English Translation of

Sunan Abu Dawud

Compiled by:
Imâm Hâfiz Abu Dawud Sulaiman bin Ash'âth

Volume 4

From Hadîth no. 3242 to 4350

Ahâdîth edited & referenced by:
Hâfiz Abû Tâhir Zubair 'Alî Za'i

Translated by:
Nasiruddin al-Khattab (Canada)

Final review by:
Abû Khaliyl (USA)
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The Book Of Oaths and Vows

Oath: Swearing an oath (Halif) means to strengthen one’s claim or statement by mentioning Allah’s Name or His attributes. And since the Arabs also shook hands on the occasion, the oath is also known as Yamin (literally, right hand).

Vow: (Nadhr): Means to make a promise for good or for bad. Technically, it implies to make something binding upon oneself in order to seek closeness to Allāh.

Chapter 1. Stern Warning Against False Oaths

3242. It was narrated that ‘Imrān bin Husain said: “The Prophet said: ‘Whoever swears a binding oath falsely, let him take his place on his face in Hell.’” (Ṣahīh)

Comments:

Lying in itself is a major sin and an accursed practice. It becomes all the more despicable if a man tells a lie in an oath.

Chapter (...) One Who Swears An Oath In Order To Usurp The Wealth Of Another

3243. It was narrated from Shaqīq, from ‘Abdullāh who said: “The Messenger of Allāh said:}
‘Whoever swears an oath in which he is lying, in order to usurp the wealth of a Muslim, he will meet Allah while He is angry with Him.’” Al-Ash’ath said: [1] “That was concerning me, by Allah. There was a dispute concerning some land between myself and a Jewish man, but he denied it, so I brought him to the Prophet and the Prophet said to me: ‘Do you have any proof?’ I said: ‘No.’ He said to the Jew: ‘Swear an oath.’ I said: ‘O Messenger of Allah, then he will swear an oath and take away my property.’ Then Allah, Most High, revealed: Verily, those who purchase a small gain at the cost of Allah’s Covenant and their oaths, …” until the end of the Verse [2] (Sahih)

3244. It was narrated from Kurdüs, from Al-Ash’ath bin Qais, that a man from Kindah and a man from Hadramawt referred a dispute to the Prophet concerning some land in Yemen. The Hadrami man said: “O Messenger of Allah, my land was usurped by the father of this man, and (now) it is in his possession.” He said: “Do you have any proof?” He said: “No, but make him swear an oath by Allah that he did not know it was my

[1] That is Al-Ash’ath bin Qais, and that he narrated this part to Shaqiq.
land usurped by his father.” The Kindi man prepared to swear an oath, but the Messenger of Allâh ﷺ said: “No one usurps property by means of swearing, but he will be mutilated[1] when he meets Allâh.” The Kindi man said: “It is his land.” (Hasan)

It was narrated from ‘Alqamah bin Wâ’il bin Hujr Al-Hadramî that his father said: “A man from Hadramawt and a man from Kindah came to the Messenger of Allâh ﷺ. The Hadramî man said: “O Messenger of Allâh, this man has taken away land that belonged to my father by force.” The Kindi man said: “It is my land, and is in my possession, and I cultivate it; he has no right to it.” The Prophet ﷺ said to the Hadrami man: “Do you have proof?” He said: “No.” He said: “Then you have to accept his oath.” He said: “O Messenger of Allâh, he is an evildoer; he does not care about an oath and he would not stop at anything.” The Prophet ﷺ said: “You have no other choice (than to accept his oath).” So he went and swore an oath, and when he left, the Messenger of Allâh ﷺ said: “If he swore an oath in order to consume wealth unjustly, then when he meets Allâh, Allâh will turn away from him.” (Sâhih)

[1] Ajdham: Mutilated, or having the hand chopped off, and they say it may refer to his claim being cut off.
Chapter 2. Seriousness Of Swearing By The Minbar Of The Prophet ﷺ

3246. Jābir bin 'Abdullah said: “The Messenger of Allāh ﷺ said: ‘No one swears a false oath by this Minbar of mine, even if it is concerning a green (fresh) Siwāk, but he will take his place in the Fire,’ or; “The Fire will be certain for him.” (Saḥîh)

Chapter 3. Swearing By Other Than Allāh

3247. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Whoever swears an oath and says in his oath; “By Al-Lât,” let him say Lâ ilâha illallâh, and whoever says to his companion; “Come, I will gamble with you,” let him give charity.”’ (Saḥîh)
Chapter 4. [It Is Disliked To Swear By One’s Forefathers]

3248. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Do not swear by your fathers nor by your mothers, nor by the rivals (to Allāh). Do not swear by anyone but Allāh, and do not swear by Allāh unless you are telling the truth.’” (Sahīh)

3249. It was narrated from Nāfi‘, from Ibn ‘Umar, from ‘Umar bin Al-Khattāb that the Messenger of Allāh ﷺ met him when he was with some other riders, swearing by his father. He said: “Allāh forbids you to swear by your fathers. Whoever wants to swear, let him swear by Allāh or remain silent.” (Sahīh)

3250. It was narrated from Sālim, from his father, from ‘Umar, may Allāh be pleased with him, who said: “The Messenger of Allāh ﷺ heard me...” similar (to no. 3250)
to its meaning up to (the words) "by your fathers". He added: 'Umar said: "By Allah, I did not swear in this manner, either myself, or narrating it from others (afterwards)."' (Sahih)

3251. It was narrated that Sa'd bin 'Ubaidah said: "Ibn 'Umar heard a man swearing: 'No, by the Ka'bah.' Ibn 'Umar said to him: "I heard the Messenger of Allah say: 'Whoever swears by something other than Allah, he has committed an act of Shirk."' (Sahih)

Comments:
If one makes an error like that, then they are to utter the testimony of La ilaha illallah.

3252. It was narrated from Abū Suhail Nāfi' bin Mālik bin Abī 'Āmir, from his father, that he heard Talḥah bin 'Ubaidullāh, i.e., in the Hadith mentioning the story about the Bedouin. The Prophet said: "He will succeed, by his father, if he is telling the truth, and he will enter Paradise, by his father, if he is telling the truth."[1] (Sahih)

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[1] A version of it preceded, see number 391.
Shaikh Al-Albānī considers the expression *Wa abihi* (literally, by his father) to be an interpolation, grading it *Shadhdh* (irregular) and weak with that wording. Other scholars have suggested that the words are an expression habitually introduced into the speech, not intended to make it into an oath. Some of the scholars have also suggested that in fact the word *Rabb* (Lord) is understood before *Wa abihi*, which will give it the meaning: By the Lord of his father, and still others said that perhaps this was before it was clearly prohibited.

Chapter 5. It Is Disliked To Swear By *Al-Āmānah*

3253. It was narrated from Abū Buraidah that his father said: “The Messenger of Allāh ﷺ said: ‘Whoever swears by *Al-Āmānah* is not one of us.’” *(Sahih)*

Chapter 7. Ambiguity In Oaths

3255. It was narrated from Hushaim from ‘Abbād bin Abī Šālih, from his father, from Abū Hurairah who said: “The Messenger of Allāh ﷺ said: ‘Your oath is according to what your companion believes.’” Musad-dad (one of the narrators) said: “‘Abdullāh bin Abī Šālih informed me...’” *(Sahih)*

Abū Dāwud said: The two are the same, ‘Abbād bin Abī Šālih, and ‘Abdullāh bin Abī Šālih.
3256. It was narrated from Ibrāhīm bin ‘Abdul-A‘la, from his grandmother, that her father Suwaid bin Hanzalah said: “We set out intending to visit the Messenger of Allāh ﷺ, and Wā’il bin Hujr was with us. An enemy of his caught him, and the people were reluctant to swear an oath, but I swore that he was my brother, so he let him go. We came to the Messenger of Allāh ﷺ and I told him that the people had been reluctant to swear an oath, but I had sworn that he was my brother. He said: ‘You spoke the truth; a Muslim is the brother of the Muslim.’” (Hasan)

Chapter (...) What Has Been Reported About Swearing That One Has Nothing To Do With Islam Or That One Belongs To Another Religion

3257. Thābit bin Ad-Ḍahḥāk narrated that he swore allegiance to the Messenger of Allāh ﷺ beneath the tree, and the Messenger of Allāh ﷺ said: “Whoever swears by a religion other than Islam, telling a deliberate lie, it will be as he said, and whoever kills himself with something, he will be punished with it on the Day of Resurrection, and a man cannot vow concerning that which he does not possess.” (Sahih)

تخريج: أخرج: يحور، المغني، باب غزوة الحديبية ... إلخ، ح: 417، وصلّم.
The Book Of Oaths and Vows

3258. ‘Abdullāh bin Buraidah narrated that his father said: “The Messenger of Allāh said: ‘Whoever swears an oath and says: ‘I have nothing to do with Islam’, if he is lying, it will be as he said, and if he is telling the truth, he will not return to Islam soundly.’” (Hasan)

Comments:

Imām At-Tirmidhī (no. 1543) said: “The people of knowledge differed about this: When a man swears by a religion other than Islam, saying he is a Jew or a Christian if he were to do this or that. Then he does that thing. Some of them said that he has committed an atrocity and there is no expiation due from him. This is the view of the people of Al-Madinah and it is the saying of Mālik bin Anas, and Abū ‘Ubaid followed this view. Some of the people of knowledge among the Companions of the Prophet, the Tābi‘īn, as well as others, said that he has to expiate for that. This is the view of Sufyān, Ahmad and Ishaq.” Ibn Al-Mundhir said that: “it will be as he said” means he is a liar for saying this, just like the enormity of the falsehood of that religion he swore by. See ‘Awn Al-Ma‘bud.

Chapter 8. If A Man Swears That He Will Not Eat Idām[1]

3259. It was narrated that Yūsuf bin ‘Abdullāh bin Sālām said: “I saw the Prophet put a date on a piece of bread and say: ‘This is the Idām that goes with that.’” (Da‘f)

[1] Any condiment; a kind of food that one eats along with bread.
Chapter 9. Saying 'If Allah Wills' When Swearing An Oath

3261. It was narrated from Ibn 'Umar that the Prophet ﷺ said: "Whoever swears an oath and says, 'Inshā'-Allāh' (If Allah wills), then he has made (sufficient) exception." (Sahih)

Comments:
By saying such exception, even if the purpose is not fulfilled, his oath will not be considered as breached.
Chapter (...) How The Prophet Swore An Oath

3263. It was narrated that Ibn Umar said: “The oath that the Messenger of Allâh ☪ swore most frequently was: ‘No, by the Controller of the hearts.’” (Ṣaḥîh)

3264. It was narrated that Abû Sa‘eed Al-Khudrî said: “When the Messenger of Allâh ☪ swore an emphatic oath, he would say: ‘By the One in Whose Hand is the soul of Abul-Qâsim.’” (Ḥasan)

3265. Abû Hurairah said: “The oath of the Messenger of Allâh ☪, when he swore an oath, was: ‘No, and I ask Allâh for forgiveness.’” (Ḍa‘f)

3266. It was narrated from ‘Âśîm bin Laqîṭ that Laqîṭ bin ‘Amîr set out with a delegation to visit the Prophet ☪. Laqîṭ said: “We came to the Messenger of Allâh ☪...”
and he mentioned a Hadith concerning that. The Prophet said: "By the Eternal Life of your God."

The Book Of Oaths and Vows

Chapter 14. Breaking The Oath When That Is Better

3276. It was narrated from Aḥū Burdah, from his father that the Prophet said: "By Allah, if Allah wills, I do not swear an oath, then see that something else is better than it, but I offer expiation for my oath, and do that which is better." Or he said: "... but I do that which is better and offer expiation for my oath." (Ṣaḥīḥ)

3277. It was narrated from Yūnūs, and Mānṣūr, meaning Ibn Zādḥān, from Al-Ḥasan, from ‘Abdur-Rahmān bin Samurah who said: "The Prophet said to me: ‘O ‘Abdur-Rahmān bin Samurah, if you swear an oath, and then see that something else is better than it, then do that which is better, and
offer expiation for your oath.”

(Sahih)

Abū Dāwūd said: “I heard Ahmad granting a concession allowing expiation before breaking the oath.”

تخريج: أخرجه مسلم، الأيمن، باب نذب من حلف يمینًا فرأى غيرها خبرًا منها... إلخ،

ح: 1552 من حديث هشيم، والبخاري، كفارات الأيمن، باب الكفارة قبل الحنث وبعده,

ح: 1722 من حديث بونس ومنصور به.

Comments:

If a person has taken an oath for something, but due to religious and moral considerations, he changes his mind in favor of doing a thing which is better, he should do what is better and expiate his oath. As to the timing of expiation, he is free to do it either before implementing the new option or after it.

3278. It was narrated from Qatādah, from Al-Ḥasan, from ‘Abdur-Rahmān bin Samurah, similarly (as no. 3277). He said: “Then offer expiation for your oath, then do that which is better.” (Sahih)

Abū Dāwūd said: The narrations of Abū Mūsā Al-Ash'arī, and ‘Adī bin Ḥātim, and Abū Hurairah regarding this Hadith are related from every one of them, in some of the narrations it says break the oath, before the expiation, and in some of the narrations it says expiate before breaking it.

تخريج: أخرجه مسلم من حديث سعيد بن أبي عروبة به، انظر الحديث السابق ورواية البهليفي: 10/5 من حديث أبي داود به.

Chapter 10. Is Al-Qasam An Oath?[1]

3267. It was narrated from Ibn

[1] Al-Qasam can mean swearing and also adjuring.
‘Abdū Bakr adjured the Prophet ﷺ and the Prophet ﷺ said to him: “Do not swear.”

Prophet ﷺ said to him: “Do not swear.”

Abū Hurairah narrated that a man came to the Messenger of Allāh ﷺ and said: ‘Last night I saw...’ and he mentioned his dream. Abū Bakr interpreted it, and the Prophet ﷺ said: ‘You have got some of it right and some of it wrong.’ He said: ‘I adjure you, O Messenger of Allāh, may my father be sacrificed for you, to tell me what I got wrong.’ The Prophet ﷺ said to him: ‘Do not swear.’” (Ṣaḥīḥ)

3268. (There is another chain) from Ibn ‘Abbās who said: “Abū Hurairah narrated that a man came to the Messenger of Allāh ﷺ and said: ‘Last night I saw...’ and he mentioned his dream. Abū Bakr interpreted it, and the Prophet ﷺ said: ‘You have got some of it right and some of it wrong.’ He said: ‘I adjure you, O Messenger of Allāh, may my father be sacrificed for you, to tell me what I got wrong.’ The Prophet ﷺ said to him: ‘Do not swear.’” (Ṣaḥīḥ)

3269. (There is another chain) from Ibn ‘Abbās, from the Prophet ﷺ (a narration similar to no. 3268), but he did not mention swearing, and he added: “And he did not inform him.”[1] (Ṣaḥīḥ)

[1] Meaning, which part of the interpretation was not correct.
Chapter 13. Intentionally Swearing A False Oath

3275. It was narrated from Ibn 'Abbas that two men referred a dispute to the Prophet and the Prophet asked the plaintiff for proof, but he did not have any proof. So he asked the defendant to swear an oath, and he swore by Allah besides Whom there is none worthy of worship. The Messenger of Allah said: "No, you did it, but you have been forgiven because of the sincerity with which you said there is none worthy of worship but Allah." (Hasan)

Abū Dāwūd said: What is understood from this Hadith is that he did not tell him to offer any expiation.

Chapter 15. How Much Is The Sā' For Expiation?

3279. It was narrated from Umm Ḥabīb bint Dhu'ayb bint Qais Al-Muzaniyyah - who was married to a man of Aslam, then she was married to a nephew of Ṣafīyyah, the wife of the Prophet. Ibn Ḥarmalah (one of the narrators) said: “Umm Habīb gave us a Sā’ and narrated to us from the nephew of Ṣafīyyah, from Ṣafīyyah, that it was the Sā’ of the Prophet. 
Anas said: “I measured it, and found that it was two and a half Mudds of the Mudd of Hishâm.” (Daʿif)

Muhammad bin Muhammad bin Khallad Abu 'Umar narrated to us: “We had a Makkûk called the Makkûk of Khâlid, its measure was equivalent to two measurements of Hârûn.” (Sahîh)

Muhammad said: “The Saʿ of Khâlid was the Saʿ of Hishâm.”

meaning, Ibn Mãlik.

It was narrated that Umayyah bin Khâlid said: “When Khâlid Al-Qasri was appointed governor, he doubled the Saʿ; so the Saʿ became sixteen Râtî.”

(Hasan)

Abû Dâwûd said: Muhammad bin Muhammad bin Khallâd was killed by the Zanj in captivity.

He gestured like this with his hand, and Abû Dâwûd extended his hand, and placed his palms on the ground. He said: I saw him in a dream and said: “What did Allâh do with you?” He said: “He admitted me to Paradise.” I said: “Then the captivity did not harm you.”

That is Anas bin 'Iyâd, one of the narrators.

This is a statement of one of those who heard the text from Abû Dâwûd.
Chapter 16. Freeing A Believing Slave (As Expiation)

3282. It was narrated that Mu‘awiyah bin Al-Hakam Al-Sulami said: “I said: ‘O Messenger of Allah, I slapped a slave-girl of mine.’ The Messenger of Allah rebuked me sternly for that. I said: ‘Shall I set her free?’ He said: ‘Bring her here.’ So I brought her, and he said: ‘Where is Allah?’” She said: ‘Above the heaven.’ He said: ‘Who am I?’ She said: ‘You are the Messenger of Allah.’ He said: ‘Set her free, for she is a believer.’”

(Sahih)

3283. It was narrated from Ash-Sharid that his mother left (a will) instructing that a believing slave be set free on her behalf. He came to the Prophet and said: “O Messenger of Allah, my mother left instructions that I should set free a believing slave on her behalf, and I have a black Nubian slave-woman.” He mentioned a similar report. ["Should I set her free?" The Messenger of Allah said: “Call her for me.” So they called her, and she came. The Prophet said to her: “Who is your Lord?” She said: “Allah.” He said: “Who am I?” She said: “The Messenger of Allah.” He said: “Set her free, for she is a believer.”] (Hasan)
It was narrated from Abū Hurairah that a man brought a black slave-woman to the Prophet ﷺ, and said: “O Messenger of Allah, I have to free a believing slave. He said to her: ‘Where is Allah?’ and she pointed at the sky with her finger. He said to her: ‘Who am I?’ She pointed to the Prophet ﷺ, and to the sky, meaning: ‘You are the Messenger of Allah.’ He said: ‘Set her free, for she is a believer.’” (Da’if)

Chapter 18. It Is Disliked To Make Vows

It was narrated that ‘Abdullah bin ‘Umar said: “The Messenger of Allah ﷺ forbade vows, and he said: ‘They do not change anything, rather they make the miser give up something.’” Musad-dad (one of the narrators) said: “The Messenger of Allah ﷺ said: ‘Vows do not change anything.’” (Sahih)
Comments:

Allah has ordered fulfilling vows in the Qur’an, and the Ahādīth such as this condemn making vows. Scholars have debated at length about this matter. However, the safest view is that fulfilling a vow to obedience is required if one has made such a vow, and the rule is not making a vow. It is similar to debt, fulfilling debts is encouraged in the religion, while getting into debt is not.

3288. It was narrated from Abū Hurairah that the Messenger of Allah ﷺ said (that Allah said): “A vow does not bring to the son of ‛Ādám anything that I had not decreed for him, but his vow may coincide with what has been decreed for him, thus a miser is caused to spend of his wealth, so he gives something that he did not give before.” (Sahih)

Chapter 19. Vowing To Commit An Act Of Disobedience

3289. It was narrated that ‘Āishah said: “The Messenger of Allah ﷺ said: ‘Whoever vows to obey Allah, let him obey Him, but whoever vows to disobey Allah, let him not disobey Him.’” (Sahih)

3300. It was narrated that Ibn ‘Abbās said: “While the Prophet ﷺ
was delivering a Khutbah, he saw a man standing in the sun. He asked about him, and they said: 'This is Abū Isrā'il; he has vowed to stand and not sit, nor seek shade nor speak, and to fast.' He said: 'Tell him to speak, seek shade and sit down, and let him complete his fast.'” *(Sahih)*

Chapter (...) Whoever Held The View That Expiation Is Necessary If The Vow Was For Disobedience

3290. It was narrated from ‘Abdullãh bin Al-Mubãrak, from Yûnus, from Az-Zuhri, from Abû Salamah, from ‘Aishah that the Prophet ã said: “There is no vow for disobedience, and its expiation is Kaffârât yamin.”[[1]](Sahih)

3291. (There is another chain) from Yûnus, from Ibn Shihãb (Az-Zuhri), with his chain and its meaning (similar to no. 3290). *(Sahih)*

Abû Dâwud said: I heard Ahmad bin Shabbuyah, he said: “Ibn Al-Mubãrak said” meaning for this Hadîth: ‘Abû Salamah narrated”,

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[1] Meaning, the same as expiation for breaking an oath.
so this proves that Az-Zuhri did not hear it from Abū Salamah. Aḥmād bin Muḥammad[1] said: “And what Ayyūb narrated to us” meaning Ibn Sulaimān, “testifies to that.”

Abū Dāwūd said: I heard Ahmad bin Ḥanbal saying: “They spoiled this Hadith for us.”[2] It was said to him: “It is correct that it is spoiled in your view? And has anyone reported it other than Ibn Abī Uwais?” He said: “Ayyūb, and his is more likely that his” meaning Ayyūb bin Sulaimān bin Bilāl. And Ayyūb has reported it.[3]

**Notes:**

[1] Aḥmād bin Muḥammad Al-Marwazi, from whom he heard number 3292.

[2] Meaning, as explained in the details that follow, it is not easy for them to verify which is the correct chain of narration, and its importance revolves around whether or not Sulaimān bin Arqam is the one that really narrated it, because of criticism about him, as well as other matters related to the precision of its transmission.

[3] Meaning, as follows. All of this, with a slight variation in wording, is mentioned in Masā‘īl Al-Imām Ahmad by the author.
Meaning that Sulaimān bin Arqam made a mistake in it, and Az-Zuhrī carried it like that from him, and he narrated it in a *Mursal* form from Abū Salamah, from 'Aishah.\(^1\)

Abū Dāwūd said: Baqiyyah reported it from Al-Awzā‘ī, from Yahyā, from Muḥammad Ibn Az-Zubair, with the chain of ‘Alī bin Al-Mubārrak, similarly.

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3293. ‘Uqbah bin ‘Amir narrated that he asked the Prophet ﷺ about a sister of his who had vowed to perform *Hajj* barefoot and bare headed. He said: “Tell her to cover her head and ride, and fast for three days.” (*Da’īf*)

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3294. Abū Sa’eed Ar-Ru’aini narrated a similar report with the chain of Yahyā.\(^2\) (*Da’īf*)

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\(^1\) In this case, meaning, he holds the view that sometimes Az-Zuhrī purposefully left out the name of Sulaimān bin Arqam and Yahyā, and he narrated it directly from Abū Salamah. Other scholars did not think that Az-Zuhrī was to blame.

\(^2\) That is Yahyā bin Sa‘eed Al-Anṣāri, who is one of the narrators of number 3293.
3299. It was reported from Abū Al-Khair, who narrated from 'Uqbah bin 'Amir Al-Juhani, that he said: "My sister vowed to walk to the House of Allāh, and she told me to ask the Prophet ﷺ for her, so I asked the Prophet ﷺ and he said: 'Let her walk and ride.'”

(Ṣaḥīḥ)

3296. It was reported from Hammām who said: "Qatadah informed us, from 'Ikrimah, from Ibn 'Abbās, that the sister of 'Uqbah bin 'Amir vowed to walk to the Ka'bah, but the Prophet ﷺ ordered her to ride and to offer a sacrifice (Hādī).”

(Ḥasan)

3297. It was reported from Hishām, from Qatādah, from 'Ikrimah, from Ibn 'Abbās, may Allāh be pleased with him, that when the Prophet ﷺ heard that the sister of 'Uqbah bin 'Amir had
vowed to perform Hajj walking, he said: “Allāh has no need of her vow; tell her to ride.” (Hasan)

Abū Dāwūd said: Sa‘eed bin Abī ‘Arfah and Khālid reported it from ‘Ikrimah from the Prophet، similarly.

3298. It was narrated from Sa‘eed, from Qatadah, from ‘Ikrimah that the sister of ‘Uqbah bint ‘Amir... a report like that of Hishām (no. 3297), but he did not mention the Hādi and he said: “Tell your sister to ride.” (Hasan)

Abū Dāwūd said: And Khālid reported it from ‘Ikrimah with the meaning of Hishām.

3295. It was narrated from Kuraib, from Ibn ‘Abbās who said: “A man came to the Prophet، and said: ‘O Messenger of Allāh, my sister has vowed to perform Hajj walking.’ The Prophet، said: ‘Allāh will not do anything from your sister’s hardship. Let her perform Hajj riding, and offer expiation for her vow.’” (Hasan)

3303. It was reported from Māṭar, from ‘Ikrimah, from Ibn ‘Abbās...
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that the sister of ‘Uqbah bin ‘Amir vowed to perform Hajj walking, and she was not able to do that. The Prophet said: “Allâh, Glorified and Exalted is He, has no need of your sister’s walking. Let her ride and sacrifice a camel or a cow.”

(Hasan)

3304. It was narrated from ‘Ikrimah, from ‘Uqbah bin ‘Amir Al-Juhani that he said to the Prophet: “My sister has vowed to walk to the Ka’bah.” He said: “Allâh will not do anything with your sister’s walking to the Ka’bah.”

(Hasan)

3301. It was narrated from Anas bin Malik that the Messenger of Allâh saw a man being supported between his two sons, and he asked about him. They said: “He vowed to walk.” He said: “Allâh has no need of this man’s torturing himself.” And he told him to ride.

(Sahih)

Abû Dâwûd said: ‘Amr bin Abî ‘Amr reported it from Al-A’raj, from Abû Hurairah, from the Prophet, similarly.


تخريج: أخرجه البخاري، الأيمان والندور، باب النذر فيما لا يملك وفي مصيبة، ح: 7701 من حديث حمید الطويل به. 


قال أبو داود: رواه عمرو بن أبي عمرو عن الإعرج، عن أبي هريرة عن النبي ﷺ نجوى.
3302. It was reported from Tāwūs, who narrated it from Ibn ‘Abbās, that as the Prophet was performing Tawāf around the Ka'bah, he passed by a person who was leading another by a rein in his nose. The Prophet cut it and told him to lead him by the hand. (Sahih)

Chapter 20. One Who Vows To Perform Salah In Bait Al-Maqdis (Jerusalem)

3305. It was narrated from Jābir bin ‘Abdullāh that a man stood up on the Day of the Conquest (of Makkah) and said: “O Messenger of Allāh, I vowed that if Allāh granted you Conquest in Makkah, I would pray two Rak'ah in Bait Al-Maqdis.” He said: “Pray right here.” The man repeated it, and he said: “It is up to you then.” (Sahih)

Abū Dāwūd said: A similar report was narrated from ‘Abdur-Rahmān bin ‘Awf from the Prophet.

3306. This report was narrated from ‘Umar bin ‘Abdur-Rahmān bin ‘Awf, from some of the Companions of the Prophet. He added: “And the Prophet said:
By the One Who sent Muḥammad with the truth, if you pray them right here, that will be sufficient for you instead of going to Bait Al-Maqdis.” (Paʿf)

Chapter 24. Fulfilling A Vow
On Behalf Of One Who Has Died

3307. It was narrated from ‘Ubaidullāh bin ‘Abdullāh, from ‘Abdullāh bin ‘Abbās that Sa‘d bin Ubādah consulted the Messenger of Allāh and said: “My mother has died, and she had made a vow that she did not fulfill. The Messenger of Allāh said: “Fulfill it on her behalf.” (Sahih)

Comments:
It is permissible that the children or near kinsmen of a deceased person fulfill the unfulfilled vow of a deceased person.
3308. It was narrated from Sa‘eed bin Jubair, from Ibn ‘Abbās, that a woman traveled by sea, and vowed that if Allāh saved her, she would fast for a month. Allāh saved her, but she did not fast before she died. Her daughter, or her sister came to the Messenger of Allāh ﷺ, and he ordered her to fast on her behalf. (Ṣaḥīḥ)

ةَجَّالُهَا اللَّهُ أَنَّهَا صَسَّرَتْ وَفَقَّنَهَا اللَّهُ فَلَمْ تَضْمَنْ حَتَّى مَاتَ، فَجَاءَتْ ابْنِهَا أَوْ أُخْنِهَا إِلَى رَسُولِ اللَّهِ ﷺ فَأَمَرَهَا أَنْ تَضْمَنْ عَنْهَا.

تَحْرِيْج: [صحيح] أُخْرِجَهُ ﷺ حَنْفَيٌّ وَعَنْ هَشَيْمٍ ﷺ، وَرُوِاهُ النَّسَائِيُّ، ح: ۳٨٤٧، وَانْظُرِ.

3309. It was narrated from ʿAbdullāh bin Buraidah, from his father Buraidah, that a woman came to the Prophet ﷺ and said: “I had given a slave-girl to my mother in charity, and she died and left behind this slave-girl.” He said: “Your reward is guaranteed, and she (the slave-girl) has come back to you in the inheritance.” She said: “And she died when she owed a month’s fast…” and he mentioned a Ḥadīth like that of ʿAmr (no. 3308). (Ṣaḥīḥ)

تَحْرِيْج: أُخْرِجَهُ ﷺ حَنْفَيٌّ وَعَنْ ʿاَدِلَةَ بِنْ بُرَيْدَةَ، وَرُوِاهُ النَّسَائِيُّ، ح: ۱۱۴۹، مِنْ حَدِيثِ عَبَّادِ اللَّهِ ﷺ، وَانْظُرِ.

Chapter (...) If A Person Dies Owing Fasts, His Heir Should Fast On His Behalf

3310. It was narrated from Ibn ‘Abbās that a woman came to the Prophet ﷺ and said that her mother had owed a month’s fast, should she fast it on her behalf? He said: “If your mother owed a debt would you pay it off?” She said: “Yes.” He said: “The debt of
Allāh is more deserving of being paid off."[1] (Sahih)

3311. It was narrated from ‘Āishah that the Prophet ﷺ said: “If a person dies and owes a fast, his heir should fast on his behalf.”[2] (Sahih)

Chapter 22. The Commandment To Fulfill Vows

3312. It was narrated from ‘Amr bin Shu‘aib, from his father, from his grandfather, that a woman came to the Prophet ﷺ and said: “O Messenger of Allāh, I vowed to play the Duff before you. He said: “Fulfill your vow.” She said: “I vowed to offer a sacrifice in such and such a place” – a place where the people of the Jâhiliyyah used to offer sacrifices. He said: “For an image?” She said: “No.” He said:
“For an idol?” She said: “No.” He said: “Fulfill your vow.” (Hasan)

Comments:
The Duff is allowed on certain occasions, like marriage, and other celebrations for women. Wathan and Sanam, are sometimes used interchangeably for all kinds of idols. When there is a difference, a Sanam refers to an image that is worshiped, while a Wathan refers to an idol, like a statue for example.

3313. Thabit bin Ad-Dahhāk said: “A man swore at the time of the Prophet to sacrifice a camel in Buwānah. He came to the Prophet and said: “I have vowed to sacrifice a camel in Buwānah.” The Prophet said: “Was there any of the idols of the Jāhiliyyah there that were worshiped?” They said: “No.” He said: “Was any of their festivals held there?” They said: “No.” The Prophet said: “Fulfill your vow, for no vow should be fulfilled if it involves disobedience towards Allah or that which the son of Adam does not possess.” (Sahih)

3314. It was reported from Sarah bint Miqsam Ath-Thaqafi that she heard Maimūnah bint Kardam say: “I went out with my father during the Hajj of the Messenger of Allah, and I saw the Messenger of Allah and heard the people saying: ‘The Messenger of Allah,’ so I followed him with my gaze. My father drew close to him
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when he (the Prophet ﷺ) was on a she-camel of his, and he had a whip like the whips of scribes (a small whip). I heard the Bedouins and the people say: ‘The whip, the whip.’ My father drew close to him and took hold of his foot, and affirmed (his Prophethood), then he stood and listened to him. He said: ‘O Messenger of Allah, I vowed that if a male child was born to me, I would sacrifice a number of sheep at the top of a hill.’ He (the narrator) said: “I do not know but that she said fifty.” The Messenger of Allah ﷺ said: “Are there any idols there?” He said: “No.” He said: “Then fulfill the vow that you made to Allah.” She said: “So he gathered them and began to slaughter them. One sheep escaped and he looked for it, saying: ‘O Allah, fulfill my vow for me.’ Then he caught it and slaughtered it.”

(Da‘īf)

Comments:

As a rule vows should be fulfilled at the very place they were intended for; however, it should be remembered that the Messenger of Allah had said: ‘No vow should be fulfilled if it involves disobedience towards Allah’. They can also be fulfilled at a more blessed place such as the Haram in Makkah or Al-Madinah.

3315. It was reported from ‘Amr bin Shu‘aib, from Maimūnāh bint Kardam bint Sufyān, from her father. He [the Prophet ﷺ] said: “Is there any idol there or any festival of Jahiliyyah?” He said: “No.” I said: “And this mother of mine made a vow and committed herself to walking,” — and perhaps...
Ibn Bashshār (one of the narrators) said: “May we fulfill it on her behalf?” He said: “Yes.” (Hasan)

Chapter 21. A Vow Concerning What One Does Not Possess

3316. It was narrated that ‘Imrān bin Ḥusain said: “Al-Aḍbā’ (the name of a she-camel) belonged to a man from Banū ‘Aqil, and she was one of those who used to precede the pilgrims. That man was captured and brought to the Prophet ﷺ in chains, when the Prophet ﷺ was on a donkey, wearing a Qaṭīf.[1] He said: ‘O Muhammad, why did you capture me and the one who precedes the pilgrims?’ He said: ‘We have captured you because of the wrongdoing of your allies, the Thaqif.’” He said: “Thaqif had captured two of the Companions of the Prophet ﷺ. Among the things he said was: ‘I am Muslim,’ or ‘I have accepted Islam.’ When the Prophet ﷺ left” – Abū Dāwūd said: I understood this from Muhammad bin ‘Īsā[2] – “he called him, ‘O Muhammad, O Muhammad.’ The Prophet ﷺ was compassionate and kind, so he came back to him and said: ‘What is the matter with you?’ He said: ‘I am Muslim.’ He said: ‘If you had said that when you were still in

[1] A garment made of velvet or a similar plush material.

[2] Meaning, he heard it from two Shaikhs, and here is the particular wording of one of them.
control of your affairs, you would have gained every success." – Abū Dāwūd said: Then I went back to the Ḥadīth of Sulaimān – “He said: ‘O Muḥammad, I am hungry so feed me, and I am thirsty so give me something to drink.’ The Prophet ﷺ said: ‘This is what you need,’ or he said: ‘This is what he needs.’ Then the man was ransomed in return for the two men, but the Messenger of Allāh ﷺ kept Al-ʿAḍbā’ as his mount. Then the idolaters raided the flocks of Al-Madīnah and took Al-ʿAḍbā’. They took her and captured a Muslim woman. When night came, they left the camels in front of their houses. They were caused to sleep one night, and the woman got up, and every time she put her hand on a camel it groaned, until she came to Al-ʿAḍbā’. She came to a she-camel that was docile and well trained, so she rode it and vowed to Allāh that if Allāh saved her, she would sacrifice it. When she came to Al-Madīnah, the camel was recognised as the camel of the Prophet ﷺ, and the Prophet ﷺ was told about that. He sent for her, and she was brought, and he was told of her vow. He said: “What a bad reward she has given it – if Allāh saved her by it she would sacrifice it! There is no fulfillment of a vow if it involves disobedience towards Allāh, or that which the son of Ṭāhīf is not possess.” (Ṣaḥīḥ)

Abū Dāwūd said: This woman was the wife of Abū Dharr.
Chapter 23. The One Who Vows To Give His Wealth In Charity

3317. It was reported from Yûnus who said: Ibn Shihãb said: ‘Abdur-Rahmãn bin ‘Abdullãh bin Ka'b bin Mâlik informed me, he said ‘Abdullãh bin Ka'b, who was the one among his sons who became Ka'b's guide when he became blind, narrated that Ka'b bin Mâlik said: "I said: '0 Messenger of Allah, as part of my repentance I shall give up my wealth as charity for Allah and His Messenger.' The Messenger of Allah ﷺ said: 'Keep some of your wealth, for that is better for you.' He said: 'I shall keep my share in Khaibar.'" (Sahih)

3318. (There is another chain) from Yûnus, from Ibn Shihãb: “‘Abdullãh bin Ka'b bin Mâlik informed me, from his father, that when his repentance was accepted, he said to the Messenger of Allah ﷺ: ‘I shall give up my wealth.’” He narrated a similar report (as no. 3317), up to the words: “better for you.” (Sahih)
3319. It was reported from Sufyān bin ‘Uyainah, from Az-Zuhri, from Ibn Ka‘b bin Mālik that his father, or Abū Lubābah or whomever Allāh willed, said to the Prophet ﷺ: “As part of my repentance I shall give up the house of my people in which I fell into sin, and I shall give up all of my wealth as charity.” He said: “One third of your wealth is sufficient for you.” (Hasan)

Comments:
The story of Abū Lubābah, may Allāh be pleased with him, is that when the Messenger of Allāh ﷺ besieged the fort of Banū Quraizah – an ally of the tribe of Aws – they consulted Abū Lubābah as to whether or not to agree to the arbitration of Sa‘d bin Mu‘ādh. Abū Lubābah drew his hand across his throat signifying that Sa‘d would put them to death. However, he had no sooner done this than he realized that he had betrayed the trust of the Prophet ﷺ. He, therefore, went straight to the Masjid and tied himself to one of its pillars, and swore an oath not to untie himself until Allāh forgave him. At last, after seven days, Allāh accepted his repentance and forgave him.

3320. It was reported from Ma‘mar, from Az-Zuhri who said: “The son of Ka‘b bin Mālik informed me, he said: “Abū Lubābah was...” and he mentioned a similar story of Abū Lubābah (no. 3319). (Sahih)

Abū Dāwud said: Yūnus reported it from Ibn Shihāb, from one of the sons of As-Sā‘ib bin Abū Lubābah, and Az-Zubaidī reported it from Az-Zuhrī, from Husain bin As-Sā‘ib bin Abī Lubābah, similarly.

Comments: [ صحيح] وأخرجه البيهقي: 10/28/18 من حديث أبي داود به * السند مرسل وانظر،
3321. It was reported from Ibn Ishāq, he said: “Az-Zuhri narrated to me, from ‘Abdur-Rahmān bin ‘Abdullāh bin Ka‘b, from his father, from his grandfather” about his story. He said: “I said: ‘O Messenger of Allāh, as part of my repentance to Allāh, I shall give all of my wealth to Allāh and His Messenger as charity.’ He said: ‘No.’ I said: ‘Then half of it.’ He said: ‘No.’ I said: ‘Then one third.’ He said: ‘Yes.’ He said: ‘And I shall keep my share of Khaibar.’” (Hasan)

Comments:
If a person has vowed to give his entire wealth in charity, he may fulfill his vow by donating one third of it in charity.

Chapter (...) If A Person Made A Vow In Jāhiliyyah Then Entered Islam

3325. It was narrated from Ibn ‘Umar, that ‘Umar said: “O Messenger of Allāh, I made a vow during Jāhiliyyah to spend one night in Ḥukaf in Al-Masjid Al-Harām.” The Prophet ﷺ said to him: ‘Fulfill your vow.’” (Sahih)

Comments:
A vow for doing a lawful deed, even if taken by a person before embracing Islam, must be fulfilled.
Chapter (...) One Who Makes A Vow But Does Not Name It

3323. It was narrated that ‘Uqbah bin ‘Amir said: “The Messenger of Allah said: ‘The expiation for a vow is (similar to) Kafāratu yāmin.’” (Ṣaḥīḥ)

3324. (There is another chain) from ‘Uqbah bin ‘Amir, from the Prophet, with similar (no. 3324). (Ṣaḥīḥ)

Chapter 6. Idle (Laghw) Oaths

3254. It was reported from Ibrāhīm, meaning Aṣ-Ṣā‘īgh, from ‘Aṭā’ – regarding the Laghw oath – he said: “Āishah said that the Messenger of Allah said: ‘It is the words of a man in his house: “No by Allah, and yes by Allah.”’ (Ḥasan)

Abū Dāwud said: Ibrāhīm Aṣ-Ṣā‘īgh was a righteous man, Abū Muslim killed him in ‘Arandas.
Chapter 11. One Who Swears Not To Eat Food

3270. It was narrated that ‘Abdur-Rahmān bin Abī Bakr said: "Some guests came to us while Abū Bakr was speaking to the Messenger of Allah at night. He said: 'I shall not come back to you until you have finished hosting these people and offering them food.' I brought the meal to them and they said: 'We shall not eat until Abū Bakr comes.' He came and said: 'What happened to your guests? Did they finish their meal?' They said 'No.' I said: 'I brought the meal to them but they refused and said: 'By Allah, we will not eat it until you come.' They said: 'He is telling the truth, he brought it to us, but we..."
refused (to eat) until you came.' He said: ‘What kept you (from eating)?’ They said: ‘Your status.’ He said: ‘By Allah, I shall not eat it tonight.’ They said: ‘And we, by Allah, will not eat until you eat.’ He said: ‘I have never seen anything as bad as this night.’ He said: ‘Bring the food.’ Their food was brought near, and he said: ‘In the Name of Allah,’ and he ate, and they ate. I was told that the next morning he went to the Prophet ﷺ, and told him what he had done, and what they had done, and he said: ‘Certainly you are the most kind and most sincere of them.’” (Ṣaḥīḥ)

Chapter 12. An Oath To Sever Ties Of Kinship

3272. It was narrated from Sa‘īd bin Al-Musayyab that two brothers of the Ansār had an inheritance between them. One of them said to his companion: “(Let us) divide it.”

[1] Meaning, Muḥammad bin Al-Muthanna, the Shaikh of Abū Dāwūd narrated it from two, one of which was Sālim bin Nūh, and this is his additional wording.
He said: “If you ask me again to divide it, my wealth will be at the door of the Ka’bah (donated to be spent on it).” Umar said to him: “The Ka’bah has no need of your wealth; offer expiation for your oath, and speak to your brother. I heard the Messenger of Allah ﷺ say: ‘No oath or vow is binding on you if it involves disobedience to the Lord, or severing the ties of kinship, or if it involves something over which you do not possess.’” (Hasan)

3273. It was narrated from ‘Amr bin Shu’aib, from his father, from his grandfather that the Messenger of Allah ﷺ said: “There is no vow except that by means of which Allah’s Face is sought, and no oath to sever ties of kinship.” (Hasan)

3274. It was reported from ‘Ubaidullah bin Al-Akhnas, from ‘Amr bin Shu’aib, from his father that his grandfather said: “The Messenger of Allah ﷺ said: ‘There is no vow and no oath concerning that which the son of Adam does not possess, or in disobedience to Allah, or to sever ties of kinship. If a person swears an oath then sees that something else is better than it, let him do that which is better,
and not doing it is its expiation.”

(Hasan)

Abū Dāwūd said: All the Ahādīth from the Prophet mention: “And let him expiate for his oath” except in what (narrations) there is no proof.[1]

Abū Dāwūd said: I said to Aḥmad: “Yahyā bin Sa‘eed reported from ‘Ubaidullāh.” He said: “He abandoned him after that and he is worthy of that (judgment).” Aḥmad said: “His Ahādīth are Munkar and his father is not known.”

Chapter 17. Making An Exception (Saying: Inshā’ Allāh) After Swearing One’s Oath

3285. It was reported from Ṣhāfī, from Simāk, from ʿIkrimah that the Messenger of Allāh said: “By Allāh, I shall attack the Quraish; by Allāh, I shall attack the Quraish; by Allāh, I shall attack the Quraish.” Then he said: “Inshā’ Allāh (if Allāh wills).” (Daʿīf)

Abū Dāwūd said: This Hadīth was narrated by more than one (narrator) from Ṣharīk, from Simāk, from ʿIkrimah, from Ibn ‘Abbās, narrating it from the Prophet. Al-Walīd bin Muslim narrated from Ṣharīk: “Then he did not criticize them.”

[1] Indicating that he considers this narration to be weak. See also no. 2190.
3286. It was narrated from Mis'ar, from Simak, from 'Ikrimah (and attributed to the Prophet ﷺ): “By Allah, I shall attack the Quraish.” Then he said: *In šā' Allâh* (if Allah wills). Then he said: “By Allah, I shall attack the Quraish, *In šā' Allâh* (if Allah wills).” Then he said: “By Allah, I shall attack the Quraish.” Then he kept quiet. Then he said: “*In šā' Allâh* (if Allah wills).” (Da'iJ)

Abu Dawud said: Al-Walid bin Muslim added, from Sharik: “Then he did not criticize them.”

Chapter 25. One Who Swears A Vow He Is Unable To Fulfill

3322. It was narrated from Ibn 'Abbas that the Messenger of Allah ﷺ said: “Whoever makes a vow that he does not specify, the expiation for that is Kafaratu yamin. Whoever makes a vow to commit an act of disobedience, the expiation for that is Kafaratu yamin. Whoever makes a vow to that he is unable to fulfill, the expiation for that is Kafaratu yamin. Whoever makes a vow that he is able to fulfill, let him fulfill it.” (Hasan)

Abu Dawud said: Waki' and others reported this Hadith from 'Abdullah bin Sa'eed bin Abi Al-Hind, as a statement of Ibn 'Abbâs.

مَثْلَةُ بَيْنَتٍ بَيْنَ مَسِيحٍ النَّبِيعِيِّ عِنَّ اِبْنِ أَبِي فُذْلِكَ قَالَ: “حَدَّثَنَا طَلَّالٌ بْنَ يُحُيْيِي الأَكْتَصَرَّيْ عَنْ عَلِّيْ بْنَ سُعْيَدٍ بْنَ أَبِي هِذِهِ، عَنْ بُكْفَرْ بْنَ عُبَيْدِ اللهِ بْنَ الأَشْجَحِ، عَنْ كُرِّبِبْ، عَنْ اِبْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﴿صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ قَالَ: “فَمَنْ نَذَرَ نَذْرًا لَا يَطْلَبِهُ فَكَفَّارَةُ نَزْرَةَ نُكْرَمُ وَمَنْ نَذَرَ نَذْرًا لَا يَطْلَبِهُ فَكَفَّارَةُ نَزْرَةَ نُكْرَمُ وَمَنْ نَذَرَ نَذْرًا لَا يَطْلَبِهُ فَكَفَّارَةُ نَزْرَةَ نُكْرَمُ وَمَنْ نَذَرَ نَذْرًا لَا يَطْلَبِهُ فَكَفَّارَةُ نَزْرَةَ نُكْرَمُ وَمَنْ نَذَرَ نَذْرًا لَا يَطْلَبِهُ فَكَفَّارَةُ نَزْرَةَ نُكْرَمُ وَمَنْ نَذَرَ نَذْرًا لَا يَطْلَبِهُ فَكَفَّارَةُ نَزْرَةَ نُكْرَمُ وَمَنْ نَذَرَ نَذْرًا لَا يَطْلَبِهُ فَكَفَّارَةُ نَزْرَةَ نُكْرَمُ وَمَنْ نَذَرَ نَذْرًا لَا يَطْلَبِهُ فَكَفَّارَةُ نَزْرَةَ نُكْرَمُ وَمَنْ نَذَرَ نَذْرًا لَا يَطْلَبِهُ فَكَفَّارَةُ نَزْرَةَ نُكْرَمُ وَمَنْ نَذَرَ نَذْرًا لَا يَطْلَبِهُ فَكَفَّارَةُ نَزْرَةَ نُكْرَمُ وَمَنْ نَذَرَ نَذْرًا Lā yَطْلَبِهُ فَكَفَّارَةُ نَزْرَةَ نُكْرَمُ وَمَنْ نَذَرَ نَذْرًا Lā yَطْلَبِهُ Fَكَفَّارَةُ Nَزْرَةَ Nُكْرَمُ وَمَنْ Nَذَرَ Nَذْرًا Lā yَطْلَبِهُ Fَكَفَّارَةُ Nَزْرَةَ Nُكْرَمُ وَمَنْ Nَذَرَ Nَذْرًا Lā yَطْلَبِهُ Fَكَفَّارَةُ Nَزْرَةَ Nُكْرَمُ وَمَنْ Nَذَرَ Nَذْرًا Lā yَطْلَبِهُ Fَكَفَّارَةُ Nَزْرَةَ Nُكْرَمُ وَمَنْ Nَذَرَ Nَذْرًا Lā yَطْلَبِهُ Fَكَفَّارَةُ Nَزْرَةَ Nُكْرَمُ وَمَنْ Nَذَرَ Nَذْرًا Lā yَطْلَبِهُ Fَكَفَّارَةُ Nَزْرَةَ Nُكْرَمُ وَمَنْ Nَذَرَ Nَذْرًا Lā yَطْلَبِهُ Fَكَفَّارَةُ Nَزْرَةَ Nُكْرَمُ وَمَنْ Nَذَرَ Nَذْرًا Lā yَطْلَبِهُ Fَكَفَّارَةُ Nَزْرَةَ Nُكْرَمُ وَمَنْ Nَذَرَ Nَذْرًا Lā yَطْلَبِهُ Fَكَفَّارَةُ Nَزْرَةَ Nُكْرَمُ Wَأَوْفَّى عَلَى اِبْنِ عَبَّاسِ.”

تَحْرِيقٌ: (إِسْتِمَاهُ صَعِيفٍ) أَنْظِرُ الْحَدِيثِ الْبَائِقِ.

مَعْجِمُ (الْتَّحْفَةِ) ۲۵ - ۲۶ مِنْ نَذَرٍ لَا يَطْلَبِهُ بِحُذْيَةٍ (حَدِيثٍ)
Chapter 1. Regarding Trade That Is Mixed With Swearing And Idle Talk

3326. It was narrated from Al-A’amash, from Abū Wā’il, from Qais bin Abī Gharazah who said: “At the time of the Messenger of Allāh ﷺ, we were called brokers. The Messenger of Allāh ﷺ passed by us and called us by a name that was better than that. He said: ‘O merchants, selling involves idle talk and oaths, so mix it with charity.’” (Sahih)

Comments:

Giving of our wealth in charity becomes an expiation of our misdeeds, even as Allāh says in His Book: Verily, the good deeds remove the evil deeds (Hūd 11:114)
Chapter 2. Regarding Extraction Of Minerals

3328. It was narrated from Muhammad bin ‘Amr, meaning Ibn Abi ‘Amr, from ‘Ikrimah, from Ibn ‘Abbas that a man demanded repayment from a man who owed him ten Dinars and he said: “By Allah, I shall not leave you alone until you pay me, or bring someone as a guarantor.” He said: “The Prophet guaranteed it, and he brought him what he had promised him. The Prophet said to him: ‘From where did you get this gold?’ He said: ‘From a mine.’ He said: ‘We have no need of it; there is nothing good in it.’ And the Messenger of Allah paid it on his behalf.” (Hasan)

Comments:
Al-Khaṭṭābī has explained that the reason for discouraging the payment with gold from the mine is not clear, since mining is not by itself discouraged or unlawful. He stated that the possible reasons include; it may have been a case wherein the owner of the mine sells some of its area to be worked by someone, and he gets whatever he can find in that area, and this is a kind of sale of ambiguity, because the buyer does not know what he will get of ore. And he mentioned that most of the early Ā’immah disapproved of selling areas of mines. And it could be that because raw gold was not of much use to them, whereas it was coined Dinars that he owed, and there was no one to make Dinars with that gold, because most of the Dinars came from the lands of Rome, and it was not until the time of ‘Abdul-Malik bin Marwān that the Muslims were coining Dinars. And it is possible that there was some other ambiguity in the sale of that ore to that man. In his commentary on Sunan Ibn Mājah, As-Sindi said that perhaps it was because the Khumus had not been taken from that gold, but there is a difference of opinion regarding the
distinction between Rikāz, or buried treasure, and mines; meaning, are they the same in that the Khumus is paid for both, or just for Rikāz and not for mines, and this latter saying is the more common view.

Chapter 3. Regarding Avoiding Things That One Doubts

3329. It was narrated from Ibn ‘Awn, from Ash-Sha’bī, who said: I heard An-Nu’mān bin Bashīr say, and I did not hear anyone say it after him: I heard the Messenger of Allah ﷺ say: “That which is lawful is clear and that which is unlawful is clear, and between the two of them there are doubtful matters.”—And sometimes he said: “A doubtful matter.”—“I shall give you an example of that. Allah has declared a sanctuary and the sanctuary of Allah is that which He has forbidden. The one who grazes his flock around the sanctuary will soon transgress upon it, and the one who indulges in doubt will soon become more daring.” (Sahīh)

3330. It was narrated from Zakariyya, from ‘Āmir Ash-Sha’bī who said: “I heard An-Nu’mān bin Bashīr saying: ‘I heard the Messenger of Allah ﷺ say...’” this Ḥadīth (meaning no. 3329). He said: “...and between the two of them there are doubtful matters about which not many people know. Thus he who avoids the doubtful matters, he will have protected his religion and his
3331. It was narrated from Abū Hurairah that the Messenger of Allah ﷺ said: “There will come a time when all the people will consume Ribā, and whoever does not consume it will get hit by its smoke.” Ibn 'Elsā (one of the narrators) said: “will get hit by its dust.” (Da'īf)

3332. 'Āśim bin Kulaib narrated from his father that an Anṣārī man said: “We attended a funeral with the Messenger of Allah ﷺ and I saw the Messenger of Allah ﷺ by the graveside, instructing the gravedigger: ‘Make it wide by his feet and make it wide by his head.’ When he came back, he was met by a man who brought an invitation from a woman. He came, and the food was served, and he put out his hand, and the people put out their
hands and ate. Our fathers saw the Messenger of Allah chewing a morsel in his mouth, then he said: ‘Is it not the meat of a sheep that was taken without its owners’ permission.’ The woman sent word saying: ‘O Messenger of Allah, I sent (someone) to Al-Baqi’ to buy a sheep for me, but I could not find one. So I sent word to a neighbor of mine who had bought a sheep, (saying) to send it to me in return for its price, but he could not be found. So I sent word to his wife, and she sent it to me.’ The Messenger of Allah said: ‘Feed it to the captives.’” (Ṣahīh)

Comments:
Since it was implied that the wife had sold the sheep without her husband’s permission, then it appeared that the sheep that was purchased by the host was sold to her without the permission of its rightful owner, the seller’s husband. And since it had already been slaughtered and prepared – and it being unlawfully sold was only realized or learned about after it was purchased and prepared – then it was given as charity in a lawful category for expenditure of Zakāt, that being prisoners of war – who were non-Muslims – rather than it being wasted. When similar conditions are present, then it is advised to give that wealth in charity after it is known to be such wealth. And it is apparent that even up to the time of eating the meat, the husband had not approved of his wife selling the sheep, hence the author listing this narration in the chapter related to matters that lead to doubt.

Chapter 4. Regarding The One Who Consumes Ribā And The One Who Pays It

3333. ‘Abdur-Rahmān bin ‘Abdullāh bin Mas‘ūd narrated that his father said: “The Messenger of Allāh cursed the one who consumes Ribā, the one who pays it, the one who witnesses it and the one who records it.” (Hasan)
Chapter 5. Regarding The Abolition Of Ribâ

3334. It was narrated from Sulaimân bin ‘Amr, that his father said: “I heard the Messenger of Allâh, during his Farewell Pilgrimage, say: ‘All Ribâ of the Jahiliyyah is abolished; you will have your capital sums. Do not deal unjustly, and you will not be dealt with unjustly. All blood feuds of the Jahiliyyah are abolished, and the first blood feud that I abolish is the blood feud of Al-Hârith bin ‘Abdul-Muttalib who was nursed among Banû Laith and killed by Hudhail.’ He said: ‘O Allâh, have I conveyed (the Message)?’ and they said: ‘Yes’ - three times. He said: ‘O Allâh, bear witness!’ three times.” (Hasan)

Chapter 6. Regarding It Being Disliked To Swear Oaths When Buying And Selling

3335. It was reported from Ibn Shihâb who said: “Ibn Al-Musâyyab said to me: “Indeed, Abû Hurairah said: ‘I heard the Messenger of Allâh say: An oath may sell the product but it erases the blessing.’” (Sahih)
Ibn As-Sarh (one of the narrators) said: “(it erases) the earning.” And he reported it (with the chain) from Sa’eed bin Al-Musayyab, from Abu Hurairah, from the Prophet.

Comments:
Muslim traders should give up the customary habit of swearing in turn and out of turn, and give charities so that they might serve as expiation for any misdeeds committed by them.

Chapter 7. Regarding Giving A Little More When Weighing, And Weighing For A Fee

3336. It was narrated from Sufyân, from Simâk bin Harb (who said): “Suwaid bin Qais narrated to us, he said: ‘Makhramah Al-‘Abdî and I brought some garments from Hajar to Makkah. The Messenger of Allah came to us on foot and bargained with us for some trousers, and we sold them to him. There was a man who weighed things for a fee, and the Messenger of Allah said to him: “Weigh, and give a little more.” (Sahîh)

3337. It was narrated from Shu‘bah, from Simâk bin Harb, from Abu Safwân bin ‘Umairah, who said: “I came to the Messenger of Allah in Makkah before he emigrated...” a similar
Hadith (as no. 3337), but he did not mention weighing for a fee. (Sahih)
Abū Dāwūd said: It was narrated by Qais as Sufyān said it, and the version (that is correct) is the version of Sufyān.

3338. Ibn Abī Rizmah narrated to us: I heard my father say: A man said to Shu’bāh: “Sufyān said something different from you.” He said: “You have wounded me.” (Sahih)
He said: It was conveyed to me that Yahyā bin Ma’ín said: “If anyone contradicts Sufyān, then the version (that is correct) is the version of Sufyān.”

3339. Ḍā‘ī ʿAbd Allāh Narrated to us: “Wākī narrated to us from Shu’bāh, who said: “Sufyān had a better memory than I.”” (Sahih)

Chapter 8. Regarding The Statement Of The Prophet ﷺ: “The (Standard) Measure Is The Measure Of Al-Madinah”

3340. It was narrated that Ibn ʿUmar said: “The Messenger of Allah ﷺ said: ‘The (standard) weight is the weight of the people of Makkah, and the (standard) measure is the measure of the people of Al-Madinah.’” (Da’fī)
Abū Dāwūd said: And this is how Al-Firyābī and Abū ʿAbd Allāh reported it from Sufyān, and they agreed on the (wording of the) text. While Abū ʿAbd Allāh said: “From Ibn
‘Abbās” instead of: “Ibn ‘Umar.”[1] Al-Walīd bin Muslim reported it from Hanzalah so he said (in it): “The weight of Al-Madinah and the measure of Makkah.[2]

Abū Dāwūd said: And there is a disagreement in the text of the narration of Malik bin Dinār, from ‘Āṭâ’, from the Prophet regarding this.[3]

Comments:
Al-Madinah was an agricultural land where people carried out business operations through dry volume measurements. Hence, their pattern became the standard unit for measuring the quantities of their goods. Makkah, on the other hand, was the center of trade for various types of commodities, including valuable commodities like gold, silver, spices and perfume. These were bought and sold through measures of weight. Hence the measures in Makkah were accepted as standard units for gauging or estimating the weight of commodities.

Chapter 9. Regarding The Stern Warning About Debt

3341. It was narrated from Sam‘ān, from Samurah who said: “The Messenger of Allāh ṣṣ addressed us and said: ‘Is there anyone from Banū so-and-so here?’ but no one answered him. Then he said: ‘Is there anyone from Banū so-and-so here?’ but no one answered him. Then he said: ‘Is there anyone from Banū so-and-so here?’ and a man stood up and said: ‘I am, O Messenger of Allāh.’ He said:
What kept you from answering me the first two times? I only want to say something good concerning you. Your companion has been detained (from entering Paradise) because of his debt, but I saw him (another man) paying it off on his behalf, so that there is no one left who is asking for anything from him.” (Da‘if)

Abū Dāwūd said: Sam‘ān is Ibn Mushannaj.

Comments:

Salvation in the Hereafter will be difficult to achieve unless man acquits himself well, not only along with regard to rights of Allāh that are prescribed for him but also with regard to the rights of men, especially the rights relating to the settlement of debts. The heirs have, therefore, the obligation to pay off the debts of the deceased person. The Prophet’s decision not to lead the funeral prayer of the indebted person highlights the urgency of paying off debts.

3342. It was narrated from Abū Burdah bin Abū Mūsā Al-Ash‘arī who narrated from his father, that the Messenger of Allāh ﷺ said: “The gravest of sins before Allāh with which a person can meet Him, after the major sins that Allāh has forbidden, is for a man to die owing a debt and having left nothing with which to pay it off.” (Da‘if)

3343. It was narrated that Ḥābir said: “The Messenger of Allāh ﷺ would not offer the funeral prayer for a man who had died in debt. A
deceased person was brought to him and he said: ‘Does he owe any debt?’ They said: ‘Yes, two Dinars.’ He said: ‘Offer the funeral prayer for your companion.’ Abū Qatādah Al-Anṣārī said: ‘I will pay them, O Messenger of Allāh.’ So the Messenger of Allāh ﷺ offered the funeral prayer for him. When Allāh granted conquests to His Messenger ﷺ, he said: ‘I am more worthy of every believer than himself. Whoever leaves behind a debt, then refer it to me, and whoever leaves behind wealth, it is for his heirs.’” (Ṣahīh)

A similar report was narrated from Ibn ‘Abbās from the Prophet ﷺ. He said: “He bought something from a caravan, but he did not have its price. He was offered a good price for it, so he sold it and made a profit, and he gave the profit in charity to the widows of Banū ‘Abdul-Muttalib and said: ‘I shall not buy anything after this unless I have its price with me.’” (Daʿīf)

Chapter 10. Regarding One Who Delays Repayment Of A Debt

3345. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “For a rich man to
delay repayment is wrongdoing, and if the debt of one of you is transferred to a rich man, let him accept it.” *(Sahih)*

Chapter 11. Regarding Paying Off Debts Well

3346. It was narrated that Abū Ṛafī’ said: “The Messenger of Allāh ﷺ borrowed a young camel, then the Sadaqah (Zakāt) camels were brought, and he told me to pay the man back for his camel. I said: ‘I cannot find anything among the camels but one that is of high quality, in its seventh year.’ The Prophet ﷺ said to him: ‘Give it to him, for the best of people are those who are best in paying off their debts.” *(Sahih)*

3347. It was narrated from Muhārib bin Dīthār who said: “I heard Jābir bin ‘Abdullāh saying: ‘The Prophet ﷺ owed me something and he paid me back and gave me something extra.” *(Sahih)*

Comments:

If, while paying off his debt, a person gives something extra of his own accord, it is not Ribā but just an act of generosity on his part.
Chapter 12. Regarding Exchange

3348. It was narrated that ‘Umar said: “The Messenger of Allah said: ‘Gold for silver is Ribā unless exchanged on the spot; wheat for wheat is Ribā unless exchanged on the spot; dates for dates is Ribā unless exchanged on the spot; and barley for barley is Ribā, unless exchanged on the spot.’” (Ṣaḥīḥ)

3349. It was narrated from ‘Ubādah bin Aṣ-Ṣāmit that the Messenger of Allāh said: “Gold for gold, pure or minted; silver for silver, pure or minted; wheat for wheat with equal measure; barley for barley with equal measure; dates for dates with equal measure; salt for salt with equal measure. Whoever gives more or asks for more has engaged in Ribā. There is nothing wrong with selling gold for silver hand to hand, if silver is more, but if it is on credit, then no. And there is nothing wrong with selling wheat for barley hand to hand, if barley is more, but if it is on credit, then no.” (Ṣaḥīḥ)

Abū Dāwūd said: Sa‘eed bin Abī ‘Arūbah, and Hisnām Ad-Dastawā‘ī reported this Ḥadīth from Qatādah, from Muslim bin Yasār, with this chain.
Chapter 13. Regarding Jewelry
On Swords Being Sold For Dirhams

3351. It was narrated that Fadâlah bin 'Ubaid said: "In the Year of Khaibar a necklace was brought to the Prophet which contained gold and pearls.' (The narrators)\[1\] Abû Bakr and Ibn Manî' said: "In it there were pearls set in gold. A man bought it for nine, or seven Dinars, and the Prophet said: 'Not until they are separated.' He said: 'I only wanted the stones.' The Prophet said: 'Not until you separate them.' So he took it back until he separated them." Ibn 'Eisâ said: "I only wanted it for trade."\[2\]

Abû Dâwud said: It was "Al-

[1] That is Abû Bakr Ibn Abi Shaibah, and Ahmad bin Manî'.

[2] That is, the author heard this chain from three Shaikhs, and one of them, Muhammad bin 'Eisâ – Ibn Najih – had this wording in place of: 'I only wanted the stones.' He also heard another chain from Muhammad bin Al-'Alã, making it from two chains, but four Shaikhs.
Hijārah (stones)” in his book, [so he changed it, and said: “At-Tijārah (trade)].” (Ṣahih)

If gold is sold for gold or silver for silver, then their quantities must be equal and the sale must take place from hand to hand (i.e. on the spot), otherwise it will be a form of Ribā (usury).
Chapter 14. Regarding Paying With Gold For A Price In Silver

3354. It was narrated from Hammâd, from Simâk bin Harb, from Sa‘e’d bin Jubair, from Ibn ‘Umar, who said: “I used to sell camels at Al-Baqî‘; I would price them in Dinars but accept Dirham, or I would price them in Dirham but accept Dinars, so I would accept this instead of that and I would pay this instead of that. I came to the Messenger of Allâh ﷺ when he was in Hafsa’s house and said: ‘O Messenger of Allâh, do you have a moment? I want to ask you: I sell camels in Al-Baqî‘; I price them in Dinars but accept Dirham, or I price them in Dirham but accept Dinars, so I accept this instead of that and I pay this instead of that.’ The Messenger of Allâh ﷺ said: ‘There is nothing wrong with taking it based on the price that day, so long as you do not separate with something still outstanding.’” (Hasan)

Comments:
This proves that exchanging different currencies at different rates is permissible provided that the rates were those prevalent in the market on that day and the deal is carried out from hand to hand.

3355. It was narrated from Isrâ‘îl, from Simâk, with this chain, and its meaning; but the first report is
more complete. And he did not mention “based on the price that day.” (Hasan)

Chapter 15. Regarding Animals For Animals On Credit

3356. It was narrated from Qatada, from Al-Hasan, from Samurah that the Prophet forbade selling animals for animals on credit. (Sahih)

Chapter 16. Concession Allowing That

3357. It was narrated from ‘Abdullâh bin ‘Amr that the Messenger of Allah told him to equip an army, but there were not enough camels, so he told him to take some young camels from the Sadaqah (Zakat) camels, each one to be replaced later on by two camels. (Hasan)
Chapter 17. If That Is Hand To Hand

3358. It was narrated from Abū Az-Zubair, from Jābir that the Prophet ﷺ bought a slave for two slaves. (Ṣaḥīḥ)

Chapter 18. Regarding Fresh Dates For Dried Dates

3359. Zaid Abū ‘Ayyāsh narrated that he asked Sa’d bin Abī Waqqās about (selling) white wheat for barley. Sa’d said to him: “Which of them is better?” He said: “The white wheat.” He told him not to do that. He said: “I heard the Messenger of Allah ﷺ being asked about buying dried dates with fresh dates, and the Messenger of Allah ﷺ said: ‘Do fresh dates diminish when they become dry?’ They said: ‘Yes.’ So the Messenger of Allah ﷺ forbade that.” (Ḥasan)

3360. (There is another chain) from Abū Ayyāsh who narrated that he heard Sa’d bin Abī Waqqās
say: “The Messenger of Allah ﷺ forbade selling fresh dates for dry dates on credit.” (Hasan)

Abū Dāwūd said: ‘Imrān bin Abī Anas reported it from a Mawlah of Banū Makhzūm, from Sa’d from the Prophet ﷺ, similarly.

