English Translation of
Sunan Abu Dawud
Compiled by:
Imâm Hâfiz Abu Dawud Sulaiman bin Ash‘ath
Volume 4
From Hadith no. 3242 to 4350
Ahâdith edited & referenced by:
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Final review by:
Abû Khaliyl (USA)
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In the Name of Allâh, the Most Gracious, the Most Merciful
## Contents

### 21. THE BOOK OF OATHS AND VOWS

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Stern Warning Against False Oaths</td>
<td>17</td>
</tr>
<tr>
<td>(...)</td>
<td>One Who Swears An Oath In Order To Usurp The Wealth Of Another</td>
<td>17</td>
</tr>
<tr>
<td>2</td>
<td>Seriousness Of Swearing By The Minbar Of The Prophet محمد ﷺ</td>
<td>20</td>
</tr>
<tr>
<td>3</td>
<td>Swearing By Other Than Allah</td>
<td>20</td>
</tr>
<tr>
<td>4</td>
<td>It Is Disliked To Swear By One’s Forefathers</td>
<td>21</td>
</tr>
<tr>
<td>5</td>
<td>It Is Disliked To Swear By Al-Amānah</td>
<td>23</td>
</tr>
<tr>
<td>(...)</td>
<td>Ambiguity In Oaths</td>
<td>23</td>
</tr>
<tr>
<td></td>
<td>What Has Been Reported About Swearing That One Has Nothing To Do With Islam Or That One Belongs To Another Religion</td>
<td>24</td>
</tr>
<tr>
<td>8</td>
<td>If A Man Swears That He Will Not Eat Idām</td>
<td>25</td>
</tr>
<tr>
<td>9</td>
<td>Saying ‘If Allah Wills’ When Swearing An Oath</td>
<td>26</td>
</tr>
<tr>
<td>(...)</td>
<td>How The Prophet محمد ﷺ Swore An Oath</td>
<td>27</td>
</tr>
<tr>
<td>14</td>
<td>Breaking The Oath When That Is Better</td>
<td>28</td>
</tr>
<tr>
<td>10</td>
<td>Is Al-Qasam An Oath?</td>
<td>29</td>
</tr>
<tr>
<td>13</td>
<td>Intentionally Swearing A False Oath</td>
<td>31</td>
</tr>
<tr>
<td>15</td>
<td>How Much Is The Sā‘ For Expiation?</td>
<td>31</td>
</tr>
<tr>
<td>16</td>
<td>Freeing A Believing Slave (As Expiation)</td>
<td>33</td>
</tr>
<tr>
<td>18</td>
<td>It Is Disliked To Make Vows</td>
<td>34</td>
</tr>
<tr>
<td>19</td>
<td>Vowing To Commit An Act Of Disobedience</td>
<td>35</td>
</tr>
<tr>
<td>(...)</td>
<td>Whoever Held The View That Expiation Is Necessary If The Vow Was For Disobedience</td>
<td>36</td>
</tr>
<tr>
<td>20</td>
<td>One Who Vows To Perform Ṣalāh In Bait Al-Maqdis (Jerusalem)</td>
<td>42</td>
</tr>
<tr>
<td>24</td>
<td>Fulfilling A Vow On Behalf Of One Who Has Died</td>
<td>43</td>
</tr>
<tr>
<td>(...)</td>
<td>If A Person Dies Owing Fasts, His Heir Should Fast On His Behalf</td>
<td>44</td>
</tr>
<tr>
<td>22</td>
<td>The Commandment To Fulfill Vows</td>
<td>45</td>
</tr>
<tr>
<td>21</td>
<td>A Vow Concerning What One Does Not Possess</td>
<td>48</td>
</tr>
<tr>
<td>23</td>
<td>The One Who Vows To Give His Wealth In Charity</td>
<td>50</td>
</tr>
<tr>
<td>(...)</td>
<td>If A Person Made A Vow In Jāhiliyyah Then Entered Islam</td>
<td>52</td>
</tr>
<tr>
<td></td>
<td>One Who Makes A Vow But Does Not Name It</td>
<td>53</td>
</tr>
</tbody>
</table>
Chapter 6. Idle (Laghw) Oaths ............................................................... 53
Chapter 11. One Who Swears Not To Eat Food.................................... 54
Chapter 12. An Oath To Sever Ties Of Kinship .................................... 55
Chapter 17. Making An Exception (Saying: In-Shā‘-Allāh) After Swearing One’s Oath.............................................................. 57
Chapter 25. One Who Swears A Vow He Is Unable To Fulfill ................. 58

## 22. THE BOOK OF BUSINESS

Chapter 1. Regarding Trade That Is Mixed With Swearing And Idle Talk . 59
Chapter 2. Regarding Extraction Of Minerals ..................................... 60
Chapter 3. Regarding Avoiding Things That One Doubts ...................... 61
Chapter 4. Regarding The One Who Consumes Ribā And The One Who Pays It........................................................................ 63
Chapter 5. Regarding The Abolition Of Ribā ...................................... 64
Chapter 6. Regarding It Being Disliked To Swear Oaths When Buying And Selling ................................................................. 64
Chapter 7. Regarding Giving A Little More When Weighing And Weighing For A Fee .............................................................. 65
Chapter 8. Regarding The Statement Of The Prophet ﷺ: “The (Standard) Measure Is The Measure Of Al-Madinah” ............................. 66
Chapter 9. Regarding The Stern Warning About Debt ........................... 67
Chapter 10. Regarding One Who Delays Repayment Of A Debt .......... 69
Chapter 11. Regarding Paying Off Debts Well .................................... 70
Chapter 12. Regarding Exchange.......................................................... 71
Chapter 13. Regarding Jewelry On Swords Being Sold For Dirhams ...... 72
Chapter 14. Regarding Paying With Gold For A Price In Silver .......... 74
Chapter 15. Regarding Animals For Animals On Credit ..................... 75
Chapter 16. Concession Allowing That ................................................ 75
Chapter 17. If That Is Hand To Hand .................................................... 76
Chapter 18. Regarding Fresh Dates For Dried Dates ......................... 76
Chapter (…) Regarding Al-Muzābanah .............................................. 77
Chapter 19. Regarding ‘Arāyā Transactions ......................................... 78
Chapter 20. Regarding Estimating For ‘Arāyā ....................................... 79
Chapter 21. Regarding The Explanation Of ‘Arāyā ................................. 79
Chapter 22. Regarding Selling Crops Before They Are Ripe ................ 80
Chapter 23. Regarding Selling Crops Years In Advance ..................... 82
Chapter 24. Regarding Transactions Involving Ambiguity ................. 83
Chapter 25. Regarding Forced Sales ................................................. 85
Chapter 26. Regarding Partnerships .................................................. 86
Chapter 27. Regarding An Agent Doing Something Other Than What He Was Instructed To Do .................................................. 87
Chapter 28. Regarding A Man Who Does Trade With Another Man's Wealth Without His Permission......................................... 88
Chapter 29. Regarding Partnership Without Capital................................................... 89
Chapter 30. Muzāra'ah (Sharecropping)........................................................................ 89
Chapter 31. Regarding The Stern Warning Concerning That......................................... 92
Chapter 32. Regarding Cultivating Land Without The Permission Of Its Owner.......................... 97
Chapter 33. Regarding Mukhābarah ........................................................................... 97
Chapter 34. Regarding Musāqāh ............................................................................... 99
Chapter 35. Regarding Al-Khars (Estimation Of Fruits On Palm Trees)....................... 101

THE BOOK OF AL'-LJARAH (THE BOOK OF EMPLOYMENT)

Chapter 36. Regarding The Earnings Of A Teacher................................................... 103
Chapter 37. Regarding The Earnings Of Physicians.................................................. 104
Chapter 38. Regarding The Earnings Of A Cupper................................................. 106
Chapter 39. Regarding The Earnings Of A Slave-Women........................................ 107
Chapter (...) Regarding The Fee Of A Fortune-Teller ............................................ 108
Chapter 40. Regarding Stud Fees For A Stallion........................................................ 109
Chapter 41. Regarding Goldsmiths.............................................................................. 109
Chapter 42. Regarding A Slave That Is Sold While He Has Wealth............................ 110
Chapter 43. Regarding Meeting Merchants Outside The City.................................... 112
Chapter 44. Regarding The Prohibition Of Artificially Inflating Prices......................... 112
Chapter 45. Regarding The Prohibition Of A Town-Dweller Selling On Behalf Of A Bedouin.............................................................................................................. 113
Chapter 46. One Who Buys An Animal Whose Udders Have Been Tied Up.............. 115
Chapter 47. Regarding The Prohibition Of Hoarding................................................... 116
Chapter 48. Regarding Breaking Dirhams ................................................................ 117
Chapter 49. Regarding Fixing Prices........................................................................... 118
Chapter 50. Regarding The Prohibition Of Deception................................................. 119
Chapter 51. Regarding The Option Of Both Parties (To Annul A Deal)......................... 119
Chapter 52. Regarding The Virtue Of Accepting The Cancellation Of A Deal.............. 122
Chapter 53. Regarding One Who Does Two Transactions In One............................. 123
Chapter 54. Regarding The Prohibition Of Al-Énah .................................................. 123
Chapter 55. Regarding Payment In Advance............................................................... 124
Chapter 56. Regarding Payment In Advance For Specified Crops............................ 126
Chapter 57. Transfer Of Goods Paid For In Advance................................................. 126
Chapter 58. Cancelling The Deal In The Event Of Blight............................................. 126
Chapter 59. Regarding The Explanation Of Blight...................................................... 127
Chapter 60. Regarding Withholding Water.................................................................. 128
Chapter 61. Regarding Selling Surplus Water............................................................. 130
Chapter 62. Regarding The Price Of Cats................................................................... 130
Contents

Chapter 63. Regarding The Price Of Dogs........................................... 131
Chapter 64. Regarding The Price Of Khamr And Dead Meat...................... 132
Chapter 65. Regarding Selling Food Before Taking Possession Of It.......... 135
Chapter 66. If A Man Says When Buying And Selling: No Deception ........ 138
Chapter 67. Regarding Al-‘Urbān (Non-Refundable Advance) .................. 139
Chapter 68. Regarding A Man Selling What He Does Not Possess.......... 140
Chapter 69. Regarding Conditions In Sales .......................................... 141
Chapter 70. Regarding Liability For The Slave..................................... 141
Chapter 71. Regarding One Who Buys A Slave And Employs Him, Then Finds A Fault In Him ..................................................... 142
Chapter 72. If Two Parties Dispute, The Item Remains Where It Was........ 143
Chapter 73. Regarding Pre-Emption................................................... 144
Chapter 74. If A Man Becomes Bankrupt And Another Man Finds His Exact Goods With Him ..................................................... 146
Chapter 75. One Who Takes Care Of A Worn-Out Animal..................... 149
Chapter 76. Regarding Pawning......................................................... 150
Chapter 77. A Man Taking From His Son’s Wealth ................................ 151
Chapter 78. Regarding A Man Who Finds His Exact Property With Another Man................................................................. 152
Chapter 79. Regarding A Man Who Takes His Right From Something That Is Under His Control ...................................................... 153
Chapter 80. Regarding Accepting Gifts ............................................... 155
Chapter 81. Taking Back A Gift (Al-Hibah) ........................................ 156
Chapter 82. A Gift (Al-Hadiyah) For Helping Someone........................... 157
Chapter 83. Regarding A Man Who Favors One Of His Children In Presents (An-Nuḥl) .......................................................... 157
Chapter 84. Regarding A Woman Giving Without Her Husband’s Permission. 160
Chapter 85. Life-Long Gift................................................................. 161
Chapter 86. Life-Long Gift With Mention Of Descendants ...................... 162
Chapter 87. Regarding A Gift Given To The Last One (Of The Giver And Recipient Who Remains) Alive ........................................ 164
Chapter 88. Regarding Liability For Something Borrowed ....................... 165
Chapter 89. The One Who Damages Something Is Liable To Replace It With Something Similar .................................................. 168
Chapter 90. Livestock Damaging People’s Crops ................................... 169

23. THE BOOK OF JUDGMENTS

Chapter 1. Regarding Seeking Appointment As A Judge ....................... 170
Chapter 2. Regarding The Judge Who Is Mistaken................................ 171
Chapter 3. Regarding Seeking The Position Of Judge, And Hastening To Accept That Position ...................................................... 173
Chapter 4. Regarding Bribery Being Disliked ...................................... 174
Chapter 5. Regarding Gifts For Workers............................................................................... 174
Chapter 6. How To Judge ........................................................................................................ 175
Chapter 7. Regarding The Judges Judgment When He Is Mistaken................................. 176
Chapter 8. How Should The Disputants Sit Before The Judge?......................................... 178
Chapter 9. A Judge Passing Judgment While He Is Angry.................................................. 178
Chapter 10. Judgment Between Ahl Adh-Dhimmah .............................................................. 178
Chapter 11. Struggling For An Opinion When Passing Judgment ......................................... 179
Chapter 12. Regarding Reconciliation .................................................................................. 181
Chapter 13. Regarding Testimonies ...................................................................................... 182
Chapter 14. Regarding A Man Who Helps Someone In A Dispute Without Knowing About The Case ................................................................................................................. 183
Chapter 15. Regarding False Witness .................................................................................... 184
Chapter 16. The One Whose Testimony Is To Be Rejected .................................................. 185
Chapter 17. Testimony Of A Bedouin Against Townspeople ................................................. 186
Chapter 18. Testimony With Regard To Breastfeeding ......................................................... 186
Chapter 19. The Testimony Of Ahl Adh-Dhimmah And A Will Made When Traveling ............. 187
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 ........................................................................................................... 189
Chapter 21. Judgment On The Basis Of An Oath And One Witness ...................................... 190
Chapter 22. Two Men Who Claim Something But Have No Proof .......................................... 193
Chapter 23. The Defendant Should Swear An Oath ............................................................... 195
Chapter 24. How The Oath Should Be Sworn ....................................................................... 196
Chapter 25. If The Defendant Is A Dhimmi, Should He Swear An Oath? ......................... 196
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 .............................................................. 197
Chapter 27. How Should a Dhimmi be Asked to Swear an Oath? ........................................ 198
Chapter 28. A Man Who Swears To Establish His Rights ...................................................... 199
Chapter 29. Regarding A Person In Debt, Should He Be Detained? ........................................ 200
Chapter 30. Regarding Authorization ................................................................................... 202
Chapter 31. Regarding Judicial Matters .................................................................................. 202

24. THE BOOK OF KNOWLEDGE

Chapter 1. Regarding The Virtue Of Knowledge ................................................................. 207
Chapter 2. Narrating The Sayings Of The People Of The Book ........................................... 208
Chapter 3. Writing Knowledge ............................................................................................. 209
Chapter 4. A Stern Warning Against Lying About The Messenger Of Allah ....................... 212
Chapter 5. Speaking About The Book Of Allah Without Knowledge ................................... 212
Chapter 6. Repeating Words ............................................................................................... 213
## Contents

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>7</td>
<td>Regarding Speaking Quickly</td>
</tr>
<tr>
<td>8</td>
<td>Caution In Issuing <em>Fatwa</em></td>
</tr>
<tr>
<td>9</td>
<td>It Is Disliked To Withhold Knowledge</td>
</tr>
<tr>
<td>10</td>
<td>The Virtue Of Spreading Knowledge</td>
</tr>
<tr>
<td>11</td>
<td>Narrating From The Children Of Israel</td>
</tr>
<tr>
<td>12</td>
<td>Regarding Seeking Knowledge For Other Than (The Sake Of) Allāh</td>
</tr>
<tr>
<td>13</td>
<td>Regarding Telling Stories</td>
</tr>
</tbody>
</table>

### 25. THE BOOK OF DRINKS

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>The Prohibition Of <em>Khamr</em></td>
</tr>
<tr>
<td>2</td>
<td>Grapes Pressed For Wine</td>
</tr>
<tr>
<td>3</td>
<td>What Has Been Reported Regarding Making Vinegar With <em>Khamr</em></td>
</tr>
<tr>
<td>4</td>
<td>What <em>Khamr</em> Is Made From</td>
</tr>
<tr>
<td>5</td>
<td>What Has Been Reported Regarding Intoxicants</td>
</tr>
<tr>
<td>6</td>
<td>Regarding <em>Ad-Dādhi</em></td>
</tr>
<tr>
<td>7</td>
<td>Regarding Vessels</td>
</tr>
<tr>
<td>8</td>
<td>Mixing Two Items</td>
</tr>
<tr>
<td>9</td>
<td>Regarding <em>Nabīdah</em> Made From Unripened Dates (<em>Al-Busr</em>)</td>
</tr>
<tr>
<td>10</td>
<td>Regarding The Description Of <em>Nabīdah</em></td>
</tr>
<tr>
<td>11</td>
<td>Regarding Drinking Honey</td>
</tr>
<tr>
<td>12</td>
<td>If <em>Nabīdah</em> Ferments</td>
</tr>
<tr>
<td>13</td>
<td>Regarding Drinking While Standing</td>
</tr>
<tr>
<td>14</td>
<td>Drinking From The Mouth Of The Water Skin</td>
</tr>
<tr>
<td>15</td>
<td>Bending The Mouths Of Waterskins</td>
</tr>
<tr>
<td>16</td>
<td>Drinking From The Cracked Place On A Cup</td>
</tr>
<tr>
<td>17</td>
<td>Regarding Drinking From Vessels Of Gold And Silver</td>
</tr>
<tr>
<td>18</td>
<td>Regarding Sipping Water</td>
</tr>
<tr>
<td>19</td>
<td>When Should The One Who Is Serving Water Drink?</td>
</tr>
<tr>
<td>20</td>
<td>Regarding Blowing Into The Drink, And Breathing In It</td>
</tr>
<tr>
<td>21</td>
<td>What To Say When Drinking Milk</td>
</tr>
<tr>
<td>22</td>
<td>Regarding Covering Vessels</td>
</tr>
</tbody>
</table>

### 26. THE BOOK OF FOOD

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>What Has Been Reported About Accepting Invitations</td>
</tr>
<tr>
<td>2</td>
<td>Regarding The Recommendation For Holding A Wedding Feast</td>
</tr>
<tr>
<td>3</td>
<td>How Long Should The Wedding Feast Last?</td>
</tr>
<tr>
<td>4</td>
<td>Offering Food When Someone Arrives from A Journey</td>
</tr>
<tr>
<td>5</td>
<td>What Has Been Reported About Hospitality</td>
</tr>
<tr>
<td>Chapter 6.</td>
<td>Abrogation Of The Ruling That A Guest May Eat From The Wealth Of Another</td>
</tr>
<tr>
<td>Chapter 7.</td>
<td>Regarding Food Of Two Who Are Competing</td>
</tr>
<tr>
<td>Chapter 8.</td>
<td>If A Man Is Invited And Sees Something Objectionable</td>
</tr>
<tr>
<td>Chapter 9.</td>
<td>If Two Invitations Come At The Same Time, Which Should Be Given Precedence?</td>
</tr>
<tr>
<td>Chapter 10.</td>
<td>If The Time Of ʿṢalāt Comes When Supper Is Ready</td>
</tr>
<tr>
<td>Chapter 11.</td>
<td>Washing The Hands When Wanting To Eat</td>
</tr>
<tr>
<td>Chapter 12.</td>
<td>Washing The Hands Before Eating</td>
</tr>
<tr>
<td>Chapter 13.</td>
<td>If Eating Unexpectedly</td>
</tr>
<tr>
<td>Chapter 14.</td>
<td>Regarding It Being Disliked To Criticize Food</td>
</tr>
<tr>
<td>Chapter 15.</td>
<td>Regarding Eating Together (In A Group)</td>
</tr>
<tr>
<td>Chapter 16.</td>
<td>Saying ʿBismillāh Over Food</td>
</tr>
<tr>
<td>Chapter 17.</td>
<td>Regarding Eating While Reclining</td>
</tr>
<tr>
<td>Chapter 18.</td>
<td>Eating From The Top Of The Platter</td>
</tr>
<tr>
<td>Chapter 19.</td>
<td>Sitting At A Table On Which There Are Some Things That Are Disliked</td>
</tr>
<tr>
<td>Chapter 20.</td>
<td>Eating With The Right Hand</td>
</tr>
<tr>
<td>Chapter 21.</td>
<td>Regarding Eating Meat</td>
</tr>
<tr>
<td>Chapter 22.</td>
<td>Regarding Eating Squash</td>
</tr>
<tr>
<td>Chapter 23.</td>
<td>Regarding Eating Tharīd</td>
</tr>
<tr>
<td>Chapter 24.</td>
<td>It Is Disliked To Have An Aversion For Food</td>
</tr>
<tr>
<td>Chapter 25.</td>
<td>The Prohibition Of Eating ʿAl-Jallālah And Its Milk</td>
</tr>
<tr>
<td>Chapter 26.</td>
<td>Regarding Eating Horse Meat</td>
</tr>
<tr>
<td>Chapter 27.</td>
<td>Regarding Eating Rabbit</td>
</tr>
<tr>
<td>Chapter 28.</td>
<td>Regarding Eating Mastigure</td>
</tr>
<tr>
<td>Chapter 29.</td>
<td>Eating The Meat Of Bustards</td>
</tr>
<tr>
<td>Chapter 30.</td>
<td>Regarding Eating The Vermin Of The Land</td>
</tr>
<tr>
<td>Chapter 31.</td>
<td>Things For Which No Prohibition Is Mentioned</td>
</tr>
<tr>
<td>Chapter 32.</td>
<td>Regarding Eating Hyena</td>
</tr>
<tr>
<td>Chapter 33.</td>
<td>Eating Predators</td>
</tr>
<tr>
<td>Chapter 34.</td>
<td>Regarding Eating The Meat Of Domestic Donkeys</td>
</tr>
<tr>
<td>Chapter 35.</td>
<td>Regarding Eating Locusts</td>
</tr>
<tr>
<td>Chapter 36.</td>
<td>Regarding Eating Fish That Die In The Sea And Float</td>
</tr>
<tr>
<td>Chapter 37.</td>
<td>Regarding One Who Is Compelled By Necessity To Eat Dead Meat</td>
</tr>
<tr>
<td>Chapter 38.</td>
<td>Regarding Combining Two Types Of Food</td>
</tr>
<tr>
<td>Chapter 39.</td>
<td>Regarding Eating Cheese</td>
</tr>
<tr>
<td>Chapter 40.</td>
<td>Regarding Vinegar</td>
</tr>
<tr>
<td>Chapter 41.</td>
<td>Regarding Eating Garlic</td>
</tr>
<tr>
<td>Chapter 42.</td>
<td>Regarding Dates</td>
</tr>
</tbody>
</table>
Chapter 42. Regarding Checking Dates For Worms When Eating ..................... 295
Chapter 43. Taking Two Dates At A Time When Eating................................. 295
Chapter 44. Regarding Combining Two Types Of Food ............................... 296
Chapter 45. Regarding Using The Vessels Of The People Of The Book ....... 296
Chapter 46. Regarding Animals Of The Sea ............................................ 297
Chapter 47. If A Mouse Falls Into The Ghee ........................................... 298
Chapter 48. If A Fly Falls Into The Food ................................................ 300
Chapter 49. If A Morsel Of Food Falls Down.......................................... 300
Chapter 50. Regarding A Servant Eating With His Master ......................... 301
Chapter 51. Regarding Handkerchiefs..................................................... 301
Chapter 52. What A Man Should Say After Eating .................................... 302
Chapter 53. Regarding Washing The Hands After Eating.......................... 303
Chapter 54. Regarding A Supplication For The One Who Provided The Food... 303

BOOK 27. THE BOOK OF MEDICINE

Chapter 1. A Man Should Seek A Remedy............................................. 305
Chapter 2. Regarding Diet..................................................................... 305
Chapter 3. Cupping............................................................................. 306
Chapter 4. Regarding The Site Treated When Cupping............................. 307
Chapter 5. When Is Cupping Recommended? ........................................ 308
Chapter 6. Cutting The Veins And The Site Of Cutting............................ 309
Chapter 7. Regarding Cauterization........................................................ 309
Chapter 8. Regarding Al-Sa‘ūt ............................................................... 310
Chapter 9. Regarding An-Nushrah” ...................................................... 310
Chapter 10. At-Tiyāq (Theriaca) ............................................................ 311
Chapter 11. Regarding The Disliked Remedies......................................... 311
Chapter 12. Regarding ‘Ajwah Dates....................................................... 313
Chapter 13. Squeezing The Uvula For Treatment..................................... 314
Chapter 14. Kohl ............................................................................... 315
Chapter 15. The Evil Eye..................................................................... 315
Chapter 16. Al-Ghail (Intercourse With A Breastfeeding Woman)........... 316
Chapter 17. Wearing Amulets (Tamā‘im)................................................ 317
Chapter 18. Ruqyah ........................................................................... 318
Chapter 19. How Ruqyah Is To Be Used.................................................. 320
Chapter 20. Weight Gain...................................................................... 328
Chapter 21. Regarding Fortunetellers ..................................................... 329
Chapter 22. Regarding Astrology........................................................... 329
Chapter 23. Al-Khatt, And Al-‘Iyafah (Being Dissuaded By Birds)........... 331
Chapter 24. At-Tiyarah ....................................................................... 332
29. THE BOOK OF MANUMISSION OF SLAVES

Chapter 1. If A Mukātib Pays Part Of His Contract Of Manumission Then Becomes Incapacitated Or Dies .............................................................. 340
Chapter 2. Selling A Mukātib If His Contract Of Manumission Is Annulled ............................................................................................... 341
Chapter 3. Manumitting A Slave Subject To A Certain Condition .......... 344
Chapter 4. One Who Manumits His Share Of A Slave ............................................ 345
Chapter 5. Whoever Mentioned Working In Order To Pay Off The Remaining Portion, In This Hadith .............................................................. 346
Chapter 6. Regarding Whoever Reported That He Is Not Asked To Work ........................................................................................................ 348
Chapter 7. Regarding One Who Acquires A Mahram Relative As A Slave ........................................................................................................ 351
Chapter 8. Manumission Of Ummhāt Al-Awlād ........................................ 353
Chapter 6. Selling A Mudabbir ........................................................................ 354
Chapter 10. Regarding One Who Manumits Slaves Of His That Exceed One Third Of His Property ................................................................. 355
Chapter 11. Regarding One Who Manumits A Slave Who Has Property .... 357
Chapter 12. Manumitting One Who Was Born Out Of Zinā ........................................ 357
Chapter 13. Regarding The Reward For Manumitting A Slave .................. 358
Chapter 15. The Virtue Of Manumitting Slaves When The Master Is Healthy ............................................................ 360

29. THE BOOK OF RECITATIONS
AND READINGS OF THE QUR'ĀN

Chapter 1. .................................................................................................................. 362

30. THE BOOK OF BATHHOUSES

Chapter 1. [Entering Bathhouses] ............................................................................. 378
Chapter (... ) The Prohibition Of Nudity ................................................................ 379
Chapter 2. Regarding Nudity .................................................................................. 381

31. THE BOOK OF CLOTHING

Chapter 1. [What Is To Be Said When Putting On A New Garment].............. 383
Chapter 2. Regarding The Supplication To Be Said For One Who Puts On A New Garment ................................................................. 385
Chapter 3. What Has Been Reported About The Qamīs ..................................... 386
Chapter 4. What Has Been Reported About Cloaks ........................................... 387
Chapter (... ) A Garment Of Fame And Vanity ...................................................... 387
Chapter 5. Regarding Wearing Wool and Hair ..................................................... 388
<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>39.</td>
<td>Whoever Reported That Skins Of Dead Animals Cannot Be Used...</td>
<td>432</td>
</tr>
<tr>
<td>40.</td>
<td>Skins Of Leopards And Predators</td>
<td>433</td>
</tr>
<tr>
<td>41.</td>
<td>Wearing Sandals</td>
<td>435</td>
</tr>
<tr>
<td>42.</td>
<td>Regarding Bedding</td>
<td>438</td>
</tr>
<tr>
<td>43.</td>
<td>Hanging Curtains</td>
<td>440</td>
</tr>
<tr>
<td>44.</td>
<td>Crosses On Cloths</td>
<td>441</td>
</tr>
<tr>
<td>45.</td>
<td>Images</td>
<td>441</td>
</tr>
<tr>
<td></td>
<td><strong>32. THE BOOK OF COMBING</strong></td>
<td></td>
</tr>
<tr>
<td>1.</td>
<td>[The Prohibition Of Combing Often (Al-Irfāh)]</td>
<td>446</td>
</tr>
<tr>
<td>2.</td>
<td>It Is Recommended To Wear Perfume</td>
<td>447</td>
</tr>
<tr>
<td>3.</td>
<td>Taking Care Of One's Hair</td>
<td>448</td>
</tr>
<tr>
<td>4.</td>
<td>Dye For Women</td>
<td>448</td>
</tr>
<tr>
<td>5.</td>
<td>Hair Extensions</td>
<td>449</td>
</tr>
<tr>
<td>6.</td>
<td>Refusing Perfume</td>
<td>453</td>
</tr>
<tr>
<td>7.</td>
<td>Women Wearing Perfume When Going Out</td>
<td>453</td>
</tr>
<tr>
<td>8.</td>
<td>Khaliq For Men</td>
<td>455</td>
</tr>
<tr>
<td>9.</td>
<td>What Has Been Reported About Hair</td>
<td>458</td>
</tr>
<tr>
<td>10.</td>
<td>Parting (Of Hair)</td>
<td>459</td>
</tr>
<tr>
<td>11.</td>
<td>Regarding Growing Hair Long</td>
<td>460</td>
</tr>
<tr>
<td>12.</td>
<td>Regarding Men Braiding Their Hair</td>
<td>461</td>
</tr>
<tr>
<td>13.</td>
<td>Shaving The Head</td>
<td>461</td>
</tr>
<tr>
<td>14.</td>
<td>A Boy with A Lock Of Hair</td>
<td>462</td>
</tr>
<tr>
<td>15.</td>
<td>What Has Been Reported About A Concession For That</td>
<td>463</td>
</tr>
<tr>
<td>16.</td>
<td>Trimming The Moustache</td>
<td>463</td>
</tr>
<tr>
<td>17.</td>
<td>Plucking Grey Hairs</td>
<td>465</td>
</tr>
<tr>
<td>18.</td>
<td>Dyeing (Hair)</td>
<td>465</td>
</tr>
<tr>
<td>19.</td>
<td>Regarding Yellow Dye</td>
<td>468</td>
</tr>
<tr>
<td>20.</td>
<td>What Has Been Reported About Black Dye</td>
<td>469</td>
</tr>
<tr>
<td>21.</td>
<td>Using Ivory</td>
<td>469</td>
</tr>
<tr>
<td></td>
<td><strong>33. THE BOOK OF RINGS</strong></td>
<td></td>
</tr>
<tr>
<td>1.</td>
<td>What Has Been Reported About Using A Ring</td>
<td>471</td>
</tr>
<tr>
<td>2.</td>
<td>What Has Been Reported About Not Using A Ring</td>
<td>474</td>
</tr>
<tr>
<td>3.</td>
<td>What Has Been Reported About The Gold Ring</td>
<td>474</td>
</tr>
<tr>
<td>4.</td>
<td>Iron Rings</td>
<td>475</td>
</tr>
<tr>
<td>5.</td>
<td>What Has Been Related About Wearing A Ring On The Right Hand Or The Left</td>
<td>477</td>
</tr>
<tr>
<td>6.</td>
<td>What Has Been Reported About Anklets</td>
<td>478</td>
</tr>
<tr>
<td>7.</td>
<td>What Has Been Reported About Bracing Teeth With Gold</td>
<td>479</td>
</tr>
<tr>
<td>8.</td>
<td>What Has Been Reported About Gold For Women</td>
<td>480</td>
</tr>
</tbody>
</table>
34. THE BOOK OF TRIBULATIONS AND GREAT BATTLES

Chapter 1. Mention Of Tribulations And Their Signs............................ 482
Chapter 2. The Prohibition Of Participating In The Tribulation............... 492
Chapter 3. Regarding Restraining The Tongue.................................... 498
Chapter 4. The Concession Allowing Living As A Bedouin During The Tribulation................................................................. 499
Chapter 5. The Prohibition From fighting During The Tribulation .......... 500
Chapter 7. Hope (Of forgiveness) For Murder .................................... 505

35. THE BOOK OF THE MAHDI

36. THE BOOK OF THE GREAT BATTLES
(AL-MALĀHAM)

Chapter 1. What Was Mentioned About Every Century......................... 512
Chapter 2. What Was Mentioned About War With Rome ...................... 513
Chapter 3. Regarding Signs Of The Battles ...................................... 514
Chapter 4. Regarding The Sequence Order Of The Battles ................... 514
Chapter 5. Regarding The Nations Inviting One Another (To Attack) Islam........................................................................... 515
Chapter 6. Regarding The Muslim Stronghold During The Time Of The Battles.............................................................................. 516
Chapter 7. The End Of Fitnah During The Battle.................................. 517
Chapter 8. Regarding The Prohibition Of Provoking The Turks And The Ethiopians................................................................. 518
Chapter 9. Regarding Fighting The Turks .......................................... 518
Chapter 10. Regarding The Mention Of Al-Baṣrah ............................ 519
Chapter 11. Mention Of Ethiopia ...................................................... 521
Chapter 12. Signs Of The Hour.......................................................... 522
Chapter 13. The Euphrates Will Uncover A Treasure........................... 524
Chapter 14. The Appearance Of The Dajjāl ........................................ 524
Chapter 15. Regarding Narrations About Al-Jassāsah .......................... 529
Chapter 16. Reports Regarding Ibn Aṣ-Ṣāʿīd .................................... 533
Chapter 17. Enjoining (Good) And Forbidding (Evil).......................... 536
Chapter 18. The Onset Of The Hour.................................................. 543
The Book Of Oaths and Vows

In the Name of Allāh, the Merciful, the Beneficent

21. THE BOOK OF OATHS AND VOWS

Oath: Swearing an oath (Ḥalif) means to strengthen one's claim or statement by mentioning Allāh's Name or His attributes. And since the Arabs also shook hands on the occasion, the oath is also known as Yāmīn (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 Ḥusain said: “The Prophet said: ‘Whoever swears a binding oath falsely, let him take his place on his face in Hell.’” (Ṣaḥḥāḥ)

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 Allāh while He is angry with Him.’ Al-Ash’ath said: [1] ‘That was concerning me, by Allāh. There was a dispute concerning some land between myself and a Jewish man, but he denied it, so 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 Allāh, then he will swear an oath and take away my property.’ Then Allāh, 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 Kurdūs, from Al-Ash’ath bin Qais, that a man from Kindah and a man from Hadramawt referred a dispute to the Prophet ﷺ concerning some land in Yemen. The Hadrami man said: ‘O Messenger of Allāh, 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 Allāh 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 Allah said: “No one usurps property by means of swearing, but he will be mutilated[1] when he meets Allah.” The Kindi man said: “It is his land.” (Hasan)

3245. It was narrated from ‘Alqamah bin Wã’il bin Hujr Al-Hadrāmī that his father said: “A man from Ḥadramawt and a man from Kindah came to the Messenger of Allah. The Ḥadrami man said: “O Messenger of Allah, 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 said to the Ḥadrami man: “Do you have proof?” He said: “No.” He said: “Then you have to accept his oath.” He said: “O Messenger of Allah, he is an evildoer; he does not care about an oath and he would not stop at anything.” The Prophet 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 Allah said: “If he swore an oath in order to consume wealth unjustly, then when he meets Allah, Allah will turn away from him.” (Ṣaḥīḥ)

[1] Ajdham: Mutilated, or having the hand chopped off, and they say it may refer to his claim being cut off.
An Islamic judge will only decide the case according to the principles of the Shari'ah that require the plaintiff to produce a witness, or the respondent to take an oath. Whatever the religious persuasion of the defendant, he will be asked to state an oath that shall be accepted.

