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### 37. THE BOOK OF LEGAL PUNISHMENTS (HUDŪD)

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37. THE BOOK OF LEGAL PUNISHMENTS
(ĞUDŬD)

Chapter 1. Ruling On One Who Apostatizes

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

(Sahih)

(المعجم ٣٧ - ٣٧) - (التحفة ٣٢)

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

Comments:
See the narration of ‘Uthmān (no. 4502) for the meaning of “separates from
the Jamāʿah.”

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

4354. It was narrated from Humaid bin Hilāl: “Abū Burdah narrated to us, he said: ‘Abū Mūsā said:
“I came to the Prophet ﷺ, and there were two Ash’arī men with me, one on my right and the
other on my left. They both asked
for employment, and the Prophet ﷺ remained silent. Then he said:
‘What do you say, O Abū Mūsā?’ or ‘O ‘Abdullāh bin Qais?’ I said:
‘By the One Who sent you with the
truth! They did not tell me what
was on their minds, and I did not realize that they would ask for employment.' It is as if I can see his Siwāk beneath his lip which had receded. He said: 'We will never appoint anyone over our work who seeks it. Rather you should go, O Abū Mūsā (or O ‘Abdullāh bin Qais).’” So he sent him as governor to Yemen, then he sent Mu‘ādh bin Jabal after him. He said: “When Mu‘ādh came to him, he dismounted and he threw a pillow to him. There was a man there in chains, and he said: ‘What is this?’ He said: ‘This man was a Jew who accepted Islam, then he reverted to his religion, his bad religion.’ He said: ‘I will not sit down until he has been executed in accordance with the ruling of Allāh and His Messenger.’ He said: ‘Sit down.’ He said: ‘I will not sit down until he has been executed in accordance with the ruling of Allāh and His Messenger’ – three times. So he issued orders that he be executed. Then they spoke about Qiyām Al-Lāl (voluntary night prayer), and one of them – Mu‘ādh bin Jabal – said: ‘I sleep, and I get up (and pray), or I stay up (and pray) and I sleep, and I hope (for the same reward) when I sleep as I hope for when I pray.’” (Sahih)
Abū Burdah, from Abū Mūsā, who said: “Mu‘ādh came to ‘Ali while I was in Yemen, and there was a man who had been Jewish, then he accepted Islam, then he apostatized from Islam. When Mu‘ādh came he said: ‘I will not dismount until he is executed, so he was executed.” One of them said: “And he had been asked to repent before that.”

(Hasan)

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

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

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

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

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

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

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

(Hasan)

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

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

Chapter 2. The Ruling
Regarding One Who Reviles
The Prophet

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

4362. It was narrated from ‘Ālī that a Jewish woman used to revile and disparage the Prophet ﷺ. A man strangled her until she died, and the Messenger of Allāh ﷺ declared that no recompense was payable for her blood. (Ḍā'f)

4363. It was narrated that Abū...
Barzah said: “I was with Abū Bakr and he spoke harsh words about a man. I said: ‘O Khalifah of the Messenger of Allāh ﷺ! Permit me to strike his neck.’ My words took away his anger, and he got up and went inside, then he sent for me and said: ‘What did you say just now?’ I said: ‘Give me permission to strike his neck.’ He said: ‘Would you do that if I told you to?’ I said: ‘Yes.’ He said: ‘No, by Allāh, that is not allowed for any man after Muḥammad ﷺ.’” (Hasan)

Abū Dāwūd said: This is the wording of Yazīd.

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

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Chapter 3. What Has Been Reported Concerning Al-Muhāribah[1]

4364. It was narrated from Ḥammād, from Ayyūb, from Abū Qilābah, from Anas bin Mālik that

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

Abû Qilâbah said: “They were people who stole and killed, and they disbelieved after having believed, and they waged war against Allâh and His Messenger.”

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

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

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

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

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

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

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

4369. It was narrated from Sa‘eed bin Abī Hilāl, from Abū Az-Zinād, from ‘Abdullāh bin ‘Ubadullāh – Ahmad (one of the narrators) said: – meaning ‘Abdullāh bin ‘Ubadullāh bin ‘Umar bin Al-Khaṭṭāb – may Allāh be pleased with him – from Ibn ‘Umar: “Some people raided the camels of the Prophet ﷺ and drove them off, and they apostatized from Islam and killed the herdsman of the Messenger of Allāh ﷺ, who was a believer. He ﷺ sent people after them and they were brought. He cut off their hands and feet and gouged out their eyes. The Verse of Muhāribah was revealed concerning them, and they are the ones of whom Anas bin Malik told Al-Hajjāj about, when he questioned him.” (Da‘īf)
Comments:
Al-Ḥajjāj bin Yūsuf asked Anas about the severest punishment the Messenger of Allāh ﷺ applied, and Anas narrated this story. When this reached Al-Ḥasan Al-Ɓaṣrī he commented that he wished Anas would not have told him about that. This is because, according to some narrations, Al-Ḥajjāj stated on the Minbar: “Anas narrated to me...” and he decided that it would be good to do the same with whoever opposed him. See Al-Bukhārī no. 5685 (The part of the narration in question is not translated in the published edition of the English translation of Sahīh Al-Bukhārī.)

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

4371. It was narrated that Muḥammad bin Sīrīn said: “This was before the Hadd (punishments) were revealed. Meaning the Hadīth of Anas (no. 4366,4367). (Sahih)
those who wage war against Allāh and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off from opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter. Except for those who (having fled away and then) come back (as Muslims) with repentance before they fall into your power; in that case, know that Allāh is Oft-Forgiving, Most Merciful”. [1] This Verse was revealed concerning the idolators. Whoever among them repented before being overpowered, that would not prevent the Hadd (punishment) that he deserved being carried out on him.” (Hasan)

Chapter 4. Regarding Interceding About A Legal Punishment

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

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

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

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

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

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

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

4376. It was narrated from ‘Abdullãh bin ‘Amr bin Al-‘As that the Messenger of Allah said: “Pardon for the Hudâd among yourselves, for whatever reaches me about (a case of) Hadd, the punishment must be carried out.” (Da‘îf)

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

4377. It was narrated from Yazîd bin Nu‘aim from his father that Mâ‘îz came to the Prophet and confessed four times (to adultery) in his presence, and he ordered that he be stoned. He said to Hazzãl: “If you had concealed him with your garment, that would have been better for you.” (Hasan)

Chapter 6 (المعجم) باب: يغفى عن الحدود ما لم تبلغ السلطان (التحفة 5)

4376 - حَدَّثَنَا سُلَيْمَانُ بْنُ ذَا دَارُ المَهْرِيُّ أَنَّهُ رَأَى قَالَ: سَمَّعْتُ ابْنَ جُرِيَّجٍ يُحْذِّثُ عَنْ عَمُّو رَدَيْرَ بْنِ شُعْبَةِ عِنْ أَبِيهِ عَنْ أَبِي الْيَسَرِّ عِنْ عَمُّو رَدَيْرَ بْنِ الْعَاصِقِ قَالَ: رَسَّمَ اللَّهُ رَبِّي قَالُوا: الْحَدُودُ فَيْنَ يَنُكُّمُونَ فَمَا يَلْغِيَ مِنْ حَدٍّ فَقَدَ وَجَبَّ.”

Chapter 7 (المعجم) باب السُّر على أهل الحدود (التحفة 6)
4378. It was narrated from Ibn Al-Munkadir that Hazzâl told Mã‘îz to go to the Prophet ﷺ and tell him. (Hasan)

Chapter 8. Regarding One Deserving Of The Punishment Coming To Confess

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

4380. It was narrated from Hammād, from Ishāq bin ‘Abdullāh bin Abī Taḥāh, from Abū Al-Mundhir, the freed slave of Abū Dharr, from Abū Umayyah Al-Makhzūmī, that a thief who had confessed, and was brought to the Prophet ﷺ, but no goods were found with him. The Messenger of Allāh ﷺ said: “I do not think that you have stolen anything.” He said: “Yes (I have stolen).” He repeated it two, or three times, then he ordered that his hand be cut off. He was brought to him and he said: “Ask Allāh for forgiveness and repent to Him.” He said: I ask Allāh for forgiveness and I repent to Him. He said: “O Allāh, accept said kind words to the man.”

(Hasan)

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

Abū Dāwūd said: It was also narrated by Ashbāṭ bin Naṣr, from Simāk.


(المعجم 9) باب: في التّلقيين في الّحد.

(التّحفة 8)
his repentance,” three times. (Da‘if)
Abū Dāwūd said: It was narrated
by ‘Amr bin ‘Āsim from Hammām,
from Išhāq bin ‘Abdullāh. He said:
“from Abū Umayyah - one of the
Anṣār - from the Prophet ﷺ.”

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

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

Chapter 11. Testing By Means
Of Beating

4382. Azhar bin ‘Abdullāh Al-
Ḥarāzī narrated that some people
from Kalā‘ whose goods had been
stolen, came and accused some
weavers (of the theft). They came
to An-Nu‘mān bin Bāshīr, the
Companion of the Prophet ﷺ, and
he detained them for a few days, then he let them go. They came to An-Nu'mân, and said: "You let them go without beating them or testing them!" An-Nu'mân said: "What do you want? If you wish I will beat them, then if your goods are found with them, that is fine, otherwise I will take from your backs what I took from their backs." They said: "Is this your ruling?" He said: "This is the ruling of Allâh and the ruling of the Messenger of Allâh." (Dařf)

Abû Dâwûd said: He only intended to alarm them with these words; beating is not permissible except after a confession.

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

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

**Comments:**

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

(Ṣahih)

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

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

(Ṣahih)

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

Comments:

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

Abû Dâwud said: It was narrated by Muhammad bin Salamah and Sa’dân bin Yahyâ from Ibn Ishâq, with his chain.

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

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

4389. This Ḥadîth was narrated
from Ḥâmâd (he said): “Yahyâ
narrated to us from Muḥammad
bin Yahyâ bin Ḥabân.” He said:
“And Marwân gave him a few
lashes, then he let him go.” (Ṣaḥîh)

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

is to be cut off, but whoever steals less than that is to be fined twice its value and punished.” *(Hasan)*

Chapter 14. Cutting Off The Hand For Snatching And Treachery

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

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

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

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

**Comments:**

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

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

4394. It was narrated from Asbāt, from Simāk bin Harb, from Humaid the son of Ṣafwān’s sister, that Ṣafwān bin Umayyah said: “I was sleeping in the Ḥamīṣah[1] of mine whose value was thirty Dirhams, when a man came and snatched it from me. The man was caught, and brought to the Prophet ﷺ, and instructions were issued that his hand be cut off. I came to him and said: ‘Will you cut off his hand for the sake of thirty Dirhams? I will sell it to him, and make its price a loan.’ He said: ‘Why didn’t you do this before you brought him to me?’” (Ḥasan)

Abū Dāwūd said: It was narrated from Zā‘īdah from Simāk from Ju‘ā’id bin Ḥujair who said:

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[1] It is said that the term is used for a square black cloak with designs on it.
“Ṣafwân fell asleep…” Tawûs and Mujâhid narrated that he was sleeping and a thief came and stole a Khamisah from beneath his head. It was also narrated from Abû Salamah bin ‘Abdur-Rahmûn who said: “He snatched it away from beneath his head, and he woke up and shouted, and he was caught.” Az-Zuhri narrated that Ṣafwân bin ‘Abdullâh said: “He fell asleep in the Masjid, using his Ripâ‘ as a pillow, and a thief came and took his Ripâ‘. He caught the thief and brought him to the Prophet ﷺ.”

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

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

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

Abû Dâwûd said: And it was
narrated by Ibn Ghanaj from Nāfi' from Ṣafīyyah bint Abī 'Ubayd, and he said: “Testimony was given against her.”

4396. It was narrated from Yūnus, from Ibn Shihāb, he said: “Urwah would narrate that ‘Aishah said: ‘A woman borrowed some jewelry from some people who were known, but she was unknown, then she sold it. She was caught and brought to the Prophet ὃ, who ordered that her hand be cut off. She is the one for whom Usāmah bin Zaid interceded, and the Messenger of Allāh ἥ said concerning her what he said.” (Ṣaḥīḥ)

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

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

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

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

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

4401. It was narrated from (another chain) that Ibn ‘Abbâs said: “They passed by ‘Alî bin Abî Tâlib, may Allâh be pleased with him – a Ḥadîth like that of ‘Uthmân (no. 4399). He said: “Do you not remember that the Messenger of Allâh ﷺ said: ‘The Pen has been lifted from three: From the insane person whose mind is deranged until he comes to his senses, from the sleeping person until he awakens, and from the child until he reaches puberty?’” He said: “You have
spoken the truth.” Then he let her go. (Da'f)

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

4403. It was narrated from Abû Adl-Duha, from ‘Ali, that the Prophet said: “The Pen has

[1] That is Hannâd bin As-Sari, one of the Shaikhs of the author for the two chains he heard this from, said: “from Abû Zabyân Al-Janbî”
been lifted from three: From the sleeping person until he awakens, from the child until he reaches puberty and from the insane person until he comes to his senses."

(Da'īf)

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

Chapter 18: A Child Who Commits A Crime That Is Subject To A Ḥadd (Punishment)

4404. It was narrated from Sufyān: “Abdul-Malik bin ‘Umar narrated to us, “Aṭīyah Al-Quraẓī narrated to me, he said: I was among the captives of Banū Quraizah, and they examined (us). Those whose pubes had started to grow were executed, and those whose pubes had not started to grow were not executed. I was among those whose pubes had not started to grow.””

(Saḥīḥ)

Comments:

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

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

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

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

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

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

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

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

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

Chapter 21. The Thief Who Steals Repeatedly

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

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

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

Chapter (...). Selling A Slave If He Steals

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

Chapter 23. Stoning

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

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

4415. It was narrated from Qatādah, from Al-Hasan, from Ḥittān bin ‘Abdullāh Ar-Raqāšī,

from 'Ubãdah bin Aš-Šãmit, who said: "The Messenger of Allãh (S.A.W.) said: ‘Learn from me, learn from me, learn from me: Allãh has ordained for them another way. For a married person with a married person, one hundred lashes and stoning to death, and for an unmarried person with an unmarried person, one hundred lashes and banishment for one year.’" (Sãhih)

4416. It was narrated from Mansûr, from Al-Hasan with the (previous) chain of Yahyã, and they said: “One hundred lashes and stoning.” (Sãhih)

4417. This Êadîth was narrated from Al-Faqîl bin Dalham, from Al-Hasan, from Salamah bin Al-Muhabbaq, from 'Ubãdah bin Aš-Šãmit, from the Prophet Ð.S. Some people said to Sa’d bin 'Ubãdah: "O Abu Thãbit, the Hudüd (punishments) have been revealed. If you found a man with your wife, what would you do?" He said: "I would strike them with the sword until they became silent (dead). Would I go and gather four witnesses? By then he would have fulfilled his desire." He left and they met with the Messenger of Allãh (S.A.W.) and said: "O Messenger of Allãh, do you not know that
Abū Thābit said such and such?"
The Messenger of Allāh ﷺ said: "The sword is sufficient as a witness." Then he said: "No, no. I fear that those who are hot-tempered or jealous may follow that course." (Da'īf)

Abū Dāwūd said: Wākī narrated the first part of this Ḥadīth from Al-Fāḍl bin Dalham, from Al-Ḥasan, from Qabīsah bin Hurāith, from Salamah bin Al-Muḥabbāq from the Prophet ﷺ. But this is the chain of the Ḥadīth of Ibn Al-Muḥabbāq, which says that a man had intercourse with his wife's slave girl.

Abū Dāwūd said: Al-Fāḍl bin Dalham is not good at memorizing, he was a butcher in Wāsit.

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

(Sahih)

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

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

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

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

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

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

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

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

4426. It was narrated that Ibn ‘Abbās said: “Mā’iẓ bin Mālik came to the Prophet ﷺ and confessed to Zinâ twice, and he turned him away. Then he came to him and confessed to Zinâ twice more. He said: ‘You have borne witness against yourself four times. Take him and stone him.’” (Sahih)

4427. It was narrated from Ibn ‘Abbās that the Prophet ﷺ said to Mā’iẓ bin Mālik: “Perhaps you kissed her or touched her or looked at her?” He said: “No.” He
said: “Did you have intercourse with her?” He said: “Yes.” Then he ordered that he be stoned. (Sahih)

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

Comments:

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

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

4430. It was narrated from Jâbir bin ‘Abdullâh that a man from Aslam came to the Messenger of Allâh and confessed to Zina, but he turned away from him. Then he confessed and he turned away from him, until he had testified against himself four times. Then

فَسَكَتْ عَلَيْهِمَا، ثُمَّ سَارَ سَاعَةً حَتَّى مَرَّ بِجِيَّةٍ جَمَارٍ شَاهِئٍ يَسِيرُهُ، فَقَالَ: «إِنَّ فَلَانًا وَفَلَانًا»، فَقَالَا: تَنَصُّ ذَٰلِكَ بَا رَسُولُ اللَّهِ! فَقَالَ: أُنَّا نَكَلَأْ بِيَدٍ مَّنْ جِيَّةَ هذَا الْجِمَارَ، فَقَالَا: بَا نَبِيٌّ اللَّهِ! مَنْ يَبْكُلَ مِنْ هَذَا؟ فَقَالُوا: فَمَا يَلََّنُنَا مِنْ عَرْضِ أَحِيَّاً أَيْنَ أَنْتُمْ مِنْ أَكْلِ مِنْهُ، وَالَّذِي نَكَلَأْ بِيَدِهِ إِنَّهُ الَّذِي أَنْزِلَ لِمِنْ أَنْتَهِيَ الْجِيَّةَ يَقْصُمُ فِيَهَا».


والله صلى الله عليه وسلم وصلح ابن الجارود، ح: 814 وابن حبان، ح: 1513.


تخريج: [حسن] انظر الحديث السابق.

تخريج: [حسن] محدود بن السمركي، العسلاني وحسن بن علي قالا: حدثنا عبد الرزاق، أخبرنا معمور بن الزهراء، عن أبي سلمة، عن جابر بن عبد الله: أن رجلاً من أسلم جاء إلى رسول الله ﷺ فاعتبره.
the Prophet ﷺ said to him: “Are you insane?” He said: “No.” He said: “Have you been married?” He said: “Yes.” So the Prophet ﷺ ordered that he be stoned in the prayer-place. When the stones hurt him he fled, but they caught up with him, and he was stoned until he died. The Prophet ﷺ spoke well of him but he did not offer the funeral prayer for him. (Sahih)

**Tafsir:** [صحح] أخرجه الترمذي، حدود، باب ما جاء في درء الحد عن المعترف إذا رجع، ح: 1291 عن الحسن بن علي به وقited: "حسين صحيح " وهو في مصنف إبادار زاق، ح: 3377 وإختصمه مسلم: 16/1691 ولم يسق منه ورواة البخاري 1680 من حديث عبد الرزاق به، وقال: "وصل عليه" يعني لم يصل عليه في اليوم الأول، ثم صلى عليه بعده.

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

**Comments:**

Al-Hāfiz Ibn Hajar preferred the versions that say that his funeral prayer was eventually performed.

**4432.** It was narrated from Al-Jura‘rī that Abū Naḍrah said: “A
man came to the Prophet ﷺ” – a similar report, but not as complete. He said: “They started to revile him but he ﷺ told them not to do that, then they started to pray for forgiveness for him, but he told them not to do that either. He said: ‘He is a man who committed a sin; Allâh will decide his result.’” (Da’if)

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

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

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

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

(Hasan)

Comments:

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

4436. Part of this Hadith (which is similar to no. 4435) was narrated from Maslamah bin ‘Abdullâh Al-Juhnî, from Khâlid bin Al-Lajlaj, from his father, from the Prophet ﷺ. (Hasan)

Comments:

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

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

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

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

4441. It was narrated that Al-Awzā’ī said (regarding the word in no. 4440): “Fashukkat ‘alaihā means; “Her garment was tied tightly around her.” (Sahih)

Comments:

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

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

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

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

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

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

4445. It was narrated from Abū Hurairah and Zaid bin Khalid Al-Juhānī that two men referred a dispute to the Messenger of Allāh ﷺ. One of them said: “O
Messenger of Allāh, judge between us according to the Book of Allāh.”

The other - who had more understanding - said: “Yes, O Messenger of Allāh, judge between us according to the Book of Allāh, and permit me to speak.” He said: “Speak.” He said: “My son was a hired servant of this man, and he committed Zinā with his wife. They told me that my son had to be stoned, but I ransomed him with one hundred sheep and a slave woman of mine. Then I asked the people of knowledge, and they told me that my son had to receive one hundred lashes and be banished for a year, and rather that his wife has to be stoned.” The Messenger of Allāh ﷺ said: “By the One in Whose Hand is my soul, I will judge between you according to the Book of Allāh. As for your sheep and slave woman, take them back.”

And he gave his son one hundred lashes and banished him for a year, and he ordered Unais Al-Aslami to go to the wife of the other man and if she admitted it, he was to stone her. She admitted it, so he stoned her. (Ṣaḥīh)

Chapter 25. The Stoning Of The Two Jews

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

الترجمة: أخرج البخاري، الحديث، باب أحكام أهل الذمة وإحصانهم إذا زنا، ورفعوا إلى الإمام، ح: 1841 ومسلم، الحديث، باب رجم اليهود، أهل الذمة في الزنى، ح: 1999 من حديث مالك به وهو في الموطأ (بحيى) 2/819.

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

4448. (There is another chain) that Al-Bara’ bin ‘Azib said: “A Jew whose face had been blackened and who had been flogged was brought past the Messenger of Allah. He called them and said: ‘Is this how you find the punishment for the adulterer?’ They said: ‘Yes.’ He called one of their scholars and said to him: ‘I adjure you by Allah Who revealed the Tawrah to Musa, is this how you find the punishment for the adulterer in your Book?’ He said: ‘By Allah, no. Were it not that you adjured me, I would not have told you. We find that the punishment for Zina in our Book is stoning, but it became common among our nobles. If we caught a nobleman we would let him go, but if we caught a peasant man we would carry out the punishment on him. We said: “Come, let us agree on something that we may apply to noble and the lowly alike.” So we agreed on blackening the face and flogging,
and we abandoned stoning.’ The Messenger of Allah said: ‘O Allah, I am the first one to revive Your command which they had made dead.’ So he ordered that he be stoned. Then Allah, Most High, revealed: “O Messenger! Let not those who hurry to fall into disbelief grieve you” up to His saying: “They say, ‘If you are given this, take it, but if you are not given this, then beware!’” up to His saying: “And whosoever does not judge by what Allah has revealed, such are the disbelievers.” This applies to the Jews. “And whosoever does not judge by that which Allah has revealed, such are the wrongdoers.” This applies to the Jews. “And whosoever does not judge by what Allah has revealed (then) such (people) are the rebellious.”[1] He said: “This applies to all of the disbelievers, meaning these Verses.” (Sahih)

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

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

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

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

9451. (There is another chain) that Abû Hurairah said: “A Jewish man and woman committed Zinã and they were married. That was when the Messenger of Allâh came to Al-Madînah. Stoning was prescribed for them in the Tawrah, but they
abandoned it and replaced it with parading and giving one hundred lashes with a rope covered with tar, and seating (the adulterer) on a donkey facing backwards. Some of their rabbis gathered and they sent some other people to the Messenger of Allah ﷺ, and said: ‘Ask him about the punishment for the adulterer.’” And he quoted the same Ḥadith, and said therein: “He said: ‘They were not followers of his religion for him to pass judgment between them. He was given the choice concerning that.’” He said: “So if they come to you, either judge between them, or turn away from them.”[1] (Da’îf)

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

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

(Da'if)

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

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

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

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

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

(Sahih)

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

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

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

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

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

Abū Dāwūd said: A similar Hadith was narrated by Yūnus bin ‘Ubaid, ‘Amr bin Dinar, Manṣūr bin Zadhān and Salām, from Al-Ḥasan.

٤٤٦١. A similar report (as no. 4460) was narrated from Sa‘eed, from Qatādah, from Al-Ḥasan, from Salamah bin Al-Muhabbaq, from the Prophet ﷺ, except that he said: “If she obeyed him willingly, then she and another slave woman like her are to be given to her mistress from his wealth.” *(Hasan)*

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

٤٤٦٢. It was narrated from ‘Abdul-‘Azīz bin Muḥammad, from ‘Amr bin Abī ‘Amr, from ‘Ikrimah, from Ibn ‘Abbās who said: “Allāh’s Messenger ﷺ said: ‘Whoever of you find doing the action of the people of Lūt, kill the one who does it and the one to whom it is done.’” *(Hasan)*
Dāwud bin Al-Ḥuṣain from ‘Ikrīmah from Ibn ‘Abbās in a Marfu’ form.

**4463.** It was narrated from Ibn Juraij: “Ibn Khuthaim informed me, he said: ‘I heard Sa‘eed bin Jubair and Mujāhid narrating from Ibn ‘Abbās, concerning a man who was never married, and is found committing the act of the people of Lūt; he said: ‘He is to be stoned.’ (Hasan)

[Abū Dāwud said: The Hadith of ‘Āsim proves the weakness of the Hadith of ‘Amr bin Abī ‘Amr.][^1]

**Comments:**

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

**Chapter 29. One Who Has Intercourse With An Animal**

**4464.** It was narrated from ‘Abdul ‘Azīz bin Muḥammad: ‘Amr bin Abī ‘Amr narrated to me, from ‘Ikrīmah, from Ibn ‘Abbās, who said: The Messenger of Allāh ☝️ said: “Whoever has intercourse with an animal, kill him and the animal too.” He said: “I said to him: ‘Why should the animal be killed?’ He said: ‘I do not think that he said that except (for the

[^1]: It is apparent that this statement refers to narration number 4465 which ‘Āsim reported, where this statement appears again, it is here in only some of the manuscripts.
reason that) he did not like its meat to be eaten when that deed had been done to it.” (Hasan)

Abū Dāwūd said: This narration is not strong.

4465. It was narrated from ‘Aṣīm, from Abū Razīn, from Ibn ‘Abbās, who said: “There is no Ḥadd (punishment) for one who has intercourse with an animal.”

(Hasan)

Abū Dāwūd said: That was the view of ‘Atā’. Al-Ḥakam said: “I think that he should be flogged, but not to the same extent as the Ḥadd (punishment).” Al-Ḥasan said: “He is the same as a Zānī.”

Abū Dāwūd said: The Ḥadīth of ‘Aṣīm proves the weakness of the Ḥadīth of ‘Amr bin Abī ‘Amr.

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

\[\text{جَلَّدَهَا إِلَى الْحَدَّ وَوَرَكَهَا.} \]

4467. It was narrated from Ibn `Abbas that a man from Bakr bin Laith came to the Prophet confessing that he committed Zinâ with a woman, (confessing) four times. He flogged him one hundred times as he was unmarried. Then he asked him for proof against the woman, and she said: "He is lying, by Allah, O Messenger of Allah." So he gave him eighty lashes as the Ijadd (punishment) for falsehood (slander). (Da'if)

\[\text{فَجَلَّدَهَا إِلَى الْحَدَّ وَوَرَكَهَا.} \]

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

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

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

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

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

Ibn Shihâb said: “I do not know if it was the third or fourth time.”

Comments:

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

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

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

Comments: [ صحيح] أخرجه النسائي في الكبرى، ح: 7244 من حديث محمد بن سلمة به، ورواه البخاري، ح: 8839 ومسلم، ح: 1703 من حديث سعيد بن أبي سعيد المقيري به.
Chapter 33. Carrying Out Hadd (Punishment) On One Who Is Sick

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

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

Abü Dâwud said: Abü Al-Ahwas narrated a similar report from 'Abd Al-A'lä, and Shu'bah narrated it from 'Abdul-A'lä, and said: "And he said: 'Do not flog her until she has given birth.'" But the first report is more correct.

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

4474. It was narrated that 'Aishah said: "When my vindication was revealed, the Prophet stood on the Minbar and mentioned that" – meaning he recited the (Verses about that from) the Qur'ân – "When he came down from the Minbar he ordered that the two men and the woman be flogged as the Hadd (punishment)." (Hasan)
4475. This Hadith (a narration similar to no. 4474) was narrated from (another chain from) Muhammad bin Ishāq but he did not mention ‘Aishah. He said: “He ordered that the two men and the woman who had spoken of the evil Hassan bin Thābit and Mistah bin Uthâthah, (be flogged).” Al-Nufaili (one of the narrators) said: “The woman was Ḥamnah bint Jahsh.” (Hasan)

Comments:

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

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

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

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

Abu Dāwud said: This is one of the reports that were narrated only by the people of Al-Madinah, the
**Hadith** of Al-Hasan bin 'Ali.[1]

**4477.** It was narrated from Abu Damrah, from Yazid bin Al-Had, from Muhammad bin Ibrâhim, from Abu Salamah, from Abu Hurairah, that a man who had drunk was brought to the Messenger of Allah ﷺ, and he said: “Beat him.” Abu Hurairah said: “Some of us beat him with our hands, some with our shoes, and some with our garments. When it was over, some of the people said: ‘May Allah put you to shame!’ But the Messenger of Allah ﷺ said: ‘Do not say that; do not help the Shaitan against him.’” (Sahih)

**4478.** A similar report (as no. 4479) was narrated from Yahya bin Ayyub, Haiwah bin Shuraih, and Ibn LahI’ah, from Ibn Al-Had, with the same chain and meaning, and he said that after the beating, the Messenger of Allah ﷺ said to his Companions: “Reproach him.” So they turned to face him and said: “You did not fear Allah, and you did not feel shy before the Messenger of Allah ﷺ.” Then they let him go. And at the end he said: “Rather say: ‘O Allah, forgive him, O Allah, have mercy on him.’”

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[1] Referring to one of his Shaikhs in this narration.
It was narrated from Anas bin Mālik that the Prophetﷺ flogged people for drinking, with palm branches and shoes, and Abū Bakr gave forty lashes. When 'Umar was the Khalīfah, he called the people and said: 'The people have drawn close to the countryside' – Musad-dad (one of the narrators) said: 'to towns and countryside' – 'what do you think about the Ḥadd (punishment) for drinking?' 'Abdur-Raḥmān bin 'Awf said to him: 'We think that you should make it like the lightest of the Ḥadd (punishments).’ So he gave eighty lashes for (drinking).

(Sahih) Abū Dāwūd said: Ibn Abī 'Arūbah narrated from Qatādah that the Prophetﷺ gave lashes with palm branches and shoes, forty blows. Shu’bāh narrated from Qatādah from Anas that the Prophetﷺ gave about forty blows with two palm branches.

4480. Ḥudayn bin Al-Mundhir Al-Raqāshī, who is Abū Sāsān said: "I was present with ‘Uthmān bin ‘Affān when Al-Walīd bin ‘Uqbah was brought, and Humrān and another man bore witness against him. One of them bore witness that he saw him drinking it, meaning, Khamr, and the other bore witness that he saw him vomiting it.
‘Uthmân said: ‘He could not have vomited it unless he drank it.’ He said to ‘Ali: ‘Carry out the Hadd (punishment) on him.’ ‘Ali said to Al-Ḥasan: ‘Carry out the Hadd (punishment) on him.’ Al-Ḥasan said: ‘Let the one who is enjoying the position (of authority) also bear its burdens.’ Then ‘Ali said to ‘Abdullāh bin Ja‘far: ‘Carry out the Hadd (punishment) on him.’ He took the whip and flogged him while ‘Ali counted, and when he reached forty he said: ‘That’s enough. The Prophet ṣaw gave forty lashes’ – I think he said: ‘And Abū Bakr gave forty lashes – and ‘Umar gave eighty. Both are Sunnah, but this is dearer to me.’” (Ṣāḥīḥ)

4481. (There is another chain) from Hudain bin Al-Mundhir, from ‘Ali, who said: “The Messenger of Allāh ṣaw and Abū Bakr gave forty lashes for drinking Khamr, and ‘Umar completed it by making it eighty, and both are Sunnah.”” (Ṣāḥīḥ) Abū Dāwud said: “Al-Asmā‘ī said: ‘Let the one who is enjoying the position (of authority) also bear its burdens.’”

Abū Dāwud said: He was the leader of his people, Ḥudain bin Al-Mundhir Abū Sāsān.

نتخراج: أخرجه مسلم من حديث سعيد بن أبي عروبة به، انظر الحديث السابق.
Chapter 36. One Who Drinks Khamr Repeatedly

4482. It was narrated that Mu‘awiya bin Abi Sufyan said: "The Messenger of Allah ﷺ said: ‘If they drink Khamr flog them, then if they drink it (again) flog them, then if they drink it (again) flog them, then if they drink it (again) execute them.’” (Hasan)

Transliteration: [Usanah Hasn] A’rjra tarmidi, alhadud, bab ma jae m shurb alhamr fatulahu

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

Abu Dawud said: In the Hadith of Abû ‘Ghutaif it also mentions it the fifth time.


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

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

Abū Dāwud said: Similarly in the Hadith of Suhail from Abū Sāliḥ from Abū Hurairah from the Prophet ﷺ (it says): “If they drink a fourth time, then execute them.” And like that in the narration of Ibn Abī Nu’m, from Ibn ‘Umar, from the Prophet ﷺ.

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

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

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

Sufyan (one of the narrators) said: "Az-Zuhri narrated this Hadith, and Mansur bin Al-Mu'tamir and Mukhawwal bin Rashid were with him. He said to them: 'Take this Hadith as a gift from me to the people of Al-'Iraq.'"

Abu Dawud said: This Hadith was narrated by Ash-Sharid bin Suwaid, Shurahbil bin Aws, 'Abdullah bin 'Amr, 'Abdullah bin 'Umar, Abu Ghutaif Al-Kindi and Abu Salamah bin 'Abdur-Rahman from Abu Hurairah.

4486. It was narrated that 'Ali said: "I will not pay Diyah (blood-money) for one on whom I carry out a Hadd (punishment), except the one who drinks Khamr, because the Messenger of Allah did not prescribe anything (specific) concerning him, rather it was something that we decided."

(Sahih)

tahrir: [Sahih] أخرجه النموذى, الحدوذ, باب ما جاء من شرب الخمر فأجدهد... إلخ نح: ح 1444 من حديث الزهري به قبيصة صحابي صغير, له رؤية, ومراسيل الصحابة مقبولة.

4487. It was narrated that 'Abdur-Rahman bin Azhar said: "It is as if I can see the Messenger of Allah now, in the camp seeking the camping-place of Khalid bin Al-Walid. While he was like that, a man who had drunk Khamr was brought to him, and he said to the

(Sahih)

tahrir: [Sahih] شريك لم ينفرد به, وأصل الحديث رواه البخاري, ح 778 ومسلم, ح 707 من طريق آخر عن أبي حسنين به.

4488. It was narrated that 'Abdul-Malik bin Al-Muhayri bin Anshy bin Shidin said: "'Abdul-Malik bin 'Abdul-Abbar said: 'I declared that if we were in the city, we would listen and report, if we were in the country, we would go to sleep. And if there were a young man, we would ask him, and if there were a man, we would ask him.'"

(Sahih)

(Sahih)
people: ‘Beat him.’ Some of them beat him with their shoes, some with sticks, and some with fresh branches of palm trees. Then the Messenger of Allah ﷺ took some dust from the ground and threw it in his face.” (Hasan)

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

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

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

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

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

Chapter 38. Striking The Face In Hadd (Punishments)

It was narrated from Abū Hurairah that the Prophet ṣallallāhu ʿalayhi wa sallam said: “If one of you deals blows, let him avoid the face.”

Chapter (...) Ta‘zīr (Punishments)

4491. It was narrated from Abū Burdah that the Messenger of Allāh ṣallallāhu ʿalayhi wa sallam used to say: “No more than ten lashes should be given, except in the case of one of the Hadd (punishments) decreed by Allāh.” (Ṣaḥīḥ)

Comments:
Ta‘zīr refers to punishments given for crimes not specified by revealed legal punishments.

4492. (There is another chain) from Abū Burdah Al-Anṣāri, who said: “I heard the Messenger of
4493. It was narrated from Abū Hurairah that the Prophet ﷺ said: “If one of you deals blows, let him avoid the face.” (Hasan)

Allāh ﷻ...” and he mentioned a similar report (as no. 4491). (Sahih)
Chapter 1. A Life For A Life

4494. It was narrated that Ibn 'Abbás said: “There were (the two tribes of) Quraizah and An-Nadir, and An-Nadir were nobler than Quraizah. If a man from Quraizah killed a man from An-Nadir, he would be killed in return, but if a man from An-Nadir killed a man from Quraizah, one hundred Wasqs of dates would be paid as Diyah. When the Prophet was sent, a man from An-Nadir killed a man from Quraizah, and they said: “Hand him over to us so we may execute him.” They said: “Between us and you is the Prophet .” So they brought him, and the following “And if you judge, judge with justice between them”[1] was revealed. Justice means a life for a life. Then the Verse “Do they then seek the judgment of (the days of) Ignorance?” [2] was revealed.” (Da‘íf)

Abū Dāwūd said: Quraizah and An-Nadir both descended from

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Hārūn the Prophet, peace be upon him.

Chapter 2. A Man Is Not To Be Punished For The Wrongs Done By His Father Or Brother

4495. It was narrated that Abū Rimthah said: “I went to the Prophet ﷺ with my father, then the Prophet ﷺ said to my father: “Is this your son?” He said: “Yes, by the Lord of the Ka’bah.” He said: “Is it true?” He said: “I bear witness to it.” The Messenger of Allah ﷺ smiled at my resemblance to my father and my father’s oath concerning me, then he said: “You are not accountable for his wrongdoing, and he is not accountable for yours.” And the Messenger of Allah ﷺ recited the Verse: “No bearer of burdens shall bear the burden of another”[1]

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

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

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

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

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

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

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

4500. It was narrated from Jãmi’ bin Måtar, he said: “‘Alqãmah bin Wã’il narrated to me” with his
chain and its meaning (similar to no. 4500). (Sahih)

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

Comments:

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

Abū Dāwūd said: ‘Uthmān and Abū Bakr (may Allāh be pleased with them) both gave up Khamr during Jāhiliyyah.

Comments:

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

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

[1] That is Ziyād reported it from his father Sa‘d and his grandfather Dumairah, to ‘Urwah.
except sheep that came to drink and the first of them was shot and the last of them ran away. Judge your way today and change it tomorrow.”[1] The Messenger of Allah ﷺ said: “Fifty camels now, and fifty (more) when we return to Al-Madīnah.” That occurred during one of his journeys. Muḥallim was a tall man with a dark complexion, and he was (standing) at the edge of the gathering. They continued to plead for him until he was released, then he sat before the Messenger of Allah ﷺ, his eyes flowing with tears, and said: “O Messenger of Allāh, I did what you have heard about, and I repent to Allāh. Ask Allāh for forgiveness for me, O Messenger of Allāh.” The Messenger of Allāh ﷺ said: “Did you kill him with your weapon at the beginning of Islam? O Allāh, do not forgive Muhallim,” in a loud voice.” Abū Salamah[2] added: “He stood up, wiping his tears with the edge of his garment.” Ibn Ishaq[3] said: “His people said that the Messenger of Allāh ﷺ prayed for forgiveness for him after that.” (Hasan)

تخرج: [إسناد حسن] وأخرجه ابن ماجه، الديات، باب من قتل عبدًا، فرضوا بالديّة، ح: ۲۲۵ من حديث محمد بن إسحاق به، وصحبه ابن الجارود، ح: ۷۷۷ وحسن الحافظ في

الأصابة: ۲/۳۴ زيد بن ضمير حسن الحديث على الراجع.

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[1] It is said that the meaning is, you can be lenient now and more harsh later for his case.
[2] Mūsā bin Ismā’īl Al-Tabuwdhaki, Abū Salamah, one of the two Shaikhs that the author heard this narration from.
[3] Muḥammad bin Ishaq, he is one of the narrators in the chain of Mūsā bin Ismā’īl.
Chapter 4. The Heir Of The One Who Was Killed Deliberately Taking The Diyah

4504. Abu Shuraih Al-Ka’bi said: “The Messenger of Allah ﷺ said: ‘O (the tribe of) Khuzâ’ah, you have killed this man from Hudhail, and I shall pay his Diyah. But if anyone is killed after this, his family will have two choices: They may either accept the Diyah or kill (the killer).’” (Sahih)

4505. Abu Hurairah said: “When Makkah was conquered, the Messenger of Allah ﷺ stood up and said: ‘If anyone has a relative killed, he has two choices: He may either be given the Diyah, or he may retaliate.’ A man from Yemen, who was called Abu Shah, stood up and said: ‘O Messenger of Allah, write it for me.’ The Messenger of Allah ﷺ said: ‘Write (it) for Abu Shâh.’” This is the wording of the of Ahmad.1) (Sahih)

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

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

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

Chapter 5. One Who Kills After Accepting The Diyah

4507. It was narrated from Ma‘tar Al-Warrāq – I think he said; from Al-Hasan – from Jābir bin ‘Abdullāh, who said: "The Messenger of Allāh ﷺ said: ‘The one who kills after accepting the Diyah will not be pardoned.’" (Da‘if)

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

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

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

Abû Dâwûd said: That was the sister of Marhâb, the Jewish woman who poisoned the Prophet ﷺ.
It was narrated from Ibn Shihāb, he said: “Jābir bin ‘Abdullāh would narrate that a Jewish woman from Khai bar poisoned a roasted sheep, then she brought it to the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ took the leg and ate, along with some of his Companions, then the Messenger of Allāh ﷺ said to them: ‘Lift up your hands (meaning, stop eating).’ The Messenger of Allāh ﷺ sent for the Jewish woman, and said to her: ‘Did you poison this sheep?’ The Jewish woman said: ‘Who told you?’ He said: ‘This, which is in my hand, told me, the leg.’ She said: ‘Yes.’ He said: ‘What did you intend by that?’ She said: ‘I said: “If he is a Prophet, it will not harm him, and if he is not a Prophet, we will be rid of him.”’ So the Messenger of Allāh ﷺ pardoned her and he did not punish her. But some of his Companions who had eaten from that sheep died. The Messenger of Allāh ﷺ was treated with cupping on the upper part of his back because of what he had eaten of that sheep. He was treated by Abū Hind, who was the freed slave of Banū Bayḍāh, who were among the Ansār, he used a horn and a knife (for the cupping).”

(Imâm)
4511. It was narrated from Muhammad bin ‘Amr, from Abū Salamah that a Jewish woman gave the Messenger of Allāh ﷺ a roasted sheep at Khaiûr – a Hadith like that of Jābir (no. 4510). He said: “And Bishr bin Al-Bara’ bin Ma’rûr Al-Ansārī died. He sent word to the Jewish woman asking: ‘What made you do what you did?’” And he mentioned a Hadith like that of Jābir. “The Messenger of Allāh ﷺ ordered that she be executed.” And he did not mention cupping. (Hasan)

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

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

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

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

Abū Dawūd said: Sometimes ‘Abdur-Razzāq narrated this Ḥadīth as a Mursal report from
Ma'mar from Az-Zuhri from the Prophet, and sometimes he narrated it from Az-Zuhri, from 'Abdur-Rahmān bin Ka'b bin Mālik. 'Abdur-Razzāq said that Ma'mar used to narrate the Hadith to them sometimes as a Mursal report and they would write it down, and sometimes he would narrate it to them as a Musnad report and they would write it down. And both are correct in our view. 'Abdur-Razzāq said: "When Ibn Al-Mubārak came to Ma'mar, Ma'mar narrated to him in a Musnad form, the Ahādīth that he used to narrate in a Mawqīf form."

4514. It was narrated from Rabāh, from Ma'mar, from Az-Zuhri, from 'Abdur-Rahmān bin 'Abdullāh bin Ka'b bin Mālik, from his mother, Umm Mubashshir. – Abū Sa'eed bin Al-A'rābi said:[1] "This is what he said: 'from his mother,' but the correct version is from his father, from Umm Mubashshir who entered upon the Prophet" – and he mentioned a Hadith like that of Makhlād bin Khālid (no. 4513), similar to the Hadith of Jābir. He said: "Bishr bin Al-Barā' bin Ma'rūr died, and he sent word to the Jewish woman asking: 'What made you do what you did?'" And he mentioned a Hadith like that of Jābir (no. 4510); "The Messenger of Allāh ordered that she be killed." And he did not make any mention of cupping. (Ṣahīh)

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

4515. It was narrated from (Shu'bah and) Hammad, from Qatadah, from Al-Hasan, from Samurah, that the Prophet said: “Whoever kills his slave, we will kill him, and whoever cuts off his slave’s nose, we will cut off his nose.” (Hasan)

4516. It was narrated from Mu'adh bin Hisham: “My father narrated to me, from Qatadah” with the same chain (as no. 4515). He said: “The Messenger of Allah said: ‘Whoever castrates his slave, we will castrate him.’” Then he mentioned a Hadith like that of Shu'bah and Hammad. (Hasan)

Abu Dawud said: A Hadith like that of Mu'adh was narrated from Abu Dawud At-Tayalisi from Hisham.

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

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

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

Abū Dāwūd said: The name of the one who was set free was Rawḥ bin Dinar.

Abū Dāwūd said: The one who cut off his penis was Zīnba'.

Abū Dāwūd said: This Zīnba', Abū
Rawh was the master of the slave.

**Comments:**

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

**Chapter 8. Al-Qasamah**

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

Abû Dâwûd said: It was narrated by Bishr bin Al-Mufâddal and Mâlik from Yahyâ bin Sa‘eed who said in it: “Will you swear fifty oaths, and thus be entitled to the Diyah for your companion” – “or your slain one?”

Comments:

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

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

Comments:
For making judgments in crimes, non-Muslims may be asked to swear in the Name of Allāh provided the Muslim defendant or accused agrees to that. There are penalties in Islam for such cases, whether the case involves Muslims or non-Muslims. If it is not known who the murderer is, then the blood money is paid from the public treasury.
4522. It was narrated from 'Amr bin Shu'aib, that the Messenger of Allah ﷺ executed a man from Banū Naṣr bin Malik in Bahrat Al-Rughā', on the banks of (the river) Liyyat Al-Bahrah, on the basis of Qasāmah. He said: "The killer and his victim were both from (that tribe)." (Da'if)

4523. It was narrated from Sa'eed bin 'Ubaid At-Tā'i, from Bushair bin Yasār (that) an Ansārī man who was called Sahl bin Abi Ḥathmah told him that some of his people went to Khaibar and parted there, then they found one of their number slain. They said to those among whom they found him: "Did you kill our companion?" They said: "We did not kill him, and we do not know who killed him." They went to the Prophet of Allah ﷺ, and he said to them: "Bring me proof against the one who killed him." They said: "We have no proof." He said: "May they swear an oath for you?" They said: "We will not accept the oath of the Jews." The Messenger of Allah ﷺ did not like for his blood to be

Chapter 9. Not Retaliating On The Basis Of Qasāmah

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neglected, so he gave one hundred of the Ṣadaqah (Zakāt) camels as Diyah. (Sahih)

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

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

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

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

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

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

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

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

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

Comments:

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

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

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

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

‘Abdul-Wahhāb (one of the narrators) said: “... to what Sa‘d is saying.”

4533. It was narrated from Mālik, from Suhail bin Abī Ṣalīh, from his father, from Abū Hurairah, that Sa‘d bin ‘Ubadah said to the Messenger of Allāh ﷺ: “Do you think that if I find a man with my wife, I should give him time until I bring four witnesses?” He said: “Yes.” (Saḥīḥ)
If there are not four witnesses, and the woman denies the allegation, then there will be no punishment of stoning to death, but the process of Li‘ān as preceded, see no. 2245 and the narrations that follow it.

Chapter 13. Injury Caused Accidentally By The Zakāh Collector

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

Chapter 14. Retaliation Without A Weapon Of Iron

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

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

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

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

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

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

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

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

[1] Meaning Al-Qāsim bin Sallām who had a famous book on Gharib (odd) words in Hadīth.

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

Chapter 16. The Amount Of The Diyah

4541. It was narrated from Sulaimān bin Mūsā, from ‘Amr bin Shu‘aib, from his father, from his grandfather, that the Messenger of Allah  ruled that if a person was killed accidentally, his Diyah was one hundred camels: Thirty Bint Makhaţ, thirty Bint Labūn, thirty Hīqahs and ten male Bani Labūn. (Hasan)

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

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

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

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

[1] A term used to describe a set of an upper and lower garment made of the same material.
“Atā’ mentioned that Jābir bin ‘Abdullāh said: ‘The Messenger of Allāh ﷺ ruled...’” and he mentioned a Hadīth like that of Mūsā (no. 4543) and said: “And for those who own food,” something that I do not remember. 

(Đa‘if)

त्त्ति: [इसादा प्रभाव] अहर्जेके बिहेकी: 78/8 में हदीत अबी दाउद के मुहम्मद बन इसहाक

4545. It was narrated that ‘Abdullāh bin Mas‘ūd said: ‘The Messenger of Allāh ﷺ said: ‘The Diyah in the case of accidental killing is twenty Ḥiqqah, twenty Ḥadh‘ah, twenty Bint Makhād, twenty Bint Labūn, and twenty male Bani Makhād.’” And this is the saying of ‘Abdullāh. (Đa‘if)

4546. It was narrated from Muḥammad bin Muslim, from ‘Amr bin Dinar, from ‘Ikrimah, from Ibn ‘Abbās, that a man from Banū ‘Adiy was killed, and the Prophet ﷺ set his Diyah at twelve thousand (Dirhams). (Hasan)

Abū Dāwūd said: It was narrated by Ibn ‘Uyainah, from ‘Amr, from ‘Ikrimah, from the Prophet ﷺ, and he did not mention Ibn ‘Abbās.

त्त्ति: [इसादा हसन] अहर्जेके तरम्देहा, दियाह, बब मा जायेके दियाह कम ही में एल्हा: 1386 वालान्सी, ह: 4806 वाब माजेह, ह: 2731 में हदीत हहशाह बन अरताना बे वह हो प्रभाव मद्ले।
Chapter 17. *Diyah* For A Mistaken Killing That Appears Purposeful

4547. It was narrated from Hammād, from Khālid, from Al-Qāsim bin Rabī‘ah, from ‘Uqbah bin Aws, from ‘Abdullāh bin ‘Amr, that the Messenger of Allāh ﷺ - Musaddad said - delivered a speech on the day of the Conquest of Makkah. He said the *Takbīr* three times, then he said: “There is none worthy of worship but Allāh alone. He has fulfilled His promise, granted victory to His slave, and defeated the confederates alone.” - Up to here I memorized it from Musaddad.\(^1\) - Then the two reports concur: “All the customs of the *Jahiliyyah* and claims for blood or property are beneath my feet, except the provision of water for those performing *Hajj*, and the custodial duties of the Ka’bah.” Then he said: “Except the *Diyah* for a mistaken killing that appears purposeful - that which is done with a whip or a stick - one hundred camels, of which forty should have their young in their bellies.” And the *Hadith* of Musaddad is more complete. (*Sahih*)

\(^1\) That is, he heard this from Musad-dad and Sulaimān bin Ḥarb, and the wording up to this point is that of Musad-dad.
4548. A similar report (as no. 4547) was narrated from Wuhaib, from Khālid, with this chain. (Ṣahīh)

4549. A similar report was narrated from ‘Ālī bin Zaid, from Al-Qāsim bin Rabī‘ah, from Ibn ‘Umar, from the Prophet. He said: “The Messenger of Allāh delivered a speech on the Day of the Conquest,” or “the Conquest of Makkah, from the steps of the House” or “the Ka‘bah.” (Dā’if)

Abū Dāwūd said: It was also narrated thus by Ibn ‘Uyainah from ‘Ālī bin Zaid, from Al-Qāsim bin Rabī‘ah, from Ibn ‘Umar, from the Prophet. And a Hadith like that of Khālid was narrated by Ayyūb As-Sakhtiyānī, from Al-Qāsim bin Rabī‘ah, from ‘Abdullāh bin ‘Amr. And it was narrated by Ḥammād bin Salamah, from ‘Ālī bin Zaid, from Ya‘qūb Al-Sadūsī, from ‘Abdullāh bin ‘Amr, from the Prophet. And the report of Zaid and Abū Mūsā is similar; and the Hadith of ‘Umar, may Allāh be pleased with him, as well.

4550. It was narrated from Ibn Abī Najīḥ, from Mujāhid, who said: “‘Umar ruled that in the case of a killing) that appears intentional
(the Diyah was) thirty Hiqqah, thirty Jadh’ah and forty Khalifah that are between a Thaniyah up to a Bazil ‘Am.[1] (Da’if)

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

4552. It was narrated from Abū Al-Ahwāṣ, from Sufyān, from Abū Ishāq, from ‘Āsim bin ʿAmr, who said: “‘Alī said: ‘For accidental killing (the Diyah) is in four parts: Twenty-five Hiqqah, twenty-five Jadh’ah, twenty-five Bint Labūn, and twenty-five Bint Makhād.’” (Da’if)

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

[1] See the author’s discussion after number 4555 and the glossary for the explanation of these terms.
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Jadh'ah, twenty-five Bint Labûn, and twenty-five Bint Makhâd.'” (Da'îf)

4554. It was narrated from Abû 'Ayâd, from 'Uthmân bin 'Affân and Zaid bin Thâbit, concerning killing deliberately with something that is not usually used for killing: Forty pregnant Jadh'ah, thirty Hiqqah, and thirty Bint Labûn; and if the killing is not deliberate, thirty Hiqqah, thirty Bint Labûn, twenty Bani Labûn, and twenty Bint Makhâd. (Da'îf)

4555. It was narrated from Sa'eed bin Al-Musayyab, from Zaid bin Thâbit, concerning killing deliberately with something that is not usually used for killing – and he mentioned a similar report (as no. 4554). (Da'îf)

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

Abû Dâwud said: Abû 'Ubaid[2] and others said: “When a camel enters its fourth year it is a Hiqq, the glossary and the chapters on Zakât since some of these terms are also used for other than camels, but will be defined differently in the case of livestock other than camels.

[2] That is, Al-Qâsim bin Sallâm, a famous scholar among whose works is a book on Gharîb, or odd terms in Hadîth.

[1] See the glossary and the chapters on Zakât since some of these terms are also used for other than camels, but will be defined differently in the case of livestock other than camels.
and the female is *Hiqqah*, because it is worthy (Yastaiiqqu) of being ridden and loaded. When it enters its fifth year it is a *Jadh'ah* or *Jadha'*. When it enters its sixth year and sheds its front teeth, then it is a *Thaniyy* or *Thaniyyah*. When it enters its seventh year, it is a *Rabā* or *Rabā'iyyah*. When it enters its eighth year, and sheds the teeth that come between the front teeth and the eyeteeth, then it is a *Sadis* or *Sadas*. When it enters its ninth year, and its eyeteeth appear, it is a *Bãzil*. When it enters its tenth year, it is called *Mukhlif*, then it has no particular name, rather it is called *Bdzil 'Am* or *Bdzil 'Amain*, or *Mukhlif 'Am* or *Mukhlif 'Amain* and so on.”

Al-Nadr bin Shumail said: “A *Bint Makhād* is one year old, a *Bint Labūn* is two years old, a *Hiqqah* is three years, a *Jadh'ah* is four, a *Thaniyy* is five, a *Rabā* is six, a *Sadis* is seven and a *Bāzik* is eight.”

Abū Dawud said: Abū Hātim and Al-Asma‘ī said: “*Jadhu'ah* has to do with time, and has nothing to do with shedding teeth.”

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

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

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

Chapter 18. Diyah For Lost Limbs

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

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

It was narrated from Shu’bah from Ghlāb At-Tammār, from Masrūq bin Aws, from Al-Asha’rī, that the Prophet ﷺ said: “Fingers are all the same.” I said: “Ten for each?” He said: “Yes.” (Sahih)

Abū Dāwud said: It was narrated by Muhammad bin Ja’far from Shu’bah, from Ghlāb. He said: “I heard Masrūq bin Aws.” And it was narrated by Ismā’īl who said: “Ghlāb At-Tammār narrated it to me” with the chain of Abū Al-Walid (no. 4557). And it was narrated by Hānzalah bin Abī
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Safiyyah from Ghālib with the chain of Ismā'il.

4558. It was narrated (from Yahyā, Mu'ādh and) Yazīd bin Zuray', all of them from Shu'bah, from Qatādah, from 'Ikrimah, from Ibn 'Abbās, who said: “The Messenger of Allāh ﷺ said: ‘This and this are the same’” meaning the thumb and little finger. (Ṣaḥīḥ)

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

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

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

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

Tafsīr: [Ṣaḥīḥ] أخرجه ابن ماجه، الديات، باب دبة الأسنان، ح: ۲۶۴۰ عن عباس بن عبدالعظيم العنبري، وانظر الحديث السابق.
4561. It was narrated from Husain Al-Mu'allim, from Yazid An-Nahwî, from 'Ikrimah, from Ibn 'Abbas who said: "The Messenger of Allah regarded the digits of the hands and feet as all being the same." (Saḥīh)

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

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

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

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

Abū Dāwūd said: Muḥammad bin Rāshid was one of the people of Damascus, who fled to Al- Başrah for fear of being killed.

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**Tafsīr:** [حسن] أخرجه بن ماجه، الديات، باب دبة الخطأ، ح: ٢٦٣٠ والنسائي، ح: ٤٨٠٥ من حديث محمد بن راشد به.
4565. It was narrated from Muḥammad bin Bakkār bin Bilāl Al-‘Āmilī: “Muḥammad, meaning Ibn Rāshid, informed us, from Sulaimān, meaning Ibn Mūsā, from ‘Amr bin Shu‘aib, from his father, from his grandfather, that the Prophet ﷺ said: ‘The Diyāh for killing that resembles intentional (killing) is severe like that for deliberate killing, but the perpetrator is not to be executed.’” He said: And Khalīl gave us additional information from Ibn Rāshid: “That is when the Shaitān incites people to do evil, and blood is shed blindly, without any malice aforethought nor bearing weapons.” (Hasan)

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

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

4568. It was narrated from Shu'bah from Mansur, from Ibrahim, from Ubaid bin Na'dlah, from Al-Mughira bin Shu'bah, that two women were married to one man from Hudhail. One of them struck the other with a tent-pole and killed her [and her fetus]. They referred the dispute to the Prophet. One of the two men said: "How can we pay Diyah for one who did not make noise, nor eat, nor drink, nor raise his voice?"

He said: "Is this Saja' poetry like the Saja' poetry of the Bedouin?"

And he ruled that the Diyah was a male or female slave, to be given by the woman’s male relatives, on her father’s side. (Sahih)

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

Abu Dawud said: Thus it was
narrated by Al-Ḥakam from Mujāhid, from Al-Mughirah.

**Tafsīr:** أُرِجَحَ مَنْ حَدِيثٌ جَرِيرٌ بن عَبْد الحَمِيدِ بِهِ، اْنْظِرُ الْحَدِيثِ السَّابِقِ.

4570. It was narrated from Al-Miswar bin Makhramah that ʿUmar consulted the people regarding a case where a woman was caused to abort (Imlās). Al-Mughirah bin Shuʿbah said: “I saw the Messenger of Allah ʿṣrā ruling that a male or female slave be given (as Diyah). He said: ‘Bring someone who will testify with you.’ He brought Muhammad bin Maslamah.” Hārūn (one of the narrators) added: “And he bore witness to him,” meaning, that the man had struck his wife’s belly. (Sahih)

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

**Tafsīr:** [صحيح] أُرِجَحَ مَنْ حَدِيثٌ مَسْلِمٌ، الْقَسَامَةٌ، بَابُ دِيَةِ الْجَِنْينِ . . . إِلَّا حُدَّثُ، حُدَّثَ ۱۶۸۳ مِنْ حَدِيثٍ وَكَبِعْهُ، وَلَمْ يَذْكُرْ مَا زَدَاهُ حَارُونَ بَنْ عَبْدِ الْأَزْدِي شُبَيْحُ أَبِي دَاوُدَ، وَأَبُو دَاوُدَ لَا يَرَوْنَهُ إِلَّا عَنْ نُطَا.

4571. A similar report (as no. 4570) was narrated from Wuhaib, from Hishām, from his father, from Al-Mughirah, from ʿUmar. (Sahih)

Abū Dāwūd said: Ḥammād bin Zaid and Ḥammād bin Salamah reported it from Hishām bin ʿUrwarḥ, from his father; that ʿUmar said.

**Tafsīr:** أُرِجَحَ البِحَاري، الْدِيَابِتِ، بَابُ جَِنْينِ الْمَرَأةِ، حُدَّثَ ۱۹۰۵ مِنْ مُوسِى بْنِ إِسْمَاعِيْلِ بِهِ.
4572. It was narrated from ‘Amr bin Dinar, that he heard Tawus, (narrate) from Ibn ‘Abbâs, that ‘Umar asked about the ruling of the Prophet concerning that, and Hamal bin Mâlik bin An-Nâbighah stood up and said: “I was between two women, and one of them struck the other with a tent-pole (Mistah), killing her and her fetus.” The Messenger of Allah rules that a male or female slave be given (as Diyah) for her fetus, and that she should be executed. Abû Dâwud said: An-Nadr bin Shumail said: “Al-Mistah is a rolling pin.” Abû Dâwud said: “Abû ‘Ubaid said: ‘Al-Mistah is a wooden pole for a tent.’” (Saîhîh)

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

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

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

tābrīz: [إسحاء مستفًا] أخرجه النسائي، القياسة، باب صفة شبه العم، وعلى من دية
الأجته ... إلخ، ح: 482 من حديث عمرو بن طلحة به، وسنه ضعيف وسلسة سماك كعن
عكرمة سلسلة ضعيفة.

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

tābrīz: [إسحاء مستفًا] وأخرجه ابن ماجه، الديات، باب عقّ عقل المرأة على عصبيها
ومائرها ولدها، ح: 2648 من حديث عبد الواحد به، وسنه ضعيف * مجالد ضعيف.
4576. It was narrated from Yūnus, from Ibn Shihāb, from Sa‘eed bin Al-Musayyab and Abū Salamah, from Abū Hurairah who said: “Two women of Hudhail had a fight, and one of them threw a rock at the other and killed her. They referred the dispute to the Messenger of Allāh ﷺ, and the Messenger of Allāh ﷺ ruled that the Diyah for her fetus should be a male or female slave. And, he ruled that the Diyah for the woman should be paid by her male relatives on her father’s side, and he made her children and those who were with them her heirs. Ḥamal bin Mālik bin Al-Nābighah Al-Hudhali said: ‘O Messenger of Allāh, how can I pay Diyah for one who did not eat, nor drink, nor speak, nor raise his voice? No compensation can be paid for such a one.’ The Messenger of Allāh ﷺ said: ‘This is one of the brothers of the soothsayers’ because of what he heard of his Saja‘ (poetry).” (Ṣaḥīḥ)

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

Abū Dāwūd said: This is what is said in the Hadith, five hundred sheep, but the correct number is one hundred.

Abū Dāwūd said: This is what ‘Abbās said, but it was a mistake.\(^{[1]}\)

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

Abū Dāwūd said: Ḥammād bin Salamah and Khaṭīb bin ‘Abdullāh narrated this Hadith from Muhammad bin ‘Amr, but they did not mention a horse or a mule.

\(^{[1]}\) That is, the author’s Shaikh for the narration; ‘Abbās bin ‘Abdul-‘Azīm.
4580. It was narrated that Ash-Sha'bi said: "(The price of) a male or female slave is five hundred," meaning; Dirham. *(Da'if)*

Abū Dāwūd said: Rabī'ah said: "A male or female slave is fifty Dinars."

Chapter 20. The *Diyah* Of A *Mukātīb*[1]

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

نَخْرُوجِ: [إِسْتُهَادُ ضِعْفِ] أَخْرِجُ النَّسَانِي، الْقُسَامَةِ، بَابُ دِيَّةِ المُكَانِثِ، حٌ: ٤٨٤ مِنْ حَدِيثِ يُعْلَىُ بِنِّ يَعْبِدِ بِهِ وَصَحَّهُ اِبْنُ الْجَارُوُدُ، حٌ: ٨٨٢ يُحْيِيُ بِنِّ أَبِي حُبَيْبٍ كِتَابُ مَدْلِسٍ وَعَنْعَنٍ.

