In the Name of Allâh, the Most Gracious, the Most Merciful
## Contents

### 32. The Book Of Jihâd And Expeditions

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Permissibility Of Raiding The Kuffâr Who Have Been Reached With The Call Of Islam, Without Giving Prior Warning</td>
<td>15</td>
</tr>
<tr>
<td>2</td>
<td>Ruler Appointing Leaders Of Expeditions And Advising Them Of The Etiquette Of War, Etc</td>
<td>16</td>
</tr>
<tr>
<td>3</td>
<td>The Command To Show Leniency And Avoid Causing Aversion (Towards Islam)</td>
<td>18</td>
</tr>
<tr>
<td>4</td>
<td>The Prohibition Of Betrayal</td>
<td>20</td>
</tr>
<tr>
<td>5</td>
<td>Permissibility Of Deceit In War</td>
<td>23</td>
</tr>
<tr>
<td>6</td>
<td>It Is Disliked To Wish To Meet The Enemy, And The Command To Be Steadfast When Meeting The Enemy</td>
<td>24</td>
</tr>
<tr>
<td>7</td>
<td>It Is Recommended To Pray For Victory When Meeting The Enemy</td>
<td>25</td>
</tr>
<tr>
<td>8</td>
<td>The Prohibition Of Killing Women And Children In War</td>
<td>26</td>
</tr>
<tr>
<td>9</td>
<td>Permissibility Of Killing Women And Children In Night Raids, So Long As It Is Not Done Deliberately</td>
<td>26</td>
</tr>
<tr>
<td>10</td>
<td>Permissibility Of Cutting Down The Trees Of The Kuffâr And Burning Them</td>
<td>28</td>
</tr>
<tr>
<td>11</td>
<td>War Booty Has Been Made Permissible For This Ummah Only</td>
<td>29</td>
</tr>
<tr>
<td>12</td>
<td>Spoils Of War</td>
<td>30</td>
</tr>
<tr>
<td>13</td>
<td>The Killer Is Entitled To The Belongings Of The One Who Is Killed</td>
<td>34</td>
</tr>
<tr>
<td>14</td>
<td>Additional Rewards, And Ransoming Muslims In Return For Prisoners</td>
<td>39</td>
</tr>
<tr>
<td>15</td>
<td>Ruling On Fai’ (Booty Acquired Without Fighting)</td>
<td>41</td>
</tr>
<tr>
<td>16</td>
<td>The Words Of The Prophet ﷺ: “We (Prophets) Have No Heirs And Whatever We Leave Behind Is Charity”</td>
<td>45</td>
</tr>
<tr>
<td>17</td>
<td>How Booty Is To Be Shared Among The Fighters</td>
<td>51</td>
</tr>
<tr>
<td>18</td>
<td>The Support Of The Angels During The Battle Of Badr, And The Permissibility Of The Spoils</td>
<td>51</td>
</tr>
<tr>
<td>19</td>
<td>Tying Up And Detaining Captives, And The Permissibility Of Releasing Them Without A Ransom</td>
<td>54</td>
</tr>
<tr>
<td>20</td>
<td>Expulsion Of The Jews From The Hijâz</td>
<td>57</td>
</tr>
<tr>
<td>21</td>
<td>Expulsion Of Jews And Christians From The Arabian Peninsula</td>
<td>59</td>
</tr>
<tr>
<td>Chapter 22.</td>
<td>Permissibility Of Fighting Those Who Break A Treaty; Permissibility Of Letting Besieged People Surrender, Subject To The Judgment Of A Just Person Who Is Qualified To Pass Judgment</td>
<td>59</td>
</tr>
<tr>
<td>Chapter 23.</td>
<td>Hastening To Fight, And Giving Precedence To The More Urgent Of Two Tasks When A Choice Must Be Made</td>
<td>63</td>
</tr>
<tr>
<td>Chapter 24.</td>
<td>The Muhājirūn Returned To The Ansār The Gifts Of Trees And Fruits When They Became Independent Of Means Through The Conquests</td>
<td>64</td>
</tr>
<tr>
<td>Chapter 25.</td>
<td>Permissibility Of Eating Food Seized As Booty In Dār Al-Harb</td>
<td>66</td>
</tr>
<tr>
<td>Chapter 26.</td>
<td>The Prophet ﷺ Wrote To Heraclius, The Ruler Of Syria, Inviting Him To Islam</td>
<td>67</td>
</tr>
<tr>
<td>Chapter 27.</td>
<td>The Prophet ﷺ Wrote To The Kings Of The Kuffār, Inviting Them To Islam</td>
<td>72</td>
</tr>
<tr>
<td>Chapter 28.</td>
<td>The Battle Of Ḥunain</td>
<td>73</td>
</tr>
<tr>
<td>Chapter 29.</td>
<td>The Battle Of At-Tā‘īf</td>
<td>78</td>
</tr>
<tr>
<td>Chapter 30.</td>
<td>The Battle Of Badr</td>
<td>79</td>
</tr>
<tr>
<td>Chapter 31.</td>
<td>The Conquest Of Makkah</td>
<td>81</td>
</tr>
<tr>
<td>Chapter 32.</td>
<td>Removal Of Idols From Around The Ka‘bah</td>
<td>86</td>
</tr>
<tr>
<td>Chapter 33.</td>
<td>No Man Of Quraish Is To Be Captured Then Killed After The Conquest</td>
<td>87</td>
</tr>
<tr>
<td>Chapter 34.</td>
<td>The Truce Of Al-Hudaybiyah</td>
<td>87</td>
</tr>
<tr>
<td>Chapter 35.</td>
<td>Upholding Covenants</td>
<td>94</td>
</tr>
<tr>
<td>Chapter 36.</td>
<td>The Battle Of Al-Àlzāb (The Confederates)</td>
<td>95</td>
</tr>
<tr>
<td>Chapter 37.</td>
<td>The Battle Of Uhūd</td>
<td>96</td>
</tr>
<tr>
<td>Chapter 38.</td>
<td>The Intense Wrath Of Allāh Towards The One Who Was Killed By The Messenger Of Allāh ﷺ</td>
<td>100</td>
</tr>
<tr>
<td>Chapter 39.</td>
<td>The Persecution Suffered By The Prophet ﷺ At The Hands Of The Idolaters And Hypocrites</td>
<td>100</td>
</tr>
<tr>
<td>Chapter 40.</td>
<td>The Supplication Of The Prophet ﷺ And His Steadfastness In The Face Of The Hypocrites’ Persecution</td>
<td>106</td>
</tr>
<tr>
<td>Chapter 41.</td>
<td>The Slaying Of Abū Jahl</td>
<td>109</td>
</tr>
<tr>
<td>Chapter 42.</td>
<td>The Slaying Of Ka‘b Bin Al-Ashraf, The Ṭagūt Of The Jews</td>
<td>110</td>
</tr>
<tr>
<td>Chapter 43.</td>
<td>The Battle Of Khaibar</td>
<td>112</td>
</tr>
<tr>
<td>Chapter 44.</td>
<td>The Battle Of Al-Àlzāb (The Confederates), Also Known As Al-Khandaq (The Ditch)</td>
<td>117</td>
</tr>
<tr>
<td>Chapter 45.</td>
<td>The Battle Of Dhu Qarad And Other Battles</td>
<td>120</td>
</tr>
<tr>
<td>Chapter 46.</td>
<td>The Words Of Allāh, The Most High: “And He It Is Who Has Withheld Their Hands From You”</td>
<td>132</td>
</tr>
<tr>
<td>Chapter 47.</td>
<td>Women Participating In Military Expeditions With The Men</td>
<td>132</td>
</tr>
</tbody>
</table>
Chapter 48. Women Who Take Part In Military Expeditions Are To Be Given A Reward But Not A Regular Share; And The Prohibition Of Killing Children Of The Enemy................................. 134

Chapter 49. The Number Of Campaigns Of The Prophet .............................. 139
Chapter 50. The Campaign Of Dhât Ar-Riqâ‘............................................. 141
Chapter 51. It Is Disliked To Seek The Help Of Disbelievers In War Except In Cases Of Necessity, Or If He Thinks Well Of The Muslims.. 142

33. The Book of Leadership

Chapter 1. The People Follow The Quraish And The Caliphate Belongs To The Quraish ............................................................ 144

Chapter 2. Appointing A Successor Or Not Doing So .............................. 148

Chapter 3. The Prohibition Of Seeking Or Desiring A Position Of Authority.. 150

Chapter 4. It Is Disliked To Be Appointed To A Position Of Authority Unnecessarily ................................................................. 152

Chapter 5. The Virtue Of A Just Ruler And The Punishment Of A Tyrant; Encouragement To Treat Those Under One’s Authority With Kindness And The Prohibition Against Causing Them Hardship... 153

Chapter 6. Emphatic Prohibition Against Stealing From The Spoils Of War (Ghulât). ................................................................ 159

Chapter 7. The Prohibition Of Giving Gifts To Agents .................................. 161

Chapter 8. The Obligation Of Obeying Leaders In Matters That Do Not Involve Sin, But It Is Forbidden To Obey Them In Sinful Matters.. 165

Chapter 9. The Ruler Is A Shield From Behind Whom They Fight And By Whom They Are Protected....................................................... 173

Chapter 10. The Obligation Of Fulfilling Oaths Of Allegiance Is Owed To The First Of Two Caliphs..................................................... 174

Chapter 11. The Command To Be Patient In The Face Of Oppressive Rulers And Their Selfishness .......................................................... 178

Chapter 12. Obeying Rulers Even If They Withhold The People’s Rights..... 179

Chapter 13. The Obligation Of Staying With The Jamâ‘ah (Main Body) Of The Muslims When Fitn (Tribulations) Appear, And In All Circumstances. The Prohibition Of Refusing To Obey And On Splitting Away From The Jamâ‘ah ........................................... 180

Chapter 14. The Ruling On One Who Seeks To Divide The Muslims When They Are United......................................................... 185

Chapter 15. When Allegiance Has Been Sworn To Two Caliphs............... 186
Chapter 16. The Obligation To Denounce Rulers For That In Which They Go Against Shari'ah, But They Should Not Be Fought So Long As They Pray Regularly, Etc ................................................ 187
Chapter 17. The Best And Worst Of Rulers .................................................. 188
Chapter 18. It Is Recommended For The Army To Swear Allegiance To The Ruler When Intending To Fight, And An Account Of Bay'at Ar-Ridwân Beneath The Tree ........................................ 191
Chapter 19. The Prohibition Against A Muhājir Returning To Settle In His Former Homeland .............................................................. 196
Chapter 20. Swearing Allegiance And Pledging To Adhere To Islam, To Engage In Jihād And To Do Good, After The Conquest Of Makkah, And The Meaning Of The Phrase: “There Is No Hijrah (Migration) After The Conquest.” ........................................ 196
Chapter 21. How Women Gave Their Oath Of Allegiance ......................... 199
Chapter 22. Oath Of Allegiance Pledging To Hear And Obey As Much As Possible .............................................................. 201
Chapter 23. The Age Of Responsibility .......................................................... 201
Chapter 24. The Prohibition Of Travelling With The Mushaf To The Land Of The Disbelievers If There Is The Fear That It May Fall Into Their Hands ........................................ 202
Chapter 25. Horse Races And Training Horses For Racing ......................... 204
Chapter 26. The Virtue Of Horses; ‘Goodness Is Tied To Their Forelocks’.. 205
Chapter 27. Disliked Qualities In Horses ...................................................... 208
Chapter 28. The Virtue Of Jihād And Going Out (To Fight) In The Cause Of Allāh .............................................................. 209
Chapter 29. The Virtue Of Martyrdom In The Cause Of Allāh .................. 213
Chapter 30. The Virtue Of Going Out In The Morning Or The Evening In The Cause Of Allāh .............................................................. 216
Chapter 31. The High Positions That Allāh Has Prepared For The Mujāhid In Paradise .............................................................. 218
Chapter 32. If A Person Is Killed In The Cause Of Allāh, All His Sins Will Be Expiated, Except Debt ................................................... 219
Chapter 33. The Souls Of The Martyrs Are In Paradise, And They Are Alive With Their Lord And They Have Provision ................. 221
Chapter 34. The Virtue Of Jihād And Keeping Watch Over The Frontier .... 222
Chapter 35. Two Men, One Of Whom Kills The Other, And Both Will Enter Paradise .............................................................. 224
Chapter 36. One Who Kills A Disbeliever Then Keeps To The Right Path .. 225
Chapter 37. The Virtue Of Charity In The Cause Of Allāh, And Its Manifold Reward .............................................................. 226
English Translation of
Sahîh Muslim
Volume 5
Chapter 38. The Virtue Of Helping The Warrior Who Is Fighting In The Cause Of Allâh With Mounts Etc., And Looking After His Family In His Absence........................................................ 227
Chapter 39. The Sanctity Of The Wives Of The Mujâhidîn, And The Sin Of The One Who BETrays Them With Regard To Them................. 230
Chapter 40. The Duty Of Jihâd Is Waived For Those Who Have Excuses ...... 231
Chapter 41. Affirmation Of Paradise For The Martyr ......................... 232
Chapter 42. One Who Fights So That The Word Of Allâh Will Be Supreme Is Fighting In The Cause Of Allâh........................................ 237
Chapter 43. One Who Fights To Show Off And Gain A Reputation Deserves Hell.......................................................... 239
Chapter 44. The Reward Of Those Who Fought And Acquired Spoils of war And Those Who Did Not Acquire Spoils of war .......... 241
Chapter 45. The Words Of The Prophet ﷺ: “Deeds Are But With Intentions” Which Includes Fighting And Other Deeds............ 242
Chapter 46. It Is Recommended To Seek Martyrdom In The Cause Of Allâh, Exalted is He .......................................................... 243
Chapter 47. Criticism Of One Who Dies Without Having Fought (In Jihâd) Or Having Thought Of Fighting ........................................... 244
Chapter 48. The Reward Of One Who Is Kept From Fighting By Sickness Or Any Other Excuse ......................................................... 244
Chapter 49. The Virtue Of Campaigning By Sea .................................... 245
Chapter 50. The Virtue Of Guarding The Frontier In The Cause Of Allâh, (Glorified And Exalted Is He)........................................ 248
Chapter 51. About The Martyrs................................................................ 249
Chapter 52. The Virtue Of Shooting And Encouragement To Learn It, And Criticism Of The One Who Learns It And Then Forgets It...... 251
Chapter 53. The Words Of The Prophet ﷺ “A Group Of My Ummah Will Continue To Prevail On The Basis Of The Truth, And They Will Not Be Harmed By Those Who Oppose Them”.............. 252
Chapter 54. Keeping Animals’ Well Being In Mind When Traveling, And The Prohibition Of Halting In The Road At The End Of The Night..... 256
Chapter 55. Travel Is A Kind Of Torment, And It Is Recommended For The Traveler To Hasten Back To His Family After Finishing His Business 257
Chapter 56. It Is Disliked To Enter At Night When Coming Home From A Journey ................................................................. 258

34. The Book of Hunting, Slaughter And What Animals May Be Eaten
Chapter 1. Hunting With Trained Dogs And Arrows............................... 261
Chapter 2. If The Game Disappears, Then Is Found Afterwards............. 266
## Contents

1. **Chapter 3. The Prohibition Of Eating Any Wild Animal With Fangs And Any Bird With Talons** ......................................................... 267
2. **Chapter 4. Permissibility Of Dead Animals From The Sea** ....................... 270
3. **Chapter 5. The Prohibition Of Eating The Meat Of Domesticated Donkeys**... 274
4. **Chapter 6. The Permissibility Of Eating Horse Meat** ............................... 280
5. **Chapter 7. The Permissibility Of Eating The *Dabb* (Mastigure)** ............. 281
6. **Chapter 8. The Permissibility Of Eating Locusts** ..................................... 289
7. **Chapter 9. The Permissibility Of Eating Rabbit** ...................................... 290
8. **Chapter 10. The Permissibility Of Using Things That Help In Hunting And Pursuing The Enemy, But Throwing Small Pebbles Is Disliked**. 291
9. **Chapter 11. The Command To Be Proficient In Slaughtering And Killing, And To Sharpen The Blade** ................................................. 293
10. **Chapter 12. The Prohibition Of Cornering Animals In Order To Kill Them (For Sport)** ................................................................. 293

### 35. The Book of Sacrifices

1. **Chapter 1. The Time For Sacrifice** ....................................................... 296
2. **Chapter 2. The Age Of Sacrificial Animals** ............................................ 303
3. **Chapter 3. It Is Recommended To Select A Good Animal For The Sacrifice And To Slaughter It Oneself, Not Delegating It To Anyone Else, And To Say The Name of Alläh, And To Say The Takbîr** ............ 304
4. **Chapter 4. The Permissibility Of Slaughtering With Anything That Makes The Blood Flow, Except Teeth And Other Bones** .................. 306
5. **Chapter 5. The Prohibition Of Eating Sacrificial Meat For More Than Three Days, Which Applied At The Beginning Of Islam But Was Then Abrogated, And Now It Is Permissible To Eat It As Long As One Wants** ....................................... 308
6. **Chapter 6. *Fara’* and ‘Atîrah** .......................................................... 315
7. **Chapter 7. When The First Ten Day Of Dhul-Hijjah Begin, It Is Forbidden For The One Who Wants To Offer A Sacrifice To Remove Anything From His Hair, Nails Or Skin** .............................. 316
8. **Chapter 8. The Prohibition Of Slaughtering A Sacrifice For Anything Other Than Alläh, And The One Who Does That Is Cursed** .... 318

### 36. The Book of Drinks

1. **Chapter 1. The Prohibition Of *Khamr*, Which May Be Made From The Juice Of Grapes, Dried Dates, Unripe Dates, Raisins And Other Things That Intoxicate** ........................................... 321
2. **Chapter 2. The Prohibition Of Making Vinegar From Wine** ..................... 328
3. **Chapter 3. The Prohibition Of Using *Khamr* As A Remedy; It Is Not A Remedy** 329
Chapter 4. Everything That Is Taken From The Date Palm Or Grape Vine And Steeped Is Called Khamr .............................................. 329

Chapter 5. It Is Disliked To Make Nabidh By Mixing Dried Dates And Raisins ................................................................. 330

Chapter 6. The Prohibition Of Making Nabidh In Al-Muzaffat, Ad-Dubbâ' (Gourds), Al-Hantam And An-Naqir; This Has Been Abrogated And Now It Is Permitted, So Long As It Does Not Become Intoxicating... 336

Chapter 7. Every Intoxicant Is Khamr And All Khamr Is Harâm ................ 349

Chapter 8. The Punishment Of One Who Drinks Khamr If He Does Not Repent From It: He Will Be Denied It In The Hereafter ......... 353

Chapter 9. The Permissibility Of Nabidh So Long As It Has Not Become Strong And Has Not Become Intoxicating.............................. 354

Chapter 10. The Permissibility Of Drinking Milk...................................... 359

Chapter 11. Drinking Nabidh And Covering Vessels ................................ 361

Chapter 12. It Is Recommended To Cover Vessels, Tie Up Waterskins, Close Doors And Mention The Name of Allah Over Them, Extinguish Lamps And Fires When Going To Sleep, And Keep Children And Animals In After Maghrib ..................... 363

Chapter 13. The Etiquette Of Eating And Drinking, And Rulings Thereon.. 367

Chapter 14. Drinking While Standing..................................................... 372

Chapter 15. Drinking Zamzam Water While Standing................................. 374

Chapter 16. It Is Disliked To Breathe Into The Vessel, And It Is Recommended To Take Three Breaths, Outside The Vessel..... 375

Chapter 17. It Is Recommended To Pass Water And Milk Etc., To The Right Of The One Who Drinks First............................................ 376

Chapter 18. It Is Recommended To Lick One’s Fingers And Wipe The Bowl, And To Eat A Piece Of Food That Is Dropped After Removing Any Dirt On It. It Is Disliked To Wipe One’s Hand Before Licking It, Because Of The Possibility That The Blessing Of The Food May Be In That Remaining Part. The Sunnah Is To Eat With Three Fingers. 379

Chapter 19. What The Guest Should Do If He Is Accompanied By Someone Who Was Not Invited By The Host; It Is Recommended For The Host To Give Permission To The One Who Has Accompanied The Guest....... 384

Chapter 20. It Is Permissible To Take Someone Else To The House Of One Who You Are Certain Will Approve Of That And Will Not Mind. It Is Recommended To Gather To Eat ........................................ 386

Chapter 21. It Is Permissible To Eat Soup, And It Is Recommended To Eat Squash, And For The People Eating Together To Show Preference To One Another Even If They Are Guests, So Long As The Host Does Not Object To That......................... 395
Chapter 22. It Is Recommended To Take The Stones Out Of Dates, And It Is Recommended For The Guest To Pray For The Host And To Ask A Righteous Guest To Supplicate, And He Should Respond To That Request ...................................................... 396

Chapter 23. Eating Cucumbers With Fresh Dates ......................................................... 397

Chapter 24. It Is Recommended To Be Humble When Eating, And How To Sit ........ 397

Chapter 25. The Prohibition Of Eating Two Dates Etc., At A Time When Eating With A Group, Except With The Permission Of One's Companions. 398

Chapter 26. Storing Dates And Other Provisions For One's Children ................. 399

Chapter 27. The Virtue Of The Dates Of Al-Madinah .............................................. 400

Chapter 28. The Virtue Of Truffles, And Treating The Eyes With Them ............ 401

Chapter 29. The Virtue Of The Black Fruit From The Arak Tree ......................... 404

Chapter 30. The Virtue Of Vinegar And Using It As A Condiment ..................... 404

Chapter 31. It Is Permissible To Eat Garlic, But The One Who Is Going To Address Prominent People Should Refrain From Eating It, And The Same Applies To Other, Similar Foods ..................... 406

Chapter 32. Honoring Guests And The Virtue Of Showing Preference To One's Guest ....................................................................................... 408

Chapter 33. The Virtue Of Sharing A Small Amount Of Food, And The Food Of Two Is Sufficient Or Three, And So On .............................................. 417

Chapter 34. The Believer Eats In One Intestine And The Disbeliever Eats In Seven Intestines .............................................................................. 418

Chapter 35. Do Not Criticize Food .............................................................................. 421

37. The Book of Clothing And Adornment

Chapter 1. The Prohibition Of Using Vessels Of Gold And Silver For Drinking Etc., For Men And Women .......................................................... 423

Chapter 2. The Prohibition Of Using Vessels Of Gold And Silver For Men And Women, And Gold Rings And Silk For Men, But They Are Permissible For Women. Permissibility Of Silken Borders On Garments For Men, But It Should Not Be More Than Four Fingers Wide ........................................................................ 424

Chapter 3. The Permissibility Of Wearing Silk For Men, If A Man Has A Skin Disease Or Similar Problem .......................................................... 441

Chapter 4. The Prohibition Of A Man Wearing A Garment Dyed With Safflower ......................................................................................... 442

Chapter 5. The Virtue Of Wearing The Hibarah ......................................................... 444

Chapter 6. Humility In Dress And Sticking To Coarse And Simple Clothes, Furnishings Etc., Permissibility Of Wearing Clothes Made From Camel Hair And Those On Which There Are Markings .................................................. 445

Chapter 7. The Permissibility Of Using Blankets ....................................................... 447
Chapter 8. It Is Disliked To Have More Furniture And Bedding Than One Needs

Chapter 9. The Prohibition Of Letting One’s Garment Drag Out Of Pride, And The Extent To Which It Is Permissible To Let It Hang Down And The Extent To Which It Is Recommended

Chapter 10. The Prohibition Against Strutting With Pride, And Being Amazed With One’s Clothes

Chapter 11. The Prohibition Of Gold Rings For Men, And Abrogation Of Their Allowance After The Beginning Of Islam

Chapter 12. The Prophet ﷺ Wore A Ring Of Silver On Which Was Inscribed The Words Muhammad Rasūl Allāh (Muhammad the Messenger of Allāh), And The Caliphs Wore It After He Died

Chapter 13. The Prophet ﷺ Acquired A Ring When He Wanted To Send Letters To The Non-Arabs

Chapter 14. Discarding Rings

Chapter 15. Silver Ring With An Abyssinian Stone

Chapter 16. Wearing Rings On The Little Finger

Chapter 17. The Prohibition Of Wearing Rings On The Middle Finger And The One That Is Next To It

Chapter 18. It Is Recommended To Wear Sandals et

Chapter 19. It Is Recommended To Put Shoes On The Right Foot First, And To Take Them Off From The Left Foot First, And It Is Disliked To Walk In One Shoe

Chapter 20. The Prohibition Of Ishtimāl As-Sammā’ (Wrapping Oneself Up Entirely In One’s Garment With No Room For The Arms To Emerge), And Al-Ihtībā’ (Wrapping Oneself Up) In A Single Garment With The Legs Drawn Up To The Belly Exposing Part Of The ‘Awrah, And The Ruling On Lying On One’s Back With One Leg On Top Of The Other

Chapter 22. The Permissibility Of Lying Down And Placing One Leg On Top Of The Other

Chapter 23. The Prohibition Of A Man Dyeing From With Saffron

Chapter 24. It Is Recommended To Dye White Hair With Yellow Or Red Dye, But Black Dye Is Harām

Chapter 25. Differing From The Jews With Regard To Dyeing

Chapter 26. The Prohibition Of Making Images Of Living Beings, And The Prohibition Of Using Images That Are Not Subjected To Disrespect In Furnishings And The Like; The Angels (Peace Be Upon Them) Do Not Enter A House In Which There Is An Image Or A Dog

Chapter 27. It Is Disliked To Take Dogs And Bells On A Journey
Chapter 28. It Is Disliked To Hang Garlands On The Necks Of Camels ..... 484
Chapter 29. The Prohibition Of Striking Or Branding Animals On The Face .. 484
Chapter 30. The Permissibility Of Branding Animals Anywhere But On The Face, And This Is Recommended In The Case Of Animals Given As Zakât Or Jizyah .................................................... 485
Chapter 31. It Is Disliked To Shave Part Of The Head And Leave Part ..... 487
Chapter 32. The Prohibition Of Sitting In The Street; And Giving The Street Its Rights ................................................................. 488
Chapter 34. Women Who Are Clothed Yet Naked, Turning Away From Righteousness And Leading Others Astray .................................................. 495
Chapter 35. The Prohibition Of Wearing A Garment Of Falsehood Etc, And Pretending To Have That Which Has Not Been Given To One .... 496

38. The Book Of *Al-Âdâb* (Manners And Etiquette)

Chapter 1. The Prohibition Of Taking The *Kunyah* Abul-Qâsim, And The Names Which Are Recommended ........................................ 497
Chapter 2. It Is Disliked To Use Objectionable Names And Names Such As Nâfi' (Beneficial) Etc ..................................................... 502
Chapter 3. It Is Recommended To Change Bad Names To Good Names, And To Change The Name *Barrah* To *Zainab*, *Juwayriyah* And The Like. 503
Chapter 4. The Prohibition Of The Names *Malik Al-Amlâk* Or *Malik Al-Mulûk* “King Of Kings” ..................................................... 505
Chapter 5. It Is Recommended To Perform *Tahnîk* For The Newborn When He Is Born And To Take Him To A Righteous Man To Perform *Tahnîk* For Him; It Is Permissible To Name Him On The Day He Is Born, And It Is Recommended To Use The Names ‘Abdullâh, Ibrâhim, And The Names Of All Other Prophets, Peace Be Upon Them ....... 506
Chapter... It Is Permissible To Give A *Kunyah* To One Who Has No Child, Or To A Minor ............................................................. 511
Chapter 6. It Is Permissible To Say: “O My Son” To Someone Other Than One’s Son, And It Is Recommended To Speak Kindly ........... 511
Chapter 7. Seeking Permission To Enter A House .................................. 512
Chapter 8. It Is Disliked For The Person Who Is Seeking Permission To Say “Me” When Asked “Who Is It?” ............................................. 517
Chapter 9. The Prohibition Of Looking Into A House............................. 518
Chapter 10. An Accidental Glance ....................................................... 520
32. The Book Of Jihâd And Expeditions

Chapter 1. Permissibility Of Raiding The Kuffâr Who Have Been Reached With The Call Of Islam, Without Giving Prior Warning

[4519] 1 - (1730) It was narrated that Ibn ‘Awn said: I wrote to Nâfi‘ asking him about calling people (to Islam) before fighting. He wrote back to me (saying): That was only at the beginning of Islam. The Messenger of Allâh ﷺ raided Banû Al-Muṣṭaliq when they were unaware, and their cattle were drinking at the water. He killed their warriors and took their women and children captive. On that day - Yahyâ said: I think he said - Juwayriyah, the daughter of Al-Hârith, fell to his lot.

He said: And ‘Abdullâh bin ‘Umar narrated this Hadîth to me, and he was one of that army.

[4520] (…) A similar report (as no. 4519) was narrated from Ibn
‘Awn with this chain, and he said: Juwayriyah bint Al-Ḥârith, with no uncertainty.

Chapter 2. Ruler Appointing Leaders Of Expeditions And Advising Them Of The Etiquette Of War, Etc.

[Sufyân said: He dictated (the etiquette of warfare) to us.]

[It was narrated from Sulaimân bin Buraidah that his father said: When the Messenger of Allah appointed commanders for an army or expedition, he would advise them personally to fear Allah, exalted and glorified is He, and to be good to those of the Muslims who were under their command. Then he said: “Fight in the Name of Allah, for the sake of Allah. Fight those who disbelieve in Allah. Fight but do not steal from the war booty, do not break your promises, do not mutilate (the dead enemy) and do not kill children. When you meet your enemy among the idolaters, offer them three options, and whichever one they choose, accept it from them and refrain from...”]
(fighting) them. Invite them to Islam and if they respond, then accept it from them and refrain from (fighting) them. Then invite them to migrate from their land to the land of the Muhājirīn (Al-Madīnah), and tell them that if they do that, they will have the same rights and duties as the Muhājirīn have. If they refuse to leave, then tell them that they are like the Muslim Bedouin and subject to the same rulings as the believers, but they will have no share of the booty and spoils of war, unless they strive alongside the Muslims. If they refuse, then ask them to pay Jizyah. If they respond, then accept it from them and refrain from (fighting) them. If they refuse that, then seek the help of Allāh and fight them. If you lay siege to a stronghold, and the people ask you to promise them the protection of Allāh and His Prophet, do not give them the promise of the protection of Allāh and His Prophet; rather give them your promise of protection and that of your companions, for then if you break your promise and that of your companions, that is less serious than if the promise of Allāh and His Messenger is broken. If you besiege a stronghold and the people want to make a deal on the basis of the ruling of Allāh, do not make a deal on the basis of the ruling of Allāh, rather make a deal on the basis of your own ruling, for
you cannot be certain that you will be able to work out a deal with them that is in accordance with Allâh's ruling."

‘Abdur-Rahîm (a narrator) said this or something similar, and Ishâq added at the end of his Hadîth: Yahyâ bin Adam said: I mentioned this Hadîth to Muqâtil bin Hayyân and he said: Muslim bin Haysam narrated something similar to me from An-Nu’mân bin Muqarrin from the Prophet ﷺ.

[4523] 4 - (...) Sulaimân bin Buraidah narrated that his father said: When the Messenger of Allâh ﷺ sent a commander or an expedition, he would call him and advise him, and he quoted a Hadîth like that of Sufyân (no. 4522).

[4524] 5 - (...) This was narrated from Shu’bah.

Chapter 3. The Command To Show Leniency And Avoid Causing Aversion (Towards Islam)

[4525] 6 - (1732) It was narrated that Abû Mûsâ said: When the Messenger of Allâh ﷺ
sent any of his Companions on a mission, he would say: “Give glad tidings and do not put people off; be easy going and do not be hard on them.”

[4526] 7 - (1733) It was narrated from Sa‘eed bin AbI Burdah, from his father, from his grandfather, that the Prophet sent him and Mu‘âdh to Yemen, and he said: “Be easy going and do not be harsh, give glad tidings and do not put people off, cooperate and do not be divided.”

[4527] (...) A Hadîth like that of Shu‘bah (no. 4526) was narrated from Sa‘eed bin AbI Burdah, from his father, from his grandfather from the Prophet, but in the Hadîth of Zaid bin AbI Unaysah it does not say: “Cooperate and do not be divided.”

[4528] 8 - (1734) It was narrated that Abû At-Tayyâh said: I heard Anas bin Mâlik say:
The Book of Jiḥâd and Expeditions

The Messenger of Allâh ﷺ said:

“Be easy going and do not be harsh, give solace and do not put people off.”

Chapter 4. The Prohibition Of Betrayal

[4529] 9 - (1735) It was narrated that Ibn ‘Umar said: The Messenger of Allâh ﷺ said:

“When Allâh gathers together the first and the last (of men) on the Day of Resurrection, a banner will be raised for every betrayer and it will be said: This is the betrayal of so-and-so the son of so-and-so.”

[4530] (...) This Hadîth was narrated from Ibn ‘Umar from the Prophet ﷺ.
The Book of Jihâd and Expeditions

[4531] 10 - (...) ‘Abdullâh bin ‘Umar said: The Messenger of Allâh ﷺ said: “Allâh will set up a banner for the betrayer on the Day of Resurrection, and it will be said: This is the betrayal of so-and-so.”

[4532] 11 - (...) It was narrated from Hamzah and Sâlim the sons of ‘Abdullâh that ‘Abdullâh bin ‘Umar said: I heard the Messenger of Allâh ﷺ say: “For every betrayer there will be a banner on the Day of Resurrection.”

[4533] 12 - (1736) It was narrated from ‘Abdullâh that the Prophet ﷺ said: “Every betrayer will have a banner on the Day of Resurrection and it will be said: This is the betrayal of so-and-so.”
(4534) (…) It was narrated from Shu‘bah with this chain (a Hadith similar to no. 4533), but in the Hadith of ‘Abdur-Rahmân it does not say: “It will be said: This is the betrayal of so-and-so.”

(4535) 13 - (…) It was narrated that ‘Abdullâh said: The Messenger of Allâh ﷺ said: “Every betrayer will have a banner on the Day of Resurrection by which he will be recognized, and it will be said: This is the betrayal of so-and-so.”

(4536) 14 - (1737) It was narrated that Anas said: The Messenger of Allâh ﷺ said: “Every betrayer will have a banner on the Day of Resurrection by which he will be recognized.”

(4537) 15 - (1738) It was narrated from Abû Sa‘eed that the Prophet ﷺ said: “Every betrayer will have a banner by his backside on the Day of Resurrection.”
It was narrated that Abū Sa'eed said: The Messenger of Allâh ﷺ said: “Every betrayer will have a banner on the Day of Resurrection that will be raised to a level commensurate with his betrayal, and no betrayal is greater than that of a leader of men.”

Chapter 5. Permissibility Of Deceit In War

Sufyân said: ‘Amr heard Jâbir say that the Messenger of Allâh ﷺ said: “War is deceit.”

It was narrated from Abū Hurairah that the Messenger of Allâh ﷺ said: “War is deceit.”
Chapter 6. It Is Disliked To Wish To Meet The Enemy, And The Command To Be Steadfast When Meeting The Enemy

[4541] 19 - (1741) It was narrated from Abü Hurairah that the Prophet ﷺ said: “Do not wish to meet the enemy, but when you do meet them, then be steadfast.”

[4542] 20 - (1742) It was narrated from Abû Nadr, from the letter of a man of Aslam who was one of the Companions of the Prophet ﷺ who was called 'Abdullâh bin Abî Awfâ, who wrote to ‘Umar bin ‘Ubaidullâh, when he went to fight the Harûrîyyah; he told him that on one of the days when the Messenger of Allâh ﷺ met the enemy, he waited until the sun went down, then he stood up and said: “O people, do not wish to meet the enemy, and ask Allâh to keep you safe and sound. When you do meet them, then be steadfast, and realize that Paradise lies in the shade of the swords.” Then the Prophet ﷺ stood up and said: “O Allâh,
Revealer of the Book, Sender of the clouds and Defeater of the confederates, defeat them, and grant us victory over them.”

Chapter 7. It Is Recommended To Pray For Victory When Meeting The Enemy

[4543] 21 - (...) It was narrated that `Abdullâh bin Abî Awfa said: The Messenger of Allâh ﷺ prayed against the confederates, and said: “O Allâh, Revealer of the Book, swift in taking account, Defeater of the confederates! O Allâh, defeat them and shake them.”

[4544] 22 - (...) Ibn Abî Awfâ said: The Messenger of Allâh ﷺ prayed... a Hadith like that of Jâbir (no. 4543), except that he said: “Defeater of the confederates,” and he did not mention him saying, “O Allâh.”

[4545] (...) It was narrated from Ismâ‘îl with this chain (a Hadith similar to no. 4543). Ibn Abî ‘Umar added in his report: “Sender of the clouds.”
Chapter 8. The Prohibition Of Killing Women And Children In War

[4546] 23 - (1743) It was narrated from Anas that the Messenger of Allâh ﷺ used to say on the Day of Uhud: “O Allâh, if You will (that the Muslims be defeated), You will not be worshipped on earth.”

Chapter 9. Permissibility Of Killing Women And Children In Night Raids, So Long As It Is Not Done Deliberately

[4547] 24 - (1744) It was narrated from ‘Abdullâh that a woman was found slain during one of the campaigns of the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ denounced the killing of women and children.

[4548] 25 - (...) It was narrated that Ibn ‘Umar said: A woman was found slain in one of those campaigns, and the Messenger of Allâh ﷺ forbade killing women and children.

[4549] 26 - (1745) It was narrated that Aš-Sâ‘b bin Jath-
thâmah said: The Messenger of Allâh was asked about the women and children of the idolaters being killed in night raids. He said: “They are of them.”

[4550] 27 - (…) It was narrated that Aṣ-Ṣa‘b bin Jath-thâmah said: I said: O Messenger of Allâh, we kill the children of the idolaters during night raids. He said: “They are of them.”

[4551] 28 - (…) It was narrated from Aṣ-Ṣa‘b bin Jath-thâmah that it was said to the Prophet: What if a cavalry attacks at night and kills some of the children of the idolaters? He said: “They are of their fathers.”
Chapter 10. Permissibility Of Cutting Down The Trees Of The Kuffâr And Burning Them

[4552] 29 - (1746) It was narrated from ‘Abdullâh that the Messenger of Allâh ﷺ burned the palm trees of Banû An-Nadîr and cut them down, at Al-Buwairah.

Qutaibah and Ibn Rumh added in their Hadîth: And Allâh revealed the words: “What you (O Muslims) cut down of the palm trees (of the enemy), or you left them standing on their stems, it was by leave of Allâh, and in order that He might disgrace the Fâsiqûn (the rebellious, the disobedient to Allâh)” [Al-Hashr 59:5].

[4553] 30 - (...) It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ cut down the palm trees of Banû An-Nadîr and burned them, and concerning that Hassân said:

It was easy for the nobles of Banû Lu’ayy (Quraish) To burn Al-Buwayrah with sparks flying everywhere.

And concerning that the Verse was revealed: “What you (O Muslims) cut down of the palm trees (of the enemy), or you left them...” [Al-Hashr 59:5].

[4554] 31 - (...) It was narrated that ‘Abdullâh bin ‘Umar said:
The Messenger of Allâh ﷺ burned the palm trees of Banû An-Naḍîr.

Chapter 11. War Booty Has Been Made Permissible For This Ummah Only

[4555] 32 - (1747) It was narrated that Hammâm bin Munabbih said: This is what Abû Hurairah narrated from the Messenger of Allâh ﷺ, and he mentioned a number of Ahadîth, including the following: The Messenger of Allâh ﷺ said: “One of the Prophets went out on a campaign, and he said to his people: No man should accompany me who has gotten married and wants to consummate the marriage but has not yet done so, or a man who has built a house but has not yet put the roof on, or a man who has bought some sheep or pregnant she-camels and is waiting for them to give birth. He went out to fight, and he approached a town at the time of ‘Asr prayer, or close to that time. He said to the sun: You are under the command of Allâh and I am under the command of Allâh. O Allâh, halt it for me for a while.” So it was halted for him until Allâh granted him victory.
They gathered the booty that they had seized, and the fire came close to consume it, but it did not touch it. He said: “There is theft from the booty among you. Let one man from each tribe swear allegiance to me.” They swore allegiance to him, and the hand of one man stuck to his hand. He said: “There is theft from the booty among you. Let your tribe swear allegiance to me.” They swore allegiance to him, and the hands of two or three men stuck to his hand. He said: “There is theft from the booty among you; you have stolen from the booty.” They brought forth to him gold equal to the size of a cow’s head. They placed it with the wealth which was on the ground, then the fire came and consumed it. The booty was not permissible for anyone before us, but Allâh (blessed and exalted is He) saw our weakness and vulnerability, so He permitted it to us.

Chapter 12. Spoils Of War

[4556] 33 - (1748) It was narrated that Muș'ab bin Sa'd said: My father took something from the Khums and brought it to the Prophet ﷺ and said: Give me this, but he refused. Then Allâh revealed (the words): “They ask you (O Muḥammad ﷺ) about the spoils of war. Say: The spoils...
are for Allâh and the Messenger” [4-Anfâl 8:1].

[4557] 34 - (...) It was narrated from Muṣʿab bin Saʿd that his father said: Four Verses were revealed concerning me: I acquired a sword (as booty) and brought it to the Prophet ﷺ and said: O Messenger of Allâh, grant it to me (as my share of the booty). He said: “Put it down.” Then he got up and said: O Messenger of Allâh, grant it to me. The Prophet ﷺ said to him: “Put it back where you got it from.” Then he stood up and said: Grant it to me, O Messenger of Allâh. He said: “Put it down.” He said: O Messenger of Allâh, grant it to me. Shall I be treated like one who is of no use (in war)? The Prophet ﷺ said to him: “Put it back where you got it from.” Then this Verse was revealed: “They ask you (O Muhammad ﷺ) about the spoils of war. Say: The spoils are for Allâh and the Messenger” [Al-Anfâl 8:1].

[4558] 35 - (1749) It was narrated that Ibn ‘Umar said: The Prophet ﷺ sent an expedition, of whom I was one, towards Najd, and they captured a large number of camels. Each share was eleven or twelve camels, and they were each given one extra camel.
[4559] 36 - (…) It was narrated from Ibn ‘Umar that the Messenger of Allah ﷺ sent an expedition towards Najd, among whom was Ibn ‘Umar, and each share was twelve camels, and they were each given one camel apart from that, and the Messenger of Allah ﷺ did not make any change in that.

[4560] 37 - (…) It was narrated that Ibn ‘Umar said: The Messenger of Allah ﷺ sent an expedition towards Najd, and I went out with them. We acquired camels and sheep (as war booty), and the share of each of us was twelve camels, and the Messenger of Allah ﷺ granted each of us an extra camel.

[4561] (…) It was narrated from ‘Ubaidullâh with this chain.

[4562] (…) (a similar Hadîth) It was narrated that Ibn ‘Awn said: I wrote to Nâfi’, asking him about the spoils of war. He wrote back to me (saying): Ibn ‘Umar was among an expedition… (a Hadîth similar to no. 4560)

A Hadîth like theirs was narrated from Nâfi’, with this chain.
It was narrated from Sâlim that his father said: The Messenger of Allah granted us something in addition to our share of the Khums, and he gave me a big old camel.

It was narrated that Ibn 'Umar said: The Messenger of Allah gave the troops a share of the spoils... a Hadith like that of Ibn Rajâ’ (no. 4563).

It was narrated from ‘Abdullâh that the Messenger of Allah gave something extra to some of those who had been on an expedition, apart from the shares that they were given like the rest of the army, and the Khums was due on the full amount (of booty).
Chapter 13. The Killer Is Entitled To The Belongings Of The One Who Is Killed

[4566] (1751) It was narrated that Abū Muhammad Al-Anṣārī, who was a companion of Abū Qatādah, said: Abū Qatādah said... and he narrated the same Hadīth as no. 4568).

[4567] (...) It was narrated from Abū Muhammad, the freed slave of Abū Qatādah, that Abū Qatādah said... and he quoted the Hadīth (as no. 4568).

[4568] (...) It was narrated that Abū Qatādah said: We set out with the Messenger of Allāh ℒ in the year of (the battle of) Hunain, and when we met (the enemy), the Muslims fell into a state of confusion. I saw that one of the Mushrik men had overpowered one of the Muslim men, so I crept up on him from behind and struck him between his neck and shoulders. He turned around and he grabbed me in such a way that I thought I was about to die, then he died. I joined 'Umar bin Al-Khaṭṭāb and he said: What is the matter with the people?
I said: It is the decree of Allâh. Then the people came back, and the Messenger of Allâh ﷺ sat down and said: “Whoever killed someone has to bring his proof, then he may take his belongings.” I stood up and said: Who will bear witness for me? Then I sat down. Then he (ﷺ) said likewise, and I stood up and said: Who will bear witness for me? Then I sat down. Then he (ﷺ) said that a third time and I stood up again. The Messenger of Allâh ﷺ said: “What is the matter with you, O Abû Qatâdah?” I told him the story and a man who was there said: He has spoken the truth, O Messenger of Allâh. The belongings of that dead man are with me; persuade him to give up his right. Abû Bakr Aṣ-Ṣiddîq said: No, by Allâh, you should not expect one of the lions of Allâh who fought for Allâh and His Messenger to give up his booty to you. The Messenger of Allâh ﷺ said: “He is right; give it to him.” So he gave it to me. I sold the shield and bought a garden in Banû Salimah, and that was the first property I acquired in Islam.

According to the Hadith of Al-Laith: Abû Bakr said: No, he will not give it to a little hyena from Quraisy and ignore one of the lions of Allâh.
(1752) It was narrated that ‘Abdur-Rahmân bin ‘Awf said: Whilst I was standing in the ranks on the Day of Badr, I looked to my right and my left, and I saw that I was between two boys of the Ansâr who were very young. I wished that I was standing between two who were stronger than them. One of them gestured to me and said: O uncle, do you know Abû Jahl? I said: Yes; what do you want with him, O son of my brother? He said: I have been told that he reviles the Messenger of Allâh ﷺ. By the One in Whose Hand is my soul, if I see him I will not leave him until the one of us who is destined to die first is dead. I was impressed by that. Then the other one gestured to me and said something similar. It was not long before I saw Abû Jahl moving about among the people. I said (to the boys): Do you not see? This is your companion about whom you were asking. They hastened towards him and struck him with their swords until they killed him. Then they went to the Messenger of Allâh ﷺ and told him. He (ﷺ) said: “Which of you killed him?” Each of them said: I killed him. He said: “Have you wiped your swords yet?” They said: No. So he (ﷺ) looked at their swords then he said: “Both of you killed him.” And he gave his (Abû Jahl’s) belongings to the ‘Abî Jahl’s belongings
to Mu‘âdh bin ‘Amr bin Al-Jamûh.

The two men were Mu‘âdh bin ‘Amr bin Al-Jamûh and Mu‘âdh bin ‘Afrâ’.

[4570] 43 - (1753) It was narrated that ‘Afw bin Mâlik said: A man from Himyar killed a man of the enemy, and wanted to take his belongings, but Khâlid bin Al-Walîd, who was their commander, did not let him.

‘Afw bin Mâlik went to the Messenger of Allâh ﷺ and told him, and he said to Khâlid: “What prevented you from giving his belongings to him?” He said: Because I thought that that was too much for him to take, O Messenger of Allâh. He said: “Give it to him.” ‘Afw pulled on Khâlid’s cloak (as a rebuke), then he said: Didn’t I tell you that I was going to go to the Messenger of Allâh ﷺ? The Messenger of Allâh ﷺ heard him and became angry, and said: “Do not give him anything, O Khâlid! Do not give him anything, O Khâlid! Won’t you leave my commanders alone? The likeness of you and them is that of a man who takes camels and sheep out for grazing, and he grazes them, then when the time comes to water them, he brings them to the tank and they start to drink, and they drink the clear water and leave the stagnant
water. The clear water is for you and the stagnant water is for them.”

[4571] 44 - (...) It was narrated that ‘Awf bin Mâlik Al-Aja’î said: I went out among those who went out with Zaid bin Hârithah, on the campaign of Mu’tah, and I was traveling with one of those who had come as reinforcements from Yemen... and he quoted a similar Ḥadîth (as no. 4570) from the Prophet ﷺ, except that he said: ‘Awf said: I said: O Khâlid, do you not know that the Messenger of Allâh ﷺ has ruled that the belongings are for the killer? He said: Yes, but I thought it was too much.

[4572] 45 - (1754) Abû Salamah bin Al-Akwa‘ said: We went out on the campaign to Hawâzin with the Messenger of Allâh ﷺ. Whilst we were having lunch with the Messenger of Allâh ﷺ, a man came on a red camel and made it kneel, then he took a piece of leather from his belt and tied the camel with it, then he came and ate with the people, and he started looking around. Among us were those who were weak and had no mounts, and some of us were on foot. Then he rushed out, went to his camel, untethered it, made it...
kneel and sat on it, then he urged it and the camel took off with him. Another man followed him on a brown she-camel.

Salamah said: I went out running, and I was by the haunch of the she-camel, then I went ahead until I was by the haunch of the (other) camel, then I went ahead until I grabbed hold of the camel’s reins and made it kneel down. When it placed its knees on the ground I drew my sword and struck the man’s head, and he fell down. Then I brought the camel, driving it, and his luggage and weapons were on it. The Messenger of Allah and the people met me, and he said: “Who killed the man?” They said: Ibn Al-Akwa’. He said: “All his (the slain man’s) belongings are his.”

Chapter 14. Additional Rewards, And Ransoming Muslims In Return For Prisoners

[4573] 46 - (1755) Iyâs bin Salamah said: My father told me: We attacked Fazârah, and Abû Bakr was in charge of us; the Messenger of Allah had appointed him in command of us. When there was an hour between us and the water, Abû Bakr told us to make a stop at the end of
the night. Then led us in a raid and we reached the water, and we killed some of them and took some of them as prisoners. I looked at a group of people, among whom were children, and I was afraid that they would reach the mountain before me, so I shot an arrow between them and the mountain, and when they saw the arrow, they stopped, then I brought them, driving them along. Among them was a woman of Banū Fazārah who was wearing a leather coat, and with her was her daughter who was one of the most beautiful of the Arabs. I brought them to Abū Bakr, and Abū Bakr gave me her daughter as a prize. We came to Al-Madīnah and I had not yet come close to her, and the Messenger of Allāh ﷺ met me in the marketplace and said: “O Salamah, give that woman to me.” I said: O Messenger of Allāh, I like her but I have not yet come close to her. Then the Messenger of Allāh ﷺ met me in the marketplace the next day and said to me: “O Salamah, give me that woman, may Allāh bless your father.” I said: She is yours, O Messenger of Allāh. By Allāh, I have not yet come close to her. The Messenger of Allāh ﷺ sent her to the people of Makkah, and thus ransomed some Muslims who had been held captive in Makkah.
Chapter 15. Ruling On Fai’ (Booty Acquired Without Fighting)

[4574] 47 - (1756) It was narrated that Hammâm bin Munabbih said: This is what Abû Hurairah narrated to us from Muhammad, the Messenger of Allah, and he mentioned a number of Ahadîth, including the following: The Messenger of Allah said: “If you come to a town (and take it peacefully) and stay there, then you have your share in it, but any town that disobeys Allah and His Messenger (and is seized by force), one fifth of it is for Allah and His Messenger, then the rest is for you.”

[4575] 48 - (1757) It was narrated that ‘Umar said: The wealth of Banû An-Nadir was among the Fai’ that Allah granted to His Messenger, where the Muslims did not undertake any expedition with their cavalry or camelry. It was only for the Prophet, and he used to spend it on the annual expenditure of his family, and whatever was left he spent on animals (for fighting) and weapons, in preparation for (Jihâd) for the sake of Allâh.
[4576] (…) It was narrated from Az-Zuhri with this chain.

[4577] 49 - (…) Mālik bin Aws said: ‘Umar bin Al-Khattāb sent for me, and I came to him when the sun had risen high. I found him in his house, lying on his mattress, reclining on a leather pillow. He said to me: O Mālik, some of your people have come to me for urgent help and I have ordered that they be given a little money. Take it and divide it among them. I said: Would that you had ordered someone else to do this. He said: Take it, O Mālik. Then Yarfā’ came to him and said: O Amīr Al-Mu’mīnīn, will you let ‘Uthmān, Abdur-Rahmān bin ‘Awf, Az-Zubair and Sa’d come in? ‘Umar said: Yes, so he let them in, and they came in. Then he came and said: Will you let ‘Abbas and Alī come in? He said: Yes, so he let them in. ‘Abbas said: O Amīr Al-Mu’mīnīn, will you judge between me and this treacherous, betraying, sinful liar? The people said: Yes, O Amīr Al-Mu’mīnīn, judge between them and let them settle the matter. - Mālik bin Aws said: I could well imagine that they had sent them on ahead for that purpose. - ‘Umar said: Wait a minute. I adjure you by Allāh, by Whose permission the heavens
and earth exist, do you know that the Messenger of Allâh  said: "We (Prophets) have no heirs and whatever we leave behind is charity"? They said: Yes. Then he turned to Al-'Abbâs and 'Alî and said: I adjure you by Allâh, by Whose permission the heavens and earth exist, do you know that the Messenger of Allâh  said: "We (Prophets) have no heirs and whatever we leave behind is charity"? They said: Yes. ‘Umar said: Allâh bestowed upon His Messenger (Muhammad ) that which He did not bestow upon anyone else. He said: “What Allâh gave as booty (Fai‘) to His Messenger (Muhammad ) from the people of the townships - it is for Allâh, His Messenger (Muhammad )” [Al-Hashr 59:7] - I do not know whether he recited the Verse that comes before it or not -. He said: The Messenger of Allâh  divided the wealth of Banû An-Nadîr among you, and by Allâh, he did not prefer himself over you, and he did not take it and exclude you, until this property was left. The Messenger of Allâh  used to take his annual expenditure from it, and spend an equal amount for the sake of Allâh. Then he said: I adjure you by Allâh, by Whose permission the heavens and earth exist, do you know that? They said: Yes. Then he adjured ‘Abbâs and ‘Alî as he had adjured the others: Do
you know that? They said: Yes. He said: When the Messenger of Allâh ﷺ died, Abû Bakr said: I am the successor of the Messenger of Allâh ﷺ, and you came seeking your inheritance from the son of your brother, and this one came seeking the inheritance of his wife from her father, and Abû Bakr said: The Messenger of Allâh ﷺ said: “We (Prophets) have no heirs and whatever we leave behind is charity”. You thought that he was lying, sinning, cheating and betraying, but Allâh knows that he was honest, righteous, well guided and following the truth. Then Abû Bakr died, and I am the successor of the Messenger of Allâh ﷺ and the successor of Abû Bakr. You think that I am lying, sinning, cheating and betraying, but Allâh knows that I am honest, righteous, well guided and following the truth. I became the guardian (of this property) and you and he came to me, both with the same purpose. You said: Give it to us, and I said: If you wish, I will give it to you, on condition that you pledge to Allâh that you will use it as the Messenger of Allâh ﷺ used it, and you took it on that basis. He said: Is that not so? They said: Yes. He said: Then you came to me, to judge between you. No, by Allâh, I will not judge between you in any other way until the
Hour begins. If you are unable (to fulfill the condition), then give it back to me.

[4578] 50 - (...) It was narrated that Mâlik bin Aws bin Al-\Hadathân said: 'Umar bin Al-Khattâb sent for me and said: some families of your people have come to me... a Hadîth like that of Mâlik (no. 4578), except that it says ('Umar bin Al-Khattâb said): He (الك) used to spend his annual expenditure on his family from it. And Ma'mar said: he would keep his family's annual sustenance from it, then whatever was left he would spend in the cause of Allah.

Chapter 16. The Words Of The Prophet ﷺ: “We (Prophets) Have No Heirs And Whatever We Leave Behind Is Charity”

[4579] 51 - (1758) It was narrated that 'Āishah said: When the Messenger of Allah ﷺ died, the wives of the Prophet ﷺ wanted to send ‘Uthmân bin ‘Affân to Abû Bakr, to ask him for their inheritance from the Prophet ﷺ. ‘Āishah said to them: Didn’t the Messenger of Allah ﷺ say: “We (Prophets) have no heirs and whatever we leave behind is charity”?
[4580] 52 - (1759) It was narrated from ‘Aishah that Fâtimah, the daughter of the Messenger of Allâh ﷺ, sent word to Abû Bakr As-Siddîq, asking for her inheritance from the Messenger of Allâh ﷺ, from the booty that Allâh had granted him in Al-Madînah and Fadak, and what was left of the booty of Khaibar. Abû Bakr said: The Messenger of Allâh ﷺ said: “We (Prophets) have no heirs and whatever we leave behind is charity. Rather the family of Muḥammad may live on the income of these properties.” By Allâh, I will not change any of the charity of the Messenger of Allâh ﷺ from how it was at the time of the Messenger of Allâh ﷺ, and I will do the same with it as the Messenger of Allâh ﷺ did. Abû Bakr refused to give Fâtimah anything, and Fâtimah felt angry with Abû Bakr for that, and she forsook him and did not speak to him until she died, and she lived for six months after the Messenger of Allâh ﷺ. When she died, her husband ‘Ali bin Abi Ṭâlib buried her at night, and did not tell Abû Bakr about that, and ‘Ali offered the funeral prayer for her. ‘Ali was held in special esteem among the people during Fâtimah’s lifetime, but when she died, ‘Ali noticed a change in the people’s attitude towards him. He sought to
reconcile with Abû Bakr and swear allegiance to him, as he had not sworn allegiance to him all those months. He sent word to Abû Bakr saying: Come to us and do not bring anyone else with you - objecting to the presence of ‘Umar bin Al-Khaṭṭâb. ‘Umar said to Abû Bakr: By Allâh, you should not enter upon them alone. Abû Bakr said: What will they do to me? By Allâh, I will go to them. So Abû Bakr entered upon them, and ‘Alî bin Abî Tâlib recited the Tashah-hud, then he said: O Abû Bakr, we acknowledge your virtue and what Allâh has given you. We do not envy you for any favor that Allâh has bestowed upon you, but you did it without consulting us and we thought that we had the right (to be consulted) because of our kinship with the Messenger of Allâh ﷺ. He kept speaking to Abû Bakr until Abû Bakr’s eyes filled with tears. When Abû Bakr spoke, he said: By the One in Whose Hand is my soul, kinship with the Messenger of Allâh ﷺ is dearer to me than kinship with my own people. As for this dispute that occurred between me and you concerning these properties, I have not deviated from the right path with regard to them, and I have not given up something that I saw the Messenger of Allâh ﷺ do with them, rather I have done
it too. 'Alî said to Abû Bakr: Your appointment for my oath of allegiance is this afternoon. When Abû Bakr had prayed Zuhr, he ascended the Minbar and recited the Tashah-hud, and he spoke of 'Alî and his delay in swearing allegiance, and the excuse that he had given, then he prayed for his forgiveness. And 'Alî bin Abî Tâlib recited the Tashah-hud and spoke highly of Abû Bakr, and said that what he had done was not due to jealousy of Abû Bakr, or a refusal to accept the favor that Allâh had bestowed upon him, but we thought that we should have had a share in the matter, but it had been decided without consulting us, and we were upset with that. The Muslims were pleased with this and said: You have done the right thing. Then the Muslims became closer to 'Alî, when he did the right thing.

[4581] 53 - (...) It was narrated from Aishah that Fâtimah and Al-'Abbâs came to Abû Bakr seeking their inheritance from the Messenger of Allâh ﷺ. At that time they were asking for his land at Fadak and his share of Khaibar. Abû Bakr said to them: I heard the Messenger of Allâh ﷺ, and he quoted a Hadîth like that of 'Uqail, from Az-Zuhrî (no. 4580) , except that he said: Then 'Alî stood up and spoke highly of Abû Bakr, and he mentioned his
virtue and the fact that he had been one of the first to enter Islam. Then he went to Abû Bakr and swore allegiance to him, and the people came to 'Alî and said: You have done the right thing, you have done well. And the people became close to 'Alî when he did the right thing.

[4582] 54 - (...) ‘Urwah bin Az-Zubair narrated that ‘Aîshah, the wife of the Prophet ﷺ, told him that Fâtimah, the daughter of the Messenger of Allâh ﷺ, asked Abû Bakr, after the death of the Messenger of Allâh ﷺ, to give her, her share of inheritance from that which the Messenger of Allâh ﷺ had left behind, of the Fai' that Allâh had bestowed upon him. Abû Bakr said to her: The Messenger of Allâh ﷺ said: “We (Prophets) have no heirs and whatever we leave behind is charity.”

She lived for six months after the Messenger of Allâh ﷺ, and Fâtimah used to ask Abû Bakr for her share of that which the Messenger of Allâh ﷺ had left behind of Khaibar and Fadak, and his endowments in Al-Madinah, but Abû Bakr refused to give her that. He said: I will not stop doing something that the Messenger of Allâh ﷺ used to do, rather I will continue to do it.
I am afraid that if I give up something that he did, I will go astray. As for his endowment in Al-Madinah, 'Umar gave it to 'Ali and 'Abbâs, but 'Ali took most of it. As for Khaibar and Fadak, 'Umar kept them and said: They are the endowment of the Messenger of Allah ﷺ and were spent on his responsibilities and on emergencies. They were to be cared for by whoever became caliph, and this remains the case until today.

[4583] 55 - (1760) It was narrated from Abü Hurairah that the Messenger of Allah ﷺ said: “My heirs cannot even share a Dînâr. Whatever I have left, after the maintenance of my wives and the remuneration of my agent, is charity.”