Chapter 2. Seriousness Of Swearing By The Minbar Of The Prophet

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

Chapter 3. Swearing By Other Than Allâh

3247. It was narrated that Abû Hurairah said: “The Messenger of Allâh 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.”’ (Sahih)"
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-Khaṭṭāb 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 Allâh, I did not swear in this manner, either myself, or narrating it from others (afterwards).”’ (Sahih)

تاريخ: أخرجه مسلم، انظر الحديث السابق، من حديث عبد الرزاق به وهو في المصنيف، ح: 1626 ورواية البخاري، الأيمن والندور، باب: لا تختلف بآبانكم، ح: 264 من حديث معمر به معلما.

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 Allâh say: ‘Whoever swears by something other than Allâh, he has committed an act of Shirk.’”’ (Sahih)


Comments:

If one makes an error like that, then they are to utter the testimony of Lâ ilaha illallâh.

3252. It was narrated from Abû Suhail Nâfi’ bin Mâlik bin Abî ‘Amir, from his father, that he heard Talâhah bin ‘Ubaidullâh, 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)

[1] A version of it preceded, see number 391.
Comments:

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-Amānah*

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

Chapter 7. Ambiguity In Oaths

3255. It was narrated from Hushaim from ‘Abbād bin Abī Šāliḥ, 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 Šāliḥ informed me...’” (Ṣaḥīḥ)

Abū Dāwud said: The two are the same, ‘Abbād bin Abī Šāliḥ, and ‘Abdullāh bin Abī Šāliḥ.
3256. It was narrated from İbrahim bin ‘Abdul-A‘la, from his grandmother, that her father Suwaid bin Hanzalah said: “We set out intending to visit the Messenger of Allah ﷺ, and Wã’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 Allah 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-Ḍahhāk 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)
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-Madīnah 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 Tābī‘īn, as well as others, said that he has to expiate for that. This is the view of Sufyān, Ahmad and Ishāq.” 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

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

(المعجم 8 - بَاءُ الْرَّجُلِ يُحَلِّفُ أَنَّ لَا يَنَأَذَّمُ (النُحَفَة 10)

3259 - حَدَّثَنَا مُحَمَّدُ بنُ عِيسَى: حَدَّثَنَا يُحْيَيُونَ الْعَلَاءَ عِنْ مُحَمَّدٍ بنِ يُحْيَيٍّ بْنِ يَحْيَيْ بْنِ حَيْانٍ، عَنْ يُوُسُّفَ بْنِ عَلَيْ بْنِ سَلَامٍ بْنِ سَلَامَ فَقَالَ: رَأَيْتُ النَّبِيَّ ﷺ وَصَعَّ نَفْرَةَ عَلَى كِشْرَةٍ فَقَالَ: هَذِهُ إِذَا هَذَهُ.”

[1] Any condiment: a kind of food that one eats along with bread.
Chapter 9. Saying ‘If Allāh Will’ 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 Allāh wills), then he has made (sufficient) exception.” (Sahih)

3262. It was narrated that Ibn ‘Umar said: “The Messenger of Allāh ﷺ said: ‘Whoever swears an oath and makes an exception (says ‘Inshā’-Allāh’ (If Allāh wills)), then if he wishes he may go ahead and if he wishes he may not, without breaking his oath.’” (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 Allah swore most frequently was: ‘No, by the Controller of the hearts.’” (Saḥīḥ)

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

3265. Abū Hurairah said: “The oath of the Messenger of Allāh, when he swore an oath, was: ‘No, and I ask Allāh for forgiveness.’” (Da’if)

3266. It was narrated from ‘Āṣim bin Laqīṭ that Laqīṭ bin ‘Āmir set out with a delegation to visit the Prophet. Laqīṭ said: “We came to the Messenger of Allāh...”
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 Abū Burdah, from his father that the Prophet said: “By Allāh, if Allāh 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.” (Sahih)

3277. It was narrated from Yūnus, and Maṣnūr, meaning Ibn Ṣādḥān, from Al-Ḥasan, from ‘Abd-ur-Rahmān bin Samurah who said: “The Prophet said to me: ‘O ‘Abd-ur-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 Dāwud said: “I heard Ahmad granting a concession allowing expiation before breaking the oath.”

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 Dāwud said: The narrations of Abū Mūsa 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.

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

3267. It was narrated from Ibn Al-Qasam: 3267. 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 Dāwud said: The narrations of Abū Mūsa 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.

Najarī: 10/100 from Abū Daud by the bihīfi: 3267 - حَدَّثَنَا يَحْيَى بْنَ حَلِفَةَ حَدَّثَنَا عَبْدُ الْأَعْلَى قَالَ أَخْرَجَنَا سَعِيدًا عِنْ قَاتِدَةَ عَنْ اْحْسَنِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمْرَةَ نَجِيٍّ قَالَ: فَكُفِّرْ عَنْ بَيْنِكَ ثُمَّ اْلْبَأْتِ الَّذِي هُوَ خَيْرٌ.

قَالَ أَبُو دَاوُدَ: أَخْدُتْ أَبِي مُوسَى الأَشْعَرَى وَعَدَّيُ بِنَ حَانِمَ وَأَبِي هُمْرَةَ فِي هَذَا الحَدِيثِ رُوِيَ عَنْ كُلِّ وَاجِدِ مِنْهُمْ فِي بَعْضِ الرَّوَايَاتِ: الْجَنَّةُ قَبْلَ الْكُفْرَةِ، وَفِي بَعْضِ الرَّوَايَاتِ: الْكُفْرَةُ قَبْلَ الْجَنَّةِ.

ضِرْعُو: 5/100 من حديث يحيى بن حلفة، ناجري: 10/100.

References:

[1] Al-Qasam can mean swearing and also adjuring.
The Book Of Oaths and Vows

‘Abbās that Abū Bakr adjured the Prophet ﷺ and the Prophet ﷺ said to him: “Do not swear.”

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.”’ (Sahih)

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] (Sahih)

[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 Sa‘ For Expiation?

3279. It was narrated from Umm Ḥabīb bint Dhu‘aib bin Qais Al-Muzaniyyah – who was married to a man of Aslam, then she was married to a nephew of Ṣafiyyah, the wife of the Prophet. Ibn Ḥarmalah (one of the narrators) said: “Umm Ḥabīb gave us a Sa‘ and narrated to us from the nephew of Ṣafiyyah, from Ṣafiyyah, that it was the Sa‘ of the Prophet.
Anas said: “I measured it, and found that it was two and a half Mudds of the Mudd of Hishām.” (Da’if)

Muhammad bin Muhammad bin Khallād Abū ‘Umar narrated to us: “We had a Makkūk called the Makkūk of Khālid, its measure was equivalent to two measurements of Harūn.” (Sahih)

Muhammad said: “The Sa’ of Khālid was the Sa’ of Hishām.” meaning, Ibn Mālik.

It was narrated that Umayyah bin Khālid said: “When Khālid Al-Qasrī was appointed governor, he doubled the Sa’, so the Sa’ became sixteen Ratl.” (Hasan)

Abū Dawūd said: Muhammad bin Muhammad bin Khallād was killed by the Zanj in captivity. He gestured like this with his hand, and Abū Dawūd extended his hand, and placed his palms on the ground. He said: I saw him in a dream and said: “What did Allāh do with you?” He said: “He admitted me to Paradise.” I said: “Then the captivity did not harm you.”

[1] That is Anas bin ‘Iyād, one of the narrators.
[2] This is a statement of one of those who heard the text from Abū Dawūd.
Chapter 16. Freeing A Believing Slave (As Expiation)

3282. It was narrated that Mu‘āwiyyah bin Al-Ḥakam 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.’” (Ṣahih)

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.”] (Ḥasan)
It was narrated from Abū Hurairah that a man brought a black slave-woman to the Prophet, and said: "O Messenger of Allāh, I have to free a believing slave. He said to her: 'Where is Allāh?' and she pointed at the sky with her finger. He said to her: 'Who am I?' She pointed to the Prophet, and to the sky, meaning: 'You are the Messenger of Allāh.' He said: 'Set her free, for she is a believer.'" (Da'īf)

Chapter 18. It Is Disliked To Make Vows

It was narrated that 'Abdullāh bin 'Umar said: "The Messenger of Allāh 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 Allāh 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 Ḍā’ūd 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.” (Sahīh)

Chapter 19. Vowing To Commit An Act Of Disobedience

3289. It was narrated that ʿĀishah 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.’” (Sahīh)

3300. It was narrated that Ibn ʿAbbās 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‘îl; 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)*

### 3290. It was narrated from ‘Abdullāh bin Al-Mubārak, from Yūnus, from Az-Zuhri, from Abū Salamah, from ‘Aishah that the Prophet ﷺ said: “There is no vow for disobedience, and its expiation is *Kaffārātul yamin*.”[1] *(Sahih)*

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

Abū Dāwūd said: I heard Ahmad bin Shabbuyah, he said: “Ibn Al-Mubārak said” meaning for this *Hadith*: ‘Abū 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. Ahmad bin Muhammad said: 

"And what Ayyūb narrated to us" meaning Ibn Sulaimān, "testifies to that."

Abū Dāwud 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]

3292. (There is another chain) from Ibn Shihāb, from Sulaimān bin Arqam, that Yahyā bin Abī Kathīr informed him, from Abū Salamah, from ‘Āishah, she said: "The Messenger of Allah ﷺ said: 'There is no vow for disobedience, and its expiation is Kaffārāt yamīn.'" (Sahih)

Ahmad bin Muhammad Al-Marwazi said: "The Hadith is only that which was narrated by ‘Alī bin Al-Mubārak, from Yahyā bin Abī Kathīr, from Muhammad bin Az-Zubair, from his father, from ‘Imrān bin Ḥuṣain, from the Prophet ﷺ."

[1] Ahmad bin Muhammad 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’il 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 Muhammad Ibn Az-Zubair, with the chain of ‘Ali bin Al-Mubārak, similarly.

Evidences:

[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-Juhānī, 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.’” (Sahih)

3296. It was reported from Hammām who said: “Qatādah informed us, from ‘Ikrimah, from Ibn ‘Abbās, that the sister of ‘Uqbah bin ‘Āmir vowed to walk to the Ka’bah, but the Prophet ﷺ ordered her to ride and to offer a sacrifice (Hadi).” (Hasan)
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 ‘Arūbah and Khālid reported it from ‘Ikrimah from the Prophet, similarly.

3298. It was narrated from Sa’eed, from Qatādah, from ‘Ikrimah that the sister of ‘Uqbah bint ‘Āmīr... 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...
that the sister of 'Uqbah bin 'Amir vowed to perform Hajj walking, and she was not able to do that. The Prophet ﷺ 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 ﷺ: “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 ﷺ 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 Dâwud said: ‘Amr bin Abî 'Amr reported it from Al-A'raj, from Abû Hurairah, from the Prophet ﷺ, similarly.

The Book Of Oaths and Vows
3302. It was reported from Ţawūs, 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. (Ṣaḥīḥ)

3305. It was narrated from Jābir bin ‘Abdullah that a man stood up on the Day of the Conquest (of Makkah) and said: “O Messenger of Allah, I vowed that if Allah 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: “Pray right here.” He repeated it, and he said: “It is up to you then.” (Ṣaḥīḥ)

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

3307. It was narrated from ʿUbaidullāh bin ʿAbdullāh, from ʿAbdullāh bin ʿAbbās that Sa‘d bin ʿUbādah consulted the Messenger of Allāh ﷺ and said: “My mother has died, and she had made a vow that she did not fulfill. The Messenger of Allāh ﷺ 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)

3309. It was narrated from ‘Abdullāh 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 Ḥadith like that of ‘Amr (no. 3308). (Ṣaḥīḥ)

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 Jãhiliyyah used to offer sacrifices. He said: “For an image?” She said: “No.” He said: See no. 2401.

[1] See no. 2400 where this preceded.
“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-Dahhak 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 Sārah 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
The Book Of Oaths and Vows

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 Allāh, I vowed that if a male child was born to me, I would sacrifice a number of sheep at the top of Buwānah, at the top of the hill.’” He (the narrator) said: “I do not know but that she said fifty.” The Messenger of Allāh ﷺ said: “Are there any idols there?” He said: “No.” He said: “Then fulfill the vow that you made to Allāh.” She said: “So he gathered them and began to slaughter them. One sheep escaped and he looked for it, saying: ‘O Allāh, fulfill my vow for me.’ Then he caught it and slaughtered it.”

(Ḍa‘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 Allāh had said: ‘No vow should be fulfilled if it involves disobedience towards Allāh’. 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 b. Shu‘ail, from Maimūnā bint Kardam bint Sufyān, from her father. He [the Prophet ﷺ] said: “Is there any idol there or any festival of Jāhiliyyah?” 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 ibn Ḥusain said: “Al-Adbā’ (the name of a she-camel) belonged to a man from Banū ‘Aqīl, 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 a garment made of velvet or a similar plush material, I would have said: ‘Happy is this man, and blessed is he who wordpress.com/fathayekhlifa Acerbani Al Baker; and it is the particular wording of one of them.

\(^1\) 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 Dāwud 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-Madinah 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-Madinah, 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 Ādam does not possess.”’ (Ṣaḥīḥ) Abū Dāwud said: This woman was the wife of Abū Dharr.
In this case, since the lady was not the owner of the she-camel, her vow was declared void.

Chapter 23. The One Who Vows To Give His Wealth In Charity

3317. It was reported from Yūnus who said: Ibn Shihāb said: ‘Abdur-Rahmān bin ‘Abdullāh bin Ka‘b bin Mālik informed me, he said ‘Abdullāh 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 Mālik 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 Yūnus, from Ibn Shihāb: “‘Abdullāh bin Ka‘b bin Mālik informed me, from his father, that when his repentance was accepted, he said to the Messenger of Allāh ﷺ: ‘I shall give up my wealth.’” He narrated a similar report (as no. 3317), up to the words: “better for you.” (Sahih)
It was reported from Sufyān bin ‘Uyainah, from Az-Zuhri, from Ibn Ka‘b bin Mālik that his father, or Abū Lubâbah 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 Lubâbah, 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 Lubâbah as to whether or not to agree to the arbitration of Sa‘d bin Mu‘ādh. Abū Lubâbah 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.

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

Abū Dāwūd said: Yūnus reported it from Ibn Shihāb, from one of the sons of As-Sā‘īb bin Abū Lubâbah, and Az-Zubaidī reported it from Az-Zuhrī, from Husain bin As-Sā‘īb bin Abi Lubâbah, similarly.
3321. It was reported from Ibn Ishāq, he said: “Az-Zuhri narrated to me, from ‘Abdur-Raḥmān 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 Jāḥiliyyah Then Entered Islam

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

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 ﷺ said: ‘The expiation for a vow is (similar to) Kafāratu yāmīn.’” (Ṣaḥīḥ)

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

Chapter 6. Idle (Laghw) Oaths

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

Abū Dāwūd said: Ibrāhīm Aṣ-Ṣā’īgh was a righteous man, Abū Muslim killed him in ‘Arandas.
He said: And when he raised the hammer, and he heard the call (Adhān), he would let it go.\[1\]

Abū Dāwūd said: This narration was reported by Ibrāhīm Aṣ-Ṣā‘īgh from ‘Āishah in a Mawqūf form. Similar was reported by Az-Zuhri and Abdul-Malik and others from ‘Ata from ‘Āishah in Mawqūf form.

Chapter 11. One Who Swears Not To Eat Food

3270. It was narrated that ‘Abdūr-Rahmān bin ‘Abī Bakr said: “Some guests came to us while Abū Bakr was speaking to the Messenger of Allāh ﷺ 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 Allāh, we will not eat it until you come.’ They said: ‘He is telling the truth, he brought it to us, but we

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\[1\] This is about Ibrāhīm, and that he would drop what he was doing to hasten to the prayer.
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, 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.’” (Sahih)

Chapter 12. An Oath To Sever Ties Of Kinship

3271. (There is another chain) from ‘Abdur-Rahmān bin Abī Bakr with similar to this Hadith (no. 3270). He added, narrating from Sālim in his Hadith: “I did not hear of any expiation.”\(^1\) (Sahih)

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.”

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\(^1\) Meaning, Muḥammad bin Al-Muthanna, the Shaikh of Abū Dāwud 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,
The Book Of Oaths and Vows

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.

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

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

3285. It was reported from Sharīk, from Simāk, from ‘Ikrimah 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: “Inshāʾ Allāh (if Allāh wills).” (Daʿīf)

Abū Dāwūd said: This Hadīth was narrated by more than one (narrator) from Sharīk, from Simāk, from ‘Ikrimah, from Ibn ‘Abbās, narrating it from the Prophet. Al-Walīd bin Muslim narrated from Sharīk: “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 Simāk, from ‘Ikrimah (and attributed to the Prophet ﷺ): “By Allah, I shall attack the Quraysh.” Then he said: In shā’ Allāh (if Allah wills). Then he said: “By Allah, I shall attack the Quraysh, In shā’ Allāh (if Allah wills).” Then he said: “By Allah, I shall attack the Quraysh.” Then he kept quiet. Then he said: “In shā’ Allāh (if Allah wills).” (Da‘īf)

Abū Dāwūd said: Al-Walīd bin Muslim added, from Sharīk: “Then he did not criticize them.”

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

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

Abū Dāwūd said: Wā‘ī and others reported this Hadīth from ‘Abdullāh bin Sa‘eed bin Abī Al-Hind, as a statement of Ibn ‘Abbās.

تخريج: [إسنادة ضعيف] انظر الحديث السابق.

(المعجم 25) - باب من نذر نذرًا لا يطغى (التحفة 30)
Chapter 1. Regarding Trade That Is Mixed With Swearing and Idle Talk

3326. It was narrated from Al-A‘mash, 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)

3327. (There is another chain) from Abū Wā‘il, from Qais bin Abī Gharazah, with its meaning (as no. 3326). He said: “It involves lying and oaths.” ‘Abdullâh Az-Zuhrî (one of the narrators) said: “Idle talk and lying.” (Sahih)
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-Khattabí 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 'Imamah 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 Marwân 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 Maja, 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'bi, who said: I heard An-Nu'mān bin Bashir 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.” (Sahih)

3330. It was narrated from Zakariyyā, from 'Amir Ash-Sha'bi who said: “I heard An-Nu'mān bin Bashir saying: ‘I heard the Messenger of Allah ﷺ say...’” this Hadith (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
It was narrated from Abū Hurairah that the Messenger of Allah ﷺ said: “There will come a time when all the people will consume Riba, and whoever does not consume it will get hit by its smoke.” Ibn ‘Eisā (one of the narrators) said: “will get hit by its dust.” (Da’īf)
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.”’ (Sahih)

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 Zakat, 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 Allah 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 Sulaimān bin ‘Amr, that his father said: “I heard the Messenger of Allāh سلَّمَ عليَّ أَوَّلًا during his Farewell Pilgrimage, say: ‘All Ribâ of the Ġāhiliyyah 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 Ġāhiliyyah are abolished, and the first blood feud that I abolish is the blood feud of Al-Hārith bin ‘Abdul-Muṭṭali[b who was nursed among Banū Laith and killed by Husayn.’ He said: ‘O Allāh, have I conveyed (the Message)?’ and they said: ‘Yes’ - three times. He said: “O Allāh, bear witness!’ three times.” (Hasan)
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 Abū Hurairah, from the Prophet ﷺ.

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 Sufyān, from Simāk bin Ḥarb (who said): “Suwaid bin Qais narrated to us, he said: ‘Makhramah Al-‘Abdī and I brought some garments from Hajar to Makkah. The Messenger of Allah ﷺ 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 ﷺ said to him: ‘Weigh, and give a little more.’” (Ṣahīh)

3337. It was narrated from Shu‘bāh, from Simāk bin Ḥarb, from Abū Ṣafwān bin ‘Umairah, who said: “I came to the Messenger of Allah ﷺ 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'bah: “Sufyān said something different from you.” He said: “You have wounded me.” (Sahih)
He said: It was conveyed to me that Yahyā bin Ma‘īn said: “If anyone contradicts Sufyān, then the version (that is correct) is the version of Sufyān.”

3339. Ahmad bin Ḥanbal narrated to us: “Wakī‘ narrated to us from Shu'bah, 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 ‘Umar 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‘f)
Abū Dāwūd said: And this is how Al-Firyābī and Abū Ahmad reported it from Sufyān, and they agreed on the (wording of the) text. While Abū Ahmad said: “From Ibn

Abū Dāwūd said: And there is a disagreement in the text of the narration of Mãlik bin Dinār, from ‘Aṭâ’, 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 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:

[1] Similar was also recorded by Al-Bayhaqī.
[2] That is, in his version, he had Hanzalah reporting it from Tāwūs from Ibn ‘Umar, from the Prophet with that wording meaning, the opposite.
[3] Meaning, there is also something like that reported – from ‘Aṭâ’, from the Prophet – which is Mursal, and that reported it also report it with conflicting meaning.
'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: Samʿān 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-Asḥārī 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 Jābir 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.’” (Sahih)

3344. A similar report was narrated from Ibn ‘Abbas 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 Rāfi‘ said: “The Messenger of Allah 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 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 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.’” (Sahih)

3349. It was narrated from ‘Ubādah bin As-Samit that the Messenger of Allah 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.” (Sahih)

Abū Dāwūd said: Sa‘eed bin Abī ‘Arūbah, and Hishām Ad-Dastāwā’ī reported this Hadith from Qatādah, from Muslim bin Yāsār, 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 Shaikh, 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-'Alâ, making it from two chains, but four Shaikh.
Hijārah (stones)” in his book, [so he changed it, and said: “At-Tijārah (trade)].” (Ṣahīḥ)

(There is another chain) from Fadālah bin ‘Ubaid, who said: “On the Day of Khaibar, I bought a necklace for twelve Dinars, in which there were gold and pearls. I separated them and I found (it worth) more than twelve Dinars in it. I mentioned that to the Prophet and he said: ‘It should not be sold until they are separated.’” (Ṣahīḥ)

(There is another chain) from Fadālah bin ‘Ubaid who said: “We were with the Messenger of Allāh on the Day of Khaibar, trading with the Jews, an Uqiyah of gold for a Dīnār” – someone other than Qutaibah (one of the narrators) said: “for two or three Dinars.” Then the two reports concur – “The Messenger of Allāh said: ‘Do not sell gold for gold, unless it is weight for weight.’” (Ṣahīḥ)

Comments:

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 Hammād, from Simāk bin Ḥarb, from Sa‘eed bin Jubair, from Ibn ‘Umar, who said: “I used to sell camels at Al-Baqi‘; 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 Allāh ﷺ when he was in Hafṣah’s house and said: ‘O Messenger of Allāh, do you have a moment? I want to ask you: I sell camels in Al-Baqi‘; 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 Allāh 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 Isrā‘īl, from Simāk, 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 Qatadah, 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 ‘Abdullãh bin ‘Amr that the Messenger of Allãh told him to equip an army, but there were not enough camels, so he told him to take some young camels from the Sadaqah (Zakãt) 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. (Sahih)

Chapter 18. Regarding Fresh Dates For Dried Dates

3359. Zaid Abū ‘Ayyāsh narrated that he asked Sa’d bin Abi 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.” (Hasan)
say: “The Messenger of Allāh ﷺ forbade selling fresh dates for dry dates on credit.” (Hasan)

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

Comments:
The Messenger of Allāh 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 Allāh 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)

Comments:
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  granted a concession with regard to ‘Arāyā transactions for dried dates or fresh dates. (Ṣaḥīḥ)

3363. It was narrated from Sahl bin Abī Hathmah that the Messenger of Allāh 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 date palm 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 , 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

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[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 ‘Aráyá. The Messenger of Allah (S), however, limited the permission to just five Wasqs.

Chapter 20. Regarding Estimating For ‘Aráyá

3364. It was narrated from the freed slave of Ibn Abí Ahmad. (Sahih)

Abú Dáwúd said: His name was Quzmán, the freed slave of Ibn Abí Ahmad; (he narrated) from Abú Hurairah that the Messenger of Allah (S) granted a concession allowing ‘Aráyá transactions if they involve less than five Wasq, or up to five Wasqs. Dáwúd bin Al-Huṣain was not sure.

Abú Dáwúd said: The Hadith of Jābir says up to four Wasq.

Comments:

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

Chapter 21. Regarding The Explanation Of ‘Aráyá

3365. It was narrated from ‘Abd Rabbih bin Sa’eed Al-Anṣārī that he said: “‘Aráyá 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.” (Sahih)

تخريج: أخرجه البخاري، المسافرة، باب الرجل يكون له ممر أو شرب في حائط أو في نخل، ح: ١٣٨٢ ومسلم، البخاري، باب تحريم بيع الرطب بالتمر إلا في العرايا، ح: ١٥٤١ من حديث مالك بن مهدي وهو في الموط (بحمى): ٢٠٠. ٢٠٠.

Comments:

One Wasq equals sixty Sá’s. In those days, 5 Wasqs was considered a camel’s load.
3366. It was narrated that Ibn Ishâq said: “Arāyā is when a man gives (the harvest of some) palm trees to another man, but then he is disturbed by the man’s coming to look after them, so the other man sells (the harvest) to the original owner for an amount of dates similar to the estimated harvest.”

(Sahih)

Chapter 22. Regarding Selling Crops Before They Are Ripe

3367. It was narrated from 'Abdullâh bin ‘Umar that the Messenger of Allâh forbade selling fruits before they are ripe; he forbade that for the seller and the buyer as well. (Sahih)

3368. It was narrated from Ibn ‘Umar that the Messenger of Allâh forbade selling palm trees until they ripened, and ears of grain until they turned white and were free of blight; he forbade that for the seller and the buyer as well. (Sahih)

3369. It was narrated that Abû Hurairah said: “The Messenger of Allâh,...
Allāh 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'if)

3370. Sa'eed bin Mīnā' said: “I heard Jābir bin ‘Abdullāh say: ‘The Messenger of Allāh 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'if)
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 Dumān, 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 Dinār or Dirhām, except in the case of Arayā. (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 Dāwūd 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-Ḥaṣāh”[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.
3377. It was narrated from Sufyân, from Az-Zuhri, from ‘Aṭâ’ bin Yazîd Al-Laiṭhî, from Abû Sa‘e’d Al-Khudrî that the Prophet forbade two types of transactions and two ways of dressing. The two types of transactions are Mulâmasah and Munâbadhah, and the two ways of dressing are Ishtimâl Al-Aṣ-Ṣamâ‘î, and when a man wraps himself (Al-Iiztiba’) in a single garment leaving his private parts exposed, or with nothing on his private parts. (Ṣâḥîh)

3378. It was narrated from Ma‘mar, from Az-Zuhri, from ‘Aṭâ’ bin Yazîd Al-Laiṭhî, from Abû Sa‘e’d Al-Khudrî, may Allah be pleased with him, from the Prophet, with this Hadith.

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

[1] It appears that this is the explanation of Ma‘mar, others who narrated it from Az-Zuhri gave slight variations. See number 2144 of Al-Bukhârî, and 2170 of Ibn Mâjah.
3379. It was narrated from Yūnus, from Ibn Shihāb, who said: "Āmir bin Sa'd bin Abī Waqqās informed me that Abū Sa'eed Al-Khudrī said: 'The Messenger of Allāh forbade...’ “with the meaning of the Hadith of both Sufyān and ‘Abdur-Razzāq (narrators in no. 3377, 3378). (Sahīh)

3380. It was narrated from Mālik, from ‘Nāfi’, from ‘Abdullāh bin ‘Umar that the Prophet forbade selling Ḥabal Al-Ḥabalah. (Sahīh)

3381. It was narrated from ‘Ubaidullāh, from Nāfi’ from Ibn ‘Umar, from the Prophet similarly. (Sahīh)

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

Chapter 25. Regarding Forced Sales

3382. Muḥammad bin ‘Eīsā

[1] That is a sale for that resulting camel before it exists.
narrated to us (he said): “Hushaim narrated to us (he said): ‘Šāliḥ bin ‘Āmir informed us.’” *(Da‘if)*

Abū Dāwūd said: This is how Muḥammad said it: “He said: ‘A Shaikh from Banū Tamīm narrated to us, he said: “Ali bin Abī Ṭalib gave us a Ḳhuḥbah’” Or he said: “Ali said.” Ibn ‘Eisā said: “This is how Hushaiin 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.’” *(Hasan)*

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’id 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 Abû Labid: “‘Urwah Al-Bariqi narrated to me” with this report (similar to no. 3384), but the wording was different. (Hasan)

3386. It was narrated from Hakim bin Hizam that the Messenger of Allah 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'îf)

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

3387. Sâlim bin ‘Abdullâh narrated that his father said: “I heard the Messenger of Allâh ﷺ say: ‘Whoever among you can be like the one who had a Farâq of rice, let him do so.’ They said: ‘What was the story of the man with the rice, O Messenger of Allâh?’ 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 Allâh, You know that I hired someone for a Farâq 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] Farâq; a measure, see the glossary.
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 forbid it. I mentioned that to Tawãs 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...” (Da‘if)

The Book Of Business
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 Rāfi‘ bin Khadij. By Allah, I am more knowledgeable about Hadith than him. Two men’ – Musad-dad (one of the narrators) said: ‘of the Ansār’; then the two reports concur – came to him who had had a dispute, and the Messenger of Allah ﷺ 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 ﷺ forbade us to do that and told us to rent it for gold or silver.” (Da‘if)
3392. Hanzalah bin Qais Al-Anṣārī said: “I asked Rāfi‘ 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 Allāh 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.’” (Sahih)
Abū Dāwūd said: The narration of Yahyā bin Sa’eed from Hanzalah is similar to that.

3393. (There is another chain) from Hanzalah bin Qais that he asked Rāfi‘ bin Khadij about renting out land, and he said: “The Messenger of Allāh 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 Shihâb who said: “Sâlim bin ‘Abdullâh informed me that Ibn ‘Umar used to rent out his land until he heard that Râfi’ bin Khadij Al-Ansâri narrated that the Messenger of Allâh forbade renting out land. ‘Abdullâh met him and said: ‘O Ibn Khadij, what are you narrating from the Messenger of Allâh about renting land?’ Râfi’ said to ‘Abdullâh 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 Allâh forbade renting out land.” ‘Abdullâh said: ‘By Allâh, I knew that land was rented out during the time of the Messenger of Allâh.’ But later ‘Abdullâh was afraid that the Messenger of Allâh had said something newer concerning that of which he was unaware, so he stopped renting out land.” (Sahih)

Abû Dawûd said: Ayyûb, ‘Ubaidullâh, Kathîr bin Farqad, and Mâlik reported it from Râfi’, from the Prophet. And Al-Awzâî reported it from Hâfîs bin ‘Inan Al-Hanafi, from Nâfi’, from Râfi’ who said: “I heard Allâh’s
The Book Of Business

Messenger ﷺ say.” And it was narrated like that by Zaid bin Abī Unaisah, from Al-Ḥakam, from Nāfi’, from Ibn ‘Umar; that he came to Rāfi’ and said: “Did you hear Allāh’s Messenger ﷺ (saying)?” And he said: “Yes.” And ‘Ikrimah bin ‘Ammār reported it like this from Abū An-Najāshī, from Rāfi’ bin Khadij, he said: “I heard the Prophet ﷺ.” And Al-Awzā’ī reported it from Abū An-Najāshī, from Rāfi’ bin Khadij, from his paternal uncle Zahīr bin Rāfi’, from the Prophet ﷺ.

Abū Dāwūd said: Abū An-Najāshī is ‘Aṭā’ bin Ṣuhaib.

3395. It was narrated from Sulaimān bin Yasār that Rāfi’ bin Khadij said: “We used to engage in sharecropping at the time of the Messenger of Allāh ﷺ.” Then he mentioned that one of his paternal uncles came to him and said: “The Messenger of Allāh ﷺ has forbidden something that was beneficial for us, but obedience to Allāh and His Messenger is more beneficial to us.” We said: “What is that?” He said: “The Messenger of Allāh 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.’” (Ṣaḥīḥ)
3396. It was narrated that Ayyūb said: “Yālā bin Ḥākir wrote to me (saying): ‘I heard Sulaimān bin Yāsār...’” with the meaning of the chain of ‘Ubaydullāh and his Ḥadīth (no. 3395). (Sahih)

3397. It was narrated from ‘Umar bin Dharr, from Mujāhid, from Ibn Rāfi’ bin Khādij, that his father said: “Abū Rāfi’ came to us from the Messenger of Allāh and said: ‘The Messenger of Allāh has forbidden something that was beneficial to us, but obedience to Allāh and obedience to His Messenger is more beneficial to us. He 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 Usāid bin Zuhair said: “Rāfi’ bin Khādij came to us and said: ‘The Messenger of Allāh has forbidden you something that was beneficial to you, but obedience to Allāh and obedience to the Messenger of Allāh are more beneficial to you. The Messenger of Allāh 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 Mufaḍḍāl bin Muhālhal reported it from Mānṣūr.

3399. Abū Ja‘far Al-Khāṭmī said:
"My paternal uncle sent me and a slave of his to Sa‘īd 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 Khadij. He came to him, and Rāfi‘ told him that the Messenger of Allāh ﷺ came to Banū Härithah and saw a crop on the land of Zuhair. 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‘īd said: ‘Lend it to your brother or rent it to him for Dirhams.’ (Sahih)

3400. It was narrated from Tāriq bin ‘Abdur-Rahmān, from Sa‘īd bin Al-Musayyab, from Rāfi‘ bin Khadij, who said: "The Messenger of Allāh ﷺ forbade Mūḥaqalāh[1]

[1] When crops in the field are sold for dry wheat, or land is leased out for wheat.
and Muzābanah\footnote{When dates on the tree are sold for dry dates.} 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)

\[96\]

\[11\]

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)

\[11\]

Uthman bin Sahi bin Rāfi’ bin Khadij said: “I was an orphan in the care of Rāfi’ bin Khadij, and I performed Hajj with him. My brother ‘Imran 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‘īf)

\[3401\]

3401. Abū Dāwud said: ‘Uthman bin Sahi bin Rāfi’ bin Khadij said: “I was an orphan in the care of Rāfi’ bin Khadij, and I performed Hajj with him. My brother ‘Imran 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‘īf)

\[3402\]

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

\[3402\]
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

3404. It was narrated that Jâbir bin ‘Abdullâh said: The Messenger of Allah ﷺ forbade Muhâqalah, Muzâbanah, Mukhâbarah, and Mu‘âwamah[2] - Hammâd (one of the narrators) said: “One of them said: ‘and Mu‘âwamah’, the other said,[3] “selling years ahead” - then they were in accord: “and Thunyâ’,[4] but he

[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, Hammâd, 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.
granted a concession with regard to 'Arayú. (Sahih)

وَالمَزَاۛسِةُ وَالمُهَابَِةُ وَالمَعَاٰۛۜوَامَةٌ، قَالَ عَن
حَمَّادٍ: وَقَالَ أَحَدُهُمَا: وَالمَعَاٰۛۜوَامَةٍ، وَقَالَ
الآخِرُ: بَعْثُ السَّيِّدِينَ، ثُمَّ أَفْتَقُوا، وَعَنَّ النَّبِيَّ،
وَرَحَّصَ فِي الْعَرَابِيَّ.