4582. It was narrated from Hāmmād bin Salamah, from Ayyūb, from ‘Ikrimah, from Ibn ‘Abbās that the Messenger of Allāh ﷺ said: "If a *Mukātīb* acquires some *Diyah* or inheritance, he can inherit proportionate to how much he has emancipated himself." *(Ṣaḥīḥ)*

Abū Dāwūd said: It was narrated by Wuhaib from Ayyūb, from

Chapter 21. The *Diyah* Of A *Dhimmi*

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

(Hasan)

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

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

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

4585. It was narrated from ‘Aṭā’, from Ya’lā bin Umayyah, and he added: “Then he – meaning the Prophet ﷺ – said to the one who had bitten the other: ‘If you wish, you may give him control over your hand, so that he can bite it, then you can pull it away from his mouth.’ And he ruled that there was no Diyāh for his teeth.” (Sahih)

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

4586. It was narrated from Al-Walid bin Muslim, from Ibn Juriaj, from ‘Amr bin Shu’aib, from his father, from his grandfather that the Messenger of Allāh ﷺ said: “Whoever practices medicine, although he is not known for that, he will be held liable.” (Ḍaʿf)
Naṣīr[1] said: “Ibn Juraij narrated it to me.”

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

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

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

Chapter 24. The Diyah For Unintentional Killing That Appears Intentional

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

[1] That is Naṣīr bin ‘Āṣim, one of the two Shaikhs the author heard it from, and the meaning is that in his version he has Al-Walīd saying: “Ibn Juraij narrated to me.”
Then the two reports concur: 11 “All the customs of the Jãhiliyah and claims for blood or property are beneath my feet, except the provision of water for those performing Hajj, and the custodial duties of the Ka'bah.” Then he said: “Except the Diyah for a mistaken killing that appears intentional is — that which is done with a whip or a stick — one hundred camels, of which forty should have their young in their bellies.” (Ṣaḥīḥ)

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

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

4595. It was narrated that Anas bin Mâlik said: “Ar-Rubayyi', the sister of Anas bin An-Nadr broke the front tooth of a woman, and they came to the Prophet ﷺ. He ruled that retaliation be taken in accordance with the Book of Allâh. Anas bin An-Nadr said: ‘By the One Who sent you with the truth, her front tooth will not be broken today.’ He said: ‘O Anas, it is the decree of Allâh, Qasas.’ Then they agreed to accept the Diyah. The
Prophet of Allah was impressed and said: ‘Among the slaves of Allah are those who, if they swear by Allah that something will happen or not happen, then Allah will fulfill their oaths.' (Sahih)

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

Chapter 27. A Kick From An Animal

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

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

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

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

**Chapter 29. The Fire That Spreads**

4594. It was narrated that Abū Hurairah said: “The Messenger of Allah ﷺ said: ‘There is no liability for fire.’” (*Sahih*)

**Comments:**

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

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

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

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

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

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

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

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

Comments:

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

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

Comments:

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

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

4598. It was narrated that ‘Āishah said: “The Messenger of Allāh recited this Verse: ‘It is He Who...
has sent down to you the Book. In it are Verses that are entirely clear, they are the foundations of the Book; ‘(And none receive admonition) except men of understanding.’”[1] She said: “The Messenger of Allâh ﷺ said: ‘If you see those who follow the Verses which are not entirely clear, those are the ones whom Allâh has mentioned, so beware of them.’”

(Šâhîh)

Comments:

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

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

4599. It was narrated that Abû Dharr said: “The Messenger of Allâh ﷺ said: ‘The most virtuous of deeds are loving for the sake of Allâh and hating for the sake of Allâh.’” (Da’îf)

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

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

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

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

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

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

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

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

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

4605. It was narrated from ‘Ubaidullâh bin Abî Râfî’, from his father that the Prophet ﷺ said: “Let me not find one of you

[1] And they say that rather than, full, satisfied, satiated, it means foolish.
[2] A non-Muslim with whom there is a covenant.
reclining on his couch, and when he hears of a command that I have enjoined or a prohibition I have issued, he says: 'We do not know; what we find in the Book of Alläh, we follow.'” (Sahih)

**Comments:**

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

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

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

**Comments:**

Meaning, he is rejected and the act is rejected.

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

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

Chapter 6. Whoever Calls Others To The Sunnah

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

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

Comments:
No on can be wiser than the Prophet ﷺ, so someone’s opinion has no value before the saying of Prophet ﷺ.

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

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

Comments:

Ibn ‘Umar abandoned him for the sake of Allāh, due to him learning that he was speaking about innovation.

4614. It was narrated from Ḥammād bin Zaid, from Khalīd Al-Hadh-dhā, who said: “I said to Al-Ḥasan: ‘O Abū Sa‘eed, tell me about Adam – was he created for heaven or for earth?’ He said: ‘No, for earth.’ I said: ‘What if he had refrained from sin, and had not eaten from the tree?’ He said: ‘It was inevitable for him.’ I said: ‘Tell me about the Verse in which Allāh says: ‘(You) cannot lead astray, except those who are predestined to burn in Hell.’[1] He said: The devils cannot tempt anyone with their misguidance, except those

whom Allāh has decreed are destined for Hell.” (Ṣaḥīḥ)

Comments:
Al-Ḥasan bin Abul-Ḥasan (Yasār) Al-BAṣrī, was a freed slave. He is a famous scholar among the followers of the Companions. He died in the year 110H.

4615. (There is another chain) from Ḥammād: “Khālid Al-Hadh-dhā’” narrated to us, from Al-Ḥasan, regarding the saying of the Most High: “...And for that did He create them...”[1] he said: ‘He created these for one, and those for the other.’” (Ṣaḥīḥ)

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

4616. It was narrated from Ismā‘īl: “Khālid Al-Hadh-dhā’ informed us, he said: ‘I said to Al-Hasan: (You) cannot lead astray. Except those who are predestined to burn in Hell.’[2] He said: ‘Except the one whom Allāh has decreed is doomed to Hell.’” (Ṣaḥīḥ)

4617. It was narrated from Ḥammād who said: “Ḥumaid informed me, he said: ‘Al-Hasan used to say that falling from heaven to earth was dearer to him than saying: “Matters are in my hand.”” (Ṣaḥīḥ)

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

Comments:
See number 4622.

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

تخريج: [إسناده صحيح].

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

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

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

Hammâd said: “I heard Ayyûb say: ‘Two kinds of people told lies about Al-Hasan: People who disbelieved in Al-Qadar (the Divine Decree) and they intended to propagate their beliefs thereby (by attributing this belief to Al-Hasan), and people who had enmity in their hearts (towards Al-Hasan) and said: “Didn’t he say such and such? Didn’t he say such and such?” (Sahîh)

[1] Saba’ 34:54.
4623. Yahyā bin Kathīr Al-Anbarī said: “Qurrah bin Khalid used to say to us: ‘O young men, do not be deceived concerning Al-Ḥasan, for his opinion was based on the Sunnah and what is right.’” (Ṣaḥīḥ)

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

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

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

4627. It was narrated from Nāfi', from Ibn 'Umar, who said: "At the time of the Prophet we used to say: 'During the era of the Prophet, we did not regard anyone as equal to Abū Bakr, then 'Umar, then 'Uthmān, then after that we did not differentiate between the Companions of the Prophet.'"

(Sahih)

تخريج: أخرج البخاري، فضائل أصحاب النبي ﷺ، باب مناقب عثمان بن عفان أبي عمرو الفرشي رضي الله عنه، ح: 3198 من حديث أسدود بن عامر: شاذان به.

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

تخريج: [صحح] أخرجه ابن أبي عاصم في السنة، ح: 1140 بسند صحيح عن سالم به نحو المعنى.

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

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

[2] Meaning, 'Ali, may Allāh be pleased with him, who was his father. He was called Ibn Al-Hanifiyyah after his mother who was a slave when she bore him.
Chapter 8. The Khalifahs

4632. It was narrated that Ibn ‘Abbâs said: “Abû Hurairah would narrate that a man came to the Messenger of Allah ﷺ and said: ‘Last night (I had a dream in which) I saw a cloud dripping ghee and honey, and I saw the people catching it with their hands; some received a lot and some received a little. And I saw a rope stretching from heaven to earth. I saw you, O
Message of Allâh, take hold of it and ascend. Then another man took hold of it and ascended with it. Then another man took hold of it and ascended with it. Then another man took hold of it but it broke, then it was reconnected and he ascended with it. ‘Abû Bakr said: ‘May my father and mother be sacrificed for you; let me interpret it.’ He said: “Interpret it.” He said: As for the cloud, it is the cloud of Islam, and as for the ghee and honey that were dripping from it, that is the Qur’ân with its softness and sweetness. As for those who take a lot and a little, they are the ones who learn a lot or a little of the Qur’ân. As for the rope that stretches between heaven and earth, it is the truth that you follow, you take hold of it and Allâh causes you to ascend thereby, then another man will take hold of it after you and will ascend thereby, then another man will take hold of it after you and will ascend thereby, then a man will take hold of it and it will break, then it will be reconnected and he will ascend thereby. O Messenger of Allâh, tell me, am I right or am I wrong? He said: “You have got some of it right and some of it wrong.” He said: I adjure you by Allâh, O Messenger of Allâh, tell me what I got wrong. The Prophet ﷺ said: “Do not swear oaths.”[1] (Sahîh)

[1] They interpret this to refer to one of the two statement ‘Abû Bakr made, earlier he said: “By my father and mother” or “Bi Abi Wa Ummi” which is understood to mean: “May my father and mother be sacrificed to you” and other interpretations with a good
4633. This story was narrated from Ibn 'Abbâs from the Prophet (Sahih) 
(similar to no. 4632) He said: “And he refused to tell him.”

4634. It was narrated from Al-Hasan, from Abû Bakrah, that the Prophet (Sahih) said: “Who among you has seen a dream?” A man said: “I saw scales coming down from the sky, and you and Abû Bakr were weighed in them and you outweighed Abû Bakr. Then Abû Bakr and ‘Umar were weighed in them, and Abû Bakr outweighed ‘Umar. Then ‘Umar and ‘Uthmân were weighed in them, and ‘Umar outweighed ‘Uthmân. Then the scales were lifted up.” And I saw displeasure in the face of the Messenger of Allah (Sahih). (Da‘îf)

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

Tafsīr: [إسناده ضعيف] أخرجه أحمد: 44/5 من حديث حماد بن سلمة به، وسنده ضعيف.

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

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


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

**Comments:**

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

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

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

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

Comments:
See no. 4298.

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

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

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

4643. It was narrated from Abū Bakr, that ‘Āsim said: “While he was on the Minbar, I heard Al-Hajjāj say: ‘Fear Allāh as much as you can with no exception. Listen and obey the Commander of the Believers ‘Abdul-Malik with no exception. By Allāh, if I order the people to go out through one door of the Masjid, and they go out through another door, their blood and wealth will become permissible to me. By Allāh, if I punish (the tribe of) Rabī‘ah for (the wrongdoing of) Mu‘ājar, that is permissible for me before Allāh. Who could understand my point concerning the slave of Hudhail[1] who says that his recitation of Qurān is from Allāh? By Allāh, it is only Rājaz poetry like the Rājaz poetry of the Bedouin, and Allāh did not reveal it to His Prophet. Who will understand my point concerning these non-Arabs one of whom says that he throws a stone, and when the stone lands, he says that something new has happened.[2] By Allāh, I shall finish them off like the day that has

[2] Meaning, they cause a great deal of mischief but pretend to be innocent.
passed away.” He said: [1] I mentioned that to Al-A’amash and he said: “By Allah, I also heard it from him.” (Da’if)

4644. It was narrated that Al-A’amash said: “I heard Al-Hajjaj say on the Minbar: ‘These non-Arabs deserve to be struck and beaten. By Allah, if I decide to destroy them I will annihilate them like the day that is past.’” meaning the non-Arabs. (Sahih)

Comments:

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

4645. It was narrated that Sulaiman Al-A’amash said: “I prayed Jumu’ah with Al-Hajjaj and he delivered a Khutbah, and mentioned the Hadith of Abu Bakr bin ‘Ayyash (no. 4643) in which it says: “Listen and obey Allah’s Khalifah and the chosen one ‘Abdul-Malik bin Marwan,” and he quoted the Hadith. And he said: “If I punish Rabî’ah for (the wrongdoing of) Mu’adhar,” but he did not mention the part about the non-‘Arabs. (Da’if)

4646. It was narrated from ‘Abdul-Wârith bin Sa’eed from Sa’eed bin [1] That is, Abu Bakr, who is Ibn ‘Ayyash.
Jumhân, from Safinah, who said:

"The Messenger of Allâh ḳî said:

‘The Khilâfah of Prophethood will last for thirty years, then Allâh will
give power – or His kingdom – to whomever He wills.’” (Hasan)

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

Comments:
Banû Az-Zarqâ’ refers to the people of Marwân.

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

4648. It was narrated from Ibn
Idrîs: “Huṣain informed us from
Hilâl bin Yasîf, from ‘Abdullâh bin
Zâlim Al-Mâzînî.” And (it was
narrated from) Sufyân, from
Mansûr, from Hilâl bin Yasîf from
‘Abdullâh bin Zâlim Al-Mâzînî. He
said: “Sufyân mentioned a man
between him and ‘Abdullâh bin
Zâlim Al-Mâzinî.” He said:[1] “I heard Sa‘eed bin Zaid bin ‘Amr bin Nufail say: ‘When so-and-so came to Al-Kūfah, so-and-so stood up and delivered a speech.’ Sa‘eed bin Zaid took me by the hand and said: ‘Do you not see this wrongdoer? I bear witness that the nine men are in Paradise, and if I bear witness concerning the tenth I will not be lying.’ I said: ‘Who are the nine?’ He said: ‘The Messenger of Allâh ﷺ said, when he was on Hirã’: ‘Stand firm, Hirã’, for there is no one on you but a Prophet or a Šiddiq or a martyr.’” I said: ‘Who are the nine?’ He said: ‘The Messenger of Allâh ﷺ, Abû Bakr, ‘Umar, ‘Uthmân, ‘Ali, Talhah, Aż-Zubair, Sa‘d bin Abi Waqqâs and ‘Abdur-Rahmân bin ‘Awf.’ I said: ‘Who is the tenth?’ He paused for a moment then he said: ‘It is me.’” (Hasan)

Abû Dâwud said: Al-Ashja’î reported it from Sufyân, from Mānsûr, from Hilâl bin Ya’sâf, from Ibn Ḥayyân, from ‘Abdullâh bin Zâlim, with his chain, similarly.

4649. It was narrated from ‘Abdur-Rahmân bin Al-Akhnas that he was in the Masjid, and a man mentioned ‘Alî. Sa‘eed bin Zaid stood up and said: “I bear witness

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[1] The author heard both of the chains of narration from Muḥammad bin Al-‘Alâ’, and “He said” means ‘Abdullâh bin Zâlim.
that I heard the Messenger of Allah ﷺ say: ‘Ten will be in Paradise. The Prophet ﷺ will be in Paradise, Abū Bakr will be in Paradise, ‘Umar will be in Paradise, ‘Uthmān will be in Paradise, ‘Alī will be in Paradise, Ẓalḥah bin Al-‘Awwām will be in Paradise, Sa’d bin Malik will be in Paradise and ‘Abdūr-Rahmān bin ‘Awf will be in Paradise.’ If you wish I will name the tenth one for you. They said: ‘Who is it?’ He remained silent. They said: ‘Who is it?’ He said: ‘It is Sa‘eed bin Zaid.” (Hasan)

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

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

4651. It was narrated from Qatādah that Anas bin Mālik told them, that the Prophet of Allāh climbed up Uhud, and was followed by Abū Bakr, ‘Umar and ‘Uthmān. (The mountain) shook with them and the Prophet of Allāh struck it with his foot, and said: “Stand firm, 0 Uhud, (for it is) a Prophet, a Siddīq and two martyrs.” (Ṣaḥīḥ)

Tafsīr: أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ أُرْشُبُ A

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

Tafsīr: أُرْشُبُ أُرْشُبُ A

[1] Number 4652 appears below, manuscripts have various sequences here.
4654. It was narrated that Abū Hurairah said: "The Messenger of Allāh ﷺ said: - Mūsā (one of the narrators) said "Perhaps" and Ibn Sinān said: - "Allāh looked upon those who had been present at Badr and said: 'Do what you wish, for I have forgiven you.' " (Hasan)

Comments:
This refers to the pledge of Al-Hudaibiyyah.

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

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

4656. It was narrated that Al-Aqra’, the Mu’adh-dhin of ‘Umar bin Al-Khattâb, said: “‘Umar sent me to the bishop to summon him. ‘Umar said to him: ‘Do you find me in the Book?’ He said: ‘Yes.’ He said: ‘How do you find me?’ He said: ‘I find you like a castle.’ He raised his stick and said to him: ‘What do you mean by a castle?’ He said: ‘A strong, safe castle.’ He said: ‘How do you find the one who will come after me?’ He said: ‘I find him to be a righteous Khalifah but he will favor his relatives.’ ‘Umar said: ‘May Allâh have mercy on ‘Uthmãn’ – three times. Then
he said: ‘How do you find the one who will come after him?’ He said: ‘Like rust on a sword (because of using the sword a great deal).’ ‘Umar put his hand on his head and said: ‘O filthy one, O filthy one!’ He said: ‘O Commander of the Believers, he is a righteous Khalifah but he will be appointed Khalifah when the sword is unsheathed and blood is being shed.’ (Sahih)

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

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

Comments:

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

Chapter 10. Regarding The Prohibition Against Reviling The Companions Of The Messenger Of Allâh

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

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

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

Comments:

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

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

4661. It was narrated from ‘Ubaidullâh bin ‘Abdullâh bin ‘Utba that ‘Abdullâh bin Zam’âh told him this report (similar to no. 4460). He said: “When the Prophet ﷺ heard the voice of ‘Umar, Ibn Zam’âh said: ‘The Prophet ﷺ went and stuck his head out of the
apartment, then he said: “No, no. Let Ibn Abi Quhafah lead the people in prayer,” and he said that angrily. (Hasan)

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

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

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

[1] That is, the author heard this via two chains of narration, one of them through Hammād bin Zaid, and he narrated it with this wording.
[2] That is, Muhammad bin Sirin.
4664. It was narrated from Abū Burdah that Tha'labah bin Duba'ah said: “We entered upon Hudhaifah and he said: ‘I know a man who will not be harmed by the Fitnah at all.’ We went out and saw a tent that had been pitched, and we entered, and saw Muhammad bin Maslamah inside. We asked him about that, and he said: ‘I would not like to stay in any part of your land until that which is prevailing (the Fitnah) has cleared up.’”

4665. A similar report (as no. 4664) was narrated (with another chain) from Dubai’ah bin Ḥuṣain Ath-Tha’labī. (Da’if)

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

Chapter 13. Regarding Favouring Some Of The Prophets

4668. It was narrated that Abū Sa‘eed Al-Khudri said: “The Messenger of Allāh ﷺ said: ‘Do not differentiate among the Prophets.’” (Ṣaḥīḥ)

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

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

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

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

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

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

(Ｄʾｆ)  "No Prophet should say, “I am better than Yûnus bin Mattâ.”" "No Prophet should say, “I am better than Yûnus bin Mattâ.”" "No Prophet should say, “I am better than Yûnus bin Mattâ.”"

4672. It was narrated that Anas said: “A man said to the Messenger of Allâh: ‘O best of all creation!’ The Messenger of Allâh said: ‘That is Ibrâhîm, peace be upon him.’” (Ｓａḥîh)

Comments:

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

4674. It was narrated from Saʾeed bin Abî Saʾeed, that Abû Hurairah said: “The Messenger of Allâh said: ‘I do not know whether Ṭubbaʾ was accursed or not, or whether ‘Uzair was a Prophet or not.’” (Ｓａḥîh)

Comments:

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

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

Chapter 14. Regarding The Refutation Of Al-İrjā’

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

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

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

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

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

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

Chapter 15. The Evidence That Faith Increases And Decreases

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

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

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

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

Comments

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

Comments

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

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

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

Comments

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

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

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

Comments

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

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

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

Comments

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

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

Comments

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

4689. It was narrated from Abû Šâlih, from Abû Hurairah who said: “The Messenger of Allah said: ‘Whenever a Muslim denounces another Muslim as a disbeliever, he is a disbeliever, and oftentimes, I have seen a Muslim who did not think himself a disbeliever, but was indeed a disbeliever, and I have seen another who thought himself a disbeliever, but was indeed a Muslim.’” (Sahih)

Comments

Whoever hold the traits described in the narration, it reflects the state of his heart.
said: 'When a fornicator commits Zina, then he is not a believer at the time he is doing it, and when (a thief) steals, then he is not a believer at the time of stealing, and when (a drinker) drinks Khumr, then he is not a believer at the time of drinking it, and repentance is still available after that.” (Sahih)

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

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

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

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

4692. It was narrated that Hudhaifah said: “The Messenger of Allah said: ‘Every nation has its Zoroastrians, and the Zoroastrians of this Ummah are those who say that there is no Qadar (divine decree). Whoever among them dies, do not attend his funeral, and whoever among them falls sick, do not visit him. They are the partisans of the Dajjal, and Allah will surely join them with the Dajjal.” (Da‘if)

4693. Abū Mūsā Al-Ash‘ari said: “The Messenger of Allah said: ‘Allah created Ādam from a handful that He took from all the earth. So the sons of Ādam came in accordance with the earth, there are red, white, black, and some in between, smooth and rough, bad and good.” In the Hadith of Yahyā (one of the narrators) it adds: “And some in between.” And the wording of the narration is that of Yazid.[1]

[1] Meaning, he heard this narration from Musad-dad, from two Shaikh, Yazid bin Zurār, and Yahyā bin Sa‘eed.
In this narration, as well as the following, the issue of compulsion and choice is explained. Creatures have no choice in their complexion and their temperament, this is decided by Allâh, but they have the choice to strive for betterment, and are provided the guidance by their Lord for that endeavor.

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

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

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

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

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

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

Comments

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

4696. It was narrated from ʿUthmân bin Ghiyâth: “Abdullâh bin Buraidah narrated to me, from Yahyâ bin Ya’mar and Humaid bin ‘Abdur-Rahmân, who said: “We met ‘Abdullah bin ‘Umar and we mentioned Al-Qadar to him and what they were saying about it...” He mentioned a similar report and added: “A man from Muzainah or Juhainah questioned him. So he said: ‘O Messenger of Allah, for what do we do works? Is it for something that has passed and been decided, or is it for something that happens now (without predestination)?’ He said: ‘For something that has passed and been decided.’ The man, or one of the people, said: ‘So why should we do works?’ He said: ‘The inhabitants of Paradise will be facilitated to do the deeds of the inhabitants of Paradise, and the inhabitants of the Fire will be facilitated to do the deeds of the inhabitants of Hell.’” (Sahih)

Comments

See number 4693 and 4694.
4697. It was narrated by ‘Alqamah bin Marthad, from Sulaimân bin Buraidah, from Ibn Ya’mar with this Hadîth, with some additions and subtractions (as no. 4695). He said: “What is Islam?” He said: “Establishing the Salât, paying the Zakât, Hajj to the House, fasting Ramadân, and performing Ghusl for Janâbah (sexual impurity).” (Sahîh) Abu Dawûd said: ‘Alqamah was a Murji’. [1]

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

Comments
Each of these are variations on number 4695.

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

Comments:

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

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

4701. Abū Hurairah narrated that the Prophet ﷺ said: “Ādām and Mūsā had an argument. Mūsā said: ‘O Ādām, you are our father, and you disappointed us and caused us to be expelled from Paradise.’ Ādām said: ‘You are Mūsā, Allāh chose you to speak to, and He wrote the Tawrah for you with His own Hand. Are you blaming me for something that He decreed for me forty years before He created me?’ So Ādām got the better of Mūsā.” (Sahih)
It was narrated from Zaid bin Aslam from his father that 'Umar bin Al-Khattāb said: "The Messenger of Allāh ﷺ said: 'Mūsā said: "O Lord, show us Ādām who brought us and himself out of Paradise." So Allāh showed him Ādām, and he said: "Are you our father Ādām?" Ādām said to him: "Yes." He said: "Are you the one into whom Allāh breathed of His spirit, and taught you the names of all things, and ordered the angels to prostrate to you?" He said: "Yes." He said: "What made you bring us and yourself out of Paradise?" Ādām said to him: "Who are you?" He said: "I am Mūsā." He said: "Are you the Prophet of the Children of Israel to whom Allāh Spoke from behind the Hijāb and did not appoint any messenger from His creation between you and Him?" He said: "Yes." He said: "Did you not find that this was in the decree of Allāh before I was created?" He said: "Yes." He said: "Then why are you blaming me for something that Allāh decreed before I (was created)??” The Messenger of Allāh ﷺ said at that point: ‘Ādām got the better of Mūsā, Ādām got the better of Mūsā, peace be upon them both.”

 Hassan)
4703. It was narrated from Muslim bin Yasãr Al-Juhani that ‘Umar bin Al-Khattãb was asked about this Verse: “And (remember) when your Lord brought forth from the Children of Adam, from their loins”[1] – He said: Al-Qa’nabî recited the whole Verse[2] – ‘Umar, may Allah be pleased with him, said: “I heard the Messenger of Allah being asked about it, and the Messenger of Allah said: ‘Allah created Adam, then He passed His right Hand over his loins, and brought forth from him his offspring, and said: “I have created these for Paradise, and they will do the deeds of the people of Paradise.” Then He passed (His Hand) over his loins, and brought forth from him his offspring, and said: “I have created these for the Fire, and they will do the deeds of the people of the Fire.” A man said: “O Messenger of Allah, why then should we do works?” The Messenger of Allah said: “When Allah creates a person for Paradise, He causes him to do the deeds of the people of Paradise until he dies doing one of the deeds of the people of Paradise, and is admitted to Paradise thereby. And when He creates a person for the Fire, He

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

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

4704. It was narrated that Nu‘aim bin Rabî’ah said: “I was with ‘Umar bin Al-Khaṭṭāb when he narrated this Ḥadîth,” but the Ḥadîth of Mãlik (no. 4703) is more complete. (Da‘if)

4705. It was narrated from Raqibah bin Maṣqalâh, from Abû Ishâq, from Sa‘eed bin Jubair, from Ibn ‘Abbâs that Ubayy bin Ka‘b said: “The Messenger of Allah ﷺ said: ‘The boy whom Al-Khaḍîr killed was created a disbeliever; if he had lived, he would have grieved his parents with his obstinate rebellion and ingratitude.’” (Saḥîh)

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

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

4708. ‘Abdullāh bin Mas'ūd said: “The Messenger of Allah, who is the truthful, entrusted one, told us: ‘The creation of any one of you is put together in his mother’s womb for forty days, then he becomes an ‘Alaqah (a piece of thick coagulated blood) for a similar period, then he becomes like a chewed piece of flesh (Mudghah) for a similar period, then Allah sends to him an angel who is enjoined (to write down)

\[\text{[1]} \text{Al-Kahf 18:80.} \]
\[\text{[2]} \text{Al-Kahf 18:74.} \]
four things: his provision, his lifespan and his deeds, then he writes down whether he is to be miserable (among the inhabitants of the Fire) or happy (among the inhabitants of Paradise). Then he breathes the soul into him. Therefore, one of you may do the deeds of the inhabitants of Paradise until there is nothing between him and it but a forearm’s length, or near a forearm’s length, then the Decree overtakes him, and he does a deed of the inhabitants of the Fire, and enters it. And one of you may do the deeds of the inhabitants of the Fire, until there is nothing between him and it but a forearm’s length, or near a forearm’s length, then the decree overtakes him, and he does a deed of the inhabitants of Paradise, and enters it.” (Sahih)

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

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

Chapter 17. Regarding The Offspring Of The Idolaters

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

4712. It was narrated from ‘Abdullâh bin Abî Qais, from ‘Âishah who said: “I said: ‘O Messenger of Allâh, what about the children of the believers?’ He said: ‘They belong to their fathers.’ I said: ‘O Messenger of Allâh, what about the offsprings of the idolaters?’ He said: ‘They belong to their fathers.’ I said: ‘O

تخريج: [إسناده ضعيف] وهو في مسند أحمد: 300/11 وصححه ابن حبان، ح: 1825

تخريج: أخرجه مسلم، القدر، باب متعاة كل مولد يولد على الفطرة... إلخ، ح: 1382 من حديث أبي عوانة، والبخاري، الجندل، باب ما قبل في أولاد المشركين، ح: 1620 من حديث أبي بشر.
4713. It was narrated from ‘Aishah bint Talhah, that ‘Aishah the Mother of the Believers, said: “An Anṣārī boy was brought to the Prophet for him to offer the funeral prayer for him. I said: ‘O Messenger of Allah, glad tidings for this one; he did not do any evil or know of it.’ He said: ‘Or it may be otherwise, O ‘Aishah. Allāh created Paradise and He created inhabitants for it, and He created it for them when they were in the loins of their forefathers. And He created the Fire, and He created inhabitants for it, and He created it for them when they were in the loins of their forefathers.’” (Sahih)

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

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

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

4717. It was narrated from Ibn Abī Zā’idah: “My father narrated to me, from ʿAmazon who said: “The Messenger of Allāh  said: ‘The woman who buries her infant daughter alive, and the girl who is buried alive, are both in the Fire.’” Yaḥyā bin Zakariyyā said: “My

\footnote{\textit{Al-Aʿrāf} 7:172.}
father said: ‘Abū Iṣḥāq narrated to me, that ‘Āmīr narrated that to him from ‘Alqamah, from Ibn Mas‘ūd, from the Prophet ﷺ.” (Sahih)

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

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

4720. It was narrated from Abū Hurairah, from ‘Umar bin Al-Khaṭṭāb that the Messenger of Allāh ﷺ said: “Do not sit with the people who deny Al-Qadar nor initiate any discussion with them.” (Daʿīf)
Comments:
This chapter ends with a warning of debating with the people of innovations, because of the doubts that may be raised and cause confusion in the hearts of the people. And this last narration follows a number of narrations that deal with the children of disbelievers and similar matters, and among them is the general narration, which is the rule for these topics, and part of the belief in Al-Qadar is to believe it: “Allāh knows best what they would have done.”

Chapter 18. Al-Jahmiyyah (الهجومية) (النحافة 19)

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

Comments:
Meaning, the people will keep asking about matters of the unseen that the details of which were not revealed, until they reach this ugly state. As for the Jahmiyyah, they are the people named after Jahm bin Ṣafwān, who deny the attributes of Allāh, and among these attributes is that He is the Eternal the Living.

4722. It was narrated from Abū Salamah bin ’Abdūr-Rahmān, from Abū Hurairah, who said: “I heard the Messenger of Allāh ﷺ say” - and he mentioned a similar report. He said: “If they say that, then say: He is Allāh, (the) One, Allāhus-Samad (the Self-Sufficient Master). He begets not, nor was He begetted.”
begotten, And there is none co-equal or comparable unto Him. [1]

Then let him spit[2] to his left three times, and seek refuge with Allah from the Shaytan.” (Hasan)

Then let him spit[2] to his left three times and seek refuge with Allah from the Shaytan.” (Hasan)

[3] Meaning, if that is what he said exactly.

4723. It was narrated from Al-Walid bin Abi Thawr, from Simak, from ‘Abdulläh bin ‘Amirah, from Al-Ahnaf bin Qais, from Al-‘Abbâs bin ‘Abdul-Muttalib, who said: “I was in Al-Batbah with a group of people, among whom was the Messenger of Allah ﷺ. A cloud passed over him, and he looked at it and said: ‘What do you call this?’ They said: ‘As-Sahâb (a cloud).’ He said: ‘And Al-Muzn (rain cloud)?’ They said: And: ‘Al-Muzn.’ He said: ‘And ‘Anân (clouds)?’ They said: ‘And Al-‘Anân.”’ – Abû Dâwud said: I am not very certain about Al-‘Anân[3] – “He said: ‘How much (distance) do you think there is between heaven and earth?’ They said: ‘We do not know.’ He said: ‘Between them is (a distance of) seventy-one, or seventy-two, or seventy-three years, and between it, and the heaven above it is the same (and so on)’ – until he had counted seven heavens. ‘Then above the seventh heaven there is a sea, between whose top and bottom is a distance like that between one heaven and

Then above the seventh heaven there is a sea, between whose top and bottom is a distance like that between one heaven and
another. Then above that there are eight mountain goats.\footnote{And they say it means Angels in the form of mountain goats. See ‘Awn Al-Ma‘bud.} The distance between their hooves and their knees is like the distance between one heaven and the next. Then on their backs is the Throne, and the distance between the bottom and the top of the Throne, is like the distance between one heaven and another. Then Allâh is above that, may He be blessed and exalted.” (Da‘if)

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

**4725.** It was narrated from Ibrâhîm bin Ṭâhmân, from Simâk, with his chain, and its meaning for this lengthy Hadith. (Da‘if)

**4726.** It was narrated from Jubâir bin Muḥammad bin Jubâir bin Muṭ‘îm, from his father that his grandfather said: “A Bedouin came to the Messenger of Allâh ﷺ, and said: ‘O Messenger of Allâh, people are facing hardship, their dependents are suffering, their wealth is destroyed and their flocks
are dying. Pray to Allah for rain for us, for we seek your intercession with Allah, and we seek Allah's intercession with you.' The Messenger of Allah said: 'Woe to you, do you know what you are saying?' The Messenger of Allah glorified Allah (said the Tasbih) and continued to do so until the effect of that could be seen on the faces of his Companions. Then he said: 'Woe to you, Allah is not to be sought as an intercessor with any of His creation; Allah is greater than that. Woe to you, do you know what Allah is? His Throne is above the heavens like this' – and he gestured with his fingers like a dome over him. 'And it creaks on account of Him, as the saddle creaks on account of its rider.' Ibn Bash-shãr (one of the narrators) said in his Ḥadith: 'Allah is above His Throne, and His Throne is above His heavens,' and he quoted the Ḥadith. 'Abdul-A'la, Ibn Al-Muthanna, and Ibn Bash-shãr said: 'From Ya'qub bin 'Utbah, and Jubair bin Muḥammad bin Jubair, from his father, from his grandfather.' (Da'if)

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

[1] That is, regarding the precision of the chain for number 4726, Ahmad bin Sa'id's version which is via Muḥammad bin Ishāq, has in it "Ya'qūb bin 'Utba, from Jubair" instead of "and Jubair."
Ishâq just as Ahmad did. And 'Abdul-A'Lâ Ibn Al-Muthanna, and Ibn Bash-shâr heard it from the same manuscript, according to what has been conveyed to me.\[1\]

4727. It was narrated from Jâbir bin 'Abdullah that the Messenger of Allah \(\text{سورة النور} 4:58\) said: "I have been given permission to speak of one of the angels of Allah, one of the bearers of the Throne. The distance between his earlobe and his shoulder is like the distance of seven hundred year's travel." (Sahih)

4728. Abû Yûnus Sulaim bin Jubair, the freed slave of Abû Hurairah, said: "I heard Abû Hurairah recite this Verse: 'Verily, Allah commands that you should render back the trusts to those to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allah) gives you! Truly, Allah is Ever All-Hearer, All-Seer.'\[2\] He said: 'I saw the Messenger of Allah \(\text{سورة النور} 4:58\) place

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

\[2\] An-Nisâ’ 4:58.
his thumb on his ear, and his forefinger on his eye." Abū Hurairah said: 'I saw the Messenger of Allāh reciting it and placing his fingers thus.' Ibn Yūnus (one of the narrators) said: "Al-Muqri' said: 'Meaning that Allāh is All-Hearer, All-Seer, meaning, Allāh has hearing and sight.'" [Sahih]

Abū Dāwud said: This is a refutation of the Jahmiyyah.

Chapter 19. Regarding Seeing Allāh

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

[Sahih]

\[\text{Chapter 19, \text{Regarding Seeing Allāh}}\]

\[\text{4729. It was narrated that Jarir bin 'Abdullāh said:} \]
\[\text{"We were sitting with the Messenger of Allāh and he looked at the moon which was full, as it was the night of the fourteenth. He said:} \]
\[\text{'You will see your Lord as you see this, and you will have no difficulty in seeing Him. If you can avoid missing a prayer before the sun rises and before it sets, then do so.' Then he recited this Verse:} \]
\[\text{'And glorify the praises of your Lord before the rising of the sun, and before its setting.'}\] [1] [Ta Ha 20:130]
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Comments:
It is of a surety that in the Hereafter the believers will see Allâh, and this narration indicates that only those who are regular in their prayers will be granted that favor.

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

4731. It was narrated from Abû Razîn – Mûsâ Al-‘Uqailî (one of the narrators) said: “I said: ‘O Messenger of Allâh, will we all see our Lord?’” – Ibn Mu‘âdh (one of the narrators) said: “Being alone with Him on the Day of Resurrection, and what is the sign of that in His creation?” – “He said: ‘O Abû Razîn, do you not all see the moon?’” Ibn Mu‘âdh said: “On the night when it is full, being alone with it.”’ Then the two reports concur – “I said: ‘Yes.’” He said: ‘Allâh is more Magnificent.’” – Ibn Mu‘âdh said: “He said:
"Rather it is one of the creations of Allah, and Allah is more Magnificent." (Hasan)

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

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

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

Chapter 20. The Qur’an

4734. It was narrated that Jābir bin ‘Abdullāh said: “The Messenger of Allāh  سبحانه وتعالى presented himself to the people in ‘Arafat and said: ‘Won’t some man take me to his people, for the Quraish have prevented me from conveying the Words of my Lord.’” (Ṣaḥīh)

4735. It was narrated from Ibn Shihāb: “Urwah bin Az-Zubair, Sa‘eed bin Al-Musayyab, ‘Alqamah bin Waqqās and ‘Ubaidullāh bin ‘Abdullāh informed me, from the Ḥadīth of ‘Āishah, and each of them told me part of the Ḥadīth. She said: ‘I thought of myself as too insignificant for Allāh to speak something that would be recited concerning me.’” (Ṣaḥīh)

4736. It was narrated that ‘Āmir bin Shahr said: “I was with An-Najashi, and a son of his recited a Verse from the Injil, and I laughed. He said: ‘Are you laughing at the words of Allāh, may He be exalted?’” (Daʿf)
4737. It was narrated that Ibn 'Abbas said: “The Prophet used to pray for protection for Al-Hasan and Al-Husain (saying): ‘U'idhukum bi kalimāti'llahit-tāmmati min kulli shaitānin wa hāmmatin wa min kulli 'ainin lāmmatin (I seek refuge for you two in the Perfect Words of Allāh from every devil and vermin, and from every envious eye.’ Then he said: ‘Your father[1] used to seek refuge in (these words) for Ismā‘īl and Ishāq.’” (Sahih)

Abū Dāwud said: This proves that the Qur’an is not created.

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

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

Chapter 20, 21. Intercession

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

4740. ‘Imrãn bin Husain narrated that the Prophet ﷺ said: “Some people will be brought forth from the Fire by the intercession of Muhammad, and they will enter Paradise, and they will be called Al-Jahannamiyyûn.” (Sahih)

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

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

4742. It was narrated from ‘Abdullāh bin ‘Amr that the Prophet ﷺ said: “The Sūr is a horn that is blown into.” (Ṣaḥīḥ)

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

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

Comments:
Paradise and the Fire are real, and existing now.

Chapter 22, 23. The Hawd (Cistern)

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

4746. It was narrated from Abū Hamzah, from Zaid bin Arqam, who said: “We were with the Messenger of Allāh ﷺ and we made a stop. He said: ‘You are just a hundred thousandth part of those who will come to me at the Hawd (Cistern).’” I said: “How many were you at that time?” He said: “Seven or eight hundred.” (Sahih)}
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much goodness, upon it is a Hawd (Cistern) to which my Ummah will come on the Day of Resurrection. Its vessels are as numerous as the stars.” \textit{(Sahih)}

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

\footnotesize
\textsuperscript{[1]} A family of gems that includes rubies, emeralds and sapphires.

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

\textit{ح: 233}
Muḥammad ﷺ is a source of pride for you, not a source of shame.’ Then he said: ‘I came to you to ask you about the Hawd (Cistern). Did you hear the Messenger of Allāh ﷺ say anything about it?’ Ḥabīb ibn Barzah said: ‘Yes, not once or twice, or three times or four, or five. Whoever disbelieves in it, may Allāh not give him to drink from it.’ Then he went out angrily.” (Ṣaḥīḥ)

**Narrator:** [Ṣaḥīḥ] Ṭabrān ibn ‘Azib

**Verse:** 41/412

**Translation:** 412/4

Then he said: ‘I came to you to ask you about the Hawd (Cistern). Did you hear the Messenger of Allāh ﷺ say anything about it?’ Ḥabīb ibn Barzah said: ‘Yes, not once or twice, or three times or four, or five. Whoever disbelieves in it, may Allāh not give him to drink from it.’ Then he went out angrily.” (Ṣaḥīḥ)

**Comments:**

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

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

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

4751. It was narrated from ‘Abdul-Wahhāb bin ‘Aṭā’ Al-Khaffāf, Abū
الأنباريُ: حَذَّنَا عَبْدُ الوَهَابِ بْنِ عَطِيَّةِ الحَفَّازِ، أَوْرُنْصَرِ عَلِيٌّ بْنِ سُعَيْدٍ، عَنْ قَاتِدَةَ، عَنْ أَبِي نَجَالِيكَانَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ دَخَّلَ نَجَالٌ لِيَنْبِئَ الْبَنْجَارَ فَسَمَعَ صَوْنَا فَقَرَعَ فَقَالَ: "مَنْ أَصْحَابُ هَذِهِ الْقُبُورِ؟" قَالُوا: "يَا رَسُولَ اللَّهِ نَاسِسُ مَا نُأْتَوْا فِي الْجَاهِلِيَّةِ فَقَالُوا: "تَعَوْدُوا بِاللَّهِ مِنْ عَذَابِ النَّارِ وَمِنْ عِينَةِ الْجَحِلَاءِ". فَقَالُوا: "وَمَمَّا ذَكَرْتَ بِيَا رَسُولَ اللَّهِ؟ فَقَالَ: "إِنَّ الْمُؤْمِنِينَ إِذَا وَضَعُوا فِي قُبُورِهِمْ أَلْلٌ كَلِّهُ فَيَقُولُ لَهُ: مَا كَانَ تَعْتَدُّ؟ فَإِنَّ اللَّهَ تَعالَى هَذَا، فَقَالَ: كَانَ أُعْمَى اللَّهُ، فَقَالَ: مَا كَانَ تُقَالُ فِي هَذَا الْرُّجَلِ؟ فَيَقُولُ: هُوَ عَبْدُ اللَّهِ وَرَسُولُهُ، فَمَا بَشَأْ عَنْ شَيْءٍ غَيْرِهِ فِي تَحْلِيلِهِ إِلَى بَيْتٍ كَانَ لَهُ فِي النَّارِ، فَقَالَ لَهُ: هذَا بَيْتُكَ كَانَ لَكَ فِي النَّارِ، وَلَكِنَّ اللَّهَ عَصْمَكَ وَرَجَحَكَ فَأَبْدَلَكَ يَٰبَايِتَا فِي الْجَحِلَاءِ، فَقَبَلَ لَهُ: دُعَوْيُونَي حَتَّى أَذْهَبْ أَفِيْنَشَ أَهْلِي فَقَالَ لَهُ: اسْكْنِ، وَإِنَّ الْكَافِرِ إِذَا وَضَعُ فِي قُبُورِهِمْ مَلِكُ فِي النَّارِ، فَقَالَ لَهُ: مَا كَانَ تُعْبَدُ، فَقَبَلَ لَهُ: لا أَذْهَبْ، فَقَالَ لَهُ: لا ذَبْحِي، وَلَا تَنْبِثُ، فَقَالَ لَهُ: مَا كَانَ تُقَالُ فِي هَذَا الْرُّجَلِ؟ فَقَبَلَ لَهُ: كَانَ أُقِلْ مَا يَقُولُ النَّاسُ، فِي ضَرْبِهِ بِمَعْطَرِيقٍ مِنْ حُدُدِهِمْ بِأَدْنَى، فَصِيَحَ صَيْحَةٌ يُسَمَّعُهَا أَخْلَقَ عَيْنَ اللَّهَيْنِ".

تخريج: [صحيح] تقدم، ح: ٣٢٣١.
He says: ‘I used to say whatever the people said.’ Then he strikes him with an iron hammer between his ears, and he screams with a scream that is heard by all creatures except, the two races (of jinn and men).” (Sahih)

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

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

4753. It was narrated from Al-Minhal, from Zadhan, from Al-Bara’ bin ‘Azib, who said: “We went out with the Messenger of Allah for the funeral of an Ansari man. We came to the grave, but it had not been dug yet. The Messenger of Allah sat down, and we sat around him as if there were birds on our heads. He had a stick in his hand with which he was scratching the ground, then he raised his head, and said: ‘Seek refuge with Allah from the torment of the hypocrite, for a hypocrite will be in Paradise as a goat is in the mountains.”
of the grave," two or three times.

In the Hadith of Jarîr (one of the narrators) it adds here: "and he said: 'He (the deceased) hears the sound of their sandals when they turn to leave and it is said to him: "O so-and-so, who is your Lord? What is your religion? Who is your Prophet?'" Hannâd (one of the narrators) said: "He said: 'Two angels come to him and make him sit up, and say: "Who is your Lord?" He says: "My Lord is Allâh." They say to him: "What is your religion?" He says: "My religion is Islam." They say to him: "Who is this man who was sent among you?" He said: "He is the Messenger of Allâh ﷺ." They say: "How did you know?" He says: "I read the Book of Allâh, and I believed in it." In the Hadith of Jarîr it adds: "And that is the Words of Allâh: Allâh will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter..."[1] and he recited the whole Verse. Then the two reports concur: "He said: 'Then a caller cries out from heaven (saying): "My slave has spoken the truth. Prepare for him a bed from Paradise, clothe him from Paradise, and open a door for him to Paradise." He said: 'Then there comes to him some of its breeze and fragrance.' He said: 'And it (the grave) is made spacious for him, as far as the eye can see.' He

1 Ibrahim 14:27.
said: 'And as for the disbeliever,' and he mentioned his death and said: "His soul is returned to his body, and two Angels come to him and make him sit up, then they say to him: "Who is your Lord?" He says: "Oh, oh, I do not know." They say to him: "What is your religion?" He says: "Oh, oh, I do not know." Then a caller cries out from heaven (saying): "He is lying. Prepare for him a bed from the Fire, and clothe him from the Fire, and open a door for him to the Fire." He said: 'Then there comes to him some of its heat and hot wind.' He said: 'Then his grave is constricted for him, until his ribs interlock.'" In the Hadith of Jarîr it adds: "He said: 'Then one who is blind and dumb is placed in charge of him, and he has with him a sledgehammer of iron which, if he struck a mountain with it, it would turn to dust.' He said: 'He strikes him with it, dealing a blow that is heard by everything between the east and the west, except the two races (of jinn and men), and he turns to dust.' He said: 'Then his soul is returned to him.'" (Hasan)

4754. (There is another chain) from Al-Minhâl, from Abû 'Umar
Zādhān, who said: “I heard Al-Barā’ narrate a similar report (as no. 4753) from the Prophet ﷺ. (Hasan)

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

4755. It was narrated from 'Āishah that she remembered the Fire and wept. The Messenger of Allāh ﷺ said: “Why are you weeping?” She said: “I remembered the Fire and I wept. Will you remember your family on the Day of Resurrection?” The Messenger of Allāh ﷺ said: “There are three places were no one will remember anyone else: At the Mizān, until he knows whether (his deeds) will weigh lightly or heavily; at the (giving of) the book, when it will be said: ‘Here! Read my record!’[1] until he knows where he will receive his book, in his right hand, his left hand, or behind his back; and at the Sīrat when it is placed across Hell.” (Da‘īf)

Chapter 25, 26. The Dajjāl

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

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

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

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

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

4760. It was narrated from Ḥammād bin Zaid, from Al-Mu'allā bin Ziyād and Hishām bin Ḥassān, from Al-Ḥasan, from Dabbah Ibn Miḥṣan, from Umm Salamah, the wife of the Prophet
who said: "The Messenger of Allah said: ‘There will be rulers over you, some of whose deeds you will approve of, and some you will disapprove of. Whoever denounces them with his tongue will have discharged his duty, and whoever hates their bad deeds in his heart will be safe. But whoever approves of them and follows them (is the one who does wrong).’ It was said: ‘O Messenger of Allah, should we not kill them?’ He said: ‘No, not so long as they pray.’” Abû Dâwûd said:[1] “Should we not fight them?” \(\text{(Sahih)}\)

\[\text{4761. It was narrated from Qatâdah: “Al-Hasan narrated to us from Dabbah bin Mîhsan Al-‘Anazi, from Umm Salamah from the Prophet. He said: ‘Whoever hates that, he has discharged his duty, and whoever denounces that he will be safe.’” Qatâdah said: “Meaning, whoever denounces in his heart, and hates in his heart.”} \(\text{(Sahih)}\)\]

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

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

4763. It was narrated from 'Ubaidah that 'Ali mentioned the people of An-Nahrawān (the Khawārij), and said: “Among them is a man with a defective arm, or a deformed arm, or a small arm. Were it not that you would rejoice too much, I would tell you what Allah has promised upon the tongue of Muhammad ﷺ to those who kill them.” I said: “Did you hear this from him?” He said: Yes, by the Lord of the Ka'bah. (Sahih)
thick beard, and a shaven head came forward and said: ‘Fear Allah, O Muhammad!’ He said: ‘Who will obey Allah if I disobey Him? Allah has entrusted me over the people of the earth but you do not trust me.’ A man asked if he should kill him – I think it was Khālid bin Al-Walid – but he did not let him. When he left, he said: ‘From the stock of this man – or from his offspring – will come people who will recite the Qur’an but it does not go beyond beyond their throats. They will pass out of Islam like the arrow passing through its target. They will kill the Muslims but leave the idolaters alone. By Allah, if I live to see them, I will kill them as ‘Ad were killed.’” (Ṣahih)

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

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

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

4767. It was narrated that Suwaid bin Ghafalah said: ‘Ali said: “If I narrate to you a Hadîth from the Messenger of Allâh ﷺ, it is dearer to me to fall from the sky than to tell lies about him, but if I discuss with you matters between myself and you, then war is deceit. I heard the Messenger of Allâh ﷺ say:‘At the end of time there will be
people who are young in age and feeble of mind. They will speak the best words of people, but they will pass out of Islam as an arrow passes through the target. Their faith will not go beyond their throats. Wherever you meet them, kill them, for killing them will bring reward on the Day of Resurrection to the one who kills them.”

(Sahih)

4768. It was narrated that Salamah bin Kuhail said: Zaid bin Wahb Al-Juhani narrated that he was in the army that was with ‘Ali which went out to fight the Khawarij. ‘Ali said: “O people, I heard the Messenger of Allah ﷺ say: ‘There will appear some people among my Ummah who will recite the Qur'an and your recitation will not compare to theirs, and your prayer will not compare to theirs, and your fasting will not compare to theirs. They will recite the Qur'an and you will think that it is to their credit, but in fact it will count against them. Their prayer will not go beyond their collarbones, and they will pass out of Islam as an arrow passes out of its target. If the army that attacks them knew what has been decreed for them upon the tongue of their Prophet ﷺ, they would have relied on their deeds. The sign of that is that among them there is a man who has an upper arm but no forearm, and on his upper arm there is something like a...
nipple, with white hairs on it. Would you go to Mu‘awiya and
the people of Ash-Sham, and leave these people in charge of your
families and wealth in your absence? By Allah, I hope that
they are the same people, for they have shed blood unlawfully
and attacked the people’s cattle. March
in the Name of Allah.” Zaid bin Wahb described to me the stops
(made by the army), until he said:
“Then we crossed a bridge, and
when we met (the Khawarij), who
were being led that day by
Abdullâh bin Wahb Ar-Rasibi, he
(‘Abdullâh) said to (his men):
‘Throw your spears and draw your
swords from their sheaths, for I am
afraid that they may urge you to
negotiate, as they did on the Day
of Harûrâ.’ So they threw their
spears and unsheathed their
swords, and (the companions of
‘Ali) fought back with their spears,
and they (the Khawarij) were killed,
and piled up one atop another, but
only two of the people (meaning
companions of ‘Ali) were killed
that day. ‘Ali said: ‘Search among
them for the one with the deformed hand.’ But they did not
find him. Then ‘Ali himself went to
some people who had been killed,
and were lying on top of one
another. They took them out, and
found him among those who were
closest to the ground (at the
bottom of the pile). He said the
Takbir, and said: ‘Allah spoke
the truth, and His Messenger conveyed
it.’ ‘Ubaidah Al-Salmânî stood up
and said: ‘O Commander of the Believers, by Allâh besides Whom there is none worthy of worship, did you hear this from the Messenger of Allâh ﷺ?’ He said: ‘Yes, by Allâh, besides Whom there is none worthy of worship’ – until he asked him to swear three times and he did so.” (Sâhih)

[Abû Dâwûd said: Mâlik said: “It is a form of humiliating knowledge that the scholar reply to everyone who asks him.”]

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

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

with the poor people, and I gave him a Burnous of mine to wear.”

Abû Maryam said: “The crippled man was called Nãfi’ Dhu Ath-Thadyah (the one with the nipple), because he had something on his arm like a woman’s breast, with a nipple on the end, on which there were hairs like the whiskers of a cat.” *(Hasan)*

Abû Dâwud said: According to the people, his name was Harqûs.

Chapter 28, 29. Fighting (Muslim) Attackers

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

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

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

THE END OF THE BOOK OF THE SUNNAH

Abū Dāwūd narrated to us: [1]

"Abūdullāh bin Qurāsh Al-Bukhārī narrated to us, he said: I heard Nu‘ām bin ʿUmmād saying: ‘The Muʿtazilah reject two thousand Adhāth of the Prophet [2], or close to two thousand Adhāth.’"

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

It was narrated from ‘Amr bin [1] These three Adhāth are at this location in some of the manuscripts of the version of Al-Lu’lu’1 (see the introduction). The first narration appeared earlier (4641), the second and third appear later (5132 and 5133).

The Book Of The Sunnah

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

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

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

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

Abū Dāwud said: I heard Ahmad saying: “The hearing of these people: ‘Affān and his companions, from Hammām is more useful than the hearing of ‘Abdur-Rahmān.”[3] And he would take care of his books after that.

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

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


seek forgiveness from Allāh, the Most High.”

Abū Dāwud said: I heard ‘Alī bin ‘Abdullāh saying: “The most knowledgeable among them, of the amount of what he heard versus what he did not hear is Shu‘bāh, and the one who reported most among them is Hishām, and the one who memorized the most is Sa‘eed bin Abī ‘Arūbah.”

Abū Dāwud said: So I mentioned that to Ahmad, and he said: “Sa‘eed bin Abī ‘Arūbah – in the story about Hishām – they mentioned all of this about Mu‘ādh bin Hishām; what would be the case if Hishām was compared to Sa‘eed were he to have appeared before him.”

[1] This is about the companions of Qatādah, and ‘Alī bin ‘Abdullāh is ‘Alī bin Al-Madīnī.

[2] Meaning, that Sa‘eed is of a higher rank than Hishām, and where would Hishām be if he had been in the presence of Sa‘eed with all of his knowledge. This section was explained by Shaikh Husain bin Muhsin Al-Ansārī and noted by the author of ‘Awān Al-Ma‘būd.
Chapter 1. Regarding Forbearance And The Character Of The Prophet

4773. It was narrated from Ishaq, meaning Ibn ‘Abdulläh bin Abi Talhah, he said: “Anas said: ‘The Messenger of Allah ☑ had the best character of all people. One day he sent me on an errand, and I said: “By Allah, I will not go,” although in my heart I intended to go and do what the Prophet of Allah ☑ had told me to do. I went out and I passed by some boys who were playing in the market. Then suddenly the Messenger of Allah ☑ caught me by the neck from behind. I looked at him and he was smiling. He said: “O Unais, go where I told you to go.” I said: “Yes, I am going, O Messenger of Allah.’” Anas said: ‘By Allah, I served him for seven years or nine years, and I never knew him to say of something that I did, “Why did you do such and such?” Or of something that I failed to do: “Why did you not do such and such?” (Sahih)
The Prophet was a model of tolerance and good manners. He understood children.

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

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

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

Chapter 2. Regarding Dignity

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

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

Chapter 3. Regarding Suppressing Anger

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

Abû Dâwud said: Abû Marhum’s name is ‘Abdur-Rahmân bin Maimûn.

تخريج: [إسناده حسن] آخرجه ابن ماجه، الزهد، باب الحلم، ح: ۴۱۸۶ من حديث
عبد الله بن وهب والتمدح، ح: ۲۰۲۱ من حديث سعيد بن أبي أيوب، وقال: "حسن غريب".

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

تخريج: [إسناده ضعيف] آخرجه البهقî في شعب الإيمان، ح: ۴۱۸۶ من حديث أبي داود

4779. It was narrated that ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘Who do you


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

4780. It was narrated that Mu‘adh bin Jabal said: “Two men reviled one another in the presence of the Messenger of Allah ﷺ and one of them got so angry that I thought his nose would disintegrate out of sheer anger. The Prophet ﷺ said: ‘I know a word which, if he said it, the anger that he is feeling would go away.’ He said: ‘What is it, O Messenger of Allah?’ He said: ‘He should say: “Allahumma, inni a‘údhu bika min ash-shaitânir-rajîm (0 Allah, I seek refuge in You from the accursed Shaitân).”’ Mu‘adh started telling him to say it, but he refused and persisted, and he grew even angrier. (Sahih)

تخريج: [صحح] أخرجه الترمذي، الدعوات، باب ما يقول عند الغضب، ح: 3451 من حديث عبد الملك بن عمر به وقال: "وهذا حديث مسلم، ابن أبي ليلى لم يسمع من معاذ بن جبل"، وله شاهد عند النسائي في الكبرى، ح: 1023 وسنده صحيح.

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

Comments:

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

4782. It was narrated from Abû Ḥarb bin Abî Al-Aswad, from Abû Dharr, who said: "The Messenger of Allâh ﷺ said to us: 'If one of you becomes angry when he is standing, let him sit down, and if the anger goes away (all well and good), otherwise let him lie down.'" (Sâhîh)

4783. It was narrated from Bakr bin Abî Dharr for some errand. And he mentioned this Hadîth. (Sâhîh)

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

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

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

Chapter 4. Being Tolerant

4785. It was narrated from Mālik, from Ibn Shihāb, from ‘Urwhah bin Az-Zubair, from ‘Aishah who said: “The Messenger of Allāh ﷺ was never given the choice between two things but he chose the easier of them, so long as it was not a sin. If it was a sin, he would be the furthest of people from it. And the Messenger of Allāh ﷺ never took revenge for himself, but if one of the sacred limits of Allāh was transgressed, he would take revenge for the sake of Allāh.” (Ṣaḥīḥ)
4786. It was narrated from Ma'mar, from Az-Zuhri, from 'Urwah, from 'Aishah who said: “The Messenger of Allāh ﷺ never struck a servant or a woman.” (Sahih)

4787. It was narrated that 'Abdullāh bin Az-Zubair said concerning the Verse Showing forgiveness:1 “[The Prophet of Allāh ﷺ was commanded to] pardon people’s character.” (Sahih)

Chapter 5. Regarding Good Interaction With People

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

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

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

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

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

Comments:

There are no authentic narrations mentioning the name of this person, some of the scholars, like Ibn Battâl, Al-Qâdi 'Iyâd, Al-Qurtubi, and An-Nawawi say it is, ‘Uyainah bin Hîsh bin Hudhaisah bin Badr Al-Fazâri. (See Fath Al-Bâri no. 6032). All of this is based upon narrations that do not have connected or authentic chains, similarly, it is said that his name was Makhramah bin Nawfâl. In any case, Allah’s Messenger ﷺ knew something about this person that was not apparent, and his speaking of him in that manner was of benefit, and was not a form of backbiting.

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

تخريج: آخرجه ضعيف] آخرجه أحمد:6/171 عن أسود بن عامر به * شريك الفاضي
وسلمان الأعمش عننا.
4792. It was narrated from Abū Salamah, from ‘Āishah that a man asked permission to enter upon the Prophet ﷺ, and the Prophet ﷺ said: “What a bad brother of the tribe,” but when he came in, the Messenger of Allāh ﷺ treated him in a friendly manner, and spoke to him. When he left, I said: ‘O Messenger of Allāh, when he asked permission you said, “What a bad brother of the tribe,” but when he came in you treated him in a friendly manner.’ The Messenger of Allāh ﷺ said: ‘O ‘Āishah, Allāh does not love the one who speaks harshly.” (Hasan)

[Abū Dawūd was asked about the meaning of the saying of the Prophet ﷺ: ‘What a bad brother of the tribe’ so he said: “That was specific for the Prophet ﷺ.”][1]

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

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

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

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

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

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

Chapter 7. Regarding Good Character

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

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

(Saḥīḥ)

Abū Dāwūd said: He is ‘Aṭâ’ bin Ya’qūb, and he is the maternal uncle of Ibrāhîm bin Nāfi’. It is pronounced: “Kaikhārānī” and “Kawkhirānī.”

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

(Hasan)

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

4801. It was narrated that Ḥārîthah bin Wahb said: “The Messenger of Allâh ﷺ said: ‘No one who is coarse (Jawwâz) or conceited will enter Paradise.’” He said: “Al-Jawwâz means coarse speech.” (Saḥīḥ)
Chapter 8. Regarding Exaltation Being Disliked In (Worldly) Matters

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

4803. It was narrated from Humaid, from Anas, with this story, from the Prophet. He said: “Indeed it is a right upon Allah that He does not exalt something in this world but He lowers it.” (Sahih)
Chapter 9. Regarding It Being Disliked To Praise (People)

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

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

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

Chapter 10. Regarding Gentleness

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

4808. It was narrated from Al-Miqdām bin Shurail that his father said: “I asked ‘Āishah about living in the desert and she said: ‘The Messenger of Allāh ﷺ used to go to the desert, to these streams. On one occasion he wanted to go to the desert, and he sent me a Muḥarramah camel from among the Sadaqah (Zakāt) camels. He said to me: ‘O ‘Āishah, be gentle, for indeed gentleness is not found in anything at all, except that it will beautify it, and it is not removed from anything at all, except that it mars it.’” In his narration, Ibn Aṣ-Ṣabbāḥ (one of the narrators) said: “Muḥarramah means it has not been ridden.” (Sahih)
4809. It was narrated that Jarir said: “The Messenger of Allâh [安宁] said: ‘Whoever is deprived of gentleness, he is deprived of all goodness.’” (Sahîh)

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

4810. It was narrated from Muṣâab bin Sa’d from his father - Al-A’math said: I think it can only be from the Prophet [安宁]: “Hesitation is (good) for all things except deeds of the Hereafter.” (Da’îf)

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

Chapter 11. Regarding Gratitude For Acts Of Kindness

4811. It was narrated from Abû Hurairah that the Prophet [安宁] said: “He that is not grateful to the people, is not grateful to Allâh.” (Sahîh)
4812. It was narrated from Anas that the Muhajirin said: “O Messenger of Allah, the Ansār have taken all the reward.” He said: “Not so long as you supplicate to Allah for them and express appreciation for them.” (Sahih)

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

Abū Dāwūd said: Yahyā bin Ayyūb reported it from ‘Umārah bin Ghaziyyah, from Shurahbīl, from Jābir. Abū Dāwūd said: He is Shurahbīl, meaning “a man from my people”, it is as if they disliked him so they did not name him.
4814. It was narrated from Abū Sufyān, from Jābir that the Prophet ﷺ said: “Whoever is given something and mentions it, he has expressed gratitude, but if he conceals it he has shown ingratitude.” (Daʿūf)

Comments:
Shaikh Al-Albānī graded the chain for this narration Sahih according to the criteria of Muslim. See Åṣ-Saḥīḥah no. 618.

Chapter 12. Regarding Sitting In The Streets

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

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

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

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

Chapter (...) Regarding Spaciousness In Gatherings

4820. It was narrated from 'Abdur-Rahmān bin Abī 'Amrah Al-Ansārī, from Abū Sa'eed Al-Khudrī, who said: "I heard the Messenger of Allāh say: 'The best of gatherings are those which are most spacious.'" (Sahih)

Abū Dāwūd said: He is 'Abdur-Rahmān bin 'Amr bin Anas Al-Ansārī.