Comment:
The Messenger of Allah ﷺ permitted selling dry dates for dry dates in equal quantity provided the sale is through immediate delivery. On being asked whether fresh dates can be exchanged with dry dates he ﷺ, after being told that on drying the dates lose their weight, forbade to execute such a deal.

Chapter (....) Regarding Al-Muzābanah

3361. It was narrated from Ibn ‘Umar, may Allah be pleased with him, that the Prophet ﷺ forbade selling fresh dates for dry dates by measure, and selling grapes for raisins by measure, and selling (fresh) crops for dry wheat by measure. (Sahih)

Comment:
The term Al-Muzābanah applies to a situation like the sale of fresh dates uncut on the tree (whose exact quantity cannot be determined) in exchange for dry dates by their calculated and definite measure. In this exchange the dried dates in hand can be measured, while the fresh ones are only estimated by conjecture, as they are still un-plucked.
Chapter 19. Regarding ‘Arāyā Transactions

3362. Khārijah bint Zaid bin Thābit narrated from his father, that the Prophet ﷺ granted a concession with regard to ‘Arāyā transactions for dried dates or fresh dates. (ṣaḥīḥ)

3363. It was narrated from Sahl bin Abī Ḥathmah that the Messenger of Allāh ﷺ forbade selling fresh dates for dry dates, but he granted a concession in the case of ‘Arāyā allowing them to be sold by estimate, so that its owners (who bought it) could eat fresh dates. (ṣaḥīḥ)

Comments:

‘Arāyā refers to the case when one loans one datepalm tree or two to someone. It is an act of displaying goodwill towards someone. When somebody loans one of the trees from his garden to his neighbors or to some other needy persons, the people getting the tree or trees start frequenting the garden, which creates an uneasy situation. Exchanging fresh dates of the trees loaned by the person himself with dried dates was permitted by the Messenger of Allāh ﷺ, in order to stop the spirit of goodwill from dying down by the uneasiness caused by the frequent visits of those people into the garden. It is worth mentioning here that while the exchange of an undetermined quantity of un-plucked dates with dried dates was declared

[1] ‘Arāyā refers to a kind of sale in which the owner of dates that are still on the tree can sell them for dried dates by estimation.
unlawful, an exception was made in the case of ‘Arāyā. The Messenger of Allāh ﷺ, however, limited the permission to just five Wasqs.

Chapter 20. Regarding Estimating For ‘Arāyā

3364. It was narrated from the freed slave of Ibn Abī Ahmad. (Saḥīḥ)
Abū Dāwūd said: His name was Quzmān, the freed slave of Ibn Abī Ahmad; (he narrated) from Abū Hurairah that the Messenger of Allāh ﷺ granted a concession allowing ‘Arāyā transactions if they involve less than five Wasq, or up to five Wasqs. Dāwūd bin Al-Huṣain was not sure.
Abū Dāwūd said: The Hadīth of Jābir says up to four Wasq.

Comments:
One Wasq equals sixty Ṣā’s. In those days, 5 Wasqs was considered a camel’s load.

Chapter 21. Regarding The Explanation Of ‘Arāyā

3365. It was narrated from ‘Abd Rabbih bin Sa‘eed Al-Anṣārī that he said: “‘Arāyā means that a man lends a palm tree to another man (to benefit from its harvest) or he sells the yield of a few specific trees to another man in exchange for dried dates.” (Saḥīḥ)
Chapter 22. Regarding Selling Crops Before They Are Ripe

3367. It was narrated from 'Abdullãh bin 'Umar that the Messenger of Allah forbade selling fruits before they are ripe; he forbade that for the seller and the buyer as well. (Sahîh)
Allâh forbade selling spoils of war until it has been distributed, and selling palm trees until they are free from all kinds of blight, and (he forbade) a man to pray without wrapping his (lower garment) tightly. (Da'îf)

Allâh forbade selling spoils of war until it has been distributed, and selling palm trees until they are free from all kinds of blight, and (he forbade) a man to pray without wrapping his (lower garment) tightly. (Da'îf)

3370. Sa'eed bin Mînâ’ said: “I heard Jâbir bin ‘Abdullâh say: ‘The Messenger of Allâh forbade selling dates until they ripen.’” It was said: “What is ripening?” He said: “When they turn yellow and red and can be eaten.” (Sahih)

3371. It was narrated from Anas that the Prophet forbade selling grapes until they turn black, and selling grain until it becomes hard. (Da’îf)
bin Abī Ḥathmah, that Zaid bin Thābit said: "The people used to sell crops before they were ripe, then when the people harvested the crop and payment was demanded, the buyer would say: 'It has been stricken with Dūmān, or Qushām or Murād' — types of blight concerning which they disputed.

When many disputes were referred to the Prophet ﷺ, the Messenger of Allāh ﷺ said, as if offering advice: 'No, do not sell crops until they have ripened' because there were too many disputes and differences among them.'" (Ṣaḥīḥ)

Comments:
Initially, the interdiction, as appears from this narration, amounted to advice. Later on, it was enforced through ordainment.

3373. It was narrated from Jābir that the Prophet ﷺ forbade selling crops until they ripened, and they were only to be sold for Dinārs or Dirhām, except in the case of 'Arāyā. (Ṣaḥīḥ)

Chapter 23. Regarding Selling Crops Years In Advance

3374. It was narrated from Sulaimān bin 'Atīq, from Jābir bin 'Abdullāh that the Prophet ﷺ forbade selling crops years in advance, and (he recommended)
that the seller waive the payment in the event of the crop being damaged by blight (after it has ripened and been sold). (Sahih)

Abū Dāwud said: There is nothing correct from the Prophet concerning one third (of the crop); that is the view of the people of Al-Madīnah.[1]

Comments:
Selling fruits of a garden, or of some selected trees, years in advance, is prohibited, since there is no ruling out the possibility that there would be a bad crop or no crop at all.

Chapter 24. Regarding Transactions Involving Ambiguity

3376. It was narrated from Abū Hurairah that the Prophet forbade transactions involving ambiguity. 'Uthmān (one of the narrators) added: “and Al-Haṣāh”[2] (Sahih)

[1] Meaning, that if a third or more of the crop is damaged by blight, a percentage will be deducted from the payment. See no. 3472 for more related to this.

[2] It involves the seller telling the buyer: “When I toss the pebble at you, then the sale is final.” See At-Tirmidhī 1230.
It was narrated from Sufyān, from Az-Zuhrī, from ‘Aṭā’ bin Yazīd Al-Laithī, from Abū Sa‘eēd Al-Khudrī, that the Prophet ﷺ forbade two types of transactions and two ways of dressing. The two types of transactions are Mulāmāsah and Munābadhah, and the two ways of dressing are Ishtimāl Aṣ-Sammā, and when a man wraps himself (Al-Iṣṭībā) in a single garment leaving his private parts exposed, or with nothing on his private parts. (Ṣaḥīḥ)

He added: “Ishtimāl Aṣ-Sammā” means wrapping oneself in a single garment, placing the edges of the garment on the left shoulder and leaving the right side uncovered. Munābadhah is when one says: ‘If I throw (Nabadhū) this garment to you, the sale becomes binding.’ Mulāmāsah means that he touches it with his hand without unfolding it or turning it over; if he touches it the sale becomes binding.”[1] (Ṣaḥīḥ)

[1] It appears that this is the explanation of Ma‘mār, others who narrated it from Az-Zuhrī gave slight variations. See number 2144 of Al-Bukhārī, and 2170 of Ibn Mājah.
The Book Of Business

3379. It was narrated from Yūnus, from Ibn Shihãb, who said: "Amīr bin Sa'd bin Abī Waqqās informed me that Abū Sa'eed Al-Khudrî said: 'The Messenger of Allāh forbade...'" with the meaning of the Ḥadîth of both Sufyân and 'Abdur-Razzâq (narrators in no. 3377, 3378). (Sahîh)

3380. It was narrated from Mâlik, from 'Nâfi', from 'Abdullâh bin 'Umar that the Prophet forbade selling Ḥabal Al-Habalah. (Sahîh)

3381. It was narrated from 'Ubaidullâh, from Nâfi' from Ibn 'Umar, from the Prophet, similarly. (Sahîh)

He said: And Ḥabal Al-Habalah means that the she-camel produces offspring then the offspring that she produced becomes pregnant.[1]

3382. Muḥammad bin ‘Eisâ

Chapter 25. Regarding Forced Sales

The cumulated (25) Bâb: In the mûṣṭâr (the section 26/2)

narrated to us (he said): “Hushaim narrated to us (he said): ‘Ṣāliḥ bin ‘Āmir informed us.”’ (Da‘f)

Abū Dāwūd said: This is how Muḥammad said it: “He said: ‘A Shaikh from Banū Tamīm narrated to us, he said: “ʿAlī bin Abī Ṭālīb gave us a Khubah’” Or he said: “ʿAlī said.” Ibn ‘Eṣā said: “This is how Hushaim narrated to us, he said: ‘There will come a difficult time when the rich man will hold fast to that which is in his hand although he was not enjoined to do that. Allāh says: And do not forget liberality between yourselves.’

And those who are under compulsion (of force or necessity) will be bought from. The Prophet forbade forced sales, transactions of ambiguity, and selling crops before they have ripened.”

Chapter 26. Regarding Partnerships

3383. It was narrated from Abū Hurairah, who attributed it (to the Prophet): “Allāh, Exalted is He, says: ‘I am the third of two partners so long as one of them does not betray the other; but if he betrays him then I depart from among them.’” (Ḥasan)
Chapter 27. Regarding An Agent Doing Something Other Than What He Was Instructed To Do

3384. It was narrated from Shabib bin Gharqadah, who said: “Al-Hayyu[1] narrated to me from ‘Urwah – meaning, bin Al-Ja‘d Al-Bariqi, who said that the Prophet gave him a Dinar to buy a sacrificial animal, or a sheep for him. He bought two sheep and sold one for a Dinar, and he came back with a sheep and a Dinar. He (the Prophet) prayed for blessing for him in his business dealings, and (after that) if he had bought dust he would have made a profit.

(Sahih)

Comments:
If a person has not bound his agent for a particular course of action, this kind of exercise of discretion on his part is permissible.

3385. It was narrated from Abū Labid: “Urwah Al-Bariqī narrated to me” with this report (similar to no. 3384), but the wording was different. (Hasan)

3386. It was narrated from Ḥakīm bin Hizām that the Messenger of Allāh sent him with a Dinar to

[1] Meaning: “The tribe” it is not a person, so it is not known exactly who narrated it.
buy a sacrificial animal for him. He bought it for a Dinar and sold it for two Dinars, then he went back and bought a sacrificial animal for one Dinar, and he brought a Dinar to the Prophet ﷺ, and the Prophet ﷺ gave it in charity, and prayed that his business dealings would be blessed. (Da’if)

Chapter 28. Regarding A Man Who Does Trade With Another Man's Wealth Without His Permission

3387. Sālim bin 'Abdullāh narrated that his father said: “I heard the Messenger of Allah ﷺ say: ‘Whoever among you can be like the one who had a Faraq of rice, let him do so.’” They said: ‘What was the story of the man with the rice, O Messenger of Allah?’ He mentioned the Hadith of the cave, when the mountain fell upon them, and each of them said: ‘Mention the best of your deeds.’ He said: ‘The third one said: ‘O Allah, You know that I hired someone for a Faraq of rice, and when evening came I offered him his due, but he refused to take it and went away. I cultivated it for him until I had accumulated for him cattle and herdsmen, then he met me and said: ‘Give me my due.’ I said: ‘Go to those cattle and their herdsmen

[1] Faraq: a measure, see the glossary.
and take them.' So he went and drove them away.” (Da‘if)

Chapter 29. Regarding Partnership Without Capital

3388. It was narrated that ‘Abdullãh said: “Ammãr, Sa’d and I formed a partnership (agreeing to share) whatever (spoils) we got on the Day of Badr.” He said: “Sa’d brought two prisoners but ‘Ammãr and I did not bring anything.” (Da‘if)

Comments:

If a person, inspired by a feeling of sincerity and well-wishing, and with a view to providing protection, and giving some profit to a Muslim brother in his wealth, invests it in business without the latter’s express permission, it is permitted.

Chapter 30. Muzãra‘ah (Sharecropping)

3389. ‘Amr bin Dinar said: “I heard Ibn ‘Umar say: ‘We did not see anything wrong with sharecropping until I heard Rãfi‘ bin Khadij say that the Messenger of Allah forbade it. I mentioned that to Tawas and he said: ‘Ibn ‘Abbãs told me that the Messenger of Allah did not forbid it, but he said: “For one of you to give (land) to his brother is better for him than
if he were to take a set amount in rent for it.” (Sahih)

3390. It was narrated that ‘Urwah bin Az-Zubair said: “Zaid bin Thabit said: ‘May Allah forgive Râfi’ bin Khadij. By Allah, I am more knowledgeable about Hadith than him. Two men’ – Musad-dad (one of the narrators) said: ‘of the Ansâr’; then the two reports concur – ‘came to him who had had a dispute, and the Messenger of Allah said: “If this is how you are, then do not rent out agricultural land.” Musad-dad added: “And he heard his words: ‘do not rent out agricultural land.’” (Hasan)

3391. It was narrated that Sa’d said: “We used to rent out land in return for what grew by the streams and what was irrigated with water from them, but the Messenger of Allah forbade us to do that and told us to rent it for gold or silver.” (Da’if)
3392. Hanzalah bin Qais Al-Ansâri said: “I asked Râfi‘ bin Khadij about renting out land for gold and silver. He said: ‘There is nothing wrong with that. Rather at the time of the Messenger of Allah ﷺ the people used to rent land in return for what grows along the water channels and at the springs and in some parts of the fields, but one part would be destroyed while another part would be safe, or vice versa, and this was the only way in which people rented out land, so this was forbidden. As for something that is specified and guaranteed, there is nothing wrong with it.’” (Sahîh)
Abû Dawûd said: The narration of Yahyâ bin Sa‘eed from Hanzalah is similar to that.

3393. (There is another chain) from Hanzalah bin Qais that he asked Râfi‘ bin Khadij about renting out land, and he said: “The Messenger of Allah ﷺ forbade renting out land.” I said: “For gold
and silver?” He said: “As for gold and silver, there is nothing wrong with that.” (Sahih)

Chapter 31. Regarding The Stern Warning Concerning That

3394. It was reported from Ibn Shihãb who said: “Sãlim bin ‘Abdullãh informed me that Ibn ‘Umar used to rent out his land until he heard that Rãfi‘ bin Khadij Al-Ansãrî narrated that the Messenger of Allah forbade renting out land. ‘Abdullãh met him and said: ‘O Ibn Khadij, what are you narrating from the Messenger of Allah about renting land?’ Rãfi‘ said to ‘Abdullãh bin ‘Umar: ‘I heard my two paternal uncles, who had been present at (the Battle of) Badr, telling the people in the house that the Messenger of Allah forbade renting out land.’ ‘Abdullãh said: ‘By Allah, I knew that land was rented out during the time of the Messenger of Allah.’ But later ‘Abdullãh was afraid that the Messenger of Allah had said something newer concerning that of which he was unaware, so he stopped renting out land.” (Sahih)

Abû Dawûd said: Ayyûb, ‘Ubaidullãh, Kathîr bin Farqad, and Mâlik reported it from Rãfi‘, from the Prophet. And Al-Awzã‘î reported it from Hâfîs bin ‘Inan Al-Hanafi, from Nâfi‘, from Rãfi‘ who said: “I heard Allâh’s
Messanger ﷺ say.” And it was narrated like that by Zaid bin Abî Unaisah, from Al-Ḥakam, from Nāfî’, from Ibn ‘Umar; that he came to Râfi’ and said: “Did you hear Allâh’s Messenger ﷺ (saying)”?” And he said: “Yes.” And ‘Ikrimah bin ‘Ammâr reported it like this from Abû An-Najâshî, from Râfi’ bin Khadij, he said: “I heard the Prophet ﷺ.” And Al-Awzâ’î reported it from Abû An-Najâshî, from Râfi’ bin Khadij, from his paternal uncle Zahir bin Râfi’, from the Prophet ﷺ.

Abû Dâwûd said: Abû An-Najâshî is ‘Ala’ bin Suhaib.

**تَخْرِيج: أخرج مسلم، البيوع، باب كراء الأرض، ح:1547 عن عبدالله بن شعيب.**

واليخاري، الحرش والمزارعة، باب ما كان من أصحاب النبي ﷺ، يواسي بعضهم بعضًا في الزراعة والثمر، ح:3345 من حديث الليل بن سعد ﷺ.

3395. It was narrated from Sulaimân bin Yasâr that Rafi’ bin Khadij said: “We used to engage in sharecropping at the time of the Messenger of Allâh ﷺ.” Then he mentioned that one of his paternal uncles came to him and said: “The Messenger of Allâh ﷺ has forbidden something that was beneficial for us, but obedience to Allâh and His Messenger is more beneficial to us.” We said: “What is that?” He said: “The Messenger of Allâh ﷺ said: ‘Whoever has land, let him cultivate it, or let his brother cultivate it; he should not rent it out for one third or one quarter (of the yield) or for a specified amount of produce.’” (Ṣâḥîh)
3396. It was narrated that Ayyūb said: "Ya'lä bin Hakim wrote to me (saying): 'I heard Sulaimān bin Yasār...'' with the meaning of the chain of 'Ubaidullāh and his Hadith (no. 3395). (Sahih)

3397. It was narrated from 'Umar bin Dharr, from Mujāhid, from Ibn Rāfi' bin Khadij, that his father said: "Abū Rāfi' came to us from the Messenger of Allah ﷺ and said: 'The Messenger of Allah ﷺ has forbidden something that was beneficial to us, but obedience to Allāh and obedience to His Messenger is more beneficial to us. He ﷺ has forbidden any of us to cultivate anything but land that he owns, or that a man has given to him.' "(Sahih)

3398. It was narrated from Mansur, from Mujāhid that Usaid bin Zuhair said: 'Rāfi' bin Khadij came to us and said: 'The Messenger of Allāh ﷺ has forbidden you something that was beneficial to you, but obedience to Allāh and obedience to the Messenger of Allāh ﷺ are more beneficial to you. The Messenger of Allāh ﷺ has forbidden renting land for a share of the produce. He said: "Whoever has no need of his land, let him give it to his brother or leave it alone.' "(Sahih)
Abū Dāwūd said: And this is how Shu‘bāh and Mufaḍḍal bin Muhāshāl reported it from Ma‘ṣūr.

Abū Ja‘far Al-Khāṭmī said: “My paternal uncle sent me and a slave of his to Sa‘eed bin Al-Musayyab. We said to him: ‘We have heard something from you—about sharecropping.’ He said: ‘Ibn ‘Umar did not see anything wrong with it until he heard a Ḥadīth from Rāfi‘ bin Khādiǰ. He came to him, and Rāfi‘ told him that the Messenger of Allāh ﷺ came to Banū Hārīthah and saw a crop on the land of Zuhayr. He said: ‘How fine is the crop of Zuhair.’ They said: ‘It does not belong to Zuhair.’ He said: ‘Is it not the land of Zuhair?’ They said: ‘Yes, but it is the crop of so-and-so.’ He said: ‘Take your crop and reimburse his expenses.’ Rāfi‘ said: ‘So we took our crop and reimbursed his expenses.’ Sa‘eed said: ‘Lend it to your brother or rent it to him for Dirhams.’” (Sahih)

3399. It was narrated from Tāriq bin ‘Abdūr-Rahmān, from Sa‘eed bin Al-Musayyab, from Rāfi‘ bin Khādiǰ, who said: "The Messenger of Allāh ﷺ forbade Mūhāqālah.[1]
and *Muzābanah*[^1] and said: 'Only three should cultivate: A man who has land and cultivates it (himself), a man who has been given some land so he cultivates that which has been given to him, and a man who rents out land for gold and silver.'

*(Hasan)*

**3401.** Abū Dāwūd said: Uthmān bin Sahl bin Rāfi' bin Khadij said: "I was an orphan in the care of Rāfi' bin Khadij, and I performed *Hajj* with him. My brother 'Imrān bin Sahl came to him and said: 'We rented our land to So-and-so (a woman) for two hundred *Dirhams.*' He said: 'Leave it, for the Prophet forbade renting out land.'

*(Da'if)*

**3402.** It was reported from Ibn Abī Nu'm, who said: "Rāfi' bin Khadij narrated to me, that he cultivated some land and the Prophet passed by him as he was watering it. He asked him: 'To whom does the crop belong, and to whom does the land belong?' He said: 'It is my crop with my seeds and my labor, and I will have half and Banū so-and-so will have half.' He said: 'You have engaged in an

[^1]: When dates on the tree are sold for dry dates.
unlawful deal. Give the land back to its owners and take your expenses.” *(Da’if)*

Chapter 32. Regarding Cultivating Land Without The Permission Of Its Owner

3403. It was narrated that Râfi’ bin Khadij said: “The Messenger of Allah ﷺ said: ‘Whoever cultivates a people’s land without their permission, he has no right to any of the crop, but he is entitled to his expenses.” *(Da’if)*

Comments:
Using the land belonging to someone else without permission is not allowed.

Chapter 33. Regarding *Mukhâbarah* *[1]*

3404. It was narrated that Jãbir bin ‘Abdullãh said: The Messenger of Allah ﷺ forbade *Muhãqalah, Muzãbanah, Mukhâbarah,* and *Mu’awamah*[2] - Hammãd (one of the narrators) said: “One of them said: ‘and *Mu’awamah,*’ the other said,[3] “selling years ahead” - then they were in accord: “and *Thunyã,[4]* but he

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*[1]* Referring to unused land which a man gives to another man who spends on it, and cultivates it, then (the owner) takes some of its produce in return.

*[2]* Selling years ahead, and it preceded.

*[3]* That is, it was narrated via three narrators, and one of them, Hammãd, heard it from Abû Az-Zubair, and Said bin Mina’, so one of them and the other, refers two these two.

*[4]* An exception of something for sale, the amount of which is not known.
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3405. It was narrated from ‘Atâ’, from Jâbir bin ‘Abdullâh who said: “The Messenger of Allâh ﷺ forbade Muzâbah, Muhaqalâh and Thunyâ, unless it was made known.” (Hasan)

3406. It was narrated from Ibn Khuthaim, from Abû Az-Zubair, from Jâbir bin ‘Abdullâh, who said: “I heard the Messenger of Allâh ﷺ say: ‘Whoever does not give up Mukhâbah, announce to him a declaration of war from Allâh and His Messenger.’” (Da’îf)

3407. It was narrated that Zaid bin Thâbit said: “The Messenger of Allâh ﷺ forbade Mukhâbah.” I (one of the narrators) said: “What is Mukhâbah?” He said: “Taking
Chapter 34. Regarding Musāqāh

3408. It was narrated from ‘Ubaidullāh, from Nāfi’, from Ibn ‘Umar that the Messenger of Allāh ﷺ made a deal with the people of Khaibar in return for half of what was produced of fruits and crops. (Ṣaḥīḥ)

Comments:
The term Musāqāh means the leasing of the datepalm orchard for irrigating, fecundating and protecting the fruit trees, in return for a specified quantity of produce in return.

3409. It was narrated from Muhammad bin ‘Abdur-Rahmān, meaning Ibn Ghanaj, from Nāfi’, from Ibn ‘Umar, that the Prophet ﷺ gave the palm trees and land of Khaibar to the Jews of Khaibar on the basis that they would tend them at their own expense and that the Messenger of Allāh ﷺ would have half of the crop. (Ṣaḥīḥ)
3410. It was narrated from `Umar bin Ayyüb that Ja'far bin Burqän narrated from Maimūn bin Mihrān, from Miqsam, from Ibn `Abbās, who said: "The Messenger of Allāh conquered Khaibar and stipulated that the land and all the yellow and white (i.e., gold and silver) would belong to him. The people of Khaibar said: 'We know the land better than you, so give it to us on the basis that you will have half of the yield and we will have half.'" And he said that he gave it to them on that basis. When the time came to harvest the palm trees, he sent `Abdullāh bin Rawāḥah to assess the likely yield of the palm trees, which is what the people of Al-Madinah call Al-Khar (estimation). He said: "For this tree, such and such (an amount)." They said: "You are demanding too much of us, O Ibn Rawāḥah!" He said: "I take responsibility for the assessment and I will give you half of what I said." They said: "This is fair, and fairness is what heaven and earth are based on." They said: "We agree to take what you say." (Hasan)

3411. It was narrated from Zaid bin Abī Az-Zarqa', from Ja'far bin Burqān, with his chain, and its meaning (a narration similar to no. 3410). He said: "So he assessed it." And when he said "the yellow and the white" he (the narrator) said: "meaning, the gold and silver would belong to him." (Hasan)
It was narrated from Kathîr, meaning Ibn Hîshâm, from Ja’far bin Burqân that Mîmûn informed them from Miqsam, that “When the Prophet conquered Khaibar...” and he mentioned a Hadîth like that of Zaid (no. 3410), and said: “So he assessed the palm trees and said: ‘I will take the job of harvesting the palm trees, and I will give you half of what I said.’” (Hasan)

Chapter 35. Regaridng Al-Khars (Estimation Of Fruits On Palm Trees)

It was narrated that ‘Aishah said: “The Prophet used to send ‘Abdullâh bin Rawâhah to assess the palm trees when (the dates) began to ripen, before people started to eat from them. Then he gave the Jews the choice between harvesting them on the basis of that assessment, or giving them to the Muslims to harvest them on that basis, so that the Zakât could be calculated before anyone ate from the crop, and before the crop was distributed.” (Da’îf)

It was narrated from Ibrâhîm bin Tâmân, from Abû Az-Zubair, from Jâbir that he said: “When Allâh granted His Messenger victory over Khaibar, the Messenger of Allâh allowed
them to remain as they were, and shared it between him and them. He sent 'Abdullāh bin Rawāḥah to assess the amount that was due from them.” (Da’īf)

3415. It was narrated from Ibn Juraij, he said: “Abū Az-Zubair informed me, that he heard ḤĀbdir bin ‘Abdullāh saying: ‘Ibn Rawāḥah assessed it as being forty thousand Wasqs.’ And he said that when Ibn Rawāḥah gave the Jews the choice, they chose to harvest the crop, and they owed the Muslims twenty thousand Wasqs.” (Ṣahīḥ)
Chapter 36. Regarding The Earnings Of A Teacher

3416. It was narrated from Al-Aswad bin Tha’labah, from Ubādah bin Aṣ-Ṣāmit, who said: “I taught some of Ahl Aṣ-Ṣuffah the Qur’ān and to write, and one of them gave me a bow. I said: ‘It is not (a great amount of) wealth, and I may shoot with it in the cause of Allāh. I shall go to the Messenger of Allāh and ask him.’ So I went to him and said: ‘O Messenger of Allāh, one of the men whom I taught Qur’ān and to write has given me a bow, and it is not (a great amount of) wealth, and I may shoot with it in the cause of Allāh, the Most High. He said: ‘If you would like to have a collar of fire tied to your neck then accept it.’” (Ḥasan)

3417. It was narrated from Junādah bin Abī Umayyah, from Ubādah bin Aṣ-Ṣāmit, similar to this narration (no. 3416). The first is more complete. (It contains) “I said: ‘What do you think about it, O Messenger of Allāh?’ He said:
'A live coal between your shoulders which you have placed around your neck or hung around.” (Hasan)

Comments:
The majority of scholars allow some kind of payment for teaching, as well as teaching the Qur'an, and proof for their view is the Hadith recorded by Al-Bukhari (no. 2276 in disconnected form and no. 5737 with a connected chain): “Indeed, the Book of Allah is the most deserving of what you take wages for.”

Chapter 37. Regarding The Earnings Of Physicians

3418. It was narrated from Abū Al-Mutawakkil, from Abū Sa'eed Al-Khudri that a number of the Companions of the Prophet set out on a journey, and they camped near one of the Arab tribes. They asked for their hospitality but they refused to offer them any hospitality. The chief of that tribe was stung by a scorpion and they treated him in all kinds of ways, but to no avail. One of them said: “Why don’t you go to those people who camped near you; perhaps one of them will have something that will benefit your companion.” One of them said: “Our chief has been stung by a scorpion, and we treated him in all kinds of ways but to no avail. Do any of you have anything with which he could treat our chief?” – meaning Ruqyah. One of them said: “I can recite a Ruqyah,
but we asked you for hospitality and you did not give us any hospitality; I will not recite *Ruqyah* unless you give us something in return.” They agreed to give him a flock of sheep, so he came and recited the Essence of the Book (Sūrat Al-Fātihah) over him and blew on him until he was healed, as if set free from bonds. They gave him the payment as they had agreed, and they said: “Distribute it.” The one who had recited *Ruqyah* said: “Do not do anything until we come to the Messenger of Allah and consult him.” The next day they came to the Messenger of Allah and told him about that, and the Messenger of Allah said: “How did you know that it is a *Ruqyah*? You did well. Count a share for me, along with you.” (Ṣaḥīḥ)

**Tafsīr:** أخرجه البخاري، الإجارة، باب ما يعطي في الرقية على أحياء العرب بفantine الكتاب، ح: 276 من حديث أبي عوانة، ومسلم، السلام، باب جواز أخذ الأجرة على الرقية بالقرآن والأذكار، ح: 221 من حديث أبي بشر بن عبد بن عباس. 

3419. It was narrated from Muḥammad bin Sirīn, from his brother, Maʿbad bin Sirīn, from Abū Saʿeed Al-Khudrī, from the Prophet, with this Ḥadīth. (Ṣaḥīḥ)

**Tafsīr:** أخرجه مسلم من حديث يزيد بن هارون، نظر الحديث السابق. والبخاري، فضائل القرآن، باب فضل فائحة الكتاب، ح: 505 من حديث هشام بن حسان بن حسان بن عبد العزيز. 

3420. It was narrated from Khārijah bin As-Ṣalt, from his paternal uncle, that he passed by some people who came to him and said: “You have brought something good from this man (the Prophet); recite *Ruqyah* for us over this
man.” Then they brought him an insane man who was in chains, and he recited Ruqyah for him, reciting the Essence of the Qur’ān (Sūrat Al-Fātihah) for three days, morning and evening, and every time he finished it, he collected his saliva and blew on him. And it was as if he was set free from bonds. They gave him something, and he came to the Prophet ﷺ and told him about it, and the Messenger of Allāh ﷺ said: “Accept it, by my life,[1] for if there are some who would accept (payment) for a false Ruqyah, you are accepting it for a true Ruqyah.” (Hasan)

Chapter 38. Regarding The Earnings Of A Cupper

3421. It was narrated from Rāfi’ bin Khadij that the Messenger of Allāh ﷺ said: “The earnings of a cupper are impure (Khabith), the price of a dog is impure and the earning of a Baghi (prostitute) is impure.” (Sahih)

3422. It was narrated from Ibn Muhayyisah from his father that he asked the Messenger of Allāh ﷺ for permission to charge a fee for

[1] Meaning “by Allah, who controls my life.” See the discussion about similar sayings following no. 3252.
c cupping, and he told him not to do that. He kept asking him and seeking permission until he told him to feed his watering camel and his slave with it. \(\textit{(Sahih)}\)


3۴۲۳. It was narrated that Ibn 'Abbas said: "The Messenger of Allah \(\text{سُهُر} \) was treated with cupping, and he gave the cupper his wages; if he had known it was impure he would not have given it to him." \(\textit{(Sahih)}\)

Tafsîr: أخرجه البخاري، الإجارة، باب خراج الحجام، حب ۱۷۶۹ عن مسدد به.

3۴۲۴. It was narrated from Anas bin Mâlik that he said: "Abû Taibah treated the Messenger of Allah \(\text{سُهُر} \) with cupping, and he ordered that he be given a Sâ' of dates, and he asked his masters to reduce the amount they took from him." \(\textit{(Sahih)}\)

Tafsîr: أخرجه البخاري، البوعز، باب ذكر الحجام، حب ۱۱۰۲ من حديث مالك به، وهو في الموطأ (بهجة): ۲/۴۷ ۴ورواه مسلم، حب ۱۵۷۷ من حديث حميد الطويل به.

Comments:
Since the Messenger of Allah \(\text{سُهُر} \) ordered that Abû Taibah be given something, most scholars consider that allowed, some of them said it is allowed for the slave to be compensated by the free person, and if the free person is given something he should spend it on his slaves and his animals.

Chapter 39. Regarding The Earnings Of A Slave-Women

3۴۲۵. It was narrated that Muhammad bin Juhâdah said: "I heard Abû Hâzim (say that) he heard Abû Hurairah say: 'The (المعجم) باب: في كسب الإمام) (التحفة) ۴۰/۴۰۷ ۴خلصنا تبيين الله بن معاذ: خلصنا أبي: خلصنا شغبة عن محدث بن جحاذة قال: سمعت أنا حازم سمعت أنا هُريرة قال:
Messenger of Allah ﷺ forbade the earnings of slave-women.” (Sahih)

Comments:
The income of the slave-girl earned by singing, dancing and prostitution is unlawful.

3426. Ṭāriq bin ‘Abdur-Rahmān Al-Qurashi said: “Rāfî’ bin Rifâ’ah came to a gathering of the Ansâr and said: ‘Today the Prophet of Allah ﷺ has forbidden us’ – and he mentioned some things – ‘and he has forbidden us the earnings of a slave woman, except for that which she earns with her hands, and he gestured like this with his fingers to indicate baking, spinning and teasing wool.’” (Hasan)

3427. It was narrated from ‘Ubaidullāh, meaning Ibn Hurair, from his father, from his grandfather, Rāfî’, that is Ibn Khadîj, who said: “The Messenger of Allah ﷺ forbade the earnings of a slave woman, unless it is known where they came from.” (Hasan)

Chapter (...) Regarding The Fee Of A Fortune-Teller

3428. It was narrated from Abû Mas‘ūd that the Prophet ﷺ forbade the price of a dog, the earning of a Baghi (prostitute), and
the fee of a fortune-teller.\[1\]
(Sahih)

Chapter 40. Regarding Stud Fees For A Stallion

3429. It was narrated that Ibn ‘Umar said: “The Messenger of Allah ﷺ forbade the stud fee for a stallion.” (Sahih)

Comments:
If a gift is given to the owner of the male animal, there is no harm in accepting it.

Chapter 41. Regarding Goldsmiths

3430. It was narrated that Abū Majidah said: “I cut the ear of a slave, or my ear was cut. Abū Bakr came to us while performing Hajj, and we met with him, and he referred us to Umar bin Al-Khaṭṭāb. ‘Umar said: ‘This (injury) has reached the level of Qisāṣ (retaliation). Call a cupper for me so that he may requite the retaliation.’ When the cupper was called he said: ‘I heard the Messenger of Allah ﷺ say: “I have given a slave to my maternal aunt, and I hope that she will be blessed with him. I said to her: ‘Do not entrust him to a cupper, a goldsmith or a butcher (as an apprentice).’”’ (Da’if)

[1] This version appears again under number 3481.
Abū Dāwud said: ‘Abdul-'Alā reported from Ibn Ishāq, he said:
“Ibn Mājidah, a man from Banū Sahm, from ‘Umar bin Al-Khaṭṭāb.”

Chapter 42. Regarding A Slave That Is Sold While He Has Wealth

3433. It was narrated from Az-Zuhri, from Sālim, from his father, that the Prophet ﷺ said: “Whoever sells a slave who has property, his property belongs to the seller unless the buyer stipulated otherwise. And whoever sells a palm tree that has been
pollinated, the fruit belongs to the seller unless the buyer stipulated otherwise.” (Sahih)

Comments:
“Pollinated” meaning, manually pollinated. Date-palm trees are prepared in a special way before they bear fruit. When female trees bloom, the pollen from the male trees is taken and spread over the female flowers.

3434. It was reported from Mālik, from Nāfi', from Ibn 'Umar, from 'Umar, from the Prophet ﷺ, with the narration about the slave. And from Nāfi', from Ibn 'Umar, from the Prophet ﷺ, with the narration about the palmtree. (Sahih)

Abū Dāwūd said: Az-Zuhri and Nāfi' differed in four Ahādith and this is one of them.

3435. Jābir bin 'Abdullāh said: "The Messenger of Allāh ﷺ said: 'Whoever sells a slave who has property, the property belongs to the seller, unless the buyer stipulated otherwise.’” (Sahih)

Comments:
This narration shows that the original thing which is being sold, if it has some thing extra with it, as it has been mentioned in the narration, it will not automatically become the property of the buyer, until and unless it is decided before the deal is complete.
Chapter 43. Regarding Meeting Merchants Outside The City

3436. It was narrated from 'Abdullāh bin 'Umar that the Messenger of Allāh ﷺ said: "Do not undersell one another, and do not intercept the products until they arrive in the marketplace.” (Sahih)

Tafsir: After the trade, the seller, B: do not sell, unless after the arrival of the products, B: And if you intercept before they arrive, then the owner has the option to cancel the sale when he reaches the marketplace. (Sahih)

Abū Dawūd said: Sufyān said: "Do not undersell one another" is that he says: 'I have a better one than him for ten.'"

3437. It was narrated from Abū Hurairah that the Prophet ﷺ forbade going out to intercept (the caravans carrying) goods and if someone intercepts them and buys them, the owner of the products has the option (of cancelling the sale) when he reaches the marketplace. (Sahih)

Comments:
The prohibition to meet the caravans bringing goods protects the society from a monopoly on necessary goods, and allows the sellers to bargain based upon the actual market values of the city.

Chapter 44. Regarding The Prohibition Of Artificially Inflating Prices

3438. It was narrated that Abū
Hurairah said: The Messenger of Allah ﷺ said: “Do not artificially inflate prices.” (Sahih)

Comments:

Najsh refers to the case where a person who is not an actual buyer, poses as a buyer, offering to pay more than the actual buyer present, in order to drive the price higher. Auctioning is allowed, while this deceitful trick is not.

Chapter 45. Regarding The Prohibition Of A Town-Dweller Selling On Behalf Of A Bedouin

3439. It was narrated from Tawus, from Ibn ‘Abbâs, who said: “The Messenger of Allah ﷺ forbade a town-dweller to sell for a Bedouin.” I (Tawus) said: “What does a town-dweller selling for a Bedouin mean?” He said: “Acting as a broker for him.” (Sahih)

3440. It was narrated from Al-Hasan, from Anas bin Malik, that the Prophet ﷺ said: “No town-dweller should sell for a Bedouin even if he is his brother or his father.” (Sahih)

Abû Dâwud said: I heard Hafs bin ‘Umar saying: “Abû Hilal narrated to us (he said): ‘Muḥammad narrated to us, from Anas bin
Mālik, who said: “It used to be said: ‘No town-dweller should sell for a Bedouin’ and this is a comprehensive phrase. He should not sell anything for him or buy anything for him.”

Comments:

The reasoning behind these Ahādīth is similar to that which preceded regarding the prohibition of meeting the caravans.

3441. It was narrated from Sālim Al-Makkī that a Bedouin told him that he brought a milch-camel of his at the time of the Messenger of Allāh ﷺ, and stayed with Talḥah bin 'Ubaidullāh. He said: “The Prophet ﷺ forbade a town-dweller to sell for a Bedouin, so go to the marketplace and see who wants to buy from you, then consult with me, and I will tell you whether to go ahead or not.” (Daʿīf)

3442. It was narrated from Abū Az-Zubair, from Jābir who said: “The Messenger of Allāh ﷺ said: ‘No town-dweller should sell for a Bedouin. Let the people be, so that Allāh will provide for them by means of one another.’” (Sahīh)
Chapter 46. One Who Buys An Animal Whose Udders Have Been Tied Up[1]

3443. It was narrated from Al-A’raj, from Abū Hurairah that the Messenger of Allāh (ﷺ) said: “Do not go out to intercept the caravans who have come to sell, and do not undersell one another, and do not tie up the udders of camels and sheep. Whoever buys an animal after that, he has the choice between two options after milking it. If he is pleased with it, he may keep it, and if he is not pleased with it, he may return it along with a Ša‘ of dates.” (Ṣaḥīḥ)

3444. It was narrated from Muhammad bin Sirin, from Abū Hurairah that the Prophet (ﷺ) said: “Whoever buys a sheep whose udder has been tied up has the choice for three days: If he wishes he may return it along with a Ša‘ of food, not wheat.” (Ṣaḥīḥ)

3445. Thābit, the freed slave of ‘Abdur-Rahmān bin Zaid, narrated that he heard Abū Hurairah say: “The Messenger of Allāh (ﷺ) said:

[1] Musarrāh the animal whose udders have been tied up to make it appear that it produces more milk.
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'Whoever buys a sheep whose udder has been tied up, he may milk it. If he is pleased with it, he may keep it, and if he is displeased with it, then a ٣٠٠٩ of dates is due in return for its milk.' (Sahih)

3446. It was narrated from 'Abdullâh bin 'Umar, who said: "The Messenger of Allah ﷺ said: 'Whoever buys a sheep whose udders have been tied up, he has the choice for three days. But if he returns it, he should return it with wheat equal to or twice the value of its milk.'" (Da'if)

Chapter 47. Regarding The Prohibition Of Hoarding

3447. It was narrated from Muhammad bin 'Amr bin 'Atâ', from Sa'eed bin Al-Musayyab, from Ma'mar bin Abî Ma'mar, one of Banû 'Adîyy bin Ka'b, who said: "The Messenger of Allah ﷺ said: 'No one hoards but (is) a sinner.'" I said to Sa'eed: "You hoard." He said: "And Ma'mar used to hoard." (Sahîh)

Abû Dâwûd said: I asked Ahmad: "What is (the prohibited type of) hoarding?" He said: "(Hoarding) things that are essential to people's survival."
Abū Dāwud said: Al-Awzā’i said: “The hoarder is the one who frequents the market and buys food that people need, for the purpose of hoarding.”

تخريج: أخرجه مسلم، المساقاة، باب تحريم الاحتكار في الأوقات، ح: 1605 من حديث خالد بن عبد الرحمن.

3448. It was narrated from Hammām, from Qatādah, who said: “There is no hoarding with regard to dried dates.” (Da’if)

Ibn Al-Muthanna (one of the narrators) said: “He said: ‘From Al-Hasan.’ We said to him: ‘Do not say: ‘From Al-Hasan.’”

Abū Dāwud said: This Ḥadīth is false in our view.

Abū Dāwud said: Sa’eed bin Al-Musayyab used to hoard dates, fodder and seeds.

Abū Dāwud said: I heard Ahmad bin Yūnus say: “I asked Sufyān about hoarding fresh fodder. He said: ‘They regarded hoarding as disliked.’ I asked Abū Bakr bin Al-Ayyāsh and he said: ‘Hoard it.’”

تخريج: [إسناده ضعيف] انفرد به أبو داود 5 يحيى بن فياض: لين الحديث (تقريب).

Comments:
It is not allowed to hoard goods that people need to purchase, while it is lawful to keep goods for one’s personal needs.

Chapter 48. Regarding Breaking Dirhams

3449. It was narrated from ‘Alqamah bin ‘Abdullah that his father said: “The Messenger of
Allah forbid breaking the coins that are in circulation among the Muslims, unless there is a problem with it.”[1] (Da’if)

Chapter 49. Regarding Fixing Prices

3450. It was narrated from Abū Hurairah that a man came and said: “O Messenger of Allah, fix the prices.” He said: “No, rather I shall supplicate, asking Allāh (for ample provision).” Then a man came and said: “O Messenger of Allāh, fix the prices.” He said: “Rather, (it is) Allāh (who) lowers and raises, but I hope that I shall meet Allāh with no claim of injustice against me.” (Sahih)

3451. It was narrated that Anas bin Mālik said: “The people said: ‘O Messenger of Allāh, prices have become too high; fix the prices for us.’ The Messenger of Allāh said: ‘Allāh is the One Who decrees prices, Who takes and gives, and He is the Provider. I hope that I will meet Allāh with no one among you making any claim against me concerning issues of blood or wealth.” (Sahih)

[1] Meaning, forged coins, for example.
Chapter 50. Regarding The Prohibition Of Deception

3452. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ passed by a man who was selling food and he asked him how he was selling, and he told him. Revelation came to him telling him to put his hand in it (the pile of merchandise), so he put his hand in it, and found that it was wet. The Messenger of Allāh ﷺ said: ‘He who cheats, is not one of us.’” (Sahih)

3453. It was narrated that Yāhya said: “Sufyān disliked the phrase ‘he is not one of us’ being interpreted as, ‘he is not like us.’” (Sahih)

Comments:
“He is not one of us” and “He is not like us” indicates that he has done something unlawful, as Allāh mentioned in the story of Ibrāhīm, peace be upon him, that he said: But whoever follows me, then he is verily of me. And whoever disobeys me, still You are indeed Oft-Forgiving, Most Merciful. (Ibrāhīm 14:36) Sufyān bin ‘Uyainah disliked that it be explained in a way that minimized its gravity.

Chapter 51. Regarding The Option Of Both Parties (To Annul A Deal)

3454. It was narrated from Mālik,
from Nāfi', from 'Abdullāh bin 'Umar that the Messenger of Allāh ﷺ said: “The two parties to a transaction each have the option so long as they have not separated, except for a transaction in which it is stipulated that they have the choice.” (Ṣaḥīḥ)

3455. It was narrated from Ḥammād, from Ayyūb, from Nāfi', from Ibn 'Umar, from the Prophet ﷺ. He said: “...Or one of them says to his companion: ‘Choose.’” (Ṣaḥīḥ)

3456. It was narrated from ‘Amr bin Shu‘aib, from his father, from ‘Abdullāh bin ‘Amr bin Al-‘Ās, that the Messenger of Allāh ﷺ said: “The two parties to a transaction have the choice so long as they have not separated, except for a transaction in which it is stipulated that they have the choice, and it is not permissible for one to leave his companion for fear that he may ask for it to be cancelled.” (Ḥasan)
جَمِيلٌ بْنُ مُرْدَةٍ، عَنْ أُبِيِّ الْوُضْيِحِ، قَالَ: "عَزِّ أَنَا عُزُّوًةً لَّنَا فَذَلَّلَّنَا مَنْ أَتَلَّا فَقَاعَةً صَاحِبُ لَّنَا قَرَّا بِعَلَامٍ. ثُمَّ أَقَامَا بِأَبْيَةٍ يَوْمُهَا وَلَيْتُهَا. ثُمَّ أَصْبَحُوْا مِنَ الْعَفَّ عَلَى حَضْرَةِ الْرَّجُلِ قَامَ إِلَى فَرْسَةٍ يُسَرِّجُ عَلَى قُدُّمِهِ فَأَنَا الْرَّجُلُ وَأَخْدَهُ بِالْبَيْعَ قَآِئِي الْرَّجُلُ أَنَّ بَذَعْتُ إِلَيْهِ، قَالَ بَيْنِي وَبَيْنِكَ أُوْلَا بِرَزْرُةٌ صَاحِبُ الْبَيْبٍ فِي نَاجِيَةٍ النَّسَكِرِ قَالَا لَهُ هَذِهِ الْفَضُّ لَعَلَّهُ أَنْ أُتْرِبَ فِي نَاجِيَةٍ النَّسَكِرِ قَالَ: أَنْتُ مُنْفَرِدُ حُمَّامًا بْنُ عُثْمَانَ? قَالَ رَسُولُ اللَّهِ ﷺ: «الْبَيْعَانُ بِالْجَبَابِرِ مَا لَمْ يُفْتَرَقْهَا.» قَالَ مَا أُرَابُّكَمَا إِلَّا افْتَرَقَتُمَا.»

3458. It was narrated that Yahyā bin Ayyūb said: When Abū Zur'ah sold anything to a man, he would give him the option. Then he would say: Give me the option. Then he would say: I heard Abū Hurairah say: "The Messenger of Allāh ﷺ said: 'Two people should
only part when they are both pleased (with the deal).” (Hasan)

3459. It was narrated from Ḥakīm bin Ḥizām that the Messenger of Allāh ﷺ said: “The two parties to a transaction have the choice, so long as they have not parted. If they are sincere and explicit, their transaction will be blessed, but if they conceal and lie, the blessing will be erased from their transaction.” (Sahih)

Abū Dāwūd said: This is how it was narrated by Sa’eed bin Abī ‘Arūbah and Ḥammād. As for Hammām he said: “until they part or give an option” three times.

Comments:
The summary of these narrations is that both, the seller and the buyer, keep the right of forsaking the deal until they physically part from each other. Termination of conversation on the issue of the deal and talking about other topics does not dictate a completion of the deal. The deal is complete when they separate from each other physically.

Chapter 52. Regarding The Virtue Of Accepting The Cancellation Of A Deal

3460. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Whoever is easy with a Muslim, Allāh will be easy with his sins.’” (Da‘if)

 Qty(52) باب: في فضله الإقالة

Qty(54) النسخة
Comments:
When the deal is legally complete, then there is no way to compel the seller to take back the goods for a refund. But he is encouraged to take the goods back and return the money to the buyer.

Chapter 53. Regarding One Who Does Two Transactions In One

3461. It was narrated that Abū Hurairah, may Allāh be pleased with him, said: “The Messenger of Allāh ﷺ said: “Whoever does two transactions in one will have the lesser of the two or it will be Ribā.” (Hasan)

Meaning, this is what is understood after parting and payment has not been made as of yet.

Chapter 54. Regarding The Prohibition Of Al-'Enah

3462. It was narrated that Ibn 'Umar said: “The Messenger of Allāh ﷺ said: ‘When you enter into ‘Enah transactions[1], take hold of the tails of cattle, and are content with farming, and you forsake Jihād, Allāh will cause humiliation to prevail over you and will not withdraw it until you return to your religion.’” (Da'if)

[1] 'Enah transaction means to sell something for a price to be paid at a later date, then to buy it back for a lower price (to be paid immediately); this is a trick used to circumvent the prohibition on lending with interest.
Chapter 55. Regarding Payment In Advance

3463. It was narrated that Ibn ‘Abbās said: “When the Messenger of Allāh came to Al-Madīnah, they used to pay one or two or three years in advance for dates. The Messenger of Allāh said: ‘Whoever pays in advance for dates, let him pay for a specified measure and a specified weight, (to be delivered) at a specified time.’” (Sahih)

3464. It was narrated from Muḥammad, or ‘Abdullāh bin Mujālid who said: “'Abdullāh bin Shaddād, and Abū Burdah differed concerning payment in advance. They sent me to Ibn Abī Awfā to

Comments:

Such deals are allowed with the condition that the kind, measure, and weight be precise and definitely known to both the parties. Without this condition the sale is unlawful.
ask him, and he said: ‘We used to pay in advance at the time of the Messenger of Allah ⁵, Abū Bakr and ‘Umar, for wheat, barley, dates and grapes.’” Ibn Kathîr added: “To people who did not possess them” – then the two reports concur: “He said: ‘And I asked Ibn Abzâ and he said something similar.’” (Sahîh)

تخريج: أخرجه البخاري، السلم، باب السلم في وزن معلوم، ح: ۲۲۴۳ عن حفص بن عمر.

3465. It was narrated from Ibn Abî Al-Mujâlîd. He said: “People who did not possess them (a narration similar to no. 3464).” (Sahîh)

Abû Dawûd said: What is correct is Ibn Abî Al-Mujâlîd, and Shu’bah was mistaken in that.[1]

3466. It was narrated that ‘Abdullâh bin Abî Awdâ Al-Aslâmî said: “We went on a campaign to Ash-Shâm with the Messenger of Allah ⁵, and some of the Nabateans of Ash-Shâm came to us, and we paid them in advance for wheat and (olive) oil at a specified price for a specified time.” He was asked: “Where did they get that from?” He said: “We did not ask them.” (Sahîh)

تخريج: [صحيح] انظر الحديث السابق.

Chapter 56. Regarding Payment In Advance For Specified Crops

3467. It was narrated from Ibn 'Umar that a man paid another man in advance for (the crops of) some palm trees, but they did not produce anything that year. They referred their dispute to the Prophet ﷺ, and he said: 'On what basis did you regard his wealth as permissible? Give him back his money.' Then he said: 'Do not pay in advance for (the crops of) palm trees until it becomes apparent that the crop is sound.'” (Da’if)

Chapter 57. Transfer Of Goods Paid For In Advance

3468. It was narrated that Abū Sa’eed Al-Khudrī said: “The Messenger of Allah ﷺ said: ‘Whoever pays in advance for something, he should not exchange it with someone else.’”[1] (Da’if)

Chapter 58. Cancelling The Deal In The Event Of Blight

3469. It was narrated from Abū Sa’eed Al-Khudrī that he said: “At

[1] Meaning sell or trade it, or give it to someone else before taking possession of it.
the time of the Messenger of Allāh ﷺ, blight affected the crops that a man had bought, and he incurred a lot of debt. The Messenger of Allāh ﷺ said: ‘Give him charity.’ So the people gave him charity, but it was not enough to pay off his debts. The Messenger of Allāh said (to the creditors): “Take what you find, and you will have no more than that.” (Sahih)

3470. It was narrated from Abū Az-Zubair Al-Makki who narrated from Jābir bin ʿAbdullāh, that the Messenger of Allāh ﷺ said: “If you sell dates to your brother, then they become affected by blight, it is not permissible for you to take anything from him. On what basis would you take your brother’s wealth unlawfully?” (Sahih)

Chapter 59. Regarding The Explanation Of Blight

3471. It was narrated that ‘Aṭā’ said: “Blight refers to any overwhelming force that causes damage, such as rain, hail, locusts, wind or fire.” (Hasan)
3472. It was narrated from Yahyā bin Sa'eed that he said: “There is no blight (that dictates waiving deals) if it is less than one-third of the capital (the harvest).” Yahyā said: “That is the established practice of the Muslims.” (Hasan)

Chapter 60. Regarding Withholding Water

3473. It was narrated from Jarîr, from Al-'A'mash, from Abū Šâlih, from Abū Hurairah who said: “The Messenger of Allâh ﷺ said: ‘Surplus water should not be withheld with the aim of preventing shepherds from grazing their animals (around the well).’” (Sahih)

3474. It was narrated from Wâki' (he said): “Al-'A'mash narrated to us, from Abū Šâlih, from Abū Hurairah who said: “The Messenger of Allâh ﷺ said: ‘There are three to whom Allâh will not speak on the Day of Resurrection: A man who has surplus water, and he withholds it from a wayfarer, a man who swears – meaning falsely – in order to sell his goods after 'Asr, and a man who swears allegiance to a ruler and if he gives him something he remains loyal but if he does not give him anything, he does not remain loyal to him.’” (Sahih)
Comments:
Swearing (by the seller) may persuade the buyer to purchase the goods, but he will be deprived of Allâh's blessings (Al-Bukhârî no. 2087 and Muslim 4125).

3475. (There is another chain) from Jarîr, from Al-A'mâsh, with his chain and its meaning (similar to no. 3474), he said: "...nor purify them, and theirs will be a painful torment." And he said concerning the (swearing when selling) goods (he says): "By Allâh I was offered such and such for them, and the other man believes him and takes them." (Sahîh)

3476. It was narrated that a woman called Buhaisah said: "My father asked permission to enter upon the Prophet ﷺ, and (when he was allowed permission), he lifted his shirt and began to kiss and embrace him (the Prophet ﷺ). Then he said to him: 'O Prophet of Allâh! What is the thing that is it not permissible to withhold?' He said: 'Water.' He said: 'O Prophet of Allâh! What is the thing that is it not permissible to withhold?' He said: 'Salt.' He said: 'O Prophet of Allâh! What is the thing that is it not permissible to withhold?' He said: 'Doing good is better for you.'" (Da'îf)

3477. Abû Khidâsh narrated, and this is the version of 'Ali,[1] that a

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[1] That is, one of the two Shaikhs that Abû Dâwud heard the narration from.
Muhãjir man who was one of the Companions of the Prophet said: "I went out on campaign with the Prophet three times, and I heard him say: 'The Muslims are partners in three things: Water, wild plants, and fire.'" (Sahih)

Comments:
Meaning water, grass, wild herbs, etc., in natural areas. Similarly one should not prevent anyone from taking a burning coal from one's fire.

Chapter 61. Regarding Selling Surplus Water

3478. It was narrated from Iyãs bin 'Abd that the Messenger of Allãh forbade selling surplus water. (Sahih)

Chapter 62. Regarding The Price Of Cats

3479. It was narrated from Abû Sufyãn, from Jãbir bin ‘Abdullah
that the Prophet forbade the price of dogs and cats. (Sahih)

The Book of Employment

3480. It was narrated from Abū Az-Zubair, from Jābir, that the Prophet forbade the price of cats. (Sahih)

Chapter 63. Regarding The Price Of Dogs

3481. It was narrated from Abū Mas'ūd that the Prophet forbade the price of a dog, the earnings of a Baghī (prostitute), and the fee of a fortune-teller.[1] (Sahih)

Comments:

Other narrations make an exception for hunting dogs. (See Sunan Nasā'ī no. 4672)

3482. It was narrated that 'Abdullāh bin 'Abbās said: “The

[1] This preceded under number 3428.
Messenger of Allah ﷺ forbade the price of a dog, and if someone comes asking for the price of a dog, fill his palm with dust.” (Sahih)

3483. ‘Awn bin Abī Juhaifah narrated that his father said: “The Messenger of Allah ﷺ forbade the price of a dog.” (Sahih)

3484. ‘Alī bin Rabãh Al-Lakhmī narrated that he heard Abū Hurairah say: “The Messenger of Allah ﷺ said: ‘The price of a dog, the fee of a fortune-teller, and the earnings of a Baghi (prostitute) are not permissible.’” (Hasan)

Chapter 64. Regarding The Price Of Khamr And Dead Meat

3485. It was narrated from Abū Hurairah that the Messenger of Allah ﷺ said: “Allah has forbidden Khamr and its price, and He has forbidden dead meat and its price, and He has forbidden the pig and its price.” (Sahih)
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3486. It was narrated from Yazid bin Abi Ḥabib, from ‘Ata’ bin Abi Rabah, from Jābir bin ‘Abdullāh, that he heard the Messenger of Allāh ﷺ say, during the Year of the Conquest, when he was in Makkah: “Allāh has forbidden the sale of Khamr, dead meat, the pig and idols.” It was said: “O Messenger of Allāh, what do you think about the fat of dead animals, with which ships are caulked, skins are greased, and people’s lamps are lit?” He said: “No, it is unlawful (Harām).” Then the Messenger of Allāh ﷺ said at that point: “May Allāh fight the Jews, for when Allāh, Exalted is He, forbad the fat (of dead animals) for them, they rendered it, then they sold it and consumed its price.” (Sahih)

3487. (There is another chain) from Yazid bin Abi Ḥabib, he said: “‘Ata’ wrote to me, from Jābir” similarly (as no. 3486), but he did not say “It is unlawful (Harām).” (Sahih)
3488. It was narrated that Ibn 'Abbás said: “I saw the Messenger of Allāh ﷺ sitting by the Corner. He looked up at the sky and smiled, then he said: ‘May Allāh curse the Jews’ (he said it) three times. ‘Allāh, Exalted is He, forbade fat to them, but they sold it and consumed its price. When Allāh forbids a people to eat a thing. He forbids its price to them.’”

In the Hadith of Khalid bin ‘Abdullāh bin At-Tahhān (one of the narrators) it does not say “I saw,” and he said: “May Allāh fight the Jews.” (Ṣaḥīḥ)

3489. It was narrated that Al-Mughirah bin Shu’bah said: The Messenger of Allāh ﷺ said: “Whoever sells wine, he might as well eat pig!” (Ḍa’īf)

3490. It was narrated that 'Āishah said: “When the last Verses of Sūrat Al-Baqarah were revealed,

[1] Implying the corner of the Ka’bah where the Black Stone is situated.
the Messenger of Allāh ﷺ came out and recited them to us, and said: ‘Dealing in Khamr has been forbidden.’” (Sahih)

3491. A similar report (as no. 3490) was narrated from Al-A'mash with the same chain, and its meaning, he said: The last Verses concerning Ribā.\(^{[1]}\) (Sahih)

Chapter 65. Regarding Selling Food Before Taking Possession Of It

3492. It was narrated from Mālik, from Nāfi', from Ibn 'Umar that the Messenger of Allāh ﷺ said: “Whoever buys food, let him not sell it before he has taken possession of it.” (Sahih)

3493. It was narrated from Mālik, from Nāfi', from Ibn 'Umar that he said: “At the time of the Messenger of Allāh ﷺ we used to buy food. He would send someone to us to tell us to move it from the place where we had bought it to another place before selling it,” meaning, without weighing or measuring. (Sahih)

\(^{[1]}\) See number 4540 of Al-Bukhārī.
3494. It was narrated from Yahyā from [Ubaiddullah] who said: "Nāfī' informed me, from Ibn 'Umar, who said: 'They used to buy food without weight or measurement at the upper part of the market, and the Messenger of Allāh forbade selling it until they had moved it.'" (Sahih)

3495. It was narrated from Al-Qāsim bin Muḥammad that 'Abdullāh bin 'Umar narrated to him, that the Messenger of Allāh forbade anyone to sell food that he had bought by measurement until he had taken full possession of it. (Daʿīf)

3496. It was narrated from Ibn Ṭāwūs from his father, from Ibn 'Abbās, who said: "The Messenger of Allāh said: 'Whoever buys food, he should not sell it until he has measured it.'" Abū Bakr added: "I said to Ibn 'Abbās: 'Why?' He said: 'Do you not see that they pay with gold for food to be moved later.'"[1]

[1] Meaning, they pay for the food, but do not take it, then they sell later, while it is still at its origin, for a higher price.
It was narrated from ‘Amr bin Dinar, from Ṭawús, from Ibn ‘Abbás who said: “The Messenger of Allah said: ‘If one of you buys food, let him not sell it until he takes possession of it.’” Sulaimān bin Ḥarb (one of the narrators) said: “Until he takes full possession of it.” Musad-dād (one of the narrators) added: “Ibn ‘Abbās said: ‘I think everything is (subject to) the same (ruling) as food.’” (Sahih)

It was narrated from ‘Amr bin Dinar, from Ṭawús, from Ibn ‘Abbás who said: “The Messenger of Allah said: ‘If one of you buys food, let him not sell it until he takes possession of it.’” Sulaimān bin Ḥarb (one of the narrators) said: “Until he takes full possession of it.” Musad-dād (one of the narrators) added: “Ibn ‘Abbās said: ‘I think everything is (subject to) the same (ruling) as food.’” (Sahih)

It was narrated from Az-Zuhri, from Sālim, from Ibn ‘Umar who said: “I saw people being beaten (as a disciplinary punishment) at the time of the Messenger of Allah if they bought food without weight or measure and sold it before taking it to their place (of storage).” (Sahih)

3498. It was narrated from Az-Zuhri, from Sālim, from Ibn ‘Umar who said: “I saw people being beaten (as a disciplinary punishment) at the time of the Messenger of Allah if they bought food without weight or measure and sold it before taking it to their place (of storage).” (Sahih)
3499. It was narrated from ‘Ubaid bin Hunain, from Ibn ‘Umar who said: “I bought some olive oil in the marketplace, and when it came into my possession I was met by a man who offered me a good profit for it, and I wanted to make a deal with him, but a man behind me took hold of my arm. I turned around and saw that it was Zaid bin Thabit. He said: ‘Do not sell it where you bought it until you take it to your place, for the Messenger of Allâh forbade selling merchandise where it were bought, before the merchants moved them to their places.” (Hasan)

Chapter 66. If A Man Says When Buying And Selling: No Deception

3500. It was narrated from Ibn ‘Umar that a man told the Messenger of Allâh, that he was being deceived in buying and selling. The Messenger of Allâh said to him: “When you buy or sell, say: ‘No deception.’” So when he bought or sold, the man would say: “No deception.” (Saḥīḥ)

3501. It was narrated from Anas bin Malik that a man at the time of the Messenger of Allâh used to buy and sell, but there was some
weakness in his intellect. His family came to the Messenger of Allāh ﷺ and said: “O Prophet of Allāh, stop so-and-so, for he buys and sells but there is some weakness in his intellect.” The Prophet ﷺ called him, and told him not to buy and sell. He said: “O Messenger of Allāh, I cannot keep away from buying and selling.” The Messenger of Allāh ﷺ said: “If you cannot keep away from buying and selling, then say: ‘Give and take (on the spot), and no deception.’” (Hasan)

Chapter 67. Regarding Al-Urbān (Non-Refundable Advance)

3502. It was narrated from Mālik bin Anas that it was conveyed to him that ‘Amr bin Shu’āib narrated from his father, that his grandfather said: “The Messenger of Allāh ﷺ forbade non-refundable advances. Mālik said: “That means, as we think – and Allāh knows best – that a man buys a slave or rents an animal and says: ‘I will give you a Dinar on the condition that if I give up the merchandise, or the rental, then what I give you is yours to keep.’” (Hasan)

تخريج: [حسن] أخرجه ابن ماجه، التجاريات، باب بيع العربان، ح: 2192 من حديث
Chapter 68. Regarding A Man Selling What He Does Not Possess

3503. It was narrated that Ḥakīm bin Ḥizām said: “O Messenger of Allah, people come to me wanting to buy something that I do not possess; should I buy it for them from the marketplace?” He said: “Do not sell that which you do not possess.” *(Hasan)*

3504. ‘Amr bin Shu‘aib narrated: “My father told me, from my grandfather” – until he mentioned ‘Abdullāh bin ‘Amr – “who said: ‘The Messenger of Allah said: ‘It is not permissible to transact a loan combined with a sale, or to stipulate two conditions in one transaction, or to make a profit on something that you do not possess, or to sell something that is not with you.’” *(Sahih)*
Chapter 69. Regarding Conditions In Sales

3505. It was narrated that Jâbir bin ‘Abdullãh said: “I sold my camel to the Messenger of Allãh ﷺ, and stipulated that I be allowed to ride it home. He said to me at the end: ‘Did you think that I bargained with you in order to take away your camel? Take your camel and its price; they are both yours.’” (Saḥih)

Comments:
Making a condition of use of the thing sold at the time of its sale is legal.

Chapter 70. Regarding Liability For The Slave

3506. It was narrated from Abãn, from Qatadãh, from Al-Hasan, from ‘Uqbah bin ‘Amir, that the Messenger of Allãh ﷺ said: “The period within which one has the right to return a slave after purchase is three days.” (Da‘f)

Comments:
[do not provide translation]

3507. It was narrated from Hammãm, from Qatadãh, with his chain, and its meaning (similar to no. 3506). He added: “If he finds any fault in him within three days, he may be returned without proof. But if he finds a fault in him after
three days, he has to provide proof that he bought him, and that this fault was present in him.” (Da‘if)

Chapter 71. Regarding One Who Buys A Slave And Employs Him, Then Finds A Fault In Him

3508. It was narrated from Ibn Abī Dhi‘b from Makhlad bin Khufāf, from ‘Urwah, from ‘Āishah who said: “The Messenger of Allāh ﷺ said: ‘The produce is for the responsible one.’”[1] (Hasan)

3509. It was narrated from Muhammad bin ‘Abdur-Rahmān, from Makhlad bin Khufāf Al-Ghifārī who said: “I had a share with some other people in a slave. I put him to work when some of us were absent, and he gained some yield for me, and my partners referred their dispute with me concerning his case to a judge, who ordered me to return the yield. I went to ‘Urwah bin Az-Zubair and told him what happened, and ‘Urwah went to him and narrated

[1] Meaning, if a person buys a slave, land, property etc. and makes use thereof, or profits from that, but then finds a fault in it and wants to return it, the produce or profit is his to keep in return for his being responsible for it during that period.
to him, from ‘Aishah, that the Messenger of Allâh ﷺ said: “The produce is for the responsible one.” (Hasan)

3510. It was narrated from Muslim bin Khalîd Az-Zanji (who said): Hishâm bin ‘Urwah narrated to us, from his father, from ‘Aishah, that a man bought a slave who stayed with him for as long as Allâh willed he should stay, then he found a fault in him. He referred the dispute to the Prophet ﷺ and he ordered (the seller) to take him back. The man said: “O Messenger of Allâh, he gained some yield from my slave.” The Messenger of Allâh ﷺ said: “The produce is for the responsible one.” (Da’îf)

Chapter 72. If Two Parties Dispute, The Item Remains Where It Was

3511. ‘Abdur-Rahmân bin Qais bin Muhammad bin Al-Ash’âth narrated from his father, that his grandfather said: “Al-Ash’âth bought some of the slaves of the Khums from ‘Abdullâh for twenty thousand. ‘Abdullâh sent word to him asking for their price, and he said: ‘I only bought them for ten thousand.’ ‘Abdullâh said: ‘Choose a man to arbitrate between you and
I‘ Al-Ash‘ath said: ‘You yourself may arbitrate between you and I.’ Abdulläh said: ‘I heard the Messenger of Alläh say: “If the two parties to a transaction disagree, and there is no proof, then what the seller of the goods says is what counts, or they may cancel the transaction.”’ (Hasan)


3512. It was narrated from Al-Qāsim bin ‘Abdur-Rahmān, from his father, that Ibn Mas‘ūd sold some slaves to Al-Ash‘ath bin Qais – and he mentioned a similar report (as no. 3511), with some additions and subtractions. (Hasan)

تخريج: [حسن] أخرجه ابن ماجه، التجارب، باب البيع بختلاف، ح: 218 من حديث هشيم بن عمرو بن قيس الحاضر عن القاسم بن عبدالله، ح (الدارقطني: 3/20) والتحديث شواهد.