تَحْرِيْجٌ: أَخْرِجَهُ مَسْلِمُ، الْبِيْعَةِ، بِابِنِ النَّهَىٰ عَنَّ المَحَالَّةِ وَالمُزَاٰثِبَةِ، وَعَنَّ المَخَابِرَةِ . . . إلَّا،
ح: ٨٥/١٥٤٣، بَعدَ ح: ٨٥/١٥٣٦، مِنْ حَدِيثِ حَمَّادٍ بْنِ زَيْدِ بْنِ بْنِ حَمَّادِ بْنِ حَمَّادِ.

3405. It was narrated from ‘Atâ’, from Jâbir bin ‘Abdullâh who said:

"The Messenger of Allâh ﷺ forbade Muzâbanah, Muhâqalah and Thunyâ, unless it was made known." (Hasan)

٣٤٠٥ - حَدَّثَنَا عُمَرُ بْنُ بُرْسَانِ الشَّباَّرِيُّ أَبُو حُصَيْنٍ أَخْرَجَنَا عِيَادَةٌ بِنَّ الْعَوَامٍ عَن
شُفَيَانَ بْنَ حَنْشَبِيْنِ، عَنْ يُوُسْفِ بْنِ عُبَيْدِ، عَن
عَمَّامِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: نَهَىٰ رَسُوْلُ اللَّهِ ﷺ عَنَّ الْمَزَاٰثِبَةِ وَعَنَّ المَحَالَّةِ
وَعَنَّ النَّبِيَّةِ إِلَّا أَنْ يَعْلَمُ.

تَحْرِيْجٌ: [إِسْنَادُ حَسَنٍ] أَخْرِجَهُ الرَّمْذَانِ، الْبِيْعَةِ، بِابِنِ النَّهَىٰ عَنَّ النَّبِيَّ،
ح: ١٢٩٠، مِنْ حَدِيثِ عِبَادٍ بْنِ الْعَوَامِ بَعْلَانُ بْنِ عَنَّ النَّبِيَّ،
ح: ٤٣٧/٤٣٧، مِنْ حَدِيثِ حَمَّادٍ بْنِ زَيْدِ بْنِ بْنِ حَمَّادِ بْنِ حَمَّادِ.

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 Mukhâbarah, announce to him a declaration of war from Allâh and His Messenger.’" (Da‘îf)

٣٤٠٦ - حَدَّثَنَا يُحَمِّي‌بُنُ مَعِينٍ حَدَّثَنَا
أَبُو رَجَاحٍ بْنُ مُحَمَّدِ، قَالَ: أَبُو حُكَّامٍ حَدَّثَنَا عَنْ أُبيِّ الرَّبِّي، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: سَمَّتُ رَسُوْلُ اللَّهِ ﷺ يَقُولُ: اِنْ تَمْ يُذَّرُ المَخَابِرَةُ فَلْيُؤْتِنِّي بِحَرِّبَ مِنَ اللَّهِ
وِرَسُولِهِ عَلَيْهِ السَّلاَمِ.

تَحْرِيْجٌ: [إِسْنَادُ ضَعِيفٍ] أَخْرِجَهُ الطَّحاوِيْ فِي مَعَانِيَ الْأَثَاثِ: ٤٧/٤٧، مِنْ حَدِيثِ حَنِيَّ بْنِ
مَعِينِ بْنِ وَصَحِيحِهِ الْحَاكِمِ عَلَى شِرَفِ مَسْلِمٍ: ٨٦/٨٦ وَوَفَقَهُ الْدِّهَـبِ.
the land in return for half or one third or one quarter.” (Hasan)

Chapter 34. Regarding Musaqah

3408. It was narrated from ‘Ubaidulläh, from Nāfî, from Ibn ‘Umar that the Messenger of Allâh made a deal with the people of Khaibar in return for half of what was produced of fruits and crops. (Saheeh)

Comments:
The term Musaqâh 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-Rahmân, meaning Ibn Ghanaj, from Nāfî, from Ibn ‘Umar, that the Prophet 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 Allâh would have half of the crop. (Saheeh)

Comments:
Akhraj Musâqâh: 1551b from Sahih.
The Book Of Business

3410. It was narrated from 'Umar bin Ayyûb that Ja'far bin Burqân narrated from Mâimûn bin Mihrân, from Miqsam, from Ibn 'Abbas, who said: “The Messenger of Allah 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 'Abdullâh bin Rawâbah 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 Rawâhah!” 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 Abî Az-Zarqâ', from Ja'far bin Burqân, 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)
3412. It was narrated from Kathîr, meaning Ibn Hîshâm, from Ja‘far bin Burqân that Mâ’mûn informed them from Miqsam, that “When the Prophet [peace and blessings of Allah be upon him] conquered Khâibar...” and he mentioned a Hadîth like that of Zâid (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.’” (Hâsun)

Chapter 35. Regarding Al-Khârs (Estimation Of Fruits On Palm Trees)

3413. It was narrated that ‘Aishah said: “The Prophet [peace and blessings of Allah be upon him] 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‘f)

3414. It was narrated from Ibrâhîm bin Tâhmân, from Abû Az-Zubair, from Jâbir that he said: “When Allâh granted His Messenger [peace and blessings of Allah be upon him] victory over Khâibar, the Messenger of Allâh [peace and blessings of Allah be upon him] allowed

تخريج: [حسن] انظر الحديث السابق وأخرجه ابن عدلبار في التمهيد:١٤١/٩ من حديث

أبي داود به.

الْأَكْبَارِيُّ: أَحْرَنَا كَيْبَرْ يَعِني ابْنِ هِشَامِ عَنْ جَعْفَرِ بْنِ بُرْقَانِ: أَحْرَنَا مَيْمُونَ عَنْ مُقَسَّمَ أَنَّ الْمَيْجََّيَّتُ: جَيْنَ افْتَحَ لِلْحُبَّ فَدَكَّرَ نَحْوَ حَلَيْبَ زَيْدٍ قَالَ: أَفْحِرْ النَّخلَ وَقَالَ: فَأَلَّي جَدَادُ النَّحْيِ وَأَعْطِ نَفْسَ الْأَثْرِيْ قَتْلَهُ.

تخريج: [حسن] انظر الحديثين السابقين.

(المعجم ٣٥) باب: في الخَرْصِ (النتحفة ٣٦)

٣٤١٣ - حَدَّثَنَا يَحْيَى بْنُ مُعِينٍ حَدَّثَنَا حَذْنَا حَجْمَاَتُ عَنْ ابْنِ جَرِيِّحَ قَالَ: أَحْرَثُ عَنْ ابْنِ شَهَابِ، عَنْ مُرْقَةَ عَنْ غَايشَةَ قَالَ: كَانَ الْيَبِيْرِيُّ يَبِعْتُ عَبْدُ اللَّهِ بْنَ زُوَايَةَ فَيَخْرُصُ النَّخْلَ حَيْنَ يُطْبِقُ قَلِيلَ أَنَّ يُؤْكَلَ مِثْلَهُ، ثُمَّ يُبْخَرُ الْيَهْوَةَ بِالْمَعَوَّدَةِ يَذْكَرُ الْخَرْصُ أَمَّ يُذْفَعُونَ إِلَيْهِمْ يَذْكَرُ الْخَرْصُ لِكَيْ يُحْصَى الْرَّكَأَةُ قَلِيلَ أَنْ يُؤْكَلَ النَّامَارُ وَتَفْرَزُّ.

تخريج: [ضعف] تقدم، ح: ١٣٠٦.

٣٤١٤ - حَدَّثَنَا ابْنُ أبي حَذَّابِ: حَذَّنَا مُحَمَّدُ بْنُ سَبْيَتِيْ عَنْ إِبْرَاهِيمَ بْنِ طُهْمَانَ، عَنْ أَبِي الْرَّتِّيْبِ، عَنْ جَابِرَ أَنَّهُ قَالَ: مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ لَهُمْ فَأَفْوَهُمْ رَسُولُ اللَّهِ ﷺ كَمَا
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‘if)

3415. It was narrated from Ibn Juraij, he said: “Abū Az-Zubair informed me, that he heard Jābir 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.” (Sahih)

The End of the Book of Business
Chapter 36. Regarding The Earnings Of A Teacher

3416. It was narrated from Al-Aswad bin Tha’labah, from ‘Ubādah bin As-Šāmit, who said: “I taught some of Ahl As-Suffah 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 ﷺ 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 As-Šāmit, 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:
"عِبَادَةٌ بِنِّ الصَّمَامِي مَّنْ حَرَّمَ الْحَيَّةَ، وَالْأَوَّلٌ أَنَّمَ، فَقَالَتْ: مَا جَزَى فِيهَا بَيْرَاسَوْلَ اللَّهُ؟ فَقَالَ: "جَعَلَتْ بِيْنَ كِتَابِكُمْ مَنْ قَدَّدَهَا أوْ تَعْلِقَتْهَا".

تعليقات:

العامة من حيث الحديث السابق وأجره البيهقي: 165 من حديث أبي داود، وأحمد: 124 من حديث بشر بن عدا الله.

فصل 37. بخصوص الأطباء

3418. حدثنا أبو غزالة عن أبي بكر، عن أبي المطيري، عن أبي سعيد الخدري: أن رجلاً من أصحاب النبي صلى الله عليه وسلم طلبوا في سفرة ساحرونًا فنزلوا بخير من أحياء العرب، فاستضافوه فأجابا أن يضحكون، قال: صдет ذلك الحري، فضعفوه، قال: فلديك هذا الحري، فضعفوه، قال: أياً نأتم هذه الرغبة الذين نزلوا بكم لعل أن يكون عند بعضهم شيء ينقع صاحبكم، فقال بعضهم: إن سيدنا أنتم فقطينا له بكل شيء، فقلع عند أحدهم نكتة، شفف صاحبنا، فعني رقتة، فقال رجل من القوم: إنك لألفي وليكما، فاستضافنا فألبتم أن تضقيمونه، ما أنا باقي حتى نجعلوا لي جعلًا. فجعلنا له قطيعًا من..."
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-Fātiḥah) 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 Allāh ﷺ and consult him.” The next day they came to the Messenger of Allāh ﷺ and told him about that, and the Messenger of Allāh ﷺ said: “How did you know that it is a Ruqyah? You did well. Count a share for me, along with you.” (Ṣaḥīḥ)

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

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 ﷺ); 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'ân (Sûrat Al-Fâtiha) 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 and told him about it, and the Messenger of Allâh said: “Accept it, by my life, 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 Râfi' bin Khadij that the Messenger of Allâh said: “The earnings of a cupper are impure (Khabîth), the price of a dog is impure and the earning of a Baghi (prostitute) is impure.” (Sahîh)

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

[1] Meaning “by Allâh, who controls my life.” See the discussion about similar sayings following no. 3252.
cupting, 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)}

3423. It was narrated that Ibn `Abbás said: “The Messenger of Allāh ﷺ 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)}

3424. It was narrated from Anas bin Mālik that he said: “Abū Taibah treated the Messenger of Allāh ﷺ with cupping, and he ordered that he be given a Sā‘ of dates, and he asked his masters to reduce the amount they took from him.” \textit{(Sahih)}

Comments:

Since the Messenger of Allāh ﷺ ordered that Abū 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

3425. It was narrated that Muḥammad bin Juhādah said: “I heard Abū Hāzim (say that) he heard Abū Hurairah say: ‘The

في إجارة الحجام، فنهاه عنها، فقلْ: يزَلْ يُسْأَلُ، وَيُسْتَأْذَنُنَّ حَتَّى أَمَّرَهُ أَنْ اَعْفَاهُ نَاضِحَكُ وَرَيَّفَكُ.


٣٤٢٣ - خذنات مسدة: أخبرنا يزيد يعني ابن زرعي:\ هذن من عكرمة، عن ابن عباسي قال: ١١٧٧ رضو الله وأغطى الحجام أجره، ولو علمه عليه لم يبعته.

٣٤٢٤ - خذنات التغيني عن ماليك، عن حميد الطويل، عن أسس بن مالك أنه قال: حجم أبو طيب رضو الله، فأمره أنه يضع من ثمر، وأمر أهله أن يخفقوا عنة من خراجه.


Comments:

Since the Messenger of Allāh ﷺ ordered that Abū 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.
The Book Of Employment

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. Ĥarîq bin 'Abdur-Rahmân Al-Qurashi said: “Râfi' 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 'Ubaidullâh, meaning Ibn Hurair, from his father, from his grandfather, Râfi', that is Ibn Khâdîjî, 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 Ĥabîb Mas'ûd 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 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-Khattab. ‘Umar said: ‘This (injury) has reached the level of Qisas (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 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 Dāwūd said: ‘Abdul-‘Alā reported from Ibn Ishāq, he said: “Ibn Mājidah, a man from Banū Sahm, from ‘Umar bin Al-Khaṭṭāb.”

نظري: [إسناد ضعيف] أخرجه البههفی: ۲۱۷ من حديث حمد بن سلمة به ۵ أبو ماجدة مجهول، وقال البخاري: ‘هو حديث مرسلاً، لم يصح إسناده.’

3431. (There is another chain) from Abū Majādah As-Sahmi, from ‘Umar bin Al-Khaṭṭāb, from the Prophet ﷺ, similarly. (Daʿīf)

نظري: [ضعيف] انظر الحديث السابق.

3432. (There is another chain) from Ibn Mājidah, a man from Banū Sahm, from ‘Umar bin Al-Khaṭṭāb, who said: “I heard the Prophet ﷺ say” and he narrated its meaning. (Daʿīf)


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-Zuhrī and Nāfi’ differed in four Ahādīth 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 ‘Abdullãh bin ‘Umar that the Messenger of Allãh ﷺ said: “Do not undersell one another, and do not intercept the products until they arrive in the marketplace.” (Sahîh)

3437. It was narrated from Abû 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. (Sahîh)

Abû Dâwud said: Sufyan said: “Do not undersell one another” is that he says: ‘I have a better one than him for ten.’”

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 Abû
Hurairah said: The Messenger of Allah ﷺ said: “Do not artificially inflate prices.” (Ṣahīh)

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 Tāwūs, from Ibn ‘Abbās, who said: “The Messenger of Allah ﷺ forbade a town-dweller to sell for a Bedouin.” I (Tāwūs) said: “What does a town-dweller selling for a Bedouin mean?” He said: “Acting as a broker for him.” (Ṣahīh)

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

Abū Dāwūd said: I heard Hafs bin Ḫūr being: “Abū Hilāl 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 صل الله عليه وسلم, 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.” (Da‘īf)

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

3443. It was narrated from Al-A'rāj, 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 Ṣā' of dates.” (Ṣaḥīh)

3444. It was narrated from Muhammad bin Sirīn, 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 Ṣā' of food, not wheat.” (Ṣaḥīh)

3445. Thābit, the freed slave of ‘Abdur-Rahmān bin Zaid, narrated that he heard Abū Hurairah say: “The Messenger of Allāh ﷺ said:
‘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 Ṣa‘ of dates is due in return for its milk.’” (Sahih)

Chapter 47. Regarding The Prohibition Of Hoarding

3446. It was narrated from ‘Abdullāh bin ‘Umar, who said: “The Messenger of Allāh 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)

3447. It was narrated from Muḥammad bin ‘Amr bin ‘Aṣā, from Sa'eed bin Al-Musayyab, from Ma'mar bin Abī Ma'mar, one of Banū ‘Adīyy bin Ka'b, who said: “The Messenger of Allāh ﷺ said: ‘No one hoards but (is) a sinner.’” I said to Sa'eed: “You hoard.” He said: “And Ma'mar used to hoard.” (Sahih)

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

Chapter 48. Regarding Breaking Dirhams

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

Abū Dāwūd 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.’”

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.

3449. It was narrated from ‘Alqamah bin ‘Abdullāh that his father said: “The Messenger of
Allah forbade 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 Abû Hurairah that a man came and said: “O Messenger of Allah, fix the prices.” He said: “No, rather I shall supplicate, asking Allâh (for ample provision).” Then a man came and said: “O Messenger of Allâh, fix the prices.” He said: “Rather, (it is) Allâh (who) lowers and raises, but I hope that I shall meet Allâh with no claim of injustice against me.” (Sahih)

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

[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 Yahyā 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.” (Sahīh)

**455. It was narrated from Hammād, from Ayyūb, from Nāfi‘, from Ibn ‘Umar, from the Prophet ﷺ. He said: “...Or one of them says to his companion: ‘Choose.’” (Sahīh)**

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.” (Hasan)

**456. 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.” (Hasan)**

**457. It was narrated from**
Hammad, from Jamil bin Murrah, from Ibn Al-Wadi', who said: “We went out on a campaign and stopped to camp. A companion of ours sold a horse for a slave, then they (the two parties to the transaction) remained for the rest of that day and night, and when the time to depart came the following morning, he went to saddle his horse and he regretted it. He went to the man and asked him to annul (the transaction), but the man refused to give the horse to him. He said: ‘Abū Barzah, the Companion of the Prophet ﷺ, will (arbitrate) between you and I.’ They went to Abū Barzah in some corner of the camp, and told him this story. He said: ‘Will you agree to let me judge between you based on the judgment of the Messenger of Allah ﷺ?’ The Messenger of Allah ﷺ said: ‘The two parties to a transaction have the option so long as they have not parted.” (Sahih)

Hishām bin Hassān said: “Jamil narrated that he said: ‘I do not think that you two have parted.”

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 Allah ﷺ said: ‘Two people should
only part when they are both pleased (with the deal).” (Hasan)

خ: 1248 حديث يحيى بن أيوب به وقال: ‘غريب’.

3459. It was narrated from Hakim bin Hizam that the Messenger of Allah (Hasan) 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)

Abu Dawud said: This is how it was narrated by Sa’eed bin An’Arubah and Hammam. As for Hammam 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 Abu Hurairah said: “The Messenger of Allah (Hasan) said: ‘Whoever is easy with a Muslim, Allah will be easy with his sins.’” (Daif)

The Book Of Employment

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)


Comments:
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 Jihad, Allāh will cause humiliation to prevail over you and will not withdraw it until you return to your religion’.” (Da‘f)

[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 Allah ﷺ came to Al-Madinah, they used to pay one or two or three years in advance for dates. The Messenger of Allah ﷺ 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)

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.

3464. It was narrated from Muhammad, 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...”
ask him, and he said: ‘We used to pay in advance at the time of the Messenger of Allāh,  and ‘Umar, for wheat, barley, dates and grapes.’” Ibn Kathīr added: “To people who did not possess them” – then the two reports concur: “He said: ‘And I asked Ibn Abī Āzā and he said something similar.’” (Ṣaḥīḥ)

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

Abū Dāwūd said: What is correct is Ibn Abī Al-Mujālid, and Shu’bah was mistaken in that.[1]

**3466.** It was narrated that ‘Abdullāh bin Abī Awaftā Al-Aslāmī said: “We went on a campaign to Ash-Shām with the Messenger of Allāh, , and some of the Nabateans of Ash-Shām 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.” (Ṣaḥīḥ)

**Tafsīr:** [Ṣaḥīḥ] An older hadith the same.

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 Allāh 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

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[1] Meaning sell or trade it, or give it to someone else before taking possession of it.
The time of the Messenger of Allah ﷺ, blight affected the crops that a man had bought, and he incurred a lot of debt. The Messenger of Allah ﷺ said: ‘Give him charity.’ So the people gave him charity, but it was not enough to pay off his debts. The Messenger of Allah ﷺ 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 ‘Abdullāh, that the Messenger of Allah 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 ‘Āṭā’ said: “Blight refers to any overwhelming force that causes damage, such as rain, hail, locusts, wind or fire.” (Hasan)
It was narrated from Yāhya 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).” Yāhya said: “That is the established practice of the Muslims.” (Hasan)

Chapter 60. Regarding Withholding Water

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

It was narrated from Wāki' (he said): “Al'A'mash narrated to us, from Abū Sa'īd, from Abū Hurairah who said: “The Messenger of Allah ﷺ said: ‘There are three to whom Allah 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)
Swearing (by the seller) may persuade the buyer to purchase the goods, but he will be deprived of Allāh’s blessings (Al-Bukhārī no. 2087 and Muslim 4125).

3475. (There is another chain) from Jarīr, from Al-A‘mash, 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 Allāh I was offered such and such for them, and the other man believes him and takes them.” (Sāhīh)

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 Allāh! What is the thing that is it not permissible to withhold?’ He said: ‘Water.’ He said: ‘O Prophet of Allāh! What is the thing that is it not permissible to withhold?’ He said: ‘Salt.’ He said: ‘O Prophet of Allāh! What is the thing that is it not permissible to withhold?’ He said: ‘Doing good is better for you.’” (Dā‘f)

3477. Abū Khidāsh narrated, and this is the version of ‘Ali,\(^1\) that a

\(^1\) That is, one of the two Shaikhs that Abū Dāwūd heard the narration from.
Muhãjîr 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 Ýyãs 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 'Abdollãh
that the Prophet forbade the price of dogs and 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

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[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)

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

Ali bin Rabah Al-Lakhmi 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

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)
The Book Of Employment

3486. It was narrated from Yazid bin Abi Habib, from ‘Ata’ bin Abi Rabah, from Jabir bin ‘Abdullah, that he heard the Messenger of Allah say, during the Year of the Conquest, when he was in Makkah: “Allah has forbidden the sale of Khamr, dead meat, the pig and idols.” It was said: “O Messenger of Allah, 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 (Harâm).” Then the Messenger of Allah said at that point: “May Allah fight the Jews, for when Allah, Exalted is He, forbade the fat (of dead animals) for them, they rendered it, then they sold it and consumed its price.” (Sahih)
3488. It was narrated that Ibn ‘Abbās 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 Hadīth of Khalīd 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, implying the corner of the Ka‘bah where the Black Stone is situated.

[1] Implying the corner of the Ka'bah where the Black Stone is situated.
the Messenger of Allah 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 Ribâ.[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 Allah 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 Allah 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 [Ubaidullah] who said: “Nāfi‘ 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-Qāsīm 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. (Da‘īf)

3496. It was narrated from Ibn Ṭawūs 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 ‘Abdās: ‘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 Dînâr, from Tâwûs, from Ibn ‘Abbãs who said: “The Messenger of Allah said: ‘If one of you buys food, let him not sell it until he takes possession of it.’” Sulaimân bin Ḥarb (one of the narrators) said: “Until he takes full possession of it.” Musad-dad (one of the narrators) added: “Ibn ‘Abbãs said: ‘I think everything is (subject to) the same (ruling) as food.’” (Sahîh)

It was narrated from ‘Az-Zuhrî, from Sâlîm, 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).” (Sahîh)

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 Thâbit. He said: ‘Do not sell it where you bought it until you take it to your place, for the Messenger of Allâh ﷺ forbade selling merchandise where it were bought, before the merchants moved them to their places.” (Hasan)

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

3501. It was narrated from Anas bin Malik that a man at the time of the Messenger of Allâh ﷺ 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’ayib 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)
Chapter 68. Regarding A Man Selling What He Does Not Possess

3503. It was narrated that Ḥakīm bin Hizām said: “O Messenger of Allāh, 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 Allāh ﷺ 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 Allâh 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.’” (Sahîh)

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 Qatâdah, from Al-Hasan, from ‘Uqbah bin ‘Amîr, that the Messenger of Allâh ﷺ said: “The period within which one has the right to return a slave after purchase is three days.” (Da‘f)

Comments:
[Elaboration on the period for returning a slave within three days after purchase.]

3507. It was narrated from Hammãm, from Qatâdah, 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 سُورَةُ ابْنِي اَشْتَرَى عِبْدًا said: ‘The produce is for the responsible one.’”[1] (Hasan)

3509. It was narrated from Muhammad bin ‘Abd-র-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 Allāh ﷺ said: “The produce is for the responsible one.” (Hasan)

3510. It was narrated from Muslim bin Khālid Az-Zanji (who said): Hishām bin ‘Urwah narrated to us, from his father, from ‘Aishah, that a man bought a slave who stayed with him for as long as Allāh 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 Allāh, he gained some yield from my slave.” The Messenger of Allāh ﷺ said: “The produce is for the responsible one.” (Da’īf)

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

3511. ‘Abdur-Rahmān bin Qais bin Muhammad bin Al-Ash’āth narrated from his father, that his grandfather said: “Al-Ash’āth bought some of the slaves of the Khums from ‘Abdullāh for twenty thousand. ‘Abdullāh sent word to him asking for their price, and he said: ‘I only bought them for ten thousand.’ ‘Abdullāh said: ‘Choose a man to arbitrate between you and
I. Al-Ash'ath said: ‘You yourself may arbitrate between you and I.’

‘Abdullâh said: ‘I heard the Messenger of Allâh ﷺ 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-Qâsim bin ‘Abdur-Rahmân, from his father, that Ibn Mas‘ûd sold some slaves to Al-Ash’ath bin Qais – and he mentioned a similar report (as no. 3511), with some additions and subtractions. (Hasan)

Chapter 73. Regarding Pre-Emption

3513. It was narrated from Abû Az-Zubair, from Jâbir who said: “The Messenger of Allâh ﷺ 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).’” (Sahîh)
3514. It was narrated from Abū Salamah ibn 'Abdur-Rahmān, from Jābir ibn 'Abdullāh 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 Rāfi‘ 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-Ḥasan, 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)

3519. It was narrated from ‘Umar bin ‘Abdul-‘Azīz, from Abū Bakr bin ‘Abdūr-Raḥmān, 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)

Chapter 74. If A Man Becomes Bankrupt And Another Man Finds His Exact Goods With Him
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 Shihāb, from Abū Bakr bin ‘Abdūr-Rāhāmīn bin Al-Ḥārīth bin Hishām, 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.” (Sahih)

3522. It was narrated from Az-Zuhrī, from Abū Bakr bin ‘Abdūr-Rāhāmīn, 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.” (Sahih)
3521. It was narrated from Yūnus, from Ibn Shihāb, he said: “Abū Bakr bin ‘Abdūr-Rahmān bin Al-Hārith bin Shīhāb informed me that the Messenger of Allāh ﷺ...” and he mentioned the meaning of a Ḥadīth of Mālik. And he added: “If he had received any part of its price, then he is equal to other creditors.” *(Ṣaḥīh)*

[Abū Bakr said: “And the Messenger of Allāh 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.] Abū Dāwūd said: The Ḥadīth of Mālik is more correct.

**Takhrīj:** *(Ṣaḥīh)* Ṭanẓ al-ḥadīth al-salībiyyīn, wawrā̄ Abū Mājah, al-ahkām, bāb mīn ṭadāwīr Abū Bakr al-zahhārī bih.

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

[Abū Dāwūd said: Who accepts this? Who is this Abū Al-Mu‘ṭamir (one of the narrators)? Meaning: We do not know about him.]

**Takhrīj:** *(Iṣnād)* Ṭanẓ al-ḥadīth al-salībiyyīn, wawrā̄ Abū Mājah, al-ahkām, bāb mīn ṭadāwīr Abū Bakr al-zahhārī bih. 2259. 1 ‐ Ṣad adh al-ʿālama baṣrā 148 [Abū Bakr al-zahhārī bih]
Chapter 75. One Who Takes Care Of A Worn-Out Animal

3524. It was narrated from (Hammâd and Abân) from ‘Ubaidullâh bin Humaid bin ‘Abdur-Rahmân Al-Himyari, from ‘Amir Ash-Sha’bî; that the Messenger of Allah ﷺ 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.” (Dâ’f)

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

Abû Dâwûd said: This (wording) is from the Hadîth of Hammâd, and it is clearer and more complete.

3525. It was narrated from Khâlid Al-Hadh-dhâ’, from ‘Ubaidullâh bin Humaid bin ‘Abdur-Rahmân, from Ash-Sha’bî who attributed the Hadîth to the Prophet ﷺ, 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.” (Dâ’f)

[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 محمد 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)

Abü Dawud said: It is Sahih according to us.

3527. It was narrated from Abü Zur'ah bin 'Amr bin Jarir that 'Umar bin Al-Khattāb said: "The Prophet محمد 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: 'O 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 Awliyã’ of Allãh, 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 Allãh, 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 Ibrãhîn, from ‘Umârah bin ‘Umaîr, 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 Allãh 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 ‘Umaîr, 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.

تخريج: [صحيح] أخرجه الطالب، ح: 459/1580 عن شعبة به، ومن طريقه رواه البيهقي:

3530. It was narrated from ‘Amr bin Shu‘aib, from his father, from his grandfather, that a man came to the Prophet ﷺ and said: “O Messenger of Allāh, I have wealth and children, and my father is in need of my wealth.” He said: “You and your wealth belong to your father. Your children are among the purest of your earnings, so you may take from your children’s earnings.” (Hasan)

تخريج: [سنده حسان] أخرجه أحمد: 214/459 حدث به، ورواه ابن

Comments:
Meaning that the father can use what is necessary and fulfills his basic needs from the earnings of his children.

Chapter 78. Regarding A Man Who Finds His Exact Property With Another Man

3531. It was from Qatādah, from Al-Hasan, from Samurah bin Jundab who said: “The Messenger of Allāh ﷺ said: ‘Whoever finds his exact property with another man, he has more right to it, and the buyer should pursue the one who sold it to him.’” (Da‘if)
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 Hishām bin ‘Urwah, from ‘Urwah, from ‘Āishah that Hind, the mother of Mu‘āwiyyah, came to the Messenger of Allah ﷺ and said: “Abū Sufyān 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-Zuhrī, from ‘Urwah, from ‘Āishah who said: “Hind came to the Prophet ﷺ and said: ‘O Messenger of Allah, Abū Sufyān 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)

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 Allāh ﷺ say: ‘Render the trust back to the one who entrusted it to you, and do not betray the one who betrayed you.” (Da’if)

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

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

3537. It was narrated that Abū Hurairah said: “The Messenger of Allah said: ‘By Allah, I shall never accept any gift (Hadiyyah) after today, unless it is from a Qurashi Muhājir, or an Anṣārī, or a Dawsî, or a Thaqafī.’” (Sahih)

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 “Jazakallahu khaira (May Allah reward you with goodness)” (At-Tirmidhī no. 2035) see also no. 4811 as follows.
Some people, expecting a handsome return from the Prophet, 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 Abān, Hammām and Shu‘bāh, they said: “Qatadah informed us, from Sa‘eed bin Al-Musayyab, from Ibn ‘Abbās, from the Prophet, who said: “The one who takes back his gift (Hibah) is like the one who goes back to his vomit.” (Sahih)

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


3539. It was narrated from Ibn ‘Umar and Ibn ‘Abbās that the Prophet 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)


The Book Of Employment
The Book Of Employment

3540. It was narrated from 'Amr bin Shu'aib, from his father, from 'Abdullãh bin 'Amr, that the Prophet ﷺ 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)

3541. It was narrated from Abû Umâmah that the Prophet ﷺ 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 82. A Gift (Al-Hadiyyah)
For Helping Someone

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

3542. It was narrated from Ash-Sha'bi that An-Nu'mân bin Bashîr said: "My father gave me a present." – Ismã'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 Hadīth: “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.’” Mujalid (one of the narrators) said in his Hadīth: “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 Dāwud said: According to the Hadīth 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'bi: “Do you have other sons?” Abū Ad-Duḥa said, narrating from An-Nu'mān bin Bashīr: “Do you have any children besides him?”
3543. It was narrated from Hishām bin 'Urwah, from his father, he said: “An-Nu'mān bin Bashīr narrated to me, he said that his father gave him a slave, and the Messenger of Allāh 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.’” (Sahih)

3544. It was narrated from Ḥājīb bin Al-Mufāḍḍal bin Al-Muhallab, from his father, who said: “I heard An-Nu'mān bin Bashīr say: ‘The Messenger of Allāh ﷺ said: ‘Be just among your children, be just among your children.’” (Sahih)

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 Abū Az-Zubair, from Jābir who said: “The wife of Bashīr said: “Give my son your slave, and ask the Messenger of Allāh ﷺ to bear witness for me.” He went to the Messenger of Allāh ﷺ and said: “The daughter of so-and-so asked me to give her son a slave, and told me: ‘Ask the Messenger of Allāh ﷺ’
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 Dawud bin Abi Hind and Habib Al-Mu’allim, from ‘Amr bin Shu’aib, from his father, from his grandfather, that the Messenger of Allah 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 Husain, from ‘Amr bin Shu’aib that his father informed him, from ‘Abdullah bin ‘Amr that the Messenger of Allah 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 Qatādah, 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 Allah ﷺ used to say: “A life-long gift belongs to the one to whom it was given.” (Sahih)

3551. It was narrated from Al-Awzāʿī, from Az-Zuhri, from ʿUrwah, 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-Zuhri, from Abū Salamah and ‘Urwah, from Jābir, from the Prophet, with its meaning (similar to no. 3551). (Ṣahih)

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

3553. It was narrated from Malik, 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.” (Ṣahih)

Abū Dawud said: And ‘Aqīl
narrated it like that from Ibn Shihãb, (as did) Yazid bin Abi Habib, from Ibn Shihãb. And (they) differed about the wording (that was narrated by) Al-Awzã'i from Ibn Shihãb. And Fulaih bin Sulaimãn reported it similar to this.

3555. It was narrated from Ma'mar, from Az-Zuhri, from Abû Salamah, from Jäbir bin 'Abdullah, who said: "The life-long gift, that the Messenger of Allah allowed, was when one says: 'It is for you and your descendants.' But if he says: 'It is for you so long as you live,' then it goes back to its owner." (Sahih)

3556. It was narrated from 'Atã', from Jäbir, that the Prophet 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." (Sahih)

3557. It was narrated from Tàriq Al-Makki, from Jäbir bin 'Abdullah, who said: "The Messenger of Allah passed judgment concerning an Anšari woman whose 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‘îj)

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.’” (Sahîh)

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.’” (Sahîh)
3560. It was narrated that Mujähid 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.’” (Hasan)

Chapter 88. Regarding Liability For Something Borrowed

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

3562. It was narrated from Umayyah bin Șafwân bin Umayyah, from his father, that the Messenger of Allâh ﷺ borrowed some coats of mail from him on the Day of Hunain. He said: “Are you taking them by force, O Muhammad?” He said: “No, rather it is a loan for which I am liable.” (Da’if)
3563. It was narrated from ‘Abdul-‘Azîz bin Rufa‘î from some of the family of ‘Abdullâh bin Șafwân, that the Messenger of Allâh  said: “O Șafwân, 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 Allâh  went on to engage in the Battle of Hunain. When the idolaters had been defeated, Șafwân’s coats of mail were collected, and some had been lost. The Prophet  said to Șafwân: “We have lost some of your coats of mail. Should we pay you compensation?” He said: “No, O Messenger of Allâh, for there is, in my heart today, that which was not present on that day.” (Da‘î) Abû Dâwûd said: He lent them to him before he became Muslim, then he became Muslim.