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

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

4821. Abū Hurairah said: "Abul-Qāsim said: 'If one of you is sitting in the sun'" – Makhład (one of the narrators) said: "In the shade" – "and the shadow moves, and he ends up partly in the sun and partly in the shade, let him get up (and move)." (Hasan)
Chapter 14. Regarding Sitting In Circles

4822. Qais narrated from his father that he came when the Messenger of Allâh ﷺ was delivering a Khutbah, and he stood in the sun, and he ﷺ told him to move to the shade. (Sahih)

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

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

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

Chapter (…) Sitting In The Middle Of The Circle

4826. It was narrated from Hudhaifah that the Messenger of Allâh ﷺ cursed the one who sits in the middle of the circle. (Da’if)

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

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

Comments:

Other authentic narrations support the meaning of this Hadîth.
4828. It was narrated from Abū Al-Khaṣīb, from Ibn ‘Umar who said: “A man came to the Prophet صلى الله عليه وسلم, and another man stood up to give him his seat. He went to sit there, but the Prophet صلى الله عليه وسلم told him not to do that.” (Daʿīf)

Abū Dāwūd said: Abū Al-Khaṣīb’s name is Ziyād bin ‘Abdur-Rahmān.

Comments:

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

Chapter 16. With Whom We Are Ordered To Accompany

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

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

4831. It was narrated from Shubail bin ‘Azrah, from Anas bin Malik - or from Abū Al-Haitham, from Abū Sa'eed, may Allah be pleased with him, that the Prophet ﷺ said: “Do not accompany except a righteous companion.”}

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١٩٨ - حدَّثَنَا مُسَدَّدٌ حدَّثَنَا عَبْدُ اللهُ بْنُ الصَّلِّبِ - ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ …
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believer, and do not let anyone eat your food but one of Taqwā." (Ṣahīh)

Comments:

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

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

Comments:

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

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

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

Chapter 18. Manner Of Speech

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

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

Comments:
Speaking quickly is not appropriate manners.

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

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

Abû Dâwud said: Yûnus, ‘Uqail, Shu‘aib, and Sa‘eed bin ‘Abdul-‘Azîz reported it from Az-Zuhri, from the Prophet ﷺ, in a Mursal form.

Chapter 20. Treating People According To Their Status

4842. It was narrated from Maimûn bin Abî Shabib that a beggar came to ‘Aîshah and she gave him a piece of bread. A man who was well-dressed came to her, and she made him sit down, and he ate. She was asked about that, and she said: “The Messenger of Allah ﷺ said: ‘Treat people according to their station.”’ (Da’îf)
Abū Dāwūd said: Maimūn did not live at the time of ‘Āishah.

Abū Dāwūd said: Maimūn did not live at the time of ‘Āishah.

It was narrated that Abū Mūsā Al-Ash'ārī said: “The Messenger of Allāh ﷺ said: ‘Part of glorifying Allāh is honoring the grey haired Muslim, and the bearer of the Qur'ān – not the one who exaggerates about it or turns away from it – and honoring the just ruler.’” (Da'f)

Chapter 21. A Man Who Sits Between Two Others Without Their Permission

It was narrated from Ḥammād: “Āmir Al-Aḥwal narrated to us, from ‘Amr bin Shu‘aib” – Ibn ‘Abdah (one of the narrators) said: “from his father, from his grandfather,” – that the Messenger of Allāh ﷺ said: “No one should sit between two men, except with their permission.” (Hasan)
It was narrated from Usâmah bin Zaid Al-Laithî, from ‘Amr bin Shu’âib, from his father, from ‘Abdullâh bin ‘Amr that the Messenger of Allâh ﷺ said: “It is not permissible for a man to come between two others, except with their permission.” (Hasan)

Comments:
Sitting between two people who are already sitting close to each other is not proper, except if they allow and make room for the newcomer. Similarly, sowing a seed of discord among two Muslim brothers is a major sin.

Chapter 22. Regarding How A Man Should Sit

It was narrated from Abû Sa’eed Al-Khudrî that when the Messenger of Allâh ﷺ sat, he would sit with his legs drawn up, and his arms clasped around them. (Da’î)

Abû Dâwûd said: ‘Abdullâh bin Ibrâhîm (one of the narrators) is a Shaikh who is Munkar in Ḥadîth.

Qâîlah bint Makhramah narrated that she saw the Prophet ﷺ sitting, with his legs drawn up, and his arms clasped around them, and (she said): “When I saw the
Messenger of Allâh ﷺ sitting in this humble manner I trembled with fear.” (Da‘îf)

4848. It was narrated that Sharîd bin Suwaid said: “The Messenger of Allâh ﷺ passed by me when I was sitting like this: ‘I had put my left hand behind me, and I was leaning on the heel of my hand. He said: ‘Are you sitting in the manner of those whom Allâh is angry with?’” (Da‘îf)

Chapter 23. Regarding Conversing Late After ‘Ishâ’

4849. It was narrated that Abû Barzah said: “The Messenger of Allâh ﷺ forbade sleeping before it, and conversing after it.”[1] (Sâhîh)
Comments:
It is allowed to stay awake for genuine reasons, such as a student for the purpose of studies or scholars for teaching, and other important matters.

Chapter 26. Regarding A Man Sitting Cross-legged

4850. It was narrated that Jābir bin Samurah said: “When the Prophet ﷺ had prayed Fajr, he would sit cross-legged in his spot until the sun was well risen.” (Sahīh)

Chapter 24. Conversing Privately (Around Others)

4851. It was narrated from Al-A'mash, from Shaqiq, meaning Ibn Salamah, that ‘Abdullāh said: “The Messenger of Allāh ﷺ said: ‘Two should not converse privately to the exclusion of their companion, for that will make him sad.’” (Sahīh)

4852. It was narrated from Al-A'mash, from Abū Ṣāliḥ, from Ibn ‘Umar who said: “The Messenger
Chapter 25. If A Person Gets Up From His Seat Then Returns

4853. It was narrated that Suhail bin Abī Ṣāliḥ said: "I was sitting with my father, and there was a boy with him. He got up, then he came back, and my father narrated from Abū Hurairah, that the Prophet ﷺ said: 'If a man gets up from his seat, then comes back to it, he has more right to it.'" (Sahih)

4854. It was narrated that Ka'b Al-Iyādī said: "I used to visit Abū Ad-Dardā', and Abū Ad-Dardā' said: 'When the Messenger of Allāh ﷺ sat, we would sit around him, and if he got up, and wanted to come back to his spot, he would take off his sandals, or something that he was wearing, and thus his Companions would know to stay where they were.'" (Da'īf)
Chapter (…) It Is Disliked For A Man To Get Up From His Seat Without Remembering Allah

4855. It was narrated from Suhail bin Abi Salih, from his father, from Abū Hurairah who said: "The Messenger of Allah ﷺ said: ‘There are no people who get up from a gathering in which Allah was not remembered, but it is as if they are getting up from (eating) the carcass of a donkey, and it will be a cause of regret for them.’” (Sahih)

4856. It was narrated from Sa‘eed Al-Maqburi, from Abū Hurairah, that the Messenger of Allah ﷺ said: "Whoever sits in a place where he does not remember Allah, he will be deprived by Allah (of blessings etc.), and whoever lies down in a place where he does not remember Allah, he will be deprived by Allah (of blessings etc.).” (Hasan)

Chapter 27. Regarding The Expiation Of A Gathering

4857. It was narrated from Sa‘eed bin Abi Hilāl, that Sa‘eed bin Abi Sa‘eed Al-Maqburi narrated to
him, from 'Abdullâh bin ‘Amr bin Al-‘Âs, who said: “There are some words which no one speaks but he will be expiated thereby, and he does not say them in a gathering of goodness or a gathering of remembrance, but they will seal it for him, as a document is sealed with a ring: Subhân Allâhumma, wa bi-hamdika là ilâha illâ anta, astaghfiruka wa atübu ilaik (Glory and praise be to You, O Allâh, there is no god but You, I seek Your forgiveness and I repent to You). (Sahîh)

4858. It was narrated from ‘Abdur-Rahmân bin Abî ‘Amr, from Al-Maqburî, from Abû Hurairah, from the Prophet ﷺ, similar to that (no 4857). (Sahîh)

4859. It was narrated that Abû Barzah Al-Aslami said: “The Messenger of Allâh ﷺ used to say, when he wanted to leave a gathering: ‘Subhân Allâhumma, wa bi-hamdika, là ilâha illâ anta, astaghfiruka wa atübu ilaik’ (Glory and praise be to You, O Allâh, there is no god but You, I seek Your forgiveness and I repent to You).’ A man said: ‘O Messenger of Allâh, you are saying something that you did not say before.’ He said: ‘It is expiation for anything
that happened in the gathering.””

(Hasan)

Chapter 28. Conveying Negative Information From A Gathering

4860. It was narrated that ‘Abdullāh bin Mas‘ūd said: “The Messenger of Allāh ﷺ said: ‘None among my Companions should tell me anything about anyone, for I would like to come out to you without any ill feeling in my heart.”’ (Da‘īf)

Chapter 29. To Beware Of People

4861. It was narrated from ‘Abdullāh bin ‘Amr bin Al-Faghwā’ Al-Khuza‘ī that his father said: “The Messenger of Allāh ﷺ called me – as he wanted to send some wealth with me to Abū Sufyān, to distribute it among Quraish in Makkah, after the Conquest – and he said: ‘Look for a companion.’
Amr bin Umayyah Ad-Damrî came to me, and said: 'I heard that you want to go out and are seeking a companion.' He said: 'Yes.' He said: 'I will come with you.' I came to the Messenger of Allâh ﷺ and said: 'I have found a companion.' He said: 'Who?' I said: "Amr bin Umayyah Ad-Damrî.' He said: ‘When you stop in the land of his people, beware, for as the saying goes, “Do not feel safe from your own brother.”’ We went out, and when we were in Al-Abwâ’, he said: ‘I have an errand with my people in Waddân; will you wait for me here?’ I said: ‘May you be guided.’ When he left, I remembered the words of the Prophet ﷺ, and I urged my camel on, and when I came out, I made it gallop. When I reached Al-Asafîr, I saw that he was pursuing me with a group of men. I galloped and outran him, and when he saw that I had outrun him, they turned back, and he came to me, and said: ‘I have an errand with my people.’ I said: ‘Yes.’ We carried on until we came to Makkah, and I gave the wealth to Abû Sufyân.” (Da’îf)

4862. It was narrated from Abû Hurairah that the Prophet ﷺ said: "The believer should not be stung twice from the same hole.” (Sahîh)
Chapter 30. The Bearing Of The Prophet ﷺ

4863. It was narrated that Anas said: “When the Messenger of Allah ﷺ walked it was as if he was leaning forward.” (Sahih)

Chapter 31. Regarding A Man Placing One Leg On Top Of The Other

4864. It was narrated from Sa‘eed Al-Jurairi, from Abū At-Taufai who said: “I saw the Messenger of Allah ﷺ.” I said: “How did you see him?” He said: “He was white and good-looking, and when he walked it was as if he was going downhill.” (Sahih)

Chapter 31. Regarding A Man Placing One Leg On Top Of The Other

4865. It was narrated that Jābir said: “The Messenger of Allah ﷺ forbade placing” – Qutaibah (one of the narrators) said: “raising” – “one leg on top of the other.” Qutaibah added: “when he is lying on his back.” (Sahih)
4866. It was narrated from ‘Abbad bin Tamîm, from his paternal uncle, that he saw the Messenger of Allâh  lying on his back – Al-Qa’nâbî (one of the narrators) said: “in the Masjid, placing one leg on top of the other.” (Sahîh)

4867. It was narrated from Sa’eed bin Al-Musayyab that ‘Umar bin Al-Khaṭṭâb and ‘Uthmân ‘Affân used to do that. (Sahîh)

Chapter 32. Transmitting What Others Have Said

4868. It was narrated from ‘Abdul-Malik bin Jâbir bin ‘Atîk, from Jâbir bin ‘Abdullâh who said: “The Messenger of Allâh  said: ‘If a man says something, then turns away, it becomes a trust.’”[1] (Hasan)

[1] Meaning, he turns around to make sure no one is overhearing him.
When someone indicates that they do not want others to hear what they are conveying, then that indicates that the listener has a trust to honor.

4869. It was narrated from Ibn Abī Dhi'b, from the paternal nephew of Jābir bin ‘Abdullāh, from Jābir bin ‘Abdullāh who said: “The Messenger of Allāh ﷺ said: ‘Meetings are a trust, except three: those which are for the purpose of shedding blood unlawfully, committing Zīnā (adultery or fornication) or acquiring wealth unlawfully.’” (Da'if)

4870. It was narrated that ‘Abdur-Rahmān bin Sa'd said: I heard Abū Sa'eeed Al-Khudrī say: The Messenger of Allāh ﷺ said: “One of the greatest trusts before Allāh on the Day of Resurrection will be a man who had intercourse with his wife, and she with him, then he broadcast her secret.” (Sahīh)
Chapter 33. Regarding The One Who Spreads Gossip (Al-Qattāt) [1]

4871. It was narrated that Hudhaifah said: The Messenger of Allāh ﷺ said: “No gossip spreader will enter Paradise.” (Sahih)

Chapter 34. Regarding The One Who Is Two-Faced

4872. It was narrated from Abū Hurairah that the Prophet ﷺ said: “Among the worst of people is the one who is two-faced, who comes to these people with one face, and to those with another.” (Sahih)

4873. It was narrated that ‘Ammār said: “The Messenger of Allāh ﷺ said: ‘Whoever has two faces in this world, he will have two tongues of fire on the Day of Resurrection.’” (Hasan)

[1] They say that the difference between the Namām and the Qattāt is that the Namām attends the gathering, and then spreads matters to cause harm, while the Qattāt overhears matters without those speaking being aware, and then spreads the gossip.
Chapter 35. Regarding Backbiting (Al-Ghibah)

4874. It was narrated from ‘Abdul-Azīz, meaning Ibn Muḥammad, from Al-'Alā’, from his father, from Abū Hurairah, that it was said: “O Messenger of Allāh, what is backbiting (Al-Ghibah)?” He said: “When you say something about your brother that he dislikes.” It was said: “What if what I am saying about him is true?” He said: “If what you are saying about him is true then it is backbiting and if it is not true, than you have slandered him.”

(Ṣaḥīḥ)

4875. It was narrated that ‘Aīshah said: “I said to the Prophet ﷺ: ‘It is enough for you that Šafīyyah is such and such’” – someone other than Musaddad said: “meaning that she was short.” – “He said: ‘You have spoken a word, that if the sea were to be mixed with it, it would change it.”’ She said: “I mimicked someone before him, and he said: “I would not like to mimic someone even, if I got such and such.”’ (Ṣaḥīḥ)

4876. It was narrated from Sa’eed bin Zaid that the Prophet ﷺ said: “The worst type of Ribā is...
attacking a Muslim’s honor without right.” (Sahih)

4877. It was narrated from Zuhair, from Al-‘Alā’ bin Abdur-Rahmān, from his father, that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘One of the greatest of major sins is attacking a Muslim’s honor without right, and another major sin is to insult twice in return for one insult.’” (Da’if)

4878. It was narrated from Rāshid Ibn Sa’d and ‘Abdur-Rahmān bin Jubair, from Anas bin Mālik who said: “The Messenger of Allāh ﷺ said: ‘When I was taken up (into heaven), I passed by some people who had nails of copper, with which they were scratching their faces and chests. I said: ‘Who are these people, O Jibrīl?’ He said: ‘They are the ones who consumed the people’s flesh and impugned their honor.’” (Sahih)

Abū Dāwūd said: And Yahyā narrated it to us from ‘Uthmān, from Baqīyyah, and the chain does not contain Anas.
4879. ‘Eisā bin Abī ‘Eisā As-Sailahīnī narrated to us from Abū Al-Mughīrah, just as Ibn Al-Muṣaffā (number 4878) said it. (Ṣahīḥ)

4880. It was narrated that Abū Barzah Al-Aslāmī said: “The Messenger of Allāh ﷺ said: ‘O you who have believed with your tongues, but faith has not entered your hearts, do not backbite about the Muslims or seek their faults, for whoever seeks their faults, Allāh will seek his faults, and if Allāh seeks a person’s faults He will expose him, even in his house.’” (Ḥasan)

4881. It was narrated from Al-Mustawrid that the Messenger of Allāh ﷺ said: “Whoever eats (as a reward) for harming a Muslim, Allāh will feed him a similar amount from Hell. Whoever gets clothed (as a reward) for harming a Muslim, Allāh will clothe him with a similar garment from Hell. Whoever shows off before a man of status, Allāh will expose him as a liar on the Day of Resurrection.” (Da‘īf)
4882. It was narrated that Abū Hurairah said: “The Messenger of Allah ﷺ said: ‘All of the Muslim is Haram for the Muslim: His wealth, his honor and his blood. It is sufficient evil for a man to despise his brother Muslim.’” (Hasan)


Chapter 36. Guarding The Honor Of One’s Brother

4883. It was narrated from Sahl bin Mu‘ādh bin Anas Al-Juhani from his father from the Prophet ﷺ: “Whoever protects a believer from a hypocrite” – I think he said: “Allah will send an angel to protect his flesh on the Day of Resurrection from the fire of Hell. And whoever attacks a believer by saying something by which he means to shame him, Allah will detain him on the bridge of Hell until he makes amends for what he said.” (Da‘f)


4884. It was narrated from Yahyā bin Sulaim that he heard Ismā‘īl bin Bashīr saying: I heard Jābir bin ‘Abdullāh, and Ṭalḥah bin Sahl Al-
Anṣārī saying: The Messenger of Allah ﷺ said: “There is no one who deserts a Muslim in a place where his sanctity is violated, and his honor impugned, but Allah will desert him in a place where he needs His help. And there is no one who supports a Muslim in a place where his sanctity is violated, and his honor impugned, but Allah will support him in a place where he needs His help.”

Yaḥyā said: “And ‘Ubadullāh bin ‘Abdullāh bin ‘Umar, and ‘Uqbah bin Shaddād narrated it to me.”

(Daʾīf)

Abū Dāwūd said: This Yaḥyā bin Sulaim is Ibn Zaid, the freed slave of the Prophet ﷺ. And Ismāʿīl bin Bashīr is the freed slave of Banū Maghālah, and it has been said: “Utbah bin Shaddād” in place of “Uqbah.”

Chapter (...) Cases Where It Is Not Backbiting

4885. It was narrated that Abū ‘Abdullāh Al-Jushamī said: “Jundab told me that a Bedouin came and made his camel kneel down, then he hobbled it, and entered the Masjid, and prayed behind the Messenger of Allah ﷺ. When the Messenger of Allah ﷺ said the Salām, he came to his mount, and untethered it, then he cried out: ‘O Allah, bestow mercy
on me and Muḥammad, and do not include anyone else in our mercy.

The Messenger of Allāh ﷺ said: ‘Do you think he is more astray or his camel? Did you not hear what he said?’ They said: ‘Yes.’” (Da‘if)

4886. It was narrated that Qatādah said: “Why can’t you be like Abū Da‘īgham” - or “Ḍammān”; Ibn ‘Ubaid (one of the narrators) was not sure - “In the morning he would say: ‘O Allah, I give my honor in charity to Your slaves.’” (Da‘if)

4887. It was narrated that ‘Abdur-Rahmān bin ‘Ajlân said: “The Messenger of Allāh ﷺ said: ‘Why can’t you be like Abū Ḍammān?’ They said: ‘Who is Abū Ḍammān?’ He said: ‘A man among those who came before you’” - a similar report (as no. 4886). “He said: ‘My honor is for the one who reviles me.’” (Da‘if)
Chapter 37. Regarding Spying

4888. It was narrated from Râshid bin Sa’d that Mu‘âwiyah said: “I heard the Messenger of Allâh ﷺ say: ‘If you seek out the people’s faults, you will corrupt them’ or ‘almost corrupt them.’” So Abû Ad-Dardâ’ said: “A word that Mu‘âwiyah heard from the Messenger of Allâh ﷺ, and Allâh benefited him thereby.” (Sâhih)

4889. It was narrated from Jubair bin Nufair, Kabir bin Murrah, ‘Amr bin Al-Aswad, Al-Miqdâm bin Ma‘dikarib, and Abû Umâmah, that the Prophet ﷺ said: “If the ruler treats people with suspicion, he will corrupt them.” (Hasan)

4890. It was narrated that Zaid bin Wahb said: “Someone came to Ibn Mas‘ûd and said: ‘so-and-so has wine dripping from his beard.’ ‘Abdullah said: ‘We have been forbidden to spy, but if anything becomes apparent to us we will deal with it.’” (Da‘î)
Chapter 38. Concealing (The Faults Of) A Muslim

4891. It was narrated from ‘Uqbah bin ‘Amir that the Prophet said: “Whoever sees a fault and conceals it, is like one who brought back to life an infant girl who had been buried alive.” (Hasan)

4892. Abū Al-Haitham narrated that he heard Dukhain, the scribe of ‘Uqbah bin ‘Amir, say: “We had some neighbors who drank wine, and I told them not to do that, but they did not stop. I said to ‘Uqbah bin ‘Amir: “These neighbors of ours drink wine, and I told them not to do that but they did not stop. I am going to call the police on them.” He said: “Let them be.” I came back to ‘Uqbah a second time, and said: “Our neighbors refuse to stop drinking wine, and I am going to call the police on them.” He said: “Woe to you, let them be, for I heard the Messenger of Allāh say...” and he mentioned a Hadith like that of

Comments:
Exposing the faults of others is not proper. The offenders should be advised with wisdom, and privately.
Muslim.\(^1\) (Hasan)

Abū Dāwud said: Ḥāshim bin Al-Qāsim narrated that Laith said in this Hadith: “Do not do that, rather exhort them, and warn them.”

Abū Dāwud said: Ḥāshim bin Al-Qāsim narrated that Laith said in this Hadith:

\[\text{Do not do that, rather exhort them, and warn them.}\]

Chapter (...) Brotherhood

4893. It was narrated from Sālim, from his father, that the Prophet ﷺ said: “The Muslim is the brother of his fellow Muslim. He does not wrong him or let him suffer. Whoever takes care of his brother’s need, Allāh will take care of his need; whoever relieves a Muslim of some distress in this world, Allāh will relieve him of some distress on the Day of Resurrection; and whoever conceals a Muslim’s (faults), Allāh will conceal him (his faults) on the Day of Resurrection.” (Ṣaḥīḥ)

(الخصائص، 4893) - حدثنا قتيبة بن سعيد، حدثنا
الليث، عن عطيل، عن الزهري، عن سالم، عن أبيه أن النبي ﷺ قال: “المسلم أنوار
المسلم لم يظلمه ولا يسرمه. من كان في
خافج أحبه كأن الله في خافج، ومن فرج
عن مسلم فرح الله علها بفضل برية من
كرب يوم القيامة ومن سفر مسلمًا سفره الله
يوم القيامة.”

تخريج: أخرج مسلم، البر والصلاة، باب تحريم الظلم، ح: 2580 عن قتيبة والبخاري،
المظالم، باب: لا يظلم المسلم المسلم ولا يسالمه، ح: 2442 من حديث الليث بن سعد به.

Chapter 39. Two Who Revile One Another

4894. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “When two people revile one another, the sin is on the one who started it, so long as the

\[\text{بَابُ الْمُسِتَبِيَّانِ (الخصائص 42)}\]

(المعجم 39) - بَابُ الْمُسِتَبِيَّانِ (الخصائص 42)

4894. حدثنا عبيد الله بن مسلمة:
حدثنا عبيد الأزدي يعني ابن مهمجد عن
العلاج، عن أبيه، عن أبي هريرة أن رسول

[\(^1\) Meaning, Muslim bin Ibrāhīm, who narrated number 4891 to the author.]
one who was wronged does not transgress.” (Ṣaḥīḥ)

Chapter 40. Regarding Humility

4895. It was narrated that ‘Īyād bin Himār said: “The Messenger of Allah ﷺ said: ‘Allāh has revealed to me, that you must be humble towards one another, so that no one wrongs anyone else or boasts to anyone else.’” (Ṣaḥīḥ)

Chapter 41. Regarding Taking Revenge

4896. It was narrated that Sa‘eed bin Al-Musayyab said: “While the Messenger of Allah ﷺ was sitting and his Companions were with him, a man reviled Abū Bakr and offended him, and Abū Bakr remained silent. Then he offended him again and Abū Bakr remained silent. Then he offended him a third time, and Abū Bakr retaliated. The Messenger of Allah ﷺ stood up when Abū Bakr retaliated, and Abū Bakr said: ‘Are you angry with me, O Messenger of Allāh?’” The Messenger of Allah ﷺ
said: ‘An Angel came down from heaven and refuted what he said to you, but when you retaliated the Shaitān joined in, and I do not want to sit where the Shaitān joined in.” (Hasan)

 Taleqān: [Hasan] أخرجه البهذبي في الآداب، ح: 170 من حديث أبي داود به وسنده ضعيف.

4897. It was narrated from Sufyān, from Ibn ‘Ajlān, from Sa‘eed bin Abi Sa‘eed, from Abū Hurairah that a man was reviling Abū Bakr – and he quoted a similar report. (Hasan)

Abū Dāwud said: And similarly, it was reported by Sa‘fān bin ‘Eisā, from Ibn ‘Ajlān, just as Sufyān said.

4898. It was narrated that Ibn ‘Awn said: “I asked about taking revenge: And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them.[1] So ‘Alī bin Zaid bin Jud‘ān, narrated to me, from Umm Muḥammad, his father’s wife”[2] – Ibn ‘Awn said: “and they said that she used to enter upon the Mother of the Believers” – He said: “She said: ‘The Mother of the Believers said: “The Messenger of Allāh entered upon me and Zainab bint Jahsh was with me. He started to

do something with his hand, and I held his hand until he realized that she was there, and he stopped.

Zainab started to revile ‘Aishah, and he told her to stop, but she refused to stop. He said to ‘Aishah: ‘Reply to her.’ So she replied to her and overwhelmed her. Zainab went to ‘Ali, and said: “Āishah reviled you, and said such and such.” Fātimah came in, and he (‘Ali) said to her: ‘She is the beloved of your father, by the Lord of the Ka‘bah.’” So she went away, and said to them: ‘I said such and such to him, and he said such and such to me.’ Then ‘Ali came to the Prophet ﷺ and spoke to him about that.” (Da‘īf)

Chapter 42. Regarding The Prohibition Of Speaking Ill About The Dead

4899. It was narrated that ‘Aishah said: “The Messenger of Allah ﷺ said: ‘If your companion dies, leave him alone without speaking ill of him.” (Sahih)

4900. It was narrated that Ibn ‘Umar said: “The Messenger of Allah ﷺ said: ‘Mention the good qualities of your deceased, and refrain from speaking of their bad qualities.”’ (Da‘īf)
Chapter 43. Regarding The Prohibition Of Wronging Others

4901. Abū Hurairah said: “I heard the Messenger of Allāh ﷺ say: ‘Two men among the Children of Israel were the opposite of one another. One of them used to sin, and the other used to strive hard in worship. The one who was striving (in worship) used to see the other one sinning, and he would say: “Refrain.” One day, he found him sinning, and he said to him: “Refrain.” He said: “Leave me alone, by my Lord. Have you been sent as a watchman over me?” He said: “By Allāh, Allāh will not forgive you, nor admit you to Paradise.” Then their souls were taken (in death), and they met before the Lord of the Worlds. He said to the one who used to strive (in worship): “Did you have knowledge of Me, or did you have power over that which is in My Hand?” And He said to the sinner: “Go and enter Paradise, by My Mercy.” And He said to the other: “Take him to the Fire.” Abū Hurairah said: “By the One in Whose Hand is my soul, he spoke a word by which his prospects in this world and in the Hereafter were doomed.” (Hasan)
4902. It was narrated that Abū Bakrah said: “The Messenger of Allah ﷺ said: ‘There is no sin that is more deserving of having punishment meted out in this world, in addition to what Allah has stored up for him in the Hereafter, than transgression and severing ties of kinship.’” (Ṣahīh)

Comments:

It means oppression, injustice, tyranny, and cutting the ties of the womb, are such sins, that Allah punishes the offender both in this world and in the Hereafter.

Chapter 44. Envy (Ḥasad)

4903. It was narrated from Abū Hurairah that the Prophet ﷺ said: “Beware of envy, for envy consumes good deeds as fire consumes wood” – or he said, “grass.” (Ḍa‘f)

4904. Sahl bin Abī Umāmah narrated that he and his father entered upon Anas bin Malik in Al-Madinah, during the time of ‘Umar bin ‘Abdul-‘Azīz when he
(Anas) was the governor of Al-Madinah. They found him offering a very light prayer, as if it were the prayer of a traveler, or close to that. When he said the Salām, my father said: ‘May Allāh have mercy on you, do you think that this prayer is an obligatory prayer or a Nāfil prayer?’ He said: ‘It is an obligatory prayer, and it is the prayer of the Messenger of Allāh. I did not make any mistake except something that I forgot.’ He said: ‘The Messenger of Allāh used to say: “Do not be harsh with yourselves lest you be dealt with harshly, for some people were harsh with themselves, and Allāh dealt with them harshly, and their remnants are to be found in the monasteries and hermitages. But the monasticism which they invented for themselves, We did not prescribe for them.”’[1] Then he went to him the next day, and he said: ‘Will you ride, and see, and learn a lesson?’ He said: ‘Yes.’ So they rode together, and came to a land whose people had perished, and passed away, and died, and their town had fallen down on its roofs. He said: ‘Do you know what this land is?’ He said: ‘How could I know anything about it or its people?’ This is a land whose people were destroyed by wrongdoing and envy. Envy extinguishes the light of good deeds, and wrongdoing confirms that or denies it. The eye commits

[1] Al-Ḥadīd 57:27
Zinā and the hands, feet, body, tongue and private part confirm that or deny it.” (Da‘īf)

Chapter 45. Cursing

4905. It was narrated from Nimrân, that he mentioned that Umm Ad-Dardâ’ said: I heard Abû Ad-Dardâ’ say: The Messenger of Allâh ﷺ said: “When a person curses something, the curse ascends to heaven and the gates of heaven are locked against it. Then it comes down to the earth, and its gates are locked against it. Then it goes right and left, and if it does not find anywhere to go, it goes back to the thing that was cursed, and if it deserved that (then it stays with it), otherwise it goes back to the one who said it.” (Da‘īf)

4906. It was narrated from Qatâdah, from Al-Hasan, from Samurah bin Jundab, that the Prophet ﷺ said: “Do not invoke the curse of Allâh upon one another, nor the wrath of Allâh, nor the Fire.” (Da‘īf)
It was narrated from Abū Hāzim and Zaid bin Aslam that Umm Ad-Dardā’ said: I heard Abū Ad-Dardā’ say: I heard the Messenger of Allāh ﷺ say: “Those who curse (others) will not be intercessors nor witnesses.” (Sahih)

4908. It was narrated from Ibn ‘Abbās that a man cursed the wind – Muslim (one of the narrators) said: “A man’s cloak was snatched away by the wind at the time of the Prophet ﷺ, and he cursed it.” – “The Prophet ﷺ said: ‘Do not curse it, for it is under (the Divine) command, and whoever curses something that does not deserve it, the curse will come back on him.’” (Da‘if)

Chapter 46. One Who Prays Against The One Who Wrongs Him

4909. It was narrated that ‘Āishah said that something of hers was stolen and she started to pray against (the thief), and the
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4910. It was narrated from Anas bin Malik that the Messenger of Allah ﷺ said: “Do not hate one another, do not envy one another, do not turn away from one another. Be – O slaves of Allah – brothers. It is not permissible for a Muslim to abandon his brother for more than three nights.” (Sahih)

4911. It was narrated from Abū Ayyûb Al-Anṣārî that the Messenger of Allah ﷺ said: “It is not permissible for a Muslim to abandon his brother for more than three days, each of them turning his face away when they meet. The better of them is the first one to greet the other with Salãm.” (Sahih)

Comments:
Shunning a Muslim, because of personal reasons, for more then three days is not allowed. See the author’s comments after number 4916.

4912. It was narrated from Muḥammad bin Hilãl, he said: “My
father narrated to me, from Abū Hurairah, that the Prophet ﷺ said: ‘It is not permissible for a believer to abandon another believer for more than three (days). When three (days) have passed, if he meets him let him greet him with Salām. If he returns the greeting, then they will share the reward, and if he does not return the greeting, then he will carry the sin.’” Aḥmad (one of the narrators) added: “And the one who gives the greeting will have come out of the abandoning.” (Daʿīf)

4913. It was narrated from ‘Aishah that the Messenger of Allāh ﷺ said: “A Muslim should not abandon another Muslim for more than three (days). If he meets him, and greets him with Salām three times, and he does not return the greeting each time, he will bear the sin.” (Hasan)

4914. It was narrated from Abū Ḥāzim that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘It is not permissible for a Muslim to abandon his brother for more than three (days). Whoever abandons (his brother) for more than three (days) and dies, he will enter the Fire.’” (Sahih)
4915. It was narrated from Abū Khirāsh As-Sulamī that he heard the Messenger of Allāh ﷺ say: “Whoever abandons his brother for a year, it is as if he has shed his blood.” (Hasan)

4916. It was narrated from Suhail bin Abī Sālih, from his father, from Abū Hurairah, that the Prophet ﷺ said: “The gates of Paradise are opened every Monday and Thursday, and on those two days every person who does not associate anything with Allāh is forgiven, except the one between whom and his brother there is resentment. It is said: ‘Leave these two until they reconcile.’” (Sahih)

Abū Dawud said: The Messenger of Allāh ﷺ abandoned one of his wives for forty days and Ibn ‘Umar abandoned a son of his until he died.

Abū Dawud said: When such abandoning is for the sake of Allāh, then there is nothing wrong with it. ‘Umar bin ‘Abdul-'Azīz covered his face from a man.

Chapter 48. Regarding Suspicion

4917. It was narrated from Abū
Hurairah that the Messenger of Allah ﷺ said: “Beware of suspicion, for suspicion is the falsest of speech. Do not eavesdrop on one another, and do not spy on one another.” (Sahih)

Chapter 49. Regarding Sincere Council And Protection

4918. It was narrated from Abū Hurairah from the Messenger of Allah ﷺ: “The believer is the mirror of his fellow-believer, and the believer is the brother of his fellow-believer. He protects him against ruin and looks after him.” (Hasan)

Chapter 50. Reconciliation

4919. It was narrated that Abū Ad-Darda’ said: “The Messenger of Allah ﷺ said: ‘Shall I not tell you of something that is better than fasting, prayer and charity?’ They said: ‘Yes, O Messenger of Allah.’ He said: ‘Reconciling between people, for spoiling things between people is the shaver.”’ (Da’if)
Comments:
“Shaver” meaning it severs, or cuts relations.

4920. It was narrated from Ḥumaid bin ‘Abdur-Rahmān, from his mother, that the Prophet said: “He is not lying who makes up something between two people in order to reconcile between them.” Ahmad bin Muhammad and Musad-dad (in their versions) said: “He is not a liar who reconciles between people and says something good, or conveys something good.” (Ṣaḥīḥ)

4921. It was narrated (by another chain) from Ḥumaid bin ‘Abdur-Rahmān that his mother Umm Kulthūm bint ‘Uqbah said: “I did not hear the Messenger of Allāh allow any concession with regard to lying, except in three cases. The Messenger of Allāh used to say: ‘I do not regard as a liar, the man who reconciles between people, saying something with the intention only of bringing about a reconciliation; or the man who says something at the time of war; or the man who says..."
something to his wife, or the woman who says something to her husband.” (Sahih)

Chapter 51. Regarding Singing

4922. It was narrated that Ar-Rubayyi' bint Mu'awwidh bin 'Afrã’ said: “The Messenger of Allâh ﷺ came and entered upon me, on the morning after my marriage was consummated, and he sat on my bed, as you are sitting now. Some little girls started to beat a Daff of theirs, and eulogize those of my forefathers who were killed on the Day of Badr, until one of them said: ‘And among us is a Prophet who knows what will happen tomorrow.’ He ﷺ said: ‘Stop that, and say what you were saying before.’” (Sahih)

Comments:
Instruments other than the Daff are prohibited.

4923. It was narrated that Anas said: “When the Messenger of Allâh ﷺ came to Al-Madinah, out of joy, the Ethiopians played upon his arrival, and they played with their spears.” (Sahih)

Comments:
On ‘Eid celebrations or on other happy occasions it is allowed to recite epic poetry, war songs and demonstrations of war skills.
Chapter 52. Singing And Playing Wind Instruments Is Disliked

4924. It was narrated from Sulaiman bin Musa that Nafi' said: "Ibn 'Umar heard the sound of a wind instrument, and he put his fingers in his ears, and turned away from the road, and said to me: 'O Nafi', can you hear anything?' I said: 'No.' He took his fingers out of his ears and said: 'I was with the Messenger of Allah (ﷺ), and he heard something like this, and did something like this.'" (Hasan)
Abu Dawud said: This is a Munkar Hadith.

Comments:
The author using the word "disliked" does not indicate that it is not unlawful. See the introduction to Sunan At-Tirmidhi.

4925. It was narrated from Mut'im bin Al-Miqdâm, he said: "Nafi' said: 'I was riding behind Ibn 'Umar, when he passed by a shepherd who was playing a wind instrument.'" And he mentioned a similar report (as no. 4924). (Saheeh)
Abu Dawud said: Sulaiman bin Musa has been entered between Mut'im and Nafi'.

4926. It was narrated from Abu Al-Malih, from Maimun, from Nafi' who said: "We were with Ibn
‘Umar and he heard the sound of a wind instrument,’” and he mentioned a similar report. (Sahih) Abū Dāwūd said: I regard this report as Munkar.

Chapter 53. The Ruling Regarding Hermaphrodites

4927. Sallām bin Miskīn narrated from an old man who saw Abū Wā’il at a wedding, where they started to play, amuse themselves and sing. Abū Wā’il adjusted the way he was sitting and said: I heard ‘Abdullāh say: I heard the Messenger of Allāh ﷺ say: ‘Singing generates hypocrisy in the heart.’” (Da’īf)

4928. It was narrated from Abū Hurairah that an effeminate man who had dyed his hands and feet with henna was brought to the Prophet ﷺ, and the Prophet ﷺ said: “What is the matter with him?” They said: “O Messenger of Allāh, he imitates women.” He ordered that he be banished to An-Naqī’. They said: “O Messenger of Allāh, should we not kill him?” He said: “I have been forbidden to kill those who pray.” (Da’īf)

Abū Usāmah (one of the narrators) said: “An-Naqī’ is outside of Al-Madinah, and it is not Al-Baqī’.”
It was narrated from Umm Salamah that the Prophet entered upon her, and there was a hermaphrodite with her, who was saying to her brother ‘Abdullãh: “If Allah grants victory over At-Tã’if tomorrow, I will show you a woman whose front has four, and whose behind has eight.” The Prophet said: “Expel them from your houses.” (Sahih)

Abû Dáwud said: That woman had four rolls of fat in her midsection.

It was narrated from Ibn ‘Abbâs that the Prophet cursed effeminate men, and women who imitate men. He said: “Expel them from your houses, and expel so-and-so and so-and-so” - meaning men who imitated women. (Sahih)
Chapter 54. Playing With Dolls

4931. It was narrated from Hishâm bin ‘Urwah, from his father that ‘Aishah said: “I used to play with dolls, and sometimes the Messenger of Allâh ﷺ would come to me while there were other girls with me. When he came in, they went out, and when he went out they came back in.” (Sahîh)

4932. It was narrated from Abû Salamah bin ‘Abdur-Rahmân that ‘Aishah said: “The Messenger of Allâh ﷺ returned from the campaign to Tabûk, or Khaibar, and there was a curtain over her niche. The wind lifted the edge of the curtain, and uncovered ‘Aishah’s dolls that she played with. He said: “What is this, O ‘Aishah?” She said: “My dolls.” He saw among them a horse with two wings made of cloth, and he said: “What is this that I see in the midst of them?” She said: “A horse.” He said: “What is this that I see on it?” I said: “Two wings.” He said: “A horse with wings?” She said: “Have you not heard that Sulaimân had horses with wings?” She said: “And the Messenger of Allâh ﷺ smiled so broadly that I saw his molar teeth.” (Hasan)
Chapter 55. About Swings

4933. It was narrated that ‘Āishah said: “The Messenger of Allâh ﷺ married me when I was seven or six years old. When we came to Al-Madinah, some women” – Bishr said: “Umm Rumân” – came to me when I was on a swing, and took me, and prepared me, and adorned me. Then I was brought to the Messenger of Allâh ﷺ, and he consummated the marriage with me when I was nine years old. She made me stand at the door and I started to breathe deeply. Then I was brought into a room where there were some of the Anṣârî women and they said: ‘With good and blessings.’” (Ṣâhih)

4934. (There is another chain) with a similar report (as no. 4933). He said: “With good fortune. She handed me over to them, and they washed my head and dressed me up. Suddenly I saw the Messenger of Allâh ﷺ there, who came at the forenoon and they handed me over to him.” (Ṣâhih)

4935. It was narrated (with another chain) that ‘Āishah said:
“When we came to Al-Madinah, some woman came to me while I was playing on a swing, and my hair only came down to my ears. They took me and prepared me, and adorned me, then they took me to the Messenger of Allah ﷺ, and he consummated the marriage with me when I was nine years old.” (Sahih)

4936. (There is another chain) She said: “When I was on a swing, and my friends were with me. They took me into a house and there were some Ansârî women there who said: ‘With goodness and blessing (as no. 4933).’” (Sahih)

4937. It was narrated that Yahyâ bin ‘Abdur-Rahmân bin Hàtib said: ‘Aishah said: “We came to Al-Madinah and stayed among Banû Al-Ḫarîth bin Al-Khazraj.” She said: “By Allâh, I was on a swing between two palm trees when my mother came and brought me down, and my hair only came down to my ears.” And he quoted the same Hadîth (as no. 4935). (Hasan)

Chapter 56. The Prohibition Of Playing Dice

4938. It was narrated from Abû Mûsâ Al-Âsh‘ârî that the Messenger of Allâh ﷺ said: “Whoever plays with dice he has
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disobeyed Allâh and His Messenger.” (Da‘if)

Abî Hûnî, 'an Abî Mûsâ al-Asghârî 'an Rûşûl Allâh q.e.v. qâl: 'îmn Lâb bâl 'albîn 'albîn qâd 'ussûl Allâh 'ûrûsûlîa.'

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، الآداب، باب اللعب بالند، ح: 376 من حديث سعيد بن أبي هند به، وهو ثقة أرسل عن أبي موسى فالند ضعيف وهو في الموطأ

4939. It was narrated from Sulaimân bin Buraidah from his father that the Prophet ﷺ said: “Whoever plays with dice it is as if he has dipped his hand in the flesh and blood of a pig.” (Sahih)

تخريج: أخرجه مسلم، الشعر، باب تحريم اللعب بالند شير، ح: 2260 من حديث سفيان

Chapter 57. Playing With Pigeons

بَابٌ: في اللَّعِبِ بِالْحَمَامِ

4940. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ saw a man chasing a pigeon and he said: “A devil chasing a she-devil.” (Hasan)

تخريج: [إسناده حسن] أخرجه ابن ماجه، الآداب، باب اللعب بالحمام، ح: 3765 من حديث حماد بن سلمة به.

Comments:
Meaning, because of it being a complete waste of time.

Chapter 58. About Mercy

بَابٌ: في الرَّحْمَةِ

4941. It was narrated from ‘Abdullâh bin ‘Amr and he attributed to the Prophet ﷺ:

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، الآداب، باب اللعب بالحمام، ح: 3765 من حديث حماد بن سلمة به.
“Those who show mercy will be shown mercy by the Most Merciful. Show mercy to those who are on earth and the One Who is above the heaven will show mercy to you.” (Hasan)

4942. It was narrated that Abū Hurairah said: “I heard Abū Qāsim, the truthful, entrusted one, the occupant of this chamber (grave), say: ‘Mercy is only taken away from one who is doomed.’” (Hasan)

4943. ‘Abdullāh bin ‘Amr narrated that the Prophet ﷺ said: “Whoever does not show mercy to our little ones, and respect the rights of our elders, he is not one of us.” (Hasan)
Chapter 59. Regarding Sincere Counsel

4944. It was narrated that Tamīm Ad-Dārī said: “The Messenger of Allāh ṣallallāhu 'alayhi wa sallam said: ‘Religion is sincerity, religion is sincerity, religion is sincerity.’ They said: ‘To whom, O Messenger of Allāh?’ He said: ‘To Allāh, His Book, His Messenger, and the leaders of the believers and their common folk’ – or ‘the leaders of the Muslims and their common folk.’” (Ṣaḥīḥ)

4945. It was narrated from Abū Zur'ah Ibnu 'Amr Bin Jarīr that Jarīr said: “I swore allegiance to the Messenger of Allāh ṣallallāhu 'alayhi wa sallam, pledging to hear and obey, and to be sincere towards every Muslim.” He (Abū Zur'ah) said: “If he sold or bought something he would say: ‘What we have taken from you is dearer than what we have given you, so make your choice.’” (Ṣaḥīḥ)
Chapter 60. Regarding Helping A Muslim

4946. It was narrated from Abū Hurairah that the Prophet ﷺ said: “Whoever relieves a Muslim of some worldly distress, Allāh will relieve him of some distress on the Day of Resurrection. Whoever makes it easy for one who is in difficulty, Allāh will make things easy for him in this world and in the Hereafter. Whoever conceals the faults of a Muslim, Allāh will conceal (his faults) in the world and in the Hereafter. Allāh will help a person so long as he helps his brother.” (Sahih)

Abū Dāwūd said: In his report from Abū Mu‘āwiyah, ‘Uthmān (one of the narrators) did not say: “Whoever makes it easy.”

4947. It was narrated that Hudhaifah said: “Your Prophet ﷺ said: ‘Every act of kindness is a charity.’” (Sahih)
Chapter 61. Changing Names

4948. It was narrated from 'Abdullâh bin Abî Zakariyyâ, from Abû Ad-Dârđâ who said: “The Messenger of Allâh ﷺ said: ‘You will be called on the Day of Resurrection by your names and the names of your fathers, so choose good names.’” (Dâ‘îf)

Abû Dâwûd said: Ibn Abî Zakariyyâ did not see Abû Ad-Dârđâ.

4949. It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ said: The most beloved of names to Allâh, the Mighty and Sublime, are ‘Abdullâh and ‘Abdur-Rahmân.” (Sahîh)

4950. It was narrated that Abû Wahb Al-Jushâmî – who was a Companion of the Prophet ﷺ – said: “Call yourselves by the names of the Prophets. The most beloved of names to Allâh are ‘Abdullâh and ‘Abdur-Rahmân, and the truest of names are Hárrith (earner) and Hammâm (one who is always thinking of an action), and the most reprehensible names are Harb (war) and Murrah (bitter).” (Dâ‘îf)
It was narrated that Anas said: “I brought ‘Abdullāh bin Abī Ṭalḥah to the Prophet when he was born, and the Prophet was wearing a woollen cloak, daubing a camel of his with pitch. The Prophet said: ‘Do you have any dates with you?’ I said: ‘Yes.’ I gave him some dates, and he put them in his mouth and chewed them, then he opened (the baby’s) mouth, and put some of the dates in it, and the child started to smack his lips. The Prophet said: ‘Look at how much the Ansār love dates.’ And he named him ‘Abdullāh.” (Sahih)

Chapter 62. Changing Bad Names

It was narrated from Ibn ‘Umar that the Messenger of Allāh changed the name of ‘Āsiyāh (disobedient) and said: “You are Jamilah (beautiful).” (Sahih)

It was narrated from Muḥammad bin ‘Amr bin ‘Aṭā’, that Zainab bint Abī Salamah asked him: “What have you named your daughter?” He said: “I have
named her Barrah (righteous)."

She said: "The Messenger of Allāh forbade this name. I was called Barrah, and the Prophet said: ‘Do not praise yourselves. Allāh knows best who are the righteous among you.’ He said: ‘What should we call her?’ He said: ‘Call her Zainab.’" (Sahih)

4954. Bashīr bin Maimūn narrated from his paternal uncle, Usāmah bin Akhdārī, that a man called Asram was among the group that came to the Messenger of Allāh. The Messenger of Allāh said: “What is your name?” He said: “I am Asram (meaning cut off of plants).” He said: “No, you are Zur’ah (cultivable land).” (Hasan)

4955. It was narrated from Hāni that when he came to the Messenger of Allāh in a delegation with his people, he heard them calling him by the Kunyah ‘Abū Al-Ḥakam.’ The Messenger of Allāh called him, and said: ‘Allāh is Al-Hakam (the Judge), and judgment belongs to Him. Why are you known by the Kunyah ‘Abū Al-Ḥakam?’ He said: ‘When my people differ concerning anything, they come to me, and I
pass judgment among them, and both sides accept it.’ The Messenger of Allāh ﷺ said: ‘How good this is. Do you have any children?’ He said: ‘I have Shuraih, Muslim and ‘Abdollāh.’ He said: ‘Who is the eldest of them?’ I said: ‘Shuraih.’ He said: ‘Then you are Ābū Shuraih.’” (Hasan)

Abū Dāwūd said: This Shuraih is the one who broke the chain. He was one of those who entered Tustar. Abū Dāwūd said: I heard that Shuraih broke the gate of Tustar, and that was when he entered through a tunnel.

4956. It was narrated from Sa’eed bin Al-Musayyab, from his father, from his grandfather that the Prophet ﷺ said to him: “What is your name?” He said: “Hazn (rough).” He said: “You are Sahl (smooth).” He (Hazn) said: “No, for that which is smooth is trodden upon, and disgraced.” Sa’eed said: “I thought that after that we would always be rough.” (Sahih)

Abū Dāwūd said: And the Prophet ﷺ changed the names of Al-‘Āṣ (disobedient), ‘Aziz (mighty), ‘Atalah (harsh), Shaitān (devil), Al-Hakam (judge), Ghurāb (crow), Hubāb (a name of a devil or a kind of snake), and Shihāb (falling flame of fire), whom he called Hishām (generous). He named Ḥarb (war) Silm (peace) and he named Al-Muṭṭājī (one who lies down) Al-
Munba’ith (one who arises). He named a land that was called ‘Afirah (barren) Khadirah (green), and he named a mountain pass that was called Ad-Dalālah (misguidance) Al-Huda (guidance), and he named the tribe of Banū Az-Zinyah (sons of fornication) Banū Ar-Rishdah (sons of guidance), and he named Banū Mughwiyah (sons of seduction) Banū Rishdah (sons of guidance).

(Sahih)
Abū Dāwud said: I left (narrating) their chains for the sake of abbreviation.

4957. It was narrated that Masrūq said: “I met ‘Umar bin Al-Khaṭṭāb, and he said: ‘Who are you?’ I said: ‘Masrūq bin Al-Ajda’. ‘Umar said: ‘I heard the Messenger of Allāh (saw) say: ‘Al-Ajda (meaning having the nose cut off) is a devil.” (Da’if)

4958. It was narrated that Samurah bin Jundab said: “The Messenger of Allāh (saw) said: ‘Do not call your slaves Yasar (ease), Rabāh (profit), Najīh (successful) or Aflah (prosperous). For you may say, “Is he there?” And he will say: “No.”’ (Sahih) They are only four, so do not ask me for any more.
4959. It was narrated (with another chain) that Samurah said: "The Messenger of Allah forbade giving four names to slaves: Aflah (prosperous), Yasār (ease), Nāfi‘ (beneficial) and Rabah (profit)." (Sahih)

4960. It was narrated that Jābir said: "The Messenger of Allah said: ‘If I live – if Allah wills – I will forbid my Ummah to use the names Nāfi‘ (beneficial), Aflah (prosperous) and Barakah (blessing).’" - Al-A’marsh (one of the narrators) said: "I do not know if he mentioned Nāfi‘ or not." – "For a man may say when he comes, ‘Is Baiakah (blessing) there?’ And they will say, ‘No.’" (Sahih)

4961. It was narrated from Suflān bin ‘Uyainah, from Abū Az-Zinnād, from Al-A’raj, from Abu Hurairah, who conveyed it from the Prophet; he said: "The most despised of names to Allāh, on the Day of Resurrection, will be a man who is called; Malik Al-Amlāk (king of kings)." (Sahih)
Abū Dāwūd said: Shu‘aib reported it from Abū Ḥamzah, from Abū Az-Zinnād, with his chain, and he said: “the most obscene name”

Chapter 63. Nicknames

4962. It was narrated that ‘Āmir said: Jubairah bin Ad-Ḍahhāk said: “This Verse – ‘Nor insult one another by nicknames. How bad is it to insult one’s brother after having faith’[1] – was revealed concerning us, Banū Salamah. The Messenger of Allāh ‏‏‏‏‏‏‏(ص) came to us, and there was no man among us who did not have two or three names. Every time the Messenger of Allāh ‏‏‏‏‏‏‏(ص) started to say: ‘O so-and-so,’ they would say: ‘Don’t say that, O Messenger of Allāh, for he gets angry with this name.’ Then this Verse was revealed: ‘Nor insult one another by nicknames...’” (Ṣaḥīḥ)

Chapter 64. One Who Has The Kunyah Of Abū ‘Eisā

4963. It was narrated from Zaid

bin Aslam from his father that 'Umar bin Al-Khattāb struck a son of his who was known by the Kunyah of Abū 'Eisā. Al-Mughīrah bin Shu'bah was known by the Kunyah of Abū 'Eisā. ‘Umar said to him: “Is it not sufficient for you to be known by the Kunyah of Abū ‘Abdullāh?” He said: “The Messenger of Allāh ﷺ gave me this Kunyah.” He said: “And the Messenger of Allāh ﷺ was forgiven for his past and future sins, but we are among ordinary Muslims (not knowing what will happen to us).” And he continued to be called by the Kunyah of Abū ‘Abdullāh until he died. (Hasan)

Chapter 65. Saying To Someone Else’s Son, “O My Son”

4964. It was narrated from Anas bin Mālik that the Prophet ﷺ said to him: “O my son.” (Sahih)

Abū Dāwud said: I heard Yahyā bin Ma‘īn praising Muhammad bin Maḥbūb (one of the narrators) and saying: “He narrated many Ahādīth.”

**Translation**

The text translates the Arabic into English. It is a passage from the Book of Etiquette, discussing the importance of being known by the proper kunyah, especially in the context of the Prophet Muhammad’s forgiveness. It also mentions a hadith about someone being called by the kunyah of ‘Abdullāh until his death. Additionally, there is a hadith about saying “O my son” to someone else’s son.

**Exegesis**

The exegesis provides a breakdown of the translation, explaining the context and significance of the events described.
Chapter 66. A Man Having The Kunyah Abul-Qāsim

4965. It was narrated from Muhammad bin Sirīn that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Call yourselves by my name, but do not call yourselves by my Kunyah.’” (Ṣaḥīh)

Abū Dāwūd said: And this is how it was narrated by Abū Šāliḥ, from Abū Hurairah, and similar in the narration of Sufyān from Jābir, and Sālim bin Abī Al-Ja'd from Jābir, and Sulaimān Al-Yashkūrī, from Jābir, and Ibn Al-Munkādīr, from Jābir, similarly, and (from) Anas bin Mālik.

Chapter 67. The View That The Prophet’s Name And Kunyah Should Not Be Combined In One Person’s Name

4966. It was narrated from Abū Az-Zubair, from Jābir that the Prophet ﷺ said: “Whoever is called by my name, he should not be called by my Kunyah, and whoever is called by my Kunyah, he should not be called by my name.” (Ḍa‘fī)

Abū Dāwūd said: With this meaning, it was reported from Ibn ‘Ajlān, from his father, from Abū Hurairah. And it was related from Abū Zur’āh, from Abū Hurairah,
differing from the two narrations. And like that it was reported by 'Abdur-Rahmān bin Abī 'Amrah, from Abū Hurairah, differing in it. Ath-Thawrī, and Ibn Jurair reported as Abū Az-Zubair did. Ma'qil bin 'Ubadullāh reported it as Ibn Sīrīn did. And the report from Mūsā bin Yāsār from Abū Hurairah is differed over as well, according to two different versions; Ḥammād bin Khālid and Ibn Abī Fūdaik differed in it. *(Da'īf)*

**Chapter 68. Concession**

**Allowing Them To Be Combined**

4967. It was narrated that Muhammad bin Al-Hanafīyyah said: 'Alī said: “I said: ‘O Messenger of Allāh, if I have a son after you have gone, I will call him by your name; can I call him by your Kunyah too?’ He said: ‘Yes.’” *(Hasan)*

4968. It was narrated that 'Aishah said: “A woman came to the Prophet and said: ‘O Messenger of Allāh, I have given birth to a boy, and I called him
Muhammad, and gave him the Kunyah of Abul-Qasim. Then I was informed that you do not like that.’ He said: ‘What is it that has made my name permissible, and my Kunyah forbidden?’ Or what is it that has forbidden my Kunyah and made my name permissible?’”

Chapter 69. Giving A Man A Kunyah When He Does Not Have A Son

It was narrated that Anas bin Malik said: “The Messenger of Allah used to enter upon us, and I had a young brother who was known by the Kunyah ‘Abu ‘Umair.’ He had a Nughar (red beaked nightingale) with which he used to play, and it died. The Prophet entered upon him one day, and saw him looking sad. He said: ‘What is the matter with him?’ They said: ‘His Nughar has died.’ He said: ‘Abu ‘Umair, what happened to the Nughair (diminutive of Nughar)?’” (Sahih)

Comments:
The scholars of Hadith have inferred the following points, as well as others, from this narration: Rhythmical speech is legal and permitted; within moral limits, fun and amusement is allowed. Treating children with love and amusing statements is a sign of good manners. At a young age, a Kunyah can be adopted. Lawful pets are allowed. See Ma’alam As-Sunan.
Chapter 70. Giving A Kunyah To A Woman

4970. It was narrated from Hammãd, from Hishãm bin ‘Urwah, from his father that ‘Aishah said: “O Messenger of Allah, all my friends have a Kunyah.” He said: “Call yourself by the name of your son ‘Abdullãh” – meaning the son of her sister. Musad-dad said: “Abdullãh bin Az-Zubair.” He said: “So she was known by the Kunyah of Umm ‘Abdullãh.” (Sahih)

Abû Dãwud said: This is how it was reported by Qurran bin Tammãm and Ma’mar, both of them from Hishãm, similarly. Abû Usãmah reported it from Hishãm from ‘Abbâd bin Hamzah, and like that, Hammad bin Salamah and Maslamah bin Qan’ab (reported) it from Hishãm, saying just as Abû Usãmah did.

Comments:
Women are also allowed to adopt a Kunyah, even if they have no children.

Chapter 71. Speech That Conveys Other Than The Intended Meaning

4971. It was narrated that Sufyân bin Asid Al-Hadrami said: I heard the Messenger of Allah say: “It is great treachery to say something to your brother that he believes,
when you are actually lying to him.” (Da'i')

Chapter 72. Regarding [Saying:] “They Claim”

4972. It was narrated that Abū Qilābah said: “Abū Mas'ūd said to Abū 'Abdullāh, or Abū 'Abdullāh said to Abū Mas'ūd: ‘What did you hear the Messenger of Allah say about saying “they claim?”’” He said: ‘I heard the Messenger of Allah say: “What a bad way, for a man to say, ‘they claim.’”’ (Ṣaḥīh) Abū Dāwud said: This Abū 'Abdullāh is Ḥudhaifah.

Chapter 73. Saying In One's Khutbah: “Amma Ba'd (To Proceed)”

4973. It was narrated from Zaid bin Arqam that the Prophet addressed them, and said: “Amma ba’d (to proceed).” (Ṣaḥīh)
Chapter 74. Saying Karam (Regarding Grapes), And Guarding The Tongue

4974. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “No one of you should say Al-Karam (meaning grapes), for Al-Karam is the Muslim man, rather say Hadā‘iq Al-a‘nāb (grape orchards).” (Ṣaḥīḥ)

Comments:
Amongst the Arabs it was customary to spend lavishly after drinking wine, and they considered that a sign of generosity and were proud of that. The grapes from which the wine was extracted were given the name of “Karam” (generosity). When Allāh prohibited drinking wine, the use of the word “Karam” for grapes was also prohibited.

Chapter 75. The Slave Should Not Say Rabbi Or Rabbatī (My Lord, My Lady)

4975. It was narrated from Muḥammad, from Abū Hurairah, that the Messenger of Allāh ﷺ said: “No one of you should say ‘Abdī or Ammatī (my male slave, my female slave), and the slave should not say Rabbi or Rabbatī (my lord, my lady). Let the owner say Fatāyā and Fatātī (my young man, my young woman) and let the slave say Sayyidī and Sayyidatī (my master, my mistress), for you are all slaves and the Lord (Ar-Rabb) is Allāh, may He be exalted.” (Ṣaḥīḥ)
This report was narrated from Abū Yūnus that he narrated from Abū Hurairah, with this narration. But he did not say that the Prophet said: “Let him say Sayyidi and Mawlaya (both meaning my master).” (Sahih)

It was narrated from ‘Abdullāh bin Buraidah, that his father said: “The Messenger of Allāh said: ‘Do not say to the hypocrite Sayyid (master), for (even) if he is a Sayyid (a leader or he owns slaves and property), you have earned the wrath of your Lord, may He be glorified and exalted.’” (Dā‘if)

Chapter 76. No One Should Say “Khabuthat Nafsi” (I Feel Nauseous)

It was narrated from Abū Umāmah bin Sahl bin Hunaif, from his father that the Messenger of Allāh said: “No one of you should say Khabuthat nafsi. Let him say Laqisat nafsi.”[1] (Sahih)

[1] Both phrases have the same meaning, which is feeling nauseous, but the phrase Khabuthat nafsi may also mean “I have become wicked” whereas the phrase Laqisat nafsi has no such connotation.
4979. It was narrated from ‘Aishah that the Prophet said: “None of you should say Ḫaṣṣat nafsi. Rather let him say Laqisat nafsi.””[[1] (Ṣahih)

تخريج: [إسناده صحيح] حماد هو ابن سلمة ورواية البخاري، ح: ١٧٩ ومسلم.

Chapter (...)

4980. It was narrated from Hudhaifah that the Prophet said: “Do not say: ‘What Allāh wills and so-and-so wills.’ Rather say: ‘What Allāh wills, then so-and-so wills.’” (Ṣahih)


Chapter 77.

4981. It was narrated from ‘Adî bin Ḥâtim that a speaker gave a speech in the presence of the Messenger of Allâh, and said: “He who obeys Allâh and His Messenger is guided, and whoever disobeys them...” He said: “Get

[[1] The phrase Ḫaṣṣat nafsi also refers to feeling nauseous, but it may also mean: “I have become filled with anger and stress.”]
up” or he said: “Go away, what a bad speaker you are.” (Sahih)

Comments:
Using a dual form of the personal pronoun removes the difference between the two. For this reason the Prophet disliked that. In his case, he can say: “they” because his saying: “they” or, “them” about himself and Allah is not the same as someone else saying that, so such statements that are narrated from him are specific to him.

4982. It was narrated from Abū Al-Malīh that a man said: “I was riding behind the Prophet, and his mount stumbled. I said: ‘May the Shaitān perish!’ He said: ‘Do not say, “May the Shaitān perish,” for when you say that, he swells up so much that he becomes like a house and says: “By my power.” Rather say: “Bismillāh (in the Name of Allah),” for if you say that, he (the Shaitān) shrinks until he becomes like a fly.’” (Sahih)

4983. It was narrated from Abū Hurairah that the Messenger of Allah said: “If you hear a man say: ‘The people are doomed,’ he is the cause of their doom.” (Sahih)
Abū Dāwūd said: Mālik said: “If he says that out of sorrow at what he sees of the people – meaning with regard to their religion – I do not see anything wrong with it, but if
he says that out of self-admiration and belittling the people, then this is the disliked thing that was forbidden.”

Comments:
Showing disappointment with people’s reformation, and thinking oneself better than others in religious matters is a sign of one’s ruin.