[4584] (...) A similar report (as no. 4583) was narrated from Abû Az-Zinnâd with this chain.

[4585] 56 - (1761) It was narrated from Abû Hurairah that the Prophet ﷺ said: “We (Prophets) have no heirs and whatever we leave behind is charity.”
Chapter 17. How Booty Is To Be Shared Among The Fighters

[4586] 57 - (1762) It was narrated from ‘Abdullâh bin ‘Umar that the Messenger of Allah ﷺ divided the spoils of war: two shares for the horseman and one share for the foot soldier.

[4587] (...) ‘Ubaidullâh narrated a similar report (as no. 4586) with this chain, but he did not mention: the spoils of war.

Chapter 18. The Support Of The Angels During The Battle Of Badr, And The Permissibility Of The Spoils

[4588] 58 - (1763) ‘Umar bin Al-Khaṭṭâb said: On the day of the battle of Badr, the Messenger of Allah ﷺ looked at the idolaters and saw that they numbered one thousand, whilst his Companions numbered three hundred and nineteen. The Prophet of Allah ﷺ turned to face the Qiblah, then he stretched forth his hands and started supplicating to his Lord (saying): “O Allâh, accomplish for me what You have promised me! O
Allâh, give me what You have promised me! O Allâh, if this small band of Muslims is destroyed, You will not be worshipped on earth.” He kept calling out to his Lord, stretching out his hands and facing towards the Qiblah, until his cloak fell from his shoulders. Abû Bakr came to him, picked up his cloak and put it on his shoulders. Then he embraced him from behind and said: O Prophet of Allâh, this prayer of yours to your Lord will suffice you, for He will accomplish for you what He has promised to you. Then Allâh revealed the words: “(Remember) when you sought help of your Lord and He answered you (saying): ‘I will help you with a thousand of the angels each behind the other (following one another) in succession’” [Al-Anfâl 8:9]. And Allâh supported him by means of the angels.

Abû Zumayl said: Ibn ‘Abbâs said: Whilst a Muslim man was pursuing a Mushrik man that day, he heard the crack of a whip above him, and the sound of a rider above him, saying: Onward, Hayzûm! He looked at the Mushrik in front of him, who had fallen down on his back, and saw that he had been struck on the nose, and his face was cut as if with a whip, and it had turned green. The Anṣârî came and told the Messenger of Allâh ﷺ about
that and he said: “You have spoken the truth. That is part of the reinforcements from the third heaven.” And on that day they killed seventy and took seventy prisoners.

Abû Zumayl said: Ibn ‘Abbâs said: When the prisoners were captured, the Messenger of Allâh  said to Abû Bakr and ‘Umar: “What do you think (we should do) with these prisoners?” Abû Bakr said: O Prophet of Allâh, they are our cousins and kinsmen. I think that you should accept a ransom for them, which will strengthen us against the Kuffâr, and perhaps Allâh will guide them to Islam. The Messenger of Allâh  said: “What do you think, O son of Al-Khattâb?” I said: No, by Allâh, O Messenger of Allâh. I do not think as Abû Bakr thinks. I think that you should hand them over to us so that we may strike their necks. You should hand ‘Aqil over to ‘Alî so that he may strike his neck, and you should hand over so-and-so - a relative of ‘Umar’s - to me so that I may strike his neck, for these are the leaders and prominent figures of Kufîr. But the Messenger of Allâh  inclined towards the view of Abû Bakr, and he did not incline towards what I said. The next day, I came and found the Messenger of Allâh  and Abû Bakr sitting and weeping. I said:
O Messenger of Allah, tell me why you and your companion are weeping. If I find it is a cause for weeping, I will weep too, and if it is not, then I will make myself weep with you. The Messenger of Allah ﷺ said: “I am weeping because of what your companions suggested about accepting a ransom for the prisoners. I have been shown their punishment as close as this tree” - a tree that was close to the Prophet of Allah ﷺ.

Then Allah revealed the words:

“It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allah desires (for you) the Hereafter. And Allah is All-Mighty, All-Wise.

Were it not a previous ordainment from Allah, a severe torment would have touched you for what you took.

So enjoy what you have gotten of booty in war, lawful and good” [Al-Anfāl 8:67-69].

And Allah permitted the booty to them.

Chapter 19. Tying Up And Detaining Captives, And The Permissibility Of Releasing Them Without A Ransom
narrated from Sa‘eed bin Abî Sa‘eed that he heard Abû Hurairah say: The Messenger of Allâh ﷺ sent some cavalry towards Najd, and they brought a man of Banû Hanîfah who was called Thumâmah bin Uthâl, the leader of the people of Yamâmâh. They tied him to one of the pillars of the Masjid, then the Messenger of Allâh ﷺ came out to him and said: “What do you have to say, O Thumâmah?” He said: O Muḥammad, I shall say something good. If you kill me, you will kill one who has shed blood, and if you show me kindness, you will be showing kindness to one who is grateful, and if you want money, then ask, and you will be given whatever you want. The Messenger of Allâh ﷺ left him alone until the next day, then he said: “What do you have to say, O Thumâmah?” He said: What I said to you: If you show me kindness, you will be showing kindness to one who is grateful, and if you kill me, you will kill one who has shed blood, and if you want money, then ask, and you will be given whatever you want. The Messenger of Allâh ﷺ left him alone until the next day, then he said: “What do you have to say, O Thumâmah?” He said: I say what I already said to you: If you show me kindness, you will be showing kindness to one who is grateful, and if you kill me, you will kill one who has shed blood,
and if you want money, then ask, and you will be given whatever you want. The Messenger of Allâh ﷺ said: “Let Thumâmah go.” So he went to some date palms that were near the Masjid, and washed himself, then he entered the Masjid and said: I bear witness that none has the right to be worshipped but Allâh and I bear witness that Muhammad is His slave and Messenger. O Muhammad, by Allâh, there was no face on earth that was more hateful to me than your face, but now your face has become the dearest of all faces to me. By Allâh, there was no religion on earth that was more hateful to me than your religion, but now your religion has become the dearest of all religions to me. By Allâh, there was no city on earth that was more hateful to me than your city, but now your city has become the dearest of all cities to me. Your cavalry seized me when I was intending to do ‘Umrah. What do you think? The Messenger of Allâh ﷺ gave him glad tidings and told him to do ‘Umrah. When he came to Makkah, someone said to him: Have you changed your religion? He said: No, but I have submitted myself with the Messenger of Allâh ﷺ and no, by Allâh, no grain of wheat will come to you from Yamâmah unless the Messenger of Allâh ﷺ gives permission.
Sa’eed bin Abi Sa’eed Al-Maqburi narrated that he heard Abû Hurairah say: The Messenger of Allâh ﷺ sent his cavalry towards Najd and they brought a man who was called Thumâmah bin Uthâl Al-Hanafi, the leader of the people of Yamâmah... and he quoted a Hadîth like that of Al-Laith (no. 4589), except that he said: If you kill me you will have killed one who shed blood.

Chapter 20. Expulsion Of The Jews From The Hijâz

It was narrated that Abû Hurairah said: Whilst we were in the Masjid, the Messenger of Allâh ﷺ came out to us and said: “Let us go to the Jews.” So we went out with him, until we reached them. The Messenger of Allâh ﷺ stood and called them, saying: “O Jews, become Muslim and you will be safe.” They said: You have conveyed (the message), O Abul-Qâsim! The Messenger of Allâh ﷺ said: “That is what I want. Become Muslim and you will be safe.” They said: You have conveyed (the message), O Abul-Qâsim! The Messenger of Allâh ﷺ said: “That is what I want.” He said it to them a third time, then he said: “Know that the land
belongs only to Allâh and His Messenger, and I intend to expel you from this land. Whoever among you has any property, let him sell it, otherwise, know that the land belongs to Allâh and His Messenger.”

[4592] 62 - (1766) It was narrated from Ibn ‘Umar that the Jews of Banû An-Nadîr and Quraizah waged war against the Messenger of Allâh ﷺ, so the Messenger of Allâh ﷺ expelled Banû An-Nadîr but he let Quraizah stay and treated them kindly, until Quraizah waged war against him after that. Then he killed their men and distributed their women and children and their wealth among the Muslims. But some of them had joined the Messenger of Allâh ﷺ, so he granted them safety and they become Muslims. And the Messenger of Allâh ﷺ expelled all the Jews of Al-Madinah, Banû Qaynuqâ’, who were the people of ‘Abdullâh bin Salâm, and the Jews of Banû Ḥârîthah, and all the Jews who were in Al-Madinah.

[4593] (...) This Hadîth was narrated from Mûsâ with this chain, but the Hadîth of Ibn Juraij (no. 4592) is longer and more complete.
Chapter 21. Expulsion Of Jews And Christians From The Arabian Peninsula

[4594] 63 - (1767) Jâbir bin 'Abdullâh said: 'Umar bin Al-Khattâb said that he heard the Messenger of Allah ﷺ say: “I shall certainly expel the Jews and Christians from the Arabian Peninsula, until I leave only Muslims there.”

[4595] (…) A similar report (as no. 4594) was narrated from Az-Zubair, with this chain.

Chapter 22. Permissibility Of Fighting Those Who Break A Treaty; Permissibility Of Letting Besieged People Surrender, Subject To The Judgment Of A Just Person Who Is Qualified To Pass Judgment

[4596] 64 - (1768) Abû Sa‘eed Al-Khudrî said: The people of
Quraizah surrendered subject to the arbitration of Sa'd bin Mu'âdh. The Messenger of Allah sent for Sa'd, who came to him riding a donkey, and when he drew close to the Masjid, the Messenger of Allah said to the Ansâr: “Stand up for your leader” - or the best of you. Then he said: “These people have surrendered, subject to your arbitration.” He said: You should kill their warriors and take their women and children captive. The Prophet said: “You have judged in accordance with the ruling of Allah.” Or he said: “with the ruling of the Sovereign (Allah).”

[4597] (... ) It was narrated from Shu'bah with this chain (a Hadîth similar to no. 4596), and he said in his Hadîth: The Messenger of Allah said: “You have judged concerning them according to the ruling of Allah.” and on one occasion he said: “with the ruling of the Sovereign (Allah).”
It was narrated that `Aishah said: Sa'd was wounded on the day of (the battle of) Al-Khandaq, when a man from Quraish who was called Ibn Al-‘Ariqah, shot him in the artery of his forearm. The Messenger of Allâh set up a tent for him in the Masjid so that he could visit him easily. When the Messenger of Allâh returned from Al-Khandaq, he lay down his arms and took a bath (ghusl). Then Jibrîl came to him, brushing dust from his hair, and said: Have you laid down your arms? By Allâh, we have not laid them down. Go out to them. The Messenger of Allâh said: “Where?” He pointed towards Banû Quraizah. So the Messenger of Allâh fought them, and they surrendered, subject to the ruling of the Messenger of Allâh. The Messenger of Allâh referred judgement concerning them to Sa'd, who said: I judge that their warriors should be killed, and their children and women should be taken prisoner, and their wealth should be divided.

Hishâm said: My father said: I was told that the Messenger of Allâh said (to S‘ad bin Mu‘âdh): “You have judged concerning them according to the ruling of Allâh.”
[4600] 67 - (....) It was narrated from ‘Âishah that when Sa’d’s wound became dry and was about to heal, he said: O Allâh, You know that there is nothing dearer to me than striving in Jihâd for Your sake, against people who disbelieved in Your Messenger and expelled him. O Allâh, if any war against Quraish remains, keep me alive so that I may fight in Jihâd against them for Your sake. O Allâh, I think that You have ended the war between us and them. If You have ended the war between us and them, then open my wound so that my death may be due to that. Then he began to bleed from the base of his throat, and the people - there were some tents of Banû Ghifâr in the Masjid with him - were startled when they saw the blood flowing towards them. Then they said: O people of the tents, what is this that is coming from you? Then they saw that Sa’d’s wound was pouring with blood and he died of that.

[4601] 68 - (....) A similar report (as no. 4600) was narrated from Hishâm with this chain, except that he said: He (i.e., S’âd bin Mu’âdh) began to bleed that night, and the blood flowed until he died. And he added in his Hadîth: that is when the poet said:

Hark, O Sa’d, Sa’d of Banû Mu’âdh
What have Quraizah and Naḍîr done?
Indeed, Sa’d bin Mu‘âdh
Was steadfast on the morning they departed.
You have left your cooking-pot empty,
Whilst the cooking-pot of the people is hot and boiling.
Abû Hubâb the nobleman has said: O Qainuqâ’, do not depart.
They were well settled in their country,
Just as rocks are well settled in Maytân (a hilly tract near Al-Madinah)

Chapter 23. Hastening To Fight,
And Giving Precedence To The More Urgent Of Two Tasks
When A Choice Must Be Made

It was narrated that ‘Abdullâh said: The Messenger of Allah called out to us on the day he returned from (the battle of) Al-Ahzâb: “No one should pray Zuhr except in Banû Quraizah.” But some people were afraid that the time (for Zuhr) would end, so they prayed before reaching Banû Quraizah, and others said: We will not pray anywhere but where the Messenger of Allah commanded us, even if the time ends. And he did not criticize either of the two groups.
Chapter 24. The Muhājirūn
Returned To The Ansâr
The Gifts Of Trees And Fruits When They Became Independent Of Means Through The Conquests

[4603] 70 - (17771) It was narrated that Anas bin Mâlik said: When the Muhājirūn came from Makkah to Al-Madinah, they came with nothing in their hands. The Ansâr were people with land and date palms, so they shared what they had with them, giving them half of the yield each year, and they (the Muhājirūn) gave their labour in return. The mother of Anas bin Mâlik was called Umm Sulaim, and she was also the mother of ‘Abdullâh bin Abî Taḥāh, who was the brother of Anas through his mother. Umm Anas had given the Messenger of Allâh some date palms of hers, and the Messenger of Allâh gave them to Umm Ayman, his freed slave, the mother of Usâmah bin Zaid.

Ibn Shihâb said: Anas bin Mâlik told me that when the Messenger of Allâh had finished fighting the people of Khaibar, and had gone back to Al-Madinah, the Muhājirūn gave back their gifts of fruits and produce to the Ansâr. He said: The Messenger of Allâh gave the date palms back to my mother, and the Messenger of Allâh gave Umm Ayman
some trees of his own garden instead of them.

Ibn Shihâb said: Umm Ayman, the mother of Usâmah bin Zaid, was the slave woman of ‘Abdullâh bin ‘Abdul-Muttalib, and she was from Ethiopia. When Aminah gave birth to the Messenger of Allah ‏, after his father had died, Umm Ayman looked after him, then when the Messenger of Allah ‏ grew up, he manumitted her and arranged her marriage to Zaid bin Hârithah, she died five months after the death of the Messenger of Allah ‏.

[4604] 71 - (…) It was narrated from Anas that a man put the date palms on his land at the Prophet’s disposal, until he conquered Quraizah and An-Nadir, after which he returned them to the one who had given them to him.

Anas said: My family told me to go to the Prophet ‏ and ask him for what they had given to him, or some of it. But the Prophet ‏ had given it to Umm Ayman, so I went to the Prophet ‏ and he gave them to me, then Umm Ayman came and put a cloth around my neck and said: By Allah, we will not give them to you, after he gave them to me. The Prophet of Allah ‏ said: “O
Umm Ayman, let him go, and you will have such and such.” She said: No, by the One besides Whom there is no other god! And she kept saying such words until he gave her ten times as much, or nearly ten times as much.

Chapter 25. Permissibility Of Eating Food Seized As Booty In Dâr Al-Harb

[4605] 72 - (1772) It was narrated that ‘Abdullâh bin Mughaffal said: I found a leather bag full of fat on the day of (the battle of) Khaibar, and I took hold of it and said: I will not give any of it to anyone this day. Then I turned around, and saw the Messenger of Allâh ﷺ smiling.

[4606] 73 - (...) ‘Abdullâh bin Mughaffal said: A leather bag of food and fat was thrown to us on the day of (the battle of) Khaibar, and I leapt forward and caught it. Then I turned around and saw the Messenger of Allâh ﷺ, and I felt shy before him.
(...). Shu'bah narrated it with this chain (a Hadīth similar to no. 4606), except that he said: A leather bag full of fat, and he did not mention food.

Chapter 26. The Prophet ﷺ Wrote To Heraclius, The Ruler Of Syria, Inviting Him To Islam

[4607] 74 - (1773) It was narrated from Ibn ‘Abbās that Abū Sufyān told him: During the truce between me and the Messenger of Allāh ﷺ, I set out, and whilst I was in Syria, a letter came from the Messenger of Allāh ﷺ to Heraclius, the ruler of the Byzantines. Dihyah Al-Kalbī brought the letter, and gave it to the ruler of Busra, and the ruler of Busra gave it to Heraclius. Heraclius said: Is there anyone here from the people of this man who claims that he is a Prophet? They said: Yes. I was called, along with a number of men from Quraish, and we entered upon Heraclius, who seated us before him and said: Which of you is closest in kinship to this man who claims that he is a Prophet? Abū Sufyān said: I am. So he seated
me in front of him, and my companions sat behind me, then he called his interpreter and said to him: Tell them that I am going to ask this man about the man who claims that he is a Prophet, and if he tells me a lie, let them refute him. Abū Sufyān said: By Allāh, were it not for the fear that people would say that I lied, I would have lied. Then he said to his interpreter: Ask him, what is his (the Prophet's) lineage among you? I said: He is of good lineage among us. He said: Was there any king among his forefathers? I said: No. He said: Did you ever accuse him of lying before he said what he said? I said: No. He said: Who are his followers? Are they the nobles among the people or the lowly? I said: The lowly. He said: Are they increasing in number or decreasing? He said: They are increasing. He said: Have any of them turned away from his religion after entering it, out of dissatisfaction? I said: No. He said: Have you fought him? I said: Yes. He said: How was the outcome of your fighting with him? I said: The war between us goes by turns; sometimes he prevails over us and sometimes we prevail over him. He said: Does he act treacherously? I said: No, but we have recently concluded a truce with him, and we do not know what he will do.
He (Abū Sufyān) said: By Allāh, I could not say anything more than that.

He said: Has anyone said such a thing before him? I said: No. He said to his interpreter: Tell him: I asked you about his lineage and you said that he is of good lineage among you; such are the Messengers, who are sent from the best lineages of their people. I asked: Was there any king among his forefathers, and you said: No. If there had been any king among his forefathers, I would have said that he was a man seeking the kingdom of his forefathers. I asked about his followers, whether they were lowly or noble, and you said they were lowly. Such are the followers of the Messengers. I asked you whether you accused him of lying before he said what he said, and you said no. I knew that if he did not tell lies about people, he would not tell lies about Allāh. I asked you whether anyone had turned away from his religion after entering it, out of dissatisfaction with it, and you said: No. Such is faith: when it penetrates deeply into the heart. I asked you whether they are increasing in number or decreasing, and you said that they are increasing. Such is faith, until it prevails. I asked you whether you have fought them, and you said that you have fought them,
and the war between you and him goes by turns: sometimes he defeats you and sometimes you defeat him. Thus the Messengers are tested, but ultimately the victory is theirs. I asked you whether he acts treacherously, and you said that he does not act treacherously. Such are the Messengers, they do not act treacherously. I asked you whether anyone had said such a thing before, and you said: No. I thought that if anyone had said such a thing before, he would be a man who was following what was said before. Then he said: What does he enjoin upon you? I said: He enjoins us to pray, give Zakât, uphold ties of kinship and remain chaste. He said: If what you say about him is true, then he is a Prophet. I knew that he would appear, but I did not think that he would be from among you. If I knew that I would be able to reach him safely, I would like to meet him, and if I were with him, I would wash his feet. His dominion will most certainly reach that which is beneath my feet.

Then he called for the letter of the Messenger of Allâh and read it. It said: “In the Name of Allâh, the Most Gracious, the Most Merciful. From Muhammad the Messenger of Allâh to Heraclius the ruler of the Byzantines. Peace be upon those who follow true guidance. I invite you with the call of Islam.
Become Muslim and you will be safe. Become Muslim and Allah will give you a twofold reward, but if you turn away, then upon you will be the sins of the peasants (your subjects). Say (O Muhammad ﷺ): ‘O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allah (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allah. Then, if they turn away, say: Bear witness that we are Muslims.’ [Al ‘Imrân 3:64].” When he had finished reading the letter, there were raised voices and a great deal of clamour, and he ordered that we be expelled. I said to my companions when we left: Ibn Abi Kabshah (i.e., the Prophet ﷺ) has come to wield a great deal of power; the king of Banû Al-Asfar is afraid of him. I continued to be certain that the Messenger of Allah ﷺ would prevail, until Allah caused me to become Muslim.

[4608] (...) It was narrated from Ibn Shihâb with this chain (a similar Hadîth as no. 4607), and he added: When Allah inflicted defeat on the Persian troops, Caesar travelled from Homs to Aelia (Jerusalem) to show his gratitude to Allah. And he said in the Hadîth: “From Mu̱hammad,
Chapter 27. The Prophet ﷺ Wrote To The Kings Of The Kuffâr, Inviting Them To Islam

[4609] 75 - (1774) It was narrated from Anas that the Prophet of Allah ﷺ wrote to Chosroes, Caesar, the Negus and to every tyrant, calling them to Allah. That was not the Negus for whom the Prophet ﷺ offered the funeral prayer.

[4610] (...) It was narrated from Qatâdah that Anas bin Mâlik narrated a similar report (as no. 4609) from the Prophet ﷺ, but he did not say: That was not the Negus for whom the Prophet ﷺ offered the funeral prayer.

[4611] (...) It was narrated from Qatâdah, from Anas (a similar report as no. 4609), but he did not say: That was not the Negus.
for whom the Prophet ﷺ offered the funeral prayer (a similar report as no. 4609).

Chapter 28. The Battle Of Hunain

[4612] 76 - (1775) It was narrated that Ibn Shihāb said: Kathīr bin ‘Abbās bin ‘Abdul-Muttalib said: ‘Abbās said: I was present with the Messenger of Allāh ﷺ on the day of (of the battle of) Hunain. Abū Sufyān bin Al-Ḥārith bin ‘Abdul-Muttalib and I stayed close to the Messenger of Allāh ﷺ and did not leave him. The Messenger of Allāh ﷺ was riding a white mule of his, that had been given to him by Farwah bin Nufāthah Al-Judhāmī. When the Muslims and the Kuffār met, the Muslims turned and fled, but the Messenger of Allāh ﷺ spurred his mule towards the Kuffār. ‘Abbās said: I was holding on to the reins of the mule of the Messenger of Allāh ﷺ, checking it so that it did not go too fast, and Abū Sufyān was holding on to the stirrup of the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ said: “O ‘Abbās, call the people of Al-Samurah.”[1] ‘Abbās - who was a man with a loud voice - said: I said at the top of my voice: Where are the people of Al-Samurah? He said: By Allāh, when they heard

[1] Al-Samurah: this was the tree beneath which they swore the Bai‘. Ar-Riḍwān.
my voice, they came back like cows coming back to their calves, saying: “Here we are, here we are!” They fought with the Kuffâr, then the call went out to the Ansâr: O Ansâr, O Ansâr! And the last to be called were Banû Al-Hârith bin Al-Khazraj. They said: O Banû Al-Hârith bin Al-Khazraj, O Banû Al-Hârith bin Al-Khazraj! The Messenger of Allâh ﷺ, seated on his mule, craned his neck to watch the fighting, and the Messenger of Allâh ﷺ said: “Now the battle is raging.” Then the Messenger of Allâh ﷺ took some pebbles and flung them at the faces of the Kuffâr, then he said: “They are defeated, by the Lord of Muhammad ﷺ!” Then I went and looked, and saw that the fighting was as it had been before. He said: By Allâh, all he did was throw some pebbles at them. Then their force was spent and they began to retreat.

[4613] 77 - (...) A similar report (as no. 4612) was narrated from Az-Zuhrî with this chain, except that he said: Farwah bin Nu’âmah Al-Judhâmi. And he said: “They have been defeated, by the Lord of the Ka’bah, they have been defeated, by the Lord of the Ka’bah!” and he added: until Allâh defeated them.
He said: It is as if I can see the Prophet ﷺ, pursuing them on his mule.

[4614] (...) Kathîr bin ‘Abbâs narrated that his father said: I was with the Prophet ﷺ on the day of (of the battle of) Hunain... and he quoted the Hadîth, but the Hadîth of Yûnûs and the Hadîth of Ma’mar are longer and more complete.

[4615] 78 - (1776) It was narrated that Abû Ishâq said: A man said to Al-Barâ’: O Abû ‘Umârah, did you run away on the day of (of the battle of) Hunain? He said: No, by Allah, the Messenger of Allah ﷺ did not turn his back, but some young men among his Companions were hasty and ill-prepared. They did not have any weapons, or many weapons, and they met some archers from among Hawâzin and Banû Nasr whose arrows hardly ever missed their targets. They shot at them, and hardly any of their arrows missed. They came to the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ was on his white mule, and Abû Sufyân bin Al-Hârith bin ‘Abdul-Muţtalib was leading it. He (ﷺ) dismounted and prayed for help, saying:
“I am the Prophet and no doubt I am the son of ‘Abdul-Muṭṭalib.” Then he formed them into ranks.

[4616] 79 - (…) It was narrated from Abū Ishāq that a man came to Al-Barâ’ and said: Did you run away on the day of (of the battle of) Ḥunain, O Abū ‘Umârah? He said: I bear witness that the Prophet of Allâh ﷺ did not retreat, but some hasty and ill-prepared young men went out and met this tribe of Hawâzin, who were archers. They shot a volley of arrows at them and did not miss, and the people retreated. Then the people started coming to the Messenger of Allâh ﷺ when Abû Sufyân bin Al-Hârith was leading his mule, and he (ﷺ) dismounted and called upon Allâh, seeking His help, and saying:

“I am the Prophet and no doubt I am the son of ‘Abdul-Muṭṭalib. O Allâh, send down Your help.” Al-Barâ’ said: By Allâh, when the battle grew fierce, we sought protection by his side, and the brave ones among us were those who managed to stand side by side.

[4617] 80 - (…) It was narrated that Abû Ishāq said: I heard Al-Barâ’ when a man from Qais asked him: Did you flee and...
leave the Messenger of Allâh on the day of (of the battle of) Hunain? Al-Barâ’ said: The Messenger of Allâh did not flee. At that time Hawâzin were archers, and when we attacked them they retreated, and we fell upon the booty, but then they came towards us with their arrows. And I saw the Messenger of Allâh on his white mule, and Abû Sufyân bin Al-Hârîth was holding the reins, and he (the Prophet) was saying:

“I am the Prophet and no doubt I am the son of ‘Abdul-Mu‘ţalib.”

[4618] (...) Abû Isâq narrated that a man said to Al-Barâ’: O Abû ‘Umârah... and he narrated the same Hadîth (as no. 4616), but it was less complete than their Hadîth.

[4619] 81 - (1777) Iyâs bin Salamah, who was the son of Al-Akwa’, said: My father told me: We fought alongside the Messenger of Allâh at Hunain. When we faced the enemy, I advanced and climbed a hillock, and a man of the enemy
turned towards me, so I shot him with an arrow, but he ducked and I did not realize what he had done. Then I looked at the people, who had appeared from another hillock, and they met, they and the Companions of the Prophet ﷺ. The Companions of the Prophet ﷺ turned back and I began to retreat. I was wearing two garments, one around my waist and the other on my shoulders. My Izâr became loose, so I was holding on to both of them. I passed by the Messenger of Allah ﷺ when I was running away, and he was on his white mule. The Messenger of Allah ﷺ said: “The son of Al-Akwa‘ has come back in fear.” When they gathered around the Messenger of Allah ﷺ, he dismounted and picked up a handful of dust from the ground, then he threw it in the direction of (the enemy) and said: “May their faces be deformed.” There was not one man among them whom Allah had created, but his face was filled with dust from that handful, and they turned and fled. Thus Allah defeated them, and the Messenger of Allah ﷺ divided their booty among the Muslims.

Chapter 29. The Battle Of At-Tâ’if

٢٩ (المعجم ٢٩) - (باب غزوة الطائف)
‘Amr said: The Messenger of Allâh  besieged the people of At-Ṭâ‘îf, but he did not attain any victory over them. He said: “We will return, if Allâh wills.” His Companions said: Are we going back without having conquered it? The Messenger of Allâh  said to them: “We will attack in the morning.” So they attacked it the following morning, and many of them were wounded. The Messenger of Allâh  said to them: “We will depart in the morning.” He said: That pleased them, and the Messenger of Allâh  smiled.

Chapter 30. The Battle Of Badr

[4621] 83 - (1779) It was narrated from Anas that the Messenger of Allâh  consulted (his Companions) when news reached him that Abû Sufyân was advancing. Abû Bakr spoke, but he paid him no heed, then ‘Umar spoke but he paid him no heed. Then Sa‘d bin ‘Ubâdah stood up and said: Do you want us to speak, O Messenger of Allâh? By the One in Whose Hand is my soul, if you tell us to plunge our horses into the sea, we will do so, and if you tell us to make our horses go as far as Bark Al-Ghimâd, we will...
do so. The Messenger of Allâh encouraged the people, then they set out, and camped in Badr. Soon the water carriers of Quraish arrived, among whom was a black slave belonging to Banû Al-Ĥajjâj. They caught him, and the Companions of the Messenger of Allâh questioned him about Abû Sufyân and his Companions, but he said: I do not know about Abû Sufyân, but Abû Jahl, ‘Utbah, Shaibah and Umayyah bin Khalaf are there. When he said that, they beat him, and he said: Yes, I will tell you about Abû Sufyân. But when they stopped beating him and they questioned him, he said: I do not know about Abû Sufyân, but Abû Jahl, ‘Utbah, Shaibah and Umayyah bin Khalaf are among the people. When he said that again, they beat him again. The Messenger of Allâh was standing and praying, but when he saw that he stopped, and said: "By the One in Whose Hand is my soul, you beat him when he tells you the truth and you stop when he lies to you."

And the Messenger of Allâh said: "This is the place where sound-so will fall," placing his hand on the ground here and there. And none of them fell anywhere but in the places where the Messenger of Allâh had put his hand on the ground.
Chapter 31. The Conquest Of Makkah

[4622] 84 - (1780) It was narrated that Abû Hurairah said: Some delegations came to Mu‘âwiyyah. (The sub-narrator said:) That was during Ramadân, and we used to make food for one another. Abû Hurairah was one of those who frequently invited us to his place. I said: Should I not make some food and invite them to my place? So I ordered that food be prepared, then I met Abû Hurairah in the afternoon and said: The invitation is at my place tonight. He said: Have you beaten me to it? I said: Yes, and I have invited them. Abû Hurairah said: Shall I not tell you one of your AHADITH, O Anṣâr? Then he mentioned the conquest of Makkah and said: The Messenger of Allah ﷺ came to Makkah, and he appointed Az-Zubair in charge of one flank of the army and Khâlid in charge of the other, and he appointed Abû ‘Ubaidah in charge of the troops that had no armour. They seized the bottom of the valley, and the Messenger of Allah ﷺ was in the midst of a large troop. He looked and saw me, and he said: “O Abû Hurairah!” I said: Here I am, O Messenger of Allah. He said: “Do not let anyone come to me but the Anṣâr.”
Someone other than Shaybân added: He (ﷺ) said: “Call the Ansâr to me,” and they gathered around him. Quraish gathered together their followers from various tribes, and said: Let us send these people forward, and if any of them gets anything, we will be with them, but if anything happens to them, we will give what we are asked for. The Messenger of Allâh ﷺ said: “Look at the followers of Quraish,” then he gestured with his hands, one on top of the other. Then he said: “Until you meet me at As-Safa.” So we set out, and not one of us wanted to kill a particular person but he killed him, and not one among them could offer any resistance. Abû Sufyân came and said: O Messenger of Allâh, shedding the blood of Quraish has become permissible; there will be no more Quraish after today. Then he (ﷺ) said: “Whoever enters the house of Abû Sufyân will be safe.” The Ansâr said to one another: The man has been overtaken by love for his city and compassion towards his kinsmen. Abû Hurairah said: The Revelation came upon him, and when the Revelation came, it was obvious to us, and no one could raise his eyes to the Messenger of Allâh ﷺ until the Revelation ceased. When the Revelation ceased, the Messenger of Allâh ﷺ said: “He [Abû Sufyân] said: ‘Allâh’s Messenger ﷺ said: ‘Call...’” **References:**

- **Quran:** The Holy Quran.
- **Tafsir:** Interpretations of the Quran.
- **Sahîh Al-Bukhârî:** One of the major hadith collections.
- **Sahîh Al-Muslim:** Another major hadith collection.
- **Sunan Al-Nabî:** Hadith collected by Al-Bukhârî and Al-Muslim.
- **Sunan Al-Tirmidhi:** Another hadith collection.
- **Sunan Abû Dawûd:** Yet another hadith collection.

**Note:** The text provided is a literal translation of the Arabic content. It is important to consult multiple sources and experts for a comprehensive understanding.
ٍ said: “O Anṣār.” They said: Here we are, O Messenger of Allāh. He said: “Did you say: The man has been overtaken with love for his city?” They said: That is so. He said: “No. I am the slave of Allāh and His Messenger. I emigrated for the sake of Allāh and to you. I will live with you and I will die with you.” They came to him weeping and said: By Allāh, we only said what we said out of devotion to Allāh and His Messenger ٍ. The Messenger of Allāh ٍ said: “Allāh and His Messenger affirm your sincerity and accept your apology.” Then the people went to the house of Abū Sufyān, and the people locked their doors. The Messenger of Allāh ٍ came to the Black Stone and touched it, then he circumambulated the House. Then he came to an idol that was beside the House, that they used to worship. The Messenger of Allāh ٍ had a bow in his hand, and he took hold of the end of the bow, and when he came to the idol he poked it in the eyes and said: “Truth (i.e., Islamic Monotheism or this Qur’ān or Jihād against polytheists) has come and Bāṭil (falsehood, i.e. Satan or polytheism) has vanished” [Al-Isrā’ 17:81]. When he had completed his Tawāf he went to Aṣ-Ṣafā and climbed up it, until he could see the House, and he raised his hands and started to praise
Allâh and supplicate him as He willed he should supplicate.

[4623] 85 - (...) Sulaimân bin Al-Mughîrah narrated it with this chain (a similar Hadîth as no. 4622) and added: Then he gestured with his hands, one on top of the other: “Mow them down.” And he said in the Hadîth: They (i.e., the Ansâr) said: We said that, O Messenger of Allâh. He said: “What is my name then? Verily I am the slave of Allâh and His Messenger.”

[4624] 86 - (...) It was narrated that ‘Abdullâh bin Rabâh said: We came to Mu‘âwiyyah bin Abî Sufyân, and Abû Hurairah was among us. Each man among us used to make food one day for his companions, and it was my turn. I said: O Abû Hurairah, today is my day. They came to the place, but the food was not yet ready. I said: O Abû Hurairah, why don’t you narrate to us something from the Messenger of Allâh ﷺ until our food is ready? He said: We were with the Messenger of Allâh ﷺ on the day of the conquest (of Makkah). He (ﷺ) put Khâlid bin Al-Walîd in charge of the right flank and Az-Zubair on the left, and he put Abû ‘Ubaidah in charge of the foot soldiers who (were to advance to) the bottom of the valley. Then he said: “O
Abū Hurairah, call the Ḥurairah, call the Anṣār for me.” So I called them and they came rushing. He said: “O Anṣār, do you see the followers of Quraish?” They said: Yes. He said: “Look, when you meet them tomorrow, mow them down,” and he gestured with his hand, placing his right hand on top of his left. And he said: “Meet us at Aṣ-Ṣafā.” And any of them whom they saw was killed. The Messenger of Allāh, climbed up Aṣ-Ṣafā, and the Anṣār came and surrounded Aṣ-Ṣafā. Abū Sufyān came and said: O Messenger of Allāh, Quraish have perished; there will be no more Quraish after this day. Abū Sufyān said: The Messenger of Allāh said: “Whoever enters the house of Abū Sufyān will be safe. Whoever throws down his arms will be safe. Whoever locks his door will be safe.” The Anṣār said: The man has been overtaken by compassion for his tribe and love for his city. The Revelation came down to the Messenger of Allāh and he said: “You said: The man has been overtaken by compassion for his tribe and love for his city. So what is my name then? (and he said it) - three times - I am Muhammad, the slave of Allāh and His Messenger. I emigrated for the sake of Allāh and to you, and I will live with you and die with you.” They said: By Allāh,
we only said that out of devotion to Allah and His Messenger ﷺ. The Messenger of Allah ﷺ said: “Allah and His Messenger affirm your sincerity and accept your apology.”

Chapter 32. Removal Of Idols From Around The Ka’bah

[4625] 87 - (1781) It was narrated that ‘Abdullâh said: The Prophet ﷺ entered Makkah, and around the Ka’bah there were three hundred and sixty idols. He started poking them with a stick that was in his hand, saying: “Truth (i.e. Islamic Monotheism or this Qur’ân or Jihâd against polytheists) has come and Bâtil (falsehood, i.e. Satan or polytheism) has vanished. Surely, Bâtil is ever bound to vanish” [Al-Isrâ’ 17:81] and “Al-Haqq (the truth, i.e. the Qur’ân and Allah’s Revelation) has come, and Al-Bâtil [falsehood - Iblees (Satan)] can neither create anything nor resurrect (anything)” [Saba’ 34:49]. Ibn ‘Umar added: On the day of the conquest.

[4626] (...) It was narrated from Ibn Abî Najîh with this chain (a Hadîth similar to no. 4625), up to the word Zahûqan’ (bound to vanish), and he did not mention the other Verse.
Chapter 33. No Man Of Quraish Is To Be Captured Then Killed After The Conquest

[4627] 88 - (1782) It was narrated that Ash-Sha'bî said: ‘Abdullâh bin Mutî’ narrated to me that his father said: I heard the Prophet ﷺ say on the day of the conquest of Makkah: “No man of Quraish is to be captured then killed after this day, until the Day of Resurrection.”

[4628] 89 - (...) Zakariya narrated it with this chain (a Ḥadîth similar to no. 4627) and added: None of the rebellious men of Quraish became Muslim except Mutî‘. His name was Al-‘Âsî (meaning disobedient) but the Messenger of Allâh ﷺ named him Mutî‘ (meaning obedient).

Chapter 34. The Truce Of Al-Ḥudaibiyah

[4629] 90 - (1783) Al-Barâ’ bin ‘Âzib said: ‘Ali bin Abî Ṭâlib wrote down the truce between the Prophet ﷺ and the idolaters on the day of Al-Ḥudaibiyah. He wrote: “This is what has been agreed by Muhammad the Messenger of Allâh.” They (the Kuffâr of Makkah) said: Do not write, the Messenger of Allâh ﷺ, for if we knew that you were the Messenger of Allâh we would not
The Book of Jihād and Expeditions

have fought you. The Prophet ﷺ said to ‘Ali: “Erase it.” He said: I am not the one who will erase it. So the Prophet ﷺ erased it with his hand. And among the things that they stipulated was that they (the Muslims) would enter Makkah and stay there for three days, and they would not enter with weapons, except weapons that were wrapped in leather bags made for that purpose.

[4630] 91 - (...)

It was narrated that Abū Ishāq said: I heard Al-Barā’ bin ‘Azib say: When the Messenger of Allāh ﷺ made a treaty with the people of Al-Hudaibiyah, ‘Ali wrote down the treaty between them. He wrote “Muhammad the Messenger of Allāh”... then he mentioned a Hadīth like that of Mu‘ādh (no. 4629), except that he did not say in his Hadīth: “This is what has been agreed.”

[4631] 92 - (...)

It was narrated that Al-Barā’ said: When the Prophet ﷺ was prevented from reaching the Ka‘bah, the people of Makkah made a treaty with him stating that he could enter (Makkah) and stay there for three days, and that he could enter it with his weapons
wrapped (in leather bags made for that purpose), meaning the sword and its sheath; he could not take away with him any of its inhabitants and he could not prevent any of those who were with him if they wanted to stay there. He said to ‘Alî: “Write down the terms between us: In the Name of Allâh, the Most Gracious, the Most Merciful. This is what has been agreed by Muḥammad the Messenger of Allâh.” The Mushrikân said to him: If we knew that you were the Messenger of Allâh we would have followed you. Rather write: Muḥammad bin ‘Abdullâh. So he told ‘Alî to erase it, but ‘Alî said: No, by Allâh, I will not erase it. The Messenger of Allâh ﷺ said: “Show me where it is.” So he showed him where it was and he erased it, and he wrote: “bin ‘Abdullâh.” He stayed there for three days, then on the third day they said to ‘Alî: This is the last day stipulated for your companion. Tell him to leave. So he told him about that and he said: “Yes,” and left.

Ibn Janâb said in his narration, instead of ‘we would have followed you’, ‘we would have sworn allegiance to you.’

[4632] 93 - (1784) It was narrated from Anas that Quraish made a treaty with the Prophet ﷺ, and among them was Suhail bin ‘Amr. The Prophet ﷺ said to


‘Ali: “Write: In the Name of Allah, the Most Gracious, the Most Merciful.” Suhail said: As for in the Name of Allah, we do not know what ‘In the Name of Allah, the Most Gracious, the Most Merciful is.’ Rather write what we know: Bismika Allâhumma (In Your Name O Allah). He said: “Write: From Muhammad the Messenger of Allah.” They said: If we knew that you were the Messenger of Allah, we would have followed you. Rather write your name and the name of your father. So the Prophet ﷺ said: “Write: from Muhammad bin ‘Abdullâh.” And they stipulated to the Prophet ﷺ: Whoever comes (to us) from you, we will not return him to you, but whoever comes to you from among us, you will send him back to us. They said: O Messenger of Allah, should we write this? He said: Yes. Whoever among us goes to them, may Allah keep him away, and whoever comes to us from them, Allah will grant him a way out.”

[4633] 94 - (1785) It was narrated that Abû Wã’il said: Sahl bin Hunayf stood up on the day of (the battle of) Siffîn and said: O people, blame yourselves, for we were with the Messenger of Allah ﷺ on the Day of Al-Hudaibiyah, and if we had seen fit to fight, we would have fought. That was in reference to the
truce that was made between the Messenger of Allah and the idolaters. ‘Umar bin Al-Khattāb came and approached the Messenger of Allah, and said: O Messenger of Allah, are we not following truth whilst they are following falsehood? He said: “Of course.” He said: Are not our slain in Paradise whilst their slain are in Hell? He said: “Of course.” He said: Then why should we accept a deal that is detrimental to the interests of our religion and go back when Allah has not decided the issue between us and them? He said: “O son of Al-Khattāb, I am the Messenger of Allah and Allah will never forsake me.” ‘Umar went away, but he could not bear his feelings of anger. He went to Abū Bakr and said: O Abū Bakr, are we not following truth whilst they are following falsehood? He said: Of course. He said: Are not our slain in Paradise whilst their slain are in Hell? He said: Of course. He said: Then why should we accept a deal that is detrimental to the interests of our religion and go back when Allah has not decided the issue between us and them? He said: O son of Al-Khattāb, he is the Messenger of Allah and Allah will never forsake him. Then Qur’ān was revealed to the Messenger of Allah, speaking of victory, and he sent for ‘Umar and recited it
to him. He said: O Messenger of Allah, is it really a victory? He said: “Yes.” Then he (‘Umar) felt relieved and he went back.

[4634] 95 - (...) It was narrated that Shaqiq said: I heard Sahl bin Hunayf say at Siffin: O people, do not put too much faith in your own ideas, for by Allah, I remember the day of Abû Jandal (i.e. al-Ḥudaibiyyah). If I could have gone against the command of the Messenger of Allah, I would have done so. By Allah, we have never put our swords on our shoulders for any purpose, but the fighting resulted in a situation we feel comfortable with, except in this affair of yours (i.e., the fighting between ‘Ali and Mu‘awiyah, may Allah be pleased with them).

[4635] (...) It was narrated from Al-A‘mash with this chain (a Hadith similar to no. 4634), except that he said: For any purpose that could be difficult for us.

[4636] 96 - (...) It was narrated that Abû Wâ‘il said: I heard Sahl bin Hunayf at Siffin saying: Do not rely on your own opinions with regard to matters of religion, for I remember the day of Abû Jandal (i.e. al-Ḥudaibiyyah). If I
could have gone against the command of the Messenger of Allah \(\mu\) (I would have done so).

When we rely upon your opinion to solve a problem, another problem arises to take its place.

[4637] 97 - (1786) It was narrated from Qatâdah that Anas bin Mâlik said: When the Verses “Verily, We have given you (O Muhammad \(\mu\)) a manifest victory.

2. That Allâh may forgive you your sins of the past and the future, and complete His Favor on you, and guide you on the Straight Path,

3. And that Allâh may help you with strong help.

4. He it is Who sent down \(\text{As-SakInah} \) (calmness and tranquillity) into the hearts of the believers, that they may grow more in Faith along with their (present) Faith. And to Allâh belong the hosts of the heavens and the earth, and Allâh is Ever All-Knower, All-Wise.

5. That He may admit the believing men and the believing women to Gardens under which rivers flow (i.e. Paradise) to abide therein forever, and He may expiate from them their sins; and that is with Allâh a supreme success” [\textit{Al-Fath} 48:1-5]

were revealed, on the way back from Al-\(\text{Hudaibiyah}, \) they were
overwhelmed with grief and distress. He (the Prophet) had sacrificed his *Hady* (sacrificial animal) at Al-Ḥudaibiyah and he said: “There has been revealed to me a Verse that is dearer to me than the whole world.”

[4638] (…) A *Ḥadīth* like that of Ibn Abî ‘Arūbah (no. 4637) was narrated from Qatâdah, from Anas.

Chapter 35. Upholding Covenants

[4639] 98 - (1787) Ḥudhaifah bin Al-Yamân said: Nothing prevented me from being present at (the battle of) Badr except the fact that Abû Husayl and I set out and were captured by the *Kuffâr* of Quraish. They said: Are you looking for Muḥammad? We said: We are not looking for him; we are only headed towards Al-Madînah. They took a covenant from us in the Name of Allâh that we would carry on to Al-Madînah and not fight alongside him. We went to the Messenger
of Allâh ﷺ and told him about that, and he said: “Go back; we will fulfill the covenant made with them, and we will seek the help of Allâh against them.”

Chapter 36. The Battle Of Al-Ahzâb (The Confederates)

[4640] 99 - (1788) It was narrated from Ibrâhîm At-Taimî that his father said: We were with Hudâifah, and a man said: If I had met the Messenger of Allâh ﷺ I would have fought alongside him and striven hard. Hudâifah said: Would you really have done that? I remember that we were with the Messenger of Allâh ﷺ on the night of Al-Ahzâb, and there was a strong wind and extreme cold. The Messenger of Allâh ﷺ said: “Is there any man who will bring me news of the people, and Allâh, exalted and glorious is He, will join him with me on the Day of Resurrection?” We stayed quiet and none of us answered him. Then he said: “Is there any man who will bring me news of the people, and Allâh, exalted and glorious is He, will join him with me on the Day of Resurrection?” We stayed quiet and none of us answered him. Then he said: “Is there any man who will bring me news of the
people, and Allâh, exalted and glorious is He, will join him with me on the Day of Resurrection?”

We stayed quiet and none of us answered him. Then he said: “Get up, O Ḥudhaifah, and bring us news of the people.” I had no alternative but to get up when he called me by name. He said: “Go and bring me news of the people, but do not provoke them against me.” When I left him, it became as if I was walking in a heated bath, until I came to them. I saw Abû Sufyân warming his back against the fire, and I put an arrow in my bow and wanted to shoot him, but then I remembered the words of the Messenger of Allâh ﷺ: “Do not provoke them against me.” If I had shot I would have hit him. Then I came back, walking as if I were in a heated bath. When I reached him, I told him the news of the people, and when I had finished, I began to feel cold. The Messenger of Allâh ﷺ gave me a spare cloak that he used to wear when he prayed, and I slept until morning, then when morning came he said: “Get up, O heavy sleeper!”

Chapter 37. The Battle Of Uhûd

[4641] 100 - (1789) It was narrated from Anas bin Mâlik that on the day of (the battle of) Uhûd the Messenger of Allâh ﷺ
was left with only seven men of the Ansâr and two men of Quraish. When they were surrounded, he said: “Who will repel them from us and Paradise will be his, or he will be my companion in Paradise?” One of the Ansâr men went forward and fought until he was killed. Then they were surrounded again, and he said: “Who will repel them from us and Paradise will be his, or he will be my companion in Paradise?” Another Ansâr man went forward and fought until he was killed, and that continued until all seven had been killed. The Messenger of Allâh said to his two companions: “We have not been fair to our companions.”

[4642] 101 - (1790) ‘Abdul-'Azîz bin Abî Hâzim narrated that his father heard Sahîl bin Sa‘d being asked about the wounds sustained by the Messenger of Allâh on the day of (the battle of) Uhud. He said: The face of the Messenger of Allâh was wounded and his front tooth was broken, and his helmet was crushed on his head. Fâtimah, the daughter of the Messenger of Allâh, was washing away the blood, and ‘Ali bin Abî Tâlib was pouring water on it from a shield. When Fâtimah saw that the water was only making the bleeding worse, she took a piece of reed
mat and burnt it until it turned to ashes, then she placed it on the wound and the bleeding stopped.

[4643] 102 - (...) It was narrated from Abū Hāzim that he heard Sahil bin Sa'd being asked about the wounds sustained by the Messenger of Allāh ﷺ. He said: By Allāh, I know who washed the wounds of the Messenger of Allāh ﷺ and who poured the water, and with what his wound was treated. Then he mentioned a Hadith like that of ‘Abdul-'Azīz (no. 4642), except that he added: ...And his face was wounded. And instead of ‘crushed’, he said, ‘broken’.

[4644] 103 - (...) This Hadith was narrated from Sahil bin Sa'd (a Hadith similar to no. 4642), from the Prophet ﷺ. In the Hadith of Ibn Abī Hilāl (it says): His face was injured. And in the Hadith of Ibn Mutarrif it says: His face was wounded.
It was narrated from Anas that the front tooth\[1\] of the Messenger of Allāh was broken on the day of (the battle of) Uhud, and he was wounded in his head. He started to wipe away the blood and said: "How can any people prosper when they wound their Prophet and break his tooth when he is calling them to Allāh?" Then Allāh revealed the words: "Not for you (O Muhammad, but for Allāh) is the decision" [Al 'Imrân 3:128].

It was narrated that ‘Abdullāh said: It is as if I can see the Messenger of Allāh , telling the story of one of the Prophets who was beaten by his people, and he wiped the blood from his face and said: "Lord forgive my people, for they do not know."

[1] Front tooth: the Arabic word used here is Rabâ'îyyah which refers specifically to the front tooth that is next to the canine or eyetooth.
Al-A‘mash with this chain (a Hadith similar to no. 4646), except that he said: He wiped the blood from his forehead.

Chapter 38. The Intense Wrath Of Allâh Towards The One Who Was Killed By The Messenger Of Allâh

Ma‘mar bin Hammâm bin Munabbih said: This is what Abû Hurairah narrated to us from the Messenger of Allâh, and he mentioned a number of Ahadîth including the following: The Messenger of Allâh said: “Great is the wrath of Allâh, Exalted and Glorified is He, towards people who do this to the Messenger of Allâh,” and he pointed to his front tooth. And the Messenger of Allâh said: “Great is the wrath of Allâh towards a man who is killed by the Messenger of Allâh (in battle) for the sake of Allâh, Exalted and Glorified is He.”

Chapter 39. The Persecution Suffered By The Prophet At The Hands Of The Idolaters And Hypocrites

Ibn Mas‘ûd said: “While the Messenger of Allâh was praying at the Ka‘bah, Abû Jahl and some of his
companions were sitting there. A she-camel had been slaughtered the previous day, and Abû Jahl said: ‘Which of you will go and get the placenta of the she-camel of Banû so-and-so and put it on the shoulders of Muhammad - ﷺ - when he prostrates?’ The worst of the people went and got it, and when the Prophet ﷺ prostrated, he put it on his shoulders. They laughed, and started leaning against one another, and I was standing there, watching. If I had been in a strong position, I would have removed it from the back of the Messenger of Allah ﷺ.

The Prophet ﷺ remained prostrating, and did not lift his head, until someone went and told Fâtimah, who was a young girl. She came and removed it, then she turned to them and berated them. When the Messenger of Allah ﷺ had finished his prayer, he raised his voice and supplicated against them. When he supplicated, he would supplicate three times, and when he asked (of Allah), he would ask three times. Then he said: “O Allah, it is for You to deal with the Quraish.” - saying it three times. When they heard his voice, they stopped laughing and they were afraid because of his supplication. Then he said: “O Allah, it is for You to deal with Abû Jahl bin Hishâm, ‘Utbah bin...
Rabī'ah, Shaibah bin Rabī'ah, Al-Walid bin 'Uqbah, Umayyah bin Khalaf and 'Uqbah bin Abī Mu‘ait" - and he mentioned the seventh but I [one of the narrators] did not remember it. - By the One Who sent Muhammad with the truth, I saw those whom he (ﷺ) named lying dead on the day of (the battle of) Badr, then they were dragged to the well, the well of Badr.

Abū Ishâq said: "Al-Walid bin 'Uqbah was mentioned by mistake in this Ḥadîth."[1]

[4650] 108 - (...) It was narrated that 'Abdullâh said: "While the Messenger of Allah ﷺ was prostrating, and some people of the Quraish were around him, 'Uqbah bin Abī Mu‘ait brought the placenta of a she-camel and threw it on the back of the Messenger of Allah ﷺ. He did not raise his head, then Fātimah came and took it off his back, and she supplicated against those who had done this. Then he (ﷺ) supplicated, saying: 'O Allâh, it is for You to deal with this group of the Quraish: Abū Jahl bin Hishâm, 'Utbah bin Rabī'ah, Shaibah bin Rabī'ah, 'Uqbah bin Abī Mu‘ait, and Umayyah bin Khalaf or Ubayy bin Khalaf"" - Shu'bah was not sure. - He said: "And I saw them slain on the day of (the battle)
Badr, and they were thrown into a well, except for Umayyah or Ubayy, who ended up in pieces, and was not thrown into the well.”

[4651] 109 - (...) A similar report (as no. 4650) was narrated from Abû Ishâq with this chain of narration, and he added: “And he (ﷺ) liked to repeat his supplication three times: ‘O Allâh, it is for You to deal with the Quraish, O Allâh, it is for You to deal with the Quraish, O Allâh, it is for You to deal with the Quraish,’ - three times. And among them he mentioned Al-Walld bin ‘Utbah and Umayyah bin Khalaf - he was not uncertain.” Abû Ishâq said: “And I forgot the seventh.”

[4652] 110 - (...) It was narrated that ‘Abdullâh said: “The Messenger of Allâh ﷺ turned to face the Ka‘bah and he supplicated against six persons of the Quraish, including Abû Jahl, Umayyah bin Khalaf, ‘Utbah bin Rabî‘ah, Shaibah bin Rabî‘ah and ‘Uqbah bin Abî Mu‘ait. And I swear by Allâh that I saw them slain at Badr, and they had been changed by the sun, for it was a hot day.”

[4653] 111 - (1795) It was narrated from Ibn Shihâb: “Urwah bin Az-Zubair told me...
that 'Aishah, the wife of the Prophet ﷺ, narrated that she said to the Messenger of Allâh ﷺ: ‘O Messenger of Allâh, was there ever a day that was worse for you than the day of (the battle of) Uhud?’ He said: ‘I suffered at the hands of your people, and the worst that I suffered from them was the day of Al-'Aqabah, when I presented myself to Ibn 'Abd Yâlîl bin 'Abd Kulâl, and he did not respond to what I wanted. So I went, with signs of distress on my face, and I did not recover until I was in Qarn Ath-Tha‘Alib, where I lifted my head and saw that a cloud was shading me. I looked and saw therein Jibrâ‘îl, ﷺ, who called me and said: “Allâh has heard what your people said to you, and how they have rejected you. He has sent to you the angel of the mountains, so that you can tell him to do whatever you want to them. Then he called the angel of the mountains to me and he greeted me with Salâm, then said: O Muḥammad, Allâh has heard what your people have said to you, and I am the angel of the mountains. Your Lord has sent me so that you can tell me what to do. What do you want? If you wish I will bring together Al-Akhshabain (the two mountains of Makkah) to crush them.’ The Messenger of Allâh ﷺ said to
him: Rather I hope that Allâh will bring forth from their loins people who will worship Allâh alone, not associating anything with Him.”

[4654] 112 - (1796) It was narrated that Jundab bin Sufyân said: “The finger of the Messenger of Allâh ﷺ was wounded in one of the battles and he said:
‘You are just a finger that has bled.
What you have experienced is in the cause of Allâh.’”

[4655] 113 - (…) It was narrated from Al-Aswad bin Qais with this chain of narration. He said: “The Messenger of Allâh ﷺ was in a cave, and his finger was hurt.”

[4656] 114 - (1797) It was narrated from Al-Aswad bin Qais that he heard Jundab say: “Jibrîl was delayed in coming to the Messenger of Allâh ﷺ and the idolaters said: ‘Muhammad has been forsaken.’ Then Allâh, [the Mighty and Sublime] revealed (the words): “By the forenoon (after sunrise). By the night when it darkens (and stands still). Your Lord (O Muhammad

\[1\] Ad-Duha 93:1-3.
(115) It was narrated that Al-Aswad bin Qais said: “I heard Jundab bin Sufyân say: ‘The Messenger of Allah ﷺ fell sick and did not get up to pray Qiyâm (the late night prayer) for two or three nights. Then a woman came to him and said: ‘O Muhammad, I hope that your Shaitân has left you; I have not seen him approach you for two or three nights.’ Then Allah, the Mighty and Sublime, revealed (the words): “By the forenoon (after sunrise). By the night when it darkens (and stands still). Your Lord (O Muhammad ﷺ) has neither forsaken you nor hates you.”

[4657] (115) It was narrated that Al-Aswad bin Qais said: “I heard Jundab bin Sufyân say: ‘The Messenger of Allah ﷺ fell sick and did not get up to pray Qiyâm (the late night prayer) for two or three nights. Then a woman came to him and said: ‘O Muhammad, I hope that your Shaitân has left you; I have not seen him approach you for two or three nights.’ Then Allah, the Mighty and Sublime, revealed (the words): “By the forenoon (after sunrise). By the night when it darkens (and stands still). Your Lord (O Muhammad ﷺ) has neither forsaken you nor hates you.”

[4658] (Two similar Ahadîth) were narrated from Al-Aswad bin Qais with this chain of narration.

Chapter 40. The Supplication Of The Prophet ﷺ And His Steadfastness In The Face Of The Hypocrites’ Persecution

[4659] (1798) It was
narrated from ‘Urwhah, that Usâmah bin Zaid told him that the Prophet ﷺ rode a donkey, on which was a saddle beneath which was a blanket from Fadak, and Usâmah rode on it with him, behind him, when he went to visit Sa’d bin ‘Ubâdah (who was sick) in (the dwellings of) Banû Al-Hârith bin Al-Khazraj. That was before the battle of Badr. He passed by a gathering which was a mixed company of Muslims, idolaters and Jews, among whom was ‘Abdullâh bin Ubayy. ‘Abdullâh bin Rawâbah was also present in the gathering.

When the gathering was engulfed by dust stirred up by the animal, ‘Abdullâh bin Ubayy covered his nose with his cloak and said: “Do not scatter dust over us.” The Prophet ﷺ greeted them with $\text{\textit{Salâm}}$, then he dismounted and called them to Allah, and recited Qur’ân to them. ‘Abdullâh bin Rawâbah said: “Come to us in our gatherings, for we love that.” Then the Muslims, idolaters and Jews began to rebuke one another, until they were about to come to blows, and the Prophet ﷺ kept trying to calm them down. Then he rode his
animal until he entered upon Sa'd bin 'Ubâdah and said: “O Sa'd, have you not heard what Abû Hubâb said? - meaning ‘Abdullâh bin Ubayy - he said such and such.” He said: “Pardon him, O Messenger of Allâh, and forgive him, for by Allâh, Allâh has given you that which He has given you, but the people of this town had agreed to make him their king, and when Allâh changed that by means of the truth that He has given you, that upset him, and that is why he is the way he is.” So the Prophet ﷺ pardoned him.

[4660] (...) A similar report (as no. 4659) was narrated from Ibn Shihâb with this chain of narration, and he added: “That was before ‘Abdullâh became Muslim.”

[4661] 117 - (1799) It was narrated that Anas bin Mâlik said: “It was said to the Prophet ﷺ: ‘Why don’t you go to ‘Abdullâh bin Ubayy?’ So he went to him, riding a donkey, and the Muslims set out too, and (they passed over) saline ground. When the Prophet ﷺ came to him, he said: ‘Do not come near me, for by Allâh the stench of your donkey offends me.’ One of the Anṣâr said: ‘By Allâh, the
donkey of the Messenger of Allâh ﷺ smells better than you do.’ One of ‘Abdullâh’s people got angry on his behalf, and the two groups got angry with one another and struck one another with palm branches, hands and shoes. And we heard that the following words were revealed concerning them: ‘And if two parties (or groups) among the believers fall to fighting, then make peace between them both.’”[1]

Chapter 41. The Slaying Of Abû Jahl

[4662] 118 - (1800) Anas bin Mâlik said: “The Messenger of Allâh ﷺ said: ‘Who will find out for us what happened to Abû Jahl?’ Ibn Mas'ûd set out and found that he had been struck by the two sons of ‘Afrâ’ and he was cold (near death). He took hold of his beard and said: ‘Are you Abû Jahl?’ He said: ‘Is there anyone better than a man whom you have killed - or whose people have killed him?’”