Chapter 73. Regarding Pre-Emption

3513. It was narrated from Abū Az-Zubair, from Jābir who said: “The Messenger of Alläh said: ‘Pre-emption applies to everyone who is a partner with you, whether it is a house or a garden. It is not permissible to sell until he informs his partner. If he wants to sell it, then his partner has more right to it, unless he gives him his consent (to sell it to someone else).’” (Sahih)

تخريج: أخرجه مسلم، المسافة، باب الشفعة، ح: 1608 من حديث ابن جرير. 

المعجم (التحفة 375) باب: في الشفعة
3514. It was narrated from Abū Salamah bin ‘Abdur-Rahmān, from Jābir bin ‘Abbāl who said: “The Messenger of Allāh ﷺ enjoined pre-emption only in property that is not divided. If the boundaries have been fixed and the roads established, then there is no pre-emption.” (Sahih)

3515. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘If the land has been divided and the boundaries established, then there is no pre-emption.’” (Hasan)

3516. It was narrated from Abū Rāfī‘ that he heard the Prophet ﷺ say: “The neighbor has more right to property that is near.” (Sahih)

3517. It was narrated from Qatādah, from Al-Hasan, from Samurah, from the Prophet ﷺ:
“The neighbor of the house has more right to his neighbor’s house or land.” (Hasan)

3518. It was narrated from ‘Aṭā’, from Jābir bin ‘Abdullāh who said: “The Messenger of Allāh ﷺ said: ‘The neighbor is most entitled to pre-emption of his neighbor; he should wait for him, even if he is absent, if they share a common road.’” (Hasan)

Chapter 74. If A Man Becomes Bankrupt And Another Man Finds His Exact Goods With Him

3519. It was narrated from ‘Umar bin ‘Abdul-‘Azīz, from Abū Bakr bin ‘Abdur-Rāḥmān, from Abū Hurairah, that the Messenger of Allāh ﷺ said: “If a man becomes bankrupt and (another) man finds his exact goods with him, he has more right to it than anyone else.” (Sahih)
Comments:
According to the situation mentioned in the narration, if the seller has not yet received the price of his property, and the property is still in the same condition as it was at the time of sale, and no changes have been made in it, the seller has the right to take back his property, and the deal will be considered as cancelled. If changes have been made in the property, then other claimants can also claim their share in it.

3520. It was narrated from Mālik, from Ibn Shīhāb, from Abū Bakr bin ‘Abdūr-Raḥmān bin Al-Ḥārith bin Hīshām, that the Messenger of Allāh ﷺ said: “If a man sells some goods, then the one who bought them becomes bankrupt, and the one who sold it does not receive anything of their price, then he finds the exact goods that he sold to him, he has more right to them. But if the buyer dies, then the seller is equal (in claim) to other creditors.” (Sahīh)

3522. It was narrated from Az-Zuhri, from Abū Bakr bin ‘Abdūr-Raḥmān, from Abū Hurairah from the Prophet ﷺ, similarly (as no. 3520). He said: “If he had paid anything of their price then he (the seller) is equal to other creditors with regard to what is left. If a man dies and he had the exact goods of another man, whether he had paid any of their price or not, he is equal to other creditors.” (Sahīh)
3521. It was narrated from Yunus, from Ibn Shihâb, he said: “Abû Bakr bin ‘Abdur-Rahmân bin Al-Hârith bin Hishâm informed me that the Messenger of Allah ﷺ...” and he mentioned the meaning of a Hadith of Malik. And he added: “If he had received any part of its price, then he is equal to other creditors.” (Sahih)

[Abû Bakr said: “And the Messenger of Allah ﷺ ruled that if a man dies and he had the exact goods of another man, and had not paid off any part of their price, the owner of the goods was equal to other creditors.”] Abû Dâwud said: The Hadith of Malik is more correct.

تخريج: [صحيح] اظهر الحديثين السابقين، ورواية ابن ماجه، الأحكام، باب من وجد متعاه بعينه عند رجل قد أفسل، ح: 359 من حديث ابن شهاب الزهري به.

3523. It was narrated that ‘Umar bin Khaldâh said: “We came to Abû Hurairah concerning a companion of ours who had become bankrupt. He said: ‘I shall judge concerning you as the Messenger of Allah ﷺ judged concerning one who became bankrupt, or died, and a man found his exact goods; he has more right to them.”” (Hasan)

[Abû Dâwud said: Who accepts this? Who is this Abû Al-Mu’tamir (one of the narrators)? Meaning: We do not know about him.]

Chapter 75. One Who Takes Care Of A Worn-Out Animal

3524. It was narrated from (Hammad and Abân) from ‘Ubaidullâh bin Humaid bin ‘Abdur-Rahmân Al-Himyari, from ‘Amir Ash-Shâbî that the Messenger of Allâh said: “Whoever finds an animal whose owners could no longer feed it and let it loose, and he takes it, and looks after it, it is his.” (Da’if)

It says in the Hadith of Abân: “Ubaidullâh said: ‘I said: ‘From whom?’ He said: ‘From more than one of the Companions of the Prophet.’”[1]

Abû Dâwud said: This (wording) is (from) the Hadith of Hammad, and it is clearer and more complete.

3525. It was narrated from Khâlid Al-Hadh-dha’, from ‘Ubaidullâh bin Humaid bin ‘Abdur-Rahmân, from Ash-Sha’bî who attributed the Hadith to the Prophet, that he said: “Whoever abandons an animal at a place where it cannot survive, and a man takes it and looks after it, it belongs to the one who looked after it.” (Da’if)

[1] Meaning, he asked Ash-Sha’bî who it is that he heard this from.
Chapter 76. Regarding Pawning

3526. It was narrated from Ash-Sha'bi, from Abü Hurairah, from the Prophet ﷺ, who said: “The milk is milked from the udder by (virtue of) the one who spends on it when it is pawned. And the mount is ridden by (virtue of) the one who spends on it when it is pawned. And the one who milks it or rides it is required to spend on it.” (Sahih)

Abū Dāwūd said: It is Sahih according to us.

3527. It was narrated from Abū Zur'ah bin 'Amr bin Jarir that 'Umar bin Al-Khaṭṭāb said: “The Prophet ﷺ said: ‘Among the slaves of Allah are some people who are neither Prophets nor martyrs, but the Prophets and martyrs will envy them on the Day of Resurrection for their status before Allah.’ They said: ‘0 Messenger of Allah, tell us who they are?’ He said: ‘They are people who love one another in the spirit of Allah, with no ties of kinship between them nor financial interests in common between them. By Allah, their faces will be filled with light, and they will be (sitting on seats) of light; they will not be afraid when the people are afraid, and they will not grieve when the people...’”
grieve.' And he recited this Verse:
No doubt! Verily, the 'Awliyá’ of Allâh, no fear shall come upon them nor shall they grieve.'[1]

(Sahih)

Comments:
This narration apparently has no relation with the Book of Pawning other than that believers should cooperate with each other for the sake of Allâh, and they should have complete mutual confidence in every deal. Pawning is not an obligation.

Chapter 77. A Man Taking From His Son’s Wealth

3528. It was narrated from Ibrâhîm, from 'Umârah bin 'Umair, from his paternal aunt, that she asked 'Aishah: "I have an orphan in my care; can I take from his wealth?"
She said: "The Messenger of Allâh said: 'Among the purest of that which a man consumes is what he earns (by his own efforts), and his son is part of that which he earns.'”

(Sahih)

3529. It was narrated from Al-Hakam, from 'Umârah bin 'Umair, from his mother, from 'Aishah, that the Prophet said: "A man’s son is part of his earnings, among the purest of his earnings, so you may take from their wealth.” (Sahih)

Abū Dāwūd said: Ḥammād bin Sulaimān added: “If you need to.” But this (addition) is Munkar.

If you need to...
Comments:
If somebody's stolen goods are found with someone, the real owner has the right to take his belongings, and the person with whom the goods are found should give it to its owner and claim his loss from the person who sold these things to him.

Chapter 79. Regarding A Man Who Takes His Right From Something That Is Under His Control

3532. It was narrated from Hishäm bin ‘Urwah, from ‘Urwah, from ‘Áishah that Hind, the mother of Mu‘awiyyah, came to the Messenger of Allah and said: “Abu Sufyân is a stingy man and he does not give me enough for my children and I. Is there any sin on me if I take something from his wealth?” He said: “Take what is sufficient for you and your children on a reasonable basis.” (Sahih)

Comments:
The husband is responsible for all the expenditure of the family, and it is an obligation on him to provide all the basic necessities for the family.

3533. It was narrated from Az-Zuhri, from ‘Urwah, from ‘Áishah who said: “Hind came to the Prophet and said: ‘O Messenger of Allah, Abu Sufyân is a tight-fisted man. Is there any sin on me if I spend on his children from his wealth, without his permission?’
The Prophet ﷺ said: ‘There is no sin on you if you spend on a reasonable basis.” (Sahih)

تخريج: أخرج مسلم من حديث عبد الرزاق له، انظر الحديث السابق، وهو في مصنف عبد الرزاق، ح: 1212 ورواية البخاري، ح: 3825 من حديث الزهري.

3534. It was narrated that Yūsuf bin Māhak Al-Makkī said: “I used to record the expenses of so-and-so for some orphans whose guardian he was. And (when they reached puberty) they made a (deliberate) mistake, and asked him for one thousand Dirham more than they were entitled to, and he gave it to them. Later on, twice the additional amount that they had taken came under my control. I said: ‘Take your thousand that they took under false pretences.’ He said: ‘No. My father told me that he heard the Messenger of Allah ﷺ say: ‘Render the trust back to the one who entrusted it to you, and do not betray the one who betrayed you.’” (Da'īf)

تخريج: [إسناده ضعيف] أخرجه أحمد: 414/2 من حديث حميد الطويل به، وتعن

والحديث الآتي يعني عنه.

3535. It was narrated that Abū Hurairah said: “The Messenger of Allah ﷺ said: ‘Render the trust back to the one who entrusted it to you, and do not betray the one who betrayed you.’” (Da'īf)
Chapter 80. Regarding Accepting Gifts

3536. It was narrated from 'Aishah that the Prophet would accept the gift (Al-Hadîyyah) and reciprocate them. (Saḥîḥ)

Comments:

It is Sunnah to exchange gifts among friends and relatives. Exchange of gifts strengthens mutual relations and love. If someone is not in a position to reciprocate for a gift, he should acknowledge it with praise and thanks saying “Jazâkallahu khaira (May Allah reward you with goodness)” (At-Tirmidî no. 2035) see also no. 4811 as follows.

3537. It was narrated that Abû Hurairah said: “The Messenger of Allâh said: ‘By Allâh, I shall never accept any gift (Hadîyyah) after today, unless it is from a Qurashi Muhâjjir, or an Anṣârî, or a Dawî, or a Thaqâfî.’” (Saḥîḥ)
Comments:
Some people, expecting a handsome return from the Prophet ﷺ, had started bringing gifts, and they complained about what he reciprocated with, and in some of the narrations, they even brought him something as a gift that had been stolen from him. Hence, he determined not to accept gifts but from those whom he knew well.

Chapter 81. Taking Back A Gift (Al-Hibah)

3538. It was narrated from Abãn, Hammãm and Shu’bah, they said: “Qatadah informed us, from Sa’eed bin Al-Musayyab, from Ibn ‘Abbãs, from the Prophet ﷺ, who said: “The one who takes back his gift (Hibah) is like the one who goes back to his vomit.” (Sahih)

Hammãm said: “Qatadah said: ‘We do not know but that vomit is Ḥarãm.’”

تخريج: أخرجه البخاري، الهبة وفضلها والتحريض عليها، باب: لا يحل لأحد أن يرجع في هبه وصدقه، ح: 2261 عن مسلم بن إبراهيم، ومسلم، الهبات، باب تحريم الرجع في الصدقة بعد القرض … إلخ، ح: 7/7 من حديث شعبة به.

3539. It was narrated from Ibn ‘Umar and Ibn ‘Abbãs that the Prophet ﷺ said: “It is not permissible for a man to give something beneficial (‘Atiyyah) or a gift (Hibah) then take it back, except in the case of what a father gives to his son. The likeness of the one who gives something, then takes it back, is that of a dog that eats, then when it is full, it vomits, then it goes back to its vomit again.” (Sahih)

3540. It was narrated from ‘Amr bin Shu’ayb, from his father, from ‘Abdullâh bin ‘Amr, that the Prophet said: “The likeness of the one who takes back what he has given is that of a dog that vomits then eats its vomit. If the giver asks for what he gave back, the likeness of the one who takes back a gift should be explained to him, (but if he insists), then the recipient should give it back to him.” (Hasan)

Chapter 82. A Gift (Al-Hadiyyah)
For Helping Someone

3541. It was narrated from Abû Umâmah that the Prophet said: “Whoever intercedes for his brother, and he gives a him a gift for that, and he accepts it, he has indulged in a major form of Ribâ.”

(Hasan)

Chapter 83. Regarding A Man Who Favors One Of His Children In Presents (An-Nuḥl)

3542. It was narrated from Ash-Sha’bi that An-Nu‘mân bin Bashîr said: “My father gave me a present.” – Ismâ’il bin Sâlim (one of the narrators) said: “He gave him a slave of his.” – “He said: ‘My
mother, ‘Amrah bint Rawāhah said: “Go to the Messenger of Allah ﷺ and ask him to bear witness.” So he went to the Prophet ﷺ and told him about that. He said to him: “I have given my son An-Nu‘mān a present and ‘Amrah asked me to ask you to bear witness to that.” He said: “Do you have any other children?” I said: “Yes.” He said: “Have you given them something like that which you have given to An-Nu‘mān?” He said: “No.” – Some of these narrators said: “This is injustice.” And some of them said: “This is being done by compulsion. Let someone else bear witness to this.” – Mughirah (one of the narrators) said in his Hadith: “Would you not like them all to treat you with the same respect and kindness?” – “He said ‘Yes.’ He said: ‘Then let someone else bear witness to this.’” Mujālid (one of the narrators) said in his Hadith: “Their right over you is that you should treat them justly just as your right over them is that they should honor you.” (Ṣaḥīḥ)

Abū Dāwūd said: According to the Hadith of Az-Zuhri, some of them said (that the Prophet ﷺ said): “Have you given to all of your sons?” Some of them said: “Your children”. Ibn Abī Khālid said, narrating from Ash-Sha‘bī: “Do you have other sons?” Abū Ad-Ḍuḥa said, narrating from An-Nu‘mān bin Bashīr: “Do you have any children besides him?”


قَالَ أَبُو دَاْدَوُذ فِي خَيْبِ السَّرْحَي قَالَ: بَعْضُهُمْ: أَكْلُّ بَيْكَ وَقَالَ بَعْضُهُمْ: وَأَلْيُكَ، وَقَالَ أَبُو دَاْدُوُذ فِي النَّفْعِي: أَلْكَ بِنْوَنُ سَوَاءٍ وَقَالَ أَبُو الدَّاْدَوُذُ فِي النَّفْعِي: أَلْكَ وَلْدُ عَيْنِيَّةً؟.”
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الكتاب بالإجارة

3543. It was narrated from Hishâm bin ‘Urwah, from his father, he said: “An-Nu'mân bin Bashîr narrated to me, he said that his father gave him a slave, and the Messenger of Allâh ﷺ said to him: ‘What is this slave?’ He said: ‘My slave whom my father gave to me.’ He said: ‘Did he give to all of your brothers as he gave to you?’ He said: ‘No.’ he said: ‘Then give him back.’ (Sahîh)

3544. It was narrated from Hajib bin Al-Mufâdhal bin Al-Muha’llab, from his father, who said: “I heard An-Nu'mân bin Bashîr say: ‘The Messenger of Allâh ﷺ said: ‘Be just among your children, be just among your children.” (Sahîh)

Comments:
When somebody wishes to give some presents to his children, he should treat all of them equally and with justice.

3545. It was narrated from Abû Az-Zubair, from Jâbîr who said: “The wife of Bashîr said: “Give my son your slave, and ask the Messenger of Allâh ﷺ to bear witness for me.” He went to the Messenger of Allâh ﷺ and said: “The daughter of so-and-so asked me to give her son a slave, and told me: ‘Ask the Messenger of Allâh
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They to bear witness.” He said: “Does he have any brothers?” He said: “Yes.” He said: “Have you given to all of them something like that which you have given to him?” He said: “No.” He said: “This is not right. I will only bear witness to the truth.” (Sahih)

Comments:

Making a witness in important matters is commanded. One should become witness only on the side of truth and justice.

Chapter 84. Regarding A Woman Giving Without Her Husband’s Permission

3546. It was narrated from Dāwūd bin Abī Hind and Ḥabīb Al-Mu‘allim, from ‘Amr bin Shu‘aib, from his father, from his grandfather, that the Messenger of Allāh said: “It is not permissible for a woman to do anything with her wealth once her husband has entered into marriage with her.” (Hasan)

3547. It was narrated from Ḥusain, from ‘Amr bin Shu‘aib that his father informed him, from ‘Abdullāh bin ‘Amr that the Messenger of Allāh said: “It is not permissible for a woman to give anything without her husband’s permission.” (Hasan)
Chapter 85. Life-Long Gift

3548. It was narrated from Abū Hurairah that the Prophet ﷺ said: “Life-long gifts are permissible.” (Sahih)

3549. It was narrated from Qatadah, from Al-Hasan, from Samurah, from the Prophet ﷺ, similarly (as no. 3548). (Sahih)

3550. It was narrated from Yaḥyā, from Abū Salamah, from Jābir that the Prophet of Allāh ﷺ used to say: “A life-long gift belongs to the one to whom it was given.” (Sahih)

3551. It was narrated from Al-Awzā‘i, from Az-Zuhri, from ‘Urwah, from Jābir that the Prophet ﷺ said: “Whoever is given a life-long gift, it belongs to him and his descendants, and is inherited by those of his descendants who inherit from him.” (Sahih)
3552. It was narrated from Al-Awzā‘ī, from Az-Zuhrī, from Abū Salamah and ‘Urwaḥ, from Jābir, from the Prophet, with its meaning (similar to no. 3551). (Sahih)

Abū Dāwūd said: This is how it was reported by Al-Laith bin Sa‘d, from Az-Zuhrī, from Abū Salamah, from Jābir.

Chapter 86. Life-Long Gift With Mention Of Descendants

3553. It was narrated from Mālik, meaning Ibn Anas, from Ibn Shihāb, from Abū Salamah, from Jābir bin ‘Abdullāh that the Messenger of Allāh ﷺ said: “Any man who is given a life-long gift for him and his descendants, it is for the one to whom it is given, and it cannot go back to the one who gave it, because he has given a gift that can be inherited.” (Sahih)

(المعجم 86 - باب من قال فيه ولهقه) (التحفة 88)

3554. It was narrated from Šāliḥ, from Ibn Shihāb, with his chain and its meaning (similar to no. 3553). (Sahih)

Abū Dāwūd said: And ‘Aqīl
narrated it like that from Ibn Shihâb, (as did) Yazid bin Abi Ḥabib, from Ibn Shihâb. And (they) differed about the wording (that was narrated by) Al-Awzâ'î from Ibn Shihâb. And Fulaih bin Sulaimân reported it similar to this.

3555. It was narrated from Ma'mar, from Az-Zuhri, from Abû Salamah, from Jâbir bin ‘Abdullâh, who said: “The life-long gift, that the Messenger of Allâh ﷺ allowed, was when one says: ‘It is for you and your descendents.’ But if he says: ‘It is for you so long as you live,’ then it goes back to its owner.” (Sahîh)

3556. It was narrated from ‘Atâ’, from Jâbir, that the Prophet ﷺ said: “Do not give property to go to the last one (of the giver and recipient who remains) alive, and do not give life-long gifts. Whoever is given something that goes to the last one alive, or is given a life-long gift, then it is for his heirs.” (Sahîh)

3557. It was narrated from Ṭârîq Al-Makki, from Jâbir bin ‘Abdullâh, who said: “The Messenger of Allâh ﷺ passed judgment concerning an Ansâri woman whose жама gave her..."
an orchard of palm trees, then she died, and her son said: 'I only gave it to her for as long as she lived,' and he had brothers. The Messenger of Allâh ﷺ said: 'It is for her in life and in death.' He said: 'I gave it in charity to her.' He said: 'That makes it even further away from you.'” (Da’î)

Chapter 87. Regarding A Gift Given To The Last One (Of The Giver And Recipient Who Remains) Alive

3558. It was narrated from Abû Az-Zubair, from Jâbir who said: "The Messenger of Allâh ﷺ said: 'A life-long gift is permissible, and a gift given to the last one alive is permissible for the one to whom it is given.'” (Sâhih)

3559. It was narrated that Zaid bin Thâbit said: "The Messenger of Allâh ﷺ said: 'Whoever gives something as a life-long gift, it belongs to the one to whom it is given, during his life and after his death. And do not give gifts to be given to the last one alive; if someone is given such a gift, it is to be regarded as part of his estate.'” (Sâhih)
3560. It was narrated that Mujāḥid said: “A life-long gift is when a man says to another: ‘It is yours so long as you live.’ If he says that it belongs to him (the recipient) and his heirs. And a gift given to the last one alive, is when a person says: ‘It is for the last surviving from you and I.”’ (Hāsan)

Chapter 88. Regarding Liability For Something Borrowed

3561. It was narrated from Qatādah, from Al-Ḥasan, from Samurah that the Prophet ﷺ said: “The hand that takes is responsible until it pays it back.” Then Al-Ḥasan forgot and said: “He is one whom you trust and is not liable.” (Da‘īf)

3562. It was narrated from Umayyah bin Ṣafwān bin Umayyah, from his father, that the Messenger of Allāh ﷺ borrowed some coats of mail from him on the Day of Ḥunain. He said: “Are you taking them by force, O Muhammad?” He said: “No, rather it is a loan for which I am liable.” (Da‘īf)
3563. It was narrated from ‘Abdul-‘Aziz bin Rufai’ from some of the family of ‘Abdullãh bin Safwan, that the Messenger of Allah said: “O Safwan, do you have any weapons?” He said: “Is it a loan or by force?” He said: “No, it is a loan.” He lent him between thirty and forty coats of mail, and the Messenger of Allah went on to engage in the Battle of Hunain. When the idolaters had been defeated, Safwan’s coats of mail were collected, and some had been lost. The Prophet said to Safwan: “We have lost some of your coats of mail. Should we pay you compensation?” He said: “No, O Messenger of Allah, for there is, in my heart today, that which was not present on that day.” (Da‘îf)

Abû Dâwud said: He lent them to him before he became Muslim, then he became Muslim.

3564. It was narrated from ‘Ata’, from some of the family of Safwan who said: “The Prophet borrowed...” and he mentioned a similar report (as no. 3563). (Da‘îf)
Abū Umāmah said: “I heard the Messenger of Allāh ﷺ say: ‘Allāh has given each person who has rights his rights, and there is no bequest for an heir. And no woman should spend anything from her house without her husband’s permission.’ It was said: ‘O Messenger of Allāh, not even food?’ He said: ‘That is the best of our wealth.’ Then he said: ‘Loaned items must be given back, things[1] given to a person to benefit from for a while must be returned, debts must be repaid, and the one who stands surety is responsible.’” (Hasan)

3566. It was narrated from Ṣafwān bin Ya’lā that his father said: “The Messenger of Allāh ﷺ said to me: “When my envoys come to you, give them thirty coats of mail, and thirty camels.”’ He said: “I said: ‘O Messenger of Allāh, is it a loan for which you are liable or a loan to be given back?’ He said: ‘A loan to be given back.”’ (Da’if)

Such as animals that may be milked, trees that may be harvested and land that may be cultivated.
Chapter 89. The One Who Damages Something Is Liable To Replace It With Something Similar

3567. It was narrated from Anas that the Messenger of Allah was with one of his wives, and one of the Mothers of the Believers sent a servant with a bowl containing some food. She struck it with her hand, and broke the bowl. – Ibn Al-Muthanna (one of the narrators) said: “The Prophet took the two pieces, put them together and collected the food in it and said: ‘Your mother got jealous.” Ibn Al-Muthanna added: “Eat.” They ate until the one whose house he was at, brought her bowl. – Then we go back to the version of Musad-dad: “He said: ‘Eat’ and the Messenger kept the servant there and he kept the bowl until they had finished eating. Then he gave the sound bowl to the servant, and kept the broken bowl in his house.” (Sahih)

Comments:
A loaned item must be returned, or its damages should be paid for. If some food drops on the ground, the clean portion of this should be picked up and used.

3568. It was narrated that Jasrah bint Dujajah said: “Aishah said: ‘I have never seen anyone cook food like Safiyyah. She made some food for the Messenger of Allah and sent it to him. I lost my temper and broke the vessel. I said: “O Messenger of Allah, what is the
expiation for what I have done?”
He said: “A vessel for a vessel and food for the food.” (Hasan)

تخريج: [إسحاق حسن] أخرجه النسائي، عشرة النساء، باب الغيرة، ح: 2409 من حديث

Chapter 90. Livestock
Damaging People’s Crops

3568. It was narrated from Harãm bin Muhayyisah, from his father that a she-camel belonging to Al-Barã’ bin ‘Azib entered a man’s garden and damaged it. The Messenger of Allâh ﷺ ruled that property owners were responsible for guarding it during the day and that livestock owners were responsible for guarding it at night. (Đa‘î)

تخريج: [إسحاق ضعيف] أخرجه أحمد: 426/5 عن عبد الرزاق به الزهري عن ح.

3570. It was narrated that Al-Barã’ bin ‘Azib said that he had a she-camel that was accustomed to grazing and it entered a garden and damaged it. The matter was referred to the Messenger of Allâh ﷺ, and he ruled that protecting gardens was the responsibility of their owners during the day, and that taking care of livestock at night was the responsibility of its owners, and the owners of livestock were liable for any damage caused by their livestock at night.” (Đa‘î)

تخريج: [إسحاق ضعيف] أخرجه ابن ماجه، الأحكام، باب الحكم فيما أضحت المواشي، ح: 2322 من حديث الزهري به، وصححه الحاكم: 2/47، 48 ووافقه الذهبي، ورواه مالك في

The End of the Book of Employment
In the Name of Allah, the Most Gracious, the Most Merciful

23. THE BOOK OF JUDGMENTS

Chapter 1. Regarding Seeking Appointment As A Judge

3571. It was narrated from Sa’eed Al-Maqburi, from Abû Hurairah, that the Messenger of Allah ﷺ said: “Whoever accepts a position as a judge has been slaughtered without a knife.” (Hasan)

3572. It was narrated from Al-Maqburi and Al-A’raj, from Abû Hurairah that the Prophet ﷺ said: “Whoever is appointed as a judge among people has been slaughtered without a knife.” (Hasan)

Comments:
Its meaning is to warn against seeking to judge in matters, and that he will suffer in this life or the Hereafter if he judges unjustly.
Chapter 2. Regarding The Judge Who Is Mistaken

3573. It was narrated from Ibn Buraidah, from his father, that the Prophet ﷺ said: “Judges are of three types, one who will be in Paradise and two who will be in the Fire. As for the one who will be in Paradise, it is a man who knows the truth and judges accordingly. And a man who knows the truth, but is unjust in his judgment, he will be in the Fire, and a man who judges the people when he is ignorant will be in the Fire.” (Da’if)

Abū Dāwud said: This is the most correct thing concerning this, meaning the Hadith of Ibn Buraidah: “Judges are of three types.”

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، الأحкам، باب الحاكم يبحث في النص، ح: 2315 من حديث خلف بن خليفة بن ورائة الترمذي، ح: 1322 والحديث طرق كثيرة ضعيفة كلها، خ خلف بن خليفة اختلط.

3574. It was narrated that ‘Amr bin Al-‘Āṣ said: “The Messenger of Allah ﷺ said: ‘If a judge passes a judgment having struggled to arrive at what is correct, and he gets it right, he will have two rewards. If he passes judgment having struggled to arrive at what is correct, but he gets it wrong, he will have one reward.’” I narrated it to Abū Bakr bin Hazm and he said: “This is what Abū Salamah narrated to me from Abū Hurairah.”[1] (Sahih)

[1] The speaker is Yazid bin ‘Abdullāh bin Al-Hād, one of the narrators.
It was narrated from Abū Hurairah that the Prophet ﷺ said: "The one who seeks a position of judge of the Muslims until it is conferred upon him, then his fairness outweighs his unfairness, he will attain Paradise, but the one whose unfairness outweighs his fairness, for him is the Fire."

(Ḍaʿf)

3576. It was narrated that Ibn ‘Abbās recited: “And whosoever does not judge by what Allāh has revealed, such are the disbelievers” up to His saying: “the rebellious.”[1]

(And said:) These three Verses were revealed concerning the Jews, particularly Banū Quraizah and An-Naḍīr. (Ḥasan)

Comments:
Meaning, that those Jewish tribes were wont to judge by other than what Allāh had revealed.

Chapter 3. Regarding Seeking The Position Of Judge, And Hastening To Accept That Position

3577. It was narrated that ‘Abdur-Rahmān bin Bishr Al-Anṣārī Al-Azraq said: “Two men from the locality of Abwāb Kindah arrived while Abū Mas‘ūd Al-Anṣārī was sitting in a circle, and said: ‘Is there any man who will decide between us?’ A man in the circle said: ‘I will.’ Abū Mas‘ūd took a handful of pebbles and threw them at him, and said: ‘Hush! It is disliked to hasten to pass judgment.’” (Da‘īf)

3578. It was narrated that Anas bin Mālik said: “I heard the Messenger of Allāh ﷺ say: ‘Whoever seeks a position as judge, and seeks help for that, he will be left [to it]. Whoever does not seek it, and does not seek help for it, Allāh will send down an angel to guide him aright.’” (Da‘īf)

تخريج: [إسناد ضعيف] أخرجه البهليفي: 1/101 من حديث أبي داود به الأعمش عن أبي بكر.

تخريج: [إسناد ضعيف] أخرجه البهليفي: 1/101 من حديث أبي داود به الأعمش عن أبي بكر.

"Whoever seeks a position as judge, and seeks help for that, he will be left [to it]. Whoever does not seek it, and does not seek help for it, Allāh will send down an angel to guide him aright.” (Da‘īf)
3579. Abū Mūsā said: “The Prophet ﷺ said: ‘We shall never appoint’ — or shall not appoint in charge of our work — one who wants it.’ (Sahih)

Chapter 4. Regarding Bribery Being Disliked

3580. It was narrated that ‘Abdullāh bin ‘Amr said: “The Messenger of Allāh ﷺ cursed the one who gives a bribe and the one who takes it.” (Hasan)

Chapter 5. Regarding Gifts For Workers

3581. ‘Adiyy bin ‘Umairah Al-Kindi narrated that the Messenger of Allāh ﷺ said: “O people, whoever among you is appointed by us to do some work, and he conceals (for himself) a needle or less from us, it will be a yoke of iron on his neck that he will bring on the Day of Resurrection.” An Ansārī man who was black — it is as if I can see him now — stood up
and said: “O Messenger of Allāh, dismiss me from working for you.”
He said: “Why is that?” He said: “I heard you say such and such.”
He said: “I do say that. Whoever we appoint to do some work, let him bring everything, whether it is a little or a lot. Whatever he is given, he may take, and whatever he is forbidden, let him refrain from it.”

(Sāhīh)

Chapter 6. How To Judge

3582. It was narrated that ‘Ali said: “The Messenger of Allāh  sent me to Yemen as a judge. I said: ‘O Messenger of Allāh, you are sending me, but I am young, and have no knowledge of the role of a judge.’ He said: ‘Allāh will guide your heart and make your tongue steadfast (in speaking the truth). When two disputants sit before you, do not pass judgment until you have listened to the second one as you listened to the first one, for it is better for you to have a clear idea of the case.’” He said: “I continued to judge between people, or I did not doubt any judgment, after that.” (Dā‘f)
Chapter 7. Regarding The Judges Judgment When He Is Mistaken

3583. It was narrated from Zainab bint Umm Salamah that Umm Salamah said: “The Messenger of Allah said: ‘I am only a human, and you refer your disputes to me, and some of you may be more eloquent in arguing than others, so I pass judgment according to what I hear. If I rule in favor of someone at the expense of his brother’s rights, he should not take anything from him, for I have only apportioned him a piece of the Fire.’” (Sahih)

Comments:
1. For someone in the seat of judgment, there is a possibility of making an unintentional error, and the decision may be inaccurate, therefore, the judge is not to be blamed for such errors.
2. This statement of the Prophet shows that he was not aware of the future.
3. This narration is a clear proof of the fact that Prophet was also human being.

3584. It was narrated from ‘Abdullâh bin Râfi’, the freed slave of Umm Salamah, from Umm Salamah, who said: “Two men came to the Messenger of Allah with a dispute about an inheritance of theirs, for which they had no proof except their claims. The Prophet said...” and he mentioned a similar report (as no. 3583); “The two men wept, and each of them said: ‘I give my right to you.’ The Prophet said to them: ‘Now that you have reached this point, divide it between both of
you and try to be fair, then draw lots (in case of a dispute), and then let each of you be conciliatory.”

(Hasan)

3585. (There is another chain) from ‘Abdullãh bin Rãfi’, who said: “I heard Umm Salamah narrate this Hadith (i.e., no. 3583) from the Prophet ﷺ.” He said: “They were disputing about an inheritance, and things that were no longer usable.” He ﷺ said: “I only judge between you on the basis of my opinion with regard to issues where no revelation has been sent down to me.” (Hasan)

3586. It was narrated from Ibn Shihãb that while he was on the Minbar, ‘Umar bin Al-Khattab said: “O people, (personal) opinion in the case of the Messenger of Allah ﷺ was only right because Allah showed him what was right; in our case it is mere conjecture and speculation.” (Da’if)

3587. Mu’ãdh bin Mu’ãdh said: “Abû ‘Uthmân Ash-Shãmî informed me – and I do not think I have seen any Shãmî better than him.” Meaning Hariz bin ‘Uthmân. (Sahih)
Chapter 8. How Should The Disputants Sit Before The Judge?

3588. It was narrated that ‘Abdullāh bin Az-Zubair said: “The Messenger of Allāh ḥṣ ruled that the two disputants should sit in front of the judge.” (Da‘f)

Comments:
No party should be favored by the court, and both of the parties should be heard carefully in the presence of each other, and both should sit before the judge.
One cannot reach a rational decision while angry, so judges should avoid making a decision when they are angry.

Chapter 9. A Judge Passing Judgment While He Is Angry

3589. ‘Abdur-Rahmān bin Abī Bakrah narrated’ from his father that he wrote to his son and said: “The Messenger of Allāh ḥṣ said: ‘The judge should not pass judgment between two people when he is angry.’” (Sahih)

Chapter 10. Judgment Between Ahl Adh-Dhimmah

3590. It was narrated that Ibn ‘Abbās said: “So if they come to you, either judge between them, or...
turn away from them.¹ This was abrogated by the Verse: “So judge among them by what Allah has revealed.”² (Hasan)

3591. It was narrated that Ibn ‘Abbās said: "When this Verse was revealed - So if they come to you, either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least. And if you judge, judge with justice between them. Verily, Allah loves those who act justly."³ If Banū An-Nadīr killed someone from Banū Quraizah, they would pay half of the blood money, but if Banū Quraizah killed someone from Banū An-Nadīr, they would pay the blood money in full. The Messenger of Allah made it equal between them.” (Da‘if)

Chapter 11. Struggling For An Opinion When Passing Judgment

3592. It was narrated from Al-‘Hārīth bin ‘Amr, the nephew of Al-

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¹ Al-Mā‘īdah 5:42.
³ Al-Mā‘īdah 5:42.
Mughirah bin Shu'bah, from some of the people of Himṣ who were companions of Mu'adh bin Jabal, that when the Messenger of Allah wanted to send Mu'adh to Yemen, he said: "How will you judge if a case is presented to you?" He said: "I will judge in accordance with the Book of Allah.” He said: "What if you do not find any (evidence) in the Book of Allah?" He said: "Then I shall struggle to come to the best opinion and not spare any effort in doing so.” The Messenger of Allah struck him on the chest and said: "Praise be to Allah Who has guided the envoy of the Messenger of Allah to that which pleases the Messenger of Allah." (Da'if)

 تخريج: [إسناده ضعيف] أخرجه الترمذي، الأحكام، باب ما جاء في القاضي كيف يقضي، ح: 1327 و 1288 من حديث شعبة، وقال: "وليس إسناده عندي يمتص " الحارث: مجهول، وهذا الحديث ضعفه البخاري والجهلور.

3593. (There is another chain) from Mu'adh bin Jabal that when the Messenger of Allah sent him to Yemen... a similar report (as no. 3592). (Da'if)

تخريج: [ضعف] انظر الحديث السابق، وأخرجه البهذلي: 114/3 من حديث أبي داود به.
Chapter 12. Regarding Reconciliation

3594. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Reconciliation is permissible among Muslims.’” — Ahmad added: “Except reconciliation that makes forbidden something that is permitted, or permits something that is forbidden.” — Sulaimān bin Dawūd said: “And the Messenger of Allāh ﷺ said: ‘The Muslims are bound by their conditions.’” (Hasan)

3595. Ka'b bin Malik narrated that he demanded payment of a debt that Ibn Abī Ḥadrad owed him during the time of the Messenger of Allāh ﷺ, in the Masjid. Their voices became so loud that the Messenger of Allāh ﷺ could hear them in his house. The Messenger of Allāh ﷺ came out to them, pushing aside the curtains of his apartment. He called Ka'b bin Malik and said: “O Ka'b!” He said:

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[1] Ahmad bin Abdul-Wāhid Ad-Dimashqi, one of the two Shaikhs the author narrated this from, meaning, these are the variations in the wordings they narrated.
“Here I am at your service, O Messenger of Allah.” He gestured to him with his hand, indicating that he should waive half of the debt. Ka'b said: “I will do it, O Messenger of Allah.” The Prophet said: “Get up and pay it off.”

(\textit{Sahih})

Comments:

The judge has the privilege to ask the contending parties to make a compromise, and decide the matter amicably, in or out of court. In financial matters, the claimant can forgive and leave his right.

\textbf{Chapter 13. Regarding Testimonies}

3596. Zaid bin Khālid Al-Juhāni narrated that the Messenger of Allah said: “Shall I not tell you of the best of witnesses? The one who offers his testimony or speaks of his testimony before he is asked to do so.” 'Abdullāh bin Abī Bakr was not sure which of the two he said. (\textit{Sahih})

Abū Dāwud said: Mālik said: “The one who speaks of his testimony without knowing in whose favor it is.” Al-Hamdānī said: “And brings the case to the \textit{Sultan}.” Ibn As-Sarḥ said: “Or brings it to the \textit{Imām}.”\footnote{\text{Meaning, these are the variant wordings narrated from them.}}
Comments:

It has been mentioned in a report of Al-Bukhārī and Muslim, that near the Day of Judgment “People will come whose witness will precede their oaths, and their oaths will precede their witness.” (Sahih Al-Bukhārī no. 2652) The witness of such people has been condemned. In this narration, efforts of those who come forward to help the poor and helpless is appreciated. Such truthful people also help the courts to implement justice.

Chapter 14. Regarding A Man Who Helps Someone In A Dispute Without Knowing About The Case

3597. It was narrated that Yahyā bin Rāshid said: “We sat waiting for ‘Abdullāh bin ‘Umar, and he came out to us and sat down, and said: ‘I heard the Messenger of Allāh say: “If a person’s intercession prevents one of the Hadd punishments of Allāh (from being carried out), then he has opposed Allāh. The one who argues for a false case knowingly will remain subject to the wrath of Allāh until he gives it up. If a person says something of a belief that is not true, Allāh will cause him to dwell in the mud of Khabāl[1] until he retracts what he said.” (Ṣaḥīḥ)

[1] Khabāl: A lot of mud and dirt; it is explained in another Hadīth as being the drippings of the people of Hell.
Comments:

It means that when the matter is referred to the court for decision, it is not lawful to do anything which can effect the decision. Using influence, authority, or any kind of approach to pressurize the judge is illegal.

3598. It was narrated from Matr Al-Warrāq, from Nāfi’, from Ibn ‘Umar, from the Prophet ﷺ, with this meaning. He said: “Whoever helps in a dispute unjustly, he draws upon himself the wrath of Allāh, Glorified and Exalted is He.” (Hasan)

Chapter 15. Regarding False Witness

3599. It was narrated that Khuraim bin Fātik said: “The Messenger of Allāh ﷺ prayed Subh (Fajr) and when he had finished, he stood up and said: ‘False Testimony has been made equivalent to associating partners with Allāh,’ three times. Then he recited: So shun the abomination (worshiping) of idol, and shun lying speech (false statements) Ḥunafā’ Lillāh (worshiping none but Allāh), not associating partners (in worship) unto Him.”[1]

Comments:

It is proven by other Sahih narrations, that giving false testimony is considered a mortal sin. (Sahih Al-Bukhari no. 2653.)

Chapter 16. The One Whose Testimony Is To Be Rejected

3600. It was narrated from Sulaiman bin Musa, from ‘Amr bin Shu‘aib, from his father, from his grandfather that the Messenger of Allah ḥ refused the testimony of treacherous men and women, and the one who bears a grudge against his brother, and he refused the testimony of the one who is dependent on a family, but he allowed it for others. (Hasan)

3601. (There is another chain) from Sulaiman bin Musa, with his chain. He said: “The Messenger of Allah ḥ said: ‘The testimony of a treacherous man or woman, or of an adulterer or adulteress, or of one who bears a grudge against his brother, is not valid.’” (Hasan)
Chapter 17. Testimony Of A Bedouin Against Townspeople

3602. It was narrated from Abū Hurairah that he heard the Messenger of Allâh ﷺ say: “The testimony of a Bedouin against a townsman is not valid.” (Sahih)

Comments:
Meaning, since the two kinds of people live in separate areas, and it is in regard to disputes.

Chapter 18. Testimony With Regard To Breastfeeding

3603. It was narrated from Ḥammād bin Zaid, from Ayyūb, from Ibn Abī Mulaikah who said: “Uqbah bin Al-Ḥarīth narrated to me, and a companion of mine (also) narrated it to me from him, and I better remembered my companion’s narration, (he said): ‘I married Umm Yāḥyā bint Abī Iḥāb, and a black woman entered upon us and claimed that she had breastfed us both. I went to the Prophet ﷺ and told him about that, and he turned away from me. I said: ‘O Messenger of Allâh, she is lying.’ He said: ‘How do you know? She said what she said. Separate from her.’” (Sahih)
3604. It was narrated from Al-Hārith bin 'Umair Al-Basri and Ismā'il bin 'Ulayyah, both of them from Ayyūb, from Ibn Abī Mulaikah, from 'Ubaid bin Abī Maryam, from 'Uqbah bin Al-Hārith – (he said): “And I heard it from ‘Uqbah, but I remember the Hadith of ‘Ubaid better” – and he mentioned a similar report (as no. 3603). (Sahih)

Abū Dāwud said: Hammād bin Zaid looked at Al-Hārith bin 'Umair, so he said: “This one is among the trustworthy companions of Ayyūb.”

Chapter 19. The Testimony Of Ahl Adh-Dhimmah And A Will Made When Traveling

3605. It was narrated from Ash-Sha'bī that death came to a Muslim man in Daqūqā', and he could not find any Muslim to witness his will, so he asked two men from Ahl Al-Kitāb to witness it. They came to Al-Kūfah and went to Abū Mūsa Al-Askarī and told him, and they brought his estate and his will. Al-Askarī said: “This is something that did not happen again after the incident during the time of the Messenger of Allāh ﷺ. He asked them to swear an oath by Allāh after 'Asr (prayer) that they had not betrayed, lied, changed,
concealed or altered (anything), and that it was indeed the will and estate of the man. Then he accepted their testimony.” (Da‘if)

Comments:

These two narrations show that if a Muslim dies at a place where there is no Muslim, it is allowed to have a non-Muslim witness, and to confirm the truth and validity of the testimony, they can be asked to take an oath. The second narration is also narrated in Sahih Al-Bukhārī. So it proves that the verdict of the Prophet ﷺ was exact according to the revelation.

3606. It was narrated that Ibn ‘Abbās said: “A man from Banū Sahm went out with Tamīm Ad-Dārī and ‘Adiyy bin Baddā’, and the Sahmī man died in a land where there were no Muslims. When they brought his estate, a silver cup with lines of gold was missing. The Messenger of Allāh ﷺ made them swear an oath, then the cup was found in Makkah. They said: “We bought it from Tamīm and ‘Adiyy.” Two men who were heirs of the Sahmī man stood up and swore: “Our testimony is truer than theirs; the cup belongs to our companion.” Then the following Verse was revealed concerning them: “O you who believe! When death approaches any of you, and you make a bequest, (then take) the testimony.”[1]

Chapter 20. If The Judge Knows That The Testimony Of One Person Is True, It Is Permissible For Him To Pass Judgment On The Basis Of that

3607. It was narrated from 'Umārah bin Khuzaimah that his paternal uncle, who was one of the Companions of the Prophet ﷺ, told him that the Prophet ﷺ bought a horse from a Bedouin, and asked him to go with him so that he could give him the price of the horse. The Messenger of Allāh ﷺ walked briskly, but the Bedouin walked slowly, and people started intercepting him and making him offer for the horse, not realizing that the Prophet ﷺ had already bought it. The Bedouin called the Messenger of Allāh ﷺ, and said: “If you want to buy this horse then confirm it, otherwise I shall sell it.” The Prophet ﷺ stopped when he heard the call of the Bedouin, and said: “Did I not buy it from you?” He said: “No, by Allāh, I did not sell it to you.” The Prophet ﷺ said: “Yes, I did buy it from you.” The Bedouin started to say: “Bring a witness.” Khuzaimah bin Thābit said: “I bear witness that you sold it to him.” The Prophet ﷺ turned to Khuzaimah and said: “On what basis do you bear witness?” He said: “Because I believe you, O Messenger of Allāh.” The Prophet ﷺ decreed that the testimony of Khuzaimah was equivalent to the testimony of two men. (Ṣahih)
Chapter 21. Judgment On The Basis Of An Oath And One Witness

3608. It was narrated from Qais bin Sa'd, from 'Amr bin Dinar, from Ibn 'Abbâs that the Messenger of Allâh ﷺ passed a judgment on the basis of an oath and one witness. (Sahih)

3609. It was narrated from Muhammad bin Muslim, from 'Amr bin Dinar, with his chain, and its meaning (similar to no. 3608). Salamah (one of the narrators) said in his Hadîth: “Concerning people's rights.” (Sahih)

3610. It was narrated from Abu Hurairah that the Prophet ﷺ passed judgment on the basis of an oath and one witness. (Sahih) Abû Dâwûd said: Ar-Râbi' bin Sulâmah Al-Mu'adh-dhin told me something extra in this Hadîth. He
said: “Ash-Shafâ’î informed us, from ‘Abdul-‘Azîz, who said: ‘I mentioned that to Suhail and he said: ‘Rabi’ah, who is trustworthy in my opinion, narrated it to me but I do not remember it.’”

‘Abdul-‘Azîz said: “Suhail suffered a disease that took away a little of his intelligence, and he forgot some of his Ahâdîth. After that, Suhail narrated it from Rabi’ah, from his father.”

3611. A similar report (as no. 3610) was narrated from Rabi’ah with the chain of Abû Mus’ab. [1] Sulaimân said: “I met Suhail and asked him about this Hadîth, and he said: ‘I do not know it.’ I told him: ‘Rabi’ah narrated it to me from you.’ He said: ‘If Rabi’ah narrated it to you from me, then narrate it from Rabi’ah from me.’” (Sahîh)

Comments:
If the claimant in financial matters has only one witness, the decision can be made by asking the witness to swear. This oath of the witness will be considered as a second witness.

3612. ‘Ammâr bin Shu’ait bin [‘Ubaid] Allâh bin Az-Zubaîb Al-Anbarî narrated: My father narrated to me: I heard my

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grandfather Az-Zubaib say: “The Messenger of Allah ﷺ sent an army to Banû Al-‘Anbar and they captured them in Rukbah, in the environs of At-Ṭa‘īf, and brought them to the Prophet of Allah ﷺ. I rode and went ahead of them to the Prophet ﷺ. I said: ‘Peace be upon you, O Prophet of Allah, and the mercy of Allah and His blessings. Your troops came to us and captured us, but we had already accepted Islam, and we cut the sides of the ears of our cattle.’ When Banû Al-‘Anbar came, the Prophet of Allah ﷺ said to me: ‘Do you have any proof that you had accepted Islam before you were captured during these days?’ I said: ‘Yes.’ He said: ‘Who is your witness?’ I said: ‘Samurah, a man from Banû Al-‘Anbar,’ and another man whom he named. The man bore witness, but Samurah refused to bear witness. The Prophet of Allah ﷺ said: ‘He has refused to bear witness, so you may swear an oath with your other witness.’ I said: ‘Yes.’ He asked me to swear an oath, and I swore by Allah that we had accepted Islam on such and such a day, and we had cut the sides of the ears of our cattle. The Prophet of Allah ﷺ said: ‘Go and take half of their wealth, but do not touch their children. Were it not that Allah, Most High, does not like efforts to be wasted, we would not have taken even a rope from you.’” Az-Zubaib said: “My mother called me and said: ‘This man took my rug.’ I went to the
Prophet of Allah ﷺ and told him, and he said to me: 'Detain him.' I collared him and stood with him where we were, and the Prophet of Allah ﷺ looked at us standing there, and said: 'What do you intend to do with your prisoner?' I let him go, and the Prophet of Allah ﷺ stood up and said to the man: 'Give this man back his mother's rug that you took from her.' He said: 'O Prophet of Allah, it is no longer in my possession.' So the Prophet of Allah ﷺ took the man's sword, and gave it to me, and he said to the man: 'Go and give him some ساء of food as well.' So he gave me some ساء of barley as well.” (Da’if)

Chapter 22. Two Men Who Claim Something But Have No Proof

3613. It was narrated from Yazîd bin Zurai‘ (he said): “Ibn Abî ‘Arûbah narrated to us, from Qatâdah, from Sa‘eed bin Abî Burdah, from his father, from his grandfather, Abû Mûsâ Al-Ash‘arî, that two men brought a claim to a camel, or another animal, to the Prophet ﷺ, and neither of them had any proof, so the Prophet ruled that they should share it equally. (Hasan)
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Comments:
Regarding the principles of witnesses and testimony, Islam provides solutions to all kinds of situations and circumstances. If the claimant has only one witness, the oath serves the purpose of a second witness. If the claimant has no witness, and the defendant does not want to swear an oath, the judge can recommend a compromise. In the case of a compromise, the disputed property can be divided among the parties.

3614. It was narrated from 'Abdur-Rahim bin Sulaiman, from Sa'eed[1] with his chain, and its meaning (as no. 3613). (Hasan)

3615. It was narrated from Hajjaj bin Minhâl, (who said): "Hammãm narrated to us, from Qatãdah," with his meaning and his chain; "that two men lay claim to a camel during the time of the Prophet, and each of them sent two witnesses, and the Prophet divided it equally between them." (Hasan)

3616. It was narrated from Abû Râfî', from Abû Hurairah that two men referred a dispute concerning some property to the Prophet, but neither of them had any proof. The Prophet said: "Draw lots to decide who will swear an oath and it will be as it is, regardless of the outcome and whether they like that or not." (Sahîh)

[1] Meaning, Sa'eed bin Abi 'Arubah (Tuhfat Al-Ashraf no. 9088; 6:452)
[2] Meaning, draw lots to see who takes the oath, and then, the one who swears the oath will take what he claims is his.
It was narrated from Ma'mar, from Hammām bin Munabbīh, from Abū Hurairah, from the Prophet ﷺ who said: “Whether they both dislike swearing an oath or like it, they still have to draw lots (to decide who will swear an oath).”

Salamah[1] said: “Ma'mar informed us,” and he said: “Whether they both dislike swearing an oath.” (Sahih)

Comments:
When both the claimant and defendant are not willing to take an oath, the judge can decide by drawing lots. The name that appears by the lot will have to take an oath or withdraw.

A similar report (as no. 3617) was narrated from Sa'eed bin Abī Ṭarīb with the chain of Ibn Minhāl. He said: “Concerning an animal, and they had no proof, so the Messenger of Allāh ﷺ ordered them to draw lots to decide who would swear the oath.” (Sahih)

Chapter 23. The Defendant Should Swear An Oath

It was narrated that Ibn Abī Mulaikah said: “Ibn ‘Abbās wrote to me saying that the Messenger of Allāh ﷺ judged that the defendant
should swear the oath.” *(Sahih)*

Chapter 24. How The Oath Should Be Sworn

3620. It was narrated from Ibn 'Abbás that when he asked him to swear an oath, the Messenger of Allâh ﷺ said to a man: “Swear by Allâh, besides Whom there is none worthy of worship, that you do not owe him anything,” meaning, the plaintiff. *(Hasan)*

Chapter 25. If The Defendant Is A Dhimmi, Should He Swear An Oath?

3621. It was narrated that Al-Ash'ath said: “There was some land that was jointly owned by myself and a Jewish man, and he denied me my rights. I brought him to the Prophet ﷺ, and the Prophet ﷺ said to me: ‘Do you have any proof?’ I said: ‘No.’ He said to the Jew: ‘Swear an oath.’ I said: ‘O Messenger of Allâh, then he will swear an oath and take away my
property.' Then Allah revealed 'Verily, those who purchase a small gain at the cost of Allah's Covenant...' until the end of the Verse."[1]

Comments:
If the dispute arises with some non-Muslim, he would be asked to swear by Allah, and if he gives a false oath in the Name of Allah, the Muslim claimant would bear the loss with patience and leave the matter with Allah.

Chapter 26. When A Man Swears An Oath On The Basis Of What He Knows And Not On The Basis Of What He Has Witnessed

3622. It was narrated from Al-'Ash'ath bin Qais that a man from Kindah and a man from Hadramawt referred a dispute to the Prophet concerning some land in Yemen. The Hadrami man said: "O Messenger of Allah, my land was usurped by the father of this man, and it is in his possession." He said: "Do you have any proof?" He said: "No, but make him swear an oath by Allah that he is unaware that it was my land, which was usurped by his father." The Kindi man prepared to swear an oath and he quoted the Hadith. (Hasan)

3623. It was narrated from 'Alqamah bin Wâ'il bin Hujr Al-Hadrami, from his father who said: "A man from Hadramawt and a man from Kindah came to the Messenger of Allah. The Hadrami man said:

‘O Messenger of Allāh, this man has taken land by force from me that belonged to my father.’ The Kindi man said: ‘It is my land, and is in my possession, and I cultivate it; he has no right to it.’ The Prophet ﷺ said to the Hadrami man: ‘Do you have (ary) proof?’ He said: ‘No.’ He said: ‘Then you have to accept his oath.’ He said: ‘O Messenger of Allāh, he is a liar; he does not care about an oath, and he would not stop at anything.’ The Prophet ﷺ said: ‘You have no other choice.’” (Sahih)

Comments:
1. After swearing the oath in the Name of Allāh, the defendant is free from the plaintiff’s claim. His character has nothing to do with his oath. He may be a pious man or a criminal.
2. The claimant can ask the defendant about his true knowledge of the facts regarding the disputed property. The Prophet ﷺ did not object when the Hadrami questioned the man of Banū Kindah if he knew or not.

Chapter 27. How Should a Dhimmi be Asked to Swear an Oath?

3624. It was narrated from Ma’mar, from Az-Zuhri, who said: A man from Musainah narrated to us – while we were with Sa’eed bin Al-Musayyab – from Abū Hurairah, who said: The Messenger of Allāh ﷺ said to the Jews: “I adjure you by Allāh, Who revealed the Tawrah to Mūsā, what do you find in the Tawrah about the one who commits Zinā?”... and he quoted the Hadith about stoning. (Da’īf)
3625. It was narrated from Muhammad bin Ishâq, from Az-Zuhri with this Hadîth, and his chain. He said: “A man from Muzainah, who was one of those who sought knowledge and acquired it, told Sa‘eed bin Al-Musayyab…” and he quoted a similar Hadîth (as no. 3624). (Da‘îf)

3626. It was narrated from ‘Ikrimah that the Prophet ﷺ told him, meaning, Ibn Sûriyû: “I adjure you by Allâh, Who saved you from the people of Fir’awn, and parted the sea for you, and shaded you with the cloud, and sent down the manna and quails to you, and sent down the Tawrah to Mûsâ – do you find stoning (mentioned) in your Book?” He said: “You have adjured me with what is tremendous, and I cannot lie to you.” And he quoted the Hadîth. (Da‘îf)

Comments:
The oath from non-Muslims living in a Muslim country should be taken according to their faith.

Chapter 28. A Man Who Swears To Establish His Rights

3627. It was narrated from ‘Aww bin Malik that the Prophet ﷺ judged between two men, and when he left, the man against whom the ruling went, said: “Allâh
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is sufficient for me, and He is the best disposer of affairs.” The
Prophet ﷺ said: “Allâh, Exalted is He, apportions blame for
negligence, but you should take care of your affairs and be smart.
Then if something gets the better of you, in that case you may say:
‘Allâh is sufficient for me and He is the best disposer of affairs.””
(Da‘if)

Chapter 29. Regarding A Person In Debt, Should He Be Detained?

3628. It was narrated from ‘Urwah bin Sharid, from his father, that the Messenger of Allâh ﷺ said: “Any delay on the part of one who can afford (to repay a debt) makes it permissible to dishonor him and punish him.” (Hasan)

3629. Hirmâs bin Habîb — a man from the people of the desert — narrated from his father, that his grandfather said: “I came to the

 demás: 24/6, 25 من حديث بقية به، وصرح بالسماع
ولكنه لم يصرح بالسماع المسنود، وقال النسائي في الكبرى، ح: 1062 وعمل اليوم والليلة، ح: 266 ‘سيف لا أعرفه’.

تخريج: [إسناده ضعيف] أخرجه أحمد: 15, من حديث بقية به، وصرح بالسماع.

باب: في الذُّننُينَ هُلَّ يُحِبْسُ يِوَلُّ (النتفعة) 29

3628 - حَدَّثَنَا عَبْدُ اللهُ بْنُ مُحَمَّدٍ الْمُهْدِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُباَرَكِ عِنْ وَبْرٍ ابْنُ أبي دِلْفِيْلَةٍ، عَنْ مُحَمَّدٍ بْنُ مُحَمَّدٍ قَالَ: أَيُّ الْوَاجِدُ يُحِبْسُ يِرْضَىٰ وَعَفَوٍوُتَهُ. قَالَ: ابْنُ الْمُباَرَكِ: يُحِبْسُ يِرْضَىٰ: يُغَلَّفْ<br>له، وَعَفَوٍوُتَهُ: يُحِبْسُ يِوَلُّ.


3629. Hirmâs bin Ḥabîb — a man from the people of the desert — narrated from his father, that his grandfather said: “I came to the

[1] And he is one of the narrators in the chain.
Prophet \( \text{س} \) with a man who owed me a debt, and he said to me: ‘Stick with him (do not let him out of your sight).’ Then he said to me: ‘O brother of Banū Tamim, what do you intend to do with your prisoner?’” (Da‘if)

**Comments:**
If the debtor is a rich and wealthy person, it is allowed to demand one’s due with harsh words and by detaining him, if necessary.

3630. It was narrated from Ma‘mar, from Bahz bin Ḥakīm, from his father, from his grandfather that the Prophet \( \text{س} \) detained a man on the basis of an accusation. (Hasan)

**Comments:**
An accused whose offence has yet not been proved can be detained for a short time, for the purpose of an investigation. His detention should not be for a period longer than required to resolve the matter.

3631. It was narrated from Ismā‘īl, from Bahz bin Ḥakīm, from his father, from his grandfather – Ibn Qudāmah\[1\] said: “that his brother or paternal uncle” Mu‘ammal\[2\] said: “that he” – “stood up when the Prophet \( \text{س} \) was delivering a Khutbah and said: ‘My neighbors –

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\[1\] Muḥammad bin Qudāmāh, one of the two from whom Abū Dāwūd heard the narration.

\[2\] He is the other Shaikh of Abū Dāwūd in this narration, and the meaning is, they narrated it with these variations. And it appears that the distinction is between it being about Bahz’s grandfather, or about his brother or paternal uncle.
why are they being detained?' He turned away from him twice, then he mentioned something, and the Prophet ﷺ said: ‘Let his neighbors go.’” Mu’ammal did not mention: “When he was delivering a Khutbah.” (Hasan)

Comments:
They were detained on the allegation of slander, but when it was not proven they were released.

Chapter 30. Regarding Authorization

3632. It was narrated that Jābir bin ‘Abdullāh said: “I wanted to go out to Khaibar, so I came to the Prophet ﷺ and greeted him with Salām, and I said to him: ‘I want to go out to Khaibar.’ He said: ‘When you come to my deputy, take five Wasqs from him.’ If he asks you for a sign, place your hand on his collar bone.” (Da’if)

Comments:
It is proven from Sahih narrations that appointing an agent is lawful. The Prophet ﷺ used to appoint someone for doing personal tasks. See Sahih Al-Bukhārī no. 3642.

Chapter 31. Regarding Judicial Matters

3633. It was narrated from Bushair bin Ka‘b Al-‘Adawi, from Abū Hurairah that the Prophet ﷺ said:
“If you dispute concerning a pathway, make it seven fore-arms lengths.” (Sahih)

3634. It was narrated from Al-A'raj that Abu Hurairah said: “The Messenger of Allah ﷺ said: ‘If one of you asks his brother for permission to fix a piece of wood to his wall, he should not prevent him.’” They (those who were listening to Abu Hurairah) lowered their heads and he said: “Why do I see you paying no attention to this Hadith? I shall most certainly keep reminding you of it.” (Sahih)

Comments:
It is one of the basic and essential rights of a neighbor, that if it is not harmful and damaging for his own property, one should allow his neighbor to use his wall for construction.

3635. It was narrated from Abu Sirmah, the Companion of the Prophet ﷺ, that the Prophet ﷺ said: “Whoever harms others, Allah will harm him, and whoever shows hostility to others, Allah will show hostility to him.” (Da'if)
A Muslim should not become a cause of trouble or harm for his Muslim brother, otherwise he may become the target of the curse of the Prophet ﷺ.

3636. Abū Ja‘far Muḥammad bin ‘Alī narrated from Samurah bin Jundab, that he had some palm trees in the grove of an Ḍanṣãrī man. He said: “The man had his family with him, and Samurah used to enter the grove to go to his palm trees, and that caused annoyance and hardship to him (the Ḍanṣãrī man). He asked him to sell (the trees), and he refused. He asked him to take some other trees in exchange, and he refused. So he went to the Prophet ﷺ and told him about that, and the Prophet ﷺ asked him to sell it, but he refused; he asked him to accept some other trees in exchange, but he refused. He said: ‘Give it to him and you will have such and such,’ something with which he tried to encourage him, but he refused. He said: ‘You deliberately want to cause harm to others.’ The Messenger of Allāh ﷺ said to the Ḍanṣãrī: ‘Go and uproot his palm trees.”’ (Da‘īf)
3637. ‘Abdullāh bin Az-Zubair narrated that a man disputed with Az-Zubair about the streams of the Harrah which they used for irrigation. The Anṣārī said: “Let the water flow,” but Az-Zubair refused. The Prophet ﷺ said to Az-Zubair: “Water (your trees), O Az-Zubair, then let the water flow to your neighbor.” The Anṣārī got angry and said: “O Messenger of Allāh, it is because he is your cousin!” The face of the Messenger of Allāh ﷺ changed color, then he said: “Water (your trees) then block the water until it backs up to the bottom of the wall.” Az-Zubair said: “By Allāh, I think this verse was revealed concerning that: But no, by your Lord, they can have no Faith, until they make you judge...”[1] (Sahih)

3638. It was narrated from Tha’labah bin Abī Mālik that he heard their elders saying, that a man from the Quraish shared (a water source) with Banū Quraizah, and he referred a dispute concerning Mahzūr – meaning, a stream whose water they shared – to the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ passed judgment between them, ruling that the water should reach the ankles, and that (those using) the upper part should not withhold

water from (those using) the lower part. *(Hasan)*

3639. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Messenger of Allah ruled concerning the stream of Mahzûr that it should be held back until (the water) reached the ankles, then (those using) the upper part should release water to (those using) the lower part. *(Hasan)*

3640. It was narrated that Abû Sa'eed Al-Khudrî said: “Two men referred a dispute to the Messenger of Allah concerning the area around a palm tree (that is regarded as belonging to it). According to one of them, he ordered that its height be measured, and it was found to be seven fore-arms lengths. According to the other it was found to be five fore-arms lengths. So he passed judgment on that basis. *[1] ‘Abdul-'Azîz (one of the narrators) said: “He ordered that it be measured with one of its branches.” *(Hasan)*

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*[1]* Meaning, the area around the tree that was regarded as belonging to it was to be determined by the height of the tree.
Chapter 1. Regarding The Virtue Of Knowledge

3641. It was narrated that Kathîr bin Qais said: “I was sitting with Abû Ad-Dardâ’ in the Masjid of Damascus when a man came and said: ‘O Abû Ad-Dardâ’, I have come to you from the city of the Messenger ﷺ (Al-Madinah) for a Hadîth which I have heard that you narrated from the Messenger of Allâh ﷺ, and I have not come for any other purpose.’ He said: ‘I heard the Messenger of Allâh ﷺ say: “Whoever travels a road seeking knowledge thereby, Allâh will cause him to travel one of the roads of Paradise. The angels lower their wings in approval of the seeker of knowledge. Those who are in the heavens and on earth, and the fish in the depths of the water, pray for forgiveness for the knowledgeable person. The superiority of the scholar over the worshiper is like the superiority of the moon, on the night when it is full, over all other heavenly bodies. The scholars are the heirs of the Prophets. The Prophets did not leave behind Dinars or Dirhams,
rather they left behind a heritage of knowledge, and the one who acquires it acquires an abundant portion.” (Da`īf)

3642. A similar report (as no. 3641) was narrated from 'Uthmān bin Abī Sawdah, from Abū Ad-Dardā’, from the Prophet ﷺ. (Da`īf)

3643. It was narrated that Abū Hurairah said: “There is no man who follows a path in pursuit of knowledge but Allāh will make easy for him a path to Paradise, and if a person’s deeds slow him down, his lineage will not help him to speed up.” (Ṣaḥīḥ)
he was sitting with the Messenger of Allah ﷺ, and a Jewish man was with him, a funeral passed by. He said: “O Muhammad, does this corpse speak (in the grave, with the angels)?” The Prophet ﷺ said: “Allah knows best.” The Jew said: “It does speak.” The Messenger of Allah ﷺ said: “Whatever the people of the Book tell you, do not believe it, and do not deny it. Say: ‘We believe in Allah and His Messenger.’ Then if it is false, you will not have believed it, and if it is true, you will not have denied it.”