Chapter 78. Ṣalāt Al-ʿAtamah
(“Darkness Prayer”)

4984. It was narrated that Abū Salamah (said): “I heard Ibn ʿUmar (narrate) that the Prophet said: ‘Do not let the Bedouin dominate you with regard to the name of your prayer. Nay, it is ‘Ishā’ but they milk their camels when it has grown dark.’” (Sahih)

4985. It was narrated that Sālim bin Abī Al-Ja’d said: “A man said” – Mis’ar said: “I think he was from Khuzā‘ah” –: “Would that I could pray and find comfort.” It was as if they criticized him for that, and he said: “I heard the Messenger of Allah say: ‘0 Bilāl, call the Ṭqāmah for prayer, so that we may find comfort in it.’” (Sahih)

4986. It was narrated that 'Abdullāh bin Muhammad bin Al-Ḥanafiyah said: “My father and I
went to an in-law of ours among the Ansâr, to visit him (as he was sick), and the time for prayer came. He said to one of his family: ‘O young girl, bring me water for Wudâr so that I can pray and find comfort.’ He said: ‘We criticized him for that, and he said: “I heard the Messenger of Allah say: ‘Get up, O Bilâl, and let us find comfort in prayer.’”’ (Sahih)

4987. It was narrated that ‘Aishah said: “I did not hear the Messenger of Allah lend importance to a man’s lineage or status, except his religion.”’ (Da‘îf)

Chapter 79. What Was Narrated Concerning The Concession Regarding That

4988. It was narrated that Anas said: “There was a panic in Al-Madînah, and the Prophet rode a horse belonging to Abû Talhâh, and he said: ‘We did not see anything, or we did not see any cause for panic, and we found it (the horse) to be (swift) like a sea.”’ (Sahih)
Comments:
The Prophet صل الله عليه وسلم described the swiftness of the horse as sea. It is inferred by this chapter and this narration that calling the 'Isha' prayer Al-'Atamah ("Darkness prayer") would be allowed, provided its name not be changed absolutely.

Chapter 80. Stern Warning About Lying

4989. It was narrated that 'Abdullâh said: “The Messenger of Allah ﷺ said: ‘Beware of lying, for lying leads to wickedness, and wickedness leads to the Fire. A man may lie and strive hard in lying until he is recorded with Allah as a liar. You should be truthful, for truthfulness leads to righteousness and righteousness leads to Paradise. A man may speak the truth and strive hard in speaking the truth, until he is recorded with Allah as a truthful person.’” (Sahih)

4990. It was narrated that Bahz bin Ḥakim said: “My father narrated to me that his father said: “I heard the Messenger of Allah ﷺ say: ‘Woe to the one who speaks and tells lies in order to make the people laugh; woe to him, woe to him.’” (Hasan)
4991. It was narrated that 'Abdullāh bin 'Amīr said: “My mother called me one day when the Messenger of Allāh ﷺ was sitting in our house, and she said: ‘Come here and I will give you something.’ The Messenger of Allāh ﷺ said to her: ‘What do you want to give him?’ She said: ‘I will give him some dates.’ The Messenger of Allāh ﷺ said to her: ‘If you did not give him anything, it would have been recorded against you as a lie.” (Ḍa’īf)

4992. It was narrated from Abū Hurairah, that the Prophet ﷺ said: “It is sufficient sin for a man that he speaks of everything that he hears.” (Ṣaḥīḥ)

Abū Dāwūd said: Ḥafṣ (one of the narrators) did not mention Abū Hurairah. Abū Dāwūd said: It was not narrated with a chain except by this Shaikh, meaning ‘Alī bin Ḥafṣ Al-Madā’īnī.

Comments:
These narrations stress the gravity of passing on false information, intentionally, or otherwise.
Chapter 81. Thinking Well Of People

4993. It was narrated from Abū Hurairah that the Prophet ﷺ said: “Thinking well of people is part of worshiping properly.” (Hasan)

Abū Dāwūd said: Muhannā (one of the narrators) is trustworthy, from Al-Baṣrāh.

Comments:

Having doubts about a Muslim brother without a confirmed reason is a great sin. (See also no. 4917.)

4994. It was narrated that Ṣafiyah said: “The Messenger of Allāh ﷺ was performing I’tikāf, and I came to visit him one night. I spoke to him, then, I got up to leave. He got up to take me home,” – as her home was in the house of Usāmah bin Zaid. – “Two men of the Ansār passed by, and when they saw the Messenger of Allāh ﷺ they hurried up. The Prophet ﷺ said: ‘Wait; she is Ṣafiyah bint Huyayy.’ They said: ‘Subḥān Allāh, O Messenger of Allāh!’ He said: ‘The Shaitān flows through the son of Ādām like blood, and I was afraid that he may cast something into your hearts’ or he said: ‘some evil.’” (Ṣahih)
Comments:

It is allowed for a man to talk to his wife during I’tikaf.

Chapter 82. Regarding Promises

4995. It was narrated from Zaid bin Arqam that the Prophet said: “If a man makes a promise to his brother, and he intends to fulfill it, but does not fulfill it, and does not come at the promised time, there is no sin on him.” (Da’if)

4996. It was narrated from ‘Abdul-Karim, from ‘Abdullâh bin Shaqiq, from his father, from ‘Abdullâh bin Abî Al-Hamsâ’, who said: “I bought something from the Prophet before his mission began, and there was something left for me to pay. I promised him that I would bring it to him at his place, then I forgot, and I remembered three (days) later. I came and found him in his place and he said: “O young man, you have vexed me. I have been here for three days waiting for you.” (Da’if)

Abû Dâwûd said: Muhammad bin Yahyâ said: “This, according to us, is ‘Abdul-Karim bin ‘Abdullâh bin Shaqiq.” Abû Dâwûd said: This is
how it was conveyed to me from ‘Alī bin ‘Abdullāh. Abū Dāwūd said: It was conveyed to me that Bishr bin As-Sāri reported it from ‘Abdul-Karīm bin ‘Abdullāh bin Shaqīq.

Chapter 83. One Who Boasts Of Having Something That He Has Not Been Given

4997. It was narrated from Asmā’ bint Abī Bakr that a woman said: “O Messenger of Allāh, I have a neighbor – meaning a co-wife –; is there any sin on me if I boast to her of something that my husband did not give me?” He said: “The one who boasts of something that he has not been given, is like the one who wears two garments of falsehood.” (Sahih)

Chapter 84. What Was Narrated About Joking

4998. It was narrated from Anas, that a man came to the Prophet ﷺ, and said: “O Messenger of Allāh, give me a mount.” He said: “I will give you the son of a she-camel to ride.” He said: “What will I do with the son of a she-camel?” The Prophet ﷺ said: “Does anything else give birth to camels, except she-camels?” (Daʿīf)
It was narrated that An-Nu'mân bin Bashir said: “Abû Bakr asked for permission to enter upon the Prophet, and he heard ‘Aishah speaking in a loud voice. When he entered, he caught hold of her to slap her, and he said: ‘Why do I see you raising your voice to the Messenger of Allah?’ But the Prophet stopped him, and Abû Bakr left angrily. When Abû Bakr left, the Messenger of Allah said: ‘Did you see how I saved you from the man?’ A few days passed, then Abû Bakr asked permission to enter upon the Messenger of Allah, and he found that they had reconciled. He said to them: ‘Include me in your peace, as you included me in your war.’ The Prophet said: ‘We will, we will.’” (Da’îf)

It was narrated that ‘Awf bin Mâlik Al-Asjja’i said: “I came to the Messenger of Allah during the campaign to Tâbûk, when he was in a (small) leather tent. I greeted him, and he returned the greeting, and said: ‘Come in.’ I said: ‘All of me, O Messenger of Allah?’ He said: ‘All of you.’ So I went in.” (Sâhîh)
5001. ‘Uthmān bin Abī Al-‘Ātikah said (explaining no. 5000): “He only said shall I bring all of me in because the tent was small.” (Sahih)

5002. It was narrated that Anas said: “The Prophet said to me: ‘O Dhul-Udhunain (O you with the two ears)!‘” (Hasan)

Chapter 85. One Who Takes Something In Jest

5003. It was narrated from ‘Abdullāh bin As-Sā‘ib bin Yazīd, from his father, from his grandfather that he heard the Prophet say: “No one of you should take his brother’s property in jest or in earnest.” Sulaimān (one of the narrators) said: “In play or in earnest.” — “And whoever has taken his brother’s staff, let him return it.” (Sahih)
5004. It was narrated that 'Abdur-Rahmān bin Abī Lailā said: “The Companions of Muḥammad ﷺ told us that they were traveling with the Prophet ﷺ. One man fell asleep, and some of them went and took a rope that he had with him, and he panicked. The Prophet ﷺ said: ‘It is not permissible for a Muslim to alarm a fellow Muslim.’” (Hasan)

Chapter 86. What Has Been Narrated About Eloquent Speech

5005. It was narrated that 'Abdullāh – Abū Dāwūd said: He is Ibn 'Amr – said: “The Messenger of Allāh ﷺ said: ‘Allāh hates the eloquent man who moves his tongue around his teeth as cattle do.’”[1] (Hasan)

5006. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Whoever learns excellence of speech in order to captivate men’s hearts or people’s hearts, Allāh will not accept any obligatory or voluntary act of

worship from him on the Day of Resurrection."[1] (Da‘if)

Chapter 87. What Has Been Narrated About Poetry

5007. It was narrated that 'Abdullâh bin 'Umar said: "Two men came from the east and gave a speech, and the people were impressed, meaning by their eloquence. The Messenger of Allâh ﷺ said: 'Some eloquence is magic.'" (Sâhîh)

5008. Abû Zabyah narrated that 'Amr bin Al-‘A’s said one day, when a man stood up and spoke at length: "If he had been brief in his speech that would have been better for him. I heard the Messenger of Allâh ﷺ say: 'I think, or I have been commanded, to be concise in speech, for being concise is better.'" (Hasan)

5009. It was narrated that Abû [1] Šarîf wa lâ 'adlan: They say it means no exchange nor ransom to escape.
Hurairah said: “The Messenger of Allah ﷺ said: ‘If the belly of one of you were to be filled with pus, it would be better for him than being filled with poetry.’” \(\text{(Sahih)}\)

Abū ‘Alī said:\[1\] “I heard that Abū Ubaid said: ‘What it means is when his heart is filled to such an extent that it distracts him from the Qur’ān and remembrance of Allah. But if the Qur’ān and knowledge are dominant, then in our view his heart will not be filled with poetry. “Some eloquence is magic” – it seems that what is meant is when he is so eloquent that he praises a man, and says what is true about him, so he makes people believe what he says, then he criticizes him and says what is true about him, so he makes people believe what he says, and it is as if he is bewitching his audience.’”

\[\begin{align*}
\text{Tahrij: } \text{[Sahih]} \text{ } \text{[Al-Bukhari]} \text{, Second Edition.} \\
\text{2257: } \text{482 from Hadith Shabib, and Rawaiah al-Bukhari.} \\
\text{5010. It was narrated from Ubayy bin Ka'b that the Prophet ﷺ said:} \\
\text{“Some poetry is wisdom.” } \text{(Sahih)}
\end{align*}\]

\[\begin{align*}
\text{تخريج: } \text{[صحيح]} \text{ } \text{[البخاري]} \text{.} \\
\text{2257: } \text{482 من حديث شعبة، ورواية البخاري، ح:} \\
\text{6155.} \\
\text{وسميل، ح:} \\
\text{5010.} \\
\text{ـ حدّثنا أبو بكر بن أبي شيبة:} \\
\text{قدّثنا ابن المباركي عن يونس، عن الزهريّ:} \\
\text{أخبرنا أبو بكر بن أبي الرحمين بن الحروث} \\
\text{ابن هشام عن مروان بن الحكم، عن أبي} \\
\text{الرحمين بن الأسود بن أبي يعقوب، عن أبي} \\
\text{ابن كعب. من النبي قال: } \text{[إن من الشعر] } \\
\text{كثره.} \\
\end{align*}\]

\[\text{تخريج: } \text{أخيره البخاري، الأدب، باب ما يجوز من الشعر والجز والحداد وما يكره منه،} \]

\[\text{[1] This is the statement of one of those who heard the text from the author: Al-Lu'lu'i (Muhammad bin Ahmad), see the introduction. And Abū 'Ubaid is Al-Qāsim bin Sallām who has a well known book on Gharīb (odd) words in Ḥadīth.} \]
5011. It was narrated that Ibn ʿAbbas said: “A Bedouin came to the Prophet ﷺ, and started to say some words, and the Messenger of Allah ﷺ said: ‘Some eloquence is magic, and some poetry is wisdom.’” (Hasan)

5012. Ṣakhr bin ʿAbdullāh bin Buraidah, narrated from his father, that his grandfather said: “I heard the Messenger of Allah ﷺ say: ‘In some eloquence there is magic, in some knowledge there is ignorance, in some poetry there is wisdom, and in some speech there is confusion.’” Ṣaʾsaʾah bin Ṣūḥān said: “The Prophet of Allah spoke the truth. As for the words ‘in some eloquence there is magic,’ a man may owe something to another man, but he is more eloquent in arguing than the one who is in the right, so he enchants the people with his eloquence and takes away the other man’s right. As for the words ‘in some knowledge there is ignorance,’ a scholar may speak of something of which he has no knowledge, and that makes him appear ignorant. As for the words ‘in some poetry there is wisdom’ this refers to these sermons and parables from which people receive admonition. As for the words ‘in some speech there is confusion.’”
5013. It was narrated that Sa'eed said: “Umar passed by Hassan when he was reciting poetry in the Masjid and he glared at him. He said: ‘I used to recite poetry when there was one who was better than you in (the Masjid).’” (Sahih)

5014. A similar report (as no. 5013) was narrated from Abu Hurairah, and he added: “He was afraid that he would refer to the Messenger of Allah, so he allowed him (to continue).” (Sahih)

5015. It was narrated that ‘Aishah said: “The Messenger of Allah used to put a Minbar in the Masjid for Hassän bin Thåbit, and he would stand on it and lampoon in Verse, those who spoke against the Messenger of Allah. The Messenger of Allah said: ‘The Holy Spirit (Jibrîl) is with Hassän so long as he is defending the Messenger of Allah.’” (Sahih)
5016. It was narrated that Ibn 'Abbas said: "As for the poets, the erring ones follow them." Then Allah abrogated that, and made an exception, and said: Except those who believe and do righteous deeds, and remember Allah much." (Hasan)

5017. It was narrated from Abū Hurairah that when the Messenger of Allah finished the Ghadah (Fajr) prayer, he would say: "Did anyone among you had a dream last night?" and he said: "There will be nothing left of Prophethood after I am gone, except righteous dreams." (Sahih)

5018. It was narrated from 'Ubādah bin 'As-Sāmit that the Prophet said: "The dream of a believer is one of the forty-six parts of Prophethood." (Sahih)

Meaning, the dreams of Prophets are revelation, while in the case of others, good dreams that come true are a form of good news for the righteous.

5019. It was narrated from Abū Hurairah that the Prophet said: "When the time draws near, a Muslim’s dream will hardly be false, and the truest of them in dreams will be the truest of them in speech. Dreams are of three types: Righteous dreams, which are glad tidings from Allah; bad dreams, which come from the Shaitān; and dreams that come from what a man is thinking of to himself. If one of you sees something that he dislikes, let him arise and pray, and not tell the people about it.” He (Abū Hurairah) said: “I like fetters and I dislike yokes. Fetters mean steadfastness in religion.” (Sahih)

Abū Dawud said: “When the time draws near” means when night and day draw close, that is, when they are equal.

5020. It was narrated that Abū Razin said: “The Messenger of Allāh said: ‘A dream hovers over a man so long as it is not interpreted, then when it is interpreted it is fulfilled.’” He said: “And I think he said: ‘Do not tell it except to one who loves you or is wise.’” (Hasan)
5021. Abū Qatādah said: “I heard the Messenger of Allāh say: ‘Righteous dreams come from Allāh, and bad dreams come from the Shaitān. If one of you sees something that he dislikes, let him spit to his left three times, then seek refuge from its evil, and it will not harm him.’” (Sahih)

5022. It was narrated from Jābir that the Messenger of Allāh said: “If one of you sees a dream that he dislikes, let him spit to his left and seek refuge from the Shaitān three times, then turn over onto his other side.” (Sahih)

5023. Abū Hurairah said: “I heard the Messenger of Allāh say: ‘Whoever sees me in a dream, he will see me when he is awake’ or ‘it is as if he has seen me when he is awake, for the Shaitān cannot appear in my form.’” (Sahih)

11: It was narrated from Ibn ‘Abbãs that the Prophet ﷺ said:

"Whoever makes an image, Allâh will punish him for it on the Day of Resurrection until he breathes life into it, and he will not be able to breathe life into it. And whoever pretends to have had a dream, he will be ordered to tie a knot in a grain of barley, and whoever listens to people when they are trying to avoid him, he will have lead poured in his ears on the Day of Resurrection." (Sahih)

5025. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "Last night I saw myself in the house of ‘Uqbah bin Rãfi’, and some Bin Tãb dates were brought to us. I interpreted that as meaning that we would be prominent in this world, and we would have a good end in the Hereafter, and that our religion has been perfected.” (Sahih)

Chapter 89. Regarding Yawning

5026. It was narrated from Zuhair, from Suhail, from Ibn Abî Sa’eed Al-Khudrî that his father said: "The Messenger of Allâh ﷺ said:
‘When one of you yawns, let him cover his mouth, lest the Shaitān enter.’” (Ṣaḥīḥ)

‘إذا نام أحدكم فليمسك عليّ فيه، فإنُّ الشيطان يدخل.’

تَحْرِيبٌ: أخرج مسلم، الزهير، باب تسمية العاطس وكراهية التناوبة. ح: 295 من حديث سهل بن أبي صالح.

5027. A similar report (as no. 5026) was narrated from Sufyān, from Suhail. He said: “...during prayer, let him suppress it as much as he can.” (Ṣaḥīḥ)

٥٠٢٧ - حَدَّثَنَا أبُو عَبْدِ الله عُلْوِيْرَانَ عَنْ زَيْدٍ، عَنْ سُفْيَانَ، عَنْ سُهَيْل، نَخَّاهُ أَنَّهُ قَالَ: ‘في الصلاة فَلَيْلَكُمْ مَا اسْتَطَعَّ.’

تَحْرِيبٌ: أخرج مسلم من حديث وكيع، انظر الحديث السابق.

5028. It was narrated from Sa‘eed, from his father, that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Allāh likes sneezing, and He dislikes yawning, so if one of you (feels the urge to) yawn, let him suppress it as much as he can, and not make any noise, for that comes from the Shaitān who is laughing at him.’” (Ṣaḥīḥ)

٥٠٢٨ - حَدَّثَنَا السُّمَّانُ بْنُ عَلِيٍّ عَنْ عَبْدِ الله، أَبُو سْعَدِىْرَانَ عَنْ أَبِي ذِيَلٍ عَنْ سُعْيَدَ، عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهُ ﷺ: ‘إِنَّ اللَّهَ يُحْبِبُ المُطَاسَبَةَ وَيُقْتَرِحُ التَّنَاوُبَ إِذَا تَنَاهَلَ أَحَدُكُمْ فَلَيْلَكُمْ مَا اسْتَطَعَّ وَلَا يَقَلُ هَمْ حَيَّةً، فَإِنَّمَا ذَلِكَ مِنَ الشَّيْطَانِ يَضْحَكُ مِنْهُ.’

تَحْرِيبٌ: أخرج البخاري، الأدب، باب: إذا تناهَل فَلَيْلَكُمْ مَا اسْتَطَعَّ، ح: 226 من حديث محمد بن عبد الرحمن بن أبي ذيب.

Chapter 90. Regarding Sneezing

5029. It was narrated from Abū Sāliḥ, that Abū Hurairah said: “When the Messenger of Allāh ﷺ sneezed, he would put his hand, or his garment, over his mouth to lessen the sound.” (Ḥasan)

٥٠٢٩ - حَدَّثَنَا سَلْيَسُ، أَبُو حُرَيْرَةَ عَنْ أَبِي هُرَيْرَةَ، عَنْ أَبِي صَالِحِ، عَنْ أَبِي حُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهُ ﷺ إِذَا عَطْسَ وَضَعَّ يَدَاهُ أَوْ يَنْصَبَ عَلَيْهِ وَخَفَضَ أَوْ غَفَضَ بِهَا صَوْطَهُ، سَكَّ يَخْبَىَ.’

5030. It was narrated from Ibn Al-Musayyab that Abū Hurairah said: "The Messenger of Allah ﷺ said: ‘There are five things that the Muslim must do for his brother: Return his greeting, say Yaramuk-Allah (may Allah have mercy on you) to the one who sneezes, accept invitations, visit the sick, and follow the funeral.’” (Ṣaḥīḥ)

Chapter 91. How To Respond To One Who Sneezes

5031. It was narrated from Jarīr, from Maṃṣūr, that Hilāl bin Yāsāf said: "We were with Sālīm bin ‘Ubaid, when a man sneezed, and said: ‘As-salāmū ‘alaikum (peace be upon you).’ Sālīm said: ‘And upon you and your mother.’ Then after that he said: ‘Perhaps you were annoyed with what I said to you?’ He said: ‘I wished that you did not mention my mother, in good terms or bad.’ He said: ‘I only said to you what the Messenger of Allah ﷺ said. While we were with the Messenger of Allah ﷺ, a man sneezed and said: As-salāmū ‘alaikum (peace be upon you), and the Messenger of Allah ﷺ said: “And upon you and your mother.” Then he said: “If one of you sneezes, let him praise Allāh” – he said: And he mentioned different ways of praising Allāh – “and let
those who are with him say: *Yarhamuk – Allâh* (may Allâh have mercy on you), and let him respond by saying: *Yaghfirullah lana wa lakum* (may Allâh forgive us and you).” (Da‘îf)

5032. This Hadith was narrated from Abû Bishr Warqâ', from Mansûr, from Hilål bin Yasaf, from Khalîd bin ['Urûtah], Sâlim bin ‘Ubaid Al-Ashja‘î, from the Prophet  (Da‘îf)

5033. It was narrated from Abû Šâlih, from Abû Hurairah that the Prophet  said: “If one of you sneezes, let him say: ‘Al-Hamdu'llâhi ‘alâ kulli hål (Praise be to Allâh in all circumstances),’ and let his brother or companion say, ‘Yarâmuk Allâh (may Allâh have mercy on you),’ and let him say: ‘Yahdikumullâh, wa Yuslihu bâlakum (May Allâh guide you and set your affairs straight).’” (Saḥîh)
Chapter 92. How Many Times Should One Say: “May Allâh Have Mercy On You” To One Who Sneezes?

5034. It was narrated that Abû Hurairah said: “Say ‘Yarhamuk Allâh (May Allâh have mercy on you)’ to your brother three times, and if he sneezes any more then he has a cold.” (Hasan)

5035. A similar report (as no. 5034) was narrated (with another chain) from Abû Hurairah from the Prophet ﷺ. (Da’îf)
Abû Dâwud said: And Abû Nu’aim reported it from Musâ bin Qais, from Muhammad bin ‘Ajlân, from Sa’eed, from Abû Hurairah, from the Prophet ﷺ.

5036. It was narrated from Yahyâ bin Ishăq bin ‘Abdullâh bin Abî Talhah, from his mother Humaidah – or ‘Ubadah – bint ‘Ubadiah bin Rifâ‘ah Al-Zuraqî, from her father, that the Prophet ﷺ said: “Say ‘Yarhamuk-Allâh (May Allâh have mercy on you)’ to one who sneezes, three times, then if you wish to say it (again), do so, or if you wish, refrain.” (Da’îf)
Chapter 93. How To Respond When A Dhimmi [1] Sneezes

5037. It was narrated from Iyās bin Salamah bin Al-Akwa’, from his father, that a man sneezed in the presence of the Prophet ﷺ, and the Prophet ﷺ said: “Yarhamuk Allâh (May Allâh have mercy on you).” Then he sneezed, and the Prophet ﷺ said: “The man has a cold.” (Sahîh)

5038. It was narrated from Abû Burdah that his father said: “The Jews used to sneeze in the presence of the Prophet ﷺ, hoping that he would say to them, ‘Yarhamuk-Allâh (May Allâh have mercy on you),’ but he used to say: ‘Yahdkumullâh, wa yuqlifu bâlakum (May Allâh guide you and set your affairs straight).’” (Sahîh)

Chapter 94. Regarding One Who Sneezes And Does Not Praise Allâh

5039. It was narrated that Anas said: “Two men sneezed in the

[1] A non-Muslim under protection of Muslim rule.
presence of the Prophet ﷺ, and he said ‘Yarhamuk-Allāh (May Allāh have mercy on you)’ to one of them, and not to the other. It was said: ‘O Messenger of Allāh, two men sneezed, and you said ‘Yarhamuk-Allāh (May Allāh have mercy on you)’ to one of them, and not the other. He said: ‘This one praised Allāh and that one did not praise Allāh.’” (Sahīh)

ترجمة: أخرجه البخاري، الأدب، باب الحمد للعاطس، ح: 221 عن محمد بن كثير العدي، وسلم، الزهد، باب تشميت العاطس، وكراهية التتاوب، ح: 2991 من حديث سليمان التعيمي به.
5040. It was narrated that Ya‘ish bin Ṭīkhfah bin Qais Al-Ghifārī said: “My father was one of Aṣḥāb Aṣ-Ṣuffah. The Messenger of Allah ﷺ said: ‘Let us go to the house of ‘Aishah.’ So we went there, and he said: ‘O ‘Aishah, feed us.’ She brought some Jashishah[1] and we ate, then he said: ‘O ‘Aishah, feed us.’ She brought a small amount of Haisah,[2] the size of a pigeon, and we ate. Then he said: ‘O ‘Aishah, give us to drink.’ She brought a bowl of milk, and we drank. Then he said: ‘O ‘Aishah, give us to drink.’ She brought a small cup and we drank. Then he said: ‘If you wish, you may sleep here, or if you wish, you may go to the Masjid.’ While I was lying on my stomach in the Masjid, due to a pain in my lungs, a man shook me with his foot and said: ‘This is a way of lying that Allah hates.’ I looked, and it was the Messenger of Allah ﷺ.” (Ṣahih)
Chapter 95. Sleeping On A Roof That Has No Walls

5041. It was narrated from ‘Abdur-Rahmân bin ‘Ali, meaning, Ibn Shaibân, that his father said: “The Messenger of Allâh ﷺ said: ‘Whoever sleeps on the roof of a house, that has no walls (around the roof) is no longer under the protection of Allâh.’” (Hasan)

Comments:
Meaning, this is irresponsible, so if you do it, then woe to you.

Chapter 96, 97. Sleeping In A State Of Purity

5042. It was narrated from Abû Zabyah, from Mu'âdh bin Jabal, that the Prophet ﷺ said: “There is no Muslim who sleeps remembering Allâh, and in a state of purity, then wakes up at night, and asks Allâh for good in this world and in the Hereafter, but He will give him that.”

Thâbit Al-Bunâni said: “Abû Zabyah came to us and narrated this Hadîth to us, from Mu'âdh bin Jabal, from the Prophet ﷺ.” Thâbit said: “so-and-so said: ‘I tried to say it when I woke up, but I could not do it.’” (Sahîh)
5043. It was narrated from Ibn ‘Abbás that the Messenger of Allāh ﷺ got up at night and relieved himself, then he washed his face and hands, then went to sleep. (Sahīh)

Abū Dāwūd said: Meaning, he urinated.

تخريج: أخرج البخاري، الدعوات، باب الدعاء إذا انبع من الليل، ح: 3316 ومسلم، صلاة المسافرين، باب صلاة النبي ﷺ ودعاته بالليل، ح: 763 من حديث سفيان التبري. 

Chapter (… ) Which Direction Should One Face When Sleeping?

5044. It was narrated from Abū Qilābah that one of the family of Umm Salamah said: “The bed of the Prophet ﷺ was positioned as a man is placed in his grave, and the Masjid was at his head.” (Da’f)

تخريج: أخرج البخاري، وهو في مصنف منجم وهو في المطالب العامية: 2/397، ح: 2566.

Chapter 97, 98. What To Say When Going To Sleep

5045. It was narrated from Hafṣah, the wife of the Prophet ﷺ that when the Messenger of Allāh ﷺ wanted to sleep, he would place his right hand beneath his cheek then say: “Allāhumma qini ‘adhabaka yawma tab ‘athu ‘ibādak (O Allāh, protect me from Your punishment
on the Day when You resurrect Your slaves)” three times. (Hasan)

"اللَّهُمَّ! قَبِعُ عَذَابِكَ يُومَ يَنْبُعُ عِيَادَكَ،"
 ثلاث مَرَات.

تخريج: [إسناده حسن] أخرجه أحمد: 288/6 والنسائي في الكبرى، ح: 1059، وعمل
اليوم والليلة، ح: 772 من حديث أبان بن يزيد العطار به * عاصم: ابن بهدلة وانظر، ح: 2451، و
ولعب بعض الحديث شواهد عند الترمذي، ح: 398 والغيره.

5046. It was narrated from Mansūr, who narrated from Sa’d bin Ubaidah, who said that Al-Barā’ bin ‘Azib narrated: The Messenger of Allah ﷺ said to me: “When you go to your bed, perform Wudū’ as for prayer, then lie down on your right side, and say: ‘Allāhumma aslamtu wajhi ilaika, wa fawwadtu amrī ilaiha, wa alja’tu zahrī ilaiha, raḥbatan wa raḥbatan ilaiha, lā malja’a wa lā manjā mika illā ilaiha, amantu bi-kītabikalladhī anzalta, wa nabiyikalladhī arsulta (O Allah, I have submitted my face to You, delegated my affairs to You, put myself under Your command, out of hope and fear of You. There is no refuge or place of safety from You except with You. I believe in Your Book which You have revealed and in Your Prophet whom You have sent).” He said: ‘Then if you die, you will die upon the Fitrah, and you will have made these the last words that you say.’” Al-Barā’ said: “I said: ‘I will memorize them,’ and I said: ‘And in Your Messenger whom You have sent.’” He said: ‘No, in Your Prophet whom You have sent.’” (Ṣahīh)

تخريج: أخرجه البخاري، الدعوات، باب: إذا فات طاهرًا ح: 3311 عن مسدد ومسلم،
الذكر والدعاء، باب الدعاء عند النوم، ح: 2760 من حديث منصور به.
5047. It was narrated from Fitr bin Khalifah who said: “I heard Sa’d bin ‘Ubaidah say: ‘I heard Al-Bara’ bin ‘Azib say: ‘The Messenger of Allah ﷺ said to me: ‘When you go to your bed in a state of purity, rest your head on your right hand,’” then he mentioned a similar report (as no. 5046). (Sahih)

5048. It was narrated from Sufyân from Al-A’Amash and Mansûr, from Sa’d bin ‘Ubaidah, from Al-Bara’ bin ‘Azib. Sufyân said: “One of them (the narrators) said: ‘When you go to your bed in a state of purity’ and the other said: ‘Perform Wudû’ as for prayer.’” And he quoted the meaning narrated by Mu’tamir (no. 5046). (Sahih)

5049. It was narrated that Hudhaifah said: “When the Prophet ﷺ went to sleep he would say: ‘Allâhumma bismika azya wa amût (O Allâh, in Your Name I live and die).’ And when he woke up he would say: ‘Al-Hamduillâhi’rhammâ ahyânâ ba’da mân amâtna wa ilaihin-nushûr (Praise be to Allâh Who has brought us back to life after causing us to die, and to Him is the resurrection).’” (Sahih)

5050. It was narrated from Sa’eed bin Abi Sa’eed Al-Maqburi, from his father, that Abu Hurairah said: “The Messenger of Allâh ﷺ said:
قال: قال رسول الله ﷺ: «إذا أرى أحدكم إلى فراشة فلتنفض فراشته بداخله إزاءه، فإن له لا يدري ما خلفه عليه، ثم يطلب جمع على شقته الأيمن، ثم يقبل: باسمك ربي ونفثة حني في و ب أرتعه، إن أمستك تمسك فارحمها وإن أرسلتها فاحفظها بما تحفظ به الصالحين من عبادك.» ( Sahih )

5051. It was narrated similarly from Suhail, from his father, from Abū Hurairah, that the Prophet ﷺ used to say, when he went to his bed: "Allahumma rabbis-samawati wa rabbal-ardi wa rabbi kulli shai’in, faliqal-habbi wani-nawa, munzilat-tawwātī wal-injili wal-Qurān; a’ūduh bika min sharri kulli dhī sharrin anta ākhidhun bināsiyatihi, antal-awwalu falaisa gablaka shai’tun, wa antal-akhiru falaisa ba’daka shai’in, wa antaz-zahiru falaisa fawqaka shai’un, wa antal-bātinu falaisa dinaka shai’ (O Allah, Lord of the heavens, Lord of the earth and Lord of all things, Splitter of the seed and the date stone, Revealer of the Tawrāh, the Injil and the Qurān, I seek refuge in You from the evil of all things that You seize by the forelock...
(have full control over them). O Allah, You are the First and there is nothing before You; You are the Last and there is nothing after You. You are the Manifest (Az-Zahir) and there is nothing above You; You are the Hidden (Al-Batin) and there is nothing beyond You).” Wahb (one of the narrators) added in his Ḥadith: “Iqdi ‘annid-daina wa aghnini minal-faqr (Settle my debt and spare me from poverty).” (Ṣaḥīḥ)

5052. It was narrated from ‘Aṭī that the Messenger of Allah ﷺ used to say, when lying down: “Allahumma, inni a‘ūdhu biwajhika-tikarim wa kalimatikat-tāmmati min sharri mã anta ākhidhun bināsiyāti, Allahumma anṣa takshiṣil-maghrama wa-ma’tam, Allahumma lā yuhzamu junduka wa lā yuhzamu wa’duka, wa lā yanfa‘u dhal-jaddi mikal-jaddu, subhānaka wa bi-hamdik (O Allah, I seek refuge in Your Noble Face and Your Perfect Words from the evil of all things that You seize by the forelock (have full control over them). O Allah, You remove debt and sin. O Allah, Your troops will not be defeated, Your promise will not be broken, nor can the richness of a rich man avail him anything before You, glory and praise is to You).” (Ḍa‘īf)
5053. It was narrated from Anas that when the Prophet went to his bed, he said: “Al-Hamdu lillahi ta'ziyad na saqa na, wa ka fa na wa awan na, fakam mimman la kafi lahu wa la mu'wiya” (Praise be to Allah Who has fed us, given us to drink, sufficed us and provided us with shelter, for how many there are who have none to suffice them or provide them with shelter).” (Sahih)

5054. It was narrated from Yahya bin Ha'mzah, from Thawr, from Khalid bin Ma'dan, from Abi Al-Azhar Al-Anmari that when the Messenger of Allah went to his bed at night, he said: “Bismillahi wa a'tu janbi, Allahumma ghfirli dhanbi wakhsa' shaitani waj'aln fin-nadil-a'la” (In the Name of Allah I lay down on my side. O Allah, forgive me my sins, drive away my Shaitan, help me to fulfill my obligations and join me with the highest assembly).” (Sahih)

Abu Dawud said: Abu Hamam Al-Ahwazi reported it from Thawr, he said: “Abu Zuhair Al-Anmari.” (Sahih)

5055. It was narrated from Farwah bin Nawf, from his father, that the Prophet said to Nawf: “Recite (the Surah) Say: “O you
disbelievers,”[1] then go to sleep at the end of it, for it is a disavowal of Shirk.” (Hasan)

5056. It was narrated from ‘Aishah that when the Prophet went to his bed every night, he would hold his hands together and blow into them, then he would recite into them: “Say: He is Allâh, (the) One”,[2] “Say: I seek refuge with (Allâh), the Lord of the daybreak”[3] and “Say: I seek refuge with (Allâh) the Lord of mankind”. [4] Then he would wipe whatever he was able to of his body with them, starting with his head, and his face, and the front of his body; doing that three times. (Saḥîh)

5057. It was narrated from ‘Irbâd bin Sâriyâh that the Messenger of Allâh used to recite Al-Musâbbihât before going to sleep, and he said: “In them there is a Verse which is better than a thousand Verses.” (Hasan)

Meaning, the Sūrahs that begin with Sābiḥ (Glorified is Allah) or similar to that. They are Al-Isrā' (17), Al-Hadid (57), and Al-Hashr (59), As-Ṣaff (61), Al-Jumu'ah (62), At-Taghābun (64) and Al-ʿAlā (87).

5058. It was narrated from Ibn ʿUmar that when he went to his bed, the Messenger of Allah used to say: "Al-Ḥamdu lillāhi kafani jāni wa awani wa a amani wa saqani, walladhi manna 'alayya fa-afdalā, walladhi aṭāni fa-ajzal. Al-Ḥamdu lillāhi 'alā kulli ḥal. Allāhumma rabba kulli shai'in wa malikahu wa ilāha kulli shai'in, aʿūdhu bika min an-nār (Praise be to Allāh Who has sufficed me, granted me shelter, fed me and given me to drink. He is the One Who has blessed me, and been most generous in His blessing; He is the One Who has given to me, and given me a great deal. Praise be to Allāh in all situations. O Allāh, Lord and Sovereign of all things, God of all things, I seek refuge with You from the Fire.)" (Hasan)

5059. It was narrated that Abū Hurairah said: "The Messenger of Allah said: 'Whoever lies down, and does not remember Allāh..."
when doing so, he will regret it on the Day of Resurrection, and whoever sits down, and does not remember Allâh when doing so, he will regret it on the Day of Resurrection.” (Hasan)

Chapter 98, 99. What To Say If One Wakes Up At Night

5060. It was narrated that ‘Ubadah bin Aṣ-Ṣâmit said: “The Messenger of Allâh ﷺ said: ‘Whoever wakes up at night, and says, when he wakes up: “La ilâha illallâhu waḥdahu lâ shârîka lahu, lâhumu wa lâhumu la ilâha illallâh, wahdah wââlimu wa wââlimu la quwwata illallâh, wââlimu la ilâha illallâh,' then he supplicates (saying): “Rabbighfirli (0 Lord, forgive me)” – Abû Dâwud said: Al-Walîd (one of the narrators) said: “he supplicates’ – ‘he will be answered, and if he gets up and performs Wudû’ and prays, his prayer will be accepted.’” (Sahîh)
5061. It was narrated from ‘Āishah that when the Messenger of Allāh woke up at night, he would say: “Lā ilāha illā anta, subḥānaka Allāhumma, astaghfiruka lidhanbi wa as’aluka rāḥmatu Allāhumma, zidni ‘ilmān wa Ia tuzīgh qalbi ha ‘ciā idh hadaitani, wahab li min ladunka rāḥmatan innaka antal-wahhab (There is none worthy of worship but You, glory be to You, 0 Allah. I ask Your forgiveness for my sin, and I ask You for Your mercy. 0 Allah, increase me in knowledge, and do not cause my heart to deviate after having guided me. Grant me mercy from You, for You are the Bestower.)” (Hasan)

Chapter 99, 100. Reciting Tasbih When Going To Sleep

5062. It was narrated from Al-Hakam, from Ibn Abī Lailā, from ‘Ali, who said: “Fāṭimah complained to the Prophet about the effect of the grindstone on her hand. Some female captives were brought, and she went to him to ask him (for a servant), but she did not find him. She told ‘Aishah about that, and when the Prophet came, she informed him. He came to us when we had gone to bed, and we started to get up, but he said: ‘Stay where you are.’ He
came and sat between us, until I felt the coolness of his feet on my chest, and he said: 'Shall I not tell you of something better than that which you asked for? When you go to your bed, say Subhān-Allāh thirty-three times, say Al-Ḥamdu Lillāh thirty-three times and say Allāhu Akbar thirty-four times. That will be better for you than a servant.'” (Ṣaḥīḥ)

خَيْرَ مَا سَأَلْتُمَا إِذَا أَخْطَبْتُمَا مِضَاءٌ جَعَلْتُمَا فُسْحَاءً ثَلَاثَا وَثَلَاثِينَ، وَأَخْطَبْتُ ثَلَاثَا وَثَلَاثِينَ، وَكَثِيرًا أَرْبَعًا وَثَلَاثِينَ فَهُوَ خَيْرٌ لَّكُمَا مِنَ الْحَادِمِ."

تَحْرِيطُ: أَخْرِجَهُ الْبَخْسَارِيُّ، الْبَيْتُ، بَابُ عَمٍّ الصَّرَّاطِ، فِي بَيْتٍ رُوَجِّهٍ، حَ: ٥٣١١ عِنْدَ مَسْدِدٍ، وَمُسْلِمٍ، الْذِّكْرِ وَالْدَعْوَةِ، بَابُ التَّحْسِينُ أَوْلِ الْتَنْهَارِ وَعَنْ الْيَمِنِ، حَ: ٢٧٢٧ مِنْ حَدِيثِ شَعْبِيْ بِهِ وَانْظُرُ، حَ: ١٩٨٩.

5063. It was narrated from Abū Al-Ward bin Thumāmah, he said: “Allāh said to Ibn A‘bud: ‘Shall I not narrate to you, from me, and from Fāṭimah, the daughter of the Messenger of Allāh ﷺ, who was the dearest of his family to him, and she was married to me? She worked the grindstone until it left marks on her hands, and she carried water in a water-skin until it left marks on her upper chest, and she swept the house until her clothes became dusty, and she lit the fire for the cooking pot until her clothes turned black, and that caused her harm. We heard that some slaves had been brought to the Prophet ﷺ, so I said: “Why don’t you go to your father and ask him for a servant to suffice you?” She went to him and found the people talking to him, and she felt shy, so she returned. The next day, he came to us while we were beneath our blanket, and he sat by
her head, and she put her head under the blanket out of shyness before her father. He said: “What did you want yesterday from the family of Muhammad?” She remained silent twice, and I said: “By Allah, I will tell you, O Messenger of Allah. She has worked the grindstone until it left marks on her hands, and she carried water in a water-skin until it left marks on her upper chest, and she swept the house until her clothes became dusty, and she lit the fire for the cooking pot until her clothes turned black. We heard that some slaves or servants had been brought to you, and I said to her: ‘Ask him for a servant.’” And he mentioned a Hadith like that of Al-Ḥakam (no. 5062). (Da’f)

5064. This narration was narrated from Shabath bin Rib’î, from ‘Ali, from the Prophet ﷺ. It says therein: “‘Ali said: ‘I have never stopped saying them (these words) since I heard them from the Messenger of Allah ﷺ, except on the night of (the battle of) Siffin, but I remembered them at the end of the night, and I said them.’” (Da’f)
5065. It was narrated from ‘Abdullãh bin ‘Amr that the Prophet  said: “There are two, that a Muslim does not do regularly, but he will enter Paradise. They are easy but those who do them are few; saying *Subhãn Allah* ten times after every prayer, and saying *Al-Hamdu Lillãh* ten times, and saying *Allãhu akbar* ten times. That makes one hundred and fifty and fifty on the tongue, and one thousand and five hundred in the Balance. And saying *Allãhu Akbar* thirty-four times when going to bed, and saying *Al-Hamdu Lillãh* thirty-three times, and *Subhãn Allãh* thirty-three times. That is one hundred on the tongue and one thousand in the Balance.” And I saw the Messenger of Allãh  counting them on his fingers. They said: “O Messenger of Allãh, how is it that they are easy but few people do them?” He said: “He – meaning the *Shaitãn* – comes to one of you when he is in his bed and makes him fall asleep before he can say them, and he comes to him when he is praying and reminds him of some need before he can say them.” (Hasan)

5066. It was narrated from Al-Fadl bin Hasan Ad-Damrî that Ibn Umm Al-Hakam, or Dubã‘ah bint Az-Zubair, said: “The Messenger of Allãh  got some captives, and
I went, along with my sister and Fātimah the daughter of the Prophet, to the Prophet. We complained about our situation and asked him to order that we be given some of the captives. The Prophet said: ‘The orphans of Badr come before you.’ Then he mentioned the story of Tasbih (saying Subḥân Allâh). He said: “Following every prayer,” and he did not mention sleeping. (Hasan)

Chapter 100, 101. What To Say When Waking Up

5067. It was narrated from ‘Amr bin ‘Āşim, from Abū Hurairah that Abū Bakr Aṣ-Ṣiddîq said: “O Messenger of Allâh, teach me some words that I may say in the morning and in the evening.” He said: “Say: ‘Allâhumma fâtîras-samâwâtî wal-arḍî, ‘âlimal-ghaibi wash-shahâdati, rabba kulli shai’in wa malikahu, ashadu an lâ illâ anta, a’údhu bika min sharri nafsi wa sharri shaitâni wa sharri shirkî (O Allâh, Creator of the heavens and the earth, Knower of the unseen and the seen, Lord and Sovereign of all things, I bear witness that there is none worthy of worship but You, I seek refuge with You from the evil of myself, and the evil of the Shaitân and his Shirk).’” He said: “Say them in the morning and in the evening, and when you go to your bed.” (Sahîh)
5068. It was narrated from Suhail, from his father, from Abū Hurairah that the Prophet used to say in the morning: "Allāhumma bika asbahā, wa bika amsainā, wa bika nahyā, wa bika namūtu, wa ilaikan-nushūr (O Allāh, by Your grace we have reached the morning, by Your grace we have reached the evening, by Your grace we live and by Your grace we die, and to You is the resurrection).” When evening came he would say: “Allāhumma bika amsainā, wa bika nahyā, wa bika namūtu wa ilaikan-nushūr (O Allāh, by Your grace we have reached the evening, by Your grace we live, by Your grace we die and to You is the resurrection).”

5069. It was narrated from Anas bin Mālik that the Messenger of Allāh said: “Whoever says, when morning or evening comes: ‘Allāhumma, innī asbahtu ushhiḍa, wa ushhiḍu ḥamalata ‘arshika wa malā’ikata, wa jamī’a khalqiqa, innakā antallāhu la ilāha illā anta, wa anna muḥammadan ‘abduka wa rasūluka (O Allāh, morning has come, and bear witness – You, the bearers of Your Throne, Your Angels, all of Your
creation to (bear witness) that there is none worthy of worship but You, and that Muḥammad is Your slave and Messenger),’ Allah will ransom one-quarter of him from Hell. Whoever says it twice, Allah will ransom one half of him from Hell. Whoever says it three times, Allah will ransom three-quarters of him from Hell. Whoever says it four times, Allah will ransom him from Hell.”

(Hasan)

نخريج: [حسن] أخرجه النسائي في الكبرى، ح: ١٠٥٧٤ وعمل اليوم والليلة، ح: ٧٣٨ من حديث أحمد بن صالح به، وسنده صهيب وله شاهد حسن بن أبي طي: ٥٧٨.

5070. It was narrated from Ibn Buraidah, from his father, that the Prophet ﷺ said: “Whoever says when morning or evening comes, ‘Allāhumma anta rabbi lā ilāha illa anata, khalaqtani wa ana ‘abduka wa ana ‘alā ‘ahdika wa wa’dika mastata’tu, a’udhu bika min sharri ṭa sana’tu, abuw’u [laka] bini‘matika wa abuw’u bidhanbi, faghfirli innahu lā yaghfirudhu illa anta (O Allah, You are my Lord, there is none worthy of worship but You; You created me, and I am Your slave, and I hold to Your covenant as much as I can, and I believe in Your promise. I seek refuge with You from the evil of that which I have done, I acknowledge Your blessing [to You], and I acknowledge my sin, so forgive me, for there is none who forgives sins but You),’ if he

[1] A similar narration follows, see number 5078.
dies that day or that night, he will enter Paradise.” (Sahih)

Comments:

In another version, narrated by Shaddad bin ‘Aws, (Al-Bukhari no. 6306). The Messenger of Allah ﷺ called this supplication Sayyid ul-Istighfar (the master supplication for forgiveness).

5071. It was narrated from ‘Abdullâh that the Prophet ﷺ used to say, when evening came: “Amsainâ wa amsal-mulkulillâhi wal-hamdulillâh. Lâ ilâha illallâhu wahdahu lâ sharika lah (We have reached the evening and the dominion belongs to Allah and all praise be to Allah, there is none worthy of worship but Allah alone with no partner or associate).”

In the Hadîth of Jarir it adds: “Zubaid (one of the narrators) used to say: ‘Ibrahim bin Suwaid used to say: “Lâ ilâha illallâhu wahdahu lâ sharika lah, lahul-mulku wa lahul-hamdu wa huwa ‘alâ kulli shâ’in qadîr. Rabbi a‘îdu bika min ‘adhâbin fil-qabr (There is none worthy of worship but Allah alone with no partner or associate; His is the dominion, to Him is praise and He has power over all things. O Lord, I ask You for the good of this night and what comes after it, and I seek
refuge with You from the evil of this night and what comes after it. O Lord, I seek refuge with You from laziness and the ills of arrogance or Kufr. O Lord, I seek refuge with You from a punishment in Hell or punishment in the grave).” When morning came he would say likewise: “Askhânâ wa askâhal-mulkulâhî... (We have reached the morning and dominion belongs to Allâh...)” (Sahîh)

5072. It was narrated that Abû Sallâm was in the Masjid of Hims. A man passed by, and they said: “This man served the Prophet.” He went to him and said: “Tell me a Hadith that you heard from the Messenger of Allâh with no men between yourself and him.” He said: “I heard the Messenger of Allâh say: 'Whoever says, when morning and evening come: "Radinâ billâhî rabban, wa bil-islâmî dinan, wa bi-Muhammadîn rasûlîn (We are pleased with Allah as our Lord, Islam as our religion, and Muhammad as our Messenger,) Allâh will certainly reward him until he is pleased.” (Hasan)

5073. It was narrated from ‘Abdullâh bin Ghannâm Al-Bayâdî that the Messenger of Allâh said: “Whoever says, when morning
comes: ‘Allahumma, mā aṣbaha bī min ni’matin, fa minka wahdaka, lā sharīka laka, fa-lakal-hamdu, wa lakash-shukru (O Allāh, whatever blessing has come to me this morning is from You alone, with no partner or associate, to You is praise and thanks),’ has given due thanks for that day. Whoever says something similar when evening comes, he has given due thanks for that night.” (Da‘if)

تخريج: [إسناده ضعيف] أخرجه النسائي في الكبرى، ح: 9825 وعمل اليوم والليلة، ح: 5074. It was narrated that Jubair bin Abī Sulaimān bin Jubair bin Mu’tim said: “I heard Ibn ‘Umar say: ‘The Messenger of Allāh ﷺ never failed to say these supplications, when evening came and when morning came: ‘Allahumma, innī as’alukal-‘aflyata fid-dunyā wal-ākhirah. Allahumma innī as’alukal-‘afwa wal-‘aflyata fī dīnī wa dunyāya wa ahli wa māli. Allahummatustūr ‘awrāti (O Allāh, I ask You for well being in this world and in the Hereafter. O Allāh, I ask You for forgiveness and well being in my religious commitment, my worldly affairs, my family and my wealth. O Allāh conceal my faults)”’ – ‘Uthmān (one of the narrators) said: ‘awrātī (my faults)” – “wa āmin raw‘ātī. Allāhummatul-fazīni min bainī yadayya wa min khalfī, wa ‘an yamīnī wa ‘an shimalī wa min fawqī, wa a‘ādhu bi-‘azamatika an ughtāla mintahāti.
(and keep me safe from the things I fear. O Allah, protect me from in front and behind, from my right and my left and from above. I seek refuge in Your might from any unexpected harm coming from beneath me).” (Saḥīḥ)

Abū Dāwūd said: Wakī (one of the narrators) said: “Meaning, being swallowed up by the earth.”


5075. It was narrated from ‘Abdul-Ḥamīd, the freed slave of Banū Ḥāshim, that his mother – who used to serve one of the daughters of the Prophet ﷺ – told him, that the daughter of the Prophet ﷺ, told her, that the Prophet ﷺ used to teach her, saying: “When morning comes, say: ‘Subḥān Allah, wa bi-hamdihi, lá quwwata illā billāhi, mā shā’a Allāhu kāna, wa mā lam yasha’ lam yakun. A’lamu anna Allāha ‘alā kulli ša’īn qadarīn wa anna Allāha qad aḥātā bi-kulli ša’īn ‘ilmā (Glory and praise be to Allah, there is no strength except with Allah, whatever Allah wills, happens, and whatever He does not will, does not happen. I know that Allah has power over all things, and that Allah has encompassed all things with His knowledge).’ Whoever says them (these words) when morning comes will be protected until the evening, and whoever says them in the evening will be
protected until the morning.’”

5076. It was narrated from Ibn ‘Abbãs that the Messenger of Allah ﷺ said: “Whoever says, when morning comes ‘So glorify Allah, when you come up to the evening, and when you enter the morning. And His are all the praises and thanks in the heavens and the earth; and (glorify Him) in the afternoon and when you come up to the time, when the day begins to decline...’ up to: ‘...And thus shall you be brought out (resurrected)[1] he will get what he missed that day, and whoever says (these Verses) when evening comes, he will get what he missed that night.” (Da‘îf)

5077. It was narrated from Hammãd and Wuhaib, similarly, from Suhail, from his father, from Ibn Abî ‘Ayyâsh – Hammãd said: from Abû ‘Ayyâsh, that the Messenger of Allah ﷺ said: “Whoever says when morning comes: ‘La ilãha illallahu wahdahu la sharika lahu, lahu-wal-mulk wa lahu-hamdu, wa huw ‘alã kulli

shai’in qadir (There is none worthy of worship but Allâh alone with no partner or associate, His is the dominion, to Him is praise and He has power over all things), he will have (a reward) equivalent to that of setting one of the descendants of Ismã’il free from slavery, ten good deeds will be recorded for him, ten bad deeds will be erased from (his record), he will be raised ten degrees (in status), and he will be guarded against the Shaiãn until evening comes. If he says them when evening comes, he will have something similar, until morning comes.”

It says in the Hadith of Hammãd: “A man saw the Messenger of Allâh ﷺ in a dream and said: ‘O Messenger of Allâh, Abû ‘Ayyâsh is narrating such and such from you,’ and he said: ‘Abû ‘Ayyâsh has spoken the truth.’” (Sahîh)

Abû Dâwud said: Ismã’il bin Ja’far, Mûsâ Az-Zam’î, and ‘Abdullâh bin Ja’far reported it from Suhail, from his father, from Ibn [‘Ayyâsh].

5078. It was narrated that Muslim, meaning, Ibn Ziyâd, said: “I heard Anas bin Malik say: ‘The Messenger of Allâh ﷺ said: ‘Whoever says, when morning comes, ‘Allâhumma, inn[ asbahtu ushiduka, wa ushidu hamalata ‘arshika wa malâ’ikataka, wa jami’a khalqika, innaka antallâhu lâ ilâha...’”
illā anta, wa anna Muḥammadan 'abduka wa rasūluka (O Allāh, morning has come, and bear witness - You, the bearers of Your Throne, Your Angels, all of Your creation to (bear witness) that there is none worthy of worship but You, and that Muḥammad is Your slave and Messenger)’ – Allāh will forgive him for whatever sins he commits during that day, and if he says that when evening comes, he will be forgiven for whatever sins he commits during that night.”[1]
(Hasan)

5079. It was narrated from Muḥammad bin Shu‘aib: “Abū Sa‘eed Al-Filaṣṭīnī ʻAbdur-Raḥmān bin Hassān informed me, from Al-Hārith bin Muslim; that he informed him, from his father, Muslim bin Al-Hārith At-Tamīmī, that the Messenger of Allāh ﷺ whispered to him, and said: ‘When you finish Maghrib prayer, say: “Allāhumma ajirnimin an-nār (O Allāh, protect me from Hell)” seven times, for if you say that, then you die that night, protection from it will be decreed for you. And when you pray Subḥ (Fajr), say that too, then if you die that day, protection from it will be

[1] Similar preceded, see number 5069.
Abū Sa‘eed informed me, from Al-Hārith, that he said: “The Messenger of Allah ﷺ whispered it to us, and we confine it to our brothers.”


5080. It was narrated from Al-Walid: “Abdur-Rahmān bin Hassān Al-Kinānī narrated to us, he said: ‘Muslim bin Al-Ḥārīth bin Muslim At-Tamīmī narrated to me, from his father, that the Prophet ﷺ said’ similarly (to no. 5079), up to the words “protection from it.” But he also said in it: “before he speaks to anyone.”

‘Ali bin Sahhāl (one of the narrators) said that his father narrated to him: “‘Abī and Ibn Al-Muṣaffa (two narrators) said: ‘The Messenger of Allah ﷺ sent us on a campaign, and when we reached the place of attack, I made my horse gallop, and I overtook my companions, and the people of the locality met me with a great noise. I said to them: “Say La ilāha illallāh” and you will be protected, and they said it. My companions criticized me, and said: “You have deprived us of the spoils.” When we came to the Messenger of Allah ﷺ, they told him what I had done. He called me and approved of what I had done, and said: “Allāh has decreed such and such (of reward) for each one
among them.” – ‘Abdur-Rahmān said: “I forgot the reward” – “Then the Messenger of Allāh ﷺ said: ‘As for me, I will write a bequest for you after I am gone.’ He did that, sealed it and gave it to me, and said to me...” then he mentioned a similar report. Ibn Al-Muṣaffā said: “He said: ‘I heard Al-Ḥārith bin Muslim bin Al-Ḥārith At-Tamīmī narrating it from his father.’”[1] (Hasan)

5081. It was narrated from Umm Ad-Dardā’ that Abū Ad-Dardā’, may Allāh be pleased with him, said: “Whoever says, morning and evening; ‘Ḥasbiya-l-lāha lā ilāha illā huwa, ‘alaihi tawakkaltu, wa huwa rabbul-‘arshil-‘azīm’ (Allāh is sufficient for me, there is none worthy of worship but He, in Him have I put my trust, and He is the Lord of the Mighty Throne)’ seven times, Allāh will suffice him against all that grieves him, whether he is sincere when saying it, or not.” (Hasan)

5082. It was narrated from Mu‘ādh bin ‘Abdullāh bin Khubaib that his father said: “We went out on a rainy and very dark night, looking for the Messenger of Allāh ﷺ to

[1] This section is an explanation of the variant wordings reported by some of the narrators.
lead us in prayer, and we found him. He said: 'Say,' but I did not say anything. Then he said: 'Say,' but I did not say anything. Then he said: 'Say,' and I said: 'What should I say, O Messenger of Allâh?' He said: 'Say: He is Allâh, the One and Al-Mu'awwidhatayn, in the evening and in the morning, three times, and they will suffice you against all things.'" (Hasan)

5083. It was narrated that Abû Malik said: "They said: 'O Messenger of Allâh, tell us a word that we may say in the morning and in the evening and when we go to bed.'" He told them to say: "Allâhumma fâtirat-samâwati wal-'ardî 'alimal-ghaibi wash-shahâdati, anta rabbu kulli shai'în, wal-malâikatu yashhaduna annaka lâ ilâha illa anta, fa-innâ na'udhu bika min sharri anfusînâ, wa min sharri-shai'ânir-rajîmi wa shirkîn, wa an naqtarâfa sûw'an 'alâ anfusînâ, aw najurrahu ilâ muslim (O Allâh, Creator of the heavens and the earth, Knower of the unseen and the seen, You are the Lord of all things, and the angels bear witness that there is none worthy of worship but You. We seek refuge in You from the evil of ourselves, and from the evil of the

accursed Shaitân, and his Shirk, and from bringing evil upon ourselves, or upon another Muslim." (Da‘f)


5084. Abū Dāwūd said: And with this chain, that the Messenger of Allāh ﷺ said: “When morning comes, let one of you say: ‘Asbāhnā wa aṣbahal-mulkulillahi rabbil-‘ālamin. Allāhumma inni as’aluka khaïra ḥadthal-yawm fathahu wa nasrahu wa narahu wa barakatahu wa hudāhu, wa a’ūdhu bikamin shari mā fih wa shri mā ba’dahu’ (We have reached the morning and dominion belongs to Allah, the Lord of the Worlds. O Allah, I ask You for the good of this day and its success, victory, light, blessing and guidance. I seek refuge with You from the evil of that which is in it and that which comes after it).’ Then when evening comes, let him say something similar.” (Da‘f)

تخريج: [إسنادة ضعيف] انظر الحديث السابق، وأخرجه الطرابي في مسند الشاميين: 447/2 من حديث من محمد بن إسماعيل بن عياش به:

5085. It was narrated from Sharīq Al-Hawzānī who said: “I entered upon ‘Aīshah, and asked her: ‘What did the Messenger of Allāh ﷺ do first when he woke up at night?’ She said: ‘You have asked me about something that no one else has asked me about before. When he woke up at night, he would say Allāhu Akbar ten times,
and Al-Hamdu Lillah ten times, he said “Subhân Allâh wa bi-hamdih (glory and praise be to Allâh)” ten times, he said, Subhân Al-Malikil-Quddâs (Glory be to the Sovereign, the Holy)” ten times, he prayed for forgiveness ten times, and said Lâ ilâha illâllâh ten times, then he said: “Allâhumma inni a‘udhu bika min diqd-dunya wa diqti yawmil-qiyâmah (O Allâh, I seek refuge with You from hardship in this world and hardship on the Day of Resurrection),” – ten times, then he started to pray.” (Hasan)

5086. It was narrated that Abû Hurairah said: “When the Messenger of Allâh ﷺ was on a journey, and daybreak came, he would say: ‘Sami’a sâmi’un bi-hamdillâhi wa ni’matihi wa husni bâ’a/ihi ’alainâ. Allâhumma sâhibnâ fa-affil ’a/ama, ’a’idhan bil/ahi mm an-nâr (May anyone who has hearing hear us offering praise to Allâh, for His blessings and favors upon us. O Allâh, protect us, and bestow Your bounty upon us, seeking refuge with Allâh from the Fire.)” (Sahîh)

5087. It was reported that Abû Dharr said: “Whoever says when morning comes: ‘Allâhumma mâ ḥalâftu min ḥiflin aw qultu min
qawlin aw nadhartu min nadhrin, fa-mashi'atuka baina yadai dhalika kullih: Mā shi'ta kāna wa mâ lam tasha' lam yakun. Allahummaghfirli wa ta'jāwaz li 'anhu. Allahumma faman sallaita 'ala'ihī fa-'ala'ihī salātī, wa man la'anta fa-'ala'ihī la'nati (O Allah, whatever oath I swear, whatever words I say, and whatever vow I make, Your will precedes all that; whatever You will happens, and whatever You do not will, does not happen. O Allah forgive me and pardon me. O Allah, whomever You say Salāt upon, I say Salāt upon, and whomever You curse, upon him is my curse) - he will have an exception\(^\text{[1]}\) on that day of his” or he said: “that day.” (Da'īf)

5088. ‘Abdullāh bin Maslamah narrated to us: Abū Mawdūd narrated to us, from someone who heard Abân bin ‘Uthmân saying: ‘I heard ‘Uthmān bin ‘Affān say: I heard the Messenger of Allah s.a.w: ‘Whoever says, “Bismi'llahi, wa la-yadurru ma'a ismihi shai'in fil-arđi wa la fis-samā'i, wa huwas-samī'ul-'aim (In the Name of Allah with Whose Name nothing can harm on earth or in heaven, and He is the All-Hearing, All-Knowing),’ three times, he will not be stricken with a sudden affliction until morning

\[\text{[1]}\] Meaning, be forgiven for any slip of the tongue that he makes on that day.
comes, and whoever says that when morning comes, he will not be stricken with a sudden affliction until evening comes.’ Abân bin ‘Uthmân was afflicted with paralysis, and the man who had heard this Hadîth from him started looking at him. He said to him: ‘Why are you looking at me? By Allah, I did not tell a lie about ‘Uthmân, and ‘Uthmân did not tell a lie about the Prophet ﷺ. But the day which that (paralysis) befell me, I got angry and forgot to say that.” (Sâhih)

5089. It was narrated from Anas bin ‘Iyâd: “Abû Mawdûd narrated to me from Muḥammad bin Ka‘b, from Abân bin ‘Uthmân, from ‘Uthmân, from the Prophet ﷺ,” similarly. But he did not mention the story of the paralysis. (Sâhih)

5090. It was narrated from Ja‘far bin Maimûn, who said: “‘Abdur-Rahmân bin Abî Bakrah narrated to me, that he said to his father: ‘O my father, I hear you supplicating every morning (saying), ‘Allâhumma, ‘afînî fi badâni, Allâhumma ‘afînî fi sam‘î, Allâhumma ‘afînî fi basârî, lâ ilâha illâ anta (O Allâh, grant me soundness in my body; O Allâh, grant me soundness in my hearing;
O Allāh, grant me soundness in my sight, there is none worthy of worship but You," and you repeat it three times in the morning, and three times in the evening.' He said: 'I heard the Messenger of Allāh supplicating with (these words), and I like to follow his Sunnah.'