3564. It was narrated from ‘Atâ’, from some of the family of Șafwân who said: “The Prophet  borrowed...” and he mentioned a similar report (as no. 3563). (Da‘î)
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)

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\(^1\) 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

3566. 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: “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

(المعجم 89) باب: فيمن أفسد شيئا

(المتحفة 91) يعرَم مملكة

3566 - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يُحَيٌّ

ح: وَحَدَّثَنَا مُحَدَّثٌ بْنُ الْمَلَّاحِي: حَدَّثَنَا حَالِدٌ عَن حُمَيْدٍ، عَن أَنْسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ عَلَيْهِ نَغْضٌ مَّتَنَّى فَأَرْسَلَهُ إِلَى أُمَهَاتِ الْمُؤْمِنِينَ مَعَ خَادِمٍ يُؤَخِّرُ فِيهَا طَعَامٍ. قَالَ: فَقَضَرَتْ يَدَهَا فَكَسَرَتْ الْفَضْعَةْ. قَالَ ابْنُ الْمَلَّاحِي: فَأَخَذَ النَّبِيُّ ﷺ الْكِسْرَتَينَ فَصَبَّ إِلَى الأَخَرَيْنِ فَجَعَلَ يَجْمَعُ فِيهَا الطَّعَامَ وَبَيْنُهُ. فَغَارَثَ أَثْكَمَ. رَأَى ابْنُ الْمَلَّاحِي: كَلُوُّا، فَأَكَلُوا حَتَّى جَعَلَ فِيهَا الْقَلْبَةَ مُسَدَّدٌ قَالَ: كَلُوُّا، وَخَسَّ الرَّسُولُ الْقَلْبَةَ حَتَّى فَرَغَّوا فَدْغَعَ الْقَلْبَةَ الصَّحِيحَةُ إِلَى الرَّسُولُ وَخَسَّ المُكَسْكُورَةَ فِي بِيْتِهِ.” (Sahih)
The Book Of Employment

expiation for what I have done?”
He said: “A vessel for a vessel and food for the food.” (Hasan)

Chapter 90. Livestock
Damaging People’s Crops

3568. It was narrated from Harâm bin Muhayyisah, from his father that a she-camel belonging to Al-Barâ’ 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. (Da’îf)

3570. It was narrated that Al-Barâ’ 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.” (Da’îf)

The End of the Book of Employment
Chapter 1. Regarding Seeking Appointment As A Judge

3571. It was narrated from Sa'eed Al-Maqburi, from Abu 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 Abu 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.”

3574. It was narrated that 'Amr bin Al-'As 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.
3575. 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."

(Da‘īf)

3576. It was narrated that Ibn ‘Abbas 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. (Hasan)

Comments:

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

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

3577. It was narrated that ‘Abdur-
Rahmān bin Bishr Al-Ansārī Al-
Azraq said: “Two men from the
locality of Abwāb Kindah arrived
while Abū Mas‘ūd Al-Ansārī 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‘if)

3578. It was narrated that Anas
bin Mālik said: “I heard the
Messenger of Allāh 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‘if)
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

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

‘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 Allâh, 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.”

(Sâhîh)

Chapter 6. How To Judge

3582. It was narrated that ‘Ali said: “The Messenger of Allâh sent me to Yemen as a judge. I said: ‘O Messenger of Allâh, you are sending me, but I am young, and have no knowledge of the role of a judge.’ He said: ‘Allâh 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.” (Dâfî)

تخريج: [إسناده ضعيف] أخرجه الترمذي، الأحكام، ياب ما جاء في القاضي لا يقضي بين الخصمين حتى يسمع كلاهما، ح: 1321 من حديث سماك به وقال: "حسن" وسنده ضعيف، والحديث شاهد معنوية عند ابن ماجه، ح: 2310 وغيره # شريك عنم، وحشش ضعفه الجمهور.
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, also 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 ‘Abdulläh bin Räfi’, 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 Hadïth (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 Ŧarîz bin ‘Uthmân.

(Sahih)
Chapter 8. How Should The Disputants Sit Before The Judge?

3588. It was narrated that Ḥabīb bin Ṭabarī said: “The Messenger of Allāh ﷺ ruled that the two disputants should sit in front of the judge.” (Daʿīf)

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

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.⁴ If Banū An-Nadir killed someone from Banū Quraizah, they would pay half of the blood money, but if Banū Quraizah killed someone from Banū An-Nadir, they would pay the blood money in full. The Messenger of Allah made it equal between them.” (Da‘īf)

Chapter 11. Struggling For An Opinion When Passing Judgment

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

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¹ Al-Mā‘īdah 5:42.
³ Al-Mā‘īdah 5:42.
⁴ Al-Mā‘īdah 5:42.
Mughirah bin Shu'bah, from some of the people of Himṣ who were companions of Muʿadh bin Jabal, that when the Messenger of Allāh wanted to send Muʿadh 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 Allāh." He said: "What if you do not find any (evidence) in the Book of Allāh?" He said: "Then in accordance with the Sunnah of the Messenger of Allāh." He said: "What if you do not find any (evidence) in the Sunnah of the Messenger of Allāh or in the Book of Allāh?" He said: "Then I shall struggle to come to the best opinion and not spare any effort in doing so." The Messenger of Allāh struck him on the chest and said: "Praise be to Allāh Who has guided the envoy of the Messenger of Allāh to that which pleases the Messenger of Allāh." (Daʿīf)

3593. (There is another chain) from Muʿadh bin Jabal that when the Messenger of Allāh sent him to Yemen... a similar report (as no. 3592). (Daʿīf)

Translation:

Mughirah bin Shu'bah, from some of the people of Himṣ who were companions of Muʿadh bin Jabal, that when the Messenger of Allāh wanted to send Muʿadh 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 Allāh." He said: "What if you do not find any (evidence) in the Book of Allāh?" He said: "Then in accordance with the Sunnah of the Messenger of Allāh." He said: "What if you do not find any (evidence) in the Sunnah of the Messenger of Allāh or in the Book of Allāh?" He said: "Then I shall struggle to come to the best opinion and not spare any effort in doing so." The Messenger of Allāh struck him on the chest and said: "Praise be to Allāh Who has guided the envoy of the Messenger of Allāh to that which pleases the Messenger of Allāh." (Daʿīf)
Chapter 12. Regarding Reconciliation

3594. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Reconciliation is permissible among Muslims.’” — Ahmad[1] added: “Except reconciliation that makes forbidden something that is permitted, or permits something that is forbidden.” — Sulaimān bin Dawud 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 Ḥadrād 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-Wāhīd Ad-Dimashqī, 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 Allāh.” 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 Allāh.” The Prophet ﷺ said: “Get up and pay it off.” (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.

Chapter 13. Regarding Testimonies

3596. Zaid bin Khālid Al-Juhāni narrated that the Messenger of Allāh ﷺ 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.” ‘Abdullah bin Ābi Bakr was not sure which of the two he said. (Sahih)

Abū Dāwūd said: Mālik said: “The one who speaks of his testimony without knowing in whose favor it is.” Al-Hamdāni said: “And brings the case to the Sultan.” Ibn As-Sarḥ said: “Or brings it to the Imam.”[1]
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.” (Ṣaḥīh 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 ﷺ say: “If a person’s intercession prevents one of the Ḥadd 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 Ḥadīth 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.

Chapter 15. Regarding False Witness

3598. It was narrated from Matr Al-Warrāq, from Nāfī', 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)

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 (worshipping none but Allāh), not associating partners (in worship) unto Him.”[^1]

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'ayb, from his father, from his grandfather that the Messenger of Allah rejected the testimony of treacherous men and women, and the one who bears a grudge against his brother, and he rejected 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, from his chain. He said: "The Messenger of Allah 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 Abu Hurairah that he heard the Messenger of Allah 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 Hammãd bin Zaid, from Ayyüb, from Ibn Abi Mulaikah who said: "Uqbah bin Al-Ḫārith 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 Yaḥyā bint Abî Ihâb, 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)
The Book Of Judgments

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

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

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 Mūsā Al-Ashʿarī and told him, and they brought his estate and his will. Al-Ashʿarī 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-Bukhari. So it proves that the verdict of
the Prophet ﷺ was exact according to the revelation.

3606. It was narrated that Ibn ‘Abbas said: “A man from Banu Sahm went out with Tamim Ad-
Dari and ‘Adiy bin Badda’, and the Sahmi 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 Allâh
ﷺ made them swear an oath, then the cup was found in Makkah.
They said: “We bought it from Tamim and ‘Adiy.” Two men who
were heirs of the Sahmi 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 'Umãrah 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 Allah 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 Allah 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 Allah, 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 Thãbit 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 Allah.” The Prophet ﷺ decreed that the testimony of Khuzaimah was equivalent to the testimony of two men. (Sahih)
The Book Of Judgments

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 'Abbás that the Messenger of Allah 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 Hadith: “Concerning people's rights.” (Sahih)

3610. It was narrated from Abū Hurairah that the Prophet passed judgment on the basis of an oath and one witness. (Sahih) Abū Dāwud said: Ar-Ra'bî bin Sulaimān Al-Mu'adh-dhin told me something extra in this Hadith. He

Comments:
1. This is a matter that is specific to the Messenger of Allah, it cannot be generalized for implementation regarding issues of witnesses.
2. In this narration the nobility, intelligence, purity and strength of faith of Khuzaimah bin Thābit has been expressed.

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said: “Ash-Shâfa‘î informed us, from ‘Abdul-‘Azîz, who said: ‘I mentioned that to Suhail and he said: ‘Rabî‘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 Rabî‘ah, from his father.”

### 3611. A similar report (as no. 3610) was narrated from Rabî‘ah with the chain of Abû Muṣ‘ab.

Sulaimân said: “I met Suhail and asked him about this Hadîth, and he said: ‘I do not know it.’ I told him: ‘Rabî‘ah narrated it to me from you.’ He said: ‘If Rabî‘ah narrated it to you from me, then narrate it from Rabî‘ah from me.’” (Sahih)

**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‘aith bin [‘Ubaid] Allâh bin Az-Zubaib Al-Anbarî narrated: My father narrated to me: I heard my
grandfather Az-Zubaib say: “The Messenger of Allah sent an army to Banū Al-'Anbar and they captured them in Rukbah, in the environs of At-Ta’īf, and brought them to the Prophet of Allah. I rode and went ahead of them to the Prophet. 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 Banū Al-'Anbar came, the Prophet of Allah 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 Banū Al-'Anbar,’ and another man whom he named. The man bore witness, but Samurah refused to bear witness. The Prophet of Allah 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 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 Allāh 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 Allāh 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 Allāh 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 Allāh, it is no longer in my possession.’ So the Prophet of Allāh ﷺ took the man’s sword, and gave it to me, and he said to the man: ‘Go and give him some Šā’ of food as well.’ So he gave me some Šā’ of barley as well.” (Da‘īf)

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

3613. It was narrated from Yazīd bin Zurair (he said): “Ibn Abī ‘Arūbah narrated to us, from Qatādah, from Sa‘eed bin Abī Burdah, from his father, from his grandfather, Abū Mūsā Al-Ash‘āri, 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)

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-Rahîm bin Sulaimân, from Sa‘eed[1] with his chain, and its meaning (as no. 3613). (Hasan)

3615. It was narrated from Hajjâj bin Minhâl, (who said): “Hammâm narrated to us, from Qatâdah,” with his meaning and his chain; “that two men lay claim to a camel during the time of the Prophet ﷺ, and each of them sent two witnesses, and the Prophet ﷺ 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 ﷺ, but neither of them had any proof. The Prophet ﷺ said: “Draw lots to decide who will swear an oath and it will be as it is,[2] regardless of the outcome and whether they like that or not.” (Sahîh)

[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.
3617. It was narrated from Ma'mar, from Hammâm bin Munabbih, from Abû Hurairah, from the Prophet 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.

3618. A similar report (as no. 3617) was narrated from Sa'eed bin Abî 'Arûbah with the chain of Ibn Minhâl. He said: "Concerning an animal, and they had no proof, so the Messenger of Allâh ordered them to draw lots to decide who would swear the oath." (Sahih)

Chapter 23. The Defendant Should Swear An Oath

3619. It was narrated that Ibn Abî Mulaikah said: "Ibn 'Abbâs wrote to me saying that the Messenger of Allâh judged that the defendant

[1] That is, one of the two that he heard the narration from.
Chapter 24. How The Oath Should Be Sworn

It was narrated from Ibn 'Abbâs that when he asked him to swear an oath, the Messenger of Allah ﷺ said to a man: “Swear by Allah, 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?

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 Allah, 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 'Aqamah bin Wā'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 Alläh, 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 (any) proof?’ He said: ‘No.’ He said: ‘Then you have to accept his oath.’ He said: ‘O Messenger of Alläh, 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 Alläh, 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 Banû 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 Abû Hurairah, who said: The Messenger of Alläh ﷺ said to the Jews: “I adjure you by Alläh, Who revealed the Tawrah to Musa, what do you find in the Tawrah about the one who commits Zinã?”... and he quoted the Hadith about stoning. (Da’if)
3625. It was narrated from Muhammad bin Ishāq, from Az-Zuhri with this Hadīth, 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 Hadīth (as no. 3624). (Da‘if)

3626. It was narrated from ‘Ikrimah that the Prophet Allah ﷺ told him, meaning, Ibn Sūriyā: “I adjure you by Allāh, 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 Mūsā – 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 Hadīth. (Da‘if)

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 ‘Awf bin Mālik that the Prophet ﷺ judged between two men, and when he left, the man against whom the ruling went, said: “Allāh
is sufficient for me, and He is the best disposer of affairs.” The Prophet ﷺ said: “Allah, 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: ‘Allah is sufficient for me and He is the best disposer of affairs.”” (Daʿīf)

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

3628. It was narrated from ‘Urwh bin Sharid, from his father, that the Messenger of Allah 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)

Ibn Al-Mubarak[1] said: “It makes it permissible to dishonor him’ means that he may be addressed harshly; and ‘punishing him’ means detaining him.”

3629. Hirmâs bin Ḥabīb — a man from the people of the desert — narrated from his father, that his grandfather said: “I came to the...
**The Book Of Judgments**

Prophet ﷺ 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 Banû Tamîm, what do you intend to do with your prisoner?’” (Daʿīf)

**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 Ḥakîm, from his father, from his grandfather that the Prophet ﷺ 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‘îl, from Bahz bin Ḥakîm, from his father, from his grandfather – Ibn Qudâmah[1] said: “that his brother or paternal uncle” Mu‘ammal[2] said: “that he” – “stood up when the Prophet ﷺ was delivering a *Khuṭbah* and said: ‘My neighbors –

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[1] Muḥammad bin Qudâmah, one of the two from whom Abû Dâwûd heard the narration.

[2] He is the other *Shaikh* of Abû Dâwûd 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‘īf)

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.” (Ṣaḥīh)

3634. It was narrated from Al-Aʾrāj that Abū Hurairah said: “The Messenger of Allāh 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 Abū 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.” (Ṣaḥīh)

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 Abū Sirmah, the Companion of the Prophet ﷺ, that the Prophet ﷺ said: “Whoever harms others, Allāh will harm him, and whoever shows hostility to others, Allāh will show hostility to him.” (Dāʾīf)
Comments:

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 Anṣārī 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 Anṣārī 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 Allâh ﷺ said to the Anṣārī: ‘Go and uproot his palm trees.’” (Da‘îf)

Comments:

A judge has the authority to take severe action against the oppressor, to save someone from harm, in such genuine circumstances as detailed in the narration.
3637. ʿAbdullāh 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)

التحريج: أخرجه البخاري، المسافة، باب سكر الأنهار، ح: 359، و吸入، الفضائل، باب وجوب اتباعه، ح: 357، من حيث اللبّ بن سعد بـ.

3638. It was narrated from Thaʿlabah 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 Allāh ﷺ ruled concerning the stream of Mahzūr 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 Abū Sa‘eed Al-Khudrī said: “Two men referred a dispute to the Messenger of Allāh ﷺ 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-‘Azīz (one of the narrators) said: “He ordered that it be measured with one of its branches.” (Hasan)

[1] Meaning, the area around the tree that was regarded as belonging to it was to be determined by the height of the tree.

The End of the Book of Judgments
24. THE BOOK OF KNOWLEDGE

Chapter 1. Regarding The Virtue Of Knowledge

3641. It was narrated that Kathîr bin Qâis 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 of Allah (Al-Madinah) for a Hadîth which I have heard that you narrated from the Messenger of Allah, and I have not come for any other purpose.’ He said: ‘I heard the Messenger of Allah say: “Whoever travels a road seeking knowledge thereby, Allah 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 worshipper 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.” (Daʿīf)

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

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)

Comments:

Knowledge is not merely to know, but it is also to be acted upon, otherwise having a connection with learned families, and being the progeny of scholars is of no benefit to a person, and it may likely be a strike against him in the next life, if he does not act on such knowledge.
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
'Abdullãh bin ‘Amr said: “I used to write down everything that I heard from the Messenger of Allãh, 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 Allãh 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 Allãh, 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:
Allãh 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-Muţtalib bin ‘Abdullãh bin Hanţab said: “Zaid bin Thãbit entered upon Mu‘awiyah and asked him about a Hadîth, and he ordered someone to write it down. Zaid said to him: ‘The Messenger of Allãh told us not to write down any of his Hadîth.’ So he erased it.” (Da‘if)

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 ﷺ stood up…” and he mentioned the Khutbah; the Khutbah of the Prophet ﷺ. 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 Allah

3651. It was narrated from ‘Āmir bin ‘Abdullāh bin Az-Zubair that his father said: “I said to Az-Zubair: ‘What is keeping you from narrating from the Messenger of Allah, as your companions narrated from him?’ He said: ‘By Allah, 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.”’ (Sahih)

Comments:

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

Chapter 5. Speaking About The Book Of Allah Without Knowledge

3652. It was narrated that Jundab said: “The Messenger of Allah, ﷺ, said: ‘Whoever speaks about the Book of Allah on the basis of his own opinion, even if he is right, has erred.’” (Da’if)
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 Hadīth, he would repeat it three times. (Hasan)

Chapter 7. Regarding Speaking Quickly

3654. It was narrated from Sufyān bin ‘Uyainah, from Az-Zuhrī, from ‘Urwah who said: “Abū Hurairah sat at the side of ‘Aishah’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 ‘Aishah, 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.’” (Sahīh)

تخريج: أخرج حديثاً مسلماً عن حديث أبي وهب، و받ى الحديث السابق وعلقه البخاري، ح: 258.

Chapter 8. Caution In Issuing Fatwa

3656. It was narrated from Mu‘āwiya 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-Mahri (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 Allah ﷺ said: ‘Whoever is asked about knowledge and he withholds it, Allah 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 Allah ﷺ said: ‘You hear and
others will hear from you, and people will hear from those who hear from you.” (Da‘if)

It was narrated that Zaid bin Thãbit said: “I heard the Messenger of Allah ﷺ say: ‘May Allah 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.’” (Sahih)

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

It was narrated from Sahl bin Sa’d that the Prophet ﷺ said: “By Allah, if Allah were to guide one man at your hand, it would be better for you than red camels.” (Sahih)
Chapter 11. Narrating From The Children Of Israel

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

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

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

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

3664. It was narrated that Abū Hurairah said: “The Messenger of Allah ﷺ said: ‘Whoever seeks knowledge that should be sought seeking the Face of Allāh, 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 Malik Al-Ashja’i said: “I heard the Messenger of Allah 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 Muhājrīn, and some of them were screening others because of their lack of clothing. A reciter was reciting to us, when the Messenger of Allah ﷺ came and stood over us. When the Messenger of Allah ﷺ stood

Comments: [Erased by the editor]
there, the reciter fell silent. He greeted us with the Salām, 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 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 Muhājrīn, 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.’” (Da‘īf)

3667. It was narrated that Anas bin Mālik said: “The Messenger of Allah ﷺ said: ‘Sitting with people who remember Allah, the Most High, from Al-Ghadāh (Fajr) prayer until the sun has risen, is dearer to me than freeing four of the sons of Ismā‘īl (from slavery), and sitting with people who remember Allah from ‘Àṣr prayer until the sun has set, is dearer to me than freeing four.’” (Da‘īf)
3668. It was narrated that ‘Abdullãh said: “The Messenger of Allah ﷺ said to me: ‘Recite Sûrat An-Nisã’ 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. (Sahih)

The End of the Book of Knowledge

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Chapter 1. The Prohibition Of Khamr

3669. It was narrated from Ash-Shabī, 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 Allah Ṣaw had not left us before he explained them fully: (laws pertaining to the inheritance of) the grandfather, Al-Kalālah, and some types of Ribā.” (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:”
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 Allah, give us a clear ruling on Khamr,’ and the Verse which is in (Sūrat) An-Nisā’ was revealed: O you who believe! Approach not Salāt (the prayer) while you are intoxicated... [2] When the Iqāmah for prayer was called, the caller of the Messenger of Allah ﷺ would call out: ‘Do not approach the prayer while intoxicated.’ ‘Umar was summoned, and it was recited to him. He said: ‘O Allah, give us a clear ruling on Khamr,’ and this Verse was revealed: So, will you not then abstain?’ [3] (Da’īf)

3671. It was narrated from ‘Ali bin Abī Ṭalib that an Anšān man invited him and ‘Abdur-Rahmān 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 Salāt (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 'Abbās said: "(The Verses) O you who believe! Approach not Salāt (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-Mā'idah: "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 Abū Talbah 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)
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

Ibn ‘Umar said: “The Messenger of Allah ﷺ said: ‘Allah has cursed Khāmr 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)

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 Khāmr

It was narrated from Anas bin Mālik that Abū Talhah asked the Messenger of Allah ﷺ about some orphans who inherited some wine. He said: “Pour it out.” He said: “Can I turn it into vinegar?” He said: “No.” (Sahih)
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‘bî, from An-Nu‘mân bin Bashîr, who said: “The Messenger of Allâh 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 Abû Ḥarîz that ‘Āmir narrated to him, that An-Nu‘mân bin Bashîr said: “I heard the Messenger of Allâh 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 Abû Hurairah that the Messenger of Allâh ﷺ said: “Khamr comes from these two trees: the date palm and the grapevine.” (Sahîh)
Abū Dāwūd said: Abū Kāthīr 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.

تخريج: أخرجه مسلم، الأشربة، باب بيان أن جميع ما ينيد، مما يتخذ من النخيل والعنب يسمى خمرًا، ح: 1985 من حديث يحيى بن أبي كثير به.

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 said: ‘Every intoxicant is Ḳaṁr and every intoxicant is Ḥarām. Whoever dies drinking Ḳaṁr and persisting in that, he will not drink it in the Hereafter.’” (Ṣaḥīḥ)

تخريج: أخرجه مسلم، الأشربة، باب بيان أن كل مسكر خمر، وأن كل خمر حرام، ح: 73/2002 عن سليمان بن داود، أبي الربع العتيكي به.

3680. It was narrated from Ibn ‘Abbās that the Prophet said: “Everything that clouds the mind is Ḳaṁr, and every intoxicant is Ḥarām. Whoever drinks an intoxicant, his prayer will be reduced (in reward) for forty days, but if he repents, Allāh will accept his repentance. But if he does it a fourth time, then it will be warranted that Allāh give him to drink of the mud of Ḳhabāl.” It was
said: “What is the mud of *Khabâl*, O Messenger of Allâh?” 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 *Ha-lâl* and what is *Ha-râm*, it will be warranted that Allâh will give him to drink of the mud of *Khabâl.*” (Hasan)

3681. It was narrated that Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘Whatever intoxicates in large amounts, a small amount of it is (also) *Ha-râm.*’” (Hasan)

3682. It was narrated that ‘Aishah said: “The Messenger of Allâh ﷺ was asked about *Bi‘t* (mead). He said: ‘Every drink that intoxicates is *Ha-râm.*’” (Sahih)

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

Abû Dâwûd 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 Himṣ, referring to Al-Jurjusi.[1] (Sahih)

3683. It was narrated that Dailam Al-Himyarī said: “I asked the Prophet ﷺ: ‘O Messenger of Allāh, 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)
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 in starts to bubble and turn sour, some narrations refer to this later. Once it is realized that it has fermented, turning into Khamr, it is unlawful.

3685. It was narrated from ‘Abdullãh bin ‘Amr that the Prophet of Allah forbade Khamr, gambling, Al-Kûbah[1] and Ghubairâ[2] and said: “All intoxicants are Ḥarām.” (Hasan)

Comments:

Although in the Hadîth, Al-Kûbah is mentioned by name, based upon the body of texts, scholars say that all musical instruments are unlawful, with the exception of the Duff which is similar to a tambourine, except that it has no cymbals or bells.

3686. It was narrated that Umm Salamah said: “The Messenger of Allah forbade everything that intoxicates or makes one languid.” (Da’îf)
3687. It was narrated that ‘Aishah said: “I heard the Messenger of Allah ﷺ say: ‘All intoxicants are Haram. If a Farq (a measure) of something intoxicates, then a handful of it is (also) Haram.’” (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-Dadhī

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

3689. Abū Manṣūr Al-Ḥārith bin Manṣūr said: “I heard Sufyān Ath-Thawrī, when he was asked about Ad-Dādhī, he said: ‘The Messenger of Allāh ﷺ said: ‘Some people of my Ummah will drink Khamr, and call it by another name.’” (ṣaḥīḥ)

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

Chapter 7. Regarding Vessels

3690. It was narrated that Ibn ‘Umar and Ibn ‘Abbās said: “We bear witness that the Messenger of Allāh ﷺ forbade Ad-Dubba‘ (gourds), Al-Hantam, Al-Muzaffat, and An-Naqīr.”[1] (ṣaḥīḥ)

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 Sa‘eēd bin Jubair said: “I heard ‘Abdullāh bin ‘Umar say: ‘The Messenger of Allāh ﷺ said: ‘Some people of my Ummah will drink Khamr, and call it by another name.’” (ṣaḥīḥ)

Comments:

[1] Al-Hantam; earthenware 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.
Allāh forbade *Nabīḍh Al-Jarr*[^1]

I went out, alarmed at his saying that the Messenger of Allāh forbade *Nabīḍh Al-Jarr*. I entered upon Ibn ‘Abbās and said: ‘Have you heard what Ibn ‘Umar is saying?’ He said: ‘What is that?’ I said: ‘He said that the Messenger of Allāh forbade *Nabīḍh Al-Jarr*.’ He said: ‘He is telling the truth; the Messenger of Allāh did forbid *Nabīḍh Al-Jarr*.’ I said: ‘What is *Al-Jarr*?’ He said: ‘Anything that is made from clay.’”

(Ṣaḥīḥ)

[^1]: *Nabīḍh* made in earthenware containers.
worthy of worship but Allâh, and that Muhammad is the Messenger of Allâh, establishing the Salât, paying the Zakât and paying the Khums on whatever spoils of war you acquire. And I forbid you to use Ad-Dubbâ’, Al-Hantam, Al-Muzaffat and An-Muqqayyar.’ Ibn ‘Ubâd (one of the narrators) said “An-Naqîr” instead of “Al-Muqqayyar.” Musad-dad said: “An-Naqîr and Al-Muqqayyar,” he did not mention Al-Muzaffat. (Sahîh)

Abû Dâwud said: Abû Jamrah is Nasr bin ‘Imrân Ad-Duba’î.

3693. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said to the delegation of ‘Abdul-Qais: “I forbid you from An-Naqîr, Al-Muqqayyar, Al-Hantam, Ad-Dubbâ’, and skins cut from the top; rather drink from a skin then tie it (with a string).” (Sahîh)

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.

3694. It was narrated from ‘Ikrimah and Sa’eed bin Al-Musayyab, from Ibn ‘Abbas, regarding the story of the delegation of ‘Abdul-Qais: “They said: ‘From what should we drink, O Messenger of Allâh?’ He said: ‘You should use leather vessels

الله ﷺ وأنّ محمّداً رسولَ الله ﷺ إقام الصلّة وبدأ الزكاة وأنّه بعث خمساً مبناً عقيمّاً وبايعهم على أن ينكث عن النّبي ﷺ، وأنّه يبايعهم عين الدّابة، والختم، والمزَّفّة والمغِّيّا. وقال ابن طفيل: النّقي مكان المغِّيّا. وقال مسّدّة: والمغّير والمغِّيّا. فلّم يذكّر المزَّفّة.

قال أبو داود: وأبو جعفر نصر بن عمران الصقلي.

تخريج: أخرجه البخاري، مسند، الأشربة، باب النبي عن الانتباه في الممزق والدباء والحتم والنقي.

3693 - خذّنوا وهم بن بقية عن نوح ابن قيس قال: حذّننا عبد الله بن عوين عن محمّد بن سيّرين، عن أبي هريرة، أنّ رسول الله ﷺ قال لفولد عبد الفيّس: أنّهاؤم انقل المغّير والمغيّاه والختمم والدّابة والمزَّفّة الممجمودة ولكن الشرب في سقايت أوكا وأوكا.

تخريج: أخرجه مسلم، الأشربة، باب النبي عن الانتباه في الممزق والدباء والحتم والنقي.

هـ من حديث عائض بن عبيد به.

that are tied at their mouths.”

(\textit{Da'if})

\textbf{3695.} It was narrated from ‘Awf, from Abū Al-Qamūs Zaid bin ‘Ali, who said: “A man who was among the delegation that came to the Messenger of Allāh ṣallātū ụthānahu from ‘Abdul-Qaiss narrated to me” — ‘Awf thought that his name was Qaiss bin An-Nu'mān — “he ṣallātū ụthānahu said: ‘Do not drink from a \textit{Naqīr}, nor a \textit{Muzaffat}, nor a \textit{Dubba} nor a \textit{Hantam}; drink from skins that can be tied shut. If the drink ferments, then dilute it with water, and if that does not solve the problem, then pour it out.” (\textit{Sahih})

\textbf{Comments:}

If the sourness of \textit{Nabīdīh} 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.

\textbf{3696.} It was narrated from Qaiss bin Habtar An-Nahshali, from Ibn ‘Abbās, who said: “The delegation of ‘Abdul-Qaiss said: ‘O Messenger of Allāh, from what should we drink?’ He said: ‘Do not drink from \textit{Ad-Dubbā}, nor \textit{Al-Muzaffat}, nor \textit{An-Naqīr}. Make your \textit{Nabīdīh} in skins.’ They 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: ‘Allāh has forbidden to me’ — or ‘has forbidden — \textit{Khamr}, gambling

\textbf{4323} من
and Al-Kūbah.’ He said: ‘And every intoxicant is Ḥarām.’” (Ṣaḥīḥ)

3697. It was narrated that ‘Alī said: “The Messenger of Allāh ﷺ forbade us from using Ad-Dubba’, Al-Ḥantam, An-Naqīr, and Al-Jī‘ah.”[1] (Da‘if)

3698. It was narrated from Ibn Buraidah that his father said: “The Messenger of Allāh ﷺ 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.’” (Ṣaḥīḥ)

3699. It was narrated from Sālim bin Abi Al-Ja'd, from Jābir bin 'Abdullāh who said: “When the Messenger of Allāh forbade (certain types of) vessels (for making Nabīdīḥ), the Ansār 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-Dubbā’, Al-Hantam, Al-Muzaffat, and An-Naqir. The Bedouin said: ‘We have no skins.’ He said: ‘Drink what is permissible.”’ (Sahih)

3701. Yāhūya bin Adam 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: “Nabīdīḥ would be prepared for the Messenger of Allāh in a water-skin. If they could not find a water-skin, then they would prepare Nabīdīḥ 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 Allah ﷺ forbade making Nabīdh with raisins and dried dates together, and he forbade making Nabīdh 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 Allah ﷺ, 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 Nabīdh with each one on its own." (Sahih)

(Another chain) from Abū Qatadah, from the Prophet ﷺ, with this Hadith

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.

Tafsīr: أخرجه مسلم، الأشرية، باب النبي عن الانتباه في العذف والدباء ... إلخ;
أول كتاب الأشرية
ح: 1988/12 من حديث زهير بن معاوية به. (المعجم 8) باب: في الخليلين (التحفة 8)

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(Another chain) from Abū Qatadah, from the Prophet ﷺ, with this Hadith

Tafsīr: أخرجه البخاري، الأشرية، باب من رأى أن لا يخلط البسر والتمير إذا كان مسكرًا ... إلخ; ح: 562 ومسلم، الأشرية، باب كراعة انتباه النمر والزبيب مخلوطين، ح: 1988 من حديث يحيى بن أبي كبيه.

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-Balh and dried dates, or raisins and dried dates. (Sahih)

3706. It was narrated that Kabshah bint Abi Maryam said: “I asked Umm Salamah, may Allâh 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)

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

3708. Safiyyah bint ‘Atiyyah said: “I entered with some women from ‘Abdul-Qais upon ‘Aishah, 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‘ādh bin Hishâm, that his father narrated to him, from Qatādah, from Jābir bin Zaid and ‘Ikrimah, that they disliked *Nabidh* made only from unripe dates *(Al-Busr)*, and they learned that from Ibn ‘Abbas. Ibn ‘Abbas said: “I am afraid that it will be *Al-Muzzã*” which was forbidden to ‘Abdul-Qais.” I said to Qatādah: “What is *Al-Muzzã*?” 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-Dailami 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 Nabidh with them in the morning, and drink it in the afternoon, and prepare Nabidh with them in the afternoon and drink it in the morning. Prepare Nabidh with them in vessels of skin, and do not prepare Nabidh with them in Qullah,[1] 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 ‘Aishah, who said: “Nabidh 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 Muqatil bin Hayyān who said: “My paternal aunt, ‘Amrah, narrated to me, from ‘Aishah, that she used to make Nabidh for the Messenger of Allah in the morning, and when afternoon came he would eat Nabidh.”

[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)

Chapter 11. Regarding Drinking Honey

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

3713. It was narrated from Abû ‘Umar Yahyâ bin ‘Ubaid Al-Bahrâni, from Ibn ‘Abbâs 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.” (Sahih)

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

Abû Dâwud said: Abû ‘Umar is Yahyâ bin ‘Ubaid Al-Bahrâni.[2]

[1] That is, before it became intoxicating.

[2] Perhaps some of the copyists added his complete name in the chain.
and he would drink honey at her house. Hafsa and I agreed with one another, that whichever of us the Prophet entered upon, she would say: ‘I can smell Maghafir[1] 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 [2] up to; “If you two turn in repentance to Allah”[3] regarding ‘Aishah and Hafsa;’ And (remember) when the Prophet disclosed a matter in confidence to one of his wives [4] referring to him saying: ‘No, I drank honey.’”

3715. It was reported from Hisham, from his father, from ‘Aishah, that she said: “Allah’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 Maghafir.” He said: “No, I drank honey that Hafsa gave me to drink.” I said: “Its bees tended to (Jarasat) Al-‘Urfut” — one of the plants frequented by bees.