(Da'if)

Comments:
Learning foreign languages is not unlawful when there is a need for it.

Chapter 3. Writing Knowledge

3646. It was narrated that
‘Abdullāh bin ‘Amr said: “I used to write down everything that I heard from the Messenger of Allāh ﷺ, wanting to memorize it, but the Quraish told me not to do that, and said: ‘Do you write down everything you hear from him? The Messenger of Allāh ﷺ is human, and speaks when he is angry, and when he is content.’ So I stopped writing things down. I mentioned that to the Messenger of Allāh ﷺ, and he pointed to his mouth with his finger and said: ‘Write, for by the One in Whose Hand is my soul, nothing comes out of it but the truth.’” (Sahih)

Comments:

Allāh said: And he does not speak from his desires. It is but a revelation revealed. (An-Najm 53:4,5)

3647. It was narrated that Al-Muṭṭalib bin ‘Abdullāh bin Ḥantab said: “Zaid bin Thābit entered upon Muʿāwiyah and asked him about a Hadith, and he ordered someone to write it down. Zaid said to him: ‘The Messenger of Allāh ﷺ told us not to write down any of his Hadith.’ So he erased it.” (Daʿīf)

Comments:

It is proven through many authentic narrations that the Companions would write narrations. Scholars have explained that in the early period of Islam, they were not allowed to write narrations, so that people may not become confused about what was the Qur’an, and what was other than that. But when the Companions learned the Qur’an, and learned the Sunnah, there was no fear of such confusion with the proliferation of knowledge.
3648. It was narrated that Abū Sa‘eed Al-Khudrī said: “We used not to write anything but the Tashah-hud and the Qur‘ān.” (Ṣaḥīḥ)

3649. Abū Hurairah said: “When Makkah was conquered, the Prophet stood up...” and he mentioned the Khutbah; the Khutbah of the Prophet. He said: “A man from Yemen who was called Abū Shāh stood up and said: ‘O Messenger of Allāh, write it for me.’” He said: ‘Write it for Abū Shāh.’” (Ṣaḥīḥ)

3650. Al-Walid said: “I said to Abū ‘Amr: ‘What did they write?’ He said: ‘The Khutbah that he heard that day.’”[1] (Ṣaḥīḥ)

[1] Al-Walid is Ibn Mazīd, one of the narrators of the previous narration, and Abū ‘Amr is Al-Awzā‘ī, from whom Al-Walid heard the previous narration.
Chapter 4. A Stern Warning Against Lying About The Messenger Of Allâh

3651. It was narrated from ‘Âmir bin ‘Abdullâh bin Az-Zubair that his father said: “I said to Az-Zubair: ‘What is keeping you from narrating from the Messenger of Allâh, as your companions narrated from him?’ He said: ‘By Allâh, I was very close to him, but I heard him say: “Whoever tells a lie about me deliberately, let him take his seat in the Fire.”’ (Sahîh)

Comments:
Many of the Companions were cautious in narrating, lest they make an unintentional error.

Chapter 5. Speaking About The Book Of Allâh Without Knowledge

3652. It was narrated that Jundab said: “The Messenger of Allâh said: ‘Whoever speaks about the Book of Allâh on the basis of his own opinion, even if he is right, has erred.’” (Da’îf)
Chapter 6. Repeating Words

3653. It was narrated from Abū Sallām, from a man who served the Prophet ﷺ, that when the Prophet ﷺ said a Hadith, he would repeat it three times. (Hasan)

Chapter 7. Regarding Speaking Quickly

3654. It was narrated from Sufyān bin ‘Uyainah, from Az-Zuhri, from ‘Urwah who said: “Abū Hurairah sat at the side of ‘Āishah’s apartment when she was praying, and he said: ‘Listen, O lady of the apartment, twice (in quick succession).’ When she had finished her prayer, she said: ‘Are you not surprised by this man and the way he speaks? The Messenger of Allāh ﷺ used to speak, and if a man wanted to count the words, he could do so.’” (Sahih)

3655. It was narrated from Yūnus, from Ibn Shihāb that ‘Urwah bin Az-Zubair narrated to him, that ‘Āishah, the wife of the Prophet ﷺ, said: “Are you not surprised
that Abū Hurairah came and sat at the side of my apartment, and narrated from the Messenger of Allah ﷺ, making me hear that. I was offering a voluntary prayer, and he stood up (and left) before I finished my voluntary prayer. If I had caught up with him I would have told him: ‘The Messenger of Allah ﷺ did not speak as quickly as you do.’” (Sahih)

Chapter 8. Caution In Issuing Fatwa

3656. It was narrated from Mu‘āwiyyah that the Prophet ﷺ forbade asking awkward questions. (Da‘īf)

3657. Abū Hurairah said: “The Messenger of Allah ﷺ said: ‘Whoever is given a Fatwa that is not based on knowledge, his sin is borne by the one who gave the Fatwa.’” Sulaimān Al-Mahrī (a narrator) added in his Hadith: “The one who gives advice to his brother, knowing that what is better for him lies elsewhere, he has betrayed him.” This is the wording of Sulaimān. (Hasan)
Chapter 9. It Is Disliked To Withhold Knowledge

3658. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Whoever is asked about knowledge and he withholds it, Allāh will bridle him with reins of fire on the Day of Resurrection.’”

(Hasan)

Comments:
This is related to the knowledge of duties which are basically essential on every Muslim. It is the duty of the scholars to spread knowledge and tell the common people about these basic essential duties.

Chapter 10. The Virtue Of Spreading Knowledge

3659. It was narrated that Ibn ‘Abbās said: “The Messenger of Allāh ﷺ said: ‘You hear and
الأعمال، عن عَلِيّ بن عَلِيّ الله عن سُفيان
ابن عَبَّاس قال: قال رسول الله ﷺ: «نسألكم ونسألكم مَن يسمع، ونسألكم
بِمَن يسمع منكم.»

تحريج: [إسناده ضعيف] أخرجه أحمد: 321 من حديث الأعمش، وصححه ابن
حبان، ح: 771 والحاكم على شرط الشيخين: 681 وافقه الذهبي الأعمش عنعِن.

3660. It was narrated that Zaid bin Thãbit said: “I heard the Messenger of Allâh ﷺ say: ‘May Allâh bless a man who hears a Hadith from us, and memorizes it so that he can convey it to others, for perhaps he is conveying it to one who will understand it better than him, and perhaps the one who conveys knowledge does not understand it himself.’” (Sahîh)

تخريج: [إسناده صحيح] أخرجه الترمذي، العلم، باب ما جاء في الحث على تثبيت
السماع، ح: 3651 وابن ماجه، ح: 4105 من حديث شعبة، وقال الترمذي: 'حسن' وصححه
ابن حبان، ح: 772، 773.

Comments:
It is through this method that what our religion is, will be differentiated from what came later that others claim is religion.

3661. It was narrated from Sahl bin Sa’d that the Prophet ﷺ said: “By Allâh, if Allâh were to guide one man at your hand, it would be better for you than red camels.” (Sahîh)

تخريج: أخرجه البخاري، فضل أصحاب النبي ﷺ، باب مناقب علي بن أبي طالب
القرشي، إبن، ح: 7701 ومسلم، فضل الصحابة، باب: من فضلائل علي بن أبي طالب
رضي الله عنه، ح: 2405 من حديث عبد العزيز بن أبي حازم مطولة.
Chapter 11. Narrating From The Children Of Israel

3662. It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Narrate from the Children of Israel, and there is no harm.’” (Hasan)

Comments:
Meaning, without believing or denying, as preceeded in no. 3644.

3663. It was narrated that Abdullâh bin Amr said: “The Prophet of Allâh ﷺ used to narrate to us about the Children of Israel until morning came, and nothing would interrupt him except the obligatory prayer.” (Da’îf)

Chapter 12. Regarding Seeking Knowledge For Other Than (The Sake Of) Allâh

3664. It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Whoever seeks knowledge that should be sought seeking the Face of Allâh, but he only seeks it for the sake of some worldly gain, he will not smell the ‘Arf of Paradise on the Day of Resurrection.’” Meaning, its fragrance. (Hasan)
Acquiring knowledge of the religion for worldly gains and fame is among the greatest causes of humiliation on the Day of Judgment.

Chapter 13. Regarding Telling Stories

3665. It was narrated that ‘Awf bin Mālik Al-Ashja’i said: “I heard the Messenger of Allāh ﷺ say: ‘No one should tell stories (for exhortation) except a ruler, or one who has been given permission (by the ruler), (anyone else who does that) is being presumptuous.”’ (Hasan)

Comments:
It is the duty of those who are at the helm of affairs, to preach the commands and prohibitions himself, and appoint persons for this purpose who are worthy of this task. If those who are not well versed in religious knowledge are appointed for such, their lack of knowledge will lead to misguidance and discord in the society.

3666. It was narrated that Abū Sa‘eed Al-Khudrī said: “I sat with a group of the poor Muhājīrīn, and some of them were screening others because of their lack of clothing. A reciter was reciting to us, when the Messenger of Allāh ﷺ came and stood over us. When the Messenger of Allāh ﷺ stood
there, the reciter fell silent. He greeted us with the \textit{Salâm}, then said: ‘What were you doing?’ We said: ‘O Messenger of Allah, he is a reciter who was reciting to us, and we were listening to the Book of Allah.’ The Messenger of Allah ﷺ said: ‘Praise be to Allah Who has placed among my \textit{Ummah} those with whom I have been ordered to keep my soul content. Then the Messenger of Allah ﷺ sat in the midst of us, to be like one of us, and he gestured with his hand like this, and they formed a circle with their faces towards him. I think that the Messenger of Allah ﷺ did not recognize any of them apart from me. The Messenger of Allah ﷺ said: ‘Receive the glad tidings, O poor \\textit{Muhājirin}, of perfect light on the Day of Resurrection; you will enter Paradise half a day before the rich people, and that is five hundred years.’” (\textit{Da'iJ})
إلى أن غرَبَ النَّعْمَان أَحْبَبُ إِلَيْهِ مِنْ أَنْ أَغْيَبُ
أَرْبَعَةً.

تَحْرِيْجُ: [إِسْتَادِه ضَعِيف] أَخْرَجَهُ البَيْهَقِي فِي شَعْبِ الإِيْمَان، حُ: 561 مِنْ حَدِيثٍ عَدَّالِسَلَامِ
أَبِي مُتْحَفِّر بِهِ فَقَادَةً عَنْهُ وَلَمْ يَحَدِّثْ شَوَاهِدُ ضَعِيفَةً، أَنْظِرُ الصَّنَادِيقُ الجَامِعُ بِتَحْقِيقِهِ: 249/7،
حُ: 535.0.

3668. It was narrated that ‘Abdullâh said: “The Messenger of Allah ﷺ said to me: ‘Recite Sûrat An-Nisâ’ to me.’ I said: ‘Should I recite to you, while it was revealed to you?’ He said: ‘I like to hear it from someone else.’ So I recited it to him, and when I reached the Verse How (will it be) then, when We bring from each nation a witness and We bring you as a witness against these people?[^1] I looked up, and saw that his eyes were flowing with tears. (Sâhih)

فَإِذَا عَيْنَاكُمْ تَنَذَّرُونَ

تَحْرِيْجُ: أَخْرَجَهُ البَيْهَقِي، فَضَائِلُ الْقُرْآنِ، بَابُ مِنْ أَحْبَبْ أَنْ يَسْتَمِعَ الْقُرْآنُ مِنْ غَيْرِهِ،
حُ: 569 وَمُسْلِمَ، صِلَاةُ الْحَسَائِرِ، بَابُ فَضْلِ اسْتِمَاعِ الْقُرْآنِ . . . إِنَّهُ، حُ: 800 مِنْ حَدِيثٍ
كُفَى بِغَيْبَتِهِ.

The End of the Book of Knowledge

The Book Of Drinks

Chapter 1. The Prohibition Of Khamr

3669. It was narrated from Ash-Sh‘ābī, from Ibn ‘Umar, from ‘Umar who said: “The day that the prohibition of Khamr was revealed, it was made from five things: grapes, dates, honey, wheat and barley. Khamr is whatever clouds the mind. There are three things which I wish the Messenger of Allāh ﷺ had not left us before he explained them fully: (laws pertaining to the inheritance of) the grandfather, Al-Kalālah, and some types of Riba.” (Sahih)

Comments:
Wine made of anything and any kind is unlawful. Anything that intoxicates is unlawful.

3670. It was narrated from ‘Amr, from ‘Umar bin Al-Khaṭṭāb, he said: “Before the prohibition of Khamr was revealed, ‘Umar supplicated: ‘O Allāh, give us a clear ruling on Khamr,’ then the Verse which is in (Sūrat) Al-Baqarah was revealed:”

337. حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبُو حُيَاءَ قَالَ: حَدَّثَنَا أَبُو حَيْبَانُ قَالَ: نُزِّلَ تَحْرِيمُ الْخَمْرِ يُؤْمِنُ نُزِّلَ وَهُوَ مِنْ حَمْسَةِ أَشِمَاءٍ مِنّ الْعِشْبِ وَالْيَمَّرِ وَالْعَسْلِ وَالْحَجَرَةِ وَالْشَّبِيبِ وَالْخَمْرِ مَا خَامَرَ الْعَفْلَ وَقَلَّتَ وَمَا أَجْعَلْهُ عَنِ الْعِيْنِ إِلَّا مَا مَثَلَّهُ إِلَى الْحِمَارِ وَأَنْبَوْثَ بِنْ أَبِي بَنُو الْرَّنَابٍ، أَخْرِجْهُ مَسْلِمًا، تَفَسِّيرُ مِنْ أَبِي عَلْيَةَ وَالبَخَارِي وَالْبَصَرِيَّ وَابْنِ حَذَّالٍ، بَلْ أَنَّهُ مَنْ أَحْكَمَهُ كَأَنَّ اللَّهَ حَدَّثَهُ.” (Sahih)
They ask you concerning Khamr and gambling. Say: “In them is a great sin...” [1] ‘Umar was summoned, and it was recited to him. He said: ‘O Allâh, give us a clear ruling on Khamr,’ and the Verse which is in (Sûrat) An-Nisâ’ was revealed: O you who believe! Approach not Salât (the prayer) while you are intoxicated...’ [2] When the Iqâmah for prayer was called, the caller of the Messenger of Allâh would call out: ‘Do not approach the prayer while intoxicated.’ ‘Umar was summoned, and it was recited to him. He said: ‘O Allâh, give us a clear ruling on Khamr,’ and this Verse was revealed: So, will you not then abstain?’ [3] (Da’îf)

3671. It was narrated from ‘Ali bin Abî Ṭalib that an Anûsân man invited him and ‘Abdur-Rahmân bin ‘Awf, and offered them wine before the prohibition of Khamr was revealed. ‘Ali led them in Maghrib prayer, and recited: Say: ‘O you disbelievers!...’ [4] but he was confused in it. Then the Verse O you who believe! Approach not Salât (the prayer) when you are intoxicated until you know (the meaning) of what you utter. [5] was revealed. (Hasan)

3672. It was narrated that Ibn 'Abbás said: "(The Verses) O you who believe! Approach not Salât (the prayer) while you are intoxicated"[1] and; They ask you concerning Khamr and gambling. Say: "In them is a great sin, and (some) benefits for men."[2] were abrogated by the verse that is in (Sūrat) Al-Ma‘āidah: "O you who believe! Khamr, and gambling, and Al-Ansāb (stone altars for sacrifices to idols etc.)[3] (Hasan)

3673. It was narrated that Anas said: "I was pouring wine for some people in the house of Ābu ‘Aldah when Khamr was forbidden, and our drink at that time was only made from unripe dates. A man entered upon us and said: ‘Khamr has been forbidden.’ The caller of the Messenger of Allāh ﷺ called out and we said: ‘This is the caller of the Messenger of Allāh ﷺ.’" (Sahih)
Comments:
When this order reached them, they were drinking wine made of dates, not grapes, indicating that when the prohibition of wine was revealed it was for all kinds of intoxicants, whatever they are made from.

Chapter 2. Grapes Pressed For Wine

3674. Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Allâh has cursed Khamr and the one who drinks it, the one who pours it, the one who sells it, the one who buys it, the one who squeezes it, the one for whom it is squeezed, the one who carries it, and the one to whom it is carried." (Hasan)

Comments:
If the owner or seller of grapes knows that his customer will use the fruit for wine making, he should not sell his fruit to him. If he knowingly does so, he will fall under the threat of this narration.

Chapter 3. What Has Been Reported Regarding Making Vinegar With Khamr

3675. It was narrated from Anas bin Mâlik that Abû Ṭalhâh asked the Messenger of Allâh ﷺ about some orphans who inherited some wine. He said: "Pour it out." He said: "Can I turn it into vinegar?" He said: "No." (Sahîh)

Comments:
After the death of Muhammad ﷺ, the question of making wine from grapes was raised. The Hadith states that the Prophet ﷺ said: 'Pour it out.' He also said: "Can I turn it into vinegar?" He said: "No." (Sahîh)
Comments:

It is unlawful for the Muslim to possess wine or intoxicants, so it is unlawful to make vinegar from them, while it is not unlawful to purchase and consume vinegar based upon other texts.

Chapter 4. What Khamr Is Made From

3676. It was narrated from Ash-Sha‘bī, from An-Nu‘mān bīn Bashīr, who said: “The Messenger of Allāh ﷺ said: ‘Khamr may be made from grapes, Khamr may be made from dates, Khamr may be made from honey, Khamr may be made from wheat, and Khamr may be made from barley.’” (Hasan)

3677. It was narrated from Abū Ḥarīz that ‘Āmir narrated to him, that An-Nu‘mān bīn Bashīr said: “I heard the Messenger of Allāh ﷺ say: ‘Khamr comes from juice, raisins, dates, wheat, barley and corn; I forbid to you every kind of intoxicant.’” (Hasan)

3678. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “Khamr comes from these two trees: the date palm and the grapevine.” (Ṣaḥīḥ)
Abū Dāwūd said: Abū Kathīr Al-Ghubari's (a narrator in the chain) name is Yazīd bin 'Abdur-Raḥmān bin Ghufailah [As-Suḥaimī]. Some of them said; "Udhnainah" while what is correct is Ghufailah.

Comments:
As mentioned earlier, these narrations indicate what wine was made from these source materials during that time, and all intoxicants are prohibited.

Chapter 5. What Has Been Reported Regarding Intoxicants

3679. It was narrated that Ibn 'Umar said: "The Messenger of Allah ﷺ said: 'Every intoxicant is Khamr and every intoxicant is Harām. Whoever dies drinking Khamr and persisting in that, he will not drink it in the Hereafter.'" (Sahih)

3680. It was narrated from Ibn 'Abbās that the Prophet ﷺ said: "Everything that clouds the mind is Khamr, and every intoxicant is Harām. Whoever drinks an intoxicant, his prayer will be reduced (in reward) for forty days, but if he repents, Allah will accept his repentance. But if he does it a fourth time, then it will be warranted that Allah give him to drink of the mud of Khabāl." It was

نَخْرَيج: أخرجه مسلم، الأشربة، باب بيان أن جميع ما ينبذ، مما يتخذ من النخيل والعنب يسمى خمارا، ح: 1985 من حديث يحيى بن أبي كثير به.
said: “What is the mud of Khabãl, O Messenger of Allah?” He said: “The pus of the people of the Fire. And the one who gives it to a young person to drink, who does not know what is Halal and what is Harâm, it will be warranted that Allah will give him to drink of the mud of Khabãl.” (Hasan)

3681. It was narrated that Jãbir bin ‘Abdullãh said: “The Messenger of Allah said: ‘Whatever intoxicates in large amounts, a small amount of it is (also) Harãm.”’ (Hasan)

3682. It was narrated that ‘Aishah said: “The Messenger of Allah was asked about Bit (mead). He said: ‘Every drink that intoxicates is Harâm.’” (Sahih)

Abû Dawud said: I read before Yazîd bin ‘Abd Rabih Al-Jurjusi: “Muhammad bin Harb narrated to you, from Az-Zubaidî, from Az-Zuhri this Hadith, with his chain. He added: Bit is Nabîdh made from honey; the people of Yemen used to drink it.

Abû Dawud said: I heard Ahmad bin Hanbal saying: “Lâ ilâha illallâh, there was no one more
reliable than him, there was no one among them like him.” Meaning among the people of Ḥimṣ, referring to Al-Jurjusi.[1] (Sahih)

3683. It was narrated that Dailam Al-Himyari said: “I asked the Prophet ﷺ ‘O Messenger of Allah, we live in a cold land where we do heavy work, and we make a drink from wheat to give us strength for our work, and to help us to cope with the cold of our land.’ He said: ‘Does it intoxicate?’ I said: ‘Yes.’ He said: ‘Be away from it.’ I said: ‘The people will not give it up.’ He said: ‘If the people will not give it up, then fight them.’” (Hasan)

3684. It was narrated that Abū Mūsā said: “I asked the Prophet ﷺ about a drink made from honey. He said: ‘That is Bit’ (mead).’ I said: ‘And they make Nabidh from barley and corn.’ He said: ‘That is Mizr (beer).’ Then he said: ‘Tell your people that every intoxicant is Haram.’” (Sahih)

[1] He used to live near St. Georges Monastery, hence he was attributed to that locality; “Al-Jurjusi” and they also say: “Al-Jirjisi.”
Comments:

Nabidh refers to a drink made by soaking fruit of any kind in water, so that the flavor of the fruit fuses with the water. As long as it does not ferment, there is no harm in it. When its fermentation begins it starts to bubble and turn sour, some narrations refer to this later. Once it is realized that it has fermented, turning into Kharr, it is unlawful.

3685. It was narrated from 'Abdullāh bin 'Amr that the Prophet of Allah forbade Kharr, gambling, Al-Kubah[1] and Ghubaira[2] and said: “All intoxicants are Harām.” (Hasan)

3686. It was narrated that Umm Salamah said: “The Messenger of Allah forbade everything that intoxicates or makes one languid.” (Daif)

3687. It was narrated that ‘Aishah said: “I heard the Messenger of Allah say: ‘All intoxicants are Ḥarām. If a Farq (a measure) of something intoxicates, then a handful of it is (also) Ḥarām.’” (Hasan)

Comments:
If a large amount intoxicates, a small amount of it is also unlawful, no matter what it is made of, naturally occurring, or processed by humans.

Chapter 6. Regarding Ad-Dādhi

3688. Abū Malik Al-Ash‘arī narrated that he heard the Messenger of Allah say: “Some people of my Ummah will drink Khamr, and call it by another name.” (Hasan)
They say that Ḍādḥī is a kind of grain or the like, if it is added to Nabīdūh it ferments.

3689. ʿAbū Maṣūr Al-Ḥarīth bin Maṣūr said: “I heard Sufyān Ath-Thawrī, when he was asked about Ad-Ḍādḥī, he said: ‘The Messenger of Allāh ﷺ said: ‘Some people of my Ummah will drink Ḵāmr, and call it by another name.’” (Ṣahīḥ)

Abū Dāwūd said: Sufyān Ath-Thawrī said: Ad-Ḍādḥī is the drink of evildoers (Fāsiqīn).

Chapter 7. Regarding Vessels (المعجم 7) باب: في الأوَّلِيْة (التحفة 7)

3690. It was narrated that Ibn ʿUmar and Ibn ʿAbbās said: “We bear witness that the Messenger of Allāh ﷺ forbade Ad-Ḍūbba’ (gourds), Al-Ḥantam, Al-Muzaffat, and An-Naqīr.”[1] (Ṣahīḥ)

Comments:

All of these vessels that were originally prohibited were such that a residue of the drink might remain in them, and potentially ferment. Later, the prohibition of using them was lifted, provided that what is in them is not in itself intoxicating.

3691. It was narrated that Saʿeед bin Jubair said: “I heard ʿAbdullāh bin ʿUmar say: ‘The Messenger of

[1] Al-Ḥantam; earthenwar jar. Al-Muzaffat; that which is coated with pitch or tar. An-Naqīr; something that was hollowed out, like the stump or a cut off trunk of a date palm tree.
Allah forbade *Nabidh Al-Jarr*[^1] I went out, alarmed at his saying that the Messenger of Allah forbade *Nabidh Al-Jarr*. I entered upon Ibn ‘Abbas and said: ‘Have you heard what Ibn ‘Umar is saying?’ He said: ‘What is that?’ I said: ‘He said that the Messenger of Allah forbade *Nabidh Al-Jarr*.’ He said: ‘He is telling the truth; the Messenger of Allah did forbid *Nabidh Al-Jarr*.’ I said: ‘What is *Al-Jarr*?’ He said: ‘Anything that is made from clay.’”

(Sahih)

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[^1]: *Nabidh* made in earthenware containers.
worthy of worship but Allāh, and that Muhammad is the Messenger of Allāh, establishing the ʿSalāt, paying the Zakāt and paying the Khums on whatever spoils of war you acquire. And I forbid you to use ʿAd-Dubbāʾ, Al-Hantam, Al-Muẓaffat and An-Muqqayyar.’ Ibn ‘Ubaid (one of the narrators) said “An-Naqīr” instead of “Al-Muqqayyar.” Musad-dād said: “An-Naqīr and Al-Muqqayyar,” he did not mention Al-Muẓaffat. (Sahih)

Abū Dāwūd said: Abū Jamrah is Naṣr bin ʿImrān Ad-Dubāʾ.

**3693.** It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said to the delegation of ‘Abdul-Qais: “I forbid you from An-Naqīr, Al-Muqqayyar, Al-Hantam, Ad-Dubbāʾ, and skins cut from the top; rather drink from a skin then tie it (with a string).” (Sahih)

- حَرَّمَ ابْنُ قَيْسٍ قَالَ: حَرَّمَ ابْنُ عَبْدُ الَّهِ بِنُ عُوْنٍ عَنَّ مُحَمَّدٍ بْنُ سَيْبِرِينَ عَنْ أَبِي هُزَيْبَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَوَلَّفَ عَبْدُ الْقَيْسِ أَنْ أَلْقَى الْفَطَّرَةَ وَاخْتَلَفَ عَنَّ الْفَطَّرَةِ وَالْقَمَارِ وَالْحَتَمِ وَالْدُّبَاهَ وَالْمُرْفَقِ وَالْمَلْعُورِ وَالْمَلْكُ وَالْمُحْجُوَّةَ وَلَكِنْ أَخْرَبْتُ فِي سَفِائِكِ وَأَوَّكِهَا

**Comments:**

Binding its opening with a string serves many purposes, and one of them is that if the drink begins to ferment, the leather container will swell indicating that.
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that are tied at their mouths.””

(\textit{Da'if})


tahrir+

(\textit{Sahih})

Comments:

If the sourness of \textit{Nabidh} is mild, it can be used with addition of pure water in it, but if the sourness is strong enough and there is possibility of intoxication with its use, then it must be discarded.

3696. It was narrated from Qais bin Habtar An-Nahshali, from Ibn ‘Abbás, who said: “The delegation of ‘Abdul-Qais said: ‘O Messenger of Allāh, what if it ferments in the skins?’ He said: ‘Add water to it.’ They said: ‘O Messenger of Allāh!’ He said to them the third or fourth time: ‘Pour it out.’ Then he said: ‘Allah has forbidden to me’ — or ‘has forbidden — \textit{Khamr}, gambling
and Al-Kūbah.’ He said: ‘And every intoxicant is Ḥarām.’” (Ṣaḥḥ)  

وَالتَّمْيِزُ وَالكُوبِيَةُ، قَالَ: «وَكُلُّ مَشَكِرٍ حَرَامٌ.»  

قال سفيان: فسألتُ علي بن بَيْلِيمَةَ عن الكُوبِيَةُ. قال: الطُّلُبُ.  

تَحْرِيْجٌ: [إسناده سَحِيحٌ] أجره أحمد بن عُثمان بن أبي أحمد الزبيري به.  

3697. It was narrated that ‘Ali said: “The Messenger of Allah forbade us from using Ad-Dubba’, Al-Hantam, An-Naqir, and Al-Jī’ah.”[1] (Da’īf)  

وَالواجد قال: حُدْنَا إِسْمَاعِيل بن سَمِعُ قال: حُدْنَا مَالِكَ بْن عُمَرْ عَن عَلِيّ قَالَ: هُنَاكَ رَسُولُ اللَّه ﷺ عَن النَّبِيِّ وَالجَمِيعِ وَالقُرْانِ وَالجَعُوْرِ.  

تَحْرِيْجٌ: [إسناده ضَعِيفٌ] أجره النسائي، الزيني، باب حاتم الذهبي، ح: ـ ١٧٣ من حديث إِسْمَاعِيل بن سمعُ به وسنه ضعيف للانقطاع بين مالك بن عمیر وعلى رضي الله عنه.  

3698. It was narrated from Ibn Buraidah that his father said: “The Messenger of Allah said: ‘I used to forbid you from doing three things, but now I am telling you to do them. I forbade you to visit graves, but now you may visit them, for in visiting them there is a reminder. I forbade you to drink from any vessel but leather skins, but now you may drink from all kinds of vessels, but do not drink intoxicants. And I forbade you from eating the sacrificial meat after three days, but now you may eat it, and enjoy it on your journeys.’” (Ṣaḥḥ)  

وَمَعَرَفُ بِن وَاصِلٍ عَن مُحَارِبِ بْن دَحَيْرَة، عَن ابْنِ يَزِيد، عَن أَبِيهَ قَالَ: قَالَ رَسُولُ اللَّه ﷺ: النَّابِيُّ عَن ثَلَاثٍ وَأَنَا أَمْرُهُ يَهْنُ: النَّابِيُّ عَن زِيَارَتِ اللَّهِ فَرَوَوْهَا فَإِنَّ فِي زِيَارَتِهَا ثُمَّ وَنَهَيْنَكُمْ عَن الْآثَرِيَةِ أَنْ تَشْرَبُوا إِلاَّ فِي ظُروفِ الأَطْم، فَأَشْرَبُوا فِي كُلِّ وَعَاءٍ يَمِّنُونَ أَنْ لَا تَشْرَبُوا مَشَكِرًا، وَنَهَيْنَكُمْ عَنُ ثُلُُّوْحِ الأَضْحَاقِ أَنْ تَنْكَوْعُوا بَعْدُ ثَلَاثٍ، فَكُلُوا وَاِسْتَشْمِحُوا بِهَا فِي أَشْفَارَكُمْ.”  

تَحْرِيْجٌ: أجره مسلم، الجنباز، باب استثناء النبي ﷺ، رحـبـ زوجـلـ في زيارة قبر أمه،  

ح: ـ ٩٧٧ من حديث مَحَارِبُ بْن دَحَيْرَة.  

3699. It was narrated from Sālim bin Abī Al-Ja’d, from Jābir bin ‘Abdullāh who said: “When the Messenger of Allāh forbade (certain types of) vessels (for making Nabīd), the Ānsār said: ‘We have no other choice.’ He said: ‘No then.’”[1] (Sahih)

3700. It was narrated that ‘Abdullāh bin ‘Amr said: “The Prophet mentioned vessels: Ad-Dubbâ’, Al-Hantam, Al-Muzaffat, and An-Naqir. The Bedouin said: ‘We have no skins.’ He said: ‘Drink what is permissible.’” (Sahih)

3701. Yahyā bin Âdam said: “Sharīk narrated it with his chain. He said: ‘Avoid that which intoxicates.’”[2] (Sahih)

3702. It was narrated from Abū Az-Zubair, from Jābir bin ‘Abdullāh who said: “Nabīd would be prepared for the Messenger of Allāh in a water-skin. If they could not find a water-skin, then they would prepare Nabīd for him in a small stone vessel.” (Sahih)

[1] There is no prohibition if that is the case.
[2] Sharīk reported the previous narration as well.
Chapter 8. Mixing Two Items

3703. It was narrated from Jābir bin ‘Abdullāh that the Messenger of Allāh forbade making Nabīd with raisins and dried dates together, and he forbade making Nabīd with unripe dates (Al-Busr) and ripe dates together. (Sahih)

3704. It was narrated from ‘Abdullāh bin Abī Qatadah, from his father, from the Messenger of Allāh, that he forbade mixing raisins and dried dates, and mixing unripe dates (Al-Busr) and dried dates, and mixing unripe dates (Az-Zuhw) and ripe dates, and he said: “Make Nabīd with each one on its own.” (Sahih)

3705. It was narrated from Ibn Abī Lailā, from a man that Ḥafṣ, one of Al-Busr, Az-Zuhw, and Al-Balh are terms used to describe dates at various stages before being called Ar-Rutab; or ripe, while At-Tamr refers to dates that have been harvested and dried to some degree.
the Companions of the Prophet, narrated that the Prophet forbade (mixing) Al-Balūṭ[1] and dried dates, or raisins and dried dates. (Sahih)

وَلاَ يَجُدُّ الْحَكَمُ، عَنْ أَبِي لَيْلَةٍ، عَنْ رَجُلٍ
قَالَ حُفْصٌ مِّنْ أَشْهَابِ الْبَيْتِ عَنْ الْبَيْتِ
قَالَ: طَنَّى عَنِ الْبَيْتِ وَالْلنَّمَّرِ وَالْزُّيَّبِ
وَالْلُّحْمِ.

تاريخ: [إسناده صحيح] أخرجه النسائي، الأشرية، باب نهي البيان عن شرب نبي الخليلين ... إلغ. ح 5549 من حيث شعبة. به الحكيم بن عتبة صرح بالسماع عند أحمد 214/4.

3706. It was narrated that Kabshah bint Abī Maryam said: “I asked Umm Salamah, may Allah be pleased with her: ‘What did the Prophet forbid?’ She said: ‘He forbade us to boil dates so much that the pits were spoiled and to mix raisins and dried dates.”’ (Da’if)

تَخْرِيج: [إسناده ضعيف] أخرجه أحمد 292/6 من حيث يحيى القطان به ريبته: لا تعرف، وكبشة بنت أبي مريم: لا يعرف حالها.

3707. It was narrated from ‘Āishah that Nabidh would be prepared with raisins for the Messenger of Allah, and dates would be added to, or dates, and raisins would be added to. (Da’if)

تَخْرِيج: [إسناده ضعيف] أخرجه البهذي: 307/8 من حيث أبي داود به امرأة.

3708. Ṣafiyyah bint ‘Atiyyah said: “I entered with some women from ‘Abdul-Qais upon ‘Āishah, and we asked her about dates and raisins. She said: ‘I used to take a handful of dried dates and a handful of

[1] See the note to no. 3703.
raisins, and put them in a vessel, and squeeze them, then I would give it to the Prophet to drink."”

(Da'if)

Chapter 9. Regarding Nabidh Made From Unripened Dates (Al-Busr)

3709. It was narrated from Mu'adh bin Hisham, that his father narrated to him, from Qatadah, from Jâbir bin Zaid and 'Ikrimah, that they disliked Nabidh made only from unripe dates (Al-Busr), and they learned that from Ibn 'Abbâs. Ibn 'Abbâs said: “I am afraid that it will be Al-Muzzâ” which was forbidden to 'Abdul-Qais.” I said to Qatadah: “What is Al-Muzzâ?” He said: “Nabidh made in Al-Hantam and Al-Muzaffat.” (Da'if)

Chapter 10. Regarding The Description Of Nabidh

3710. It was narrated from 'Abdullâh bin Ad-Dailamî that his father said: “We came to the Prophet and said: ‘O Messenger of Allâh, you know who we are, and where we are from; to whom do we belong?’ He said: ‘To Allâh and to His Messenger.’ We said: ‘O
Messenger of Allah, we have grapes; what should we do with them?" He said: 'Make them into raisins.' We said: 'What should we do with the raisins?' He said: 'Prepare Nabīdīh with them in the morning, and drink it in the afternoon, and prepare Nabīdīh with them in the afternoon and drink it in the morning. Prepare Nabīdīh with them in vessels of skin, and do not prepare Nabīdīh with them in Qullah, for if there is any delay in pressing it, it will turn into vinegar.' (Sahih)

3711. It was narrated from Al-Hasan, from his mother, from ‘Āishah, who said: “Nabīdīh would be made for the Messenger of Allah in a skin that was tied at the top, which had a mouth at the bottom. It would be made in the morning and he would drink it in the afternoon, or it would be made in the afternoon and he would drink it in the morning.” (Sahih)

3712. It was narrated from Muqātil bin Hayyān who said: “My paternal aunt, ‘Amrah, narrated to me, from ‘Āishah, that she used to make Nabīdīh for the Messenger of Allah in the morning, and when afternoon came he would eat

[1] Al-Qullah is a large earthenware vessel. See number 63.
dinner and drink it after his dinner. If anything was left over I would pour it out. Then *Nabidh* would be made for him at night, and when morning came, he would eat breakfast and drink it after his breakfast.” She said: “We would wash the skin morning and afternoon.” My father said to her: “Twice a day?” She said: “Yes.”

(Hasan)

3713. It was narrated from Abū ‘Umar Yahyā bin ‘Ubaid Al-Bahrāni, from Ibn ‘Abbās who said: “*Nabidh* would be prepared with raisins for the Prophet ﷺ, and he would drink it that day, and the next, and the next, until the evening of the third day, then he would order that it be given to the servants to drink, or be poured away.” (Ṣaḥiḥ)

Abū Dāwud said: And the meaning of “given to the servants to drink” is when it started to spoil.[1]

Abū Dāwud said: Abū ‘Umar is Yaḥyā bin ‘Ubaid Al-Bahrāni.[2]

Chapter 11. Regarding Drinking Honey

3714. ‘Ubaid bin ‘Umair said: “I heard ‘Aishah, the wife of the Prophet ﷺ, narrating that the Prophet ﷺ would stay with Zainab bint Jaḥsh.

[1] That is, before it became intoxicating.

[2] Perhaps some of the copyists added his complete name in the chain.
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and he would drink honey at her house. Hafsah and I agreed with one another, that whichever of us the Prophet entered upon, she would say: ‘I can smell Maghāfir on you.’” He entered upon one of them and she said that to him, and he said: ‘No, I drank honey in the house of Zainab bint Jahsh, but I will never do it again.’ Then the following was revealed: “Why do you forbid (for yourself) that which Allah has allowed to you, seeking to (up to; “If you two turn in repentance to Allah” regarding ‘Aishah and Hafsah,” And (remember) when the Prophet disclosed a matter in confidence to one of his wives referring to him saying: ‘No, I drank honey.’”

3715. It was reported from Hishâm, from his father, from ‘Aishah, that she said: “Allāh’s Messenger loved sweets and honey” — and he mentioned some of this narration — “And would be very concerned if there was a smell on him.” And in the Hadith: Sawdah said: “No, you ate Maghāfir.” He said: “No, I drank honey that Hafsah gave me to drink.” I said: “Its bees tended to (Jarasat) Al-‘Urfūt” — one of the plants frequented by bees.

[1] A kind of sweet gum with a foul odour.
Abū Dāwūd said: Al-Maghāfir is Muqlah and it is a resin. And Jarasat: means “tend to” and Al-'Urfīq: is a plant frequented by bees. (Sahīh)

Chapter 12. If Nabīd Ferments

3716. It was narrated that Abū Hurairah said: “I knew that the Messenger of Allāh was fasting, so I waited until he broke his fast to offer him some Nabīd, which I had made in a gourd; I brought it to him, and it had fermented. He said: ‘Throw this against the wall, for this is the drink of one who does not believe in Allāh and the Last Day.’” (Sahīh)

Chapter 13. Regarding Drinking While Standing

3717. It was narrated from Anas that the Prophet forbade that a man drink while standing. (Sahīh)
The Prophet forbade drinking while standing, and though he was seen doing so, it is known that he did so on an occasion to make sure the people saw that he was breaking his fast, during the Conquest of Makkah. He did not state that the prohibition was abrogated.

3718. It was narrated from An-Nazzāl bin Sabrah that ‘Ali called for water and drank it while standing, then he said: “There are people who would not like to do what I did, but I saw the Messenger of Allah doing what you have seen me do.” (Sahih)

3719. It was narrated that Ibn ‘Abbās said: “The Messenger of Allah forbade drinking from the mouth of the waterskin, and riding Al-Jallālah[1] and taking animals as targets. (Sahih)

Comments:
Drinking directly by joining the mouth to the water skin or water tap is disapproved. The scholars say that it is approved only when the waterskin is An animal that feeds on defication and filth.
hanging and it is quite difficult to get it down. “Taking animals as targets” means, shooting at tied animals merely for target practice.

Chapter 15. Bending The Mouths Of Waterskins

3720. It was narrated from Abū Sa‘eed Al-Khudrī that the Messenger of Allāh forbade bending the mouths of waterskins. (Sahih)

Comments:
Al-Khattābī mentioned that perhaps the author considers this narration an indication that there is an exception in the case of a small waterskin. Most of the scholars have explained that the reason for this prohibition is that one cannot see what is coming out of the opening, and something dangerous might have gotten into the waterskin.

3721. It was narrated from ‘Eisā bin ‘Abdullāh, one of the Ansār, from his father, that the Prophet called for a small waterskin on the Day of Uhud and said: “Bend the waterskin’s mouth,” then he drank from its mouth. (Da‘if)

Chapter 16. Drinking From The Cracked Place On A Cup

3722. It was narrated that Abū Sa‘eed Al-Khudrī said: “The Messenger of Allāh forbade
drinking from the cracked place on a cup, and blowing into a drink.”

(Hasan)

[Ahmad bin Ḥazm said: “Abū Sa‘eed Ibn Al-‘Arābī said to us: ‘It was conveyed to me, from Abū Dāwud, who said: ‘Qurrah Ibn ‘Abdur-Rahmān bin Ḥaiwil bin Kāsir Al-Mudi; and (as for the term) Kāsir Al-Mudi; he broke the Mūdī of the Sultan so he was named after that.’”]

Comments:

They have various views about the wisdom for this, among them, that it will lead to spilling the drink on the one drinking, which is wasteful.

Chapter 17. Regarding Drinking From Vessels Of Gold And Silver

3723. It was narrated that Ibn Abī Lailā said: Hudhaifah was in Al-Madā‘in and he asked for water, and a chieftain brought a vessel of silver. He (Hudhaifah) cast it aside and said: “I only threw it because I had told him not to do that, but he did not pay any heed. The Messenger of Allāh ṣṣ forbade silk and Dībāj, and drinking from vessels of gold and silver. He said:

[1] Abū Sa‘eed Ibn Al-‘Arābī is one of those who heard the text from Abū Dāwud. In our edition it is Mudd instead of Mūdī but what is correct is Mūdī. It is a tank used for water made of stone, it holds fifteen or more Makūk and one Makūk equals one and a half Șā‘. See Līsān Al-‘Arab, An-Nihayah and Gharīb Al-Ḥadīth by Al-Khaṭṭābī. And its meaning is that the Sultan had officiated a size for the Mūdī and sent it around to be used for all measurements of that size, and he broke it with a rock. See Walāt Mīṣr (1:23) by Al-Kindī. It appears that some of the copyists made an error in its spelling.]
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"They are for them in this world, and for you in the Hereafter."

(Sahih)

Comments:
According to the majority of scholars, wearing of silk clothes and gold is lawful for women and unlawful for men. Use of the utensils of gold and silver is prohibited for both men and women. Use of silken bed sheets is also prohibited for men.

Chapter 18. Regarding Sipping Water

3724. It was narrated that Jābir bin 'Abdullāh said: “The Prophet ﷺ and one of his Companions entered upon an Anṣārī man as he was diverting water to irrigate his garden. The Messenger of Allāh ﷺ said: ‘If you have any water that has remained overnight in a waterskin, give us some, otherwise we will sip directly from this (channel).’ He said: ‘Yes, I have water that has stayed overnight in a waterskin.’” (Sahih)

Chapter 19. When Should The One Who Is Serving Water Drink?

3725. It was narrated from ‘Abdullāh bin Abī Awfā that the Prophet ﷺ said: “The one who is serving water to the people should be the last of them to drink.” (Sahih)
3726. It was narrated from Anas bin Mālik that some milk mixed with water was brought to the Prophet ﷺ. On his right was a Bedouin, and on his left was Abū Bakr. He drank some, then he gave it to the Bedouin saying, “To the right, then to the right.” (Sahih)

Comments:
Both of the narrations make it clear that the person who is serving the drink should start from the right and drink himself at the end.

3727. It was narrated from Anas bin Mālik that when the Prophet ﷺ drank, he would pause to breathe three times, and he said: “It is more enjoyable and healthier.” (Sahih)

Chapter 20. Regarding Blowing Into The Drink, And Breathing In It

3728. It was narrated that Ibn ‘Abbās said: “The Messenger of Allāh ﷺ forbade breathing or blowing into the vessel.” (Sahih)
Comments:
1. It is preferred that one should take three breaths outside of the container while drinking.
2. Blowing the food or drink for cooling it is not approved. If the food or drink is hot, one should wait until it gets cold and easily usable. Similarly, if some straw or something like it drops into the drink, it should be picked up by hand, rather than blowing it.

3729. It was narrated that 'Abdullãh bin Busr from Banũ Sulaim said: “The Messenger of Allah came to my father and stayed with him, and he offered him food” – and he mentioned Hais that he brought to him. “Then he brought him a drink and he drank it, then he passed it to the one who was on his right. He ate some dates and put the date stones on the back of his forefinger and middle finger. When he stood up, my father stood up and took hold of the reins of his mount and said: ‘Supplicate to Allah for me.’ He said: ‘Allãhumma, bãrik lahum fîmã razaqtahum, waghfirlahum warhamhum (O Allah, bless them in what You have provided for them and forgive them and have mercy on them.)’” (Sahih)

Chapter 21. What To Say When Drinking Milk

3730. It was narrated that Ibn 'Abbãs said: “I was in the house of Maimûnah and the Messenger of Allah entered, accompanied by..."
Khālid bin Al-Walid. They brought two grilled mastigures on sticks and the Messenger of Allāh ﷺ spat. Khālid said: ‘I think you find it offensive, O Messenger of Allāh?’ He said: ‘Yes.’ Then some milk was brought to the Messenger of Allāh ﷺ and he drank. The Messenger of Allāh ﷺ said: ‘When one of you eats food, let him say: Allāhumma bārik lana fihi wa at‘imnā khairan minhu (O Allāh, bless it for us and supply us with something better than it.) And if he is given milk to drink, let him say: Allāhumma bārik lanā fihi wa zidnā mihu (O Allāh, bless it for us and give us more) for there is no food or drink that satisfies like milk.’’ (Da‘īf)

Chapter 22. Regarding Covering Vessels

3731. It was narrated from Ibn Juraij, he said: ‘‘Aţā’ informed me from Jābir, from the Prophet ﷺ, who said: ‘Close your door and mention the Name of Allāh, for the Shaitān cannot open a closed door. Extinguish your lamps and mention the Name of Allāh, and put something over your vessels, even if it is just a stick, and mention the Name of Allāh, and tie up your waterskins and mention the Name of Allāh.’’ (Sahih)
3732. It was narrated from Abū Az-Zubair, from Jābir bin ‘Abdullāh from the Prophet ﷺ, with this narration, but it is not complete. He said: “The Shaitān cannot open a closed door, or undo a waterskin, or uncover a vessel, and the little evil one (the mouse) sets people’s house or houses on fire.” (Ṣahīh)

3733. It was narrated from Kathîr bin Shinzîr, from ‘Aṭâ’, from Jābir bin ‘Abdullāh, and he attributed it to the Prophet ﷺ. He said: “And bring your children in when darkness falls.” Musad-dâd (one of the narrators) said: “When evening comes, for the jinn spread about and may snatch them.” (Ṣahīh)

3734. It was narrated from Abū Șālih, from Jābir who said: “We were with the Prophet ﷺ, and he asked for something to drink. A man said: ‘Shall we give you Nabīdīh to drink?’ He said: ‘Yes.’ The man went out quickly and brought a cup containing Nabīdīh. The Messenger of Allâh ﷺ said: ‘Why didn’t you cover it, even if you only put a stick over it.’” (Ṣahīh)
Abū Dāwud said: Al-Aṣma’i “put it upon it.”

3735. It was narrated from 'Āishah that fresh water used to be brought to the Prophet ﷺ from Buyūt As-Suqyā. Qutaibah[^1] said: That was a spring two days’ travel from Al-Madinah. (ṣaḥīḥ)

[^1]: That is, one of the three šaikhs of Abū Dāwūd in this narration.

The End of the Book of Drinks
Chapter 1. What Has Been Reported About Accepting Invitations

3736. It was narrated from Mālik, from Nāfī‘, from ‘Abdullāh bin ‘Umar that the Prophet ﷺ said: “If one of you is invited to a wedding feast, let him accept.” (Sahīh)

3737. It was narrated from ‘Ubaydullāh, from Nāfī‘, from Ibn ‘Umar who said: The Messenger of Allāh ﷺ said... narrating its meaning (similar to 3736). He added: “If he is not fasting, let him eat, and if he is fasting let him supplicate (for the host).” (Sahīh)

3738. It was narrated from Ma‘mar, from Ayyūb, from Nāfī‘, from Ibn ‘Umar who said: “The Messenger of Allāh ﷺ said: ‘If one of you invites his brother, let him accept, whether it is a wedding or otherwise.’” (Sahīh)
3739. It was narrated from Az-Zubaidi, from Nāfi', with the chain of Ayyūb, and its meaning (as no. 3738). (Sahih)

3740. It was narrated from Abū Az-Zubair, from Jābir, who said: “The Messenger of Allāh ﷺ said: ‘Whoever is invited, let him accept (the invitation), and if he wishes he may eat, and if he wishes he may refrain.’” (Sahih)

3741. It was reported from Abān bin Tāriq, from Nāfi', who said: “Abdullāh bin ‘Umar said: The Messenger of Allāh ﷺ said: ‘Whoever is invited, and does not respond, he has disobeyed Allāh and His Messenger. Whoever enters without an invitation, he enters as a thief and leaves as a raider.’” (Da‘if)

Abū Dawūd said: Abān bin Tāriq is unknown.

3742. It was narrated from Abū Hurairah that he ﷺ used to say: “The worst of food is food for a wedding feast to which the rich are invited and the poor are ignored; and whoever does not respond to an invitation, he has disobeyed Allāh and His Messenger.” (Sahih)
Chapter 2. Regarding The Recommendation For Holding A Wedding Feast

3743. It was narrated that Thābit said: Mention of the wedding of Zainab bint Jahsh was made in the presence of Anas bin Mālik and he said: “I did not see the Messenger of Allah ﷺ offer a wedding feast for any of his wives as he did for her. He offered a feast of a sheep.” (Ṣaḥīḥ)

3744. It was narrated from Anas bin Mālik that the Prophet ﷺ gave a wedding feast for Ṣafīyyah with Sawīq[1] and dates. (Ḥāsan)

Comments:
Arranging a Walīmah (wedding feast) is appreciated, and whatever is reasonably available should be offered to the guests. It is not necessary that it be this or that.

[1] A dish made of barley or wheat flour.
Chapter 3. How Long Should The Wedding Feast Last?

3745. It was narrated from Hammām, he said: “Qatādah narrated tous, from Al-Hasan, from ‘Abdullāh bin ‘Uthmān Ath-Thaqafi, from a one-eyed man of Thaqif, who was spoken of with the highest esteem – and if his name was not Zuhair bin ‘Uthmān, then I do not know what his name was – that the Prophet said: “A feast on the first day is a duty, and on the second day is customary, but on the third day it is seeking reputation and showing off.”

Qatādah said: “A man told me that Sa‘eed bin Al-Musayyab was invited on the first day and he accepted, and he was invited on the second day and he accepted, and he was invited on the third day and he did not accept, and he said: ‘Those people are seeking reputation and showing off.’”

3746. (There is another chain) from Hammām, from Qatādah, from Sa‘eed bin Al-Musayyab, with this story (similar to no. 3746). He said: “He was invited on the third day and did not respond, and he threw pebbles at the one who brought the invitation.”
Chapter 4. Offering Food When Someone Arrives from A Journey

3747. It was narrated that Jabir said: “When the Prophet ﷺ arrived in Al-Madina, he slaughtered a camel or a cow.” (Sahih)

Chapter 5. What Has Been Reported About Hospitality

3748. It was narrated from Abu Shurayh Al-Kabī that the Messenger of Allâh ﷺ said: “Whoever believes in Allâh and the Last Day, let him honor his guest with his Jâ’izah of a day and a night; hospitality lasts for three days, and anything more after that is charity. It is not permissible for him to stay so long that he makes a nuisance of himself.” (Sahih)

Abu Dawud said: This was read before Al-Hârith bin Miskin when I was present; “Ashhab informed you:’Malik was asked about the saying of the Prophet ﷺ, “with his Jâ’izah of a day and a night”. He said: “He should honor him, be kind to him and take care of him for a day and a night,” and

[1] Meaning, Al-Hârith heard it from him, and the students of Al-Hârith were reciting it before him for his permission to narrate it, which is a method of conveying narrations called ‘Ard in Hadith terminology, so he would say: “Yes” or the like after they read it, meaning, “Yes, he did inform me”

[2] This is the explanation of Malik, and others said that it is provisions for a day and a night that a traveler would need when going from one location to another, and that it is
(ordinary) hospitality is three days.”

Comments:
The guests should be careful of their hosts’ limitations, and should not put any unnecessary burden on the host. If the host insists or there is a necessity, then the guest can stay more than three days and it will be considered charity from the host.

3749. It was narrated from Abū Hurairah that the Prophet ﷺ said: “Hospitality is for three days, and anything more than that is charity.” (Hasan)

3750. It was narrated from ‘Āmir, from Abū Karīmah who said: “The Messenger of Allāh ﷺ said: ‘Hosting a guest for one night is the duty of every Muslim. Whoever comes to his courtyard in the morning he owes him (hospitality), if he wishes he (the visitor) may ask for his right, and if he wishes he may refrain.’” (Sahih)

3751. It was narrated from Sa‘eed bin Abī Al-Muhājir, from Al-Miqdām Abū Karīmah, may Allāh be pleased with him, he said: “The Messenger of Allāh ﷺ said: ‘Any something different than the three days of hospitality. See Fath Al-Bārī nos. 6135-6138.
man who comes as a guest to some people and is given nothing, it is the duty of every Muslim to help him so that he can take what he is entitled to of food for one night from their crops and property.”

(Hasan)


3752. It was narrated that ‘Uqbah bin ‘Amir said: “We said: ‘0 Messenger of Allah, sometimes you send us, and we stay with people who do not show us any hospitality. What do you think?’ The Messenger of Allah said to us: ‘If you stay with people, and they order that you be given what a guest is entitled to, then accept it, but if they do not do that, then take from them what a guest is entitled.’” (Sahih)

Abu Dawud said: This is proof that a man may take something if it is due to him.

3753. It was narrated that Ibn ‘Abbäs said: “O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. [1] People felt that it was

not right to eat in the houses of others after this Verse was revealed. But that was abrogated by the Verse that is in (Sūrat) An-Nūr, where Allāh says: ‘There is no sin upon you if you eat from your houses... up to His saying: apart.’[1] A rich man would invite his family to a meal and say: ‘I do not feel at ease eating from it.’ And he would say: ‘The poor man is more entitled to it than me.’ And it was made permissible to them to eat from that over which the Name of Allāh has been mentioned, and the food of the people of the Book was made permissible.” (Ḥasan)

Chapter 7. Regarding Food Of Two Who Are Competing

3754. It was narrated from Jarīr bin Ḥāzim, from Az-Zubair bin Khirīr who said: “I heard ‘Ikrimah say: ‘Ibn ‘Abbās said: The Prophet forbade eating the food of two who are competing.”’ (Ṣaḥīḥ)

Abū Dāwūd said: Most of those who reported it from Jarīr did not mention Ibn ‘Abbās in it; and Hārūn An-Nahwī mentioned Ibn ‘Abbās in it, and Ḥammād bin Zaid did not mention Ibn ‘Abbās.

Chapter 8. If A Man Is Invited And Sees Something Objectionable

3755. It was narrated from Safinah Abū 'Abdūr-Raḥmān, that a man invited 'Alī bin Abī Ṭalīb, and made some food for him. Fāṭimah said: "Why don’t we call the Messenger of Allāh ﷺ to eat with us.” So they called him and he came. He put his hands on the door opening, then he saw the (decorated) curtain that had been put in a corner of the house, so he went back. Fāṭimah said to 'Alī: "Follow him and find out what made him go back.” So I followed him and said: “O Messenger of Allāh, what made you go back?”

He said: “It is not befitting for me, or for any Prophet to enter a house that is decorated.” (Hasan)

Comments:
In another narration it is explained that there was something objectionable on the material of the curtain. This narration proves that one is not required to accept the invitation to an event in which objectionable matters are not prohibited.

Chapter 9. If Two Invitations Come At The Same Time, Which Should Be Given Precedence?

3756. It was narrated from Humaid bin 'Abdūr-Raḥmān Al-Ḥimyari, from one of the (المعجم 9) باب (إذا اجتمع دعوٍ) ﷺ أَيْهُمَا أَحْكَمُ (التحفة 9) 3756 - ﻫُدِّيْكَا ﺑَنِي ﺳَرْيٍ ﻋَنْ عَيْنِ ﺍْبْنِ َِْ‌ْ، ﻋَنْ أَبِي ْْدَاْلَيْ، ﻋَنْ أَبِي ْْ، أَوْ لِيْثَيْ، ﻋَنْ حُمَيْدَيْ بُنِّ
Companions of the Prophetﷺ, that the Prophetﷺ said: “If two invitations come together, then answer the one whose door is closer, for the one whose door is closer is the closer neighbour. But if one of them comes first, then answer the one that came first.” (Daʿīf)

**Comments:**
There are other narrations that are authentic to support the meaning of this chapter.

**Chapter 10. If The Time Of Salāt Comes When Supper Is Ready**

3757. It was narrated from Nāfi‘, from Ibn ‘Umar that the Prophetﷺ said: “If supper is served for one of you, and the *Iqāmah* for prayer has been called, he should not get up until he has finished eating.”

Musad-dad (one of the narrators) added: “If supper was served for ‘Abdullāh’ – or “if supper was ready – he would not get up until he had finished eating, even if he could hear the *Iqāmah* and even if he could hear the Imām’s recitation.” (*Sahih*)

**Comments:**
*Salāt* is such an act worship in which supplications to Allāh are made, and His favors are begged, therefore, one should be free from his bodily demands, like...
eating, drinking and the urge to relieve himself, so that one will be able to concentrate on worship.

3758. It was narrated from Ja'far bin Muhammad, from his father, from Jābir bin ‘Abdullāh who said: “The Messenger of Allāh ﷺ said: ‘Prayer should not be delayed for food or for anything else.’” (Da'if)

3759. Ad-Daḥḥāk bin ‘Uthmān narrated that ‘Abdullāh bin ‘Ubaid bin ‘Umar said: “I was with my father at the time of Ibn Az-Zubair, sitting beside ‘Abdullāh bin ‘Umar. ‘Abbad bin ‘Abdullāh bin Az-Zubair said: ‘We heard that one should eat supper before praying.’ ‘Abdullāh bin ‘Umar said: ‘Woe to you! What was their supper? Do you think that it was like your father’s supper?’” (Hasan)

Chapter 11. Washing The Hands When Wanting To Eat

3760. It was narrated from ‘Abdullāh bin ‘Abbās that the Messenger of Allāh ﷺ came out of the area in which he relieved himself, and some food was offered to him. They said: “Shall we bring you water for Wudū’?” He said: “I have only been commanded to

تحريج: [إسناده ضعيف] أخرجه الطياني في الصغير: 2/23 من حديث محمد بن ميمون الرضائي وهو ضعيف، ضعفه الجمهور.

perform *Wudu’* when I want to pray.” *(Sahih)*

Comments:
After relieving oneself, washing the hands is necessary. There is no need however, to wash again to eat. It is desirable to refresh *Wudu’* whenever it is broken, while it is not required.

Chapter (…) Washing The Hands Before Eating

3761. It was narrated that Salmān said: “I read in the *Tawrah* (Torah) that the blessing of food is in *Wudu’* before it. I mentioned that to the Prophet ﷺ and he said: “The blessing of food is in *Wudu’* before it and after it.” *(Da’if)*

Sufyān disliked *Wudu’* before eating.

Abū Dāwūd said: And it is weak.

3762. It was narrated from Abū Az-Zubair, from Jābir bin ‘Abdullāh, that he said: “The Messenger of Allāh ﷺ came from a mountain pass after having relieved himself, and we had before us some dates on a shield. We called him, and he ate with us, and he did not touch water.” *(Da’if)*
Chapter 13. Regarding It Being Disliked To Criticize Food

3763. It was narrated that Abū Hurairah said: “The Messenger of Allah ﷺ never criticized any food. If he wanted it he would eat it, and if he disliked it he would refrain.” (Sahih)

Chapter 14. Regarding Eating Together (In A Group)

3764. Wahshi bin Harb narrated from his father, from his grandfather that the Companions of the Messenger of Allah ﷺ said: “O Messenger of Allah, we eat and do not get staited.” He said: “Perhaps you are eating separately?” They said: “Yes.” He said: “Come together to eat, and then say the Name of Allāh over your food, and it will be blessed for you.” (Da’if)

Abū Dāwud said: If you are at a feast and the food is served, do not eat until the owner of the house gives you permission.


تخريج: أُخْرِجَهُ البخاري، الأدعمة، ح: ۵۴۰۹/۴، من حديث سفيان.
Comments:
Gathering and eating together increases love among people, and blessings in the food.

Chapter 15. Saying Bismillah Over Food

3765. It was narrated from Jâbir bin ‘Abdullâh that he heard the Prophet ﷺ say: “When a man enters his house and remembers Allâh upon his entering and when he eats, the Shaitân says (to himself or his followers): ‘You have no place to stay and no dinner.’ If he enters and does not remember Allâh when entering, the Shaitân says, ‘You have found a place to stay.’ If he does not remember Allâh when he eats, (the Shaitân) says, ‘You have found a place to stay and dinner.’” (Sahîh)

3766. It was narrated that Hudhaifah said: “If food was served when the Messenger of Allâh ﷺ was with us, none of us would stretch forth our hands until the Messenger of Allâh ﷺ stretched forth his hand first. We were going to eat with him one time, when a Bedouin came rushing, as if he were being pursued. He went to stretch forth his hand to the food, but the Messenger of Allâh ﷺ took hold of his hand. Then a young girl came rushing, as if she were being pursued. She went to stretch forth her hand to the food, but the
Messenger of Allāh ﷺ took hold of her hand. Then the Messenger of Allāh ﷺ said: "The Shaitān regards food as permissible (for himself) if the Name of Allāh is not mentioned over it. He brought this Bedouin so that the food might become permissible for him through him, but I took hold of his hand. Then he brought this young girl so that the food might become permissible for him through her, but I took hold of her hand. By the One in Whose Hand is my soul, his hand is in mine along with their hands."

(Tṣähīḥ)

Comments:

These narrations demonstrate the gravity of not mentioning Allāh’s Name prior to eating.

3767. It was narrated from ‘Aishah that the Messenger of Allāh ﷺ said: “When one of you eats, let him mention the Name of Allāh. If he forgets to mention the Name of Allāh at the beginning, let him say: ‘Bismillāhī, awwalāhu wa ākhirahu’ (In the Name of Allāh, at the beginning and at the end)." (Ṣähīḥ)
3768. It was narrated from Jābir bin Ṣubḥ, he said: “Al-Muthanna bin ‘Abd-Raḥmān Al-Khuţā‘ī narrated to us, from his paternal uncle, Umayyah bin Makhshi, who was one of the Companions of the Messenger of Allāh ﷺ, who said: ‘The Messenger of Allāh ﷺ was sitting and a man was eating, and he did not mention the Name of Allāh until there was only one morsel of his food left. When he raised it to his mouth he said, “In the Name of Allāh at the beginning and at the end.” The Prophet ﷺ smiled, then he said: “The Shaitān was eating with him, but when he mentioned the Name of Allāh, he vomited what was in his belly.” (Hasan)

Abū Dawūd said: Jābir bin Ṣubḥ is the grandfather of Sulaimān bin Ḥarb, from his mother’s side.

Chapter 16. Regarding Eating While Reclining

3769. It was narrated that ‘Alī bin Al-Aqmar said: “I heard Abū Juĥāfah say: ‘The Prophet ﷺ said: “I do not eat when reclining.”’ (Sahih)

3770. It was narrated that Mus‘ab
bin Sulaim said: “I heard Anas say: ‘The Prophet said: I came back to him and found him eating a date while sitting on his posterior, with his legs drawn up.’ (Sahih)
called *Al-Gharra'*(the shiny one). When the forenoon came and they had prayed *Dhuha*, that dish was brought, and *Tharid* had been made in it. They gathered around it, and there were a lot of people, so the Messenger of Allahﷺ knelt up (so as to take up less space). A Bedouin said: ‘What is this manner of sitting?’ The Prophetﷺ said: ‘Allah, Exalted is He, has made me an honored slave; He has not made me an arrogant tyrant.’ Then the Messenger of Allahﷺ said: ‘Eat from around the edges and leave the top, so that it might be blessed.’” *(Hasan)*

Chapter 18. Sitting At A Table On Which There Are Some Things That Are Disliked

3774. It was narrated from Ja'far bin Burqān, from Az-Zuhri, from Sālim from his father, who said: “The Messenger of Allah ﷺ forbade two kinds of eating: Sitting at a table where *Khamr* is being drunk, and eating when lying on one's stomach.” *(Da'if)*

Abū Dāwūd said: Ja'far did not hear this *Hadith* from Az-Zuhri, and it is *Munkar*.

**Translation:**

Abderrahman bin ‘Abī Šaybān: "Hadīth that 'Abdullāh bin Būṣār said: "The Prophet ﷺ said: ‘Allāh, Exalted be He, has made me an honored slave; He has not made me an arrogant tyrant.’ Then the Messenger of Allah ﷺ said: ‘Eat from around the edges and leave the top, so that it might be blessed.’” *(Hasan)*

**Exegesis:** (Exegesis of this Hadith) Chapter 18. Sitting At A Table On Which There Are Some Things That Are Disliked

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**Exegesis:** (Exegesis of this Hadith)
from Ja'far, that he conveyed this
Hadith from Az-Zuhri. (Da'if)

Comments:
The contents of this text are also supported by other authentic narrations.

Chapter 19. Eating With The
Ji, (Su'a)

3776. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "When one of you eats, let him eat with his right 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." (Sahih)

3777. It was narrated that 'Umar bin Abi Salamah said: "The Prophet ﷺ said: 'Come close to me, mention the Name of Allâh, eat with your right hand, and eat from that which is close to you.'" (Sahih)

Chapter 20. Regarding Eating
Meat

3778. It was narrated from Abû Ma'shar, from Hishâm, from 'Urwah, from his father, from
Aishah, who said: “The Messenger of Allah said: ‘Do not cut meat with a knife, for it is the practice of the non-Arabs; rather bite it, for that is more enjoyable and healthier.’” (Da’if)

Abu Dawud said: It is not strong.

Extract 3779: It was narrated from 'Uthman bin Abi Sulaiman, from Saifwan bin Umayyah who said: “I was eating with the Prophet, and I was taking the meat from the bone with my hand. He said: ‘Bring the bone to your mouth, for it is more enjoyable and healthier.’” (Da’if)

Abu Dawud said: ‘Uthman did not hear from Saifwan, so it is Mursal.