'Abbas (one of the narrators) said: 'You say: 'Allāhummā, inni a'ūdhu bika min al-kufr wal-faqri, Allāhummā, inni a'ūdhu bika min 'adhābil-qabrī, lā ilāha illā anta (O Allāh, I seek refuge with You from Kufr and poverty; O Allāh, I seek refuge with You from the torment of the grave; there is none worthy of worship but You),' and you repeat it three times in the morning and three times in the evening, saying supplication in these words, and I like to follow his Sunnah.[1]

He said: 'The Messenger of Allāh said: 'The supplication of the one who is in distress is: "Allāhumma rahmakata arjū, fa-lā takilni ila nafṣī tarfata 'aīnin, wa ašliḥ li sha'nī kullahu, lā ilāha illā anūa (O Allāh, for Your mercy I hope, so do not abandon me to myself for an instant. Set all my affairs straight, there is none worthy of worship but You)."

[1] For this specific wording of Al-Abbās bin 'Abdul-'Azīm (one of the narrators), there is a variation in some of the manuscripts. Al-'Allamah Al-'Azīm Ābdī prefers the wording: "And he says: 'O Allāh.'" "And he repeats it three times" - all instead of "you", meaning, in this version it is about the Messenger of Allāh.
5091. It was narrated that Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'Whoever says when morning comes, "Subhān Allāhī 'azīmi wa bi-hamdthū 'alā-ghūni" (Glory and praise be to Allāh the Almighty)" one hundred times, and says likewise when evening comes, no one in creation will bring the like of what he brings."' (Sahīh)

Chapter 101, 102. What A Man Should Say When He Sees The New Crescent

5092. It was narrated from Abān: "Qatadah narrated to us that it was conveyed to him that when the Prophet of Allāh ﷺ saw the new crescent, he would say: 'Hilãlu khairin wa rashdin, Hilãlu khairin wa rashdin, Hilãlu khairin wa rashdin; āmantu billadhi khalaqaka (A new crescent of goodness and guidance, a new crescent of goodness and guidance, a new crescent of goodness and guidance; I believe in the One Who created you).' three times. Then he would say: 'Al-Hamdulillāhī 'adhā bi-shahri kadhā wa ja' bishahri kadhā (Praise is to Allāh Who has taken away the month of such and such and brought the month of such and such).'" (Da'f)
5093. It was narrated from Zaid bin Hubãb narrated from Abû Hilâl, from Qatâdah, that when the Messenger of Allah ﷺ saw the new crescent, he would turn his face away from it. (Da'if)

Abû Dâwud said: There is no Hadith with a Sahih connected chain from the Prophet ﷺ on this topic.

Chapter 102, 103. What To Say When Leaving One's Home

5094. It was narrated that Umm Salamah said: “The Messenger of Allah ﷺ never went out of my house, but he would look up at the sky, and say: ‘Allâhumma inni a’ûdhu bika an adilli aw u’dalla, aw azilla aw uzilla, aw azlama aw uzlama, aw ajhala aw yujhala ’alayya (O Allah, I seek refuge with You from going astray, or being led astray, from slipping, or being caused to slip, from wronging others or being wronged, and from behaving or being treated in an ignorant manner).” (Da’if)
5095. It was narrated from Anas bin Malik that the Messenger of Allah said: “When a man goes out of his house, and says: ‘Bismillahi, tawakkaltu ’ala Illah, la hawla wa la quwwata illa billah’ (In the Name of Allah, I rely upon Allah, there is no power and no strength except with Allah), then it is said: ‘You have been guided, sufficed and protected,’ and the devils go far away from him, and another devil says: ‘What can you do with a man who has been guided, sufficed and protected?’”

(Da'if)

Chapter (…) What A Man Should Say When He Enters His House

5096. It was narrated that Abu Malik Al-Ash'ari said: The Messenger of Allah said: “When a man enters his house, let him say: ‘Allahumma inni as'aluka khairal-mawliji, wa khairal-makhraji, bismillahi walajnã, wa bismillahi kharajna, wa 'ala llahi rabbinã tawakkalnã (In the Name of Allah we enter and in the Name of Allah we exit, and upon Allah our Lord we rely),’ then let him greet his family.”” (Da'if)
Chapter 103, 104. What To Say When A Strong Wind Blows

5097. Abū Hurairah said: I heard the Messenger of Allāh ﷺ say: “The wind comes from the mercy of Allāh.” Salamah said: “The wind sometimes brings mercy, and sometimes brings punishment, so if you see it, do not revile it, and ask Allāh for its goodness, and seek refuge with Allāh from its evil.” (Ṣahīh)

5098. It was narrated from Sulaimān bin Yasār, from ‘Āishah, the wife of the Prophet ﷺ, who said: “I never saw the Messenger of Allāh ﷺ laugh so much that his uvula could be seen; he only used to smile. If he saw clouds or wind, that (concern) could be seen on his face. I said: ‘O Messenger of Allāh, when the people see clouds they rejoice in the hope that they might bring rain, but I notice that when you see (clouds), that (concern) can be seen on your face.’ He said: ‘O ‘Āishah, how can I be sure that there is no punishment in it? Some people were punished with the wind. Some people saw the punishment and said: This is a cloud bringing us rain.’”[1] (Ṣahīh)

It was narrated from Al-Miqdām bin Shuraih, from his father, from ‘Āishah, that when the Prophet saw clouds forming on the horizon, he would stop what he was doing, even if he was praying, then he would say: “Allahumma, inni a‘ūdhu bika min shari‘ah” (O Allah, I seek refuge with You from its evil).” And if it rained he would say: “Allahumma sayyiban han‘yan (O Allah, make it a beneficial downpour).” (Sahih)

Chapter 104, 105. Regarding Rain

It was narrated that Anas said: “It rained when we were with the Messenger of Allah, and the Messenger of Allah went out and lifted part of his garment, so that the rain could fall on him. We said: ‘O Messenger of Allah, why did you do that?’ He said: ‘It has recently come from its Lord.’” (Sahih)
Chapter 105, 106. Regarding Roosters And Animals

5101. It was narrated that Zaid bin Khalid said: “The Messenger of Allah ﷺ said: ‘Do not revile the rooster for he wakes you up for prayer.’” (Sahih)

5102. It was narrated from Abū Hurairah that the Prophet ﷺ said: “If you hear the crowing of a rooster, then ask Allah for His bounty, for it has seen an angel. And if you hear the braying of a donkey, then seek refuge with Allah from the Shaitān, for it has seen a devil.” (Sahih)

Chapter (...) The Braying Of Donkeys And Barking Of Dogs

5103. It was narrated that Jābir bin ‘Abdullah said: “The Messenger of Allah ﷺ said: ‘If you hear the barking of dogs, or the braying of donkeys at night, seek refuge with Allah, for they see what you do not.’” (Hasan)
It was narrated from (Jābir bin ‘Abdullāh and) ‘Alī bin ‘Umar bin Husain bin ‘Alī, who said: “The Messenger of Allāh ﷺ said: ‘Do not go out much when there are few people about, for Allāh has animals that he scatters throughout the earth.’” (Daīf)

Ibn Marwān said: “at that hour.” And he said: “or Allāh has creatures,” then he mentioned the barking of dogs and the braying of donkeys.

Comments:
Meaning, late at night, when the people are sleeping and the streets are empty, one should not be about without a reason.
Chapter 106, 107. Saying The Adhān In The Ear Of The Newborn

5105. It was narrated from ‘Ubaidullah bin Abī Rāfī’ that his father said: “I saw the Messenger of Allāh ﷺ recite the Adhān in the ears of Al-Hasan bin ‘Alī, when Fāṭimah gave birth to him.” (Da’if)

5106. It was narrated from Hishām bin ‘Urwh, from ‘Urwh, from ‘Aishah who said: “Children would be brought to the Messenger of Allāh ﷺ, and he would supplicate for blessing for them.” Yūsuf (one of the narrators) added: “...and he would soften dates and rub them on their palates (Tahnīk)” and he did not mention blessing. (Sahih)

5107. It was narrated from Umm Humaid, from ‘Aishah who said: “The Messenger of Allāh ﷺ said to me: ‘Have Al-Mugharribin been seen’ – or some other word – ‘among you?’ I said: ‘What are Al-Mugharribin?’ He said: ‘Those in whom there is a strain of the jinn.’” (Da’if)
5108. It was narrated from Ibn 'Abbās that the Messenger of Allāh ﷺ said: “Whoever seeks the refuge of Allāh, grant him refuge, and whoever asks of you for the Face of Allāh, give him.” ‘Ubaydullāh (one of the narrators) said: “Whoever asks you for the sake of Allāh.” (Da'īf)

5109. It was narrated that Ibn 'Umar said: “The Messenger of Allāh ﷺ said: ‘Whoever seeks the refuge of Allāh, grant him refuge, and whoever asks of you for the sake of Allāh, give to him.’” Sahl and 'Uthmān (two of the narrators) said: “And whoever invites you, respond to him.” Then they concurred: “Whoever does you a favor, reciprocate.” Musad-dād and 'Uthmān said: “And if you cannot afford to, then supplicate [to Allāh] for him, until you know that you have compensated him.” (Da'īf)
Chapter 108, 109. Warding Off Waswasah

5110. Abū Zumail said: “I asked Ibn ‘Abbās: ‘What is this that I find in my heart?’ He said: ‘What is it?’ I said: ‘By Allāh, I cannot speak of it.’ He said to me: ‘Is it some kind of doubt?’ And he smiled, and said: ‘No one can escape that. Allāh says: So if you are in doubt concerning that which We have revealed unto you, then ask those who are reading the Book.’[1] And he said to me: ‘If you feel anything in your heart, say: He is the First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is the All-Knower of every thing.’”[2] (Hasan)

Comments:

Waswasah; meaning evil whisperings that come to one’s mind, and lead to doubts.

5111. It was narrated that Abū Hurairah said: “Some of his Companions came to him and said: ‘O Messenger of Allāh, we find something in our hearts that is so awful that we cannot speak of it, and we would not like to speak of it no matter what we may be given in return.’ He said: ‘Do you really experience that?’ They said: ‘Yes.’ He said: ‘That is clear faith’.” (Sahih)

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It was narrated that Ibn ‘Abbās said: “A man came to the Prophet ﷺ and said: ‘O Messenger of Allāh, one of us finds in his heart—hinting at something—and he would rather be turned to charcoal than speak of it.’ He said: ‘Allāhu Akbaru, Allāhu Akbaru, Allāhu Akbar, praise be to Allāh, Who has reduced the guile of the Shaitān to mere whispering.’”

(Sahih)

Comments:
There is no accountability for suspicions until they are spoken or acted upon.

Chapter 109, 110. When A Man Claims To Belong To Someone Other Than His Master

It was narrated from ‘Āṣim Al-Aḥwal: Abū ‘Uthmān narrated to me, he said: Sa‘d bin Mālik narrated to me, he said: “My ears heard and my heart understood it from Muhammad ﷺ, when he said: ‘Whoever knowingly claims to belong to someone other than his father, Paradise will be forbidden for him.’” I met Abū Bakrah and mentioned that to him and he said: ‘My ears heard and my heart understood it from Muḥammad ﷺ.’”
‘Āṣim said: “I said: ‘O Abū Uthmān, two men bore witness in your presence, which two men?’ He said: ‘One of them was the first person to shoot an arrow in the cause of Allāh, or in Islam,’” meaning, Sa‘d bin Mālik; “and the other came from At-Tā’if with twenty-odd men on foot,” and he spoke of their virtues. (Sahih)

Abū Dāwūd said: “An-Nufaili said – when he narrated this Hadith: “By Allāh! It is sweeter to me than honey.” Meaning, his saying: “It was narrated to us” and “It was narrated to me.”

Abū Dāwūd said: I heard Ahmad saying: “There is no light for the Hadith of the people of Al-Kūfah.” He said: “And I have not seen the likes of the people of Al-BAṣrah, they learned that from Shu‘bah.”

Comments:

Altering one’s lineage (genealogy) is unlawful in Islam. Adopting children is allowed, but the rights of the parents cannot be changed.

5114. It was narrated from Abū Hurairah that the Prophet ﷺ said: “Whoever claims to belong to people without the permission of his Māwla (the one who manumitted him), upon him is the curse of Allāh, the Angels and all the people, and on the Day of Resurrection no obligatory or

[1] All of this relates to the precision of the chain of narration for no. 5113; that it was narrated with expressions clearly indicating that it was heard (“It was narrated to us, it was narrated to me”) and that it contains narrators from Al-BAṣrah, who took lessons from Shu‘bah in concern for precision and trustworthiness of narrators.
voluntary act of worship will be accepted from him."[1] (Ṣahīḥ)

5115. It was narrated that Anas bin Malik said: “Whoever attributes himself to someone other than his father, or claims to belong to someone other than his Mawlā (the one who manumitted him), upon him will be the continuous curse of Allāh until the Day of Resurrection.” (Ṣahīḥ)

Chapter 110, 111. Regarding Boasting Of One’s Lineage

5116. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Allāh has taken away your pride of Jahiliyyah and your boasting about your forefathers. One is only a righteous believer or a doomed evildoer. You are the sons of Ādam and Ādam was created from dust. Men should stop boasting about their forefathers, who are no more than the coal of Hell, or they will certainly be more insignificant before Allāh than the beetle that rolls dung with its nose.” (Ḥasan)

[1] “Ṣarfi wa là ‘adl” and they say it means there will be no exchange nor ransom that he can offer to escape.
Chapter 111, 112. Regarding Tribalism

5117. It was narrated from ‘Abdur-Rahmân bin ‘Abdullâh bin Mas‘ûd, that his father said: “Whoever supports his people on a basis other than the truth, he is like a camel that falls into a well and is pulled out by its tail.” (Sâhih)

5118. It was narrated from (another chain) ‘Abdur-Rahmân bin ‘Abdullâh that his father said: “I came to the Prophet when he was in a tent made of leather” – and he narrated a similar report (as no. 5117). (Sâhih)

5119. It was narrated from the daughter of Wâthilah bin Al-Asqa’ that she heard her father say: “I said: ‘O Messenger of Allâh, what is tribalism?’ He said: ‘When you help your people in wrongdoing.’” (Da‘îf)
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5120. It was narrated that Surāqah bin Mālik bin Ju'sham Al-Mudlajī said: "The Messenger of Allāh ﷺ addressed us and said: 'The best of you is the one who defends his tribe, so long as he is not sinning.'" (Da'īf)

5121. It was narrated from Jubair bin Mu'tim, that the Messenger of Allāh ﷺ said: "He is not one of us who promotes tribalism; he is not one of us who fights for the sake of tribalism; he is not one of us who dies following the way of tribalism." (Da'īf)

Comments:
There is a narration recorded by Muslim, no. 1848, which supports the meaning of the above Ḥadith.

5122. It was narrated that Abū Mūsā said: "The Messenger of Allāh ﷺ said: 'The son of the sister of a people is one of them.'" (Ṣaḥīḥ)
Chapter 112, 113. When One Man Loves Another Because Of Some Good That He Sees

5123. It was narrated that Abū 'Uqbah, who was a freed slave from Persia, said: “I was present with the Messenger of Allâh ﷺ at Uhud, and I struck an idolator man, and said: ‘Take that from me, and I am the Persian boy.’ The Messenger of Allâh ﷺ turned to me and said: ‘Why didn’t you say: “Take that from me, and I am the Anārî boy?”’ (Da‘îf)

5124. It was narrated from Al-Miqdâm bin Ma‘dî Karib, that the Prophet ﷺ said: “If a man loves his brother, let him tell him that he loves him.” (Hasan)

5125. It was narrated from Anas bin Malik that a man was with the Prophet ﷺ, when another man
passed by, and he said: “O Messenger of Allāh, I love this man.” The Prophet ﷺ said to him: “Have you told him?” He said: “No.” He said: “Tell him.” So he caught up with him and said: “I love you for the sake of Allāh.” He said: “May the One for Whose sake you love me, also love you.”

(Hasan)

Comments:
Those who love each other for the sake of Allah will be shaded on the Day of Resurrection, as narrated by Al-Bukhāri no. 660 and Muslim no. 2380.

5126. It was narrated from ‘Abdullāh bin Aṣ-Ṣāmit that Abū Dharr said: “O Messenger of Allāh, a man may love the people while he is unable to do the same things that they do.” He said: “O Abū Dharr, you will be with those whom you love.” He said: “I love Allāh and His Messenger.” He said: “You will be with those whom you love.” Abū Dharr repeated it, and the Messenger of Allāh ﷺ repeated it. (Sahih)

5127. It was narrated that Anas bin Mālik said: “I saw the Companions of the Prophet ﷺ rejoicing at something, and I had never seen them rejoicing more than that. A man said: ‘O Messenger of Allāh, a man may love another man for some good deed that he does, but he cannot...”
do likewise.' The Messenger of Allah said: ‘A man will be with those whom he loves.’” (Sahih)

Chapter 113, 114. Regarding Consultation

5128. It was narrated that Abu Hurairah said: “The Messenger of Allah said: ‘The one whose advise is sought, is in a position of trust.’” (Hasan)

Comments:
Meaning, the advice itself, and giving it, are both a trust.

Chapter 114, 115. The One Who Guides others To Do Good

5129. It was narrated that Abu Mas'ud Al-Ansari said: “A man came to the Prophet and said: ‘O Messenger of Allah, I have been left without a mount, give me something to ride.’ He said: ‘I do not have anything to give you to ride, but go to so-and-so, and perhaps he will give you a mount.’ He went to him and he gave him a mount, then he came to the Messenger of Allah and told him. The Messenger of Allah said: ‘The one whose advise is sought, is in a position of trust.’” (Hasan)
Chapter 115, 116. Regarding Desires

5130. It was narrated from Abū Ad-Darda' that the Prophet said: "Your love of a thing makes you blind and deaf." (Da'if)

Chapter 116, 117. Regarding Intercession

5131. It was narrated that Abū Mūsā said: "The Messenger of Allāh said: 'Intercede with me and you will be rewarded, and Allāh will decree upon the tongue of His Prophet whatever He wills.'" (Sahih)

5132. It was narrated from 'Amr bin Dinār, from Wahb bin Munabbih, from his brother, from Mu‘āwiyah regrading: "Intercede, you will be rewarded." [He said: "The Messenger of Allāh said:
"Intercede, you will be rewarded."] For I may intend something but I delay it so that you may intercede and be rewarded, for the Messenger of Allah said: “Intercede, you will be rewarded.”[1]

Chapter 117, 118. A Man Should Begin With His Own Name When Writing A Letter

5134. It was narrated from one of the sons of Al-‘Ala’, that Al-‘Ala’ Al-Hadrami was the governor of the Prophet in Bahrain, and when he wrote to him, he would start with his own name. (Da‘f)

5135. It was narrated (with another chain) from Al-‘Ala’ Al-Hadrami that he wrote to the Prophet, and started with his own name. (Da‘f)

[1] This and the following narration preceded, see the third narration after no. 4772.
Chapter 118, 119. How To Write To A Dhimmi

5136. It was narrated from Ibn 'Abbas that the Prophet wrote to Heraclius: “From Muhammad, the Messenger of Allah, to Heraclius the ruler of Rome. Peace be upon those who follow true guidance.” Ibn Yahya (one of the narrators) said: “It was narrated from Ibn ‘Abbas that Abü Sufyän told him: ‘We entered upon Heraclius and he seated us before him, then he called for the letter of the Messenger of Allah, in which it said: “In the Name of Allah, the Most Gracious, the Most Merciful. From Muhammad, the Messenger of Allah, to Heraclius the ruler of Rome. Peace be upon those who follow true guidance. Amma ba’d (to proceed).” (Sahih)

Comments:

Starting a letter or any important document with the Name of Allah is Sunnah. Writing numbers like 786 in the beginning of a written work is an innovation. These narrations demonstrate that it is correct for the author to cite his name first. While writing to a non-Muslim, instead of greeting with Salām, one should write: “Peace be upon those who follow right guidance.”

[1] A non-Muslim under protection of Muslim rule.
Chapter 119, 120. Regarding Honoring One’s Parents

5137. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘A son cannot repay his father, unless he finds him enslaved, and he buys him, and manumits him.’” (Sahih)

5138. It was narrated from Hamzah bin ‘Abdullāh bin ‘Umar that his father said: “I had a wife whom I loved, but ‘Umar disliked her, and he said to me: ‘Divorce her,’ but I refused. ‘Umar went to the Prophet ﷺ, and he told him about that, and the Prophet ﷺ said: ‘Divorce her.’” (Hasan)

Comments:
A father has the right to tell his son to divorce his wife, and the son should obey the orders of his father.

5139. It was narrated from Bahz bin Hakīm, from his father, that his grandfather said: “I said: ‘O Messenger of Allāh, to whom should I show kindness?’ He said: ‘Your mother, then your mother, then your father, then the next closest and the next closest.’ The Messenger of Allāh ﷺ said: ‘No man asks his freed slave for the surplus of his wealth
and he refuses, but the surplus that he withheld will be called for him on the Day of Resurrection, in the form of a Aqra' serpent.” (Hasan) Abū Dāwūd said: The Aqra' is the one whose hair has gone due to its poison.

Comments:

Wala' refers to the relationship of the slave and his master, and it remains when the master frees him. Through this relationship, there is an exchange of inheritance rights, and the tribal name of the slave owner is adopted, see the narrations that preceded, beginning with number 3926.

5140. Kulaib bin Manfa'ah narrated from his grandfather that he came to the Prophet ﷺ and said: “O Messenger of Allāh, to whom should I show kindness?” He said: “Your mother, your father, your sister, your brother and your relatives who come after them, in terms of closeness, a binding duty and upholding of the ties of kinship.” (Da'if)

5141. It was narrated that 'Abdullāh bin ‘Amr said: “The Messenger of Allāh ﷺ said: ‘One of the worst of major sins is for a man to curse his parents.’” It was said: ‘O Messenger of Allāh, how could a man curse his parents?’ He said: ‘When he curses a man’s father, and that man curses his father, or he curses his mother, and that man curses his mother.”’ (Sahih)
Comments:
This narration demonstrates an important lesson in responsibility, whereas many people do not recognize that they may be accountable for what they have encouraged others to do of evil.

5142. It was narrated that Abū Usaid Mālik bin Rabī‘ah As-Sā‘īdī said: “While we were with the Messenger of Allāh ﷺ, a man from Banū Salamah came to him and said: ‘O Messenger of Allāh, is there anything left that I can do to honor my parents after they die?’ He said: ‘Yes. Pray for them, ask for forgiveness for them, carry out their last wishes, uphold the ties of kinship that you would not have were it not for them, and honor their friends.’” (Hasan)

5143. It was narrated that Ibn ‘Umar said: “The Messenger of Allāh ﷺ said: ‘The best act of kindness that a man can do is to uphold ties with his father’s friends after he has departed.’” (Sahih)
Abū At-Tufail said: “I saw the Prophet distributing some meat in Ji'rrānāh.” Abū At-Tufail said: “At that time I was a young boy carrying the camel bones. A woman came and drew near to the Prophet, and he spread out his Rūdā' for her and she sat on it. I said: “Who is she?” They said: “This is his mother who breastfed him.” (Da'īf)

5145. ‘Umar bin As-Sā’ib narrated that he heard that the Messenger of Allāh was sitting one day, when his father through breastfeeding came to him, and he spread out part of his garment, and he sat on it. Then his mother through breastfeeding came, and he spread out part of his garment on the other side, and she sat on it. Then his brother through breastfeeding came and the Messenger of Allāh stood up for him and made him sit in front of him. (Da'īf)
Chapter 120, 121. The Virtue Of One Who Takes Care Of An Orphan

5146. It was narrated that Ibn 'Abbas said: "The Messenger of Allah ﷺ said: 'Whoever has a female (child) and he does not bury her alive, or slight her, or prefer his children over her,' he said (one of the narrators) – "meaning the males" – 'Allah will admit him to Paradise.' " ‘Uthmân (one of the narrators) did not say: "Meaning males." (Da’ff)

نَحْرَ: [إِسْتِدَاءُ ضَعْفَى] أَخْرِجَهُ أَحْمَدٌ: ٢٣٣/٢٣٣ اِبْنُ حَدِيرٍ غَيْرُ مَشْهُورٍ، قَالَ الْمَنْذِرِي.

5147. It was narrated from Suhail, meaning Ibn Abi Şâlih, from Sa‘eed Al-A’sha – Abū Dâwud said: He is Sa‘eed bin ‘Abdur-Rahmân bin Mukmil Az-Zuhri – from Ayyûb bin Bashîr Al-Ansâri, that Abû Sa‘eed Al-Khudrî said: "The Messenger of Allah ﷺ said: ‘Whoever takes care of three girls and disciplines them, marries them off and treats them kindly, Paradise will be his.'" (Hasan)

نَحْرَ: [جَشَنَ] رُوَاهُ الْتَرْمِدِيُّ حـ: ١٩١٢ وَلَمْ يَذْكُرْ أَبُو بْنِ بَشِيرٍ، وَصَحِيحَهُ اِبْنُ حَبْانَ.

5148. (There is another chain) from Suhail, with this Hadîth (similar to no. 5147). He said: "Three sisters or three daughters, or two daughters or two sisters." (Hasan)

نَحْرَ: [جَشَنَ] نَظَرَ الْحَدِيثِ السَّابِقِ.
5149. It was narrated that ‘Awf bin Malik Al-Ashja’i said: “The Messenger of Allah ﷺ said: ‘I and the woman whose cheeks have turned black will be like these two on the Day of Resurrection’” and Yazīd (one of the narrators) gestured with his middle finger and forefinger. “A woman of status and beauty whose husband has died, and she devotes herself to her orphaned children until they grow up or die.” (Da’if)

Chapter 121, 122. One Who Takes Care Of An Orphan

5150. It was narrated from Sahl that the Prophet ﷺ said: “I, and the one who sponsors an orphan, will be like these two in Paradise,” and he held his middle finger and the one that is next to the thumb together. (Sahih)

Chapter 122, 123. The Rights Of Neighbors

5151. It was narrated from ‘Amrah, from ‘Aishah that the Messenger of Allah ﷺ said: “Jibrā’il kept enjoining me with regard to neighbors, until I thought he would make neighbors heirs.” (Sahih)
5152. It was narrated from 'Abdullâh bin 'Amr that he slaughtered a sheep and said:

"Have you given some to my Jewish neighbor? For I heard the Messenger of Allâh ﷺ say: '[Jibrîl] kept enjoining me with regard to neighbors until I thought he would make neighbors heirs.'" (Sahîh)

5153. It was narrated from Muḥammad bin 'Ajlân, from his father, that Abû Hurairah said: "A man came to the Prophet ﷺ and complained about his neighbor. He said: 'Go and be patient.' He came to him two or three times, then he said: 'Go and put your belongings out in the street.' So he put his belongings out in the street, and the people started asking him (what was going on), and he told them the story, so the people started cursing (the neighbor), saying; 'May Allâh do such and such to him.' His neighbor came to him and said: 'Come back, you will not see anything from me that you dislike.'" (Hasan)
5154. It was narrated from Ābu Salamah that Ābu Hurairah said: “The Messenger of Allāh ﷺ said: ‘Whoever believes in Allāh and the Last Day, let him honor his guest; whoever believes in Allāh and the Last Day, let him not annoy his neighbor; whoever believes in Allāh and the Last Day, let him speak good or else remain silent.’” (Sahih)

5155. It was narrated from Īlān that ‘Āishah said: “I said: ‘O Messenger of Allāh, I have two neighbors; with which one should I begin?’ He said: ‘With the one whose door is closest to yours.’” (Sahih)

Chapter 123, 124. Regarding The Rights Of Slaves

5156. It was narrated that ‘Alī said: “The last words of the Prophet ﷺ were: ‘The Prayer, the prayer, and fear Allāh with regard to those whom your right hands possess.’” (Da’if)
5157. It was narrated from Jarîr from Al-A‘mash that Al-Ma‘rûr bin Suwaid said: I saw Abû Dharr in Ar-Rabadhâh wearing a thick Burd, and his slave was wearing something similar. The people said: O Abû Dharr, why don’t you take the one that is on your slave, and put it with this one, then you will have a Hullah,[1] and you can give your slave something else to wear? Abû Dharr said: ‘I reviled a man whose mother was a non-Arab, and I insulted him because of his mother. He complained about me to the Messenger of Allah، and he said: “O Abû Dharr, you are a man in whom there is still some Jahiliyyah.” He said: “They are your brothers but Allah has favored you over them. If he does not please you then sell him, and do not torment Allah’s creatures.” (Sâhih)

5158. It was narrated from Yûnus: Al-A‘mash narrated to us that Al-Ma‘rûr bin Suwaid said: We entered upon Abû Dharr and he was wearing a Burd and his slave was wearing something similar. We said: “O Abû Dharr, why don’t you take your slave’s Burd then you will

[1] Meaning, an upper garment and lower garment made from similar or the same cloth.
have a *Hullah*, and you can give
him something else to wear." He
said: "I heard the Messenger of
Allah say: (They are) your
brothers, whom Allah has put
under your control. Whoever has
his brother under his control, let
him feed him from what he eats,
and clothe him from what he
wears, and let him not give him
more to do than he is able, and if
he does that then let him help
him."

(Sahih)

Abū Dāwūd said: Ibn Numair
reported it from Al-A‘mash,
similarly.

5159. It was narrated from Abū
Mu‘āwiyyah, from Al-A‘mash, from
Ibrāhīm At-Taimī, from his father
that Abū Mas‘ūd Al-Anṣāri said: "I
was beating a slave of mine, when I
heard a voice from behind me
(saying): ‘Know, Abū Mas‘ūd,’ –
Ibn Al-Muthanna (one of the
narrators) said: ‘twice’ – ‘that Allah
has more power over you than you
have over him.’ I turned around,
and saw the Messenger of Allah
Al-‘imāmi. I said: ‘O Messenger of Allah,
he is free, for the Face of Allah.’
He said: ‘If you had not done that,
the Fire would have burned you’ –
or ‘touched you.’"

(Sahih)

5160. It was narrated from ‘Abdul-
Wāhid from Al-A‘mash, with his
chain and its meaning, similarly (as
no. 5159). He said: “I was beating a slave of mine with a whip;” but he did not say anything about setting him free. (Sahih)

5161. It was narrated that Abū Dharr said: “The Messenger of Allah ﷺ said: ‘Whoever pleases you among your slaves, feed him from what you eat, and clothe him from what you wear. And whoever does not please you among them, sell him, and do not torment Allāh’s creatures.’” (Sahih)

5162. It was narrated from one of the sons of Rāfi’ bin Makīth, from Rāfi’ bin Makīth, who was one of those present at Al-Ḥudaybiyyah with the Prophet ﷺ, that the Prophet ﷺ said: “Treating those who are under one’s control well brings blessing, and bad character results in bad consequences.” (Da’if)

5163. It was narrated from Al-Ḥarīth bin Rāfi’ bin Makīth – and Rāfi’ was from Juhainah and had been present at Al-Ḥudaybiyyah with the Messenger of Allāh ﷺ - that the Messenger of Allāh ﷺ said: “Treating those who are under one’s control well brings blessing, and bad character results in bad consequences.” (Da’if)
5164. It was narrated that Al-‘Abbās bin Julaid Al-Hajrī said: I heard ‘Abdullāh bin ‘Umar say: A man came to the Prophet ﷺ, and said: “O Messenger of Allāh, how often should I forgive a servant?” And he remained silent, then he repeated the words, and he remained silent. The third time, he said: “Forgive him seventy times each day.” (Hasan)

5165. It was narrated that Abū Hurairah said: “Abul-Qāsim, the Prophet of repentance ﷺ, told me: ‘Whoever slanders his slave, while he is innocent of what he says, he will be flogged for that as Ḥadd (legal punishment) on the Day of Resurrection.’” (Sahih)

5166. It was narrated that Hilāl bin Yasāf said: “We were staying in the house of Suwaid bin Muqarrin, and among us there was an old man who was hot-tempered, and he had a slave girl with him, whose...
face he had slapped. I never saw Suwaid angrier than he was on that day. He said: ‘Couldn’t you find anything other than her face to hit? I remember when I was the seventh of the seven sons of Muqarrin, and we had only one servant. The youngest of us slapped her face, and the Messenger of Allâh ﷺ ordered us to set her free.’” (Sahih)

5167. It was narrated from Mu‘awiyah bin Suwaid bin Muqarrin who said: “I slapped a freed slave of ours, and my father called him and I, and he said: ‘Take your revenge on him. We, the sons of Muqarrin were seven at the time of the Messenger of Allâh ﷺ, and we had only one servant. One of us slapped her, and the Messenger of Allâh ﷺ said: “Set her free.” They said: “We have no servant but her.” He said: “Then let her serve you until you have no need of her, and when you have no need of her set her free.” (Sahih)

5168. It was narrated that Zâdhân said: I came to Ibn ‘Umar, and he had set free a slave of his. He picked up a stick, or something from the ground, and said: I will not have even the equivalent of this in reward for that. I heard the Messenger of Allâh ﷺ say:
‘Whoever slaps or beats his slave, the expiation for that is to set him free.’” (Sahih)

Chapter 124, 125. If A Slave Is Sincere

5169. It was narrated from ‘Abdullāh bin ‘Umar that the Messenger of Allāh ﷺ said: “If a slave is sincere towards his master, and worships Allāh properly, he will have his reward two times.” (Sahih)

Chapter 125, 126. The One Who Turns A Slave Against His Master

5170. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Whoever turns a man’s wife, or slave against him, he is not one of us.’” (Hasan)

Chapter 126, 127. Seeking Permission To Enter

5171. It was narrated from Anas bin Mālik that a man looked into
one of the apartments of the Prophet ﷺ and the Messenger of Allah ﷺ stood up, carrying an arrowhead, or arrowheads. It is as if I can see the Messenger of Allah ﷺ, looking for him to stab him.

(Sahih)

5172. It was narrated from Suhail, from his father, who said: “Abū Hurairah narrated to us that he heard the Messenger of Allah ﷺ say: ‘Whoever looks into some people’s house, without their permission, and they pluck out his eye, no recompense is due.’” (Sahih)

5173. It was narrated from Walid, from Abū Hurairah that the Prophet ﷺ said: “If someone looks inside, there is no (point in) seeking permission.” (Hasan)

5174. It was narrated from Ṭālḥah that Huzail said: “A man” – ‘Uthmān (one of the narrators) said: “Sa’d – came, and stood at the door of the Prophet ﷺ, and asked for permission to enter, and he stood at the door” – ‘Uthmān said: “facing the door – the
Prophet said: ‘(Stand) like this, or like this (meaning, at one side or other of the door), for seeking permission is enjoined only to prevent looking.’” (Hasan)

Comments:
It is the duty of the people of knowledge, teachers, parents, and elders to educate the young about good manners.

5175. It was narrated from Tālhah bin Muṣarrif, from a man, from Sa’d, similarly (as no. 5174), from the Prophet. (Da’if)

Chapter (...) How Is Permission To Be Sought?

5176. It was narrated from ‘Amr bin Abi Sufyān that ‘Amr bin ‘Abdullāh bin Ṣafwān informed him, from Kaladah bin Ḥanbal, that Ṣafwān bin Umayyah sent him to the Messenger of Allah with some milk, young gazelle meat and small cucumbers, when the Prophet was in the upper part of Makkah. I entered, but I did not say Salām. He said: “Go back and say: ‘As-Salāmū ‘alaikum.’” That was after Ṣafwān bin Umayyah accepted Islam.

‘Amr said: “And Ibn Ṣafwān informed me of this, all of it, from Kaladah bin Al-Ḥanbal” and he...
did not say that he heard it from him. (Hasan)
Abū Dāwūd said: Yahyā bin Ḥabīb said: "Umayyah bin Šawfān" and he did not say (in it) that he heard it from Kaladah bin Al-Ḥanbal. And Yahyā also said that 'Amr bin 'Abdullāh bin Šafwān informed him; that Kaladah bin Al-Ḥanbal informed him.

5177. It was narrated from Abū Al-ʻAḥwaṣ, from Mansūr, from Ribʻi, who said: "A man from Banū ʻAmir narrated to us, that he asked permission to enter upon the Prophet ﷺ, while he was in a house. He said: 'May I get in?' The Prophet ﷺ said to his servant: 'Go out to this man, and teach him how to ask permission to enter. Say to him: ‘Say: ‘As-Salāmū alaikum, may I enter?’’ The man heard him, and said: 'As-Salāmū alaikum, may I enter?' The Prophet ﷺ gave him permission and he came in.” (Sahih)


5178. It was narrated (with another chain) from Abū Al-ʻAḥwaṣ, from Mansūr that Ribʻi bin Ḥirāsh said: "I was told that a man from Banū ʻAmir asked for permission to enter upon the Prophet ﷺ, and he refused him.” (Sahih)
Abū Dāwūd said: And this is how Musad-dad narrated it to us: “Abū ‘Awānah narrated to us, from Mansūr.” and he did not say: “From a man from Banū ‘Āmir.”

5179. It was narrated Shu‘bah, from Mansūr, from Rib‘ī, from a man from Banū ‘Āmir, that he asked for permission to enter upon the Prophet ﷺ - a similar report. He said: “I heard him, and I said: ‘As-Salāmū ‘ālaikum, may I enter?!” (Sahih)

Chapter 127, 128. How Many Times Should One Say Salām When Seeking Permission To Enter?

5180. It was narrated from Busr bin Sa‘eed, from Abū Sa‘eed Al-Khudrī, who said: “I was sitting in one of the gatherings of the Anṣār when Abū Mūsā came, looking upset. We said to him: ‘What has upset you?’ He said: “Umar bin Al-Khaṭṭāb told me to come to him, so I went to him and asked permission to enter three times, but he did not give me permission, so I returned.’ He said: ‘What kept you from coming to me?’ I said: ‘I did come to you, and I asked permission to enter three times, but permission was not given to me, and the Prophet ﷺ said: “If one of you seeks permission to

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\text{ْسُلِمُ الرَّجُلُ في الأَسْتِئِذَانِ (التحفة) (128) بَابٌ: كَمْ مَرَّةً}
\]

\[
\text{٥۱۸۰ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ: حَدَّثَنَا}
\]

\[
\text{شَعْبَانُ عِنْ بُرْيَةَ بْنَ خَصْصِيفَةَ، عِنْ بْنِ سَعِيدَ،}
\]

\[
\text{عِنْ أَبِي سُعِيدِ الْخَلْدِي، قَالَ: كَنْتُ}
\]

\[
\text{جَالِسًا فِي مَجَالِسِ مِنْ مَجَالِسِ الأَنْصَارِ، قَالَ}
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\text{أَبُو مُوسَى قَوْعًا، فَقَالَ لَهُ: مَا آفَرَعَكُ؟ قَالَ:}
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\text{أَمْرِي عَمَّرُ أنْ آتِيْتِهِ فَاعْتَذَرْتُ نَاثِرًا،}
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\text{فَلَمْ يَوْدُنُ لِيِّ فَرْجَعْتُ، فَقَالَ: مَا مَعْتُكَ أَنْ}
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\text{نَاتِيْتُ؟ فَقَالَ: قَدْ جَبَتْ فَاصْتَذَرْتُ ثَلَاثًا فَلَمْ}
\]

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\text{يَوْدُنُ لَيِّ، وَقَدْ قَالَ النَّاسُ: إِنَّا أَسْتَذَرْنَا}
\]

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\text{أَحَدَكُمُ ثَلَاثًا فَلَمْ يَوْدُنُ لَهُ فَلَمْ يُفْرِجْ، قَالَ:}
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\text{لَتَأْتَيْتُ عَلَى هَذَا بِالْبَيْنِ، قَالَ: فَقَالَ أَبُو}
\]
enter three times, and permission is not given to him, let him go back.”’

He said: ‘You must bring me proof of that.’” Abū Sa’eed said: “No one but the youngest of the people will go with you.” And Abū Sa’eed got up and went with him, and testified for him. (*Sahih*)

5181. It was narrated from Ṭalḥah bin Yahyā, from Abū Burdah, from Abū Mūsā, that he went to ‘Umar, and asked permission to enter upon him three times. He said: “Abū Mūsā is seeking permission to enter, Al-Ash’ari is seeking permission to enter, ‘Abdullāh bin Qais is seeking permission to enter.” But permission was not given to him. So he went back, and ‘Umar sent someone after him (to ask): “Why did you go back?” He said: “The Messenger of Allâh said: ‘One of you may ask permission to enter three times. If permission is given (all well and good), otherwise let him go back.”’

He said: “Bring me proof of this.” He (‘Umar) went, then he came back and said: “Here is Ubayy.” Ubayy said: “O ‘Umar, do not be a torment for the Companions of the Messenger of Allâh.” ‘Umar said: “I will not be a torment for the Companions of the Messenger of Allâh.” (*Sahih*)
5182. It was narrated from 'Ubaid bin 'Umair that Abū Mūsā asked permission to enter upon 'Umar—the same story (as no. 5181). And he said: "He went with Abū Sa‘eed and he gave testimony for him, and he said: 'Did this command of the Messenger of Allāh remain hidden from me? I was too busy with business in the marketplace. But say Salāms as much as you want and do not ask permission.'" (Sahih)

5183. This story (similar to no. 5181) was narrated from Humaid bin Hilāl, from Abū Burdah bin Abī Mūsā, from his father. He said: "And 'Umar said to Abū Mūsā: 'I am not accusing you, but narrating Hadīth from the Messenger of Allāh is a serious matter.'" (Sahih)

5184. It was narrated from Rabi‘ah bin Abī ‘Abdur-Rahmān, and from more than one of their scholars, regarding this: "'Umar said to Abū Mūsā: 'I am not accusing you, but I am afraid lest the people saying things on behalf of the Messenger of Allāh.'" (Sahih)

5185. It was narrated from Muhammad bin ‘Abdur-Rahmān bin As‘ad bin Zurārah, from Qais bin Sa‘d, who said: "The Messenger of Allāh visited us in
our house, and he said: ‘As-Salāmu ‘alaihum wa rahmat-Allāh.’ Sa’d responded in a low voice” – Qais said: “And I said: ‘Won’t you let the Messenger of Allāh come in?’ He said: ‘Let him give us more Salām.’ The Messenger of Allāh said: ‘As-Salāmu ‘alaihum wa rahmat-Allāh,’ and Sa’d responded in a low voice. Then the Messenger of Allāh said: ‘As-Salāmu ‘alaihum wa rahmat-Allāh,’ then the Messenger of Allāh went back. Sa’d followed him, and said: ‘O Messenger of Allāh, I heard your Salām and I answered you in a low voice, so that you would give us more Salām.’ The Messenger of Allāh came back with him, and Sa’d ordered that water be brought for him to wash himself, then he gave him a wrapper that was dyed with saffron or Wars and he wrapped himself in it. Then the Messenger of Allāh raised his hands, saying: ‘O Allāh, send Your Salāt and mercy upon the family of Sa’d bin ‘Ubadah.’ Then the Messenger of Allāh ate some food, and when he wanted to leave, Sa’d brought him a donkey covered with Qatifah, and the Messenger of Allāh mounted it. Sa’d said: ‘O Qais, accompany the Messenger of Allāh.’” Qais said: “And the Messenger of Allāh said to me: ‘Ride,’ but I refused. Then he said: ‘Either ride or go away,’ so I went away.” (Da‘f)

[1] A plush or velvet type of blanket.
The Book Of Etiquette

It was narrated that 'Abdullãh bin Busr said: "When the Messenger of Allah came to someone's door, he did not face the door squarely, rather he would stand to the right, or the left, and say: 'As-Salamu 'alaikum, As-Salãmu 'alaikum.' That was because there were no curtains on the doors in those days." (Hasan)
Knocking at the door is also seeking permission to enter the house. When someone comes to the door, the person standing outside should say *Salām.*

Chapter (...) Knocking At The Door When Seeking Permission To Enter

5188. It was narrated that Nāfi' bin 'Abdul-Ḥarīth said: “I went out with the Messenger of Allah ﷺ, and entered a garden. He said to me: ‘Keep the door closed’ and someone knocked at the door. I said: ‘Who is this?’” And he quoted the *Hadith.* (Hasan)

Abū Dāwūd said: Meaning, the *Hadith* of Abū Mūsā Al-Ash'arī, and he said in it: “he knocked at the door.”[1]

Chapter 128, 129. If A Man Is Invited, That Is Considered To Be Permission To Enter

5189. It was narrated from Muhammad, from Abū Hurairah, that the Prophet ﷺ said: “A man’s messenger is considered to be his permission to enter.” (Sahih)

5190. It was narrated from Abū Rāfi', from Abū Hurairah that the Messenger of Allah ﷺ said: “If

[1] See no. 6214 of *Sahih Muslim.*
one of you is invited to a meal, and he comes with the messenger, that is his permission to enter.” *(Da’if)*

Abū Rāfīq, on Abī Hurayrā’s report: “Rasūlullāh ﷺ said: ‘If someone comes with the messenger, that is his permission to enter.’” *(Da’if)*

Comments:
When the issue of women veiling is not a question, then seeking permission is not necessary in this case.

Chapter 129, 130. Asking Permission To Enter At The Three Times Of Undress

5191. It was narrated that ‘Ubaidullāh bin Abī Yazīd heard Ibn ‘Abbās say: “Most people did not believe in (meaning, act upon) the Verse about seeking permission, but I have commanded this slave-girl of mine to seek permission to enter upon me.” *(Da’if)*

Abū Dāwūd said: And ‘Aṭā’ reported it like that from Ibn ‘Abbās, that he commanded it.

5192. It was narrated from Ikrīmah, that some people from Al-Iraq said: “O Ibn ‘Abbās, what do you think about this Verse in which we are enjoined to do
something but no one does it? Allah says: O you who believe! Let your slaves and slave-girls, and those among you who have not come to the age of puberty ask your permission (before they come to your presence) on three occasions: before Fajr (morning) Salah (prayer), and while you put off your clothes for the noonday (rest), and after the ‘Ishâ’ (night) Salah (prayer). (These) three times are of privacy for you; other than these times there is no sin on you or on them to move about - Al-Qa‘nâbî (one of the narrators) recited up to: And Allah is All-Knowing, All-Wise.”[1] Ibn ‘Abbâs said: “Allah is Forbearing, Compassionate towards the believers, and He loves concealment. The people did not have curtains or screens in their houses, and a servant, or child, or orphan girl under a man’s care might enter when the man was having intercourse with his wife, so Allah commanded them to seek permission to enter at those times of undress, so Allah enjoined concealment and goodness for them, but I did not see anyone doing that afterwards.” (Hasan)

Abû Dâwûd said: And the narration of ‘Ubaidullâh and ‘Âtâ’ shows the invalidity of this narration.[2]


[2] Meaning, Ibn ‘Abbâs ordered doing so, while this version appears to indicate he did not.
Chapter 130, 131. Spreading Salâm

5193. It was narrated that Abû Hurairah said: “The Messenger of Allah ﷺ said: ‘By the One in Whose Hand is my soul, you will not enter Paradise until you believe, and you will not believe until you love one another. Shall I not tell you of something which, if you do it, you will love one another? Spread Salâm among yourselves.’” (Sahih)

Chapter 131, 132. How To Greet Others With Salâm

5194. It was narrated from ‘Abdullâh bin ‘Amr, that a man asked the Messenger of Allah ﷺ: “What part of Islam is best?” He said: “Offering food, and saying Salâm to those whom you know, and those whom you do not know.” (Sahih)

5195. It was narrated that ‘Imrân...
bin Ḥusain said: “A man came to the Prophet ﷺ and said: ‘As-Salāmu ‘alaikum (peace be upon you)’ and he returned the greeting, then he sat down. The Prophet ﷺ said: ‘Ten.’ Another man came, and said: ‘As-Salāmu ‘alaikum wa rahmatullāh (peace be upon you and the mercy of Allāh),’ and he returned the greeting, then he sat down. The Prophet ﷺ said: ‘Twenty.’ Another man came and said: ‘As-Salāmu ‘alaikum wa rahmatullāhī wa barakātuhu (peace be upon you and the mercy of Allāh and His blessings),’ and he returned the greeting, then he sat down. The Prophet ﷺ said: ‘Thirty.’” (Hasan)

5196. A similar report (as no. 5197) was narrated from Sahl bin Mu‘ādh bin Anas, from his father, from the Prophet ﷺ. He added: “Then another man came and said: ‘As-Salāmu ‘alaikum wa rahmatullāhī wa barakātuhu wa maghfiratuhu (peace be upon you and the mercy of Allāh and His blessings and forgiveness),’ and he said: ‘Forty.’ He said: ‘Thus are the virtues.’”[1] (Dā’if)

[1] Meaning, the rewards.
Chapter 132, 133. The Virtue Of The One Who Initiates The Greeting Of Salām

5197. It was narrated that Abū Umāmah said: “The Messenger of Allāh ﷺ said: ‘The one who is closest of people to Allāh, the Most High, is the one who initiates the greeting of Salām.’” (Ṣahīh)

5198. It was narrated from Hammām bin Manābbih, that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘The younger should greet the older, the one who is passing should greet the one who is sitting, and the smaller group should greet the larger.’” (Ṣahīh)

5199. It was narrated from Thābit, the freed slave of ‘Abdur-Rahmān bin Zaid, that he heard Abū Hurairah say: “The Messenger of Allāh ﷺ said: ‘The one who is riding should greet the one who is walking,’ then he mentioned the same Ḥadīth (as no. 5198).” (Ṣahīh)
Chapter 134, 135. Regarding When A Man Parts From Another, Then Meets Him Again, He Should Greet Him With The Salâm

5200. It was narrated from Mu‘āwiyah bin Şāliḥ, from Abū Mūsā, from Abū Mariam, that Abū Hurairah said: “When one of you meets his brother, and greets him with Salâm, then a tree, wall or rock comes in between them, then he meets him again, let him greet him with Salâm again.”

Mu‘āwiyah said: “And ‘Abdul-Wahhāb bin Bukht narrated to me, from Abū Az-Zinād, from Al-A’raj, from Abū Hurairah, from the Messenger of Allāh ﷺ,” similarly. (Sahīh)

5201. It was narrated from Ibn ‘Abbās, from ‘Umar, that he came to the Prophet ﷺ when he was in a storage room of his, and he said: As-salâmu ‘alaika yâ Rasûl-Allâh, as-salâmu ‘alaikum, may ‘Umar enter? (Sahīh)

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Chapter 135, 136. Regarding Greeting Children

5202. It was narrated that Thābit said: “Anas said: ‘The Messenger of Allāh passed by some boys who were playing, and he greeted them with Salām.’” (Sahih)

5203. It was narrated from Humaid who said: “Anas said: ‘The Messenger of Allāh came to us when I was a boy among other boys, and he greeted us with Salām, then he took me by the hand and sent me with a message, and he sat in the shade of a wall, or beside a wall, until I came back to him.’” (Da‘f)

Chapter 136, 137. Regarding Greeting Women

5204. Asmā’ bint Yazīd narrated: “The Prophet passed by us while we were with some women, and greeted us with Salām.” (Hasan)
Chapter 137, 138. Regarding Greeting Ahl Adh-Dhimmah

5205. It was narrated that Suhail bin Abi Salih said: “I went out to Ash-Sham with my father, and we started passing by cloisters in which there were Christians and greeting them. My father said: ‘Do not initiate the greeting, because Abu Hurairah told us that the Messenger of Allah ﷺ said: ‘Do not initiate the greeting with them, and if you meet them in the street, force them to the narrowest part of the street.’” (Sahih)

5206. It was narrated from ‘Abdul-Aziz, meaning Ibn Muslim, from Abdullah bin Dinar, from Abdullah bin Umar who said: “The Messenger of Allah ﷺ said: ‘When one of the Jews greets you, he says: “As-sâm ‘alaikum” (death be upon you),’” so say: “Wa ‘alaikum” (and also upon you).” (Sahih)

Abu Dawud said: Malik reported it like that from Abdullah bin Dinar, and Ath-Thawri reported it from Abdullah bin Dinar, and he said in it: “Wa ‘alaikum” (and also upon you)."

{[1] Non-Muslims under protection of Muslim rule.
5207. It was narrated from Anas, that the Companions of the Prophet \(\text{سُـمَـعَـتُ} \) said to the Prophet \(\text{سُـمَـعَـتُ} \): “The people of the Book greet us with \text{سَـلَّـمً} \; \text{how should we respond to them?}” He said: [“Say: ‘\text{Wa ًالاـيـكـُم} \text{مـاـد} \text{فَيْـيُـكُم} \text{رَّـدُّ} \text{عَليْهِمْ}?’ \; \text{قَالُوا: وَعَليْكَم}”] \(\text{سَـهِـيَـحُ}\) 

Abū Dāwūd said: And it was reported like that from 'Āishah, Abū 'Abdur-Rahmān Al-Juhnī, and Abū Başrah, meaning Al-Ghifārī.

5208. It was narrated that Ḥabīrūr Ŧurairah said: “The Messenger of Allāh \(\text{سُـمَـعَـتُ} \) said: ‘When one of you comes to a gathering, let him say \text{سَـلَّـمً} \; \text{and when he wants to leave let him say \text{سَـلَّـمً}, for the former is not more of a duty than the latter.’” \(\text{حَـسَـنُ}\)
Chapter 139, 140. It is Disliked To Say 'Alaikas-Salām (Upon You Be Peace)

5209. It was narrated that Abū Jurayy Al-Hujaimī said: “I came to the Messenger of Allāh ﷺ, and said: ‘Alaikas-salām (upon you be peace) O Messenger of Allāh.’ He said: ‘Do not say ‘Alaikas-salām, for ‘Alaikas-salām is the greeting of the dead.’” (Sahīh)

Chapter 140, 141. What Has Been Narrated About One Person Responding On Behalf Of A Group

5210. It was narrated that ‘Ālī bin Abī Talīb said – Abū Dāwūd said: Al-Ḥasan bin ‘Alī[1] attributed it to the Prophet ﷺ: “It is sufficient for a group, if they pass by, for one of them to say Salām, and it is sufficient for those who are sitting, if one of them responds.” (Da‘īf)

[1] That is, the Shaikh of the author in this narration.
Chapter 141, 142. Regarding Shaking Hands

5211. It was narrated from Zaid Abū Al-Hakam Al-'Anazi, from Al-Barā’ bin ‘Azīb who said: “The Messenger of Allāh ﷺ said: ‘When two Muslims meet and shake hands, praise Allāh and ask for forgiveness, they will be forgiven.”’ (Da‘if)

Chapter 142, 143. Regarding Embracing

5214. It was narrated from Ayyūb
bin Bushair bin Ka‘b Al-‘Adawi, from a man from ‘Anazah, that he said to Abū Dharr, when he left Ash-Sham: “I want to ask you about a Hadith of the Messenger of Allah ﷺ.” He said: “I will tell you, unless it is a secret.” I said: “It is not a secret. Did the Messenger of Allah ﷺ shake hands with you when you met him?” He said: “I never met him but he shook hands with me. He sent for me one day, and I was not at home. When I came back, I was told that he had sent for me, so I went to him, and he was on his bedding, and he embraced me, and that was better and better.” (Da‘īf)

Chapter 143, 144. Standing To Receive Someone

5215. It was narrated from Shu‘bah, from Sa‘d bin Ibrāhîm, from Abū Umāmah bin Sahl bin Ḥunaif, from Abū Sa‘eed Al-Khudrî that when the people of Quraizah agreed to accept the ruling of Sa‘d, the Messenger of Allah ﷺ sent for him, and he came riding a white donkey. The Prophet ﷺ said: “Stand up (and go) to your leader” or “to the best of you.” And he came and sat before the Messenger of Allah ﷺ. (Sahih)
5216. This Hadith (similar to no. 5215) was narrated (with another chain) from Shu’bah. He said: “When he came near the Masjid, he said to the Ansār: ‘Stand up (and go) to your leader.’” (Sahih)

Comments:
Meaning, “Stand up, and go and help him in dismounting.” As recorded by Ahmad (6:141-142)

5217. It was narrated that the Mother of the Believers ‘Aishah said: “I never saw anyone who resembled the Messenger of Allāh more in dignity, calmness and pleasant disposition” – Al-Hasan (one of the narrators) said: “in speaking and talking,” – and he did not mention dignity, calmness and pleasant disposition – “than Fāṭimah, may Allāh honor her face. When she entered upon him, he would stand up for her, take her by the hand, kiss her, and sit her where he was sitting, and when he entered upon her, she would stand up for him, take him by the hand, kiss him, and sit him where she was sitting.” (Hasan)

Chapter 144, 145. A Man Kissing His Child

5218. It was narrated from Abū Hurairah that Al-Aqra’ bin Ḥabīs saw the Messenger of Allāh kissing Ḥusain and said: “I have
ten children and I have never done this to any of them.” The Messenger of Allāh ﷺ said: “He who does not show mercy, will not be shown mercy.” (Sahīh)

5219. ‘Āishah said: “Then he — meaning the Prophet ﷺ — said: ‘Be of good cheer, O ‘Āishah, for Allāh has revealed your innocence,’ and he recited (from) the Qur’ān to her. My parents said: ‘Get up and kiss the head of the Messenger of Allāh ﷺ.’ She said: ‘I will praise Allāh, may He be glorified and exalted, not both of you.’” (Sahīh)

Chapter 145, 146. Regarding Kissing Between The Eyes

5220. It was narrated from Ash-Sha‘bī that the Messenger of Allāh ﷺ met Ja‘far bin Abī Tālib, and he embraced him, and kissed him between the eyes. (Da‘f)
Chapter 146, 147. Regarding Kissing The Cheek

5221. It was narrated that Iyās bin Daghfal said: “I saw Abū Naḍrah kissing the cheek of Al-Ḥasan, may Allāh be pleased with him.” (Sahih)

5222. It was narrated that Al-Barа' said: “I came in with Abū Bakr, when he first arrived to Al-Madinah, and 'Āishah, his daughter, was lying there, as she had caught a fever. Abū Bakr went to her and said: ‘How are you, O my daughter? And he kissed her cheek.’” (Sahih)

Chapter 147, 148. Regarding Kissing The Hand

5223. 'Abdullāh bin 'Umar narrated the story, and said: “We drew close,” meaning, to the Prophet ﷺ – “and kissed his hand.” (Da'iJ)

[1] It was narrated earlier, see number 2647.
5224. It was narrated from 'Abdur-Rahmān bin Abī Lailā that while Usaid bin Ḥuḍair, an ‘Anṣārī man, was talking to the people and joking to make them laugh, the Prophet ﷺ poked him in the ribs with a stick. He said: ‘Let me retaliate.’ He said: ‘Retaliate.’ He said: ‘You are wearing a Qamīṣ but I am not wearing a Qamīṣ.’ The Prophet ﷺ lifted his shirt and he embraced him and kissed his side. He said: ‘This is all I wanted, O Messenger of Allah.’” (Sahih)

Chapter 148, 149. Regarding Kissing The Body

Chapter 5225. Umm Abān bint Al-Wāzīr bin Zāri’ narrated that her grandfather, Zāri’ – who was among the delegation of ‘Abdul-Qais – said: “When we came to Al-Madīnah, we dismounted quickly, and rushed to kiss the hands and feet of the Messenger of Allāh ﷺ. But Al-Mundhir Al-Ashajj waited until he went to his luggage, and put on his two garments, then he came to the Prophet ﷺ, who said to him: ‘Y ou h ave t wo characteristics that Allāh loves: Deliberation and dignity.’ He said: ‘O Messenger of Allāh, did I acquire them, or did Allāh create


Chapter (... ) Regarding Kissing The Feet

them in me?’ He said: ‘No, Allāh created them in you.’ He said: ‘Praise be to Allāh Who has created in me two characteristics that Allāh and His Messenger love.’” (Da‘f)

Chapter 149, 150. Saying: “May Allāh Make Me Your Ransom”

5226. It was narrated that Abū Dharr said: “The Prophet ﷺ said: ‘O Abū Dharr.’ I said: ‘Here I am at your service, O Messenger of Allāh, may I be your ransom.” (Hasan)


5227. ‘Imrān bin Husain said: “During Jāhiliyyah we used to say: ‘An‘ām Allāhu bika ‘aynan (May Allāh give you tranquility)’ and ‘An‘im sabāhān (good morning),’ but when Islam came we were forbidden to do that.” ‘Abdur-
Razzāq (one of the narrators) said:

"Ma'mar said: 'It is disliked for a man to say: ‘An'am Allāhu bika 'aynan (May Allah give you tranquility),’ but there is nothing wrong with saying: ‘An'am Allāhu 'aynak (May Allah give you tranquility).’"

Chapter 152, 153. Saying: “May Allah Protect You” (Hafizāk Allāh)

5228. It was narrated that ‘Abdullāh bin Rabāh Al-Ansārī said: "Abū Qatādah narrated to us that the Prophet was on a journey, and they got thirsty, so the people set out rushing, but I stayed with the Messenger of Allāh that night. He said: 'May Allah protect you as you guarded His Prophet.'" (Sahīh)

Comments:

This is part of a long narration which is recorded by Muslim no. 1562.

Chapter 151, 152. Standing Up To Honor A Person

5229. It was narrated that Abū Mījlaz said: "Mu‘āwiyah came out to Ibn Az-Zubair and Ibn ‘Āmir, and Ibn ‘Āmir stood up, but Ibn Az-Zubair remained sitting. Mu‘āwiyah said to Ibn ‘Āmir: 'Sit down, for I heard the Messenger of Allāh say: 'Whoever likes..."
people to stand up for him, let him take his place in the Fire.” (Hasan)


5230. It was narrated that Ābu Umãmah said: "The Messenger of Allah came out to us leaning on a staff, and we stood up for him. He said: ‘Do not stand up as the Persians stand up to venerate one another.’" (Daʿīf)

5231. It was narrated that Ghâlib said: “We were sitting at Al-Hasan’s door when a man came, and said: ‘My father narrated to me, that my grandfather said: ‘My father sent me to the Messenger of Allah and said: ‘Go to him, and convey my greeting of Salâm to him. He said: “Upon you and upon your father be peace.”’ (Daʿīf)

5232. It was narrated from ‘Āishah that the Prophet said to her:

Chapter 153, 154. Regarding Saying: “So-And-So Sends Salâms To You”

يقول: فلان يُرَثِكَ السَّلَامُ (النحوة 125)

(المعجم 154) باب: في الرَّجُل

52331 - حدَّثَنَا أَبُو بكر بن أبي شيبة: حَدَّثَنَا إِسْمَاعِيلُ عِنْ عَلَيْ هُرَيْ: إِنَّ أَبَاهُ لَجُلَوْسَ يُبَابُ الْحَسَنَ أَنْ خَاطَرَ رَجُلٌ فَقَالَ: حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ: يُبَابُنِي أَبِي إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: أُذُنَ فَأَفْقَرْتُهُ السَّلَامُ، قَالَ: فَأَذِنْتُهُ فَقُلْتُ: إِنِّي أَبِي يُرِثَكَ السَّلَامُ، فَقَالَ: "عَلَيَّكَ وَعَلَى أَبِيكَ السَّلَامُ".

تخرج: [إسناة ضعيف] أنظر، ح: 274 وهو في مصنف ابن أبي شيبة: 8/ 824، 425

وقال المندري: "هذا الإسناد فيه مجهول.

52332 - حدَّثَنَا أَبُو بكر بن أبي شيبة:
“Jibril conveys Salām to you.” She said: “And upon him be peace and the mercy of Allāh.” (Ṣaḥīḥ)

Chapter 154, 155. When One Man Calls Another And He Says: “At Your Service”

It was narrated from Ḥammad: “Ya’lā bi‘Atā’ informed us from Abū Hammām ‘Abdullāh bin Yāsār, that Abū ‘Abdur-Rahmān Al-Fihri said: “I was present at Hunain with the Messenger of Allāh ﷺ, and we were traveling on a hot day, when the heat was extreme. We stopped beneath a tree, and when the sun passed the meridian, I put on my coat of mail, and rode my horse, and came to the Messenger of Allāh ﷺ who was in his tent. I said: ‘Peace be upon you, O Messenger of Allāh, and the mercy of Allāh and His blessings. The time of departure has come.’ He said: ‘Yes.’ Then he said: ‘O Bilāl, get up.’ He jumped up from beneath a gum-acacia tree, the shade of which was like the shade of a bird (very small), and said: ‘Here I am, at your service, may I be your ransom.’ He said: ‘Saddle the horse for me.’ He brought out a saddle, the
sides of which were stuffed with palm fibres, which showed no pride or arrogance. He rode, and we rode...” and he quoted the Hadith.