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

**Chapter 12. If Nabidh Ferments**

**3716.** It was narrated that Abū Hurairah said: “I knew that the Messenger of Allah was fasting, so I waited until he broke his fast to offer him some *Nabidh*, 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 Allah and the Last Day.’” (Sahih)

**Chapter 13. Regarding Drinking While Standing**

**3717.** It was narrated from Anas that the Prophet forbade that a man drink while standing. (Sahih)

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[1] *Muqlah* is used to describe “eyeball” – Al-'Azimabādī said that what is apparent is that it should be *Muql* without Al-Tā at the end, and it is a word used to describe a gum or resin.
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 ‘Alī 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)

Chapter 14. Drinking From The Mouth Of The Water Skin

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‘īf)

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

Comments:

[Additional comments related to the content of Chapter 15 and Chapter 16 are not included in the prompt.]
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 Dawud, who said: “Qurrah Ibn ‘Abdur-Rahmān bin Ḥaiwil bin Kāsir Al-Mudi; and (as for the term) Kāsir Al-Mudi; he broke the Mudi of the Sultan so he was named after that.’”[1]


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 forbade silk and Dībah, 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 Dawud. In our edition it is Mudd instead of Mudi but what is correct is Mudi. It is a tank used for water made of stone, it holds fifteen or more Makūk and one Makūk equals one and a half Sa‘ū. See Lisān Al-Arab, An-Nīhāyah and Gharīb Al-Hadīth by Al-Khattābī. And its meaning is that the Sultan had officiated a size for the Mudi and sent it around to be used for all measurements of that size, and he broke it with a rock. See Walāt Miṣr (1:23) by Al-Kindī. It appears that some of the copyists made an error in its spelling.
"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 and one of his Companions entered upon an Ansārī man as he was diverting water to irrigate his garden. The Messenger of Allāh 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 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)

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)
The Book Of Drinks

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 'Abdullâh bin Busr from Banû 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: 'Allâhumma, bârik lahum fitmâ razaqtahum, waghfirlahum warhamhum (0 Allah, bless them in what You have provided for them and forgive them and have mercy on them.)’" (Sahih)

Comments:
This narration indicates that the Prophet did not put the date seed in the same plate from which he was eating, perhaps being against proper manners.

Chapter 21. What To Say When Drinking Milk

3730. It was narrated that Ibn ‘Abbâs said: "I was in the house of Maimûnah and the Messenger of Allah entered, accompanied by
Khalid bin Al-Walid. They brought two grilled mastigures on sticks and the Messenger of Allah ﷺ spat. Khalid said: ‘I think you find it offensive, O Messenger of Allah?’ He said: ‘Yes.’ Then some milk was brought to the Messenger of Allah ﷺ and he drank. The Messenger of Allah ﷺ said: ‘When one of you eats food, let him say: Allâhumma bârik lana fîhi wa ât’imnân khairân minhu (O Allah, bless it for us and supply us with something better than it.) And if he is given milk to drink, let him say: Allâhumma bârik lana fîhi wa zîdân mihû (O Allah, bless it for us and give us more) for there is no food or drink that satisfies like milk.’’ (Da’îf)

Chapter 22. Regarding Covering Vessels

3731. It was narrated from Ibn Juraij, he said: ‘Aṭâ’ informed me from Jâbir, from the Prophet ﷺ, who said: ‘Close your door and mention the Name of Allah, for the Shaitân cannot open a closed door. Extinguish your lamps and mention the Name of Allah, and put something over your vessels, even if it is just a stick, and mention the Name of Allah, and tie up your waterskins and mention the Name of Allah.’’ (Sûhîh)
3732. It was narrated from ‘Abd al-Malik, 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 Kathīr bin Shinzīr, from ‘Aṭā’, from Jābir bin ‘Abdullāh, and he attributed it to the Prophet ﷺ. He said: “And bring your children in when darkness falls.” Musad-dād (one of the narrators) said: “When evening comes, for the jinn spread about and may snatch them.” (Ṣahīh)

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

The End of the Book of Drinks

[1] That is, one of the three Shaikhs of Abū Dāwūd in this narration.
Chapter 1. What Has Been Reported About Accepting Invitations

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

3737. It was narrated from ‘Ubaidullāh, from Nāfi', 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).” (Sahih)

3738. It was narrated from Ma‘mar, from Ayyūb, from Nāfi', 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.’” (Sahih)
3739. It was narrated from Az-Zubaidi, from Naﬁ with the chain of Ayyub, and its meaning (as no. 3738). (Sahih)

3740. It was narrated from Abu Az-Zubair, from Jabir, who said: “The Messenger of Allah 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 Aban bin Tariq, from Naﬁ who said: “Abdullah bin ‘Umar said: The Messenger of Allah ﷺ said: ‘Whoever is invited, and does not respond, he has disobeyed Allah and His Messenger. Whoever enters without an invitation, he enters as a thief and leaves as a raider.’” (Da’if)

Abu Dawud said: Aban bin Tariq is unknown.

3742. It was narrated from Abu 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 Allah 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 offer a wedding feast for any of his wives as he did for her. He offered a feast of a sheep.” (Ṣaḥiḥ)

3744. It was narrated from Anas bin Mālik that the Prophet gave a wedding feast for Ṣafiyyah with Sawiq and dates. (Ḥasan)

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 Hammâm, he said: “Qatâdah narrated tous, from Al-Hasan, from ‘Abdullâh bin ‘Uthmân 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 ‘Uthmân, then I do not know what his name was – that the Prophet ﷺ 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.”

Qatâdah 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.’”

(‘Aqâf)

3746. (There is another chain) from Hammâm, from Qatâdah, 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.”

(‘Aqâf)
Chapter 4. Offering Food When Someone Arrives from A Journey

3747. It was narrated that Jābīr said: “When the Prophet ¶ arrived in Al-Madinah, he slaughtered a camel or a cow.” (Sahih)

Chapter 5. What Has Been Reported About Hospitality

3748. It was narrated from Ābū Shuraiḥ Al-Ka‘bī that the Messenger of Allāh ﷺ said: “Whoever believes in Allāh and the Last Day, let him honor his guest with his ḫaṭī‘ah 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)

Abū Dāwūd said: This was read before Al-Ḥārith bin Miskin when I was present; “Ashhāb informed you.”[1] ‘Mālik was asked about the saying of the Prophet ﷺ, “with his ḫaṭī‘ah 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,”[2] and

[1] Meaning, Al-Ḥārith heard it from him, and the students of Al-Ḥārith were reciting it before him for his permission to narrate it, which is a method of conveying narrations called ‘Ard in Ḥadīth 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 Mālik, 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.’” (Ṣaḥīḥ)

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: ‘O 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)

Abū Dāwud said: This is proof that a man may take something if it is due to him.

Chapter 6. Abrogation Of The Ruling That A Guest May Eat From The Wealth Of Another

3753. It was narrated that Ibn ‘Abbās said: “O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. People felt that it was (المعجم ۶) - باب¬ نسخ الصيف في الأئل من مال غيّره (التحفة ۶)
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 Jarir bin Ḥāzim, from Az-Zubair bin Khīrīrīt who said: “I heard ‘Ikrimah say: ‘Ibn ‘Abbās said: The Prophet forbade eating the food of two who are competing.”’ (Ṣaḥīh)

Abū Dāwūd said: Most of those who reported it from Jarīr did not mention Ibn ‘Abbās in it; and Ḥārūn 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 'Abdur-Rahmān, that a man invited 'Alī bin Abī Ṭālib, and made some food for him. Fātimah 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. Fātimah 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 'Abdur-Rahmān Al-Himyari, from one of the
Companions of the Prophet ☪, that the Prophet ☪ 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.” (Da‘if)

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 Prophet ☪ 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 Imam’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 Allah ﷺ said: 'Prayer should not be delayed for food or for anything else.'" (Daʿif)

3759. Ad-Daḥhāk bin Ḫūṭān 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 'Abdās 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
perform *Wudū'* 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 *Wudū'* 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 *Wudū'* before it. I mentioned that to the Prophet and he said: “The blessing of food is in *Wudū'* before it and after it.” *(Daʿīf)*

Sufyān disliked *Wudū'* before eating.

Abū Dāwūd said: And it is weak.

**Chapter 12. If Eating Unexpectedly**

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.” *(Daʿīf)*
Chapter 13. Regarding It Being Disliked To Criticize Food

3763. It was narrated that Abū Hurairah said: “The Messenger of Allah 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 said: “0 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 Allah over your food, and it will be blessed for you.” (Da`f)

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.

[Translation]

The Book Of Food

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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.

[Translation]
Comments:
Gathering and eating together increases love among people, and blessings in the food.

Chapter 15. Saying Bismilläh 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.” (Ṣaḥīḥ)

**Comments:**

These narrations demonstrate the gravity of not mentioning Allāh’s Name prior to eating.

**3767.** It was narrated from ‘Āishah 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: ‘Bismillāhi, awwalahu wa āakhirahu (In the Name of Allāh, at the beginning and at the end).’” (Ṣaḥīḥ)
3768. It was narrated from Jābir bin Ṣubh, he said: "Al-Muthanna bin 'Abdur-Rāhāmān Al-Khuḍā'i narrated to us, from his paternal uncle, Umayyah bin Makhshī, 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 Shāfi'ī 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 Ṣubh is the grandfather of Sulaimān bin Ḥarb, from his mother's side.

3769. It was narrated that 'Ali bin Al-Aqmar said: "I heard Abū Juhaifah 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 ﷺ sent me, and I came back to him and found him eating a date while sitting on his posterior, with his legs drawn up. (Sahih)

Chapter 17. Eating From The Top Of The Platter

3771. It was narrated from Shu’ail bin ‘Abdullãh bin ‘Amr that his father said: “The Messenger of Allah ﷺ was never seen eating while reclining, nor (walking) with two men on his heels.”[1] (Sahih)

3772. It was narrated from Ibn ‘Abba that the Prophet ﷺ said: “When one of you eats food, he should not eat from the top of the platter, rather he should eat from the lowest part (from the edge that is closest to him), for the blessing descends from the uppermost part.” (Hasan)

3773. ‘Abdullah bin Busr said: “The Prophet ﷺ had a platter that was carried by four men, which was

[1] Meaning, he did not walk ahead of his Companions, rather with them or behind them.
The Book Of Food

270

270

The Book Of Food

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 Allāh 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.

(There is another chain)
from Ja‘far, that he conveyed this Hadith from Az-Zuhri. *(Da‘if)*

いただく者に言い: 「貧しい者に言え: 貧しい者に食うとき、手で食べ、飲むとき、手で飲む」と述べた。اهدوكو عما لغنه هذة الحديث.

**تَحْرِيْج:** [إسناة ضعيف] أخرجه النسائي، البهوج، باب تفسير ذلك، ح: 420 عن هارون ابنا زيد به.

**Comments:**

The contents of this text are also supported by other authentic narrations.

**Chapter 19. Eating With The Right Hand**

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 Abū Ma‘shār, from Hishâm, from ‘Urwah, from his father, from
The Book Of Food

‘Aishah, who said: “The Messenger of Allah ﷺ 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)

Abū Dāwud said: It is not strong.

3779. It was narrated from Abū ʿUthmān bin Abī Sulaimān, from Ṣafwān bin Umayyah who said: “I was eating with the Prophet ﷺ, 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)

Abū Dāwud said: ‘Uthmān did not hear from Ṣafwān, so it is Mursal.

3780. It was narrated that ʿAbdullāh bin Masʿūd said: The bone (with meat attached) that was dearest to the Messenger of Allāh ﷺ was the bone of sheep. (Da’if)

3781. (There is another chain) from Abū Dāwud with his chain.[1]

He said: “And the Prophet liked 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 Allāh to a meal that he had made.” Anas said: “I went with the Messenger of Allāh to that meal. He served the Messenger of Allāh some barley bread and some soup in which there was squash and dried, salted meat.” Anas said: “I saw the Messenger of Allāh 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 ‘Abbās said: “The dearest of food to the Messenger of Allāh was Tharīd made of bread and Tharīd made of Hais. (Da’īf) Abū Dāwūd said: It is weak.
The Book Of Food

3784. Qabīṣah bin Hubn narrated that his father said: "I heard the Messenger of Allaah ﷺ 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 23. It Is Disliked To Have An Aversion For Food

Comment:
Abstinence from lawful food is an innovation of monasticism.


3785. It was narrated from Mujāhid, from Ibn ‘Umar who said: "The Messenger of Allaah ﷺ forbade eating Al-Jallalah and its milk." (Hasan)

[1] The animals that consume dung and filth.
3786. It was narrated from Ibn ‘Abbās that the Prophet forbid the milk of Al-Jallālah. (Hasan)

3787. It was narrated from Nāfi’, from Ibn ‘Umar who said: “The Messenger of Allāh forbid drinking the milk of Al-Jallālah camels.” (Hasan)

Chapter 25. Regarding Eating

Horse Meat

3788. It was narrated from Muḥammad bin ‘Alī, from Jābir bin ‘Abdullāh who said: “The Messenger of Allāh forbid 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
of Allâh forbade the mules and donkeys to us, but he did not forbid the horses.” (Sahih)

فَهَنَا رَسُولُ اللَّهِ ﷺ عَنِ الْبَقَالِ وَالْحِمَّّيِّ، وَلَمْ يَهْيََّهَ عَنِ الحِلْيٍ

تخريج: [صحيح] أخرجه أحمد: 356/3 من حديث حماد بن سلمة عليه اله، رواه مسلم.

3790. It was narrated from Khâlid bin Al-Walîd that the Messenger of Allâh forbade eating the meat of horses, mules and donkeys. Haiwah (one of the narrators) added – “and every predator that has fangs.” (Da’îf)

Abû Dâwûd said: This is the view of Mâlik.

Abû Dâwûd said: There is nothing wrong with horse meat, and this is not acted upon.

Abû Dâwûd said: This is abrogated. A number of the Companions of the Messenger of Allâh ate horse meat, including Ibn Az-Zubair, Fadâlâh bin ‘Ubaid, Anas bin Mâlik, Asmâ’ bint Abî Bakr, Suwaid bin Ghaflâh and ‘Alqâmâh, and the Qurais used to slaughter them (horses for meat) at the time of the Messenger of Allâh.

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 Talḥah sent its haunch with me to the Prophet. I brought it to him and he accepted it.” (Ṣahīh)

3792. Abū Khālid bin Al-Huwairith said: ‘Abdullāh bin ‘Amr was in As-Ṣafāh – Muhammad (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 when I was sitting (with him), and he neither ate it, nor forbade eating it, but he said that it menstruated.” (Da‘f)

Chapter 27. Regarding Eating Mastigure

3793. It was narrated from Ibn ‘Abbās that his maternal aunt gave the Messenger of Allāh some ghee, lizards and cheese. He ate

[1] *Aqīt* 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 Allah (ﷺ). If they were Ḥaraam they would not have been eaten in the presence of the Messenger of Allah (ﷺ). (Sahih)

3794. It was narrated from Khalid bin Al-Walid that he entered the house of Maimūnah with the Messenger of Allah (ﷺ). A roasted mastigure was brought, and the Messenger of Allah (ﷺ) reached out his hand towards it. Some of the women who were in Maimūnah's house said: "Tell the Prophet (ﷺ) what he is about to eat." They said: "It is a mastigure." The Messenger of Allah (ﷺ) withdrew his hand. I said: "Is it Ḥaraam, O Messenger of Allah?" He said: "No, but it is not known in the land of my people and I find it distasteful." Khalid said: "I pulled it towards me and ate it, while the Messenger of Allah (ﷺ) was looking on." (Sahih)

3795. It was narrated that Thabit bin Wadī'ah said: "We were with the Messenger of Allah (ﷺ) on a campaign, and we caught some mastigures. I roasted one of them, then I came to the Messenger of
Allāh ﷻ 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 Shībl, that the Messenger of Allāh ﷻ forbade eating the meat of mastigures. (Da'īf)

Comments:
Scholars reconcile between the prohibition reported, and the allowance, saying that the Prophet ﷻ 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 ﷻ.” (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 and I did not hear any prohibition on (eating) vermin (Hasharāt)." (Da‘īf)

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..." An old man who was with him said: 'I heard Abū Hurairah say: "It was mentioned in the presence of the Messenger of Allāh, and he said: 'It is one of the vile creatures' (Khabīthah)." Ibn ‘Umar said: 'If the Messenger of Allāh said that, then it is as he said.'” (Da‘īf)

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 Jāhilīyyah used to eat some things, and refrain from eating some things that they found loathsome. Then Allāh sent His Prophet 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 about hyena and he said: ‘It is game, and a ram is required (as expiation) if a Muḥrim hunts it.’” (Ṣaḥīḥ)

Chapter 32. Eating Predators

3802. It was narrated from Abu Thalabah Al-Khushani that the Messenger of Allah forbid 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 Abbas said: “The Messenger of Allah 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-Miqdâm bin Ma'dikarib that the Messenger of Allah said: “Predators with fangs are not permissible, nor domestic donkeys, nor the lost property of a Mu'âhid, 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 `Abbas said: “On the Day of Khaibar, the Messenger of Allah 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 Allah. The Jews came and complained that the people (i.e., the Muslims) were rushing into their pens (to take their livestock). The Messenger of Allah 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 ʿAbdullāh that the Prophet forbade the price of a cat. (Sahih) Ibn ʿAbdul-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 Mašur, from ʿUbaid Abī Al-Ḥasan, from ʿAbdur-Rahmān, from Ghālib bin Abjar who said: “We were stricken with a famine, and I had nothing to feed my family with 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 Dāwūd said: This ‘Abdur-Rahmān is Ibn Maʿqil.

Abū Dāwūd said: Shuʿbāh reported this Hadith from ʿUbaid Abī Al-Ḥasan, from ʿAbdur-Rahmān bin
Ma’qil, from some people of Muzainah, that the chief of Muzainah, Abjar, or Ibn Abjar, asked the Prophet ﷺ.

Ma’qil, from some people of Muzainah, that the chief of Muzainah, Abjar, or Ibn Abjar, asked the Prophet ﷺ.

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 ‘Abdullah bin ‘Amr bin ‘Awîm and the other was Gâlib bin Abjar. Mis’ar said: “I think that Gâlib was the one who came to the Prophet ﷺ...” the same Hadîth (as no. 3809). (Da’îf)

It was reported from ‘Amr bin Dinar who said: “A man narrated to me that Jâbir 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’tâh’ and he said: “Al-Hâkâm Al-Ghifârî used to tell us this, but Al-Bahr – meaning Ibn ‘Abbâs – denied that.”

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 ‘Abdullah bin ‘Amr bin ‘Awîm and the other was Gâlib bin Abjar. Mis’ar said: “I think that Gâlib was the one who came to the Prophet ﷺ...” the same Hadîth (as no. 3809). (Da’îf)

3808. It was reported from ‘Amr bin Dinar who said: “A man narrated to me that Jâbir 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’tâh’ and he said: “Al-Hâkâm Al-Ghifârî used to tell us this, but Al-Bahr – meaning Ibn ‘Abbâs – 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-Jallālah.” (Hasan)

3812. It was narrated that Abū Ya'fūr said: “I heard Ibn Abī Awpā, 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.’” (Sahih)

3813. It was narrated from Sulāimān At-Taimi, from Abū 'Uthmān An-Nahdī, 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'if)

Abū Dāwūd 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)

‘Alī (one of the narrators) said: “His name is Fā'id.” Meaning, Abū Al-'Awwām.

Abū Dāwūd said: Hammad 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.” (Ṣahīḥ)
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-Fujri' Al-‘Amiri that he came to the Messenger of Allah 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.” – Abu 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’if)

Abu Dawud said: Al-Ghabuq means at the end of the day, and As-Sabuh means at the beginning of the day.

3818. It was narrated that Ibn ‘Umar said: “The Messenger of Allah 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’if)

Abu Dawud said: This is a Munkar Hadith.
Chapter 38. Regarding Eating Cheese

3819. It was narrated that Ibn 'Umar said: “Some cheese was brought to the Prophet in Tābūk, and he called for a knife, said; ‘Bismillah,’ and cut it.” (Hasan)

Chapter 39. Regarding Vinegar

3820. It was narrated from Muḥārib bin Dīthār, from Jābir that the Prophet said: “What an excellent condiment vinegar is.” (Ṣaḥīh)

3821. It was narrated from Ṭalḥah bin Nāfī, from Jābir bin 'Abdullāh, that the Prophet said: “What an excellent condiment vinegar is.” (Ṣaḥīh)
Chapter 40. Regarding Eating Garlic

3822. Jâbir bin ‘Abdullãh 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 Šâlih (one of the narrators) said: "A Badr Ibn Wahb (one of the narrators) explained it: 'A dish.'"

3823. Abû Sa‘eed Al-Khudrî 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)

3824. It was narrated from Zirr bin Hubaish, from Hudhaifah – I think from the Messenger of Allah – that he said: “Whoever spits in the direction of the Qiblah, he will come on the Day of Resurrection with his saliva between his eyes, and whoever eats of this foul vegetable, let him not come near our Masjid.” And he said it three times. (Da'if)

3825. It was narrated from Ibn 'Umar that the Prophet said: “Whoever eats of this plant, let him not come near the Masjid.” (Sahih)

3826. It was narrated that Al-Mughirah bin Shu'bah said: “I ate garlic and came to the Musalla of the Messenger of Allah, and one Rak'ah had already been completed before I came. When I
The Book Of Food

entered the Masjid, the Messenger of Allâh noticed the smell of the garlic, and when the Messenger of Allâh 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, 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). (Sahih)

3827. It was narrated from Mu’awiyah bin Qurrah, from his father, that the Messenger of Allâh 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 ‘Ali, who said: “We were forbidden from eating garlic unless it is cooked.” (Daâf) Abû Dâuwd said: Sharîk bin Hanbal.

3829. It was narrated from Abū Ziyād Khayyār bin Salamah that he asked ‘Aishah about onion and she said: “The last food that the Messenger of Allāh ﷺ ate was food in which there was onion.” (Da‘if)

3830. It was narrated that Yūsuf bin ‘Abdullāh bin Salam said: “I saw the Prophet ﷺ take a piece of barley bread, and put a date on it and say: “This is the condiment for that.”” (Da‘if)

3831. It was narrated that ‘Aishah said: “The Prophet ﷺ said: ‘A house in which there are no dates is one whose people will go hungry.’” (Sahih)
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)

Chapter 43. Taking Two Dates At A Time When Eating

3833. It was narrated from Ishâq bin ‘Abdullah bin Abî Talhah that dates containing some worms were brought to the Prophet. And he mentioned a similar report. (Hasan)

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 ‘Abdullâh bin Ja’far that the Prophet used to eat cucumbers with dates. (Sahih)

3836. It was narrated that ‘Aishah said: “The Messenger of Allah 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-Khushanî 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)

3840. It was narrated that Jābir said: “The Messenger of Allâh ﷺ dispatched us to intercept a caravan of Quraish, and he appointed Abū ‘Ubaidah bin Al-Jarrâh in charge of us. He provided us with a bag of dates, and we had nothing else apart from that. Abū ‘Ubaidah bin Al-Jarrâh 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 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 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, and he ate it. *(Sahih)*

**Chapter 47. If A Mouse Falls Into The Ghee**

3841. It was narrated from Az-Zuhri, from 'Ubaidullāh bin 'Abdullāh, from Ibn 'Abbās, from Maimūnah that a mouse fell into some ghee. The Prophet was
The Book Of Food

299

It was narrated from 'Abdur-Razzāq, that Ma'mar informed them, from Az-Zuhri, 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.’”

(Ḍaʿf)

Al-Hasan (one of the narrators) said: “Abdur-Razzāq said: ‘And sometimes Ma'mar narrated it from Az-Zuhri, from ‘Ubaidullāh, from Ibn ‘Abbās, from Maimūnāh, from the Prophet ﷺ;

3842. It was narrated from ‘Abdur-Razzāq, that Ma'mar informed them, from Az-Zuhri, 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.’”

(Sahih)


3843. It was narrated from Ma'mar, from Az-Zuhri, from 'Ubaidullāh bin 'Abdullāh, from Ibn 'Abbās, from Maimūnāh, from the Prophet ﷺ, with similar to the Ḥadīth of Az-Zuhri (no. 3842) from Ibn Al-Musayyab. (Ḍaʿf)

(Ḍaʿf)

ح۴٦٥: عن عبد الرزاق به وانظر الحديث السابق.


تخريج: [ضغط مكسور] أخرجه البخاري، الفرغ والعتيبة، باب الفائرة فق في السمن، ح: ٤٣۶٥.
Chapter 48. If A Fly Falls Into The Food

3844. It was narrated that Abū Hurairah said: “The Messenger of Allah 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.’” (Sahih)

Chapter 49. If A Morsel Of Food Falls Down

3845. It was narrated from Anas bin Malik that when the Messenger of Allah 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 Shaitān.” 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.” (Sahih)

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 Allah ḥ 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.’” (Ṣahih)

Chapter 51. Regarding Handkerchiefs

3847. It was narrated that Ibn ‘Abbas said: “The Messenger of Allah ḥ said: ‘When one of you eats, let him not wipe his hand with a handkerchief until he licks it or has it licked.”’ (Ṣahih)

Comments:

The Prophet ḥ 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 ḥ used to eat with three fingers, and he did not wipe his hand until he had licked them. (Ṣahih)
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 Allāh ﷺ would say: ‘Al-Ḥamdulillāh, kathirān ṭayyban mubārakan fih, ghairā makfīyin wa lā muwadda’in wa lā mustaghfīn ‘anhu rabbana (Praise be to Allāh, 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).’” (Ṣahīḥ)

3850. It was narrated from Abū Sa‘eed Al-Khudrī that when the Messenger of Allāh ﷺ finished eating he would say: “Al-Ḥamdulillāh, alladhī qa‘amanā wa saqānā wa ja‘alanā Muslimin (Praise be to Allāh Who has fed us and given us to drink and made us Muslim).” (Da‘if)
3851. It was narrated that Abū Ayyūb Al-Anšārī said: "When the Messenger of Allāh ate or drank he would say: ‘Al-Hamdulillāh, alladhi at’ama, wa saqa, wa sawwaghahu, wa ja’ala lahu makhiraja (Praise be to Allāh Who has given food and drink, made it easy to swallow and provided an exit for it).’" (Sahîh)

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 said: ‘Whoever sleeps with grease on his hands without washing them, and something happens to him, he has no one to blame but himself.’" (Sahîh)

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-Tayyāḥān
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 Allâh, 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)

The Book Of Food

أبو خالد الدالاني، عن رِجَلٍ، عن جَاَيْرِ بَنِ عبد الله قال: صَنَعَ آَبُو الْهْيَكِمُ بَنِ الْيَكِيْهِانِ لِلِّيْبِيَّ طَعَامًا، فَدَعاً الْبِيْبِيَّ أَوْصَابِهَا، فَأَلَمُ قَرَعَهُمْ قَالَ: «أَنْتُمُ أَحَمَكُمْ». قَالُوا: «يَارَسُولُ اللَّهِ! وَمَا إِيَانِيُّ؟ قَالَ: «إِنَّ الرِّجَلَ إِذَا دَخَلَ بِيَتُّهُ، فَأُكْلِهُ طَعَامُهُ وَشَرَبَ شُرَابَهُ، فَقَدَّعَهُمْ لَهُ، فَقَلَّلْ إِيَانِيُّ».»

تخريج: (إسحاته ضعيف) انفرد به أبو داود ﺑُنْ آبَو خالد الدالاني عنعون وتقدم حاله: ٣٧٥٦ و"رجل" مجهول.

٣٨٥٤. 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’îmûna wa akala ta’âmakum al-abrâr, wa sallat ‘alaikum al-mala’ilakah. (May fasting people break their fast with you, may the righteous eat your food, and may the angels send blessings upon you).” (Hasan)

تخريج: (حسن) أخرجه أحمد: ١٣٨٨ عن عبد الرزاق به مطولاً وهو في مصنف عبد الرزاق، ح: ٧٩٠٧ وصححه النووي في رياض الصالحين، ح: ١٢٦٨٨ ولهحدث شواهد كثيرة جداً، انظر نيل المقصود، ق: ٣٢٠ يسر الله لنا طبعه.

The End of the Book of Food
Chapter 1. A Man Should Seek A Remedy

3855. It was narrated that Usâmah bin Sharîk said: “I came to the Prophet ﷺ and his Companions (were sitting) as if there were birds on their heads.[1] I greeted him with Salâm then I sat down. The Bedouin came from here and there, and said: ‘O 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.’” (Sahîh)

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[2]

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 ﷺ 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 ﷺ stood up and began to eat some of them. ‘Ali got up to eat too, but the Messenger of Allāh ﷺ said to ‘Ali: ‘Stop! You are recovering,’ and ‘Ali stopped. I made some barley and greens and brought it, and the Messenger of Allāh ﷺ said: ‘O ‘Ali, eat some of this, for it is better for you.”’

(Ḥasan)

Abū Dāwūd said: Hārūn said: “Abū Dāwūd 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 ﷺ said: “If there is any good in the things that you use for medical treatment, it is in cupping.” (Ḥasan)

[1] That is, Hārūn, the Shaikh of the author in this narration, said that Abū Dāwūd Aṭ-Ṭayalīsī, one of the two from whom he heard the narration, called Umm Al-Mundhir “Al-‘Adawiyyah.”
Cupping is a process that removes bad blood from the body.

3858. It was narrated that Salmā, the servant of the Messenger of Allah, said: “No one complained to the Messenger of Allah 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.’” (Daʿīf)

Chapter 4. Regarding The Site Treated When Cupping

3859. It was narrated from Abū Kabshah Al-Anmārī that Kathīr said: “The Prophet 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.’” (Daʿīf)

[1] Meaning: “with henna” as clearly stated in other versions, see no. 2054 by At-Tirmidhi, and 3502 of Ibn Mājah.
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‘if)
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)
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 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 sent a physician to Ubayy and he cut one of his veins.” (Sahih)

3863. It was narrated from Jâbir that the Messenger of Allah was treated with cupping on his hip for a sprain. (Da’if)

Chapter 7. Regarding Cauterization

3865. It was narrated that ‘Imrân bin Ḥuṣain said: “The Prophet forbade cauterization, but we still used cauterization, and it did not
benefit us, and was not useful for us.” (Sahih)

Abū Dāwūd said: He used to hear the Taslīm of the Angels; when he was cauterized, that stopped, and when he stopped being cauterized it returned.”


3866. It was narrated from Jābir that the Prophet ﷺ had Sa'd bin Mu'ādh treated with cauterization for a wound caused by an arrow. (Sahih)

تخريج: أخرجه مسلم، السلم، باب: لكل داء دواء واستجابة النداء، ح 2208 من حديث أبي الزبير وأحمد: ح 333 من حديث حماد بن سلمة به.

Comments:
Cauterization should only be used as a last resort.

Chapter 8. Regarding Al-Sa'ūt

3867. It was narrated from Ibn 'Abbās that the Messenger of Allah ﷺ was treated using Sa'ūt. (Sahih)

تخريج: أخرجه البخاري، الطب، باب السعوط، ح 5691 ومسلم، المساقطة، باب حل أجرة الحجاجة، ح 120/25 بعد، ح 1577 من حديث وضيف به.

Chapter 9. Regarding An-Nushrah

3868. It was narrated that Jābir bin

[1] See Al-Bukhārī, no. 5691, Ibn Ḥajar explained that the patient is made to lay on his back, and something is put under his shoulders in order to make his head tilt backwards, then water or oil containing medicine is dripped into the nose.

[2] It refers to a process by which one removes a spell, or treats a person who has been affected by a jinn. If one uses Ruqyah with what is lawful, there is no harm, but the Nushrah employed by witches and the like is unlawful.
‘Abdullãh said: “The Messenger of Allah ﷺ was asked about An-Nushrah and he said: ‘It is the work of the Shaitân.’” (Hasan)

Chapter 10. At-Tiryäq
(Theriaca)[1]

3869. ‘Abdullãh bin ‘Amr said: I heard the Messenger of Allah ﷺ say: “If I drank Tiryäq, or wore an amulet (Tamimah) or uttered poetry, I would be one of those who would not care about what they do.” (Da’if)

Abû Dâwud said: This applied only to the Prophet ﷺ, but he granted a concession to people, meaning for Tiryäq.

Chapter 11. Regarding The Disliked Remedies

3874. It was narrated from Umm [1]

[1] An ancient antidote against the bite of serpents. Al-Khaṭṭābî: “At-Tiryäq is of various types; when it does not contain the flesh of vipers then there is no harm in using it.”
Ad-Dardâ’ that Abû Ad-Dardâ’ said: “The Messenger of Allah ﷺ said: “Allah 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)

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-Rahmân bin ‘Uthmãn tht a physician asked the Prophet ﷺ about frogs and using them in medicine, and the Prophet ﷺ 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 Abû Hurairah said: “The Messenger of Allah ﷺ forbade the Khabîth remedies.[1] (Hasan)

[1] Meaning, remedies that contain what is unlawful to consume.
3872. It was narrated that Abū Hurairah said: “The Messenger of Allah said: ‘Whoever drinks poison, his poison will be in his hand, and he will be drinking it in the Fire of Hell forever and ever.’” (Sahih)

3873. It was narrated from ‘Alqamah bin Wā’il, from his father, that he mentioned Tariq bin Suwaid, or Suwaid bin Tariq, asked the Prophet about Khamr, and he forbade it, then he asked him (again), and he forbade it. Then he said to him: “O Prophet of Allah, it is a remedy.” The Prophet said: “No, rather it is a disease.” (Sahih)

Chapter 12. Regarding ‘Ajwah Dates

3875. 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-Madīnah, and grind them with their pits, then let him pour it (the mixture) into the side of your mouth.” (Da’f)

**Tafsīr:** [إسناده ضعيف] أخرجه ابن سعد في الطبقات 3/146، من حديث سفيان بني عبيدة به 50 وسنة سنتين منقطع.

3876. It was narrated from ‘Āmir bin Sa’d bin ‘Abi Waqqās, from his father, that the Prophet ﷺ said: “Whoever eats seven ‘Ajwah dates in the morning, he will not be harmed by poison or witchcraft on that day.” (Ṣaḥīḥ)

**Chapter 13. Squeezing The Uvula For Treatment**

3877. It was narrated that Umm Qais bin Miḥṣan said: “I entered upon the Messenger of Allāh ﷺ 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 uvula, and lead from the mouth.”
the mouth for pleurisy.” *(Sahih)*

Abū Dāwūd said: What is meant by aloes wood is costmary.