Extract 3780: It was narrated that 'Abdullah bin Mas'ud said: The bone (with meat attached) that was dearest to the Messenger of Allah was the bone of sheep. (Da’if)

Extract 3781: (There is another chain) from Abu Dawud with his chain. [1]

[1] Meaning, Abu Dawud At-Tayalisi, and he also narrated no. 3780.
He said: “And the Prophet disliked the foreleg. Some poison was put in the foreleg, and he thought that it was the Jews who had poisoned it.” (Sahih)

Chapter 21. Regarding Eating Squash

3782. Anas bin Malik said: “A tailor invited the Messenger of Allah to a meal that he had made.” Anas said: “I went with the Messenger of Allah to that meal. He served the Messenger of Allah some barley bread and some soup in which there was squash and dried, salted meat.” Anas said: “I saw the Messenger of Allah seeking out the squash from the edges of the dish. I have always liked squash since that day.” (Sahih)

Chapter 22. Regarding Eating Tharid

3783. It was narrated that Ibn ‘Abbas said: “The dearest of food to the Messenger of Allah was Tharid made of bread and Tharid made of Hais.” (Da’if) Abū Dāwūd said: It is weak.
Tharid is a name for a dish made with some sort of broth that contains some bread. If the bread is mixed with butter, oil, or cheese and date pulp, it is called Hais. The superiority of Tharid is proven from other authentic narrations (See Sahih Al-Bukhari no. 5419).

Chapter 23. It Is Disliked To Have An Aversion For Food

3784. Qabūsah bin Tulb narrated that his father said: “I heard the Messenger of Allah being asked by a man: ‘Is there any food that I should keep away from?’ He said: ‘Do not allow food to make you uneasy like the doubts of Christianity about it.” (Hasan)

Chapter 24. The Prohibition Of Eating Al-Jallalah And Its Milk

3785. It was narrated from Mujahid, from Ibn ‘Umar who said: “The Messenger of Allah forbade eating Al-Jallalah and its milk.” (Hasan)

[1] The animals that consume dung and filth.
3786. It was narrated from Ibn ‘Abbás that the Prophet forbade the milk of Al-Jallālah. (Hasan)

3787. It was narrated from Nāfi’, from Ibn ‘Umar who said: “The Messenger of Allāh forbade riding or drinking the milk of Al-Jallālah camels.” (Hasan)

Chapter 25. Regarding Eating Horse Meat

3788. It was narrated from Muḥammad bin ‘Ali, from Jābir bin ‘Abdullāh who said: “The Messenger of Allāh forbade us from the meat of donkeys on the Day of Khaibar, but he gave us permission to eat horse meat.” (Sahih)

3789. It was narrated that Jābir bin ‘Abdullāh said: “On the Day of Khaibar, we slaughtered horses, mules and donkeys. The Messenger
The Book Of Food

3790. It was narrated from Khalid bin Al-Walid that the Messenger of Allah forbade eating the meat of horses, mules and donkeys. Haiwah (one of the narrators) added – “and every predator that has fangs.” (Da’if)

Abū Dāwūd said: This is the view of Mālik.

Abū Dāwūd said: There is nothing wrong with horse meat, and this is not acted upon.

Abū Dāwūd said: This is abrogated. A number of the Companions of the Messenger of Allah ate horse meat, including Ibn Az-Zubair, Faḍālah bin ‘Ubaid, Anas bin Mālik, Asmā’ bint Abī Bakr, Suwaid bin Ghafalah and ‘Alqamah, and the Quraish used to slaughter them (horses for meat) at the time of the Messenger of Allah.

Comments:

As indicated by the author, the majority of the scholars consider the meat of horses as lawful.
Chapter 26. Regarding Eating Rabbit

3791. It was narrated that Anas bin Mālik said: “I was an adolescent boy and I caught a rabbit and roasted it. Abū Talbāh sent its haunch with me to the Prophet ﷺ. I brought it to him and he accepted it.” (Ṣaḥīḥ)

3792. Abū Khālid bin Al-Huwairīth said: ‘Abdullāh bin ‘Amr was in Aṣ-Ṣafāh – Muḥammad (one of the narrators) said: “A place in Makkah” – and a man brought a rabbit that he had caught. He said: “O ‘Abdullāh bin ‘Amr, what do you say?” He said: “It was brought to the Messenger of Allāh ﷺ when I was sitting (with him), and he neither ate it, nor forbade eating it, but he said that it menstruated.” (Ḍa‘īf)

Chapter 27. Regarding Eating Mastigure

3793. It was narrated from Ibn ‘Abbās that his maternal aunt gave the Messenger of Allāh ﷺ some ghee, lizards and cheese. He ate ʿAqīt a cheese in liquid, like cottage cheese or fetta cheese.
some of the ghee and some of the cheese, but not the mastigures because he found them repulsive, but they were eaten in the presence of the Messenger of Allāh ﷺ. If they were Ḥaram they would not have been eaten in the presence of the Messenger of Allāh ﷺ. (Sahih)

3794. It was narrated from Khālid bin Al-Walid that he entered the house of Maimūnā with the Messenger of Allāh ﷺ. A roasted mastigure was brought, and the Messenger of Allāh ﷺ reached out his hand towards it. Some of the women who were in Maimūnā's house said: “Tell the Prophet ﷺ what he is about to eat.” They said: “It is a mastigure.” The Messenger of Allāh ﷺ withdrew his hand. I said: “Is it Ḥaram, O Messenger of Allāh?” He said: “No, but it is not known in the land of my people and I find it distasteful.” Khālid said: “I pulled it towards me and ate it, while the Messenger of Allāh ﷺ was looking on.” (Sahih)

3795. It was narrated that Thābit bin Wadi‘ah said: “We were with the Messenger of Allāh ﷺ on a campaign, and we caught some mastigures. I roasted one of them, then I came to the Messenger of
Allāh ™ and placed it before him. He took a stick and counted its toes, then he said: ‘A nation among the Children of Israel was transformed into animals that go underground, and I do not know what kind of animal it was.’ And he neither ate it nor forbade it.’”

(Sahih)

3796. It was narrated from Abū Rāshid Al-Hubrānī from ‘Abdur-Rahmān bin Shibl, that the Messenger of Allāh ™ forbade eating the meat of mastigures. (Da‘īf)

Comments:

Scholars reconcile between the prohibition reported, and the allowance, saying that the Prophet ℐ may have stated a prohibition of it at one time, but after that allowed it, indicating that it was disliked, rather than absolutely unlawful.

Chapter 28. Eating The Meat Of Bustards

3797. Buraih ‘Umar bin Safinah narrated from his father, that his grandfather said: “I ate the flesh of a bustard with the Prophet ℐ.” (Da‘īf)
Chapter 29. Regarding Eating
The Vermin\[1\] Of The Land

3798. Milqām bin Talib narrated that his father said: “I accompanied the Messenger of Allāh ﷺ and I did not hear any prohibition on (eating) vermin (Hasharāt).” (Da’if)

3799. It was narrated from ‘Eisā bin Numailah that his father said: “I was with Ibn ‘Umar when he was asked about eating hedgehog. He recited: ‘Say: I find not in that which has been revealed to me anything forbidden...’ \[2\] An old man who was with him said: ‘I heard Abū Hurairah say: ‘It was mentioned in the presence of the Messenger of Allāh ﷺ, and he said: ‘It is one of the vile (Khabithah) creatures.’’’ Ibn ‘Umar said: ‘If the Messenger of Allāh ﷺ said that, then it is as he said.’’” (Da’if)

### Notes

1. Hasharāt; meaning vermin, insects, pests.
Chapter 30. Things For Which No Prohibition Is Mentioned

3800. It was narrated from 'Amr bin Dinar, from Abū Ash-sh-a’thā', from Ibn 'Abbās, who said: “The people of the Jahiliyyah used to eat some things, and refrain from eating some things that they found loathsome. Then Allāh sent His Prophet ﷺ and revealed His Book, and He permitted that which He permitted and forbade that which He forbade. So whatever He permitted is permissible, and whatever He forbade is forbidden, and what He was silent about, then it is pardonable.” Then he recited: Say: “I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it.”[1]

Chapter 31. Regarding Eating Hyena

3801. It was narrated that Jābir bin ‘Abdullāh said: “I asked the Messenger of Allāh ﷺ about hyena and he said: ‘It is game, and a ram is required (as expiation) if a Muḥrīm hunts it.’” (Ṣaḥīḥ)

Chapter 32. Eating Predators

3802. It was narrated from Abū Tha'labah Al-Kushani that the Messenger of Allāh ﷺ forbade eating every predator that has fangs. (Sahih)

Comments:
Those birds which catch their prey with their claws and eat it while holding it in their claws are unlawful, like eagles, hawks, falcons, vultures and kites, etc.

3803. It was narrated that Ibn 'Abbās said: “The Messenger of Allāh ﷺ forbade eating every predator that has fangs and every bird that has talons.” (Sahih)

Comments:
Picking up any kind of lost property of others is prohibited, except with the intention of announcing it to find the real owner.

3804. It was narrated from Al-Miqdām bin Ma'dikarib that the Messenger of Allāh ﷺ said: “Predators with fangs are not permissible, nor domestic donkeys, nor the lost property of a Mu'āhid, unless he has no need of it. Any man who comes as a guest to people who offer him no
hospitality, he has the right to take the equivalent of the hospitality that they withheld from him.”

(Sahih)

3805. It was narrated that Ibn ‘Abbâs said: “On the Day of Khaibar, the Messenger of Allâh forbade eating every predator that has fangs and every bird that has talons.” (Da‘if)

3806. It was narrated that Khalid bin Al-Walid said: “I went on campaign to Khaibar with the Messenger of Allâh. The Jews came and complained that the people (i.e., the Muslims) were rushing into their pens (to take their livestock). The Messenger of Allâh said: ‘The wealth of the Mu‘ahidin[1] is not permissible except that which is due from them. Forbidden to you are domestic donkeys and horses and mules, and every predator that has fangs, and every bird that has talons.’” (Da‘if)

[1] People that have a covenant or treaty.
3807. It was narrated from Jābir bin ‘Abdullāh that the Prophet forbade the price of a cat. (Sahih)

Ibn ‘Abdul-Malik (one of the narrators) said: “Eating cats and consuming their price.”

Chapter 33. Regarding Eating
The Meat Of Domestic Donkeys

3809. It was narrated from Manṣūr, from ‘Ubaid Abi Al-Ḥasan, from ‘Abdur-Raḥmān, from Ghalib bin Abjar who said: “We were stricken with a famine, and I had nothing to feed my family except a few donkeys, but the Prophet had forbidden the meat of domestic donkeys. I came to the Prophet and said: ‘O Messenger of Allāh, we have been stricken with a famine, and I have nothing with which to feed my family but some fat donkeys, but you have forbidden the meat of domestic donkeys.’ He said: ‘Feed your family with the fat donkeys you have. I only forbade it because of the animals that feed on the dung of the town.’” (Da’if)

Abū Dāwud said: This ‘Abdur-Raḥmān is Ibn Ma‘qil.

Abū Dāwud said: Shu‘bah reported this Hadith from ‘Ubaid Abī Al-Ḥasan, from ‘Abdur-Raḥmān bin
Ma’qil, from some people of Muzainah, that the chief of Muzainah, Abjar, or Ibn Abjar, asked the Prophet ﷺ.

يتبرأ من بعض معتقليه عبيد الرحمن بن يسر، عن ناس من معتقليه عبيد الرحمن بن يسر.


3810. It was narrated from Mis’ar, from [‘Ubaid], from Ibn Ma’qil, from two men of Muzainah – one from the other – one of whom was ‘Abdullâh bin ‘Amr bin ‘Awîm and the other was Ghâlib bin Abjar. Mis’ar said: “I think that Ghâlib was the one who came to the Prophet ﷺ...” the same Hadîth (as no. 3809). (Da’îf)

تخرج: [إسناده ضعيف] أخرجه الطبراني في الكبير: 266/256 وانظر الحديث السابق.

3808. It was reported from ‘Amr bin Dinar who said: “A man narrated to me that Jabîr bin ‘Abdullâh said: ‘On the Day of Khaibar, the Messenger of Allâh ﷺ forbade us from eating the meat of donkeys, and he told us to eat the meat of the horses.” (Sahîh)

‘Amr said: “I narrated this report to Abû Ash-Sha’thâ and he said: “Al-‘Hâkâm Al-Ghifârî used to tell us this, but Al-Bahr – meaning Ibn ‘Abbas – denied that.”

Comments:

Due to his scholarship Ibn ‘Abbas was called Al-Bahr, meaning “the sea” and
the same root word also means “to penetrate deeply, or to study thoroughly.” This narration, with a slight variation, was recorded by Al-Bukhārī (no. 5529). In another narration recorded by Al-Bukhārī (no. 4227), it is reported that Ibn ‘Abbās said that he was not sure if it was prohibited because the Prophet wanted the people to be able to use them for transportation, or if it was prohibited absolutely. Later, he was informed of its absolute prohibition and he agreed, according to other narrations.

3811. It was narrated from ‘Amr bin Shu‘aib, from his father, that his grandfather said: “On the Day of Khaibar, the Messenger of Allāh forbade the flesh of domestic donkeys, and riding or eating the meat of Al-Jallâlah.” (Hasan)

Chapter 34. Regarding Eating Locusts

3812. It was narrated that Abū Ya‘fūr said: “I heard Ibn Abī Awwâf, when I asked him about locusts, say: ‘I went out on six or seven campaigns with the Messenger of Allāh and we used to eat them with him.’” (Sahîh)

3813. It was narrated from Sulaimān At-Taimi, from Abū ‘Uthmān An-Nahdî, from Salmān who said: “The Messenger of Allāh was asked about locusts, and he said: ‘They are the most numerous of the hosts of Allāh. I do not eat them, but I do not forbid it.’” (Da‘îf)

Abū Dâwūd said: Al-Mu‘tamir
reported it from his father, from Abū ‘Uthmān, from the Prophet ﷺ, without mentioning Salmān.

3814. It was narrated from Abū Al-‘Awwām Al-Jazzār, from Abū ‘Uthmān An-Nahdī, from Salmān that the Messenger of Allāh ﷺ was asked...and he narrated something similar (as no. 3813). He said: “The most numerous of the hosts of Allāh.” (Da‘if)

‘Ali (one of the narrators) said: “His name is Fā‘id.” Meaning, Abū Al-‘Awwām.

Abū Dāwūd said: Hammād bin Salamah reported it from Abū Al-‘Awwām, from Abū ‘Uthmān, from the Prophet ﷺ, without mentioning Salmān.

3815. It was narrated from Abū Az-Zubair that Jābir bin ‘Abdullāh said: “The Messenger of Allāh ﷺ said: ‘Whatever the sea throws out, or is left by the tide, eat it, but whatever dies in it, and floats, do not eat it.’” (Da‘if)
Abū Dāwūd said: This narration is also reported by Sufyān Ath-Thawrī, Ayyūb and Hammād from Abū Az-Zuhair for Jābir in Mawqūf form.

Chapter 36. Regarding One Who Is Compelled By Necessity To Eat Dead Meat

3816. It was narrated from Jābir bin Samurah that a man stayed in Al-Ḥarrah, and he had his wife and children with him. A man said: “A she-camel of mine is lost; if you find it, then keep it (for me).” He found it, but he could not find its owner. It fell sick and his wife said, “Slaughter it,” but he refused, then it died. She said: “Skin it so that we can dry its fat and flesh and eat it.” He said: “Not until I ask the Messenger of Allāh ﷺ.” He came to him, and asked him, and he said: “Do you have anything else that is sufficient for you?” He said: “No.” He said: “Then eat it.” Then its owner came and he told him the story. He said: “Why didn’t you slaughter it?” He said: “Because I felt shy of you.” (Ṣaḥīḥ)
Comments:
When one is helpless and destitute and finds nothing to eat, he will be excused for eating what is otherwise unlawful.

3817. It was narrated from Al-Fuji‘ Al-‘Amiri that he came to the Messenger of Allah ﷺ and said: “Is it permissible for us to eat dead meat?” He said: “What food do you have?” We said: “One in the evening and one in the morning.” – Abū Nu‘aim (one of the narrators) said: “Uqbah explained it to me: ‘A cup (of milk) in the morning and a cup in the evening.’” – He said: “That – by my father – does not ward off hunger.” And he made it permissible for him to eat dead meat in this situation. (Da‘īf)
Abū Dāwūd said: Al-Ghabūq means at the end of the day, and As-Sabūh means at the beginning of the day.

تخريج: (إسناده ضعيف) أخرجه الطبراني: ۱۸/۱۸۱، ح: ۲۲۹ من حديث الفضل بن دكين به

وهب بن عقبة: وثقه ابن حبان وحده وقال البحتفي: ۹/۳۵۷ "وفي ثوب هذه الأحاديث نظر".

Chapter 37. Regarding Combining Two Types Of Food

3818. It was narrated that Ibn ‘Umar said: “The Messenger of Allah ﷺ said: ‘I wish that I had some white bread made of brown wheat, softened with ghee and milk.’ A man got up and got some, and brought it to him. He said: ‘In what was this kept?’ He said: ‘In a vessel made of mastigure skin.’ He said: ‘Take it away.’” (Da‘īf)
Abū Dāwūd said: This is a Munkar Ḥadīth.
Chapter 38. Regarding Eating Cheese

3819. It was narrated that Ibn 'Umar said: “Some cheese was brought to the Prophet in Tabuk, and he called for a knife, said; ‘Bismillah,’ and cut it.” (Hasan)

Chapter 39. Regarding Vinegar

3820. It was narrated from Muhārib bin Dithār, from Jābir that the Prophet said: “What an excellent condiment vinegar is.” (Sahih)

3821. It was narrated from Tālḥah bin Nāfī, from Jābir bin ‘Abdullāh, that the Prophet said: “What an excellent condiment vinegar is.” (Sahih)
Chapter 40. Regarding Eating Garlic

3822. Jābir bin ‘Abdullāh said: “The Messenger of Allah ﷺ said: ‘Whoever eats garlic or onion, let him keep away from us’ – or ‘let him keep away from our Masjid’ – and let him stay at home.’ A Badr (dish) of green vegetables was brought to him and he noticed an odor, so he asked, and was told of what vegetables were in it. He said: ‘Offer it’ – to one of his Companions who was with him – but when he (the Companion) saw (that the Prophet ﷺ did not like it), he did not want to eat it. He said: ‘Eat, for I converse with one with whom you do not converse.’” (Sahih)

Ahmad bin Ṣāliḥ (one of the narrators) said: “A Badr Ibn Wahb (one of the narrators) explained it: ‘A dish.’”

3823. Abū Sa‘eed Al-Khudrī narrated that mention of garlic and onions was made in the presence of the Messenger of Allah ﷺ. It was said: “O Messenger of Allah, the worst of all of them is garlic; do you forbid it?” The Prophet ﷺ said: “You may eat it, but whoever...
among you eats it, let him not come near this Masjid until the smell of it no more.” (Hasan)
entered the Masjid, the Messenger of Allâh ﷺ noticed the smell of the garlic, and when the Messenger of Allâh ﷺ had finished his prayer he said: ‘Whoever eats from this plant, let him not come near us until its smell, or his smell is no more.’ When I had finished praying I came to the Messenger of Allâh ﷺ, and said: ‘O Messenger of Allâh, by Allâh, give me your hand.’” He said: “He put his hand in the sleeve of my shirt to touch my chest, and my belly was bound with a belt. He said: ‘You have an excuse.’” (meaning, hunger). (Sahîh)

3827. It was narrated from Mu’awiyah bin Qurrah, from his father, that the Messenger of Allâh ﷺ forbade these two plants, and said: “Whoever eats them should definitely not come near our Masjid.” And he said: “If you must eat them, then cook them to death.” He said: Meaning, onions and garlic. (Hasan)

3828. It was narrated from Sharîk, from ‘Alî, who said: “We were forbidden from eating garlic unless it is cooked.” (Da’îf) Abû Dâuwd said: Sharîk bin Hanbal.
3829. It was narrated from Abū Ziyād Khiyār bin Salamah that he asked ‘Aishah about onion and she said: “The last food that the Messenger of Allah ate was food in which there was onion.” (Da‘īf)

3830. It was narrated that Yūsuf bin ‘Abdullāh bin Salam said: “I saw the Prophet take a piece of barley bread, and put a date on it and say: ‘This is the condiment for that.’” (Da‘īf)

3831. It was narrated that ‘Aishah said: “The Prophet said: ‘A house in which there are no dates is one whose people will go hungry.’” (Ṣaḥīḥ)
Chapter 42. Regarding Checking Dates For Worms When Eating

3832. It was narrated that Anas bin Malik said: “Some old dates were brought to the Messenger of Allah, and he started to check them and removing worms from them.” (Hasan)

3833. It was narrated from Ishāq bin ‘Abdullāh bin Abī Ṭalḥah that dates containing some worms were brought to the Prophet. And he mentioned a similar report. (Hasan)

Chapter 43. Taking Two Dates At A Time When Eating

3834. It was narrated that Ibn ‘Umar said: “The Messenger of Allah forbade eating two dates at a time, unless you ask your companions for permission.” (Sahih)
Chapter 44. Regarding Combining Two Types Of Food

3835. It was narrated from ‘Abdullãh bin Ja’far that the Prophet used to eat cucumbers with dates. (Sahih)

3836. It was narrated that ‘Aishah said: “The Messenger of Allâh used to eat melon with dates, and he said: ‘We break the heat of one with the coolness of the other, and the coolness of one by the heat of the other.’” (Sahih)

3837. It was narrated that the two Sulamî sons of Busr said: “The Messenger of Allâh entered upon us, and we offered him butter and dates. He liked butter and dates.” (Sahih)

Chapter 45. Regarding Using The Vessels Of The People Of The Book

3838. It was narrated that Jâbir said: “We used to go out on
campaigns with the Messenger of Allah ﷺ, and we would get some of the vessels and waterskins of the idolaters and use them, and he did not criticize them for that.” (Hasan)

Comments:
When it is sure that the utensils belonging to disbelievers are clean, they can be used.

3839. It was narrated from Abū Tha'labah Al-Khushanī that he asked the Messenger of Allah ﷺ: “We live close to some of the People of the Book, and they cook pig in their pots, and drink wine in their vessels.” The Messenger of Allah ﷺ said: ‘If you can find something else, eat and drink from it. If you cannot find anything else, then wash them with water and eat and drink.” (Sahih)

Chapter 46. Regarding Animals Of The Sea

3840. It was narrated that Jābir said: “The Messenger of Allah ﷺ dispatched us to intercept a caravan of Quraish, and he appointed Abū ‘Ubaidah bin Al-Jarrāḥ in charge of us. He provided us with a bag of dates, and we had nothing else apart from that. Abū ‘Ubaidah bin Al-Jarrāḥ would give

تخريج: [إسناده حسن] أخرجه أحمد: 3/1279 عن عبد الأعلى

Comments:
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3840. It was narrated that Jābir said: “The Messenger of Allah ﷺ dispatched us to intercept a caravan of Quraish, and he appointed Abū ‘Ubaidah bin Al-Jarrāḥ in charge of us. He provided us with a bag of dates, and we had nothing else apart from that. Abū ‘Ubaidah bin Al-Jarrāḥ would give
us one date at a time, and we
would suck them like a baby sucks,
then we would follow that with a
drink of water, and that would
suffice us all day until night came.
And we would knock leaves from
the trees with our sticks, and soak
them in water and eat them. We
set out along the coast, and
something like a great mound
appeared before us. We came to it
and saw that it was a beast called
*Al-'Anbarah* (sperm whale). Abū
‘Ubaidah said: 'It is dead meat and
is not permissible for us.' Then he
said: 'No, we are the envoys of the
Messenger of Allah ﷺ and in the
cause of Allah, and we are
compelled by necessity, so eat it.'
We lived on it for a month, three
hundred men, until we grew fat.
When we came to the Messenger
of Allah ﷺ we told him about that,
and he said: 'It was provision that
Allah brought forth for you. Do
you have any of its meat with you
that you can give to us?' We sent
some of it to the Messenger of
Allah ﷺ, and he ate it.' *(Sahih)*

### Chapter 47. If A Mouse Falls
*Into The Ghee*

3841. It was narrated from Az-
Zuhrī, from ‘Ubaidullāh bin
‘Abdullāh, from Ibn ‘Abbās, from
Maimūnah that a mouse fell into
some ghee. The Prophet ﷺ was

ناَضِْهَا كُمَا يَمْشَى الْصَّبْئُ، ثُمَّ سَحْرَتْ عَلَيْهَا
مَن مَاءٍ فَكَتَبَنَّاهَا يَوْمًا إِلَى الْلَّيْلِ، وَكَانَ نَصْرُ
بِعَضِيَّةٍ النَّبِيَّ نُعُورٌ، ثُمَّ بَلَّهَ بِمَاءٍ فَكَتَبَنَّاهَا. قَالَ:
وَأَنْتَلْفَنَّا عَلَى سَاجِلِ الْبَحْرِ، فَرَفَعْنَا لَنَا كُبُبَةٍ
الْكَبِيبِ الصَّخْمِ، فَأَكْتَبَهَا إِذَا هُوَ ذُيَّةٌ نُذَهَّى
الْعَتْرَةُ فَقَالَ أبُو عَبْدُ الله مَيْتَةٌ وَلاَ نَجِلُ لَنَا،
ثُمَّ قَالَ: لَا، بَلْ نَخْنُ رَسُولٌ رَسُولِ اللَّهِ ﷺ،
وَفِي سِبْيْلِ اللَّهِ وَقَدْ أَضْطَرَّتْنَا إِلَيْهِ فَكَلَّوْا,
فَأَقْلُمَهَا عَلَى شَهَرٍ وَنَخْنُ لِلْمَيْتَاتِ حَتَّى سَمَّى،
فَلَمَّا قَدْمَهُ إِلَى رَسُولِ اللَّهِ ﷺ ذَكَرَنَّاهَا ذَلِكَ لَهُ،
فَقَالَ: ۚ هُوَ رَزَقُ أَجْرِهِ اللَّهُ لَهُ مَعْمَعَكُمٍ
مِنْ لَحْيِهِ شَيْءٌ فَقَطْعُونَاهَا وَهُمْۚ فَأَوْسَلُنَا بِهِ
إِلَى رَسُولِ اللَّهِ ﷺ فَأَكْلُنَّاهَا.

تَخْرِيجُ: أَخْرِجَ مَسْلِمٌ الصَّدِيدَ وَالْبَحَائِج، بَابُ إِبَاحَةِ مَيِّتَاتِ الْبَحْرِ، ح: ۱۹۳۵٥٥ مِن حَدِيثِ زَهْيِر
ابْنِ مُعَاوِيَةٍ بِهِ وَرُوَاةُ البَحَائِجِ، ح: ۲۴۸۸٢٥ مِن حَدِيثِ جَابِرِ بِهِ

(المعجم) بَابُ: في القَأْرَةُ نَقُعُ في
(السَّمَنُ) (النَّحَفَةِ) ۸٨-
3841 - حَدَّثَنَا مَسْتِدَةٌ قَالَ: حَدَّثَنَا سُفيَانُ
قَالَ: أَخْرِجَنَا الْرُّكْحِيَّةَ عَنْ عُبَيْدِ اللَّهِ بْنَ عُبَيْدِ اللَّهِ
عَنِ ابْنِ عُبَيْسِ، عَنْ مَيْمُونَةٍ: أَنْ فَأْرَأْتُ وَقَعُتَ
told and he said: “Throw away that which is around it, but eat (the rest).” (Sahih)

**3842.** It was narrated from ‘Abdur-Razzāq, that Ma‘mar informed them, from Az-Zuhrī, from Sa‘eed bin Al-Musayyab, from Abū Hurairah, who said: “The Messenger of Allah ﷺ said: ‘When a mouse falls into the ghee, if it is solid, then throw it (the mouse) away and that which is around it, and if it is liquid do not touch it.’” (Da‘if)

Al-Hasan (one of the narrators) said: “‘Abdur-Razzāq said: ‘And sometimes Ma‘mar narrated it from Az-Zuhrī, from ‘Ubaidullāh, from Ibn ‘Abbas, from Maimūnah, from the Prophet ﷺ;”

**3843.** It was narrated from Ma‘mar, from Az-Zuhrī, from ‘Ubaidullāh bin ‘Abdullāh, from Ibn ‘Abbās, from Maimūnah, from the Prophet ﷺ, with similar to the Hadith of Az-Zuhrī (no. 3842) from Ibn Al-Musayyab. (Da‘if)
Chapter 48. If A Fly Falls Into The Food

3844. It was narrated that Abū Hurairah said: “The Messenger of Allâh ﷺ said: ‘If a fly falls into the vessel of one of you, then immerse it, for on one of its wings is a disease and on the other is a cure. When it falls, it falls onto the wing on which is a disease, so immerse it fully.’” (Sahîh)

Chapter 49. If A Morsel Of Food Falls Down

3845. It was narrated from Anas bin Mâlik that when the Messenger of Allâh ﷺ ate food he would lick his three fingers. He said: “If the morsel of any one of you falls down, let him remove the dirt from it and eat it, and not leave it for the Shaitân.” And he told us to clear the plate, and said: “One of you does not know in which part of the food the blessing lies.” (Sahîh)

Comments:
According to this narration, and in the light of next narration, after finishing the meal, licking the fingers is Sunnah. If a morsel of food drops on the ground, after cleaning it can be used.
Chapter 50. Regarding A Servant Eating With His Master

3846. It was narrated that Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'If the servant of one of you makes food for him then brings it, having suffered its heat and smoke, then he should make him sit with him and eat. If the food is small in quantity, let him put one or two morsels in his hand.'" (Sahih)

Chapter 51. Regarding Handkerchiefs

3847. It was narrated that Ibn ‘Abbās said: "The Messenger of Allāh ﷺ said: 'When one of you eats, let him not wipe his hand with a handkerchief until he licks it or has it licked.'" (Sahih)

Comments:

The Prophet ﷺ used to eat with the thumb and two fingers instead of five fingers. Whatever is leftover on the fingers should be licked before wiping them off.

3848. It was narrated from Ibn Ka‘b bin Mālik, from his father, that the Prophet ﷺ used to eat with three fingers, and he did not wipe his hand until he had licked them. (Sahih)
Chapter 52. What A Man Should Say After Eating

3849. It was narrated that Abū Umāmah said: "When the meal was cleared away, the Messenger of Allah would say: ‘Al-Ḥamdulillāh, kathārin āyān fīh, ghairā makfiyyīn wa lā muwaddā‘in wa lā mustaghfān ‘anhu rabbānā (Praise be to Allah, abundant good and blessed praise, a never-ending praise, a praise which we will never bid farewell to, and an indispensable praise, He is our Lord).’" (Ṣaḥīh)

3850. It was narrated from Abū Sa‘eed Al-Khudrī that when the Messenger of Allah finished eating he would say: “Al-Ḥamdulillāh, alladhī qa‘amanā wa saqānā wa ja‘alānā Muslimīn (Praise be to Allah Who has fed us and given us to drink and made us Muslim).” (Da‘f)
3851. It was narrated that Abū Ayyūb Al-Anṣārī said: “When the Messenger of Allāh ﷺ ate or drank he would say: ‘Al-Hamdulillāh, allāhī at’ama, wa saqa, wa sawaghahu, wa ja’ala lahu makhraja (Praise be to Allāh Who has given food and drink, made it easy to swallow and provided an exit for it).” (Sahih)

Comments:
No doubt every blessing of Allāh is a great favor for His Slaves, but these four blessings encompass countless other favors.

Chapter 53. Regarding Washing The Hands After Eating

3852. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Whoever sleeps with grease on his hands without washing them, and something happens to him, he has no one to blame but himself.” (Sahih)

Comments:
Islam emphasizes cleanliness. Washing the hands after meals is appreciated. In another narration washing the mouth is also recommended.

Chapter 54. Regarding Supplication For The One Who Provided The Food

3853. It was narrated from a man, from Jābir bin ‘Abdullāh, who said: “Abū Al-Haitham bin At-Tayyāhān
made some food for the Prophet ﷺ and invited the Prophet ﷺ and his Companions. When they had finished eating, he said: “Reward your brother.” They said: “O Messenger of Allah, what is his reward?” He said: “If a man’s house is entered, his food eaten and his drink drunk, and they pray for him, that is his reward.” (Da’îf)

3854. It was narrated from Anas that the Prophet ﷺ came to Sa’d bin ‘Ubâdah and he brought some bread and olive oil and he ate, then the Prophet ﷺ said: “Aftara indakum as-sâ’imûna wa ala’tâ’amakum al-abrâr, wa sallat ‘alaikum al-mala’ikah. (May fasting people break their fast with you, may the righteous eat your food, and may the angels send blessings upon you).” (Hasan)

The End of the Book of Food
Chapter 1. A Man Should Seek A Remedy

3855. It was narrated that Usámah bin Sharik said: "I came to the Prophet ﷺ and his Companions (were sitting) as if there were birds on their heads. I greeted him with Saláam then I sat down. The Bedouin came from here and there, and said: '0 Messenger of Allah, should we seek medical treatment?' He said: 'Seek medical treatment, for Allah has not created any disease but He has also created a remedy for it, except for one disease: Old age.'" (Sahih)

Comments:

The Prophet ﷺ himself used remedies and encouraged their use. Using a remedy does not contradict reliance upon Allah. Ageing is a process of life that is decreed by Allah, it cannot be reversed by the creatures.

Chapter 2. Regarding Diet

3856. It was narrated that Umm Al-Mundhir bint Qais Al-

[2] Al-Himyah; meaning; that which is protected, and also "diet," because of the concern to stay away from certain things with a diet. See number 2036 of At-Tirmidhi.
Anṣāriyyah said: “The Messenger of Allāh entered upon me, accompanied by ‘Ali, while ‘Ali was recovering from an illness. We had a bunch of ripe dates that were hung up, and the Messenger of Allāh stood up and began to eat some of them. ‘Ali got up to eat too, but the Messenger of Allāh said to ‘Ali: ‘Stop! You are recovering,’ and ‘Ali stopped. I made some barley and greens and brought it, and the Messenger of Allāh said: ‘O ‘Ali, eat some of this, for it is better for you.’” (Hāsan)

Abū Dāwud said: Hārūn said: “Abū Dāwud said: ‘Al-‘Adawiyyah.’”

Comments:
Some lawful things may be harmful during certain illnesses, so their use should be avoided in such cases as not to aggravate the sickness.

Chapter 3. Cupping

3857. It was narrated from Abū Hurairah that the Messenger of Allāh said: “If there is any good in the things that you use for medical treatment, it is in cupping.” (Hāsan)

[1] That is, Hārūn, the Shaikh of the author in this narration, said that Abū Dawūd Aṭ-Ṭayalísī, one of the two from whom he heard the narration, called Umm Al-Mundhir “Al-‘Adawiyyah.”
Comments:

Cupping is a process that removes bad blood from the body.

3858. It was narrated that Salmā, the servant of the Messenger of Allāh ﷺ, said: “No one complained to the Messenger of Allāh ﷺ of a pain in the head but he would say: ‘Treat it with cupping,’ or of a pain in his feet, but he would say: ‘Dye them.’”¹

(Ḍa‘f)

3859. It was narrated from Abū Kabshah Al-Anmārī that Kaṭhīr said: “The Prophet ﷺ was treated with cupping on the top of his head and between his shoulders. He used to say: ‘Anyone who pours out some of this blood will not be harmed, if he seeks no other kind of medical treatment for any problem.’” (Ḍa‘f)

³Meaning: “with henna” as clearly stated in other versions, see no. 2054 by At-Tirmidhī, and 3502 of Ibn Mājah.

Chapter 4. Regarding The Site Treated When Cupping

(المعجم) باب: في موضع الحجاجة

(التحفة) 4
3860. It was narrated from Jarir, meaning Ibn Hāzim: “Qatādah informed us, from Anas, that the Prophet was treated with cupping three times in the veins at the side of the neck and between the shoulder blades.” (Da’īf)

Ma’mar said: “I was treated with cupping, then I lost my mind so much so that I had to be prompted to recite Al-Fātihah in my prayer.” He was treated with cupping on the top of his head.

Comments:
Cupping should only be performed by one who is knowledgeable and skilled in it.

Chapter 5. When Is Cupping Recommended?

3861. It was narrated that Abū Hurairah said: “The Messenger of Allāh said: ‘Whoever is treated with cupping on the seventeenth, nineteenth and twenty-first, it will be a remedy for every disease.’” (Hasan)
Comments:
Meaning, of the Islamic month.

3862. Kayyisah bint Abi Bakrah narrated that her father used to forbid his family to be treated with cupping on Tuesdays, and he said that the Messenger of Allah ﷺ said: “Tuesday is the day of blood, in which there is an hour when it does not stop.” (Da’if)

Chapter 6. Cutting The Veins
And The Site Of Cutting

3864. It was narrated that Jâbir said: “The Prophet ﷺ sent a physician to Ubayy and he cut one of his veins.” (Saheih)

3863. It was narrated from Jâbir that the Messenger of Allah ﷺ was treated with cupping on his hip for a sprain. (Da’if)

Chapter 7. Regarding
Cauterization

3865. It was narrated that ‘Imrân bin Hûsain said: “The Prophet ﷺ forbade cauterization, but we still used cauterization, and it did not
benefit us, and was not useful for us.” (Sahih)
Abû Dâwud said: He used to hear the Taslim of the Angels; when he was cauterized, that stopped, and when he stopped being cauterized it returned.”

3866. It was narrated from Jâbir that the Prophet ﷺ had Sa’d bin Mu‘âdh treated with cauterization for a wound caused by an arrow. (Sahih)

Comments:
Cauterization should only be used as a last resort.

Chapter 8. Regarding Al-Sa‘ūt

3867. It was narrated from Ibn ‘Abbâs that the Messenger of Allah ﷺ was treated using Sa‘ūt. (Sahih)

Chapter 9. Regarding An-Nushrah

3868. It was narrated that Jâbir bin...
‘Abdullāh said: “The Messenger of Allāh ﷺ was asked about An-Nushrah and he said: ‘It is the work of the Shaitān.’” (Hasan)

Chapter 10. At-Tiryāq
(Theriaca)\(^{[1]}\)

3869. ‘Abdullāh bin ‘Amr said: I heard the Messenger of Allāh ﷺ say: “If I drank Tiryāq, or wore an amulet (Tamīmah) or uttered poetry, I would be one of those who would not care about what they do.” (Da‘īf)

Abū Dāwūd said: This applied only to the Prophet ﷺ, but he granted a concession to people, meaning for Tiryāq.

Chapter 11. Regarding The Disliked Remedies

3874. It was narrated from Umm

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\(^{[1]}\) An ancient antidote against the bite of serpents. Al-Khaṭṭābī: “At-Tiryāq is of various types; when it does not contain the flesh of vipers then there is no harm in using it.”
Ad-Dardā’ that Abū Ad-Dardā’ said: “The Messenger of Allāh  said: “Allāh has sent down the disease and the remedy, and He has created a remedy for every disease, so treat disease but do not treat it with anything that is unlawful.” (Da‘f)

Comments:
This narration provides the general rule, whatever is unlawful to consume, it cannot be considered lawful to use as a remedy.

3871. It was narrated from ‘Abdur-Rahmān bin ‘Uthmān that a physician asked the Prophet  about frogs and using them in medicine, and the Prophet  forbade him from killing them. (Sahih)

Comments:
Based upon this and similar narrations, scholars say that it is unlawful to eat frogs, since it has been prohibited to kill them.

3870. It was narrated that Abū Hurairah said: “The Messenger of Allāh  forbade the Khabīth remedies.” (Hasan)

[1] Meaning, remedies that contain what is unlawful to consume.
The Book Of Medicine

Chapter 12. Regarding ‘Ajwah Dates

It was narrated that Sa’d said: “I was sick and the Messenger of Allah came to visit me. He placed his hand on my chest until I felt its coolness in my heart, and he said: ‘You are a man who is

[1] A certain type of good quality dates found in Al-Madinah.
suffering from a heart sickness. Go to Al-Ḥārith bin Kaladah, a man from Thaqif, for he is a man who knows about medicine. Let him take seven ‘Ajwah dates of Al-Madinah, and grind them with their pits, then let him pour it (the mixture) into the side of your mouth.” (Da'if)

3876. It was narrated from ʿĀmir bin Saʿd bin Abi Waqqās, from his father, that the Prophet said: “Whoever eats seven ‘Ajwah dates in the morning, he will not be harmed by poison or witchcraft on that day.” (Saḥīḥ)

3877. It was narrated that Umm Qais bin Miḥsān said: “I entered upon the Messenger of Allāh with a son of mine whose uvula I had squeezed because of swelling. He said: ‘Why do you afflict your children with this squeezing of the uvula? You should use this Indian aloes wood, for in it there are seven remedies, including (a remedy for) pleurisy. It should be snuffed for swelling and administered through the side of the ulcer, and then you will seek to have your son’s uvula squeezed.’”
the mouth for pleurisy.” (Ṣahīḥ)
Abū Dāwūd said: What is meant by aloe wood is costmary.

Chapter 14. Kohl

3878. It was narrated that Ibn ‘Abbās said: “The Messenger of Allāh ﷺ said: ‘Wear white garments, for they are among the best of your garments, and shroud your deceased in them, and the best of your kohl is antimony (Al-Ithmid), for it clears the vision and makes the hair grow.’” (Ḥasan)

Chapter 15. The Evil Eye

3879. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “The evil eye is real.” (Ṣahīḥ)

3880. It was narrated that ‘Āishah said: “He ﷺ would order the one
who had put the evil eye on someone to perform Wudū', then he would tell the victim to perform Ghusl with that water.” (Da‘īf)

Chapter 16. Al-Ghail
(Intercourse With A Breastfeeding Woman)

3881. It was narrated that Asmā’ bint Yazīd bin As-Sakān said: “I heard the Messenger of Allāh ﷺ say: ‘Do not kill your children secretly, for Ghail catches up with people when they are riding their horses, and it wrestles them to the ground.’” (Da‘īf)

3882. It was narrated from ‘Aīshah, the wife of the Prophet ﷺ, from Judāmah Al-Asadiyyah, that she heard the Messenger of Allāh ﷺ say: “I was thinking of forbidding Ghail, until I was told that the Romans and Persians do that, and it does not harm their children.”

Mālik said: “Al-Ghail refers to a man having intercourse with his wife when she is breastfeeding.”[1] (Sahih)

Because if she were to become pregnant, that may reduce the milk supply for the existing child, and cause the child to grow up weak.
Chapter 17. Wearing Amulets (Tamā‘im)

3883. It was narrated from Zainab, the wife of ‘Abdullāh, that ‘Abdullāh said: “I heard the Messenger of Allāh ﷺ say: "Ruqyah, amulets (Tamā‘im) and love-spells (At-Tiwalah) are Shirk." She said: ‘I said: ‘Why do you say that? By Allāh, I had a discharge in my eye, and I kept going to so-and-so, the Jew, who did Ruqyah for me, and when he did Ruqyah for me, it calmed down.’ ‘Abdullāh said: ‘That was the work of the Shaitān who was poking it with his hand, but when he did Ruqyah for it, it stopped. It would have been sufficient for you to say as the Messenger of Allāh ﷺ used to say: “Adhhibil-bāsa rabban-nasa rabban-纳斯šfī, antash-shaftī, lä shifā’a illā shifā’uka shifā’an lä yughādiru suqmā (Take away the pain, O Lord of mankind, and grant healing, for You are the Healer, and there is no healing but Your Healing, a healing that leaves no trace of sickness)." (Da‘if)

Comments: Meaning, in some Ruyahs; that is, those whose meanings are unknown, or, it is known that they contain Shirk. See number 3886.
3884. It was narrated from 'Imrân bin Ḥusain that the Prophet said: “There should be no Ruqyah except for the evil eye or a venomous bite.” (Ṣaḥīḥ)

3885. It was narrated from Yūsuf bin Muḥammad – Ibn Ṣāliḥ (one of the narrators) said: Muhammad bin Yūsuf – bin Thābit bin Qais bin Shammās, from his father, from his grandfather, that the Messenger of Allāh entered upon Thābit bin Qais – Aḥmad (one of the narrators) said: when he was sick – and said: “Aḵšifil-ba’sa rabban-nāsa ‘an Thābiti bin Qaisi bin Shammās (Take away the affliction, O Lord of mankind, from Thabit bin Qais bin Shammās.)” Then he took some dust from Buthān and put it in a bowl, then he added some water to it and poured it on him. (Daʿīf)

Abū Dāwūd said: Ibn As-Sarḥ said: Yūsuf bin Muḥammad. Abū Dāwūd said: This is what is correct.

Chapter 18. Ruqyah

(المحجوم 18) باب: في الرقى

(البتحة 18)
3886. It was narrated that ‘Awn bin Mālik said: “We used to do Ruqyah during the Jāhiliyyah, and we said: ‘O Messenger of Allāh, what do you think of that?’ He said: ‘Tell me your Ruqyah. There is nothing wrong with a Ruqyah that does not involve Shirk.’” (Ṣaḥīḥ)

3887. It was narrated that Ash-Shīfa’ bint ‘Abdullāh said: “The Prophet entered upon me while I was with Ḥafṣah, and he said to me: ‘Why don’t you teach this one the Ruqyah for Namilah (ulcers on the skin) as you taught her how to write?’” (Ṣaḥīḥ)

3888. ‘Uthmān bin Ḥakīm narrated: My grandmother Ar-Rabāb narrated to me: I heard Sahl bin Ḥunaif say: “I passed by a river, and I went in it and washed myself, and when I came out I had a fever. The Messenger of Allāh was told about that, and he said: ‘Tell Abū Thābit to seek refuge with Allāh.’ I said: ‘O my master, will Ruqyah be beneficial?’ He said:
There should be no Ruqyah except for the evil eye or a venomous bite or a scorpion sting.” (Hasan)

Abū Dawūd said: Al-Humah[1] is from snakes and what bites.

It was narrated that Anas said: “The Prophet sallallahu 'alaihi wa sallam said: ‘There should be no Ruqyah except for the evil eye, a venomous bite, or nosebleeds.” (Da’f)

Al-‘Abbās did not mention the eye, and this is the wording of Sulaimān bin Dāwūd.[2]

Chapter 19. How Ruqyah Is To Be Used

It was narrated that ‘Abdul-‘Azīz bin Ṣuhāib said: “Anas said to Thābit: ‘Shall I not recite the Ruqyah of the Messenger of Allāh sallallahu ‘alaihi wa sallam for you?’ He said: ‘Yes.’ He said: ‘Allāhumma, rabbīn-nāsī, mudhibal-basī ishī antash-shāfi, lā[3]

[2] That is, he heard the narration from these two, and Al-‘Abbās is Al-‘Abbās bin ‘Abdul-‘Azīm Al-‘Anbarī.
shāfiya illā anta, ishfī shīfāʾan lā yughādiru suqma (O Allāh, Lord of mankind, the One Who takes away affliction, grant healing, for You are the Healer, there is no healer except You. Grant him a healing that does not leave any trace of sickness)." (Sahih)

3891. It was narrated from ‘Uthmān bin Abī Al-Ās that he came to the Messenger of Allāh ṣ. ‘Uthmān said: “I had a pain that was killing me. The Prophet ṣ said: ‘Wipe it with your right hand seven times, and say: ‘Aʾūdhu bi ʾizzatillahi, wa qudratihi mm sharri ma ajid (I seek refuge in the glory and power of Allah from the evil of what I feel).’” I did that and Allāh took away the pain I felt, and I continued to tell my family and others to do that.” (Sahih)

3892. It was narrated that Abū Ad-Dardāʾ said: “I heard the Messenger of Allāh ṣ say: ‘If any of you is afflicted with a pain, or his brother complains to him (of pain) let him say: ‘Rabbunallahulladht fis-samaʾi taqaddasasmuka amrika fis-samāʾi wal-arḍi, kamā rahmatuka fis-samāʾi fajʾal rahmataka fil-arḍi, ihfiy Navalan ḥūbanā wa khaṭāyānā, anta rabbu-tayyibina anzil rahmatan min rahmatika, wa shiṣaʾan min shiṣaʾika
The Book Of Medicine

'alā hādīl-waja'i (Our Lord Allāh Who is above the heavens, sanctified is Your Name, Your Decree is executed in the heaven and on earth. As Your Mercy is in heaven, bestow Your Mercy on earth. Forgive us our major and minor sins, Lord of the good. Send down some of Your Mercy and some of Your Healing for this pain.)’ Then it will be healed.’” (Da‘f)


3893. It was narrated from ‘Amr bin Shu‘aib, from his father, from his grandfather that the Messenger of Allāh used to teach them words to say in the event of fear: “A‘ūdhu bikalimatillāhit-tammati min ghāḍabihī wa sharri ‘ibādihi, wa min hamazātish-shayātini wa an yahdurin (I seek refuge in the Perfect Words of Allah from His Wrath and the evil of His slaves and from the suggestions of the devils and from their presence).” ‘Abdullāh bin ‘Amr used to teach it to those in his household who reached puberty, and for those who had not reached puberty he would write it down and hang it on them. (Da‘f)

تخريج: [إسناده ضعيف] أخرجه الترمذي، الدعوات، باب دعاء الفزع في اليوم ... إلخ، ح: 3528 من حديث محمد بن إسحاق به، وقال: "حسن غريب" وصححه الحاكم: 1/548/1 محمد بن إسحاق مدرس وعمن.

3894. Yazīd bin Abī ‘Ubaid said: “I saw the mark of a wound on the shin of Salamah, and I said: ‘What is this?’ He said: ‘I got it on the
Day of Khaibar. The people said: “Salamah has been injured.” I was brought to the Prophet ﷺ and he blew on me three times, and I have not felt any pain until now.”  
(Sahih)

3895. It was narrated that ‘Aishah said: “If a person complained of pain, the Prophet ﷺ would take some saliva with his finger, and put it in the dust, and say: Turbatu ardinā bi-rīqati ba’dīna yushfā saqīmunā bi-idhni rabbīna (Dust of our land mixed with the saliva of one of us will heal our sick one, by the leave of our Lord).”  
(Sahih)

Comments:
An-Nawawī said that the one who recites the supplication should wet his finger with saliva, and slightly rub it on the earth to add some dust to it, and then rub his finger on the location of the body in question while reciting the supplication.

3896. It was narrated from Zakariyya that ‘Amir narrated to him, from Khārijah bin As-Salt At-Tamīmī, from his paternal uncle, that he went to the Prophet ﷺ and accepted Islam, then he came back. He passed by some people who had an insane man with them, who was bound in chains. His family said: “We were told that this companion of yours has brought something good. Do you have anything with which you could treat him?” (He said:) “I performed Ruqyah for him by reciting the Opening of the Book (Al-Fātiḥah)
and he was healed, and they gave me a hundred sheep. I came to the Messenger of Allâh and told him, and he said: ‘Is that all (that you recited)?’ – Musad-dad (one of the narrators) said elsewhere: ‘Did you recite anything other than this?’ – I said: ‘No.’ He said: ‘Take them by my life,11 for indeed, for the one who earns by means of false Ruqyah (will earn his burden of sin), but you have earned it by means of a truthful Ruqyah.” (Hasan)

Comments:
It is said that the statement “by my life” which appears to be a statement of swearing, means, “by my Lord who controls my life,” or meanings similar to that, and other explanations are also offered. A number of the Companions and their followers also used such a statement on occasion, according to what is authentically narrated from them. However, it is advisable for us to avoid it, because of the possible bad connotation of it, and Allâh knows best.

3897. It was narrated from Ibn Ja'far, from Shu'bâh, from 'Abdullâh bin Abî As-Safar, from Ash-Sha'bî, from Khârijah bin A-Sâlt, from his paternal uncle, that he said that he passed by... (and in it): “I did Ruqyah for him, reciting the Opening of the Book for three days, morning and evening, and every time he completed it,” he collected his saliva and spat. It was as if he had been released from bonds. They gave him something, and he came to the Prophet... (he narrated) a Hadîth like that of Musad-dad.2 (Hasan)

See no. 3420 and 3252, and it’s meaning is: “By Allâh who controls my life.”
See an earlier version, number 3420.
3898. It was narrated from Suhail bin Abī Šâliḥ that his father said: "I heard a man from Aslam say: 'I was sitting with the Messenger of Allah when one of his Companions came and said: 'O Messenger of Allah, I was stung last night, and I did not sleep until morning came. He said: 'By what?' He said: 'A scorpion.' He said: 'If you had said when evening came, 'A'ūdhu bi-kalimatillāhit-tāmmātī min sharri mā khalāqa (I seek refuge in the Perfect Words of Allah from the evil of that which He has created), it would not have harmed you, if Allah wills.'" (Ṣaḥīḥ)

3899. It was narrated from Tariq, meaning Ibn Mukhāshin, from Abū Hurairah, who said: "A man who had been stung by a scorpion was brought to the Prophet, and he said: 'If he had said, 'A'ūdhu bi-kalimatillāhit-tāmmatī min sharri mā khalāqa (I seek refuge in the Perfect Words of Allah from the evil of that which He has created), he would not have been stung,' or 'it would not have harmed him.'" (Ḥasan)

3900. It was narrated from Abū Sa'eed Al-Khudrī that a group of...
Companions of the Prophet went out on a journey, and they traveled, then they halted near one of the Arab tribes. Some of them said: “Our chief has been stung; do any of you have anything that may be of benefit to our companion?” One man said: “Yes, by Allah, I can do Ruqyah, but we asked you for hospitality and you refused to welcome us. I will not do Ruqyah until you agree to give me some payment.” They agreed to give him a flock of sheep. So he went to him, and recited the Essence of the Book (Al-Fâtihah) over him, and blew on him until he was healed as if released from bonds. Then they gave them the payment that had been agreed upon. They said: “Divide it.” The one who had done the Ruqyah said: “Do not do anything until we come to the Messenger of Allah and consult him” The next day they came to the Messenger of Allah and told him about that, and the Messenger of Allah said: “How did you know that it is a Ruqyah? Well done! Distribute them, and give me a share with you.” (Sahih)

Comments:
It is an obligation on the residents of a place to be hospitable, providing food and drink to a guest or traveler. If someone does not fulfill the rights of a guest, the guest has the right to take what he needs. Some scholars use this incident as proof that it is lawful to accept a fee for Ruqyah, provided relief from the ailment results.

3901. It was narrated from Mu'adh bin Iblis and Muhammad bin Il l Ibn Nasr bin Hassân.
Ja'far, both of them narrated it from Shu'bah, from 'Abdullah bin Abi As-Safar, from Ash-Sh'abi, from Khairijah bin As-Salt At-Tamimi that his paternal uncle said: “We came from the Messenger of Allah ﷺ and arrived with an Arab tribe. They said: ‘We have been told that you have brought something good from this man. Do you have any remedy or Ruqyah? For we have an insane man in chains.’ We said: ‘Yes.’ So they brought an insane man who was in chains.” He said: “I recited the Opening of the Book over him for three days, morning and evening, and every time I completed it, I collected my saliva and spat (on him), and it was as if he was released from bonds. They gave me some payment, and I said: ‘Not until I ask the Messenger of Allah ﷺ.’ He ﷺ said: ‘Accept it, by my life, for indeed the one who earns by means of false Ruqyah (will earn his burden of sin), but you have earned it by means of a truthful Ruqyah.’” (Hasan)

3902. It was narrated from 'Aishah, the wife of the Prophet ﷺ, that if the Messenger of Allah ﷺ suffered some pain, he would recite Al-Mu'awwidhát[1] over himself and blow. When the pain grew severe, I would recite it over

[1] Those Sūrahs in which seeking refuge is mentioned; Sūrat Al-Falaq and Sūrat An-Nās.
Chapter 20. Weight Gain

3903. It was narrated that ‘Aishah said: “My mother wanted to make me gain weight for my marriage to the Messenger of Allah ﷺ, but I did not accept anything that she offered me until she offered me cucumbers with dates, then I gained weight in the best manner.”” (Sahih)
Chapter 21. Regarding Fortunetellers

3904. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “Whoever goes to a fortuneteller” – Mūsā (one of the narrators) said in his Ḥadīth: “and believes what he says,” – Then the two reports concur: “or has intercourse with a woman” – Musad-dad (one of the narrators) said: “his wife” – “when she is menstruating, or has intercourse with a woman” – Musad-dad said: “in her back passage, has nothing to do with that which was revealed to Muḥammad ﷺ.” (Hasan)

Comments:
Going to soothsayers, astrologists, fortunetellers, and so called experts of palmistry, and all those who claim to know the future or unseen is unlawful. The other acts mentioned in this narration are prohibited as is well known.

Chapter 22. Regarding Astrology

3905. It was narrated that Ibn ‘Abbās said: “The Prophet ﷺ said:
‘Whoever learns anything about astrology, he learns a branch of magic; the more he learns (of the former) the more he learns (of the latter).” (Hasan)

Comments:

Astrology refers to the knowledge by which one predicts the future based upon astrological positioning.

3906. It was narrated from Zaid bin Khālid Al-Juhānī that he said: “The Messenger of Allāh ﷺ led us in praying Subh (Fajr) at Al-Hudaybiyah, after it had rained at night. When he finished, he turned to the people and said: ‘Do you know what your Lord said?’ They said: ‘Allāh and His Messenger know best.’ He said: ‘This morning some of My slaves believe in Me and some disbelieve. As for the one who said, ‘We got rain by the bounty and mercy of Allāh,’ he is a believer in Me and a disbeliever in the stars. But as for the one who said, ‘We got rain by virtue of such and such a star, he is a disbeliever in Me and a believer in the stars.’” (Sahih)

Comments:

Believing that stars or planets have some control over the outcome of one’s life is Shirk. Every event, incident and happening, takes place according to the
The Book Of Soothsaying...

Will of Allāh; stars and planetary bodies have no influence upon that.

Chapter 23. Al-Khatt, And Al-‘Iyafah (Being Dissuaded By Birds)[1]

3907. It was narrated from ‘Awf (who said): “Hayyān narrated to us” – someone other than Musaddad (one of the narrators) said: “Hayyān bin Al-‘Alā” – he said: ‘Qatān bin Qabīsah narrated to us, from his father, who said: “I heard the Messenger of Allāh (N.S.) say: ‘Al-‘Iyafah, omens, and Tarq are from Al-Jibt.’[2] At-Tarq is being dissuaded, and Al-‘Iyafah is Al-Khatt.” (Da‘īf)

Comments:

The superstition of divining a good or bad sign from the flights and sounds of birds is prohibited, and it is a kind of Shirk. Such things have no basis in Divine Law.

3908. It was narrated from ‘Awf, who said: “Al-‘Iyafah, is being dissuaded by (bird) omens, and Tarq refers to the lines that are drawn in the ground.” (Ṣaḥīḥ)

3909. It was narrated that Mu‘āwiyyah bin Al-Hakam Aš-Sulamī said: “I said: ‘O Messenger of Allāh, there are among us men who seek divination by drawing

[1] Al-Khatt: The drawing of lines or the like in sand for the purpose of making decisions. It is also called At-Tarq, or Ilm ar-Raml. It is referred to as “geomancy” in the English language. At-Tarq is also used for casting bones or pebbles and reading them. Al-‘Iyafah is said to also refer to taking an omen from the behavior, names, and songs of birds.

[2] Meaning, sorcery and magic, and it is also used to refer to idols.
lines?’ He said: ‘One of the Prophets used to do that; if a person’s *Khâtt* is in accordance with his, that is fine.’”[1] *(Sahîh)*

نترجمة: أخبره مسلم، المساجد، باب تحريم الكلام في الصلاة ... إلخ، ح: 337 من حديث الحجاج الصواف به وتقدم: 930.

Chapter 24. *At-Ťiyarah*[2]

٣٩١٠. It was narrated from ‘Abdullâh bin Mas’ûd that the Messenger of Allâh ﷺ said: “*At-Ťiyarah* is *Shirk*, *At-Ťiyarah* is *Shirk,*” (he said it) three times. All of us have some of that, but Allâh removes it by means of reliance upon Him. *(Sahîh)*


Comments:

Some scholars of *Hadîth* think that this statement: “All of us have some of that” is not from the Messenger of Allâh ﷺ, but from Ibn Mas’ûd or one of the narrators.

٣٩١١. It was narrated from Ma’mar, from Az-Zuhri, from Abû Salamah, from Abû Hurairah who said: “The Messenger of Allâh ﷺ said: ‘There is no ‘*Adwâ,’[3] no

[1] Regarding the meaning of: “If a person’s *Khâtt* is the same as his” An-Nawawî said: “If anyone’s *Khâtt* is found to be in accordance with that form of *Khâtt*, and the form of it is not known, so it is dependant upon what is not possible. It is as if it is a clear prohibition.”

[2] Bad omens, or omens taken from the behaviour of birds.

A Bedouin said: 'What about camels that are running about in the sand like deer, then a mangy camel comes to them and they all get infected?' He said: 'Who infected the first one?'

Ma'am (one of the narrators) said: "Az-Zuhri said: 'A man narrated to me from Abü Hurairah, that he heard the Prophet say: "A sick one should not be brought near healthy ones.'" He said: 'The man questioned him and said: 'Did you not narrate to us that the Prophet said: 'There is no `Adwā, no Safar and no Hāmah?"' He said: 'I did not narrate that to you.' Az-Zuhri said: 'Abü Salamah said: 'He did narrate it, and I did not hear that Abü Hurairah forgot any Hadith except this one.' ( Sahih )

Tiyarah, no Ṣafar[1] and no Hāmah.[2] A Bedouin said: 'What about camels that are running about in the sand like deer, then a mangy camel comes to them and they all get infected?' He said: 'Who infected the first one?'

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It is said that the month of Ṣafar was regarded as ‘unlucky’ in the Jāhilīyyah, and other than that, see the explanation of Mālik which follows.

An Arab superstition described variously as: A worm that infests the grave of a murder victim until he is avenged; an owl; or the bones of a dead person turned into a bird that could fly.

A star, the appearance of which foretells rain.
3913. It was narrated from Abū Sāliḥ, from Abū Hurairah, that the Messenger of Allāh ﷺ said: “There is no Ghoul.”[1] (Hasan)

3914. It was narrated that Mālik was asked about the saying: “There is no Ṣafar.” He said: “The people of the Jāhiliyyah would make Ṣafar permissible (for war); they would regard it as permissible one year and regard it as sacred (forbidding war) another year. So the Prophet ﷺ said: ‘No Ṣafar.’”[2] (Sahih)

3915. It was narrated from Anas that the Prophet ﷺ said: “There is no ’Adwā and no Ṣayyarah, but I like Al-Fa’l (optimism). Al-Fa’l is a good word.” (Hasan)


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[1] A kind of evil jinn living in the desert that could take different forms, misleading people from the path and murdering them. Regarding most of these denials, they say the meaning is, they have no power of their own, without the permission of Allāh, not that they do not actually exist, so these are prohibitions of believing in the myths claiming powers for these things.

[2] Meaning, they used to toy with the months, four of which are sacred, sometimes announcing that Ṣafar is not sacred this time, and the next year it is.
said to Muhammad bin Râshid: “What does Hâmah mean?” He said: “During the Jâhiliyyah they said that no one died and was buried but a bird (Hâmah) came out of his grave.” I said: “What does Safar mean?” He said: “We heard that the people of the Jâhiliyyah regarded Safar as inauspicious, so the Prophet ﷺ said: ‘No Safar.’” Muhammad said: “And we heard someone say that it was a pain in the belly, and they used to say that it was infectious, so he said: ‘No Safar.’” (Sahih)

ج: تخريج: آخرجه البخاري، الطب، باب الفأل، ح: 756 عن مسلم بن إبراهيم، و المسلم، السلام، باب الطيرة والفأل وما يكون فيه الشؤو، ح: 224 من حديث قادة به.

3917. It was narrated from Wuhaib bin Suhail, from a man, from Abû Hurairah, that the Messenger of Allâh ﷺ heard a word and liked it, and he said: “We have taken your Fa’l from your mouth.”[1] (Hasan)


3918. It was narrated from Ibn Juraij, from ‘Atâ’, he said: “People say that Safar is a pain in the belly.” I said: “What is Al-Hâmah?” He said: “People say that the Hâmah that shrieks is the spirit of a man, but it is not the spirit of a man, rather it is a creature.”(Sahih)

ج: تخريج: [إسناده صحيح] انفرد به أبو دارود

[1] It is as if the meaning is, “your good omen.”
3919. It was narrated from ‘Urwah bin ‘Amir, - Ahmad[1] said: Al-Qurashi - said: “At-‘Tiyaarah was mentioned in the presence of the Prophet ﷺ, and he said: “The best of it is Al-‘Fa‘l, but it should not prevent a Muslim from (going ahead with his plans). If one of you sees something that he dislikes, let him say: ‘Allâhumma! Ļa ya‘ti bil-‘hasanãti illã anta wa Ļa yadfa ‘us-sayyãti illã anta, wa Ļa ‘awwa la quwwata illã bika (0 Allah, no one brings good things but You, and no one wards off bad things but You, and there is no power and no strength except in You).” (Da‘îf)

3920. It was narrated from 'Abdullâh bin Buraidah, from his father, that the Prophet ﷺ was not superstitious about anything. When he sent an agent, he would ask about his name. If he liked his name he would be happy and that cheerfulness could be seen on his face. If he disliked his name, that dislike could be seen on his face. When he entered a town he would ask about its name, and if he liked its name he would be happy and that cheerfulness could be seen on his face, and if he disliked its name, that dislike could be seen on his face. (Da‘îf)

[1] That is Ahmad bin Hanbal, and the author heard this from him as well as Ibn Abi Shaibah, meaning Ahmad mentioned this in his name when narrating it.
3921. It was narrated from Sa'd bin Malik that the Messenger of Allah  used to say: “There is Hamah, no 'Adwa, and no Tiyarah. If there is an omen in anything, it is in a horse, a woman or a dwelling.” (Hasan)

Comments:
Names of cities, towns and people should have good meanings.

3922. It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allah  said: “An omen is in a dwelling, a woman or a horse.” (Sahih)

Abû Dâwud said: It was read before Al-Hârith bin Miskîn when I was present. It was said to him: “Ibn Al-Qâsîm informed you: ‘Mâlik was asked about omens in horses and dwellings, he said: “How many houses were inhabited by people who perished, then they were inhabited by other people who also perished.” This is the explanation of that, as far as we can tell.

Abû Dâwud said: ‘Umar, may Allâh be pleased with him, said: “A mat in a house is better than a woman
who does not bear children."

(Tahā) 3922 - ‘Abdullāh bin Bahīr said: Someone who heard told me, that Farwāh bin Musaik said: I said: "O Messenger of Allah, we have some land that is called the land of Abyān, and it is the land where we have our fields and grow our crops, but it is unhealthy," or he said: "very unhealthy." The Prophet ﷺ said: "Leave it, for death comes from being in a land that is disease-ridden." (Da‘īf)

(Tahā) 3924. It was narrated that Anās bin Mālik said: 'A man said: 'O Messenger of Allah, we lived in a house where our numbers were many and our wealth was great, then we moved to another house where our numbers became few and our wealth decreased.' The Messenger of Allah ﷺ said: 'Leave it, for it is bad.' (Da‘īf)
3925. It was narrated from Jābir that the Messenger of Allāh ﷺ took the hand of a leper and placed it in the dish with him and said: “Eat, depending on Allāh and relying upon Him.” (Da‘īf)
Chapter 1. If A Mukātib\(^1\) Pays Part Of His Contract Of Manumission Then Becomes Incapacitated Or Dies

3926. It was narrated from Sulaimān bin Sulaim, from ‘Amr bin Shu‘aib, from his father, from his grandfather, that the Prophet ﷺ said: “The Mukātib is a slave so long as there is a Dirham left (to pay) for his contract of manumission.” (Hasan)

3927. It was narrated from ‘Abbās Al-Jurairī, from ‘Amr bin Shu‘aib, from his father, from his grandfather, that the Prophet ﷺ said: “Any slave who makes a contract (of manumission) for a hundred Uqiyah and pays it off, except ten Uqiyah, he is still a slave. And any slave who makes a contract (to buy his freedom) for a hundred Dinar and pays it off, except ten Dinar, he is still a slave.” (Hasan)

Abū Dāwud said: He is not (actually) ‘Abbās Al-Jurairī, they say it is a mistake, rather it is a different Shaikh.