And Abû Mijlaz said: “Abû Jahl said: ‘Would that someone other than a peasant had killed me.’”

[4663] (...) Anas said: “The Prophet of Allahﷺ said: ‘Who will find out for me what happened to Abū Jahi?’” A Hadith like that of Ibn ‘Ulayyah, (no. 4662) and the words of Abū Mijlaz as narrated by Ismā‘īl.

Chapter 42. The Slaying Of Ka'b Bin Al-Ashraf, The Tağūt Of The Jews

[4664] 119 - (1801) It was narrated that ‘Amr heard Jâbir say: “The Messenger of Allahﷺ said: ‘Who will (deal with) Ka'b bin Al-Ashraf? For he has offended Allah and His Messenger.’ Muḥammad bin Maslamah said: ‘O Messenger of Allah, do you want me to kill him?’ He said: ‘Yes.’ He said: ‘Give me permission to speak to him (with no restrictions).’ He said: ‘Speak to him (and say whatever you want).’ So he went to him and spoke to him, and reminded him of that which was between them. He said: ‘This man is asking us for charity and he is asking us for too much.’ When he heard that he said: ‘And by Allah, you will become more tired of him.’ He said: ‘We have become his followers now, and we would not like to leave him until we see what turn things will take.’ He said: ‘I want you to
give me a loan.' He said: 'What will you give me as a collateral?' He said: 'What do you want?' He said: 'Give me your womenfolk as collateral.' He said: 'You are the most handsome of the Arabs; why would we give you our womenfolk as collateral?' He said: 'Give me your children as collateral.' He said: 'Our children will be slandered, and it will be said that they were given as collateral for two Sâ' of dates.' Rather we will give you our weapons as collateral.' He said: 'Yes, then.' So he promised him that he would come to him with Al-Hârith, Abû ‘Abs bin Jabr, and ‘Abbâd bin Bishr. They came and called to him at night, and he went down to them.” - Sufyân said: (all the narrators) except ‘Amr said: "His wife said to him: 'I hear a sound like the sound of one who wants to shed blood.' He said: 'It is only Muḥammad bin Maslamah, his foster brother, and Abû Nâ‘īlah. When a gentleman is called he must respond, even if he will be stabbed.' Muḥammad said: 'When he comes, I will stretch out my hands towards his head, and when I hold him, do your job.' When he came down, he came down holding his cloak under his arm. They said: 'We smell a nice fragrance coming from you.' He said: 'Yes, I am married to so-and-so who is the
most fragrant of Arab women.’ He said: ‘Let me smell it.’ He said: ‘Yes, smell it.’ So he held his head and smelled it. Then he said: ‘Will you let me smell it again?’ Then he held him firmly by the head and said: ‘Do your job,’ and they killed him.”

Chapter 43. The Battle Of Khaibar

[4665] 120 - (1365) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ launched a campaign against Khaibar. “We prayed Fajr there when it was still dark, then the Prophet of Allâh ﷺ rode and Abû Ṭalhâh rode, and I was seated behind Abû Ṭalhâh (on his mount). The Prophet ﷺ let his mount run through the narrow streets of Khaibar, and my knee was touching the thigh of the Prophet of Allâh ﷺ. The Izâr slipped from the thigh of the Prophet of Allâh ﷺ, and I could see the whiteness of the thigh of the Prophet of Allâh ﷺ. When he entered the town, he said: ‘Allâhu-Akbar! Khaibar is destroyed! Then, when we descend in their courtyard (i.e. near to them), evil will be the morning for those who had been warned!’[1] He said it three times. The people had come out to their work and they said:

(المعجم ۴۳ - (باب غزوة خيبر)

(التحفة ۴۵)

"Muḥammad!" - (One of the narrators) ‘Abdul-‘Azīz said: "Some of our companions said: 'And the army!'" - He said: "And we seized Khāibār by force."

[4666] 121 - (...) It was narrated that Anās said: "I was riding behind Abū Tālīhāh on the day of (the battle of) Khāibār, and my foot was touching the foot of the Messenger of Allāh ﷺ. We came to them when the sun had risen and they had brought out their flocks and had come out with their axes, large baskets and shovels. They said: 'Muḥammad and the army!' The Messenger of Allāh ﷺ said: 'Khāibār is destroyed! Then, when we descend in their courtyard (i.e. near to them), evil will be the morning for those who had been warned!'[1] And Allāh defeated them."

[4667] 122 - (...) It was narrated that Anās b. Mālik said: "When the Messenger of Allāh ﷺ came to Khāibār he said: 'Then, when we descend in their courtyard (i.e. near to them), evil will be the morning for those who had been warned!'"[2]
narrated that Salamah bin Al-Akwa' said: "We set out with the Messenger of Allâh ﷺ to Khaibar, travelling by night. One of the men said to 'Amir bin Al-Akwa': 'Will you not let us hear some of your poetry?' For 'Amir was a poet. So he started to chant to the people, saying:

'O Allâh, were it not for You, we would not have been guided, Or given charity or offered prayers.

So forgive us, we want to lay down our lives for You

Make us steadfast when we meet (the enemy)

And bestow tranquillity upon us When we are called upon.'

The Messenger of Allâh ﷺ said: 'Who is this camel-driver?' They said: 'Amir.' He said: 'May Allâh have mercy on him.' One of the men said: 'It (martyrdom) is guaranteed for him, O Messenger of Allâh. Would that you had let us benefit from him.' Then we came to Khaibar and besieged them until we began to suffer extreme hunger. Then he said: 'Allâh, exalted is He, has granted victory over them.'

When the evening of the day when victory was granted came, the people lit many fires. The Messenger of Allâh ﷺ said: 'What are these fires? What have they been lit for?' They said: 'For cooking meat.' He said: 'What
kind of meat?" They said: 'The meat of domestic donkeys.' The Messenger of Allâh ﷺ said: 'Throw it away and break the pots.' A man said: 'Or may they throw it away and wash the pots?' He said: 'Or that.' When the people were drawn up in ranks, 'Ámir's sword was somewhat short. He went to strike the leg of a Jew, but his sword recoiled and struck his own knee, and he died as a result of that. When they returned (from Khaibar)" - Salamah said it while holding my hand - "when the Messenger of Allâh ﷺ saw me looking subdued, he said: 'What is the matter with you?' I said to him: 'May my father and mother be ransomed for you, O Messenger of Allâh. They are saying that 'Ámir's deed was in vain.' He said: 'Who said that?' I said: 'So-and-so, and so-and-so, and Usaid bin Ḥudair Al-Ansârî.' He said: 'Those who said that are lying. He will have two rewards,' and he held up two fingers together, 'for he strove hard in worship and engaged in jihâd in the cause of Allâh, and there are few Arabs who strove as he did.'"

[4669] 124 - (...) Salamah bin Al-Akwa' said: "On the day of (the battle of) Khaibar, my brother fought fiercely alongside the Messenger of Allâh ﷺ, but
his sword recoiled on him and killed him. The Companions of the Messenger of Allah ﷺ said concerning that - doubting (that it was martyrdom): ‘A man died by his own weapon.’ And they were uncertain about him.’” Salamah said: “The Messenger of Allah ﷺ came back from Khaibar and I said: ‘O Messenger of Allah, give me permission to recite some lines of poetry to you.” The Messenger of Allah ﷺ gave him permission, but ‘Umar bin Al-Khattâb said: “I know what you are going to say.”

“I said:

‘O Allah, were it not for You, we would not have been guided, Or given charity or offered prayers.’
The Messenger of Allah ﷺ said: ‘You are right.’

‘Bestow tranquillity upon us And make us steadfast when we meet (the enemy),
For the idolaters have wronged us.’

When I had finished reciting these lines, the Messenger of Allah ﷺ said: ‘Who said this?’ I said: ‘My brother said it.’ The Messenger of Allah ﷺ said: ‘May Allah have mercy on him.’ I said: ‘By Allah, O Messenger of Allah, people are reluctant to offer the funeral prayer for him, and they are saying that he is a man who died by his own weapon.’ The Messenger of Allah ﷺ said: ‘He died having striven hard in
worship and engaged in Jihād in the cause of Allāh.”

Ibn Shihāb said: “Then I asked a son of Salamah bin Al-Akwa’, and he told me something similar, except that he said - ‘When I said that people were reluctant to offer the funeral prayer for him - that the Messenger of Allāh ﷺ said: “They are lying. He died having striven hard in worship and engaged in Jihād in the cause of Allāh, and he will have a two fold reward,” and he gestured with two fingers.”

Chapter 44. The Battle Of Al-Ahzâb (The Confederates), Also Known As Al-Khandaq (The Ditch)

[4670] 125 - (1803) Al-Barâ’ said: “On the day of (the battle of) Al-Ahzâb, the Messenger of Allāh ﷺ was moving dirt with us. The dirt had covered the whiteness of his stomach, and he was saying:

‘O Allāh, were it not for You we would not have been guided Or given charity or offered prayers.
Send down tranquility upon us For those have wronged us.’

And he said:
‘The men are refusing to listen to us,
But if they want mischief we shall refuse.’
And he raised his voice when saying these words.”
(...)

[4671] It was narrated that Abū Isḥāq said: “I heard Al-Barâ’ mention something similar (to no. 4670), except that he said: ‘For those have transgressed against us.’”

[4672] 126 - (1804) It was narrated that Sahl bin Sa’d said: “The Messenger of Allâh came to us when we were digging the ditch and carrying away the dirt on our shoulders. The Messenger of Allâh said: ‘O Allâh, there is no life but the life of the Hereafter, so forgive the Muhâjirîn and the Aneṣâr.’”

[4673] 127 - (1805) It was narrated from Anas bin Mâlik that the Prophet said: “O Allâh, there is no life but the life of the Hereafter, So forgive the Aneṣâr and the Muhâjirîn.”

[4674] 128 - (...) It was narrated from Qatâdah: “Anas
bin Mālik told us that the Messenger of Allāh ﷺ used to say: ‘O Allāh, there is no life but the life of the Hereafter.’” (One of the narrators) Shu’bah said: “Or he said:

‘O Allāh, there is no life but the life of the Hereafter, So honor the Anṣār and the Muhājirīn.’”

[4675] 129 - (…) Anas bin Mālik said: “They were chanting lines of poetry, when the Messenger of Allāh ﷺ was with them, and they were saying:

‘O Allāh, there is no goodness but the goodness of the Hereafter
So help the Anṣār and the Muhājirīn.’”

According to the Hadīth of Shaibān, instead of “help” they said “forgive.”

[4676] 130 - (…) It was narrated from Anas that the Companions of Muḥammad ﷺ were saying on the day of (the battle of) Al-Khandaq: ‘We are the ones who swore allegiance to Muhammad (Swearing) to follow Islam as long as we live.’

Or he said: ‘(Swearing) to engage in Jihād’” - (One of the narrators) Hammād was not sure -
"And the Prophet was saying: 'O Allah, the (true) goodness is the goodness of the Hereafter, So forgive the Ansâr and Muhâjirîn.'"

Chapter 45. The Battle Of Dhu-Qarad And Other Battles

[4677] 131 - (1806) Salamah bin Al-Akwa' said: 'I went out before the first Adhân, and the milch-camels of the Messenger of Allâh were grazing at Dhu Qarad. A slave of 'Abdur-Rahmân bin 'Awf met me and said: 'The milch-camels of the Messenger of Allâh have been stolen.' I said: 'Who took them?' He said: 'Ghatafân.' So I shouted three times: 'Ya Sabâhâh! (a cry of alarm),' and I made the whole city between the two lava plains hear me. Then I ran off in pursuit until I caught up with them in Dhu Qarad, and they were watering (the animals). I started shooting them with my arrows, as I was an archer, and saying:

'I am the son of Al-Akwa'
And today is the day when the ignoble meet their doom.' I kept chanting these lines, until I rescued the milch-camels from them, and I snatched thirty cloaks from them too. Then the Prophet and the people came, and I said: 'O Prophet of Allâh, I kept the people away from the..."
water when they were thirsty. Send someone after them now.' He (ﷺ) said: 'O son of Al-Akwa', you have taken (what you have taken); be kind.' Then we came back, and the Messenger of Allâh ﷺ seated me behind him on his she-camel, until we entered Al-Madinah.

[4678] 132 - (1807) Iyâs bin Salamah narrated: "My father said: 'We came to Al-Çudaibiyah with the Messenger of Allâh ﷺ and we were fourteen hundred strong. They had fifty sheep that they could not water. The Messenger of Allâh ﷺ sat at the edge of the well, and he either offered supplication or spat into the well, then the water welled up, and we drank and gave water to the animals. Then the Messenger of Allâh ﷺ called upon us to swear allegiance at the foot of the tree. I swore allegiance to him with the first of the people, then one group after another swore allegiance to him. Then when the people were halfway done, he said: "Swear allegiance, O Salamah!" I said: "I swore allegiance to you, O Messenger of Allâh, with the first of the people." He said: "Do it again." And the Messenger of Allâh ﷺ saw that I had no weapon, so the Messenger of Allâh ﷺ gave me a large shield or a small shield, then I swore allegiance to him again. Then when he reached the last of
the people, he said: “Will you not swear allegiance to me, O Salamah?”

I said: “I have sworn allegiance to you, O Messenger of Allah, with the first of the people and when the people were halfway done.” He said: “Do it again.” So I swore allegiance to him a third time. Then he said to me: “O Salamah, where is the shield that I gave you?” I said: “O Messenger of Allah, my paternal uncle ‘Amir met me and he had no weapon, so I gave it to him.” The Messenger of Allah smiled and said: “You are like the one who said in the past: ‘O Allah, give me a friend who is dearer to me than my own self.’” Then the idolaters sent an offer of peace, so we started to mix with one another and we concluded a truce. I was a servant of Talhah bin ‘Ubaidullâh; I used to water and groom his horse, and serve him, and I ate from his food. I had left behind my family and wealth to emigrate in the cause of Allah and to join His Messenger. When we made peace with the people of Makkah and began to mix with one another, I came to a tree, swept away its thorns and lay down at its base. Then four of the idolaters from Makkah came to me and started to speak ill of the Messenger of Allah. I got angry with them and I moved to another tree, and they hung up their weapons and lay down. While they...
were like that, a caller cried out from the bottom of the valley: “O Muhājrīn! Ibn Zunaim has been killed!” I drew my sword and attacked those four men while they slept, and I took their weapons and gathered them in my hand. Then I said: “By the One Who has honored the face of Muhammad, none of you will raise his head but I will strike his face.” Then I brought them to the Messenger of Allāh ﷺ, and my paternal uncle ‘Āmir brought a man from Al-‘Abalât who was called Mikraz, leading him to the Messenger of Allāh ﷺ on a horse with a thick covering on its back, along with seventy of the idolaters. The Messenger of Allāh ﷺ looked at them and said: “Let them go, so that it may be proven that they are evildoers from beginning to end.” So the Messenger of Allāh ﷺ pardoned them, then Allāh revealed (the words): ‘And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them.’

Then we set out back to Al-Madinah, and we made a stop where there was a mountain between us and Bani Liyân, who were idolaters. The Messenger of Allah prayed for forgiveness for the one who would climb the mountain that night as a scout for the Prophet and his Companions. I climbed that mountain two or three times. Then we came to Al-Madinah and the Messenger of Allah sent his mounts with Rabâh, the slave of the Messenger of Allah, and I went with him. I also took out the horse of Talbah, to let it graze with the other mounts. The next morning, 'Abdur-Rahmân Al-Fazârî had raided the mounts of the Messenger of Allah and driven them all away, and had killed the herdsman. I said: “O Rabâh, take this horse and go to Talhah bin 'Ubaidullâh, and tell the Messenger of Allah that the idolaters have raided his mounts.” Then I stood on a hillock and turned to face Al-Madinah, and I called out three times: Yâ Sabâhâh! (a cry of alarm). Then I set off in pursuit of the people, shooting arrows at them, and reciting lines of poetry, saying:

“I am the son of Al-Akwa'
And today is the day when the ignoble meet their doom.”

I caught up with one of them, and shot an arrow that went
through his saddle and pierced his shoulder, and I said: “Take that!”

“I am the son of Al-Akwa’
And today is the day when the ignoble meet their doom.”

He said: ‘By Allâh, I kept shooting at them and killing their mounts; every time a horseman came back towards me, I went to a tree and sat at its foot, then I shot him and killed his horse. Then when the mountains narrowed in and they entered a narrow gorge, I climbed up the mountain and started repelling them with stones, and I kept following them until I managed to recapture all the camels of the Messenger of Allâh ﷺ and they gave up. But I pursued them, shooting at them, until they dropped more than thirty cloaks and thirty spears in order to lighten their loads. They did not throw down anything but I put a stone on it as a marker for the Messenger of Allâh ﷺ and his Companions to recognize it. Then they came to a narrow pass, and so-and-so the son of Badr Al-Fazârî came to them, and they sat down to eat lunch. I sat atop a stone and Al-Fazârî said: “What is this that I see?” They said: “By Allâh, yesterday we encountered this one and he has not left us since it was dark; he kept shooting at us until he took everything that was in our hands.”
He said: “Four of you should get up and rush at him.” So four of them climbed up the mountain towards me, and when it became possible to talk, I said: “Do you know me?” They said: “No, who are you?” I said: “I am Salamah bin Al-Akwa’, and by the One Who has honored the face of Muhammad, I will not pursue any man among you but I will catch him, but no man among you who pursues me will catch me.” One of them said: “I think (he is right).” So they went back, but I did not move from that place until I saw the horsemen of the Messenger of Allah  riding through the trees. The first of them was Al-Akhram Al-Asadi, after whom came Abū Qatâdah Al-Anṣârî, after whom came Al-Miqdâd bin Al-Aswad Al-Kindî. I took hold of the reins of Al-Akhram and they (the idolaters) turned and fled. I said: “O Akhram, guard yourselves against them lest they cut you off, until the Messenger of Allah  and his Companions join you.” He said: “O Salamah, if you believe in Allah and the Last Day, and you know that Paradise is true and Hell is true, then do not stand between me and martyrdom.” So I let him go, and he and ‘Abdur-Rahmân met. He killed the horse of ‘Abdur-Rahmân and ‘Abdur-Rahmân stabbed him and killed him, then...
he turned his horse around. Abû Qatâdâh, the horseman of the Messenger of Allâh ﷺ, caught up with ‘Abdur-Rahmân and stabbed him and killed him. By the One Who has honored the face of Muhammad, I followed them, running on foot, until I could not see the Companions of Muhammad ﷺ or their dust behind me, until before the sun set, when they reached a pass where there was water, which was called Dhu Qarad, where they could drink, because they were thirsty.

They looked at me, running behind them, and I turned them out of there before they even tasted a drop of it. They went out and ran down a mountain path, and I ran behind one of their men and shot him in the shoulder blade. I said: “Take that! I am the son of Al-Akwa‘ and today is the day when the ignoble meet their doom.” He said: “May his mother be bereft of him! He has been chasing us since morning.” I said: “Yes, 0 enemy of yourself, I have been chasing you since morning.” They left behind two horses on the mountain path, and I brought them to the Messenger of Allâh ﷺ. ‘Amir met me with a container in which there was milk diluted with water, and a container in which their was water, and I performed Wudû’ and drank some of it. Then I went to the Messenger of Allâh ﷺ, who was at the water
from which I had driven them away. The Messenger of Allâh ﷺ had taken those camels and everything that I had captured from the idolaters, and all of the spears and cloaks. Bilâl had slaughtered one of the camels that I had captured from the people, and he was roasting part of its liver and hump for the Messenger of Allâh ﷺ. I said: “O Messenger of Allâh, let me select one hundred men from among the people and follow those people, so that there will be no one who could convey the news but I will kill him.”

The Messenger of Allâh ﷺ smiled so broadly that his molars appeared in the light of the fire, then he said: “O Salamah, do you think that you can do that?” I said: “Yes, by the One Who has honored you.” He said: “Now they are being welcomed in the land of Ghatafân.” A man from Ghaṭafân came and so-and-so slaughtered a camel for them. As they were skinning it, they saw a cloud of dust, and they said: “The people have come!” They fled, and the next morning the Messenger of Allâh ﷺ said: “The best of our horsemen today was Abû Qatâdah, and the best of our foot soldiers was Salamah.” Then the Messenger of Allâh ﷺ gave me two shares, the share of a horseman and the share of a foot soldier; he gave me them both. Then the Messenger of
Allāh seated me behind him on Al-'Adbâ’ (his she-camel), and we came back to Al-Madinah. There was a man among the Ansār who could not be beaten in a race. He started saying: “Is there anyone who will race me back to Al-Madinah? Who will race me back to Al-Madinah?” And he started repeating that. When I heard his words, I said: “Will you not show honor and respect to a noble man?” He said: “No, unless he is the Messenger of Allāh.” I said: “O Messenger of Allāh, may my father and mother be ransomed for you; let me get down and race this man.” He said: “If you wish.” I said: “I am coming to you.”

I leapt up and started running. I slowed down on one or two high places where I starting gasping, then I followed his tracks, then I slowed down on one or two high places, then I rushed and caught up with him. I tapped him between the shoulders and said: “You have been overtaken, by Allāh!” I said: “I think so.” Then I beat him to Al-Madinah. Then by Allāh, we only stayed there for three nights before we went out to Khaibar with the Messenger of Allāh. My paternal uncle ‘Amir started reciting lines of poetry to the people, saying:

“By Allāh, were it not for Allāh we would not have been guided, Or given charity or offered prayers.
We cannot do without Your favor,
So keep us steadfast when we meet (the enemy)
And send down tranquillity upon us.”

The Messenger of Allâh ﷺ said: “Who is this?” He said: “I am ‘Åmir.” He said: “May your Lord forgive you.” Whenever the Messenger of Allâh ﷺ prayed for forgiveness for a certain person, he would be martyred. ‘Umar bin Al-Khattâb, who was riding a camel of his, called out: “O Prophet of Allâh, would that you had let us benefit from ‘Åmir.” When we reached Khâibar, their king Marhab came out, brandishing his sword and saying:

“Khaibar knows that I am Marhab
A fully armed warrior, a tried and tested hero
When war comes, spreading its flames.”

My paternal uncle ‘Åmir came out to meet him in single combat, and said:

“Khaibar knows that I am ‘Åmir,
A fully-armed warrior who plunges into battle.”

They exchanged blows; the sword of Marhab struck the shield of my uncle ‘Åmir, and ‘Åmir went to attack from below, but his sword recoiled and struck the artery in his forearm, and that led to his death.’

Salamah said: ‘I went out and
saw a group of the Companions of the Prophet, who were saying: “‘Amir’s deed was in vain; he killed himself.” I went to the Prophet weeping, and said: “O Messenger of Allâh, was ‘Amir’s deed in vain?” He said: “Who said that?” I said: “Some of your Companions.” He said: “Whoever said that is lying. Rather he will have a twofold reward.” Then he sent me to ‘Ali, who had sore eyes, and he said: “I will give the banner to a man who loves Allâh and His Messenger, or who is loved by Allâh and His Messenger.” I brought ‘Ali, leading him because he had sore eyes. I brought him to the Messenger of Allâh, who put spittle in his eyes, and they were healed, then he gave him the banner.

Marhab came out, saying: “Khaibar knows that I am Marhâb A fully armed warrior, a tried and tested hero When war comes, spreading its flames.” ‘Ali said: “I am the one whose mother called him Ḥaidar (lion) Like a lion in the forest with a fearsome countenance. I return their attack with one more fierce.” He struck the head of Marhâb and killed him, then victory came at his hands.”
Chapter 46. The Words Of Allah, The Most High: “And He It Is Who Has Withheld Their Hands From You”[1]

[4679] 133 - (1808) It was narrated from Anas bin Mâlik that eighty armed men from Makkah swooped down upon the Messenger of Allâh ﷺ from the mountain of At-Tan’îm, seeking to attack the Prophet ﷺ and his Companions. He captured them but spared their lives. Then Allâh revealed (the words): “And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them.”[2]

Chapter 47. Women Participating In Military Expeditions With The Men

[4680] 134 - (1809) It was narrated from Anas that on the day of (the battle of) Hunain, Umm Sulaim kept a dagger with her. Abû Ṭalhâh saw her and said: “O Messenger of Allâh, Umm Sulaim has a dagger with her.” The Messenger of Allâh ﷺ said to her: “What is this dagger

(for)?" She said: "I am keeping it so that if any of the idolaters come near me, I will rip his belly open with it." The Messenger of Allâh ﷺ smiled and she said: "O Messenger of Allâh, kill all those, other than us, whom you set free, because they are the ones who deserted you." The Messenger of Allâh ﷺ said: "O Umm Sulaim, Allâh is sufficient and He has been kind to us."

[4681] (...) A Hadîth like that of Thâbit (no. 4680) was narrated from Anas bin Mâlik concerning the story of Umm Sulaim and the Prophet ﷺ.

[4682] 135 - (1810) It was narrated that Anas said: "The Messenger of Allâh ﷺ allowed Umm Sulaim and some of the AnsârI women to accompany him on military campaigns. They would bring water and treat the wounded."

[4683] 136 - (1811) It was narrated that Anas said: "On the day of (the battle of) Uhud, when some of the people felt defeated and deserted the Prophet ﷺ, Abû Talhâh stood in front of the
Prophet, covering him with a shield. Abū Ṭalḥah was a powerful archer and he broke two or three bows that day (because of excessive use). Whenever a man passed in front of him with a quiver of arrows, he would say: ‘Spread them for Abū Ṭalḥah.’ The Prophet of Allah would look out over the people, and Abū Ṭalḥah would say to him: ‘O Prophet of Allah, my father and mother be ransomed for you. Do not raise your head, lest you be struck by an arrow from the people. My neck is before your neck.’ And I saw ‘Aishah bint Abī Bakr and Umm Sulaim, with their garments folded up, and I could see their anklets on their feet, carrying water skins on their backs, pouring it into their mouths. Then they would go back and fill them again, then bring them and pour water into the people’s mouths. The sword fell from Abū Ṭalḥah’s hand two or three times, because of drowsiness.”

Chapter 48. Women Who Take Part In Military Expeditions Are To Be Given A Reward But Not A Regular Share; And The Prohibition Of Killing Children Of The Enemy

It was narrated from Yazīd bin Hurmuz that Najdah wrote to Ibn ‘Abbās,
asking him about five things. Ibn ‘Abbâs said: “Were it not for (fear of) concealing knowledge, I would not have written to him.”

Najdah wrote to him (saying): “Tell me, did the Messenger of Allah ﷺ take women on campaigns with him? Did he give them a share (of the spoils of war)? Did he kill children? How long is an orphan considered to be such? And about the Khums - who is it for?” Ibn ‘Abbâs wrote to him saying: “You wrote and asked me whether the Messenger of Allah ﷺ took women on campaigns with him. He did take them with him, so that they might treat the wounded, and they were given a reward from the spoils of war; as for a regular share, that was not given to them. The Messenger of Allah ﷺ did not kill children, so do not kill children. And you wrote and asked me how long an orphan is considered to be such. By Allah, if a man’s beard has grown but he is still incapable of getting his due from others or fulfilling his obligations towards them (then he is still regarded as an orphan). But when he can look after his affairs like other people, then he is no longer regarded as an orphan. And you wrote and asked me about the Khums and who it is for. We used to say that it was for us, but our people have denied it to us.”
It was narrated from Yazid bin Hurmuz that Najdah wrote to Ibn ‘Abbâs and asked him about some things... a Hadîth like that of Sulaimân bin Bilâl (no. 4684), except that in the Hadîth of Hâtim it says: “The Messenger of Allâh did not kill children, so do not kill children, unless you know what Al-Khîdr knew about the boy whom he killed.”

Ishâq added in his Hadîth from Hâtim: “... and you can tell who is a believer, in which case kill the disbelievers and leave the believers.”

It was narrated that Yazid bin Hurmuz said: “Najdah bin ‘Amir Al-Ḥarûrî wrote to Ibn ‘Abbâs and asked him about slaves and women who are present at the time when the spoils of war are distributed - do they get a share of it? (And he asked) about killing children, and when an orphan is no longer regarded as such, and who are the kinsmen (Dhawil-Qurbâ’) (of the Prophet)? He said to Yazid: ‘Write to him. Were it not that he is likely to fall into folly, I would not have written to him. Write: You wrote and asked me about women and slaves who are present at the time when the spoils

of war are distributed - do they get a share of it? They do not get a share of it, but they are to be given a reward. You wrote and asked me about killing children. The Messenger of Allah \( \equiv \) did not kill them, so do not kill them, unless you know about them what the companion of Mûsâ knew about the boy whom he killed.\(^1\) You wrote and asked me about an orphan and when he is no longer regarded as an orphan. He continues to be regarded as an orphan until he reaches puberty and attains maturity of mind. And you wrote and asked me about the kinsmen (of the Prophet \( \equiv \)), and who they are. We believed that we were they, but our people denied that to us.”

\[4687\] (...) It was narrated that Yazîd bin Hurmuz said: “Najdah wrote to Ibn ‘Abbâs...” and he quoted a similar Hadîth (as no. 4684).

Abû Ishâq said: ‘Abdur-Rahmân bin Bishr narrated: Sufyân narrated this Hadîth, in full.

\[4688\] 140 - (...) It was narrated that Yazîd bin Hurmuz said: “Najdah bin ‘Amir wrote to Ibn ‘Abbâs.” He said: “I was present with Ibn ‘Abbâs when he read his letter and when he wrote

\[1\] See: Sûrat Al-Kahf 18:71.
his answer. Ibn 'Abbâs said: ‘By Allah, were it not in order to prevent him from falling into wickedness, I would not have written to him. May he never be honored.’ He wrote to him (saying): ‘You asked about the share of the kinsmen whom Allah mentioned - who are they? We used to think that we are the kinsmen of the Messenger of Allah ﷺ, but our people denied that to us. You asked about the orphan and when he is no longer regarded as such. When he reaches the age of marriage and attains maturity of mind, then his wealth may be given to him, and he is no longer regarded as an orphan.

You asked: “Did the Messenger of Allah ﷺ kill any of the children of the idolaters?” The Messenger of Allah ﷺ did not kill any of them, so you should not kill any of them, unless you know about them what Al-Khidr knew about the boy whom he killed. You asked about women and slaves, and whether they are to be given a defined share if they are present in battle? They are not to be given a defined share, but they should be given some reward from the spoils of war.’”

[4689] 141 - (...) It was narrated that Yazid bin Hurmuz said: “Najdah wrote to Ibn ‘Abbâs...” and he mentioned part of the Hadith but he did not narrate it in full, like the Hadith we have mentioned above.

[4690] 142 - (1812) It was narrated that Umm ‘Atiyyah Al-Ansâriyyah said: “I went out on seven campaigns with the Messenger of Allâh ﷺ; I would stay behind in the camp, make food for them, treat the wounded and look after the sick.”

[4691] (...) Hishâm narrated a similar report (as no. 4690) with this chain of narration.

Chapter 49. The Number Of Campaigns Of The Prophet ﷺ

[4692] 143 - (1254) It was narrated from Abû Ishâq that ‘Abdullâh bin Yazid went out to lead the people in prayers for rain. He prayed two Rak’ah then he prayed for rain. He said: “On
that day I met Zaid bin Arqam, and there was only one man between me and him. I said to him: ‘How many campaigns did the Messenger of Allâh wage?’ He said: ‘Nineteen.’ I said: ‘On how many campaigns were you with him?’ He said: ‘Seventeen.’ I said: ‘What was the first campaign he waged?’ He said: ‘Dhât Al-'Usair’ or ‘Al-'Ushair.’”

[4693] 144 - (...) It was narrated from Ibn Ishâq, from Zaid bin Arqam from whom he heard it, that the Messenger of Allâh went on nineteen campaigns, and after he emigrated he performed Hajj only once, the Farewell Hajj.

[4694] 145 - (1813) Abû Az-Zubair narrated that he heard Jâbir bin ‘Abdullâh say: “I went on nineteen campaigns with the Messenger of Allâh.”

Jâbir said: “I was not present at (the battles of) Badr or Uhud, because my father did not let me go. When ‘Abdullâh (i.e., his father) was killed on the day of Uhud, I did not stay behind from any campaign with the Messenger of Allâh.”

[4695] 146 - (1814) It was narrated from ‘Abdullâh bin Buraidah that his father said:
"The Messenger of Allâh ﷺ went on nineteen campaigns, and he fought in eight of them."

[4696] 147 - (...) It was narrated from Ibn Buraidah that his father said that he went on sixteen campaigns with the Messenger of Allâh ﷺ.

[4697] 148 - (1815) It was narrated that Yazîd bin Abî 'Ubaid said: "I heard Salamah say: 'I went on seven campaigns with the Messenger of Allâh ﷺ, and I went out on nine campaigns that he sent out. On one occasion Abû Bakr was in charge of us and on another occasion Usâmah bin Zaid was in charge of us.'"

[4698] (...) Hâtim narrated it with this chain of narration (a Ḥadîth similar to no. 4697), except that he said in both cases: "Seven campaigns."

Chapter 50. The Campaign Of Dhât Ar-Riqâ'

[4699] 149 - (1816) It was
narrated that Abū Mūsā said: “We went out with the Messenger of Allāh on a campaign, and there were six of us. We had only one camel, which we took turns riding. Our feet became sore, and my feet became so sore that my toenails fell off. We wrapped rags around our feet, so the campaign became known as Dhât Ar-Riqâ’ because of the rags that we used to bandage our feet.”

Abū Burdah said: “Abū Mūsā narrated this Hadīth, then he did not like to do so. It is as if he did not like to broadcast his deeds.”

Chapter 51. It Is Disliked To Seek The Help Of Disbelievers In War Except In Cases Of Necessity, Or If He Thinks Well Of The Muslims

[4700] 150 - (1817) It was narrated that ‘Aishah, the wife of the Prophet, said: “The Messenger of Allāh set out for Badr, and when he was in Harrat Al-Wabararah, he was met by a man who was known for his courage and valor. The Companions of the Messenger of Allāh rejoiced when they saw him, but when he caught up with him he said to the

[المعجم (التحفة 53) - (بابة كرارة الاستعانة في الغزو بكافر إلا لحاجة أو كونه حسن الرأي في المسلمين) (التحفة 53) - (1817) 4700]
Messenger of Allâh ﷺ: ‘I have come so that I may join you and get a share (of the spoils of war) with you.’ The Messenger of Allâh ﷺ said to him: ‘Will you believe in Allâh and His Messenger?’ He said: ‘No.’ He said: ‘Then go back, for I will never seek the help of a idolater.’

She said: “He went away, then when we were in Ash-Shajarah, the man met him and said the same as he had said the first time, and the Prophet ﷺ said the same as he had said; he said: ‘Go back, for I will never seek the help of a idolater.’ Then he came back and met him in Al-Baidâ’, and he said what he had said to him the first time: ‘Will you believe in Allâh and His Messenger?’ He said: ‘Yes.’ The Messenger of Allâh ﷺ said to him: ‘Then come with us.’”

النبي ﷺ قال: حَرَجَ رَسُولُ الله ﷺ قَالَ إِنَّكَ أُقُلِّدْيُ بِذَٰلِكَ، فَلُمَّا كَانَ بِحَرَّةِ الْوَزَرَةِ أَذَرَكَ رَجُلٌ، فَقَالَ كَانَ يُذَكَّرُ مِنْهُ جُرَاةُ وَنِجَاةُ، فَقَرِّحَ أَصْحَابُ رَسُولِ الله ﷺ جَيْنَ رَأْوُهُ، فَلُمَّا أَذَرَكَةَ قَالَ لِرَسُولِ الله ﷺ: أَنْتُبْنِيّ بِالله وَرَسُولِهِ؟ قَالَ لَّا، قَالَ: فَأَرَجُعْ، فَلَنُّ أَشْتَعِينَ بِمُسْرِكٍ.

قَالَ: نَمَّ مَضَىَ، فَكَيْنَيْ إِذَا كُنْتُ بِالسَّجِّرَةِ أَذَرَكَهُ الرَّجُلُ، فَقَالَ لَهُ كَمَا قَالَ أَوَّلَ مَرَآةً، فَقَالَ لَهُ النَّبِي ﷺ كَمَا قَالَ أَوَّلَ مَرَآةً، فَقَالَ: فَأَرَجُعْ فَلَنُّ أَشْتَعِينَ بِمُسْرِكٍ، قَالَ: نَمَّ رَجَعْ فَأَذَرَكَهُ بِالسَّجِّرَةِ، فَقَالَ كَمَا قَالَ أَوَّلَ مَرَآةً، فَقَالَ لَهُ النَّبِي ﷺ: فَأَرَجُعْ، فَقَالَ لَّا، قَالَ لِرَسُولِ الله ﷺ: فَأَرَجُعْ، فَقَالَ: نَمَّ مَضَى، فَقَالَ لِرَسُولِ الله ﷺ: فَأَرَجُعْ، فَقَالَ: فَأَرَجُعْ.
Chapter 1 - The People Follow The Quraish And The Caliphate Belongs To The Quraish

[4701] 1 - (1818) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The people follow the Quraish in this matter, the Muslims follow the Muslims, and the disbelievers follow the disbelievers.'"

[4702] 2 - (...) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ, and he mentioned a number of Ahâdîth including the following: 'The people follow the Quraish in this matter, the Muslims follow the Muslims and the disbelievers follow the disbelievers.'"
Jâbir bin 'Abdullâh said: “The Prophet  said: ‘People follow the Quraish, for good or for evil.”

Asim bin Muhammad bin Zaid narrated from his father that Abdullâh said: The Messenger of Allah  said: “This matter will remain among the Quraish, even if only two people remain.”

It was narrated that Jâbir bin Samurah said: “I entered upon the Prophet  with my father, and I heard him say: ‘This matter will not end until there have been among them twelve caliphs.’ Then he said something that I could not hear, and I said to my father: ‘What did he say?’ He said: ‘All of them will be from the Quraish.’”

It was narrated that Jâbir bin Samurah said: “I heard the Prophet  say: ‘The
people’s affairs will go well so long as they are governed by twelve men.’ Then the Prophet ﷺ said something that I did not hear, and I asked my father: ‘What did the Messenger of Allah ﷺ say?’ He said: ‘All of them will be from the Quraish.’”

[4707] (...) This Hadith was narrated from Jâbir bin Samurah (similar to no. 4706) from the Prophet ﷺ, but he did not mention (the words) “The people’s affairs will go well.”

[4708] 7 - (...) It was narrated that Simâk bin Harb said: I heard Jâbir bin Samurah say: I heard the Messenger of Allah ﷺ say: ‘Islam will continue to prevail through twelve caliphs.’ Then he said something that I did not understand, and I said to my father: “What did he say?” He said: “All of them will be from the Quraish.”

[4709] 8 - (...) It was narrated that Jâbir bin Samurah said: ‘The Prophet ﷺ said: ‘This matter will continue to prevail until there have been twelve caliphs.’ Then he said something that I did not understand, and I said to my father: ‘What did he say?’ He said: ‘All of them will be from the Quraish.’”
[4710] 9 - (...) It was narrated that Jâbir bin Samurah said: “I went to the Messenger of Allâh ﷺ, and my father was with me, and I heard him say: ‘This religion will continue to prevail and be strong until there have been twelve caliphs.’ Then he said something that I could not hear because of the people’s voices. I said to my father: ‘What did he say?’ He said: ‘All of them will be from the Quraish.’”

[4711] 10 - (1822) It was narrated that ‘Amir bin Sa’d bin Abi Waqqâs said: I sent a letter to Jâbir bin Samurah with my slave Nâfi’, saying: Tell me of something that you heard from the Messenger of Allâh ﷺ. He wrote back to me saying: I heard the Messenger of Allâh ﷺ one Friday, the day on which the Aslâmî was stoned, saying: “This religion will continue until the Hour begins, or until there have been twelve caliphs over you, all of them from the Quraish.” And I heard him say: “A small group of Muslims will conquer the white palace, the palace of Chosroes, or of the family of Chosroes.” And I heard him say: “Just before the Hour there will be liars, so beware of them.” And I heard him say: “If Allâh
bestows something good upon one of you, let him start with himself and his family.” And I heard him say: “I will reach the Cistern ahead of you.”

[4712] (...) It was narrated from ’Amir bin Sa’d that he sent word to Ibn Samurah Al-’Adawi saying: “Tell us what you heard from the Messenger of Allah ﷺ.” He said: “I heard the Messenger of Allah ﷺ say...” and he mentioned a Hadîth like that of Hâtim (no. 4711).

Chapter 2. Appointing A Successor Or Not Doing So

[4713] 11 - (1823) It was narrated that Ibn ‘Umar said: “I was with my father when he was wounded. They praised him and said: ‘May Allâh reward you with good.’ He said: ‘I hope (for Allâh’s mercy) and I fear (His wrath).’ They said: ‘Appoint a successor.’ He said: ‘Should I carry the burden of your affairs in life and in death? Would that my caliphate would conclude with nothing to my credit or counting against me. If I appoint a successor, then one who was better than me appointed a
successor' - meaning Abû Bakr -
'and if I do not do that, then one
who was better than me, the
Messenger of Allâh ﷺ, did not
do that either.'

'Abdullâh said: "Then I knew,
when he mentioned the
Messenger of Allâh ﷺ, that he
was not going to appoint a
successor."

[4714] 12 - (...) It was narrated
that Ibn 'Umar said: "I entered
upon Hafṣah and she said: 'Do
you know that your father is not
going to appoint a successor?' I
said: 'He will not do that.' She
said: 'He will do that.' I swore
that I would talk to him about
that, and I remained silent until
the next day, and I did not speak
to him. It was as if I were
carrying a mountain in my right
hand, until I came back to him
and entered upon him, and he
asked me about the state of the
people, and I told him. Then I
said: 'I have heard the people
saying something, and I swore
that I would speak to you about
it.'

"They said that you are not
going to appoint a successor, but
if you had a herdsman tending
camels or a shepherd tending
sheep, and he came to you and
left his herd or flock, wouldn't
you think that he is being
negligent? But looking after
people is more serious. He
agreed with me, then he lowered
Chapter 3. The Prohibition Of Seeking Or Desiring A Position Of Authority

[4715] 13 - (1652 [sic])
‘Abdur-Rahmân bin Samurah narrated: “The Messenger of Allah ﷺ said to me: ‘O ‘Abdur-Rahmân, do not seek a position of authority, for if you are given it when you ask for it, you will be left alone (without divine support), but if you are given it without asking for it, you will be helped (by divine support).’”

[4716] (...) A Hadith like that of Jarîr (no. 4715) was narrated from ‘Abdur-Rahmân bin Samurah, from the Prophet ﷺ.
It was narrated that Abû Mûsà said: “I entered upon the Prophet along with two of my paternal cousins. One of the two men said: ‘O Messenger of Allah, appoint me over some of that with which Allah has entrusted you,’ and the other one said something similar. He said: ‘By Allah, we will not appoint to such positions anyone who asks for it, or anyone who is eager for it.’”

Abû Mûsà said: “I came to the Prophet with two men of the Ash’aris, one on my right and one on my left, and both of them asked for a position of authority. The Prophet was using a Siwâk (tooth stick) and he said: ‘What are you saying, O Abû Mûsà (or O ‘Abdullâh bin Qais)’? I said: ‘By the One Who has sent you with the truth, they did not tell me what was on their minds, and I did not realize that they were going to ask for positions of authority.’” He said:
“It is as if I can see his Siwâk between his lips. He said: ‘We will never appoint to this work those who want it. Rather you should go, 0 Abû Mûsâ (or 0 ‘Abdullâh bin Qais).’” And he sent him to be in charge of Yemen, then he sent Mu’âdh bin Jabal after him. When (Mu’âdh) reached him he said: “Dismount,” and he spread a mattress for him. There was a man with him who was tied up. He said: “W':t is this?” He said: “This man was a Jew who became Muslim, then he went back to his old false religion, and became a Jew again.” He said: “I will not sit down until he is executed in accordance with the decree of Allâh and His Messenger ﷺ.” He said: “Sit down, it will be done.” He said: “I will not sit down until he is killed in accordance with the decree of Allâh and His Messenger ﷺ,” (and he said that) three times. So he ordered that he be killed. Then they spoke of praying Qiyâm at night, and one of them, that is, Mu’âdh, said: “As for me, I sleep and I pray Qiyâm, and I hope that I will get the same (reward) for my sleep as for my prayer.”

Chapter 4. It Is Disliked To Be Appointed To A Position Of Authority Unnecessarily


(المعجم ٤) - (باب كراهة الإمارة بغير ضرورة) (التحفة ٥٧)
you not appoint me (to a position of authority)?’ He struck me on the shoulder with his hand and said: ‘O Abû Dharr, you are weak, and it is a trust, and on the Day of Resurrection it will be a source of humiliation and regret, except for the one who takes it and fulfills all obligations and does all duties required.’”

Chapter 5. The Virtue Of A Just Ruler And The Punishment Of A Tyrant; Encouragement To Treat Those Under One’s Authority With Kindness And The Prohibition Against Causing Them Hardship

[4720] 17 - (1826) It was narrated from Abû Dharr that the Messenger of Allâh ﷺ said: “O Abû Dharr. I think that you are weak, and I love for you what I love for myself. Do not take a position of authority over even two persons, and do not take care of the property of an orphan.”

[4721] 18 - (1827) It was narrated from ‘Abdullâh bin
‘Amr that the Messenger of Allāh ﷺ said: “Those who are fair and just will be near to Allāh on thrones of light, at the Right Hand of the Most Merciful, Glorified and Exalted is He, and both of His Hands are Right, those who are fair and just in their rulings and towards their families and those who are under their authority.”

[4722] 19 - (1828) It was narrated that ‘Abdur-Rahmān bin Shumāsah said: “I went to ‘Aishah and asked her about something. She said: ‘Where are you from?’ I said: ‘I am a man from Egypt.’ She said: ‘How was your commander with you in this war of yours?’ He said: ‘We did not experience anything bad from him. If a man’s camel died, he would give him a camel, and if his slave died, he would give him a slave; if he needed basic provisions, he would give him basic provisions.’ She said: ‘What has happened to my brother, Muhammad bin Abī Bakr, does not prevent me from telling you what I heard from the Messenger of Allāh ﷺ, which he said in this house of mine: (He ﷺ said:) “O Allāh, whoever attains any position of authority among my Ummah and is harsh towards
them, be harsh towards him, and whoever attains any position of authority among my Ummah and is kind towards them, be kind towards him.”

[4723] (…) A similar report (as no. 4722) was narrated from ʿAbdur-Rahmān bin Shumāsah, from ʿAishah, from the Prophet ﷺ.

[4724] 20 – (1829) It was narrated from Ibn ʿUmar that the Prophet ﷺ said: “Each of you is a shepherd and each of you is responsible for his flock. The ruler of the people is a shepherd and is responsible for his flock. A man is the shepherd of his household and is responsible for his flock. A woman is the shepherd of her husband’s house and children and is responsible for her flock. The slave is the shepherd of his master’s wealth and is responsible for it. Each of you is a shepherd and each of you is responsible for his flock.”

[4725] (…) A Hadīth like that of Al-Laith from Nāfiʿ (no. 4724) was narrated from Nāfiʿ from Ibn ʿUmar.
A Hadith like that of Al-Laith from Nâfi' (no. 4724) was narrated from Nâfi' from Ibn 'Umar.

It was narrated from Sâlim bin 'Abdullâh that his father said: “I heard the Messenger of Allah say...” a Hadith like that of Nâfi' from Ibn 'Umar (no. 4725). In the Hadith of Az-Zuhri (a sub-narrator) it adds: “He said: ‘I think he (‪‬‬) said: “The man is a shepherd of his father’s wealth and is responsible for his flock.”
A similar report (as no. 4727) was narrated from 'Abdullâh bin ‘Umar, from the Prophet ﷺ.

It was narrated that Al-Hasan said: ‘Ubaidullâh bin Ziyâd visited Ma‘qil bin Yasâr Al-Muzani during his final illness, and Ma‘qil said: I am going to tell you a Hadith that I heard from the Messenger of Allah ﷺ. If I knew that I was going to live, I would not tell it to you. I heard the Messenger of Allah ﷺ say: “If Allah appoints a person to a position of authority, and on the day he dies he is being deceitful towards those under his authority, Allah will forbid Paradise to him.”

It was narrated that Al-Hasan said: “Ibn Ziyâd entered upon Ma‘qil bin Yasâr when he was sick...” a Hadith like that of Abû Al-Ash-hab (no. 4729), and he added: “He said: ‘Did you not tell me this before today?’ He said: ‘I did not tell it to you,’ or ‘I was not going to tell it to you.’”
It was narrated from Abū Al-Malih that ‘Ubaidullāh bin Ziyād entered upon Ma'qīl bin Yāsār when he was sick, and Ma'qīl said to him: “I am going to tell you a Hadīth; were it not that I am about to die, I would not have narrated it to you. I heard the Messenger of Allāh ﷺ say: ‘There is no leader who has reached a position of authority over the Muslims, then he does not strive for their sake or act with sincerity towards them, but he will not enter Paradise with them.’”

Sawādah bin Abī Al-Aswād narrated: “My father told me that Ma'qīl bin Yāsār fell sick and ‘Ubaidullāh bin Ziyād came to visit him...” a Hadīth like that of Al-Hasan from Ma'qīl (no. 4729).

Al-Ḥasan narrated that ‘Ā’īdh bin ‘Amr, who was one of the Companions of the Messenger of Allāh ﷺ, entered upon ‘Ubaidullāh bin Ziyād, and he said: “O my son, I heard the Messenger of Allāh ﷺ say: ‘The worst of guardians are those who are cruel. Beware lest
you be one of them.” So he said to him: “Sit down; you are no more than one of the chaff of the Companions of Muhammad.” So he said: “Was there chaff among them? Rather the chaff came after them, and among people other than them.”

Chapter 6. Emphatic Prohibition Against Ghulûl (Stealing From The Spoils Of War)

[4734] 24 - (1831) It was narrated that Abû Hurairah said: “The Messenger of Allah stood up amongst us one day and mentioned Ghulûl (theft from the war spoils of war). He declared it to be an extremely serious matter, then he said: ‘I should not see one of you coming on the Day of Resurrection with a groaning camel on his shoulders, saying: ‘O Messenger of Allah, help me!’ I will say: ‘I cannot do anything for you. I conveyed (the message) to you.’ I should not see one of you coming on the Day of Resurrection with a neighing horse on his shoulders, saying: ‘O Messenger of Allah, help me!’ I will say: ‘I cannot do anything for you. I conveyed (the message) to you.’ I should not see one of you coming on the Day of Resurrection with a bleating sheep on his shoulders, saying: ‘O Messenger of Allah, help me!’ I will say: ‘I cannot do anything for you. I conveyed (the message) to you.’

الْحُطَّمَةُ، فَإِيَّاكَ أَنْ تَكُونَ مِنْهُمْ” فَقَالَ لَهُ: الِجُلْسَ، فَإِنَّمَا أَنْتَ مِنْ نَحْالَةٍ أَضْحَابٍ مُحَمَّدٍ، فَقَالَ: وَهَلْ كَانَتْ لَهُمْ نَحْالَةٌ؟ إِنَّمَا كَانَتْ نَحْالَةٌ بَعْدَهُمْ، وَفِي عِبَادِهِمْ.

(المعجم ۴) - (باب غلظ تحريم الغلول) (النهاة ۵۹)
"I should not see one of you coming on the Day of Resurrection with a person crying loudly on his shoulders, saying: "O Messenger of Allâh, help me!" I will say: "I cannot do anything for you. I conveyed (the message) to you." I should not see one of you coming on the Day of Resurrection with flapping clothes on his shoulders, saying: "O Messenger of Allâh, help me!" I will say: "I cannot do anything for you. I conveyed (the message) to you." I should not see one of you coming on the Day of Resurrection with a heap of gold and silver on his shoulders, saying: "O Messenger of Allâh, help me!" I will say: "I cannot do anything for you. I conveyed (the message) to you."

[4735] (...) A Hadîth like that of Ismâ'îl from Abû Hayyân (no. 4734) was narrated from Abû Hurairah.

[4736] 25 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh mentioned Ghulîl (stealing from the spoils of war) and declared it to be a serious matter..." and he
narrated the same Hadith (as no. 4736). Hammâd (a sub-narrator) said: “Then I heard Yahyâ after that narrating it, and he told us something similar to what Ayyüb narrated to us from him.”

A similar Hadith (as no. 4736) was narrated from Abû Hurairah, from the Prophet ﷺ.

Chapter 7. The Prohibition Of Giving Gifts To Agents

It was narrated that Abû Humaid As-Sâ‘îdî said: “The Messenger of Allâh ﷺ appointed a man in charge of collecting the Sadaqah (Zakât) from Al-Asad who was called Ibn Al-Lutbiyyah. When he came he said: ‘This is for you, and this was given to me.’ The Messenger of Allâh ﷺ stood up on the Minbar and praised and glorified Allâh, and said: ‘What is the matter with an agent whom I send, and he says: “This is for you and this was given to me?” Why doesn’t he sit in the house of his father or the house of his mother and see if he is given anything or not. By the One in
Whose Hand is the soul of Muhammad! None of you gets anything from it (unlawfully), but he will bring it on the Day of Resurrection, carrying it on his shoulders, even if it is a groaning camel, a lowing cow or a bleating sheep.' Then he raised his arms until we saw the whiteness of his armpits, then he said: 'O Allah, have I conveyed (the message) two times.'

[4739] (...) It was narrated that Abu Humaid As-Sa‘idi said: "The Prophet appointed Ibn Al-Lutbiyyah, a man from Al-Asad, in charge of collecting the Sadaqah (Zakat), and he brought the wealth and gave it to the Prophet. He said: 'This is your wealth and this is a gift that was given to me.' The Prophet said to him: 'Why don’t you sit in the house of your father and mother and see if you are given any gifts or not?' Then the Prophet stood up and delivered a speech..." then he mentioned a Hadith like that of Sufyân (no. 4738).

[4740] 27 - (...) It was narrated that Abu Humaid As-Sa‘idi said: "The Messenger of Allah appointed a man from Al-Asad who was called Ibn Al-Lutbiyyah in charge of the Sadaqah (Zakat) of Banu Sulaim. He said: 'This is your wealth, and this is a gift (for me).’ The Messenger of Allah said: "Why don’t you sit in the
house of your father and mother so that the gift may come to you, if you are telling the truth.’ Then he addressed us; he praised and glorified Allâh, then he said: ‘I appoint a man among you (to deal with some of the affairs) that Allâh has entrusted to me, then he comes and says: ‘This is your wealth and this is a gift that was given to me.’ Why doesn’t he sit in the house of his father and mother so that the gift may come to him, if he is telling the truth? By Allâh, no one of you takes something from it unlawfully, but he will meet Allâh, exalted is He, on the Day of Resurrection carrying it, and I will recognize one of you who meets Allâh carrying a groaning camel, or a lowing cow, or a bleating sheep.’ Then he raised his arms until the whiteness of his armpits could be seen and said: ‘O Allâh, have I conveyed (the message)?’ My eyes saw and my ears heard.”

[4741] 28 - (...) It was narrated from Hishâm with this chain of narration (a similar Hadîth as no. 4740). In the Hadîth of ‘Abdah and Ibn Numair it says: “You should know, by Allâh. By the One in Whose Hand is my soul! None of you should take anything from it.” In the Hadîth of Sufyân (a sub-narrator) it adds: “My eyes saw and my ears heard. Ask Zaid bin Thâbit, for he was present with me.”
[4742] 29 - (...) It was narrated from Ibn Humaid As-Sâ‘idi that the Messenger of Allâh ﷺ appointed a man in charge of the Sadaqah (Zakât), and he brought a large number of things, and he started saying: “This is for you, and this was given to me...” and he mentioned a similar report (as no. 4740). ’Urwah said: “I said to Abû Humaid As-Sâ‘idi: ‘Did you hear it from the Messenger of Allâh ﷺ?’ He said: ‘From his mouth to my ears.’”

[4743] 30 - (1833) It was narrated that ‘Adiyy bin ‘Amirah Al-Kindî said: “I heard the Messenger of Allâh ﷺ say: ‘Whomever we appoint of you to do any task, and he conceals a needle or more, it is stolen spoils of war (Ghulâl) that he will bring on the Day of Resurrection.’ A black man from among the Anṣâr stood up - it is as if I can see him now - and he said: ‘O Messenger of Allâh, take back from me your
assignment.’ He said: ‘Why are you saying that?’ He said: ‘I heard you saying such and such.’ He (ﷺ) said: ‘And I say it now. Whoever among you is appointed to do any task, let him bring everything, small or large, and whatever is given to him, let him take it, but whatever is forbidden to him, let him refrain.”

[4744] (…) Ismâ‘îl narrated a similar report (as no. 4743) with this chain of narration.

[4745] (…) ‘Adiy bin ‘Amîrah Al-Kindî said: “I heard the Messenger of Allah ﷺ say…” a similar Hadîth (as no. 4743).

Chapter 8. The Obligation Of Obedying Leaders In Matters That Do Not Involve Sin, But It Is Forbidden To Obey Them In Sinful Matters

and those of you (Muslims) who are in authority...[1] were revealed concerning ‘Abdullâh bin Hudhãfah bin Qais bin ‘Adiyy As-SahmI, whom the Prophet ᴭEverybody sent as commander of an expedition. Ya’lã bin Muslim narrated it to me from Sa’eed bin Jubair, from Ibn ‘Abbâs.’

[4747] 32 - (1835) It was narrated from Abû Hurairah that the Prophet ᴭEverybody said: “Whoever obeys me has obeyed Allâh, and whoever disobeys me has disobeyed Allâh. Whoever obeys the leader has obeyed me, and whoever disobeys the leader has disobeyed me.”

[4748] (...) It was narrated from Abû Az-Zinnâd with this chain of narration (a Hadîth similar to no. 4747), but he did not mention (the words): “Whoever disobeys the leader has disobeyed me.”

[4749] 33 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ᴩEverybody said: “Whoever obeys me has obeyed Allâh, and whoever disobeys me has disobeyed Allâh. Whoever obeys the leader I appoint has obeyed me, and whoever disobeys the leader I appoint has disobeyed me.”

The Book of Leadership

It was narrated from Ibn Shihâb that Abû Salamah bin 'Abdur-Rahmân told him that he heard Abû Hurairah say: The Messenger of Allâh ﷺ said... a similar report (as no. 4749).

It was narrated that Abû Ya'lâ bin 'Atâ' heard Abû 'Alqamah, who heard Abû Hurairah (narrate) from the Prophet ﷺ... a similar Hadîth (as no. 4749).

A similar Hadîth (as no. 4749) was narrated from Abû Hurairah from the Prophet ﷺ.

Abû Hurairah narrated from the Messenger of Allâh ﷺ, that he said: "Whoever
obeys the leader” but he did not say “the leader I appoint.” The same appears in the Hadith of Hammâm (a sub-narrator) from Abû Hurairah.

[4754] 35 - (1836) It was narrated that Abû Hurairah said: “The Messenger of Allah ﷺ said: ‘You must hear and obey, at times of hardship and times of ease, whether you like it or not, even if the leaders act in a selfish manner.’”

[4755] 36 - (1837) It was narrated that Abû Dharr said: “My beloved ﷺ advised me to hear and obey, even if (the leader is) a slave with amputated limbs.”

[4756] (...) It was narrated from Abû 'Imrân with this chain of narration (a Hadith similar to no. 4755), and he said in the Hadith: “...An Abyssinian slave with amputated limbs.”
The Book of Leadership

[4757] (...) It was narrated from Abû 'Imrân with this chain of narration, as Ibn Idrîs said (no. 4755): “A slave with amputated limbs.”

[4758] 37 - (1838) It was narrated that Yahyâ bin Ḥusain said: “I heard my grandmother narrate that she heard the Prophet delivering a Khutbah during the Farewell Pilgrimage, and he said: ‘Even if there is appointed over you a slave who leads you in accordance with the Book of Allâh, then listen to him and obey.’”

[4759] (...) It was narrated from Shu‘bah with this chain of narration (a Hadîth similar to no. 4758), and he said: “An Abyssinian slave.”

[4760] (...) It was narrated from Shu‘bah with this chain of narration (a Hadîth similar to no. 4758), and he said: “An Abyssinian slave with amputated limbs.”

[4761] (...) Shu‘bah narrated it with this chain of narration (a Hadîth similar to no. 4760), but he did not mention “...an Abyssinian with amputated limbs,” and he
added that she heard the Messenger of Allāh ﷺ in Minā or ‘Arafāt.

[4762] (...)

It was narrated from Yahyā bin Ḥusain from his grandmother Umm Al-Huṣain; he said: I heard her say: “I performed *Hajj* with the Messenger of Allāh ﷺ - the Farewell Pilgrimage - and the Messenger of Allāh ﷺ said many things, then I heard him say: ‘If there is appointed over you a slave with amputated limbs’ - I think she said: ‘and black, who leads you in accordance with the Book of Allāh, then listen to him and obey.’”

[4763] 38 - (1839)

It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “The Muslim must hear and obey, whether he likes it or not, unless he is commanded to commit a sin; if he is commanded to commit a sin, then there is no hearing and no obeying.”

[4764] (...)

A similar report (as no. 4763) was narrated from ‘Ubaidullāh, with this chain of narration.

