arms up to the elbow; (3) wiping with wet hands a part of the head; and (4) washing the feet to the ankle. Wudü' serves as an act of physical cleansing as well as a precursor to the mental and spiritual cleansing necessary when in the worship of God. If clean water is unavailable, a ritual purification known as Tayyamum, which involves symbolically touching clean earth, may be substituted.

Yâjuj wa Mâjûj: (باجوج وماجوج) (Gog and Magog) Two evil empires. They are mentioned in the Qur'ân and Ahādîth when mentioning some of the scenes just before the Final Hour. According to The Bible, Gog was a chief prince of Meshech and Tubal who came from Magog. While Magog a people descended from Japheth (son of Noah). Gog and Magog will be two nations led by Satan in a climactic battle at Armageddon against the kingdom of God. [See Qur'ân, Al-Anbiya' (21:96), Sahîh Muslim, Kitâbul-Fitan wa Ashrât us-Sâ'ah]

Yâkhsîfân: (یخسفان) Eclipse.

Yalamlam: (یلاملم) The Miqât of the people of Yemen.

Yamâmah: (الجمامة) A place in Saudi Arabia towards Najd.

Yaqîn: (الىقين) Perfect absolute Faith.

Ya'qūb: (يعقوب) A Prophet of Allâh, mentioned in the Qur'ân and the Old Testament.

Yarmûk: (البرموک) A place in Shām.

Yathrib: (يثرب) See Al-Madinah.

Yawmud-Dâr: (يوم الدار) The Day of the House, this refers to the day when the rebels besieged 'Uthmân in his house and murdered him.
Yawmud-Din: Literally ‘Day of Faith,’ one of several Arabic terms for Judgment Day. See Day of Judgment.

Yawmul-Qiyamah: (Day of Judgment) Belief in the Day of Judgment is a basic article of faith in Islam. After God ends the present world and order of creation, a day will follow on which He will judge every person according to his or her intentions, deeds, and circumstances. Judgment by God is followed by punishment in Hell or eternal reward in Paradise.

Yawmun-Nafr: The day of Nafr. The 12th and 13th of Dhul-Hijjah when the pilgrims leave Mina after performing all the ceremonies of Hajj at ‘Arafat, Al-Muzdalifah and Mina. See Nafr.

Yawmun-Nahr: The day of slaughtering the sacrificial animals, i.e., the 10th of Dhul-Hijjah.

Yawmur-Ru’üs: Meaning ‘day of heads’. It is the name of the day following the ‘Eid day (‘Eidul-Adhã).

Yawmut-Tarwiyah: The eighth day of the month of Dhul-Hijjah, when the pilgrims leave Makkah for Mina.

Yūsuf: A Prophet of Allah, mentioned in the Qur’ân and the Old Testament.

Zabūr: Arabic name for the holy scripture revealed to Prophet David (Dâwud ) thousands of years ago. For Muslims, the Zabur, analogous to the Christian Psalms (the Old Testament), was a scriptural precursor to the Qur’ân, just as David was a predecessor of Muhammad in the history of Divinely revealed monotheism.

Zahw: Unripe dates that have begun to ripen.

Zakariyyā: (Zacharia) A Prophet of God and father of John the Baptist.

Zakāt: One of the five pillars of Islam is Zakāt, which means purification and increment of one’s wealth. A Muslim who has money beyond a certain quantity is to pay the Zakāt. It is also called the alms due or poor due. It is to be used in eight categories for welfare of the society that are mentioned in the Qur’ân, namely: the poor, the needy, the sympathizers, the captives, the debtors, the wayfarers, in the cause of Allâh, and for those who are to collect it. The Zakāt is compulsory on all Muslims who have saved (at least) the equivalent of 85g of 24 carat gold at the time when the annual Zakāt payment is due. The amount to be collected is 2.5%, 5%, or 10%, depending on the assets and the method used to produce it. For ex-
ample, it is 2.5% of the assets that have been owned over a year, 5% of the wheat when irrigated by the farmer, and 10% of the wheat that is irrigated by the rain. [See Sahih Al-Bukhārī, Vol. 2, Book of Zakāt (24)]


Zakātul-Hubūb: (زكاة الحبوب) Zakāt of grain/corn.

Zakātul-Ma'dīn: (زكاة المعدن) Zakāt of minerals.

Zakātul-Rikāz: (زكاة الركاز) Zakāt of treasure or precious stones.

Zālim: (الظالم) The wrongdoer, he who exceeds the limits of right, the unjust.

Zamzam: (الزمزم) The sacred well inside Al-Masjid Al-Harām near Ka'bah in Makkah. The water that comes out from this well is called Zamzam water.

Zanādiqah: (الزنادقة) Atheists.

Zanjabil: (الزنجبيل) A special mixture that will be in one of the drinks of the people of Paradise. See the Qur'ān, Al-Insān (76:17).

Zaqqūm: (الرقوم) An extremely bitter and thorny tree that grows at the bottom of the Hell-fire. See the Qur'ān, Al-Isrā' (17:60), for example.

Zarnab: (زرنب) A kind of good smelling grass.

Zihār: (الطيار) It is a condition similar to divorce that was common in pre-Islamic Arabia, but was made unlawful by Islam. It was a way when the husband wanted to divorce his wife he would selfishly say to her, “You are like my mother.” This way she would have not conjugal rights, but at the same time, she would still be bound to him like a slave. See Qur'ān, Al-Ahzāb (33:4), Al-Mujādilah (58:1-5).

Zīna: (الزنا) Illegal sexual intercourse and embraces both fornication and adultery.

Zindiq: (الزيدني) One who goes so far into innovated and deviant beliefs and philosophizing, etc., without sticking to the truth found in the Qur'ān and the Sunnah to such an extreme extent that they actually leave Islam altogether.

Ziyārah: (الزيارة) To visit or to recite special salutations for the Prophet Muhammad ﷺ and his household.

Zuhr: (الظهر) The noon or the mid-day prayer, that is performed right after the sun moves away from it’s zenith. The second obligatory prayer of the day.
Zulm: Zulm literally means placing a thing where it does not belong. Technically, it refers to exceeding the right and hence committing wrong or injustice.