**Chapter 14. Kohl**

3878. It was narrated that Ibn 'Abbas said: “The Messenger of Allāhﷺ 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-Ithmīd)*, for it clears the vision and makes the hair grow.’” *(Hasan)*

**Chapter 15. The Evil Eye**

3879. Abū Hurairah narrated that the Messenger of Allāhﷺ said: “The evil eye is real.” *(Sahih)*

3880. It was narrated that 'Aishah said: “Heﷺ would order the one
who had put the evil eye on someone to perform *Wudu*, then he would tell the victim to perform *Ghusl* with that water.” (Da’if)

Chapter 16. *Al-Ghail* (Intercourse With A Breastfeeding Woman)

3881. It was narrated that Asmā’ bint Yazīd bin As-Sakan 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’if)

3882. It was narrated from ‘Aisyah, 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 (Tamāʾīm)

3883. It was narrated from Zainab, the wife of ‘Abdullāh, that ‘Abdullāh said: “I heard the Messenger of Allāh ﷺ say: “Ruqyah, amulets (Tamāʾīm) 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-nāshifī, antash-shāfī, lā shifāʾuka shifāʾan lā yughadiru suqma (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).” (Daʿf)’

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 ‘Imrān bin Ḥusain that the Prophet said: “There should be no Ruqyah except for the evil eye or a venomous bite.” (Sahih)

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: “Akshifil-ba’sa rabbannāsa ‘an Thabiti bin Qaisi bin Shammās (Take away the affliction, O Lord of mankind, from Thabit bin Qais bin Shammās.)” Then he took some dust from Buṭḥān and put it in a bowl, then he added some water to it and poured it on him. (Da‘īf)

Abū Dāwūd said: Ibn As-Sarḥ said: Yūsuf bin Muḥammad. Abū Dāwūd said: This is what is correct.

Chapter 18. Ruqyah
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.’” (Sahih)

3887. It was narrated that Ash-Shifa’ bint ‘Abdullāh said: “The Prophet ﷺ entered upon me while I was with Ḥafṣah, and he said to me: ‘Why don’t you teach this one the Ruqyah for Namīlah (ulcers on the skin) as you taught her how to write?’” (Sahih)

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 ﷺ 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 Dāwūd said: Al-Ḥumah[1] is from snakes and what bites.

Chapter 19. How Ruqyah Is To Be Used

3890. It was narrated that ‘Abdul-ʿAzīz bin Ṣuhaib said: “Anas said to Thābit: ‘Shall I not recite the Ruqyah of the Messenger of Allāh ḥasan for you?’ He said: ‘Yes.’ He said: ‘Allāhumma, rabbin-nāsi, mudhhiba-bāsi ishfi antash-shāfi, là alwārītun ʿabīd ʿabdul-ʿazīz bin ṣuhaib...”


[2] That is, he heard the narration from these two, and Al-ʿAbbās is Al-ʿAbbās bin ‘Abdul-ʿAzīz Al-ʾAnbarī.
shāfiya illā anta, ishfi shifa’an lā yughādiru suqmā (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 ﷺ. ‘Uthmān said: “I had a pain that was killing me. The Prophet ﷺ said: ‘Wipe it with your right hand seven times, and say: “A’ūdhu bi ‘izzatillahi, 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 ‘Uthmān bin ‘Umar said: “I heard the Messenger of Allāh ﷺ say: ‘If any of you is afflicted with a pain, or his brother complains to him (of pain) let him say: “Rabbunallahulladht fis-sama ‘i taqaddasasmuka amrika fis-samā’i wal-arḍi, kamā rahmatuka fis-samā’i faj’al rahmataka fil-arḍi, ighfirlana /ūbanã wa khaayana, anta rbbut- tayyibina anzil rahmatan min rahmatika, wa shifa’an min shifa’ika wa 5742. ح 27x435.
The Book Of Medicine

"ala ḥadḥal-wajā‘ī (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.

"A‘ūdhu bikalimatillahit-tammati min gha‘labihi wa sharri ‘ibādihi, wa min hamazātish-shayāʻinī wa an yalurun (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.

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 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 would take some saliva with his finger, and put it in the dust, and say: Turbatu ardinā bi-riqati ba'dina 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 Zakariyyā that ‘Amir narrated to him, from Khārijah bin As-Salt, from his paternal uncle, that he went to the Prophet 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 Allah ﷺ 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,[1] 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 Allah knows best.

3897. It was narrated from Ibn Ja'far, from Shu'bah, from 'Abdullãh bin Abi As-Safar, from Ash-Sha'bi, from Khãrijah bin A-Salt, 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 ﷺ... (he narrated) a Hadith like that of Musad-dad.[2] (Hasan)

[1] See no. 3420 and 3252, and it's meaning is: “By Allãh who controls my life.”
3898. It was narrated from Suhail bin Abi Ṣaliḥ 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-kalimatillâh-it-tammati min sharri mā khalâqa (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 Mukhāshīn, 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-kalimatillâh-it-tammati min sharri mā khalâqa (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)

تخريج: [إسناده صحيح] أخرجه النسائي في الكبرى، ح: 448 م، البخاري: 4/23، 1355

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 Allâh, 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-Fâthihah) 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 Allâh and consult him” The next day they came to the Messenger of Allâh and told him about that, and the Messenger of Allâh 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[1] and Muḥammad bin

Ja'far, both of them narrated it from Shu'bah, from 'Abdullãh bin Abi As-Safar, from Ash-Sh'abi, from Khãrijah bin As-Slãt At-Tamîmî that his paternal uncle said: "We came from the Messenger of Allãh 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 Allãh.' He said: 'Accept it, by my life, for indeed the one who earns by means of false Ruqah (will earn his burden of sin), but you have earned it by means of a truthful Ruqah.'" (Hasan)

3902. It was narrated from 'Aishah, the wife of the Prophet, that if the Messenger of Allãh suffered some pain, he would recite Al-Mu'awwidhãt over himself and blow. When the pain grew severe, I would recite it over

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[^1]: Those Sûrahs in which seeking refuge is mentioned; Sûrat Al-Falaq and Sûrat An-Nãs.
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)

Comments:
The Qur'ān is a cure for both spirit and body. A wife is allowed to recite some supplication or Sūrah and blow over her husband or relative.

The End of the Book of Medicine
Chapter 21. Regarding Fortunetellers

3904. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Whoever goes to a fortuneteller” – Mûsá (one of the narrators) said in his Hadîth: “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: “his wife” – “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 ‘Abbâs 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)*

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**Comments:**

Astrology refers to the knowledge by which one predicts the future based upon astrological positioning.

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**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)*

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**Comment:**

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
Will of Allāh; stars and planetary bodies have no influence upon that.

Chapter 23. Al-Khatt, And Al-īyafah (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: ‘Qatan bin Qabiṣah narrated to us, from his father, who said: “I heard the Messenger of Allāh  say: ‘Al-īyafah, omens, and Tarq are from Al-Jibt.’ [2] Al-Tarq is being dissuaded, and Al-īyafah 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 Shahār. Such things have no basis in Divine Law.

3908. It was narrated from ‘Awf, who said: “Al-īyafah, is being dissuaded by (bird) omens, and Tarq refers to the lines that are drawn in the ground.” (Saḥīḥ)

3909. It was narrated that Mu‘āwiyah bin Al-Hakam As-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 Al-Tarq, or Ilm ar-Raml. It is referred to as “geomancy” in the English language. Al-Tarq is also used for casting bones or pebbles and reading them. Al-īyafah 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 Khatt is in accordance with his, that is fine.”'[1] (Sahih)


3910. It was narrated from ‘Abdullãh bin Mas‘ûd that the Messenger of Allah ﷺ said: “At-Ţiyarah is Shirk, At-Ţiyarah is Shirk,” (he said it) three times. All of us have some of that, but Allah removes it by means of reliance upon Him. (Sahih)

Comments:
Some scholars of Hadith think that this statement: “All of us have some of that” is not from the Messenger of Allah ﷺ, but from Ibn Mas‘ûd or one of the narrators.

3911. It was narrated from Ma‘mar, from Az-Zuhrî, from Abû Salamah, from Abû Hurairah who said: “The Messenger of Allah ﷺ said: ‘There is no ‘Adwâ, [3] no

[1] Regarding the meaning of: “If a person’s Khatt is the same as his” An-Nawawî said: “If anyone’s Khatt is found to be in accordance with that form of Khatt; 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.

Tiyarah, no Safar\textsuperscript{[1]} and no Hāmah.\textsuperscript{[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?’”

Ma‘mar (one of the narrators) said: “Az-Zuhri said: ‘A man narrated to me from Abū Hurairah, that he heard the Prophet ﷺ 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 ﷺ said: ‘There is no ‘Adwā, no Šafar and no Hāmah?’”’ He said: “I did not narrate that to you.” Az-Zuhri said: ‘Abū Salamah said: “He did narrate it, and I did not hear that Abū Hurairah forgot any Hadith except this one.” (Ṣaḥīḥ)

3912. It was narrated from Al-‘Alā, from his father, from Abū Hurairah, who said: “The Messenger of Allāh ﷺ said: ‘There is no ‘Adwā, no Hāmah, no Naw’\textsuperscript{[3]} and no Šafar.’” (Ṣaḥīḥ)

\textsuperscript{[1]} It is said that the month of Šafar was regarded as “unlucky” in the Jāhiliyyah, and other than that, see the explanation of Mālik which follows.

\textsuperscript{[2]} 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.

\textsuperscript{[3]} A star, the appearance of which foretells rain.
3913. It was narrated from Abū Sāliḥ, from Abū Ḥurairah, 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] (Ṣahih)

3915. It was narrated from Anas that the Prophet ﷺ said: “There is no ‘Adwā and no Ṭiyarah, 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 Jahiliyyah 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 Jahiliyyah regarded Safar as inauspicious, so the Prophet 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)

It was narrated from Wuhaib bin Suhail, from a man, from Abu Hurairah, that the Messenger of Allah heard a word and liked it, and he said: “We have taken your Fa’l from your mouth.”[1] (Hasan)

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)

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[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-Tiyarah 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! Lā ya’tî bil-hasanāti illâ anta wa lá yadfa ‘usaytî illâ anta, wa lá zawla wa lá quwwata illâ 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 ’Adwâ, and no Tiyarah. If there is an omen in anything, it is in a horse, a woman or a dwelling." (Hasan)

3922. It was narrated from ’Abdullãh bin ‘Umar that the Messenger of Allah said: "An omen is in a dwelling, a woman or a horse." (Sahih)

Abu Dawud said: It was read before Al-Harith bin Miskin when I was present. It was said to him: "Ibn Al-Qasim informed you: ‘Mãlik 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."

Abu Dawud said: ‘Umar, may Allah be pleased with him, said: "A mat in a house is better than a woman
who does not bear children.”
(Sahih)

3923. Yahyā bin `Abdullāh bin Bahīr said: Someone who heard told me, that Farwah bin Musaik said: I said: “O Messenger of Allāh, we have some land that is called the land of Abyan, 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’if)

3924. It was narrated that Anas bin Mālik said: “A man said: ‘O Messenger of Allāh, 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 Allāh ﷺ said: ‘Leave it, for it is bad.’” (Da’if)
3925. It was narrated from Jâbir that the Messenger of Allah took the hand of a leper and placed it in the dish with him and said: “Eat, depending on Allah and relying upon Him.” (Da'if)
29. THE BOOK OF MANUMISSION OF SLAVES

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.
Chapter 2. Selling A Mukātib If His Contract Of Manumission Is Anulled

3929. It was narrated from Ibn Shihāb, from ‘Urwah that ‘Āishah informed him that Barirah 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 Walā’, then I shall do it.” Barirah told her masters about that, but they refused and said: “If she wants to seek reward from Allāh by manumitting you, let her do that, but the Walā’ will remain ours.” She (i.e., ‘Āishah) mentioned that to the Messenger of Allāh ἡ, and the Messenger of Allāh ἡ, 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 *Walā’*, meaning 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: “Barirah 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 *Hadith* 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.”
3931. It was narrated from Muhammad bin Ja'far bin Az-Zubair, from ‘Urwa 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 (ﷺ) 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 (ﷺ) 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 (ﷺ) 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 (ﷺ) had married Juwairiyah, and they released the captives they were holding and set them free, saying: ‘(They are) the in-laws of
The Messenger of Allâh ﷺ. We have never seen a woman who brought more blessing to her people than her. Because of her, one hundred families of Banû Al-Muṣṭaliq were set free.” (Hasan)

Abû Dâwûd said: This is proof that the Wâlî is such that he may arrange the marriage himself.

Comments:

This Battle of Banû Al-Muṣṭaliq, also called the Battle of Al-Muraisî 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 Allâh 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 Allâh 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-Malāḥ - Abū Dāwūd said: Abū Al-Walīd said: “From his father” — 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 Kathir[2] added in his Hadith: “The Prophet ﷺ ruled that he should be manumitted.” (Hasan)

3934. It was narrated from Hammām, from Qatadah, from An-Nādhr bin Anas, 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‘bah, 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)

[1] That is, the author heard this narration from two Shāikhs, one of them, Abū Al-Walīd At-Tayālīsī added: “from his father” in the chain after “Abū Al-Malāḥ.”
[2] Meaning, Muḥammad bin Kathīr, the other Shāikh of the author in this narration.
3936. It was narrated from Hishām bin Abī ‘Abdullāh, from Qatādah, with his chain, that the Prophet ﷺ 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. (Ṣaḥīḥ)

Chapter 5. Whoever Mentioned Working In Order To Pay Off The Remaining Portion, In This Ḥadīth

3937. It was narrated from Abān, meaning Al-‘Attār, who said: “Qatādah narrated to us, from An-Nadr bin Anas, from Bashīr bin Nahīk, from Abū Hurairah, who said: “The Prophet ﷺ 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.’” (Ṣaḥīḥ)

3938. It was narrated from Yazīd, (meaning Ibn Zurayj and) Muḥammad bin Bishr – and this is
his wording – from Sa‘eed bin Abi ‘Arūbah, from Qatādah, from An-Nadr bin Anas, from Bashīr bin Nahīk, from Abū 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 Dāwūd said: Both of their narrations contain: “he should be asked to work without overburdening him” And this is the wording of ‘Ali.

تخريج: أخرجه البخاري، العتق، باب: إذا أعتق نصيًا في عبد وليس له مال ... إلخ، ح: 257 من حديث يزيد بن زريع، وسلم، العتق، باب ذكر سعى العبد، ح: 1503 من حديث سعيد بن أبي عروبة.

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 ‘Adī, from Sa‘eed, with his chain, and its meaning. (Sahih)

Abū Dāwūd said: It was reported by Rawḥ bin ‘Ubādah, from Sa‘eed bin Abī ‘Arūbah, and he did not mention him working. Jarīr bin Ḥāzim, and Mūsā bin Khalaf reported it – both of them from Qatādah, with the same chain as Yazīd bin Zura‘ and its meaning, mentioning him working in it. (Sahih)

تخريج: [صحيح] انظر الحديث السابق.
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 Nāfi‘, from ‘Abdullāh bin ‘Umar, that the Messenger of Allāh ﷺ 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.” (Ṣahīh)

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 Nāfi‘, from Ibn ‘Umar, from the Prophet ﷺ, with its meaning (similar to no. 3940). (Ṣahīh)
He said: “Sometimes Nāfi‘ said: ‘he is manumitted only to the extent of the share that was manumitted’ and sometimes he did not say it.”

Comments:
Axhrže al-biwr, al-‘a‘m, bab: “I‘atta ru‘y Allāh” (al-tāmī‘ī) (al-naf‘a 6)

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). (Sahih)

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.” (Sahih)

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] (Sahih)

[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 did not oblige him to manumit the rest. (Da'if)

Ahmad[1] said: “It is with At-Tā’” meaning At-Talib, “and Shu’bah would pronounce it with a lisp, not distinguishing At-Tā’ from Ath-Thā’.”[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 – Mūsā (one of the narrators) said elsewhere: “from Samurah bin Jundab – according to the estimation of Hammād – he said: ‘The Messenger of Allāh said: ‘Whoever acquires a Mahram relative as a slave, he is free.’” (Hasan)

Abū Dāwud said: Muḥammad 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.
The Book Of Manumission Of Slaves

Hasan, from Samurah, from the Prophet, similar to that Hadith.

Abu Dawud said: This Hadith was not narrated by anyone but Hammād bin Salamah, and he had some doubt in it.

**3950.** It was narrated from Sa’eed, from Qatādah, that ‘Umar bin Al-Khaṭṭāb, may Allāh be pleased with him, said: “Whoever acquires a Mahram relative as a slave, he is free.” *(Da’īf)*

**3951.** It was narrated from Sa’eed, from Qatādah, from Al-Hasan, who said: “Whoever acquires a Mahram relative as a slave, he is free.” *(Sahih)*

**3952.** It was narrated from Sa’eed, from Qatādah, from Jābir bin Zaid and Al-Hasan, similarly. *(Da’īf)*

**3953.** It was narrated from Sa’eed, from Qatādah, from Al-Hasan, who said: “Whoever acquires a Mahram relative as a slave, he is free.” *(Da’īf)*

**3954.** It was narrated from Sa’eed, from Qatādah, from Al-Hasan, similarly. *(Da’īf)*

**3955.** It was narrated from Sa’eed, from Qatādah, from Al-Hasan, who said: “Whoever acquires a Mahram relative as a slave, he is free.” *(Da’īf)*

**3956.** It was narrated from Sa’eed, from Qatādah, from Al-Hasan, similarly. *(Da’īf)*

**3957.** It was narrated from Sa’eed, from Qatādah, from Al-Hasan, who said: “Whoever acquires a Mahram relative as a slave, he is free.” *(Da’īf)*

**3958.** It was narrated from Sa’eed, from Qatādah, from Al-Hasan, similarly. *(Da’īf)*
Chapter 8. Manumission Of Ummhát Al-Awlád

3953. It was narrated that Salámah bint Ma’qil, a woman from (the tribe of) Khárijah Qais ‘Ailãn, said: “My paternal uncle arrived with me during the Jähiliyyah, and he sold me to Al-Hubãb bin ‘Amr, the brother of Abû Al-Yasar bin ‘Amr, and I bore him ‘Abdur-Rahmãn bin Al-Hubãb, then he died. His wife said: ‘Now, by Allah, you will be sold to pay off his debts.’ I went to the Messenger of Allah and said: ‘0 Messenger of Allah, I am a woman from (the tribe of) Kharijah Qais ‘Ailãn. My paternal uncle brought me to Al-Madinah during the Jãhiliyyah, and he sold me to Al-Hubãb bin ‘Amr, the brother of Abû Al-Yasar bin ‘Amr, and I bore him ‘Abdur-Rahmãn bin Al-Hubãb. His wife said: “Now, by Allah, you will be sold to pay off his debts.”’ The Messenger of Allah said: ‘Who is the heir of Al-Hubãb?’ It was said: ‘His brother Abû 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 Allah, and he gave them a slave to compensate them for me.” (Da’if)
3954. It was narrated that Jābir bin 'Abdullāh said: “We sold Umm 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.” (Sahīh)

Comments:
There is difference of opinion among the scholars of Hadith regarding the selling of an ‘Umm Walad’. It is better that they not be sold.

Chapter 6. Selling A
Mudābbir[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. (Sahīh)

3956. It was narrated from Al-Awzā’i, 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 Anṣārī 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-Nabbān 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)

Chapter 10. Regarding One Who Manumits Slaves Of His That Exceed One Third Of His Property

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
died, but he did not have any property apart from them. News of that reached the Prophet ﷺ and he spoke sternly to him. Then he called them, and divided them into three pairs, then he cast lots among them, and manumitted two and kept four in slavery. \textit{(Sahih)}

\begin{itemize}
\item 3959. It was narrated from ‘Abdul-‘Aziz, meaning Ibn Al-Mukhtār (who said): “Khlid informed us, from Abū Qilābah” with the same chain, but he did not say: “he spoke sternly to him.” \textit{(Sahih)}
\item 3960. It was narrated from Khlālid bin ‘Abdullāh – he is, At-Tahhan, from Khlālid, from Abū Qilābah, from Abū Zaid, that an \textit{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.” \textit{(Sahih)}
\end{itemize}

\textbf{Comments:}

This disapproval was due to the injustice he had done to his heirs.

\item 3961. It was narrated from Muḥammad bin Sirīn, from ‘Imrān bin Ḥuṣain that a man stated that six slaves were to be manumitted when he died, and he did not have any other property apart from
Chapter 11. Regarding One Who Manumits A Slave Who Has Property

3962. It was narrated that ‘Abdullãh bin ‘Amr said: “The Messenger of Allah 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 Allah ﷺ said: ‘The illegitimate child is the worst of the three.’” Abû Hurairah said: “Giving a whip for the sake of Allah is dearer to me than freeing a child of Zinã.” (Saheeh)
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." (Sûrat 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-Gharîf bin Ad-Dâlîmî said: “We came to Wâthîlah bîn Al-Âsqa’ 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’an) while his Mushâf 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)

Comments:

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 Najīh As-Sulāmī said: “We besieged the citadel of At-Tā’īf with the Messenger of Allāh ﷺ.” Mu‘ādh (one of the narrators) said: “I heard my father saying: ‘the citadel of At-Tā’īf,’ and ‘the fortress of At-Tā’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 Shurahbil bin As-Simt that he said to ‘Amr bin ‘Abasah: “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
slave, that will be his ransom from the Fire.” (Hasan)

Chapter 15. The Virtue Of Manumitting Slaves When The Master Is Healthy

3968. It was narrated that Abû Ad-Dardâ’ said: “The Messenger of Allâh 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.

The End of the Book of Slaves
BOOK 29. THE BOOK OF RECITATIONS AND READINGS OF THE QUR'AN

Chapter 1.

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 Qiyām 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)

3971. Miqsam, the freed slave of Ibn ‘Abbâs, said: “Ibn ‘Abbâs 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 Allâh took it.” Then Allâh revealed: It is not for any Prophet to take illegally a part of the spoils.”[2]

3972. Anas bin Malik said: “The Messenger of Allâh said: ‘Allâhumma innî a‘îdhu bika min a‘âlu wal-haram (O Allâh, I seek refuge in You from miserliness and old age).’” (Saḥîh)

3973. It was narrated that Laqît bin Sabirâh said: “I came with the delegation of Banû Al-Muntâfiq to the Messenger of Allâh – and he mentioned the Hadîth. He – meaning the Prophet – said: ‘La tahsibanna (think not)’ and he did not say ‘La tahsabanna’”[3]

[3] Referring to Al ‘Imrân 3:188: “think not you that they are rescued from the torment.”
3974. 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 'Alaikum (peace be upon you)’ to them, but they killed him, and took that small flock of sheep. Then the following was revealed: and say 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."


3975. It was narrated from Khārijah bin Zaid bin Thābit, from his father, that the Prophet ☪ used to recite: Ghairā (or ghairu or ghairi) uwli’-darari (except those who are disabled).[2] And Sa’eed (one of the narrators) would not say: “used to recite.” (Hasan)

3976. It was narrated that Anas bin Mālik said: "The Messenger of Allāh ☪ recited it as wa’l-‘aynu bil-‘ayni (eye for eye)."[3]

3977. (There is another chain) from Anas bin Mālik that the Prophet ﷺ recited: “Wa katabnã ‘alaihim fiha 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 ‘Atiyah bin Sa‘d Al-Awfi said: “I read with ‘Abdullãh bin ‘Umar, and he said: Allah is He Who created you in (a state of) weakness (min da‘fin)[2] and he said; ‘min du‘fin. 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‘if)

3979. It was narrated from ‘Atiyyah, from Abû Sa‘eed from the Prophet ﷺ: “Min du‘fin.” (Da‘if)

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 faltāfrāhu” (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 hi dhalika faltafratu” (therein let you (people) rejoice).t

3982. It was narrated from Asmā’ bint Yazīd that she heard the Prophet recite: Innahu ‘amila ghaira sāliḥin (verily, he worked unrighteously).t[2] (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”?” She said: ‘He recited it as Innahu ‘amila

ghaira šālihīn (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] Ḥamzah 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 ḥadunni),”[3] doubling the consonant. (Daʿif)

[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'ah)[1] without elongating the vowel (the first 'a' in the word Hami'ah.) (Dā'f)

3987. It was narrated from Abū Sa'eed Al-Khudrī that the Prophet ﷺ said: “A man among the people of 'Illūyin 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.” (Dā'f)

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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 Sabā’: 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-Shām.’” (Hasan)

3989. It was narrated that ‘Ikrimah said: “Abū Hurairah narrated to us, from the Prophet ﷺ; – Ismā‘īl (one of the narrators) said: “from Abū Hurairah,” – and he mentioned the Ḥadīth a b o u t t h e W aḥī (Revelation). He said: “And that was what Allāh, Most High, says: “When fear is banished from their hearts”.’[1] (Sahih)
It was narrated from `Abdullah, the wife of the Prophet, that: "The Messenger of Allah taught me to recite the Az-Zumar 39:59. This mode of recitation addresses a female, while what is popular is that it is in masculine form.

There are two chains for this narration, with some discrepancy about who heard it from Ya'la.

Abü Dawud said: Meaning, without Tarkhim.

It was narrated from Ya'lâ (bin Umayyah), who said: "I heard the Prophet on the Minbar reciting: "Wa nādaw yâ Mâlik (And they will cry: 'O Malik (Keeper of Hell)!')."

Abü Dawud said: This is Mursal; Abü Rabî did not meet Umm Salamah.

It was narrated that 'Abdullâh said: "The Messenger of Allah taught me to recite the

[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'lâ.
[4] That is, without dropping the final consonant, which is the Kaf, because some recitations have it like that; Ya Mâl
Verse: \( \text{Inni anar-razzaqu dhul-quwatil-matin} \) (Verily, I am the All-Provider, Owner of Power, the Most Strong).\(^{[1]}\) (\textit{Sahih})

\( \text{All-Provider, Owner of Power, the Most Strong).} \)

\( \text{Inni anar-razzaqu dhul-quwatil-matin} \)

\( \text{(Verily, I am the All-Provider, Owner of Power, the Most Strong).} \)

\( \text{Inni anar-razzaqu dhul-quwatil-matin} \)

\( \text{(Verily, I am the All-Provider, Owner of Power, the Most Strong).} \)

\( \text{Inni anar-razzaqu dhul-quwatil-matin} \)

\( \text{(Verily, I am the All-Provider, Owner of Power, the Most Strong).} \)

\( \text{Inni anar-razzaqu dhul-quwatil-matin} \)

\( \text{(Verily, I am the All-Provider, Owner of Power, the Most Strong).} \)

\( \text{Inni anar-razzaqu dhul-quwatil-matin} \)

\( \text{(Verily, I am the All-Provider, Owner of Power, the Most Strong).} \)

\( \text{Inni anar-razzaqu dhul-quwatil-matin} \)

\( \text{(Verily, I am the All-Provider, Owner of Power, the Most Strong).} \)

\( \text{Inni anar-razzaqu dhul-quwatil-matin} \)

\( \text{(Verily, I am the All-Provider, Owner of Power, the Most Strong).} \)

3994. It was narrated from ‘Abdullãh that the Prophet used to recite it: “Then is there any that will remember (or receive admonition) (Muddakir)?”\(^{[2]}\) meaning, with a Shaddah (doubled consonant). (\textit{Sahih})


3991. It was narrated that ‘Aishah said: “I heard the Messenger of Allâh recite it as: ‘\( \text{Fa rühun wa raihânun} \) (mercy and satisfaction).’”\(^{[3]}\) (\textit{Hasan})

3995. It was narrated that Jâbir said: “I saw the Prophet recite: Ayahsabu (or; Ayahsibu) anna

\( \text{Referring to Adh-\textit{Dhâriyât} 51:58.} \)

\( \text{Referring to Al-\textit{Qamar} 54:15.} \)

\( \text{Referring to Al-\textit{Wâqi’ah} 56:89.} \)
mālahu akhladah (Does he think (or did he think) that his wealth will make him last forever!).

(Hasan)

3996. It was narrated from Khālid, from Abū Qilābah from one whom the Messenger of Allah taught: “Yawma’idhin lā yu’adh-dhabu ‘adhabahu azadun wa la yuthaqu wathāqahu 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.”

(Hasan)

Abū Dāwūd said: Some of them inserted a man between Khālid and Abū Qilābah.

3997. (There is another chain) from Khālid Al-Ḥadhhdhā’, from Abū Qilābah who said: “Someone whom the Prophet taught, or who was taught by someone whom the Prophet taught, told me: “Yawma’idhin lā yu’adh-dhabu (So on that Day none will have been punished…”

(Hasan)

[Abū Dāwūd said: ‘Āṣim, Al-A’mash, Ṭalḥah bin Muṣarrif, Abū Ja’far Yaṣīr bin Al-Qa’qā’, Shaibah bin Yaḍāḥ, Nāfi’ bin ‘Abdur-Reffī’ referred to Al-Humazah 104:3.

[Referring to Al-Fajr 89:25-26.]
The Book Of Recitations...

Rahmân, 'Abdullâh bin Kathîr Ad-Dûrî, Abû 'Amr bin Al-'Âlî, Ḥâmzâh Az-Zayyât, 'Abdur-Rahmân Al-'Araj, Qatâdah, Al-Ḥasan Al-Baṣrî, Muṣâḥîd, Humâid Al-'Araj, 'Abdullâh bin 'Abbâs and 'Abdur-Rahmân bin Abî Bakr recited La yu'adhibu (None will punish) and là yuthiqu (None will bind), except in the Hadîth which is attributed to the Prophet ﷺ it says yu'adhibu with a Fathâh.)

3998. It was narrated that Abu Sa'îd al-Khûdri said: “The Messenger of Allâh ﷺ spoke a Hadîth in which he mentioned Jibrîl and Mikâîl but he said: “Jibrîl and Mikâîl.” (Da'âf)

3999. Muḥammad bin Khâzîm said: “Mention of how to read Jibrîl and Mikâîl was made in the presence of Al-'A'mash, so Al-'A'mash narrated to us from Sa'd b. At-Tâ'î, from 'Aṭîyâh Al-'A'wî, that Abu Sa'îd al-Khûdri who said: ‘The Messenger of Allâh ﷺ mentioned the one who will blow the Trumpet and he said: “On his right will be Jibrîl and on his left will be Mikâîl.” (Da'âf)

Abû Dâwûd said: Khalâf 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: [ضيفف] انظر الحديث السابق، وأخرجه أحمد: 9/3 عن أبي معاوية محمد بن
خازم الضرير.

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, Abú Bakr, Umar and ‘Uthmān 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 Marwān. (Da’if) Abū Dāwūd said: This is more correct than the Hadith of Az-Zuhri, from Anas, and [from] Az-Zuhri from Sālim, from his father.


4001. It was narrated from Umm Salamah that she mentioned the recitation of the Messenger of Allāh ﷺ: “In the Name of Allāh, the Most Gracious, the Most Merciful. All the praises and thanks be to Allāh, the Lord of the ‘Alamīn (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, pausing at the end of each.[3]

(🎁)

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4002. 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 ‘ātinā hāmiyah).’” (Sahih)

4003. It was narrated from Ibn Juraij, (he said) “‘Umar bin ‘Atâ 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 ilâha 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)
4004. 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)

4005. It was narrated from Abu 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)

4006. It was narrated that from Abu Sa'eed Al-Khudri said: "The Messenger of Allah ﷺ said: 'Allah said to the children of Israel: uddkhulu al-bâba suijdadan wa qâlû hijjatan tughfar lakum khatâyakum 'And enter the gate in prostration (or bowing with humility) and say: 'Forgive us,' and your sins will be forgiven'".[2] (Sahih)

4007. A similar report (as no. 4006) was narrated from Hishām bin Sa’d with the same chain.[¹]

4008. It was narrated from ‘Urwah that ‘A’ishah said: “The Revelation came down to the Messenger of Allāh ﷺ, 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] (Ṣaḥīḥ)

Abū Dāwud said: Meaning, (without doubling the Rā’) such that these verses follow.

The End of the Book of Recitations

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[¹] He was one of those who narrated the previous chain.
30. THE BOOK OF BATHHOUSES

Chapter 1. [Entering Bathhouses]

4009. It was narrated from ‘Aishah that the Messenger of Allâh forbade entering bathhouses, then he granted a concession allowing men to enter them wearing an Izâr (waist wrap). (Hasan)

4010. It was narrated that Abu 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 Dâwud said: This is the Hadîth of Jarîr, and it is more

[1] Hammâm and (plural); Hamamât; 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 Abū 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 Iżārs (waist wrappers) and women should not enter them unless they are sick or bleeding following childbirth.” (Da‘f)

4012. It was narrated from ‘Atā’, from Ya'la, that the Messenger of Allāh ﷺ saw a man washing himself in the open without an Iżār (waist wrapper). He ascended the Minbar, praised Allāh, then he said: “Allāh is modest and

[1] Meaning, he reported it from two chains of narration, and in the version of Jarir, it does not mention Abū Al-Malih in the chain, etc.
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 Ṣafwān bin Ya'łā, from his father, from the Prophet (similar to no. 4012). Abū Dāwūd said: The first is more complete. (Sahih)

4014. It was narrated from Zur'ah bin 'Abdur-Rahmān bin Jarhad, that his father said: – and this Jarhad was one of the people of As-Suffah – “The Messenger of Allāh sat with us and my thigh was uncovered. He said: Do you not know that the thigh is 'Awrah?” (Hasan)

[1] Meaning, part of the nakedness that must be covered.
The Book Of Bath Houses

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 Allah, 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 Allah, what if the people live close together?’ He said, ‘If you can
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)

4018. It was narrated from ‘Abdur-Rahmân bin Abi Sa’eed Al-Khudri, from his father, that the Prophet ﷺ 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." (Sahîh)

4019. It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ 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)

The End of the Book of Bath Houses
The Book Of Clothing

Chapter 1. [What Is To Be Said When Putting On A New Garment]

4020. It was narrated from Ibn Al-Mubārak, 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 mā suni’a lahu, wa a’üdhu bika min sharrihi wa sharri mā suni’a lahu (O 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 yuhālāhu ta’ā (May you wear it out, and may Allāh give you another in its place.)’”

[1] Turban, or head cover.
Reciting the mentioned supplication on wearing new clothes is Sunnah.

4021. A similar report was narrated from ‘Eisā bin Yūnus, from Al-Jurairī, with this chain. (Hasan)

4022. It was narrated from Muḥammad bin Dinar, from Al-Jurairī, with this chain. (Hasan)
Abū Dāwūd said: ‘Abdul-Wahhāb Ath-Thaqafī did not mention Abū Sa’eed in it, and Hammad bin Salam said: “From Al-Jurairī, from Abū Al-‘Alā’ from the Prophet.”
Abū Dāwūd said: The case of Hammād bin Salamah and Ath-Thaqafi hearing it is the same.¹

4023. It was narrated from Sahil bin Mu‘adh bin Anas, from his father, that the Messenger of Allāh said: “Whoever eats food then says: ‘Al-zamdulillāhīli adhān ā‘āmi hadhāp -a ãma wa razaqni niinni wa lã 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-ḥamdulillāhīli kasāni ḥadhāth-thawba wa razaqni niinni wa lã quwwatin

¹ Al-Mundhīrī said that he means both of their narrations are Mursal.
(Praise be to Allāh 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 Ḥasan, 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 Khālid bint Khālid bin Sa’eed bin Al-‘Āsh that some clothes were brought to the Messenger of Allāh ﷺ, 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 Khālid to me.” She was brought, and he gave it to her to wear, then he said: “‘Abī wa ḥaqqī qaṭ (Wear it out and make it ragged)” twice. He started looking at the markings on the garment, which were red or yellow, and saying: “Sanāḥ, Sanāḥ, O Umm Khālid.” Sanāḥ means beautiful in the language of the Ethiopians. (Ṣahih)
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 Qamîs

4025. It was narrated from ‘Abdullãh bin Buraidah, from Umm Salamah, who said: “The most beloved of garments to the Messenger of Allâh was the Qamîs.” (Hasan)

4026. It was narrated from ‘Abdullãh bin Buraidah, from his father, from Umm Salamah, who said: “There was no garment dearer to the Messenger of Allâh than a Qamîs.” (Hasan)

Comments:
A Qamîs does not require the wearer to be concerned about adjusting it when moving about, as is the case with a Rida’ or upper wrap.
Chapter 4. What Has Been Reported About Cloaks

4028. It was narrated from 'Abdullâh bin 'Ubaiddullâh bin Abî Mulaikah, from Al-Miswar bin Makhrämâh that he said: “The Messenger of Allâh distributed some cloaks, and he did not give anything to Makhrâmâh. Makhrâmâh said: ‘O my son, let us go to the Messenger of Allâh.’ 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 Makhrâmâh pleased?’” (Sâhih)

(In his narration) Qutaibah said: “from Ibn Abî Mulaikah” and he did not name him.