[4765] 39 - (1840)

It was narrated from ‘Āli that the Messenger of Allāh ﷺ sent an
army and he appointed a man over them. He (the commander) lit a fire and said: “Enter it.” Some people wanted to enter it, but others said: “We are trying to flee from this.” Mention of that was made to the Messenger of Allah ﷺ and he said to those who had wanted to enter the fire: “If you had entered it, you would have remained in it until the Day of Resurrection.” And he said good words to the others. He (ﷺ) said: “There is no obedience if it involves disobedience towards Allah; obedience is only in that which is right and proper.”

[47661 40 - (...) It was narrated that ‘Alî said: “The Messenger of Allah ﷺ sent an expedition, and he appointed a man in charge of them, and told them to listen to him and obey him. They made him angry with regard to some matter, so he said: ‘Gather firewood for me.’ So they gathered it for him, then he said: ‘Light a fire.’ So they lit a fire. Then he said: ‘Didn’t the Messenger of Allah ﷺ tell you to listen to me and obey me?’ They said: ‘Yes.’ He said: ‘Then enter it (the fire).’ They looked at one another and said: ‘We have fled to the Messenger of Allah ﷺ from the Fire.’ They stood like that for a while, then his anger ceased and the fire was extinguished. When
they came back, they told the Prophet about that, and he said: ‘If they had entered it they would not have come out of it. Obedience is only in that which is right and proper.’”

[4767] (...) A similar report (as no. 4766) was narrated from Al-A'mash with this chain of narration.

[4768] 41 - (1709) It was narrated from ‘Ubâdah bin Al-Walîd bin ‘Ubâdah, from his father, that his grandfather said: “We swore allegiance to the Messenger of Allah, pledging to hear and obey, at times of hardship and times of ease, whether we liked it or not, even if the leaders acted in a selfish manner, and promising not to contest any position of authority, and not to fear the blame of any blamer in the cause of Allah.”

[4769] (...) A similar report (as no. 4768) was narrated from ‘Ubâdah bin Al-Walîd, with this chain of narration.
It was narrated from 'Ubdah bin Al-Walid bin 'Ubdah bin As-Samit, from his father: "My father told me: 'We swore allegiance to the Messenger of Allah ﷺ...'' a Hadith like that of Ibn Idris (no. 4768).

It was narrated that Junadah bin Abi Umayyah said: "We entered upon 'Ubdah bin As-Samit when he was sick. We said: 'Tell us, may Allah give you health, a Hadith by means of which Allah may benefit us, that you heard from the Messenger of Allah ﷺ.' He said: 'The Messenger of Allah ﷺ called us, and we swore allegiance to him, and among the pledges that he took from us was that we would hear and obey, whether we liked it or not, at times of hardship and times of ease, even if the leaders acted in a selfish manner, and promising not to contest any position of authority, and he said: "Unless you see blatant Kufr (disbelief), for which you have proof from Allah.”

Chapter 9. The Ruler Is A Shield From Behind Whom They Fight And By Whom They Are Protected

It was narrated from Abu Hurairah that
the Prophet ﷺ said: “The ruler is a shield from behind whom they fight and by whom they are protected. If he enjoins fear of Allāh and is just, then he will be rewarded for that, but if he enjoins otherwise, that will count against him.”

Chapter 10. The Obligation Of Fulfilling Oaths Of Allegiance Is Owed To The First Of Two Caliphs

[4773] [44 - (1842)] It was narrated that Abū Ḥāzim said: “I stayed with Abū Hurairah for five years, and I heard him narrate that the Prophet ﷺ said: ‘The Children of Israel were ruled by the Prophets. Every time one Prophet died, another Prophet would succeed him. But there will be no Prophet after me, but there will be many caliphs.’ They said: ‘What do you command us to do?’ He said: ‘Fulfill the oath of allegiance to the first one and not the second (if there are two caliphs at one time), and give them their dues, for Allāh will question them about that which He entrusted to them.’”

[4774] (...) A similar report (as no. 4773) was narrated from Al-Hasan bin Furát, from his father, with this chain of narration.
It was narrated that 'Abdullâh said: "The Messenger of Allah ﷺ said: 'After me there will be selfishness and things that you object to.' They said: 'O Messenger of Allah, what do you command us to do if any of us lives to see that?' He said: 'Fulfill the duties that you owe, and ask Allah for your rights.'"

It was narrated that 'Abdur-Rahmân bin 'Abd Rabb Al-Ka'bah said: "I entered the Masjid and saw 'Abdullâh bin 'Amr bin Al-'Âş sitting in the shade of the Ka'bah, and the people were gathered around him. I came to them and sat down with him, and he said: 'We were with the Messenger of Allah ﷺ on a journey, and we made a stop.
Some of us began to repair tents, and some of us competed in shooting (arrows), and some of us grazed their animals. Then the caller of the Messenger of Allah ﷺ called out: “As-Salâtu Jâmi’ah (prayer is about to begin).” We gathered around the Messenger of Allah ﷺ and he said: “There was no Prophet before me but it was his duty to tell his Ummah of the best of what he knew was good for them, and the worst of what he knew was bad for them.

“The time of peace and security for this Ummah has been made in its first era, and its last era will be afflicted with trials and things that you object to. Fitnah (tribulation) will come in waves, one after another. A Fitnah will come and the believer will say: ‘This is going to cause my doom.’ Then when it ends, another Fitnah will come, and the believer will say: ‘This is the one.’ Whoever would like to be delivered from Hell and enter Paradise, let him die believing in Allah and the Last Day, and let him treat people as he would like to be treated. Whoever swears allegiance to a ruler, giving him his oath with sincerity, let him obey him if he can. If another comes and disputes with him, then strike the neck of the other one.” I (the narrator) drew close to him and said to him: ‘I adjure you by Allah, did you hear this
from the Messenger of Allāh ﷺ?

He pointed to his ears and his heart and said: ‘My ears heard it and my heart understood.’ I said to him: ‘This son of your paternal uncle, Mu‘āwiyah, enjoin us to consume our wealth unlawfully amongst ourselves, and to kill ourselves, but Allāh, glorified and exalted is He, says: O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, Allāh is Most Merciful to you.’

[4777] (…) A similar report (as no. 4776) was narrated from Al-A‘mash, with this chain of narration.

[4778] 47 - (…) It was narrated that ‘Abdur-Rahmān bin ‘Abd Rabb Al-Ka‘bah As-Sā‘idi said: “I saw a group of people at the Ka‘bah...”, and he mentioned a Ḥadīth like that of Al-A‘mash (no. 4776).

Chapter 11. The Command To Be Patient In The Face Of Oppressive Rulers And Their Selfishness

[4779] (1845) It was narrated from Usaid bin Ḥudair that a man from among the Ānṣār took the Messenger of Allah aside and said: "Will you not appoint me as you appointed so-and-so?" He said: "You will encounter selfishness after I am gone, so be patient until you meet me at the Cistern."

[4780] (...) It was narrated that Qatādah said: "I heard Anas narrating from Usaid bin Ḥudair that a man from among the Ānṣār took the Messenger of Allah aside..." a similar report (as no. 4779).

[4781] (...) Shu'bah narrated it with this chain of narration (a Ḥadīth similar to no. 4779), but he did not say: "He took the Messenger of Allah aside."
Chapter 12. Obeying Rulers
Even If They Withhold The People’s Rights

[4782] 49 - (1846) It was narrated from ‘Alqamah bin Wâ’il Al-Hadramî that his father said: Salamah bin Yazîd Al-Ju’fi asked the Messenger of Allah ﷺ: “O Messenger of Allah, what do you think, if there are appointed over us rulers who demand their rights and withhold our rights, what do you command us to do?” He turned away from him, then he asked him again and he turned away from him, then when he asked him the second or third time, Al-Ash’ath bin Qais pulled him aside and he said: “Listen and obey, for on them will be their burden and on you will be your burden.”

[4783] 50 - (....) Shu’bah said: “Al-Ash’ath bin Qais pulled him aside and the Messenger of Allah ﷺ said: “Listen and obey, for on them be their burden and on you will be your burden.”
Chapter 13. The Obligation Of Staying With The Jamā‘ah (Main Body) Of The Muslims When Fitn (Tribulations) Appear, And In All Circumstances. The Prohibition Of Refusing To Obey And On Splitting Away From The Jamā‘ah

[4784] 51 - (1847) Hudhaifah bin Al-Yamān said: “The people used to ask the Messenger of Allah (ﷺ) about good things, but I used to ask him about bad things, fearing that I would live to see such things. I said: ‘O Messenger of Allah, we were in a state of ignorance (Jāhiliyyah) and evil, then Allah sent us this good (i.e., Islam). Will there be any evil after this good?’ He said: ‘Yes.’ I said: ‘Will there by any good after that evil?’ He said: ‘Yes, but it will be tainted.’ I said: ‘How will it be tainted?’ He said: ‘(There will be) some people who follow an example other than my example and follow a way other than my way. You will approve of some of their deeds and disapprove of others.’

“I said: ‘Will there be any evil after that good?’ He said: ‘Yes, there will be people calling at the gates of Hell, and whoever responds to their call, they will throw them into it (the Fire).’ I said: ‘O Messenger of Allah, describe them to us.’ He said: ‘They will be from among our people, speaking our language.’
said: ‘O Messenger of Allâh, what do you command me to do if I live to see such a thing?’ He said: ‘Adhere to the Jamâ’ah (group, community, main body) of the Muslims and their Imâm (leader).’ I asked: ‘What if there is no Jamâ’ah and no leader?’ He said: ‘Then keep away from all those groups, even if you have to bite (cling) on the roots of a tree until death overtakes you while you are in that state.’”

[4785] 52 - (...) Hudhaifah bin Al-Yâmân said: “I said: ‘O Messenger of Allâh, we were in an evil state, then Allâh brought something good, and we are in a [good] state. Will there be any evil after this goodness?’ He said: ‘Yes.’ I said: ‘And will there be any goodness after that evil?’ He said: ‘Yes.’ I said: ‘And will there be any evil after that goodness?’ He said: ‘Yes.’ I said: ‘How?’ He said: ‘After I am gone, there will be A’imma (leaders) who will not follow my way and will not follow my example. Among them there will be men whose hearts are the hearts of devils in the bodies of men.’ I said: ‘What should I do, O Messenger of Allâh, if I live to see that?’ He said: ‘Hear and obey the ruler, even if your back is flogged and your wealth is taken; hear and obey.”
It was narrated from Abū Hurairah that the Prophet ﷺ said: "Whoever rebels against obedience and splits away from the Jamâ’ah (main body of the Muslims) and dies (in that state) has died a death of Jâhiliyyah. Whoever fights for no real cause, getting angry for the sake of tribalism, calling for tribalism, or supporting tribalism, and is killed, dies in a state of Jâhiliyyah. Whoever rebels against my Ummah, striking righteous and wicked alike, and does not spare the believers, and does not pay attention to anyone who has a covenant of protection with the Muslims, he is not of me and I am not of him."

It was narrated that Abū Hurairah said: “The Messenger of Allah ﷺ said...” a Hadîth like that of Jarir (no. 4786). And he said: “...and does not spare the believers.”

It was narrated that Abū Hurairah said: “The Messenger of Allah ﷺ said: ‘Whoever rebels against obedience...’”
and separates from the main body of Muslims, then dies (in that state), has died a death of Jâhiliyyah. Whoever is killed (fighting) for no real cause, getting angry for the sake of tribalism or fighting for tribalism, is not of my Ummah. Whoever of my Ummah rebels against my Ummah, striking righteous and wicked alike, and does not spare the believers and does not pay attention to anyone who has a covenant of protection with the Muslims, he is not of me.”

[4789] (...) It was narrated from Ghailân bin JarIr with this chain of narration (a Hadîth similar to no 4788). As for Ibn Al-Muthanna (a sub-narrator), he did not mention the Prophet ﷺ in his Hadîth. As for Ibn Bash-shâr (a sub-narrator), he said in his report: “The Messenger of Allâh ﷺ said...” like their Hadîth.

[4790] 55 - (1849) It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ said: ‘Whoever sees something from his ruler that he dislikes, let him be patient, for whoever splits away from the Jamâ‘ah (main body of Muslims) by a handspan and dies (in that state), that is a death of Jâhiliyyah.””

[4791] 56 - (...) It was narrated from Ibn ‘Abbâs that the Messenger of Allâh ﷺ said:
“Whoever dislikes something about his ruler, let him bear it with patience, for there is no one among the people who splits away from the ruler by a handspan and dies in that state, but he has died a death of Jâhiliyyah.”

[4792] 57 - (1850) It was narrated that Jundab bin ‘Abdullâh Al-Balâjî said: “The Messenger of Allâh س戴着 said: ‘Whoever is killed (fighting) for no real cause, calling for tribalism or supporting tribalism, his death is a death of Jâhiliyyah.”

[4793] 58 - (1851) It was narrated that Nâﬁ‘ said: “Abdullâh bin ‘Umar came to ‘Abdullâh bin Mu’tî’, when the incident of Al-Harrâh occurred, at the time of Yazîd bin Mu’âwiyyah, and he said: ‘Set out a pillow for Abû ‘Abdur-Rahmân.’ He said: ‘I have not come to sit with you; I have come to narrate to you a Hadîth. I heard the Messenger of Allâh ﷺ say: “Whoever withdraws his hand from obedience (i.e., rebels against the ruler) will meet Allâh on the Day of Resurrection with no justification for his action, and whoever dies not having sworn an oath of allegiance has died a death of ignorance.”
It was narrated from Ibn ‘Umar that he came to Ibn Mut‘... and he narrated something similar (as no. 4793) from the Prophet ﷺ.

A Hadîth like that of Nâfi from Ibn ‘Umar was narrated from Ibn ‘Umar (no. 4793), from the Prophet ﷺ.

Chapter 14. The Ruling On One Who Seeks To Divide The Muslims When They Are United

It was narrated that Ziyâd bin ‘Ilâqah said: “I heard ‘Arfajah say: ‘I heard the Messenger of Allah ﷺ say: “There will be Fitnâh and innovations. Whoever wants to divide this Ummah when it is united, strike him with the sword, no matter who he is.’”
A similar report (as no. 2796) was narrated from 'Arfajah from the Prophet ﷺ, except that in their Hadith it says: "...kill him".

It was narrated that 'Arfajah said: “I heard the Messenger of Allāh ﷺ say: ‘Whoever comes to you, when you are united behind one man, seeking to divide you, kill him.’”

Chapter 15. If Allegiance Has Been Sworn To Two Caliphs

It was narrated that Abū Sa'eed Al-Khudrī said: “The Messenger of
Allāh said: ‘If allegiance has been sworn to two caliphs, then kill the second one.’

Chapter 16. The Obligation To Denounce Rulers For That In Which They Go Against Shari‘ah, But They Should Not Be Fought So Long As They Pray Regularly, Etc.

[4800] 62 - (1854) It was narrated from Umm Salamah that the Messenger of Allāh said: “There will be rulers (whose good deeds) you approve of and (whose bad deeds) you object to. Whoever recognizes (their bad deeds as such) will be free of blame, and whoever objects to (their bad deeds) will also be safe, but whoever approves and follows (is blameworthy).” They said: “Should we not fight them?” He said: “No, not so long as they offer prayers.”

[4801] 63 - (...) It was narrated from Umm Salamah, the wife of the Prophet, that the Prophet said: “There will be appointed over you rulers (whose good deeds) you approve of and (whose bad deeds) you object to. Whoever dislikes (their bad deeds) will be free of blame and whoever objects to (them) will also be safe, but whoever approves and follows (is...
blameworthy)." They said: "Should we not fight them?" He said: "No, not so long as they offer prayers."

[4802] 64 - (...) It was narrated that Umm Salamah said: "The Messenger of Allâh ﷺ said..." a similar report (as no. 4801), except that he said: "Whoever objects to (their bad deeds) will be free of blame, and whoever dislikes (their bad deeds) will also be safe."

[4803] (...) It was narrated that Umm Salamah said: "The Messenger of Allâh ﷺ said..." a similar report (as no. 4801), except for the words: "...but whoever accepts and follows" which he (the sub-narrator) did not mention.

Chapter 17. The Best And Worst Of Rulers

[4804] 65 - (1855) It was narrated from 'Awf bin Mâlik that the Messenger of Allâh ﷺ said: "The best of your rulers are
those whom you love and they love you, who invoke blessings upon you and you invoke blessings upon them. The worst of your rulers are those whom you hate and they hate you, and you invoke curses upon them and they invoke curses upon you.” It was said: “O Messenger of Allâh, should we not fight them with the sword?” He said: “No, not so long as they establish prayer among you. But if you see something in your rulers that you dislike, then hate their deeds, but do not withdraw your hand from obedience to them.”

[4805] 66 - (…) ‘Awf bin Mâlik Al-Ashja‘î said: “I heard the Messenger of Allâh say: ‘The best of your rulers are those whom you love and they love you, upon whom you invoke blessings and they invoke blessings upon you. The worst of your rulers are those whom you hate and they hate you, and you invoke curses upon them and they invoke curses upon you.’ They said: ‘O Messenger of Allâh, in that case, should we not fight them?’ He said: ‘No, not so long as they establish prayer among you. No, not so long as they establish prayer among you. But whoever is under the authority of a ruler and sees him do something that he dislikes of
disobedience towards Allâh, let him hate his disobedient action, but he should not withdraw his hand from obedience to him (i.e., he should not rebel against him)."

[4806] (...) Ibn Jâbir narrated it with this chain of narration (a Hadîth similar to no. 4805).
Chapter 18. It Is Recommended For The Army To Swear Allegiance To The Ruler When Intending To Fight, And An Account Of Bā‘it Ar-Ridwān Beneath The Tree

[4807] 67 - (1856) It was narrated that Jâbir said: “On the day of Al-Hudaibiyah we were fourteen hundred, and we swore allegiance to him (ﷺ) while ‘Umar was holding his hand beneath the tree, which was an acacia. And we swore allegiance, pledging not to flee (from battle) but we did not swear to fight to the death.”

[4808] 68 - (...) It was narrated that Jâbir said: “We did not swear allegiance to the Messenger of Allah (ﷺ) pledging to fight to the death, but we swore that we would not flee.”

[4809] 69 - (...) It was narrated from Ibn Juraij: “Abū Az-Zubair told me that he heard Jâbir being asked: ‘How many (persons) were they on the day of Al-Hudaibiyah?’ He said: ‘We were fourteen hundred, and we swore allegiance to him (ﷺ) while ‘Umar was holding his hand beneath the tree, and we swore allegiance to the Messenger of Allah (ﷺ) pledging to fight to the death, but we did not swear to fight to the death.”
which was an acacia. We swore allegiance to him, except for Jadd bin Qais Al-Anṣârî, who hid beneath the belly of his camel.”

[4810] 70 - (...) Abû Az-Zubair told me that he heard Jâbir being asked: “Did the Prophet accept the oath of allegiance in Dhul-Ḥulaifah?” He said: “No, but he offered prayers there. And he did not receive the oath of allegiance beside any tree except the tree that was in Al-Ḥudaibiyah.”

Ibn Juraij said: “Abû Az-Zubair told me that he heard Jâbir bin ‘Abdullâh say: ‘The Prophet prayed (offered supplication) over the well of Al-Ḥudaibiyah.’”

[4811] 71 - (...) It was narrated that Jâbir said: “On the day of Al-Ḥudaibiyah we were fourteen hundred. The Prophet said to us: ‘Today you are the best of people on earth.’” Jâbir said: “If I could see, I would show you the spot where the tree was (under which the Prophet took the oath).”
[4812] 72 - (...) It was narrated that Sâlim bin Abî Al-Ja'd said: "I asked Jâbir bin 'Abdullâh about the 'companions of the tree.' He said: 'If we had been one hundred thousand, it (the water in the well) would have sufficed us, but we were fifteen hundred.'"

[4813] 73 - (...) It was narrated that Jâbir said: "If we had been one hundred thousand, it (the water in the well) would have sufficed us, but we were fifteen hundred."

[4814] 74 - (...) It was narrated from Al-A'mash: "Sâlim bin Abî Al-Ja'd narrated: 'I said to Jâbir: 'How many were you that day?' He said: 'Fourteen hundred.'"

[4815] 75 - (1857) 'Abdullâh bin Abî Awfâ said: "The 'companions of the tree' were thirteen hundred, and (the people from the tribe of) Aslam were one-eighth of the Muhâjirin."
[4816] (...) A similar report (as no. 4815) was narrated from Shu'bah with this chain of narration.

[4817] 76 - (1858) It was narrated that Ma'qil bin Yasâr said: “I remember the Day of the Tree, when the Prophet ﷺ received the people’s oath of allegiance, and I was holding one of its branches away from his head, and we were fourteen hundred.” He said: “We did not swear to fight to the death, but we swore not to flee.”

[4818] (...) It was narrated from Yûnus with this chain of narration (a similar Hadîth as no. 4817).

[4819] 77 - (1859) It was narrated that Sa'eed bin Al-Mûsâyyab said: “My father was one of those who swore allegiance to the Messenger of Allâh ﷺ beside the tree. He said: ‘We set out the following year, intending to perform Hajj, but the location (of the tree) was hidden from us. If you think you can find it, then know better.’”
[4820] 78 - (…) It was narrated from Sa‘eed bin Al-Musâyyab, from his father, that they were with the Messenger of Allâh in the Year of the Tree. He said: “But they forgot its location the following year.”

[4821] 79 - (…) It was narrated from Sa‘eed bin Al-Musâyyab that his father said: “I saw the tree, then I went there after that and I could not locate it.”

[4822] 80 - (1860) It was narrated that Yazîd bin Abî ‘Ubaid, the freed slave of Salamah bin Al-Akwa’, said: “I said to Salamah: ‘On what basis did you swear allegiance to the Messenger of Allâh on the day of Al-Hudaibiyah?’ He said: ‘To fight to the death.’”

[4823] (…) A similar report (as no. 4822) was narrated from Salamah.

[4824] 81 - (1861) It was narrated that ‘Abdullâh bin Zaid said: “Someone came to him and
said: ‘Ibn Hanzalah is making the people swear allegiance to him.’ He said: ‘On what basis?’ He said: ‘That they will fight to the death.’ He said: ‘Allegiance is not to be sworn on that basis to anyone after the Messenger of Allâh ﷺ.’”

Chapter 19. The Prohibition of A Muhâjir Returning To Settle In His Former Homeland

(الصدر 19) - (باب تحريم رجوع المهاجر إلى استيطان وطنه)

[4825] 82 - (1862) It was narrated from Salamah bin Al-Akwa‘ that he entered upon Al-Hajjâj and he said: “0 Ibn Al-Akwa‘, have you turned upon your heels and gone to live in the desert?” He said: “No, but the Messenger of Allâh ﷺ gave me permission to live in the desert.”

Chapter 20. Swearing Allegiance And Pledging To Adhere To Islam, To Engage In Jihâd And To Do Good, After The Conquest Of Makkah, And The Meaning Of The Phrase: “There Is No Hijrah (Emigration) After The Conquest.”

(الصدر 20) - (باب المبايعة بعد فتح مكة على الإسلام والجهاد والخير. وببيان معنى ‘لا هجرة بعد الفتح”

[4826] 83 - (1863) Mujâshi‘ bin Mas‘ûd As-Sulami said: “I came to the Prophet ﷺ to swear allegiance and pledge to emigrate, but he
said: ‘The time for emigration is over. Rather (pledge) to adhere to Islam, to engage in Jihad and to do good.”’

[4827] 84 - (...) Mujâshi bin Mas'ûd As-Sulamî said: “I brought my brother, Abû Ma‘bad, to the Messenger of Allâh after the conquest (of Makkah) and said: ‘O Messenger of Allâh, accept his pledge to emigrate.’ He said: ‘The time for emigration is over.’ I said: ‘Then on what basis will you accept his oath of allegiance?’ He said: ‘To adhere to Islam, to engage in Jihad and to do good.”’

[4828] (...) It was narrated from ‘Âсим with this chain of narration (a similar Hadîth as 4827). He said: “I met his brother, and he said: ‘Mujâshi’ spoke the truth.’ And he did not mention Abû Ma‘bad.”

[4829] 85 - (1353) It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh said on the day of the conquest of Makkah: ‘There is no Hijrah
(emigration) any more; rather there is Jihād and good intentions, and when you are asked to mobilize, then do so.”

[4830] (...) A similar report (as no. 4829) was narrated from Manṣūr with this chain of narration.

[4831] 86 - (1864) It was narrated that ‘Āishah said: “The Messenger of Allāh ﷺ was asked about Hijrah (emigration). He said: ‘There is no emigration after the conquest, but there is Jihād and good intentions, and if you are asked to mobilize, then do so.’”

[4832] 87 - (1865) Abū Sa‘eed Al-Khudrī narrated that a Bedouin asked the Messenger of Allāh ﷺ about emigration. He said: “Woe to you! Emigration is very difficult. Do you have camels?” He said:
“Yes.” He said: “Do you pay Zakât on them?” He said: “Yes.” He said: “Then do good deeds even if you live beyond the sea, for Allâh will never leave any of your good deeds unrewarded.”

[4833] (...) A similar report (as no. 4832) narrated from Al-Awzâ‘î with this chain of narration, except that he said: “Surely, Allâh will never leave any of your good deeds unrewarded.” And he added in the Hadîth: “Do you milk them on the day that they come to the water?” He said: “Yes.”

Chapter 21. How Women Gave Their Oath Of Allegiance

[4834] 88 - (1866) ‘Aishah, the wife of the Prophet ﷺ, said: “When the believing women emigrated to join the Messenger of Allâh ﷺ, they would be tested in accordance with the words of Allâh: ‘O Prophet! When believing women come to you to give you the Bai’ (pledge), that they will not associate anything in worship with Allâh, that they will not steal, that they will not commit illegal sexual
intercourse, that they will not kill their children, that they will not utter slander, intentionally forging falsehood (i.e. by making illegal children belonging to their husbands), and that they will not disobey you in Ma’rûf (Islamic Monotheism and all that which Islam ordains), then accept their Bai‘ (pledge), and ask Allâh to forgive them. Verily, Allâh is Oft-Forgiving, Most Merciful.’

‘Aishah said: “Whoever among the believing women accepted that, then she passed the test. When they accepted that verbally, the Messenger of Allâh ﷺ said to them: ‘Go, for I have accepted your oath of allegiance.’ By Allâh, the hand of the Messenger of Allâh ﷺ never touched the hand of a woman; rather he accepted their oath of allegiance verbally.”

‘Aishah said: “By Allâh, the Messenger of Allâh ﷺ never accepted the oath of allegiance from women except in the manner enjoined upon him by Allâh, and the hand of the Messenger of Allâh ﷺ never touched the hand of a woman. When he accepted the oath from them, he would say to them: ‘I have accepted your oath of allegiance,’ verbally.”

[4835] 89 - (...) It was narrated from ‘Urwah that ‘Aishah told

him about the women’s oath of allegiance. She said: “The hand of the Messenger of Allâh never touched the hand of a woman. When he had accepted a woman’s oath of allegiance he said: ‘Go, for I have accepted your oath of allegiance.’”

Chapter 22. Oath Of Allegiance Pledging To Hear And Obey As Much As Possible

[4836] 90 - (1867) ‘Abdullâh bin ‘Umar said: “We swore allegiance to the Messenger of Allâh, pledging to hear and obey, and he said to us: ‘As much as possible.’”

Chapter 23. The Age Of Adulthood, Responsibility

[4837] 91 - (1868) It was narrated that Ibn ‘Umar said: “The Messenger of Allâh inspected me on the day of (the battle of) Uhud, when I was fourteen years old, and he did not allow me to take part in the
fighting. He inspected me on the day of (the battle of) Al-Khandaq, when I was fifteen years old, and he allowed me (to take part in the fighting.)."

Nâfi' said: "I came to 'Umar bin 'Abdul-'Azîz, who was the caliph at that time, and I narrated this Hadîth to him. He said: 'This is the demarcation between a minor and an adult.' He wrote to his agents telling them to pay a stipend to all those over the age of fifteen, and to regard all those under that age as children."

[4838] (...) It was narrated from 'Ubaidullâh with this chain of narration (a Hadîth similar to no. 4837), except that in their Hadîth it says: "I was fourteen years old and he thought I was too young."

Chapter 24. The Prohibition Of Traveling With The Mushaf To The Land Of The Disbelievers If There Is The Fear That It May Fall Into Their Hands

[4839] 92 - (1869) It was narrated that 'Abdullâh bin 'Umar said: "The Messenger of Allâh ﷺ forbade traveling with the Qur'ân to the land of the enemy."
[4840] 93 - (...) It was narrated from ‘Abdullâh bin ‘Umar that the Messenger of Allah forbade traveling with the Qur’ân to the land of the enemy, lest the enemy get hold of it.

[4841] 94 - (...) It was narrated that Ibn ‘Umar said: “The Messenger of Allah said: ‘Do not travel with the Qur’ân, for I am afraid lest the enemy get hold of it.’”

Ayyûb (a narrator) said: “Lest the enemy get hold of it and dispute with you concerning it.”

[4842] (...) It was narrated from Ibn ‘Umar from the Prophet (a similar Hadith as no 4841).

In the Hadith of Ibn ‘Ulayyah and Ath-Thaqafi it says: “I am afraid.” In the Hadith of Sufyân and Adh-Dhâh-hâk bin ‘Uthmân it says: “Lest the enemy get hold of it.”
Chapter 25. Horse Race And Training Horses For Racing

[4843] 95 - (1870) It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ held a race for horses that had been specially prepared[1] for that, from Al-Haifâ to Thaniyyat Al-Wadâ’, and he held a race for horses that had not been specially prepared from Ath-Thaniyyah to the Masjid of Banû Zurayq, and Ibn ‘Umar was one of those who participated in the race.

[4844] (...) A Hadîth like that of Mâlik from Nâfi’ (no. 4843) was narrated from Ibn ‘Umar, and in the Hadîth of Ayyûb from Hâmâd and Ibn ‘Ulayyah it adds: “Abdullâh said: ‘I came first in the race, and the horse jumped into the Masjid with me.””[2]

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[1] Specially prepared: This involved reducing their feed for a while and confining them in a narrow stall, covering them with blankets so that they would sweat; as the sweat dried their flesh would also dry and they would become stronger for running.

[2] The Masjid, which was the Masjid of Banû Zurayq, was the finishing-point of the race, and it had a low wall, over which the horse jumped.
Chapter 26. The Virtue Of Horses; Goodness Is Tied To Their Forelocks

[4845] 96 - (1871) It was narrated from Ibn 'Umar that the Messenger of Allah ﷺ said: “Goodness is tied to the forelocks of horses until the Day of Resurrection.”

[4846] (...) A Hadith like that of Mâlik from Nâfi‘ (no. 4845) was narrated from Ibn ‘Umar from the Prophet ﷺ.
It was narrated that Jarîr bin ‘Abdullâh said: “I saw the Messenger of Allah ﷺ twisting the forelock of a horse between his fingers and saying: ‘Goodness is tied to the forelocks of horses until the Day of Resurrection: Reward and spoils of war.”

A similar report (as no. 4847) was narrated from Yûnus with this chain of narration.

It was narrated that ‘Urwah Al-Bâriqî said: “The Messenger of Allah ﷺ said: ‘Goodness is tied to the forelocks of horses until the Day
of Resurrection: Reward and spoils of war.”

[4850] 99 - (...) It was narrated that ‘Urwah Al-Bâriqi said: “The Messenger of Allâh  said: ‘Goodness is tied to the forelocks of horses.’ It was said to him: ‘O Messenger of Allâh, how is that?’ He said: ‘Reward and spoils of war until the Day of Resurrection.””

[4851] (...) It was narrated from Huṣain with this chain of narration (a Hadîth similar to no. 4850), except that he said: ‘Urwah bin Al-Ja’id.

[4852] (...) It was narrated from ‘Urwah Al-Bâriqi, from the Prophet  (a Hadîth similar to no. 4850), but he did not mention “Reward and spoils of war,” In the Hadîth of Sufyân (it says): “He heard ‘Urwah Al-Bâriqi, who heard the Prophet .”

[4853] (...) This was narrated from ‘Urwah bin Al-Ja’id from the Prophet , but he did not mention: “Reward and spoils of war.”
It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ said: ‘Blessing is in the forelocks of horses.’”

[4854] 100 - (1874) It was narrated that Abû At-Tayyâh heard Anas narrating a similar report (as no. 4854) from the Prophet ﷺ.

[4855] (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ disliked Shikâl in horses.”

Chapter 27. Disliked Qualities In Horses

[4856] 101 - (1875) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ disliked Shikâl in horses.”
A similar report (as no. 4856) was narrated from Sufyān with this chain of narration. In the Hadīth of ‘Abdur-Razzāq it adds: “Shikāl is when a horse has some whiteness on its right hind foot and left forefoot, or on its right forefoot and its left hind foot.”

A Hadīth like that of Wāki’ (no. 4856) was narrated from Abū Hurairah, from the Prophet ﷺ. According to the report of Wahb: “From ‘Abdullāh bin Yazīd,” but he did not mention An-Nakha’ī (a sub-narrator).

It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Allāh has guaranteed to the one...

Chapter 28. The Virtue of Jihād And Going Out (To Fight) In The Cause Of Allāh
who goes out (to fight) in His cause - “and he only goes out to engage in *Jihād* in My cause, out of faith in Me and affirming the truth of My Messengers - then I guarantee that I will either admit him to Paradise or I will bring him back to his home from which he departed, with whatever he has attained of reward or spoils of war.” By the One in Whose Hand is the soul of Muḥammad, there is no one who is wounded in the cause of Allāh, but he will come on the Day of Resurrection in the state in which he was wounded, with its color the color of blood and its scent that of musk. By the One in Whose Hand is the soul of Muḥammad, were it not that it would cause hardship to the Muslims, I would not have stayed behind from any expedition that went out to fight in the cause of Allāh, but I do not have sufficient means to provide mounts for them, nor do they have sufficient means, and it would be too hard for them to stay behind without me. By the One in Whose Hand is the soul of Muḥammad, I wish that I could fight in the cause of Allāh and be killed, then fight and be killed, then fight and be killed.”

[4860] (...) It was narrated from ‘Umārah with this chain of narration (a *Hadīth* similar to no. 4859).
It was narrated from Abū Hurairah that the Prophet ﷺ said: “Allāh has given a guarantee to the one who fights in His cause and does not go out of his house except to fight in Jihād for His cause and to affirm His words, but He will either admit him to Paradise or bring him back to his home from which he departed, with whatever he has attained of reward or spoils of war.”

It was narrated from Abū Hurairah that the Prophet ﷺ said: “No one is wounded in the cause of Allāh - and Allāh knows best who is wounded in His cause - but he will come on the Day of Resurrection with his wounds flowing with blood, the color will be the color of blood but the scent will be the fragrance of musk.”

It was narrated that Hammām bin Munabbih said: “This is what Abū Hurairah narrated to us from the Messenger of Allāh ﷺ,” - and he mentioned a number of Ahadīth including the following: “The Messenger of Allāh ﷺ said: ‘Every wound that a Muslim sustains in the cause of Allāh, on the Day of Resurrection it will be...”
in the same condition as on the day it was received, flowing with blood; the color will be the color of blood but the smell will be the fragrance of musk.' And the Messenger of Allah ﷺ said: ‘By the One in Whose Hand is the soul of Muḥammad, were it not that I would cause hardship for the believers, I would not have stayed behind from any expedition that fought in the cause of Allāh, but I do not have sufficient means to provide mounts for them, nor do they have sufficient means to join me, and they would not like to stay behind without me.’

[4864] (...) It was narrated that Abū Hurairah said: “I heard the Messenger of Allāh ﷺ say: ‘Were it not that it would be too difficult for the believers, I would not have stayed behind from any expedition’” - a similar Hadīth (as no. 4863). With this chain of narration (it is narrated): “By the One in Whose Hand is my soul, I wish that I could be killed in the cause of Allāh, then brought back to life,” a Hadīth like that of Abū Zur‘ah from Abū Hurairah.

[4865] (...) It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Were it not that it would be too difficult for my Ummah, I would have liked not to stay behind from any expedition’ - a similar Hadīth.”
It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Allâh guarantees the one who goes out (to fight) in His cause... I would not have stayed behind from any expedition that went out in the cause of Allâh.’”

Chapter 29. The Virtue Of Martyrdom In The Cause Of Allâh

It was narrated from Anas bin Mâlik that the Prophet ﷺ said: “There is no soul that dies, having a good (reward) with Allâh, that would like to return to this world, or to have this world and everything in it, except the martyr, who wishes that he could come back to this world and be killed (again), because of what he sees of the virtue of martyrdom.”

It was narrated that Qatâdah said: “I heard Anas bin Mâlik narrate that the Prophet ﷺ said: ‘There
is no one who enters Paradise and wishes to return to this world, even if he were to have everything that is on earth, except the martyr; he wishes that he could come back and be killed ten times, because of what he sees of honor.”

[4869] 110 - (1878) It was narrated that Abü Hurairah said:
“It was said to the Prophet ☪: ‘What is equivalent to Jihâd in the cause of Allâh (glorified and exalted is He)?’ He said: ‘You are not able for that.’” He said:
“They repeated the question two or three times, and each time he (☞) said: ‘You are not able for that.’ The third time, he said: ‘The likeness of one who strives in the cause of Allâh is that of one who fasts, prays Qiyâm and obeys Allâh, and does not falter in his fasting or prayer, until the one who is fighting in Jihâd in the cause of Allâh returns.’”

[4870] (...) A similar report (as no. 4869) was narrated from Suhail with this chain of narration.

[4871] 111 - (1879) It was narrated from Abû Sallâm that he said: “An-Nu’mân bin Bashîr
told me: ‘I was at the Minbar of the Messenger of Allah and a man said: “I would not care if I did not do any good deed after becoming Muslim, except providing water to the pilgrims.” Another said: “I would not care if I did not do any good deed after becoming Muslim, except visiting and maintaining Al-Masjid Al-Harâm.” Another man said: “Jihâd in the cause of Allâh is better than what you have said.” ‘Umar rebuked them and said: “Do not raise your voices beside the Minbar of the Messenger of Allâh. Today is Friday, so when I have prayed Jumu‘ah, I will go in and ask him (the Prophet ) about that concerning which you are differing.”

Then Allâh revealed the words: ‘Do you consider the providing of drinking water to the pilgrims and the maintenance of Al-Masjid Al-Harâm (at Makkah) as equal to the worth of those who believe in Allâh and the Last Day, and strive hard and fight in the cause of Allâh? They are not equal before Allâh. And Allâh guides not those people who are the wrongdoers.”[1]

[4872]... - (...) An-Nu‘mân bin Bashîr said: “I was at the Minbar of the Messenger of Allâh...”

a Ḥadīth like that of Abū Tawbah (no. 4871).

Chapter 30. The Virtue Of Going Out In The Morning Or The Evening In The Cause Of Allāh

[4873] 112 - (1880) It was narrated that Anas bin Mālik said: “The Messenger of Allāh ﷺ said: ‘Going out in the morning or in the evening in the cause of Allāh is better than this world and everything in it.’”

[4874] 113 - (1881) It was narrated from Sahl bin Sa’d As-Sā‘īdī that the Messenger of Allāh ﷺ said: “For a person to go out in the morning in the cause of Allāh is better than this world and everything in it.”

[4875] 114 - (...) It was narrated from Sahl bin Sa’d As-Sā‘īdī that the Prophet ﷺ said: “Going out in the morning or in the evening in the cause of Allāh is better than this world and everything in it.”
It was narrated that Abū Hurairah said: ‘The Messenger of Allah ﷺ said: ‘Were it not for some men among my Ummah...’ and he quoted the Hadīth and said therein: ‘Going out in the evening or the morning in the cause of Allah is better than this world and everything in it.’”

Abū Ayyūb said: “The Messenger of Allah ﷺ said: ‘Going out in the morning or in the evening in the cause of Allah is better than that on which the sun rises and sets.’”

(...) Abū Ayyūb Al-Anṣārī said: “The Messenger of Allah ﷺ said:...” A similar report (as no. 4877).
Chapter 31. The High Positions That Allâh Has Prepared For The Mujâhid In Paradise

[4879] 116 - (1884) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ said: “O Abû Sa'eed, whoever is content with Allâh as his Lord, Islam as his religion and Muhammad ﷺ as his Prophet, Paradise is guaranteed for him.” Abû Sa'eed wondered at that, and said: “Say it to me again, O Messenger of Allâh.” He did that, then he said: “And there is something else by means of which a person will be raised one hundred levels in Paradise, and the distance between each two levels is like the distance between heaven and earth.” He said: “What is it, O Messenger of Allâh?” He said: “Jihâd in the cause of Allâh, Jihâd in the cause of Allâh.”
Chapter 32. If A Person Is Killed In The Cause Of Allâh, All His Sins Will Be Expiated, Except Debt

[4880] 117 - (1885) It was narrated from Abû Qatâdah that the Messenger of Allâh stood up before them and said to them: “Jihâd in the cause of Allâh and faith in Allâh are the best of deeds.” A man stood up and said: “O Messenger of Allâh, do you think that if I am killed in the cause of Allâh, my sins will be expiated?” The Messenger of Allâh said: “Yes, if you are killed in the cause of Allâh and you are patient and seek reward, facing (the enemy) and not turning away.” Then the Messenger of Allâh said: “What did you say?” He said: “Do you think that if I am killed in the cause of Allâh, my sins will be expiated?” The Messenger of Allâh said: “Yes, if you are killed in the cause of Allâh and you are patient and seek reward, facing (the enemy) and not turning away, except debt, for Jibrîl, told me that.”

[4881] (…) It was narrated from ‘Abdullâh bin Abî Qatâdah that his father said: “A man came to the Messenger of Allâh and said: ‘Do you think that if I am killed in the cause of Allâh...?’” A Hadîth like that of Al-Laith (no. 4881).
It was narrated from ‘Abdullâh bin Abî Qatâdah, from his father, that a man came to the Prophet when he was on the Minbar and said: “Do you think that if I strike with my sword...?” A Ḥadîth like that of Al-Maqburî (no. 4881).

It was narrated from ‘Abdullâh bin ‘Amr bin Al-‘Āṣ that the Messenger of Allâh said: “The martyr will be forgiven for everything, except debt.”

It was narrated from ‘Abdullâh bin ‘Amr bin Al-‘Āṣ that the Prophet said: “Being killed in the cause of Allâh expiates everything, except debt.”
Chapter 33. The Souls Of The Martyrs Are In Paradise, And They Are Alive With Their Lord And They Have Provision

[4585] 121 - (1887) It was narrated that Masrûq said: “We asked ‘Abdullâh bin Mas‘ûd about this Verse: ‘Think not of those as dead who are killed in the way of Allâh. Nay, they are alive, with their Lord, and they have provision.’ He said: ‘We also asked about that, and he (the Prophet ﷺ) said: “Their souls are in the crops of green birds, which have lamps hanging from the Throne, and they roam freely wherever they want in Paradise, then they return to those lamps. Their Lord looked down upon them and said: ‘Do you desire anything?’ They said: ‘What could we desire, when we can roam freely wherever we want in Paradise?’ He ﷺ did that with them three times, and when they saw that they would not be left without being asked, they said: ‘O Lord, we want You to restore our souls to our bodies so that we may be killed in Your cause again.’ When He saw that

they had no need, they were left alone.”

Chapter 34. The Virtue Of Jihâd And Keeping Watch Over The Frontier

[4886] 122 - (1888) It was narrated from Abû Sa‘eed Al-Khudrî that a man came to the Prophet and said: “Which of the people is best?” He said: “A man who strives in Jihâd in the cause of Allah with his wealth and his self.” He said: “Then who?” He said: “A believer in a mountain pass who worships Allah his Lord, and spares the people from his evil.”

[4887] 123 - (…) It was narrated that Abû Sa‘eed said: “A man said: ‘Which of the people is best, O Messenger of Allah?’ He said: ‘A believer who strives in Jihâd with his self and his wealth, in the cause of Allah.’ He said: ‘Then who?’ He said: ‘Then a man who withdraws into
a mountain pass, worshipping his Lord and sparing the people from his evil.”

[4888] 124 - (...) It was narrated from Ibn Shihâb with this chain of narration (a Hadith similar to no. 4887). He said: “A man in a mountain pass,” and he did not say, “then a man.”

[4889] 125 - (1889) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Among the best of lives is that of a man who holds the reins of his horse, (ever ready) to march in the cause of Allâh, flying on its back every time he hears the shout at the approach of the enemy, or a cry of alarm, seeking to be killed or to die at places where such can be expected. Or, a man who lives with his sheep at the top of one of these mountains or in the bottom of one of these valleys, establishing regular prayer, paying Zakât and worshipping his Lord till the inevitable (i.e., death) comes to him and there is nothing between him and the people except good (i.e., he is on good terms with everyone).”

[4890] 126 - (...) A similar report (as no. 4889) was narrated from Abû Ḥâzîm with this chain
of narration. He said: “From Ba’jah bin ‘Abdullâh bin Badr,” and he said: “In one of these mountain passes,” unlike the report of Yaḥyâ.

[4891] 127 - (...) A Hadith like that of Abû Hâzîm (no. 4890) was narrated from Abû Hurairah from the Prophet ﷺ, and he said: “In one of the mountain passes.”

Chapter 35. Two Men, One Of Whom Kills The Other, And Both Will Enter Paradise

[4892] 128 - (1890) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Allâh will laugh at two men, one of whom kills the other, and both of whom will enter Paradise.” They said: “How is that, O Messenger of Allâh?” He said: “One fights in the cause of Allâh and is martyred, then Allâh turns in forgiveness to the one who killed him as he becomes Muslim, and he fights in the cause of Allâh and is martyred.”
[4893] (...) A similar report (as no. 4892) was narrated from Abû Az-Zinnâd with this chain of narration.

[4894] 129 - (...) It was narrated that Hammâm bin Munabbih said: “This is what Abû Hurairah narrated from the Messenger of Allâh ﷺ,” - and he mentioned a number of Aḥadîth, including the following: “The Messenger of Allâh ﷺ said: ‘Allâh will laugh at two men, one of whom killed the other, both of whom will enter Paradise.’ They said: ‘How is that, O Messenger of Allâh?’ He said: ‘One fought and entered Paradise, then Allâh turned in forgiveness to the other, and guided him to Islam, then he fought in Jihâd in the cause of Allâh and was martyred.’”

Chapter 36. One Who Kills A Disbeliever Then Keeps To The Right Path

[4895] 130 - (1891) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “No disbeliever and his killer will ever be together in Hell.”
[4896] 131 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘No two people will be together in Hell in such a way that one harms the other.’ It was said: ‘Who are they, O Messenger of Allâh?’ He said: ‘A believer who kills a disbeliever then keeps to the right path.’”

Chapter 37. The Virtue Of Charity In The Cause Of Allâh, And Its Manifold Reward

[4897] 132 - (1892) It was narrated that Abû Mas‘ûd Al-Ansârî said: “A man brought a bridled she-camel and said: ‘This is (given) in the cause of Allâh.’ The Messenger of Allâh ﷺ said: ‘On the Day of Resurrection you will have seven hundred she-camels in return; all of which will be bridled.’”

[4898] (...) It was narrated from Al-A‘mash with this chain of narration (a similar Ḥadîth as no. 4987).
Chapter 38. The Virtue Of Helping The Warrior Who Is Fighting In The Cause Of Allâh With Mounts Etc., And Looking After His Family In His Absence

[4899] 133 - (1893) It was narrated that Abû Mas'ûd Al-Ansârî said: “A man came to the Messenger of Allâh ﷺ and said: ‘My mount has died, give me a mount.’ He said: ‘I do not have anything.’ A man said: ‘O Messenger of Allâh, I will tell him about someone who will give him a mount.’ The Messenger of Allâh ﷺ said: ‘The one who tells another about something good is like the one who does it.’”

[4900] (...) It was narrated from Al-A‘mash with this chain of narration (a similar Hadîth as no. 4999).

[4901] 134 - (1894) It was narrated from Anas bin Mâlik that a young man of Aslam said: “O Messenger of Allâh, I want to go out to fight but I do not have...”
the means to equip myself.” He said: “Go to so-and-so, for he has equipped himself but has fallen sick.” He went to him and said: “The Messenger of Allah [saaw] sends greetings of Salâm to you, and he said to give me that with which you had equipped yourself.” He said: “O so-and-so (to his wife), give him that with which I had equipped myself, and do not withhold anything from him, for by Allah, if you withhold anything it will not be blessed for you.”

[4902] 135 - (1895) It was narrated from Zaid bin Khâlid Al-Juhanî that the Messenger of Allah [saaw] said: “Whoever equips a warrior in the cause of Allah, has participated in the battle, and whoever looks after his family has participated in the battle.”

[4903] 136 - (...) It was narrated that Zaid bin Khâlid Al-Juhanî said: “The Prophet of Allah [saaw] said: ‘Whoever equips a warrior in the cause of Allah, has
participated in the battle, and whoever looks after a warrior's family has participated in the battle.”

[4904] 137 - (1896) It was narrated from Abû Sa'eed Al-Khudrī that the Messenger of Allah ﷺ sent a troop to Banû Liyân, from Hudhail, and said: “Let one man out of every two join the expedition, and the reward will be shared between them both.”

[4905] (...). Abû Sa'eed Al-Khudrī narrated that the Messenger of Allah ﷺ sent out a troop... a similar report (as no. 4904).

[4906] (...). A similar report (as no. 4904) was narrated from Yahyâ with this chain of narrators.
It was narrated from Yazid bin Abi Sa’eed, the freed slave of Al-Mahri, from his father, from Abu Sa’eed Al-Khudri, that the Messenger of Allah (ﷺ) sent a troop to Banu Lihyan and said: “Let one man out of every two go out,” then he said to those who stayed behind: “Whichever of you stays behind and looks after the family and property of the one who goes out, will have half of the reward of the one who goes out.”

Chapter 39. The Sanctity Of The Wives Of The Mujahidin, And The Sin Of The One Who Betrays Them With Regard To Them

It was narrated from Sulaiman bin Buraidah that his father said: “The Messenger of Allah (ﷺ) said: ‘The sanctity of the wives of the Mujahidin for those who stay behind is like the sanctity of their own mothers. There is no man among those who stay behind who looks after the family of one of the Mujahidin and then betrays him with regard to them, but he will be made to stand on the Day of Resurrection, and he (the Mujahid) will take as much of his good deeds as he wishes; so what do you think?’”
[4909] (...). It was narrated from Ibn Buraidah that his father said: “The Prophet ﷺ said...” a Hadith like that of Ath-Thawri (no. 4908).

[4910] 140 - (...). It was narrated from ‘Alqamah bin Marthad with this chain of narration (a similar Hadith as no. 4908), and he said: “The Messenger of Allâh ﷺ turned to us and said: ‘What do you think?’”

Chapter 40. The Duty Of Jihâd Is Waived For Those Who Have Excuses

[4911] 141 - (1898) It was narrated from Abû Ishâq that he heard Al-Barâ’ say concerning the Verse: “Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame), and those who strive hard and fight in the Cause of Allâh.”[1] The Messenger of Allâh ﷺ ordered Zaid to bring a shoulder blade and he wrote it down. Ibn Umm Maktûm complained to him about his being blind, and it was revealed: “Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are

blind or lame), and those who strive hard and fight in the Cause of Allâh.\[11\]

Shu'bah said: “Sa'd bin Ibrâhîm told me, from a man, from Zaid bin Thâbit, concerning this Verse: ‘Not equal are those of the believers who sit (at home)...’ a Hadîth like that of Al-Barâ’. And Ibn Bash-shâr said in his report: “Sa'd bin Ibrâhîm, from his father, from a man, from Zaid bin Thâbit.”

[4912] 142 - (...) It was narrated that Al-Barâ’ said: “When the Verse: ‘Not equal are those of the believers who sit (at home)...., was revealed, Ibn Umm Maktûm spoke to him, then the words: ‘...except those who are disabled (by injury or are blind or lame)....’ were revealed.

Chapter 41. Affirmation Of Paradise For The Martyr

[4913] 143 - (1899) It was narrated from ‘Amr that he heard Jâbir say: “A man said: ‘Where will I be, O Messenger of Allâh, if I am killed?’ He said: ‘In Paradise.’ He threw down some dates that were in his hand, then he fought until he was killed.” According to the Hadîth of Suwaid: “A man said to the Prophet ﷺ on the day of (the battle of) Uhud.”

\[1\] An-Nisâ’ 4:95.
It was narrated that Al-Barâ’ said: “A man from Banû Al-Nabît - a tribe of the Ansâr - came and said: ‘I bear witness that none has the right to be worshipped but Allâh and that you are His slave and Messenger.’ Then he went forth and fought until he was killed. The Prophet said: ‘His good deeds were few, but his reward is great.’”

It was narrated that Anas bin Mâlik said: “The Messenger of Allâh sent Busaisah as a scout to see what had happened to the caravan of Abü Suf’ân. Then he came, and there was no one in the house except myself and the Messenger of Allâh.” - He (one of the narrators) said: “I do not know if he mentioned one of his wives too” - “He told him the news, and the Messenger of Allâh went out and spoke to the people. He said: ‘We have something to pursue. Whoever has his mount ready, let him ride with us.’ Some men started to ask him for permission to go and bring their mounts from the high
ground of Al-Madinah, and he said: ‘No, only those whose mounts are ready.’ The Messenger of Allah ﷺ and his Companions set out, and they reached Badr before the idolaters.

“The Messenger of Allah ﷺ said: ‘None of you should go ahead to do anything unless I am ahead of him.’ The idolaters drew close and the Messenger of Allah ﷺ said: ‘Get up to Paradise, as wide as the heavens and the earth.’ ‘Umair bin Al-Humâm Al-Ansârî said: ‘O Messenger of Allah, Paradise as wide as the heavens and the earth?’ He said: ‘Yes.’ He said: ‘Good, good.’ The Messenger of Allah ﷺ said: ‘What makes you say: “Good, good?”’ He said: ‘Nothing, O Messenger of Allah, except the hope that I will be one of its people.’ He said: ‘You will be one of its people.’ He took some dates out of his bag and started eating them, then he said: ‘If I live until I finish eating these dates of mine, that will be a long life.’ So he threw aside the dates he had, then he fought them until he was killed.”

[4916] 146 - (1902) It was narrated from Abû Bakr bin ‘Abdullâh bin Qais, from his
father: “The Messenger of Allâh ﷺ said: ‘The gates of Paradise are beneath the shadows of the swords.’ An unkempt man stood up and said: ‘O Abû Mûsâ, did you hear the Messenger of Allâh ﷺ say this?’ He said: ‘Yes.’ He went back to his Companions and said: ‘I greet you with peace.’ Then he broke the scabbard of his sword and threw it aside, then he walked towards the enemy with his sword and fought with it until he was killed.”

It was narrated that Anas bin Mâlik said: “Some people came to the Prophet ﷺ and said: ‘Send some men with us to teach us the Qur’ân and Sunnah.’ He sent to them seventy men of the Anâr who were called Al-Qurrâ’, among whom was my maternal uncle Ḥarâm. They used to recite Qur’ân and study at night and learn, and during the day, they used to bring water to the Masjid and gather firewood and sell it, in order to buy food for Ahl As-Suffah and the poor. The Prophet ﷺ sent them to them, and they fell upon them and killed them before they reached that place.
They said: 'O Allâh, convey from us to our Prophet that we met You when we were pleased with You and You were pleased with us.' A man came to Harâm, the maternal uncle of Anas, from behind and stabbed him with a spear that ran him through. Harâm said: 'I have succeeded, by the Lord of the Ka'bah!' The Messenger of Allâh سےاک لکھی اللہ said to his Companions: 'Your brothers have been killed, and they said: 'O Allâh, convey from us to our Prophet that we met You when we were pleased with You and You were pleased with us.'

[4918] 148 - (1903) It was narrated that Thâbit said: "Anas said: 'My paternal uncle after whom I was named was not present with the Messenger of Allâh سےاک لکھی اللہ at (the battle of) Badr, and he was upset about that. He said: 'I have missed the first battle where the Messenger of Allâh سےاک لکھی اللہ was present, but if Allâh gives me the opportunity to be at any other battle with the Messenger of Allâh سےاک لکھی اللہ, Allâh, exalted is He, will see what I will do.' He was afraid to say more than that. He was present with the Messenger of Allâh سےاک لکھی اللہ on the day of (the battle of) Uhûd. He met Sa'd bin Mu'âdh, and Anas said to him: "O Abû 'Amr, where are you going?" He said: "I smell the fragrance of Paradise beside Uhûd." He fought them until he
was killed, and eighty-odd wounds were counted on his body, inflicted with swords, spears and arrows. [Anas bin Mâlik] said: "His sister, my paternal aunt Ar-Rubayyi bint An-Nâdr, said: 'I could not recognize my brother except by his finger tips.' Then this Verse was revealed: 'Among the believers are men who have been true to their covenant with Allâh [i.e. they have gone out for Ġhâd, and showed not their backs to the disbelievers]; of them some have fulfilled their obligations (i.e. have been martyred); and some of them are still waiting, but they have never changed (i.e. they never proved treacherous to their covenant which they concluded with Allâh) in the least.'[1] And they thought that it had been revealed concerning him and his companions."

Chapter 42. One Who Fights So That The Word Of Allâh Will Be Supreme Is Fighting In The Cause Of Allâh

[4919] 149 - (1904) It was narrated that 'Amr bin Murrah said: "I heard Abû Wâ'il say: 'Abû Mûsâ Al-As̲h̲'arî told us that a Bedouin man came to the Prophet ﷺ and said: "O Messenger of Allâh, a man may fight for spoils of war, and a man

may fight so that he will be remembered, and a man may fight to be seen as brave. Which of them is (fighting) in the cause of Allâh?” The Messenger of Allâh ﷺ said: “The one who fights so that the word of Allâh will be supreme is (fighting) in the cause of Allâh.”

[4920] 150 - (…) It was narrated that Abû Mûsâ said: “The Messenger of Allâh ﷺ was asked about a man who fights to display his courage, one who fights for the sake of tribalism, and one who fights to show off - which of them is (fighting) in the cause of Allâh? The Messenger of Allâh ﷺ said: ‘The one who fights so that the word of Allâh will be supreme is (fighting) in the cause of Allâh.’”

[4921] (…) It was narrated that Abû Mûsâ said: “The Messenger of Allâh ﷺ came to us and we said: ‘O Messenger of Allâh, a man among us may fight to display his courage…’ and he mentioned a similar report (as no. 4920).”
It was narrated from Abū Mūsā Al-Ashtarī that a man asked the Messenger of Allāh, glorified and exalted is He, about fighting in the cause of Allāh. He said: “A man may fight out of anger, or for the sake of his tribe.” He raised his head to look at him; and he only raised his head because the man was standing; and said: “The one who fights so that the word of Allāh will be supreme is (fighting) in the cause of Allāh.”

Chapter 43. One Who Fights To Show Off And Gain A Reputation Deserves Hell

It was narrated that Sulaimān bin Yāsār said: “The people dispersed from around Abū Hurairah, and Nātil, who was from the people of Ash-Shām, said: ‘O Shaikh! Tell me a Hadith that you heard from the Messenger of Allāh.’ He said: ‘Yes. I heard the Messenger of Allāh say: “The first of the people concerning whom judgement will be passed on the Day of Resurrection will be a man who was martyred. He will be brought and [Allāh] will remind him of His blessings, and he will acknowledge them. He will say: ‘What did you do with them?’ He will say: ‘I fought for Your sake until I was martyred.’ He will say: ‘You are lying, rather
you fought so that it would be said he is brave, and it was said.' Then he will be ordered to be dragged on his face and thrown into the Fire.

"And a man who acquired knowledge and taught it, and read Qur’ân, will be brought and [Allâh] will remind him of His blessings, and he will acknowledge them. He will say: 'What did you do with them?' He will say: 'I acquired knowledge and taught it, and I read Qur’ân for Your sake.' He will say: 'You are lying. You acquired knowledge and taught it so that it would be said, he is a scholar, and you read Qur’ân so that it would be said, he is a reciter, and it was said.' Then he will be ordered to be dragged on his face and thrown into the Fire. And a man whom Allah made rich, and to whom He granted all kinds of wealth will be brought, and [Allâh] will remind him of His blessings, and he will acknowledge them. He will say: 'What did you do with them?' He will say: 'I did not leave any way in which You love wealth to be spent but I spent it for Your sake.' He will say: 'You are lying, rather you did that so that it would be said, he is generous, and it was said.' Then he will be ordered to be dragged on his face and thrown into the Fire."

[4924] (...) It was narrated from Abû Hurairah that Nâtil Ash-Shâmi said to him... and he

٤٩٢٤ ( ... ) وَحَدَّثَهُ عَلَيْهِ بِنَّ
narrated a Hadith like that of Khâlid bin Al-Ḥârith (no. 4923).

Chapter 44. The Reward Of Those Who Fought And Acquired S spoils Of War And Those Who Did Not Acquire S poils Of War

[4925] 153 - (1906) It was narrated from ‘Abdullâh bin ‘Amr that the Messenger of Allâh ☪ said: “There is no troop that fights in the cause of Allâh and acquires spoils of war, but they have received two thirds of their reward in advance, and one third remains for them. If they did not acquire any spoils of war, then they will have their reward in full.”

[4926] 154 - (...) It was narrated that ‘Abdullâh bin ‘Amr said: “The Messenger of Allâh ☪ said: ‘There is no troop or expedition that fights and acquires spoils of war but they have received two thirds of their reward in advance, and there is no troop or expedition that returns empty handed and..."
wounded but they will receive their reward in full.”