Abū Dāwud said: There are no Ahādith for Abū ‘Abdur-Rahmān Al-Fihri except this Hadith. And it is a noble Hadith which Hammad bin Salamah narrated.

Chapter 155, 156. Regarding Saying: “May Allāh Make You Smile Always”

5234. Ibn Kinānah bin ‘Abbās bin Mirdās narrated from his father, from his grandfather: “The Messenger of Allāh smiled, and Abū Bakr or ‘Umar said to him: ‘May Allāh make you smile always.’” (Da’f)

5235. It was narrated from Al-A’īmash, from Abū As-Safar, from ‘Abdullāh bin ‘Amr who said: “The Messenger of Allāh passed by me when I was plastering a wall of mine, myself and my mother. He said: ‘What is this, O ‘Abdullāh?’ I
said: ‘O Messenger of Allāh, it is something that I am repairing.’ He said: ‘The matter is too short for that.’” (Sahih)

5236. This was narrated (with another chain) from Al-A‘mash. He said: “The Messenger of Allāh passed by me while we were repairing a hut of ours that was about to fall down. He said: ‘What is this?’ We said: ‘A hut of ours that is about to fall down, and we are fixing it.’ The Messenger of Allāh said: ‘I think the matter is too short for that.’” (Sahih)

5237. It was narrated from Anas bin Malik that the Messenger of Allāh came out, and saw a high structure. He said: “What is this?” His Companions said to him: “It belongs to so-and-so – an Ansārī man.” He remained quiet, and kept the matter to himself, then when its owner came to the Messenger of Allāh and greeted him with Salām, he turned away from him. He did that several times, until the man realized that he was angry, because he was turning away from him. He complained about that to his Companions, and said: “By Allāh, the Messenger of Allāh is treating me differently.” They said: “He came out and saw your
structure.” The man went back and destroyed his structure, leveling it to the ground. Then the Messenger of Allah (ﷺ) came out that day, and did not see it, so he said: “What happened to the structure?” They said: “Its owner complained to us about your turning away from him, and we told him, so he destroyed it.” He said: “Every building is a misfortune for its owner except what cannot, what cannot,” meaning, that which cannot be done without. (Hasan)

Chapter 157, 158. Regarding Having A Room Upstairs

5238. It was narrated that Dukain bin Sa’eed Al-Muzani said: “We came to the Prophet (ﷺ) and asked him for food. He said: ‘O ‘Umar, go and give them (something).’ He took us up with him, to an upstairs room, and took a key from his apartment and opened it.” (Sahih)

Chapter 158, 159. Regarding Cutting Down Lote-Trees

5239. It was narrated that ‘Abdulläh bin Uubshi said: “The Messenger of Allah (ﷺ) said: ‘Whoever cuts down a lote-tree Allah will put his head in the Fire.’” (Hasan)
Abū Dāwūd was asked about the meaning of this *Hadith* and he said: This is a brief *Hadith* which means: “Whoever cuts down a lote-tree in the wilderness under which wayfarers and animals find shade, for no purpose or unlawfully, Allāh will put his head in the Fire.”

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5240. A similar report (as no. 5239) was narrated from a man from Thaqīf, from ‘Urwah bin Az-Zubair, who attributed the *Hadith* to the Prophet ﷺ. (Hasan)

5241. Hassān bin Ibrāhīm narrated: “I asked Hishām bin ‘Urwah about cutting down lote-trees, while he was leaning against the palace of ‘Urwah.” He said: “Do you see these doors and panels? They are made from the lote-trees of ‘Urwah, which ‘Urwah used to cut from his land.” And he said: “There is nothing wrong with it.” Humaid (one of the narrators) added: “Then he said: ‘O ‘Iraqi, you have brought me an innovation.’ I said: ‘Rather the innovation comes from you. I...
heard someone say in Makkah:
“The Messenger of Allâh  cursed
the one who cuts down lote-trees”
– then he quoted a similar report.
(Hasan)

Chapter 159, 160. Removing
Harmful Things From The
Road

5242. ‘Abdullâh bin Buraidah said:
I heard my father Buraidah say: I
heard the Messenger of Allâh  say:
“In a person there are three
hundred and sixty joints, and he
must give charity on behalf of each
joint.” They said: “Who can do
that, O Prophet of Allâh?” He
said: “By burying sputum found in
the Masjid, or by removing things
from the road, and if you cannot
do that then two Rak‘ah of Duha
prayer will suffice instead.”
(Hasan)

5243. It was narrated from Abû
Dharr that the Prophet  said:
“Every bone in the fingers and toes
of the son of Adam must give
charity every day. Greeting
whoever you meet is a charity,
enjoining what is good is a charity,
forbidding what is evil is a charity,
removing a harmful thing from
the road is a charity, and having
intercourse with one’s wife is a
charity.” They said: “O Messenger of Allah, if he fulfills his desire, is it a charity for him?” He said: “Don’t you see that if he were to do it in an unlawful manner, he would be sinning?” And he said: “Two Rak‘ah of Duha prayer are sufficient instead of all that.” (Sahih)

Abū Dāwud said: Ḥammād (one of the narrators): did not mention commanding and forbidding.

5244. This Hadith, (similar to no. 5243), was narrated (with another chain) from Abū Dharr. (Sahih)

5245. It was narrated from Abū Hurairah that the Messenger of Allah ﷺ said: “A man, who had never done any good deed, removed a thorny branch from the road. Either it was a branch of a tree that he cut down and threw aside, or it was on the road, and he removed it. Allah appreciated this and admitted him to Paradise.” (Sahih)
Chapter 160, 161. Regarding Extinguishing Fires At Night

5246. It was narrated from Sālim from his father, and on one occasion, he attributed it to the Prophet ﷺ: “Do not leave fires burning in your houses when you go to sleep.” (Sahih)

叙事: 在一个夜晚，巴赫里从他的父亲得知，他将这件事归因于先知ﷺ。他说: “无论何时，当你们入睡时，请熄灭你们的灯火，以免发生意外。”(Sahih)

5247. It was narrated that Ibn ‘Abbās said: “A mouse came and started dragging a wick, and brought it, and dropped it before the Messenger of Allah ﷺ on the mat on which he was sitting, and it burned a hole in it the size of a Dirham. He said: ‘When you go to sleep, extinguish your lamps, for the Shaitân directs a creature such as this to do this, to burn you.’” (Da‘īf)

叙事: 伊本·阿拔斯说: “一只老鼠出现在先知ﷺ面前，它拖着一根火柴，将它丢在先知ﷺ坐的垫子上，然后点燃了一个洞，大小如一个第纳尔。先知ﷺ说: '当你睡觉时，熄灭你的灯，因为恶魔会通过这样的生物来伤害你。’”（Da‘īf）

Comments:
Narrations with meanings to support this are recorded by Al-Bukhārī no. 6294 and 6295 as well as Muslim no. 5216.
Chapter 161, 162. Regarding Killing Snakes

5248. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘We have not made peace with them since we fought them. Whoever leaves any of them alone out of fear is not one of us.’” (Hasan)

5249. It was narrated that Ibn Mas'ūd said: “The Messenger of Allāh ﷺ said: ‘Kill all the snakes, and whoever fears their revenge does not belong to me.’” (Da'if)

5250. Ibn ‘Abbās said: “The Messenger of Allāh ﷺ said: ‘Whoever leaves snakes alone out of fear of their pursuit, he is not one of us. We have not made peace with them since we fought them.’” (Da'if)

5251. It was narrated from Al-
مروان بن معاوية عن موسى الطحان: حدثنا
عبد الرحمن بن سايف عن العباس بن عبد
المطلب أنه قال لرسول الله: إن تريه أن
تكتم رموز، وإن فيها من هذه الجماع-
 يعني الحجات الصغار، فأمر النبي
بقتلهم.

ترجم: [إسناده ضعيف] مروان الفزاري عن عين، وفي سماع عبد الرحمن بن سايب من
ابن عباس نظر.

5252. It was narrated from Sālim, from his father that the Messenger of Allāh ﷺ said: “Kill snakes, the one with two stripes and the short-tailed one, for they take away eyesight and cause miscarriages.” ‘Abdullāh used to kill every snake he found. Abū Lubābah or Zaid bin Al-Khaṭṭāb saw him chasing a snake, and said: “It is forbidden to kill house-snakes.” (Sahih)

تخرج: أخرجه مسلم، السلام، باب قتل الحيات وغيرها، ح: 2333 من حديث سفيان، البخاري، باب الخلق، باب قول الله تعالى: (وثبت فيها من كل دابة) ح: 297 من حديث الزهري به.

5253. It was narrated from Abū Lubābah that the Messenger of Allāh ﷺ forbade killing the snakes that live in houses, unless they had two stripes or were short-tailed, for they take away eyesight and cause miscarriages of that which is in women’s wombs. (Sahih)

تخرج: أخرجه البخاري، ح: 2982، 3313، 3312، ومسلم، ح: 2333 من حديث نافع
به، وانظر الحديث السابق وهو في الموطأ (بيهي): 2/975.
5254. It was narrated from Nafi', that Ibn 'Umar found a snake in his house after Abu Lubaba told him that, and he ordered that it be taken out, meaning, to Al-Baqi'. (Sahih)

5255. This Hadith, (similar to no. 5254) was narrated (with another chain) from Nafi'. Nafi' said: “Then I saw it after that in his house.” (Sahih)

5256. Muhammad bin Abi Yahya said: “My father told me, that he and a friend of his went out to visit Abu Sa'eed (when he was sick). We came out of his house and met a friend of ours who wanted to enter upon him, and we went and sat in the Masjid. Then he came and told us that he had heard Abu Sa'eed Al-Khudri say: “The Messenger of Allah said: ‘Some snakes are jinns, so whoever sees anything in his house, let him ask it to leave, three times, then if it comes back let him kill it, for it is a devil.”’ (Da'if)

5257. It was narrated from Ibn 'Ajlan, from Saifi Abi Sa'eed, the freed slave of the Ansar, from Abu As-Sa'ib, who said: “I came to Abu Sa'eed Al-Khudri, and while I was
sitting with him, I heard the sound of something moving under his bed. I looked and saw a snake, so I got up. Abū Sa'eed said: ‘What is the matter with you?’ I said: ‘There is a snake there.’ He said: ‘What do you want to do?’ I said: ‘Kill it.’ He pointed to a room in his house, and said: ‘A cousin of mine was in this room, and on the Day of Al-Ahzāb, he asked permission to go to his wife, for he was newly married, and the Messenger of Allāh ﷺ gave him permission, but told him to take his weapon with him. He came to his house, and found his wife standing at the door. He pointed at her with the spear, and she said: “Do not be hasty, until you see what made me come out.” He entered the room and saw an ugly snake. He stabbed it with his spear, then he brought it out on the spear, quivering. I do not know which of them died first, the man or the snake. His people came to the Messenger of Allāh ﷺ and said: “Pray to Allāh to bring our companion back to life.” He said: “Pray for forgiveness for your companion.” Then he said: “Some of the jinn in Al-Madinah have become Muslim, so if you see any of them, warn him three times, then if you want to kill it, then kill it after the three (warnings).”

(Sahih)

This Hadith (similar to no. 5257) was narrated in brief (with

5258. This Hadith, (similar to no. 5257) was narrated in brief (with
another chain) from Ibn Ḍajlān, and he said: “Let him warn it three times, then if it appears to him again, let him kill it, for it is a devil.” (Ṣaḥīḥ)

5259. It was narrated from Mālik, from Šaftī, the freed slave of Ibn Aflāh: “Abū As-Sā‘ib, the freed slave of Hishām bin Zuhrah, informed me, that he entered upon Abū Sa‘eed Al-Khudri” – and he narrated a similar report that was more complete. He said: “Warn it for three days, then if it appears to you again after that, kill it, for it is a devil.” (Ṣaḥīḥ)

5260. It was narrated from ‘Abdur-Rahmān bin Abī Lailā, from his father that the Messenger of Allāh was asked about snakes that live in houses. He said: “If you see any of them in your houses, say: ‘I adjure you by the covenant that Nūḥ made with you, and I adjure you by the covenant that Sulaimān made with you, not to harm us.’ Then if they come back, kill them.” (Da‘if)

5261. It was narrated that Ibn Mas‘ūd said: “Kill all the snakes except the small white ones, that
looks like a piece of silver.” *(Da‘if)*

Abū Dāwūd said: Someone said to me: The small snake that does not twist in its movements. If this is correct that is a sign, if Allāh wills.

Chapter 162, 163. Regarding Killing Geckos

5262. It was narrated from ‘Āmir bin Sa‘d that his father said: “The Messenger of Allāh ﷺ enjoined killing geckos, and he called them noxious little creatures.” *(Sahih)*

5263. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Whoever kills a gecko with the first blow, he will have such and such of Ḥasanah. Whoever kills it on the second blow, he will have such and such of Ḥasanah, less than the first. Whoever kills it on the third blow, he will have such and such of Ḥasanah, less than the second.’” *(Sahih)*

5264. It was narrated (with another chain, a narration similar to no. 5263) from Abū Hurairah that the Prophet ﷺ said: “For the first blow there are seventy Hasanah.” (Ṣahīh)

Comments:
See Al-Bukhārī no. 3359, it contains: “It (the gecko) blew (the fire) on Ibrāhīm.”

Chapter 163, 164. Regarding Killing Ants

5265. It was narrated from Al-A'raj, from Abū Hurairah that the Prophet ﷺ said: “One of the Prophets stopped beneath a tree, and an ant bit him. He ordered that his luggage be moved from beneath it, then he ordered that it be burned. Then Allāh revealed to him: ‘Why not just one ant?’” (Ṣahīh)

5266. It was narrated from Abū Salamah bin ‘Abdūr-Rahmān, and Sa'eed bin Al-Musayyab, from Abū Hurairah, from the Messenger of Allāh ﷺ: “An ant bit one of the Prophets, and he ordered that the
ant colony be burnt. Allâh revealed to him: ‘Because one ant bit you, you destroyed a nation that glorifies (Me)’?” (Saâhîh)

5267. It was narrated that Ibn ʿAbbâs said: “The Prophet ﷺ forbade killing four types of animals: Ants, bees, hoopoes and sparrow-hawks.” (Daʿîf)

5268. It was narrated from ‘Abdur-Rahmân bin ‘Abdullâh that his father said: “We were with the Messenger of Allâh ﷺ on a journey, and he went out to relieve himself. We saw a red-headed sparrow that had two chicks with her, and we took her chicks. The red-headed sparrow started to flap her wings. The Prophet ﷺ came and said: ‘Who has upset her by taking away her children? Give her children back to her.’ And he saw an ant colony that we had burned, and said: ‘Who burned this?’ We said: ‘We did.’ He said: ‘No one should punish with fire but the Lord of fire.’” (Hasan)

[1] This preceded, see number 2675.
Chapter 164, 165. Regarding Killing Frogs

5269. It was narrated from ‘Abdur-Rahmân bin ‘Uthmân that a doctor asked the Prophet about using frogs in medicine, and the Prophet forbade killing them. (Hasan)

Chapter 165, 166. Regarding Throwing Stones

5270. It was narrated that ‘Abdullãh bin Al-Mughaffal said: “The Messenger of Allah forbade throwing stones, and he said: ‘It does not catch any game or injure any enemy, all it does is put out an eye or break a tooth.’” (Sahih)

Chapter 166, 167. Regarding Circumcision

5271. It was narrated from Muhammad bin Hassan – ‘Abdul-Wahhab (one of the narrators) said: Al-Küfî – from ‘Abdul-Malik bin ‘Umair, from Umm ‘Aïyyah Al-Ansâriyyah, that a woman used to circumcise females in Al-Madinah, and the Prophet said...
to her: “Do not go to extremes in cutting, for that is better for the woman and more liked by the husband.” (Da’if)

Abū Dāwūd said: A similar report was related from ‘Ubaidullāh bin ‘Amr from ‘Abdul-Malik with this chain.

Abū Dāwūd said: This is not strong; it has been related in a Mursal form.

Abū Dāwūd said: Muḥammad bin Hassān is unknown, and this Hadith is weak.

Chapter 167, 168. Women Walking With Men In The Street

5272. It was narrated from Ḥamzah bin ‘Abī Usaid Al-‘Ansārī from his father, that he heard the Messenger of Allāh ﷺ say, while he was coming out of the Masjid and men were mingling with women in the street – the Messenger of Allāh ﷺ said to the women: “Keep back, for you have no right to walk in the middle of the street; you should keep to the sides of the street.” Then women kept so close to the walls that their clothes would catch on the walls. (Da’if)
5273. It was narrated from Ibn ‘Umar that the Prophet forbade a man to walk between two women. (Da‘īf)

Chapter 168, 169. Verbally Abusing Time

5274. It was narrated from Abū Hurairah that the Prophet said: “Allāh, may He be glorified and exalted, says: ‘The son of Ādam offends Me; he inveighs against Time but I am Time, all things are in My Hand and I alternate night and day.’” (Sahih)
## TRANSLITERATION

In transliterating Arabic words, the following system of symbols has been used:

### 1. Consonants

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<tr>
<th>Arabic script</th>
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<th>English words having similar sounds</th>
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### 1. Arabic Script

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* This symbol represents a glottal stop (transliterated medially and finally and not represented in transliteration when initial).

** These sounds have no equivalent sounds in English.

Native speakers of English usually identify them with familiar English sounds in the following manner:

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*** The Arabic sounds represented by the symbols (' / ' ) and the ones mentioned in the previous note are to be learned by imitating the native speakers of Arabic, if one wants to be exact in their pronunciation.

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### 2. Vowels

There are only six vowels in Arabic; three of them are short and the other three are long. They are symbolized in the following way:

- **a** approximately as in 'bad'
- **i** as in 'bid'
- **u** as in 'pull'
- **ā** as in 'father'
- **ī** as in 'bread'
- **ū** as in 'pool'
Glossary Of Islamic Terms

‘Abd: (العبد) Literally meaning ‘a male slave’. Also used as a prefix in many Muslim male names in conjunction with a Divine Attribute of Allāh, meaning servant or slave. Examples include Abdullah (‘Abd-Allāh—servant of Allāh), Abdur-Rahmān (‘Abd Ar-Rahmān—servant of the Most Merciful), and Abdul-Khāliq (‘Abd Al-Khāliq—servant of the Creator).

‘Abid: (العبيد) One who preoccupies himself with ‘Ībadah (worship) and shows relatively less interest towards knowledge.

‘Arūr: (العير) A mixture of saffron with other perfumes.

Abtah or Bathā: (الأطب أو البطحاء) (See Muhassab) Literally means earth of small pebbles. These are found usually on the course where water flows at times. Usually this word is used for the former valley between Safa and Marwah, and an open land between Makkah and Mina called Muhassab.

Abyar ‘Ali: (أبيار علي) The name of a place where Shajarah Mosque is situated, 7 km outside of Al-Madinah.

‘Ād: (عاد) An ancient tribe or nation that lived after the Prophet Noah. It was prosperous, but naughty and disobedient to Allāh, so Allāh destroyed it with violent destructive westerly wind.

Ad-Dabūr: (الدبورة) Westerly wind.

Adāhi: (الأضحى) Sacrifices.

Ādam: (آدم) The first human being created by Allāh and the first Prophet sent on earth to establish monotheism as the original religion for mankind.

Adhān: (الأذان) The call for the daily five obligatory prayers is called Adhān. The person who calls the Adhān is called a Mu‘adhdhin. The ’Adhān consists of specific phrases, recited aloud in Arabic prior to each of the five daily worship times. These phrases are as follows: Allāhu Akbar, Allāhu Akbar; Allāhu Akbar, Allāhu Akbar; Ash-hadu an lā ilāha illallāh, Ash-hadu an lā ilāha illallāh; Ash-hadu anna Muhammadan Rasūl-Ullāh, Ash-hadu anna Muhammadan Rasūl-Ullāh; Hayya alas-Salāh, Hayyālas-Salāh; Hayya alal-Falāh, Hayya alal-Falāh; Allāhu Akbar, Allāhu Akbar; Lā ilāha illallāh. Upon hearing the Adhān, Muslims discontinue all activities and assemble at a local mosque for congregational prayers.
‘Adl: (العدل) Justice and equity. A fundamental value governing all social behavior, and forming the basis of all social dealings and legal framework in Islam.

Afdal: (الأفضل) The best.


Ahābish: (الأهابيش) The settlers in the Makkan outskirts.

Ahādīth: (الأحاديث) (sing. Hadīth) Sayings and doings of the Prophet Muhammad ﷺ.

‘Ahd: (العهد) Literally means Covenant. A solemn agreement between two or more persons or groups.

‘Ahd Alastu: (عهد آلست) (Covenant of Alast) Before creating human beings, Allah asked their souls: “Am I not (Alastu) your Lord?” And they all answered: “Yes! We testify!” At the Resurrection it will be determined whether each individual remained faithful to his original testimony. In other words, did his actions reflect his pre-creation acceptance of servanthood and Allah’s Lordship? Or did his actions demonstrate that he lived the life of a denier—one whose life was a denial of the Covenant of Alast? This Covenant is mentioned in Sūrat Ar-Ra’īd (13:20) and Sūrat Yā-Sīn (36:60). The Old Testament tells of the covenant the Jews made with Allah.

Ahkām: (الأحكام) (Orders) According to Islamic Law, there are five kinds of orders: 1. Compulsory or obligatory (Wājib, الواجب), 2. Desirable or recommended, ordered without obligation (Mustahabb, المستحب), 3. Lawful, legal, permissible, or allowed (Halāl, الحلال), 4. Undesirable but lawful or legal, disliked but not forbidden (Makrūh, المكروه), 5. Unlawful, forbidden, prohibited and punishable from the viewpoint of Islam. (Muharram or Harām, المحرم أو الحرام).


Ahlul-Bayt: (أهل البيت) Literally means ‘the people of the house’, a polite form of addressing the members of the family, including husband and wife. The words occur in the Noble Qur’ān when angels came to give glad tidings of a son to Prophet Ibrahim at an old age. See Sūrat Hūd (11:73). Generally the term Ahl-Bayt refers to the household of the Prophet ﷺ.

Ahlul-Hadīth: (أهل الحديث) Refers to the group of scholars in Islam who specialize in the study of Ahādīth and its sciences, like Imām Bukhari, Imām Muslim, Imām Tirmidhi, Imām Abu Daud, Imām Albānī and others.

Ahlul-‘Arūd: (أهل العروض) and (‘Awāliyul-Madinah): Outskirts
of Al-Madinah up to a distance of four or more miles. South-eastern part of Al-Madinah in the valleys of Mahzur.

**Ahlul-Kitāb** (أهل الكتاب) Literally meaning ‘People of the Scripture’. This term, found in the Qur’ān, describes adherents of divinely revealed religions that preceded Islam. Most commonly, the term refers to Jews and Christians, and confers upon these two groups a special status within Muslim society, owing to the monotheistic basis of their religions.

**Ahlul-Kitāb was-Sunnah** (أهل الكتاب والسنة) Literally means ‘the People of the Book (the Noble Qur’ān) and the Sunnah, i.e., the sayings and deeds of the Prophet Muhammad ﷺ.

**Ahludh-Dhimmah** (أهل الذمة) See Dhimmis.

**Ahlul-Baqr** (أهل البقر) Those keeping cows.

**Ahlul-Jabr** (أهل الجبر) See Jabriyyah.

**Ahlul-Qadar** (أهل القدر) See Qadariyyah.

**Ahlul-Qura** (أهل القرى) The town-dwellers.

**Ahlul-'Uqad** (أهل العقد) The chiefs.

**Ahlur-Ray** (أهل الرأي) Literally means ‘the people of opinion’. It refers to people highly learned in Islam that are consulted on Islamic matters.

**Ahlus-Suffah** (أهل الصفة) People of the Platform. See Ashâbus-Suffah.

**Ahmad** (أحمد) Ahmad is another name of Muhammad ﷺ. See the Noble Qur’ān, Sūrat As-Saff (61:6). See Muhammad for more details.

**Al-Ahzāb** (الأحزاب) (The Confederates) Ahzāb means parties. This term is used to describe the different tribes that united together to fight the Muslims in the Battle of the Ditch at Al-Madinah in 627 CE (5 AH).

**Ayyāmut-Tashrīq** (أيام التشريق) The 11th, 12th and 13th of Dhul-Hijjah. On these days the pilgrims throw pebbles at the Jamrāt.

**Ayyim** (أيام) A woman who already has a sexual experience, she maybe a widow or a divorced.

‘Ajīj (الأجي) Raising the voice with Talbiyah during Hajj and ‘Umrah.

**Al-‘Ajnāmah** (العجماء) Grazing livestock such as sheep, goats, cattle, camels and others.

**Ajnād** (أجناد) 'Ajnād stands for five regions of Syria—Palestine, Jordan, Damascus, Hima and Qansarin. (Nawawi)
‘Ajwah: (العجوة) Pressed soft dates, also a kind of high quality dates.

Al-‘Akhirah: (الآخرة) This term refers to Afterlife, Hereafter, and the Next World and embraces the following ideas: That man is answerable to Allah. That the present order of existence will some day come to an end that when that happens, Allah will bring another order into being in which He will resurrect all human beings, gather them together and examine their conduct, and reward them with justice and mercy. That those who are reckoned good will be sent to Paradise whereas the evil-doers will be consigned to Hell. That the real measure of success or failure of a person is not the extent of his prosperity in the present life, but his success in the Afterlife.

Akhyaf: (أخياف) Uterine brother or sister. Born of the same mother but by a different father.

Al-Hamdu Lillah: (الحمد لله) This is a part of the beginning Verse of the first Sūrah of the Noble Qur’ān. The meaning of it is ‘all praises are due to Allah’. Other than being recited daily during prayers, a Muslim says this expression after almost every activity of his daily life to thank Allah for His favors. A Muslim is grateful to Allah for all His blessings, and it is a statement of thanks, appreciation, and gratitude from the creature to his Creator.

‘Aynul-Yaqīn: (عين اليقين) Assured knowledge, assured sight, that which one sees with the eye.

‘Alayhis-Salām: (عليه السلام) Peace be upon him (pbuh).

‘Ālim: (العالم) (pl. ‘Ulamā’) A Muslim religious scholar who has attained a considerable amount of Islamic knowledge.

Allāh: (الله) It is an Arabic word of rich and varied meaning, used as the proper name for God. Derives from the word ‘Ilāh which means ‘the One deserving all worship’. Muslims view Allāh as the Creator and Sustainer of everything in the universe, He is the Merciful, the Beneficent, the Magnificent, the Protector, the Provider, the Loving, the Wise, the Mighty, the Exalted, the Lord, the All-Knowing, the All-Hearing, the All-Seeing, the First, the Last, and the Eternal. Who is Supreme and Incomparable, has no physical form, and has no associates who share in His Divinity. It is exactly the same word as, in Hebrew, the Jews use for God (Eloah), the word which Jesus Christ used in Aramaic when he prayed to God. Allāh has an identical name in Judaism, Christianity and Islam; Allāh is the same God worshipped by Muslims, Christians and Jews. In the Qur’ān, Allāh is described as having at least ninety-nine Divine Names, which describe His Perfect Attributes. Unlike other Divine Names, Allāh is the Name which is invested with the sum of all the Divine Attributes. The name Allāh has no plural and no feminine form.
**Allâhu Akbar:** (الله أكبر) This phrase, known as the Takbîr (Magnification), means ‘Allâh is the Most Great’ and is said by Muslims at various times. Most often it is pronounced during the daily calls for prayers, during prayers, when they are happy, and wish to express their approval of what they hear, when they slaughter an animal, and when they want to praise a speaker, they also use it to express surprise thankfulness or fear, thereby reinforcing their belief that all things come from Allâh. Actually it is the most said expression in the world.

**Amah:** (الأمة) A female slave.

**A'mâl:** (الأعمال) The acts of worship.

**'Amlîq:** (العمليق) A tribe from the progeny of Imlîq bin Iâd bin 'Iram bin Sâm bin Nûh, between the period of Prophet Hud and Ibrâhîm, having big bodies, strong and of arrogant type.

**Al-A'îmânah:** (الأمانة) The trust, moral responsibility or honesty, and all the duties which Allâh has ordained.

**Amber:** (عَنْبر) It has been called ambergris and then amber in later times, named after the whale as it is a product that it regurgitates. It is not the same as as the sap from trees that hardens and is called ‘amber’.

**Amin:** (أَمِين) Custodian or guardian. Someone who is loyal or faithful.

**Ā'mîn:** (أَمِين) O Allâh, accept our invocation.

**'Amîluz-Zakah:** (عامل الزكاة) The Zakâh (obligatory charity) collector.

**Amîr:** (الأمير) Amîr is used in Islam to mean leader or commander.

**Amîrul-Mu'mînin:** (أَمِيرُ الْمُؤمِنِينَ) It means commander of the believers. This title was given to the caliphs after Prophet Muhammad ﷺ.

**Amlah:** (أَملح) There is a difference over its description. Some say it is a black and white ram (male sheep), some say rams having more white color, some say it is pure white, while some say white and red, and some say black and red.

**Amma Ba'd:** (اَمَامَ بَعْدِ) An expression used for separating an introductory from the main topics in a speech; the introductory being usually concerned with Allâh’s praises and glorification. Literally it means ‘whatever comes after’ or ‘then after’.

**Anbijâniyyah:** (الأنيجانية) A plain thick woolen sheet or garment with no markings on it.

**Ansâr:** (الأنصار) (sing. Ansâri) Literally meaning helpers or supporters, Ansâr
were the Companions of the Prophet from the inhabitants of Al-Madinah, who embraced Islam and supported it, and who received and entertained the Muhājbīn (sing. Muhājr) who were the Muslim emigrants from Makkah and other places.

‘Anazah: (العنزة) A spear-headed stick.

‘Aqabah: (العقبة) A place just outside of Makkah, in Mina where the first Muslims from Yathrib (Al-Madinah) pledged allegiance to the Prophet in the year 621 CE. A similar meeting took place the next year when more Muslims from Yathrib pledged their allegiance to the Prophet.

‘Aqd: (العقد) A contract.

‘Aqd Sahih: (العقد الصحيح) A legal contract.


‘Aqilah: (العاقلة) The near male relatives on the father’s side who are obliged to pay the Diyah (blood money) on behalf of any of the clan’s members who kills a person. (See also ‘Asabah and Ashabul-Furūd.)

Al-‘Aqiq: (العقوق) A valley about seven kilometers west of Al-Madinah.

‘Aqiqah: (العوقية) It is the sacrificing of one or two sheep on the occasion of the birth of a child, as a token of gratitude to Allāh.

‘Aqrā Halqā: (عرقى حلقى) Is just an exclamatory expression, the literal meaning of which is not meant always. It expresses disapproval.

‘Arafah: (عرفة) The ninth day of the last Islamic month Dhul-Hijjah.

‘Arafat: (عرفات) ‘Arafat is a pilgrimage site, a plain about 25 kilometers southeast of Makkah Al-Mukaramah. Standing on ‘Arafat on the 9th of Dhul-Hijjah and staying there from mid-day to sunset is the essence of the Hajj (the Pilgrimage). It is on this plain that humanity will be raised on the Day of Resurrection for questioning and Judgment.

Arba’ainiyāt: (الأربعينيات) Collections of the forty Ahādīth.


Arāk: (الأراك) A tree from which Siwāk (tooth stick) is made.

‘Ariyyah: (الاريية) (pl. ‘Arāyā) A contract of barter in dates. When the fruits of a designated tree were given as a gift to another person, then the giver
was troubled by the recipient’s coming again and again to his garden to gather the dates, so he was permitted to buy the fresh dates in return for dried dates. (See Bay‘ul-'Ariyyah)

Arkan: (الآرکان) (sing. Rukn) The elements or essential ingredients of an act, without which the act is not legally valid.

Arkanul-Islam: (آرکان الإسلام) A term referring to the Five Pillars of Islam that demonstrate a Muslim’s commitment to Allah in word and in deed. They are as follows: 1. To testify that none has the right to be worshiped but Allah and that Muhammad is the Messenger of Allah. 2. To offer the prayers. 3. To observe fasts during the month of Ramadān. 4. To pay the Zakāt (obligatory charity). 5. To perform Hajj (pilgrimage to Makkah).

Armageddon: (عُجَمْجِذُون) The place where the final battle will be fought between the forces of good and evil (probably so called in reference to the battlefield of Megiddo). (Rev. 16:16)

Arsh: (الآرش) Compensation given in case of someone’s injury caused by another person.

‘Arsh: (العرش) The Throne of Allah the Exalted.

‘Asabah: (العصبة) All male relatives of a deceased person or a killer, from the father’s side.

‘Asabiyyah: (العصبية) Tribal loyalty, nationalism.

‘Ash: (الأسح) A very coarse type of Yemenite cloth of cotton threads, some of them are dyed by means of knots before spinning with others that are not.

As-hābul-A‘rāf: (أصحاب الأعراف) These will be the people who are neither righteous enough to enter Paradise nor wicked enough to be cast into Hell.

As-hābul-Furūd: (أصحاب الفروض) These are the heirs who are the first responsibility holders to pay the Diyah or the blood money due towards a person. (These are said to be: Husband, wife, father, mother, grandfather (father’s father), grandmother (father’s mother), son’s daughter. (granddaughter), daughter, real sister, uterine brother, uterine sister, stepbrother. These are the near male relatives on the father’s side like brother, nephew, father’s brother etc. In the absence of them, the ‘Asabah are the inheritors, in their absence the legacy or inheritance goes to Dhul-Arham, meaning the relatives through mother’s side like maternal uncle, mother’s sister and mother’s father etc.

As-hābus-Shajarah: (أصحاب الشجرة) Those Companions of the Prophet who took an oath to defend the religion against the Quraysh at Hudaibiyah.
As-hābus-Suffah: Some Muslims who had migrated from Makkah, had no place to live and they were very poor people. The Prophet of Islam built a large platform Suffah of bricks and clay in the mosque for these people to rest at night. He also built a canopy to protect them from the heat of the sun during the day. The canopy was covered by date-palm leaves and branches. As the place was called Suffah, therefore the people who stayed there were called as As-hābus-Suffah or Ahlus-Suffah. They were about eighty men or more who used to stay and have religious teachings in the Prophet’s mosque in Al-Madinah. Whosoever belonged among them is today recognized as an eminent personality of Islam. Suffah, a place that was once the refuge of the poor and the shelterless, became the centre of learning and excellence. It was there the first University of Islam came into being.

As-hābusSunan: The compilers of the Prophetic Ahãdîth on Islamic jurisprudence.

Al-'Ashhurul-Hurum: The sacred months. The months of Dhul-Qa’dah, Dhul-Hijjah, Muharram and Rajab.

Al-'Asharatul-Mubashsharah: The ten Companions that were given the glad tidings of assurance of entering Paradise. They were Abu Bakr, ‘Umar, ‘Uthman, ‘Ali, ‘Abdur-Rahmãn bin ‘Awf, Abu ‘Ubaidah bin Jarrah, Talhah bin ‘Ubadulllah, Zubair bin Awwâm, Sa’d bin Abu Waqqäs and Sa’eed bin Zaid.

Ash-Shâm: The region comprising Syria, Palestine, Lebanon and Jordan.

‘Ashūra’: The 10th of the month of Muharram (the first month of the Islamic calendar).

Al-Asmã‘ul-Husnã: The term Al-Asmã‘ul-Husnã, literally meaning the ‘most excellent names’ is used to express Allãh’s most Beautiful Names and His most Perfect Attributes. These are at least 99 in number.

Asmã‘ur-Rijãl: The science of Biographies of Narrators.

‘Asr: It is the afternoon prayer, the third obligatory prayer of the day. It can be offered between mid afternoon and a little before sunset. It is also the name of Sûrah 103 of the Noble Qur’ãn.

As-Salãmu ‘Alaykum: This is an expression Muslims say whenever they meet one another. It is a statement of greeting meaning ‘peace be upon you’. The appropriate response is Wa ‘Alaykumus-Salam, meaning ‘and peace be upon you also’. The extended forms of it are As-Salãmu ‘Alaykum wa Rahmatullãh meaning ‘peace be upon you and mercy of Allãh’ and As-Salãmu ‘Alaykum wa Rahmatullãhi wa Barakãtuhu meaning
'peace be upon you and mercy of Allāh and His blessings.' The response will also be changed accordingly.

**Astaghfirullāh:** (آستغفر الله) This is an expression used by a Muslim when he wants to ask Allāh’s forgiveness. The meaning of it is ‘I ask Allāh’s forgiveness’. A Muslim says this phrase many times, when he is talking to another person, when he abstains from doing wrong, or even when he wants to prove that he is innocent of an incident. After every prayer, a Muslim says this statement three times.

**Al-Aswāf:** (الأسواف) Name of the area of Al-Madinah that Allāh’s Messenger ﷺ made sacred. (An-Nihayah) Bayhaqi said it to be the wall around Al-Madinah. (Sunan Al-Kubrā)

**Āthār:** (الأثر) Sayings of the Sahābah, the Companions of the Prophet ﷺ.

**‘Atīrah:** (العترة) A sacrifice offered during the month of Rajab (in Jahiliyyah and it was canceled after Islam). It was also called Rajabiyah.

**‘Aţūd:** (العتود) A young sheep that is old enough (of about one year) to fend for itself and no longer needs its mother.

**A‘ūdhu Billāhi min ash-Shaytānir-Raflm:** (أعوذ بالله من الشيطان الرجيم) This is an expression and a statement that Muslims have to recite before reading the Qur’ān, before speaking, before doing any work, before a supplication, before doing ablution, before entering the washroom, and before doing many other daily activities. The meaning of this phrase is ‘I seek refuge in Allāh from the outcast Satan’. Satan is the source of evil and he always tries to misguide and mislead people, so Muslims recite this expression to keep them safe from the whispering of Satan.

**Awliyā’:** (الأولياء) (pl. of Wali) Literally means friend. But in Islamic terminology it refers to the close friends of Allāh.

**‘Awrah:** (العورة) Nakedness. Parts of the body that are not to be exposed to others. For men this is from the navel to the knee. For women it is all of her body except the hands, feet and face.

**Al-‘Awālī:** (العروال) Villages surrounding Al-Madinah.

**‘Awāliyul-Madinah:** (عواالي المدينة) See Ahlul-‘Arūd.

**Al-‘Awāmir:** (العوامير) Snakes living in houses.

**Awāq:** (آواق) (sing. ʻUqiyyah also called Waqiyyah) 5 Awāq = 22 Silver Riyals of Yemen or 200 Silver Dirhams (i.e., 640 grams approx.; 12 ʻUqiyyah is equal to 40 tolas). [ʻUqiyyah is 40 dirhams, and 5 Awāq is 200 dirhams. It may be less or more according to different countries. (Sindi)] [An ounce; for
silver is 119.4 grams, for other substances is 127/128 grams, modern use of an ounce is equal to 28.349 grams.

**Awqāf**: Property voluntarily transferred to a charity or trust to be used for public benefits.

**Awsāq or Awsuq**: See Wasq.

**Awwābin**: This prayer’s time is stated to be when the hooves of the young ones of camels begin to be scorched with the extremity of the heat. Obviously it is a little before the decline of the sun from its zenith.

**Āyah**: (pl. Āyāt) Āyah means a proof, evidence, verse, lesson, sign, miracle, revelation, etc. The term is used to designate a Verse in the Qur’ān. There are over 6,600 Verses in the Qur’ān.

**Ayyām Bid**: (آيام بيد) The bright days or the moonlit days. The 13th, 14th and 15th of every lunar month when the moon is at its full.

**Ayyāmul-Jahiliyyah**: (آيام الجاهلية) A term designating a state of ignorance and immorality. It is a combination of views, ideas, and practices that totally defy and reject the guidance sent down by God through His Prophets. This term is commonly used by Muslims to refer to the pre-Islamic era in Arabia. Ayyāmul-Jahiliyyah, or ‘the days of Ignorance’ in the books of history, indicate the period before the prophethood of Muhammad when immorality, oppression, and evil were rampant.

**Ayyāmut-Tashriq**: (آيام التشريق) The 11th, 12th and 13th of Dhul-Hijjah. On these days the pilgrims throw pebbles on Jamarāt.

**Āyatul-Kursī**: (آية الكرسي) Verse No. 255 in Sūrat Al-Baqarah.

**Azfār**: (الأذفار) A type of incense.

**ʿAzl**: (العزل) Coitus Interruptus. Coitus in which the penis is withdrawn prior to ejaculation.

**Azlām**: (الأذلام) Literally means ‘arrows’. Here it means arrows used to seek good luck or a decision, practiced by the Arabs of pre-Islamic period of Ignorance.

**Bābur-Rayyān**: (باب الريان) The name of one of the gates of Jannah (Paradise) through which the people who often observe fasting will enter on the Day of Judgment.

**Bābus-Salām**: (باب السلام) It is one of the famous gates of the Sacred Mosque in Makkah.

**Badanah**: (لبنة) (pl. Budn) A camel driven to be offered as a sacrifice by
the pilgrims at the sanctuary of Makkah.

**Badhaq or Badhiq**: (بادحق) An alcoholic drink made from the juice of grapes by slowly boiling it down until two-thirds of it has gone.

**Badiyah**: (بدية) A desert or semi-arid environment.

**Badr**: (بدار) A place about 150 kilometer to the south of Al-Madinah, where the first great battle in Islamic history took place between the early Muslims and the infidels of Quraysh in the second year of Hijrah (624 CE). The Muslim army consisted of 313 men and the Quraysh had a total of about 1,000 soldiers, archers and horsemen. Even though the Muslims were outnumbered, the final result was to their favor. [See Sūrat Al-Anfāl (8:5-19, 42-48) and Sūrat Al-Imrān (3:13).]

**Bahimah**: (بهيمه) (pl. Bahā’im) signifies every quadruped animal (of which the beasts of prey are excluded). Bahimah thus refers to goats, sheep and cows.

**Al-Bahirah**: (البهرة) A milking she-camel, whose milk used to be spared for idols and other false deities.

**Bay’**: (بَيع) Literally means sale. It is also taken to mean exchanging a commodity for another commodity. Commonly used as a prefix in referring to different types of sales.

**Bay’ul-‘Inah**: (بيع الينة) One form of it is that suppose a person asks someone to lend him a certain amount of money, he refuses the money in cash, instead offers him an article at a higher price than his demand of the required money, and later on buys the same article from him at a less price, i.e., equal to his required money. In this way, he makes him indebted for the difference.

**Bay’ul-‘Ariyyah**: (بيع الارياء) It is a kind of sale by which the owner of an ‘Ariyyah is allowed to sell the fresh dates while they are still over the palms by means of estimation, for dried plucked dates because of the irritation of again and again coming of him whom the gift was given, so they give him from their stock. ‘Ariyyah is lawful for an amount of five Wasq while one Wasq is of sixty Sā’. (See Sahih Al-Bukhārī, Vol.3, Ahādīth Nos. 389, 394 and 397).

**Al-Bay’ul-Batt**: (البيع البات) Absolute sale.

**Al-Bay’ul-Batil**: (البيع الباطل) Vain sale (that a Muslim sells unlawful things, e.g., wine, pigs).

**Bay’ul-Gharar**: (بيع الغرر) Uncertainty, hazard, chance or risk, ambiguity and uncertainty in transactions. Technically, selling something which has not yet
been obtained, for example, selling eggs which have not yet been hatched, or an event where assurance or non-assurance is subject to change and thus not known to parties of a transaction. Can also mean uncertainty or a hazard that is likely to lead to a dispute in a contract. Al-Gharar is also said to be selling goods that appear sound but contain some hidden fault or concerning which something is unclear.

Bay'u Habalil-Habalah: (بيع حبل الحيلة) The sale of a pregnant animal. There were two forms of this trade, the example of the first form is that to buy an offspring of an animal which itself is yet to be born by making the payment in advance. Second form is to sell an animal on condition to have the offspring of the sold animal. Both forms of this kind of transaction are prohibited.

Bay'ul-Hasat: (بيع الحصاة) The sale of pebble. When the seller says to the buyer, “I sell you the goods that the pebble falls on with a certain sum of money.” It is forbidden in Islam. It was observed in three ways: (i) the seller throws pebbles onto the goods and gives the buyer whatever the pebbles land on; (ii) the seller sells land then tells the purchaser that he will get the land as far as a pebble thrown by the seller reaches; (iii) the seller tells the purchaser that he has the option to change his mind until he (the seller) throws a pebble, at which point the transaction becomes binding.

Bay'ul-Istisna': (بيع الاستصناع) This is a kind of sale, where a commodity is transacted before it comes into existence. It means to order a manufacturer to manufacture a specific commodity for the purchaser. If the manufacturer undertakes to manufacture the goods for him with material from the manufacturer, the transaction of Istisna’ comes into existence. But it is necessary for the validity of Istisna’ that the price is fixed with the consent of the parties and that necessary specification of the commodity (intended to be manufactured) is fully settled between them. This kind of sale, used as a mode of financing, is also called Parallel Istisna’.

Bay'ul-Khiyár: (بيع الخيار) Optional sale.

Bay'ul-Malāqīh: (بيع الملاقيح) A kind of sale practiced in the pre-Islamic period of Ignorance. One would pay the price of a she-camel that was not yet born.

Bay'ul-Mu‘awamah: (بيع المعاوامة) Selling the produce of a tree for many years ahead.

Bay'ul-Muḥāqalah: (بيع المحاقلة) It is the estimate of wheat in the harvest (corn ears) and selling them for the same amount in weight.

Bay'ul-Mukhābarah: (بيع المخاربة) To lend the land or rent against a part of
the produce like half or one third. It is forbidden because may be there no produce.

Bay'ul-Mukhādarah: (بيع المخاضرة) The sale of grain or vegetables before it is ripe and that they are free from diseases and blights, and their benefit is evident.

Bay'ul-Mulāmasah: (بيع الملمسة) A sale in which the deal is completed if the buyer touches the item, without seeing or checking it properly. It is usually done in the night and two men trade garments with each other by feeling or touching the garments by hands.

Bay'ul-Munābadhah: (بيع المنبذة) A sale in which the deal is completed when the seller throws a thing to the buyer, giving him no opportunity to see, touch or check it. Usually two men trade garments with each other by throwing garments to another.

Bay'ul-Muqāyadah: (بيع المقايدة) Sale of things for things corresponding nearly with barter, but the ‘thing’ is here opposed to ‘obligations’, so it is properly an exchange of specific for specific things.

Bay'ul-Muzābanah: (بيع المزابنة) The sale of fresh dates for dried dates by measure, and the sale of fresh grapes for dried grapes by measure. In both cases the dried fruits are measured while the fresh ones are only estimated as they are still on the trees. This term is mostly used for fruits.

Bay'ul-Muzayadah: (بيع المزايدة) Public sale.

Bay'ān-Najsh: (بيع النجش) A trick (of offering a very high price) for something without the intention of buying it but just to allure and cheat somebody else who really wants to buy it although it is not worth such a high price.

Bay'ān-Nājiz: (بيع الناجز) Final sale.

Bay'ūs-Salaf: (بيع السلف) A sale in which the price is paid at once for goods to be delivered later.

Bay'ūs-Salam (Bay'ūs-Salaf): (بيع السلام أو بيع السلف) It is also called Bay'ūs-Salaf. This term refers to the advance payment for goods which are delivered later. Normally, no sale can be effected unless the goods are in existence at the time of the bargain. But this type of sale is the exception to the general rule provided the goods are defined and the date of delivery is fixed. The objects of this type of sale are mainly tangible but exclude gold or silver as these are regarded as having monetary value. Barring these, Bay'ūs-Salam covers almost all things which are capable of being definitely described as to quantity, quality and workmanship. One of the conditions of this type of con-
tract is advance payment; the parties cannot reserve their option of rescinding it but the option of revoking it on account of a defect in the subject matter is allowed. It is also applied to a mode of financing adopted by Islamic banks. It is usually applied in the agricultural sector, where the bank advances money for various inputs to receive a share in the crop, which the bank sells in the market.

**Bay’us-Sarf**: (بيع الصف) An exchange of obligations for obligations. The usual objects of this contract are dirhams and dinars, which being obligations; the definition is generally correct.

**Bay’ut-Taljiah**: (بيع التلجنة) Simulated sale, protective sale.

**Bay’ut-Tawliyah**: (بيع التولية) Released at cost price.

**Bay’uth-Thunyä or Bay’ul-Istithnä’**: (أو بيع الاستثناء بيع الثنيا) Selling a thing leaving a part of it. For example, selling his fruits but except a part of it.

**Bay’ul-Urbun**: (بيع العربون) Earnest sale. The buyer pays some of the cost to the seller. If the buyer takes the goods, the paid money will be part of the price, but if the buyer rejected the goods, the paid money will be of the seller.

**Bay’ul-WadI’ah**: (بيع الوضيعة) Resale at a loss.

**Bay’ah**: (البيعة) A pledge or an oath of allegiance given by the citizens etc., to their Imãm (Muslim ruler or leader) to be obedient to him according to the Islamic religion.

**Baydä’**: (البدءاء) A place to the south of Al-Madinah on the way to Makkah.

**Baytul-Mal**: (بيت المال) An Islamic treasury intended for the benefit of the Muslims and the Islamic state and not for the leaders or the wealthy.

**Al-Baytul-Ma’mur**: (البيت المعمور) Allâh’s House over the seventh heaven.

**Baytul-Maqdis**: (بيت المقدس) It is popularly referred to as Baytul-Muqaddas. Also known as Aqsa Mosque, the famous mosque in Al-Quds (Jerusalem). It was the first Qiblah (prayer direction) of Islam. Then Allâh ordered Muslims to face the first House of Allâh, the Ka’bah, at Makkah (Saudi Arabia). Baytul-Maqdis is the third most sacred place in the Islamic world, the first being the Sacred Mosque (Masjidul-Harâm) in Makkah, and the second being the Masjid Nabawi (the Mosque of the Prophet ﷺ). It is from the surroundings of Baytul Maqdis that Prophet Muhammad ﷺ ascended to heaven.

**Baytul-Midräs**: (بيت المدراس) A place in Al-Madinah (and it was a Jewish centre).

**Bay’atur-Ridwän**: (بيعة الرضوان) (Pledge of Contentment) The oath and
pledge taken by the Companions at Hudaibiyah in the year 6 H to fight Quraysh in case they harmed ‘Uthmân who had gone to negotiate with them and reported to have been taken captive.

_Bakkah:_ (بکة) Another name for Makkah. (See the Noble Qur’an, Al-Imrân 3:96)

_Balām:_ (بالام) Means an ox.

_Balāt:_ (البلات) A place in Al-Madinah between the mosque and the marketplace.

_Balah:_ (البلح) The date once it begins to ripen.

_Bālīgh:_ (البالغ) The one who has reached the age of maturity and is an adult.

_Banī Labūn:_ (بني لبون) A two year old male camel.

_Banū Makhād:_ (بني مخاض) One year old male camel.

_Banū Asfar:_ (بنو الأصفر) The Byzantines (the Romans).

_Banū Israel:_ (بنو إسرائيل) Literally means the Children of Israel. It refers to the progeny of Prophet Ya‘qub.

_Al-Baqī*:_ (البقع) Also called Baqī‘ Al-Gharqad or Jannatul-Baqī‘. The cemetery of the people of Al-Madinah; many of the family members and Companions of the Prophet ﷺ are buried in it.

_Barakah:_ (البركة) Literally means blessing or Divine grace.

_Barid:_ (البريد) See Burud.

_Bārakallāh:_ (بارك الله) This is an expression meaning ‘may the blessings of Allāh (be upon you)’. When a Muslim wants to thank another person, he uses different statements to express his thanks, appreciation, and gratitude. One of them is to say Bārakallāh.

_Barrah:_ (البرة) Pious.

_Barzakh:_ (البرزخ) Literally means partition or barrier. In Islamic terminology, it usually means the life in the grave, because the life in the grave is the interspace between the life on earth and the life in the Hereafter. Life in the Barzakh is real, but very different from the life we know. Its exact nature is known only to Allāh. It is during our life in the Barzakh that we will be asked about Allāh, our faith and the Prophet ﷺ. We will also be shown the Jannah (Paradise) and the Jahannum (Hell) there and which of these two places we will occupy after we are judged.

_Basmalah:_ (البركهة) The recitation of Bismillāh (Bismillāhir-Rahmānir-Rahīm
In the Name of Allah, the Most Gracious, the Most Merciful). It is said before any act or activity of importance, such as reciting the Qur’ān, traveling, eating a meal, rising from sleep, etc.

_Bathā’_ (البطحاء) See ’Abtah.

_Bātil_ (الباطل) Falsehood, null and void.

_Batshāh_ (البطشة) Grasp.

_Bawādi_ (البادو) See Bādiyah.

_Bid‘ah_ (البدعة) Any heresy or innovated practice introduced in the religion of Allah which have no basis in the Qur’ān or Sunnah and to regard these new things as acts of Ibādah. The Prophet ﷺ said that every Bid‘ah is a deviation from the true path and every deviation leads to Hellfire.

_Bikr_ (البكر) A virgin.

_Bint Labūn_ (بنت لبون) Two year old she-camel.

_Bint Makhād_ (بنت مهاد) One year old she-camel.

_Bisāt_ (البساط) Anything that can be spread on the ground, be it a mat, a carpet or a piece of cloth.

_Bismillāhir-Rahmānir-Rahīm_ (بسم الله الرحمن الرحيم) In the Name of Allah, the Most Gracious, the Most Merciful. This is the first Verse of Sūrat Al-Fātihah (Chapter 1) of the Noble Qur’ān. While reciting the Qur’ān, it is to be read immediately after one reads the phrase: A’udhu Billahi minash-Shaytānir-Rajīm (I seek refuge in Allah from the outcast Satan). It is also recited before doing any daily activity.

_Bi’tḥah_ (البعثة) The beginning of the Prophet’s mission, his call to prophethood in 610 CE.

_Bit_ (البيت) Mead. Intoxicating drink made from fermented honey or honeycombs, barley sprouts and water.

_Black Muslims_ A term designating African-Americans who adhere to the teachings of the organization known as the Nation of Islam. So-called ‘Black Muslims’ are not to be confused with Muslims (followers of universal Islam) of African-American or African origin. Likewise, the Nation of Islam, a nationalistic organization, is not to be confused with the mainstream, universal world religion Islam.

_Bu‘āth_ (بعثات) A place about two miles from Al-Madinah where a battle took place between the Ansār tribes of Aus and Khazraj before Islam.

_Budn_ (البدن) (sing. Badanah) Camels to be offered as sacrifice by the
pilgrims at the sanctuary of Makkah.

*Buhtân* (الهتان) A false accusation, calumny, slander.

*Bulûgh* (البلوغ) Puberty

*Burâq* (براق) A white animal having wings, bigger than a donkey and smaller than a horse, it carried the Prophet Muhammad ﷺ from Makkah to Jerusalem and from there to heavens during his miraculous Night Journey and Ascension (Isrâ' and Mi'raj) in 619 CE.

*Burd or Burdah* (البرد أو البردة) A Yemeni cloth. A black squared narrow dress. Also a sheet with a woven border.

*Burnus* (البرنس) (pl. Barânis) A type of hooded cloak called burnous.

*Burqu‘* (البرقع) A covering dress worn by women.

*Burud* (البرد) (pl. Barîd) The distance equal to sixteen Farsakhs.

*Busr* (البحر) Partially ripe dates that have begun to take on a red or yellow color.

*Busrã* (بسر) is a city in Harran in the south of Damascus in Syria.

*Buthân* (بطحان) A valley in Al-Madinah.

*CE*: Christian Era or Common Era. It is used instead of AD in Islamic text referring to the dates before the Hijrah (migration) of the Prophet Muhammad ﷺ from Makkah to Al-Madinah.

*Dabb* (الضب) (Mastigure) A lizard that grows to be a foot or longer. They are not the same as the gecko for which there are orders, or encouragement to kill.

*Dab‘u* (الضبع) Hyena (Charkh or Lakkar Bhaggah).

*Ad-Dabûr* (الدبور) Westerly wind.

*Daff* (الدف) Tambourine used in Arabia.


*Dahn* (الدهن) Any thick oil applied to hair.

*Dâ‘* (الداعي) (pl. Du‘āt) Muslim missionary involved in Da‘wah (preaching).

*Dayyân* (الدين) Allah; the One Who judges people from their deeds after calling them to account.

*Dajjâl* (المسيح الدجال) Antichrist, False Christ or Pseudo Messiah, also known as the one-eyed Dajjâl. He will be from
among the Jews and will appear before Qiyammat (Resurrection). He will cause a lot of corruption in the world and will eventually be killed by Prophet Eisa (Jesus).

*Damm*: (الدم) An expiation for a missed or wrongly practiced obligatory religious act, usually in the form of sacrificing an animal (term specially used regarding expiation of missed or wrongly performed acts of Hajj and 'Umrah).

*Dáníq*: (ذائقة) A coin equal to one-sixth of a dirham.

*Dárul-'Ahd*: (دار العهد) Country linked in a peace treaty.

*Dárul-Bawár*: (دار البيمار) The abode of perdition.

*Dárul-Fanâ*: (دار الفناء) The abode which passes away (earth).

*Dárul-Ghurür*: (دار الغور) The abode of delusion.

*Dárul-Harb*: (دار الحرب) It means Domain of War, and refers to the territory under the control of disbelievers, which is on terms of active or potential conflict with the Domain of Islam, and presumably hostile to the Muslims living in its domain.

*Dárul-Islâm*: (دار الإسلام) It means Domain of Islam, and refers to the territory under the control of the believers.

*Dárul-Khilâfa*: (دار الخلافة) The seat of Imam or Khalifah.

*Dárul-Kufr*: (دار الكفر) It means Domain of Disbelief, and refers to the territory under the control of the disbelievers.

*Dárun-Na'im*: (دار النعيم) The blessed abode (paradise).

*Dárul-Qadâ’:* (دار القضاء) Justice House (court).

*Dárul-Qarâr*: (دار القرار) The abode that abides.

*Dârus-Salâm*: (دار السلام) The abode of peace.

*Dârush-Shuhâdâ*: (دار الشهداء) The Home of Martyrs.

*Da’wah*: (الدعوة) The act of inviting others to Islam. Propagation of Islam through word and action, calling the people to follow the commandments of Allah and His Messenger Muhammad ﷺ.

*Dâwûd*: (داود) Prophet David, a Prophet of Allah mentioned in the Qur’an and the Old Testament.

*Dayn*: (الدَّين) Loan or debt.

*Deen*: (الدَّين) The meaning of the word Deen is obedience. A term
commonly used to mean ‘religion’, but actually referring to the totality of Muslim beliefs and practices. Thus, ‘Islam is a Deen’ means Islam is the complete way of life.

Dhabh: (الذبح) Slaughtering small animals by cutting their jugular vein only at the root of the neck, in comparison Nahr is slaughtering the camels by poking the jugular vein with a spear or sharp item.

Dhan-Nis’ah: (ذا النسحة) The one with the rope. (See Ahādīth 2690 and 2691, Sunan Ibn Mājah)

Dhāt ‘Irq: (ذات عراق) Miqāt for the pilgrims coming from Iraq.

Dhātun-Nitāqayn: (ذات النظامتين) It literally means a woman with two belts, and refers to Asma’, the daughter of Abu Bakr. She was named so by the Prophet ﷺ.

DhāturRiqā’: (ذات الرقاع) It is name of a Ghazwah and it may be translated as ‘the one having stripes’. Muslims were suffering from an extreme poverty, they were bare-footed without shoes, when their feet blistered, they wrapped them with rags and tattered clothes. Thus this battle came to be known as DhāturRiqā’.

Dhīkh: (ذئب) An animal a male hyena.

Dhikr: (ذكر) The Mention or Remembrance of Allāh through verbal or mental repetition of His Divine Attributes or various religious formulas such as Subhān-Allāh (Glorified is Allāh), Al-Hamdu Lillāh (praise is due to Allāh), Allāhu Akbar (Allāh is the Most Great), or the recitation of special invocations.

Dhimmī or Ahludh-Dhimmah: (أهل الدّماه) A non-Muslim living under the protection of an Islamic government, and has been guaranteed protection of his rights. life, property and practice of their religion, etc. He is exempted from duties of Islam like military and Zakah but must instead pay a tax called Jizyah. Historically, Jews and Christians traditionally received this status due to their belief in One God, but others such as Zoroastrians, Buddhists and Hindus were also included. Dhimmis (protected) had full rights to practice their faith and implement their own religious laws within their communities.

Dhul-'Arham or Dhur-Rahm: (ذو الأرحام أو ذو الرحم) Kindred of blood from mother’s side, like mother’s father (grandfather), sister’s son, son of the daughter (grandson), maternal uncle, etc.

Dhul-Farā’id: (ذو الفرائض) Those persons whose share of inheritance is described in the Qur’ān are called Dhul-Farā’id, and the rest are ‘Asabah (العصبة).
Dhul-Hijjah: (ذوالحجّة) The twelfth month of the Islamic calendar. The month in which the great pilgrimage to Makkah takes place.


Dhul-Khālasah: (ذو الخلاصة) Al-Ka'bah Al-Yamāniyah, a house in Yemen where idols used to be worshiped. It belonged to the tribes of Khath’ām and Bujaylah.

Dhul-Qa'dah: (ذو القعدة) The eleventh month of the Islamic calendar.

Dhul-Qarnayn: A great ruler in the past who ruled all over the world and was a true believer. His story is mentioned in the Qur'ān (18:83).

Dhul-Qurba: (ذو القربى) Relatives, kinsfolk.

Dhū Mahram: (ذو المحرم) A male, whom a woman can never marry because of close relationship (e.g., a brother, a father, a son, a brother’s son, a sister’s son, an uncle from either side etc.). See Mahram.

Dhun-Nūn: (ذو النون) Jonah, Jonas. It is the nickname given to Prophet Yunus because of his story with the whale that swallowed him, and then threw him ashore.

Dhun-Nūrayn: (ذو النورين) It means ‘Possessor of the Two Lights’. It is used to refer to ‘Uthmān bin ‘Affān (because he married two of the Prophet’s daughters).

Dhī Tuwā: (ذي طوى) A well-known well in Makkah. In the lifetime of the Prophet ﷺ, Makkah was a small city and this well was outside its precincts. Now-a-days Makkah is a larger city and the well is within its boundaries.

Dībāj: (الديباج) Pure silk cloth, silk brocade.

Dīnār: (الدينار) Gold coinage; in the days of the Prophet ﷺ, one dinār was having the weight of 4.4 grams of gold.

Dhīrā': (الدراع) Cubit. Any of various ancient units of length based on the length of the forearm from the elbow to the tip of the middle finger and usually equal to about 18 inches (45.7 centimeters).

Dirāyah: (الdraia) Cognizance, observation, note, remark.

Dirham: (الدرهم) A silver coin weighing 50 grains of barley with cut ends. Name of a unit of currency, usually a silver coin used in the past in several Muslim countries and still used in some of them, such as Morocco and United Arab Emirates.

Diyah: (الدية) Blood money (for wounds, killing etc.), compensation paid by
the killer to the relatives of the victim (in unintentional cases).

**Du‘ā’**: (الدعاء) Supplication, prayer, request, plea; invoking Allāh for whatever one desires. It is distinct from Salāt (formal worship or prayer). Personal Du‘ās can be made in any language, whereas Salāt (prayer) is performed in Arabic. Muslims make Du‘ās for many reasons and at various times, such as after Salat, before eating a meal, before retiring to sleep, or to commemorate an auspicious occasion such as the birth of a child.

**Dubbā’**: (الدبيعة) Gourd, squash and pumpkin. Also a name of a pot made from gourd in which Nabīdūth used to be prepared, and used to hold alcoholic drinks. Also called Qara‘ or Tounmba.

**Duḥā**: (الضحى) Forenoon (prayer). Its time begins a little after the beginning of Išhrāq, i.e., sunrise, meaning when the sun gains considerable height and lasts until before noon.

**Dunyā**: (الدنيا) This world or life, as opposed to the Hereafer that is the next life.

**‘Eid**: (العيد) An Arabic word to mean a festivity, a celebration, and a feast. Muslims celebrate two major religious celebrations known as ‘Eidul-Fitr (which takes place after Ramadān), and ‘Eidul-Adhā (which occurs at the time of the Hajj). A traditional greeting used by Muslims around the time of ‘Eid is ‘Eid Mubarak, meaning ‘May your celebration be blessed’. A special congregational ‘Eid prayer, giving charity to the needy persons, visiting the family members and friends, wearing new clothing, specially-prepared foods and sweets, and gifts for children characterize these events.