\(^1\) Mukātib: a slave who has made a contract with his master to purchase his freedom.
3928. It was narrated from Az-Zuhri, from Nahbän, a Mukātib of Umm Salamah, who said: “I heard Umm Salamah saying: ‘The Messenger of Allâh ﷺ said to us: “If one of you has a Mukātib, and he has enough to pay off his contract of manumission, she must observe Hijâb before him.”’ (Hasan)

Chapter 2. Selling A Mukātib If His Contract Of Manumission Is Annulled

3929. It was narrated from Ibl Shihâb, from ‘Urwah that ‘Āishah informed him that Barîrah came to ‘Āishah, seeking her help with (paying off) her contract of manumission, as she had not paid off any of it yet. ‘Āishah said to her: “Go back to your masters, and if they agree to me paying off your contract of manumission, and having your Walâ’, then I shall do it.” Barîrah told her masters about that, but they refused and said: “If she wants to seek reward from Allâh by manumitting you, let her do that, but the Walâ’ will remain ours.’” She (i.e., ‘Āishah) mentioned that to the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ, said to her: “Buy her and
manumit her, and the Walā’ belongs to the one who manumits (the slave).” Then the Messenger of Allah ﷺ stood up and said: “What is the matter with people who stipulate conditions that are not in the Book of Allah? Whoever stipulates a condition that is not in the Book of Allah has no right to do so, even if he stipulates it one hundred times. Allah’s condition is more valid and more binding.”

(Sahih)

Comments:
The one who frees the slave become the slave’s Mawla, having the right of allegiance, and this includes the right to inherit from the one who was freed.

3930. It was narrated from Hishām bin ‘Urwah, from his father, from ‘Aishah, who said: “Barīrah came seeking help to pay off her contract of manumission. She said: ‘I made a contract of manumission with my masters on the basis that I would pay nine Uqiyah, one Uqiyah every year; help me.’ She said: ‘If your masters would like me to pay it in one sum, and I manumit you, your Walā’ will be mine, I will do so.’ She went to her masters...” and he quoted a Ḥadîth like that of Az-Zuhri (no. 3928). (Sahih)

At the end, he added to the saying of the Prophet ﷺ: “What is the matter with men, one of whom says: ‘Manumit (the slave), O so-and-so, but the Walā’ will belong to me?’ The Walā’ belongs to the one who manumits the slave.”
It was narrated from Muhammad bin Ja'far bin Az-Zubair, from 'Urwah bin Az-Zubair that 'Aishah said: "Juwairiyah bint Al-Hãrith bin Al-Mustalaq fell to the lot of Thãbit bin Qais bin Shammãs, or a cousin of his, and she made a contract of manumission for herself. She was a very beautiful and attractive woman." 'Aishah said: "She came to ask the Messenger of Allâh about her contract of manumission, and when I saw her standing at the door, I did not like it, because I realized that the Messenger of Allâh would see in her what I saw. She said: 'O Messenger of Allâh, I am Juwairiyah bint Al-Hãrith and there has happened to me that of which you are not unaware. I fell to the lot of Thabit bin Qais bin Shammãs, but I have made a contract of manumission for myself, and I have come to ask you about my manumission.' The Messenger of Allâh said: 'How about giving you something which is better than that?' She said: 'What is that, O Messenger of Allâh?' He said: 'I will pay off your contract of manumission and marry you.' She said: 'I accept.' The people heard that the Messenger of Allâh had married Juwairiyah, and they released the captives they were holding and set them free, saying: '(They are) the in-laws of the most.
the Messenger of Allāh ﷺ. We have never seen a woman who brought more blessing to her people than her. Because of her, one hundred families of Banū Al-Muṣṭaliq were set free.” (Hasan)

Abū Dāwūd said: This is proof that the Wāli is such that he may arrange the marriage himself.

Comments:

This Battle of Banū Al-Muṣṭaliq, also called the Battle of Al-Muraisi’ was fought between the 4th and 6th years of Hijrah, according to the different sayings of the biographers.

Chapter 3. Manumitting A Slave Subject To A Certain Condition

3932. It was narrated that Safinah said: “I was a slave belonging to Umm Salamah. She said: ‘I will manumit you, but I stipulate that you should serve the Messenger of Allāh ﷺ for as long as you live.’ I said: ‘Even if you do not stipulate such a condition, I shall not leave the Messenger of Allāh ﷺ as long as I live.’ So she manumitted me and stipulated that condition for me.” (Hasan)

Comments:

It is allowed to free a slave with a feasible and worthy condition that does not deprive others of their rights.
Chapter 4. One Who Manumits His Share Of A Slave

3933. It was narrated from Hammām, from Qatadah, from Abū Al-Malīḥ - Abū Dāwūd said: Abū Al-Walīd said: “From his father”\(^{[1]}\) - that a man manumitted his share of a slave. Mention of that was made to the Prophet ﷺ who said: “Allāh has no partner.” Ibn Kathīr added in his Ḥadīth: “The Prophet ﷺ ruled that he should be manumitted.”

(Hasan)

3934. It was narrated from Hammām, from Qatadah, from An-Nāḍr bin Anās, from Bashīr bin Nahīk, from Abū Hurairah, that a man manumitted his share of a slave and the Prophet ﷺ allowed his manumission, but required him (the man) to pay the rest of his price. (Sahih)

3935. It was narrated from Shu‘bāh, from Qatadah, with his chain, that the Prophet ﷺ said: “Whoever manumits a slave who is shared by him and another man, he is responsible for manumitting him in full.” This is the wording of Ibn Suwaid (one of the narrators). (Sahih)

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\(^{[1]}\) That is, the author heard this narration from two Shaikhs, one of them, Abū Al-Walīd At-Tayālīṣ added: “from his father” in the chain after “Abū Al-Malīḥ.”

\(^{[2]}\) Meaning, Muḥammad bin Katḥīr, the other Shaikh of the author in this narration.
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3936. It was narrated from Hishām bin Abī 'Abdullāh, from Qatādah, with his chain, that the Prophet said: “Whoever manumits his share of a slave, he should manumit him completely from his own wealth, if he has wealth.” And Ibn Al-Muthanna (one of the narrators) did not mention An-Nadr bin Anas, and this is the wording of Ibn Suwaid. (Sahih)

Chapter 5. Whoever Mentioned Working In Order To Pay Off The Remaining Portion, In This Hadith

3937. It was narrated from Abān, meaning Al-‘Aţţār, who said: “Qatādah narrated to us, from An-Nadr bin Anas, from Bashīr bin Nahik, from Abū Hurairah, who said: “The Prophet said: ‘Whoever manumits his share of a slave, he has to manumit him completely if he has wealth, otherwise he may ask the slave to work in order to pay off the remaining portion, without overburdening him.’” (Sahih)

3938. It was narrated from Yazīd, meaning Ibn Zuray‘, and Muḥammad bin Bishr – and this is
his wording – from Sa'eed bin Abi ‘Arubah, from Qatadah, from An-Nadr bin Anas, from Bashir bin Nahik, from Abü Hurairah, from the Prophet ﷺ, who said:

“Whoever manumits his share in a slave, he should manumit him completely from his own wealth if he has wealth. If he does not have wealth, then a fair price should be determined for the slave, then he should be asked to work for his master in order to pay off that price, without being overburdened.”

(Sahih)

Abū Dāwud said: Both of their narrations contain: “he should be asked to work without overburdening him” And this is the wording of ‘Ali.

Comments:

It has been suggested that the one who manumits his share, should also try to pay for his partner’s share for gaining the full reward of freeing a slave.

3939. It was narrated from Yahyā, and Ibn Abī ‘Adi, from Sa‘eed, with his chain, and its meaning.

(Sahih)

Abū Dāwud said: It was reported by Rawḥ bin ‘Ubādah, from Sa‘eed bin Abī ‘Arubah, and he did not mention him working. Jarir bin Ḥāzim, and Mūsā bin Khalaf reported it – both of them from Qatadah, with the same chain as Yazid bin Zurai’ and its meaning, mentioning him working in it.

(Sahih)
Comments:
The summary of all the narrations of this chapter is that the person who manumits his share should also pay the share of his partner for complete freedom of the slave, if he is not in a position to pay for the share of his partner, then it is allowed to ask the slave to earn money to get his freedom by payment.

Chapter 6. Regarding Whoever Reported That He Is Not Asked To Work

3940. It was narrated from Mālik, from Näfi', from 'Abdullãh bin 'Umar, that the Messenger of Allah said: "If a person manumits his share of a slave, a fair price should be determined for him, and he should give his partners their shares, and thus the slave will be manumitted. Otherwise he is manumitted only to the extent of the share that was manumitted."

(Saḥīḥ)

Comments:
One who manumits his share has been persuaded to pay for the share of his partner because it is a deed of great superiority.

3941. It was narrated from Ismā'īl, from Ayyūb, from Näfi', from Ibn 'Umar, from the Prophet, with its meaning (similar to no. 3940).

(Saḥīḥ)
He said: "Sometimes Näfi' said: 'he is manumitted only to the extent of the share that was manumitted' and sometimes he did not say it."

3942. It was reported from
Hammād, meaning Ibn Zaid, from Ayyūb from Nāfi', from Ibn 'Umar, may Allāh be pleased with him, from the Prophet ﷺ, with this Hadīth (similar to no. 3940). (Ṣaḥīḥ)

Ayyūb said: “I do not know whether these words are part of the Hadīth from the Prophet ﷺ, or something that Nāfi’ said: ‘Otherwise he is manumitted only to the extent of the share that was manumitted.’”

3943. It was narrated from ‘Ubaidullāh, from Nāfi’, from Ibn ‘Umar, who said: The Messenger of Allāh ﷺ said: “Whoever manumits his share of a slave, he has to manumit him completely if he has enough to pay his price; if he does not have any wealth then he has only manumitted his share.” (Ṣaḥīḥ)

3944. It was narrated from Yaḥyā bin Sa‘eed, from Nāfi’, from Ibn ‘Umar, from the Prophet ﷺ, with the meaning of the [narration] of Ibrāhīm bin Mūsā.[1] (Ṣaḥīḥ)

[1] That is, number 3943, Ibrāhīm is the one that the author heard that chain from.
3945. It was narrated from Juwairiyah, from Nafi', from Ibn 'Umar, from the Prophet, with the meaning of (what was narrated by) Malik; but he did not mention: “Otherwise he is manumitted only to the extent of the share that was manumitted.” His Hadith ends with the meaning of: “thus the slave will be manumitted.” (Sahih)

3946. It was narrated from Ma'mar, from Az-Zuhri, from Sālim, from Ibn 'Umar that the Prophet said: “Whoever manumits his share of a slave, he should manumit the remainder from his own wealth, if he has enough to pay the price of the slave.” (Sahih)

3947. It was narrated from 'Amr bin Dinar, from Sālim, from his father, who conveyed it from the Prophet: “If a slave is owned by two men, and one of them manumits his share, if he can afford it, a price should be determined for him, without underestimating or exaggerating, then he should be manumitted.” (Sahih)
3948. It was narrated from Shu‘bah, from Khālid, from Abi Bishr Al-‘Anbari, from Ibn At-Talib, from his father, that a man manumitted his share of a slave, but the Prophet ḥadīth did not oblige him to manumit the rest. (Da‘f)

Ahmad[1] said: “It is with At-Ta’” - meaning At-Talib, “and Shu‘bah would pronounce it with a lisp, not distinguishing At-Ta’ from Ath-Tha’.”[2]

Chapter 7. Regarding One Who Acquires A Mahram Relative As A Slave

3949. It was narrated from Hammād bin Salamah, from Qatadah, from Al-Hasan, from Samurah, from the Prophet ḥadīth - Mūsā (one of the narrators) said elsewhere: “from Samurah bin Jundab - according to the estimation of Hammād – he said: ‘The Messenger of Allāh ḥadīth said: ‘Whoever acquires a Mahram relative as a slave, he is free.’” (Hasan)

Abū Dāwud said: Muhammad bin Bakr Al-Bursānī reported it from Hammād bin Salamah, from Qatadah and ‘Āsim, from Al-

[1] Ahmad bin Hanbal, the Shaikh of the author in this narration.

[2] That is, some narrators that reported from Shu‘bah would call him Ibn Ath-Thalib, and that this error was because of how he pronounced it when narrating it.
Hasan, from Samurah, from the Prophet, similar to that Hadith.

Abu Dawud said: This Hadith was not narrated by anyone but Hammâd bin Salamah, and he had some doubt in it.

**3950.** It was narrated from Sa‘eed, from Qatâdah, that ‘Umar bin Al-Khâṭṭâb, may Allâh be pleased with him, said: “Whoever acquires a Mahram relative as a slave, he is free.” (Da‘îf)

**3951.** It was narrated from Sa‘eed, from Qatâdah, from Al-Hasan, who said: “Whoever acquires a Mahram relative as a slave, he is free.” (Saḥîh)

**3952.** It was narrated from Sa‘eed, from Qatâdah, from Jâbir bin Zaid and Al-Hasan, similarly. (Da‘îf)
Chapter 8. Manumission Of Ummhāt Al-Awlād[1]

3953. It was narrated that Salāmah bint Ma'qil, a woman from (the tribe of) Khārijah Qais 'Ailān, said: “My paternal uncle arrived with me during the Jāhiliyyah, and he sold me to Al-Hubāb bin 'Amr, the brother of Abū Al-Yasar bin ‘Amr, and I bore him 'Abdur-Rahmān bin Al-Hubāb, then he died. His wife said: ‘Now, by Allah, you will be sold to pay off his debts.’ I went to the Messenger of Allāh ﷺ and said: ‘O Messenger of Allāh, I am a woman from (the tribe of) Khārijah Qais ‘Ailān. My paternal uncle brought me to Al-Madinah during the Jāhiliyyah, and he sold me to Al-Hubāb bin ‘Amr, the brother of Abū Al-Yasar bin ‘Amr, and I bore him ‘Abdur-Rahmān bin Al-Hubāb. His wife said: “Now, by Allah, you will be sold to pay off his debts.”’ The Messenger of Allāh ﷺ said: ‘Who is the heir of Al-Hubāb?’ It was said: ‘His brother Abū Al-Yasar bin ‘Amr.’ He sent for him and said: ‘Manumit her, then when you hear that slaves have been brought to me, come to me and I will compensate you for her.’” She said: “So they manumitted me, and some slaves were brought to the Messenger of Allāh ﷺ, and he gave them a slave to compensate them for me.” (Da'f)

[1] Plural of Umm Walad; mother of a boy or child, meaning the slave woman that bears a child to the one who owns her.
3954. It was narrated that Jābir bin ‘Abdullāh said: “We sold Ṣūm Walads during the time of the Messenger of Allāh ﷺ and Abū Bakr, but during the time of ‘Umar, he told us not to do that, and we stopped.” (Sahih)

Comments:
There is difference of opinion among the scholars of Ḥadīth regarding the selling of an ‘Ṣūm Walad’. It is better that they not be sold.

Chapter 6. Selling A Mūdābbir[1]

3955. It was narrated from Salamah bin Kuhail, from ‘Atā’, from Jābir bin ‘Abdullāh that a man stated that his slave would be manumitted upon his death, but he had no other property apart from him, so the Prophet ﷺ ordered that he be sold for seven hundred, or nine hundred. (Sahih)

3956. It was narrated from Al-ʿAwzāʾi, he said: “‘Atā’ bin Abī Rabāh narrated to me, he said: ‘Jābir bin ‘Abdullāh narrated this to me’” and he added: “And he,”

[1] A slave whose master has stated that he will be free upon his master’s death.
meaning the Prophet ﷺ, “said: ‘You have more right to his price, and Allah has no need of him manumitting his slave.’” (Sahih)

3957. It was narrated from Abū Az-Zubair, from Jābir that an Ānṣārī man called Abū Madhkūr, stated that a slave of his, who was called Ya‘qūb, was to be manumitted upon his death, but he had no other property apart from him. The Messenger of Allah ﷺ called him and said: “Who will buy him?” Nu‘aim bin ‘Abdullāh bin An-Nabīm bought him for eight hundred Dirham. He gave it to him, then he said: “If one of you is poor, let him start with himself. If there is anything left over, then let him spend it on his dependents; and if there is anything left over, let him spend it on his relatives” – or he said: “on his kin, and if there is anything left over, let him spend it here and there.” (Sahih)

3958. It was narrated from Ayyūb, from Abū Qilābah, from Abū Al-Muhallab, from ‘Imrān bin Ḥuṣain that a man stated that six slaves were to be manumitted when he
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356. It was narrated from ‘Abdul-‘Aziz, meaning Ibn Al-Mukhtar (who said): “Khālid informed us, from Abū Qilābah” with the same chain, but he did not say: “he spoke sternly to him.” (Sahih)

3959. It was narrated from ‘Abdul-‘Aziz, meaning Ibn Al-Mukhtar (who said): “Khālid informed us, from Abū Qilābah” with the same chain, but he did not say: “he spoke sternly to him.” (Sahih)

3960. It was narrated from Khālid bin ‘Abdullāh – he is, At-Ṭāḥḥān, from Khālid, from Abū Qilābah, from Abū Zaid, that an Anṣārī man... a similar report. And he – meaning the Prophet ﷺ – said: “If I had been present before he was buried, he would not have been buried in the Muslim graveyard.” (Sahih)

Comments:
This disapproval was due to the injustice he had done to his heirs.

3961. It was narrated from Muḥammad bin Sirīn, from ‘Imrān bin Huṣain that a man stated that six slaves were to be manumitted when he died, and he did not have any other property apart from...
them. News of that reached the Prophet ﷺ and he cast lots among them, manumitting two and leaving four in slavery. (Sahih)

Chapter 11. Regarding One Who Manumits A Slave Who Has Property

3962. It was narrated that 'Abdullãh bin 'Amr said: “The Messenger of Allãh ﷺ said: ‘Whoever manumits a slave who has property, then the slave’s property belongs to him, unless the master stipulated otherwise.’” (Sahih)

Chapter 12. Manumitting One Who Was Born Out Of Zinã

3963. It was narrated that Abû Hurairah said: “The Messenger of Allãh ﷺ said: ‘The illegitimate child is the worst of the three.’” Abû Hurairah said: “Giving a whip for the sake of Allãh is dearer to me than freeing a child of Zinã.” (Sahih)
An illegitimate child should not be deemed evil and corrupt or immoral unless he behaves like his parents, his circumstances of birth are not his fault. Allâh has said: “No bearer of burdens will bear the burden of another.” (Surat Al-An`âm 6:164.) This narration has a special event as its background. There was a disbeliever who used to tease the Prophet ﷺ. It was brought to the knowledge of the Prophet ﷺ, and on that occasion he said this statement.

Chapter 13. Regarding The Reward For Manumitting A Slave

3964. It was narrated that Al-Ghârift bin Ad-Dâlîmî said: “We came to Wâthîlah bin Al-Ăsqa’ and said to him: ‘Tell us a Hadîth with nothing added or taken away.’ He got angry and said: ‘One of you may read (Qur’ân) while his Mus’haf is hanging in his house, and he may add and take away.’ We said: ‘All we meant is a Hadîth that you heard from the Messenger of Allâh ﷺ.’ He said: ‘We came to the Prophet ﷺ regarding a companion of ours who was doomed, meaning to the Fire, for murder. He said: ‘Manumit a slave on his behalf, and for every limb (of the slave), Allâh will ransom one of his limbs from the Fire.’” (Hasan)

It is not enough to free a slave against the committed murder. Manumission of a Muslim slave is considered superior and it is proved from the Sahîh narrations that Allâh may forgive the murderer.
Chapter 14. Which Slave Is Better?

3965. It was narrated that Abū Najīḥ As-Sulāmī said: “We besieged the citadel of Aṭ-Ṭā’īf with the Messenger of Allāh ﷺ” – Mu‘ādh (one of the narrators) said: “I heard my father saying: ‘the citadel of Aṭ-Ṭā’īf,’ and ‘the fortress of Aṭ-Ṭā’īf both ways’ – “I heard the Messenger of Allāh ﷺ say: ‘Whoever causes an arrow to hit its target in the cause of Allāh, he will attain a degree,” and he quoted the Hadith. “And I heard the Messenger of Allāh ﷺ say: ‘Any Muslim man who ransoms a Muslim man, Allāh will make each of his bones a protection for each of his (liberator’s) bones from the Fire. And any Muslim woman who ransoms a Muslim woman, Allāh will make each of her bones a protection for each of her (liberator’s) bones from the Fire, on the Day of Resurrection’.”” (Sahih)

3966. It was narrated from Sulaim bin ‘Amīr, from Shurahbīl bin As-Simt that he said to ‘Amr bin ‘Abāsah: “Tell us a Hadith that you heard from the Messenger of Allāh ﷺ.” He said: “I heard the Messenger of Allāh ﷺ say: ‘Whoever manumits a believing
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slave, that will be his ransom from the Fire.” (Hasan)

تخرج: [حسن] أخرجه النسائي، الجهاد، باب ثواب من رمي بسهم في سبيل الله عزوجل، ح: ۳۱۴۴ من حديث بقية به، وله الحديث شواهد كثيرة ورواه حريز بن عثمان عن سليم بن عامر به أحمد: ۴/۲۸۷.

3967. It was narrated from Sālim bin Abī Al-Ja’d, from Shurahbil bin As-Simṭ that he said to Ka'b bin Murrah, or Murrah bin Ka'b: “Tell us a Hadith that you heard from the Messenger of Allāh ﷺ,” and he mentioned a report similar to that of Mu‘ādh (no. 3969) up to the words: “Any man who ransoms a Muslim, and any woman who ransoms a Muslim woman.” And he added: “Any man who ransoms two Muslim women, they will be his deliverance from the Fire; for every two bones of theirs, one of his bones will be saved.” (Da’if)

3967. It was narrated from Sālim bin Abī Al-Ja’d, from Shurahbil bin As-Simṭ that he said to Ka'b bin Murrah, or Murrah bin Ka'b: “Tell us a Hadith that you heard from the Messenger of Allāh ﷺ,” and he mentioned a report similar to that of Mu‘ādh (no. 3969) up to the words: “Any man who ransoms a Muslim, and any woman who ransoms a Muslim woman.” And he added: “Any man who ransoms two Muslim women, they will be his deliverance from the Fire; for every two bones of theirs, one of his bones will be saved.” (Da’if)

Chapter 15. The Virtue Of Manumitting Slaves When The Master Is Healthy

3968. It was narrated that Abū Ad-Dardā’ said: “The Messenger of Allāh ﷺ said: ‘The likeness of the one who manumits a slave when he is dying, is that of a man who gives food away after he has eaten his fill.’” (Hasan)
Comments:

It is allowed and lawful to give charity near one's death.

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3969. It was narrated from Jābir that the Prophet ﷺ recited: “And take you (people) the Maqām (place) of Ibrāhīm as a place of prayer.”[1]

Comments:
Meaning, the alternative recitation would have the meaning: “they took” rather than “you people take.” This narration supports the popular recitation; “you people take....”

3970. It was narrated from ‘Āishah that a man prayed Qiyyām at night and recited (the Qur’ān) in a loud voice. The next morning the Messenger of Allāh ﷺ said: “May Allāh have mercy on so-and-so, how many Verses he reminded me of last night when I was caused to forget them.” (Sahih)

Comments:
See no. 1331

3971. Miqsam, the freed slave of Ibn ‘Abbás, said: “Ibn ‘Abbás said: This Verse – It is not for any Prophet to take illegally a part of the spoils”[1] was revealed concerning some red velvet that went missing on the day of Badr, and some people said: “Perhaps the Messenger of Allāh Ṣallallāhu ‘alaihi wasallam took it.” Then Allāh revealed: It is not for any Prophet to take illegally a part of the spoils.”[2]


3973. It was narrated that Laqīṭ bin Sabīrah said: “I came with the delegation of Banū Al-Muntafiq to the Messenger of Allāh Ṣallallāhu ‘alaihi wasallam – and he mentioned the Ḥadīth. He – meaning the Prophet Ṣallallāhu ‘alaihi wasallam – said: ‘La tahsibanna (think not)’ and he did not say ‘La taisabanna’”[3]

[3] Referring to Al ‘Imrān 3:188: “think not you that they are rescued from the torment.”
It was narrated that Ibn 'Abbās said: "The Muslims met a man who had a small flock of sheep with him, and he said 'As-Salāmu 'Alāikum (peace be upon you)' to them, but they killed him, and took that small flock of sheep. Then the following was revealed: seek not to anyone who greets you: 'You are not a believer'; seeking the perishable goods of the worldly life,[1] referring to that small flock of sheep."

It was narrated from Khārijah bin Zaid bin Thābit, from his father, that the Prophet used to recite: Ghaira (or ghairu or ghairi) uwli’-arari (except those who are disabled).[2] And Sa’eed (one of the narrators) would not say: “used to recite.” (Hasan)

It was narrated that Anas bin Malik said: “The Messenger of Allāh recited it as wa’l-‘aynu bil-‘ayni (eye for eye).”[3]

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3977. (There is another chain) from Anas bin Mâlik that the Prophet ﷺ recited: “Wa katabnâ ‘alaihim fihâ anin-nafsu bin-nafsi wal-‘ainu bil-‘aini (And We ordained therein for them: Life for life, eye for eye)”.[1]

3978. It was narrated that ‘Atîyyah bin Sa’d Al-‘Awfi said: “I read with ‘Abdullâh bin ‘Umar, and he said: Allah is He Who created you in (a state of) weakness (min da’în)[2] and he said; ‘min du’în. I recited it to the Messenger of Allah ﷺ as you have recited it to me, and he corrected me as I have corrected you.” (Da’îf)

3979. It was narrated from ‘Atîyyah, from Abu Sa’eed from the Prophet ﷺ: “Min du’în.” (Da’îf)

[1] Referring to Al-Ma’idah 5:45.
3980. It was narrated that ‘Abdur-Rahmān bin Abzā said: “Ubayy bin Ka’b said: (In the Bounty of Allāh, and in His Mercy) “fa bi dhālika faltafrahā” (therein let you (people) rejoice).”\(^1\) (Hasan)

3981. (There is another chain) from Ubayy that the Prophet recited: Say: (‘In the Bounty of Allāh, and in His Mercy) fa bi dhālika faltafrahā huwa khairun minmā tajma‘ūn (therein let you (people) rejoice, that is better than what you (people) amass.”\(^2\)

3982. It was narrated from Asmā’ bint Yazīd that she heard the Prophet recite: Innahu ‘amila ghaira sālihīn (verily, he worked unrighteously).\(^3\) (Hasan)

3983. It was narrated that Shahr bin Hawshab said: “I asked Umm Salamah how the Messenger of Allāh recite this verse: “Verily, his work is unrighteous”\(4\) She said: ‘He recited it as Innahu ‘amila...”

\(^1\) Referring to Yūnus 10:58.
\(^2\) Referring to Yūnus 10:58.
\(^3\) Referring to Hūd 11:46.
\(^4\) Hūd 11:46.
ghaira ṣālihin (he worked unrighteously).” (Hasan)

3984. It was narrated that Ubayy bin Ka'b said: “When the Messenger of Allah supplicated, he would begin with himself, and say: ‘May the mercy of Allah be upon us and upon Mūsā; if he had shown patience he would have seen marvels from his companion. But he said: ‘If I ask you anything after this, keep me not in your company, you have received an excuse from me (Qad balaghta min laduni).’” [1] Hamzah elongated it. [2] (Sahih)

3985. (There is another chain) from Ubayy bin Ka'b that the Prophet read it as: “You have received an excuse from me (min ladunni),” [3] doubling the consonant. (Da'if)

[2] Meaning, Hamzah Az-Zayyat, one of the narrators, pronounced it “Ladunni” as is more popular.
3986. It was narrated that Misda’ Abū Yahyā said: “I heard Ibn ‘Abbās say: ‘Ubayy bin Ka’b taught me it, as the Messenger of Allāh taught him: in a spring of black muddy (or hot) water (Hami’āh) without elongating the vowel (the first ‘a’ in the word Hami’āh.)” (Da’if)

3987. It was narrated from Abū Sa’eed Al-Khudrī that the Prophet said: “A man among the people of ‘Ilḥāyin will look out over the people of Paradise, and Paradise will be illuminated by his face like a brilliant star.”

He said: This is how the Hadith came: “Durriun (brilliant),”[2] with a Dammah on the Dāl and no Hamzah at the end. - “And Abū Bakr and ‘Umar will be among them, and (those two) will be the most blessed of them.” (Da’if)

3988. It was narrated that Farwah bin Musaik Al-Ghutaifi said: “I came to the Prophet ﷺ,” and he mentioned the Hadith. “A man among the people said: ‘O Messenger of Allah, tell us about Saba’. What is it? A land or a woman?’ He said: ‘It is neither a land nor a woman; rather it is a man to whom ten sons of the Arabs were born, and six went to live in Yemen, and four went to live in Ash-Sham.’” (Hasan)

3989. It was narrated that ‘Ikrimah said: “Abu Hurairah narrated to us, from the Prophet ﷺ; – Isma’il (one of the narrators) said: “from Abu Hurairah,” – and he mentioned the Hadith about the Wahī (Revelation). He said: “And that was what Allah, Most High, says: “When fear is banished from their hearts”.[1] (Sahih)

It was narrated from Ar-Rabī’ bin Anas, from Umm Salamah, the wife of the Prophet ﷺ, said: “The recitation of the Prophet ﷺ: Bala qad jā’ati áyāti fa kadhñhabti bihā wastakbarti wa kunīt min al-kafīrīn (Yes! Verily, there came to you My āyāt (proofs, evidences, verses, lessons, signs, revelations, etc.) and you denied them, and were proud and were among the disbelievers).” \(\text{(Daʾīf)}\)

Abū Dāwūd said: This is Mursal; Ar-Rabī’ did not meet Umm Salamah.

It was narrated from Ya’lā (bin Umayyah), \(^{[2]}\) who said: “I heard the Prophet ﷺ on the Minbar reciting: “Wa nādaw yā Mālik (And they will cry: ‘O Mālik (Keeper of Hell)!’).” \(^{[3]}\) (Sahīh)

Abū Dāwūd said: Meaning, without Tarkhīm. \(^{[4]}\)

\(^{[1]}\) Az-Zumar 39:59. This mode of recitation addresses a female, while what is popular is that it is in masculine form.

\(^{[2]}\) There are two chains for this narration, with some discrepancy about who heard it from Ya’lā.

\(^{[3]}\) Az-Zukhruf 43:77.

\(^{[4]}\) That is, without dropping the final consonant, which is the Kāf, because some recitations have it like that; Yā Māl
Verse: *Innì anar-razzaqu dhul-quwwatil-matin* (Verily, I am the All-Provider, Owner of Power, the Most Strong). \(^1\) (*Sahih*)

أَفْرَأَيْنِي رَسُولُ اللهُ ﴿يَسْأَلُهُ اِبْنُ الزَّرَاقُ دُوَِّلَ الْقُوَّةَ الْمِلْمِينَ﴾

**Tafsir:** [Sahih] أخرجه الترمذي، القراءات، باب ومن سورة الذرزاه، ح: 2940 من حديث إسرائيل به وقال: "حسن صحيح" للحديث طرق عن ابن حبان، ح: 1762 وغيرها.

3994. It was narrated from 'Abdullâh that the Prophet ᵃ.s used to recite it: "Then is there any that will remember (or receive admonition) (Muddakir)?”,\(^2\) meaning, with a Shaddah (doubled consonant). (*Sahih*)


**Tafsir:** أخرجه البخاري، النسائى، سورة افترقت الساعة، باب: "فنجري بأعينا جزاء لمن كان كفره" ح: 4869 عن حفص ببن عمر، وسلم، صلة المسارفين، باب ما يتعلق بالقراءات، ح: 823 من حديث شعبة به.

3991. It was narrated that 'Aishah said: "I heard the Messenger of Allāh ᵃ.s recite it as: 'Fa rühun wa raihānun (mercy and satisfaction).’’

(Hasan)

**Tafsir:** [إسناده حسن] وأخرجه الترمذي، القراءات، باب: من سورة الواقعة، ح: 2938 من حديث هارون بن موسى به وقال: "حسن غريب".

3995. It was narrated that Jābir said: "I saw the Prophet ᵃ.s recite: *Ayahsabu* (or; *Ayahsibu*) anna

\[1\] Referring to *Adh-Dhāriyyāt* 51:58.
\[2\] *Al-Qamar* 54:15.
\[3\] Referring to *Al-Wāqi'ah* 56:89.
mālahu akhladah (Does he think (or did he think) that his wealth will make him last forever!).[1]

(Hasan)


الدماري به وصحبه ابن حبان، ح: 173 والحاكم: 2/6/2 وتعقبه الذهبي والصواب أنه حسن.

3996. It was narrated from Khālid, from Abū Qilābah from one whom the Messenger of Allah ﷺ taught: “Yawma'idhin lā yu'adh-dhabu 'adhabahu azadun wa lā yuthaqu wathaqahu azad (So on that Day none will have been punished as he will be punished. And none will have been bound as he will be bound.”[2]

(Hasan)

Abū Dāwūd said: Some of them inserted a man between Khālid and Abū Qilābah.


3997. (There is another chain) from Khālid Al-Ḥadhdhā’, from Abū Qilābah who said: “Someone whom the Prophetﷺ taught, or who was taught by someone whom the Prophetﷺ taught, told me: “Yawma'idhin lā yu'adh-dhabu (So on that Day none will have been punished...” (Hasan)

[Abū Dāwud said: ‘Āṣim, Al-A'mash, Tālḥah bin Musarrif, Abū Ja'far Yazīd bin Al-Qa'qā', Shaibah bin Yaḍāh, Nāfi' bin 'Abdur-Rahmān.

Referring to Al-Humazah 104:3.

Rahmān, ‘Abdullāh bin Kathīr Ad-Dārī, Abū ‘Amr bin Al-‘Alā’, Ḥamzah Az-Zayyāt, ‘Abdur-Rahmān Al-A’raj, Qatādah, Al-Ḥasan Al-Bāṣrī, Muḥāḥid, Humaid Al-A’raj, ‘Abdullāh bin ‘Abbās and ‘Abdur-Rahmān bin Abī Bakr recited La yu’adh-dhibu (None will punish) and lā yuthiqū (None will bind), except in the Ḥadīth which is attributed to the Prophet it says yu’adh-dhabu with a Fatāḥah.]

3998. It was narrated that Abū Sa‘eed Al-Khudrī said: “The Messenger of Allāh spoke a Ḥadīth in which he mentioned Jibrīl and Mikāl but he said: “Jibrīl il and Mikā’il.” (Da’if)

3999. Muḥammad bin Khāzīm said: “Mention of how to read Jibrīl and Mikā’il was made in the presence of Al-A’marsh, so Al-A’marsh narrated to us from Sa’d At-Ṭā‘ī, from ‘Aṭiyyah Al-‘Awfī, that Abū Sa‘eed Al-Khudrī who said: ‘The Messenger of Allāh mentioned the one who will blow the Trumpet and he said: “On his right will be Jibrīl and on his left will be Mikā’il.” (Da’if)

Abū Dāwūd said: Khalaf said: “For forty years I did not put aside my pen from writing (knowledge), and nothing caused me more confusion
than (how to pronounce the words)
Jibril and Mika'il.

تخريج: [ضيفيف] تأخير الحديث السابق، وأخرجه أحمد: 93 عن أبي معاوية محمد بن
خازم المشرب.

4000. It was reported from Ma'mar from Az-Zuhri, Ma'mar said: And sometimes he mentioned
Ibn Al-Musayyab,” – he said: “The Prophet ﷺ, Abû Bakr, ‘Umar and
‘Uthmân used to recite: “Māliki
yawm id-dīn The Only Owner of
the Day of Recompense.”[1] The
first one who recited it as “maliki
yawm id-dīn” was Marwân. (Da’if)
Abû Dâwûd said: This is more
correct than the Hadith of Az-
Zuhri, from Anas, and [from] Az-
Zuhri from Sâlim, from his father.

تخريج: [إسناده ضيفيف] أخرجه البخاري، القراءات، باب: في فاتحة الكتاب، ح:
من حديث عبد الرزاق به معلقًا وعنده: الزهري عن أنس ﷺ الزهري عن

4001. It was narrated from Umm
Salamah that she mentioned the
recitation of the Messenger of
Allâh ﷺ: “In the Name of Allâh,
the Most Gracious, the Most
Merciful. All the praises and
thanks be to Allâh, the Lord of the
‘Alamin (mankind, jinn and all that
exists). The Most Gracious, the
Most Merciful. The Only Owner of
the Day of Recompense (Māliki
yawm id-dīn)”[2]
He recited each Verse separately,
pausimg at the end of each.[3]

( דאиф )

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It was narrated that Abū Dharr said: “I was riding behind the Messenger of Allah while he was on a donkey, and the sun was setting. He said: ‘Do you know where this (sun) sets?’ I said: ‘Allah and His Messenger know best.’ He said: ‘It sets in a spring of warm water (fa innahā taghrubu fī ātīn hāmiyah).’” (Sahih)

It was narrated from Ibn Juraij, (he said) “Umar bin ‘Atā’ informed me that the freed slave of Ibn Al-Asqa’ – a truthful man, informed him from Ibn Al-Asqa’, that the Prophet came to them in the dwelling place of the Muhājirīn, and a man asked him: ‘Which Verse in the Qur’ān is the greatest?’ The Prophet said: “Allah! La ilāha illa Huwa (none has the right to be worshiped but He), Al-Ḥayyul-Qayyūm (the Ever Living, the One Who sustains and protects all that exists). Neither slumber nor sleep overtakes Him.”[1] (Sahih)

It was narrated from Shaibân, from Al-A'mash, from Shaqiq, from Ibn Mas'ûd that he recited: "(Haita laka) 'Come on, O you'."[1] Shaqiq said: "We recite it as Hitu laka." Ibn Mas'ûd said: "Reciting it as I was taught is dearer to me." (Sahih)

It was narrated from Abû Mu'awiyah, from Al-A'mash, from Shaqiq, who said: "It was said to 'Abdullah: 'Some people recite this Verse: Wa qalat hitu laka.' He said: 'Reciting it as I was taught is dearer to me: Wa qalat haita laka.' (Sahih)

It was narrated that from Abû Sa'eed Al-Khudri said: "The Messenger of Allah ﷺ said: 'Allâh said to the children of Israel: udkhulu al-bâba sujjadan wa qalû hîjatan tugîfâr lakum khatâyukum 'And enter the gate in prostration (or bowing with humility) and say: 'Forgive us,' and your sins will be forgiven'".[2] (Sahih)

A similar report (as no. 4006) was narrated from Hisham bin Sa'd with the same chain.\[1\] (Hasan)

It was narrated from ‘Urwah that ‘Aishah said: “The Revelation came down to the Messenger of Allah [SAW], and he recited to us: “(This is) a Sūrah (chapter of the Qur’ān) which We have sent down and which We have enjoined (ordained its laws).”\[2\] (Ṣaḥīh)

Abū Dāwud said: Meaning, (without doubling the Rā’ī) such that these verses follow.

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\[1\] He was one of those who narrated the previous chain.

\[2\] An-Nūr 24:1.
Chapter 1. [Entering Bathhouses]

4009. It was narrated from ‘Aishah that the Messenger of Allâh forbid entering bathhouses, then he granted a concession allowing men to enter them wearing an Izâr (waist wrap). (Hasan)

4010. It was narrated that Abû Al-Malîh said: “Some women from Ash-Shâm entered upon ‘Aishah and she said: ‘Where are you from?’ They said: ‘From Ash-Shâm.’ She said: ‘Perhaps you are from Al-Kûrah where women enter bathhouses?’ They said: ‘Yes.’ She said: ‘I heard the Messenger of Allâh say: ‘There is no woman who removes her clothes anywhere other than her house, but she has torn (the screen) that is between her and Allâh.”’ (Hasan)

Abû Dawud said: This is the Hadîth of Jarîr, and it is more

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1 Hammâm and (plural); Hammamat; meaning what is commonly called a Turkish bathhouse, a large pool constructed for the public to use for bathing, whether it uses heated water or not.
complete. And Jarir did not mention Abü Al-Malih, he said: “Allāh’s Messenger ﷺ said.”[1]

Comments:
A Muslim woman must be extremely careful about covering her whole body when out of her house. Today, beauty parlors, or any other location where women expose their nakedness, fall under the same ruling.

4011. It was narrated from ‘Abdullāh bin ‘Amr that the Messenger of Allāh ﷺ said: “You will conquer the land of the non-Arabs and you will find there houses called bathhouses. Men should only enter them wearing Izārs (waist wrappers) and women should not enter them unless they are sick or bleeding following childbirth.” (Da‘f)

Chapter (…) The Prohibition Of Nudity

4012. It was narrated from ‘Atā’, from Ya‘lā, that the Messenger of Allāh ﷺ saw a man washing himself in the open without an Izār (waist wrapper). He ascended the Minbar, praised Allāh, then he said: “Allāh is modest and
concealing, and He loves modesty and concealment. When one of you washes himself, let him conceal himself.” (Sahih)

Comments:
Bathing naked in a public place is an immoral action and illegal according to Islamic values.

4013. This Hadith was narrated from Sâfîân bin Ya’lã, from his father, from the Prophet (similar to no. 4012). Abû Dâwûd said: The first is more complete. (Sahih)

4014. It was narrated from Zur‘ah bin ‘Abdur-Rahmân bin Jarhad, that his father said: – and this Jarhad was one of the people of Aṣ-Ṣuffah – “The Messenger of Allah sat with us and my thigh was uncovered. He said: Do you not know that the thigh is ‘Awrah?” (Hasan)

4015. It was narrated that ‘Alî said: “The Messenger of Allah ﷺ
said: ‘Do not uncover your thigh, and do not look at the thigh of anyone, living or dead.’” (Da’if)

Comments:
Without any genuine reason, thighs should not be uncovered.

Chapter 2. Regarding Nudity

4016. It was narrated that Al-Miswar bin Makhramah said: “I lifted a heavy rock and while I was walking, my garment fell off me. The Messenger of Allah ﷺ said to me: ‘Put your garment on and do not walk naked.’” (Sahih)

4017. It was narrated from Bahz bin Hakim, from his father that his grandfather said: “I said: ‘O Messenger of Allāh, with regard to our ‘Awrah, what may we uncover of it and what must we conceal?’ He said: ‘Cover your ‘Awrah (completely) except from your wife and those whom your right hand possesses.’ I said, ‘O Messenger of Allāh, what if the people live close together?’ He said, ‘If you can
The Book Of Bath Houses

make sure that no one sees it, then
do not let anyone see it.’ I said, ‘O Messenger of Allâh, what if one of
us is alone?’ He said, ‘Allâh is
more deserving that you should
feel shy before Him than people.’”

(Hasan)

نحريج: [إسناده حسن] أخرجه الترمذي، الأدب، باب ما جاء في حفظ العورة، ح: 279
من حديث بهز بن حكيم به وقال: ‘حسن’ وعلقه البخاري قبل ح: 278 ورواه ابن ماجه,
ح: 1920.

4018. It was narrated from ‘Abdur-
Rahmân bin Abi Sa’eed Al-Khudri,
from his father, that the Prophet
مNd said: “No man should look at
the ‘Awrah of another man, and no
woman should look at the ‘Awrah
of another woman. No man should
lie with another man under the
same cover, and no woman should
lie with another woman under the
same cover.” (Sahiîh)

تخريج: أخرجه مسلم، الحيح، باب تحرير النظر إلى العورات، ح: 328 من حديث ابن
أبي فدلٍك به.

4019. It was narrated that Abû
Hurairah said: “The Messenger of
Allâh مNd said: ‘No man should lie
with another man, and no woman
should lie with another woman,
except a child or parent.’” He said:
“And he mentioned a third but I
forgot it.” (Da’îf)

تخريج: [ضعف] تقدم، ح: 2174.
31. THE BOOK OF CLOTHING

Chapter 1. [What Is To Be Said When Putting On A New Garment]

4020. It was narrated from Ibn Al-Mubāرك, from Al-Jurairi, from Abū Naḍrah, from Abū Sa‘eed Al-Khudrī who said: “When the Messenger of Allāh ﷺ put on a new garment, he would mention it by name, whether it was a Qamīṣ or an ‘Imāmah,[1] then he would say: ‘Allāhumma lakal-hamdu, anta kasawtainihi, as’aluka min khairihi wa khairi ma suni’a lahu, wa a’ūdhu bika min sharrihi wa sharri ma suni’a lahu (0 Allāh, to You be praise, You have clothed me with it. I ask You for its good and the good of that for which it was made, and I seek refuge in You from its evil and the evil of that for which it was made.)’” (Hasan)

Abū Naḍrah said: “If one of the Companions of the Prophet ﷺ wore a new garment, it would be said to him: ‘Ṭublī, wa yuḥkilīfūlāhu ta’la (May you wear it out, and may Allāh give you another in its place.)’”

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[1] Turban, or head cover.
A similar report was narrated from ‘Eisā bin Yūnus, from Al-Jurairī, with this chain. (Hasan)

It was narrated from Muḥammad bin Dinar, from Al-Jurairī, with this chain. (Hasan)

Aby Dāwud said: ‘Abdul-Wahāb Ath-Thaqafī did not mention Aby Sa’eed in it, and Hammād bin Salam said: “From Al-Jurairī, from Aby Al-‘Alã’ from the Prophet.”

Abū Dāwud said: The case of Hammād bin Salamah and Ath-Thaqafī hearing it is the same.

It was narrated from Sahl bin Mu‘ādh bin Anas, from his father, that the Messenger of Allāh said: “Whoever eats food then says: ‘Al-zamānillā hidhā ‘amānī hidhā  wa razaqnī min ghairi minnī wa la quwwatin (Praise be to Allāh Who has given me this food to eat, and has provided it for me, with no strength or power on my part),’ he will be forgiven his past and future sins.”

He said: “And whoever puts on a new garment and says: ‘Al-ḥamduillāhidhī kasānī ḥadhāth-thawba wa razaqni min gahri ḥawlin minnī wala quwwatin}

[1] Al-Mundhīrī said that he means both of their narrations are Mursal.
(Praise be to Allâh Who has given me this garment to wear, and has provided it for me, with no strength or power on my part),’ he will be forgiven his past and future sins.”

(Hasan)

Comments:
This narration is Hasan, without the statement “future sins.”

Chapter 2. Regarding The Supplication To Be Said For One Who Puts On A New Garment

4024. It was narrated from Umm Khâlid bint Khâlid bin Sa’eed bin Al-‘Âs that some clothes were brought to the Messenger of Allâh, among which was a small garment. He said: “Who do you think is more deserving of this?” The people remained silent. Then he said: “Bring Umm Khâlid to me.” She was brought, and he gave it to her to wear, then he said: “Abî wa akhliqi (Wear it out and make it ragged)” twice. He started looking at the markings on the garment, which were red or yellow, and saying: “Sanâh, Sanâh, O Umm Khâlid.” Sanâh means beautiful in the language of the Ethiopians. (Saâîh)


Comments:
This narration is Hasan, without the statement “future sins.”

Comments:
These words are an excellent supplication for the wearer of new clothes. It means to use it until it is worn out, and to live a healthy life.

Chapter 3. What Has Been Reported About The Qamîş

4025. It was narrated from ‘Abdullâh bin Buraidah, from Umm Salamah, who said: “The most beloved of garments to the Messenger of Allâh was the Qamîş.” (Hasan)

4026. It was narrated from ‘Abdullâh bin Buraidah, from his father, from Umm Salamah, who said: “There was no garment dearer to the Messenger of Allâh than a Qamîş.” (Hasan)

Comments:
A Qamîş does not require the wearer to be concerned about adjusting it when moving about, as is the case with a Rida’ or upper wrap.

4027. It was narrated that Asmâ’ bint Yazid said: “The sleeve of the Qamîş of the Messenger of Allâh came to his wrist.” (Hasan)
Chapter 4. What Has Been Reported About Cloaks

4028. It was narrated from 'Abdulläh bin 'Ubaidulläh bin Abi Mulaikah, from Al-Miswar bin Mahramah that he said: “The Messenger of Alläh distributed some cloaks, and he did not give anything to Makramah. Makramah said: ‘0 my son, let us go to the Messenger of Alläh.’ So I went with him, and he said: ‘Go in and call him for me.’ So I called him for him, and he came out wearing one of those cloaks, and said: “I kept this one for you.” He looked at him and said: ‘Is Makramah pleased?’” (Sahih)

(In his narration) Qutaibah said: “from Ibn Abi Mulaikah” and he did not name him.

Chapter (...) A Garment Of Fame And Vanity

4029. It was narrated from Al-Muhajir Ash-Shami, from Ibn ‘Umar – in the Hadith of Sharit it says: he attributed it to the Prophet – “Whoever wears a garment of fame and vanity, on the Day of Resurrection Alläh will clothe him in a similar garment.” He added from Abu ‘Awânah: “Then He will set it ablaze.” (Hasan)
4031. It was narrated from Abū Munaib Al-Jurashi, from Ibn 'Umar, who said: “The Messenger of Allah said: ‘Whoever imitates a people, he is one of them.’”

(Hasan)

Comments:
Clothing which indicates self importance and arrogance should not be worn.

4032. It was narrated that ‘Āishah said: “The Messenger of Allah came out wearing a Mīr with markings on it, made of black hair.”

(Sahih)

Husain said: “Yahyā bin Zakariyyā narrated to us.”

Chapter 5. Regarding Wearing Wool and Hair

4031. (There is another chain) from Abū ‘Awānah (with this narration), who said: “A garment of humiliation.”

(Hasan)

Comments:
Muslims are not allowed to imitate other people, in dress, or other customs. See “The Right Way” by Ibn Taymiyah, published by Darussalam for details.


[2] Mīr; a wrap or cloak made of wool and sometimes silk, in this case the meaning is clear.

[3] That is, in his narration, he mentioned more of the name of Ibn Abī Zā‘idah (one of the narrators), than others did.
4032. It was narrated that ‘Utbah bin ‘Abd As-Sulam said: “I asked the Messenger of Allâh ﷺ for clothing and he gave me two cloaks of coarse linen, and I remember that I was the best dressed among my companions.” (Da’if)

4033. It was narrated that Abû Burdah said: “My father said to me: ‘O my son, I remember when we were with the Messenger of Allâh ﷺ and rain had fallen on us. You would have thought that our smell was the smell of sheep.’” (Da’if)

[Abû Dâwûd said: Meaning, because they were wearing wool.]

4034. It was narrated from Anas bin Malik that the king, Dhu Yazan, gave the Messenger of Allâh ﷺ a Hûlalah that he had bought for thirty-three camels, or thirty-three she-camels, and he accepted it. (Da’if)
It was narrated from Ishāq bin ‘Abdullāh bin Al-Ḥārith that the Messenger of Allāh ﷺ bought a Ḥullah for twenty-odd young camels, and gave it to Dhu Yazan. (Daʿīf)

Chapter (...) Wearing Coarse Clothes

It was narrated that Abū Burdah said: “I entered upon ‘Aishah and she brought out for us a coarse Iṣār (waist wrapper) of the type that is made in Yemen, and a patched cloak, and she swore by Allāh that the Messenger of Allāh ﷺ died wearing these two garments.” (Ṣahih)
came to them and they said:

"Welcome to you, O Ibn ‘Abbās. What is this Hillah?" He said: ‘Are you criticizing me? I saw the Messenger of Allāh wearing one of the best of Hillah.'" (Sahih)

Comments:

These narrations prove that one should not be overly concerned with clothing, but at the same time, there is no harm with wearing what is nice, if Allāh has blessed one with it.

Chapter 6. What Has Been Reported Regarding Khazz

4038. Sa’d said: “I saw a man riding on a white mule, wearing a black ‘Imāmah made of Khazz. He said: ‘The Messenger of Allāh gave it to me to wear.’” This is the wording of ‘Uthmān and the information in his narration. (Da’if)
Chapter 7. What Has Been Reported About Wearing Silk

4040. It was narrated from Nafi’, from ‘Abdullah bin ‘Umar, that ‘Umar bin Al-Khattab saw a Hullah of Sirā[1] silk being sold at the door of the Masjid, and he said: “O Messenger of Allāh, 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 Allāh ﷺ said: “This is only worn by one who has no share in the Hereafter.” Then some Hullah like it were brought to the Messenger of Allāh ﷺ, and he

[1] It is a fabric with stripes of silk, see number 5299 of Sunan An-Nasa’i.
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4041. This story was narrated from Salim bin `Abdulläh, from his father (a narration similar to no. 4040). He said: "A Hullah of Istabraq (silk brocade)." He said: "Then he sent him a Jubbah (cloak) of Dibay. [1] And he said: "Sell it and fulfill your need." (Sahih)

Comments:

It is allowed to trade in many things that are prohibited in one case, but allowed in another, such as silk.

4042. It was narrated that Abû `Uthmân An-Nahdî said: 'Umar wrote to 'Utba bin Farqad (saying) that the Prophet forbade silk, except that which is [1] A high quality silk, or silk brocade.
like this and this – two or three, or four (fingers). (Sahih)

4043. It was narrated that ‘Ali said: “The Messenger of Allâh was given a Hullah of Sirâ’ (striped silk). He sent it to me, and I wore it and came to him, and I saw (an expression of) anger on his face. He said: “I did not send it to you for you to wear it.” And he told me to divide it among my womenfolk. (Sahih)

Chapter 8. Whoever Regarded Silk As Disliked

4044. It was narrated from Nâfi’, from Ibrahim bin ‘Abdullâh bin Huînain, from his father, from ‘Ali bin Abî Tâlib, may Allâh be pleased with him, that the Messenger of Allâh forbade wearing Al-Qassî[1] and wearing Al-Mu’asfar,[2] and wearing gold rings, and reciting (Qur’ân) while bowing. (Sahih)

[1] A type of cloth from a region of Egypt, and it is said that it may have had silk in it.
[2] Cloth dyed with safflower. See also no. 4051 and 4225.
4045. It was narrated from Az-Zuhri, from Ibrãhîm bin ‘Abdullãh, from his father, from ‘Alî bin Abî Talib, may Allâh be pleased with him, from the Prophet ﷺ. He said: “Reciting (Qur’ân) while bowing and prostrating.” (Sâhîh)

4046. This was narrated from Muhammad bin ‘Amr, from Ibrãhîm bin ‘Abdullãh, with it. He (‘Alî) said: “I do not say that he forbade you.”[1] (Sâhîh)

Comments:
On the basis of these narrations, a number of the Companions and their followers argued that use of silk and gold are prohibited for both men and women. The majority of the scholars hold the view that the use of silk and gold is prohibited for men, but women are allowed to use both. Perfumes made of saffron or other colorful content that show on the skin are lawful for women and prohibited for men.

4047. It was narrated from Anas bin Malik, that the king of Rome gave the Prophet a fur coat edged with Sundus (fine silk), and he put it on. It is as if I can see his hands moving. Then he sent it to Ja’far, and he put it on and came to him. The Prophet ﷺ said: “I did not give it to you to wear it.” He said: “Then what should I do with it?” He said: “Send it to your brother An-Najãsh.” (Da˘f)
4048. It was narrated from Sa‘eed bin Abî ‘Arûbah, from Qatâdah, from Al-Hasan, from ‘Imrân bin Husain that the Prophet of Allah ﷺ said: “I do not ride on Urjûwân”[1] and I do not wear Al-Mu‘asfar (clothes dyed with safflower) nor do I wear Qamîs hemmed with silk.” – He said: “Al-Hasan pointed to the neck of his Qamîs.” – He said: “And he said: ‘Perfume for men should have a scent and no color, and perfume for women should have a color and no scent.’” (Da‘îf)

Sa‘eed said: “I think he said: ‘They understood his words concerning women’s perfume as applying to if she goes out; if she is with her husband then she may wear whatever perfume she wants.’”

Comments:
Meaning, the perfume used by men should not display any color on the skin, and the perfume of women should not have a strong fragrance to attract men.

4049. It was narrated that Abû Al-Husain, meaning, Al-Haitham bin Shafi, said: “I went out with a friend of mine who was known by the Kunyah of Abû ‘Amir, he was a man from Al-Ma‘âfir, to pray in Îlyâ (Jerusalem). Their preacher was a man from Al-Azd called Abû

[1] The scholars disagree over its exact meaning, and perhaps it refers to the red Miyâthar.
Raihânah, who was one of the Companions.” Abû Al-Husain said: “My companion reached the Masjid before me, then I came and sat down beside him. He asked me: ‘Did you hear the preaching of Abû Raihânah?’ I said: ‘No.’ He said: ‘I heard him say that the Messenger of Allah forbade ten things: Filing (the teeth), tattoos, and plucking (hair), (and he forbade) for a man to sleep next to another man without a barrier between them, a woman to sleep beside another woman without a barrier between them, (and he forbade) men to put silk on the hems of their garments like the non-Arabs, or to put silk on their shoulders like the non-Arabs, (and he forbade) plundering, and riding on leopard skins, and wearing rings, except for rulers.” (Da‘îf)

Abû Dâwud said: The thing that is unique in this Hadîth is the mention of rings.

4050. It was narrated from Muhammad bin ‘Abîdah, from ‘Ali, that he said: “Miyâthir Al-Urjuwân were forbidden.”[1] (Sahîh)

[1] Miyâthar refers to a type of cushioned or decorated camel saddle, they differ over its exact description.
Comments:

These saddle covers were red in color and made of pure silk or other extravagant materials. See the description in the statement of ‘Ali, under number 4225.

4051. It was narrated from Abū Ishāq, from Hubairah, from ‘Ali, who said: “The Messenger of Allāh forbade me from wearing gold rings and wearing Al-Qāsī, and to red Mitharah.”[1]

4052. It was narrated from ‘Aishah that the Prophet prayed in a garment that had markings and he looked at the markings. When he said the Salām he said: “Take this garment of mine to Abū Jahm, for it distracted me during my prayer just now, and bring me his Anbijāniyyah (a simple woolen garment).”

Abū Dāwūd said: Abū Jahm bin Ḥudhaifah, from Banū ‘Adī bin Ka‘b bin Ghānim.

4053. (There is another chain) from ‘Aishah, with similar, but the former is more complete. (Saḥīḥ)

Chapter 9. The Concession
Allowing Markings And Silk Lines

4054. ‘Abdullāh Ābū ‘Umar, the freed slave of ‘Āṣmā’ bint Ābi Bakr, said: “I saw Ibn ‘Umar in the marketplace buying a Shāmī garment, and he saw red lines on it, so he returned it. I went to ‘Āṣmā’ and told her about that, and she said: ‘O slave girl, bring me the Jubbah (cloak) of the Messenger of Allāh ﷺ.’ She brought out a Jubbah made of thick cloth, the neck, sleeves, front and back of which were hemmed with Dibaj (silk brocade). (Ḥasan)

Comments:
Men are allowed to wear garments that contain silk embroidery on the hems or the like, provided that it does not cover a width of more than four fingers.

4055. It was narrated that Ibn Ābbās said: “The Messenger of Allāh ﷺ only forbade garments that were made entirely of silk; as for marking and the warp there is nothing wrong with that.” (Da‘f)
Chapter 10. Regarding Wearing Silk Due To An Excuse

4056. It was narrated that Anas said: "The Messenger of Allah \(_{\text{SAW}}\) granted a concession to 'Abdur-Rahmân bin 'Awf and Az-Zubair bin Al-'Awwâm, allowing them to wear a silk Qamîs on a journey, because of an itch that they were suffering from." *(Sahih)*

Comments:
In the case of a medical excuse, silk may be worn by males. Using gold for medical necessities is also allowed. See number 4232.

Chapter 11. Regarding Silk For Women

4057. It was narrated from 'Abdullâh bin Zurair, meaning Al-Ghâfîqî, that he heard 'Ali bin Abî Talîb say: "The Prophet of Allah \(_{\text{SAW}}\) took a piece of silk in his right hand, and a piece of gold in his left, then he said: 'These two are unlawful for the males of my Ummah.'" *(Sahih)*

Comments: [ صحيح ] أخرجه النسائي، الزينة، باب تحريم الذهب على الرجال، ح: 5147 عن قتيبة بن الرسول، عن أبي بكر، عن أبي سعيد، عن حذافة بن حذافة، عن رضوين بن أبي جعفر، عن أحمد بن حنبل. وقال: "إن هذين جائزان على ذكور أمني."
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4059. It was narrated from Mis‘ar, from ‘Abdul-Malik bin Maisarah, from ‘Amr bin Dinar, from Jābir, who said: “We used to take it (silk) away from boys and leave it with girls.” Mis‘ar said: “I asked ‘Amr bin Dinar about it, but he did remember it.”[2] (Sahih)

4060. It was narrated that Qatadah said: “We said to Anas bin Malik: ‘Which garments were dearest to the Prophet or most liked by the Messenger of Allah?’ He said: ‘The Hibarah.’”[3] (Sahih)

[1] It is not clear who the speaker is, see An-Nasã‘i number 5299, who recorded it from one of the same routes of the author, with the same explanation.

[2] Meaning, Mis‘ar heard ‘Abdul-Malik narrate it from ‘Amr, and later asked ‘Amr when seeing him, but he did not remember or recognize this narration.

[3] The Hibarah was a garment of linen or cotton that was adorned with a pattern or stripes.
Comments:

Hibrah or Hibarah, striped shawls were made in Yemen. These were popular in Arabia due to their durability.

Chapter 13. Regarding White Garments

4061. It was narrated that Ibn ‘Abbās said: “The Messenger of Allāh ﷺ said: ‘Wear white garments, for they are among the best of your garments, and shroud your dead in them. And the best of your kohl is Ithmid (antimony), for it clears the vision and makes the hair grow.’” (Hasan)

Chapter 14. Regarding Worn Out Clothes, And Washing Clothes

4062. It was narrated that Jābir bin ‘Abdullāh said: “The Messenger of Allāh ﷺ came to us, and saw a dishevelled man, with messy hair. He said: ‘Could he not find something with which to calm (arrange) his hair down?’ And he saw another man who was wearing a dirty garment and said: ‘Could he not find anything with which to wash his garment?’” (Sahih)

4063. It was narrated from Abū Al-Āhwaṣ that his father said: “I
came to the Prophet ﷺ in a poor quality garment and he said: ‘Do you have any wealth?’ He said: ‘Yes.’ He said: ‘What kind of wealth?’ He said: ‘Allāh has given me camels, sheep, horses and slaves.’ He said: ‘If Allāh has given you wealth, let the signs of Allāh’s blessing and generosity be seen on you.’” (Sahih)

Comments:
One should take care of what Allāh has blessed him or her with, if they have nice clothes, they should be grateful, if not, they should not desire wealth beyond their means.

Chapter 15. Regarding Dyeing

With Yellow

4064. It was narrated from Zaid bin Aslam that Ibn ‘Umar used to dye his beard with yellow until his clothes were filled with that color. It was said to him: “Why do you dye with yellow?” He said: “I saw the Messenger of Allāh ﷺ dyeing with it, and nothing was dearer to me than that.” And he used to dye all his clothes with it, even his turban (‘Imāmah). (Sahih)

Comments:
Here, they say that “yellow” refers to Wars. It is a dye that produces a yellow or reddish color like saffron.
Chapter 16. Regarding Green

4065. It was narrated that Abū Rimthah said: “I went with my father to the Prophet, and I saw him wearing two green Burd.” (Ṣahih)

Chapter 17. Regarding Red

4066. It was narrated from ‘Amr bin Shu‘aib, from his father, that his grandfather said: “We came down with the Messenger of Allāh from a mountain pass, and he turned to me, and I was wearing a thin garment that was moderately dyed (Musarrajah) with safflower (Mu‘asfar). He said: ‘What is this thin garment that you are wearing?’ and I realized that he disliked it. I went to my family who had their oven burning, and threw it (the garment) in it. The next day I came to him, and he said: ‘O ‘Abdullāh, what happened to that thin garment?’ I told him and he said: ‘Why didn’t you give it to one of your family? There is nothing wrong with it for women.’” (Ḥasan)

Chapter 16. Regarding Green

4067. Hishām bin Al-Ghāz said:
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"The phrase 'moderately dyed (Muṣarrajah) with safflower (Mu'asfar)' means that it was neither intense in hue or light (Muwarrad)."

(Daʿif)

4068. It was narrated from Shuf'ah, from 'Abdullāh bin 'Amr bin Al-'Āṣ, who said: "The Messenger of Allāh saw me" – Abū 'Alī Al-Lu'lu'i[1] said: "I think he said: 'While I was wearing a garment lightly dyed (Muwarrad) with safflower'" – and he said: "What is this?" I went and burned it, and the Prophet asked: "What did you do with your garment?" I said: "I burned it." He said: "Why didn't you give it to one of your family?"

(Daʿif)

Abū Dāwud said: Thawr reported it from Khālid, so he said: "Muwarrad" and Tawūs said: "Mu'asfar."

Comments:

Saffron, made from safflower, is allowed for women but not for men.

4069. It was narrated from Muḥājīd that 'Abdullāh bin 'Amr said: "A man who was wearing two red garments passed by the Prophet and greeted him with Salām, but the Prophet did not respond to him."

(Daʿif)

[1] One of those who heard this text from the author, see the introduction.
4070. It was narrated that Râfî' bin Khadij said: “We went out on a journey with the Messenger of Allah ﷺ, and the Messenger of Allah ﷺ saw the cloths of our saddles and on our camels in which there were red stripes. The Messenger of Allah ﷺ said: ‘Do I not see that this red color has overwhelmed you?’ We got up quickly when the Messenger of Allah ﷺ said that, and disturbed some of our camels, and we took those cloths and removed them.” (Da'îf)

4071. It was narrated from Huraith bin Al-Abajj As-Salihî that a woman from Banû Asad said: “One day I was with Zainab, the wife of the Messenger of Allah ﷺ, and we were dyeing some garments of hers with ochre. While we were like that, the Messenger of Allah ﷺ looked at us, but when he saw the ochre he went away. When Zainab saw that, she realized that the Messenger of Allah ﷺ disliked what she had done, so she started washing her garments and concealed everything that had the red color. Then the Messenger of Allah ﷺ came and looked again, and when he did not see anything, he came in.” (Da'îf)
Chapter 18. Regarding The Concession Allowing That
(Red)

4072. It was narrated that Al-Barâ’ said: “The Messenger of Allâh ﷺ had hair that came down to his earlobes, and I saw him wearing a red Hullah, and I never saw anyone better looking than him.” (Sâhih)

4073. It was narrated from Hilâl bin ‘Amir that his father said: “I saw the Messenger of Allâh ﷺ in Minâ, delivering a Khutbah upon a mule, and he was wearing a red Burd, and ‘All was in front of him, conveying his words (to the people).” (Sâhih)

Chapter 19. Regarding Black

4074. It was narrated that ‘Aishah said: “I dyed a black Burdah for the Prophet ﷺ and he wore it, but when he sweated he noticed the smell of wool coming from it, so he threw it away.” He (one of the narrators) said: “I think he (another narrator) said: ‘He liked good smells.’” (Da’if)

Chapter 20. Regarding The Fringe (On Clothing)

4075. It was narrated that Jâbir bin Sulaim said: “I came to the Prophet when he was sitting with his hands around his knees, and he had put the fringe of his garment over his feet.” (Da'if)

Chapter 21. Regarding Turbans

4076. It was narrated from Jâbir that the Prophet entered Makkah during the year of the conquest, wearing a black ‘Imamah (turban). (Sahih).