Chapter 45. The Words Of The Prophet ﷺ: “Deeds Are But With Intentions” Which Includes Fighting And Other Deeds

[4927] 155 - (1907) It was narrated that ‘Umar bin Al-Khattâb said: “The Messenger of Allah ﷺ said: ‘Deeds are but with intentions and each man will have but that which he intended. If a man’s emigration was in the cause of Allah and His Messenger, then his emigration was in the cause of Allah and His Messenger, but if his migration was to achieve some worldly aim or to take some woman in marriage, his emigration was for that for which he emigrated.”

[4928] (...) A similar Ḥadīth (as no. 4927) was narrated from Yahyâ bin Sa’eed, with the chain of narration of Mâlik. In the Ḥadīth of Sufyân (it says): “I heard ‘Umar bin Al-Khaṭṭāb on the Minbar narrating from the Prophet ﷺ.”
Chapter 46. It Is Recommended To Seek Martyrdom In The Cause Of Allâh, Exalted Is He

[4929] 156 - (1908) It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ said: ‘Whoever sincerely seeks martyrdom, (its reward) will be given to him, even if he does not achieve it.’”

[4930] 157 - (1909) Sahl bin Abî Umâmah bin Sahîl bin Ḥunaîf narrated from his father, from his grandfather, that the Prophet ﷺ said: “Whoever sincerely asks Allâh for martyrdom, Allâh will cause him to attain the status of the martyrs, even if he dies in his bed.”
Chapter 47. Criticism Of One Who Dies Without Having Fought (In Jihād) Or Having Thought Of Fighting

[4931] 158 - (1910) It was narrated that Abū Hurairah said: “The Messenger of Allah س aid: ‘Whoever dies without having fought (in Jihād) or having thought of fighting, has died as a type of hypocrite.”

Ibn Sahm said: “Abdullāh bin Al-Mubārak said: ‘We think that that applied at the time of the Messenger of Allah س .”

Chapter 48. The Reward Of One Who Is Kept From Fighting By Sickness Or Any Other Excuse

[4932] 159 - (1911) It was narrated that Jābir said: “We were with the Prophet س on a campaign and he said: ‘In Al-Madinah there are men and you have not covered any distance or
crossed any valley but they were with you, but they were held back by sickness.”

[4933] (...) It was narrated from Al-A‘mash with this chain of narration (a Hadith similar to no. 4932), except that in the Hadith of Waki’ (it says): “But they shared the reward with you.”

Chapter 49. The Virtue Of Campaigning By Sea

[4934] 160 - (1912) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ used to enter upon Umm Ḥarâm bint Milhân[1] and she would give him food. Umm Ḥarâm was married to ‘Ubâdah bin Aṣ-Ṣâmit. The Messenger of Allâh ﷺ entered upon her one day and she gave him some food, then she sat and checked his head for lice,[2] and the Messenger of Allâh ﷺ slept, then he woke up

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[1] Umm Harâm bint Milhân: The scholars said that the Prophet ﷺ was a Mahram to her, but they differed as how that was so. Ibn ‘Abdul-Barr and others said that she was one of his maternal aunts through breastfeeding. Others said that she was the maternal aunt of his father or grandfather, because ‘Abdul-Muţţalib’s mother was from Banû An-Najjâr.

[2] It should be noted that checking the head for lice does not necessarily mean that there were any.
smiling. She said: “I said: ‘Why are you smiling, O Messenger of Allah?’ He said: ‘Some people of my Ummah were shown to me, on a campaign in the cause of Allah, riding on the surface of this sea, kings on throne, or like kings on thrones.’” - There is some uncertainty as to which he said. She said: ‘O Messenger of Allah, pray to Allah to make me one of them.’ He prayed for her, then he lay down his head and slept, then he woke up smiling.”

She said: “I said: ‘Why are you smiling O Messenger of Allah?’ He said: ‘Some people of my Ummah have been shown to me, on a campaign in the cause of Allah,’ as he had said the first time. She said: ‘O Messenger of Allah, pray to Allah to make me one of them.’ He said: ‘You will be one of the first ones.’”

Umm Ḥarām bint Milḥān traveled by sea at the time of Muʿāwiyah,[1] then when she came ashore, she was riding her mount and she was thrown and died.

[4935] 161 - (...) It was narrated from Anas bin Mālik that Umm Ḥarām, who was the maternal aunt of Anas, said:

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[1] At the time of Muʿāwiyah: Most scholars of biography are of the view that this happened during the caliphate of ‘Uthmān bin ‘Affān, may Allah be pleased with him, during that Umm Ḥarām and her husband traveled to Cyprus, where she fell from her mount and died, and was buried there. Based on this, the words: “At the time of Muʿāwiyah” refer to the time of Muʿāwiyah’s sea campaign, not the time of his caliphate.
“The Prophet came to us one day and took a nap in our house, then he woke up smiling. I said: ‘Why are you smiling, O Messenger of Allâh, may my father and mother be sacrificed for you?’ He said: ‘I have been shown some people of my Ummah riding on the surface of this sea, like kings on thrones.’ I said: ‘Pray to Allâh to make me one of them.’ He said: ‘You will be one of them.’” She said: “Then he slept, then he woke again, smiling. I asked him (about that) and he said something similar. I said: ‘Pray to Allâh to make me one of them.’ He said: ‘You will be one of the first.’”

He said: “‘Ubâdah bin Aṣ-Ṣâmit married her after that, and he went on a campaign by sea and took her with him. When she arrived, a mule was brought for her and she rode it, but she fell down and broke her neck.”

[4936] 162 - (...) It was narrated from Anas bin Mâlik, from his maternal aunt Umm Harâm bint Milhân, that she said: “One day the Messenger of Allâh fell asleep near me, then he woke up smiling.” She said: “I said: ‘O Messenger of Allâh, why are you smiling?’ He said: ‘Some people of my Ummah were shown to me, riding on the surface of this green sea.’” Then...
he mentioned a Hadîth like that of Ḥammâd bin Zaid (no. 4935).

[4937] (...) It was narrated from ‘Abdullâh bin ‘Abdur-Rahmân that he heard Anas bin Mâlik say: “The Messenger of Allâh ﷺ came to Bint Milhân, the maternal aunt of Anas, and lay down his head (to sleep) in her house...” and he quoted a Hadîth like that of Ishâq bin Abî Talbah and Muḥammad bin Yahyâ bin Ḥabbân (no. 4934, 4935).

Chapter 50. The Virtue Of Guarding The Frontier In The Cause Of Allâh, Glorified And Exalted Is He

[4938] 163 - (1913) It was narrated that Salmân said: “I heard the Messenger of Allâh ﷺ say: ‘Guarding the frontier in the cause of Allâh for one day and night is better than fasting and praying Qiyâm for a month, and if he dies, the reward for his righteous deeds that he used to do will continue, and he will receive provision, and he will be safe from the trial of the grave.’”
Chapter 51. About The Martyrs

[4939] (…) A Hadith like that of Al-Laith from Ayyûb bin Mûsâ (no. 4938) was narrated from Salmân Al-Khâir, from the Messenger of Allâh ﷺ.

Chapter 51. About The Martyrs

[4940] 164 - (1914) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “While a man was walking on the road, he found a thorny branch on the road, so he removed it. Allâh appreciated that and forgave him.” And he said: “The martyrs are five: The one who dies of the plague, the one who dies of a stomach disease, the one who drowns, the one who is crushed beneath a falling wall, and the martyr who is killed in the cause of Allâh (glorified and exalted is He).”

[4941] 165 - (1915) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Who do you consider to be the martyrs among you?’ They said: ‘O Messenger of Allâh, the one who is killed in the cause of Allâh is a martyr.’”
Allāh is a martyr.’ He said: ‘Then the martyrs among my Ummah will be few.’ They said: ‘Then who are they, O Messenger of Allāh?’ He said: ‘The one who is killed in the cause of Allāh is a martyr, the one who dies in the cause of Allāh is a martyr, the one who dies of plague is a martyr, and the one who dies of a stomach disease is a martyr.’"

Ibn Al-Miqsam said: ‘I bear witness that your father said in this Hadīth: ‘And the one who drowns is a martyr.’”

[4942] (...) Suha'il said: “‘Ubaidullāh bin Miqsam said: ‘I bear witness that your brother added in this Hadīth: “The one who drowns is a martyr.””

[4943] (...) Suha'il narrated it with this chain of narration (a Hadīth similar to no. 4942), and in his Hadīth he said: ‘‘Ubaidullāh bin Miqsam narrated to me from Abū Sālīh, and he added: ‘And the one who drowns is a martyr.”

[4944] 166 - (1916) It was narrated that Ḥafṣah bint Sirīn said: “Anas bin Mālik said to me: ‘Of what did Yahyā bin Abī ‘Amrah
die? I said: ‘Of the plague.’” She said: He (i.e., Anas) said: The Messenger of Allâh  said: “The plague is martyrdom for every Muslim.”

[4945] (…) A similar report (as no. 4944) was narrated from ‘Âṣîm, with this chain of narration.

Chapter 52. The Virtue Of Shooting And Encouragement To Learn It, And Criticism Of The One Who Learns It And Then Forgets It

[4946] 167 - (1917) ‘Uqbah bin ‘Âmir said: “I heard the Messenger of Allâh  say, on the Minbar: ‘And make ready against them all you can of power.’[1] Verily, power is shooting, verily power is shooting, verily power is shooting.”

[4947] 168 - (1918) It was narrated that ‘Uqbah bin ‘Âmir said: “I heard the Messenger of Allâh  say: ‘Lands will be conquered by you and Allâh will suffice you, so no one of you

should give up playing with arrows.”

[4948] (...) It was narrated that Abū ‘Ali Al-Hamdānī said: “I heard ‘Uqbah bin ‘Amir narrate from the Prophet ﷺ...” a similar report (as no. 4947).

[4949] 169 - (1919) It was narrated from ‘Abdur-Rahmān bin Shumāsah that Fuqaim Al-Lakhmî said to ‘Uqbah bin ‘Amir: “You go between these two targets but you are an old man, and it must be difficult for you.” ‘Uqbah said: “Were it not for some words that I heard from the Messenger of Allāh ﷺ, I would not trouble myself.” Al-Hârith said: “I said to Ibn Shumāsah: ‘Why was that?’ He said: “He (ﷺ) said: ‘Whoever learns archery then abandons it, he is not one of us, or, he has sinned.’”


[4950] 170 - (1920) It was narrated that Thawbân said:
"The Messenger of Allâh ﷺ said: ‘A group of my Ummah will continue to prevail on the basis of the truth, and they will not be harmed by those who oppose them, until the decree of Allâh comes to pass when they are like that.’” In the Hadîth of Qutaibah it does not say: “When they are like that.”

[4951] 171 - (1921) It was narrated that Al-Mughîrah said: “I heard the Messenger of Allâh ﷺ say: ‘Some people among my Ummah will continue to prevail over the people, until the decree of Allâh comes to them while they are still prevailing.’”

[4952] (...) Al-Mughîrah bin Shu‘bâh said: “I heard the Messenger of Allâh ﷺ say...” a Hadîth like that of Marwân (no. 4951).

[4953] 172 - (1922) It was narrated from Jâbir bin Samurah that the Prophet ﷺ said: “This
religion will continue to abide, and a group among the Muslims will continue to fight for it, until the Hour begins.”


[4955] 174 - (1037) ‘Umair bin Hâni’ said: “I heard Mu‘âwiyyah on the Minbar saying: ‘I heard the Messenger of Allâh ﷺ say: “A group among my Ummah will continue to live by the command of Allâh, and they will not be harmed by those who forsake them or oppose them, until the decree of Allâh comes when they are still prevailing over the people.”

[4956] 175 - (...) Yazîd bin Al-Ashamm said: “I heard Mu‘âwiyyah bin Abî Sufyân mention a Hadîth
traveling in arid land, then hasten to pass through it. And if you make a halt at the end of the night, avoid (camping in) the road, for it is the abode of the vermin of the night.”

[4960] (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “If you are traveling in fertile land, then give the camels their share of the land, and if you are traveling in arid land, then hasten to cross it. And if you make a halt at the end of the night, avoid (camping in) the road, for it is the pathway of wild animals and the abode of the vermin of the night.”

Chapter 55. Travel Is A Kind Of Torment, And It Is Recommended For The Traveler To Hasten Back To His Family After Finishing His Business

[4961] 179 - (1927) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Travel is a kind of torment. It deprives one of you of his sleep, food and drink. When one of you has completed his business, let him hasten back to his family.”
Chapter 56. It Is Disliked To Enter At Night When Coming Home From A Journey

[4962] 180 - (1928) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ did not come to his family at night; he used to come to them in the morning or afternoon.

[4963] (...) A similar report (as no. 4962) was narrated from Anas bin Mâlik, from the Prophet ﷺ, but he said: “He did not enter upon...”

[4964] 181 - (715) It was narrated that Jâbir bin ‘Abdullâh said: “We were with the Messenger of Allâh ﷺ on a campaign, and when we came to Al-Madinah, we want to enter (the city) and he said: ‘Slow down so that we will enter at night, i.e., in the evening, so that the disheveled one may comb her hair and the one whose husband...”
has been away may remove her pubes.”

[4965] 182 - (...) It was narrated that Jâbir said: “The Messenger of Allah ﷺ said: ‘If one of you comes at night, let him not enter upon his family at night, until the one whose husband has been away has removed her pubes and the one who is disheveled has combed her hair.”

[4966] (...) Shu‘bah narrated, Sayyâr narrated a similar Hadith (as no. 4965) with this chain of narration.

[4967] 183 - (...) It was narrated that Jâbir bin ‘Abdullâh said: “The Messenger of Allah ﷺ forbade a man, if he had been away for a long time, to come to his family at night.”

[4968] (...) Shu‘bah narrated it with this chain of narration (a Hadith similar to no. 4967).

[4969] 184 - (...) It was narrated that Jâbir said: “The Messenger of Allah ﷺ forbade a man to come to his family at night, doubting their fidelity and seeking out their lapses.”
[4970] (...) Sufyân narrated with this chain of narration that 'Abdur-Rahmân said: “Sufyân said: ‘I do not know whether this is part of the Hadīth or not,’ i.e., (the words) ‘doubting their fidelity and seeking out their lapses.”

[4971] 185 - (...) It was narrated from Jâbir, from the Prophet ﷺ, that it is disliked to come at night, but he did not say, “doubting their fidelity and seeking out their lapses.”
that he narrated from the Prophet ﷺ, and I did not hear him narrate any other Hadith from the Prophet ﷺ on his Minbar. He said: ‘The Messenger of Allâh ﷺ said: “If Allâh intends good for a person, He causes him to acquire a deep understanding of Islam. A group of Muslims will continue to fight in defense of the truth and to prevail over those who oppose them, until the Day of Resurrection.”

[4957] 176 - (1924) ‘Abdur-Rahmân bin Shumâsah Al-Mahri said: “I was with Maslamah bin Mukhallad, and ‘Abdullâh bin ‘Amr bin Al-‘Âs was also with him. ‘Abdullâh said: ‘The Hour will not come except upon the worst of people, who are worse than the people of the Jâhiliyyah. They will not ask Allâh for anything but He will refuse their request.’

While they were like that, ‘Uqbah bin ‘Amir came, and Maslamah said to him: ‘O ‘Uqbah, listen to what ‘Abdullâh is saying.’ He said: ‘He knows best; as for me, I heard the Messenger of Allâh ﷺ say: “A group of my Ummah will continue to fight to establish the command of Allâh, continuing to defeat their enemies and not being harmed by those who oppose them until the..."
Hour comes upon them when they are like that.” ‘Abdullâh said: ‘Yes, then Allâh will send a wind like the fragrance of musk and with a touch like that of silk, and it will not leave any soul in whose heart is a grain of faith, but it will take it. Then the worst of people will be left, upon whom the Hour will come.”

Chapter 54. Keeping Animals’ Well Being In Mind When Traveling, And The Prohibition Of Halting In The Road At The End Of The Night

[4959] 178 - (1926) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘If you are traveling in fertile land, then give the camels their share of the land; if you are

[1] The people of the Gharb: Gharb here may refer to “buckets” and the “people of the bucket” means the Arabs who used buckets to draw water from wells, or it may mean “the west” referring to Shâm or Greater Syria.
The Book of Hunting, Slaughter And What Animals May Be Eaten

Chapter 1. Hunting With Trained Dogs And Arrows

[4972] 1 - (1929) It was narrated that ‘Adiy bin Ḥātim said: "I said: 'O Messenger of Allah, I release my trained dogs and they catch (game) for me, and I mention the Name of Allāh over them.' He said: ‘If you release your trained dog and you mention the Name of Allāh over him, then eat.’ I said: ‘Even if (the dogs) kill (the game)?’ He said: ‘Even if they kill it, so long as another dog has not joined them.” I said to him: ‘And I shoot the game with a Mi’râd’[1] (a short blunt, arrow without fletching) and I hit it.” He said: ‘If you shoot the Mi’râd and it pierces (the game), then eat it, but if it strikes it sideways, then do not eat it.”

[4973] 2 - (...) It was narrated that ‘Adiy bin Ḥātim said: “I asked the Messenger of Allāh ﷺ...

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[1] A short, blunt, featherless arrow, or something that has a blade or point on one end or one side, while the other end of it or side of it is wooden.
The Book of Hunting & Slaughter

saying: ‘We are a people who hunt with these dogs.’ He said: ‘If you release these trained dogs and mention the Name of Allâh over them, then eat what they catch for you, even if they kill it, unless the dog eats some of it. If he eats some of it then do not eat of it, for I am afraid that he may have caught it for himself. And if other dogs join your dog, then do not eat (the game).’”

[4974] 3 - (...) It was narrated that ‘Adiyy bin Hâtîm said: “I asked the Messenger of Allâh about the Mi’râd. He said: ‘If its point strikes (the game), then eat, but if its edge (i.e., side ways) strikes it and kills it, then it has been beaten to death, so do not eat it.’ And I asked the Messenger of Allâh about dogs. He said: ‘If you release your dog and mention the Name of Allâh, then eat, but if he has eaten part of it then do not eat, for he has caught it for himself.’ I said: ‘What if I find another dog with my dog, and I do not know which of them caught it?’ He said: ‘Do not eat, for you mentioned the Name of Allâh over your dog but you did not mention the Name of Allâh over any other.’”

كتب الصيد والذبائح...
[4975] (...) Ash-Sha'bi said: “I heard ‘Adiyy bin Hātim saying: ‘I asked the Messenger of Allāh ﷺ about the Mi'râd...’” and he mentioned a similar report (as Ḥadīth no. 4974).

[4976] (...) ‘Adiyy bin Hātim said: “I asked the Messenger of Allāh ﷺ about the Mi'râd...” and he mentioned a similar report (as no. 4974).

[4977] 4 (...) It was narrated that ‘Adiyy bin Hātim said: “I asked the Messenger of Allāh ﷺ about hunting with a Mi'râd. He said: ‘Whatever is struck with its point, eat it, but whatever is struck with its sideways, do not eat it, for it has been beaten to death.’ And I asked him about hunting with dogs. He said: ‘Whatever it catches for you and does not eat, then eat it, for its slaughtering is its being caught and killed (by the dog). But if you find another dog with him and you fear that (the other dog) caught it with him and killed it, then do not eat, for you mentioned the Name of Allāh over your dog, not any other.”
Zakariyyâ bin Abî Zâ’îdah narrated it with this chain.

Ash-Sha’bî said: “I heard ‘Adiyy bin Hâtîm, who was our neighbor, partner and close associate in An-Nahrain, say that he asked the Messenger of Allâh ﷺ: ‘I release my dog and I find another dog has caught the game with my dog, and I do not know which of them caught it and killed it first.’ He said: ‘Do not eat, for you only mentioned the Name of Allâh over your dog, not any other.’”

A similar report (as no. 4979) was narrated from ‘Adiyy bin Hâtîm from the Prophet ﷺ.

It was narrated that ‘Adiyy bin Hâtîm said: “The Messenger of Allâh ﷺ said to me: ‘If you release your dog and mention the Name of Allâh, if he catches something for you and you find it alive, then slaughter it; if you find he has killed it but has not eaten any of it, then eat it. If you find another dog with your dog and it (the game) has been killed, then do not eat, for you do not know which of them killed it. If you shoot your arrow and mention the Name of Allâh, then
(the game) vanishes from your sight for a day, and you only find the mark of your arrow on it, then eat if you wish, but if you find it drowned in water, then do not eat it.”

[4982] 7 - (...) It was narrated that `Adiy bin Ḥātim said: “I asked the Messenger of Allāh about hunting. He said: “When you shoot your arrow, mention the Name of Allāh. Then if you find it (the game) dead then eat, unless you find that it has fallen into water, in which case you cannot know whether it was the water that killed it, or your arrow.”

[4983] 8 - (1930) Ābū Tha‘labah Al-Khushānī said: “I came to the Messenger of Allāh and said: ‘O Messenger of Allāh, we are in the land of some of the People of the Book, and we eat from their vessels. And it is a land where I hunt with my bow and with my trained dog, or my dog that is not trained. Tell me what is permissible for us of that.’ He (ﷺ) said: ‘As for what you have mentioned about being in a land where I hunt with my bow and with my trained dog, or my dog that is not trained. Tell me what is permissible for us of that.’ He (ﷺ) said: ‘As for what you have mentioned about being in a land where I hunt with my bow and with my trained dog, or my dog that is not trained. Tell me what is permissible for us of that.’ He (ﷺ) said: ‘As for what you have mentioned about being in a land where I hunt with my bow and with my trained dog, or my dog that is not trained. 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Tell me what is permissible for us of that.’ He (ﷺ) said: ‘As for what you have mentioned about being in a land where I hunt with my bow and with my trained dog, or my dog that is not trained. Tell me what is permissible for us of that.’ He (ﷺ) said: ‘As for what you have mentioned about being in a land where I hunt with my bow and with my trained dog, or my dog that is not trained. Tell me what is permissible for us of that.’
hunting land, whatever you catch with your bow, mention the Name of Allāh then eat, and whatever you catch with your trained dog, mention the Name of Allāh then eat. But whatever you catch with your dog that is not trained, if you come to it (when it is still alive) and slaughter it, then eat it.”

[4984] (...) A Hadith like that of Ibn Al-Mubārak (no. 4983) was narrated from Haiwah with this chain of narration, except that the Hadīth of Ibn Wahb does not mention hunting with a bow.

Chapter 2. If The Game Disappears, Then Is Found Afterwards

[4985] 9 - (1931) It was narrated from Abū Tha‘labah that the Prophet ﷺ said: “If you shoot your arrow and (the game) disappears, then you find it, then eat it, so long as it has not turned rotten.”

[4986] 10 - (...) It was narrated from Abū Tha‘labah from the Prophet ﷺ concerning the one who catches up with his game after three days: (He ﷺ said:) “Eat it so long as it has not turned rotten.”
A Hadith like that of Al-‘Alâ’ was narrated from Abû Tha’labah Al-Khushânî, except that he did not mention it turning rotten. And he said concerning dogs: “Eat it after three days unless it has turned rotten, in which case leave it.”

Chapter 3. The Prohibition Of Eating Any Wild Animal With Fangs And Any Bird With Talons

It was narrated that Abû Tha’labah said: “The Prophet forbid eating any wild animal with fangs.” Ishâq and Ibn Abî ‘Umar added in their Hadîth: “Az-Zuhârî said: ‘We did not hear this until we came to Ash-Shâm.’”
It was narrated from Abū Idrīs Al-Khawlânî that he heard Abū Tha’labah Al-Khushânî say: “The Messenger of Allāh ﷺ forbade eating any wild animal with fangs.”

Ibn Shihāb said: “I did not hear that from our scholars in the Ḥijāz, until Abū Idrīs, who was one of the Fuqahā’ (scholar) of Ash-Shām, narrated it to me.”

It was narrated from Abū Tha’labah Al-Khushânî that the Messenger of Allāh ﷺ forbade eating any wild animal with fangs.

A Hadīth like that of Yūnus and ‘Amr was narrated from Az-Zuhrî with this chain of narration. All (the narrators) mentioned eating except Ṣâliḥ and Yûsuf, in whose Hadīth it says: “He forbade every wild animal that has fangs.”
It was narrated from Abū Hurairah that the Prophet ﷺ said: “Every wild animal that has fangs, eating it is Ḥarām (forbidden).”

Mālik bin Anas narrated a similar report (as no. 4992), with this chain of narrators.

It was narrated that Ibn ‘Abbās said: “The Messenger of Allāh ﷺ forbade (eating) every wild animal with fangs and every bird with talons.”
[4995] (...) Shu‘bāh said... a similar report with this chain of narrators (as no. 4994).

[4996] (...) It was narrated from Ibn ‘Abbās that the Messenger of Allāh ﷺ forbade every wild animal that has fangs and every bird that has talons.

[4997] (...) It was narrated that Ibn ‘Abbās said: “The Messenger of Allāh ﷺ forbade...” a Hadīth like that of Shu‘bāh from Al-Hakam.

Chapter 4. Permissibility Of (Eating) Dead Animals From The Sea

[4998] 17 - (1935) It was narrated that Jābir said: “The Messenger of Allāh ﷺ sent us on an expedition and appointed Abū
'Ubaidah in charge of us, to intercept a caravan of the Quraysh. He supplied us with a bag of dates, and we had no other provisions apart from that. Abū 'Ubaidah used to give them to us, one date at a time.” He (the narrator) said: “I said: ‘What did you do with it?’ He said: ‘We used to suck it like a child, then drink water after that, and it would suffice us for that day until night. And we used to knock down leaves with our sticks, then soak them in water and eat them. We set off along the coast and there appeared before us on the shore something like a huge mound. We came to it and saw that it was a beast called Al-'Anbar (sperm whale). Abū 'Ubaidah said: “It is dead meat.” Then he said: “No, we are the envoys of the Messenger of Allah, (striving) in the cause of Allah, and we are compelled (by hunger); eat.” We lived on it for a month, three hundred of us, until we grew fat. And I remember that we extracted pitchers of fat from its eye socket, and we cut out pieces of meat like that of a bull. Abū 'Ubaidah called out thirteen of us and made them sit in its eye socket, and he took one of its ribs and set it up, then he saddled the largest camel we had with us and passed beneath it. And we supplied ourselves with
preserved pieces of its meat. When we reached Al-Madinah, we came to the Messenger of Allah and told him all of that. He said: “It is provision that Allah brought forth for you. Do you have any of its meat with you that you can give us to eat?” We sent some of it to the Messenger of Allah and he ate it.”

[4999] 18 - (...) 'Amr heard Jâbir bin 'Abdullâh say: “The Messenger of Allah sent us, three hundred riders, with Abû ‘Ubaidah bin Al-Jarrâh in charge, to keep a lookout for the caravan of the Quraish. We stayed on the coast for half a month, and we were stricken with such intense hunger that we ate leaves, and it was called the Army of Leaves. Then the sea threw out to us a beast called Al-'Anbar (sperm whale) and we ate from it for half a month and rubbed its fat on our bodies, until our bodies grew strong. Abû ‘Ubaidah took one of its ribs and set it up, then he looked for the tallest man in the army and the tallest camel. He mounted the man on the camel, and he passed beneath it. And a number of men sat in its eye socket, and we extracted such and such number of pitchers of fat from its eye socket. ‘Abû ‘Ubaidah used to give each one of us a handful of dates at a time, then he gave us one date at a time, and when he ran out we felt its loss.”

[5000] 19 - (...) ‘Amr heard
Jâbir say concerning the Army of the Leaves: “A man slaughtered three camels, then another three, then another three, then Abû ‘Ubaidah forbade him to do that.”

[5001] 20 - (…) It was narrated that Jâbir bin ‘Abdullâh said: “The Prophet sent us, three hundred men, and we carried our provision slung around our necks.”

[5002] 21 - (…) Jâbir bin ‘Abdullâh narrated: “The Messenger of Allah sent an expedition, three hundred strong, and appointed Abû ‘Ubaidah bin Al-Jarrâh in charge of them. Their provisions ran short, so Abû ‘Ubaidah collected their provisions in a bag and fed us from it each day, until the ration was reduced to one date each every day.”

[5003] (…) Jâbir bin ‘Abdullâh said: “The Messenger of Allah sent an expedition, of whom I was one, to the coast…” and they (the narrators) all quoted a Hadîth like that of ‘Amr bin Dînâr and Abû Az-Zubair except that in the Hadîth of Wahb bin
The Book of Hunting & Slaughter

Kaisân (no. 5002) it says: “The army ate from it for eighteen days.”

Chapter 5. The Prohibition Of Eating The Meat Of Domesticated Donkeys

[5005] 22 - (1407) It was narrated from 'Ali bin Abî Tâlib that the Messenger of Allâh ﷺ forbade Mut‘ah marriage with women on the Day of Khâibar, and he forbade the meat of domesticated donkeys.

[5006] (...) It was narrated from Az-Zuhrî, with this chain of narrators. In the Hadîth of Yûnus
it says: "And eating the meat of domesticated donkeys."

[5007] 23 - (1936) It was narrated from Ibn Shihāb that Abū Idrīs told him that Abū Tha'labah said: "The Messenger of Allāh ﷺ prohibited the meat of domesticated donkeys."

[5008] 24 - (561) It was narrated from Ibn ‘Umar that the Messenger of Allāh ﷺ forbade eating the meat of domesticated donkeys.

[5009] 25 - (...) It was narrated that Ibn ‘Umar said: "The Messenger of Allāh ﷺ forbade eating domesticated donkeys on the Day of Khaibar, although the people needed it."
It was narrated that Ash-Shaibânî said: “I asked ‘Abdullâh bin Abi Awfâ about the meat of domesticated donkeys. He said: ‘We were stricken with hunger on the Day of Khaibar, when we were with the Messenger of Allah and the people had captured some donkeys outside Al-Madinah. So we slaughtered them, and the cooking pots were boiling, when the caller of the Messenger of Allah cried out that the cooking pots should be overturned and nothing of the donkey meat should be eaten.’ I said: ‘What kind of prohibition was it?’ He said: ‘We talked about that amongst ourselves, did he prohibit it forever or did he prohibit it because it had not been distributed as it should have been (i.e., with the Khumus being taken out before the booty was divided)?’”

Sulaimân Ash-Shaibânî said: “I heard ‘Abdullâh bin Abi Awfâ say: ‘On the Day of Khaibar we fell upon some domesticated donkeys and slaughtered them. When the cooking pots were boiling, the
The Book of Hunting & Slaughter

caller of the Messenger of Allâh cried out (saying): “Overturn the cooking pots and do not eat any of the donkey meat.” Some people said: “The Messenger of Allâh has only forbidden it because it has not been distributed as it should have been (i.e., with the Khumus being taken out before the booty was divided),” and others said: “He has forbidden it forever.”

[5012] 28 - (1938) It was narrated that ‘Adîyy bin Thâbit said: “I heard Al-Barâ’ and ‘Abdullâh bin Abî Awfâ say: ‘We got some donkeys and cooked them, then the caller of the Messenger of Allâh cried out saying: “Overturn the cooking pots.”

[5013] 29 - (...) It was narrated that Abû Ishâq said: “Al-Barâ’ said: ‘On the Day of Khaibar we got some donkeys, then the caller of the Messenger of Allâh cried out saying: “Overturn the cooking pots.”

[5014] 30 - (...) It was narrated that Thâbit bin ‘Ubaidullâh said: “I heard Al-Barâ’ saying: ‘We were forbidden the meat of domesticated donkeys.’”
31 - (...) It was narrated that Al-Barâ' bin ‘Azib said: "The Messenger of Allâh ﷺ commanded us to throw away the meat of domesticated donkeys, raw and cooked, then he did not command us to eat it."

(...) A similar report (as no. 5015) was narrated from ‘Asim with this chain narrators.

32 - (1939) It was narrated that Ibn ‘Abbâs said: "I do not know whether the Messenger of Allâh ﷺ forbade it because they (donkeys) were beasts of burden for the people, and he did not want their beasts of burden to be lost, or if he prohibited the meat of domesticated donkeys on the Day of Khaibar."

33 - (1802) It was narrated that Salamah bin Al-Akwa' said: "We set out with the Messenger of Allâh ﷺ for Khaibar, then Allâh granted them victory over it. When evening came on the day that they conquered it, the people lit many fires, and the Messenger of Allâh ﷺ said: 'What are these
fires? What are you lighting them for?’ They said: ‘For (cooking) meat.’ He said: ‘What kind of meat?’ They said: ‘For the meat of domesticated donkeys.’ The Messenger of Allâh ﷺ said: ‘Throw it away and break them (the pots).’ A man said: ‘O Messenger of Allâh, or throw it away and wash them?’ He said: ‘Or that.’”

[5019] (... ) It was narrated from Yazîd bin Abî ‘Ubaid, with this chain narrators.

[5020] 24 - (1940) It was narrated that Anas said: “When the Messenger of Allâh ﷺ conquered Khaibar, we captured some donkeys outside the town, and we cooked some of them. Then the caller of the Messenger of Allâh ﷺ cried out (saying): ‘Allâh and His Messenger have forbidden it to you, for it is an abomination of the Shaitân’s handiwork.’ So the pots and their contents were overturned, and they were brimming with their contents.”

[5021] 35 - (...) It was narrated
that Anas bin Mâlik said: "On the Day of Khaibar, someone came and said: 'O Messenger of Allah, the donkeys have been eaten.' Then another person came and said: 'O Messenger of Allah, the donkeys are finished.' The Messenger of Allâh ﷺ told Abû Talhah to call out: 'Allâh and His Messenger forbid the meat of donkeys to you, for it is an abomination or it is impure.' So the cooking pots were overturned with their contents."

Chapter 6. Permissibility Of Eating Horse Meat

[5022] 36 - (1941) It was narrated from Jâbir bin 'Abdullâh that on the Day of Khaibar, the Messenger of Allâh ﷺ forbade the meat of domesticated donkeys, but he permitted the meat of horses.

[5023] 37 - (...) Jâbir bin 'Abdullâh said: "At the time of Khaibar, we ate the meat of horses and onagers,\[1\] but the

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Prophet  forbade us (to eat) the meat of domestic donkeys.”

[5024] (...) It was narrated from Ibn Juraij, with this chain narrators (a Hadith similar to no. 5023).

[5025] 38 - (1942) It was narrated that Asmâ’ said: “We slaughtered a horse at the time of the Messenger of Allah  and ate it.”

[5026] (...) It was narrated from Hishâm with this chain narrators (a Hadith similar to no. 5025).

Chapter 7. The Permissibility Of Eating Ad-Dabb (Mastigure) [1]

[5027] 39 - (1943) It was narrated from ‘Abdullâh bin Dînâr that he heard Ibn ‘Umar said: The Prophet  was asked about Ad-Ḍabb (mastigure, desert lizard).

[1] A type of lizard (uromastyx) that grows up to one or two feet in length.
He said: "I will not eat it but I will not prohibit it."

[5028] 40 - (...) It was narrated that Ibn 'Umar said: "A man asked the Messenger of Allâh ﷺ about eating Ad-Ḍabb (mastigure, desert lizard), and he said: "I do not eat it but I do not prohibit it."

[5029] 41 - (...) It was narrated that Ibn 'Umar said: "A man asked the Messenger of Allâh ﷺ about eating Ad-Ḍabb (mastigure, desert lizard) when he was on the pulpit. He said: 'I do not eat it but I do not prohibit it.'"

[5030] (...) A similar report (as no. 5029) was narrated from 'Ubaidullâh with this chain narrators.

[5031] (...) A Hadîth like that of Al-Laith from Nâfî (no. 5029) was narrated from Nâfî from Ibn 'Umar, from the Prophet ﷺ, except that the Hadîth of Ayyûb (says): "A mastigure was brought to the Messenger of Allâh ﷺ and he did not eat it but he did not prohibit it." In the Hadîth of Usâmah it says: "A man stood up
in the *Masjid* when the Messenger of Allâh ﷺ was on the pulpit.”

[5032] 42 - (1944) Ash-Sha'bi heard Ibn 'Umar (say) that the Prophet ﷺ had some of his Companions with him, among whom was Sa'd. Some mastigure meat was brought to them and one of the wives of the Prophet ﷺ called out: “It is mastigure meat.” The Messenger of Allâh ﷺ said: “Eat, for it is *Halâl*, but it is not something that I eat.”

[5033] (...) It was narrated that Tawbah Al-'Anbarî said: “Ash-Sha'bi said to me: ‘Have you heard the Hadîth of Al-Hasan from the Prophet? I sat with Ibn 'Umar for nearly two years or a year and a half, and I did not hear him narrate anything from the Prophet ﷺ except this. He said: ‘Some of the Companions
of the Prophet ﷺ, among whom was Sa‘d...” a Hadîth like that of Mu‘âdh (no. 5032).

[5034] 43 - (1945) It was narrated that ‘Abdullâh bin ‘Abbâs said: “Khâlid bin Al-Walîd and I, along with the Messenger of Allah ﷺ, entered the house of Maimûnah. A roasted mastigure was brought and the Messenger of Allah ﷺ stretched out his hand, then one of the women who were in the house of Maimûnah said: ‘Tell the Messenger of Allah ﷺ what he is about to eat.’ Then the Messenger of Allah ﷺ withdrew his hand. I said: ‘Is it Harâm, O Messenger of Allah?’ He said: ‘No, but it is not found in the land of my people and I have an aversion to it.’”

Khâlid said: “I took it and ate it, and the Messenger of Allah ﷺ was looking on.”

[5035] 44 - (1946) It was narrated from Abû Umâmah bin Sahîl bin Ḥunaîf Al-Ansârî that ‘Abdullâh bin ‘Abbâs told him that Khâlid bin Al-Walîd, who was called Saîfullâh (the Sword of Allah), told him that he entered, along with the Messenger of Allah ﷺ, upon Maimûnah, the wife of the Prophet ﷺ, who was his maternal aunt and the maternal aunt of Ibn ‘Abbâs. He found in her house a roasted mastigure
which had been brought by her sister Ḥufaidah bint Al-Ḥārith from Najd. It was rare that food would be offered to him without being described or named. The Messenger of Allāh ﷺ stretched out his hand towards it and one of the women present said: “Tell the Messenger of Allāh ﷺ what is being offered to him.” They said: “It is a mastigure, O Messenger of Allāh.” The Messenger of Allāh ﷺ withdrew his hand and Khālid bin Al-Walīd said: “Is mastigure Ḥarām, O Messenger of Allāh?” He said: “No, but it is not found in the land of my people and I have an aversion to it.”

Khālid said: “I took it and ate it while the Messenger of Allāh ﷺ was looking on, and he did not forbid me.”

[5036] 45 - (...) It was narrated from Ibn ‘Abbās that Khālid bin Al-Walīd told him that he entered with the Messenger of Allāh ﷺ upon Maimūnah bint Al-Ḥārith, who was his maternal aunt. Some mastigure meat was brought to the Messenger of Allāh ﷺ, which had been brought by Umm Ḥufaidah bint Al-Ḥārith from Najd, who was married to a man from Banū Ja‘far. The Messenger of Allāh ﷺ would not eat anything until he knew what it was... then he mentioned a Hadīth like that of
Yúnus (no. 5035), and at the end of the Hadīth he added: “Ibn Al-Asamm narrated it from Maimūnah, and he was under her care.”

[5037] (1945) It was narrated that Ibn ‘Abbās said: “Two grilled mastigures were brought to the Prophet when we were in the house of Maimūnah...” a similar Hadīth (as no. 5036), but he did not mention Yazīd bin Al-Asamm from Maimūnah.

[5038] (...) It was narrated that Ibn ‘Abbās said: “Some mastigire meat was brought to the Messenger of Allāh when he was in the house of Maimūnah and Khālid bin Al-Walīd was with him...” and he mentioned a Hadīth like that of Az-Zuhrī.

[5039] 46 - (1947) Ibn ‘Abbās said: “My maternal aunt Umm Hufaid gave a gift to the Messenger of Allāh of some ghee, dried yoghurt and mastigures. He ate
some of the ghee and dried yoghurt, but he left the mastigure, having an aversion to it. It was eaten at the table of the Messenger of Allâh ﷺ, and if it were Ḥarām, it would not have been eaten at the table of the Messenger of Allâh ﷺ."

[5040] 47 - (1948) It was narrated that Yazîd bin Al-Ĥasamm said: “A newly-married man in A-Madinah invited us (to a meal) and he served us thirteen mastigures. Some people ate and some did not. I met Ibn ‘Abbâs the next day and told him about that. People started narrating what they heard about this issue, until one of them said: ‘The Messenger of Allâh ﷺ said: “I do not eat it, but I do not forbid it and I do not prohibit it.” Ibn ‘Abbâs said: ‘What a bad thing you have said. No Prophet of Allâh was sent except to explain what is permitted and what is forbidden. When the Messenger of Allâh ﷺ was in the house of Maimûnah, along with Al-Fâqîl bin ‘Abbâs, Khâlid bin Al-Walîd and another woman, a tray of meat was brought to them. When the Messenger of Allâh ﷺ wanted to eat, Maimûnah said to him: “It is mastigure meat.” He withdrew his hand and said:
“This is meat which I have never eaten.” And he said to them: “Eat.” So Al-Faḍl, Khālid and the woman ate from it.

Maimūnah said: “I will never eat something that the Messenger of Allāh did not eat.”

[5041] 48 - (1949) Jābir bin ‘Abdullāh said: “A mastigure was brought to the Messenger of Allāh and he refused to eat it. He said: ‘I do not know, perhaps it is descended from one of the generations who were transformed.’”

[5042] 49 - (1950) It was narrated that Abū Az-Zubair said: “I asked Jābir about mastigure. He said: ‘Do not eat it,’ and he regarded it as repulsive. He said: ‘Umar bin Al-Khattāb said: ‘The Prophet did not prohibit it, and Allāh has benefited more than one person by it. It is the food of most shepherds, and if I had some with me I would eat it.’”

[5043] 50 - (1951) It was narrated that Abū Sa‘eed said: “A man said: ‘O Messenger of Allāh, we live in a land that abounds in mastigures. What do you command us to do? Or what is your ruling to us?’ He said: ‘I have been told that a group of
the Children of Israel was transformed,’ and he did not command or forbid.”

Abû Sa‘eed said: “After that, ‘Umar said: ‘Allâh (Glorified and Exalted is He) has benefited more than one person by it, and it is the food of most shepherds. If I had some with me, I would eat it. It was just that the Messenger of Allâh ﷺ had an aversion to it.’”

[5044] 51 - (…) It was narrated from Abû Sa‘eed that a Bedouin came to the Messenger of Allâh ﷺ and said: “I live in a low land that abounds in mastigures, and they are the main food of my people.” He (ﷺ) did not answer him and we said: “Ask him again.” He asked him again and he did not answer him, three times. Then the Messenger of Allâh ﷺ called out to him the third time and said: “O Bedouin, Allâh cursed or became angry with a tribe of the Children of Israel, and He transformed them into animals that move on the earth, and I do not know, perhaps these are descended from them. So I do not eat it but I do not forbid it.”

Chapter 8. The Permissibility Of Eating Locusts

[5045] 52 - (1952) It was narrated that ‘Abdullâh bin Abî Awfâ said: “We went on seven campaigns with the Messenger of
Allāh during which we ate locusts.”

[5046] (...) It was narrated that Abū Ya'für with this chain of narrators (a similar Hadīth as no. 5045).


[5047] (...) It was narrated from Abū Ya'für with this chain of narrators, and he said: “Seven campaigns.”

Chapter 9. The Permissibility Of Eating Rabbit

[5048] 53 - (1953) It was narrated that Anas bin Mālik said: “We passed by and chased a rabbit in Marr Az-Zahrān. They ran after it but got tired, then I ran and caught it. I brought it to Abū Talḥah, who slaughtered it, and he sent its haunch and two hind legs to the Messenger of Allāh . I brought it to the Messenger of Allāh and he accepted it.”
The Book of Hunting & Slaughter

[5049] (…) It was narrated from Shu’bah with this chain (a similar Hadith as no. 5048). In the Hadith of Yahya it says: “Its haunch or its hind legs.”

Chapter 10. The Permissibility Of Using Things That Help In Hunting And Pursuing The Enemy, But Throwing Small Pebbles Is Disliked

[5050] 54 - (1954) It was narrated that Ibn Buraidah said: “Abdullâh bin Al-Mughaffal saw one of his companions throwing small pebbles and he said to him: ‘Do not throw small pebbles, for the Messenger of Allâh disliked - or forbade - the throwing of small pebbles, for no game is caught thereby and no enemy is defeated; it just breaks a tooth or puts out an eye.’ Then he saw him throwing small pebbles again after that and he said to him: ‘I tell you that the Messenger of Allâh used to dislike - or forbid - the throwing of small pebbles, then I see you throwing small pebbles! I will never speak to you again!’”

[5051] (…) ‘Uthmân bin ‘Umar narrated: “Kahmas narrated a similar report (as no. 5050) with this chain of narrators.”
5052 55 - (…) It was narrated that ‘Abdullâh bin Al-Mughaffal said: "The Messenger of Allâh ﷺ forbade the throwing of small pebbles." Ibn Ja’far said in his Hadîth: "It does not kill (or hurt) the enemy or kill the game, rather it breaks a tooth or puts out an eye." Ibn Mahîdî said: "It does not defeat the enemy." And he did not say: "It puts out an eye."

5053 56 - (…) It was narrated from Sa’eed bin Al-Jubair that a relative of ‘Abdullâh bin Al-Mughaffal threw small pebbles and he told him not to do that. He said: "The Messenger of Allâh ﷺ forbade the throwing of small pebbles and said: ‘It does not kill the game or kill (or hurt) the enemy, rather it breaks a tooth or puts out an eye.’" Then he did it again and he said: "I told you that the Messenger of Allâh ﷺ forbade it, then you throw small pebbles again. I will never speak to you."

5054 (…) A similar report (as no. 5053) was narrated from Ayyûb with this chain of narrators.
Chapter 11. The Command To Be Proficient In Slaughtering And Killing, And To Sharpen The Blade

[5055] 57 - (1955) It was narrated that Shaddâd bin Aws said: “There are two things that I memorized from the Messenger of Allah ﷺ. He (ﷺ) said: ‘Allâh has prescribed proficiency in all things, so if you kill, kill well, and if you slaughter, slaughter well. Let one of you sharpen his blade and spare suffering to the animal he slaughters.’”

[5056] (…) It was narrated from Khâlid Al-Hadhâ’, with the chain of narrators and meaning of the Hadîth of Ibn ‘Ulayyah (no. 5055).

Chapter 12. The Prohibition Of Cornering Animals In Order To Kill Them (For Sport)

entered, the house of Al-Hakam bin Ayyûb along with my grandfather Anas bin Mâlik, and there were some people who had made a hen a target and were shooting arrows at her. Anas said: ‘The Messenger of Allâh forbade taking animals as targets.’”

[5058] (...) It was narrated from Shu’bah with this chain of narrators (a similar Hadîth as no. 5057).

[5059] 58m - (1957) It was narrated from Ibn ‘Abbâs that the Prophet said: “Do not take any living being as a target.”

[5060] (...) A similar report (as no. 5059) was narrated from Shu’bah, with this chain of narrators.

[5061] 59 - (1958) It was narrated that Sa’eed bin Jubair said: “Ibn ‘Umar passed by a group of people who had taken a hen as a target and were shooting
at her. When they saw Ibn 'Umar, they scattered, and Ibn 'Umar said: 'Who did this? The Messenger of Allâh cursed the one who does this.'”

[5062] (...) It was narrated that Sa'eed bin Jubair said: “Ibn 'Umar passed by some young men of Quraish who had taken a bird as a target and were shooting at it, and they had agreed to give every arrow that missed to the owner of the bird. When they saw Ibn 'Umar, they scattered. Ibn 'Umar said: 'Who did this? May Allâh curse the one who did this. The Messenger of Allâh cursed the one who takes any living being as a target.’”

[5063] 60 - (1959) Jâbir bin 'Abdullâh said: “The Messenger of Allâh forbade capturing any animal for the purpose of killing it (for sport).”
Chapter 1. The Time For Sacrifice

[5064] 1 - (1960) Jundab bin Sufyân said: “I was present at (‘Eid) Al-Adha with the Messenger of Allâh ﷺ, and no sooner had he finished his prayer, and said the Salâm, but he saw the meat of some sacrifices that had been slaughtered before he had finished his prayer. He said: ‘Whoever offered his sacrifice before the prayer - or before we prayed - let him offer another one in its stead, and whoever did not yet offer his sacrifice, let him offer it in the Name of Allâh.’”

[5065] 2 - (...) It was narrated that Jundab bin Sufyân said: “I was present at (‘Eid) Al-Adha with the Messenger of Allâh ﷺ, and when he had finished leading the people in prayer, he looked towards some sheep that had been slaughtered and said: ‘Whoever slaughtered (his sacrifice) before the prayer, let him slaughter a sheep in its stead, and whoever has not yet slaughtered (his sacrifice),
The Book of Sacrifices

let him slaughter it in the Name of Allah.”

[5066] (...) It was narrated from Al-Aswad bin Qais with this chain of narrators, and he said: “In the Name of Allah,” like the Hadith of Abul-Ahwas.

[5067] 3 - (...) It was narrated from Al-Aswad (that he) heard Jundab Al-Bajali say: “I saw the Messenger of Allah pray on the day of (Eid) Al-Adha, then he delivered the Khutbah and said: ‘Whoever offered his sacrifice before praying, let him offer another in its stead, and whoever has not offered the sacrifice, let him slaughter it in the Name of Allah.’”

[5068] (...) Shu’bah narrated a similar report (as no. 5067) with this chain of narrators.

[5069] 4 - (1961) It was narrated that Al-Barâ’ said: “My maternal uncle Abü Burdah offered his sacrifice before the prayer, and the Messenger of Allah said: ‘That is just a sheep for meat.’ He said: ‘O Messenger of Allah, I have a Jadh’ah[1] goat.’ He said:

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[1] Its mention preceded in the Book of Zakât. It is a term that refers to a particular age among cattle. For goats it refers to what entered its second year, for cows what completed the third, for camels what entered its fifth year, and in the case of sheep
‘Offer it as a sacrifice, but that will not suffice for anyone but you.’ Then he said: ‘Whoever offered the sacrifice before the prayer has only slaughtered it for himself, but whoever offers the sacrifice after the prayer has completed his rituals and done it according to the Sunnah of the Muslims.’

[5070] 5 - (...) It was narrated from Al-Barâ’ bin ‘Ázib that his maternal uncle Abü Burdah bin Niyâr slaughtered (his sacrifice) before the Messenger of Allâh ﷺ did, and he said: ‘O Messenger of Allâh, this is a day when meat is not desirable so I hastened to offer my sacrifice in order to feed my family and neighbors and household.’[1] The Messenger of Allâh ﷺ said: “Repeat your sacrifice.” He said: “O Messenger of Allâh, I have a weanling female goat that is better than two sheep for meat.” He said: “It is the best of your sacrifice - but no Jadhâ’ah will suffice for anyone after you.”

[5071] (...) It was narrated that Al-Barâ’ bin ‘Ázib said: “The Messenger of Allâh ﷺ addressed us on the Day of Sacrifice and said: ‘No one should offer the

according to the majority it is what completed a year. And it is also said that it is less than that. Then they differed, so some said six months, others said eight, others ten etc.

See Minnat Al-Mun‘îm.

[1] He means that people see so much of it that day.
sacrifice until we have prayed.’ My maternal uncle said: ‘O Messenger of Allâh, this is a day when meat is not desirable,’” and he narrated a Hadîth like that of Hushaim (no. 5070).

[5072] 6 - (...) It was narrated that Al-Barâ’ said: ‘The Messenger of Allâh ﷺ said: ‘Whoever prays as we do, faces the same Qiblah as we do and offers the same sacrifice as we do, let him not slaughter (his sacrifice) until he has prayed.’ My maternal uncle said: ‘O Messenger of Allâh, I have offered a sacrifice on behalf of a son of mine.’ He said: ‘That is something that you have hastened to do for your family.’ He said: ‘I have a sheep that is better than two other sheep.’ He said: ‘Sacrifice it, for it is the better of the two.’’”

[5073] 7 - (...) It was narrated that Al-Barâ’ bin ‘Azib said: ‘The Messenger of Allâh ﷺ said: ‘The first thing with which we begin on this day (the day of ‘Eid) of ours is the prayer; we pray, then we go back and offer the sacrifice. Whoever does that has attained our Sunnah, and whoever has already slaughtered (the sacrificial animal), that is just meat that he has given to his family, and there is nothing of the sacrifice in it.’ Abû Burdah bin Niyâr had already slaughtered (his sacrificial animal)
and he said: 'I have a Jadh'ah that is better than a Musinnah.'[11] He (ﷺ) said: 'Slaughter it, but it will not will not suffice for anyone else after you.'"

A similar report (as no. 5073) was narrated from Al-Barâ’ bin ‘Azib, from the Prophet ﷺ.

It was narrated that Al-Barâ’ bin ‘Azib said: “The Messenger of Allah ﷺ addressed us on the Day of Sacrifice after the prayer...” then he mentioned a similar Hadîth (as no. 5073).

8 - (...) Al-Barâ’ bin ‘Azib narrated: “The Messenger of Allah ﷺ addressed us on the Day of Sacrifice and said: 'No one should offer the sacrifice until he has prayed.' A man said: ‘I have a weanling female goat that is better than two sheep for meat.’ He said: “Sacrifice it, but no Jadh'ah will suffice for anyone after you.”

[11] This has also preceded in the Book of Zakât. It is that whose second set of teeth have come in, and in the case of sheep it is the second year. See Minnat Al-Mun'im.
[5077] 9 - (...) It was narrated that Al-Bara’ bin ‘Azib said: “Abū Burdah slaughtered (his sacrificial animal) before the prayer, and the Messenger of Allâh ﷺ said: ‘Offer something else in its stead.’ He said: ‘O Messenger of Allâh, I do not have anything but a Jadh’ah’ - Shu’bah said: “And I think he said - ‘which is better than a Musinnah.’” The Messenger of Allâh ﷺ said: “Offer it in its stead, but it will not suffice for anyone after you.”

[5078] (...) Shu’bah narrated it with this chain of narrators (a Hadîth similar to no. 5077), but he did not mention the doubt about whether he said: “It is better than a Musinnah.”

[5079] 10 - (...) It was narrated that Anas said: “The Messenger of Allâh ﷺ said on the Day of Sacrifice: ‘Whoever slaughtered (his sacrificial animal) before the prayer, let him repeat it.’ A man stood up and said: ‘O Messenger of Allâh, this is a day on which people
want meat, and he mentioned the need of his neighbor – as if the Messenger of Allah agreed with him – and I have a Jadh’ah that is dearer to me than two sheep for meat, can I slaughter it (as a sacrifice)?’ He granted him a concession (allowing him to do that).’ He (the narrator) said: “I do not know whether that concession applied to others or not.” He said: “Then the Messenger of Allah turned towards two rams and slaughtered them, and the people turned towards some sheep and distributed, or he said; divided them.”

[5080] 11 - (...) It was narrated from Anas bin Mâlik that the Messenger of Allah prayed then delivered the Khutbah, and he ordered those who had slaughtered (their sacrificial animals) before the prayer to repeat (the sacrifice)... then he mentioned a Hadith like that of Ibn ‘Ulayyah (no. 5079).

[5081] 12 - (...) It was narrated that Anas bin Mâlik said: The Messenger of Allah addressed us on the day of (‘Eid) Al-Adha and he noticed the smell of meat. He forbade them to slaughter (the sacrifice) and said: “Whoever has already offered the sacrifice, let him repeat it.” Then he mentioned a similar Hadith.
Chapter 2. The Age Of Sacrificial Animals

[5082] 13 - (1963) It was narrated that Jâbir said: "The Messenger of Allah ﷺ said: 'Do not slaughter anything but Musinnah, unless it is too difficult for you, in which case slaughter a Jadh'ah.'"

[5083] 14 - (1964) Jâbir bin ‘Abdullâh said: “The Prophet ﷺ led us in prayer on the Day of Nahr in Al-Madinah, and some men went and offered their Nahr, thinking that the Prophet ﷺ had offered his Nahr. The Prophet ﷺ ordered those who had offered their Nahr before him to repeat it with another Nahr, and not to offer their Nahr until the Prophet ﷺ had done so.”

[5084] 15 - (1965) It was narrated from ‘Uqbah bin ‘Amir that the Messenger of Allah ﷺ gave him some sheep to distribute among his Companions as sacrifices, and there a young goat remained. He mentioned it to the Messenger of Allah ﷺ and he said: “Sacrifice it yourself.”
It was narrated that 'Uqbah bin 'Amir Al-Juhanī said: “The Messenger of Allâh ﷺ distributed some sacrificial animals among us, and I got a Jadh’ah. I said: ‘O Messenger of Allâh, I have got a Jadh’ah.’ He said: ‘Sacrifice it.”

(Uqbah bin `Amir Al-Juhanī narrated that the Messenger of Allâh ﷺ distributed some sacrificial animals among his Companions... a similar report (as no. 5085).

Chapter 3. It Is Recommended To Select A Good Animal For The Sacrifice And To Slaughter It Oneself, Not Delegating It To Anyone Else, And To Say The Name of Allâh, And To Say The Takbir

It was narrated that Anas said: “The

المبحث 3 (باب استحباب استحسان الضحية، وذبحها مباشرة
بلا توكيل، والتسمية والتكبير)
Prophet 

sacrificed two horned black and white rams; he slaughtered them with his own hand and said the Name of Allâh, and said the Takbîr, and he placed his foot on their sides.”

[5088] 18 - (...) It was narrated that Anas said: “The Messenger of Allâh 
sacrificed two horned black and white rams. I saw him slaughter them with his own hand, and I saw him placing his foot on their sides, and he said the Name of Allâh and he said the Takbîr.”

sacrificed...” a similar report (as no. 5088). He said: “I (the sub narrator) said: ‘Did you hear it from Anas?’ He said: ‘Yes.’”

[5090] (...) A similar report (as no. 5088) was narrated from Anas from the Prophet 
except that he said: “And he (ﷺ) said: ‘Bismillâh, Allâhu-Akbar (in the Name of Allâh, Allâh is most Great).’”

[5091] 19 - (1967) It was narrated from ‘Aishah that the Messenger of Allâh 
ordered that a horned ram, with black legs, a black belly and black around its eyes, be brought for
him to sacrifice it. He said to 'Aishah: “Bring me the knife.” Then he said: “Sharpen it on a stone.” She did that, then he took it and he took the ram and made it lie down, then he slaughtered it and said: “In the Name of Allâh, O Allâh, accept it from Muhammad and the family of Muḥammad and from the Ummah of Muḥammad.” Then he sacrificed it.

Chapter 4. The Permissibility Of Slaughtering With Anything That Makes The Blood Flow, Except Teeth And All Other Bones

[5092] 20 - (1968) It was narrated from Râfi‘ bin Khâdîj: “I said: ‘O Messenger of Allâh, we are going to meet the enemy tomorrow, and we do not have any knives.’ He  said: ‘Slaughter quickly (with whatever) makes the blood flow, and mention the Name of Allâh and eat, but do not use teeth and nails. I will explain to you. As for teeth, they are bones, and as for nails, they are the knives of the Abyssinians.’ We acquired some camels and sheep, and one of the camels went out of control, and a man shot it with an arrow and brought it under control. The Messenger of Allâh
said: ‘These camels have the inclination to behave in a wild manner. If one of them overwhelms you, do the same thing.’”

[5093] 21 - (...) It was narrated that Râfi‘ bin Khadîj said: “We were with the Messenger of Allâh at Dhul-Hulaifah in Tihâmah, and we acquired some sheep and camels. The people rushed (and slaughtered these animals) and started cooking them in pots, but he ( ) ordered that they be overturned, then he made ten sheep equivalent to one camel...” and he mentioned the rest of the Hadîth like the Hadîth of Yahya bin Sa‘eед (no. 5092).

[5094] 22 - (...) It was narrated from ‘Abâyah bin Rifâ‘ah bin Râfi‘ bin Khâdîj that his grandfather said: “We said: ‘O Messenger of Allâh, we are going to meet the enemy tomorrow, and we do not have any knives, so can we use a piece of reed for slaughtering?’” He mentioned the same narration (as no. 5092) and he said: “One of those camels went wild, and we shot it with arrows until we made it fall down.”
It was narrated from Sa'eed bin Mas'rûq with this chain of narrators, the same Hadith (as no. 5092) until the end. And he said in it: “We do not have any knives with us, so can we slaughter with reeds?”

It was narrated from Râfi' bin Khadîj that he said: “O Messenger of Allâh, we are going to meet the enemy tomorrow, and we do not have any knives,” and he quoted the same Hadith (as no. 5093), but he did not mention (the words): “The people rushed (and slaughtered these animals) and started cooking them in pots, but he ordered that they be overturned,” but he mentioned the rest of the story.

Chapter 5. The Prohibition Of Eating Sacrificial Meat For More Than Three Days, Which Applied At The Beginning Of Islam But Was Then Abrogated, And Now It Is Permissible To Eat It As Long As One Wants

It was narrated that Abû ‘Ubaid said: “I attended ‘Eid with ‘Alî bin Abî Tâlib, and he started with the prayer before the Khutbah. He said: ‘The Messenger of Allâh ﷺ
forbade us to eat the meat of our sacrifices after three days.”

[5098] 25 - (…) Abû 'Ubaid, the freed slave of Ibn Azhar, narrated that he attended 'Eid with 'Umar bin Al-Khattâb. He said: “Then I prayed with 'Ali bin Abî Ţâlib, and he led us in prayer before the Khutbah, then he addressed the people. He said: ‘The Messenger of Allah forbade you to eat the meat of your sacrifices for more than three days, so do not eat it.’”