Chapter (...) A Garment Of Fame And Vanity

4029. It was narrated from Al-Muhâjir Ash-Shâmi, from Ibn ‘Umar – in the Hadith of Sharîkh it says: he attributed it to the Prophet – “Whoever wears a garment of fame and vanity, on the Day of Resurrection Allâh will clothe him in a similar garment.” He added from Abû ‘Awânâh: “Then He will set it ablaze.” (Hasan)
It was narrated from Abu 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.

It was narrated from Abu 'Awanah (with this narration), who said: "A garment of humiliation."

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.

Chapter 5. Regarding Wearing Wool and Hair

It was narrated that 'Aishah 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."[3]

[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 Allāh 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 Abū Burdah said: “My father said to me: ‘O my son, I remember when we were with the Messenger of Allāh ﷺ and rain had fallen on us. You would have thought that our smell was the smell of sheep.’” (Da‘if)

[Abū Dāwūd said: Meaning, because they were wearing wool.]

4034. It was narrated from Anas bin Mālik that the king, Dhu Yazan, gave the Messenger of Allāh ﷺ a Hullah that he had bought for thirty-three camels, or thirty-three she-camels, and he accepted it. (Da‘if)
4035. It was narrated from Ishāq bin ‘Abdullāh bin Al-Hārith that the Messenger of Allāh ﷺ bought a Ḥullah for twenty-odd young camels, and gave it to Dhu Yazan. (Daʿīf)

4036. It was narrated that Abū Burdah said: “I entered upon ‘Aishah and she brought out for us a coarse Izār (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.” (Sahih)

4037. It was narrated from Abū Zumail (who said): “Abdullāh bin ‘Abbās narrated to us: ‘When the Ḥaḍīrīs rebelled, I came to ‘Alī, and he said: “Go to these people,” and I wore the best kind of Yemeni Ḥullah.’” – Abū Zumail said: “Ibn ‘Abbās was a handsome man and good-looking. – Ibn ‘Abbās said: ‘I
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[1]

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[2] and the information in his narration. (Da‘īf)
4039. ‘Abdur-Rahmân bin Ghanm Al-Ash‘arî narrated: “Abû ‘Amîr or Abû Mâlik narrated to me – and by Allâh, (and) another oath – he did not lie to me, that he heard the Messenger of Allâh ﷺ say: “There will be people among my Ummah who will regard as permissible Khazz and silk” and he mentioned his statement, and said: “and some of them will be transformed into monkeys and pigs until the Day of Resurrection.” (Sahîh)

Abû Dâwud said: And twenty or more of the Companions of the Messenger of Allâh ﷺ wore Khazz, including Anas and Al-Barâ‘ bin ‘Azîb.

Chapter 7. What Has Been Reported About Wearing Silk

4040. It was narrated from Nâfi‘, from ‘Abdullâh bin ‘Umar, that ‘Umar bin Al-Khaṭṭâb saw a Hullah of Sîrâ[1] silk being sold at the door of the Masjid, and he said: “O Messenger of Allâh, why don’t you buy this and wear it for the people on Fridays, and for the delegations when they come to you?” The Messenger of Allâh 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 Allâh ﷺ, and he

[1] It is a fabric with stripes of silk, see number 5299 of Sunan An-Nasā‘i.
gave one of them to ‘Umar. ‘Umar said: “O Messenger of Allāh, are you giving me this to wear when you said what you said about the suit of ‘Uthārid?” The Messenger of Allāh ﷺ said: “I did not give it to you to wear it.” So ‘Umar gave it to an idolater brother of his in Makkah. (Sahih)

Comments:

It is especially recommended to dress well for ‘Eid and Friday prayer. Pure silk cloth is prohibited for men, but artificial silk is allowed. See number 4054. Disbelievers have no share of Allāh’s favors on the Day of Resurrection.

4041. This story was narrated from Sālim bin ‘Abdullāh, from his father (a narration similar to no. 4040). He said: “A Ḥullah of I斯塔raq (silk brocade).” He said: “Then he sent him a Jubbah (cloak) of Dibaj.”[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 Abū ‘Uthmān An-Nahdī said: ‘Umar wrote to ‘Utba bin Farqad (saying) that the Prophet ﷺ 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)

Chapter 8. Whoever Regarded Silk As Disliked

4044. It was narrated from Nafi, from Ibrahim bin 'Abdullâh bin Hunain, from his father, from 'Ali bin Abi Tâlib, may Allah be pleased with him, that the Messenger of Allah forbade wearing Al-Qassî[1] and wearing Al-Mu'asfar,[2] and wearing gold rings, and reciting (Qur'an) 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 Ibrâhîm bin ‘Abdullâh, from his father, from ‘Ali bin Abî Talib, may Allah be pleased with him, from the Prophet ﷺ. He said: “Reciting (Qur’ân) while bowing and prostrating.” (Ṣaḥîh)

4046. This was narrated from Muhammad bin ‘Amr, from Ibrâhîm bin ‘Abdullâh, with it. He (‘Ali) said: “I do not say that he forbade you.”[1] (Ṣaḥîh)

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-Najâsh.” (Ḍaʿīf)

[1] That is, some of the versions of the narration have ‘Ali saying: “Allah’s Messenger ﷺ forbade me. I do not say that he forbade you.” See number 4051.
4048. It was narrated from Sa'eed bin Abi 'Arubah, from Qatadah, from Al-Hasan, from 'Imran bin Husain that the Prophet of Allah ﷺ said: "I do not ride on Urjuwan[1] and I do not wear Al-Mu'asfar (clothes dyed with safflower) nor do I wear Qamis hemmed with silk." – He said: "Al-Hasan pointed to the neck of his Qamis." – 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'if)

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.'"

4049. It was narrated that Abū Al-Husain, meaning, Al-Haitham bin Shafi', said: "I went out with a friend of mine who was known by the Kunyah of Abū 'Amir, he was a man from Al-Ma'afir, to pray in Ilyā (Jerusalem). Their preacher was a man from Al-Azd called Abū
Raihānah, who was one of the Companions.” Abū Al-Ḥusain 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 Abū Raihānah?’ 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.’” (Ḍaʾf) Abū Dāwud said: The thing that is unique in this Ḥadīth is the mention of rings.

4050. It was narrated from Muhammad bin ‘Abidah from ‘Ali, that he said: “Miyāthīr Al-Urwūwān were forbidden.”[1] (Ṣaḥīḥ)

[1] Miyāthīr 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 forbid me from wearing gold rings and wearing Al-Qassī, and to red Mitharah.”

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. (Sahih)

[1] Mitharah is singular for Miyāthar. See nos. 4044 and 4225.
4054. ‘Abdullāh Abū ‘Umar, the freed slave of Asmā’ bint Abī 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 Asmā’ 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 Dībāj (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 ‘Abbās 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.” (Daʿif)
Chapter 10. Regarding Wearing Silk Due To An Excuse

4056. It was narrated that Anas said: "The Messenger of Allah [S] granted a concession to 'Abd-Rahmān bin 'Awf and Az-Zubair bin Al-'Awwām, allowing them to wear a silk Qamīs 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 'Abdullāh bin Zurair, meaning Al-Ghāfīqī, that he heard 'Ali bin Abī Ṭālib say: "The Prophet of Allah [S] 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: [Sahih] After the battle, the Prophet took silk and gold for the purpose of the battle. As for the male, his body is not allowed to have silk or gold.
He said: "As-Sīrā’ is a fabric with stripes of silk."[1]

And He said: "As-Sīrā’ is a fabric with stripes of silk." Waxing in his speech: The fabric was named after the Prophet Muhammad’s wife Sīra’ and she was an ugly woman; the Prophet’s family (except for the Prophet’s sister Fatimah) avoided her. Hence the name of this fabric. The first time the Prophet approved of a woman was Sīra’ the daughter of ‘Abdul-Malik who was married to ‘Abdul-Malik’s son ‘Abdullah. As-Sīrā’ is a fabric with silk stripes. 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)

Chapter 12. Regarding Wearing The Hibarah

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-Nasâ’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.
The Book Of Clothing

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)
The Book Of Clothing

403

came to the Prophet 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 dyeing with it, and nothing was dearer to me than that.” And he used to dye all his clothes with it, even his turban (‘IImāmah). (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 ﷺ, and I saw him wearing two green Burd.” (Sahih)

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 ﷺ 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.’” (Hasan)

Congratulations on reaching page 406. You've covered a lot of ground in your reading. Keep up the good work!
“The phrase ‘moderately dyed (Musarrajah) with safflower (Mu’asfar)’ means that it was neither intense in hue or light (Muwarrad).”

Comments:
Saffron, made from safflower, is allowed for women but not for men.

4068. It was narrated from Shuf’ah, from ‘Abdullâh bin ‘Amr bin Al-‘Aş, who said: “The Messenger of Allah saw me” – Abû ‘Ali Al-Lu’lu’î 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?”

(Da’îf)

Abû Dâwud said: Thawr reported it from Khãlid, so he said: “Muwarrad” and Tâwús said: “Mu’asfar.”

4069. It was narrated from Mujâhid that ‘Abdullâh bin ‘Amr said: “A man who was wearing two red garments passed by the Prophet and greeted him with Salâm, but the Prophet did not respond to him.”

(Da’îf)

[1] One of those who heard this text from the author, see the introduction.
4070. It was narrated that Rāfi' bin Khadij said: “We went out on a journey with the Messenger of Allāh ﷺ, and the Messenger of Allāh ﷺ saw the cloths of our saddles and on our camels in which there were red stripes. The Messenger of Allāh ﷺ said: ‘Do I not see that this red color has overwhelmed you?’ We got up quickly when the Messenger of Allāh ﷺ said that, and disturbed some of our camels, and we took those cloths and removed them.” (Da'if)

4071. It was narrated from Huraith bin Al-Abajj As-Salih that a woman from Banū Asad said: “One day I was with Zainab, the wife of the Messenger of Allāh ﷺ, and we were dyeing some garments of hers with ochre. While we were like that, the Messenger of Allāh ﷺ looked at us, but when he saw the ochre he went away. When Zainab saw that, she realized that the Messenger of Allāh ﷺ disliked what she had done, so she started washing her garments and concealed everything that had the red color. Then the Messenger of Allāh ﷺ came and looked again, and when he did not see anything, he came in.” (Da'if)

تخريج: [إسحاء ضعيف] أخرجه أحمد: 3/46 من حديث محمد بن عمرو بن عطاء به *

تخريج: [إسحاء ضعيف] حديث: 4/47 من حديث محمد بن عمرو بن عطاء به *
Chapter 18. Regarding The Concession Allowing That (Red)

4072. It was narrated that Al-Bara’ said: “The Messenger of Allah 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.” (Sahih)

4073. It was narrated from Hilal bin ‘Amir that his father said: “I saw the Messenger of Allah in Minâ, delivering a Khutbah upon a mule, and he was wearing a red Burd, and ‘Ali was in front of him, conveying his words (to the people).” (Sahih)

Chapter 19. Regarding Black

4074. It was narrated that ‘Aishah said: “I dyed a black Burdah for the Prophet 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 Jābir bin Sulaim said: “I came to the Prophet ﷺ 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 Jābir that the Prophet ﷺ entered Makkah during the year of the conquest, wearing a black ‘Imāmah (turban). (Sahih).

4077. It was narrated from Ja‘far bin ‘Amr bin Ḥuraith that his father said: “I saw the Prophet ﷺ on the Minbar, wearing a black ‘Imāmah (turban), and he had let its edge hang between his shoulders.” (Sahih)
4078. It was narrated from Abū Ja'far bin Muḥammad bin ‘Alî 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.”’ (Ta'if)

4079. Sulaimān bin Kharrabūdhd 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.”’ (Ta'if)

Chapter 22. Regarding Wearing As-Sammā’ (A Solid Wrap)

4080. It was narrated that Abū Hurairah said: “The Messenger of Allah ﷺ forbade two manners of dress: A man doing Ḥiṭibâ’[1] 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.
It was narrated from Abū Az-Zubair that Jābir said: "The Messenger of Allāh ﷺ forbade Ḥisām and Ḥithā in one garment. (Sahih)

Chapter 23. Regarding Leaving Buttons Undone

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 Qamis were undone. We pledged allegiance to him, then I put my hand on the neck of his Qamis 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 Qamis 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

‘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 Abū Bakr: The Messenger of Allāh ☪️ 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 Allāh ☪️ 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 Isbāl With The Izār

4084. It was narrated that Abū Juraī Jābir 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 Allāh ☪️.’ I said: ‘Alaikas-salām (peace be upon you), O Messenger of Allāh,’ twice. He said: ‘Do not say Alaikas-salām (peace be upon you), for Alaikas-salām is the greeting for the dead. Say Assalāmu ‘alaika.’ I said: ‘Are you the Messenger of Allāh?’ He said: ‘I am the Messenger of Allāh 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 Izār to mid-calf, or if you must, to the ankles. But beware of Isbāl with the Izār, for that is conceit, and Allāh does not like conceit. And if someone reviles you and shame 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)

It was narrated from Sālim bin ‘Abdullāh that his father said: “The Messenger of Allāh ﷺ said: ‘Whoever drags his garment out of conceit, Allāh will not look at him on the Day of Resurrection.”’ Ābu Bakr said: “One of the sides of my Izār 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)
4086. It was narrated that Abū Hurairah said: “While a man was praying with his Iṣār 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 Iṣār hanging below his ankles, and Allāh, Most High, does not accept the prayer of one whose Iṣār 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 cleanse 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.” (Ṣaḥih)
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 Sulaimān bin Mushir, from Kharashah bin Al-Hurr, from Abū 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.” (Ṣaḥīḥ)

4089. It was narrated that Qais bin Bishr At-Taghibi said: “My father, who was a companion of Abū Ad-Dardā’, told me: ‘In Damascus there was one of the Companions of the Prophet ﷺ, who was called Ibn Al-Ḥanṭaliyyah. He was a solitary man, who rarely mixed with people, rather he spent his time in prayer, and when he finished he would recite Ṭasbīḥ and Ṭakbīr until he went to his family. He passed by us while we were sitting with Abū Ad-Dardā’, 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 sent out a military expedition, and they came back. One of them came and sat in a place where the Messenger of Allāh 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 Ghifār.’
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 Allâh Ḥ heard them and said: “Subhân Allâh! There is nothing wrong with him being rewarded and praised.” I saw that Abû Ad-Dardâ’ was pleased with that, and he raised his head and looked at him, and said: “Did you hear that from the Messenger of Allâh Ḥ?” 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 Abû Ad-Dardâ’ said to him: “Tell us something that will benefit us and not harm you.” He said: “The Messenger of Allâh Ḥ said to us: ‘The one who spends on horses (for ḥiḍād) is like one who opens his hand to give charity and does not withhold it’.” Then he passed by us on another day and Abû Ad-Dardâ’ said to him: “Tell us something that will benefit us and not harm you.” He said: “The Messenger of Allâh Ḥ 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 Izâr 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 Izâr 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-Agār – Hannād (one of the narrators) said: From Al-Agār 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.”” (аших)

4091. It was narrated from Abū Bakr, meaning Ibn ‘Ayyāsh, from Al-A‘mash, from Ibrāhīm, from
‘Alqamah, from ‘Abdullâh, who said: “The Messenger of Allâh ﷺ said: ‘The one in whose heart is a mustard-seed’s worth of pride will not enter Paradise, and the one in whose heart is mustard-seed’s worth of faith will not enter the Fire.’” (Sahih)

Abû Dâwûd said: Al-Qâsmâlî reported it similarly from Al-’A’mâsh.

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 Hurairâh, 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)

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-Khudrī about the *Izār*, and he said: ‘You have come to one who knows about it. The Messenger of Allāh said: You have come to one who knows about it. The Messenger of Allāh, [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.’” *(Sahīh)*

Comments: *Ahadīth* mentioning the gravity of *Iṣbāl* 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 said: “*Iṣbāl* applies to the *Izār*, the *Qamīš* 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)*

4095. It was narrated that Yazīd bin Abī Sumayyah said: “I heard Ibn ‘Umar say: ‘What the
The Book Of Clothing

Chapter 28. Women’s Clothing

4096. ‘Ikrimah narrated that he saw Ibn ‘Abbas wearing an Izâr; he let the hem of the Izâr touch the tops of his feet in front and he lifted it higher at the back. I said: “Why are you wearing the Izâr in this manner?” He said: “I saw the Messenger of Allah ﷺ wearing it like that.” (Sahih)

4097. It was narrated from Ibn ‘Abbas that the Prophet ﷺ cursed women who imitate men and men who imitate women. (Sahih)

4098. It was narrated that Abû Hurairah said: “The Messenger of Allah ﷺ cursed men who wear women’s clothes and women who wear men’s clothes.” (Sahih)
4099. It was narrated that Ibn Abî Mulaiakah 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’îf)

Chapter 29. The Statement Of Allâh, Most High: Draw Their Jilbâbs (Cloaks) All Over Their Bodies[1]

4100. It was narrated from Safiyah 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 Kãmil (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 Khimârs all over Juyûbihinna”,[2] they tore their wraps” – Ibn Sâlih (one of the narrators) said: “coarse wraps, and covered themselves with them.” (Ṣahih)

4103. Ibn As-Sarh said: “I saw a similar report with this chain, in a book kept by my maternal uncle from ‘Úqail, from Ibn Shihâb. (Ṣahih)

Chapter 31. What A Woman May Show Of Her Beauty

4104. It was narrated from 'Aishah 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: “O 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)

Abu Dāwud said: This is Mursal. Khālid bin Duraik did not meet 'Aishah. [And Sa'eed bin Bashīr 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...
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)

Chapter 33. Regarding The Statement Of Allāh: “Old Male Servants Who Lack Vigour”

4107. It was narrated from Muḥammad bin Thawr, from Maʿmar, from Az-Zuhri and Hishām 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

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The Book Of Clothing

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.” (Sahīh)

4108. It was narrated from ‘Abdur-Razzaq (he said): “Ma’mar informed us, from Az-Zuhri, from ‘Urwah, from ‘Āishah,” with this meaning (as no. 4107). (Sahīh)

4109. It was narrated from Yūnus, from Ibn Shihāb, from ‘Urwah, from ‘Āishah, with this Hadith (a narration similar to no. 4107). He added: “And he expelled him and he stayed in Al-Baidā’, and came in (to Al-Madīnah) every week to ask for food.” (Sahīh)

4110. This story was narrated from Al-Awzā‘ī. It was said: “O Messenger of Allāh, then he will die of hunger.” So he gave him permission to come in twice each week to ask for food, then leave. (Sahīh)
Chapter 34. Regarding The Statement Of Allāh: 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 child-bearing who do not expect wedlock.[3]

Comments:
Older women, who have no urge for marriage, are allowed to go outside without a Jilbab covering their clothing.

4112. It was narrated that Umm Salamah said: “I was with the Prophet ﷺ and Maimūnah was with him. Ibn Umm Maktūm came, and that was after Hijāb had been enjoined upon us. The Prophet ﷺ said: ‘Observe Hijāb before him.’ We said: ‘0 Messenger of Allāh, is he not blind and cannot see us nor recognize us?’ The Prophet ﷺ said: ‘Are you blind? Do you not see him?’” (Hasan)

Abū Dāwūd said: This ruling applied only to the wives of the Prophet ﷺ. Do you not see that when Fāṭimah bint Qais observed

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her ‘Iddah in the house of Ibn Umm Maktûm, the Prophet ﷺ said to Fâtimah bint Qais: “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)

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'īf)

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)
The Book Of Clothing

Comments:
Wearing transparent clothing in public is prohibited.

Chapter 37. Regarding The Length Of The Hem For Women

4117. It was narrated from Abú Bakr bin Nāfî', from his father, from Şafîyyah bint Abî 'Ubaid that Umm Salamah, the wife of the Prophet ﷺ, said to the Messenger of Allâh ﷺ when Izâr (lower garments) were mentioned: “What about women, 0 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 forearms length, but no more than that.” (Sahîh)

4118. It was narrated from Nâfî', from Sulaimân bin Yasâr, from Umm Salamah, from the Prophet ﷺ, with this Ḥadîth (similar to no. 4117). (Sahîh)

Abû Dâwûd said: Ibn Ishâq and Ayyûb bin Mûsâ reported it from Nâfî', from Şafîyyah.

Comments:
While going out of their houses the women should cover themselves with a Jilbāb, and it should be one forearms' length longer than the garments of men, so as not to leave their feet exposed.
4119. It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ∏ granted a concession to the Mothers of the Believers, allowing them to lengthen their hems by a hand-span, then they asked for more, so he added another hand-span. They used to ask us (for garments) and we would measure an extra forearm’s length for them.” (Da’if)

4120. It was narrated from Sufyân, from Az-Zuhri, from ‘Ubaidullâh bin ‘Abdullâh, from Ibn ‘Abbâs – Musad-dad and Wahb (two of the narrators) said: From Maimûnah – she said: “A freed slave woman of ours was given a sheep from the Sadaqah, and it died. The Messenger of Allâh ∏ passed by it and said: ‘Why don’t you tan its skin and make use of it?’ They said: ‘O Messenger of Allâh, it is dead meat.’ He said: ‘It is only unlawful to eat it.’” (Sahih)

4121. It was narrated from Ma’mar, from Az-Zuhri, with this Hadîth, 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. (Sahih)

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.”’ (Sahih)

Abū Dāwud said: Al-Awzā‘ī, Yūnus and ‘Uqail did not mention tanning in the Ḥadīth of Az-Zuhri. It was mentioned by Az-Zubaidī, Sa‘eед bin ‘Abdul Açiz and Ḥāfṣ bin Al-Walīd.

4123. It was narrated that Ibn ‘Abbās said: “I heard the Messenger of Allāh say: ‘If skins are tanned they become pure.’” (Sahih)

4124. It was narrated from ‘Aishah, the wife of the Prophet, that the Messenger of Allāh ordered that the skins of dead animals be used, if they had been tanned. (Da’if)
4125. It was narrated from Salamah bin Al-Muḥabbīq that during the campaign to Tābūk, 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.” (Daʿf)

4126. It was narrated from ‘Abdullāh bin Mālik bin Hudhāfah that his mother, Al-‘A’lliyah 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 Qarāz.”’ (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 ‘Abdullãh bin ‘Ukaim said: “The letter of the Messenger of Allãh ﷺ 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 ‘Abdullãh 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 ‘Abdullãh bin ‘Ukaim had told them that the Messenger of Allãh ﷺ 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 Allâh’s Messenger ﷺ.

4130. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “The Angels do not accompany people who have leopard skins with them.” (Da‘if)

4131. It was narrated that Khâlid said: “Al-Miqdâm bin Ma‘dîkarib, ‘Amr bin Al-Aswad, and a man from Banû Asad came from Qinnasrîn to Mu‘âwiyah bin Abî Sufyân. Mu‘âwiyah said to Al-Miqdâm: ‘Do you know that Al-Hasan bin ‘Ali has died?’ Al-Miqdâm 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

[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‘āwiyah, 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‘āwiyah!’ Mu‘āwiyah said: ‘I knew that I could not be safe from you, O Miqdām.”’ Khālid said: “Mu‘āwiyah 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 Asadi man did not give anyone anything of what he took. News of that reached Mu‘āwiyah, and he said: ‘As for Al-Miqdām, he is a generous man who gives freely, and as for the Asadi man he is a man who holds on well to his possessions.’” (Hasan)
Chapter 41. Wearing Sandals

4132. It was narrated from Abū Al-Malih bin Usāmah, from his father, that the Messenger of Allāh forbade (using) skins of predators. (Hasan)

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 forbade a man to put on his sandals while standing.” (Daʿīf)

4136. It was narrated from Abū Hurairah that the Messenger of Allāh 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 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 Allāh 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 Allāh 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 Dāwud said: Mu‘ādh reported it from Shu‘bah, and he did not mention: “His Siwāk.”
The Book Of Clothing

dressed and when you perform 
Wudū', start from the right.”  

( Da'if)

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

(المعجم 42، باب: في الفرش)  
(الحلقة 44)

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.’ ” ( Sahīh)

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.” ( Sahīh)
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, let him look at these people.” (Sahih)

4145. It was narrated that Jābir said: “The Messenger of Allah said to me: ‘Have you got blankets?’ I said: ‘How could we afford blankets?’ He said: ‘Soon you will have blankets.’” (Sahih)

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 – Ibn Manî’ (one of the narrators) said: “On which he used to sleep” – then the two reports concur: “was made of leather, stuffed with palm fibres.” (Sahih)

Comments:

After the bath, the prayer, and the salam, the lajnah, and the women, 208:2 from the sayings of Saḥīḥ.
4147. (There is another chain) from 'Aishah, who said: “The mattress of the Messenger of Allah was made of leather, stuffed with palm fibres.” (Sahih)

4148. It was narrated that Umm Salamah said that her bed was in front of the place where the Prophet used to pray. (Sahih)

Chapter 43. Hanging Curtains

4149. It was narrated from 'Abdullāh bin 'Umar that the Messenger of Allah came to Fāṭimah and found a curtain over her door, so he did not enter. And he rarely entered without greeting her first. ‘Alī came and saw her looking worried and he said: “What is the matter with you?” She said: “The Prophet came to me, but he did not come in.” ‘Alī went to him and said: “O Messenger of Allah, 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
The Book Of Clothing

Messenger of Allâh ﷺ had said. She said: “Say to the Messenger of Allâh ﷺ, what do you enjoin me to do?” He said: “Tell her to send it to the people of so-and-so.” (Sahîh)

4150. Ibn Fuḍail narrated this Hadith from his father. He said: “It was a decorated curtain.” (Sahîh)

Comments:
One should avoid decorative curtains and the like.

Chapter 44. Crosses On Cloths

4151. It was narrated from ‘Aishah that the Messenger of Allâh 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 ‘Ali 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 Khālid Al-Juḥānī that Abū Ṭalḥah Al-Anṣārī 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 ‘A‘ishah, and ask her about that.” So we went and said: “O Mother of the Believers, Abū Talḥah has narrated such and such to us from the Messenger of Allāh 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 Allāh 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 Allāh, and the mercy of Allāh and His blessings; praise be to Allāh 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: ‘Allāh 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)

Comments:
Patterns and pictures of non-living things on the cloth are permitted.

4156. It was narrated from Jābir that the Prophet ﷺ 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 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, told me that the Prophet 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 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 Allah said: ‘Jibrîl 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 on 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 (Na1d) of theirs, and he ordered that it be taken out.

(Saḥīḥ)

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...”
Chapter 1. [The Prohibition Of Combing Often (Al-Irfāh)]

4159. It was narrated from 'Abdullāh bin Mughaffal that the Messenger of Allāh ﷺ forbade combing the hair except every other day. (Dāʿī)

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 Irfāh."[1] He said: "Why

[1] *Al-Irfāh*, its general meaning is “luxuriousness”, it is explained in the narration of *An-Nāṣā‘ī* (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.”

(Da'if)

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 Allāh mentioned this world in his presence one day, and he said: ‘Are you not listening? Are you not listening? Al-Badhadhah (shabbiness)[1] is part of faith, Al-Badhadhah (shabbiness) is part of faith.’” Meaning: At-Taqahhul.” (Hasan)

Abū Dāwud said: He is Abū Umāmah bin Tha'labah Al-Anṣārī.

Chapter 2. It Is Recommended To Wear Perfume

4162. It was narrated that Anas (muḥājir) (المعجم ٢ باب: في استِحْباب الطَّيْب (التحفة ٢)

[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-'Azīmābādī, 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 Allah 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.” (Da’if)

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: "0 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." (Da‘if)

4166. It was narrated from Ṣafiyah bint ‘Ismah, from ‘Āishah, who said: "A woman gestured from behind a curtain, with a letter for the Messenger of Allāh ﷺ in her hand. The Messenger of Allāh 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. (Da‘if)

Chapter 5. Hair Extensions

4167. It was narrated from
Humaid bin ‘Abdur-Rahmân that he heard Mu‘awiyah bin Abî Sufyân – 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 Allâh forbidding things such as this, and he said: ‘The Children of Israel were doomed when their womenfolk started to wear such things.’” (Sahîh)

Comments:
Wigs and hair extensions are unlawful.

4168. It was narrated from Nâfi’, that ‘Abdullâh said: “The Messenger of Allâh 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.”” (Sahîh)

4169. It was narrated from ‘Alqamah, from ‘Abdullâh that he said: “Allâh 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,” ‘Uthmân (one of the narrators) said: “and Al-
The Book Of Combing

Mutanammiṣāt;[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 Ya'qūb – 'Uthmān added: "who used to read the Qurān." 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-Mutanammiṣāt." 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 Nams; plucking the hair, the woman who does it is called Nāmīṣah and the one who has it done to herself is called Mutanammiṣāh; 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-Nāṣā'ī.

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.’”

(Sahih)

4170. It was narrated that Ibn ‘Abbās said: “The woman who applies hair extensions and the woman for whom that is done, An-Nāmişah and Al-Mutanammişah, 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.” (Hasan)

Abū Dāwud said: The explanation of Al-Wâsilah is the one that connects women’s hair to the hair. And Al-Mustawsilah is the one it is done to. An-Nāmişah is the one who plucks the eyebrow to make it thin. And Al-Mutanammişah is the one it is done for. Al-Wâshimah is the one who puts moles on their faces with kohl or ink, and Al-Mustawshimah is the one it is done for.[1]

4171. It was narrated that Sa‘eed bin Jubair said: “There is nothing wrong with Al-Qarāmîl.” (Da‘îf)

[1] This is the author’s definition of the terms that have been translated as tattooing, applying hair extensions, and Namişah.

[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.’” (Ṣaḥīḥ)

Chapter 7. Women Wearing Perfume When Going Out

4173. It was narrated from Abū Mūṣā 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. (Ḥasan)
4174. It was narrated from ‘Ubayd, the freed slave of Abū Ruḥm, from Abū Ḥurairah; 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, Abūl-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 Saʿeed, from Abū Ḥurairah, 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.

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 Wuḍū’. (Ḍa‘īf)

4177. It was narrated from Ibn Juraij: “Umar bin ‘Aṭā’ bin Abī
Al-Khuwáz informed me, that he heard Yahyá bin Ya‘mar, from a man, who informed him from ‘Ammár bin Yásir – ‘Umar said that Yahyá named that man, but ‘Umar forgot his name – he said: “I used Khaláq” – 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‘f)

Comments:

Meaning, such perfumes are not lawful for men whether they are in Ihram or not.

4178. It was narrated from Rabí‘ bin Anas that his two grandfathers said: “We heard Abú Múṣá say: ‘The Messenger of Alláh ﷺ said: ‘Alláh does not accept the prayer of a man who has any Kháláq on his body.’” (Da‘f)

Abú Dáwúd said: His two grandfathers were Zaid and Ziyád.

4179. It was narrated that Anas said: “The Messenger of Alláh ﷺ forbade wearing saffron for men.” (Sahíh)
4180. It was narrated from Al-Hasan bin Abī 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 Wudū’.” (Da’īf)

4181. It was narrated that Al-Walīd 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’īf)

4182. It was narrated from Anas bin Malik 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‘īf)

Chapter 9. What Has Been Reported About Hair

4183. It was narrated from Sufyān, from Abū Ishāq that Al-Barā’ said: “I have never seen anyone with Limmah wearing a red Hullah who was more handsome than the Messenger of Allāh (Saw).” Muhammad bin Sulaimān (one of the narrators) added: “He had hair that touched his shoulders.” (Sahih)

Abū Dāwūd said: This is how Isrā’il narrated it from Abū Ishāq: “It touched his shoulders.” Shu’bah said: “It came down to his earlobes.”

4184. It was narrated from Shu’bah, from Abū Ishāq that Al-Barā’ said: “The Prophet (Saw) had hair that reached his earlobes.” (Sahih)

[Abū Dāwūd said: Shu’bah was mistaken in it.]
4185. It was narrated from Thâbit, that Anas said: “The hair of the Messenger of Allâh ﷺ came to his earlobes.” (Sahîh)

4186. It was narrated from Humaid that Anas bin Malik, may Allâh be pleased with him, said: “The hair of the Messenger of Allâh ﷺ came to halfway down his ears.” (Sahîh)

4187. It was narrated that ‘Aishah said: “The hair of the Messenger of Allâh ﷺ was more than Al-Wafrah and less than Al-Jummah.”[1] (Hasan)

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 Allâh ﷺ liked to act in accordance with the People of the Book in

[1] Meaning Limmah; it came down between his earlobes and his shoulders.
matters concerning which there was no command, so the Messenger of Allah used to let his hair hang down, then later on, he parted it.”
(Sahih)

Comments:
The implication is that the Messenger of Allah 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, I would make the parting from the crown of his head and let his forelock hang between his eyes.”

Chapter 11. Regarding Growing Hair Long

4190. It was narrated that Wâ'il bin Hujr said: “I came to the Prophet and I had long hair. When the Messenger of Allah 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 Mujâhid said: Umm Hâni’ said: “The Prophet came to Makkah with four braids (Ghadâ’ir).” Meaning: ‘Aqâ‘îs. (Da‘îf)

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 ﷺ 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 ﷺ 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 ﷺ 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 Mâlik 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`f)

4197. Al-Hajjâj bin Hassân said: “We entered upon Anas bin Mâlik, 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`f)

Chapter 16. Trimming The Moustache

4198. It was narrated from Abû Hurairah who attributed it to the Prophet : “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 'Abdulläh bin 'Umar that the Messenger of Allah ﷺ 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 ﷺ 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 Sulaimân, 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’āib, from his father, that his grandfather said: “The Messenger of Allāh ﷺ said: ‘Do not pluck grey hairs, for there is no Muslim whose hair turns grey in Islam’ he said, narrating from Sufyān, ‘but it will be light for him on the Day of Resurrection.’” In the Ḥadīth of Yahyā (it says), “...but Allāh will record one Ḥasanah (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 Ābu Hurairah, who attributed it to the Prophet ﷺ: “The Jews and the Christians do not dye, so be different from them.” (Sahih)

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 Qūfāfah was brought on the Day of the Conquest of Makkah, and his hair and beard were white like Thaghāmah. [1] The Messenger of Allah ﷺ said: ‘Change this with something, but avoid black.’” (Ṣaḥīḥ)

Comments:
Dying the head with black is prohibited.