4077. It was narrated from Ja'far bin ‘Amr bin Huraith that his father said: “I saw the Prophet on the Minbar, wearing a black ‘Imamah (turban), and he had let its edge hang between his shoulders.” (Sahih)
4078. It was narrated from Abū Ja'far bin Muḥammad bin 'Alī bin Rukānah, from his father, that Rukānah wrestled with the Prophet ﷺ and the Prophet ﷺ threw him to the ground. Rukānah said: "And I heard the Prophet ﷺ say: 'The difference between us and the idolaters is that we wear our turbans over our caps.'" (Daʿīf)

4079. Sulaimān bin Kharrabūdhh narrated: "An old man from Al-Madinah told us: 'I heard ‘Abdur-Rahmān bin ‘Awf say: "The Messenger of Allah ﷺ put a turban on me, and let the edges hang down in front of me and behind me."'" (Daʿīf)

Chapter 22. Regarding Wearing As-Ṣammā' (A Solid Wrap)

4080. It was narrated that Abū Hurairah said: "The Messenger of Allah ﷺ forbade two manners of dress: A man doing Ḥitiba with nothing covering his private area before the heavens, and wearing a cloth with one of his sides exposed and flinging the cloth on one shoulder." (Sahih)

[1] Wrapping oneself up in a single garment with the legs drawn up to the belly, exposing one's private parts.
4081. It was narrated from Abū Az-Zubair that Jābir said: “The Messenger of Allāh ﷺ forbade Ās-Sammā’ [i.e., the open garment] and Īhtībā’ in one garment. (Sahih)

Chapter 23. Regarding Leaving Buttons Undone

4082. Mu‘āwiyyah bin Qurrah narrated: “My father said: ‘I came to the Messenger of Allāh ﷺ with a group from Muzainah so that we could pledge allegiance to him, and the buttons of his Qamīs were undone. We pledged allegiance to him, then I put my hand on the neck of his Qamīs and touched the Seal (of Prophethood).’” ‘Urwah (one of the narrators) said: “I never saw Mu‘āwiyyah or his son but the buttons of their Qamīs were undone, in winter and in summer, and they never closed their buttons.” (Sahih)

Chapter 24. Regarding Covering The Head And Most Of The Face With A Cloth

4083. ‘Aishah said: “While we [1] Wrapping oneself entirely with one cloth, with no room for the arms to emerge.
were sitting in our house, during the noonday heat, someone said to Abü Bakr: The Messenger of Allah ﷺ is coming, with his head and most of his face covered, at a time when he did not usually come to us. The Messenger of Allah ﷺ came, and asked for permission to enter; permission was given and he came in.” (Sahih)

Comments:
This is part of the story of Hijrah.

Chapter 25. What Has Been Reported Regarding Isbâl With The Izâr

4084. It was narrated that Abû Juraî Jâbir bin Sulaim said: “I saw a man to whom the people were listening and agreeing with what he said; he did not say anything but they accepted it. I said: ‘Who is this man?’ They said: ‘The Messenger of Allah ﷺ.’ I said: ‘Alaikas-salam (peace be upon you), O Messenger of Allah,’ twice. He said: ‘Do not say Alaikas-salam (peace be upon you), for Alaikas-salam is the greeting for the dead. Say As-salâma ‘alaika.’ I said: ‘Are you the Messenger of Allah?’ He said: ‘I am the Messenger of Allah Whom you call when harm befalls you and He gives you relief; Whom you call when famine strikes and He causes food to grow for you; Whom you call when you are in a desolate
land or a desert and your camel strays, and He brings it back to you.' I said: 'Advise me.' He said: 'Do not revile anyone.' I did not revile anyone after that, a free man, a slave, a camel or a sheep. He said: 'And do not think little of any act of kindness, and when you speak to your brother present a cheerful countenance to him, for that is a kind of good deed. And raise the your *Izãr* to mid-calf, or if you must, to the ankles. But beware of *Ishãl* with the *Izãr*, for that is conceit, and Allâh does not like conceit. And if someone reviles you and shames you for something that he knows about you, do not shame him for that which you know about him, for he will bear the evil consequences of it.'”

(\*Sahih\*)

**4085.** It was narrated from Sâlim bin ‘Abdullah that his father said: “The Messenger of Allâh ﷺ said: ‘Whoever drags his garment out of conceit, Allâh will not look at him on the Day of Resurrection.’” Abû Bakr said: “One of the sides of my *Izãr* drags, even though I try to pay attention to that.” He said: “You are not one of those who do that out of conceit.” (\*Sahih\*)

**Tafsîr:** أخرجه البخاري، الباس، باب من جرِّ إزارة من غير خيلاء، ح: 5784 من حديث
4086. It was narrated that Abū Hurairah said: “While a man was praying with his Izār hanging below his ankles, the Messenger of Allāh ﷺ said to him: ‘Go and perform Wūḍū’. He went and performed Wūḍū’, then he came and (the Prophet ﷺ) said: ‘Go and perform Wūḍū’. A man said: ‘O Messenger of Allāh, why did you tell him to perform Wūḍū’ then you kept quiet about it?’ He said: ‘He was praying with his Izār hanging below his ankles, and Allāh, Most High, does not accept the prayer of one whose Izār hangs below his ankles.’” (Ḥasan)

4087. It was narrated from ‘Amr bin Jarir, from Kharashah bin Al-Hurr, from Abū Dharr that the Prophet ﷺ said: “There are three to whom Allāh will not speak, nor look at on the Day of Resurrection, and He will not clearse them, and theirs will be a painful torment.” I said: “Who are they, O Messenger of Allāh, may they be doomed and lost?” He repeated it three times and I said: “Who are they, O Messenger of Allāh, may they be doomed and lost?” He said: “The one who lets his garment hang below his ankles, the one who reminds others of his favors, and the one who sells his goods by means of false oaths.” (Ṣaḥīḥ)
Comments:
Boasting about favors conferred on someone, and selling by taking false oaths, and lowering the lower garments below the ankles, all of these are among the major sins.

4088. This was narrated from Sulaiman bin Mushir, from Kharashah bin Al-Hurr, from Abu Dharr from the Prophet ﷺ, with this, but the first is more complete. He said: "The one who reminds others of his favors, he does not give anything but he reminds people of it." (Sahih)

4089. It was narrated that Qais bin Bishr At-Taghlibi said: "My father, who was a companion of Abu Ad-Dardä’, told me: ‘In Damascus there was one of the Companions of the Prophet ﷺ, who was called Ibn Al-Ḥanzaliyyah. He was a solitary man, who rarely mixed with people, rather he spent his time in prayer, and when he finished he would recite Tasbih and Takbir until he went to his family. He passed by us while we were sitting with Abu Ad-Dardä’, and Abu Ad-Dardä’ said to him: ‘Tell us something that will benefit us, and not harm you. He said: ‘The Messenger of Allah ﷺ sent out a military expedition, and they came back. One of them came and sat in a place where the Messenger of Allah ﷺ used to sit, and said to a man beside him: ‘Would that you had seen us when we met the enemy and so-and-so attacked, and fought, and said: ‘Take that, and I am the young man of Ghifär.'
What do you think of what he said?” He said: “I think that his reward was lost because of that.” Another man heard that and said: “I do not see anything wrong with it.” They argued and the Messenger of Allah ﷺ heard them and said: “Subhān Allāh! There is nothing wrong with him being rewarded and praised.” I saw that Abū Ad-Dardā’ was pleased with that, and he raised his head and looked at him, and said: “Did you hear that from the Messenger of Allāh ﷺ?” He said: “Yes.” He kept repeating (his question) until I thought that he was going to sit on the knees of Ibn Al-Hanzaliyyah (because he came so close to him). He passed by us on another day and Abū Ad-Dardā’ said to him: “Tell us something that will benefit us and not harm you.” He said: “The Messenger of Allāh ﷺ said to us: ‘The one who spends on horses (for jihād) is like one who opens his hand to give charity and does not withhold it.’” Then he passed by us on another day and Abū Ad-Dardā’ said to him: “Tell us something that will benefit us and not harm you.” He said: “The Messenger of Allāh ﷺ said to us: ‘What a good man Khuraim Al-Asadi would be, were it not that his hair comes down to his shoulders and his izār hangs below his ankles.’ News of that reached Khuraim and he went and took a knife and cut his hair until it came to his ears, and he lifted up his izār to mid-calf.” Then he passed by us
on another day, and Abū Ad-Dardā’ said to him: “Tell us something that will benefit us and not harm you.” He said: “I heard the Messenger of Allāh ﷺ say: ‘You are coming to meet your brothers, so make your mounts and clothing look good, so that you will stand out among the people, for Allāh does not like obscene words or deeds.’” (Hasan)

Abū Dawud said: This is how Abū Nu‘aim said it, from Hishām who said: “So that you will stand out among the people.”

Chapter 26. What Has Been Reported About Pride

4090. It was narrated from Salmān Al-Agarr – Hannād (one of the narrators) said: From Al-Agarr Abī Muslim – from Abū Hurairah – Hannād said: He said: The Messenger of Allāh ﷺ said: “Allāh, Exalted is He, says: ‘Pride is My Rida’ and majesty is My Izār, and whoever contends with Me concerning either of them, I shall throw him into the Fire.’” (Ṣaḥīḥ)

4091. It was narrated from Abū Bakr, meaning Ibn ‘Ayyāsh, from Al-A‘mah, from Ibrāhīm, from
سَيَأَلَهُ اللَّهُ: «أَلَا يَدْخُلُ الْجَنَّةُ مِنْ كَأَنَّ فِي قُلُوبِ مَتَقَالِ حَبِّيْنِ مِنْ حَرْيَةِ مِنْ كَيْبِ، وَلَا يَدْخُلُ النَّارُ مِنْ كَأَنَّ فِي قُلُوبِ مَتَقَالِ حَرْيَةِ مِنْ إِيمَانٍ».

أَبُو دَاوُدَ قَالَ: رَوَاهُ الْقَشْمِلِيُّ عَنْ الأَعْمَشِ بْنِ الْمُعَزِّ.

تخريج: أخرجه مسلم، الإمام، باب تحريم الكبير وبيانه، ح: 91 من حديث الأعمش به.

Comments:
In this narration, pride has been likened to *Kufr*, the opposite of Faith, and the reason for that becomes clear from the next narration. The statement ‘will not enter the Fire’ means to abide eternally.

4092. It was narrated from Hishâm, from Muhammad, from Abû Hurairah, that a man came to the Prophet ﷺ, and he was a handsome man. He said: “O Messenger of Allâh, I am a man to whom beauty has been made dear, and I have been given of it that which you see, and I would not like anyone to excel me in it, even to the extent of the strap of my sandal. Is this pride?” He said: “No; pride is disdaining the truth and despising the people.” (Sahih)

تخريج: [صحيح] أخرجه البخاري في الأدب المنفرد، ح 556 عن محمد بن المثنى به.

وصححه الحاكم 4/181، 182 وواصفه الذهبي للحديث شاهده، منها الحديث السابق.

Comments:
This narration explains that the condemnation of pride is for rejecting the truth, and belittling people, and this is a trait of the disbelievers, to reject the truth and antagonize whoever conveys it.
Chapter 27. To What Extent The Izār Should Be Let Down

4093. It was narrated from Al-‘Alā’ bin ‘Abdur-Rahmān that his father said: “I asked Abū Sa‘eed Al-Khudri about the Izār, and he said: ‘You have come to one who knows about it. The Messenger of Allāh ﷺ said: ‘The Izār of the Muslim is to mid-calf, and there is no sin if it comes between that and the ankle, but whatever is below the ankle is in the Fire. The one who lets his Izār drag out of conceit, Allāh will not look at him.’” (Sahih)

Comments:

Ahadith mentioning the gravity of Isbāl are of two categories; that mentioning the Fire for whatever is below the ankles, indicating its prohibition in general, and that mentioning that Allāh does not look at whoever does it out of pride and conceit. Therefore, whoever knowingly does so, after the text have been made clear, he falls into the category of those who reject the truth, and belittle the people, or those who do so out of pride. Hence the wisdom in the author’s organization of these narrations is clear.

4094. It was narrated from Sālim bin ‘Abdullāh, from his father, that the Prophet ﷺ said: “Isbāl applies to the Izār, the Qamīṣ and the ‘Imāmah (turban). Whoever lets any of them drag out of pride, Allāh will not look at him on the Day of Resurrection.” (Hasan)

Comments:

The wisdom in the author’s organization of these narrations is clear.

4095. It was narrated that Yazīd bin Abī Sumayyah said: “I heard Ibn ‘Umar say: ‘What the
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Messenger of Allāh ﷺ said about the Izār also applies to the Qamīṣ.” (Ḥasan)

4096. ‘Ikrimah narrated that he saw Ibn ‘Abbās wearing an Izār; he let the hem of the Izār touch the tops of his feet in front and he lifted it higher at the back. I said: “Why are you wearing the Izār in this manner?” He said: “I saw the Messenger of Allāh ﷺ wearing it like that.” (Sahih)

Chapter 28. Women’s Clothing

4097. It was narrated from Ibn ‘Abbās that the Prophet ﷺ cursed women who imitate men and men who imitate women. (Sahih)

4098. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ cursed men who wear women’s clothes and women who wear men’s clothes.” (Sahih)
4099. It was narrated that Ibn Abî Mulaikah said: “It was said to ‘Aishah that a woman was wearing men's sandals, and she said: ‘The Messenger of Allâh ﷺ cursed women behaving in masculine manner.’” (Da’if)

Chapter 29. The Statement Of Allâh, Most High: Draw Their Jilbâbs (Cloaks) All Over Their Bodies[1]

4100. It was narrated from Safiyyah bint Shaibah that ‘Aishah mentioned the women of the Ansâr, and she praised them, and spoke well of them. She said: “When Sûrat An-Nûr was revealed, they took the hems of their Izârs – (Hujûr or Hujuz) – Abû Kâmil (a narrator) was not sure – and tore them, and used them for head covers.” (Hasan)

4101. It was narrated that Umm Salamah said: When the following was revealed Draw their Jilbâbs (cloaks) all over their bodies[2], the Ansârî women went out as if there were crows on their heads, because of their cloaks.

Chapter 30. Regarding The Statement Of Allâh And To Draw Their Khimars Over Juyûbihinna

4102. It was narrated from Ibn Shihâb, from ‘Urwah bin Az-Zubair that ‘Aishah said: “May Allâh have mercy on the early Muhãjir women. When Allâh revealed “And to draw their Khimãrs all over Juyûbihinna”, they tore their wraps” – Ibn Sâlih (one of the narrators) said: “coarse wraps, and covered themselves with them.” (Sahih)

4103. Ibn As-Sarh said: “I saw a similar report with this chain, in a book kept by my maternal uncle from ‘Uqail, from Ibn Shihâb. (Sahih)
Chapter 31. What A Woman May Show Of Her Beauty

4104. It was narrated from ‘Āishah that Asmā’ bint Abī Bakr entered upon the Messenger of Allāh wearing a thin garment. The Messenger of Allāh turned away from her and said: “0 Asmā’, when a woman reaches the age of menstruation, it is not proper for anything to be seen of her except this and this,” and he pointed to his face and hands. (Da’īf)

Abū Dāwud said: This is Mursal. Khalid bin Duraik did not meet ‘Āishah. [And Sa’eed bin Bashir is not strong (in narrating)].

Chapter 32. A Slave Looking At The Hair Of His Mistress

4105. It was narrated from Jābir that Umm Salamah asked the Prophet for permission to be treated with cupping, and he ordered Abū Taibah to treat her with cupping. He said: ‘I think he said: ‘He was her brother through breastfeeding, or a boy who had
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not reached the age of puberty.”

(Sahih)

Comments:
Having female doctors for the treatment of women is a collective duty of the Muslim society.

4106. It was narrated from Anas that the Prophet brought a slave to Fāṭimah whom he had given to her, and Fāṭimah was wearing a garment which, if she covered her head with it, did not reach her feet, and if she covered her feet with it, it did not reach her head. When the Prophet saw her struggling, he said: “There is no sin on you; it is only your father and your young slave.” (Hasan)


4107. It was narrated from Muhammad bin Thawr, from Ma’mar, from Az-Zuhri and Hishâm bin ‘Urwah, from ‘Urwah, from ‘Aishah, who said: “An effeminate man used to enter upon the wives of the Prophet and they regarded him as being one of the ‘old male servants who lack vigor’. The Prophet entered upon us one day when he was with some of his wives, and he was describing a woman, saying: ‘She

shows four folds (of fat) when facing you, and eight when she turns her back.’ The Prophet said: ‘I see that he knows about these things. He should not enter upon you (any more).’ And they observed Hijāb before him.”

(Sahih)

4108. It was narrated from ‘Abdur-Razzâq (he said): “Ma’mar informed us, from Az-Zuhri, from ‘Urwh, from ‘Aishah,” with this meaning (as no. 4107). (Sahih)

4109. It was narrated from Yûnus, from Ibn Shihāb, from ‘Urwh, from ‘Aishah, with this Hadith (a narration similar to no. 4107). He added: “And he expelled him and he stayed in Al-Baidã’, and came in (to Al-Madinah) every week to ask for food.” (Sahih)

4110. This story was narrated from Al-Awzâ‘î. It was said: “O Messenger of Allah, then he will die of hunger.” So he gave him permission to come in twice each week to ask for food, then leave.

(Sahih)
Chapter 34. Regarding The Statement Of Allah: And Tell The Believing Women To Lower Their Gaze

4111. It was narrated from Ibn ‘Abbās: And tell the believing women to lower their gaze[2] this was abrogated, and an exception was made: Women past childbearing who do not expect wedlock.[3]

Comments:
Older women, who have no urge for marriage, are allowed to go outside without a Jilbāb covering their clothing.

4112. It was narrated that Umm Salamah said: “I was with the Prophet وَسَاءَلَهَا، and Maimūnah was with him. Ibn Umm Maktūm came, and that was after Hijāb had been enjoined upon us. The Prophet said: ‘Observe Hijāb before him.’ We said: ‘O Messenger of Allah, is he not blind and cannot see us nor recognize us?’ The Prophet said: ‘Are you blind? Do you not see him?’” (Hasan) Abū Dāwud said: This ruling applied only to the wives of the Prophet. Do you not see that when Fātīmah bint Qais observed

her ‘Iddah in the house of Ibn Umm Maktûm, the Prophet ﷺ said to Fâtîmah bint Qâis: “Observe your ‘Iddah in the house of Ibn Umm Maktûm, for he is a blind man and you can take off your garment in his house.””

(Hasan)


4113. It was narrated from Al-Awzâ’î, from ‘Amr bin Shu’aib, from his father, from his grandfather that the Prophet ﷺ said: “If one of you gives his slave woman in marriage to his (male) slave, he should not look at her ‘Awrah.” (Hasan)

تخريج: [حسن] انظر الحديث الآتي وأخرجه البيهي: 2/266 من حديث أبي داود.

4114. It was narrated from Dâwûd bin Sawwâr Al-Muzani, from ‘Amr bin Shu’aib, from his father, from his grandfather, that the Prophet ﷺ said: “If one of you arranges the marriage of his female servant to his slave, or hired man, she should not look at the area between the navel and the knee (of her master).” (Hasan)

Chapter 35. How A Woman Should Wear A Khimār

4115. It was narrated from Umm Salamah that the Prophet entered upon her when she was putting on her Khimār, and he said: “Wrap it once, not twice.” (Da’îf)

Abū Dāwūd said: What is meant by the words “Wrap it once, not twice,” is do not wrap it like the turban of a man and do not wrap it twice or three times.

Chapter 36. Regarding Women Wearing Al-Qabāṭī (Fine Egyptian Linen)

4116. It was narrated from Dihyah bin Khalīfah Al-Kalbī that he said: “Some pieces of Qabāṭī (fine Egyptian linen) were brought to the Messenger of Allāh, and he gave me a piece of it and said: ‘Cut it into two, and make a Qamīṣ with one, and give the other to your wife to cover herself with it.’ When he turned away he said: ‘Tell your wife to put a cloth under it, so that it cannot be seen through.’” (Hasan)
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Chapter 37. Regarding The Length Of The Hem For Women

4117. It was narrated from Abû Bakr bin Nãfî', from his father, from Şafiyyah bint Abî 'Ubaid that Umm Salamah, the wife of the Prophet, said to the Messenger of Allâh when Iẓâr (lower garments) were mentioned: “What about women, O Messenger of Allâh?” He said: “They should let it down a hand-span.” Umm Salamah said: “Then it will show (her feet).” He said: “Then a forearm’s length, but no more than that.” (Ṣâhîh)

Comments:
While going out of their houses the women should cover themselves with a Jilbâb, and it should be one forearm’s length longer than the garments of men, so as not to leave their feet exposed.

4118. It was narrated from Nãfî', from Sulaimân bin Yasâr, from Umm Salamah, from the Prophet, with this Hadîth (similar to no. 4117). (Ṣâhîh)

Abû Dâwûd said: Ibn Išâq and Ayyûb bin Mûsâ reported it from Nãfî', from Şafiyyah.
Chapter 38. Skins of Dead Animals

4120. It was narrated from Sufyān, from Az-Zuhrī, from 'Ubaidullāh bin 'Abbās – Musad-dād and Wahb (two of the narrators) said: From Maimūnah – she said: “A freed slave woman of ours was given a sheep from the Sadaqah, and it died. The Messenger of Allāh ṣṣ passed by it and said: ‘Why don’t you tan its skin and make use of it?’ They said: ‘O Messenger of Allāh, it is dead meat.’ He said: ‘It is only unlawful to eat it.’” (Sahīh)

4121. It was narrated from Ma'mar, from Az-Zuhrī, with this Ḥadīth, but he did not mention
Maimūnah. He said: “And he said: ‘Why don’t you make use of its skin?’” then he mentioned a similar report, but he did not mention tanning. (Ṣaḥīḥ)

4122. It was narrated from ‘Abdur-Razzāq, who said: “Ma’mar said: ‘Az-Zuhri did not think of tanning as necessary, and he said: ‘Some use may be made of it in any case.’” (Ṣaḥīḥ)

Abū Dāwūd said: Al-Awzā‘ī, Yūnus and ‘Uqail did not mention tanning in the Ḥadīth of Az-Zuhri. It was mentioned by Az-Zubaidi, Sa‘eem bin ‘Abdul-‘Azīz and Ḥafṣ bin Al-Walīd.

4123. It was narrated that Ibn ‘Abbās said: “I heard the Messenger of Allāh ﷺ say: ‘If skins are tanned they become pure.’” (Ṣaḥīḥ)

4124. It was narrated from ‘A‘ishah, the wife of the Prophet ﷺ, that the Messenger of Allāh ﷺ ordered that the skins of dead animals be used, if they had been tanned. (Da‘īf)
4125. It was narrated from Salamah bin Al-Muḥabbiq that during the campaign to Tābük, the Messenger of Allāh ﷺ came to a household and saw a large water-skin hanging there. He asked for water, and they said: “O Messenger of Allāh, it is (made from) a dead animal.” He said: “Its tanning is its purification.” (Daʿīf)

4126. It was narrated from ‘Abdullāh bin Mālik bin Hudhāfah that his mother, Al-‘Āliyah bint Subai', said: “I had some sheep in Uhud and they died. I entered upon Maimūnah, the wife of the Prophet ﷺ, and told her about that. Maimūnah said to me: ‘Why don’t you take their skins and make some use of them?’ I said: ‘Is that permissible?’ She said: ‘Yes. Some men of the Quraish passed by the Messenger of Allāh ﷺ, dragging a sheep of theirs like a donkey, and the Messenger of Allāh ﷺ said to them: “Why don’t you make use of its skin?” They said: “It is dead.” The Messenger of Allāh ﷺ said: “It may be purified by water and leaves of Qaraz.”’ (Hasan)

[1] A tree whose leaves were used in tanning – mimosa flava or acacia nilotica.
Comments:
The majority of scholars hold the view that the skin becomes pure upon tanning, and this is what is acted upon.

Chapter 39. Whoever Reported That Skins Of Dead Animals Cannot Be Used

4127. It was narrated that ‘Abdullāh bin ‘Ukaim said: “The letter of the Messenger of Allāh was read to us in the land of Juhainah, when I was a young boy: ‘Do not make use of the skins or sinews of dead animals.’” (Hasan)

4128. It was narrated from Al-Ḥakam bin ‘Uyainah that he and some other people went to see ‘Abdullāh bin ‘Ukaim – a man of Juhainah. Al-Ḥakam said: “They went in, and I sat by the door, then they came out to me, and told me that ‘Abdullāh bin ‘Ukaim had told them that the Messenger of Allāh wrote to Juhainah a month before he died, (saying) that they should not make use of the skins or sinews of dead animals.” (Hasan)
Chapter 40. Skins Of Leopards And Predators

4129. It was narrated that Mu‘āwiyah said: “The Messenger of Allah ﷺ said: ‘Do not ride on Khazz[1] or leopard skins.’” (Hasan) He said: And Mu‘āwiyah was not criticized when narrating from Allah’s Messenger ﷺ.

**Tafsir:** [Iṣaṣa Huṣn] أخرجه ابن ماجه, اللباس, باب ركب النمور, ح: 3656 من حديث وكيج به، وحسته النوى في رياض الصالحين, ح: 811.

4130. It was narrated from Abū Hurairah that the Messenger of Allah ﷺ said: “The Angels do not accompany people who have leopard skins with them.” (Da‘īf)

**Tafsir:** [Iṣaṣa Huṣn] ﴿قِانَةً عنهم, وعمران هو ابن داود القطان, وأبو داود هو الطايلى قلت: وحديث البخاري, ح: 5555 لا يشهد له, هو غير هذا المتن.

4131. It was narrated that Khālid said: “Al-Miqdām bin Ma‘dikarib, ‘Amr bin Al-Aswad, and a man from Banū Asad came from Qinnasrīn to Mu‘āwiyah bin Abī Sufyān. Mu‘āwiyah said to Al-Miqdām: ‘Do you know that Al-Ḥasan bin ‘Ali has died?’ Al-Miqdām said: ‘Indeed we are Allah’s, and to Him we shall return.’ Someone said to him: ‘Do you regard it as a calamity?’ He said: ‘Why shouldn’t I regard it as a calamity, when the Messenger of

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[1] A blend of silk and wool. See also no. 4239.
Allāh used to take him in his lap and say: “He is from me, and Husain is from ‘Ali.” The Asadi man said: ‘A live coal that has been extinguished by Allāh.’ Al-Miqdām said: ‘As for me, I will not move today, until I say something to annoy you, and make you hear what you dislike.’ Then he said: ‘O Mu‘āwiya, if I tell the truth, then confirm it, and if I tell lies, then tell me I am lying.’ He said: ‘Go ahead.’ He said: ‘I adjure you by Allāh, did you hear the Messenger of Allāh forbid wearing gold?’ He said: ‘Yes.’ He said: ‘I adjure you by Allāh, do you know that the Messenger of Allāh forbade wearing silk?’ He said: ‘Yes.’ He said: ‘I adjure you by Allāh, do you know that the Messenger of Allāh forbade wearing and riding on the skins of predators?’ He said: ‘Yes.’ He said: ‘By Allāh, I have seen all of that in your house, O Mu‘āwiya!’ Mu‘āwiya said: ‘I knew that I could not be safe from you, O Miqdām.’” Khālid said: “Mu‘āwiya ordered that he be given something that he did not order for his two companions, and he allocated a stipend of two hundred to his son. Al-Miqdām divided it among his companions, but the Asađī man did not give anyone anything of what he took. News of that reached Mu‘āwiya, and he said: ‘As for Al-Miqdām, he is a generous man who gives freely, and as for the Asađī man he is a man who holds on well to his possessions.’” (Hasan)
4132. It was narrated from Abū Al-Malīḥ bin Usāmah, from his father, that the Messenger of Allāh forbade (using) skins of predators. (Hasan)

Chapter 41. Wearing Sandals

4133. It was narrated from Abū Az-Zubair that Jābir said: “We were with the Prophet on a journey, and he said: ‘Wear sandals a lot, for a man is like one who is riding (has ease of movement) so long as he is wearing sandals.’” (Sahih)

4134. It was narrated from Anas that the sandals of the Prophet had two straps. (Sahih)

4135. It was narrated from Abū
Az-Zubair that Jābir said: “The Messenger of Allāh ﷺ forbade a man to put on his sandals while standing.” (Daʿīf)

4136. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “No one of you should walk in just one sandal; let him wear both of them or take off both of them.” (Ṣaḥīḥ)

4137. It was narrated from Abū Az-Zubair that Jābir said: “The Messenger of Allāh ﷺ said: ‘If the strap of one of you breaks, he should not walk in one sandal until he fixes the strap, and he should not walk in one Khuff, or eat with his left hand.’” (Ṣaḥīḥ)

Comments:
Wearing one shoe makes the body imbalance and it also looks awkward.

4138. It was narrated that Ibn ‘Abbās said: “It is part of the Sunnah, if a man sits down, to take off his sandals and place them by his side.” (Daʿīf)
4139. It was narrated from Abū Hurairah that the Messenger of Allah ﷺ said: “When one of you puts on his sandals let him start on his right, and when he takes them off let him start on his left; let the right be the first to be put on, and let the left be the first to be taken off.” (Sahih)

4140. It was narrated that ‘Aishah said: “The Messenger of Allah ﷺ loved to start from the right as much as he could in all his affairs, when purifying himself, combing his hair and putting on his sandals.” (Sahih)

Muslim (one of the narrators) said: “And his Siwāk.” And he did not mention: “In all of his affairs.”

Abū Dāwūd said: Mu‘ādh reported it from Shu‘bāh, and he did not mention: “His Siwāk.”

4141. It was narrated that Abū Hurairah said: “The Messenger of Allah ﷺ said: ‘When you get
dressed and when you perform 
Wudu', start from the right.”’

(Đa’f)

Comments:

Starting from the right side is one of the Islamic values. So every virtuous action should be begun from the right side.

Chapter 42. Regarding Bedding

4142. It was narrated that Jābir bin ‘Abdullāh said: “The Messenger of Allāh  mentioned bedding, and said: ‘Bedding for the man, bedding for the wife, bedding for the guest, and the fourth is for the Shaitān.’” (Ṣaḥīḥ)

Comments:

Every house should have beds according to the number of family members, and extra beds according to the guests that usually visit, beyond that is a sign of extravagance.

4143. It was narrated that Jābir bin Samurah said: “I entered upon the Prophet  in his house, and I saw him reclining on a pillow.” Ibn Jarrāh (one of the narrators) added: “On his left side.” (Ṣaḥīḥ)
Comments:
Sitting with pillows supporting oneself is permitted, and it is not considered an act of pride.

4144. It was narrated from Ibn ‘Umar that he saw a group of people from Yemen whose saddles were made of leather. He said: “Whoever would like to see a group who most resemble the Companions of the Messenger of Allah (ﷺ), let him look at these people.” (Saḥīḥ)

4145. It was narrated that Jābir said: “The Messenger of Allah (ﷺ) said to me: ‘Have you got blankets?’ I said: ‘How could we afford blankets?’ He said: ‘Soon you will have blankets.’” (Saḥīḥ)

Comments:
Having a neat, clean, and comfortable bed is not against piety and religious norms.

4146. It was narrated that ‘Aishah said: “The cushion of the Messenger of Allah (ﷺ) – Ibn Mani’ (one of the narrators) said: “On which he used to sleep” – then the two reports concur: “was made of leather, stuffed with palm fibres.” (Saḥīḥ)
Chapter 43. Hanging Curtains

4149. It was narrated from ʿAbdullāh bin Ṭūlūn that the Messenger of Allāh  ﷺ came to Fāṭimah and found a curtain over her door, so he did not enter. And he rarely entered without greeting her first. ʿAlī came and saw her looking worried and he said: “What is the matter with you?” She said: “The Prophet  ﷺ came to me, but he did not come in.” ʿAlī went to him and said: “O Messenger of Allāh, Fāṭimah is much worried because you came to her, but you did not come in.” He said: “What have I to do with (the luxuries of) this world? What have I to do with prints and decorations?” He went to Fāṭimah and told her what the
Messenger of Allāh ﷺ had said. She said: “Say to the Messenger of Allāh ﷺ, what do you enjoin me to do?” He said: “Tell her to send it to the people of so-and-so.” (Sahih)

4150. Ibn Fuḍail narrated this Hadith from his father. He said: “It was a decorated curtain.” (Sahih)

Comments:
One should avoid decorative curtains and the like.

Chapter 44. Crosses On Cloths

4151. It was narrated from ‘Āishah that the Messenger of Allāh ﷺ would not leave in his house anything on which there was a cross, but he would erase it. (Sahih)

Comments:
A cross is an idol, In a Muslim’s home it is to be destroyed, wiped out, or altered.

Chapter 45. Images

4152. It was narrated from ‘Alī that the Prophet ﷺ said: “The angels do not enter a house in which there is an image, or a dog, or a person who is sexually impure.” (Hasan)
It was narrated from Zaid bin Khalid Al-Juhani that Abu Talbah Al-Ansari said: “I heard the Prophet ﷺ say: ‘The angels do not enter a house in which there is a dog or a statue.’” He said: “Let us go to the Mother of the Believers ‘Aishah, and ask her about that.” So we went and said: “O Mother of the Believers, Abu Talbah has narrated such and such to us from the Messenger of Allah ﷺ; did you hear the Prophet ﷺ say that?” She said: “No, but I shall tell you of what I saw him do. The Messenger of Allah ﷺ went out on one of his campaigns, and I was expecting his return. I took a rug of ours and hung it from a rafter. When he came, I welcomed him and said, ‘Peace be upon you, O Messenger of Allah, and the mercy of Allah and His blessings; praise be to Allah Who has granted you victory and honored you.’ He looked at the house and saw the rug, and he did not give me any answer, but I saw signs of displeasure in his face. He went to the rug and tore it down, then he said: ‘Allah has not commanded us to use that which He has provided for us to clothe stones and clay.’” She said: “I cut it up and made two cushions, and
stuffed them with palm fibres, and he did not rebuke me for that.”
(Sahih)

4154. A similar report (as no. 4153) was narrated from Suhail. He said: “I said: ‘O Mother, this person told me that the Prophet said...’” (Sahih)

4155. It was narrated from Abū Tālīhah that he said: “The Messenger of Allah said: ‘The angels do not enter a house in which there is an image.’” Busr said: “Then Zaid fell sick and we visited him, and on his door was a curtain on which there was an image. I said to ‘Ubaydullāh Al-Khawlānī, the stepson of Maimūnah – the wife of the Prophet: ‘Didn’t Zaid tell us about images on the first day?’ ‘Ubaydullāh said: ‘Did you not hear him when he said: “Except a marking on a garment?”’ (Sahih)

Comments:

Patterns and pictures of non-living things on the cloth are permitted.

4156. It was narrated from Jābir that the Prophet told ‘Umar bin Al-Khaṭṭāb at the time of the Conquest (of Makkah), when he
was in Al-Bathã’, to go to the Ka’bah and erase all the images in it, and the Prophet ﷺ did not enter it until all the images in it had been erased. (Hasan)

4157. It was narrated that Ibn ‘Abbãs said: “Maimûnah, the wife of the Prophet ﷺ, told me that the Prophet ﷺ said: “Jibrã’îl, peace be upon him, promised me that he would meet me last night, but he did not meet me.” Then he thought that it was because of a puppy that was beneath a bed of ours, and he ordered that it be taken out. Then he took a handful of water and sprinkled it on the place where it had been. When Jibrîl, peace be upon him, met him he said: “We (angels) do not enter a house in which there is a dog or an image.” The next morning the Prophet ﷺ ordered that all dogs be killed, even those that guarded small gardens, but he left those that guarded large gardens. (Sahîh)

4158. Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Jibrã’îl came to me and said to me: ‘I came to you last night and nothing kept me from entering but
the fact that there were statues at the door, and there was a curtain in the house in which there were images, and there was a dog in the house. So tell someone to cut off the heads of the statues that are by the door of the house, so that they will become like trees, and tell someone to take down the curtain and make it into two cushions which can be placed on the floor, and on which people may step, and tell someone to take the dog out.”

And the Messenger of Allah did that. The dog belonged to Hasan or Husain, and it was under a bedstead (Na’l) of theirs, and he ordered that it be taken out.

(Sahih)

Abū Dāwūd said: An-Nadad is something that garments are put on, that resembles a bed.

Comments:

Any picture of animated objects, still or moving, is unlawful. A means of dealing with images in newspapers and products, which plague modern societies, is debasing them in some way as indicated in this narration; “placed on the floor, and on which people may step…”

The End of the Book of Clothing
Chapter 1. [The Prohibition Of Combing Often (Al-Irfāḥ)]

4159. It was narrated from ‘Abdullāh bin Mughaffal that the Messenger of Allāh ﷺ forbade combing the hair except every other day. (Daʿīf)

4160. It was narrated from ‘Abdullāh bin Buraidah that one of the Companions of the Messenger of Allāh ﷺ traveled to see Fadālāh bin ‘Ubaid when he was in Egypt. He arrived, he said: “I have not come merely to visit you, but you and I heard a Hadith from the Messenger of Allāh ﷺ, and I hoped that you had some knowledge of it.” He said: “What is it?” He said: “such and such.” He said: “Why do I see you looking disheveled when you are the Amīr of the land?” He said: “The Messenger of Allāh ﷺ forbade us too much Irfāḥ.”[1] He said: “Why

[1] Al-Irfāḥ, its general meaning is “luxuriousness”, it is explained in the narration of An-Nasāʾī (no. 5061) as: “To comb your hair every day.”
do I see you without shoes?” He said: “The Prophet used to tell us to go barefoot sometimes.”

Comments:
The summary of this chapter, and what follows of exceptions, is that a man should not busy himself with beautification like a woman. If he has hair, he should take care of it, but not grooming it every day, rather every other day at most. See number 4163. If he has clothing, he should be grateful and take care of it, but not struggle with desire to have more and more, and nicer and nicer clothing.

4161. It was narrated that Abū Umāmah said: “The Companions of the Messenger of Allah mentioned this world in his presence one day, and he said: ‘Are you not listening? Are you not listening? Al-Badhadhah (shabbiness) is part of faith, Al-Badhadhah (shabbiness) is part of faith.’” Meaning: At-Taqahhul.” (Hasan)

Abū Dāwud said: He is Abū Umāmah bin Ṭha‘labah Al-Anṣārī.

4162. It was narrated that Anas

[1] Meaning, in one’s appearance; clothing and otherwise, according to Al-Khaṭṭābī, the saying of Abū Dāwud: “Meaning At-Taqahhul” which means being dry or arid, and according to Al-‘Azīmbādī, that is, one’s skin appears starkly dry.
bin Malik said: “The Prophet had a Sukkah (a kind of container) from which he would apply perfume.” (Hasan)

Chapter 3. Taking Care Of One's Hair

4163. It was narrated from Abū Hurairah that the Messenger of Allāh said: “Whoever has hair, let him take care of it.” (Hasan)

Comments: See the comments after number 4160.

Chapter 4. Dye For Women

4164. Karīmah bint Humām narrated that a woman asked 'Aishah about dyeing with henna. She said: “There is nothing wrong with it, but I do not like it, because my beloved did not like its smell.” (Daif)

Abū Dāwud said: Meaning, dye for the hair of the head.
4165. It was narrated from Umm Al-Hasan, from her grandmother, from 'Āishah, that Hind, the daughter of 'Utbah said: "O Prophet of Allah, accept my pledge of allegiance." He said: "I shall not accept your pledge of allegiance until you change your hands (by applying henna to them), for they look like the paws of a predator." (Daʿīf)

4166. It was narrated from Ṣafiyyah bint 'Ismah, from 'Āishah, who said: "A woman gestured from behind a curtain, with a letter for the Messenger of Allah ﷺ in her hand. The Messenger of Allah ﷺ withdrew his hand, and said: 'I do not know whether it is the hand of a man or a woman.' She said: 'It is a woman.' He said: 'If you were a woman, you would have changed your nails.'" Meaning, with henna. (Daʿīf)

Chapter 5. Hair Extensions

4167. It was narrated from
Humaid bin 'Abdur-Rahmān that he heard Mu'āwiyyah bin Abī Sufyān – during the Hajj – when he was on the Minbar. He took a lock of hair that was in the hand of a guard and said: “O people of Al-Madinah, where are your scholars? I heard the Messenger of Allāh forbidding things such as this, and he said: ‘The Children of Israel were doomed when their womenfolk started to wear such things.”’ (Sahīh)

Comments:
Wigs and hair extensions are unlawful.

4168. It was narrated from Nāfi', that 'Abdullāh said: “The Messenger of Allāh cursed the woman who applies hair extensions, and the woman for whom that is done, and the woman who does tattoos and the woman for whom that is done.”” (Sahīh)

4169. It was narrated from 'Alqamah, from 'Abdullāh that he said: “Allāh has cursed the women who tattoo and the women for whom that is done” – Muhammad (one of the narrators) said: “And the women who apply hair extensions;” ‘Uthmān (one of the narrators) said: “and Al-
Muṭanāmmiṣāt;[1] then the two reports concur—“and the women who have their teeth separated for the purpose of beautification, altering the creation of Allāh.”

News of that reached a woman of Banū Asad who was called Umm Yaʿqūb—‘Uthmān added: “who used to read the Qurʾān.” Then the two reports concur—“She came to him and said: ‘I have heard that you cursed the women who tattoo and the women who have that done’”—Muḥammad said: “and the women who apply hair extensions;”

‘Uthmān said: “and Al-Mutanāmmiṣāt.” Then the two reports concur—“and those who have their teeth filed”—‘Uthmān said: “for the purpose of beautification”—“altering the creation of Allāh.” He said: ‘Why should I not curse those whom the Messenger of Allāh cursed, and it is mentioned in the Book of Allāh, Exalted is He?’ She said: ‘I have read what is between the covers of the Mushaf and I did not find it.’ He said: ‘By Allāh, if you had read it you would have found it.’ Then he recited: “And whatsoever the Messenger gives you, take it; and whatsoever he forbids you, abstain (from it).”[2]

She said: ‘I see some of that in your wife.’ He said: ‘Go in and look.’ So she went in, then she

[1] From Nāmis; plucking the hair, the woman who does it is called Nāmisah and the one who has it done to herself is called Muṭanāmmiṣah; it is also said that it refers to plucking the eye-brows, as explained by the author after number 4170. See numbers 5094 and 5102 of Sunan An-Nāsāʾī.

came out, and he said: ‘What did you see?’” ‘Uthmān said: “She said: ‘I did not see (anything).’” He said: ‘If that had been the case, she would not have stayed with us.”’ (Ṣaḥīḥ)

4170. It was narrated that Ibn ‘Abbās said: “The woman who applies hair extensions and the woman for whom that is done, An-Nāmīsah and Al-Mutanammiṣah, the woman who tattoo and the woman for whom that is done when there is no ailment (that would justify doing that) are (all) cursed.” (Ḥasan)

Abū Dāwūd said: The explanation of Al-Wāṣilah is the one that connects women’s hair to the hair. And Al-Mustawsīlah is the one it is done to. An-Nāmīsah is the one who plucks the eyebrow to make it thin. And Al-Mutanammiṣah is the one it is done for. Al-Wāshimah is the one who puts moles on their faces with kohl or ink, and Al-Mustawshīmah is the one it is done for.[1]

4171. It was narrated that Sa‘eed bin Jubair said: “There is nothing wrong with Al-Qarāmīl.”[2] (Da‘f)

[1] This is the author’s definition of the terms that have been translated as tattooing, applying hair extensions, and Nāmīsah.

[2] Meaning, silk or woolen threads braided and added to the hair.
Abū Dāwud said: It is as if he is of the view that what is forbidden is women's hair.

Abū Dāwud said: Aḥmad said: "There is nothing wrong with Al-Qarāmil."

Chapter 6. Refusing Perfume

4172. It was narrated that Abū Hurairah said: "The Messenger of Allāh ﷺ said: ‘Whoever is given perfume, he should not refuse it, because it has a good smell and it is light to carry.’" (Saḥīh)

Chapter 7. Women Wearing Perfume When Going Out

4173. It was narrated from Abū Mūsā that the Prophet ﷺ said: "If a woman puts on perfume, and passes by people so that they can smell her fragrance, then she is such and such," and he spoke sternly. (Hasan)
4174. It was narrated from ‘Ubaid, the freed slave of Abū Ruhm, from Abū Hurairah; he said that he met a woman and noticed the smell of perfume coming from her, and her hem was dragging and stirring up a cloud of dust. He said: “O slave woman of the Compeller (Al-Jabbār), have you come from the Masjid?” She said: “Yes.” He said: “And you put on perfume for that?” She said: “Yes.” He said: “I heard my beloved, Abul-Qāsim, say: ‘No prayer will be accepted from a woman who puts on perfume to visit this Masjid, until she goes back and performs Ghusl like that done for sexual impurity.’” (Hasan)

4175. It was narrated from Busr bin Sa’eed, from Abū Hurairah, who said: “The Messenger of Allāh ﷺ said: ‘Any woman who has been scented with Bukhūr (incense) should not attend ‘Ishā’ prayer with us.’” Ibn Nufail (one of the narrators) said: “the later.”[1] (Sahih)

Comments:
It is customary in Arabian countries to burn incense like aloeswood (‘Ud) to fumigate their clothes. The fragrance of the smoke perfumes the body and clothing. Therefore, women are not allowed to use it prior to leaving their homes.

[1] Meaning, the later of the two night prayers, ‘Ishā’ as opposed to Maghrib.
Chapter 8. *Khalūq*[^1] For Men

4176. It was narrated from Yahyā bin Ya‘mar, from ‘Ammār bin Yāsir who said: “I came to my family at night and my hands were chapped, so they put *Khalūq* on me that contained saffron. The next day I went to the Prophet and greeted him with *Salām*, but he did not return my greeting nor welcome me. He said: ‘Go and wash this off.’ So I went and washed it, then I came, but there was a spot of it left on me. I greeted him with *Salām*, but he did not return my greeting nor welcome me. He said: ‘Go and wash this off.’ So I went and washed it off, then I came and greeted him with *Salām*, and he returned my greeting and welcomed me, and said: ‘The angels do not attend the funeral of a disbeliever bringing him glad tidings, or come near one who is smeared with saffron, nor one who is sexually impure.’ But he granted a concession allowing the one who is sexually impure, if he is going to sleep, eating or drinking, to perform *Wudū*.” *(Da‘īf)*

[^1]: A kind of perfume containing saffron.
Al-Khuwâz informed me, that he heard Yahyâ bin Ya'mar, from a man, who informed him from 'Ammâr bin Yâsir – 'Umar said that Yahyâ named that man, but 'Umar forgot his name – he said: “I used Khalâq” – the same story, but the former (report) is much more complete as it mentions washing. I (Ibn Juraij) said to 'Umar: “Were they in Ihram?” He said: “No, they were residents.” (Da'if)

Comments:

Meaning, such perfumes are not lawful for men whether they are in Ihraam or not.

4178. It was narrated from Rabî' bin Anas that his two grandfathers said: “We heard Abû Mûsâ say: ‘The Messenger of Allâh ﷺ said: ‘Allâh does not accept the prayer of a man who has any Khalâq on his body.’” (Da'if)

Abû Dâwud said: His two grandfathers were Zaid and Ziyâd.

4179. It was narrated that Anas said: “The Messenger of Allâh ﷺ forbad wearing saffron for men.” (Sahîh)
4180. It was narrated from Al-Hasan bin Abi Al-Hasan, from ‘Ammār bin Yāsir, that the Messenger of Allāh ﷺ said: “There are three whom the angels do not come near: The dead body of a disbeliever, a man who smears himself with Khalūq and a person who is sexually impure, unless he performs Wudu’.” (Da‘if)

4181. It was narrated that Al-Walid bin ‘Uqbah said: “When the Prophet of Allāh ﷺ conquered Makkah, the people of Makkah started bringing their boys to him and he supplicated for blessing for them and patted their heads. I was brought to him but I was wearing Khalūq, and he did not touch me because of the Khalūq.” (Da‘if)

4182. It was narrated from Anas bin Mālik that a man entered upon the Messenger of Allāh ﷺ, and there were traces of yellow on him. The Messenger of Allāh ﷺ rarely spoke directly to a man about a thing that he disliked. When he
left, he said: “Why didn’t you tell him to wash it off?” (Da‘î)

Chapter 9. What Has Been Reported About Hair

4183. It was narrated from Sufyân, from Abû Ishāq that Al-Barâ’ said: “I have never seen anyone with Limmah wearing a red Hullah who was more handsome than the Messenger of Allah.” Muhammad bin Sulaimãn (one of the narrators) added: “He had hair that touched his shoulders.” (Sahîh)

Abû Dâwûd said: This is how Isrâ’îl narrated it from Abû Ishâq: “It touched his shoulders.” Shu‘bah said: “It came down to his earlobes.”[1]

4184. It was narrated from Shu‘bah, from Abû Ishâq that Al-Barâ’ said: “The Prophet had hair that reached his earlobes.” (Sahîh)

[Abû Dâwûd said: Shu‘bah was mistaken in it.]

[1] They say that there are three main terms for the length of hair: Al-Jummah which reaches the shoulders; Al-Wafrah which reaches the earlobes; Al-Limmah which is between the earlobes and the shoulders.
4185. It was narrated from Thābit, that Anas said: “The hair of the Messenger of Allah ﷺ came to his earlobes.” (Ṣahih)

4186. It was narrated from Humaid that Anas bin Mālik, may Allāh be pleased with him, said: “The hair of the Messenger of Allah ﷺ came to halfway down his ears.” (Ṣahih)

4187. It was narrated that ‘Aishah said: “The hair of the Messenger of Allāh ﷺ was more than Al-Wafrah and less than Al-Jummah.”[1] (Ḥasan)

Chapter 10. Parting (Of Hair)

4188. It was narrated that Ibn ‘Abbas said: “The People of the Book used to let their hair hang down, and the idolaters used to part their hair. The Messenger of Allāh ﷺ liked to act in accordance with the People of the Book in

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[1] Meaning Limmah; it came down between his earlobes and his shoulders.
matters concerning which there was no command, so the Messenger of Allah ﷺ used to let his hair hang down, then later on, he parted it.” (Sahih)

Comments:
The implication is that the Messenger of Allah ﷺ was ordered to part after being allowed not to.

4189. It was narrated that 'Aishah said: “When I wanted to part the hair of the Messenger of Allah ﷺ, I would make the parting from the crown of his head and let his forelock hang between his eyes.” (Hasan)

Chapter 11. Regarding Growing Hair Long

4190. It was narrated that Wā'il bin Hujr said: “I came to the Prophet ﷺ and I had long hair. When the Messenger of Allah ﷺ saw me he said: ‘This is bad, this is bad.’ So I went back and cut it off, and the next day I came to him, and he said: ‘I did not intend you, but this is better.’” (Sahih)
Chapter 12. Regarding Men Braiding Their Hair

4191. It was narrated that Mujähid said: Umm Hāni’ said: "The Prophet came to Makkah with four braids (Ghadâ’ir)." Meaning: ‘Aqâ’îs. (Da`îf)

Chapter 13. Shaving The Head

4192. It was narrated from ‘Abdullâh bin Ja’far that the Prophet gave the family of Ja’far three days (to mourn) then he came to them, and said: "Do not weep for my brother after today." Then he said: "Call my brother’s sons for me." We were brought to him with our hair like chick feathers, and he said: "Call the barber for me" and he told him to shave our heads. (Sâhih)

Comments:
There is no harm in shaving the head for men, but women are prohibited from doing so.
Chapter 14. A Boy with A Lock Of Hair

4193. It was narrated from 'Umar bin Nāfi', from his father, from Ibn 'Umar who said: “The Messenger of Allah forbade Al-Qaza’.” And Al-Qaza’ is when a boy’s head is shaved and some of his hair is left. *(Sahih)*

Comments:
This narration clearly shows that shaving of half, or a portion of the head is not permitted.

4194. It was narrated from Hammād: “Ayyūb informed me, from Nāfi’, from Ibn ‘Umar that the Messenger of Allah forbade Al-Qaza’, which is when a boy’s head is shaved, leaving a lock of hair.” *(Sahih)*

4195. It was narrated from Ma’mar, from Ayyūb, from Nāfi’, from Ibn ‘Umar that the Prophet saw a boy, part of whose head had been shaved, and part of it left. He told them not to do that and said: “Shave all of it or leave all of it.” *(Sahih)*
Chapter 15. What Has Been Reported About A Concession For That

4196. It was narrated that Anas bin Malik said: “I had a lock of hair and my mother said: ‘I shall not cut it; the Messenger of Allah used to stretch it out and play with it.” (Da'if)

4197. Al-Hajjaj bin Hassân said: “We entered upon Anas bin Malik, and my sister, Al-Mughirah, told me: ‘You were a boy at that time and you had two braids, or locks of hair. He patted your head and prayed for blessing for you, and he said: “Shave off these two or cut them, for this is the fashion of the Jews.” (Da'îf)

Chapter 16. Trimming The Moustache

4198. It was narrated from Abû Hurairah who attributed it to the Prophet ﷺ: “The Fitrah is five things, or five things are part of the Fitrah: Circumcision, shaving (the pubes), plucking the armpit hairs, clipping the nails and paring the moustache.” (Sahîh)
4199. It was narrated from Nafi’, from 'Abdullah bin 'Umar that the Messenger of Allah commanded that the moustache be trimmed and the beard be left to grow. (Sahih)

4200. It was narrated that Anas bin Malik said: “The Messenger of Allah stipulated a time for us to shave the pubic hair, clip the nails, pare the moustache and pluck the armpit hair: Once every forty days.” (Da’if)

4201. Zuhair said: “I read to ‘Abdul-Malik bin Abi Sulaiman, and he read it before Abû Az-Zubair, and Abû Az-Zubair reported it from Jâbir, who said: “We used to let grow our beards long except during Hajj and Umrah.” (Da’if)
Chapter 17. Plucking Grey Hairs

4202. It was narrated from ‘Amr bin Shu‘aib, from his father, that his grandfather said: “The Messenger of Allâh said: ‘Do not pluck grey hairs, for there is no Muslim whose hair turns grey in Islam’ he said, narrating from Sufyân, ‘but it will be light for him on the Day of Resurrection.’” In the Hadîth of Yahyâ (it says), “...but Allâh will record one Hasanah (good deed) for it, and will erase one sin from him for it.” (Hasan)

Comments:

It is prohibited to pull out the white hair from the beard or head. Blackening of hair is also prohibited as mentioned in the next narration.

Chapter 18. Dyeing (Hair)

4203. It was narrated from Abû Hurairah, who attributed it to the Prophet: “The Jews and the Christians do not dye, so be different from them.” (Sahîh)

Comments:

On the basis of this narration some scholars say that dying the hair with henna or other things is an obligation, but others say it is only permitted, but leaving the hair white or grey is also lawful.
4204. It was narrated from Abū Az-Zubair that Jābir bin ‘Abdullāh said: “Abū Qubafah was brought on the Day of the Conquest of Makkah, and his hair and beard were white like Thaghamah.” The Messenger of Allāh ﷺ said: ‘Change this with something, but avoid black.” (Ṣahih)

Comments:
Dying the head with black is prohibited.

4205. It was narrated that Abū Dharr said: “The Messenger of Allāh ﷺ said: ‘The best of that with which you can change these grey hairs are henna and Katam.’” (Ṣahih)

4206. It was narrated from ‘Ubaydullāh, meaning Ibn Iyād: “Iyād informed us from Abū Rithmah, who said: ‘I set out with my father to go to the Prophet ﷺ, and we saw him with hair coming down to his ears, dyed with henna, a white fruit from a type of plant. A dye which was dark. Some of them say it was a dye made by mixing a plant with henna, or other plants.”
and wearing two green Burd.” (Sahih)

4207. This report was narrated from Ibn Abjar, from Iyad bin Laqît, from Abû Rithmah, regarding this narration. He said: "My father said to him (the Messenger of Allah ﷺ): 'Show me that which is on your back, for I am a Tabîb.' He said: 'Allâh is At-Tabîb, rather, you are just one who soothes. Its healer is the One Who created it.'" (Sahih)

4208. It was narrated from Sufyân, from Iyâd bin Laqît, from Abû Rithmah, may Allâh be pleased with him, who said: "I came to the Prophet ﷺ with my father and he said to a man or to my father: ‘Who is this?’ He said: ‘My son.’ He said: ‘Your son is not accountable for your sins,’ and he had stained his beard with henna.” (Sahih)

4209. It was narrated from Thãbit that Anas was asked about the hair—dye of the Prophet ﷺ, and he replied that he did not dye his hair, but Abû Bakr and 'Umar (may Allâh be pleased with them both) dyed their hair. (Sahih)

Comments:
There were only a few white hair in the beard and head of the Prophet ﷺ. These hairs were dyed. Anas had not seen him dying his hair, so he denied this fact, where as other Companions saw him dying and they confirmed this.

Chapter 19. Regarding Yellow Dye

4210. It was narrated from Ibn 'Umar that the Prophet ﷺ used to wear sandals of tanned leather and he dyed his beard with Warṣ[1] and saffron, and Ibn 'Umar used to do that too. (Hasan)

4211. It was narrated that Ibn 'Abbas said: “A man who had dyed his hair with henna passed by the Prophet ﷺ and he said: ‘How handsome this is.’ Then another man who had dyed his hair with henna and Katam passed by and he said: ‘This is more handsome than the other.’ Then another man who had dyed his hair with a yellowish color passed by and he said: ‘This is the most handsome of all.’” (Da'if)

[1] Memecylon tinctorium, a plant of Yemen used as a liniment and yellowish dye.
Chapter 20. What Has Been Reported About Black Dye

4212. It was narrated that Ibn ‘Abbás said: “The Messenger of Allah ﷺ said: ‘At the end of time, some people will dye their hair with black like the breasts of pigeons. They will not even smell the fragrance of Paradise.’” (Sahih)

Comments:
Dying the hair black is unlawful for both men and women, but Katam or henna can be used for this purpose.

Chapter 21. Using Ivory

4213. It was narrated that Thawbân, the freed slave of the Messenger of Allah ﷺ, said: “When the Messenger of Allah ﷺ travelled, the last person among his family whom he spoke to was Fātimah, and when he came back, the first person he entered upon was Fātimah. He returned from a campaign of his, and she had hung up a piece of haircloth, or a curtain on her door, and she had adorned Al-Hasan and Al-Husain with silver bracelets. He came but he did not enter, and she thought that what kept him from entering was what he had seen, so she tore down the curtain and took the bracelets off the boys, and broke them into pieces.
pieces, and gave some to each child. Then she went to the Messenger of Allah ﷺ, and they (the boys) were weeping. He took it from them and said: ‘O Thawbân, take this to the family of So-and-so’ - a household in Al-Madinah - ‘for I do not like these members of my household to enjoy their share of good things in the life of this world. O Thawbân, buy a necklace made of sinews for Fātimah, and two bracelets of ivory.’” (Da‘if)

The End of the Book of Combing
Chapter 1. What Has Been Reported About Using A Ring

4214. It was narrated from ‘Eisā, from Sa‘eed, from Qatādah, from Anas bin Malik, who said: “The Messenger of Allāh ﷺ wanted to write to some of the non-Arabs, and it was said to him: ‘They do not read any letter unless it bears a seal.’ So he obtained a ring made of silver and had engraved on it (the words) Muhammad Rasūlullāh (Muhammad, the Messenger of Allāh).” (Sahih)

Comments:

The ring of the Prophet ﷺ was not for decoration, it was used as a seal.

4215. It was narrated from Khālid, from Sa‘eed, from Qatādah, from Anas, with the meaning that was narrated (above) by ‘Eisā bin Yūnus. He added: “He wore it on his hand until he died, then it was worn by Abū Bakr until he died, then it was worn by ‘Umar until he died. Then it was worn by ‘Uthmān and while he was at a well, it fell into the well. He ordered that the
well be drained, but it (the ring) could not be found.” (Ṣaḥīḥ)

4216. It was narrated that Ibn Shihāb said: “Anas told me: ‘The ring of the Prophet ṣ was of silver, with an Ethiopian stone (Fāṣṣ).’” (Ṣaḥīḥ)

4217. It was narrated from Humaid At-Tawil, from Anas bin Mālik, who said: “The ring of the Prophet ṣ was made entirely of silver, as was its stone (Fāṣṣ).” (Ṣaḥīḥ)

4218. It was narrated from ‘Ubaidullāh, from Nāfi‘, from Ibn ‘Umar, who said: “The Messenger of Allāh ṣ acquired a ring of gold and put its stone next to his palm, and he had engraved on it (the words) ‘Muḥammad Rasūlullāh (Muhammad the Messenger of Allāh).’ Then the people began to wear rings of gold, and when he saw that, he threw it away, and said: ‘I will never wear it again.’ Then he acquired a ring of silver, and had engraved on it (the words) ‘Muḥammad Rasūlullāh (Muhammad the Messenger of Allāh).’ Abū Bakr wore the ring
after him, then 'Umar wore it after Abū Bakr, then 'Uthmān wore it, until it fell into the well of Aris.'
(Sahih)
Abū Dāwūd said: People did not become divided about 'Uthmān until the ring fell from his hand.

4219. This report was narrated from Ayyūb bin Mūsā, from Nāfi', from Ibn 'Umar from the Prophet ﷺ; “He had engraved on it (the words) ‘Muḥammad Rasūlullāh (Muḥammad the Messenger of Allāh),’ and he said: ‘No one should engrave (his ring) as I have engraved my ring.’” (Sahih)

Comments:
Because the ring was used as an official seal, therefore, it was prevented to make rings with this inscription.

4220. This report (similar to no. 4218) was narrated from Al-Mughirah bin Ziyād, from Nāfi‘, from Ibn 'Umar, from the Prophet ﷺ. He said: “They looked for it but they did not find it, so 'Uthmān acquired a ring and had engraved on it (the words) ‘Muḥammad Rasūlullāh (Muhammad the Messenger of Allah).' And he used to make seals with it or wear it as a ring.” (Hasan)
Chapter 2. What Has Been Reported About Not Using A Ring

4221. It was narrated from Anas bin Mãlik that he saw a ring of silver on the hand of the Prophet for one day, then the people started to wear (rings), so the Prophet threw it away, and the people threw them away. (Sahih)

Chapter 3. What Has Been Reported About The Gold Ring

4222. It was narrated from 'Abdur-Rahmân bin Harmalah that Ibn Mas'ūd used to say: “The Prophet of Allâh disliked ten characteristics: Sufrâh, meaning Khalîq; changing grey hair; letting one’s Izâr (lower garment) drag; wearing rings of gold; showing one’s adornment before non-Mârms (for women); throwing dice; Ruqyah except with Al-Mu‘awwidhâr;[1] wearing amulets; coitus interruptus (‘Azî); and intercourse with a woman who is breastfeeding a child - but he did not say that it is unlawful.” (Hasan)

4223. It was narrated from ʿAbdullāh bin Muslim As-Sulamī Al-Marwazi Abū Taibah, from ʿAbdullāh bin Buraidah, from his father, that a man came to the Prophet wearing a ring of brass, and he said to him: “Why do I detect the smell of idols from you?” So he threw it away, then he came wearing a ring of iron. He said: “Why do I see you wearing the jewelery of the people of the Fire?” So he threw it away, and said: “O Messenger of Allāh, of what should I make it?” He said: “Make it of silver, but do not weigh it so much as a Mithqāl.” (Hasan) Muḥammad (one of the narrators) did not say: “ʿAbdullāh bin Muslim”, and Al-Ḥasan did not say: “As-Sulamī Al-Marwazi.”

Comments:
Men are allowed to wear silver rings and its weight should not be more than a Mithqāl or about 4.25 grams.

4224. ʿIyās bin Al-Ḥarīth bin Al-Muʿāqīb – whose grandfather on his mother’s side was Abū Dhubāb

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[1] Al-Khaṭṭābī said: “Because idols were made of brass.”
narrated that his grandfather said: “The ring of the Prophet was made of iron, plated with silver.” He said: “Sometimes it remained in my possession.” He said: Al-Mu‘a‘iqib was in charge of the ring of the Prophet. (Hasan)

It was narrated from ‘Āṣim bin Kulaib, from Abū Burdah, from ‘Ali, he said: “The Messenger of Allah said: ‘Say: ‘Allahumma athdini wa saddidni (O Allah, guide me and set me straight),’ and when you ask Allah to guide you, think of the right path, and when you ask Him to set you straight, think of the way you aim your arrow.’” He said: “And he told me not to put a ring on this or this ‘the forefinger and middle finger’ ‘Āṣim was not sure ‘and he told me not to use Al-Qassiyyah or Al-Mitharah.’” [1] (Ṣaḥīh)

Abū Burdah said: “We said to ‘Ali: ‘What is Al-Qassiyyah?’ He said: ‘Striped cloth that came to us from Ash-Shām or Egypt.’ He said: ‘And Al-Mitharah was a saddle cloth that women used to make for their husbands.’”

[1] See number 4044 and 4051.
Chapter 5. What Has Been Related About Wearing A Ring On The Right Hand Or The Left

4226. It was narrated from Sharîk bin Abî Namîr, from Ibrâhîm bin ‘Abdullâh bin Hûnain, from his father, from ‘Alî, from the Prophet ﷺ. Sharîk said: “And Abû Salâmah bin ‘Abdur-Rahmân informed me; that the Prophet ﷺ used to wear his ring on his right hand.” (Hasan)

4227. It was narrated from ‘Abdullâh bin ‘Azîz bin Abî Rawwâd, from Nâfi‘, from Ibn ‘Umar that the Prophet ﷺ used to wear his ring on his left hand, and the stone (Fâss) was turned towards his palm. (Da‘îf)
Abû Dâwûd said: Ibn Ishâq and Usâmah bin Zaid said, narrating from Nâfi‘ with his chain: “...on his right hand.”

4228. It was narrated from ‘Ubaidullâh, from Nâfi‘ that Ibn ‘Umar used to wear his ring on his left hand. (Sa‘îh)
bin Al-Ḥārith bin ‘Abdul-Muṭṭalib, wearing a ring on the smallest finger of his right hand. I said: ‘What is this?’ He said: ‘I saw Ibn ‘Abbās wearing his ring like this. And he wore the stone (Fass) facing the back of his hand.’ He said: ‘I do not think that Ibn ‘Abbās said that the Messenger of Allāh ﷺ used to wear his ring except in this manner.’” (Hasan)

Chapter 6. What Has Been Reported About Anklets

4230. Ibn Az-Zubair narrated that a freed slave woman of theirs took the daughter of Az-Zubair to ‘Umar bin Al-Khaṭṭāb, and there were bells on her legs. ‘Umar cut them off, then he said: “I heard the Messenger of Allāh ﷺ say: ‘With every bell there is a devil.’” (Da’f)

4231. It was narrated that Bunānah, the freed slave woman of ‘Abdur-Raḥmān bin Ḥayyān Al-Ansārī, said, that while she was with ‘Aishah, a girl was brought in to her, and she was wearing anklets that made noise. She said: “Do not
bring her in to me until her anklets are cut off.” And she said: “I heard the Messenger of Allâh say: ‘The Angels do not enter a house in which there is a bell.’” (Hasan)

Chapter 7. What Has Been Reported About Bracing Teeth With Gold

4232. It was narrated from Abû Al-Ashab, from ‘Abdur-Rahmân bin Ţâраф, that his grandfather, ‘Arfajah bin As’ad had his nose cut off in the battle of Al-Kulâb, and he wore a nose made of silver, but it began to stink, so the Prophet told him to get a nose made of gold. (Hasan)

4233. (There is another chain) from Abû Al-Ashab, from ‘Abdur-Rahmân bin Ţâраф, from ‘Arfajah bin As’ad, with its meaning. Yazîd said: “I said to Abû Al-Ashab: ‘Did ‘Abdur-Rahmân bin Ţâраф meet his grandfather ‘Arfajah?’ He said: ‘Yes.’” (Hasan)

4234. It was narrated from (Another chain) from Abû Al-Ashab, from ‘Abdur-Rahmân bin Ţâраф, from ‘Arfajah bin As’ad, from his father, with its meaning. (Hasan)

جَعَلَتْهَا عَلَىٰ أَنْ لَنْ تُقَطَّعُوا جَلاَجِلَهَا
وَقَالَتْ:ُ سَعِينَ رَسُولَ اللَّهِ ﷺ يَقُولُ: *لَا جَلَّ حَلالُ النَّاسِ بِبَيْنَيْهِمْ فَهُمْ جَلَّ حَلالُ النَّاسِ.*

تَخْرِيجٌ: [حسن] أَخْرِجَهُ أَحْمَدٌ:۲۴۶۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱۲۱
Chapter 8. What Has Been Reported About Gold For Women

4235. It was narrated that 'Aishah said: "Some jewelry came to the Prophet ﷺ as a gift from An-Najâshí, among which was a ring made of gold with Ethiopian stones. She said: 'The Messenger of Allah ﷺ picked it up with a stick or with his finger, as if he disliked it, then he called for Umämah bint Abî Al-'Âs – the daughter of his daughter Zainab – and said: Adorn yourself with this, O my daughter.'" (Hasan)

4236. It was narrated from Abû Hurairah that the Messenger of Allah ﷺ said: "Whoever would like to put a circle of fire on his beloved, let him give him a circle of gold, and whoever would like to give his beloved a necklace of fire, let him give him a necklace of gold, and whoever would like to give his beloved a bracelet of fire, let him give him a bracelet of gold. Rather you may feel free to use silver (for such purposes)." (Hasan)

4237. It was narrated from Ribâ'î bin Hirâsh, from his wife, from a sister of Hudâhaifah, that the
Messenger of Allah ﷺ said: “O women, is silver not enough for you to adorn yourselves? Any woman who adorns herself with gold and shows it, she will be punished because of it.” (Da'if)

4238. Asmã’ bint Yazid narrated that the Messenger of Allah ﷺ said: “Any woman who wears a necklace of gold, she will have something similar of fire placed around her neck on the Day of Resurrection, and any woman who puts earrings of gold in her ears will have something similar of fire placed in her ears on the Day of Resurrection.” (Da'if)

4239. It was narrated from Abû Qilábah, from Mu’áwiyyah bin Abî Sufyán that the Messenger of Allâh ﷺ forbade riding on (saddles made of) leopard skins and wearing gold, except what is cut.[1] (Sahîh)

Abû Dâwud said: Abû Qilábah did not meet Mu’áwiyyah.