[5099] ... (…) A similar report (as no. 5098) was narrated from Az-Zuhri, with this chain of narrators.

[5100] 26 - (1970) It was narrated from Ibn 'Umar that the Prophet said: “No one should eat from the meat of the sacrifice for more than three days.”
[5101] (...) A Hadith like that of Al-Laith (no. 5100) was narrated from Ibn ‘Umar, from the Prophet ﷺ.

[5102] 27 - (...) It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ forbade eating the sacrificial meat after three days.

Sâlim (a narrator) said: “Ibn ‘Umar would not eat the sacrificial meat for more than three days.” Ibn Abî ‘Umar said: “after three days.”

[5103] 28 - (1971) It was narrated from ‘Abdullâh bin Abî Bakr that ‘Abdullâh bin Wâqîd said: “The Messenger of Allâh ﷺ forbade eating the sacrificial meat after three days.” ‘Abdullâh bin Abî Bakr said: “I mentioned that to ‘Amrah and she said: ‘He spoke the truth. I heard ‘Aishah say: “The poor among the people of the desert came to the towns during ‘Eid Al-Adha (seeking help) during the time of the Messenger of Allâh ﷺ, and the
Messenger of Allāh said: ‘Keep enough for three days, then give what is left in charity.’ After that they said: ‘O Messenger of Allāh, the people are making skins with (the hides of) their sacrifices, and they are putting the fat into them.’ The Messenger of Allāh said: ‘Why is that?’ They said: ‘You forbade eating the meat of the sacrificial animals after three days.’ He said: ‘I only forbade you because of the poor people who came (seeking help). (Now) eat and store and give in charity.’”

[5104] 29 - (1972) It was narrated from Jābir that (in the beginning) the Prophet forbade eating the sacrificial meat after three days, then after that he said: “Eat, store (for the journey) and save.”

[5105] 30 - (...) Jābir bin ‘Abdullāh said: “We not eat the sacrificial meat for more than three days in Mīnā, then the Messenger of Allāh granted us a concession and said: ‘Eat and store (for the journey).’”

I said to ‘Āṭā’: “Did Jābir say: ‘Until we came to Al-Madinah?’ He said: ‘Yes.’”
31 - (31) It was narrated that Jâbir bin ʿAbdullâh said: “We would not keep the sacrificial meat for more than three days, then the Messenger of Allâh ﷺ ordered us to store some of it (for the journey) and to eat from it - i.e., for more than three days.”

32 - (32) It was narrated that Jâbir said: “We used to take it as provisions (on the journey) to Al-Madinah at the time of the Messenger of Allâh ﷺ.”

33 - (1973) It was narrated that Abü Sa‘eed Al-Khudrî said: “The Messenger of Allâh ﷺ said: ‘O people of Al-Madinah, do not eat the sacrificial meat for more than three.’” Ibn Al-Muthanna said: “Three days.” They complained to the Messenger of Allâh ﷺ that they had children and servants, and he said: “Eat, give to others and save and store it.”
(5109) 34 - (1974) It was narrated from Salamah bin Al-Akwa' that the Messenger of Allah ﷺ said: “Whoever among you offers a sacrifice, nothing of it should be left in his house after the third day.” The following year, they said: “O Messenger of Allah, shall we do what we did last year?” He said: “No, that was a year when people were hard-pressed, and I wanted (the meat) to be distributed among them.”

(5110) 35 - (1975) It was narrated that Thawbân said: “The Messenger of Allah ﷺ slaughtered his sacrifice then he said: ‘O Thawbân, prepare this meat for us.’” And he kept giving it to him to eat until he came to Al-Madinah.

(5111) (...) It was narrated from Mu’âwiyah bin Šâlih, with this chain of narrators (a Ḥadîth similar to no. 5110).
It was narrated that Thawbân, the freed slave of the Messenger of Allâh ﷺ said: "The Messenger of Allâh ﷺ said to me during the Farewell Pilgrimage: 'Prepare this meat.' So I prepared it and he continued to eat from it until he reached Al-Madinah.”

Yahya bin ʿAbdullâh bin ʿAbdullâh bin Buraidah that his father said: "The Messenger of Allâh ﷺ said: 'I forbade you to visit the graves, but now visit them. And I forbade you to drink Nabîdh unless it was in skins, but now drink it from any kind of vessel, but do not drink any intoxicant.'"
Chapter 6. Fara' And 'Atirah

[5115]... - (...) It was narrated from Ibn Buraidah, narrating his father, that the Messenger of Allâh ﷺ said: "I used to forbid you..." and he mentioned a Hadîth like that of Abû Sinân (no. 5114).

[5116] 38 - (1976) It was narrated that Abû Hurairah said: The Messenger of Allâh ﷺ said: "There is no Fara' and no 'Atirah."

Ibn Râfi' added in his report: "Fara’ refers to the firstborn which they used to sacrifice."

[1] Two types of sacrifices performed before Islâm.
Chapter 7. When The First Ten Days Of Dhul-Hijjah Begin, It Is Forbidden For The One Who Wants To Offer A Sacrifice To Remove Anything From His Hair, Nails

[5117] 39 - (1977) It was narrated from Umm Salamah that the Prophet ﷺ said: “When the ten (days of Dhul-Hijjah) begin, and one of you wants to offer a sacrifice, let nothing touch his hair or skin.”

It was said to Sufyân (a sub narrator): “Some of them do not attribute it to the Prophet ﷺ.”

He said: “But I attribute it to him.”

[5118] 40 - (...) It was narrated from Umm Salamah, attributing it to the Prophet ﷺ: “When the first ten days begin, if he has a sacrificial animal that he wants to offer as a sacrifice, let him not remove anything from his hair or trim his nails.”

[5119] 41 - (...) It was narrated from Sa‘eed bin Al-Musaiyyab, from Umm Salamah, that the Prophet ﷺ said: “When you see the crescent moon of Dhul-Hijjah, and one of you wants to
offer a sacrifice, let him leave his hair and nails alone.”

[5120] (...) A similar report (as no. 5119) was narrated from ‘Umar or ‘Amr bin Muslim, with this chain of narrators.

[5121] 42 - (...) It was narrated that ‘Umar bin Muslim bin ‘Umârah bin Ukaimah Al-Laithi said: “I heard Sa’eed bin Al-Musaiyyab say: ‘I heard Umm Salamah, the wife of the Prophet ﷺ, say: ‘The Messenger of Allah ﷺ said: ‘Whoever has an animal to sacrifice, when the crescent moon of Dhul-Hijjah appears, let him not remove anything from his hair or nails, until he has offered his sacrifice.’”

[5122] (...) ‘Amr bin Muslim bin ‘Umârah Al-Laithi said: “We were in the bath-house just before (‘Eid) Al-Adhâ, and some people removed their pubic hair using a depilatory agent. Some of the people in the bath-house said: ‘Sa’eed bin Al-Musaiyyab regards this as Makrûh, or he
forbids it.’ I met Sa‘eed bin Al-Musayyab and told him about that, and he said: ‘O son of my brother, this is a Hadith which has been caused to be forgotten and abandoned, which Umm Salamah narrated to me from the Prophet ﷺ. She said: “The Messenger of Allah ﷺ said...” a Hadith like that of Mu‘âdh from Mu‘âdh bin ‘Amr.

[5123] (...) It was narrated from ‘Umar bin Muslim Al-Junda‘i that Ibn Al-Musaiyyab told him that Umm Salamah the wife of the Prophet ﷺ told him... a Hadith like theirs (no. 5112).

Chapter 8. The Prohibition Of Slaughtering A Sacrifice For Anything Other Than Allâh, And The One Who Does That Is Cursed

[5124] 43 - (1978) Abû At-Ṭufail ‘Âmir bin Wâthilah said: “I was with ‘Ali bin Abî Ṭâlib when a man came to him and said: ‘What did the Prophet ﷺ tell you in secret?’ He got angry and said: ‘The Prophet ﷺ did not tell me anything in secret that he hid from the people, but he
told me four things.” He said: “What are they, O Amir Al-Mu‘minin?” He said: “He said: ‘May Allah curse the one who curses his father, may Allah curse the one who offers a sacrifice to anything other than Allah, may Allah curse the one who gives refuge to a Muhdith, and may Allah curse the one who changes the boundary markers.”

[5125] 44 - (...) It was narrated that Abû At-Tufail said: “We said to ‘Alî bin Abî Ṭâlib: ‘Tell us of something that the Messenger of Allah told you in secret.’ He said: ‘He did not tell me anything in secret that he concealed from the people, but I heard him say: ‘May Allah curse the one who offers a sacrifice to something other than Allah, may Allah curse the one who gives refuge to a Muhdith, may Allah curse the one who curses his parents and may Allah curse the one who changes the boundary markers.”

[5126] 45 - (...) It was narrated that Abû At-Tufail said: “‘Alî (bin Abî Ṭâlib) was asked: ‘Did the
Messenger of Allah ﷺ tell you anything that was for you only?’ He said: ‘The Messenger of Allah ﷺ did not tell us anything that was for us only, that he did not tell all the people, except that which is in this sheath of my sword.’ He took out a document on which it was written: ‘May Allah curse the one who offers a sacrifice to anything other than Allah, may Allah curse the one who steals the boundary markers, may Allah curse the one who curses his parents, and may Allah curse the one who gives refuge to a Muhdith.’
Chapter 1. The Prohibition Of Khamr, Which May Be Made From The Juice Of Grapes, Dried Dates, Unripe Dates, Raisins And Other Things That Intoxicate

[5127] 1 - (1979) It was narrated from Ibn Jurairj (who said): “Ibn Shihâb narrated to me, from ‘Ali bin Al-Ḥusain bin ‘Alî, from his father Husain bin ‘Alî, from ‘Ali bin Abî Ṭâlib who said: “I got an old she-camel from the spoils of war on the Day of Badr, and the Messenger of Allâh ﷺ gave me another she-camel. I made them kneel at the door of a man from among the Ansâr, intending to carry Idhkhir on them to sell it – and there was a goldsmith of Banû Qainuqâ’ with me – so that I could use the money to give a wedding feast for my marriage to Fâtimah. Hamzah bin ‘Abdul-Muṭṭalib was drinking in that house, and there was a singing-girl with him who said:

‘O Ḥamzah, get up and slaughter the fat she-camels.’

So Ḥamzah attacked them with his sword, cutting off their humps and cutting open their flanks, then he took out their livers.”
I said to Ibn Shihâb: “Did he take out anything from their humps?” He said: “He cut off their humps and took them away.” Ibn Shihâb said: “Alî said: ‘I looked at a sight that shocked me. I went to the Prophet ﷺ, and Zaid bin Hârîthah was with him, and I told him what had happened. He went out, accompanied by Zaid, and I went with him. He entered upon Hamzah and expressed his anger to him. Hamzah looked up and said: ‘Are you anything more than the slaves of my forefathers?’ The Messenger of Allâh ﷺ backed off until he departed from them.’”

[5128] (...) Ibn Juraij narrated a similar report (as no. 5127) with this chain of narrators.

[5129] 2 - (...) Hussain bin ‘Alî narrated that ‘Alî said: “I had a she-camel that was my share of the spoils of war on the Day of Badr, and the Messenger of Allâh ﷺ had also given me a she-camel from the Khumus on that day. When I wanted to consummate my marriage to Fâtimah, the daughter of the Messenger of Allâh ﷺ, I made a deal a man who was a goldsmith from Banû Qainuqâ‘ to go with me so that we could bring some Idhkhir. I wanted to sell it to the goldsmiths and use the money for...”
my wedding feast. While I was gathering the equipment for my two she-camels, such as saddles, sacks and ropes, and my two she-camels were sitting by the door of an apartment belonging to an Anṣârī man until I collected those things, my two she-camels were attacked; their humps were cut off, their flanks cut open and their livers taken out. I could not help weeping when I saw what had happened to them. I said: ‘Who did this?’ They said: ‘Hamzah bin ‘Abdul-Muṭṭalib did it; he is in this house, drinking with some of the Anṣâr, and a singing girl is singing to him and his companions. She said in her song: “O Hamzah, get up and attack that fat she-camel.”’ So Hamzah stood up with his sword and cut off their humps, cut open their flanks and took out their livers.’” ‘Aḥlī said: “I went and entered upon the Messenger of Allah ﷺ, and Zaid bin Ḥārithah was with him. The Messenger of Allah ﷺ saw in my face that something had happened and the Messenger of Allah ﷺ said: ‘What is the matter with you?’ I said: ‘O Messenger of Allah, by Allah, I have never seen anything like today. Hamzah attacked my two she-camels. He cut off their humps and cut open their sides. He is there in a house and he is drinking.’” The Messenger of Allah ﷺ called for his Ridā’
(cloak) and put it on, then he set out walking, and Zaid bin Ḥārithah and I followed him. When he came to the door (of the house) in which Ḥamzah was, he asked for permission to enter and they gave him permission, and they were drinking. The Messenger of Allāh ῾s started to rebuke Ḥamzah for what he had done. Ḥamzah’s eyes were red, and he looked at the Messenger of Allāh ῾s, then he lifted his gaze and looked at his knees, then he lifted his gaze and looked at his waist, then he lifted his gaze and looked at his face, and Ḥamzah said: ‘Are you anything more than the slaves of my father?’ The Messenger of Allāh ῾s realized that he was drunk, so the Messenger of Allāh ῾s started backing off and left, and we left with him.”

[5130] (…) A similar report (as no. 5129) was narrated from Az-Zuhrī with this chain of narrators.

[5131] 3 - (1980) It was narrated that Anas bin Mālik said: ‘I was pouring drinks for the people in the house of Abū Talhah on the day that Khāmr was forbidden, and they were not drinking anything but date wine made from unripe dates and
dried dates. Then a caller cried out and he said: 'Go out and see.' So I went out and a caller was crying out: ‘Khamr has been forbidden.’ So it was spilled out in the lanes of Al-Madinah. Abū Ṭalḥah said to me: 'Go out and spill it.' So I went out and spilled it. They said – or some of them said – 'so-and-so was killed and so-and-so was killed while wine was in their stomachs.'” – He (one of the narrators) said: “I do not know if this was part of the Ḥadīth of Anas.” – “And Allāh revealed the words: ‘Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past), if they fear Allāh (by keeping away from His forbidden things), and believe and do righteous good deeds...”[1]

[5132] 4 - (...) ‘Abdul-'Azīz bin Suhaib said: “They asked Anas bin Mālik about date wine. He said: ‘We did not have any other wine except this date wine of yours that you call Al-Fālīkh. I was pouring it for Abū Ṭalḥah, Abū Ayyūb and some other Companions of the Messenger of Allāh in our house, when a man came and said: “Have you heard the news?” We said: “No.” He said: “Khamr has been forbidden.” He said: “O Anas, spill these large pitchers.” And

they did not go back to it or ask about it, after hearing the news of that man.’’

[5133] 5 - (...) Anas bin Mâlik said: “I was looking after the uncles (elders) of my tribe, pouring date wine for them, and I was the youngest of them. Then a man came and said: ‘Khamr has been forbidden.’ They said: ‘Spill it out, O Anas,’ so I spilled it out.”

I (the sub narrator) said to Anas: “What was it?” He said: “Unripe dates and fresh dates.” And Abû Bakr bin Anas said: “That was their Khamr in those days.”

[5134] 6 - (...) Al-Mu'tamir narrated that his father said: “Anas said: ‘I was looking after the people, pouring drinks for them...’” a Hadîth like that of Ibn ‘Ulayyah (no. 5133), except that he said: “And Abû Bakr bin Anas said: ‘That was their Khamr in those days.’ Anas was present and Anas did not object to that.”

Ibn ‘Abdul-A'lâ said: “Al-Mu'tamir narrated that his father said: ‘One of those who were with me told me that he heard Anas say: ‘That was their Khamr in those days.’”
It was narrated that Anas bin Mâlik said: "I was pouring drinks for Abû Talhah, Abû Dujânah, Mu'âdh bin Jabal and a group of the Ansâr when someone came in and said: 'There is fresh news! It has been revealed that Khamr is forbidden.' We spilled it out on that day, and it was a mixture of unripe dates and dried dates."

Qatâdah said: "And Anas bin Mâlik said: 'Khamr was forbidden, and most of their Khamr in those days was a mixture of unripe dates and dried dates.'"

It was narrated that Anas bin Mâlik said: "I was pouring drinks for Abâl Talbah, Abû Dujânah, and Suhail bin Baidâ' from a skin which contained a mixture made from unripe dates and dried dates..." a Hadîth like that of Sa'eed (no. 5135).

Anas bin Mâlik said: "The Messenger of Allah forbade mixing dried dates and unripe dates and drinking the mixture, for that was what most of their Khamr was on the day when Khamr was forbidden."
It was narrated that Anas bin Mâlik said: “I was pouring date wine made from dried dates for Abû ‘Ubaidah bin Al-Jarrâḥ, Abû Ṭalḥah and Ubayy bin Ka‘b, when someone came to them and said: ‘Khamr has been forbidden.’ Abû Ṭalḥah said: ‘O Anas, go to this pitcher and break it.’ So I went and got a pointed stone of ours, and I struck the lower part of it, until I broke it.”

Anas bin Mâlik said: “Allâh revealed the Verse in which Allâh forbade Khamr, and there was no drink that was drunk in Al-Madinah except drinks made from dates.”

Chapter 2. The Prohibition Of Making Vinegar From Wine

It was narrated from Anas that the Prophet ﷺ was asked about...
wine, should it be made into vinegar. He said: “No.”

Chapter 3. The Prohibition Of Using Khamr As A Remedy; It Is Not A Remedy

[5141] 12 - (1984) It was narrated from ‘Alqamah bin Wâ’il, from his father Wâ’il Al-Hadrî, that Târiq bin Suwaid Al-Ju’fî asked the Prophet ﷺ about Khamr, and he forbade him or expressed his disapproval of his making it. He said: “I only make it as a remedy.” He said: “It is not a remedy, but it is a disease.”

Chapter 4. Everything That Is Taken From The Date Palm Or Grape Vine And Steeped Is Called Khamr

[5142] 13 - (1985) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Khamr comes from these two
trees, the date palm and the grapevine.”"

[5143] 14 - (...) Abû Hurairah said: “I heard the Messenger of Allah say: ‘Khamr comes from these two trees, the date palm and the grapevine.’”

[5144] 15 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allah said: ‘Khamr comes from these two trees, the grapevine and the date palm.’”

Chapter 5. It Is Disliked To Make Nabîdîh By Mixing Dried Dates And Raisins

[5146] 17 - ( ... ) It was narrated from Jâbir bin ‘Abdullâh Al-Ansârî that the Messenger of Allâh ﷺ forbade making Nabîdh with dried dates and raisins together, and he forbade making Nabîdh with fresh dates and unripe dates together.

[5147] 18 - ( ... ) Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ said: “Do not mix fresh dates and unripe dates, or raisins and dried dates when making Nabîdh.”

[5148] 19 - ( ... ) It was narrated from Jâbir bin ‘Abdullâh Al-Ansârî that the Messenger of Allâh ﷺ forbade making Nabîdh with raisins and dried dates together, and he forbade making Nabîdh with unripe dates and fresh dates together.
[5149] 20 - (1987) It was narrated from Abū Sa‘eed that the Prophet forbade mixing dried dates and raisins, and mixing dried dates and unripe dates.

[5150] 21 - (...) It was narrated that Abū Sa‘eed said: “The Messenger of Allāh forbade us to mix raisins and dried dates, and to mix unripe dates and dried dates.”

[5151] (...) A similar report (as no. 5150) was narrated from Maslamah with this chain of narrators.

[5152] 22 - (...) It was narrated that Abū Sa‘eed Al-Khudrī said: “The Messenger of Allāh said: ‘Whoever among you drinks Nabīd, let him drink it made from raisins on their own, or dried dates on their own, or unripe dates on their own.’”

[5153] 23 - (...) Ismā‘īl bin Muslim Al-‘Abdī narrated with this chain narrators: “The Messenger of Allāh forbade us to mix unripe dates with dried dates, or raisins
with dried dates, or raisins with unripe dates.” He (ﷺ) said: “Whoever among you drinks it”... and he mentioned a *Hadith* like that of Wākī’ (no. 5152).

[5154] 24 - (1988) It was narrated from ‘Abdullāh bin Abī Qatādah that his father said: “The Messenger of Allāh ﷺ said: ‘Do not make *Nabīdīh* with Az-Zāhw[1] and fresh dates together, and do not make *Nabīdīh* with raisins and dried dates together. Steep each one of them on its own.”

[5155] (...) A similar report (as no. 5154) was narrated from Yahya bin Abī Kathīr with this chain of narrators.

[5156] 25 - (...) It was narrated from Abū Qatādah that the Messenger of Allāh ﷺ said: “Do not make Nabīdīh with unripe dates and ripe dates together, and do not make Nabīdīh with fresh dates and raisins together, rather steep each one on its own.”

Yahya said that he met ‘Abdullāh bin Abī Qatādah and he narrated a

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[1] *Az-Zāhw*: A type of date that is not ripe but has taken on a reddish or yellowish color.
similar report to him from his father, from the Prophet ﷺ.

[5157] (...) Yahya bin Abi Kathir narrated it with these two chain of narrators, except that he said: “Fresh dates and Az-Zahw, and dried dates and raisins.”

[5158] 26 - (...) ‘Abdullah bin Abi Qatadah narrated from his father that the Prophet of Allah ﷺ forbade mixing dried dates and unripe dates, and mixing raisins and dried dates, and mixing Az-Zahw and fresh dates, and he said: “Steep each one on its own.”

[5159] (...) A similar Hadith (as no. 5158) was narrated from Abu Qatadah, from the Prophet ﷺ.

[5160] 26m - (1989) It was narrated that Abu Hurairah said: “The Messenger of Allah ﷺ forbade raisins and dried dates, and unripe dates and dried dates, and he said: ‘Each of them should be steeped on its own.’”
[5161] (...) Abû Hurairah said:
"The Messenger of Allâh ﷺ said..."
a similar report (as no. 5160).

[5162] 27 - (1990) It was narrated that Ibn ‘Abbâs said:
"The Prophet ﷺ forbade mixing dried dates and raisins together,
or mixing unripe dates and dried dates together, and he wrote to
the people of Jurash forbidding them to mix dried dates and
raisins."

[5163] (...) It was narrated from Ash-Shaibânî with this chain of
narrators concerning dried dates and raisins (a similar report as
no. 5162), but he did not mention unripe dates and dried dates.

[5164] 28 - (1991) It was narrated from Ibn ‘Umar that he
used to say: "It was forbidden to make Nabîdîh with unripe dates
and fresh dates together, or dried dates and raisins together."
It was narrated that Ibn ‘Umar said: “It was forbidden to make Nabīdīh with unripe dates and fresh dates together, or dried dates and raisins together.”

Chapter 6. The Prohibition Of Making Nabīdīh In Al-Muzaffat,1 Ad-Dubbâ’ (Gourds), Al-Hantam2 And An-Naqīr;3 This Has Been Abrogated And Now It Is Permitted, So Long As It Does Not Become Intoxicating

[5166] 30 - (1992) It was narrated from Anas bin Mālik that the Messenger of Allāh ﷺ forbade making Nabīdīh in gourds and Al-Muzaffat.

[5167] 31 - (...) It was narrated from Anas bin Mālik that the Messenger of Allāh ﷺ forbade making Nabīdīh in gourds and Al-Muzaffat.

1 Al-Muzaffat is that which is coated with pitch or tar. Similar is Al-Muqayyār.
2 Hantam is an earthenware jar.
3 An-Naqīr is something that was hollowed out, like the stump or a large cut of a date palm tree.

[5169] 32 - (…) It was narrated from Wuhaib, from Suhail, from his father, from Abū Hurairah that the Prophet ﷺ forbade Al-Muzaffat, Al-Hantam and An-NaqIr. He said: “It was said to Abū Hurairah: ‘What is Al-Hantam?’ He said: ‘The green earthenware jars.’”

[5170] 33 - (…) It was narrated from Abū Hurairah that the Prophet ﷺ said to the delegation of ‘Abdul-Qais: “I forbid you to use gourds, Al-Hantam, An-NaqIr and Al-Muqayyar – Al-Hantam are skins cut at the top – but drink from your waterskins, and keep them tied up.”

[5171] 34 - (1994) It was narrated that ‘Alī said: “The Messenger of Allāh ﷺ forbade making Nabīdīh in gourds and Al-Muzaffat.” This is the Ḥadīth of Jarīr.

According to the Ḥadīth of ‘Abthar and Shu‘bah, the Prophet ﷺ forbade gourds and Al-Muzaffat.
It was narrated that Ibrâhîm said: "I said to Al-Aswad: 'Did you ask the Mother of the Believers about what it is Makrûh (undesirable, disliked) to make Nabîdīn in?' He said: 'Yes. I said: 'O Mother of the Believers, tell me what the Messenger of Allah forbade making Nabîdīn in.' She said: 'He forbade us, the members of his household, to make Nabîdīn in gourds and Al-Muzaffat.'

He said: 'I said to him: 'Did she not mention Al-Hantam and earthenware jars?' He said: 'I only tell you what I heard. Do you want me to tell you what I did not hear?'

It was narrated from 'Aishah that the Prophet forbade gourds and Al-Muzaffat.

A similar report (as no. 5173) was narrated from 'Aishah, from the Prophet.
Thumamah bin Hazn Al-Qushairi said: “I met ‘Aishah and asked her about nabidh. She told me that the delegation of ‘Abdul-Qais came to the Prophet and they asked the Prophet about nabidh. He forbade them to make nabidh in gourds, An-Naqir, Al-Muzaffat and Al-Hantam.”

It was narrated that ‘Aishah said: “The Messenger of Allah forbade gourds, Al-Hantam, An-Naqir and Al-Muzaffat.”

Ishaq bin Suwaid narrated it with this chain of narrators, except that instead of Al-Muzaffat he said: “Al-Muqayyar.”

40 - (...) It was narrated that Ibn `Abbâs said: "The Messenger of Allâh ﷺ forbade gourds, Al-Hantam, Al-Muzaffat and An-Naqrîr."

41 - (...) It was narrated that Ibn `Abbâs said: "The Messenger of Allâh ﷺ forbade gourds, An-Naqrîr and Al-Muzaffat, and mixing Al-Balkh[1] with Az-Zahw."

42 - (...) It was narrated that Ibn `Abbâs said: "The Messenger of Allâh ﷺ forbade gourds, An-Naqrîr and Al-Muzaffat."

[1] Al-Balkh: A type of unripe dates that have taken on a slight color, but having less color than Az-Zahw.
It was narrated from Abü Sa‘eed that the Messenger of Allāh ﷺ forbade making Nabīdh in Al-Jarr.[1]

It was narrated from Abü Sa’eed Al-Khudrī that the Messenger of Allāh ﷺ forbade (making Nabīdh in) gourds, Al–Hantam, An-Naqīr and Al-Muzaffat.

It was narrated from Qatādah with this chain of narrators that the Prophet of Allāh ﷺ forbade making Nabīdh... and he mentioned a similar report (as no. 5183).

It was narrated that Abū Sa‘eed said: “The Messenger of Allāh ﷺ forbade drinking from Al-Hantam, gourds and An-Naqīr.”

[1] Al-Jarr; also a type of earthenware jar or container.
It was narrated that Sa'eed bin Jubair said: “I bear witness that Ibn 'Umar and Ibn 'Abbâs bore witness that the Messenger of Allâh forbade (making Nabîdîh in) gourds, Al-Hantam, Al-Muzaffat and An-Naqîr.”

It was narrated that Sa'eed bin Jubair said: “I asked Ibn 'Umar about Nabîdîh made in earthenware jars. He said: ‘The Messenger of Allâh declared Nabîdîh made in earthenware jars to be Haram.’ I went to Ibn 'Abbâs and said: ‘Have you heard what Ibn 'Umar is saying?’ He said: ‘What is he saying?’ I said: ‘He said: “The Messenger of Allâh declared Nabîdîh made in earthenware jars to be Haram.”’ He said: ‘Ibn 'Umar is telling the truth. The Messenger of Allâh declared Nabîdîh made in earthenware jars to be Haram.’ I said: ‘What is Nabîdîh made in earthenware jars?’ He said: ‘Everything (every vessel) that is made of earth.”

It was narrated from Ibn 'Umar that the Messenger of Allâh addressed the people during one of his campaigns. Ibn

[5189] 49 - (...) A Ḥadīth like that of Mālik (no. 5188) was narrated from Ibn ‘Umar, but they did not mention (the words) ‘during one of his campaigns,’ apart from Mālik and Usāmah.

[5190] 50 - (...) It was narrated that Thābit said: “I said to Ibn ‘Umar: ‘Did the Messenger of Allāh forbid Nabīdh made in earthenware jars?’ He said: ‘They say so.’ I said: ‘Did the Messenger of Allāh forbid it?’ He said: ‘They say so.’”
It was narrated that Tâwûs said: “A man said to Ibn ‘Umar: ‘Did the Prophet of Allah forbid Nabîd made in earthenware jars?’ He said: ‘Yes.’” Then Tâwûs said: “By Allah, I heard that from him.”

It was narrated from Ibn ‘Umar that a man came to him and said: “Did the Prophet forbid making Nabîd in earthenware jars and gourds?” He said: “Yes.”

It was narrated from Ibn ‘Umar that the Messenger of Allah forbade earthenware jars and gourds.

It was narrated from Ibrâhîm bin Maisarah that he heard Tâwûs say: “I was sitting with Ibn ‘Umar, when a man came to him and said: ‘Did the Messenger of Allah forbid Nabîd made in earthenware jars, gourds and Al-Muzaffat?’ He said: ‘Yes.’”

It was narrated that Muhârib bin Dithâr said: “I heard Ibn ‘Umar say: ‘The Messenger of Allah forbade Al-
Hantam, gourds and Al-Muzaffat.”
He said: “I heard it more than once.”

[5196] (...) A similar report (as no. 5195) was narrated from Ibn 'Umar from the Prophet ﷺ.
He said: “And I think he said: ‘And An-Naqîr.’”

[5197] 55 - (...) It was narrated that ‘Uqbah bin Ḥuraith said: “I heard Ibn ‘Umar say: ‘The Messenger of Allâh ﷺ forbade earthenware jars, gourds and Al-Muzaffat, and he said: ‘Make Nabîdh in skins.’”


[5199] 57 - (...) It was narrated that ‘Amr bin Murrah said: “Zâdhân said: ‘I said to Ibn ‘Umar: “Tell me about the drinks that the Messenger of Allâh ﷺ forbade in your language, then explain to me in
our language, for your language is different than ours.” He said:
“The Messenger of Alläh forbade Al-Hantam, which are earthenware jars; Ad-Dubbā’, which are squashes; Al-Muzaffat which are Al-Muqayyar; and An-Naqır which are date palms from which vessels are fashioned or hollowed out, and he told us to make Nabidh in waterskins.”

[5200] (...) Shu’bah narrated it with this chain of narrators.

[5201] 58 - (...) ‘Abdul-Khâliq bin Salamah said: “I heard Sa’eed bin Al-Musayyab saying: ‘I heard ‘Abdullâh bin ‘Umar say beside this Minbar - and he pointed to the Minbar of the Messenger of Alläh: “When the delegation of ‘Abdul-Qais came to the Messenger of Alläh and asked him about drinks, he forbade them to use gourds, An-Naqır and Al-Hantam.”’ I said to him: ‘O Abû Muhammad, what about Al-Muzaffat?’ We thought that he had forgotten them, but he said: ‘I did not hear it that day from ‘Abdullâh bin ‘Umar. But he did dislike it.”

[5202] 59 - (1998) It was narrated from Jâbir and Ibn ‘Umar that the Messenger of Alläh forbade An-Naqır, Al-Muzaffat and gourds.
Ibn ‘Umar said: “I heard the Messenger of Allâh forbid earthenware jars, gourds and Al-Muzaffat.”


And if the Messenger of Allâh could not find anything for Nabîdh to be made for him, it would be prepared in a bowl made of stone.

It was narrated from Jâbir bin ‘Abdullâh that the Prophet would have Nabîdh prepared for him in a bowl made of stone.

It was narrated that Jâbir said: “Nabîdh would be made for the Messenger of Allâh in a waterskin. If they could not find a waterskin it would be prepared in a bowl made of stone.”
It was narrated from 'Abdullâh bin Buraidah that his father said: “The Messenger of Allah ﷺ said: ‘I used to forbid you to drink Nabîdih except from waterskins, but now drink it from all kinds of vessels, but do not drink any intoxicant.’”

It was narrated from Ibn Buraidah, from his father, that the Messenger of Allah ﷺ said: “I forbade you to use vessels because vessels do not make anything Ḥalâl or Ḥarâm, and all intoxicants are Ḥarâm.”

It was narrated from Ibn Buraidah that his father said: “The Messenger of Allah ﷺ said: ‘I used to forbid you to drink Nabîdih except from waterskins, but now drink it from all kinds of vessels, but do not drink any intoxicant.’”
said: ‘I used to forbid you to drink from leather vessels, but now drink from all kinds of vessels, but do not drink any intoxicant.’”

[5210] 66 - (2000) It was narrated that ‘Abdullâh bin ‘Amr said: “When the Messenger of Allâh forbade Nabîd in certain vessels they said: ‘Not all people can afford (the right kind of vessels),’ so he granted a dispensation with regard to unvarnished earthenware jars.”

Chapter 7. Every Intoxicant Is Khamr And All Khamr Is Ḥarâm

[5211] 67 - (2001) It was narrated that ‘Āishah said: “The Messenger of Allâh was asked about Al-Bit’ (mead). He said: ‘Every drink that intoxicates is Ḥarâm.’”

[5212] 68 - (...) ‘Āishah said: “The Messenger of Allâh was asked about mead. The Messenger
of Allâh said: ‘Every drink that intoxicates is Ḥarâm.’

[5213] 69 - (...) It was narrated from Az-Zuhrí with this chain (a Ḥadîth similar to no. 5211). In the Ḥadîth of Sufyân and Al-Sâliḥ it does not say that he was asked about mead, which is mentioned in the Ḥadîth of Ma’mar. In the Ḥadîth of Sâliḥ it says: “She heard the Messenger of Allâh say: ‘Every drink that intoxicates is Ḥarâm.’”

[5214] 70 - (1733) It was narrated that Abû Mûsâ said: “The Prophet sent myself and Mu‘âdh bin Jabal to Yemen. I said: ‘O Messenger of Allâh, there is a drink that is made in our land that is called Al-Mizr (beer), which is made of barley, and another
called *Al-Bît‘* (mead), which is made of honey.’ He said: ‘Every intoxicant is Ḥarām.’”

[5215] (...) It was narrated from Sa‘eed bin Abi Burdah, from his father, from his grandfather, that the Prophet ﷺ sent him and Mu‘ādh to Yemen and he said to them: “Give glad tidings and make things easy, teach and do not repulse people.” And I think he said: “And cooperate.” When he turned to leave, Abū Mūsâ came back and said: “O Messenger of Allah, they have a drink made of honey which is cooked until it becomes thick, and *Al-Mizr*, which is made of barley.” The Messenger of Allah ﷺ said: “Everything that detains (a person) from *Aṣ-Ṣalāt* (prayer) is Ḥarām.”

[5216] 71 - (...) It was narrated that Sa‘eed bin Abi Burdah narrated that his father said: “The Messenger of Allah ﷺ sent me and Mu‘ādh to Yemen, and he said: ‘Call the people (to Islam), give glad tidings and do not repulse them, make things easy and do not make them difficult.’ I said: ‘O Messenger of Allah, advise us about two drinks that we used to make in Yemen: mead, which is made from honey...”
that is steeped until it becomes strong, and Al-Mizr, which is made of corn and barley that are steeped until they become strong.

The Messenger of Allāh ﷺ had been given the gift of concise speech and he said: ‘I forbid every intoxicant that detains (a person) from Aṣ-Ṣalāt (prayer).’

[5217] 72 - (2002) It was narrated from Jābir that a man came from Jaishân - and Jaishân is in Yemen - and asked the Prophet ﷺ about a drink that they used to drink in their land, which was made of corn and was called Al-Mizr. The Prophet ﷺ said: “Is it an intoxicant?” He said: “Yes.” The Messenger of Allāh ﷺ said: “Every intoxicant is Harām. Allāh has made a covenant that whoever drinks intoxicants, He will give him to drink of the mud of Al-Khabāl.” They said: “O Messenger of Allāh, what is the mud of Al-Khabāl?” He said: “The sweat of the people of Hell, or the juice of the people of Hell.”

[5218] 73 - (2003) It was narrated that Ibn ‘Umar said: “The Messenger of Allāh ﷺ said: ‘Every intoxicant is Khamr and every intoxicant is Ḥarām. Whoever
drinks Khamr in this world and dies when he is addicted to it and has not repented, will not drink it in the Hereafter.”

[5219] 74 - (…) It was narrated from Ibn ‘Umar that the Messenger of Allah ﷺ said: “Every intoxicant is Khamr and every intoxicant is Harâm.”

[5220] (…) A similar report was narrated from Mūsâ bin ‘Uqbah, with this chain of narrators.

[5221] 75 - (…) It was narrated by Nāfi’ that Ibn ‘Umar said, and I do not know if it was from the Prophet ﷺ, “Every intoxicant is Khamr and all Khamr is Harâm.”

Chapter 8. The Punishment Of One Who Drinks Khamr If He Does Not Repent From It: He Will Be Denied It In The Hereafter

[5222] 76 - (…) It was narrated from Ibn ‘Umar that the Messenger of Allah ﷺ said: “Whoever drinks
Khamr in this world will be denied it in the Hereafter.”

[5223] 77 - (...) It was narrated that Ibn ‘Umar said: “Whoever drinks Khamr in this world and does not repent from it, will be denied it in the Hereafter and he will not be given it to drink.” It was said to Mâlik (a sub narrator): “Did he (i.e., Ibn ‘Umar) attribute it to the Prophet ﷺ?” He said: “Yes.”

[5224] 78 - (...) It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ said: “Whoever drinks Khamr in this world will not drink it in the Hereafter, unless he repents.”

[5225] (...) A Hadîth like that of ‘Ubaidullâh (no. 5224) was narrated from Ibn ‘Umar, from the Prophet ﷺ.

Chapter 9. The Permissibility Of Nabîdîh So Long As It Has Not Become Strong And Has Not Become Intoxicating

beginning of the night, and he would drink it the next morning, during that day and the night, then during the following day and night, and the next day until 'Asr. Then if there was anything left of it, he would give it to his servant to drink or order that it be poured away.”

[5227] 80 - (...) It was narrated that Yahya Al-Bahrani said: “They mentioned Nabidh in the presence of Ibn ‘Abbâs and he said: ‘Nabidh would be made for him in a skin.’” Shu’bah said: “On Monday night, and he would drink it on Monday and Tuesday until ‘Asr, then if anything was left he would give it to his servant to drink or pour it away.”

[5228] 81 - (...) It was narrated that Ibn ‘Abbâs said: “Raisins would be soaked for the Messenger of Allah  and he would drink it for one day, then the next, then the next, until the evening of the third day. Then he would order that it be given to others to drink or be poured away.”
It was narrated that Ibn ‘Abbâs said: “Raisins would be steeped for the Messenger of Allâh ﷺ in a skin and he would drink it that day, the next day and the next day, then when evening came on the third day, he would drink it and give it to others to drink, and if there was anything left over, he would spill it out.”

Some people asked Ibn ‘Abbâs about buying and selling Khamr and dealing in it. He said: ‘Are you Muslims?’ They said: ‘Yes.’ He said: ‘It is not permissible to buy it, sell it or deal in it.’ They asked him about Nabîdh and he said: ‘The Messenger of Allâh ﷺ went out on a journey, then he came back and some of his Companions had made Nabîdh in Al-Hantam, An-Naqîr and gourds. He ordered that it be spilled out, then he ordered that raisins and water be put in a skin overnight. The next day he drank from it, and the following night, and the next day until evening came. He drank from it and gave it to others to drink, and the following morning he poured away whatever was left of it.’

Thumâmah bin Hazan Al-Qushairî said: “I met ‘Aishah and asked her about
Nabidh. 'Āishah called an Abyssinian slave woman and said: “Ask her, for she used to make Nabidh for the Messenger of Allâh ﷺ.” The Abyssinian woman said: ‘I used to make it for him in a skin at night, which I would tie shut and hang up, and when morning came he would drink from it.’”

[5232] 85 - (...) It was narrated that ‘Āishah said: “We used to make Nabidh for the Messenger of Allâh ﷺ in a skin that was tied at the top and had a plugged hole in the bottom. We would make the Nabidh in the morning, and he would drink it in the evening, or we would make it in the evening and he would drink it in the morning.”

[5233] 86 - (2006) It was narrated that Sahl bin Sa’d said: “Abū Usaid As-Sâ’idî invited the Messenger of Allâh ﷺ to his wedding, and his wife was serving them that day, and she was the bride.” Sahl said: “Do you know what she gave the Messenger of Allâh ﷺ to drink? She steeped some dates for him the night before in a bowl made of stone, and when he had eaten she gave him that to drink.”

[5234] (...) It was narrated that Abû Hâzim said: “I heard Sahl say: ‘Abû Usaid As-Sâ’idî came
to the Messenger of Allâh ﷺ and invited the Messenger of Allâh ﷺ ...
” a similar report (as no. 5234), but he did not say: “When he had eaten she gave him that to drink.”

[5235] 87 - (...). It was narrated from Sahl bin Sa’d with this chain (a Ḥadîth similar to no. 5234). And he said: “In a bowl made of stone. And when the Messenger of Allâh ﷺ had finished eating, she stirred it up for him and gave him that to drink, and she gave that only to him.”

[5236] 88 - (2007). It was narrated that Sahl bin Sa’d said: “Mention was made to the Messenger of Allâh ﷺ of an Arab woman, so he commanded Abû Usaid to send for her. He sent for her and she came, and she stayed in the fortress of Banû Sâ’îdah. The Messenger of Allâh ﷺ went out to her and entered upon her, and he saw a woman with her head lowered. When the Messenger of Allâh ﷺ spoke to her, she said: ‘I seek refuge with Allâh from you.’ He said: ‘You are protected from me.’ They said to her: ‘Do you know who this is?’ She said: ‘No.’ They said: ‘This is the Messenger of Allâh ﷺ, who came to propose marriage to you.’ She said: ‘Then I am most unfortunate.’”
Sahl said: "Then the Messenger of Allâh ﷺ came and sat that day beneath the pavilion of Banû Sâ‘îdah, along with his Companions, and said: ‘Give us something to drink.’ So I brought this vessel out to them and gave them something to drink in it.”

Abû Ḥâzîm said: “Sahl brought that vessel out and we drank from it. Then after that ‘Umar bin ‘Abdul-‘Azîz asked him to give it to him as a gift, and he gave it to him.” According to the report of Abû Bakr bin Ishâq he said: “Give us something to drink, O Sahl.”

[5237] 89 - (2008) It was narrated that Anas said: “I gave the Messenger of Allâh ﷺ all kinds of drinks in this vessel of mine: Honey, Nabîdh, water and milk.”

Chapter 10. The Permissibility Of Drinking Milk

[5238] 90 - (2009) It was narrated that Al-Barâ’ said: “Abû Bakr As-Sîdiq said: ‘When we
set out from Makkah to Al-Madinah with the Messenger of Allah ﷺ, we passed by a shepherd. The Messenger of Allah ﷺ was thirsty, so I milked a small amount of milk for him and brought it to him, and he drank until I was happy.”

[5239] 91 - (...) Al-Barâ’ said: “When the Messenger of Allah ﷺ came from Makkah to Al-Madinah, he was pursued by Surâqah bin Mâlik bin Ju’sham. The Messenger of Allah ﷺ prayed against him and his horse sank into the sand. He said: ‘Pray to Allah for me, and I will not harm you.’ So he prayed to Allah. Then the Messenger of Allah ﷺ became thirsty, and they passed by a shepherd. Abû Bakr aś-Siddîq said: ‘I took a vessel and milked a small amount of milk into it for the Messenger of Allah ﷺ, and I brought it to him and he drank until I was happy.’”

[5240] 92 - (168) Abû Hurairah said: “On the night on which he (ﷺ) was taken on the Night Journey, in Īlîyâ’ (Jerusalem), the Messenger of Allah ﷺ was brought two vessels, one of wine
and the other of milk. He looked at them and chose the milk. Jibril, said to him: ‘Praise be to Allâh Who has guided you to the Fitrah. If you had chosen the wine, your Ummah would have gone astray.’”

[5241] (…) Abû Hurairah said: “The Messenger of Allâh was brought…” a similar report (as no. 5240), but he did not mention in “Ilîyâ”.

Chapter 11. Drinking Nabîdh And Covering Vessels

[5242] 93 - (2010) Jâbir bin ‘Abdullâh said: “Abû Humaid As-Sâ‘îdî told me: ‘I brought the Prophet a vessel of milk from An-Naqî that was not covered. He said: “Why did you not cover it, if only with a stick?”’

Abû Humaid said: ‘He had been commanded that skins should be tied up at night and doors should be locked at night.’”
(5243) (...) Jābir bin ‘Abdullāh said: “Abū Ḥumaid As-Sā’iḍī told me that he brought the Prophet a vessel of milk...” a similar report (as no. 5242). And he (one of the narrators) said: “Zakariyyā did not mention the words of Abū Ḥumaid: ‘At night.’”

(5244) 94 - (2011) It was narrated that Jābir bin ‘Abdullāh said: “We were with the Messenger of Allāh and he asked for something to drink. A man said: ‘O Messenger of Allāh, shall we not give you some Nabīdh?’ He said: ‘Yes.’ The man rushed out and brought a vessel in which was some Nabīdh. The Messenger of Allāh said: ‘Why didn’t you cover it, if only with a stick?’ Then he drank it.”

(5245) 95 - (...) It was narrated that Jābir said: “A man called Abū Ḥumaid brought a vessel of milk from An-Naqī’, and the Messenger of Allāh said to him: ‘Why didn’t you cover it, if only with a stick?’”
Chapter 12. It Is Recommended To Cover Vessels, Tie Up Waterskins, Close Doors And Mention The Name of Allâh Over Them, Extinguish Lamps And Fires When Going To Sleep, And Keep Children And Animals In After Maghrib

[5246] 96 - (2012) It was narrated from Jâbir that the Messenger of Allâh ﷺ said: “Cover vessels, tie up waterskins, close doors and extinguish lamps, for the Shaitân (Satan) does not undo waterskins, nor open doors, nor uncover vessels. If one of you cannot find anything but a stick to place over his vessels, or to mention the Name of Allâh, let him do so, for the mouse may set fire to the people’s house.” Qutaibah did not mention in his Hadîth “Close doors.”

[5247] (…) This Hadîth was narrated from Jâbir from the Prophet ﷺ, except that he said: “Cover vessels.” And he did not mention putting a stick across vessels.
[5248] ( ... ) It was narrated that Jâbir said: "The Messenger of Allah ﷺ said: 'Close doors,' and he mentioned a Hadîth like that of Al-Laith (no. 5245), except that he said: 'Cover vessels.' And he said: "The mouse may set fire to the family's clothes.'"

[5249] ( ... ) A similar Hadîth (as no. 5245) was narrated from Jâbir from the Prophet ﷺ. And he said: "The mouse may set fire to the house with the occupants inside."

[5250] 97 - ( ... ) Jâbir bin 'Abdullâh said: "The Messenger of Allah ﷺ said: 'When the wings of the night spread - or when evening comes - keep your children in, for the devils come out at that time. Then when part of the night has passed, let them go. And close the doors and mention the Name of Allah, for the Shaitân (Satan) does not open a closed door. And tie up your waterskins and mention the Name of Allah, and cover your vessels and mention the Name of Allah, even if you only put something over them, and extinguish your lamps.'"
[5251] (…) ‘Amr bin Dînâr narrated that he heard Jâbir bin ‘Abdullâh say something similar to what ‘Âtâ narrated (no. 5250), but he did not say: “Mention the Name of Allâh, Exalted and Glorified is He.”

[5252] (…) A report like that of Rawh (no. 5251) was narrated from ‘Âtâ and ‘Amr bin Dînâr.

[5253] 98 - (2013) It was narrated that Jâbir said: “The Messenger of Allâh (ﷺ) said: ‘Do not let your animals and children go out when the sun has set, until the first part of the night is over, for the devils come out when the sun sets, until the first part of the night is over.’”

[5254] (…) A Hadîth like that of Zuhair (no. 5253) was narrated from Jâbir, from the Prophet (ﷺ).

[5255] 99 - (2014) It was narrated that Jâbir bin ‘Abdullâh said: “I heard the Messenger of
Allāh say: ‘Cover the vessels and tie up the waterskins, for there is one night in the year when pestilence descends, and it does not pass by any vessel that is not covered or any waterskin that is not tied up, but some of that pestilence descends into it.”

Laith bin Sa‘d narrated a similar report with this chain narrators, except that he said: “There is one day in the year when pestilence descends.” And at the end of the Hadīth he added: “Al-Laith said: ‘The non-Arabs among us protect themselves against that in Kanūn Al-Awwal.”

It was narrated from Sâlim, from his father, that the Prophet said: “Do not leave fire in your houses when you go to sleep.”

It was narrated that Abū Mūsā said: “A house burned down with its occupants one night in Al-Madīnah,

[1] It is a reference to a Roman month, it is said it is the third on their calendar, and that it begins sometime in December, or, that it is December, which is more popular now.
and when the Messenger of Allāh ﷺ was told about them, he said: ‘This fire is no more than an enemy to you, so when you go to sleep, extinguish it.’"

Chapter 13. The Etiquette Of Eating And Drinking, And Rulings Thereon

[5259] 102 - (2017) It was narrated that Ḥudhaifah said: “When we attended a meal with the Prophet ﷺ, we would not place our hands on the food until the Messenger of Allāh ﷺ did so first. On one occasion we attended a meal with him, and a girl came (running) as if she was being pushed. She went to place her hand on the food and the Messenger of Allāh ﷺ took hold of her hand. Then a Bedouin came as if he was being pushed, and he took hold of his hand. Then the Messenger of Allāh ﷺ said: ‘The Shaitān considers food permissible so long as the Name of Allāh has not been mentioned over it. He brought this girl so that he might make it permissible (for himself) by means of her, and I took hold of her hand.”
Then he brought this Bedouin so that he might make it permissible (for himself) by means of him, and I took hold of his hand. By the One in Whose Hand is my soul, his hand is in mine, along with hers.”

[5260] (...) It was narrated that Hudhaifah bin Al-Yamân said: “When we were invited to a meal with the Messenger of Allah and he mentioned a Hadîth like that of Abû Mu'âwiyah (no. 5259), but he said: “As if he was being chased,” and concerning the girl he said, “as if she was being chased.” And he mentioned the Bedouin’s arrival before that of the girl, and at the end of the Hadîth he added: “Then he (ﷺ) mentioned the Name of Allah and ate.”

[5261] (...) It was narrated from Al-A'mash with this chain of narrators (a Hadîth similar to no. 5260), but he mentioned the girl’s arrival before that of the Bedouin.

[5262] 103 - (2018) It was narrated from Jâbir bin 'Abdullâh that he heard the Prophet say: “If a man enters his house, and mentions Allâh, Glorified and Exalted is He, when he enters and when he eats, the Shaitân says: ‘You have no place to stay and no
dinner.’ But if he enters and does not mention Allāh when he enters, the Shaitān says: ‘You have found a place to stay.’ And if he does not mention Allāh when he eats, he says: ‘You have found a place to stay and dinner.’”

[5263] (…) Jābir bin ‘Abdullāh said that he heard the Prophet ð say… a Hadīth like that of Abū ‘Āsim (no. 5262), except that he said: “If he does not mention the Name of Allāh when he eats,” and “if he does not mention the Name of Allāh when he enters.”

[5264] 104 - (2019) It was narrated from Jābir that the Messenger of Allāh ð said: “Do not eat with the left hand, for the Shaitān eats with the left hand.”

[5265] 105 - (2020) It was narrated from Abū Bakr bin ‘Ubaidullāh bin ‘Abdullāh bin ‘Umar, from his grandfather Ibn ‘Umar, that the Messenger of Allāh ð said: “When one of you eats, let him eat with his right hand,”
hand, and when he drinks, let him drink with his right hand, for the Shaitân eats with his left hand and drinks with his left hand.”

[5266] (...) It was narrated from Az-Zuhri with the chain of Sufyân.

[5267] 106 - (...) It was narrated from Sâlim, from his father, that the Messenger of Allah ﷺ said: “No one among you should eat with his left hand or drink with it, for the Shaitân eats with his left hand and drinks with it.”

He said: “And Nâfi‘ used to add: ‘And he should not take with it or give with it.” According to the report of Abû At-Tâhir: “No one of you should eat...”
Iyâs bin Salamah bin Al-Akwa' narrated that his father told him that a man ate with his left hand in the presence of the Messenger of Allâh ﷺ. He said: "Eat with your right hand." He said: "I cannot." He said: "May you never be able to," for nothing was preventing him from doing so but arrogance. And he never raised it to his mouth again.

It was narrated from Wahb bin Kaisân that he heard 'Umar bin Abî Salamah say: “I was under the care of the Messenger of Allâh ﷺ, and my hand used to wander all over the plate. He (ﷺ) said to me: ‘O young boy, say the Name of Allâh and eat with your right hand, and eat from what is nearest to you.’”

It was narrated that 'Umar bin Abî Salamah said: “One day I ate with the Messenger of Allâh ﷺ, and I started to take meat from all around the plate. The Messenger of Allâh ﷺ said: ‘Eat from that which is nearest to you.’”
[5271] 110 - (2023) It was narrated that Abû Sa'eed said: "The Prophet ﷺ forbade turning waterskins upside down and drinking from their mouths."

[5272] 111 - (...) It was narrated that Abû Sa'eed Al-Khudri said: "The Messenger of Allâh ﷺ forbade drinking from the mouths of waterskins."

[5273] (...) A similar report (as no. 5272) was narrated from Az-Zuhri with this chain of narrators.

Chapter 14. Drinking While Standing

[5274] 112 - (2024) It was narrated from Anas that the Messenger of Allâh ﷺ disapproved of drinking while standing.
It was narrated from Anas that the Prophet forbade drinking whilst standing. Qatâdah said: "We said: 'What about eating?' He said: 'That is worse, or more abhorrent.'"

A similar report (as no. 5275) was narrated from Anas, from the Prophet, but he did not mention the words of Qatâdah.

It was narrated from Abü Sa‘eed Al-Khudrî that the Prophet disapproved of drinking while standing.

It was narrated from Abü Sa‘eed Al-Khudrî that the Messenger of Allah forbade drinking while standing.

Abü Hurairah said: "The Messenger of Allah said: 'No one among
you should drink while standing. Whoever forgets, let him make himself vomit.”

Chapter 15. Drinking Zamzam Water While Standing

[5280] 117 - (2027) It was narrated that Ibn ‘Abbâs said: “I gave the Messenger of Allâh ﷺ Zamzam water to drink, and he drank it while standing.”

[5281] 118 - (…) It was narrated from Ibn ‘Abbâs that the Prophet ﷺ drank Zamzam water from a bucket while standing.

[5282] 119 - (…) It was narrated from Ibn ‘Abbâs that the Messenger of Allâh ﷺ drank Zamzam water while standing.
Ibn ‘Abbâs said: “I gave the Messenger of Allah ﷺ Zamzam water to drink, and he drank it while standing, and he asked for water while he was at the Ka’bah.”

( ... ) It was narrated from Shu’bah with this chain of narrators. In their (Muhammad and Wahb, sub narrators) Hadith it says: “And I brought it to him in a bucket.”

Chapter 16. It Is Makrâh (Disliked) To Breathe Into The Vessel, And It Is Mustahabb To Take Three Breaths, Outside The Vessel

It was narrated from ‘Abdullâh bin AbI Qatâdah, from his father, that the Prophet ﷺ forbade breathing into the vessel.

It was narrated from Anas that the Messenger of Allah ﷺ used to take three breaths in the vessel.[1]

[1] “The meaning here is not that he would breathe into the vessel, because that would contradict the Hadith before it, rather the meaning is that he would breathe while drinking from the vessel three times.” (Minnat Al-Mun ‘im)
Chapter 17. It Is Mustahabb
To Pass Water And Milk Etc.,
To The Right Of The One Who
Drinks First

[5289] 124 - (2029) It was narrated from Anas bin Mâlik that some milk that had been mixed with water was brought to the Messenger of Allâh ﷺ, and to his right was a Bedouin, and to his left was Abû Bakr. He drank some, then he gave it to the
Bedouin, and said: “To the (immediate) right then to the next on the right.”

[5290] 125 - (...) It was narrated that Anas said: “The Prophet came to Al-Madinah when I was ten years old, and he died when I was twenty years old. My mothers (i.e., my mother and my maternal aunts) used to urge me to serve him. He entered upon us in our house and we milked a domestic sheep for him, and mixed it with water from a well in the house. The Messenger of Allâh drank, then ‘Umar said to him - as Abû Bakr was sitting to his left - ‘O Messenger of Allâh, give it to Abû Bakr.’ But he gave it to a Bedouin who was on his right, and the Messenger of Allâh said: ‘To the (immediate) right then the next to the right.’”

[5291] 126 - (...) Anas bin Mâlik narrated: “The Messenger of Allâh came to us in our house, and he asked for something to drink. We milked a sheep for him, then I mixed it with water from this well of mine.” He said: ‘I gave it to the Messenger of Allâh. The Messenger of Allâh drank, and Abû Bakr was on his left, ‘Umar was in front of him and a Bedouin was on his right. When the Messenger of Allâh had
finished drinking, `Umar said: ‘Here is Abû Bakr, O Messenger of Allâh’- pointing him out to him. But the Messenger of Allâh ﷺ gave it to the Bedouin, and not to Abû Bakr or `Umar. The Messenger of Allâh ﷺ said: ‘Those who are on the right, those who are on the right, those who are on the right.’”

Anas said: “So it is Sunnah, so it is Sunnah, so it is Sunnah.”

[5292] 127 - (2030) It was narrated from Sahl bin Sa'd As-Sâ'idî that a drink was brought to the Messenger of Allâh ﷺ and he drank some. On his right there was a young boy and on his left were some older men. He said to the young boy: “Will you give me permission to give it to these men?” The boy said: “No, by Allâh, I will not give up my share of you to anyone.”

So the Messenger of Allâh ﷺ gave it to him in his hand.

[5293] 128 - (...) A similar report (as no. 5292) was narrated from Sa’d from the Prophet ﷺ.
Chapter 18. It Is Recommended To Lick One’s Fingers And Wipe The Bowl, And To Eat A Piece Of Food That Is Dropped After Removing Any Dirt On It. It Is Disliked To Wipe One’s Hand Before Licking It, Because Of The Possibility That The Blessing Of The Food May Be In That Remaining Part. The Sunnah Is To Eat With Three Fingers

[5294] 129 - (2031) It was narrated that Ibn ‘Abbās said: “The Messenger of Allâh ﷺ said: ‘When one of you eats some food, let him not wipe his hand until he has licked it, or had it licked.’”

[5295] 130 - (...) Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ said: ‘When one of you eats some food, let him not wipe his hand until he has licked it or had it licked.’”
It was narrated from Ibn Ka'b bin Mâlik, that his father said: "I saw the Prophet ℣ licking his three fingers after eating." Ibn Hâtim did not mention (the word) three. Ibn Abî Shaibah said in his report: "from ‘Abdur-Rahmân bin Ka'b, from his father.”

It was narrated from Ibn Ka'b bin Mâlik that his father said: “The Messenger of Allâh ℣ used to eat with three fingers, and lick his hand before wiping it.”

‘Abdur-Rahmân bin Ka'b bin Mâlik - or ‘Abdullâh bin Ka'b - narrated that his father Ka'b told them that the Messenger of Allâh ℣
used to eat with three fingers, and when he finished he would lick them.

[5299] (…) ‘Abdur-Rahmân bin Ka‘b bin Mâlik and ‘Abdullâh bin Ka‘b - or one of them - narrated a similar report (as no. 5298) from his father, Ka‘b bin Mâlik, from the Prophet ﷺ.

[5300] 133 - (2033) It was narrated from Jábir that the Prophet ﷺ enjoined licking one’s fingers and (wiping) the plate, and he said: “You do not know in which part the blessing is.”

[5301] 134 - (…) It was narrated that Jábir said: “The Messenger of Allâh ﷺ said: ‘If one of you drops a morsel, let him pick it up and remove any dirt on it, then let him eat it, and not leave it for the Shaitân. And he should not wipe his hand with the cloth until he has licked his fingers, for he does not know in which part of the food the blessing is.’”
A similar report (as no. 5301) was narrated from Sufyân with this chain of narrators.

In their Hadîth it says: "...He should not wipe his hand with the cloth until he has licked it, or has had it licked...."

It was narrated that Jâbir said: "I heard the Prophet say: 'The Shaiṭān is present with any one of you in all his affairs, and he is even present with him when he eats. If one of you drops a morsel, let him remove any dirt on it, then eat it, and not leave it for the Shaiṭān. And when he has finished let him lick his fingers, for he does not know in which part of his food the blessing is.'"

It was narrated from Al-A’îmash with this chain of narrators (a Hadîth similar to no. 5303): "If one of you drops a morsel" up to the end of the Hadîth, but he did not mention the first part of the Hadîth: "The Shaiṭān is present with one of you."
It was narrated from Jâbir from the Prophet concerning licking. It was narrated from Abû Sufyân, from Jâbir, from the Prophet, and he mentioned the (dropped) morsel, a similar Hadîth (as no. 5303).