**‘Eidul-Adhā**: (عيد الأضحى) Literally means ‘the Feast of the Sacrifice’. A four-day celebration from tenth to the thirteenth day of Dhul-Hijjah that completes the rites of pilgrimage. The tenth is the day of Nahr (sacrifice) and the eleventh to thirteenth are the days of Tashrīq. This event commemorates Prophet Ibrahim’s obedience to Allāh by being prepared to sacrifice his only son Ismā‘īl (Ishmael).

**‘Eidul-Fitr**: (عيد الفطر) Literally means ‘the Feast of breaking the Fast’. A three-day celebration after fasting the month of Ramadān as a matter of thanks and gratitude to Almighty Allāh. It takes place on the first of Shawwal, the tenth month of the Islamic calendar.

**‘Eisā or ‘Īsā**: (عيسى) Jesus, an eminent Prophet in Islam. Muslims believe that Maryam (Mary), the mother of Jesus, was a chaste and pious woman, and that God miraculously created Jesus in her womb. After his birth, he began his mission as a sign to humankind and a Prophet of God, calling people to righteousness and worship of God alone. Muslims do not believe Jesus
was crucified, but rather that God spared him such a fate and ascended him to Heaven.

_Fadak_: (نذك) (also Fidak) A town near Al-Madinah.

_Fāhish_: (الفاحش) One who talks evil.

_Fājr_: (الفجر) The dawn or early morning before sunrise, and denotes the prime time for prayer, also the name of the first obligatory Salāt (prayer) of the day to be offered at any time between the first light of dawn and just before sunrise. Sūrah 89 of the Noble Qur’ān has also this name.

_Faqīh_: (الفقه) (pl. Fuqahā’) An Islamic scholar who is an expert on Islamic jurisprudence (Fiqh), and can give an authoritative legal opinion or judgment.

_Faqīr_: (الفقير) (pl. Fuqara’) A poor person.

_Faraq_: (الفراق) In Jāhiliyyah, the firstborn of a she-camel or sheep was sacrificed for their deities, or when anyone became the owner of 100 camels’ flock, or a meal given on the occasion of the birth of camels.

_Fara’id_: (الفرائض) See Farīdah.

_Faraq_: (الفرق) A bowl measuring about 16 Ratls or ounces, i.e., about 10 liters or 3 Sā’.

_Fard_: (الفرض) Obligatory. In Islam it refers to those acts and things which are compulsory on a Muslim. Abandoning or abstaining from a Fard act is a major sin. To reject a Fard act amounts to Kufr (disbelief). It is also used in reference to the obligatory part of Salat (prayers). Also obligatory share of inheritance.

_Fard ‘Ayn_: (فرض عين) An action which is obligatory on every Muslim individually.

_Fard Kifāyah_: (فرض كفاية) Collective duty (a duty on the whole community). However, if the duty has been fulfilled by a part of that community then the rest are not obliged to fulfill it, but if no one carries it out all incur a collective guilt.

_Farīdah_: (الграниضة) (pl. Farā’id) An enjoined duty.

_Farrūj_: (الفروج) A Qabā’ opened at the back.

_Farsakh_: (الفرسخ) (Parasang, Persian unit of distance) A distance of three miles (approx.) or five and a half kilometers or (12000) twelve thousand yards.

_Fārūq_: (الفاروق) It means ‘One who distinguishes the truth from falsehood.’
This name was given to ‘Umar bin Khattab.

**Fasl**: (الفصل) Separation. After each Sūrah separation occurs through Basmalah, the recitation of Bismillahir-Rahmānir-Rahîm.

**Fāsiq**: (الفاسق) Transgressor, evildoer, disobedient. A person of corrupt moral character who engages in various sins. The one who commits Fisq.

**Fatā**: (الفتاة) A female slave or a young lady.

**Al-Fātihah**: (الفاتحة) Arabic word meaning ‘the Opening’, the first Sūrah (chapter) of the Noble Qur’ān.

**Fatwā**: (الفتوى) (pl. Fatāwā) A legal verdict given on a religious basis. The sources on which a Fatwa is based are the Noble Qur’ān, and the Sunnah of the Prophet ﷺ.

**Fawahish**: (الفواحش) All those acts whose abominable character is self-evident. In the Qur’ān all extra-marital sexual relationships, sodomy, nudity, false accusation of unchastity, are specifically reckoned as shameful deeds.

**Fay’**: (الفيء) War booty gained without fighting.

**Fidyah**: (الفدية) Compensation for a missed or wrongly practiced obligatory religious act, it is usually in the form of money, foodstuff, sacrifice of an animal or freeing of a slave (term specially used regarding the missed fasts of Ramadan or ransom for freeing slaves).

**Fiqh**: (الفقه) Islamic jurisprudence. The meaning of the word Fiqh is understanding, comprehension, knowledge and jurisprudence. A jurist is called a Fāqîh who is an expert in matters of Islamic legal matters, he has to pass verdicts within the rules of the Islamic Law namely Sharî’ah.

**Firdaws**: (الفرداوس) The middle and the highest part of Paradise.

**Fi Sabi’llāh**: (في سبيل الله) In the way of Allāh. A frequently used expression in the Qur’ān which emphasizes that good acts should be done exclusively to please Allāh. Generally the expression has been used in the Qur’ān in connection with striving or spending for charitable purposes.

**Fisq**: (الفسق) Transgression, immorality, evil doing, and disobedience to the Commands of Allāh.

**Fitnah**: (الفتنة) It means civil strife, war and riots. It also refers, firstly, to persecution, to a situation in which the believers are harassed and intimidated because of their religious convictions. Secondly, it refers to the state of affairs wherein the object of obedience is other than the One True God.
**Fitrah:** (الفطرة) Natural disposition, nature. An Arabic term designating the innate, original spiritual orientation of every human being towards the Creator Allâh. Muslims believe that Allâh endowed everything in creation with a tendency towards goodness, piety and God-consciousness, and that one’s environment, upbringing and circumstances serve to enhance or obscure this tendency. It is also the charity due on every Muslim on the occasion of ‘Eidul-Fitr, on the night after Ramadân.

**Fuqahā'** (الفقهاء) See Faqīh.

**Furqān:** (الفرقان) The criterion that enables one to distinguish between truth and falsehood. This term is attributed to Qur’ān.

**Ghâbah:** (الغابة) Literally means ‘forest’. A well-known place near Al-Madînah.

**Ghâdir:** (الغدير) Meal taken in the beginning of the day. Breakfast or lunch.

**Ghâdir Khum:** (المغدرخ) A place between Makkah and Al-Madînah where the Prophet ﷺ stopped to offer the congregational prayer and prayed for ‘Ali: “Allâh, take as friends those who take him as a friend, and take as enemies those who take him as an enemy.”

**Ghayb:** (الغيب) Literally means ‘the Unseen’. In Islam it refers to all those things that are unseen by man and at the same time believing in them is essential. Examples of the Unseen are: Hell, Paradise, angels, etc. A Muslim has to believe that no one has the knowledge of the Unseen except Allâh.

**Ghayr Mahram:** (غير محرم) Refers to all those people with whom marriage is permissible. Based on this, it is also incumbent to observe veil with all Ghayr Mahrâms.

**Ghayy:** (الغطي) Meaning deception. The name of a pit in Hellfire.

**Ghamus:** (الغموس) False oath to deceive one.

**Al-Gharqad:** (الغرقد) It is a thorny plant which is well known in the area of Palestine. Some say it to be boxthorn or matrimony vine.

**Ghâzi:** (الغازي) A Muslim soldier returning alive after participation in Jihâd.

**Ghazwah:** (الغزوة) (pl. Ghazawât) A military expedition in which Prophet Muhammad ﷺ himself took part leading the army.

**Ghazwatul-Khandaq:** (غرزة الخندق) The name of a battle between the early Muslims and the infidels in which the Muslims dug a Khandaq (trench) around Al-Madînah to prevent any advance by the enemies.
Ghîbah: (الغيبة) Backbiting or talking evil about someone in his or her absence.

Ghîlah: (الغيلة) Intercourse with a breast-feeding woman.

Ghîrah: (الغيرة) This word covers a wide meaning, jealousy as regards women, and also it is a feeling of great fury and anger when one’s honor and prestige is injured or challenged.

Ghulûl: (الغلول) Stealing from the war booty before its distribution. It refers to withholding goods captured among the spoils of war, and the meaning includes deceitfully taking what one has no right to.

Ghuraf: (الغرف) Special abodes.

Ghurrah: (الغررة) A slave or slave woman.

Ghurratush-Shahr: (غررة شهر) The first three days of the month.

Al-Ghurrul-Muhajjalûn: (الغر المحلولون) A name that will be given on the Day of Resurrection to the Muslims because the parts of their bodies which they used to wash in ablution will shine then.

Ghusl: (الغسل) Literally means bath or wash. In Islam it refers to the washing of the entire body from head to toe without leaving a single place dry. This is especially necessary for one who is Junub (in an impure state after sexual intercourse, menstruation, seminal discharge, etc.) and also on other occasions like before Friday and ‘Eid prayers.

Habalul-Habalah: (حل الحيلة) See Bay’ Habalil-Habalah.

Al-Habwah or Al-Ihtibâ’: (الحبوة أو الاحتباء) A sitting posture, putting the arms around the legs while sitting on the hips. It is to sit with one’s thighs gathered up against the stomach, while wrapping arms or garment around them, or sitting in the same manner when the private area becomes exposed.

Hadath: (الحدث) That which invalidates the state of purification.

Hadath Akbar: (الحدث الأكبر) State of major impurity caused by sexual discharge, it needs Ghusl (bath) for purification.

Hadath Asghar: (الحدث الأصغر) State of minor impurity caused by passing wind or urine or answering the call of nature, it needs Wudû’ (ablution) for purification.

Hadd: (الحد) Prescribed punishments, ordained punishments, legal laws for punishments.

Hady: (الهدي) A cow, sheep, goat or a camel that is offered as a sacrifice by a pilgrim during the Hajj.
Hadith: (الحديث) (Plural: Ahādīth) The word Hadīth literally means speech, narration or communication. In Islamic context it refers to any of the sayings, deeds and approvals accurately narrated from the Prophet Muhammad ﷺ through a chain of known intermediaries. According to some scholars, the word Hadīth also covers reports about the sayings and deeds, etc., of the Companions of the Prophet ﷺ that were performed in the presence of the Prophet ﷺ. There is also a subcategory of oral statements made by the Companions of the Prophet ﷺ in addition to the Prophet himself. Khabar (الخبر) (report), 'Athar (الأثر) (track, trace, sign, impression, tradition) and Sunnah (السنة) (practice, usage, etc) are the terms also to denote a Hadīth. The word Hadīth is generally translated as a Narration or Tradition. The main text of a Hadīth is called Matn (المن) (main text), which is preceded by a Sanad (السندر) (chain of narrators).

There are two kinds of Ahādīth: Ahādīth Nabawīyyah (الأحاديث النبوية) and Ahādīth Qudsiyyah (الأحاديث القدسية). Ahādīth are found in various collections compiled by Muslim scholars in the early centuries of the Muslim civilization. Six such collections are considered most authentic. Some famous collectors of Ahādīth are Imām Bukhārī, Imam Muslim, Imām Nasā’i, Imām Abū Dāwud, Imām Tirmidhi and Imām Ibn Mājah.

Hadīth Nabawī: (الحديث النبوي) (Prophetic Tradition) A saying of the Prophet ﷺ himself transmitted outside the Noble Qur’ān.

Hadīth Qudsi: (الحديث القدس) (Sacred Tradition) A Statement of Allāh, generally outside the Noble Qur’ān, reported by the Prophet ﷺ in his sayings. The meaning of these Ahādīth were revealed to him and he put them in his own words, unlike the Qur’ān that is the Word of Almighty Allāh, and the Prophet ﷺ conveyed it exactly as it was revealed to him. The scholars of Hadīth say that Ahādīth Qudsiyyah are from Allāh only as far as the meaning of the text is concerned and they are from the Prophet of Allāh as to the actual wordings of these messages. It would be erroneous to attribute any of the Qudsi Hadīth to Allāh and claim, for example, “Allāh said...”

The basic kinds of Ahādīth are:

Qawlī (القولي) (Verbal): It records the utterances of the Prophet ﷺ.
Fi’lī (الفعلي) (Practical): It records the deeds of the Prophet ﷺ.
Taqrīrī (التقريري) (Tacit): It records the Prophet’s silent approval of some action, behavior, etc.
Shamā’il (الشمائل) (physical characteristics): It records the physical characteristics, appearance, habits or behavior of the Prophet ﷺ.

Below is the list of common classifications used by scholars to identify the
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Mudraj: (Interpolated)

Mudtarib: (Confounding)

Munfarid: (Unique)

Munkar: (Denounced)

Mursal: (Disconnected)

Muttasil: (Connected)

Muttafaq ‘Alayh: (Agreed upon)

Qawl: (Strong)

Sahih: (Sound)

Shâdh: (Contradictory)

Thâbit: (Authentic)

Thiqah: (Trustworthy)

Hafiz: (حافظ) One who has memorized the entirety of the Qur’ân. Thousands of Muslim men and women throughout the world dedicate their time and energy to this tradition, which serves to maintain the Qur’anic Scripture as it was revealed to Prophet Muhammad ﷺ over 1,400 years ago.

Hayd: (الحيض) Monthly periods or menstruation experienced by a woman.

Hays: (الحس) A dish made of butter, dates and cheese.

Hajafah: (الحجنة) A kind of shield.

Hâjar: (هاجر) (Hagar/Agar/Hajira) One of Ibrāhīm’s wives who, along with her infant son Ismā’il (Ishmael), was settled in Arabia by Prophet Ibrāhīm (Abraham) . She may be considered the founder of the city of Makkah, since it was a desolate valley prior to her arrival, and discovery of the sacred well known as Zamzam.

Hajar: (حجر) Places in Bahrain, Jâzan, Najrān.

Al-Hajjarul-Aswad: (الحجر الأسود) (The Black Stone) A stone which is said to have fallen from heavens, set into one corner of the Ka‘bah in Makkah by Prophet Ibrahim . The pilgrims kiss it following the practice of Prophet Muhammad ﷺ.

Hājj: (الحج) A person who has performed the Hajj, or pilgrimage to Makkah.

Hajj: (الحج) (Major Pilgrimage) The Hajj is performed annually by over
2,000,000 people during Dhul-Hijjah, the twelfth month of the Islamic lunar calendar. It is one of the five pillars of Islam, a duty Muslims must perform at least once in their lives, provided their health permits and they are financially capable. There are rules and regulations and specific dress to be followed. The Hajj rites symbolically remind the trials and sacrifices of Prophet Ibrahim, his wife Hajar, and their son Isma'il over 4,000 years ago. In addition to Tawaf and Sa'y, there are a few other requirements but especially one's standing (i.e., stay) at 'Arafat during the daytime on the ninth of Dhul-Hijjah, and the sacrifice of an animal. There are three types of Hajj: Ifrād (الإفراد single), Qirān (القرين combined), Tamattu' (التمام interrupted).

Hajj Akbar: (الحج الأكبر) The day of Nahr (i.e., the 10th of Dhul-Hijjah).

Hajj Asghar: (الحج الأصغر) The minor pilgrimage ('Umrah).

Hajjul-Bayt: (حج البيت) Making a pilgrimage to the House of Allāh.

Hajj Ifrād: (الإفراد) (Single Hajj) Performing Hajj without performing the 'Umrah. It is generally for the inhabitants of Makkah.

Hajj Mabrūr: (الحج المبرور) A Hajj that is free of sin and is accepted by Allāh because of its perfection in both inward intention and outward observance of the Sunnah of the Prophet Muhammad ﷺ and with legally earned money.

Hajj Qirān: (القرين) (Combined Hajj) Performing the 'Umrah followed by the Hajj, without taking off the Ihrām in between.

Hajj Tamattu': (التمام) (Interrupted Hajj) 'Umrah is followed by Hajj, but the Ihrām is taken off in between these two stages.

Hajjatul-Wada': (الوداع) The last Hajj of the Prophet ﷺ, the year before he died.

Hajjām: (الحجام) One who performs cupping.

Hajr: (حجر) A place in the way to Basrah & Kufah from Yamāmah where the vessels were made, also the place of Banu Sulaim.

Halāl: (الحلال) That which is lawful or permissible in Islam.

Halālah: (الحلالا) To marry a divorced woman temporarily with the intention of making her remarriage to her former husband lawful. This act is unlawful. Marriage based on intended divorce is unlawful, whether its period is prescribed or not.

Halif: (الحليف) A person who enjoys the protection of a tribe but does not belong to it by blood.
**Glossary of Islamic Terms**

**Halq:** (الحلق) To shave off the hair from the head (during Hajj).

**Halqah:** (الحلة) A group of students involved in the study of Islam.

**Ham:** (الحام) A stallion camel freed from work for the sake of idols, after it had finished a number of copulations assigned for it.

**Hāmah:** (الهامية) There are different meanings of this pre-Islamic belief: It is a worm that comes out of a murdered person’s head seeking vengeance; it refers to the owl that was considered a bad omen if seen in different circumstances; or it was a bird that came from the bones of a dead person that would fly away.

**Hanafi:** (حنفي) Islamic school of law founded by Imam Abū Hanifah. Followers of this school are known as the Hanafis.

**Hantah:** (هنتاء) An expression used when you don’t want to call somebody by her name. (It is used for calling a female).

**Hanball:** (حنيلي) Islamic school of law founded by Imam Ahmad bin Hanbal. Followers of this school are known as the Hanbalis.

**Hanif:** (الحنيف) People who during the time of Jahiliyyah (Ignorance) rejected the idolatry in their society and were in search for the true religion of Prophet Ibrahim (Abraham). Hanif literally means ‘one who is inclined’, it is used in the Qur’ān at ten places. The term as such connotes sincerity, uprightness and single-mindedness in one’s inclination, dedication and commitment to Allāh or to His faith, that is, monotheism (worshiping Allāh Alone and nothing else).

**Hunafa’:** (الحنفاء) The Makkans claimed descent from Abraham through Ishmael, and tradition stated that their temple, the Ka’bah, had been built by Abraham for the worship of the One God. It was still called the House of Allāh, but the chief objects of worship there were a number of idols which were called daughters of Allāh and intercessors. The few who felt disgust at this idolatry, which had prevailed for centuries, longed for the religion of Abraham and tried to find out what had been its teaching. Such seekers of the truth were known as Hunafā’ (sing. Hanīf), a word originally meaning ‘those who turn away’ (from the existing idol-worship), but coming in the end to have the sense of ‘upright’ or ‘by nature upright,’ because such persons held the way of truth to be right conduct. These Hunafā’ did not form a community. They were the agnostics of their day, each seeking truth by the light of his own inner consciousness. Muhammad son of ‘Abdullāh became one of these.

**Hantam or Hantamah:** (الحتم أو الحتمة) A name of a pot in which alcoholic drinks used to be prepared, it was an earthenware container. Also called Jarrah.
Hanūt: (الحنوط) A kind of scent used for embalming the dead.

Haqq: (الحق) The Truth, also used for the legal right or claim to something.

Harām: (الحرم) A Harām is a sanctuary, a sacred territory. Makkah has been considered a Harām since the time of Prophet Ibrāhīm (Abraham). All things within the limit of the Harām are protected and considered inviolable. Al-Madīnah was also declared a Harām by the Prophet ﷺ. Although the boundary of any Masjid (mosque) is also a sanctuary, but usually this term is used with regard to the Sacred Mosque (Masjid Harām) in Makkah and the Prophet’s Mosque (Masjid Nabawi) in Al-Madīnah. This is why they are referred to as ‘Al-Harāmāyn Ash-Sharīfayn’, the two Holy Mosques. (Al-Hill is the area outside the sacred precincts of Makkah.)

Harām: (الحرم) Unlawful, forbidden and punishable from the viewpoint of Islam.

Harawra': (الحروراء) A town in Iraq.

Harbah: (الحربة) A small spear.

Harbī: (الحربي) Who is in the state of war.

Harīr: (الحرير) Silk.

Harj: (الهرج) Killing.

Harrah: (الحرارة) A well-known rocky volcanic region in and around Al-Madīnah covered with black stones.

Hārūn: (هارون) (Aaron) The brother of Prophet Musa (Moses) and a Prophet of Allah.

Al-Harūriyyah: (الحرورية) A special unorthodox religious sect of Khawārij. Nicknamed as such because they were stationed at the place known as Harūrā'.

Al-Hasba': (الحساء) A place outside Makkah where pilgrims go after finishing all the ceremonies of Hajj on twelfth of Dhul-Hijjah.

Hasanah: (الحسنة) (pl. Hasanāt) It means merit, virtue, reward, good deed, good point. The merit or reward recorded for one on doing a good thing or abstaining from something wrong or bad. It is the opposite of Sayyi’ah السبئة (demerit, sin, bad deed).

Al-Hashr: (الحشر) Another name for the Day of Judgment, Yawmul-Hashr (يوم الحشر) (Day of the Gathering). Place or vast ground or Field of Gathering. It is also the name of Sūrah 59 of the Noble Qur’ān.
Hasír: (الحصير) A mat that is made of leaves of date-palms and is fit for one man or more to stand up and pray upon. It may be used for other purposes also.

Hawd Kawthar: (حوض كوثر) The watering-place (Cistern/Basin/Tank/Fountain/River) of Prophet Muhammad ﷺ, whose pure drink will refresh the believers on the Day of Judgment.

Hawâlah: (الحوالة) The transference of a debt from one person to another. It is an agreement whereby a debtor is released from a debt by another becoming responsible for it.

Hawârî: (الحاواري) Sincere supporter or disciple.

Hawâzin: (الهوازن) A tribe of Quraysh.

Hâwiyyah: (الهاوية) The lowest pit of Hell.

Hawl: (الحل) The minimum period of time after which Zakât becomes due upon property.

Hawwa': (حواء) Eve, the wife of Adam. The Qur’ân indicates that Hawwa was created as an equal mate for Adam, and that both Adam and Hawwa sinned equally when they disobeyed Allâh by eating fruit from the forbidden tree in the heaven. Upon turning to Allâh in repentance, both were likewise equally forgiven.

Hayâ: (الحياة) This term covers a large number of concepts. It may mean modesty, self-respect, bashfulness, honor, etc. Hayâ is of two kinds: good and bad; the good Hayâ is to be ashamed to commit a crime or a thing that Allâh and His Messenger ﷺ has forbidden, and bad Hayâ is to be ashamed to do a thing, which Allâh and His Messenger ﷺ ordered to do.

Henna: (الهنة) A kind of plant used for dyeing hair etc.

Hibah: (الهبة) present, gift.

Hibarah: (الحبارة) A sheet from Yemen with colored stripes of red or green. Some say it is of green color.

AlHidânah: (الحضانة) The nursing and caretaking of children.

Hifz: (الحفظ) It means to memorize. In the religious sense, Muslims try to memorize the whole Qur’ân. Any person who achieves this task is called Hâfiz. There are millions of Muslims who memorize the whole Qur’ân.

Hijâb: (الحجاب) Veil, partition, curtain, covering the body. Screening between non-Mahram men and women. Any kind of veil, it could be a curtain or a facial veil, etc. A long dress prescribed for Muslim women to cover their whole body from head to feet.
HUţaz: (الحجر) The region along the western seaboard of Arabia, in which Makkah, Al-Madinah, Jeddah, and Taʿif are situated.

Hzjr: (حجر) The place of Thamūd before Tabûk between Al-Madinah and Sham. Also the unroofed portion of the Ka’bah called Hatim, which at present is in the form of a compound towards the north of it.

Hijrah: (الهجرة) It signifies migration from a land where a Muslim is unable to live according to the precepts of his faith to a land where it is possible to do so. Hijrah can also mean to leave a bad way of life for a good or more righteous way. The Hijrah par excellence for Muslims is the Hijrah of the Prophet ﷺ that not only provided him and his followers refuge from persecution, but also an opportunity to build a society and state according to the ideals of Islam.

Hijrî: (الهجري) Name of the Islamic lunar calendar. It refers to the Prophet’s migration from Makkah, because of the mounting hostility, there to Yathrib (200 miles north) whose people had invited him. This journey took place in the twelfth year of his mission. He arrived on the 20th of September 622 CE, and the city proudly changed its name to Madīnatun-Nabî (the Prophet’s city), commonly known as Al-Madinah. This is the beginning of the Islamic lunar calendar, often called the Hijri calendar, it is dated from this important event, which marks the beginning of an Islamic state (in Al-Madinah) in which the Sharī‘ah (Islamic law) was implemented. The months of the Islamic calendar are: Muharram, Safar, Rabī‘ul-Awwal, Rabī‘uth-Thāni, Jumādāl-Ūlā, Jumādath-Thāniyah, Rajab, Sha‘bān, Ramadān, Shawwāl, Dhul-Qa‘dah, Dhul-Hijjah.

Hilâb: (حلاب) A kind of scent.

Al-Hill: (الحل) The area outside the sacred precincts of Makkah.

Himā: (الحمى) A private pasture.

Hims: (حمص) A city in Sham (Syria, Lebanon, Palestine, Israel and Jordan) now it is in Syria.

Himyân: (حميان) A kind of belt, part of which serves as a purse to keep money in it.

Hiqqah: (الحقة) A three-year-old she-camel.

Hirā’: (الحراء) The cave in a mountain named Jabalan-Nūr on the outskirts of Makkah where Muhammad ﷺ, at the age of forty, received the first revelations of the Qur’ān, beginning with the word Iqra’ that means ‘read’. The cave was a favorite place of retreat for Muhammad ﷺ prior to his call.
to prophethood, where he could contemplate alone and seek of Allah free
from the distractions of the city below.

Hubal: (هِل) Hubal, the chief of the minor deities, was an image of a man,
and was said to have been originally brought to Arabia from Syria. It was
one of the so many false gods of Arabs housed in the Ka'bah in the pre-
Islamic period of Ignorance.

Hublā: (البل) A kind of desert tree.

Hudā`: (الهداء) Chanting of camel-drivers keeping pace of camel's walk.

Al-Hudaybiyah: (الحدبيبة) A well-known place ten miles from Makkah on the
way to Jeddah.

Hudūd: (الحدود) (sing. Hadd) Allah's set boundary limits for Halāl (lawful)
and Harām (unlawful). Whoever transgresses these limits may be punished or
forgiven by Allah as He wills. Legal punishment for certain crimes like rob-
bery (to cut the hands), adultery or fornication (stoning or lashes and exile
for one year), apostasy (killing), etc.

Hujjaj: (الحجاج) Pilgrims. Persons who have been on the pilgrimage to
Makkah during the Hajj season in the month of Dhul-Hijjah. (Singular: Hājj
=ا لحق a male pilgrim; Hājjah =ا لحج a female pilgrim)

Hujrah: (الحجرة) Courtyard of a dwelling place, or a room.

Hukm: (الحكم) Literally meaning verdict, judgment, decision (see Verse
6:57), sometimes gives the meaning of wisdom, discretion, knowledge and
the power to see things in their true perspective (Verse 26:83).

Hukmiyyah: (الحكمة) One of the Khawārij sects. So named because they had
rejected the verdict of the arbitrators appointed by ‘Ali and Mu‘āwiyah under
the plea that judgment rests only with Allah.

Hullah: (الجلة) A Najrānī garment or shroud or coffin consisting of two parts,
two-piece garment, lower wrap and upper wrap. Two pieces of a garment
made of the same material.

Humaz: (الهمز) Madness or evil suggestions.

Hums: (حمس) The tribe of Quraysh, their offspring and their allies were
called Hums. Those who were either lived in Harām or born there or were in
the area of Harām or were from the tribes of Kinānah and Jadilah. This
word implies enthusiasm and strictness. The Hums used to say: “We are the
people of Allah.” They thought themselves superior to other people.

Hunayn: (الحنين) A valley between Makkah and Tā'if where the battle took
place between the Prophet and Quraysh pagans.
**Huqūq:** (sing. Haq) Rights.

**Hūr:** (Houris) Very fair females of Paradise wide-eyed with intense black irises and intense white scleras created by Allāh as such not from the offspring of Adam. (Hūr’in-wide-eyed houris)

**Hūr’In:** (حور عين) Wide-eyed houris.

**Ibādah:** (العبادة) Literally means worship, it refers to all those acts with which one renders worship and adoration, obedience and submission, service and subjection to Allāh (. Thus in Islam, visiting the sick, giving charity, hugging one’s spouse, or any other good act is considered an act of worship.

**Iblīs:** (إيلياس) The word literally means ‘thoroughly disappointed, one in utter despair’. It is the personal name of Shaytān (Satan) or the cursed devil, as found in the Qur’ān. Iblīs is believed to be a prominent member of the jinn, a class of Allāh’s creation. When Adam (the first human) was created, Allāh commanded Iblīs and all the other angels to prostrate themselves before Adam. He rebelled against Allāh out of vanity and refused the Command of Allāh to prostrate before Adam, and was cast out from heavens. Iblīs reasoned to himself that he was superior to Adam since he was made of fire while Adam was only made of clay. By this one act of defiance, Iblīs introduced the sins of pride, envy, and disobedience into the world. Hence, Allāh told him that he will dwell in Hell. Iblīs asked Allāh for a postponement until the Hereafter. He also asked Allāh to allow him to mislead and tempt humankind to error. This term was granted to him by Allāh whereafter he became the chief promoter of evil and prompted Adam and Eve to disobey Allāh’s order. Allāh told him that only the misguided ones would follow him and that He would fill Hell with him and his followers. Iblīs swore that he would mislead and misguide all the people except those sincere and devoted worshipers of Allāh. Allāh warns human beings repeatedly in the Qur’ān that Iblīs is an avowed enemy of humankind, whose temptations must be resisted in order to stay on the Straight Path. He is possessed of a specific personality and is not just an abstract force.

**Ibn:** (ابن) (also used as bin) Arabic term meaning ‘son of’. Many famous Muslim men in history are known by a shortened version of their names beginning with Ibn. Examples include, Ibn Khaldūn (a historian), Ibn Sīnā (a physician), Ibn Rushd (a judge and philosopher), and Ibn Batūtah (a world traveler).

**Ibn Hajar:** Allamah Hāfiz Ahmad bin Hajar ‘Asqalānī.

**Ibn Labūn:** (ابن لبون) Two year old camel.

**Ibrāhīm:** (إبراهيم) Abraham, a Prophet and righteous person revered by
Muslims, Jews, and Christians alike as the patriarch (father-figure) of mono-
theism. Muslims commemorate Ibrâhîm’s devotion, struggles and sacrifices
during the annual Hajj rites.

‘Iddah: (العدة) The waiting period prescribed by Allâh that a woman is
required to observe as a consequence of the nullification of her marriage
with her husband or because of the husband’s death, during which a woman
may not remarry after being widowed or divorced.

Idkhîr: (الأذخر) A kind of grass well-known for its good smell, and is found
in Hijaz, Saudi Arabia.

Idtîbah: (الاضطباب) In Ihrâm, putting the upper wrap (Ridâ’) under the right
armpit leaving the right shoulder bare, and placing part of it over the left
shoulder.

Ifâdah: (الاقضة) See Tawâf-Ifâdah.

Iftâr: (الانطيار) Breaking of the fast immediately after sunset at Maghrib as
soon as the Call to Prayer (Adhân) is called.

Ihdâd: (الإحداد) Mourning for a deceased husband.

Ihlâl: (الإهلال) Raising the voice while reciting the Talbiyah during Hajj or
‘Umrah.

Ihrâm: (الإحرام) The state of consecration into which Muslims enter in order
to perform the Hajj or ‘Umrah (lesser pilgrimage). In which one is pro-
hibited to practice certain deeds that are lawful at other times. The cere-
monies of ‘Umrah and Hajj are performed during such state. When one
assumes this state, the first thing one should do is to express mentally and
orally one’s intention to assume this state for the purpose of performing Hajj
or ‘Umrah. Then Talbiyah — pilgrimage recitation (Labbayk Allâhumma
Labbayk... Here I am, O Allah, here I am) is recited, and two sheets of white
unstitched seamless cloth are the only clothes men wear; the sheet wrapped
below one’s waist is called Izâr, and the other wrapped round the upper part
of the body is Ridâ’. This dress worn by pilgrims serves to reinforce a sense
of humility, purity, and human equality. In the state of Ihrâm the pilgrim is
required to observe many prohibitions, for example, he may not hunt, shave
or trim his hair, shed blood, use perfume, or indulge in sexual gratification.

Ihşân: (الإحسان) Right action, goodness, sincerity. Doing something in a
goodly manner. The highest level of deeds and worship with perfection, i.e.,
when you worship Allâh or do deeds, consider yourself as if you see Him;
and if you cannot achieve this feeling or attitude, then you must bear in
mind that He sees you. In other words, Ihşân means to be patient in per-
forming your duties to Allâh, totally for Allâh’s sake and in accordance with
the Sunnah (legal ways) of the Prophet in a perfect manner.

*Ihtikâr:* (الاحتكار) It means a planned hoarding of something for future profit. *Ihtikâr* is prohibited and unlawful as it creates artificial scarcity of essential foodstuff.

*Al-Ihtibâ'*: (الاحتباء) See Al-Habwah.

*Ibn Makhâd:* (ابن مخاض) One-year-old camel.

*Ijârah:* (الإيجارة) Literally means to give something on rent.

*Ijmâ'* (الإجماع): Consensus of opinion among scholars and leaders. It is one of the means employed by Muslims for joint decision-making, and for interpreting the Shari'ah. *Ijmâ'* comes next to the Qur'an and the Sunnah as a source of Islamic doctrines.

*Ijtihâd:* (الاجتهاد) Independent interpretive or discretionary reasoning. The intellectual effort of Muslim scholars to employ reason and analysis of the authoritative sources Qur'an and Sunnah for the purpose of finding legal solutions to new and challenging situations or issues. It is also said to exercise personal judgment based on the Qur'an and the Sunnah.

*Ila' or Iyla'*: (الإيلاء) A husband's oath to abstain from sexual relations with his wife. The maximum permissible limit for abstaining from sexual relations in wedlock under such a vow is four months, after which it would automatically mean repudiation of the marriage.

*Ihâm:* (الإيمان) Literally means inspiration. Here it refers to those things or ideas that Allah puts into the minds of His pious servants.

*Iliyâ'*: (إيليت) Eilat seaport near Israel at head of Gulf ‘Aqabah.

*Ilm:* (العلم) Arabic term meaning knowledge. The Qur'an and Hadith encourage Muslims to constantly strive to increase their knowledge, of both religious and worldly matters.

*Ilm Jafar:* (علم الجفر) The science of numerical symbolism of letters. It is said to come down from ‘Ali bin Abu Tälib. Some say it to be Numology, Number manipulation, and some name it to be the art of ciphering or deciphering.

*Imâm:* (الإمام) Generally, the term *Imâm* refers to one who leads congregational worship. More broadly, the term also applies to religious leaders within the Muslim community, it is also used with reference to the founders of the different systems of theology and law in Islam, and in its highest form, refers to the head of the Islamic state.

*Imâmah:* (العامة) The turban or similar head covering.
Imām Mahdī: He will make his appearance when the Muslims will be at their weakest position. With his advent, the greater signs of Qiyāmah (Resurrection) will commence. He will be the leader of the Muslims, and after his death, Prophet ‘Eisa (Jesus) will take over the leadership.

Imān: Literally means faith or belief. Here it refers to believing in Allāh (as the One and only God and believing that Muhammad ﷺ is His Messenger, and also having belief in other articles of faith.

Imlās: An abortion caused by being beaten over one’s (a pregnant wife’s) abdomen.

Insāk: To abstain completely from foods, drinks, intimate intercourses and smoking, before the break of the dawn till sunset.

Inbījāniyah: A woolen garment without marks.

Injīl: Arabic name for the Holy Scripture revealed to Prophet ‘Eisa (Jesus) during the last two or three years of his earthly life. The Injīl mentioned by the Qur’ān should, however, not be identified by the four Gospels of the New Testament that contain a great deal of records of the life of Jesus written by his closest contemporaries in addition to the inspired statements of Prophet Jesus. It is significant, however, that the statements explicitly attributed to Jesus in the Gospels contain substantively the same teachings as those of the Qur’ān.

Innā Lillāhi wa Innā Ilayhi Rāji’ūn: When a Muslim is struck with a calamity, when he loses one of his loved ones, or when he has gone bankrupt, he should be patient and say this statement meaning ‘We are from Allāh and to Him we return’. Muslims believe that Allāh is the One Who gives and it is He Who takes away. He is testing us sometimes by giving something and sometimes by taking away. Hence, a Muslim submits himself to Allāh. He is grateful and thankful to Allāh for whatever he gets. On the other hand, he is patient and says this expression in times of turmoil and calamity.

In-shā’-Allāh: The meaning of this Arabic phrase is ‘If Allāh wills’. When a person wishes to plan for the future, when he promises, when he makes resolutions, and when he makes a pledge, he says this phrase. Muslims are to strive hard and to put their trusts with Allāh. They leave the results in the Hands of Allāh.

Intiqās: Sprinkling water on private parts while performing Wudū’.

‘Iqāl: The rope by which the camel’s foreleg is fettered.

Iqāmah: It refers to the second call for the prayer that follows the
first call (Adhân). Iqâmah means that the obligatory prayer in congregation is just to begin. It is to be recited in Arabic before every obligatory prayer. It is composed of specific words and phrases very closely related to the Adhân. The statements of the Adhân are recited reduced so that the statements that are expressed twice in the Adhân are recited once in Iqâmah except the last utterance of Allâhu-Akbar. The prayer is offered immediately after Iqâmah has been pronounced.

**Iqâmatu-Salât** (إِقَامَةُ الصَّلَاةِ): The offering of the prayers perfectly. This is not understood by many Muslims. It means: (A) Each and every Muslim, male or female, is obliged to offer his prayers regularly five times a day at the specified times; the male in the mosque in congregation and the female at home. As the Prophet ﷺ has said: “Order your children for prayer at the age of seven and beat them (about it) at the age of ten.” The chief (of a family, town, tribe, etc.) and the Muslim ruler of a country are held responsible before Allâh in case of non-fulfillment of this obligation by the Muslims under his authority. (B) To offer the prayers in a way just as the Prophet Muhammad ﷺ offered it with all its rules and regulations, as he ﷺ said: “Offer your prayers the way you see me offering them.” Please see Sahîh Al-Bukhârî, Vol. 1 for the Prophet’s way of praying, in the book of characteristics of the prayer and that the prayer (Salât) begins with Takbîr (Allâhu-Akbar) with the recitation of Sûrat Al-Fâtîhah etc., along with its various postures, standing, bowing, prostrations, sitting etc., and it ends with Taslîm.

**Iqra’** (آَرَا): It means ‘read’ or ‘recite,’ it was the first word of the Qur’ân revealed to Muhammad ﷺ during one of his retreats to the cave of Hirâ’ above Makkah. Muslims refer to this word to remind themselves of the importance of acquiring knowledge, ‘from the cradle to the grave’ as Prophet Muhammad ﷺ said.

**Irfâh** (اِلْرَفَاهِ): To comb the hair everyday.

**Isbâghul-Wudû’** (إِسْبَاغُ الْوُضُوِّ): To perform ablution properly. It means either covering all required areas completely or washing them three times. (Likewise, Ahsanal-Wudû’ means performing ablution well, and Atammal-Wudû’ means performing ablution perfectly.)

**Isbâl** (الإِسْبَالِ): Making one’s lower garment too long below the heels.

‘Ishâ’ (الْإِشَاعَةِ): It is the commencement of darkness, and the beginning of the time of ‘Isha’ (night) prayer. The time for it starts about one hour and a half after sunset, till the middle of night.

**Ish’âr** (الإِشْعَارِ): Marking the Budn. This was done by grazing the skin of the camel’s hump until some blood appeared, and then wiping that blood in such
a way as to leave a mark. This mark then indicated that the camel was set aside for sacrifice.

**Isfrāq**: (الإشراف) Sunrise.

**Ishtimālus-Samma**: (اشتمال الصماء) The wearing of clothes in the following two ways: 1. To cover one shoulder with a garment and leave the other bare. 2. To wrap oneself (with hands enclosed) in a garment while sitting in such a way that nothing of that garment would cover one's private parts. (See Ihtibā')

**Ishtirāk**: (الاشتراك) Equivocally; participation; partnership. While Istidānah means the raising or building up credit through credit purchases. It however does not apply to the raising of cash loans.

**Islam**: (الإسلام) Its meaning encompasses the concepts of peace, greeting, salutation, surrender, obedience, loyalty, allegiance and commitment. Literally means 'submission to the will of Allāh,' and refers commonly to an individual's surrender and commitment to God the Creator through adherence to the religion by the same name. The most important and pivotal concept in Islam is the Oneness of God. See Allāh for more on the concept of God. Islam teaches that all faiths have, in essence, one common message: the existence of a Supreme Self, the one and only God, whose sovereignty is to be acknowledged in worship and in the pledge to obey His teachings and commandments, conveyed through His Messengers and Prophets who were sent at various times and in many places throughout history. Islam demands a commitment to submit and surrender to God so that one could live in peace; peace (Sālām) is achieved through active obedience to the revealed commandments of God, for God is the Source of all peace. Commitment to Islam entails striving for peace through a struggle for justice, equality of opportunity, mutual caring and consideration for others' rights, and continuous research and acquisition of knowledge for the better protection and utilization of the resources of the universe.

The basic beliefs of Islam are: the Oneness of the only God who is Sovereign of the universe; the Revelation of the teaching and commandments of God through angels in heaven to Prophets on earth, and written in sacred writings that all have the same transcendent source; these contain the will of God marking the way of peace for the whole universe and all mankind; the Day of Judgment which inaugurates the Afterlife in which God rewards and punishes with respect to human obedience to His will.

Islam is the last and final religion to all mankind and to all generations irrespective of color, race, nationality, ethnic background, language, or social position. Islam teaches that human diversity is a sign of the richness of God's mercy, and that God wills human beings to compete with each other in good-
ness in order to test who is the finest in action; this is, according to Islam, the reason for the creation of the universe.

Islam was revealed to the Prophet (Sūrah 3 Al-‘Imran—The Family of Imrān, Verse 19) “Truly, the religion with Allāh is Islam,” and again (Sūrah 5: Al-Ma‘īdah—The Table Spread, Verse 3) “This day I have perfected your religion for you, and have chosen for you Islam as your religion.” A person who enters the fold of Islam is called a Muslim. The religion of Islam is not to be confused with Mohammedanism. The latter is misnomer to Islam. Muslims do not accept this name as it gives wrong information about Islam and Muslims.

Ismā‘īl: (Ishmael) The elder son of Abraham, Prophet of Allāh and the father of the Arabs, born to his wife Hajar. When he was about thirteen years old, Ismā‘īl helped Abraham build the Ka‘bah as a place for monotheists to worship the One God. He, along with his younger brother Ishaq (Isaac), are considered by Muslims to have been Prophets in their own right.

Isnād: (السناد) The chain of narrators of a Prophetic Hadīth.

Isrā’: Another name for Sūrah Banī Israel (17) of the Noble Qur‘ān.

Isrā’ wa Mi‘rāj: (الإسراء والمعراج) The miraculous ‘Night Journey’ and ‘Ascension’ of Prophet Muhammad (s), respectively, from Makkah to Al-Aqṣā Mosque in Jerusalem, which took place in 619/620 CE. This important event, which took place in the year of Muhammad’s wife Khadijah’s death, gave strength to him by reaffirming God’s support for him. During this event, instructions for the formal Muslim prayer were revealed to Muhammad (s), making them a cornerstone of Muslim faith and practice.

Istabraq: (أستترق) Thick Dibāj (pure silk brocade).

Istibrā’: (الاستبراء) The elapse of one menstruation period in the case of a newly purchased slave-woman.

Istighfār: (الاستغفار) To seek Allāh’s forgiveness. It is something that must be done continuously in a Muslims life.

Istihādah: (الأستحضانة) Bleeding from the womb of a woman in between her ordinary periods. (See Sahīh Al-Bukhārī, Vol. 1, Hadīth No. 303)

Istihsān: (الاستحان) To give a verdict with a proof from one’s heart with satisfaction, and one cannot express it [only Abū Hanifah and his pupils say so but the rest of the Muslim religious scholars of Sunnah (and they are the majority) do not agree to it].
Istijmār: (الاستجمار) Purification by stone.

Istikḥarāh: (الاستخارة) A prayer consisting of two Rak‘āt in which the praying person appeals to Allāh to guide one to the right decision, regarding a certain deed, or a particular problem, or a situation with which one is confronted. (See Sahīh Al-Bukhārī Hadīth No. 263, Vol. 2; Hadīth No.391, Vol. 8; Hadīth No. 487, Vol. 9.)

Istīnjā‘: (الاستنجاء) Cleansing of one’s private parts after having relieved oneself. A person can cleanse himself with water or clods of earth.

Al-Istīnshāq: (الاستنشاق) Rinsing the nose.

Istīsqa‘: (الاستسقاء) A prayer consisting of two Rak‘āt, invoking Allāh for rain in seasons of drought. (See Sahīh Al-Bukhārī, Hadīth 119, Vol. 2)

Ithm: (الإثم) Ithm denotes negligence, dereliction of duty and sin.

Ithmīd: (المديل) Antimony that clears the vision and makes the eyelashes grow.

I‘tikāf: (الاعتكاف) Seclusion in a mosque for the purpose of worshipping Allāh only. It refers to the religious practice of spending the last ten days of Ramadān (either wholly or partly) in a mosque so as to devote oneself exclusively to worship. The one in such a state should not have sexual relations with his wife, and one is not allowed to leave the mosque except for a very short period, and that is only for very urgent necessity, e.g., answering the call of nature or joining a funeral procession etc.

Izār: (الizar) A sheet worn below the waist to cover the lower half of the body.

Jabriyyah: (الجبرية) The Jabriyyah sect has the belief that a person is free to do according to his will and he is responsible solely what deeds he performs, good or bad as against the Qadariyyah sect whose belief is just the opposite.

Jad‘ā‘: (جذعاء) An animal with a cut nose, ear or lip. But it is more specific for the nose being most common in many cases.

Jadha‘ah or Jadha‘: (جذع، جذعة) A four-year-old she-camel, or a sheep more than one year and less than two years, or cow of three years age, or a horse five years age. The criterion in goat, cow, ox and camel is having two teeth and in sheep who has reached the age of one year.

Jahālah: (الجهالة) Uncertainty in a contract that may lead to a later dispute; see Gharar.

Jahannam: (جهنم) Most commonly understood to mean Hell described as a place of torment, sorrow, and remorse. Islam teaches that God does not wish
to send anyone to Hell, yet justice demands that righteous people be rewarded and those who insist on evil living without repentance and on denial of God be punished. In fact, it is one of the levels of Hell. There are seven levels of Hell-fire: 1. Jahim—the shallowest level of Hell. It is reserved for those who believed in Allâh and His Messenger, but who ignored His commands. 2. Jahannam—a deeper level where the idol-worshippers are to be sent on the Day of Judgment. 3. Sa’îr—is reserved for the worshippers of fire. 4. Saqar—this is where those who did not believe in Allâh will be sent on the Day of Judgment. 5. Ladha—will be the home of the Jews. 6. Häwiyah—will be the abode of the Christians. 7. Hutamah—the deepest level of Hell-fire. This is where the religious hypocrites will spend eternity. The worst of Allâh’s creation are the Munâfiqûn (hypocrites), whether they be of mankind or jinn, for they outwardly appear to accept, but inwardly reject Allâh and His Messenger. A dweller of Hell is called a Jahannami.

**Jâhil:** (الجاهل) Literally means ‘an ignorant person.’ Here it refers to one who is ignorant of the knowledge of Islam irrespective of whether it is general knowledge of Islam, or knowledge of the rules and regulations of Islam.

**Jâhiliyyah:** (الجاهلية) Literally ‘ignorance’ is a concise expression for the pagan practice of the days before the advent of the Prophet Muhammad. Jâhiliyyah denotes all those world-views and ways of life that are based on rejection or disregard of heavenly guidance communicated to mankind through the Prophets and Messengers of God; the attitude of treating human life, either wholly or partly, as independent of the directives of God.

**Jâhim:** (الجحيم) See Jahannam.

**Jâhmiyyah:** (الجهامية) Taken its name from its progenitor Jahm bin Safwân. This sect denies seeing Allâh in the Hereafter.

**Jahri Salât:** (الصلاة الجهيرة) Prayer of audible recitation.

**Jayshul-’Usrah:** (جيش العسرة) Army of Hardship, meaning the campaign to Tabûk.

**Jâlîl:** (الجليل) A kind of good smelling grass grown in Makkah.

**Jâriyah:** (الجارية) A young girl.

**Jâ’iz:** (الأجز) see Halîl.

**Jalab & Janab:** (جلب وجنب) Jalab (bringing) and Janab (avoidance) meaning the tax collector should not stop in one place and demand that people bring their goods and livestock to him for assessment of tax; and also the people should not go to remote areas away from where they are expected to be so that the tax collector has to travel far and face hardship in doing his job.
Jallālah: (الجلالة) The animal that eats dung or the dropping of other animals.

Jalsah: (جلسة) Sitting between the two prostrations.

Jam‘: (الجمع) Muzdalifah, a well-known place near Makkah.

Jāmi‘: (الجامع) Collection of Ahādīth on a list of topics like belief, laws, Sunan, purification, piety, manners, interpretation, history, etc.

Jamā‘at: (الجماعة) It is a group or a congregation for communal worship.

Jamrah: (الجمعة) (pl. Jimār) White hot coal. A small stone-built pillar in a walled place. There are three Jimār situated at Mina. One of the ceremonies of Hajj is to throw pebbles at these Jimār on the four days of ‘Eidul-Adhā at Mina.

Jamratul-‘Aqabah: (جمرة العقبة) One of the three stone pillars at Mina. The last and the greatest one. It is situated at the entrance of Mina from the direction of Makkah. One of the rites of Hajj is to throw pebbles at these stone pillars, which represent Satan.

Jamratul-‘Ula: (جمرة أولى) The first one.

Jamratul-Wusta: (جمرة وسطى) The middle one.

Janābah: (الجنابة) The state of a person after having sexual intercourse with his wife or after having sexual discharge in a wet dream, whether intentional or otherwise. A person in such a state should perform Ghusl (i.e., have a bath) or do Tayammum, if a bath is not possible; otherwise the person may not perform Salāh (prayer) or recite or touch the Qur’ān.

Janāzah: (الجنازة) The Muslim funeral prayer, performed as a sign of respect and goodwill for a deceased Muslim, immediately prior to burial. The prayer reminds all Muslims of their ultimate mortality, thereby reinforcing an ethic of righteous and God-conscious living.

Janīb: (الجنيب) A good kind of date.

Jannah: (الجنة) Paradise, described as a place of happiness, contentment, and vitality. A reward for the righteous and God-conscious, who believe in the Oneness of Allāh and in all His Prophets and Messengers, and who follow the way of life of the Prophets. A created abode in the Hereafter as a blissful garden, where people live in eternal comfort and joy. Jannah has eight gates around it and each of these eight gates has eleven doors. The names of the eight gates are:

Glossary of Islamic Terms

6. Babus-Sadaqah (باب الصدقة) (مصارف الراصد)
7. Bābut-Tawbah (باب التوبة) (باب إذا أرجع النفس)
8. Babus-Salāt (باب الصلاة) A dweller of Paradise is called a Jannati.

Al-Jarhu wat-Ta'dil: (الجرح والعديل) The Science of Validation of Ahādīth, validation or invalidation.

Jāriyah: (الجارية) Bondmaid, a female bond servant.

Jazākallāhu khayran: (جزاك الله خيرا) This is a statement of thanks and appreciation to be said to the person who does a favor. Instead of saying thanks (Shukran), the Islamic statement of thanks is to say this phrase. Its meaning is: May Allah reward you for the good. It is understood that human beings can’t repay one another enough. Hence, it is better to request Almighty Allah to reward the person who did a favor and to give him the best.

Ji’ah: (لاجة) Beer. A drink made from barley and wheat.

Jibril or Jibra’īl: (جبريل/جبريل) (Gabriel) Muslims believe that angels are among God’s many creations. He is believed to be one of the most important angels, as he was responsible for transmitting God’s Divine revelations to all of the human Prophets, ending with Muhammad ﷺ. Due to his special role in bridging the divine and human realms, he is referred to in the Qur’ān as a Spirit (Rūḥ) from God.

Jibt: (الجبت) It signifies a thing devoid of any true basis and bereft of usefulness. In Islamic terminology the various forms of sorcery, divination and soothsaying, in short, all superstitions are called Jibt.

Jihād: (الجهاد) The word literally means ‘to strive’ or ‘to exert to the utmost.’ It is an Arabic word the root of which is Jahada, which means to strive for a better way of life. The nouns are Juhd, Mujāhid, Jihād, and Ijti-hād. The other meanings are: struggle, endeavor, strain, exertion, effort, diligence, fighting to defend one’s life, land, and religion. Usually understood in terms of personal betterment, Jihād remained a highly nuanced concept, it should not be confused with Holy War, a common misrepresentation, the latter does not exist in Islam nor will Islam allow its followers to be involved in a Holy War. The latter refers only to the Holy War of the Crusaders. Jihād is not a war to force the faith on others, as many people think of it. It should never be interpreted as a way of compulsion of the belief on others, since there is an explicit Verse in the Qur’ān that says: “There is no compulsion in religion.”(Qur’ān: Al-Baqarah 2:256). Jihād is not a defensive war only, but a war against any unjust regime, or any evil that is rampant in the society. If such a regime or a group exists that is spreading misinformation, and by that creating chaos, a war is to be waged against the leaders, but not against the people to stop it. People should be freed from the un-
just regimes and influences so that they can freely choose to believe in Allāh and worshiping Him. Not only in peace but also in war, Islam prohibits terrorism, kidnapping, and hijacking, when carried against civilians. Whoever commits such violations is considered a murderer in Islam, and is to be punished by the Islamic state. During defensive wars, Islam prohibits Muslim soldiers from harming civilians, women, children, elderly, and the religious men like priests and rabbis. It also prohibits cutting down trees and destroying civilian constructions. In short, any cruelty or unjust practice with the enemies is also prohibited in Islam, in fact Islam introduces the highest human rights first in the world.

Jilbāb: (الحلاب) It is a long loose fitting garment worn by the Arabs as an overgarment or outer garment or outer covering.

Jimār: (الجمال) See Jamrah.

Jinn: (الجني) A creation, created by Allāh from fire, like human beings from mud, and angels from light. Like man, a Divine Message has also been addressed to them and they too have been endowed with the capacity, again like man, to choose between good and evil, between obedience and disobedience to God. See Sūrah 72 of the Noble Qur’ān. These are spiritual beings that inhabit the world and are required to follow the orders of Allāh and are accountable for their deeds. They can be good or bad, just like people. The word Jinn in Arabic means hidden, which indicates that they are invisible creatures. It is said that they take on different shapes and forms. Occasionally they involve themselves in the lives of human beings, causing confusion and fright, though not all jinns are believed to be malevolent.

Jīrānah: (الجرانة) A place, few miles from Makkah. The Prophet distributed the war booty of the battle of Hunayn there, and from there he assumed the state of Ihrām to perform 'Umrah.

Jirār: (الجرار) (Also called Qullah - القللة) A large drinking water container like a barrel whose size the scholars differ over, from five to fifty water skins (Qirbahs - القربة).

Jīzāyah: (الجزية) Head tax or poll tax. A uniform tax or surcharge imposed upon every person or every adult in a specific group, as on those entering or leaving a country or using a particular service or conveyance. Tax imposed by Islam on all non-Muslims living in an Islamic government in lieu of the guarantee of security and protection provided to them as the Dhimmis (Protected People) of an Islamic state, and their exemption from military service and payment of Zakāh or other taxes imposed on Muslims, they should pay this tax to compensate. If the State cannot protect those who paid Jīzāyah, then the amount they paid is returned to them. Jīzāyah symbolizes the submission of
the non-Muslims to the suzerainty of Islam. (See Sahih Al-Bukhari, Vol. 4, Ahādīth No. 384, 385 and 386)

**Jubbah**: (الجبة) A cloak, outer garment.

**Al-Jubār**: (الأجار) Bloodshed with impunity (exemption), i.e., without liability.

**Juhfah**: (الجحفة) The Miqāt of the people of Shām.

**Jumu‘ah**: (الجمعة) Friday, the Muslims’ day of gathering, when all Muslim males must go to the mosque to hear the Friday Khutbah (sermon) and to offer the Jumu‘ah congregational prayer, instead of Zuhr prayer. On this special day, Muslims make an extra effort to go to the main mosque of the vicinity with their fellow Muslim brothers. Also Sūrah 62 of the Noble Qur’ān.

**Jumu‘ah Masjid**: (مسجد الجمعة) Refers to the mosque in which Jumu‘ah prayer is offered. It is generally the main mosque in a town or city.

**Junub**: (الجنوب) A person who is in a state of Ḥanābah, means to be in a state of ceremonial impurity or defilement. A male becomes Junub on having sexual intercourse or simply on the emission of semen in sleep or otherwise. A female also becomes Junub as a result of sexual intercourse as well as when she is menstruating or having postnatal bleeding. These are the general causes of Ḥanābah, which is also referred to in the books of jurisprudence as Ḥadath Akbar. A full bath is required for a Junub to receive purification or Taharah, without which a man or woman is not allowed to touch or read the Qur’ān, enter the mosque or offer the prayers. In the absence of water, however, one is allowed to resort to Ṭayammum (dry ablution). It substitutes for both, a full bath (Ghusl) and ablution (Wudū’).

**Juyūb**: (الجور) Bosom or breast.

**Juz’**: (الجزء) Collection of Ahādīth handed over by a single individual, a Companion, a Successor or a succeeder

**Ka‘bah**: (الكعبة) The first house of worship built for mankind as the first building dedicated to the worship of the One God. The Ka‘bah is an empty cube-shaped stone building whose foundations were built by the angels and originally built by Adam and later on reconstructed by Prophet Abraham and his son, Prophet Ishmael about 4,000 years ago. It was rebuilt with the help of Prophet Muhammad ﷺ, and is covered by a black and gold cloth embroidered with Verses from the Qur’ān. It is located within the court of the Sacred Mosque (Al-Masjidul-Haram) at Makkah, it is the most sacred place in Islam and commonly referred to as the ‘House of Allah.’ It is the focal point towards which Muslims all over the world face in their five daily prayers. Pilgrims at Makkah are supposed to circumambulate the Ka‘bah. The Ka‘bah contains the sacred Black Stone.
Al-Kabāʾir: The biggest sins, such as polytheism, murder, illegal sex, usury, theft, etc.

Kabsh: Ram, a male sheep.

Kafan: The shroud for the dead.

Kafālah: The pledge given by somebody to a creditor to guarantee that the debtor will be present at a certain specific place to pay his debt or fine, or to undergo a punishment etc.

Kaffārah: Expiation for any loss, injury, lack of services, etc., also an expiation or atonement for a missed or wrongly practiced obligatory religious act, it is usually in the form of money or foodstuff or a sacrifice of an animal to free oneself from the consequences of sin (term specially used regarding the non-fulfillment of a pledge).

Kafil: A person providing surety, or a guarantor.

Kafir: It signifies one who denies or rejects the truth. A person who disbelieves in Allāh, His Messengers, all the angels, all the holy Books, Day of Resurrection and in the Qadar (Divine Preordainments). It also refers to one who does not believe in Muhammad ﷺ as the final Messenger of Allāh.

Kaffūr: Literally means camphor. It is a special heavenly perfume that will be mixed with non-intoxicating, pure wine and be given to the righteous in the Hereafter. See the Holy Qurʾān, Al-Insan (76:5).

Kalalah: One who leaves behind no heir. According to some scholars, it refers to those who die leaving neither any issue nor father nor grandfather. According to others, it refers to those who die without any issue (regardless of whether they are succeeded by father or grandfather).

Kalām: Talk or speech; has also been used through the ages to mean logic or philosophy.

Kalām Majid: Refers to the Noble Qurʾān, the Message of God.

Kalimah: Refers to the basic tenet of Islam, i.e., bearing witness that none has the right to be worshiped but Allāh and that Muhammad is the Messenger of Allāh.

Kalla: Poor dependents and a debt.

Kanz: Hoarded up gold, silver and money, the Zakāt of which has not been paid. (See the Qurʾān 9:34).

These miracles are performed only by the will of Allāh. Saints cannot perform any miracles of their own accord.

*Kasafat*: (كسفت) An Arabic verb meaning 'eclipsed', used for a solar eclipse: Ash-Shamsu Kasafat (the sun eclipsed).

*Kashf*: (الكشف) Literally means 'manifestation'.

*Katam*: (الكتم) A plant used for dyeing hair (Wasmah).

*Al-Kawthar*: (الكوثر) A sacred fountain in Jannah (Paradise). It is the source of all the four rivers of Jannah, and feeds the Hawd of Prophet Muhammad ﷺ, which is at the end of the Sirātul-Mustaqīm. It is a gift from Allāh to the Prophet ﷺ to quench the thirst of true believers. (See Hawd Kawthar). Also the name of Sūrah No. 108.

*Khabāl*: (الخبال) The (mire of) pus or sweat of the people of Hell.

*Khabat*: (الخبط) The leaves of a thorny desert tree.

*Khadhf*: (الخذف) The act of throwing small pebbles (like in Ramy).

*Khadirah*: (خضراء) A kind of vegetation.

*Khaybar*: (خيرب) A well-known town in the north of Al-Madinah on the road to Syria.

*Khayf*: (خيف) A valley.

*Khalās*: (الخلاص) A condition stipulating that the seller will deliver the product when it comes into his possession.

*Khilfah*: (الخلفة) Pregnant she-camels those are halfway through their pregnancy.

*Khalīfah*: (الخلفة) (Caliph) The Imām or the Muslim ruler.

*Khalīfah*: (الخليفة) An Arabic term meaning 'successor,' it refers to the rightful successor of Prophet Muhammad ﷺ as leader of the Ummah (worldwide Muslim community). The Khalīfah is not a Prophet; rather, he is charged with upholding the rights of all citizens within an Islamic state and ensuring application of the Shari'ah (Islamic law). Another title for the Khalīfah (caliph) is Amirul-Mu'minin meaning 'the Leader of the Believers'. In the political history of Islam, Khalīfah became the title of the successors of the Prophet Muhammad ﷺ, notably the first four Rightly-Guided Caliphs known as Al-Khulafā’ur-Rāshidūn. The immediate successors of Prophet Muhammad ﷺ, were Abū Bakr Siddiq, ‘Umar bin Khattāb, ‘Uthman bin ‘Affān, and ‘Alī bin Abī Tālib (11-35 AH, 632-655 CE). With the establishment of the Umayyad hereditary rule immediately after this, the institution of the Ca-
liphate changed into monarchy. Yet the rulers called themselves Caliphs. Formally the institution of the Caliphate came to an end in 1924 CE when Kamal Ataturk of Turkey arbitrarily declared its abolition.

**Khalīfah:** Khalīfah or vicegerent is one who exercises the authority delegated to him by his principal, and does so in the capacity of his deputy and agent. Another use for this word is for humanity in general. The human being is considered the Khalīfah (representative) of Allah on earth according to Allāh. This term has been used in the Qur’ān with reference to man: “Just think when your Lord said to the angels: ‘Lo! I am about to place a vicegerent on earth...’” (2:30). At certain places in the Qur’ān, Khulāfā’ (pl.) also means (a) people with power to mobilize all that is on earth (27:62); (b) successors or inheritors who will inherit the earth and succeed one after another (24:55; 38:26).

**Khalīl:** A close friend. The one whose love is mixed with one’s heart and it is superior to a friend or beloved. The Prophet ﷺ had only one Khalīl, i.e., Allāh, but he had many friends.

**Khalīq:** A kind of perfume and dye made from saffron.

**Khamr:** It literally means ‘wine’, and has been prohibited by Islam. This prohibition covers everything that acts as an agent of intoxication, and includes all kinds of alcoholic drinks. See Noble Qur’ān, Al-Baqarah (2:219), Al-Mā’idah (5:93).