34. THE BOOK OF TRIBULATIONS AND GREAT BATTLES

Chapter 1. Mention Of Tribulations And Their Signs

4240. It was narrated from Abū Wā’il, from Ḥudhaifah who said: “The Messenger of Allāh ﷺ stood before us, and he did not omit anything that will happen before the Hour begins, but he spoke of it. Those who memorized it, memorized it, and those who forgot it, forgot it. These companions of mine know it, and if I have forgotten anything, I will recognize it if I see it, just as a man recognizes the face of a man who has been away, then when he sees him he recognizes him.” (Ṣaḥīḥ)

4243. It was narrated from a son of Qabīsah bin Dhu’aib, from his father, who said: “Ḥudhaifah bin Al-Yamān said: ‘By Allāh, I do not know whether my companions forgot, or Allāh caused them to forget. By Allāh, the Messenger of Allāh ﷺ did not omit any leader of...

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Fitnah (tribulation) until the world ends, each of whom will have three hundred or more men with him, but he mentioned him by his name, the name of his father and the name of his tribe.” (Hasan)

4241. It was narrated from ‘Ámir, from a man, from ‘Abdulláh, that the Prophet ﷺ said: “Among this Ummah there will be four tribulations, the last of which is the annihilation.” (Da’if)

4242. It was narrated that ‘Umair bin Hání Al-Ánṣí said: “I heard ‘Abdulláh bin ‘Umar saying: ‘We were sitting with the Messenger of Alláh ﷺ and he mentioned tribulations, and spoke at length about them, until he mentioned Fitnatal-Ahlás. Someone said: ‘O Messenger of Alláh, what is Fitnatal-Ahlás?’ He said: ‘People will flee, then there will be war. Then will come Fitnatas-Sarrá’, which will emerge, because of a man from among my family, who will claim that he is of me, but he will not be of me, for my friends are the people of Taqwa. Then the people will unite under a man like a hip bone over a rib (unstable). Then there will come Fitnatud-Duhaimá’ (a huge tribulation), which will not leave anyone of this Ummah without giving him a slap.
When it is said that it is over, it will be extended, and a man will have arisen a believer in the morning, and come upon the evening as a disbeliever, until the people are split into two camps: the camp of Faith in which there will be no hypocrisy, and the camp of hypocrisy in which there will be no Faith. When that happens, then expect the Dajjal on that day or the next.” (Sahih)

4244. It was narrated from Abú 'Awânah, from Qatâdah, from Naṣr bin 'Āsim, that Subâ‘i bin Khalid said: “I came to Al-Kûfah at the time when Tustar was conquered, to bring some mules from it. I entered the Masjid and saw some men of average stature. And there was a man sitting there who, if you saw him, you would recognize as being a man from the Hijâz. I said: ‘Who is this? The people frowned at me, and said: ‘Do you not recognize him? This is Hudâfaxh bân Al-Yâmân, the Companion of the Messenger of Allâh ﷺ.’ Hudâfaxh said: ‘The people used to ask the Messenger of Allâh ﷺ about good, but I used to ask him about evil.’ And the people gazed at him. He said: ‘I understand why you find it strange. I said: ‘O Messenger of Allâh, do you think that after this good that Allâh has given to us, there will be any evil...
like there was before it?" He said: "Yes." I said: "What is the protection from that?" He said: "The sword." [Qutaibah said in his Hadith: I said: "Will the sword have any say?" He said: "Yes." I said: "What?" He said: "A calm upon smoke."[1] I said: "O Messenger of Allāh, then what will happen?" He said: "If Allāh, Most High, has a Khalifah in the earth and he strikes your back and takes your wealth (unlawfully), nevertheless obey him, otherwise die when you are clinging to the stump of a tree." I said: "Then what?" He said: "Then the Dajjāl will emerge, with a river and a fire. Whoever falls into his fire will be assured of his reward, and will be relieved of his burden of sin, but whoever falls into his river will be assured of his burden of sin and deprived of his reward." I said: "Then what?" He said: "Then will come the onset of the Hour." (Hasan)

Comments:
"Otherwise die when you are clinging to the stump of a tree" meaning, to avoid participating in any of the political strife that appears, and this becomes clearer in narrations that follow.

4245. It was narrated from Ma'mar, from Qatādah, from Naṣr bin 'Āsim, from Khalid bin Khālid Al-Yashkūrī, with this Hadith. He said: "I said: 'And after the sword?"
He said: ‘Specks of dust will remain, and a calm upon smoke.’”
Then he quoted the Hadith.
He said: And Qatadah consider it to refer to the apostasy that occurred during the time of Abu Bakr, and “Specks of dust would remain” he would say: “A particle”[1] (Hasan)

4246. It was narrated from Humaid, from Nasr bin ‘Asim Al-Laithi, who said: “We came to Al-Yashkuri with a group of people from Banu Laith. He said: ‘Who are these people?’ We said: ‘Banu Laith; we have come to you to ask you about the Hadith of Hudhaifah.’ So he quoted the Hadith. He said: ‘We came back with Abu Musa and the price of animals went up in Al-Kufah.’ He said: ‘A companion of mine and I asked Abu Musa (for permission), and he gave us permission, and we came to Al-Kufah. I said to my companion: ‘I am going to enter the Masjid and when trading starts, I will come out to you.’” So I entered the Masjid and saw a circle (of people) there, as if their heads had been cut off, listening to a man speaking. I went to them, and a man came, and he stood beside me. I said: “Who is this?” He said: “Are you from Al-Basrah?” I said:

[1] That is, explaining it, that it is like some foreign object in one’s eye, or a particle similar to that, which disturbs, and obscures one’s vision.
“Yes.” He said: “I knew that if you were from Al-Kufah you would not ask who this is.” I drew closer, and I heard Hudhaifah say: “The people used to ask the Messenger of Allah about good, but I used to ask him about evil, because I knew that I had not missed out on this good. I said: ‘O Messenger of Allah, will there be any evil after this good?’ He said: ‘O Hudhaifah, learn the Book of Allah and follow what is in it,’ three times. I said: ‘O Messenger of Allah, will there be any evil after this good?’ He said: ‘O Hudhaifah, learn the Book of Allah and follow what is in it.’” and he quoted the Hadith. I said: ‘O Messenger of Allah, will there be any evil after this good?’ He said: ‘Tribulation and evil.’ I said: ‘O Messenger of Allah, will there be any good after this evil?’ He said: ‘A calm upon smoke, and a group upon dust.’ I said: ‘O Messenger of Allah, the calm – what is it?’ He said: ‘The hearts of the people will not be restored to the way they were.’ I said: ‘O Messenger of Allah, will there be any evil after this good?’ He said: ‘A tribulation which will blind and deafen people to the truth, in which there will be callers at the gates of the Fire. If you die, O Hudhaifah, clinging to

[1] Meaning, they will not be free of grudges and hatred.
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4247. It was narrated from Ṣakhr bin Badr Al-‘Ijli, from Subai‘ bin Khālid, with this Hadith from Hudhaifah, from the Prophet ﷺ. He (ﷺ) said: “If you do not find any Khalifah on that day, then flee until you die, even if you die clinging (to the stump of a tree).” And he said at the end of it: “I said: ‘What will happen after that?’ He said: ‘If a man wants the mare to bring forth a foal, it will not deliver it until the Hour begins.’”

4248. It was narrated from ‘Abdur-Rahmān bin ‘Abdi Rabb Al-Ka’bah, from ‘Abdullāh bin ‘Amr that the Prophet ﷺ said: “Whoever pledges allegiance to an Imām, giving him his hand 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 said: “Did you hear this from the Messenger of Allāh ﷺ?” He said: “My ears heard it, and my heart understood it.” I said: “This cousin of yours, Mu’āwiyah, he tells us to do such and such.” He said: “Obey him if it involves obedience to Allāh, and
disobey him if it involves disobedience to Allāh.” (Sahih)

Comments:
It is the creed of Ahl As-Sunnah wal-Jamā‘ah that any Muslim ruler who takes over a land, even by force, and he is known to be the leader by the masses after that, he must be obeyed in what is not disobedience to Allāh, and rebellion against him is unlawful.

4249. It was narrated from Abū Hurairah that the Prophet ﷺ said: “Woe to the ‘Arabs from an evil that has approached; he will be saved who restrains his hand.” (Da‘f)

4250. It was narrated that Ibn ‘Umar said: “The Messenger of Allāh ﷺ said: ‘Soon the Muslims will retreat to Al-Madīnah and be besieged there, until their farthest outpost will be Sulāh.’”[1] (Hasan)

4251. It was narrated that Az-Zuhri said: “And Sulāh is close to Khaibar.” (Sahih)

[1] And it is also recited: Salāh with Fatihah. See no. 4299.
It was narrated that Thawbän said: “The Messenger of Allah said: ‘Allah, Most High, folded the ends of the earth together for me to see,’ or he said: ‘My Lord folded the ends of the earth together for me to see, and I saw its eastern and western lands, and the dominion of my Ummah will reach as far as that which was drawn together for me to see. And I have been given two treasures, the red and the white. I asked my Lord not to let my Ummah be destroyed by a widespread famine, and not to send against them an enemy that is not of them, that would destroy them utterly. My Lord said: “O Muḥammad, when I decree something, it cannot be altered. I have granted you that your Ummah will not be destroyed by widespread famine, and I will not send against them an enemy that is not of them that would destroy them utterly, even if all people from all regions were to come together (to destroy them). But some of them will destroy others and some will take others captive.” What I fear for my Ummah is misleading leaders. If the sword is wielded among my Ummah, it will never be withdrawn from them until the Day of Resurrection. The Hour will not begin until some tribes of my Ummah join the idolaters, and some tribes of my Ummah worship idols. There will be among my Ummah thirty liars, each of whom will claim to be a prophet, but I am...
the Last of the Prophets, there will be no Prophet after me. A group among my *Ummah* will continue to follow the truth – Ibn ‘Eisâ (one of the narrators) said; “prevailing”, then the two reports concur – and they will not be harmed by those who oppose them, until the decree of Allâh, Most High, comes to pass.” (Sahîh)

**Comments:**

From time to time false prophets appeared, like Musailmah the Liar, and Mirza Ghulam Ahmad. Out of these false prophets, thirty will be famous.

**4253.** It was narrated that Abû Mâlik – meaning, Al-Ash’ârî – said: “The Messenger of Allâh ﷺ said: ‘Allâh has protected you from three things: that your Prophet should not supplicate against you so that you all perish, that the followers of falsehood should not prevail over the followers of truth, and that you should not agree on misguidance.” (Îdâf)

**4254.** It was narrated from ‘Abdullâh bin Mas’ûd that the Prophet ﷺ said: “The millstone of Islam will turn for thirty-five (years) or thirty-six, or thirty-seven, then if they perish (after deviating) they will meet the same end as those who perished (before them).
But if they persist (in following the Right Path) then they will be in a good state for seventy years.” I said: “Seventy years in addition to that or seventy years including that?” He said: “Including that.” (Hasan)

It was narrated that Abu Hurairah said: “The Messenger of Allah ﷺ said: ‘Time will pass quickly, knowledge will decrease, tribulations will become widespread, miserliness will be cast into people’s hearts, and Al-Harj will become prevalent.’” It was said: “O Messenger of Allah, what is that?” He said: “Killing, killing.” (Sahih)

4255. It was narrated that Abú Hurairah said: “The Messenger of Allah ﷺ said: ‘Time will pass quickly, knowledge will decrease, tribulations will become widespread, miserliness will be cast into people’s hearts, and Al-Harj will become prevalent.’” It was said: “O Messenger of Allah, what is that?” He said: “Killing, killing.” (Sahih)

Chapter 2. The Prohibition Of Participating In The Tribulation

4256. Muslim bin Abi Bakrah narrated that his father said: ‘The Messenger of Allah ﷺ said: ‘There will be a tribulation in which the one who is lying down will be better than the one who is sitting,'
and the one who is sitting will be better than the one who is standing, and the one who is standing will be better than the one who is walking, and the one who is walking will be better than the one who is running." He said: 'O Messenger of Allah, what do you enjoin me to do?' He said: 'Whoever has camels (in the wilderness), let him go and stay with his camels, and whoever has sheep, let him go and stay with his sheep, and whoever has land, let him go and stay on his land.' He said: 'What about the one who does not have any of that?' He said: 'Let him take his sword and strike its edge on a rock, then let him escape if he can.'" (Sahih)

Comments:

These narrations are seen to refer in specific to the events leading up to the martyrdom of 'Uthmân, may Allah be pleased with him, and may be understood to apply generally to any political turmoil that results in bloodshed.

4257. It was narrated from Husain bin 'Abdur-Rahmân Al-Asjja'i that he heard Sa'd bin Abî Waqqâs narrate this Hadîth from the Prophet ﷺ. He said: "I said: 'O Messenger of Allah, what do you think if someone enters upon me in my house and stretches out his hand to kill me?" The Messenger of Allah ﷺ said: 'Be like the son of Adam.' And Yazîd[1] recited the: "If you do stretch your hand against me to kill me, I shall never

[1] That is, the Shaikh of the author in this narration, Yazîd bin Khâlid Ar-Ramlî.
stretch my hand against you to kill you: for I fear Allâh, the Lord of the 'Âlamîn (mankind, jinn, and all that exists)".¹

**Tafsîr:** [Hasan]

It was narrated that Wâbisah that Ibn Mas‘ûd said: “I heard the Prophet ﷺ say...” and he mentioned some of the Hadith of Abû Bakrah. He said: “The slain (of that Fitnah) will be in the Fire.”

He said: “I asked: ‘When will that be, O Ibn Mas‘ûd?’ He said: ‘Those will be the days of Harj when no man will trust his companion.’ I said: ‘What do you enjoin me to do if I live until that time?’ He said: ‘Restrain your tongue and your hand, and keep to your house.’

When ‘Uthmân was killed, I felt that the time had come, and I rode until I reached Damascus, where I met Khuraim bin Fâtîk and told him this Hadith. He swore by Allâh, besides Whom there is none worthy of worship, that he had heard from the Messenger of Allâh ﷺ what Ibn Mas‘ûd had told me.”

*(Da‘îf)*

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¹ Al-Mâ‘idah 5:28.
The Book Of Tribulations....

Messenger of Allāh ﷺ said: ‘Ahead of the Hour there will be tribulations like parts of dark night, in which a man will be a believer in the morning and a disbeliever in the evening, or he will be a believer in the evening and a disbeliever in the morning. The one who is sitting during (that Fitnah) will be better than the one who is standing, and the one who is walking during it will be better than the one who is running. Break your bows, cut your bowstrings and strike your swords on stones. If anyone enters upon any one of you, then let him be like the better of the two sons of Ādam.” (Hasan)


4260. It was narrated from Raqabah bin Muqalah, from ‘Awn bin Abī Juhaifah, from ‘Abdur-Rahmān, meaning Ibn Samarah, he said: “I was holding the hand of Ibn ‘Umar in one of the roads of Al-Madinah, when he came to a head[1] that was set on a post, and he said: ‘The killer of this one is doomed.’ When he had moved on he said: ‘And I do not regard him as anything other than doomed. I heard the Messenger of Allāh ﷺ say: “Whoever goes to a man of my Ummah to kill him, let him do like this [meaning, stretch out his neck], for the killer will be in the Fire,

[1] The commentators say that this may have been the head of Ibn Az-Zubair.
and the victim will be in Paradise.”

(De′f)

Abū Dāwūd said: Ath-Thawrī reported it from ‘Awn, from ‘Abdurr-Rahmān bin Sumair, or Sumairah. Laith bin Abī Sulaim reported it from ‘Awn, from ‘Abdurr-Rahmān bin Sumairah.

Abū Dāwūd said: Al-Ḥasan bin ‘Alī said to me: “Abū Al-Walīd narrated to us,” meaning, with this Ḥadīth, “from Abū ‘Awān.” And he said: “It is in my book as ‘Ibn Sabrah,’ and they say: ‘Sumrah.’” And they (also) say; ‘Sumairah.’” This is the statement of Abū Al-Walīd.

4261. It was narrated that Abū Dharr said: “The Messenger of Allāh ﷺ said to me: ‘O Abū Dharr!’ I said: ‘Here I am at your service, O Messenger of Allāh.’” And he mentioned the Ḥadīth, in which he said: “How will you be when death befalls the people and a house” – meaning, a grave – “will be equivalent in value to a slave?” I said: “Allāh and His Messenger know best,” or “whatever Allāh and His Messenger choose for me.” He said: “You must be patient.” Then he said to me: “O Abū Dharr!” I said: “Here I am, at your service, O Messenger of Allāh.” He said: “How will you be when you see Ahjār Az-Zait (an area in Al-Madinah) covered with blood?” I said: “Whatever Allāh
and His Messenger choose for me.” He said: “You must stay with your family and your tribe.” I said: “O Messenger of Allâh, should I not take my sword and put it on my shoulder?” He said: “In that case you would have participated (in tribulation) with the people.” I said: “What do you tell me to do?” He said: “Stay in your house.” I said: “What if someone enters my house?” He said: “If you are afraid that the gleam of the sword may dazzle you, then cover your face with your garment and he (the one who kills you) will bear the burden of his sin and yours.” (Hasan)

It was narrated that Abû Kabshah said: “I heard Abû Mûsâ say: “The Messenger of Allâh ﷺ said: “Ahead of you, there lie tribulations, like pieces of the dark night, in which a man will be a believer in the morning and a disbeliever in the evening, or he will be a believer in the evening and a disbeliever in the morning. The one who is sitting will be better than the one who is standing, and the one who is standing will be better than the one who is walking, and the one who is walking will be better than the one who is running.” They said: “What do you enjoin us to do?” He said: “Stay in your houses.” (Hasan)
4263. It was narrated that Al-Miqdad bin Al-Aswad said: “By Allah, I heard the Messenger of Allah ﷺ say: ‘Verily, the blessed one is the one who is kept away from Fitnah; verily, the blessed one is the one who is kept away from Fitnah; verily the blessed one is the one who is kept away from Fitnah. How good is the one who is afflicted and bears it with patience.’” (Sahih)

Comments:
The summary of all these narrations under this chapter is that it is not part of Faith to fight in such turmoil, but rather to die upon Faith, as ‘Uthman, may Allah be pleased with him, did when he was besieged.

Chapter 3. Regarding
Restraining The Tongue

4264. It was narrated from Abū Hurairah that the Messenger of Allah ﷺ said: “There will be a tribulation which will make people deaf, dumb and blind (to the truth). Whoever approaches it will be drawn into it, and excessive talk will be as damaging as the sword.” (Daʿf)
4265. It was narrated from Laith, from Tawus, from a man called Ziyad, that 'Abdullah bin 'Amr said: "The Messenger of Allah ﷺ said: 'There will be a tribulation which will utterly destroy the Arabs, and those who are slain will be in the Fire. At that time the tongue will be worse than a blow of the sword.'" (Da'iJ)

Abu Dawud said: Ath-Thawri reported it from Laith, from Tawus, from a non-Arab.

4266. (In his narration) 'Abdullah bin 'Abdul-Quddus said: "Ziyad Simin Kawsh." (Sahih)

Chapter 4. The Concession
Allowing Living As A Bedouin During The Tribulation

4267. It was narrated that Abu Sa’eed Al-Khudri said: "The Messenger of Allah ﷺ said: 'Soon the best wealth of the Muslim will be sheep which he follows to the tops of the mountains and the places where the rain falls, fleeing with his religion from the tribulations.'" (Sahih)
Comments:

“Fleeing with his religion from the tribulations” meaning, he avoids either of the sides that are killing each other.

Chapter 5. The Prohibition From fighting During The Tribulation

4268. It was narrated from Ḥammād bin Zaid, from Ayyūb and Yūnus, from Al-Hasan, from Al-Ahnaf bin Qais who said: “I went out, intending to fight, and I was met by Abū Bakrah who said: Go back, for I heard the Messenger of Allāh ﷺ say: “If two Muslims confront one another with their swords, the killer and the slain will be in the Fire.” He said: “O Messenger of Allāh, (I understand about) the killer, but what about the slain?” He said: “He wanted to kill his companion.” (Sahih)

4269. It was narrated from Ma’mar, from Ayyūb, from Al-Hasan, with his chain and its meaning (a narration similar to no. 4266), but abridged. (Sahih)
Chapter 6. Regarding The Gravity Of Killing A Believer

4270. It was narrated that Khālid bin Dihqān said: We were on the campaign to Constantinople in Dhuluqyah, when a man from Palestine, one of their prominent and righteous men, came, and they recognized his status. He was called Ḥānī’ bin Kulthūm bin Sharīk Al-Kinānī. He greeted ‘Abdullāh bin Aḥzāriyyā – who acknowledged his status.” Khālid told us: ‘Abdullāh bin Aḥzāriyyā told us: I heard Umm Ad-Darda’ say: I heard Abū Ad-Dardā’ say: I heard the Messenger of Allāh ﷺ say: “Allāh may forgive every sin, except for one who dies in a state of Shirk, or a believer who kills another believer deliberately.”

Ḥānī’ bin Kulthūm said: “I heard Maḥmūd bin ‘Al-Rabī’ narrating that he heard ‘Ubādah bin Aṣ-Ṣāḥī narrating, that the Messenger of Allāh ﷺ said: ‘Whoever kills a believer unjustly, Allāh will not accept any obligatory (Ṣarf) or voluntary (ʿAdl) deed from him.’”[1]

Khālid said to us: “Then Ibn Aḥzāriyyā narrated to us, from Umm Ad-Darda’, from Abū Ad-Darda’, that the Messenger of Allāh ﷺ said: ‘The believer will continue to move rapidly and smoothly so long as he does not

[1] It is also said that it means no ransom or exchange will be accepted from him as expiation for it on the Day of Resurrection.
shed forbidden blood. But if he sheds forbidden blood, he will be unable to move.”

And Ḥāni‘ bin Kulthūm narrated a similar report from Māhmūd bin Ar-Rabī‘, from ‘Ubaydah bin As-Sāmit, from the Messenger of Allâh ﷺ. (Sahih)

4271. It was narrated from Šadqah bin Khālid, or other than him, from Khālid bin Dihqān, who said: “I asked Yahyā bin Yahyā al-Ghassānī about the phrase ‘kills a believer unjustly’. He said: ‘(It refers to) those who fight during times of tribulation, and one of them kills (someone) thinking that he is doing the right thing, so he does not ask Allâh for forgiveness for that.’” (Sahih)

Abû Dâwūd said: And he sheds blood unjustly and profusely.

4272. It was narrated from Mujālid bin ‘Awf that Khārijah bin Zaid said: “I heard Zaid bin Thābit, in this place saying: ‘This verse – And whoever kills a believer intentionally, his recompense is Hell to abide therein – was revealed six months after the Verse in Al-Furqân - “And those who invoke not any other Ilâh (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause.”’ (Hasan)

[1] Meaning, he will be doomed.
It was narrated from Al-Hakam, that Sa'eed bin Jubair said: ‘I asked Ibn 'Abbás, and he said: ‘When the Verse in Al-Furqan - And those who invoke not any other Ilāh (god) along with Allāh, nor kill such person as Allāh has forbidden, except for just cause' - was revealed, the idolaters of Makkah said: “We have killed such people as Allāh has forbidden, and we have invoked other gods along with Allāh, and we have committed illegal sexual intercourse,” so Allāh revealed the Words: “Except those who repent and believe, and do righteous deeds; for those, Allāh will change their sins into good deeds”. This is meant for them. As for the verse in An-Nisā’ - And whoever kills a believer intentionally, his recompense is Hell - (this refers to) a man who knows the laws of Islam, then he kills a believer deliberately; his recompense is Hell, and there is no repentance for him.’ I mentioned this to Mujāhid, and he said: ‘Unless he regrets it.” (Sahih)
4274. It was narrated from Ya’lā, from Sa’eed bin Jubair, from Ibn ‘Abbās, with this narration about “And those who invoke not any other Ilāh (god) along with Allāh” referring to the people of Shirk. And the revelation of Say: “O ‘Ibādī[1] (Ṣaḥīḥ)

And "And those who invoke not any other Ilāh (god) along with Allāh" referring to the people of Shirk. And the revelation of Say: “O ‘Ibādī[1] (Ṣaḥīḥ)

4275. It was narrated from Al-Mughirah bin An-Nu‘mān, from Sa’eed bin Jubair, from Ibn ‘Abbās, who said: “And whoever kills a believer intentionally...”.[2] He said: “This was not abrogated by anything.” (Ṣaḥīḥ)

4276. It was narrated that Abū Mijlaz said, concerning the Verse And whoever kills a believer intentionally, his recompense is Hell.[3] “This is his recompense, but if Allāh wants to pardon him, He will do so.” (Daʿīf)

Chapter 7. Hope (Of forgiveness) For Murder

4277. It was narrated that Sa‘eed bin Zaid said: “We were with the Prophet ﷺ, and he mentioned tribulation, and spoke of its seriousness. We said – or they said – ‘O Messenger of Allah, if we live to see that it will destroy us.’ The Messenger of Allah ﷺ said: ‘No. All that will happen, is that you will be killed.’” [Sahih]

4278. It was narrated that Abû Musã said: “Allah’s Messenger ﷺ said: ‘This Ummah of mine is a nation that is singled out for more mercy and blessings, and it will not be punished in the Hereafter. Its punishment will come in this world, in the form of tribulations, earthquakes and killing.’” [Hasan]

The End of the Book of Tribulations

[1] Meaning, it will not affect you in the Hereafter.
35. THE BOOK OF THE MAHDI

4279. It was narrated from Ismā‘īl, meaning Ibn Abī Khālid, from his father, from Jābir bin Samurah who said: “I heard the Messenger of Allāh ﷺ say: ‘This religion will continue to endure until there have been twelve Khalifah ruling over you, all of whom are agreed upon by the Ummah.” Then I heard the Prophet ﷺ say something that I did not understand, and I said to my father: “What is he saying?” He said: “All of them will be from the Quraisḥ.” (Da‘if)

4280. It was narrated from Dāwud, from ‘Amir, from Jābir bin Samurah who said: “I heard the Messenger of Allāh ﷺ say: ‘This religion will remain strong until there have been twelve Khalifah.’ The people said the Takbir and made noise. Then he said something in a low voice, and I said to my father: ‘O my father, what did he say?’ He said: ‘All of them will be from the Quraisḥ.’” (Sahih)

4281. It was narrated from Al-
Aswad bin Sa'eed Al-Hamdání, from Jābir bin Samurah, with this Hadîth.

He added: When he went back to his house, the Quraisḥ came to him and said: “Then what will happen?” He said: “Then there will be Harj (killing).” (Hasan)

**4282.** It was narrated from 'Abdullāh that the Prophet ﷺ said: “If there was only one day left of this world” — Za‘idah (one of the narrators) said in his Hadîth: “Allâh would lengthen that day” — “until He sent a man who is of me, or of my family, whose name is the same as my name, and whose father’s name is the same as my father’s name.”

In the Hadîth of Fitr (one of the narrators) he added: “He will fill the world with fairness and justice as it was filled with wrongdoing and injustice.”

In the Hadîth of Sufyān it says: “This world will not cease, or will not end, until the Arabs are ruled by a man from my family, whose name is the same as mine.”

Abû Dâwud said: The wording of ‘Umar and Abû Bakr[1] is the same as that of Sufyān. [But Abû Bakr did not say: “The ‘Arabs.”]

Abû Dâwud spoke of the Hadîth of Abû Bakr and ‘Umar bin ‘Ubaid.] (Hasan)

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[1] That is ‘Umar bin ‘Ubaid, and Abû Bakr Ibn ‘Ayyāsh two of the narrators; the author narrated it from five chains of narration.
4283. It was narrated from ‘Ali that the Prophet said: “If there was only one day left of time, Allāh would send a man from my family who would fill it with justice as it was filled with injustice.” (Hasan)

4284. It was narrated from ‘Abdullāh bin Ja’far Ar-Raqqī (he said): “Abū Al-Malīf Al-Ḥasan bin ‘Umar narrated to us, from Ziyād bin Bayān, from ‘Alī bin Nufail, from Sa‘eed bin Al-Musayyab, from Umm Salamah, who said: “I heard the Messenger of Allāh say: ‘The Mahdi is of my offspring, one of the descendents of Fāṭimah.’” (Hasan) ‘Abdullāh bin Ja’far said: “I heard Abū Al-Malīf praising ‘Ali bin Nufail, and mentioning his righteousness.”

4285. It was narrated that Abū Sa‘eed Al-Khurḍī said: “The Messenger of Allāh said: ‘The Mahdi is of me. He has a high forehead and a prominent nose. He will fill the world with fairness and justice as it was filled with wrongdoing and injustice, and he will rule for seven years.’” (Da‘īf)
4286. It was narrated from Mu‘adh bin Hishâm (he said): “My father narrated to me, from Qatâdah, from Šâlih Abî Al-Khalîl, from a companion of his, from Umm Salâmah, the wife of the Prophet ﷺ, that the Prophet ﷺ said: ‘There will be a dispute following the death of a Khâlîfah, and a man from Al-Madinah will go out, fleeing to Makkah. Some of the people of Makkah will come to him and will bring him out against his will, and they will pledge allegiance to him between the Corner (Black Stone) and the Maqâm. An army will be sent against him from Ash-Shâm, which will be swallowed up by the earth in Al-Baidâ’, between Makkah and Al-Madinah. When the people see that, the devoted worshipers from Ash-Shâm and the best people from Al-’Irâq will come to him and pledge allegiance to him. Then there will arise a man from the Quraish whose maternal uncles are from Kalb, who will send an army against him and he will prevail over them. That (defeated army) will be the force of Kalb. The real loser will be the one who is not present when the wealth of Kalb is divided. He (the Mahdî) will divide the wealth and rule the people in accordance with the Sunnah of their Prophet ﷺ. Islam will become established on earth and he will remain for seven years, then he will die and the Muslims
will offer the funeral prayer for him.”” (Da'if)

Abū Dāwūd said: Some of them narrated from Hishām: “Nine years.” And some said: “Seven years.”

Comments:
Other authentic narrations indicate that the Mahdī would already have appeared at the time of the decent of ‘Īsā, peace be upon him.

4287. This Hadīth was narrated from Hammām, from Qatādah and he said: “Nine years.” (Da'if)

Abū Dāwūd said: Someone other than Mu‘ādh narrated from Hishām: “Nine years.”

4288. This Hadīth was narrated from Abū Al-'Awwām, he said: “Qatādah narrated to us from Abū Al-Khalīl, from 'Abdullāh bin Al-Ḥārīth, from Umm Salamah, from the Prophet ﷺ.” But the Hadīth of Mu‘ādh is more complete. (Da'if)

4289. The story of the army that will be swallowed up by the earth was narrated from 'Ubaidullāh Ibn Al-Qibṭiyyah, from Umm Salamah, from the Prophet ﷺ. I said: “O Messenger of Allāh, what about the one who is forced (to join that army)?” He said: “They will all be swallowed up, but on the Day of Resurrection each one will be raised according to his intention.” (Ṣahīḥ)
Comments:
This indicates that Allah may punish a people, and those who are good among them will also suffer from that punishment, while each of them will be judged in the Hereafter according to their intentions.

4290. It was narrated that Abū Ishâq said: "Ali – may Allah be pleased with him – said, while looking at his son Al-Ḥasan: 'This son of mine is a chief, as the Prophet ﷺ called him. From his loins will come a man who will have the same name as your Prophet ﷺ. He will resemble him in character but not in physical appearance.' Then he mentioned the story: "He will fill the earth with justice." (Daʿīf)

4290. It was narrated that Hilāl bin ‘Amr said: "I heard ‘Ali, may Allah be pleased with him, say: 'The Prophet ﷺ said: 'A man will appear from beyond the river, who is called Al-Ḥārith Harrāth. His army will be led by a man called Manṣūr. They will consolidate things for the family of Muhammad as the Quraish consolidated things for the Messenger of Allah ﷺ. It is essential for every believer to support him.'” Or he said; “Respond to him.” (Daʿīf)
Chapter 1. What Was Mentioned About Every Century

4291. It was narrated from Ayyūb, from Sharāhil bin Yazīd Al-Maʿāfirī, from Abū ‘Alqamah, from Abū Hurairah – as far as I known – from the Messenger of Allāh ﷺ, who said: “At the beginning of every century Allāh will send to this Ummah someone who will renew its religion.” (Hasan)

Abū Dāwūd said: It was narrated by ‘Abdur-Rahmān bin Shuraiḥ Al-Iskandrānī and he did not go beyond Sharāhil.\[1]

Comments:

Malāḥim is plural of Malhamah, which is derived from the word Lahm, used for flesh in relation to people, and meat in relation to animals. So the meaning is violent fighting and shedding of blood. And the meaning of “someone who will renew its religion” is that there will be those who remain upon the truth – as stated in other narrations – even when innovation and sin are rampant. So at such times there will remain people who will call to the Sunnah and fight against innovations that distort the religion, whether the one reviving the religion be only one person, or more than one.

\[1\] Implying that he narrated it up to Sharāhil as his own saying.
4292. It was narrated from Al-Awzāʾī, from Ḥassān bin ʿĀṭiyah, he said: “Makhūl and Ibn ʿAbī Zakariyyā went to Khālid bin Maʿdān, and I went with them, so he narrated to us, from Jubair bin Nufair, concerning the Truce, that Jubair said: “Let us go to Dhu Mikhbar, one of the Companions of the Prophet ﷺ. So we went to him, and Jubair asked him about the Truce. He said: ‘I heard the Messenger of Allāh ﷺ say: “You will make peace with the Romans in a secure truce, and you and they will fight an enemy who is behind you, and you will be victorious, seize spoils of war, and be safe. Then you will return, and camp in a meadow where there are mounds. A Christian man will raise the cross and will say: “The cross has prevailed.” A Muslim man will get angry and break it, at which point the Romans will betray (the truce) and prepare for battle.”’” (Ṣaḥīḥ)

4293. This Ḥadith was narrated from Al-Walid bin Muslim, he said: “Abū ʿAmr narrated to us, from Ḥassān bin ʿĀṭiyah,” and he added: “The Muslims will go to their weapons and fight, and Allāh will honor that band with martyrdom.” (Ṣaḥīḥ)
Chapter 3. Regarding Signs Of The Battles

4294. It was narrated that Mu‘adh bin Jabal said: “The Messenger of Allah said: ‘Jerusalem will flourish when Yathrib is in ruins, and Yathrib will be in ruins when the Great War occurs. The Great War will occur when Constantinople is conquered, and Constantinople will be conquered when the Dajjal appears.’ Then, with his hand, he struck the thigh, or shoulder of the one to whom he was speaking, and said: ‘This is as true as you are here’ or ‘as you are sitting here,’” meaning Mu‘adh bin Jabal. (Hasan)

Chapter 4. Regarding The Sequence Order Of The Battles

4295. It was narrated that Mu‘adh bin Jabal said: “The Messenger of Allah said: ‘Jerusalem will flourish when Yathrib is in ruins, and Yathrib will be in ruins when the Great War occurs. The Great War will occur when Constantinople is conquered, and Constantinople will be conquered when the Dajjal appears.’ Then, with his hand, he struck the thigh, or shoulder of the one to whom he was speaking, and said: ‘This is as true as you are here’ or ‘as you are sitting here,’” meaning Mu‘adh bin Jabal. (Hasan)
Allah ﷺ said: ‘The Great Battle, the conquest of Constantinople and the emergence of the Dajjal will all happen within seven months.’ (Da'if)

4296. It was narrated from 'Abdullãh bin Busr that the Messenger of Allah ﷺ said: “Between the Great Battle and the conquest of Al-Madinah, will be six years, and the Al-Masihid-Dajjal will appear in the seventh year.” (Da'if)

Chapter 5. Regarding The Nations Inviting One Another (To Attack) Islam

4297. It was narrated that Thawbãn said: “The Messenger of Allah ﷺ said: ‘Soon the nations will invite to partake of you, as diners call one another to a large dish.’ Someone said: ‘Will it be...
because we will be few in number on that day?” He said: ‘No, rather you will be many on that day, but you will be like the refuse of the flood. Allah will take away fear of you from the hearts of your enemies, and Allah will pelt your hearts with Wahn (weakness).’ Someone said: ‘O Messenger of Allah, what is Wahn?’ He said: ‘Love of this world and dislike of death.’” (Hasan)

Comments:
Only Allah makes the disbelievers fear the believers, and only when they are worthy of the name “believers.” And this remains true only as long as they abide by the true teachings of the religion. It is only through that prescription that they were blessed with success in this life and the Hereafter from their Lord. The more the Muslims go away from their religion, from the teachings in the Sunnah, the more their enemies become fearless of them, and no matter what they do beyond following the Sunnah, they will never have the ability to bring about other than humiliation.

Chapter 6. Regarding The Muslim Stronghold During The Time Of The Battles

4298. It was narrated from Abū Ad-Dardā’ that the Messenger of Allah ﷺ said: “The camp of the Muslims on the day of the Great Battle will be in Al-Ghūṭah, beside a city called Damascus, one of the best cities of Ash-Shām.” (Sahih)
Comments:
Al-Ghūṭah is an area with water and produce that used to surround Damascus, but Damascus has spread into it.

4299. It was narrated that Ibn ‘Umar said: “The Messenger of Allah ﷺ said: ‘Soon the Muslims will be restrained to Al-Madinah, until their furthest outpost will be Salāh.” (Hasan)

4300. It was narrated that Az-Zuhri said: Salāh[1] is near Khaibar.

Comments:
These narrations appear to refer to battles coming before the Hour.

Chapter 7. The End Of Fitnah During The Battle

4301. It was narrated that ‘Awf bin Mālik said: “The Messenger of Allah ﷺ said: ‘Allāh will never allow two swords to attack this Ummah at once: A sword from among it, and a sword from its enemies.’” (Da‘if)

[1] It is also recited Sulāh and it has preceded. See no. 4250.
Comments:
Meaning, when the Muslims are united upon the truth, and they are not suffering from political discord that leads to sectarian fighting, then they would only be fought by their enemies, but as long as they do not follow the truth, they will fight each other.

Chapter 8. Regarding The Prohibition Of Provoking The Turks And The Ethiopians

4302. It was narrated from Abi Sukainah, one of the Companions of the Prophet, that the Prophet said: “Leave the Ethiopians alone so long as they leave you alone, and leave the Turks alone so long as they leave you alone.” (Hasan)

4303. It was narrated from Suhail, meaning Ibn Abi Sālih, from his father, from Abū Hurairah, that the Messenger of Allah said: “The Hour will not begin until the Muslims fight the Turks, a people whose faces are like hammered shields and who wear hair.” (Sahih)

Chapter 9. Regarding Fighting The Turks

4304. It was narrated from Az-Zuhri, from Sa'eed bin Al-Musayyab,
from Abū Hurairah, with the narration. Ibn As-Sarḥ (one of the narrators) said (in it): “The Prophet ﷺ said: ‘The Hour will not begin until you fight a people whose shoes are made of hair. And the Hour will not begin until you fight a people with small eyes and short noses, as if their faces are hammered shields.’”

(Sahih)

4305. ‘Abdullāh bin Buraidah narrated from his father, the Ḥadīth: “You will fight a people with small eyes,” meaning the Turks. He said: “You will drive them off three times, then you will push them towards the Arabian Peninsula. The first time, those who flee from them will be safe. The second time, some will be safe and some will perish. The third time, they will be extirpated.” Or as he said. (Daʿīf)

Chapter 10. Regarding The Mention Of Al-Baṣra

4306. Muslim bin Abī Bakrah said: “I heard my father narrating that the Messenger of Allāh ﷺ said: ‘Some people from my Ummah will camp in a vast area of low-lying ground which they will call Al-
Basra, by a river called Dajlah, over which will be a bridge. It will have many people, and it will be one of the lands of the Muhajirin.”

Ibn Yahyah (one of the narrators) said: “Abu Ma’mar said: ‘It will be one of the lands of the Muslims. At the end of time, Banu Qantura’ will come, with broad faces and small eyes, and they will camp on the banks of the river. Its people will split into three groups: A group that will take hold of the tails of cattle and live in the desert, and they will perish; a group that will seek security for themselves, and they will become disbelievers; and a group that will put their children behind their backs and fight, and they will be the martyrs.’” (Hasan)

4307. It was narrated from ‘Abdur-Rahmân bin Abdur-Rahman bin ‘Abdus-Samad, he said: “Musa Al-Hannât narrated to us, and I do not know except that he mentioned it being from Musa bin Anas, from Anas bin Malik, that the Messenger of Allâh said to him: ‘O Anas, the people will establish lands, and one of them will be called Al-Basrah or Al-Busairah. If you pass through it or enter it, then beware of its salt-flats, its wharves, its marketplace and the gate of its governors. You should keep to its outskirts, for there will be collapsing of the earth in it, and Qadhf and severe

[1] They say it means stones raining down from the heavens, and they say it means other than that.
earthquakes and people who will spend the night, and become monkeys and pigs in the morning.”

(Da’if)

4308. Ibrahim bin Saliḥ bin Dirham said: I heard my father say: ‘We went out for Hajj and we saw a man who said to us: “Is there a village beside you called Al-Ubullah?”’ We said: “Yes.” He said: “Who among you will promise to pray two or four Rak’ahs on my behalf, in the Masjid of Al-Ashšār and say: ‘This is on behalf of Abu Hurairah? I heard my close friend Abul-Qasim say: On the Day of Resurrection, Allah will raise martyrs from the Masjid of Al-Ashšār, and no one but they will stand with the martyrs of Badr.”’

(Da’if)

Abū Dāwud said: This Masjid is close to the river.

Chapter 11. Mention Of Ethiopia

4309. It was narrated from ‘Abdullāh bin ‘Amr that the Prophet said: “Leave the Ethiopians alone so long as they leave you alone, for no one will extract the treasure of the Ka’bah except Dhūs-Suwayqatāin from Ethiopia.” (Hasan)
Chapter 12. Signs Of The Hour

4310. It was narrated that Abu Zur‘ah said: A group of people came to Marwân in Al-Madinah, and heard him narrating about the signs, and that the first of them would be the Dajjâl. He said: I went to ‘Abdullah bin ‘Amr and told him, and ‘Abdullâh said: “He has not said anything (of importance). I heard the Messenger of Allah ﷺ say: ‘The first signs to appear will be the rising of the sun from its place of setting, or the Beast appearing to the people in the forenoon. Whichever of them appears before the other, the other will follow soon afterwards.’” (Sahih)

‘Abdullâh – who used to read books – said: “I think the first of them to appear will be the rising of the sun from its place of setting.”

4311. It was narrated that Hudâifa b. Asîd Al-Ghifârî said: “We were sitting and talking in the shade of a room belonging to the Messenger of Allah ﷺ, and we mentioned the Hour, and our voices grew loud. The Messenger
of Allâh ﷺ said: ‘It will never happen, or the Hour will never begin, until there have been ten signs before it: The rising of the sun from its place of setting, the emergence of the Beast, the emergence of Ya’jûj and Ma’jûj, the Dajjâl, ‘Eisâ bin Mariam, the smoke, and three collapses of the earth: one in the west, one in the east and one in the Arabian Peninsula. The last of that will be the emergence of a fire from Yemen, from the furthest part of Aden, which will drive the people to the Place of Gathering.”’ (Sahîh)

4312. It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘The Hour will not begin until the sun rises from its place of setting. When it rises and the people see it, those who are upon it (the earth) will believe, but that will be when “no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his faith.”’[1] (Sahîh)

Meaning, at the time of this event, faith will not benefit if it was not present in one’s heart before that.

Chapter 13. The Euphrates Will Uncover A Treasure

4313. It was narrated from Ḥafṣ bin ʿĀṣim that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Soon the Euphrates will uncover a treasure of gold. Whoever is present (at that time) should not take anything from it.’” (Ṣaḥīḥ)

4314. A similar report was narrated from Al-Aʿraj, from Abū Hurairah, from the Prophet ﷺ, except that he said: “It will uncover a mountain of gold.” (Ṣaḥīḥ)

Comments:
As is well known, the Euphrates is an important river in modern ‘Irāq. “Dajjāl” is a term that refers to any evil liar. The Dajjāl who is the false messiah, is the “Great Dajjāl” that will come and claim to be the Lord. Prior to his appearance, there will be many Dajjāls.

Chapter 14. The Appearance Of The Dajjāl[1]

4315. It was narrated that Ribʿī bin Hirāsh said: “Hudhaifah and Abū Masʿūd met, and Ḥudhaifah said: ‘I am more knowledgeable about

[1] See nos. 4756 and 4757 regarding this topic.
what the Dajjāl will have with him than he is. He will have with him an ocean of water and a river of fire. The one which you think is fire will be water, and the one which you think is water will be fire. Whoever among you lives to see that, and wants water, let him drink from the one that he thinks is fire, for he will find it to be water.” (Sahih)

Abū Mas'ūd Al-Badrī said: “This is what I heard the Messenger of Allāh ﷺ say.”

4316. It was narrated from Shu'bah, from Qatadah who said: “I heard Anas bin Mālik narrate that the Prophet ﷺ said: 'No Prophet was sent, but he warned his Ummah about the Dajjāl, the one-eyed liar. Verily he is one-eyed, and your Lord, Exalted is He, is not one-eyed, and between his eyes [is written] Kāfīr (disbeliever).” (Sahih)

4317. (There is another chain) from Shu'bah But with): “Kāf, Fā', Rā’.” (Sahih)

4318. It was narrated from Shu'aib bin Al-Ḥabḥāb, from Anas bin Mālik, from the Prophet ﷺ, with this Hadith: “Every Muslim will read it.” (Sahih)
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4319. 'Imrân bin Ḥuṣain said:

"The Messenger of Allâh ﷺ said:

'Whoever hears of the Dajjâl let him go far away from him, for by Allâh a man will come to him thinking that he is a believer, and he will follow him because of the doubts he will be sent with, or due to the doubts he will be sent with.'

This is how he said it. (Sahîh)

Comments:

This narration warns that those who have faith will stay away from the Dajjâl if they hear of his coming. It is ‘Eisâ, peace be upon him, whose duty it is to slay the Dajjâl.

4320. It was narrated from ‘Amr bin Al-Aswad, from Junâdah bin Abî Umayyah, from ‘Ubâdah bin As-Sâmit that the Messenger of Allâh ﷺ said: "I have told you so much about the Dajjâl that I am afraid that you may not understand. Al-Mashîhid-Dajjâl is a short man, bandy-legged, curly haired and one-eyed, with one eye that is sightless, neither protruding nor sunken. If you are confused, then remember that your Lord is not one-eyed." (Hasan)

Abû Dâwûd said: ‘Amr bin Al-Aswad was put in charge of the judiciary.

Comments:

This is how he said it. (Sahîh)
4321. It was narrated that An-
Nawwâs bin Sam‘ân Al-Kilâbî said:  
"The Messenger of Allâh ﷺ mentioned the Dajjâl and said: ‘If  
he appears while I am among you,  
I will deal with him on your behalf,  
and if he appears while I am not  
among you, then each man must  
deal with him on his own behalf.  
Allâh will take care of every  
Muslim on my behalf after me.  
Whoever among you lives to see  
him, let him recite the opening  
Verses of Sûrat Al-Kahf over him,  
for that is your protection against  
his Fitnah.’ We said: ‘How long will  
his stay be on earth be?’ He said:  
‘Forty days; a day like a year, a day  
like a month, a day like a week,  
and the rest of the days like your  
days.’ We said: ‘O Messenger of  
Allâh, on that day which is like a  
year, will the prayers of one day be  
sufficient for us?’ He said: ‘No.  
You will have to figure it based  
upon its length.’ Then ‘Eisâ bin  
Mariam, peace be upon him, will  
descend at the white minaret in the  
east of Damascus. And he will  
catch up with him at the gate of  
Ludd, and will kill him.” (Sâhih)  

Comments:  
This and other narrations that come later, prove that Allâh’s Messenger ﷺ  
learned of different matters in the future at different times. He did not  
withhold any of what he was ordered to convey. Here, he ﷺ explained that  
recitations from Sûrat Al-Kahf will help protect against the Fitnah of the  
Dajjâl.

4322. A similar report was  
narrated from Abû Umâmah, from  

the Prophet, and he mentioned the prayers as well. *(Hasan)*

4323. It was narrated from Abū Ad-Dardā’ that the Prophet said: “Whoever memorizes ten Verses from the beginning of Sūrat Al-Kahf will be protected from the Fitnah of the Dajjāl.” *(Sahih)*

Abū Dāwud said: This is what Hishām Ad-Dastawā‘ī said, narrating from Qatādah, but he said: “Whoever memorizes the last Verses of Sūrat Al-Kahf.”

Shu‘bāh said, narrating from Qatādah: “From the end of Al-Kahf.”

4324. It was narrated from Abū Hurairah that the Prophet said: “There is no Prophet between myself and him” — meaning ‘Īsā. “He will descend and when you see him you should recognize him, a man of medium height with a reddish complexion, wearing two garments *Mumāsarah,* with his *Mahrūd*.”

Meaning, in his version of the above narration, for which Qatādah is one of the narrators.

*Al-Mumāsarah* garment is that which has light yellow in it. *(An-Nihayah)* Other versions have the word *Mahrud* (Muslim 7373, At-Tirmidhi 2240, Ibn Mājah 4075) An-Nawawī said that *Mahrūd* is a garment dyed with *Wars* and then saffron, in *Lisān Al-‘Arab* *(Hurud)*: “A plant used for dyeing, and it is said that it is tumeric. *Mahrūd* and *Muharrad* refer to a garment dyed yellow with *Hurud.*"
head looking as if it is dripping although it will not be wet. He will fight the people for the cause of Islam, and he will break the cross and kill the pigs, and he will abolish the Jizyah. At his time Allah, will cause all religions to perish except Islam, and he will destroy Al-Masihid-Dajjãl. He will remain on the earth for forty years, then he will die, and the Muslims will perform the funeral prayer for him.” (Hasan)

Comments:

‘Eisã, peace be upon him, will descend as described in the authentic narrations, and slay the Dajjãl.

Chapter 15. Regarding Narrations About Al-Jassãsah

4325. It was narrated from Az-Zuhri, from Abû Salamah, from Fãtimah bint Qais that the Messenger of Allah  delayed the later ‘Ishã’ one night, then he came out and said: “I was detained by something that Tamim Ad-Dârî was telling me, about a man who was on one of the islands of the sea: ‘Then I saw a woman who was dragging her hair.’ He said: ‘Who are you?’ She said: ‘I am Al-Jassãsah; go to that castle.’ So I went to it, and I saw a man who was dragging his hair; he was chained in fetters and was leaping between heaven and earth. I said: ‘Who are you?’ He said: ‘I am the Dajjãl; has the Prophet of the unlettered appeared yet?’ I said:
‘Yes.’ He said: ‘Did they obey him or disobey him?’ I said: ‘They obeyed him.’ He said: ‘That is good for them.’” (Hasan)

**Tafsir:** [Hasn] للحديث شواهد، انظر الرقم الآتي: 426.

4326. It was narrated from ‘Abdullâh bin Buraïdah (he said): "‘Amir bin Sharâhil Ash-Sha’bi narrated to us, from Fâtimah bint Qais, that she said: ‘I heard the caller of the Messenger of Allâh ﷺ crying out: “As-Sâlátu Jâmî’ah (prayer is about to begin).” So I went out and prayed with the Messenger of Allâh ﷺ, and when the Messenger of Allâh ﷺ had finished the prayer, he sat on the Minbar, and he was smiling. He said: “Let each person remain in the place where he prayed.”’ Then he said: “Do you know why I called you together?” They said: “Allâh and His Messenger know best.” He said: “By Allâh, I did not call you together for some alarming news or for something good. Rather I have called you together because Tamim Ad-Dâri was a Christian, and he came and pledged allegiance, and accepted Islam. He told me something which agrees with what I was telling you about the Dajjâl. He told me that he sailed on a ship with thirty men of Lakhm and Judhâm and they were tossed by the waves of the sea for a month. Then they were cast upon an island at sunset. They sat in a small rowing-boat and landed on that island. They were met by a beast with a great deal of hair. They said:
‘Woe to you, what are you?’ It said: ‘I am Al-Jassasah. Go to this man in the monastery, for he is anxious to know about you.’ He said: ‘When it named a man for us, we were afraid of it, lest it be a she-devil. We set off, rushing, until we came to that monastery, where we found the largest man we had ever seen, bound strongly in chains with his hands bound to his neck.’” And he mentioned the Hadith; “and he asked them about the date-palms of Baisân, the spring of Zughar and the unlettered Prophet. And he said: ‘I am the Dajjâl, and soon I will be given permission to emerge.’” And the Prophet ﷺ said: “He is in the Sea of Ash-Shâm (Mediterranean), or the Yemeni Sea (Arabian Sea). No, rather he is in the east” twice, and pointed with his hand towards the east. She said: “I memorized this from the Messenger of Allah ﷺ.” (Sahîh)

Comments:

Al-Jassasah comes from the word Jass, at it means that it, or she, gathers information for him. Lakhm and Judham are two tribes that lived in Yemen. Baisân is a village in the valley of the Jordan river. Zughar is a village in Syria.

4327. It was narrated from Mujâlid bin Sa’eed, from ‘Amir, who said: “Fâtîmah bint Qais told me that the Prophet ﷺ prayed Zuhr, then he ascended the Minbar, and he had not ascended it except on Fridays before that,” then he narrated this story (about the Dajjâl). (Da’î)
It was narrated from Al-Walid bin ‘Abdullah bin Jumai’, from Abu Salamah bin Abdur-Rahman, from Jabir, who said: “One day, the Messenger of Allah said from the Minbar: ‘While some people were traveling on the sea, their food ran out. Then an island appeared before them and they went out looking for bread, and were met by Al-Jassasah.’ I said to Abu Salamah: ‘What is Al-Jassasah?’ He said: ‘A woman who was dragging the hair of her body and her head.’ She said: ‘In this castle there is...’ and he narrated the Hadith. “He asked about the date-palms of Baisan and the spring of Zughar. He said he is Al-Masih.” Ibn Abi Salamah[1] said to me: “In this Hadith there is something that I did not memorize.” He (Abu Salamah) said: “Jabir bore witness that he was Ibn Saa’id.”[2] I said: ‘But he has died.’ He said: ‘Even though he died!’ I said: ‘But he accepted Islam.’ He said: Even though he accepted Islam!’ I said: But he entered Al-Madinah.’ He said:’

[1] That is ’Umar bin Abi Salamah, and the one hearing him say this is Al-Walid.

[2] He is also called Ibn Sayyad, as appears in the next chapter.
Even though he entered Al-Madinah!"

Comments:
Ibn Şayyâd was a Jewish boy that they had suspected might be the Dajjâl, he later became a Muslim and died.

Chapter 16. Reports Regarding Ibn Aş-Şâ‘îd

4329. It was narrated from Sâlim, from Ibn ʿUmar that the Prophet ﷺ passed by Ibn Șâ‘îd with a group of his Companions, among whom was ʿUmar bin Al-Khaṭṭâb, while he (Ibn Șâ‘îd) was playing with some other boys by the battlement of Banû Maghâlah, and he was still a boy. He did not notice until the Messenger of Allâh ﷺ tapped him on the back with his hand, and said: “Do you bear witness that I am the Messenger of Allâh?” Ibn Șâ‘îd looked at him and said: “I bear witness that you are the Messenger of the unlettered.” Then Ibn Şâyyâd said to the Prophet ﷺ: “Do you bear witness that I am the Messenger of Allâh?” The Prophet ﷺ said to him: “I believe in Allâh and His Messengers.” Then the Prophet ﷺ said to him: “What comes to you?” He said: “A truth-teller and a liar come to me.” The Prophet ﷺ said to him: “You have been confounded.” Then the Messenger of Allâh ﷺ said to him: “I am hiding something in my mind for you,” and he was hiding (the Verse) “the Day when the sky will..."
bring forth a visible smoke (Dukhān Mubīn)”. Ibn Ṣayyād said: “It is Ad-Dukh.” The Messenger of Allāh said: “May you be disgraced and dishonored, you will never go beyond your station.” ‘Umar said: “O Messenger of Allāh, allow me to strike his neck.” The Messenger of Allāh said: “If he is him (meaning the Dajjāl), you will never be able to overpower him, and if he is not him, there is nothing good in killing him.”

(Sahih)

تخريج: أخرجه مسلم، الفتح، باب ذكر ابن الصياح، ح: 2930 من حديث عبد الرزاق، والبخاري، الجهاد والسير، باب: كيف يعرض الإسلام على الصعيدي ح: 3055 من حديث معمر.

4330. It was narrated that Nāfi' said: “Ibn ‘Umar used to say: ‘By Allāh, I do not doubt that Ibn Ṣayyād is Al-Masihid-Dajjāl.’”

(Sahih)

4331. It was narrated that Muḥammad bin Al-Munkadir said: “I saw Jābir bin ‘Abdullāh swearing by Allāh that Ibn Aṣ-Ṣayyād was the Dajjāl. I said: ‘Are you swearing by Allāh?’ He said: ‘I heard ‘Umar swearing by Allāh to that effect, in the presence of the Messenger of Allāh, and the Messenger of Allāh did not object to that.’” (Ṣahih)

It was narrated from Al-A'mash, from Sālim, that Jābir said: “We lost Ibn Sayyād on the Day of Al-Harrah.”\(^1\) (Da'if)

It was narrated from Al-'Alā', from his father that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘The Hour will not begin until thirty Dājjāl have appeared, each of them claiming that he is the messenger of Allāh.’” (Sahih)

It was narrated from Abū Salamah, from Abū Hurairah, who said: “The Messenger of Allāh ﷺ said: ‘The Hour will not begin until thirty liying Dājjāls have appeared, each of them telling lies against Allāh and His Messenger.’” (Hasan)

[\(^1\) Meaning, the day that Yazid bin Mu‘awiyah gained sway over Al-Madinah, and they say that it is not correct, because Ibn Sayyād died prior to that as affirmed in other authentic narrations.]
said: “‘Ubaidah As-Salmānī narrated this report.” He mentioned something similar. “And I said to him: ‘Do you think that this man, meaning Al-Mukhtār, is one of them?’ ‘Ubaidah said: ‘He is one of the leaders.’” (Daʿīf)

**Chapter 17. Enjoining (Good) And Forbidding (Evil)**

4336. It was narrated from ‘Alī bin Badhīmah, from Abū ‘Ubial, from ‘Abdullāh bin Mas‘ūd, who said: “The Messenger of Allāh ﷺ said: ‘The first signs of decline that appeared among the Children of Israel was when one man would meet another and say: ‘O so-and-so, fear Allāh and give up what you are doing, for it is not permissible for you.’ Then he would meet him the following day, and that did not prevent him from eating with him, drinking with him and sitting with him. When they did that, Allāh hardened their hearts equally, then He said: “Those among the Children of Israel who disbelieved were cursed by the tongue of Dāwūd and ‘Eisā, son of Maryam. That was because they disobeyed (Allāh and the Messengers) and were ever transgressing beyond bounds. They used not to forbid one another from Al-Munkār (wrong, evildoing, sins, polytheism, disbelief) which they committed.
Vile indeed was what they used to do. You see many of them taking the disbelievers as their Awliyā' (protectors and helpers). Evil indeed is that which they themselves have sent forward before them; for that (reason) Allāh’s Wrath fell upon them, and in torment they will abide. And had they believed in Allāh, and in the Prophet and in what has been revealed to him, never would they have taken them (the disbelievers) as Awliyā’ (protectors and helpers); but many of them are the Fāsiqūn (rebellious, disobedient to Allāh). Then he said: ‘No, by Allāh, you must enjoin what is good and forbid what is evil, and stop the evildoer, and compel him to conform with what is right and restrict him to what is right.’”

تخريج: [إسناده ضعيف] آخرجه الترمذي، تفسير القرآن، باب: ومن سورة المائدة، ح: 3047 وابن ماجه، ح: 4006 من حديث علي بن بذيمة به 8 السند منقطع كما تقدم: 1444، 1417

4337. A similar report was narrated from Sālim, from Abū ‘Ubaydah, from Ibn Mas‘ūd from the Prophet س، and he added: “...Or Allāh will harden your hearts equally, then He will curse you as He cursed them.” (Da‘īf)

Abū Dāwūd said: It was narrated by Al-Muhārībī from Al-‘Alī bin Al-Musayyab from ‘Abdullāh bin ‘Amr bin Murrah from Sālim Al-Aftas from Abū ‘Ubaydah from

4338. It was narrated that Qais said: “Abū Bakr said, after praising and glorifying Allāh: ‘O people, you recite this Verse, but you do not understand it as it should be understood: ‘Take care of your ownselves. If you follow the (right) guidance no harm can come to you from those who are in error.’”[1]

He (one of the narrators) said: “From Khalid:[2] ‘And we heard the Prophet say: “If the people see a wrongdoer and they do not stop him, soon Allāh will punish them all.”’ Abū (one of the narrators) said, from Hushaim:[3] “I heard the Messenger of Allāh say: ‘There is no people among whom acts of disobedience are done, and they are able to change them but they do not do so, but soon Allāh will punish them all.’” (Ṣaḥīḥ)

Abū Dāwūd said: And it was narrated – as Khalid said – by Abū Usamah and a group. Shu'bah said: “There is no people among whom acts of disobedience are done, and they are greater in number than those who do them...”

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4339. It was narrated that Jarîr said: “I heard the Prophet say: ‘There is no man among a people who commit acts of disobedience, and they are able to change it, but they do not change it, but Allah will punish them before they die.’” (Daʿīf) [It preceded, see no. 1740.]

4340. It was narrated that Abû Sa‘eed Al-Khurdi said: “I heard the Messenger of Allah say: ‘Whoever sees an evil deed and is able to change it with his hand, then let him change it with his hand.’” Hannâd omitted the rest of the hadith but Ibn Al-ʿAlâ completed it: “If he cannot (do that, then let him change it) with his tongue, if he cannot (change it) with his tongue, then with his heart, and that is the weakest of faith.” (Ṣahîh)
Comments:

“Change it” meaning, from Munkar or evil, to Ma'ruf or goodness. And this narration mentions three levels, covering faith: in the heart, with the tongue and with the limbs, and the least of it, “with his heart,” is faith.

4341. Abū Umayyah Ash-Sha‘bānī said: "I asked Abū Tha’labah Al-Khushānī: ‘O Abū Tha’labah, what do you say about this Verse: “Take care of your own selves.”’[1] He said: ‘By Allah, you have asked one who has knowledge about it. I asked the Messenger of Allah  about it and he said: “Rather you should enjoin one another to do that which is good and forbid one another from that which is evil, until when you see avarice being obeyed and whims being followed, this world being preferred and everyone admiring his own opinion, then you should take care of your own self and ignore the common folk. Ahead of you there are days of patience, when patience will be like grasping live coals, and the one who does good deeds will have the reward of fifty men who do deeds like his.”’ Someone else added: “He said: ‘O Messenger of Allah, the reward of fifty of them?’ He said: ‘The reward of fifty of you.’” (Hasan)

4342. It was narrated from ‘Umārah bin ‘Amr, from ‘Abdullāh bin ‘Amr bin Al-‘Ās that the Messenger of Allah  said: “How
will you be at a time” - or “soon there will come a time” - “when people are sifted and the dregs of mankind will be left, who will break their promises and betray their trusts, and they will become mixed together[1] like this?” - and he interlaced his fingers. They said: “How should we be, O Messenger of Allah?” He said: “Accept that which you approve of, and reject that which you disapprove of, tend to your own affairs and leave alone the affairs of the common folk.”

(Hasan)

Abū Dāwud said: This is how it has been related from ‘Abdullāh bin ‘Amr, from the Prophet, through various routes of transmission.

Mixed together: meaning, to such an extent that one will not be able to tell the good from the bad, and people will be so confused about religious matters, that they will not be able to tell the difference between honesty and betrayal, good and evil.
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approve of, and reject that which you disapprove of, tend to your own affairs and leave alone the affairs of the common folk.” (Hasan)


4344. It was narrated that Abū Sa'eed Al-Khurdi said: “The Messenger of Allâh ﷺ said: ‘The best of jihâd is a just word spoken to an oppressive Sultan” or “an oppressive Amir.” (Hasan)


4345. It was narrated from Mughirah bin Ziyād Al-Mawsili, from ‘Adiyy bin ‘Adiy, from Al-‘Urs bin ‘Amirah Al-KindI that the Prophet ﷺ said: “If sin is committed on earth, the one who sees it and hates it – or denounces it – is like one who was absent from it, and the one who is absent from it but approves of it is like one who sees it.” (Da‘îf)

تخريج: [إسناده ضعيف] أخرجه الطبراني في الكبرى: 139/17 من حديث أبي بكر بن عباس به وهو ضعيف كما تقدم: 2019/1 وانظر الحديث الآتي.

4346. (There is another chain) from ‘Adiyy bin ‘Adiy, from the
Prophet ﷺ. He said: “Whoever sees it and hates it, is like one who was absent from it.” (Da‘if)

Chapter 18. The Onset Of The Hour

4347. It was narrated that Abû Al-Bakhtârî said: “One who heard the Prophet ﷺ saying it, told me” — and Sulaimân (one of the narrators) said: “One of the Companions of the Prophet ﷺ told me” — “that the Prophet ﷺ said: ‘Mankind will not be destroyed until their sins become abundant (and they have no excuse left).’” (Sahîh)

4348. It was narrated that ‘Abdullâh bin ‘Umar said: “The Messenger of Allâh ﷺ led us in praying ‘Ishâ’ one night towards the end of his life, and when he had said the Salâm he stood up and said: ‘Do you not see this night of yours? One hundred years from now, no one who is on the face of the earth will be left.’” Ibn ‘Umar said: “The people misunderstood these words of the Messenger of Allâh ﷺ when they narrated these Ahâdîth about one hundred years. What the Messenger of Allâh ﷺ said was: ‘No one who is on the face of the earth today will be left.’”
meaning that that generation would come to an end.” (Sahih)

4349. It was narrated that Abū Tha'labah Al-Khushani said: “The Messenger of Allah ﷺ said: ‘Allāh will not impose too much hardship on this Ummah by delaying them for half a day (on the Day of Resurrection).’” (Sahih)

4350. It was narrated from Sa‘d bin Abī Waqqas that the Prophet ﷺ said: “I hope that it will not be too hard for my Ummah (i.e., the rich people of the Ummah) when they are with their Lord (on the Day of Resurrection) and He delays them for half a day.” It was said to Sa‘d: How much is a day? He said: Five hundred years. (Da‘if)