It was narrated from Anas that when the Messenger of Allâh ate food, he would lick his three fingers, and he said: "If one of you drops a morsel, let him remove the dirt from it and eat it, and not leave it for the Shaitân." And he commanded us to wipe the platter, and he said: "You do not know in which part of your food the blessing is."

It was narrated from Abû Hurairah that the Prophet said: "When one of you has eaten, let him lick his fingers, for he does not know in which part of it the blessing is."

Hammâd narrated it with this chain of narrators (a similar Hadîth as no. 5307), except
that he said: “Let one of you wipe the plate.” And he said: “In which part of your food the blessing is, or it is blessed for you.”

Chapter 19. What The Guest Should Do If He Is Accompanied By Someone Who Was Not Invited By The Host; It Is Recommended For The Host To Give Permission To The One Who Has Accompanied The Guest

[5309] 138 - (2036) It was narrated that Abū Mas'ūd Al-Anṣārī said: “There was a man among the Anṣār who was called Abū Shu'aib and he had a slave who was a butcher. He saw the Messenger of Allāh and recognized the signs of hunger in his face. He said to his slave: ‘Woe to you, make us food enough for five people, for I want to invite the Prophet as the fifth of five.’ So he made (the food), then he came to the Prophet and invited him as the fifth of five. Another man followed them, and when he reached the door, the Prophet said: ‘This man has followed us. If you wish, you may give him permission and if you wish he may go back.’ He said: ‘No, rather I will give him permission, O Messenger of Allāh.’”
[5310] (...) A Hadīth like that of Jâbir (no. 5309) was narrated from Abū Mas'ūd, from the Prophet ﷺ.

[5311] (...) This Hadīth was narrated from Abū Mas'ūd, from the Prophet ﷺ, and from Al-A'mash from Abū Sufyân, from Jâbir (a Hadīth similar to no. 5309).
It was narrated from Anas that a Persian neighbor of the Messenger of Allah ﷺ was good at making soup. He made (some soup) for the Messenger of Allah ﷺ, then he came to invite him. He said: “And this one too?” - meaning ‘Aishah - but he said: “No.” The Messenger of Allah ﷺ said: “No (I will not come).” He invited him again, and the Messenger of Allah ﷺ said: “And this one too?” He said: “No.” The Messenger of Allah ﷺ said: “No (I will not come).” Then he invited him again, and the Messenger of Allah ﷺ said: “And this one too?” He said yes the third time, so they got up and went to his house.

Chapter 20. It Is Permissible To Take Someone Else To The House Of One Who You Are Certain Will Approve Of That And Will Not Mind. It Is Recommended To Gather To Eat

It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ went out one day or night, and he met Abū Bakr and ‘Umar. He said: ‘What brings you out of your houses at this hour?’ They said: ‘Hunger, O Messenger of Allāh.’ He said: ‘Me too, by the One in Whose Hand is my soul, I have come out for the same
reason as you have come out. Get up.' So they got up and went with him, and he came to an Ansârî man, but he was not at home. When his wife saw him (the Prophet ﷺ), she said: 'Welcome!' The Messenger of Allah ﷺ said to her: 'Where is so-and-so?' She said: 'He has gone to bring us some fresh water.' When the Ansârî came, he saw the Messenger of Allah ﷺ and his two Companions, then he said: 'Praise be to Allah, no one has more honorable guests today than I.' He went and brought them a bunch of unripe dates, dried dates and fresh dates, and said: 'Eat some of this.' Then he picked up a long knife, and the Messenger of Allah ﷺ said to him: 'Beware (of slaughtering) a milch animal.' He slaughtered a sheep for them and they ate from it, and from that bunch of dates, and they drank. When they had eaten and drunk their fill, the Messenger of Allah ﷺ said to Abû Bakr and ‘Umar: 'By the One in Whose Hand is my soul, you will be asked about this blessing on the Day of Resurrection; hunger brought you out of your houses and you did not go back until this blessing came to you.'

[5314] (…) Abû Hurairah said: "While Abû Bakr was sitting, and ‘Umar was with him, the Messenger of Allah ﷺ came to
them and said: 'Why are you sitting here?' They said: 'Hunger brought us out of our houses, by the One Who sent you with the truth.'” Then he mentioned a Hadîth like that of Khalaf bin Khalîfah (no. 5313).

Jâbir bin 'Abdullâh said: “When the ditch was dug (for the Battle of Trench), I saw that the Messenger of Allâh was very hungry. I went to my wife and said to her: ‘Do you have anything? For I have seen that the Messenger of Allâh is very hungry.’ She brought out a bag in which there was a Sâ’ of barley. We had a lamb, which I slaughtered, and she ground (the barley), and she finished when I finished. I cut up (the lamb) and put it in the pot, then I went back to the Messenger of Allâh. She said: ‘Do not embarrass me before the Messenger of Allâh and those who are with him.’ I came to him and whispered to him, (saying) ‘O Messenger of Allâh, we have slaughtered an animal of ours, and we have ground a Sâ’ of barley that we had, so come with a small group.’ The Messenger of Allâh called out: ‘O People of the Ditch! Jâbir had made food for you, come along!’ And the Messenger of Allâh
said (to me): ‘Do not move your pot from the hearth or bake your bread until I come.’ I came and the Messenger of Allâh came ahead of the people. I came to my wife and she said: ‘Woe to you, woe to you!’ I said: ‘I did what you told me.’ She brought out our dough for him and he spat in it and blessed it. Then he went to our pot and spat in it and blessed it. Then he said: ‘Call a woman to bake with you, and serve food from your pot but do not remove it from the hearth.’ There were one thousand men, and I swear by Allâh that they ate until they left and went away, and our pot was still brimming as before, and our dough was still being baked as before.”

[5316] 142 - (2040) Anas bin Mâlik said: “Abû Talhâh said to Umm Sulâim: ‘I have heard the voice of the Messenger of Allâh sounding weak, and I know that he is hungry. Do you have anything?’ She said: ‘Yes,’ and she brought out some loaves of barley, then she took a head-cover of hers and wrapped the bread in part of it, then she put that beneath my garment and covered me with part of it, then...
she sent me to the Messenger of Allāh ﷺ. I took it and I found the Messenger of Allāh ﷺ sitting in the Masjid, and the people were with him. I stood near them and the Messenger of Allāh ﷺ said: ‘Has Abū Taḥlah sent you?’ I said: ‘Yes.’ He said: ‘Is it concerning food?’ I said: ‘Yes.’ The Messenger of Allāh ﷺ said to those who were with him: ‘Get up.’ He set out, and I set out ahead of them, until I came to Abū Taḥlah, and I told him. Abū Taḥlah said: ‘O Umm Sulaim, the Messenger of Allāh ﷺ has come with the people, and we do not have enough to feed them.’ She said: ‘Allāh and His Messenger know best.’ Abū Taḥlah went out and met the Messenger of Allāh ﷺ, and the Messenger of Allāh ﷺ came with him until they both entered. The Messenger of Allāh ﷺ said: ‘Bring me what you have, O Umm Sulaim.’ She brought that bread and the Messenger of Allāh ﷺ ordered that it be broken into small pieces. Then Umm Sulaim squeezed ghee over it from a small skin and seasoned it, then the Messenger of Allāh ﷺ said over it what Allāh willed he should say. Then he said: ‘Give permission for ten to enter.’ He gave them permission and they ate until they were full, then they left. Then he said: ‘Give permission for ten to enter.’ He gave them permission
and they ate until they were full, then they left. He said: 'Give permission for ten to enter,' until all the people had eaten their fill, and there were seventy or eighty men.'

[5317] 143 - (...) Anas bin Mâlik narrated: "Abû Ṭalhah sent me to the Messenger of Allâh ﷺ to invite him, as he had made some food. I came and found the Messenger of Allâh ﷺ with the people. He looked at me and I felt shy, so I said: Accept the invitation of Abû Ṭalhah.' He said to the people: 'Get up.' Abû Ṭalhah said: 'O Messenger of Allâh, I only made something for you.' He said: "The Messenger of Allâh ﷺ touched it and prayed that it might be blessed, then he said: 'Admit a group of my Companions, ten men.' And he said: 'Eat.' He brought out something for them from between his fingers, and they ate until they were full, then they left. Then he said: 'Admit (another) ten,' and they ate and left. They kept coming and going, ten by ten, until there was no one left who had not come in and eaten his fill. Then he collected it and it was as it had been when they ate from it.'

[5318] (...) Anas bin Mâlik said: "Abû Ṭalhah sent me to the Messenger of Allâh ﷺ..." and he
narrated a *Hadith* like that of Ibn Numair (no. 5317), except that he said at the end: “Then Abū Ṭalḥah took what was left and gathered it together, then he prayed that it might be blessed, and it became as it had been at first, and he said: ‘Take this.’”

[5319] (...) It was narrated that Anas bin Mālik said: “Abū Ṭalḥah told Umm Sulaim to make some food for the Prophet ﷺ, just for him, then he sent me to him... and he quoted the same *Hadīth* (no. 5317), and he said: “The Messenger of Allâh ﷺ put his hand on it and said the Name of Allâh over it, then he said: ‘Give permission for ten to enter.’ He gave them permission and they came in, and he said: ‘Eat and mention the Name of Allâh,’ and they ate, until eighty men had done that. Then the Prophet ﷺ and the members of the household ate after that, and there was still some food left over.”

[5320] (...) This story about the food of Abū Ṭalḥah was narrated from Anas bin Mālik, from the Prophet ﷺ, and he said: “Abū Ṭalḥah stood at the door until the Messenger of Allâh ﷺ came, and he said to him: ‘O Messenger of Allâh, it is only a small
amount.’ He said: ‘Bring it, for Allāh will bless it.”

[5321] (...) This Ḥadīth was narrated from Anas bin Mālik, from the Prophet ﷺ, and he said: “Then the Messenger of Allāh ﷺ ate and the members of the household ate, and what was left over they sent to their neighbors.”

[5322] (...) It was narrated that Anas bin Mālik said: “Abū Ṭalḥah saw the Messenger of Allāh ﷺ lying in the Masjid, turning from his back to his stomach (because of hunger). He went to Umm Sulaim and said: ‘I have seen the Messenger of Allāh ﷺ lying in the Masjid, turning from his back to his stomach, and I think that he is hungry...’” and he quoted the Ḥadīth (similar to no. 5317), and said: “Then the Messenger of Allāh ﷺ, Abū Ṭalḥah, Umm Sulaim and Anas bin Mālik ate, and there was some left over, so we gave it to our neighbors.”
Anas bin Mâlik said: “I came to the Messenger of Allâh ﷺ and I found him sitting with his Companions and talking to them, and he had bound his stomach with a cloth.” - Usâmah (a narrator) said: “And I am not sure whether he had tied a stone to it.” - “I (Anas) said to some of his (ﷺ) Companions: ‘Why has the Messenger of Allâh ﷺ bound his stomach?’ They said: ‘Because of hunger.’ I went to Abû Talbhah, who was the husband of Umm Sulaim bint Milhân, and I said: ‘O my father, I have seen the Messenger of Allâh ﷺ with his stomach bound with a cloth, and I asked some of his Companions, and they said it is because of hunger.’ Abû Talbhah entered upon my mother and said: ‘Is there anything?’ She said: ‘Yes, I have some pieces of bread and some dates. If the Messenger of Allâh ﷺ comes to us on his own, we can give him enough for him to eat his fill, but if someone else comes with him it will not be enough for them.’” Then he mentioned the rest of the story (as in Hadîth no. 5317).

A similar Hadîth (as no. 5317) was narrated from Anas bin Mâlik from the Prophet ﷺ about the food of Abû Talbhah (with a different chain of narrators).
Chapter 21. It Is Permissible To Eat Soup, And It Is Recommended To Eat Squash, And For The People Eating Together To Show Preference To One Another Even If They Are Guests, So Long As The Host Does Not Object To That

[5325] 144 - (2041) Anas bin Mâlik said: “A tailor invited the Messenger of Allâh ﷺ to a meal that he had made.” Anas bin Mâlik said: “I went with the Messenger of Allâh ﷺ to that meal, and he offered to the Messenger of Allâh ﷺ some barley bread and some soup containing squash and strips of meat.” Anas said: “I saw the Messenger of Allâh ﷺ looking for the squash on all sides of the dish.” He said: “I have not stopped liking squash since that day.”

[5326] 145 - (...) It was narrated from Thâbit that Anas said: “A man invited the Messenger of Allâh ﷺ, and I went with him. He brought some soup containing squash, and the Messenger of Allâh ﷺ started to eat that squash and he liked it. When I saw that, I started to pass it to him and not eat it myself.” And Anas said: “Since that time I have not stopped liking squash.”
It was narrated from Anas bin Mâlik that a man who was a tailor invited the Messenger of Allâh ﷺ. And he (the narrator) added: “Thâbit said: ‘I heard Anas say: ‘No food was made for me after that in which squash could be added, but it was added.’”

Chapter 22. It Is Recommended To Take The Stones Out Of Dates, And It Is Recommended For The Guest To Pray For The Host And To Ask A Righteous Guest To Du’â’ (Supplication), And He Should Respond To That Request

It was narrated that ‘Abdullâh bin Busr said: “The Messenger of Allâh ﷺ came to my father and we offered him some food and some Watbah.”[1] Then some dates were brought and he started eating them, putting the stones between his fingers and holding his forefinger and middle finger together” - Shu’bah said: “I think we learn from this that one may hold the date stones between two fingers, In shâ Allah” - “Then some drink was brought and he

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drank it, then he passed it to the one who was on his right. My father said, taking hold of the reins of his riding-animal: ‘Pray to Allâh for us.’ He said: ‘Allâhumma Bârik lahum fî mà razaqtuhum, faghfirlahum farzamhum (O Allâh, bless them in that which You have provided for them, and forgive them and have mercy on them.)”

[5329] (... ) It was narrated from Shu‘bah with this chain of narrators (a Hadîth similar to no. 5328), but he did not express any doubt about holding the date stones between his fingers.

Chapter 23. Eating Cucumbers With Fresh Dates

[5330] 147 - (2043) It was narrated that ‘Abdullâh bin Ja‘far said: “I saw the Messenger of Allâh ﷺ eating cucumbers with fresh dates.”

Chapter 24. It Is Recommended To Be Humble When Eating, And How To Sit

[5331] 148 - (2044) Anas bin Mâlik said: “I saw the Messenger...
of Allâh (Muqi\'yan) sitting and eating dates.”[1]

[5332] 149 - (...) It was narrated that Anas said: “Some dates were brought to the Messenger of Allâh ﷺ, and the Prophet ﷺ started to distributing them while sitting, eating some of them quickly.”

Chapter 25. The Prohibition Of Eating Two Dates Etc., At A Time When Eating With A Group, Except With The Permission Of One’s Companions

[5333] 150 - (2045) Jabalah bin Suhaim said: “Ibn Az-Zubair used to provide us with dates, as the people had been stricken with famine at that time. We were eating and Ibn ‘Umar passed by us while we were eating, and he said: ‘Do not eat two together, for the Messenger of Allâh ﷺ forbade eating two together, unless a man asks his brother for permission.””

[1] It is “sitting on his hind quarters on his calves.” (An-Nawawi).
Shu‘bah (a narrator) said: “I think that these are the words of Ibn ‘Umar,” i.e. about asking permission.

[5334] (...) It was narrated from Shu‘bah with this chain of narrators (a Hadith similar to no. 5333). Their Hadith does not mention the words of Shu‘bah or the comment that the people had been stricken with famine at that time.

[5335] 151 - (...) It was narrated that Jabalah bin Suhaim said: “I heard Ibn ‘Umar say: ‘The Messenger of Allâh forbade a man to eat two dates at once unless he asked permission from his companions.’”

Chapter 26. Storing Dates And Other Provisions For One’s Children

[5336] 152 - (2046) It was narrated from ‘Aishah that the Prophet said: “No household will go hungry if they have dates.”
It was narrated that ‘Aishah said: “The Messenger of Allah said: ‘O ‘Aishah, a house in which there are no dates, its people will go hungry. O ‘Aishah, a house in which there are no dates, its people will go hungry.’” He said it two or three times.

Chapter 27. The Virtue Of The Dates Of Al-Madinah

It was narrated from ‘Amir bin Sa’d bin Abi Waqqas, from his father, that the Messenger of Allah said: “Whoever eats seven dates from the area between the two lava fields in the morning, no poison will harm him until evening comes.”

‘Amir bin Sa’d bin Abi Waqqas said: “I heard Sa’d say: ‘I heard the Messenger of Allah say: ‘Whoever eats seven ‘Ajwah dates in the morning, he will not be harmed by any poison or witchcraft that day.”
[5340] (...) A similar report (as no. 5339) was narrated from Ḥāshim bin Ḥāshim with this chain from the Prophet ﷺ.

[5341] 156 - (2048) It was narrated from ʿĀishah that the Messenger of Allāh ﷺ said: “In the ‘Ajwah dates of Al-ʿĀliyah (villages to the east of Al-Madinah) there is healing,” or “they are an antidote first thing in the morning.”

Chapter 28. The Virtue Of Truffles, And Treating The Eyes With Them

[5342] 157 - (2049) It was narrated that Sa‘eed bin Zaid bin ʿAmr bin Nufail said: “I heard the Prophet ﷺ say: ‘Truffles are a kind of manna, and their juice is a healing for the eyes.’”
[5343] 158 - (...) Sa’eed bin Zaid said: “I heard the Messenger of Allah ﷺ say: ‘Truffles are a kind of manna, and their juice is a healing for the eyes.’”

[5344] (...) It was narrated from Sa’eed bin Zaid, from the Prophet ﷺ.

Shu‘bah (a narrator) said: “When Al-Hakam narrated it to me, I did not find it strange because of the (the previous versions of the) Hadith of ‘Abdul-Malik (no. 5342).”

[5345] 159 - (...) It was narrated that Sa’eed bin Zaid bin ‘Amr bin Nufail said: “The Messenger of Allah ﷺ said: ‘Truffles are a kind of manna, which Allah sent down to the Children of Israel, and their juice is a healing for the eyes.’”
It was narrated from ‘Amr bin Ḥuраith, fromSa‘eed bin Zaid, that the Prophet ﷺ said: “Truffles are a kind of manna that Allāh sent down to Mūsā, صلَّی الله عَلیهِ الصَّلَاوَاتُ وَالسلامُ, and their juice is a healing for the eyes.”

Sa‘eed bin Zaid said: “The Messenger of Allāh ﷺ said: ‘Truffles are a kind of manna that Allāh sent down to the Children of Israel, and their juice is a healing for the eyes.’”

It was narrated that Sa‘eed bin Zaid said: “The Messenger of Allāh ﷺ said: ‘Truffles are a kind of manna, and their juice is a healing for the eyes.’”
Chapter 29. The Virtue Of The Black Fruit From The Arak Tree

[5349] 163 - (2050) It was narrated that Jâbir bin ‘Abdullâh said: “We were with the Prophet in Marr Az-Zahrân and we were picking the fruit of the arak tree. The Prophet said: ‘You should choose the black ones.’ We said: ‘O Messenger of Allâh, it is as if you once tended sheep.’ He said: ‘Yes. Was there any Prophet who did not tend sheep?’ or words to that effect.”

Chapter 30. The Virtue Of Vinegar And Using It As A Condiment

[5350] 164 - (2051) It was narrated from ‘Aishah that the Prophet said: “What an excellent condiment is vinegar.”

[5351] 165 - (...) Sulaimân bin Bilâl narrated it with this chain of narrators (a Ḥadîth similar to no. 5350).
It was narrated from Jâbir bin ‘Abdullâh that the Prophet asked his family for condiments and they said: “We do not have anything but vinegar.” He called for it and he started eating it, saying: “What an excellent condiment vinegar is, what an excellent condiment vinegar is.”

Jâbir bin ‘Abdullâh said: “The Messenger of Allah took me by the hand one day and (led me) to his house, and some pieces of bread were brought to him. He said: ‘Is there any condiment?’ They said: ‘No, except a little vinegar.’ He said: ‘Vinegar is an excellent condiment.’"

Jâbir said: “I have not stopped liking vinegar since I heard that from the Prophet of Allah.” Talhâh said: “I have not stopped liking vinegar since I heard that from Jâbir.”

Jâbir bin ‘Abdullâh narrated that the Messenger of Allah took him by the hand and (led him) to his house... a Hadîth like that of Ibn ‘Ulayyah (no. 5353), up to the words; “What an excellent condiment vinegar is” and he did not mention what came after that.
Jâbir bin 'Abdullâh said: "I was sitting in a house and the Messenger of Allah passed by me. He gestured to me so I stood up, and he took hold of my hand and we set off until we came to the apartment of one of his wives. He went in, then he gave me permission to enter, and I entered beyond the curtain. He said: 'Is there anything for breakfast?' They said: 'Yes.' Three loaves of bread were brought to him, which they put on a tray of palm leaves. The Messenger of Allah took one loaf and put it in front of him, and he took another loaf and put it in front of me, then he took the third loaf and broke it in two, putting one half in front of him and one in front of me. Then he said: 'Is there any condiment?' They said: 'No, except a little vinegar.' He said: 'Bring it, what an excellent condiment it is.'"

Chapter 31. It Is Permissible To Eat Garlic, But The One Who Is Going To Address Prominent People Should Refrain From Eating It, And The Same Applies To Other, Similar Foods

It was narrated that Abû Ayyüb Al-
Anṣârī said: “When food was brought to the Messenger of Allah ﷺ, he would eat some of it and send the leftovers to me. One day he sent food of which he had not eaten anything, because there was garlic in it. I asked him: ‘Is it Ḥarám?’ He said: ‘No, but I dislike it because of its smell.’”

He said: “And I dislike that which he disliked.”

[5357] (...) It was narrated from Shu‘bāh with this chain of narrators (a Ḥadīth similar to no. 5357).

[5358] 171 - (...) It was narrated from Abū Ayyūb that the Prophet ﷺ came and stayed in his house. The Prophet ﷺ stayed on the lower floor and Abū Ayyūb was on the top floor. Abū Ayyūb got up one night and said: “We are walking above the head of the Messenger of Allah ﷺ.” So they moved aside and spend the night in a corner. Then he spoke to the Prophet ﷺ (about that) and the Prophet ﷺ said: “The lower floor is more comfortable.” He said: “I will not live on a roof beneath which you are.” So the Prophet ﷺ moved to the upper floor and Abū
Ayyūb moved to the lower floor. He used to make food for the Prophet ﷺ, and when it was brought back to him, he would ask where his fingers had touched it, and he would follow the place where his fingers had been. He made him some food that contained garlic, and when it was brought back to him he asked where his fingers had touched it, and it was said to him: “He did not eat any of it.” He got worried and went up to him, and said: “Is it Ḥārām?” The Prophet ﷺ said: “No, but I do not like it.” He said: “I dislike what you dislike.” He said: “And the Revelation used to come to the Prophet ﷺ.”

Chapter 32. Honoring Guests
And The Virtue Of Showing Preference To One’s Guest

It was narrated that Abū Hurairah said: “A man came to the Messenger of Allāh ﷺ and said: ‘I am starving.’ He sent word to one of his wives and she said: ‘By the One Who has sent you with the truth, I do not have anything but water.’ Then he sent word to another of his wives, and she said something similar, until all of them had said that: ‘No, by the One Who has sent you with the truth, I do not have anything but...”
water.’ He said: ‘Who will host this man tonight, and Allâh will have mercy on him?’ An Anṣârî man stood up and said: ‘I will, O Messenger of Allâh.’ He took him to his house and said to his wife: ‘Do you have anything?’ She said: ‘No, only the food for my children.’ He said: ‘Distract them with something, then when our guest comes in, extinguish the lamp and make him think that we are eating. Then when he wants to eat, go to the lamp and extinguish it.’ They sat and the guest ate, and the following morning he went to the Prophet, who said: ‘Allâh is pleased with what you two did for your guest last night.’”

**[5360] 173 - (..) It was narrated from Abû Hurairah that an Anṣârî man had a guest one night, and he did not have anything but food for himself and his children. He said to his wife: “Put the children to sleep and extinguish the lamp, then serve what you have to the guest.” He said: “And this Verse was revealed: ‘...And give them (emigrants) preference over themselves even though they were in need of that.”[1]**

**[5361] (...) It was narrated that**

Abū Hurairah said: “A man came to the Messenger of Allāh ﷺ to be hosted as a guest, but he did not have anything to offer him. He said: ‘Won’t some man host him, and Allāh will have mercy on him?’ An Ānṣārī man who was called Abū Ṭalḥah stood up and took him to his house...” and he quoted a Hadith like that of Jarīr (no. 5359), and he mentioned the revelation of the Verse as Wākī mentioned it (no. 5360).

[5362] 174 - (2055) It was narrated that Al-Miqdād said: “I came with two companions of mine, and our hearing and sight had been affected by hunger. We presented ourselves to the Companions of the Messenger of Allāh ﷺ, but none of them could host us. We came to the Prophet ﷺ and he took us to his family. There were three goats there and the Prophet ﷺ said: ‘Milk them and we will share the milk.’ We used to milk them and each one of us would drink his share, and we would set aside the Prophet’s share for him. He would come at night and would say Salām in such a manner that would not wake one who was sleeping, but one who was awake would hear it. Then he would go to the Masjid and pray, then he would come to his drink and drink it. One night the Shaijān came to me when I had drunk my share..."
and said: 'Muhammad has gone to the Ansâr and they are offering him hospitality, and he will have with them something that will leave him in no need of this draught (of milk).'. So I went and drank it, and when it had penetrated deeply into my stomach and I realized that it was too late, the Shaitân made me regret it and he said: 'Woe to you, what have you done? Have you drunk the drink of Muhammadﷺ? He will come and will not find it, then he will pray against you and you will be doomed, and you will be a loser in this world and in the Hereafter.' I had a sheet over me; if I covered my feet with it my head was exposed, and if I covered my head with it my feet were exposed. I could not sleep, but my two companions had gone to sleep and they had not done what I had done. The Prophetﷺ came and said Salâm as he usually did, then he went to the Masjid and prayed. Then he came to his drink and uncovered it, and he did not find anything in it. He looked up at the sky and I said: 'Now he is praying against me and I am doomed.' But he said: 'O Allâh, feed those who have fed me and give drink to those who have given me to drink.' I wrapped the blanket tightly around me and I took a knife and went to the goats, to see which of them was the fattest so
that I could slaughter it for the Messenger of Allâh ﷺ, but its udder was full of milk, and they all had udders full of milk. I went to a vessel that belonged to the family of Muhammad ﷺ, that they used for milking, and I milked (the goat) into it until it filled with foam, and I brought it to the Messenger of Allâh ﷺ. He said: ‘Did you have your drinks tonight?’ I said: ‘O Messenger of Allâh, drink.’ He drank and handed it back to me. I said: ‘O Messenger of Allâh, drink.’ He drank then handed it back to me. When I realized that the Prophet ﷺ had drunk his fill and I had earned the blessing (of his supplication), I laughed so much that I fell to the ground. The Prophet ﷺ said: ‘Have you been up to no good, O Miqdâd?’ I said: ‘O Messenger of Allâh, what happened is such-and-such and I did such-and-such.’ The Prophet ﷺ said: ‘This is nothing but a mercy from Allâh, Glorified and Exalted is He. Why didn’t you tell me so that we could have woken our two companions and they could have had some?’ I said: ‘By the One Who has sent you with the truth, if you get your share, and I get some with you, I would not care whoever else gets some.’”

[5363] (... ) Sulaimân bin Al-Mughîrah narrated it with this chain of narrators (a similar Hadîth as no. 5362).
It was narrated that 'Abdur-Rahmân bin Abî Bakr said: “We were one hundred and thirty men with the Prophet, and the Prophet said: ‘Does any one among you have any food?’ One man had a Sâ of foodstuff or the like, so he made some dough. Then a man, a tall Mushrik (idolater) with dishevelled hair, came along with some sheep that he was driving. The Prophet said: ‘Will you sell one or give it as a gift?’ He said: ‘No, I will sell it.’ So he bought a sheep from him, and it was slaughtered and prepared. The Messenger of Allâh ordered that its liver be grilled. By Allâh, there was no one among those one hundred and thirty who was not given his share of that liver by the Messenger of Allâh. If he was present, he gave it to him, and if he was absent he set it aside for him.

And he set out two large bowls from which we all ate our fill, and there was some left over, which I loaded onto a camel.”
poor people, and on one occasion the Messenger of Allâh ﷺ said: “Whoever has enough food for two people, let him take three with him, and whoever has enough food for four people, let him take a fifth or a sixth with him,” or words to that effect. Abû Bakr took three people with him and the Prophet of Allâh ﷺ took ten. Abû Bakr took three” and he (the narrator) said: “That was me and my father and my mother” - and I do not know if he said: - “and my wife and a servant whom we shared with the household of Abû Bakr.” “Abû Bakr ate dinner with the Prophet ﷺ, then he stayed until ‘Ishâ’ prayer was offered, then he went back and stayed until the Messenger of Allâh ﷺ became drowsy, and he came after as much of the night had passed as Allâh willed. His wife said to him: “What kept you away from your guests?” Or she said: “Your guest.” He said: “Have you not given them dinner?” She said: “They refused (to eat) until you came.” They brought the food to them, but they insisted on not eating. I went and hid myself, and he said: “O ignorant fellow!” And he reprimanded me and berated me. He said: “Eat, but you may not enjoy it.” And he said: “By Allâh, I will never eat it. By Allâh, we did not take any morsel but there appeared beneath it more of it, until we had eaten our fill and there was more of it than before.”
Abû Bakr looked at it and saw that it was as it had been before or more than that. He said to his wife: “O sister of Banû Firâs, what is this?” She said: “No, O apple of my eye, now it is three times more than it was before.” Abû Bakr ate some of it and said: “That was from the Shaitân” - meaning his oath. Then he ate a morsel of it and took it to the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ found it in the morning.” He said: “There was a treaty between us and some people which came to an end, and we were divided into twelve groups, each of which was headed by a man, and Allâh knows best how many were with each man. But the Prophet ﷺ sent a leader with each group, and all of them ate from it.”

[5366] 177 - (...) It was narrated that ‘Abdur-Rahmân bin Abî Bakr said: “Some guests came to stay with us and my father used to go and talk to the Messenger of Allâh ﷺ at night. He set out and said: ‘O ‘Abdur-Rahmân, serve food to the guests.’ When evening came, we brought food to them but they refused to eat and said: ‘Not until the head of the household comes and eats with us.’ I said to them:
'He is a strict man and if you do not do it, I am afraid that I will be in trouble with him.' But they refused. When he came, the first thing he did was to ask: 'Did you serve your guests?' They said: 'No, by Allâh, we did not.' He said: 'Did I not tell 'Abdur-Râhîmân (to do that)?' I hid from him, and he said: 'O 'Abdur-Râhîmân!' I hid from him, but he said: 'O ignorant lad, I adjure you, if you can hear my voice, to come here.' So I came and I said: 'By Allâh, it is no fault of mine. They are your guests, ask them. I brought them some food but they refused to eat until you come.'

He said: 'What is the matter with you? Will you not accept our hospitality?' Abû Bakr said: 'By Allâh, I will not eat tonight.' They said: 'By Allâh, we will not eat until you eat.' He said: 'I have never seen a worse night than tonight. Woe to you, what is the matter with you? Why do you not accept our hospitality?' Then he said: 'What I did at first was from the Shaitân. Bring the food.' So the food was brought, and he said the Name of Allâh and ate, and they ate. When morning came he went to the Prophet and said: 'O Messenger of Allâh, they fulfilled their oath but I broke mine.' He said: 'Rather you are the most sincere of them and you are the best of them.'
He said: “And I did not hear of any expiation.”

Chapter 33. The Virtue Of Sharing A Small Amount Of Food, And The Food Of Two Is Sufficient Or Three, And So On

[5367] 178 - (2058) It was narrated from Abû Hurairah that he said: “The Messenger of Allâh ﷺ said: ‘The food of two is sufficient for three, and the food of three is sufficient for four.’”

[5368] 179 - (2059) Jâbir bin ‘Abdullâh said: “I heard the Messenger of Allâh ﷺ say: ‘The food of one is sufficient for two, and the food of two is sufficient for four, and the food of four is sufficient for eight.’”

[5369] (...) A Hadîth like that of Ibn Juraij (no. 5368) was narrated from the Prophet ﷺ.
It was narrated that Jâbir said: “The Messenger of Allâh ﷺ said: 'The food of one is sufficient for two, and the food of two is sufficient for four.'”

It was narrated from Jâbir that the Prophet ﷺ said: "The food of one man is sufficient for two men, and the food of two men is sufficient for four, and the food of four is sufficient for eight."

Chapter 34. The Believer Eats In One Intestine And The Kâfir (Disbeliever) Eats In Seven Intestines

It was narrated from Ibn 'Umar that the Prophet ﷺ said: “The Kâfir (disbeliever) eats in seven intestines and the believer eats in one intestine.”
[5373] (…) A similar report (as no. 5372) was narrated from Ibn ‘Umar, from the Prophet ﷺ.

[5374] 183 - (…) Nâfi‘ said: “Ibn ‘Umar saw a poor man, and he put some food in front of him, and put more, and he started to eat a great deal. He said: ‘Do not let this man enter upon me, for I heard the Messenger of Allâh ﷺ say: “The disbeliever eats in seven intestines.”

[5375] 184 - (2061) It was narrated from Jâbir and Ibn ‘Umar that the Messenger of Allâh ﷺ said: “The believer eats in one intestine and the disbeliever eats in seven intestines.”
A similar report (as no. 5375) was narrated from Jābir, but he did not mention Ibn 'Umar.

It was narrated from Abû Müsâ that the Prophet ﷺ said: “The believer eats in one intestine and the disbeliever eats in seven intestines.”

A similar Hadîth was narrated from Abû Hurairah, from the Prophet ﷺ.

It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ hosted a guest who was a disbeliever. The Messenger of Allâh ﷺ ordered that a sheep be milked for him and he drank it, then another, and he drank it, then another, and he drank it, until he had drunk the milk of seven sheep. Then the next morning he became Muslim, and the Messenger of Allâh ﷺ ordered that another be milked for him and he drank it, then he ordered that another be milked...
but he did not finish it. The Messenger of Allâh ﷺ said: “The believer eats in one intestine and the disbeliever eats in seven intestines.”

Chapter 35. Do Not Criticize Food

[5380] 187 - (2064) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ never criticized any food. If he liked something he would eat it and if he disliked it he would leave it.”

[5381] (...) Sulaimân Al-A’mash narrated a similar report (as no. 5380) with this chain of narrators.

[5382] (...) A similar report was narrated from Sufyân, from Al-A’mash, with this chain of narrators.

[5383] 188 - (...) It was narrated that Abû Hurairah said: “I never saw the Messenger of Allâh ﷺ criticize any food. If he liked it he ate it and if he did not like it he remained silent.”
(...), a similar report (as no. 5383) was narrated from Abū Hurairah, from the Prophet ﷺ.
37. The Book Of Clothing
And Adornment

Chapter 1. The Prohibition Of
Using Vessels Of Gold And
Silver For Drinking Etc., For
Men And Women

[5385] 1 - (2065) It was
narrated from Umm Salamah,
the wife of the Prophet ﷺ, that
the Messenger of Allâh ﷺ said:
“The one who drinks from a
vessel of silver is gulping the fire
of Hell into his belly.”

[5386] (...) A Hadîth like that
of Mâlik bin Anas (no. 5385) was
narrated from Nâfi‘, with this
chain of narrators, and in the
Hadîth of ‘Alî bin Mus-hir from
‘Ubaïdullâh it adds: “The one
who eats or drinks from a vessel
of silver or gold.” It does not
mention eating and gold in the
Hadîth of any of them, except the
Hadîth of Ibn Mus-hir.
Chapter 2. The Prohibition Of Using Vessels Of Gold And Silver For Men And Women, And Gold Rings And Silk For Men, But They Are Permissible For Women. Permissibility Of Silken Borders On Garments For Men, But It Should Not Be More Than Four Fingers Wide

[5388] 3 - (2066) Mu‘āwiyah bin Suwaid bin Muqarrin said: “I
entered upon Al-Barâ’ bin ‘Azib and I heard him say: ‘The Messenger of Allah  enjoined seven things upon us and he forbade seven things for us. He commanded us to visit the sick, to attend funerals, to reply (to say: Yari’zamuk Allah; (may Allah have mercy on you) to one who sneezes, to fulfill oaths or help fulfil an oath made by another, to help the one who has been wronged, to accept invitations and to spread the greeting of Salâm. And he forbade us from wearing rings of gold, to drink from silver vessels, to use Mayâthir,[1] to wear Qasî,[2] to wear silk, Istabraq and Dibâj.’”[3]

[5389] (...) A similar report (as no. 5388) was narrated from Ash’ath bin Sulaim with this chain of narrators, except the phrase to fulfill oaths or help fulfill an oath made by another, instead of which he said: “To give a description of a lost item.”

[5390] (...) A Hadîth like that of Zuhair (no. 5388) was narrated from Ash’ath bin Abî Ash-Sha’tâ’ with this chain of narrators, but he

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[1] A type of camel saddle cloth or cushion made of silk.

[2] Qasî: Garments made of fabric with stripes of silk woven into it, or a type of garment from an area in Egypt with a similar name.

[3] Two types of silk one of which is often called brocade and is thicker than the other.
said to help fulfill the oath of another, and he was not uncertain. And he added in this Hadith: "Drinking from vessels of silver, for whoever drinks from them in this world will not drink from them in the Hereafter."

[5391] (...) It was narrated from Ash'ath bin Abi Ash-Sha'thâ' with this chain of narrators, but he did not mention the additional material mentioned by Jarîr and Ibn Mus-hîr (no. 5391).

[5392] (...) It was narrated from Ash'ath bin Sulaim with their chain of narrators, except the words spreading the greeting of Salâm, instead of which he said: "Returning the greeting of Salâm." And he said: "He (الله) forbade us to wear gold rings."

[5393] (...) It was narrated from Ash'ath bin Abi Ash-Sha'thâ' with their chain narrators, and he
said: “Spreading the greeting of Salâm” and “gold rings.”

[5394] 4 - (2067) ‘Abdullâh bin ‘Ukaim said: “We were with Hudhaifah in Al-Madâ’in when Hudhaifah asked for water, and a chieftain brought him a drink in a vessel of silver. He threw it aside and said: ‘I am telling you that I already told him not to bring me a drink in this vessel, for the Messenger of Allah said: ‘Do not drink from vessels of gold and silver, and do not wear Dibâj and silk. They are for them in this world and for you in the Hereafter, on the Day of Resurrection.’”

[5395] (...) It was narrated that Abû Farwah Al-Juhani said: “I heard ‘Abdullâh bin ‘Ukaim say: ‘We were with Hudhaifah in Al-Madâ’in...’” and he mentioned something similar (to no. 5394) but he did not mention in his Hadith “...the Day of Resurrection.”

[5396] (...) It was narrated from Hudhaifah, that Abû Farwah said: “I heard Ibn ‘Ukaim say, - and I thought that Ibn Abî Laila heard it from Ibn ‘Ukaim: ‘We
were with Ḥudhaifah in Al-Madâ’in,” and he mentioned something similar (to no. 5394), but he did not say “the Day of Resurrection.”

[5397] (...) It was narrated from Al-Hakam that he heard ‘Abdur-Rahmân, meaning Ibn AbI Laila, say: “I saw Ḥudhaifah ask for a drink in Al-Madâ’in, and someone brought it to him in a vessel of silver.” And he mentioned a Hadīth like that of Ibn ‘Ukaim from Ḥudhaifah.

[5398] (...) A Hadīth like that of Mu‘âdh was narrated from Shu‘bah, with the same chain narrators, but none of them mentioned the words: “I saw Ḥudhaifah,” except Mu‘âdh only. Rather they said: “Ḥudhaifah asked for a drink.”

[5399] (...) A Hadīth like that of those whom we have mentioned (Mu‘âdh, AbI Laila, Ibn Ukaim) was narrated from Ḥudhaifah, from the Prophet ﷺ.
5400] 5 - (...) ‘Abdur-Rahmân bin Abî Laila said: ‘Hudhaifah asked for a drink and a Magian gave it to him in a vessel of silver. He said: ‘I heard the Messenger of Allah say: “Do not wear silk or Dibâj, and do not drink from vessels of gold and silver, or eat from plates of the same. They are for them in this world.”

Chapter... The Prohibition Of Wearing Silk Etc., For Men

5401] 6 - (2068) It was narrated from Ibn ‘Umar that ‘Umar bin Al-Khattâb saw a striped silk ِHullah[1] being sold at the door of the Masjid, and he said: “O Messenger of Allâh, why don’t you buy this and wear it for the people on Fridays, and for the

delegations when they come to you?” The Messenger of Allah said: “This is only worn by one who has no share in the Hereafter.” Then some *Hullahs* like it were brought to the Messenger of Allah and he gave one of them to ‘Umar. ‘Umar said: “O Messenger of Allah, are you giving me this to wear when you said what you said about the *Hullah* of ‘Utârid?” The Messenger of Allah said: “I did not give it to you to wear it.” So ‘Umar gave it to an idolater brother of his in Makkah.

[5402] (...) A *Hadith* like that of Mâlik (no. 5401) was narrated from Ibn ‘Umar, from the Messenger of Allah.

[5403] 7 - (...) It was narrated that Ibn ‘Umar said: “‘Umar saw ‘Utârid At-Tamîmî standing in the market selling a *Hullah* of striped silk. He was a man who used to meet with kings and get gifts from them. ‘Umar said: ‘O Messenger of Allah, I have seen ‘Utârid standing in the market selling a *Hullah* of striped silk.
Why don’t you buy it and wear it when the delegations of the Arabs come to you?” I think he said: “And wear it on Fridays.” The Messenger of Allâh ﷺ said to him: ‘Silk is only worn in this world by one who will have no share in the Hereafter.’ Some time after that, some Hullahs of striped silk were brought to the Messenger of Allâh ﷺ and he sent one Hullah to ‘Umar and one to Usâmah bin Zaid, and he gave a Hullah to ‘Alî bin Abî Ţâlib. He said: ‘Tear it and make head covers for your womenfolk.’ Then ‘Umar came, carrying his Hullah, and said: ‘O Messenger of Allâh, have you sent this to me, when you said what you said previously about the Hullah of ‘Uṣârid?’ He said: ‘I did not send it to you for you to wear it; rather I sent it to you so that you could benefit from it.’ As for Usâmah, he put on his Hullah and the Messenger of Allâh ﷺ gave him a look whereby he realized that the Messenger of Allâh ﷺ disapproved of what he had done, and he said: ‘O Messenger of Allâh, why are you looking at me when you are the one who sent it to me?’ He said: ‘I did not send it to you for you to wear it; rather I sent it to you so that you could cut it up and make head covers for your womenfolk.’”

[5404] 8 - (…). ‘Abdullâh bin ‘Umar said: “Umar bin Al-
Khaṭṭāb found a *Hullah* of *Istabraq* being offered for sale in the market, so he took it and brought it to the Messenger of Allâh ﷺ and said: ‘O Messenger of Allâh, buy this and adorn yourself with it for ‘Eid and for the delegations.’ The Messenger of Allâh ﷺ said: ‘This is only a garment for the one who has no share in the Hereafter.’ As much time passed as Allâh willed, then the Messenger of Allâh ﷺ sent to ‘Umar a garment made of *Dibâj*. ‘Umar brought it to the Messenger of Allâh ﷺ and said: ‘O Messenger of Allâh, you said: “This is only a garment for the one who has no share in the Hereafter,” then you sent this to me?’ The Messenger of Allâh ﷺ said to him: ‘Sell it and meet your needs with it.’"

[5405] (...) A similar report (as no. 5404) was narrated from Ibn Shihâb, with this chain of narrators.

[5406] 9 - (...) It was narrated from Ibn ‘Umar that ‘Umar saw a man from the family of ‘Utârid wearing a cloak of *Dibâj* or silk, and he said to the Messenger of...
Allâh ٰ: ‘Why don’t you buy it?’ He said: ‘This is only worn by one who has no share in the Hereafter.’ Then the Messenger of Allâh ٰ was given a Hullah of striped silk, and he sent it to me. I said: ‘Have you sent it to me when I heard you say what you said about it?’ He said: ‘I only sent it to you so that you profit from it.”

[5407] (...) It was narrated from Sâlim bin ‘Abdullâh bin ‘Umar, from his father, that ‘Umar bin Al-Khaṭṭâb saw a man from the family of ‘Utârid wearing... a Hadîth like that of Yahya bin Sa’eed (no. 5406), except that he said: “I only sent it to you so that you could benefit from it, I did not send it to you so that you could wear it.”

[5408] (...) Yahya bin Abî Ishâq said: “Sâlim bin ‘Abdullâh asked me about Istabraq. I said: ‘It is the coarse type of Dîbâj.’ He said: ‘But I heard ‘Abdullâh bin ‘Umar say: “Umar saw a man wearing a Hullah of Istabraq, and he brought it to the Messenger of Allâh ٰ...” and he mentioned a similar Hadîth (as no. 5407), except that he said: “I only sent it to you so that you could get money by selling it.”
It was narrated that ‘Abdullâh, the freed slave of Asmâ’ bint AbI Bakr, who was the maternal uncle of the son of ‘Âtâ, said: “Asmâ’ sent me to ‘Abdullâh bin ‘Umar, and saying: ‘I have heard that you regard three things as Harâm: Borders on garments, Mitharät Al-Arjuwân, and fasting the whole (month) of Rajab.’ ‘Abdullâh said to me: ‘As for what you have mentioned about Rajab, what about one who fasts continually? As for what you said about borders on garments, I heard ‘Umar bin Al-Khattâb say: “I heard the Messenger of Allah say: ‘Silk is only worn by one who has no share in the Hereafter,’” and I was afraid that borders were included in that. As for Mitharät Al-Arjuwân, this is the Mitharah of ‘Abdullâh, and it is Arjuwân.”

I went back to Asmâ’ and told her, and she said: ‘This is the Jubbah (a type of cloak) of the Messenger of Allâh, and she brought out to me a Tayâlisah cloak which had pockets lined with Dibâj and its sleeves were edged with Dibâj. She said: ‘This was in ‘Aishah’s possession until she died, and when she died, I took it. The Prophet used to saddle cloths made of bright red cloth
wear it, and now we wash it for the sick and seek healing thereby.’”

[5410] 11 - (...) It was narrated that Khalífah bin Ka‘b, Abú Dhubyán, said: “Do not dress your women in silk, for I heard ‘Umar bin Al-Khaṭṭāb say: ‘The Messenger of Allāh ﷺ said: ‘Do not wear silk, for whoever wears it in this world will not wear it in the Hereafter.’”

[5411] 12 - (...) It was narrated that Abû ‘Uthmân said: “Umar wrote to us when we were in Azerbaijân, (saying): ‘O ‘Utbah bin Farqad, it is not by your efforts or by the efforts of your father or the efforts of your mother. Feed the Muslims in their places from that which you feed yourself in your place. Beware of luxury and the garments of the people of Shirk and garments of silk, for the Messenger of Allāh ﷺ forbade garments of silk and said except this much, and the Messenger of Allāh ﷺ held up his forefinger and middle finger, holding them together.’” Zuhair said: “Âṣim said: ‘It is in the book,’” and Zuhair held up his two fingers.
A similar report (as no. 5412) was narrated from ‘Asim with this chain of narrators, from the Prophet, concerning silk.

It was narrated that Abū ‘Uthmān said: “We were with ‘Utbah bin Farqad when the letter of ‘Umar came to us, saying that the Messenger of Allāh said: ‘No one wears silk but one who will have no share of it in the Hereafter, except this much.’” Abū ‘Uthmān gestured with the two fingers that are next to the thumb. I thought it meant the patterns on the Tayālisah until I was shown the Tayālisah.

Abū ‘Uthmān said: “We were with ‘Utbah bin Farqad” - a Hadīth like that of Jarīr (no. 5413).

Abū ‘Uthmān An-Nahdī say: ‘The letter of ‘Umar came to us when we were in Azerbaijān with
‘Utbah bin Farqad, or in Ash-Sham, (saying): ‘The Messenger of Allah forbade silk except so much’” - two fingers.

Abū ‘Uthmān said: “We had no doubt that he meant silk borders.”

A similar report (as no. 5415) was narrated from Qatādah with this chain of narrators, but he did not mention the words of Abū ‘Uthmān.

It was narrated from Suwaid bin Ghafalah that ‘Umar bin Al-Khattāb gave a speech in Al-Jābiyah and said: “The Prophet of Allah forbade wearing silk, except a space the width of two fingers, or three, or four.”

A similar report (as 5415 and 5416) was narrated from Qatādah with this chain of narrators, but he did not mention the words of Abū ‘Uthmān.
About Clothing & Adornment

no. 5417) was narrated from Sa'eed, from Qatâdah, with this chain of narrators.

[5419] 16 - (2070) Jâbir bin 'Abdullâh said: “One day the Prophet ﷺ wore a Qabâ’ (a type of cloak) of Dibâj silk that had been given to him, but soon he took it off and sent it to 'Umar bin Al-Khattâb. It was said to him: ‘How quickly you took it off, O Messenger of Allâh.’ He said: ‘Jibrîl told me not to wear it.’ 'Umar came weeping and said: O Messenger of Allâh, you disliked something but you gave it to me. What is the matter with me?’ He said: ‘I did not give it to you for you to wear it, rather I gave it to you for you to sell it.’ So he sold it for two thousand Dirham.”

[5420] 17 - (2071) It was narrated that 'Alî said: “The Messenger of Allâh ﷺ was given a Hullah of striped silk, and he sent it to me and I put it on. Then I could see anger on his face, and he said: “I did not send
it to you for you to wear it, rather I sent it to you so that you could cut it up and make head covers for your womenfolk.”

[5421] (...) It was narrated from Abû ‘Awn with this chain of narrators. In the Hadîth of Mu‘âdh it says: “He told me to divide it among my womenfolk.” In the Hadîth of Muhammad bin Ja‘far it says: “So I divided it among my womenfolk,” but he did not mention: “He told me to.”

[5422] 18 - (...) It was narrated from ‘Alî that Ukaidir of Dûmah gave the Prophet ﷺ a silken garment, and he gave it to ‘Alî and said: “Cut it up to make head covers for the Fâtimahs (i.e., for your family).”

Abû Bakr and Abû Kuraib said: “Among the womenfolk.’

[5423] 19 - (...) It was narrated that ‘Alî bin Abî Tâlib said: “The Messenger of Allâh ﷺ gave me a
Hullah of striped silk, and I went out in it, but I saw anger on his face, so I cut it up and distributed it among my womenfolk.”

[5424] 20 - (2072) It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ sent ‘Umar a Hullah of Sundus silk, and ‘Umar said: ‘Have you sent it to me when you said what you said about it?’ He said: ‘I did not send it to you for you to wear it; rather I sent it to you for you to benefit from its price.’”

[5425] 21 - (2073) It was narrated that Anas said: “The Messenger of Allâh ﷺ said: ‘Whoever wears silk in this world will not wear it in the Hereafter.’”

[5426] 22 - (2074) Abû Umâmah narrated that the Messenger of Allâh ﷺ said: “Whoever wears silk in this world will not wear it in the Hereafter.”
It was narrated from ‘Uqbah bin ‘Amir that he said: “A silk *Farrūkh* (a type of cloak) was given to the Messenger of Allâh ﷺ and he put it on and prayed in it, then he tore it off as if he disliked it. Then he said: ‘This is not befitting for the pious.’”

Yazid bin Abi Habîb narrated it with this chain of narrators.

Chapter 3. The Permissibility Of Wearing Silk For Men, If A Man Has A Skin Disease Or Similar Problem

Anas bin Mâlik narrated that the Messenger of Allâh ﷺ granted a concession to ‘Abdur-Rahmân bin ‘Awf and Az-Zubair bin Al-‘Awwâm, allowing them to wear silk shirts during a journey, because of a skin disease that they had, or a pain that they had.

[5427] 23 - (2075) It was narrated from ‘Uqbah bin ‘Amir that he said: “A silk *Farrūkh* (a type of cloak) was given to the Messenger of Allâh ﷺ and he put it on and prayed in it, then he tore it off as if he disliked it. Then he said: ‘This is not befitting for the pious.’”

[5428] (...) Yazid bin Abi Habîb narrated it with this chain of narrators.

[5429] 24 - (2076) Anas bin Mâlik narrated that the Messenger of Allâh ﷺ granted a concession to ‘Abdur-Rahmân bin ‘Awf and Az-Zubair bin Al-‘Awwâm, allowing them to wear silk shirts during a journey, because of a skin disease that they had, or a pain that they had.
(5430) [..] Sa’eed narrated it with this chain of narrators (a similar Hadith as no. 5429), but he did not mention (the words) “during a journey.”

(5431) 25 - [..] It was narrated that Anas said: “The Messenger of Allâh ﷺ granted a concession, or a concession was granted, to Az-Zubair bin Al-Awwâm and ‘Abdur-Rahmân bin ‘Awf, allowing them to wear silk, because of a skin condition that they had.”

(5432) [..] Shu’bah narrated a similar report (as no. 5431) with this chain of narrators.

(5433) 26 - [..] Anas narrated that ‘Abdur-Rahmân bin ‘Awf and Az-Zubair bin Al-Awwâm complained to the Prophet ﷺ about lice, and he granted them a concession allowing them to wear silk shirts, during a campaign that they went on.

Chapter 4. The Prohibition Of A Man Wearing A Garment Dyed With Safflower

(5434) 27 - (2077) ‘Abdullâh bin ‘Amr bin Al-‘Âs narrated that the Messenger of Allâh ﷺ saw ‘Alî wearing two garments that
had been dyed with safflower and he said: “These are garments of the disbelievers; do not wear them.”

[5435] (... It was narrated from Yahya bin Abi Kathîr with this chain of narrators, and they said: From Khâlid bin Ma’dân.

[5436] 28 - (...) It was narrated that ‘Abdullâh bin ‘Amr said: “The Prophet ﷺ saw me wearing two garments that had been dyed with safflower and he said: ‘Did your mother tell you to do this?’ I said: ‘Should I wash them?’ He said: ‘No, burn them.’”

[5437] 29 - (2078) It was narrated from ‘Alî bin Abi Ṭâlib that the Messenger of Allâh ﷺ forbade wearing Qasî and garments dyed with safflower, and wearing gold rings, and reciting Qur’ân while bowing.
About Clothing & Adornment 444


[5439] 31 - (...) It was narrated that ‘Ali bin Abī Tālib said: “The Messenger of Allâh ṣṣ forbade me to wear gold rings, to wear Qasî, to recite Qur’ān while bowing and prostrating, and to wear garments dyed with safflower.”

Chapter 5. The Virtue Of Wearing The Hibarah[1]

[5440] 32 - (2079) Qatâdah said: We said to Anas bin Mâlik: “Which garments were most liked by the Messenger of Allâh ṣṣ, or which did the Messenger of Allâh ṣṣ hold most dear?”

[1] The Hibarah was a garment of linen or cotton that was adorned with a pattern or stripes.
like best?” He said: “The Hibarah.”

Chapter 6. Humility In Dress And Sticking To Coarse And Simple Clothes, Furnishings Etc., Permissibility Of Wearing Clothes Made From Camel Hair And Those On Which There Are Markings

It was narrated that Abü Al-Burdah said: “I entered upon ‘Aishah and she brought out to us a coarse Izâr of the type that is made in Yemen, and a cloak of the type that is called Mulabbadah and she swore by Allâh that the Messenger of Allâh had died wearing these two garments.”

It was narrated that Abû Burdah said: “‘Aishah brought out to us an Izâr and a Mulabbad cloak, and said: In these the Messenger of Allâh died.” Ibn Hâtim said in his Hadîth: “A coarse Izâr.”
A similar report (as no. 5443) was narrated from Ayyūb with this chain of narrators, and he said: “A coarse Izâr.”

It was narrated that ‘Aishah said: “The Prophet went out one morning, wearing a striped garment made of black hair.”

It was narrated that ‘Aishah said: “The pillow of the Messenger of Allah, on which he reclined, was made of leather and stuffed with palm fibres.”
It was narrated that ‘Aishah said: “The mattress of the Messenger of Allah ﷺ, on which he slept, was of leather stuffed with palm fibres.”

It was narrated from Hishâm bin ‘Urwah with this chain of narrators (a Hadîth similar to no. 5447).

Chapter 7. The Permissibility Of Using Blankets

It was narrated that Jâbir said: “The Messenger of Allah ﷺ said to me, when I got married: ‘Have you acquired any blankets?’ I said: ‘Where would we get blankets from?’ He said: ‘It will come.’”

It was narrated that Jâbir bin ‘Abdullâh said: “When I got married, the Messenger of Allah ﷺ said to me:

[5448] It was narrated from Hishâm bin ‘Urwah with this chain of narrators (a Hadîth similar to no. 5447).
About Clothing & Adornment

‘Have you acquired any blankets?’ I said: ‘Where would we get blankets from?’ He said: ‘It will come.’”

Jâbir said: “My wife had a blanket, and I said: ‘Keep it away from me.’ But she said: ‘The Messenger of Allâh said: “It will come.”’

Chapter 8. It Is Disliked To Have More Furniture And Bedding Than One Needs

[5451] (...) Sufyân narrated it with this chain of narrators (a similar Hadîth as no. 5450) and added: “And I let her (keep it).”

Chapter 9. The Prohibition Of Letting One’s Garment Drag Out Of Pride, And The Extent To Which It Is Permissible To Let It Hang Down And The Extent To Which It Is Recommended

[5452] 41 - (2084) It was narrated from Jâbir bin ’Abdullâh that the Messenger of Allâh said to him: “A bed for the man, a bed for his wife, a third for the guest, and the fourth is for the Shaitân.”}

Chapter 9. The Prohibition Of Letting One’s Garment Drag Out Of Pride, And The Extent To Which It Is Permissible To Let It Hang Down And The Extent To Which It Is Recommended

[5453] 42 - (2085) It was narrated from Ibn ’Umar that the Messenger of Allâh said:
“Allâh, Exalted is He, will not look as the one who lets his garment drag out of pride.”

[5454] (…) A Hadîth like that of Mâlik (no. 5453) was narrated from Ibn ‘Umar from the Prophet ﷺ, and he added: “On the Day of Resurrection.”

[5455] 43 - (…) It was narrated from ‘Abdullâh bin ‘Umar that the Messenger of Allâh ﷺ said: “The one who lets his garment drag out of pride, Allâh will not look at him on the Day of Resurrection.”
[5456] (...) A Hadîth like theirs (no. 5455) was narrated from Ibn ‘Umar from the Prophet ﷺ.

[5457] 44 - (...) It was narrated that Ibn ‘Umar said: The Messenger of Allâh ﷺ said: “Whoever lets his garment drag out of pride, Allâh will not look at him on the Day of Resurrection.”

[5458] (...) Ibn ‘Umar said: “I heard the Messenger of Allâh ﷺ say...” a similar report (as no. 5457).

[5459] 45 - (...) It was narrated from Ibn ‘Umar that he saw a man letting his Izâr drag, and he said: “Where are you from?” He told him which tribe he belonged to and he was from Banû Laith, and Ibn ‘Umar recognized him. He said: “I heard with my own two ears the Messenger of Allâh ﷺ say: ‘Whoever lets his garment drag with no intention but pride, Allâh will not look at him on the Day of Resurrection.’”
A similar report (as no. 5459) was narrated from Ibn 'Umar from the Prophet, but in the Hadith of Abū Yūnus it says: “From Muslim Abul-Hasan,” and in both their reports it says: ‘Whoever lets his Izâr drag,’ and they did not say: ‘His garment.’

Muhammad bin 'Abbâd bin Ja'far said: “I told Muslim bin Yasâr, the freed slave of Nâfi' bin 'Abdul-Hârith, to ask Ibn 'Umar, while I was sitting between them, did you hear anything from the Messenger of Allah about the one who lets his Izâr drag out of pride? He said: I heard him say: ‘Allâh will not look at him on the Day of Resurrection.’”
It was narrated that Ibn ‘Umar said: “I passed by the Messenger of Allâh ﷺ and my Izâr was trailing. He said: ‘O ‘Abdullâh, lift up your Izâr.’ So I lifted it up, then he said: ‘More.’ So I lifted it some more, and then more and more. One of the people said: ‘Up to where?’ He (ﷺ) said: ‘Halfway up the calf.’”

Ibn Ziyâd said, I saw Abû Hurairah - when he was the governor of Bahrain - when he saw a man letting his Izâr drag and saying: “The Amîr has come, the Amîr has come,” he started striking the ground with his feet and say: “The Messenger of Allâh ﷺ said: ‘Allâh will not look at the one who lets his Izâr drag out of pride.’”

It was narrated from Shu‘bah with this chain of narrators (a Hadîth similar to no. 5463). In the Hadîth of Ibn Ja‘far it says: “Marwân used to appoint Abû Hurairah to govern in his absence.” And in the Hadîth of Ibn Al-Muthanna it says: “Abû Hurairah used to be appointed in charge of Al-Madinah.”
Chapter 10. The Prohibition Against Strutting With Pride, And Being Amazed With One’s Clothes

[5465] 49 - (2088) It was narrated from Abû Hurairah that the Prophet ﷺ said: “While a man was walking, admiring his long hair and his fine Ridâ’, the earth swallowed him up, and he will continue to sink down into the earth until the Day of Resurrection.”