4205. It was narrated that Abū Dharr said: “The Messenger of Allah ﷺ said: ‘The best of that with which you can change these grey hairs are henna and Katam.’” [2] (Ṣaḥīḥ)

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,

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[1] A white fruit from a type of plant.
[2] A dye which was dark. Some of them say it was a dye made by mixing a plant with henna, or other plants.
The Book Of Combing

4207. This report was narrated from Ibn Abjar, from Iyad bin Laqit, from Abū Rithmah, regarding this narration. He said: "My father said to him [the Messenger of Allah]: 'Show me that which is on your back, for I am a Tabīb.'[1] He said: 'Allāh is At-Tabiib, rather, you are just one who soothes. Its healer is the One Who created it.'" (Sahih)

4208. It was narrated from Sufyān, from Iyād bin Laqit, from Abū Rithmah, may Allāh be pleased with him, who said: "I came to the Prophet 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 Thābit that Anas was asked about the hair-dye of the Prophet and he replied that he did not dye his hair, but Abū Bakr and 'Umar (may Allāh 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 dyeing 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 Wars[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

It was narrated that Ibn ‘Abbās 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

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
The Book Of Combing

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 Fâtimah, and two bracelets of ivory.” (Da’îf)

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 Allah 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 Allah)." (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
The Book Of Rings

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 was of silver, with an Ethiopian stone (Fass).’" (Ṣaḥīḥ)

4217. It was narrated from Humaid At-Tawil, from Anas bin Malik, who said: “The ring of the Prophet was made entirely of silver, as was its stone (Fass).” (Ṣaḥīḥ)

4218. It was narrated from ‘Ubaidullah, from Naﬁ’, from Ibn ‘Umar, who said: “The Messenger of Allāh acquired a ring of gold and put its stone next to his palm, and he had engraved on it (the words) ‘Muhammad 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) ‘Muhammad 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 (Muḥammad the Messenger of Allāh).’ And he used to make seals with it or wear it as a ring.” (Hasan)

تخريج: أخرج حسن، أخرجه النساءي، الزينة، باب نزع الخاتم عند دخول الخلاء.

ح: 520 من حديث أبي عاصم به.
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 Ḥarmalah that Ibn Mas‘ūd used to say: “The Prophet of Allah disliked ten characteristics: Sufrâh, meaning Khalâq; changing grey hair; letting one’s Izâr (lower garment) drag; wearing rings of gold; showing one’s adornment before non-Mârâms (for women); throwing dice; Ruqayah except with Al-Mu‘awwîdât;[1] wearing amulets; coitus interruptus (‘Azl); and intercourse with a woman who is breastfeeding a child - but he did not say that it is unlawful.” (Hasan)

Chapter 4. Iron Rings

4223. It was narrated from ‘Abdullâh bin Muslim As-Sulamî Al-Marwazi Abû Taibah, from ‘Abdullâh 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 jewelry of the people of the Fire?” So he threw it away, and said: “O Messenger of Allâh, of what should I make it?” He said: “Make it of silver, but do not weigh it so much as a Mithqâl.” (Hasan) Muhammad (one of the narrators) did not say: “Abdullah bin Muslim”, and Al-Hasan did not say: “As-Sulami Al-Marwazi.”

Comments:
Men are allowed to wear silver rings and its weight should not be more than a Mithqâl or about 4.25 grams.

4224. Iyâs bin Al-Hârîth bin Al-Mu‘aiqib – whose grandfather on his mother’s side was Abû Dhubâb

Comments:
Al-Khaṭṭâbî said: “Because idols were made of brass.”
The Book Of Rings

— 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)

4225. It was narrated from ‘Āśim bin Kulaib, from Abū Burdah, from ‘Ali, he said: “The Messenger of Allah said: ‘Say: ‘Allāhumma ḍahrī wa sāddīnī (O Allāh, guide me and set me straight),’” and when you ask Allāh 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: ‘Āśim was not sure — “and he told me not to use Al-Qāsiyyah or Al-Mitharah.” [1] (Ṣaḥīḥ)

Abū Burdah said: “We said to ‘Ali: ‘What is Al-Qāsiyyah?’ 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.’”

Chapter 5. What Has Been Related About Wearing A Ring On The Right Hand Or The Left

4226. It was narrated from Sharik bin Abi Namir, from Ibrâhim bin ‘Abdullâh bin Hunain, from his father, from ‘Ali, from the Prophet. Sharik said: “And Abû Salamah bin ‘Abdur-Rahmân informed me; that the Prophet used to wear his ring on his right hand.” (Hasan)

4227. It was narrated from ‘Abdul-'Azîz bin Abi Rawwâd, from Nâfi', from Ibn ‘Umar that the Prophet 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. (Sahîh)

4229. It was narrated that Muhammad bin Ishâq said: “I saw As-Sâlt bin ‘Abdullâh bin Nawfal
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-Khattāb, and there were bells on her legs. ‘Umar cut them off, then he said: “I heard the Messenger of Allah say: ‘With every bell there is a devil.’” (Da‘f)

4231. It was narrated that Bunānāh, the freed slave woman of ‘Abdur-Rahmān bin Ḥayyān Al-Ansārī, said, that while she was with ‘Āishah, a girl was brought in to her, and she was wearing anklets that made noise. She said: “Do not
The Book Of Rings

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 Ţarîfah, 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 Ţarîfah, from ‘Arfajah bin As‘ad, with its meaning. Yazîd said: “I said to Abû Al-Ashab: ‘Did ‘Abdur-Rahmân bin Ţarîfah meet his grandfather ‘Arfajah?’ He said: ‘Yes.’” (Hasan)

4234. It was narrated from (Another chain) from Abû Al-Ashab, from ‘Abdur-Rahmân bin Ţarîfah, from ‘Arfajah bin As‘ad, from his father, with its meaning. (Hasan)
Chapter 8. What Has Been Reported About Gold For Women

4235. It was narrated that ‘Aishah said: “Some jewelry came to the Prophet as a gift from An-Najšāhī, among which was a ring made of gold with Ethiopian stones. She said: ‘The Messenger of Allah picked it up with a stick or with his finger, as if he disliked it, then he called for Umämah bint Abī Al-‘Ā – the daughter of his daughter Zainab – and said: Adorn yourself with this, O my daughter.’” (Hasan)

4236. It was narrated from Abū Hurairah that the Messenger of Allah 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 Rib’î bin Hiräsh, from his wife, from a sister of Hudhaifah, 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*)

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.

4238. Asmā’ 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 Abū Qilābāh, from Mu‘āwiyah bin Abī Sufyān that the Messenger of Allāh ﷺ forbade riding on (saddles made of) leopard skins and wearing gold, except what is cut.¹¹ (*Sahih*) Abū Dāwūd said: Abū Qilābāh did not meet Mu‘āwiyah.

¹¹ See no. 4129 and 4131.
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)

 nikrj: أخرجه مسلم، الفتن، باب إخبار النبي ﷺ فيما يكون إلى قيام الساعة، ح: 289:1 من حديث الأعشى.

4243. It was narrated from a son of Ḥudayfah bin Dhu’ayb, from his father, who said: "Ḥudayfah 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
The Book Of Tribulations....

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 ‘Amir, from a man, from ‘Abdullah, 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 Hāni’ Al-‘Anṣi said: “I heard ‘Abdullāh bin ‘Umar saying: ‘We were sitting with the Messenger of Allah ﷺ and he mentioned tribulations, and spoke at length about them, until he mentioned Fitnatal-Ahlas. Someone said: ‘O Messenger of Allah, what is Fitnatal-Ahlas?’ He said: ‘People will flee, then there will be war. Then will come Fitnatas-Sarrā’, 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 Taqwā. Then the people will unite under a man like a hip bone over a rib (unstable). Then there will come Fitnatud-Duhaimā’ (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 Abû 'Awâ'ânah, from Qatâdah, from Naṣr bin 'Âsim, that Subâi bin Khalîd said: "I came to Al-Kûfah at the time when Tustâr 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 Hudhâifah bin Al-Yamân, the Companion of the Messenger of Allâh ﷺ.' Hudhâifah 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.”] I said: “O Messenger of Allah, then what will happen?” He said: “If Allah, 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 Dajjal 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 Qatadah, from Naṣr bin ‘Āşim, 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 Abū Bakr, and “Specks of dust would remain” he would say: “A particle”[1] (Hasan)

4246. It was narrated from Humaid, from Naṣr bin ‘Āṣim Al-Laithī, who said: “We came to Al-Yashkūrī with a group of people from Banū Laith. He said: ‘Who are these people?’ We said: ‘Banū 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 Abū Mūsā and the price of animals went up in Al-Kūfah.’ He said: ‘A companion of mine and I asked Abū Mūsā (for permission), and he gave us permission, and we came to Al-Kūfah. 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-BAṣrah?” 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-Kūfah you would not ask who this is." I drew closer, and I heard Hudhaifah say: "The people used to ask the Messenger of Allāh 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 Allāh, will there be any evil after this good?' He said: 'O Hudhaifah, learn the Book of Allāh and follow what is in it,' three times. I said: 'O Messenger of Allāh, will there be any evil after this good?' He said: 'O Hudhaifah, learn the Book of Allāh and follow what is in it,' and he quoted the Hadīth. I said: 'O Messenger of Allāh, will there be any evil after this good?' He said: 'Tribulation and evil.' I said: 'O Messenger of Allāh, will there be any good after this evil?' He said: 'A calm upon smoke, and a group upon dust.' I said: 'O Messenger of Allāh, 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 Allāh, 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...
the stump of a tree, that will be better for you than following any one of them.”” (Ṣahih)

4247. It was narrated from Sākhr bin Badr Al-‘Ijli, from Suba‘i bin Khalid, with this Hadith from Hudhaifah, from the Prophet ﷺ. He (ﷺ) said: “If you do not find any Khalīfah 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.’” (Ḥasan)

4248. It was narrated from ‘Abdurr-Rahmān bin ‘Abdi Rabb Al-Ka‘bah, from ‘Abdullāh bin ‘Amr that the Prophet ﷺ said: “Whoever pledges allegiance to an Ima’m, 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‘āwiyyah, 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 Allah.” (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 Allah, 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‘if)

**4250.** It was narrated that Ibn ‘Umar said: “The Messenger of Allah 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)

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[1] And it is also recited: Salāh with Fathah. See no. 4299.
4252. It was narrated that Thawbän said: “The Messenger of Allah ﷺ 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 ‘Eisā (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 Allāh, Most High, comes to pass.” (Sahih)

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 Abū Mālik – meaning, Al-Ash‘arī – said: “The Messenger of Allāh ﷺ said: ‘Allāh 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.’” (Da‘if)

4254. It was narrated from ‘Abdullāh bin Mas‘ūd 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)

4255. It was narrated that Abū 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)

Comments:
Meaning, after the time of the rightly guided Khalifahs, or after the martyrdom of ‘Uthmān, may Allāh be pleased with him.

Chapter 2. The Prohibition Of Participating In The Tribulation

4256. Muslim bin Abī Bakrah narrated that his father said: ‘The Messenger of Allāh 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‘î 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 Ædám.’ And Yazid[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, Yazid bin Khâlid Ar-Ramlî.
stretch my hand against you to kill you: for I fear Allāh, the Lord of the ‘Ālamīn (mankind, jinn, and all that exists”).[1] (Hasan)

4258. It was narrated from Wābisah that Ibn Masʿūd said: “I heard the Prophet ﷺ say...” and he mentioned some of the Hadith of Abū Bakrah. He said: “The slain (of that Fitnah) will be in the Fire.” He said: ‘I asked: ‘When will that be, O Ibn Masʿūd?’ He said: ‘Those will be the days of Ḥarj 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 ‘Uthmān was killed, I felt that the time had come, and I rode until I reached Damascus, where I met Khuraim bin Fāṭik and told him this Hadith. He swore by Allāh, besides Whom there is none worthy of worship, that he had heard from the Messenger of Allāh ﷺ what Ibn Masʿūd had told me.” (Daʾif)

4259. It was narrated that Abū Mūsā Al-Ashʿarī said: “The

Messenger of Allah 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 Adam.’” (Hasan)

4260. It was narrated from Raqabah bin Musqalah, from ‘Awn bin Abī Juhaifah, from ‘Abdur-Rahmān, meaning Ibn Samurah, 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 Allah 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.”

(\\textit{Da'f})

Abū Dāwūd said: Ath-Thawrī reported it from ‘Awn, from ‘Abdūr-Rahmān bin Sumair, or Sumairah. Laith bin Abī Sulaim reported it from ‘Awn, from ‘Abdūr-Rahmān bin Sumairah.

Abū Dāwūd said: Al-Ḥasan bin ‘Alī said to me: “Abū Al-Walīd narrated to us,” meaning, with this Hadīth, “from Abū ‘Awānāh.” And he said: “It is in my book as ‘Ībn Sabrah,’” and they say: ‘Samrah,’ 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 said to me: ‘O Abū Dharr!’ I said: ‘Here I am at your service, O Messenger of Allāh.’” And he mentioned the Hadīth, 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
The Book Of Tribulations....

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)

**4262.** 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 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 'Uthmân, may Allah be pleased with him, did when he was besieged.

Chapter 3. Regirding Restraining The Tongue

4264. It was narrated from Abû Hurairah that the Messenger of Allah 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.” (Da'if)
4265. It was narrated from Laith, from Tawüs, from a man called Ziyād, that ‘Abdullāh bin ‘Amr said: “The Messenger of Allāh 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’if)

Abū Dāwūd said: Ath-Thawrī reported it from Laith, from Tawüs, from a non-Arab.


4266. (In his narration) ‘Abdullāh bin ‘Abdul-Quddūs said: “Ziyād Simīn Kawsh.” (Sahih)

Chapter 4. The Concession
Allowing Living As A Bedouin During The Tribulation

4267. It was narrated that Abū Sa‘eed Al-Khudrī said: “The Messenger of Allāh 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.” (Ṣaḥīḥ)

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. (Ṣaḥīḥ)
Chapter 6. Regarding The Gravity Of Killing A Believer

4270. It was narrated that Khâlid bin Dihqân 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 Hânî’ bin Kulthûm bin Sharîk Al-Kinâni. He greeted ‘Abdullâh bin 'Abî Zakariyyâ – who acknowledged his status.” Khâlid told us: ‘Abdullâh bin 'Abî Zakariyyâ told us: I heard Umm Ad-Dardâ’ say: I heard Abû Ad-Dardâ’ say: I heard the Messenger of Allâh ﷺ say: “Allâh may forgive every sin, except for one who dies in a state of Shirk, or a believer who kills another believer deliberately.”

Hânî’ bin Kulthûm said: “I heard Mahmûd bin ‘Ar-Rabi’ narrating that he heard ‘Ubdâdh bin Aš-Šâmit narrating, that the Messenger of Allâh ﷺ said: ‘Whoever kills a believer unjustly, Allâh will not accept any obligatory (Sarf) or voluntary (‘Adl) deed from him.’”[1]

Khâlid said to us: “Then Ibn 'Abî Zakariyyâ narrated to us, from Umm Ad-Dardâ’, from Abû Ad-Dardâ’, that the Messenger of Allâh 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 or Resurrection.
shred forbidden blood. But if he sheds forbidden blood, he will be unable to move."[1] And Hâni' bin Kulthûm narrated a similar report from Mahmûd bin Ar-Rabi', from 'Ubâdah bin Aš-Sâmit, from the Messenger of Allâh ﷺ. (Sahîh)

4271. It was narrated from Šadaqah bin Khâlid, or other than him, from Khâlid bin Dihqân, who said: "I asked Yahyâ bin Yahyâ Al-Ghassâni 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.'" (Sahîh)

Abû Dâwud said: And he sheds blood unjustly and profusely.

4272. It was narrated from Mujâlid bin 'Awf that Khârijah bin Zaid said: "I heard Zaid bin Thâbit, in this place saying: 'This verse – And whoever kills a believer intentionally, his recompense is Hell to abide therein[2] – 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.'"[3] (Hasan)

[1] Meaning, he will be doomed.
4273. It was narrated from Al-Hakam, that Sa'eed bin Jubair said: "I asked Ibn ‘Abbâs, and he said: 'When 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[1] - was revealed, the idolaters of Makkah said: 'We have killed such people as Allâh has forbidden, and we have invoked other gods along with Allâh, and we have committed illegal sexual intercourse," so Allâh revealed the Words: "Except those who repent and believe, and do righteous deeds; for those, Allâh will change their sins into good deeds".[2] This is meant for them. As for the verse in An-Nisâ’ - And whoever kills a believer intentionally, his recompense is Hell[3] - (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 Mujâhid, and he said: ‘Unless he regrets it.’'" (Sahîh)

4274. It was narrated from Ya’lã, from Sa’eeed bin Jubair, from Ibn ‘Abbãs, with this narration about “And those who invoke not any other Ilãh (god) along with Allãh” referring to the people of Shi’rk. And the revelation of Say: “O Ibãdi[1] (Sahih)

4275. It was narrated from Al-Mughirah bin An-Nu’mân, from Sa’eeed bin Jubair, from Ibn ‘Abbãs, who said: “And whoever kills a believer intentionally...”[2] He said: “This was not abrogated by anything.” (Sahih)

4276. It was narrated that Abû Mijlaz said, concerning the Verse And whoever kills a believer intentionally, his recompense is Hell.[3] “This is his recompense, but if Allãh wants to pardon him, He will do so.” (Da’if)

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.’[[1] Sa‘eed said: “And I saw my brothers killed.” (Sahīh)

4278. It was narrated that Abū Mūsā 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)

Note: [1] Meaning, it will not affect you in the Hereafter.
35. THE BOOK OF THE MAHDI

4279. It was narrated from Išmā‘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 Khalīfah 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 Quraish.” (Da‘if)

4280. It was narrated from Dāwud, from ‘Āmir, from Jābir bin Samurah who said: “I heard the Messenger of Allāh ﷺ say: ‘This religion will remain strong until there have been twelve Khalīfah.’ The people said the Takbīr 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 Quraish.”’ (Sahih)

4281. It was narrated from Al-
Aswad bin Sa'eed Al-Hamdānī, from Jābīr bin Samurah, with this Ḥadīth.

He added: When he went back to his house, the Quraish came to him and said: “Then what will happen?” He said: “Then there will be Ḥarj (killing).” (Ḥasan)

اَوْلُ كُتْبٍ الْمَهْدِي

4282. It was narrated from ‘Abdullāh that the Prophet ﷺ said: “If there was only one day left of this world” – Za‘īda (one of the narrators) said in his Ḥadīth: “Allāh 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 Ḥadīth 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 Ḥadīth 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.”


[1] That is ‘Umar bin ‘Ubayd, and Abū 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 ﷺ said: “If there was only one day left of time, Allah 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 ‘Abdullâh bin Ja’far Ar-Raqî (he said): “Abû Al-Malîfî Al-Hasan bin ‘Umar narrated to us, from Ziyâd bin Bayân, from ‘Alî bin Nufail, from Sa’eed bin Al-Musayyab, from Umm Salamah, who said: “I heard the Messenger of Allah ﷺ say: ‘The Mahdî is of my offspring, one of the descendents of Fâtimah.’” (Hasan)

‘Abdullâh bin Ja’far said: “I heard Abû Al-Malîfî praising ‘Ali bin Nufail, and mentioning his righteousness.”

4285. It was narrated that Abû Sa’eed Al-Khurdi says: “The Messenger of Allah ﷺ said: ‘The Mahdî 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’îf)
4286. It was narrated from Mu‘adh bin Hishâm (he said): “My father narrated to me, from Qatādah, from Ṣāliḥ Abī Al-Khalîl, from a companion of his, from Umm Salamah, the wife of the Prophet ﷺ, that the Prophet ﷺ said: ‘There will be a dispute following the death of a Khalīfah, 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-Bâidâ’, 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 Dāwud said: Some of them narrated from Hishām: “Nine years.”
And some said: “Seven years.”

**Comments:**

Other authentic narrations indicate that the Mahdi would already have appeared at the time of the decent of ‘Elsā, peace be upon him.

**4287.** This Hadith was narrated from Hammām, from Qatādah and he said: “Nine years.” (Da‘if)

Abū Dāwud said: Someone other than Mu‘ādh narrated from Hishām: “Nine years.”

**4288.** This Hadith was narrated from Abū Al-‘Awwām, he said: “Qatādah narrated to us from Abū Al-Khalil, from ‘Abdullāh bin Al-Hārith, from Umm Salamah, from the Prophet ﷺ.” But the Hadith 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-Qibṭiyah, from Umm Salamah, from the Prophet ﷺ. I said: “O Messenger of Allah, 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 Abu Ishâq said: “Ali – may Allah be pleased with him – said, while looking at his son Al-Hasan: ‘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.” (Da‘îf)

4290. It was narrated that Hilâl 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-Hârith Harrâth. His army will be led by a man called Manûr. 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.” (Da‘îf)
Chapter 1. What Was Mentioned About Every Century

4291. It was narrated from Ayyūb, from Sharāhil bin Yazid Al-Maʾāfirī, 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 Shurāḥ 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.
Chapter 2. What Was Mentioned About War With Rome

4292. It was narrated from Al-Awzā‘ī, from Ḥāsān bin ‘Ātiyyah, he said: “Makhūl and Ibn Abī Zakariyyā went to Khālid bin Ma‘dān, 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.”’ (Sahīh)

4293. This Ḥadīth was narrated from Al-Walid bin Muslim, he said: “Abū ‘Amr narrated to us, from Ḥāsān bin ‘Ātiyyah,” and he added: “The Muslims will go to their weapons and fight, and Allāh will honor that band with martyrdom.” (Sahīh)
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
Allâh said: ‘The Great Battle, the conquest of Constantinople and the emergence of the Dajjal will all happen within seven months.’”

(Đa’îf)

4296. It was narrated from `Abdullâh bin Busr that the Messenger of Allâh said: “Between the Great Battle and the conquest of Al-Madinah, will be six years, and the Al-Masihid-Dajjâl will appear in the seventh year.”

(Đa’îf)

Chapter 5. Regarding The Nations Inviting One Another (To Attack) Islam

4297. It was narrated that Thawbân said: “The Messenger of Allâh 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. Allâh will take away fear of you from the hearts of your enemies, and Allâh will pelt your hearts with Wahn (weakness).’

Someone said: ‘O Messenger of Allâh, what is Wahn?’ He said: ‘Love of this world and dislike of death.’” (Hasan)

Comments:

Only Allâh 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 Abû Ad-Dardâ’ that the Messenger of Allâh ﷺ said: “The camp of the Muslims on the day of the Great Battle will be in Al-Ghûtah, beside a city called Damascus, one of the best cities of Ash-Shâm.” (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‘īf)

[1] It is also recited Sulāh and it has preceded. See no. 4250.
The Book Of The Great Battles 518

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)

Chapter 9. Regarding Fighting The Turks

4303. It was narrated from Suhail, meaning Ibn Abi Salih, from his father, from Abü 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)

4304. It was narrated from Az-Zuhri, from Sa’eed bin Al-Musayyab,
The Book Of The Great Battles

The Book Of The Great Battles

from Abū Hurairah, with the narration. Ibn As-Sarh (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)

 نصري: وأخرج به حنفية، الجهاد والسير. باب: قال الذين يتعلمون الشعر، ح: 2929

ومسلم، الفتح، باب: لا تقوم الساعة حتى يعم الرجل بقدر الرجل فيمنى ... إلخ، ح: 1912

حدث سفيان بن عيينة.

Chapter 10. Regarding The Mention Of Al- Başrah

4305. 'Abdullāh bin Buraidah narrated from his father, the Hadīth: “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)

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-
Basrah, 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 Yahya (one of the narrators) said: "Abu Ma'ar 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 'Abdul-'Aziz bin 'Abdu-Samad, he said: "Musä Al-Hannât narrated to us, and I do not know except that he mentioned it being from Musä bin Anas, from Anas bin Malik, that the Messenger of Allah ﷺ 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[1] and severe

[i] 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)*

Chapter 11. Mention Of Ethiopia

4308. Ibrāhīm bin Śalih 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-‘Ashshār and say: ‘This is on behalf of Abū Huraira. I heard my close friend Abul-Qāsim say: On the Day of Resurrection, Allāh will raise martyrs from the *Masjid* of Al-‘Ashshār, and no one but they will stand with the martyrs of Badr.” *(Da‘if)*

Abū Dāwud said: This *Masjid* is close to the river.

4309. It was narrated from ‘Abdullāh bin ‘Amr that the Prophet ﷺ 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-Suwayqatain from Ethiopia.” *(Hasan)*
Chapter 12. Signs Of The Hour

4310. It was narrated that Abū Zur‘ah said: A group of people came to Marwān in Al-Madinah, and heard him narrating about the signs, and that the first of them would be the Dajjāl. He said: I went to ‘Abdullāh bin ‘Amr and told him, and ‘Abdullāh 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.’” (Ṣaḥīḥ)

‘Abdullāh – 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 Ḥudhaifah bin Asid Al-Ghifārī 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
The Book Of The Great Battles

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)

Comments:

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 Ḥaṭš bin ‘Āṣim 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.’” (Sahih)

4314. A similar report was narrated from Al-Aʿrāj, from Abū Hurairah, from the Prophet ﷺ, except that he said: “It will uncover a mountain of gold.” (Sahih)

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 Allah ﷺ say.”

**4316.** It was narrated from Shu'bah, from Qatādah 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] Kāfir (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-Ḥābḥāb, from Anas bin Mālik, from the Prophet ﷺ, with this Hadith: “Every Muslim will read it.” (Sahih)
4319. ‘Imrân bin Ḥūṣain 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-Mashiid-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 Dâwud said: ‘Amr bin Al-Aswad was put in charge of the judiciary.

Comments:
[ Hassan] أخرجه أحمد: 4320 عن حيوة ابن شريح، والنسائي في الكبرى، ح: 774 من حديث بقية، ولم الحديث شواهد.
It was narrated that An-Nawwas bin Sam'ân Al-Kilabî said: “The Messenger of Allâh mentioned the Dajîl 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.” (Sahîh)

Comments:
This and other narrations that come later, prove that Allâh’s Messenger learned of different matters in the future at different times. He did not withhold any of what he was ordered to convey. Here, he explained that recitations from Sûrat Al-Kahf will help protect against the Fitnah of the Dajîl.

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,[1] 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 *Mumassarah,*[2] with his

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[1] Meaning, in his version of the above narration, for which Qatādah is one of the narrators.

[2] *Al-Mumassarah* garment is that which has light yellow in it. *(An-Nihayah)* Other versions have the word *Mahrrud* (Muslim 7373, At-Tirmidhi 2240, Ibn Mājah 4075) An-Nawawī said that *Mahrrud* is a garment dyed with *Wars* and then saffron, in *Lisān Al-‘Arab* *(Hurūd)*: “A plant used for dyeing, and it is said that it is tumeric. *Mahrrud* and *Muharrad* refer to a garment dyed yellow with *Hurūd.*”
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-Dajjâl. 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:

‘Eisâ, peace be upon him, will descend as described in the authentic narrations, and slay the Dajjâl.

Chapter 15. Regarding Narrations About Al-Jassâsah

It was narrated from Az-Zuhri, from Abû Salamah, from Fâtimah bint Qais that the Messenger of Allah Ð delayed the later ‘Ishâ’ one night, then he came out and said: “I was detained by something that Tamîm 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-Jassâsah; 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 Dajjâl; 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)

4326. It was narrated from 'Abdullãh bin Buraidah (he said): "'Amir bin Sharãhîl Ash-Sha‘bi narrated to us, from Fãtimah bint Qais, that she said: 'I heard the caller of the Messenger of Allãh crying out: “As-Salãtu Jãmi‘ah (prayer is about to begin).” So I went out and prayed with the Messenger of Allãh, and when the Messenger of Allãh 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: "Allãh and His Messenger know best.” He said: “By Allãh, I did not call you together for some alarming news or for something good. Rather I have called you together because Tamim Ad-Dãri 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 Dajjãl. He told me that he sailed on a ship with thirty men of Lakhm and Judhãm 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-Jassāsah. 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 Baisān, the spring of Zughar and the unlettered Prophet. And he said: ‘I am the Dajjāl, and soon I will be given permission to emerge.’” And the Prophet ﷺ said: “He is in the Sea of Ash-Shām (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 Allāh ﷺ.” (Sahih)

Comments:
Al-Jassāsah comes from the word Jass, at it means that it, or she, gathers information for him. Lakhm and Judhām are two tribes that lived in Yemen. Baisān is a village in the valley of the Jordan river. Zughar is a village in Syria.

4327. It was narrated from Mujālid bin Sa’eed, from ‘Āmir, who said: “Fātimah 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 Dajjāl). (Da’īf)
It was narrated from Al-Walid bin ‘Abdullãh bin Jumai’, from Abã Salamah bin ‘Abdur-Rahmãn, from Jãbir, who said: “One day, the Messenger of Allãh 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-Jassãsah.’” – I said to Abã Salamah: “What is Al-Jassãsah?” 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 was Al-MasIh.” Ibn Abã Salamah[1] said to me: “In this Hadith there is something that I did not memorize.” He (Abû Salamah) said: “Jãbir bore witness that he was Ibn Ša’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 Abã Salamah, and the one hearing him say this is Al-Walid.

[2] He is also called Ibn Šayyãd, 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 Aṣ-Ṣâ‘îd

4329. It was narrated from Sâlim, from Ibn ‘Umar that the Prophet passed by Ibn Šâ‘îd with a group of his Companions, among whom was ‘Umar bin Al-Khaṭṭâb, while he (Ibn Šâ‘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 tapped him on the back with his hand, and said: “Do you bear witness that I am the Messenger of Allâh?” Ibn Šâ‘îd looked at him and said: “I bear witness that you are the Messenger of the unlettered.” Then Ibn Şayyâd said to the Prophet: “Do you bear witness that I am the Messenger of Allâh?” The Prophet said to him: “I believe in Allâh and His Messengers.” Then the Prophet said to him: “What comes to you?” He said: “A truth-teller and a liar come to me.” The Prophet said to him: “You have been confounded.” Then the Messenger of Allâh 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 (Dukhân Mubin)". Ibn Sayyād said: "It is Ad-Dukh." The Messenger of Allāh ﷺ 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 ﷺ said: "If he is him (meaning the Dajjal), you will never be able to overpower him, and if he is not him, there is nothing good in killing him."

(Sahih)

4330. It was narrated that Nāfi' said: "Ibn ‘Umar used to say: ‘By Allāh, I do not doubt that Ibn Ṣayyād is Al-Masihid-Dajjal.’"” (Sahih)

4331. It was narrated that Muhammad bin Al-Munkadir said: "I saw Jābir bin ‘Abdullāh swearing by Allāh that Ibn As-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 ﷺ, and the Messenger of Allāh ﷺ did not object to that.’” (Ṣahih)

4332. It was narrated from Al-A’mash, from Sālim, that Jābīr said: “We lost Ibn Sayyād on the Day of Al-Harrah.”⁴³³² (Da’if)

4333. 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 Dājīl have appeared, each of them claiming that he is the messenger of Allāh.’” (Sahih)

4334. It was narrated from Abū Salamah, from Abū Hurairah, who said: “The Messenger of Allāh ﷺ said: ‘The Hour will not begin until thirty lying Dājīls have appeared, each of them telling lies against Allāh and His Messenger.’” (Hasan)

4335. It was narrated that Ibrāhīm

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¹ Meaning, the day that Yazīd bin Mu’āwiya 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.”’ (Da‘f)

Chapter 17. Enjoining (Good) And Forbidding (Evil)

4336. It was narrated from ‘Alī bin Badhīmah, from Abū ‘Ubaidah, 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-Munkar (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).[1] 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.”

(1) Da’if

4337. A similar report was narrated from Sālim, from Abū ‘Ubaydah, from Ibn Mas‘ūd from the Prophet ﷺ, and he added: “...Or Allāh will harden your hearts equally, then He will curse you as He cursed them.” (Da’if)

Abū Dāwud said: It was narrated by Al-Muhārībī from Al-‘Alā’ bin Al-Musayyab from ‘Abdullāh bin ‘Amr bin Murrah from Sālim Al-Aftas from Abū ‘Ubaydah from

‘Abdulrah. And it was narrated by Khalid At-Tahhan from Al-‘Ala’ from ‘Amr bin Murrah from Abū ‘Ubaidah.

4338. It was narrated that Qais said: “Abū Bakr said, after praising and glorifying Allah: ‘O people, you recite this Verse, but you do not understand it as it should be understood: “Take care of yourselves. 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 Allah will punish them all.”’ ‘Amr (one of the narrators) said, from Hushaim:[3] “I heard the Messenger of Allah 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 Allah will punish them all.”’ (Ṣahih)

Abū Dāwud said: And it was narrated – as Khalid said – by Abū Usamah and a group. Shu‘bābah said: “There is no people among whom acts of disobedience are done, and they are greater in number than those who do them...”

It was narrated that Jarir 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 Allâh will punish them before they die.’"

(Sa`îd)

It was narrated that Abû Sa`eed Al-Khurdi said: "I heard the Messenger of Allâh 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 Hadîth but Ibn Al-‘Alâ’ 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."[1] (Sahîh)
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-Shābānī 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 Allāh, you have asked one who has knowledge about it. I asked the Messenger of Allāh 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 Allāh, 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 Allāh said: “How
The Book Of The Great Battles

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)

Abû Dâwud said: This is how it has been related from ‘Abdullâh bin ‘Amr, from the Prophet ﷺ, through various routes of transmission.

\(^{1}\) 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.
The Book Of The Great Battles

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 Mughîrah bin Ziyâd Al-Mawsîli, from ‘Adîyy bin ‘Adîyy, from Al-‘Urs bin ‘Amîrah Al-Kindî 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)

4346. (There is another chain) from ‘Adîyy bin ‘Adîyy, from the
The Book Of The Great Battles 543

Prophet ﷺ. He said: “Whoever sees it and hates it, is like one who was absent from it.” (Da'if)

4347. It was narrated that Abū Al-Bakhtārī said: “One who heard the Prophet ﷺ saying it, told me” — and Sulaimān (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).’” (Saḥīḥ)

Chapter 18. The Onset Of The Hour

4348. It was narrated that ‘Abdullāh bin ‘Umar said: “The Messenger of Allāh ﷺ led us in praying ‘Ishā’ one night towards the end of his life, and when he had said the Salām 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 Allāh ﷺ when they narrated these Ahādīth about one hundred years. What the Messenger of Allāh 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)

إِنَّ الْأَرْضَ لَيَبْتَغُونَهَا الْيَوْمَ عَلَى طَوْفَرِ

الله تعالى: لا يَبْتَغُونَهَا الْيَوْمَ عَلَى طَوْفَرِ

الأرض، يُرِيدُ أَنْ يُنْحَرُوْنَ ذَلِكَ الْقُرُونِ.

تخريج: أَخْرِجَهُ مَسْلِمُ، فضائل الصحابة، باب بيان معنى قوله ﷺ على رسوله صلى الله عليه وسلم.

4349. It was narrated that Abū Tha’labah Al-Khushani said: “The Messenger of Allah ﷺ said: ‘Allah 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 Waqqās 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)