[5466] (...) A similar report (as no. 5465) was narrated from Abû Hurairah, from the Prophet ﷺ.

[5467] 50 - (...) It was narrated from Abû Hurairah that the Messenger of Allah ﷺ said: “While a man was strutting proudly in his two Ridâ’s, admiring himself, Allah caused the earth to swallow him up, and he will continue sinking into it until the Day of Resurrection.”

(المعجم 10 - (باب تحرير النبض) في المشي، مع إعجابه بثوبه) (التحفة 9)
Ma‘mar narrated that Hammâm bin Munabbih said: “This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ,” - and he mentioned a number of Ahâdîth, including the following: “The Messenger of Allâh ﷺ said: ‘While a man was strutting proudly in two Ridâ’s,” then he mentioned something similar (to Hadîth no. 5467).

It was narrated that Abû Hurairah said: “I heard the Messenger of Allâh ﷺ say: ‘A man from among those who came before you was strutting proudly in a Hullah,”’ then he (the sub narrator) mentioned a Hadîth similar to theirs.

Chapter 11. The Prohibition Of Gold Rings For Men, And Abrogation Of Their Allowance After The Beginning Of Islam

It was narrated from Abû Hurairah, from the Prophet ﷺ, that he forbade gold rings.

Shu‘bah narrated it with this chain narrators.
It was narrated from ‘Abdullâh bin ‘Abbâs that the Messenger of Allah saw a gold ring on a man’s hand. He took it off and threw it aside, and said: “Would one of you go and pick up a live ember of fire and hold it in his hand?” After the Messenger of Allah had left, it was said to the man: “Take your ring and benefit from it (by selling it).” He said: “No, by Allâh, I will never pick it up when the Messenger of Allah has thrown it aside.”

It was narrated from ‘Abdullâh that the Messenger of Allah had a ring made of gold, and he used to put its Fass (stone or engraving) against his palm when he wore it, and the people did likewise. Then he sat on the Minbar and took it off, and said: “I used to wear this ring and put its Fass next to my palm.” Then he threw it away and said: “By Allâh, I will never wear it again.” And the people threw away their rings too.
This Hadith was narrated from Ibn ‘Umar, from the Prophet ﷺ, concerning gold rings (a narration similar to no. 5473), and in the Hadith of ‘Uqbah bin Khâlid it adds: “He wore it on his right hand.”

A Hadith like that of Al-Laith (no. 5473) was narrated from Ibn ‘Umar from the Prophet ﷺ, concerning gold rings.

Chapter 12. The Prophet ﷺ Wore A Ring Of Silver On Which Was Inscribed The Words ‘Muhammad Rasûl Allâh’ (Muhammad the Messenger of Allah.), And The Caliphs Wore It After He Died

It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ acquired..."
a ring of silver which was on his hand, then it was on the hand of Abü Bakr, then it was on the hand of 'Umar, then it was on the hand of 'Uthmân until it fell from (his hand) into the well of Arîs, and its inscription said Muhammad Rasûl Allâh.”

Ibn Numair said: “Until it fell into a well,” and he did not say, “from (his hand).”

[5477] 55 - (...) It was narrated that Ibn 'Umar said: “The Prophet ﷺ acquired a ring of gold, then he threw it away and acquired a ring of silver, on which was engraved 'Muḥammad Rasûl Allâh.' And he said: ‘No one should have an engraving like this engraving of mine.’ When he wore it, he put the stone towards his palm, and this is the ring that fell from the hand of Mu‘a‘iqîb into the well of Arîs.”

[5478] (2092) It was narrated from Anas bin Mâlîk that the Prophet ﷺ acquired a ring of silver, on which was engraved 'Muḥammad Rasûl Allâh’, and he

[5479] (5479) 55 - (...) It was narrated that Ibn 'Umar said: “The Prophet ﷺ acquired a ring of gold, then he threw it away and acquired a ring of silver, on which was engraved 'Muḥammad Rasûl Allâh.' And he said: ‘No one should have an engraving like this engraving of mine.’ When he wore it, he put the stone towards his palm, and this is the ring that fell from the hand of Mu‘a‘iqîb into the well of Arîs.”
said to the people: “I have acquired a ring of silver and engraved on it ‘Muḥammad Rasūl Allāh,’ and no one should have an engraving like this.”

Chapter 13. The Prophet Acquired An (inscribed) Ring When He Wanted To Send Letters To The Non-Arabs

[5480] 56 - (...) It was narrated that Anas bin Mālik said: “When the Messenger of Allāh wanted to send a letter to the Byzantines, they (the people) said: ‘They do not read any letter unless it is sealed.’ So the Messenger of Allāh acquired a ring of silver. It is as if I can see its brightness on the hand of the Messenger of Allāh, and its inscription said: ‘Muḥammad Rasūl Allāh.’

[5479] (...) This was narrated from Anas, from the Prophet, but he did not mention in the Hadīth: ‘Muḥammad Rasūl Allāh.’
It was narrated from Anas that the Prophet of Allah wanted to send a letter to the non-Arabs, and it was said to him: “The non-Arabs do not read any letter unless it has a seal on it.” So he had a ring of silver made.

He said: “It is as if I can see its brightness on his hand.”

It was narrated from Anas that the Prophet wanted to send a letter to Chosroes, Caesar and the Negus, and it was said: “They do not accept any letter without a seal.” So the Messenger of Allah had a ring made of silver, on which was engraved: ‘Muhammad Rasûl Allâh’.

Chapter 14. Discarding Rings

It was narrated from Anas bin Mâlik that one day he saw a ring of silver on the hand of the Messenger of Allâh, and the people made rings of silver and wore them, then the Prophet discarded his ring and the people discarded their rings.
About Clothing & Adornment 460

[5484] 60 - (...) Anas bin Mâlik narrated that one day he saw a ring of silver on the hand of the Messenger of Allâh ﷺ, then the people had rings of silver made, and they wore them. Then the Prophet ﷺ discarded his ring, and the people discarded their rings.

[5485] (...) A similar report (as no. 5484) was narrated from Ibn Juraij, with this chain of narrators.

Chapter 15. Silver Ring With An Abyssinian Stone

[5486] 61 - (2094) Anas bin Mâlik said: “The ring of the Messenger of Allâh ﷺ was made of silver, and its stone was Abyssinian.”

[5487] 62 - (...) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ wore a
silver ring on his right hand, in which was an Abyssinian stone, and he wore the stone against his palm.

(5488) (...) A Hadith like that of Tālḥah bin Yahya (no. 5487) was narrated from Yūnūs bin Yazīd with this chain of narrators.

Chapter 16. Wearing Rings On The Little Finger

(5489) 63 - (2095) It was narrated that Anas said: The ring of the Prophet ﷺ was on this - and he pointed to the little finger on his left hand.

Chapter 17. The Prohibition Of Wearing Rings On The Middle Finger And The One That Is Next To It

(5490) 64 - (2078) It was narrated that ‘Aṭī said: “He” - meaning the Prophet ﷺ - “forbade
me to wear my ring on this or the one that is next to it" - 'Ásim (one of the narrators) did not know which of the two it was - "and he forbade me to wear Qasí, and to sit on Miyâthir.

He[1] said: "As for Qasí, it is a striped garment that is brought from Egypt and Ash-Shâm. As for Miyâthir, that is something that women used to make for their husbands' mounts, like Al-Arjän[2] velvet (cushions)."

[5491] (...) It was narrated that a son of Abû Mûsâ said: "I heard 'Ali say..." and he narrated a similar Hadîth (as no. 5490) from the Prophet ﷺ.

[5492] (...) Abû Burdah said: "I heard 'Álî bin Abî Tâlib say: 'He' - meaning the Prophet ﷺ - 'forbade' or 'he forbade me...'" and he mentioned something similar (to Hadîth no. 5490).

[1] According to a version Al-Bukhârî mentioned without a chain (before no. 5838) this is 'Ali giving the definition.

[2] They say it is "dyed red."
It was narrated that Ibn Abī Burdah said: “Ali said: ‘The Messenger of Allāh forbade me to wear a ring on this finger’ or this one - and he pointed to the middle finger “and the one that is next to it.”

Chapter 18. It Is Recommended To Wear Sandals Etc.

It was narrated that Jābir said: “I heard the Prophet say, during a campaign that we fought: ‘Wear shoes a great deal, for a man is still riding, as it were, when he wears shoes.’”

Chapter 19. It Is Recommended To Put Shoes On The Right Foot First, And To Take Them Off From The Left Foot First, And It Is Disliked To Walk In One Shoe

It was narrated from Abū Hurairah that the Messenger of Allāh said: “When one of you puts his shoes on, let him start on the right, and...”
when he takes them off, let him start on the left, and let him wear them both or take them both off.”

[5496] 68 - (...) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “No one of you should walk in one shoe. Let him wear them both, or take them both off.”

[5497] 69 - (2098) It was narrated that Abū Razīn said: “Abū Hurairah came out to us and put his hand on his forehead and said: ‘Do you not say to one another that I am telling lies about the Messenger of Allāh ﷺ so that you will be guided while I go astray? I bear witness that I heard the Messenger of Allāh ﷺ say: ‘If the sandal strap of one of you breaks, let him not walk in the other until he has fixed it.”

[5498] (...) Something similar (to Hadīth no. 5497) was narrated from Abū Hurairah, from the Prophet ﷺ.
Chapter 20. The Prohibition Of *Ishtimāl As-Šammā'* (Wrapping Oneself Up Entirely In One’s Garment With No Room For The Arms To Emerge),[^1] And *Al-Iḥtībā’* (Wrapping Oneself Up) In A Single Garment With The Legs Drawn Up To The Belly Exposing Part Of The ‘Awrah, And The Ruling On Lying On One’s Back With One Leg On Top Of The Other

[5499] 70 - (2099) It was narrated from Jābir that the Messenger of Allâh ﷺ forbade eating with the left hand, walking in one shoe, *Ishtimāl As-Šammā’*, and *Al-Iḥtībā’* in a single garment, exposing one’s private parts.

[5500] 71 - (…) It was narrated that Jābir said: “The Messenger of Allâh ﷺ said” - or “I heard the Messenger of Allâh ﷺ say -: ‘If the sandal strap of one of you breaks, let him not walk in one sandal until he has fixed his other sandal; let him not walk in one *Khuff*; let him not eat with his left hand; let him not do *Iḥtībā’* in a single garment, and let him not do *Iltihaf As-Šammā’*."

[^1]: Some of the linguist define it differently.
[5501] 72 - (…) It was narrated from Jâbir that the Messenger of Allâh forbade Ishtimâl As-Sammâ' and Al-Ihtibâ' in a single garment, with the legs drawn up to the belly, and (he forbade) putting one leg on top of the other when lying on one’s back.

[5502] 73 - (…) Jâbir bin ‘Abdullâh narrated that the Prophet said: “Do not walk in one shoe, do not do Ihtibâ’ in a single Izâr, do not eat with your left hand, do not do Ishtimâl As-Sammâ’ and do not put one leg on top of the other when you are lying on your back.”

[5503] 74 - (…) It was narrated from Jâbir bin ‘Abdullâh that the Prophet said: “No one of you should lie on his back then place one leg on top of the other.”
Chapter 22. The Permissibility Of Lying Down And Placing One Leg On Top Of The Other

[5504] 75 - (2100) It was narrated from ‘Abbâd bin Tamîm, from his paternal uncle, that he saw the Messenger of Allâh  lying on his back in the Masjid, putting one leg on top of the other.

[5505] 76 - (...) A similar report (as no. 5504) was narrated from Az-Zuhrî, with this chain of narrators.

Chapter 23. The Prohibition Of A Man Dyeing From With Saffron

[5506] 77 - (2101) It was narrated from Anas bin Mâlik that the Prophet  forbade (dyeing with) saffron. Hammâd said: “Meaning, for men.”
It was narrated that Anas said: “The Messenger of Allâh ﷺ forbade men (from dyeing with) saffron.”

Chapter 24. It Is Recommended To Dye White Hair With Yellow Or Red Dye, But Black Dye Is Ḥarām

It was narrated that Jâbir said: “Abû Quhâfah was brought during the year of the Conquest or on the Day of the Conquest, and his hair and beard were white like hyssop. He (ﷺ) ordered him, or his womenfolk were ordered, saying: ‘Change this with something.’”

It was narrated that Jâbir bin ‘Abdullâh said: “Abû Quhâfah was brought on the day of the Conquest of Makkah, and his hair and beard were white like hyssop. The Messenger of Allâh ﷺ said: ‘Change this with something, but avoid black.’”
Chapter 25. Differing From The Jews With Regard To Dyeing

[5510] 80 - (2103) It was narrated from Abū Hurairah that the Prophet ﷺ said: “The Jews and the Christians do not dye (their hair), so be different from them.”

Chapter 26. The Prohibition Of Making Images Of Living Beings, And The Prohibition Of Using Images That Are Not Subjected To Disrespect In Furnishings And The Like; The Angels (Peace Be Upon Them) Do Not Enter A House In Which There Is An Image Or A Dog

[5511] 81 - (2104) It was narrated that ‘Aishah said: “Jibril, ﷺ, promised to come to the Messenger of Allāh ﷺ at a certain hour, and that time came but he did not arrive. He (the Messenger ﷺ) had a stick in his hand which he threw down and said: ‘Allāh does not break His promise, and neither do His Messengers.’ Then...
he turned and saw a puppy beneath a bed. He said: ‘O ‘Aishah, when did this dog get in here?’ She said: ‘By Allâh, I do not know.’ He ordered that it be taken out, and Jibrîl, came. The Messenger of Allâh ☦ said: ‘You made an appointment with me and I waited for you but you did not come.’ He said: ‘I was prevented by the dog that was in your house. We do not enter a house in which there is a dog or an image.’”

[5512] (...) It was narrated from Abû Ḥâzîm with this chain of narrators (a Hadîth similar to no. 5511) that Jibrîl, promised to come to the Messenger of Allâh ☦... and he (the sub narrator) mentioned the Hadîth, but it was not as long as the Hadîth of Ibn Abî Ḥâzîm.

[5513] 82 - (2105) It was narrated that ‘Abdullâh bin ‘Abbâs said: ‘Maimûnâh told me that the Messenger of Allâh ☦ got up one morning looking subdued and Maimûnâh said: ‘O Messenger of Allâh, I see a change in your mood today.’ The Messenger of Allâh ☦ said: ‘Jibrîl promised me that he would meet me last night, but he did not meet me. But, by Allâh, he would not break his promise to
me.’ The Messenger of Allâh ﷺ spent that day like that, then it occurred to him that there was a puppy beneath a bed of ours. He ordered that it be taken out, then he took some water in his hand and sprinkled it in the place where it had been. When evening came, Jibrîl یک, met him, and he said to him: ‘You promised that you would meet me yesterday.’ He said: ‘Yes, but we do not enter any house in which there is a dog or an image.’ The next morning, the Messenger of Allâh ﷺ ordered that all dogs be killed, and he even ordered that dogs kept for (guarding) small gardens be killed, but he left the dogs kept for (guarding) large gardens.”

[5514] 83 - (2106) It was narrated from Ibn ‘Abbâs, from Abû Talbah, that the Prophet ﷺ said: “The angels do not enter a house in which there is a dog or an image.”

[5515] 84 - (…) Ibn ‘Abbâs said: “I heard Abû Ţalhah say: ‘I heard the Messenger of Allâh ﷺ say: “The angels do not enter a house in which there is a dog or an image.””
472

[5516] (...) A Hadith like that of Yūnūs (no. 5515) was narrated from Az-Zuhrī with this chain of narrators.

[5517] 85 - (...) It was narrated that Abū Talhah, the Companion of the Messenger of Allāh, said: “The Messenger of Allāh said: ‘The angels do not enter a house in which there is an image.’”

Busr said: “Then Zaid fell sick after that, and we visited him, and at his door there was a curtain with an image on it. I said to ‘Ubadullāh Al-Khwālānī, who was raised by Maimūnah, the wife of the Prophet: ‘Did Zaid not tell us about images yesterday?’ ‘Ubadullāh said: ‘Did you not hear him when he said: “Except patterns on cloth?”’

[5518] 86 - (...) Abū Talhāh narrated that the Messenger of Allāh said: “The angels do not enter a house in which there is an image.”
Busr said: “Zaid bin Khâlid fell sick and we visited him, and in his house we saw a curtain on which there were images. I said to ‘Ubaidullâh Al-Khawlânî: ‘Did he not narrate to us about images?’” He said: (Yes, but) “He (i.e., Zaid) said: ‘Except patterns on cloth; did you not hear him?’ I said: ‘No.’ He said: ‘But he did mention that.’”

[5519] 87 - (...) It was narrated from Zaid bin Khâlid Al-Juhnî, from Abü Talhâh Al-Ansârî who said: “I heard the Messenger of Allah say: ‘The angels do not enter a house in which there is a dog or images.’”

[5520] (2107) I (Zaid) came to ‘Aishah and said: “This man told me that the Prophet said: ‘The angels do not enter a house in which there is a dog or images.’ Did you hear the Messenger of Allah say that?” She said: “No, but I will tell you...”
what I saw him do. I saw him go out on his campaign, and I took a blanket and hung it over the door. When he came back and saw the blanket, I saw displeasure in his face. He pulled it down and tore it or cut it, and said: ‘Allâh has not commanded us to clothe stones and clay.’” She said: “We cut it up and made two pillows with it, and I stuffed them with palm fibres, and he did not criticize me for that.”

[5521] 88 - (...) It was narrated that ‘Aishah said: “We had a curtain on which there were images of birds, and when anyone came in, it would be facing him. The Messenger of Allâh ﷺ said: ‘Change this, for every time I come in I see it, and it reminds me of worldly adornments.’ We had a blanket which we used to say had a border of silk, and we used to cover ourselves with it.”


[5523] 90 - (...) It was narrated that ‘Aishah said: “The Messenger of Allâh ﷺ came from a journey,
and I had hung over my door a curtain on which there were images of winged horses, and he told me to take it down.”

[5524] (…) Wākī narrated it with this chain of narrators (a Ḥadīth similar to no. 5523), and in the Ḥadīth of ‘Abdah it does not say: He came from a journey.

[5525] 91 - (…) It was narrated that ‘Āishah said: “The Messenger of Allah entered upon me and I had hung up a thin curtain on which there was an image. His face changed color, then he tore down the curtain and said: ‘Among the people who will be most severely punished on the Day of Resurrection will be those who imitate the creation of Allah.’”

[5526] (…) It was narrated from Al-Qāsim bin Muhammad that ‘Āishah told him that the Messenger of Allah entered upon her… a Ḥadīth like that of Ibrāhīm bin Sa‘d (no. 5525), except that he said: “Then he went to the curtain and tore it down with his own hand.”

[5527] (…) It was narrated from Az-Zuhri with this chain of narrators (a Ḥadīth similar to no.
About Clothing & Adornment

5525). In their Hadith it says: "The people who will be most severely punished." It does not say: "Among the people".

[5528] 92 - (...) 'Aishah said:
"The Messenger of Allâh entered upon me and I had covered a niche of mine with a thin curtain on which there were images. When he saw it, he tore it down, and his face changed color and he said: 'O 'Aishah, the people who will be most severely punished by Allâh on the Day of Resurrection will be those who imitate the creation of Allâh.'"

'Aishah said: "We cut it up and made one or two pillows from it."

[5529] 93 - (...) It was narrated from 'Aishah that she had a cloth on which there were images, which she had placed over a niche. The Prophet used to offer prayers facing it, and he said: "Take it away from me." She said: "So I tore it up and made it into cushions."
[5530] (...) It was narrated from Shu'bah with this chain of narrators (a Hadīth similar to no. 5529).

[5531] 94 - (...) It was narrated that 'Aishah said: “The Prophet ﷺ entered upon me and I had hung up a blanket on which there were images. He removed it, and I took it and made two pillows out of it.”

[5532] 95 - (...) It was narrated from Bukair, that ‘Abdur-Rahmân bin Al-Qâsim narrated from his father, from ‘Āishah, the wife of the Prophet ﷺ, that she put up a curtain on which there were images, and the Messenger of Allah ﷺ came in and took it down. She said: “I cut it up and made two pillows.” A man in the gathering that day who was called Rabî’ah bin ‘Aṭâ’, the freed slave of Banû Zuhrah, said: “Did you hear Abû Muḥammad say that ‘Āishah said: ‘The Messenger of Allah ﷺ used to recline on them?’ Ibn Al-Qâsim said: ‘No, but I heard him,’ meaning Al-Qâsim bin Muḥammad.”
It was narrated from ‘Aishah that she bought a cushion on which there were images. When the Messenger of Allâh ﷺ saw it, he stood at the door and did not enter. I recognized (or she recognized) displeasure in his face. She said: “O Messenger of Allâh, I ask Allâh and His Messenger for forgiveness, what have I done wrong?” The Messenger of Allâh ﷺ said: “What is this pillow?” She said: “I bought it for you to sit on and recline on.” The Messenger of Allâh ﷺ said: “The makers of these images will be punished and it will be said to them: ‘Bring to life that which you have created.’” Then he said: “The house in which there are images is not entered by the Angels.”

This Hadith was narrated from ‘Aishah. Some of them (sub narrators) narrated a more complete Hadith than others. In the Hadith of Ibn Akhil-Mâjishûn it adds: “She said: ‘I took it and made it into two cushions, and he used to recline on them in the house.’”

[5534] (…) This Hadith was narrated from ‘Aishah. Some of them (sub narrators) narrated a more complete Hadith than others.
It was narrated from Nāfi' that Ibn 'Umar told him that the Messenger of Allah ﷺ said: "Those who make images will be punished on the Day of Resurrection, and it will be said to them: 'Bring to life that which you have created.'"

[5536] (…) It was narrated from Ibn 'Umar from the Prophet ﷺ... a Hadīth like that of 'Ubaidullāh, from Nāfi', from Ibn 'Umar (no. 5535), from the Prophet ﷺ.

[5537] 98 - (2109) It was narrated that 'Abdullāh said: "The Messenger of Allāh ﷺ said: 'The
people who will be most severely punished on the Day of Resurrection will be Al-Muşawwirün (the image-makers)."

[5538] (…) It was narrated from Abū Mu‘āwiyah: “Among the people of Hell who will be most severely punished on the Day of Resurrection will be the image-makers.”

The Hadith of Sufyân is like the Hadith of Wāki‘ (no. 5537).

[5539] (…) It was narrated that Muslim bin Subaih said: “I was with Masrūq in a house in which there were images of Mariam, and Masrūq said: ‘Are these images of Chosroes?’ I said: ‘No, these are images of Mariam.’ Masrūq said: ‘I heard ‘Abdullâh bin Mas‘ûd say: ‘The Messenger of Allâh ﷺ said: ‘The people who will be most severely punished on the Day of Resurrection will be the image-makers.’”
It was narrated that Sa’eed bin Abul-Hasan said: “A man came to Ibn ‘Abbâs and said: ‘I am a man who makes these images; advise me about that.’ He said to him: ‘Come close to me.’ So he came closer to him. He said: ‘Come closer to me.’ So he came closer to him, until he put his hand on his head and said: ‘I will tell you what I heard from the Messenger of Allah. I heard the Messenger of Allah say: “Every image maker will be in Hell, and for every image that he made, a soul will be created which will punish him in Hell.”

He said: ‘If you must do that, then make (images of) trees and inanimate things.”’ Nasr bin ‘Alî approved of it.\(^{(1)}\)

It was narrated that An-Nadr bin Anas bin Mâlik said: “I was sitting with Ibn ‘Abbâs and he was giving advice but he did not say: ‘The Messenger of Allah said,’ until a man asked him: ‘I am a man who makes these images.’ Ibn ‘Abbâs said: ‘Come closer,’ so the man came closer. Ibn ‘Abbâs said: ‘I heard the Messenger of Allah say: ‘Every image maker will be in Hell, and for every image that he made, a soul will be created which will punish him in Hell.”’

\(^{(1)}\) That is because at the beginning of the chain of narration, Imâm Muslim said: “I read the following before Nasr bin ‘Abli Al-Jahdami.” And his approval of it, means that he approved of it, and that it be narrated upon his authority.
Allāh ℒ say: “Whoever makes an image in this world will be commanded to breathe the soul into it on the Day of Resurrection, and he will not be able to do that.”

[5542] (…) It was narrated from An-Naḍr bin Anas that a man came to Ibn ‘Abbās, and he narrated a similar report (as no. 5541) from the Prophet ﷺ.

[5543] 101 - (2111) It was narrated that Abû Zur‘ah said: “I entered the house of Marwân along with Abû Hurairah and saw images therein. He said: ‘I heard the Messenger of Allāh ℒ say: “Allāh, Exalted and Glorified is He, said: ‘Who does more wrong than the one who tries to imitate My creation? Let them create an ant, or let them create a grain of wheat, or let them create a grain of barley.’”

[5544] (…) It was narrated that Abû Zur‘ah said: “Abû Hurairah and I entered a house that was being built in Al-Madinah for Sa‘eed or for Marwân, and he saw an image maker making
images in the house. He said: ‘The Messenger of Allâh ﷺ said...’” a similar report (as no. 5543), but he did not say: “or let them create a grain of barley.”

[5545] 102 - (2112) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘The angels do not enter a house in which there are statues or images.’”

Chapter 27. It Is Disliked To Take Dogs And Bells On A Journey

[5546] 103 - (2113) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “The angels do not accompany any group with whom there is a dog or a bell.”

[5547] (...) It was narrated from Suhail with this chain (a Hadîth similar to no. 5546).

[5548] 104 - (2114) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Bells are the musical instruments of the Shaitân.”
Chapter 28. It Is Disliked To Hang Garlands On The Necks Of Camels

[5549] 105 - (2115) It was narrated from 'Abbâd bin Tamîm that Abû Bashîr Al-Ansârî told him that he was with the Messenger of Allah  on one of his journeys, and the Messenger of Allah  sent an envoy - 'Abdullâh bin Abî Bakr said: “I think he said: ‘When the people were at their places of rest - (saying): “No camel is to be left among any group of people with a garland of sinew” or “a garland, but it is to be cut off.”’

Mâlik said: “I think that this prohibition was for those who do it for protection against the evil eye.”

Chapter 29. The Prohibition Of Striking Or Branding Animals On The Face

[5550] 106 - (2116) It was narrated that Jâbir said: “The Messenger of Allah  forbade striking on the face or branding on the face.”

[5551] (...) Jâbir bin 'Abdullâh said: “The Messenger of Allah  forbade...” a similar report (as no. 5550).
About Clothing & Adornment 485

It was narrated from Jábir that a donkey that had been branded on the face passed by the Prophet and he said: “May Allâh curse the one who branded him.”

Ibn ‘Abbâs said: “The Messenger of Allâh saw a donkey that had been branded on the face and he denounced that and said: “By Allâh, I will not brand it except on the part that is farthest from the face.” So he branded it on the rump, and he was the first one to brand on the rump.

Chapter 30. The Permissibility Of Branding Animals Anywhere But On The Face, And This Is Recommended In The Case Of Animals Given As Zakât Or Jizyah

It was narrated that Anas said: “When Umm Sulaim gave birth, she said to me: ‘O Anas, look at this boy; he should not be given anything until you take him to the Prophet and ask his permission."

The Permissibility Of Branding Animals Anywhere But On The Face, And This Is Recommended In The Case Of Animals Given As Zakât Or Jizyah (المجمع (30) - (باب جواز وسم الحيوان غير الأدئي في غير الوجه) ونذبه في نعم الزكاة والجزية) (المتحفة 29)

[5552] 107 - (2117) It was narrated from Jábir that a donkey that had been branded on the face passed by the Prophet and he said: “May Allâh curse the one who branded him.”

[5553] 108 - (2118) Ibn ‘Abbâs said: “The Messenger of Allâh saw a donkey that had been branded on the face and he denounced that and said: “By Allâh, I will not brand it except on the part that is farthest from the face.” So he branded it on the rump, and he was the first one to brand on the rump.

[5554] 109 - (2119) It was narrated that Anas said: “When Umm Sulaim gave birth, she said to me: ‘O Anas, look at this boy; he should not be given anything until you take him to the Prophet and ask his permission."

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in the morning so that he may perform Tahnik for him.' So I took him in the morning and found (the Prophet ﷺ) in a garden, wearing a Jawnî cloak and branding the camels that had been brought to him from the spoils of war.”

[5555] 110 - (…) Anas bin Mâlik narrated that when his mother gave birth, they took the child to the Prophet ﷺ so that he could perform Tahnik for him. They found the Prophet ﷺ in a camel-pen, branding sheep. Shu’bah said: “As far as I know, he said: ‘On their ears.’”

[5556] 111 - (…) It was narrated from Shu’bah: “Hishâm bin Zaid said: ‘I heard Anas say: ‘We entered upon the Messenger of Allâh ﷺ in a camel-pen and he was branding sheep.’” He said: “I think he said: ‘On their ears.’”

[5557] (...) A similar report (as no. 5556) was narrated from Shu’bah with this chain of narrators.

[5558] 112 - (…) It was narrated that Anas bin Mâlik said: “I saw a branding iron in the hand of
the Messenger of Allâh ﷺ, when he was branding the Ṣadaqah (Zakât) camels.”

Chapter 31. It Is Disliked To Shave Part Of The Head And Leave Part

[5559] 113 - (2120) It was narrated from ‘Umar bin Nâfi’ narrated from his father, from Ibn ‘Umar, that the Messenger of Allâh ﷺ forbade Qaza’. He (‘Umar) said: “I said to Nâfi’; ‘What is Qaza?’ He said: ‘Shaving part of a boy’s head and leaving part.”

[5560] (...) ‘Ubaidullâh narrated it with this chain of narrators (a Hadîth similar to no. 5559), and the explanation in the Hadîth of Abû Usâmah was attributed to ‘Ubaidullâh.

[5561] (...) A similar report (as no. 5559) was narrated from ‘Umar bin Nâfi’ with the chain of narrators of ‘Ubaidullâh, and they gave the explanation in the Hadîth.
[5562] (...) This was narrated from Nâfi', from Ibn 'Umar, from the Prophet ﷺ.

Chapter 32. The Prohibition Of Sitting In The Street; And Giving The Street Its Rights

[5563] 114 - (2121) It was narrated from Abû Sa‘eed Al-Khudrî that the Prophet ﷺ said: “Beware of sitting in the streets.” They said: “O Messenger of Allah, we have no other choice but to sit there and engage in conversation there.” The Messenger of Allâh ﷺ said: “If you must sit there, then give the street its rights.” They said: “What are its rights?” He said: “Lowering the gaze, refraining from causing annoyance, returning greetings, enjoining what is good and forbidding what is evil.”

[5564] (...) A similar report (as no. 5565) was narrated from Zaid bin Aslam with this chain.
Chapter 33. The Prohibition Of Adding Hair Extensions, Having Them Added, Tattooing, Being Tattooed, An-Nâmisah, Al-Mutanâmîsah,\(^{[1]}\) Separating Teeth, And Changing The Creation Of Allah

[5565] 115 - (2122) It was narrated that Asmâ’ bint Abî Bakr said: “A woman came to the Prophet \(\text{ﷺ}\) and said: ‘O Messenger of Allah, I have a daughter who is about to get married, and she caught the measles and her hair has fallen out. Can I give her hair extensions?’ He said: ‘Allâh has cursed the one who adds hair extensions and the one who has them added.’”

[5566] (...) A Hadîth like that of Abû Mu’âwiyah (no. 5565) was narrated from Hîshâm bin ‘Urwah with this chain of narrators.

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\(^{[1]}\) An-Nâmîsah is the woman Nâmîs, that is the person who removes hair, and some say it is the hair of the face only, and other say the hair of the eye-brows only. Al-Mutanâmîsah is the woman who has it done by another.
It was narrated from Asmâ’ bint Abi Bakr that a woman came to the Prophet ﷺ and said: “I married my daughter, but her hair has fallen out, and her husband loves her and wants her to look good. Can I add hair extensions to her hair, O Messenger of Allâh?” But he forbade her to do so.

It was narrated from ‘Âishah that an Ansârî girl got married, and she got sick and her hair fell out. They wanted to give her hair extensions and they asked the Messenger of Allâh ﷺ about that, and he cursed the one who adds hair extensions and the one who has that done.

It was narrated from ‘Âishah that an Ansârî woman married her daughter off,
then she got sick and her hair fell out. She came to the Prophet and said: “Her husband wants her to add hair extensions, can I do that for her?” The Messenger of Allah said: “Those who add hair extensions are cursed.”

[5570] (...) It was narrated from Ibrâhîm bin Nâfi’ with this chain of narrators, and he said: “Those who add hair extensions are cursed.”

[5571] 119 - (2124) It was narrated from Ibn ‘Umar that the Messenger of Allah cursed the one who adds hair extensions and the one who has them added, and the one who does tattoos and the one who has them done.

[5572] (...) A similar report (as no. 5571) was narrated from ‘Abdullâh from the Prophet .

[5573] 120 - (2125) It was narrated that ‘Abdullâh said: “May Allâh curse the one who does tattoos and the one who has a tattoo done, the Nâmisâh and
the *Mutanāmisah*, and those have their teeth separated for the purpose of beautification, changing the creation of Allāh.” News of that reached a woman of Banū Asad who was called Umm Ya‘qūb, who used to read the Qur‘ān. She came to him and said: “What is this that I have heard about you cursing the one who does tattoos and the one who has a tattoo done, the *Nāmisah* and the *Mutanāmisah*, and those have their teeth separated for the purpose of beautification, changing the creation of Allāh?” ‘Abdullāh said: “Why should I not curse those whom the Messenger of Allāh cursed, when it is in the Book of Allāh?” The woman said: “I have read the *Mushaf* (the Noble Qur‘ān) from cover to cover and I did not find it.” He said: “If you had read it you would have found it.” Allah says: ‘And whatsoever the Messenger gives you, take it; and whatsoever he forbids you, abstain (from it).’[1] The woman said: “I think that I would see something of that on your wife now.” He said: “Go and look.” So she entered upon the wife of ‘Abdullāh and did not see anything. She came to him and said: “I did not see anything.” He said: “If that were the case, we would not live with her.”

[5574] (...) A Hadith like that of Jarir (no. 5573) was narrated from Mansûr with this chain of narrators.

[5575] (...) This Hadith was narrated from Mansûr with this chain of narrators (a narration similar to no. 5573) from the Prophet ﷺ, without the story of Umm Ya’qûb.

[5576] (...) A Hadith similar to theirs (no. 5573) was narrated from ‘Abdullâh, from the Prophet ﷺ.

[5577] 121 - (2126) Abû Az-Zubair narrated that he heard Jâbir bin ‘Abdullâh say: “The Prophet ﷺ forbade women to attach anything to their head.”
It was narrated from Humaid bin 'Abdur-Rahmân bin 'Awf that he heard Mu‘âwiyyah bin AbI Sufyân, during the season of Hajj, say when he was on the Minbar, and he held up a hair piece that he took from his guard’s hand: “O people of Al-Madinah, where are your scholars? I heard the Messenger of Allâh forbid such as this, and he said: ‘The Children of Israel were doomed when their women adopted such things.’”

A Hadîth like that of Mâlik (no. 5578) was narrated from Az-Zuhri, except that in the Hadîth of Ma’mar it says: “The Children of Israel were punished.”

Sa‘eed bin A]-Musayyab said: Mu‘âwiyyah came to Al-Madînah and addressed us. He brought out a bunch of hair and said: “I did not think that anyone did this but the Jews. The Messenger of Allâh heard of this and he called it falsehood.”
It was narrated from Sa’eed bin Al-Musayyab that Mu’âwiyah said one day: “You have introduced an evil adornment, and the Messenger of Allah ﷺ forbade falsehood.” A man brought a stick on the end of which was a cloth, and Mu’âwiyah said: Verily this is falsehood. Qatâdah said: “He was referring to women using the cloth to increase the volume of their hair.”

Chapter 34. Women Who Are Clothed Yet Naked, Turning Away From Righteousness And Leading Others Astray

It was narrated that Abü Hurairah said: “The Messenger of Allah ﷺ said: ‘There are two types of the people of Hell whom I have not seen, men with whips like the tails of cattle with which they strike the people, and women who are clothed yet naked, Mumilât Ma’ilât, (walking with an enticing gait or turning away from righteousness and leading others astray) with their heads like the humps of camels leaning to one side. They will not enter Paradise nor smell its fragrance,
and its fragrance may be detected from such and such a distance.”

Chapter 35. The Prohibition Of Wearing A Garment Of Falsehood Etc., And Pretending To Have That Which Has Not Been Given To One

[5583] 126 - (2129) It was narrated from ‘Aishah that a woman said: “O Messenger of Allah, what if I say that my husband has given me something that he did not give me?” The Messenger of Allah ﷺ said: “The one who pretends to have been given something that he was not given is like the one who wears two garments of falsehood.”

[5584] 127 - (2130) It was narrated from Asmâ’ that a woman came to the Prophet ﷺ and said: “I have a co-wife; is there any sin on me if I pretend that my husband has given me something that he did not give to me?” The Messenger of Allah ﷺ said: “The one who pretends to have been given something that he was not given is like the one who wears two garments of falsehood.”

[5585] (...) It was narrated from Hishâm with this chain of narrators (a Hadîth similar to no. 5584).
38. The Book Of Al-Âdâb
(Manners And Etiquette)

Chapter 1. The Prohibition Of Taking The Kunyah Abul-Qâsim, And The Names Which Are Recommended

[5586] 1 - (2131) It was narrated that Anas said: “A man called out to another man in Al-Baqi’: ‘O Abul-Qâsim!’ The Messenger of Allâh ﷺ turned to him. (But) he said: ‘O Messenger of Allâh, I did not mean you; I was calling so-and-so.’ The Messenger of Allâh ﷺ said: ‘You may call yourselves by my name but do not call yourselves by my Kunyah.’”

[5587] 2 - (2132) It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ said: ‘The most beloved of your names to Allâh are ‘Abdullâh and ‘Abdur-Rahmân.’”

[5588] 3 - (2133) It was
narrated from Sâlim bin Abû Ja'd that Jâbir bin ‘Abdullâh said: “A boy was born to a man among us, and he called him Muḥammad. His people said to him: ‘We will not let you call him by the name of the Messenger of Allah ﷺ.’ He took his son, carrying him on his back, and brought him to the Prophet ﷺ, and he said: ‘O Messenger of Allah, a boy had been born to me and I named him Muḥammad, but my people said to me: ‘We will not let you call him by the name of the Messenger of Allah ﷺ.’’ The Messenger of Allah ﷺ said: ‘You may call yourselves by my name but do not call yourselves by my Kunyah, for I am Qâsim (distributor), I distribute (Allâh’s blessings) among you.’”

[5589] 4 - (...) It was narrated that Jâbir bin ‘Abdullâh said: “A boy was born to a man among us and he called him Muḥammad. We said: ‘We will not allow you to call him by the name of the Messenger of Allah ﷺ until you consult him.’ So he went to him and said: ‘A boy has been born to me and I called him after the Messenger of Allâh, but my people refused to call me after him (i.e., Abû Muḥammad) until I ask permission from the Prophet ﷺ.’ He (ﷺ) said: ‘You may call yourselves by my name but not my Kunyah, for I have only been sent as a Qâsim (distributor), I distribute (Allâh’s blessings) among you.’”

[5590] (...) It was narrated from
Huṣain with this chain (a Hadīth similar to no. 5589), but he did not mention (the phrase): “For I have been sent as a Qāsim (distributor), I distribute (Allāh’s blessings) among you.”

[5591] 5 - (...) It was narrated that Jābir bin ‘Abdullāh said: “The Messenger of Allāh ﷺ said: ‘You may call yourselves by my name but do not call yourselves by my Kunyah, for I am Abul-Qāsim, I distribute (Allāh’s blessings) among you.”

[5592] - (...) It was narrated from Al-A’mash with this chain of narrators, and he said: “I have only been appointed as a Qāsim (distributor), I distribute among you.”

[5593] 6 - (...) It was narrated from Jābir bin ‘Abdullāh that a boy was born to an Anṣârī man and he wanted to call him Muḥammad, so he came to the Prophet ﷺ and asked him, and he (ﷺ) said: “The Anṣâr have done well; you may call yourselves by my name and you do not call yourselves by my Kunyah.”

[5594] 7 - (...) It was narrated from Jābir bin ‘Abdullāh from the Prophet ﷺ... a Hadīth like that of Zakariyyā. In the Hadīth of An-Nadr it is narrated that Shu’bāh said: “And Huṣain and
Sulaimân added - Huṣain said: ‘The Messenger of Allâh ﷺ said: “I have only been sent as a Qâsim (distributor), I distribute (Allâh’s blessings) among you.” And Sulaimân said: “I am only a Qâsim (distributor), I distribute (Allâh’s blessings) among you.”

[5595] (…) Jâbir bin ‘Abdullâh said: “A boy was born to a man among us, and he called him Al-Qâsim. We said: ‘We will not call you Abul-Qâsim, and we will not give you that pleasure.’ He went to the Prophet ﷺ and told him about that, and he said: ‘Call your son ‘Abdur-Rahmân.’”

[5596] (…) A Hadîth like that
of Ibn ‘Uaynah was narrated from Jābir, except that he did not mention (the phrase) ‘we will not give you that pleasure.’

[5597] 8 - (2134) Abū Hurairah said: Abul-Qāsim  said: “You may call yourselves by my name but do not call yourselves by my Kunyah.”

[5598] 9 - (2135) It was narrated that Al-Mughīrah bin Shu'bah said: “When I came to Najrān, they asked me: ‘You recite (the Verse) ‘O sister of Hārūn,’[1] but Mūsā came such-and-such a number of years before ‘Eisā.’ So when I returned I asked Allāh’s Messenger about that, and he said: ‘They used to name their children after the Prophets and the righteous who came before them.’”

Chapter 2. It Is Disliked To Use Objectionable Names And Names Such As Nâfi' (Beneficial) Etc.

[5599] 10 - (2136) It was narrated that Samurah bin Jundab said: “The Messenger of Allah ﷺ forbade us from giving our slaves four names: Aflah (successful), Rabâh (profit), Yasâr (wealth) and Nâfi’ (beneficial).”

[5600] 11 - (...) It was narrated that Samurah bin Jundab said: “The Messenger of Allah ﷺ said: ‘Do not call your boys Rabâh, Yasâr, Aflah or Nâfi’.”

[5601] 12 - (2137) It was narrated that Samurah bin Jundab said: “The Messenger of Allah ﷺ said: ‘The most beloved of words to Allah are four: Subhân-Allâh (Glory be to Allah), Al-îmdu-Lillâh (praise be to Allah), Lâ ilâha illallâh (none has the right to be worshipped but Allah) and Allâhu-Akbar (Allah is most Great), and it does not matter with which of them you start. And do not call your boys Yasâr, Rabâh, Najîh or Aflah, for you will say: ‘Is he there,’ and if he is not you will say: ‘No.’”
They are only four, and do not ask me any more.”

[5602] (...) It was narrated from Mansûr with the chain of Zuhair. As for the Hadîth of Jarîr and Rawh, it is like the Hadîth of Zuhair. As for the Hadîth of Shu’bah, it only mentions the naming of boys, it does not mention the four words.

[5603] 13 - (2138) Abû Az-Zubair narrated that Jâbir bin ‘Abdullâh said: “The Prophet wanted to forbid using the names Ya’lâ (elevated), Barakah (blessing), Aflâh (successful), Yasâr (wealth), Nâfi’ (beneficial) etc., then I saw that he remained quiet about them after that and did not say anything. Then the Messenger of Allâh passed away without having forbidden that. Then ‘Umar wanted to forbid that but then he did not.”

Chapter 3. It Is Recommended To Change Bad Names To Good Names, And To Change The Name Barrah To Zainab, Juwairiyah And The Like

[5604] 14 - (2139) It was narrated from Ibn ‘Umar that the Messenger of Allâh changed
the name of ‘Âşiyah (meaning disobedient) and said: “You are
Jamilah (meaning beautiful).”

[5605] 15 - (...) It was narrated from Ibn ‘Umar that a daughter
of ‘Umar was called ‘Âşiyah, and
the Messenger of Allâh ﷺ renamed her Jamilah.

[5606] 16 - (2140) It was narrated that Ibn ‘Abbâs said:
“Juwairiyah’s name was Barraḥ (meaning pious) and the Messenger
of Allâh ﷺ changed her name to
Juwairiyah. He did not like it to be
said that he had left the company
of a pious woman.”

[5607] 17 - (2141) It was narrated from Abû Hurairah that
Zainab’s name was Barraḥ, and it
was said: “She is praising herself.”
So the Messenger of Allâh ﷺ named her Zainab.
Zainab bint Umm Salamah said: “My name was Barrah, but the Messenger of Allah named me Zainab.”

She said: “Zainab bint Jahsh joined his household and her name was Barrah, but he renamed her Zainab.”

It was narrated that Muhammad bin ‘Amr bin ‘Atâ said: “I called my daughter Barrah, but Zainab bint Abi Salamah told me that the Messenger of Allah had forbidden this name. (She said) ‘I was given this name, but the Messenger of Allah said: ‘Do not praise yourselves, for Allah knows best who among you is pious.’” They said: “What should we call her?” He said: “Call her Zainab.”

Chapter 4. The Prohibition Of The Names Malik Al-Amlâk Or Malik Al-Mulâk (King Of Kings)

It was narrated from Abu Hurairah that the Prophet said: “The vilest of names before Allah is that of a
man who is called Malik Al-
Amlâk.” Ibn Abî Šaibah added in his report: “There is no King but Allâh, Glorified and Exalted is He.”

Al-Ashja’î said: Sufyân said: “It is like Shahin-shah (a Persian title signifying “king of kings”).

[5611] 21 - (...) Ma’mar narrated that Hammâm bin Munabbîh said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ" - and he narrated a number of Ahadîth, including the following: "The Messenger of Allâh ﷺ said: ‘The most hated of men before Allâh on the Day of Resurrection, and the most wretched, and the most hated to Him, will be a man who was called Malik Al-Amlâk, for there is no King but Allâh.”

Chapter 5. It Is Recommended To Perform Tahnik For The newborn When He Is Born And To Take Him To A pious Man To Perform Tahnik For Him; It Is Permissible To Name Him On The Day He Is Born, And It Is Recommended To Use The Names ‘Abdullâh, Ibrâhîm, And The Names Of All Other Prophets, Peace Be Upon Them

[5612] 22 - (2144) It was
The Book of Al-Adāb

narrated that Anas bin Mālik said: “I took ‘Abdullâh bin Abī Ţalhah Al-Ansârî to the Messenger of Allâh when he was born, and the Messenger of Allâh was wearing a cloak and daubing pitch on a camel of his. He said: ‘Do you have any dates with you?’ I said: ‘Yes.’ I gave him some dates and he put them in his mouth and softened them, then he opened the baby’s mouth and put some in his mouth, and the baby started to smack his lips. The Messenger of Allâh said: ‘How the Ansâr love dates,’ and he named him ‘Abdullâh.”

[5613] 23 - (...) It was narrated that Anas bin Mālik said: “A son of Abū Ţalhah fell sick; Abū Ţalhah went out and the boy died. When Abū Ţalhah returned he said: ‘What happened to my son?’ Umm Sulaim said: ‘He is quieter than he was.’ She brought him his dinner and he ate, then he had intercourse with her, and when it was over she said: ‘Bury the boy.’ The next morning Abū Talhah went to the Messenger of Allâh and told him what had happened. He said: ‘Did you spend the night together?’ He said: ‘Yes.’ He said: ‘O Allâh, bless them.’ She gave birth to a boy and Abū Talhah said to me: ‘Take him to the Prophet.’ [So he took him to the Prophet.] And she sent some dates with him. The Prophet took him and said: ‘Is there anything with him?’ They said: ‘Yes, some dates.’ The
Prophet took them and chewed them, then he took it from his mouth and put it in the child's mouth and rubbed it on his palate (Tahnïk) and named him ‘Abdullâh.’

[5614] (...) This story was narrated from Anas, like the Hadîth of Yazîd (no. 5613).

[5615] 24 - (2145) It was narrated that Abû Mûsâ said: “A son was born to me and I took him to the Prophet. He named him Ibrâhîm and rubbed his palate with some dates (Tahnîk).”

[5616] 25 - (2146) ‘Urwah bin Az-Zubair and Fâtimah bint Al-Mundhir said: “Asmâ’ bint Abî Bakr set out when she migrated, and she was pregnant with ‘Abdullâh bin Az-Zubair. She came to Qubâ’ and gave birth to ‘Abdullâh bin Az-Zubair. When she had given birth, she went to the Messenger of Allâh so that he could perform Tahnîk for him. The Messenger of Allâh took him from her and put him in his lap, then he called for a date.” ‘Aîshah said: “We looked for a while before we found one. He chewed it, then he spat it into his mouth, so the first thing that entered his stomach was the saliva of the Messenger of Allâh.”

[5616] 26- (2146) 'Abû Ubayy bin Umayr Bin Zaid Al-Madani said: “A woman named ‘Abdullâh bint Abî Bakr asked the Messenger of Allâh to take a date for her son. So the Messenger of Allâh took him from her and put him on his lap, then he called for a date.” ‘Aishah said: “We looked for a while before we found one. He chewed it, then he spat it into his mouth, so the first thing that entered his stomach was the saliva of the Messenger of Allâh.”
Then Asmâ’ said: “Then he patted him and prayed for him and named him ‘Abdullâh. Then when he was seven or eight years old, he came and swore allegiance to the Messenger of Allâh, as Az-Zubair told him to do that. The Messenger of Allâh smiled when he saw him coming to him and accepted his oath of allegiance from him.”

[5617] 26 - (...) It was narrated from Asmâ’ that she became pregnant with ‘Abdullâh bin Az-Zubair in Makkah. She said: “I set out when I was in the late stages of pregnancy, and headed for Al-Madinah. I stopped in Qubâ’ and gave birth to him in Qubâ’. Then I came to the Messenger of Allâh, who put him in his lap and called for a date. He chewed it then he spat into his mouth, so the first thing that entered his stomach was the saliva of the Messenger of Allâh. Then he rubbed his palate with a date then he supplicated for him and blessed him. He was the first child to be born in Islam.”

[5618] (...) It was narrated from Asmâ’ bint Abî Bakr Aş-Siddîq that she migrated to join the Messenger of Allâh when she was pregnant with ‘Abdullâh bin Az-Zubair - and he mentioned a Hadîth like that of Abû Usâmah (no. 5615).
[5619] 27 - (2147) It was narrated from 'Aishah that infants would be brought to the Messenger of Allah Ḥ , and he would bless them and perform Tahnik for them.

[5620] 28 - (2148) It was narrated that 'Aishah said: “We brought 'Abdullah bin Az-Zubair to the Messenger of Allah Ḥ so that he could perform Tahnik for him. He asked us for a date and we had a hard time finding one.”

[5621] 29 - (2149) It was narrated that Sahl bin Sa'd said: “Al-Mundhir bin Abi Usaid was brought to the Messenger of Allah Ḥ when he was born. The Prophet Ḥ put him on his thigh and Abū Usaid was sitting there. The Prophet Ḥ was occupied with some matter so Abū Usaid ordered that his son be lifted from the Prophet's thigh and they took him away. When the Messenger of Allah Ḥ finished what he was doing, he said: ‘Where is the child?’ Abū Usaid said: ‘They took him away, O Messenger of Allah.’ He said: ‘What is his name?’ He said: ‘So-and-so, O Messenger of Allah.’ He said: ‘No; rather his name is Al-Mundhir.’ So he named him Al-Mundhir that day.”
It was narrated that Anas bin Mâlik said: “The Messenger of Allah was the best of people in attitude. I had a brother who was called Abû ‘Umair.” - He (the narrator) said: “I think he said: ‘He was a weanling.’” - “When the Messenger of Allah came and saw him, he said: ‘Abû ‘Umair, what happened to the Nughair (nightingale)’? He used to play with it.”

Chapter 6. It Is Permissible To Say: ‘O My Son’ To Someone Other Than One’s Son, And It Is Recommended To Speak Kindly

It was narrated that Anas bin Mâlik said: “The Messenger of Allah said to me: ‘O my son.’”

It was narrated that Al-Mughîrah bin Shu’bâh said: “No one asked the Messenger of Allah about the...”
Dajjâl more than I did. He said to me: ‘O my son, why are you so worried about him? He will never harm you.’ I said: ‘They say that he has with him rivers of water and mountains of bread.’ He said: ‘He is more insignificant before Allâh than that.’"

[5625] (…) It was narrated from Ismâ‘îl with this chain of narrators (a Hadîth similar to no. 5624), but it does not mention in the Hadîth of any of them the words of the Prophet ﷺ to Al-Mughîrah: “O my son,” except the Hadîth of Yazîd (no. 5624).

Chapter 7. Seeking Permission To Enter A House

[5626] 33 - (2153) Abû Sa‘e’d Al-Khudîrî said: “I was sitting in Al-Madînah, in a gathering of the Anşâr, when Abû Mûsâ came to us, in a panic, or trembling with fear. We said: ‘What is the matter with you?’ He said: “Umar sent for me to come to him, and I came to his door and said Salâm three times,
but he did not answer me, so I went back.’ He said: ‘What kept you from coming to us?’ I said: ‘I did come, and I said Salâm three times at your door, but you did not answer me, so I went back, because the Messenger of Allâh ﷺ said: “If one of you asks permission to enter three times and permission is not given to him, let him go back.”’ ‘Umar said: ‘Bring proof (of the Prophet saying that), otherwise I will take you to task.’

Ubayy bin Ka‘b said: ‘No one should go with him but the youngest of the people.’” Abû Sa‘eed said: “I said: ‘I am the youngest of the people.’ He said: ‘Go with him.’”

[5627] (...) It was narrated from Yazîd bin Khuṣaifah with this chain of narrators (a Hadîth similar to no. 5626). Ibn Abî ‘Umar added in his Hadîth: “Abû Sa‘eed said: ‘So I went with him to ‘Umar and I bore witness.”

[5628] 34 - (...) Abû Sa‘eed Al-Khudrî said: “We were in a gathering with Ubayy bin Ka‘b, when Abû Mûsâ Al-Ash‘arî came, looking angry. He stood there and said: ‘I adjure you by Allâh, did anyone among you hear the Messenger of Allâh ﷺ say: “Permission is to be sought three times, then if permission is given to you, (enter) otherwise go back?”’ Ubayy said: ‘Why is that?’ He said: ‘I asked permission to enter upon ‘Umar bin Al-Khaṭṭâb three times
yesterday, but permission was not given to me, so I went back.’ Then I came to him today and entered upon him, and I told him that I had come to him yesterday and said Salâm three times, then I went away. He said: ‘We heard you but we were busy with something at that time. Why didn’t you keep asking for permission until permission was given to you?’ He said: ‘I asked permission as I heard the Messenger of Allâh ﷺ say we should ask permission.’” He said: ‘By Allâh, I will beat you on your back and your stomach if you do not bring someone to bear witness to that.’”

“Ubayy bin Ka’b said: ‘By Allâh, no one will go with you but the youngest of us. Get up, O Abû Sa’eed!’ So I got up and went to ‘Umar, and I said: ‘I heard the Messenger of Allâh ﷺ say that.”

[5629] 35 - (...) It was narrated from Abû Sa’eed that Abû Mûsâ went to ‘Umar’s door and asked for permission to enter. ‘Umar said: “One.” He asked permission a second time and ‘Umar said: “Two.” He asked permission a third time, and ‘Umar said: “Three.” Then he went away. ‘Umar sent someone after him to bring him back. He (‘Umar) said: “If this is something that you learned from the Messenger of Allâh ﷺ, all well and good, otherwise I will make an example of you.” Abû Sa’eed said: “He came to us and said: ‘Do you not know that the Messenger of
Allāh said: “Permission is to be sought three times?” They started laughing and I said: ‘Your Muslim brother comes to you upset and you laugh? Let’s go, and I will be your partner in this trouble.’ He said: ‘This is Abū Sa’eed.’”

[5630] (...)

A Hadīth like that of Bishr bin Mufaḍḍal (no. 5629) was narrated from Abū Sa’eed Al-Khudrī, from Abū Maslamah.

[5631] 36 - (...)

It was narrated from ‘Ubayd b. ‘Umair that Abū Mūsā asked permission to enter upon ‘Umar three times, and it was as if he found him busy, so he went back. ‘Umar said: “Didn’t we hear the voice of ‘Abdullāh bin Qais? Let him in.” He was called and he said: “What made you do what you did?” He said: “That was enjoined upon us.” He said: “Either you bring us proof for that or I will do such-and-such.” He went to a gathering of the Ansār and they said: “No one will bear witness to that except the youngest of us.” Abū Sa’eed stood up and said: “This was enjoined upon us.” ‘Umar said: “I missed out on this command of the Messenger of
Allāh because of my business in the marketplace.”

[5632] (…) Ibn Juraij narrated a similar report (as no. 5631) with this chain of narrators, but in the Hadīth of An-Nadr it does not mention (the phrase): “I missed out on this command of the Messenger of Allāh because of my business in the marketplace”

[5633] 37 - (2154) It was narrated that Abū Mūsā Al-Ash'ārī said: “Abū Mūsā came to ʿUmar bin Al-Khaṭṭāb and said: ‘As-Salāmu alaikum, this is ‘Abdullāh bin Qais,’ but permission was not given to him to enter. He said: ‘As-Salāmu alaikum, this is Abū Mūsā; As-Salāmu alaikum, this is Al-Ash'ārī.' Then he left. He ('Umar) said: ‘Bring him back,' so they brought him back. He said: 'O Abū Mūsā, why did you go back? We were busy with something.' He said: ‘I heard the Messenger of Allāh say: “Permission is to be sought three times, then if permission is given to you (go in), otherwise go back.”’ He said: ‘Bring proof of this, or I will do such-and-such. So Abū Mūsā went away.’

‘Umar said: 'If there is any proof, you will find it by the Minbar this evening. If there is no proof, you will not find it.' When evening came, he found it. He said: 'O Abū Mūsā,
what do you say? Did you find it?’ He said: ‘Yes, Ubayy bin Ka‘b.’ He said: ‘He is of good character.’ He said: ‘O Abū At-Tufail, what does this one say?’ He said: ‘I heard the Messenger of Allāh ﷺ say that, O son of Al-Khaṭṭāb, so do not punish the Companions of the Messenger of Allāh ﷺ.’ He said: ‘Subḥān Allāh, I heard something and I wanted to be sure of it.’”

[5634] (…) It was narrated from Ṭālḥah bin Yahyā with this chain of narrators, except that he said: “He said: ‘O Abūl-Mundhir, did you hear this from the Messenger of Allāh ﷺ?’ He said: ‘Yes, so do not be a torment to the Companions of the Messenger of Allāh ﷺ, O son of Al-Khaṭṭāb.’” And he did not mention the word of ‘Umar; “Subḥān Allāh,” etc.

Chapter 8. It Is Disliked For The Person Who Is Seeking Permission To Say ‘Me’ When Asked ‘Who Is It?’

[5635] 38 - (2155) It was narrated that Jābir bin ‘Abdullāh said: “I came to the Prophet ﷺ and called out, and the Prophet ﷺ said: ‘Who is this?’ I said: ‘Me.’” He (ﷺ) came out saying: ‘Me? Me?’”

[5636] 39 - (…) It was narrated
that Jâbir bin ‘Abdullâh said: “I asked permission to enter upon the Prophet ﷺ and he said: ‘Who is this?’ I said: ‘Me.’ The Prophet ﷺ said: ‘Me? Me?’"

[5637] (...) It was narrated from Shu‘bah with this chain of narrators (a Hadîth similar to no. 5636). In their Hadîth it says: “As if he disliked that.”

Chapter 9. The Prohibition Of Looking Into A House

[5638] 40 - (2156) Sahl bin Sa’d As-Sâ‘îdî narrated that a man looked through a crack in the door of the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ had a comb with which he was scratching his head. When the Messenger of Allâh ﷺ saw him he said: “If I had known that you were looking at me I would have poked you in the eye with it.” And the Messenger of Allâh ﷺ said: “Seeking permission is enjoined because of looking.”

[5639] 41 - (...) Sahl bin Sa’d
As-Sā’idī Al-Anṣārī narrated that a man looked through a crack in the door of the Messenger of Allāh، and the Messenger of Allāh had a comb with which he was combing his hair. The Messenger of Allāh said to him: “If I had known that you were looking at me I would have poked you in the eye with it. Allāh has only enjoined seeking permission because of looking.”

[5640] (...) A Hadīth like that of Al-Laith and Yūnus (no. 5638) was narrated from Sahl bin Sa’d, from the Prophet .

[5641] 42 - (2157) It was narrated from Anas bin Mālik that a man looked into one of the apartments of the Prophet، and he got up, with one or more arrowheads in his hand. It is as if I can see the Messenger of Allāh trying to stab him.

[5642] 43 - (2158) It was narrated from Abū Hurairah that the Prophet said: “Whoever looks
into a house without the people’s permission, it is permissible for them to put out his eyes.”

[5643] 44 - (…) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “If a man were to look in at you without your permission, and you threw a pebble at him and put out his eye, there would be no blame on you.”

Chapter 10. An Accidental Glance

[5644] 45 - (2159) It was narrated that Jarîr bin ‘Abdullâh said: “I asked the Messenger of Allâh ﷺ about an accidental glance and he ordered me to avert my gaze.”

[5645] (…) A similar report (as no. 5644) was narrated from Yûnûs with this chain of narrators.