**Al-Khamsah:** The five compilers of Ahādīth Abu Dawud, Nasā’i, Tirmidhi, Ibn Mājah, Ahmad.

**Khamisah:** A black woolen square blanket with marks on it.

**Khandaq:** It means a ditch. Generally referred to the battle of Khandaq.

**Kharāj:** Tax imposed on the revenue from land taken from non-Muslims to ensure their equal rights under Islamic law.

**Kharāj:** Zakāt imposed on the yield of the land (1/10th or 1/20th).

**Kharqā’:** An animal with pierced ears.

**Khasafa:** A word meaning ‘eclipsed’ used for lunar eclipse: Al-Qamaru Khasafa (the moon eclipsed).

**Khatīb:** Orator, speaker.

**Khawārij:** (Khārijites or the Seceders) The people who dissented from the religion and disagreed with the rest of the Muslims. According to their belief a sinner is out of the folds of Islam.
Khazir or Khazirah: (الخزير، الخزيرة) A special dish prepared from ground meat, white flour, fat etc.

Khibr: (الخبر) The agreement to Mukhābarah, i.e., selling fruit before it ripens.

Khilābah: (الخلابة) Deception. See Musarrah:

Khilāfah: (الخلافة) The Muslim state or the office of the caliph.

Khilāl: (الخلال) This term is generally used in the act of Wudū’ (ablution). It refers to the passing of fingers either through one’s beard or passing of fingers of one hand through the fingers of the other hand, or even passing of the little finger through the toes.

Khimār: (الخشمار) Headcloth, head and face veil, head cover, veil covering the face but leaving the eyes exposed. Any scarf like piece of cloth used to cover the whole head and neck and may also be used to cover the bosom of a woman.

Khuff: (الخف) (pl. Khifāf) Leather socks or slippers.

Khul‘: (الخلع) It signifies a woman’s securing the annulment of her marriage through the payment of some compensation like returning back the Mahr to her husband which he gave her. See Qur‘ān, Al-Baqarah (2:229).

Khumrah: (الخمرة) A small mat just sufficient for the face and the hands (on prostrating during prayers).

Khums: (الخمس) It is literally one fifth. One fifth of the spoils of war is earmarked for the struggle to exalt the Word of Allāh and to help the orphans, the needy, the wayfarer and the Prophet’s kinsmen. Since the Prophet ﷺ devoted all his time to the cause of Islam, he was not in a position to earn his own living. Hence a part of Khums was allocated for the maintenance of the Prophet ﷺ as well as for his family and the relatives dependent upon him for financial support. See Qur‘ān, Al-Anfāl (8:41).

Khushū‘: (الخشوع) Submissiveness and attentiveness during the prayer with homage, humbleness and fear of Allāh.

Khutbah: (الخطبة) Sermon or religious talk. The weekly community address given by an Imām immediately prior to the Friday congregational prayer. The address serves as a venue for leaders to share with members of the congregation religious insights, to discuss Islamic viewpoints on important contemporary issues, and to reinforce teachings of Islam. The greatest sermon in the history of mankind is called Khutbatul-Wadā’ (the Farewell address), given by the Prophet Muhammad ﷺ, during his last Hajj in 10 AH. There are various types of sermons:
Khutbatul-Jumu'ah (خطبة الجمعة) (the Friday sermon). This is given immediately before the Jumu'ah (Friday) prayer. 2. Khutbatul-'Eid (the ‘Eid sermon). This is given immediately after the prayer of the two ‘Eids. 3. Khutbatun-Nikâh (الخطبة الكحاح) (the marriage sermon). This is given during the marriage ceremony.

Khutbatun-Nikâh: A speech delivered at the time of concluding the marriage contract.

Kifâyah: (كتابة) An obligatory Islamic rule. If one person performs the act, then it is not required for others to perform. For example, the burial of a deceased Muslim is obligatory on any one person to perform.

Ki'âb: (الكعب) A speech delivered at the time of concluding the marriage contract.

Ki'âb is plural of Ka'b and refers to bones taken from the knees of sheep which were used in gambling similar to dice. Dice (for playing).

Kohl: (الحل) Antimony eye powder.

Kūsah: (الكوفة) A city of Iraq.

Kuffâr: (الكافر) Plural of Kãfir (see Kãfir).

Kûfi: (الكرمي) An Arabic script. Angular writing style often used for early hand-written copies of the Qur’ân.

Kufr: (الكفر) The state of disbelief. Its original meaning is ‘to conceal’. This word has been variously used in the Qur’ân to denote: (1) state of absolute lack of faith; (2) rejection or denial of any of the essentials of Islam that constitute to believe in Allah, His angels, His Messengers, His revealed Books, the Day of Resurrection, and Al-Qadar (i.e., Divine Preordainments whatever Allah has ordained must come to pass); (3) attitude of ingratitude and thanklessness to Allah; and (4) non-fulfillment of certain basic requirements of faith. In the accepted technical sense, Kufr consists of rejection of the Divine guidance communicated through the Prophets and Messengers of God. More specifically, ever since the advent of the last of the Prophets and Messengers, Muhammad ﷺ, rejection of his teaching constitutes Kufr. Killing a believer also constitutes disbelief.

Kufu': (الكنو) It means to be similar or resembling or peer. Similarity or equality in four things - religion, lineage, profession and freedom is regarded reliable. Among these four, religion is agreed upon. Lineage is not proved from any true and authentic Hadîth, rest of the two, profession and freedom are admitted by all. To marry other than Kufu' is not prohibited, but it is better to marry in Kufu' for many reasons.

Kunyah: (الكنية) Surname. Calling a man, O ‘father of so-and-so!’ Or calling a
woman, O ‘mother of so-and-so!’ This is a custom of the Arabs.

**Kursî:** (الكرسي) Literally a footstool or chair, and sometimes wrongly translated as Throne. The Kursî mentioned in this Verse should be distinguished from the ‘Arsh (Throne) mentioned in V.7:54, 10:3, 85:15 and elsewhere. Prophet Muhammad ﷺ said: “The Kursî compared to the ‘Arsh is nothing but like a ring thrown out upon open space of the desert.” If the Kursî extends over the entire universe, then how much greater is the ‘Arsh. Indeed Allâh, the Creator of both the Kursî and the ‘Arsh, is the Greatest.

Ibn Taymiyyah said in the chapters: a) To believe in the Kursî, b) To believe in the ‘Arsh (Throne):

It is narrated from Muhammad bin ‘Abdullãh and from other religious scholars that the Kursî is in front of the ‘Arsh (Throne) and it is at the level of the Feet. (Fatâwa Ibn Taymiyyah, Vol. 5, Pages 54, 55)

**Kusuf:** (الكسوف) Solar eclipse. See Kasafat.

**Labbayk:** (ليك) Literally means a response to the call.

**Labbayka wa Sa’dayka:** (ليك وسعديك) I respond to Your call; I am obedient to Your orders.

**Laghw:** (اللغو) That which is not suitable—vain talks, useless discussion and playfulness.

**Là hawla wa là quwwata illâ billâh:** (لا حول ولا قوة إلا بالله) The meaning of this expression is: ‘There is no power and no strength except with Allâh the Almighty.’ This expression is read by a Muslim when he is struck by a calamity, or is taken over by a situation beyond his control. A Muslim puts his trust in the Hands of Allâh, and submits himself to Allâh.

**Lahd:** (اللحد) Niche type of grave.

**Lâhut:** (اللاهوت) Divine.

**Lâ Ilâha illallâh:** (لا إله إلا الله) This expression is the most important one in Islam. It is the creed that every person has to say to be considered a Muslim. It is part of the first pillar of Islam. The meaning of which is: ‘None has the right to be worshipped but Allâh.’ The second part of this first pillar is to say: ‘Muhammadun Rasûlullâh,’ which means: Muhammad is the Messenger of Allâh.

**Lät:** (اللات) A chief goddess of the Thaqif tribe in Tā’if, and among the most famous idols in the religion of the pre-Islamic Arabia. See the Noble Qur’ân, An-Najm (53:19).
Laylatul-Qadr: ‘The Night of Power,’ concealed in one of the odd last ten nights of the month of fasting (i.e., Ramadân). The night on which the Qur’ân was first revealed by Jibra’il to the Prophet Muhammad ﷺ in 610 CE, during his retreat in the cave of Hira’ above Makkah. Allâh describes it as better than one thousand months, and the one who worships Allâh during it by performing optional prayers and reciting the Noble Qur’ân, etc., will get a reward better than worshipping Him for one thousand months (i.e., 83 years and four months). Muslims commemorate this night, believed to be the 27th of Ramadân (though unknown for certain), by offering additional prayers and supplications late into the night. [See the Qur’ân Sûrat 97 (V.97: 1-5)] (See Sahîh Al-Bukhârî, Vol. 3, Hadîth No. 231 and Chapter No.2)

Al-Latif: (اللطيف) The Subtle One Who is All-Pervading. One of the ninety-nine Attributes of God. The exact meaning of this word is very difficult to fully understand. It includes all of the following meanings: 1. So fine that He is imperceptible to the human sight. 2. So pure that He is unimaginable to the human mind. 3. So kind that He is beyond human comprehension. 4. So gracious that He is beyond human grasp. 5. So near that He is closer to us than our jugular veins. See the Noble Qur’ân, Al-Hajj (22:63), Ash-Shûrâ (42:19).

Al-Lawh Al-Mahfûz: (اللوح المحفوظ) A guarded Tablet in the Seventh Heaven. The Noble Qur’ân was first written on the Lawh Mahfûz in its entirety before it was sent down to the Baytul-‘Izzah in the First Heaven.

Li‘ân: (اللعان) Mutual cursing. Both the wife and the husband take an oath when he accuses her of committing illegal sexual intercourse and after it invoking the curse of Allâh upon the liar. (Sûrat An-Nûr, 24:6, 7, 8, 9)

Liwâ‘: (اللواء) A standard, it is smaller than Rāyah (الراية) flag).

Al-Lizán: (اللزام) The settlement of affairs, in the Hadîth, it refers to the battle of Badr, which was the means of settling affairs between the Muslims and the pagans.

Luqatah: (اللفقة) Any article or a thing (any document or a purse) found by somebody other than the owner who has lost it.

Ma‘âfiri: (المعافري) A Yemeni Burd (sheet).

Madhhab: (المذهب) A term used in reference to a particular ‘school of thought’ in Islam. As Islam spread to new regions outside the Arabian peninsula and new social, economic and religious issues arose, many scholars studied the sources of Islam to find permissible and practical solutions that believers could employ to address these issues. Over time, the teachings and
thoughts of five respected scholars gained prominence, and Muslims tend to adhere to any one or the other school of thought of these scholars. Each school's opinions, while differing to some degree with the others, are considered equally valid as a source of practical guidance for the 'lay' Muslim.

_Madhī:_ (المذئب) Pre-coital fluid. A thin fluid generally released by the private parts of both men and women at the time of passion.

_Ma'dhūr:_ (المعذور) Literally means 'one who is excused.' In Islamic jurisprudence it refers to that person who has certain sickness due to which he is excused or exempted from certain acts.

_Al-Madīnah:_ (المدينة) The well-known sacred city of Saudi Arabia, where the Prophet's Mosque is situated, it was the first city-state that came under the banner of Islam. _Madīnah_ means city, and _Madīnatun-Nābi_ (the city of the Prophet) was the name taken by the citizens of the city formerly named Yathrib, often called Madīnah Munawwarrāh - the Illuminated, or the Enlightened City. Tābah and Taibah were also the former names for Al-Madīnah. It became the center of the first Islamic community and political state after Prophet Muhammad migrated there from Makkah in 622 CE. The people of Al-Madīnah welcomed the persecuted Muslims of Makkah with open arms, establishing a sense of brotherhood and sisterhood viewed as a tangible ideal for Muslims today. Prophet Muhammad died in Al-Madīnah in 632 CE and was buried in his room adjacent to the city's central mosque, which he established.

_Al-Madmadah:_ (المضمضة) Rinsing the mouth.

_Maghāfir:_ (المغافر) A bad smelling gum.

_Maghāzī:_ (المعازيم) Plural of _Maghza_ or _Ghazwah_ (i.e., holy battle). The military campaigns in which the Prophet himself participated.

_Maghrib:_ (المغرب) Sunset, evening obligatory prayer, that is performed right after the sun sets over the horizon. It consists of three _Rak'ahs_ and can be offered between just after sunset and before the stars appear in the sky.

_Mahr:_ (صدقى) Bridal-money given by the husband to the wife. It is part of the Muslim marriage contract. It can never be demanded back under any circumstances. _Mahr_ signifies the amount of payment that is settled between the two spouses at the time of marriage, and which the husband is required to make to his bride. _Mahr_ seems to symbolize the financial responsibility that a husband assumes towards his wife by virtue of entering into the contract of marriage. (_Mahr Muwajjal:_ Deferred dower or dowry; _Mahr Mu'ajjal:_ Immediate dower or dowry)

_Mahram:_ (المحرم) The person with whom marriage is not permissible and
with whom strict *Hijâb* is not obligatory. A *Mahram* refers to the group of people who are forbidden for a woman to marry due to marital or blood relationships. These people include: Her permanent *Mahrams* due to blood relationship, and those seven are: her father, her son (who passed puberty), her brother, her uncle from her father’s side, her brother’s son, her sister’s son, and her uncle from her mother’s side. Her *Radâ‘ Mahrams* due to sharing the nursing milk when she was an infant, and their status is similar to the permanent seven *Mahrams* (i.e., nothing can change their status). Her in-law *Mahrams* because of marriage and they are: her husband’s father (father-in-law), her husband’s son (stepson), her mother’s husband (stepfather), and her daughter’s husband. These categories of people, along with the woman’s husband, form the group of allowable escorts for a Muslim woman when she travels.

*Maytah* (الميتة) Dead meat (meat of a dead animal).


*Al-Majîd* (المجيد) The Most Glorious. One of the ninety-nine Attributes of Allah.


*Makkah* (مكة) An ancient city in Saudi Arabia where Abraham and Ishmael built the Ka‘bah. Muhammad ﷺ, a member of the Quraysh tribe, which traced its lineage back to Abraham, was born in Makkah in 570 CE. After migrating to Al-Madinah to further the message of Islam, Muhammad ﷺ returned to Makkah in 629 CE with fellow Muslims to reinstitute the age-old monotheistic *Hajj*. In 630 CE, after the Quraysh violated a peace treaty, Muhammad ﷺ marched on Makkah and gained control of the city peacefully, thereafter clearing the Ka‘bah of idols and reintegrating the city into the fold of Islam.

*Makkûk* (المكوك) Weight equal to 6 *Mudd* or 3 kilo and 258 gram.

*Makr* (المكر) It signifies a secret strategy of which the victim has no inkling until the decisive blow is struck. Until then, the victim is under the illusion that everything is in good order. See Noble Qur’ân, *Al-Imrân* (3:54).

*Makrûh* (المكره) Lawful or legal but Undesirable or disliked but not prohibited such as growing fingernails or sleeping on the stomach. Not doing the *Makrûh* counts as a good deed and doing it does not count as a bad deed. *Makrûh* is of two types: *Makrûh Tahrîmî* and *Makrûh Tanzîhî*. *Makrûh Tahrîmî* is that which has been established by a proof which is not absolute.
The one who rejects it is regarded as a Fāsiq (open sinner). A person who does something that falls under this category without any valid reason will be committing a sin and will deserve punishment. Makrūh Tanzihī is that which if left out, will be worthy of reward and if carried out, will not entail any punishment.

Malā'ikah: (الملائكة) (sing. Malak) Angels, a class of God's creations. Angels inhabit the unseen world, and constitute a group of beings who do God's commands and who perpetually engage in His glorification. Muslims believe each human being is assigned two special angels as recorders - one records a person's good deeds while the other records a person's evil deeds. These records will be summoned on the Day of Judgment and each individual will be called to account for his or her deeds. A few angels are named in the Qur'an, such as Jibra'il (angel of revelation), Mikã'il (angel of rain and plant), and Isrãfil (angel who sounds the horn on Judgment Day, calling all souls to account).

Al-Malā'ikah: (الملائكة) Another name for Sūrat Fātir, Sūrah 35 of the Noble Qur'an.

Malhamah: (السماء) (pl. Malāhim) The Fierce Battles that will take place near the End Times before the coming of Dajjāl. (Antichrist or False Masih).

Māliki: (ماليكي) Islamic school of law founded by Imām Mālik. Followers of this school are known as the Māliki.

Mamlük: (المملوك) A male slave.

Manāt: (مناة) It was the chief idol worshipped by the Khuzā'ah and Hudhail tribes.

Manārah: (المنارة) A tower-like structure, more commonly called a minaret, from which the Mu'adh-dhin (caller to prayer) calls out the Adhān (call to prayer). The minaret is usually located adjacent to the mosque, though for architectural reasons they may be placed at various places on the mosque grounds as well as decorative effect.

Manāsik: (المناسك) The acts of Hajj like Ḳirām, Tawāf of the Ka'bah and Sa'y of Safâ and Marwah, stay at 'Arafât, Muzdalifah and Mina, Ramy of Jamârât, slaughtering of Hady (animal) etc. For details, see The Book of Hajj and 'Umrah, Sahih Al-Bukhārī, Vol.2-3.

Manāsī: (مناصع) A vast plateau on the outskirts of Al-Madinah.

Mandūb: (مندوب) (Recommended) This category is recommended for the Muslim to do such as extra prayers after Zuhr and Maghrib prayers. Doing the Mandūb counts as a good deed and not doing it does not count as a bad deed or a sin.
Mani: (المرئي) Semen or sperm.

Manihah: (المنية) A sort of gift in the form of a she-camel or a sheep that is given to somebody temporarily so that its milk may be used and then the animal is returned to its owner.

Mann: (المنى) The Divine food sent to Israelites from heaven. It was in the form of sweet grains. A small round thing, as small as the hoar frost on the ground. It usually rotted if left over till next day; it melted in the hot sun; they used to eat it according to their necessity. It is also said that the actual manna found to this day in the Senai region is a gummy saccharine secretion found on a species of Tamarisk. Some say it was truffles while some say mushrooms.

Mannân: (المانان) The one who reminds others of what he has given to them.

Manzil: (المنزيل) Portion. There are seven Manâzîl in Qurân to be recited over seven days. The last Manzil nicknamed as Mufassal. or Hizbul-Mufassal.

Maqâm Ibrâhîm: (مقام إبراهيم) The Station of Ibrâhîm or the standing place of Ibrâhîm, a place near the Ka’bah, where there is a stone bearing the footprint of Prophet Ibrâhîm on which Abraham stood while he and Ishmael were building the Ka’bah.

Maqâm Mahmûd: (المقام المحمود) The highest place in Paradise, which will be granted to Prophet Muhammad and none else.

Mâriqah: (المارقة) One of the Khawârij sect. so named because they had strayed away from the true faith.

Ma’rûf: (المعروف) It refers to the conduct that is reckoned fair and equitable by the generality of disinterested people.

Marwah: (المروة) Granite, a sharp-edged stone. Ibn Hajar says in Hadyus-Sârî that Marwah is a sharp stone after which the mountain across from Safâ was named. A mound near the Ka’bah that is referred to in the Qur’an as one of the symbols of Allâh. It is in conjunction with Safâ. Now it is a remnant of a mountain in Makkah.

Maryam: (مريم) Mary, the mother of Jesus. Maryam is considered by Muslims to be the most favored of women to God, for her chastity, piety and dedication. Muslims believe she miraculously bore Prophet Jesus in her womb and gave birth to him, while remaining a chaste virgin. The fact that an entire chapter of the Qur’an is titled Maryam indicates that the lessons of her life are extremely important for Muslims.
Mas'alah: (المسألة) Literally means an issue, problem or question. In Islamic jurisprudence, it refers to a rule, or regulation. The plural of Mas'alah is Masā'il.

Mash: (المشح) The act of passing of wet hands over a particular part of the body.

Mā-shā'-Allāh: (ما شاء الله) An Arabic sentence meaning literally, ‘What Allāh wishes,’ and it indicates a good omen.

Mash'ar: (المشعر) Shrine. A place appointed for sacred rites.

Al-Mash'arul-Harām: (المشجر الحرام) The boundary of Al-Masjid Al-Harām in Makkah. It is prohibited to kill any game, to damage any plant or tree, or to act in any manner that will violate the sanctity of the Sacred Mosque.

Mashru'bah: (المشربية) Attic room, something of a room or space just below the roof to be used for storage.

Al-Masīh Ad-Dajjāl: (المسيح الدجال) The lying christ. The anti-christ which Prophet Muhammad said would appear before the Day of Resurrection.

Masjid: (المسجد) Mosque. A term meaning ‘place of prostration,’ Masjid designates a building where Muslims congregate for communal worship. The term comes from the same Arabic root as the word Su-jūd (prostrations), designating the important worship position in which Muslims touch their forehead to the ground. Often, the French word mosque is used interchangeably with Masjid, though the latter term is preferred by Muslims. The Masjid also serves various social, educational, and religious purposes. There are three sacred Masājd in the world, which Muslims hope to visit and pray within

Masjid Aqsa: (المسجد الأقصى) The ‘Furthest Mosque’ built by the early Muslims in Al-Quds in Jerusalem, on or near where the Temple of Solomon once stood. It is the third sacred mosque of the Muslims. See Baytul-Maqdis.

Al-Masjidul-Harām: (المسجد الحرام) (The Inviolable Mosque). The Grand Masjid in Makkah. The Ka’bah (the Qiblah of the Muslims) is situated within it. It is the first sacred mosque of the Muslims.

Masjid Nabawi: (المسجد النبوي) Another name for the Masjidur-Rasul in Al-Madinah. The body of the Prophet ﷺ is buried there. It is the second sacred mosque of the Muslims.

Masjid Shajarah: (مسجد الشجرة) A mosque outside Al-Madinah, where most of the Hajis go for wearing Ihram; a Miqat.

Matāf: (المطاف) Area of Tawaf.
**Mathânî**: (الثنائي) The oft-repeated Verses of the Qur'ān, and that is *Sūrat Al-Fātihah*, recited repeatedly in the prayer.

**Maṭhurah**: (المأثرة) Custom.

**Mawlâ**: (المولى) Literally means protector, and a person of slave origin who does not have tribal protection. Allāh describes Himself as the *Mawlâ* or the Lord (Allāh) of the believers. *Mawlâ* is a word with dual meaning, and can mean either master or slave. It may also be considered as friend, relative, cousin, son of paternal uncle, ally, supporter, etc. It is also the term used to describe a freed slave who remains as part of the family.

**Mawlâya**: (مولاي) My lord, my master (an expression used when a slave addresses his master (also used for freed slave). Also a form of address to a ruler implying protector.

**Mawqūdhah**: (الموثقة) An animal beaten to death with a stick, a stone or the like without proper slaughtering.

**Mawâlî**: (المواالي) Non-Arabs and originally former slaves.

**Mawāqît**: (المواقيت) See *Miqāt*.

**Mayāthîr**: (المثاثر) (pl. of *Mitharah*) Red silk cushions stuffed with cotton that were placed under the rider on the saddle.

**Mayyit**: (مت) A corpse, dead body of a human being

**Mazhâr**: (المزهر) A symbol, apparently a finite thing that points toward something unbounded and indescribable. The knowledge conveyed by the symbol cannot be apprehended in any other way, nor can the symbol ever be explained once and for all. Its true meaning becomes known via visible manifestation of anything associated.

**Mihjân**: (المحن) A walking stick with a bent handle.

**Mihrâb**: (المحراب) A niche in the wall of a mosque that indicates the place of standing of the *Imām*, and the Qiblah, the direction of Ka‘bah, towards which all Muslims turn during the formal worship. Architecturally, the *Mihrâb* serves to amplify the voice of the *Imām* as he leads the worshipers in prayer.

**Mijannah**: (المجنة) A place at Makkah.

**Milâd**: (الميلاد) Literally means ‘birth, birthday.’ In this context it refers to the birthday celebrations held in respect for the Prophet ﷺ. In most cases these celebrations are innovations which are accompanied by many other evils.

**Millâh**: (الملة) See *Ummah*. 

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**Glossary of Islamic Terms**  

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Minā: A plain five miles from Makkah and approximately ten miles from ‘Arafāt within the bounds of the Harām (sanctuary) of Makkah. During the Hajj the pilgrims pass the night between the eighth and ninth day, before proceeding to ‘Arafāt on the ninth day. An essential place to visit during the Hajj.

Minbar: Steps with a pulpit on which the Imām stands to deliver the Khutbah (sermon or address).

Miqāt: The appointed places specified by the Prophet for entering the state of Iḥrām (consecration) before entering Makkah when intending to perform ‘Umrah or Hajj.

Mi‘rād: A hunting instrument, part of which has a sharp-edged piece of wood, or a piece of wood with a sharp piece of iron attached to it. It is sometimes referred to as a hunting adze.

Mi‘rāj: Literally means ‘ascension’. In Islam it refers to the Night Journey of the Prophet from Makkah to Jerusalem and then the Ascension through the realms of the seven heavens wherein he communicated with Allāh. (See Hadīth No. 345, Vol. 1, Hadīth No. 429, vol. 4 and Ahādīth No. 345, Vol. 1, 227, Vol. 5, Sahīh Al-Bukhārī) [Also see (V. 53:12, 17:1) the Qur‘ān] See also Isrā’ and Mi‘rāj.

Mirbad: A place where dates are dried, also said for a small enclosure for animals.

Mīr: A sheet of wool or silk to wrap around.

Miskīn: The word denotes helplessness, destitution. Thus Masākīn are those who are in greater distress than the ordinary poor people. Explaining this word the Prophet declared that Masākīn are those who cannot make both ends meet, who face acute hardship and yet whose sense of self-respect prevents them from asking for aid from others and whose outward demeanor fails to create the impression that they are deserving of help.

Misr: Egypt.

Miswāk: A thin stick or twig made of Arak-tree roots that is used to clean the teeth.

Mitharah: See Mayāthir.

Mithqāl: A special kind of weight (equals 4 2/7 grams approx., used for weighing gold). It may be less or more. (20 Mithqāl = 94 grams approx.)

Mizr: Beer.
Mu'adh-dhin: A call-maker who pronounces the Adhān (call to prayer) loudly from a minaret or other suitable location near a mosque prior to the five daily worship times calling people to come and perform the prayer. The Mu'adh-dhin may also perform other duties, such as reciting the Qur'ān while worshipers assemble at the mosque and perform the Wudū’ (ritual washing, ablution) a few minutes prior to commencement of congregational worship.

Mu'ahad: Protected. A non-Muslim who has a treaty with the Muslims, or is living under Muslim protection. Technically, it refers to the People of the Scripture who have been promised protection by the Muslim state. It is similar to Dhimmī.

Mu'allafatul-Qulub: New Muslims who were given Sadaqah by the Prophet to keep them firm in the fold of Islam.

Mu'arras: A place nearer to Mina than Ash-Shajarah.

Mu'amalah: A term used for a transaction, dealing or an agreement wherein some money or other type of wealth is involved.

Mu'an'an: Those Ahādīth in which narrator relates the text using the preposition 'an.

Mu’aqqadah: It is an oath that a person swears to express his determination and definite intention to do something in future. The expiation becomes obligatory for breaking this oath. The expiation for this oath is to feed ten poor persons, or to clothe them or to set a slave free.

Mu’asfar: Garments lightly died with safflower—almost orange color.

Mu'asharah: Literally means society. In Islamic terminology, it refers to one’s social relationships and social dealings.

Mu'attilah: This sect does not believe in the primacy of Allāh’s Attributes.

Mu'awwidhāt: The last three Sūrahs of the Qur’ān.

Mu'awwidhatān or Mu'awwidhatayn: i.e., Sūrat Al-Falaq (113) and Sūrat An-Nas (114).

Mubah: Things or acts Permissible or allowed in Islamic law. This category is left undecided for the person, such as eating apples or oranges. Doing or not doing the Mubah does not count as a good or bad deed.

Mubashshirāt: Heralds. Glad tidings. True dreams that are a part of prophethood. [See the F.N. of (V. 10:64), Sahīh Al-Bukhārī, Vol. 9, Hadīth No. 119].
Mūbiqāt: (الموبقات) Great destructive sins.

Mudābarah: (المداربة) An animal with the sides of its ears cut off.

Mudabbar: (المدير) A slave who is promised by his master to be manumitted after the latter’s death.

Mudārabah: (المضاربة) (Sleeping partnership or limited partnership) An agreement between two or more persons whereby one or more of them provide finance, while the other(s) provide entrepreneurship and management to carry on any business venture whether trade, industry or service with the objective of earning profits. The profit is shared in an agreed proportion. The loss is borne by the financiers only in proportion to their share in the total capital.

Mudārib: (المضارب) The partner who provides entrepreneurship and management in a Mudārabah agreement, i.e., the one who contributed his labor to the partnership.

Mudd: (المد) A dry measure of two thirds of a kilogram (approx.). It may be less or more. Sā’ equals 4 Mudds (3 kilograms approx.).

Mufaddamah: (المفداة) Garments deeply dyed with safflower-almost red color.

Mufassal or Mufassalat: (المفصل أو المفصلات) The shorter Sūrahs starting from Qāf to the end of the Noble Qur’ān (i.e., from No. 50 to the end of the Qur’ān 114).

Mufattaqah: (المفتوحة) A mixture of sugarcane, molasses, sesame and fenugreek.

Mufāwadah: (المفاوضة) A basic contract of partnership based on Wakālah and Kafālah. It requires full commitment from the partners. In order to achieve this purpose, the partners must try to maintain equality in the capital, labor, liability and the legal capacity and also declare each partner to be a surety for the other.

Mufti: (المرجع) One who issues verdicts.

Muhaddith: (المحدث) (pl. Muhaddithin) An Islamic scholar of Hadīth (sayings and traditions of the Prophet Muhammad ﷺ).

Muhaffalah: (المعفولة) Animals that have not been milked. See Musarrāt.

Muhājir: (المهاجر) A person who does Hijrah (emigration). Anyone of the early Muslims who had migrated from any place to Al-Madīnah in the lifetime of the Prophet ﷺ before the conquest of Makkah and also the one who emigrates for the sake of Allāh and Islam and also the one who quits all
those things which Allah has forbidden. According to a Hadīth, Muhājir is the one who forsakes mistakes and sins. (Ibn Mājah: 3934)

Muhallal laẖū: (المحالل له) The first husband for whom another man marries his divorced wife in order to divorce her so that the first husband can marry her again.

Muhallil: (المحالل) The man who marries a woman in order to divorce her so that she can go back to her first husband.

Muhammad: (محمد) The one who is much praised, the last Messenger Muhammad ﷺ. The Prophet and righteous person believed by Muslims to be the final Messenger of God, whose predecessors are believed to include the Prophets Adam, Noah, Abraham, Moses, David, Jesus and others. Born in 570 CE, Muhammad ﷺ grew up to become a well-respected member of Makkāni society. In 610 C.E., he received the first of many revelations that would eventually form the content of the Qur’ān. Soon after this initial event, he was conferred prophethood and began calling people to righteousness and belief in One God. Muhammad ﷺ died in 632 CE, after successfully (re)establishing the religion known as Islam and providing Muslims with a model for ideal human behavior.

Muḥāqalah: (المهاقلة) Renting land in return for one third or one quarter of the produce. This term is mostly used concerning cultivation.

Muḥarram: (المحرم) An act that is strictly forbidden in Islam.

Muḥarram: (المحرم) The first month of the Islamic calendar. Also called the month of Allāh.

Muḥassab: (المحسب) (See Abtah) A valley outside Makkah on the way to Mina, sometimes called Khayf Banī Kinānah.

Muḥassar: (مُحَصَّر) A place between Mina and Muzdalifah to make hurry while passing it. At this place the army of Abrahah was destroyed. It is said to be a place of satans.

Muḥdath: (محدث) Innovation.

Muḥdith: (محدث) An innovator of heresy.

Muḥkam: (المحكم) Qur’ānic Verses the orders of which are not cancelled (abrogated), non-allegorical and are clear.

Muḥrim: (المحرم) One who enters into the consecration state of Ihrām. for the purpose of performing the Hajj or 'Umrah.

Muḥrimah: (المحرمة) A female who assumes Ihrām.
Muhsan: (المحصن) One who is married.

Muhsanat: (المحصنات)

It means 'protected women'. It has been used in the Qur'an in two different meanings. First, it has been used in the sense of 'married women', that is, those who enjoy the protection of their husbands. Second, it has been used in the sense of those who enjoy the protection of families as opposed to slave-girls.

Muhsar: (المحصر) A Muhrim who intends to perform the Hajj or 'Umrah but cannot because of some obstacle.

Mujahid: (المجادل) (pl. Mujahidin) One who takes an active part in Jihad and fights for Islam. A Muslim fighter. The opposite of Qa'idin. See Jihad.

Mujazziz: (المجزز) A Qa'if: a learned man who reads the foot and hand marks.

Mu'jizah: (المعجزة) Literally means a miracle. In Islam it refers to miracles performed by Prophets. Prophets do not perform miracles out of their own accord but through the direction and will of Allah.

Mu'jam: (المعجم) Collection of Ahadith alphabetically arranged by the names of the traditionist irrespective of subject matter

Mujtahid: (المجتهد) (pl. Mujtahidun) Independent religious scholar, a specialist on the deduction of the Islamic rules who do not follow religious opinions except from four major sources: the Qur'an, Hadith, conscience of the community from all over the Muslim world, and reasoning.

Mukatab: (المكاتب) A slave (male or female) who binds himself (or herself) under a contract of manumission to pay a certain ransom for his (or her) freedom.

Mukhâbarah: (المخابرة) Selling fruit before it ripens. Some say it is leasing the land for cultivation, while the owner will get whatever is produced from one area of it, and another area is for the cultivator. Ibn Hajar says Mukhâbarah refers to sharecropping when the seeds are supplied by the cultivator, while Muzâra'ah refers to sharecropping when the seeds are supplied by the owner of the land.

Mukhâdarah: (المخاضرة) The buying of a raw crop before it is ready to be reaped is Mukhâdarah.

Mukhadram: (المخضرم) (pl. Mukhadramun) A person who became a Muslim during the Prophet's lifetime but did not see him.

Mulâ'anah: (الملاعنة) The act of performing Li'ân.
**Mulabbadah:** (الملابدة) Cloak made from a thick patched sheet.

**Mulāmasah:** (الملاسة) *Mulāmasah* is a buy for prefixed price with closed eyes or in darkness just by the first touch of hand. For instance, a man goes to a cloth merchant and proposes him to buy a roll of cloth for a prefixed price on the condition that he will close his eyes and will go to touch the rolls, whatever the roll will come under his first touch, he will have it. This kind of trade is prohibited. It is also called *Limās*.

**Mulhid:** (الملحد) Atheist, one who denies the existence of God.

**Mulhidūn:** (الملحدون) Heretical, unorthodox, one relating to or characterized by departure from accepted beliefs or standards.

**Multazam:** (المتلازم) The area between the Black Stone and the door of the Ka'bah where it is recommended to make supplications.

**Mu'min:** (المؤمن) A person who has deep faith in Allāh and is a righteous and obedient slave of Allāh.

**Munābadhah:** (المقابلة) The sale by *Munābadhah* is like gambling: Two persons may agree to barter one thing for another without seeing or checking either of them. One may say to another, “I barter my garment for your garment,” and the sale is achieved without either of them seeing the garment of the other. Or one may say, “I give you what I have and you give me what you have,” and thus they buy from each other without knowing how much each has had.

**Munāfiq:** (المنافق) Hypocrite, a person who puts on a false appearance of virtue or religion. One whose external appearance is of a Muslim, people see him praying, fasting, etc., but whose inner reality conceals his *Kufr* (disbelief). (See *Al-Baqarah* 2:8-23). A *Munāfiq* is more dangerous and worse than a *Kafir*.

**Munkar wa Nakīr:** (منكر ونكير) The names of the two angels who question the dead in the graves.

**Muqābalah:** (المقابلة) The animal whose ears have been severed.

**Muqallid:** (المقلد) A follower of a qualified specialist on religious matters.

**Muqāradah:** (المقاضية) Another name for *Mudārabah* used by the Mālikis. It has two explanations: a) To lend money or something to someone. b) To be a partner, i.e., one person invests money and the other does practical work and the profit is shared between the two according to the agreed percentage.

**Muqarrabūn:** (المقررين) Literally means, ‘those who have been brought near.’ On the Day of Resurrection, Allāh will sort out the good and the evil into three groups:
1. **Muqarrabun** - the exalted class, those who will be nearest to Allāh. Also described as the *Sāhiqūn*, meaning ‘those who outstrip the rest.’

2. **Ashābul-Maymanah** - literally means, ‘the Companions of the Right.’ The righteous people destined to enter Paradise.

3. **Ashābul-Mash’āmah** - literally, ‘the Companions of the Left.’ These will be the inheritors of Hell-fire. See *Al-Waqi’āh* (56:11-56).

**Al-Muqatta’āt:** (المقطعات) The initial abbreviated letters prefixed to certain *Sūrahs* of the Qur’ān.

**Muqayyar:** (المقیعر) A name of a pot with a coating of tar or pitch in which alcoholic drinks used to be prepared.

**Murābit:** (المرابط) A person who is on the road spreading Islam.

**Murji’āh:** (المرجئة) (Also called the people of *Irjā’*.) The Murji’āh sect has the belief that *Iman* (faith) concerns with words only, it has no link as far as deeds are concerned.

**Murtadd:** (المرتد) Apostate. One who commits apostasy, renunciation of a religious faith or the abandonment of the previous loyalty.

**Mūsa:** (موسى) Moses, an eminent Prophet in Islam mentioned in the Qur’ān and the Old Testament. The Qur’ān contains accounts similar to those in the Hebrew Bible regarding Moses’ early life and upbringing. Muslims believe Moses was chosen as a Prophet by God, and his mission was to call Pharaoh and the Egyptians to believe in One God and cease oppression of the Hebrew people. Muslims believe the Torah, a Divine scripture, was given to Moses as a guidance for those who heeded his leadership.

**Mustad’afīn:** (المستضعفين) Weak and oppressed persons.

**Musaddiq:** (المصدق) The person discharging voluntary charity.

**Musallā:** (المصلى) A praying place.

**Musalli:** (المصل) One who is offering the prayer.

**Musannaf:** (المصنف) More comprehensive collection of *Ahādīth* divided into books and chapters.

**Musāqāt:** (المساقة) Watering and doing a watchman’s job in the fields or gardens and sharing the produce or cultivating the land and sharing the produce with the owner is called Musāqāt. This is also called *Muzāra’ah* (المزارعة). The difference between Musāqāt and Muzāra’ah is that the first mentioned is for grains and the last mentioned is for fruit trees.

**Musarrah or Muhaffalah or Khilābah:** (المصرة أو المحفالة أو الخلافة) Such she-camels and sheep whose udders are bind to avoid milking them for two or
three days to sell them for a higher price as buyer thinks that they deliver great amount of milk.

**Mushabbihah**: (المشبهة) (Anthropomorphist) Those who ascribe human characteristics to Almighty Allâh.

**Mushaf**: (المصحف) A copy of the Qur’ân.

**Mushâwarah**: (المشاورة) It means consultation.

**Mushrik**: (المشرك) (pl. Mushrikîn or Mushrikûn) A polytheist, pagan or idolater. A person who ascribes partners to Allâh. Someone who offers his adoration to anything besides the one God. Hence, polytheists and idolators are associators. However, on a more subtle level, anyone who adores God with an impure love is an associator too.

**Musinnah**: (المستينة) A female three-year-old cattle, cow or ox (entered its third year). (Also Thaniy or Thaniyyah, those having two teeth.)

**Muslim**: (المسلم) A person who accepts Islam as his or her way of life. Literally (and in the broadest sense), the term means ‘one who submits to God.’ More commonly, the term describes any person who accepts the creed and the teachings of Islam. The word ‘Muhammadan’ is a pejorative and offensive misnomer, as it violates Muslims’ most basic understanding of their creed—Muslims do not worship Muhammad, nor do they view him as the founder of the religion. The word ‘Moslem’ is also incorrect, since it is a corruption of the word ‘Muslim.’ Muslim is the one who believes in Allâh, His Prophets, His Books, the Day of Resurrection (Qiyâmah), recites the Kalimah, and accepts the commandments of Allâh and His Prophet ﷺ as the Truth.

**Musnad**: (المسنن) Collection of Ahâdîth with complete chains.

**Musállâ**: (المصلى) The place where the ‘Eid prayer is performed.

**Mustadrak**: (المستدرك) Collection of Ahâdîth a compiler collected according to the conditions of a former compiler but that were missed by him.

**Mustahabb**: (المستحب) An act in Islam that is Desirable, preferable or recommended, ordered without obligation. Mustahabb is something that is recommended and performed in desire for (Divine) love. Refers to those acts done by the Prophet ﷺ or the Companions very occasionally. The acts whose neglect is not punished, but whose performance is rewarded, e.g., the call for prayers (Adhân).

**Mustahâdah**: (المستحاضة) A woman who has bleeding from the womb in between her ordinary periods.

**Mustakhraj**: (المستخرج) Collection of Ahâdîth in which a later compiler
collects fresh and additional *Isnād* (chains) cited by the original compiler.

**Mustawsilah:** (المستواصلة) The women who has her hair extensions done.

**Muṭṭah:** (المتعا) A temporary marriage. A custom that was common in Arabia. It was allowed in the early period of Islam when one was away from his home, but later on it was cancelled (abrogated) by the Prophet at Khaybar, as is related by ‘Ali bin Abu Tālib in *Sahih Muslim* and *Sahih Al-Bukhārī*.

**Muta’awwulūn:** (المتأولون) Those (ones) who form wrong opinions of *Kufr* about their Muslim brothers.

**Mutafahhish:** (المتخفش) A person who conveys evil talk.

**Mutafallijāt:** (المتقلبات) The women who have their teeth separated for the sake of beauty.

**Muṭṭakif:** (المتکف) One who is in a state of *I’tikāf*.

**Muṭṭamir:** (المعتمر) The person performing ‘Umrah.

**Mutanammisah or Mutanammīsāt:** (المتمنصة أو المتمنصات) The women who have their eyebrows plucked, some say it includes the face.

**Mutashābihāt:** (المعتشابات) Allegorical. Qur’ānic Verses that are not clear and are difficult to understand.

**Muṭṭazilah:** (المعتزلة) A member of a medieval theological sect that maintained that nothing but eternity could be asserted regarding Allāh, that the eternal nature of the Qur’ān was questionable, and that humans have free will.

**Mustawshimāt:** (المستوشمات) The women who get themselves marked with tattoos.

**Mutras:** (مترس) A Persian word meaning ‘don’t be afraid.’

**Muttafaq ‘Alayh:** (متفق عليه) Meaning ‘Agreed upon’. The term is used for such *Ahādīth* that are found in both the collections of *Ahādīth: Bukhārī* and *Muslim*.

**Muttaqī:** (المتقى) Derived from its noun *Taqwā* (piety and fear of Allāh), which signifies God-consciousness, a sense of responsibility and accountability, dedication and awe—the things that prompt one to fulfill his duty. *Taqwā* or heedfulness is the main criterion by which God values the deeds of a Muslim (Al-Hujurat 49:13).

**Muttaqūn:** (المتقون) Pious and righteous persons who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and
love Allah much (perform all kinds of good deeds which He has ordained).

**Muwalladun**: The children of female slaves from other nations.

**Muzabah**: The sale of fresh dates for dried dates by measure, and the sale of fresh grapes for dried grapes by measure. In both cases, the dried fruits are measured while the fresh ones are only estimated as they are still on the trees.

**Muzaffat**: A name of a pot in which alcoholic drinks used to be prepared, it is coated with pitch. Also called *Muqayyar*.

**Muzara'ah**: Sharecropping or farming partnership. An arrangement in which the owner of a land provides the land while another takes care of the farming, and they share the crops. Ibn Hajar says *Muzara'ah* refers to sharecropping when the seeds are supplied by the owner of the land, while *Mukhabarah* refers to sharecropping when the seeds are supplied by the cultivator.

**Muzdalifah**: A place between 'Arafat and Mina, about 20 km from Makkah, where the pilgrims while returning from 'Arafat, have to stop and stay for the whole night or greater part of it (the night), between the ninth and tenth of Dhul-Hijjah and to perform the *Maghrib* and *'Ishâ’* prayers (together) there.

**Nâr**: The fire of Hell.

**Nabi**: (p.1. *Anbiya’*) The meaning of the word *Nabi* is a Prophet. To be a Prophet, he should receive a revelation from Allah that does not necessarily mean a revealed book. When a Prophet is instructed to deliver his message to a certain group of people, he is a Messenger. It is stated in the Qur'an that there are no more Prophets and Messengers after Muhammad, the last of the Prophets and Messengers.

**Nabidh**: Water in which dates or grapes etc., are soaked and left overnight and is not yet fermented. It is lawful. But it begins to ferment as the time passes, effervescence and bubbling appear and it turns out to be intoxicating and becomes unlawful.

**Nadhr**: is one of the three types of vows to Almighty Allah.

**Nâdihah**: A camel used for agricultural purposes.

**Nadiy**: A part of an arrow.

**Nafath**: Witchcraft.

**Nafkh**: Puffing of Satan.
Nāfilah: The recommended prayers after or before the daily obligatory prayer.

Nāfi: Literally means ‘optional’. A voluntary act of supererogatory devotion such as Nāfi prayer or Nāfi fast. According to the jurists it has a similar ruling to that of Mustahabb.

Nafs: In Arabo-Persian usage, Nafs (soul or self) is used both for the immortal soul of a human, which survives death, and also for the carnal, or lower, soul. Muslims believe that humans are ultimately spiritual beings, housed temporarily in a physical body. The Nafs represents that core of each individual which exhibits an innate orientation towards God, called Fitrah, and which passes into a different unknown realm upon a person’s physical death in the present world.

Nahd: Sharing the expenses of a journey or putting the journey food of the travelers together to be distributed among them in equal shares.


Nahr: (Literal: slaughtering of the camels only and is done by cutting carotid artery or by poking the jugular vein with a spear or sharp item at the root of the neck); the day of Nahr is the tenth of Dhul-Hijjah on which pilgrims slaughter their sacrifices.

Najāsah: Refers to impurity. It is of two types: Najāsah Ghalizah (heavy impurity) and Najāsah Khaṣifah (light impurity).

Najash: A trick (of offering a very high price) for something without the intention of buying it but just to allure and cheat somebody else who really wants to buy it although it is not worth such a high price.

An-Najāshī: (Title for the) king of Ethiopia (Abyssinia) - Negus.

Najd: Lexically means ‘the elevated land’. The expanse of land between Tihamah and Iraq.

Najis: Something that is impure.

An-Najwā: The private talk between Allāh and each of His slaves on the Day of Resurrection. It also means, a secret counsel or conference or consultation. [See the Qur’ān (V.58:7-13), and also see the footnote of (V.11:18)] (See Sahih Al-Bukhārī, Vol.3, Hadīth No. 621)

Na‘l: Slipper or sandal.

Namimah: (Calumnies) conveyance of disagreeable false information from one person to another to create hostility between them.
Namirah: (نمرة) (pl. Nimâr) A thick sheet of woolen material with stripes like the skin of tiger or leopard. It is used to wrap around the waist.

Nâmisah: (نامية) The women who plucks the eyebrows of other women.


Naqîb: (القيب) A person heading a group of six persons in an expedition (tribal chiefs).

Naqîr: (النقير) A name of a pot in which alcoholic drinks used to be prepared. It is the trunk of a date palm that is hollowed out or curved.

Nasab: (النسب) Lineage or geneology.

Nasârâ: (النصارى) The name given to the followers of the Christian faith both in the Qur’ân and Hadîth.

Nash: (النض) Half portion of anything. It is also said to be twenty Dirhams. Also a measure of weight equal to ½ Uqîyyah (60 grams approximately).

Nasî': (النس) A practice in vogue among the pre-Islamic Arabs. They used to alter the duration of the four sacred months. Whenever they wished to start fighting or to loot and plunder - and they could not do so during the sacred months - they carried out their expedition in one of the sacred months and then later on compensated for this violation by treating one of the non-sacred months as a sacred month.

Nasîhah: (نصيحة) Sincere good advice.

Naskh: (النسخ) A style of curved writing often used for early hand-written copies of The Qur’ân.

Nasl: (النصل) A part of an arrow.

Nâsut: (الناosit) Human, as opposed to Divine.

Nawâfil: (النوارف) (pl. of Nâfilah) Optional practice of worship in contrast to obligatory (Farîdah). See Nafl and Nâfilah.

Nawât: (النوار) Equal to the weight of 5 Dirhams. Some differ and say between three Dirhams to five.

Nifâq: (النفاق) Hypocrisy.

Nifâs: (النفاس) Refers to the flowing of postnatal blood after childbirth.

Nihal: (النحل) Present. (Hibah: Gift; ‘Umrah: Lifelong gift; Ruqba: Gift of house given for lifelong use).
Glossary of Islamic Terms

Nikāh: (النكاح) Pronouncement of marriage or wedlock according to Shari'ah (Islamic law).

Niqāb: (ال النقاب) Face veil with the exception of the eyes. Veil covering full face including the eyes.

Nisāb: (النصاب) A threshold of wealth of which any excess is subject to Zakāh (obligatory charity). So Nisāb is the minimum amount of wealth or property which makes one liable to pay Zakāt. Minimum amount of property liable to payment of the Zakāt, e.g., Nisāb of gold is twenty (20) Mithqāl, i.e., approx. 94 grams; Nisāb of silver is two hundred (200) Dirhams, i.e., approx. 640 grams; Nisāb of food grains and fruit is 5 Awsuq, i.e., 673.5 kgms; Nisāb of camels is 5 camels; Nisāb of cows is 5 cows; and Nisāb of sheep is 40 sheep; etc.

Niyyah: (النية) It is an intention to perform an activity.

Nubūwwah: (النبي) Prophethood.

Nūh: (نوح) A Prophet of Allāh mentioned in the Qurān and the Old Testament.

Nūn: (نون) Fish.

Nūr: (نور) Light


Nusk: (الناسك) Religious act of worship.

Nusub: (النصب) (pl. Ansāb) Nusub were stone alters at fixed places or graves, etc., whereon sacrifices were slaughtered during fixed periods of occasions and seasons in the name of idols, jinns, angels, pious men, saints, etc., in order to honor them, or to expect some benefit from them. These signify all places consecrated for offerings to others than the One True God.

Nusuk: (النسك) A ritual sacrifice as well as other forms of devotion and worship.

Qabā’: (القباء) (pl. ‘Aqbiyah) An outer garment with full-length sleeves.

Qabr: (القبير) Grave.

Qadā’: (القضاء) A prayer said after due time. Literally means ‘carrying out’ or ‘fulfilling’. In Islamic jurisprudence it refers to fulfilling or completing those duties such as prayers or fasting, that one may have missed due to some reason or other.

Qudariyyah: (القدرية) (Also called the people of Qadar/Ahlul-Qadar.) The
Qadariyyah sect has the belief that a person is bound to do what has been written for him, he is not free to do anything he wants - as against the Jabriyyah sect whose belief is just the opposite.

Qadar: (القدر) Divine Preordainment or the Divine Decree.

Qadid: (القديد) Jerked meat, cured meat. Meat cut into strips and dried.

Al-Qadr: (القدر) ‘The Power.’ The name of Sūrah 97 of the Qur’ān also.

Qādi: (الفاضي) Judge.

Qā‘idin: (القاعدين) People who remain inactive and do not actively fight. The opposite of Mujāhid.

Qaylūlah: (التقلولوة) Siesta, midday nap. Rest in the middle of the day even if one does not sleep.

Qalib: (القلب) A well.

Qamīs: (القميص) meaning ‘shirt’. However, due to constant usage, it refers to the long flowing robe worn by Muslim men and which has come to be regarded as an Islamic dress.

Qār: (القار) Tar or pitch.

Qaraz: (القرظ) The leaves of Mimosa Flava used for tanning.

Qard: (القرض) A loan given for a good cause in the Name of Allāh, in the hope of repayment or reward in the Hereafter.

Qard Hasanah: (قرض حسنة) A loan extended fixed for a definite period of time without interest or profit-sharing.

Qari: (القاريء) (pl. Qurrā’) A reciter. Early Muslim religious scholars were called Qurrā’. These were teachers of the early Muslims. This word is now used mainly for a person who knows the Qur’ān by heart, and due to vocal beauty and skill, publicly recite Verses from the Qur’ān. Such recitations serve to inspire and comfort believers, and are often performed early in the morning or prior to the daily worship services, and also to solemnize important occasions and events.

Qarin: (القارن) One who performs Hajj Qirān.

Qarin: (القررين) The Devil companion that is with everyone.

Qarnul-Manāzil: (قرن المنازل) The Mīqāt of the people of Najd, in Arabia (from the east). It is situated on the way to Makkah.

Qasab: (القضب) Pipes made of gold, pearls and other precious stones. Reference to Khadijah’s home in Paradise.
Qasāmah: The oath taken to clear him by 50 men of the tribe of a person who is being accused of killing somebody.

Qasr: Literally means ‘to shorten,’ it is technically used to signify the Islamic rule that during one’s journey it is permissible, and indeed preferable, to pray only two Rak‘ahs in those obligatory prayers in which a person is required to pray four Rak‘ahs.

Qaswā': The name of the Prophet’s she-camel.

Qatīfah: Thick soft cloth like velvet or plush material.

Qattāt: A person who conveys information from someone to another with the intention of causing harm and enmity between them. (Sahih Al-Bukhari, Vol. 8, Hadith No. 82)

Qawmah: Raising one’s head in prayer from bowing and standing up straight.

Qawwām or Qayyim: A person responsible for administering or supervising the affairs of either an individual or an organization, for protecting and safeguarding them and taking care of their needs.

Qaza': Shaving part of the head and leaving part.

Qiblah: The term used in reference to the direction Muslims face during prayers. The focal point of the Qiblah is the Ka‘bah, the house of worship located in the city of Makkah. Depending upon where one is at any given time upon the earth, the Qiblah direction may vary. From North America, the direction is roughly northeast, and worship halls in local mosques are oriented accordingly.

Qil wa Qāl: Sinful, useless talk (e.g., backbiting, lies, etc.).

Qintār: A weight-measure for food grains, etc., e.g., wheat, maize, oat, barley, etc., that is equal to 256.4 kilograms. It is also said that in matters of reward, a Qintār is equal to twelve thousand Uqiyah, each Uqiyah of which is better than heaven and earth.

Qirā’ah: The audible recitation during prayers.

Qirād: Sleeping partnership (see Mudārabah).

Qirām: A thin marked woolen curtain.

Qirāṭ: A special weight; sometimes a very great weight like Uhud mountain. Otherwise usually a small weight that is equal to a gram or less than it. 1 Qirāt = 1/2 Dāniq & 1 Dāniq = 1/6 Dirham. In currency it is twentieth or twenty-fourth of a Dinar.
**Qirbah**: (القرية) A water skin.

**Qirsh**: (القرش) A unit of money.

**Qisâs**: (القصاص) Retaliatory punishment, retaliation in kind (eye for an eye). In Islam though, retaliation should be forgone as an act of charity. See Al-Mā‘īdhah (5: 48). Laws of equality when punishing a person for injuries intentionally inflicted on someone else. See Al-Baqarah (2:178-179).

**Qassiy** or **Qassiyyah**: (الفسي أو الفسة) A linen cloth containing silken lines prepared at Qass in Egypt.

**Qitham**: (القثام) A plant disease that causes fruit to fall before ripening.

**Qiyāmah**: (القيامة) The Day of Resurrection, or the Day of Judgment.

**Qiyās**: (القياس) In simple terms, the verdict given by a Mujtahid or Faqih who considered the case similar in comparison with a case judged by the Prophet ﷺ. In complex issues, using analogies for the purpose of applying laws derived from the Qur‘ān and Sunnah to situations not explicitly covered by these two sources. Qiyās is one of the most important tools for interpreting and implementing the Shari‘ah (Islamic law). Verdicts and judgments are given by the Islamic religious scholars, after due considerations on the following proofs respectively: (a) From the Qur‘ān; (b) From the Prophet’s Sunnah. (c) Conscience of the community from all over the Muslim world; (d) and Qiyās, i.e., reasoning. It is not to be practiced except if the judgment of the case is not found in the first three above mentioned proofs, (a), (b) and (c). According (the Muslim scholar Imām Shafi‘ī), Qiyās is a method for reaching a legal decision on the basis of evidence (a precedent) in which a common reason, or an effective cause, is applicable.

**Qada‘**: (قضاء) Paying in a debt.

**Qubā’**: (القباء) A place on the outskirts of Al-Madīnah. The Prophet ﷺ established a mosque there, which bears the same name. A visit to that mosque on Saturday forenoon and offering a two Rak‘ah prayer is regarded as a performance of ’Umrah in reward according to the Prophet’s saying.

**Qubbah**: (القبة) A small and round one-room tent.

**Qubbatus-Sakharah**: (قبة الصخرة) (Dome of the Rock) The rock within the dome built around 691 CE by the Umayyad Caliph Abdul-Malik in the area of the famous mosque, Aqṣā Mosque or Baytul-Maqdis, in Jerusalem. It is
believed to be the point from where Prophet Muhammad ﷺ was miraculously ascended to heavens.

**Qudāt** (القضاء) Plural form of Qādi.

**Qudhadh** (الندى) A part of an arrow.

**Al-Quds** (القدس) Literally, ‘The Holy,’ this is the name used by Muslims for Jerusalem. It is the third holiest city in Islam, following Makkah and Al-Madinah, because of its significance to Islamic history in the broadest sense.

**Qullah** (الجرار - الجرارة) (Also called Jirār - J) A large drinking water container like a barrel whose size the scholars differ over, from five to fifty water skins (Qirbahs). Even some say them to be the size of two-and-a-half water skins. Scholars have described the quantity of two Qullahs as equivalent to 500 Ratls One Ratl weighs half a seer, i.e., forty tolas. Thus the total quantity of five water skins of water measures approximately 240 kilograms or, according to some scholars, about 227 kilograms.

**Qumqum** (فقم) A narrow-headed vessel.

**Qunūt** (القنوت) Invocation in the prayer. The act of raising both palms in fornt of the face while praying in the second Rak’ah of prayer.

**Qunūt Nāzilah** (قنوت نازلة) Supplication in the event of a calamity.

**Quraysh** (قريش) One of the greatest and prominent tribes in all of Arabia in the Prophet’s era. The Quraysh were the keepers of the Ka’bah and therefore the wealthiest and most powerful tribe. The Prophet Muhammad ﷺ belonged to this tribe, which had great powers spiritually and financially both before and after Islam came. When Prophet Muhammad ﷺ started to preach the true religion of Allāh and persisted in calling people to worship Allāh alone, most of the Quraysh disavowed him and attempted to thwart his efforts, the Quraysh violently persecuted him and his followers, the Quraysh continued to plot Muhammad’s downfall, even going so far as to attempt killing him. They were badly defeated at the battle of Badr by the Muslims and their days of Jāhiliyyah were finally ended when the Muslims liberated Makkah and destroyed all the idols in the Ka’bah in the year 630 CE, after that they yielded and entered the fold of Islam.

**Qurayshī or Qurashi** (قريشى أو قريشى) A person belonging to the Quraysh, the well-known tribe of Arabia. The Prophet Muhammad ﷺ belonged to this tribe, all his descendants are also called Qurayshī.

**Qur’ān** (القرآن) Meaning ‘the recitation,’ or ‘the reading.’ Qur’ān is the Noble Book, the Living Miracle, the last revelation from Allāh to mankind and the jinn before the end of the world, revealed to Prophet Muhammad ﷺ. 
through the angel Jibra’il, over a period of 23 years, the first thirteen of which were spent in Makkah and the last ten of which were spent in Al-Madinah. There is only one Qur’ân in the whole world and it is in the Arabic language. The Qur’ân has one text, one language, and more than one dialects. It has been memorized by millions of Muslims in different parts of the world. The Qur’ân continues to be recited by Muslims throughout the world in the language of its revelation, Arabic, exactly as it was recited by Prophet Muhammad ﷺ nearly fourteen hundred years ago. It consists of 114 Sūrahs (chapters). It is to be read and recited with rules and regulations. When to be touched and to be recited, a Muslim is to be in a state of cleanliness and purity. The authenticity and the totality of the Qur’ân have been documented and recognized. The Qur’ân cannot be translated at all as the Qur’ân represents the exact Words of Allāh. Any translation is considered to be the explanation to the meaning of the Qur’ân. The Qur’ân is so rich and comprehensive in matter that it can easily guide men and women in all walks of their life. It is the ultimate source of guidance for people in all aspects of their spiritual and material lives. The Qur’ân is viewed as the authoritative guide for human beings, along with the Sunnah of Muhammad ﷺ. The Qur’ân amends, encompasses, expands, surpasses and abrogates all the earlier revelations revealed to the earlier Prophets. The names and attributes that are given to the Qur’ân in the Qur’ân speak for themselves. The Qur’ân is also described to be bounteous, glorious, mighty, honored, exalted, purified, wonderful, blessed, and confirming the truth of previous revelations. The Qur’ân has practically proved the truth and effectiveness of all of its names and epithets in the life of all true believers, who practiced its teachings sincerely and devoutly. The Qur’ân has a universal appeal, regardless of peoples’ color, creed, nationality, and geographical divisions of the world.

Qurbān: (الغريبان) Literally means ‘sacrifice’. In Islam it refers to the sacrificing of animals solely for the pleasure of Allāh on the day of ‘Eidul-Adhā and the two days following it.

Qust: (القسمط) A type of incense.

Qu’ūd: (القعود) Sitting posture in prayer while Tahīyyah and Tashah-hud are recited.

Rabā’i: (الرباعي) A male camel whose quadricuspid teeth have appeared, usually about in the seventh year.

Rabā’iyah: (الرباعية) A female camel whose quadricuspid teeth have appeared, usually about the seventh year.

Rabb: (الرب) There is no proper equivalent for Rabb in English language. It means the One and the Only Lord for the entire universe, its
Creator, Owner, Organizer, Provider, Master, Planner, Sustainer, Cherisher, and Giver of security, etc. Rabb is also one of the Names of Allâh. We have used the word ‘Lord’ as nearest to Rabb. All occurrences of ‘Lord’ actually mean Rabb and should be understood as such. For example see Qur’ân 2:21.

**Rabbuka** (ربك) Your Lord, Your Master.

**Rabbul-‘Ard** (رب الأرض) Owner of the land in Musâqât and Muzâra’ah contracts.

**Rabbul-Mâl** (رب المال) A person who invests in Mudârabah or Musharakah. See Sâhibul-Mâl.


**Radîyallah ‘Anhu** (رضي الله عنه) May Allâh be pleased with him (RAA) is said whenever the name of a Companion of the Prophet ﷺ is read or heard or written.

**Radâ’ah** (الرضاعة) The suckling of one’s own or someone’s child.

**Râhilah** (الراحلة) A she-camel used for riding. (Literally means: a mount to ride).

**Rahmân and Rahîm** (الرحمن والرحيم) These words are from the root ‘rahm’ which denotes mercy. In the Qur’ân this attribute of Allâh has been mentioned side by side with the attribute Rahmân (literally ‘merciful’). As such Rahîm signifies Allâh’s mercy and beneficence towards His creatures. Moreover, according to several scholars, the word Rahîm signifies the dimension of permanence in Allâh’s mercy, that the One Who is exceedingly merciful; the One Who is overflowing with mercy for all. See Sûrah 55 of the Qur’ân.

**Rahn** (الرهن) Pledge or mortgage.

**Rayhân** (الريحان) A sweet-smelling plant sweet basil and perfume made from it.

**Rayyân** (الرّيّان) The name of one of the gates of Paradise through which the people who often observe fasting will enter.

**Rajab** (رجاب) It is the seventh month of the Islamic calendar.

**Rajabiyyah** (الرجبية) See ‘Aţirah.

**Rajaz** (الرجز) Name of poetic meter.

**Raj’ah** (الرجعة) The bringing back of a wife by the husband after the first or second divorce.

**Rajm** (الرجم) Means to stone to death those married persons who commit
the crime of illegal sexual intercourse. In the Islamic law the Hadd (prescribed) punishment of illegal sex is Rajm.

Rak'ah: (الركعة) (pl. Raka‘at) Literally, ‘a bowing.’ This term represents a unit of the prayer and consists of one standing, one bowing and two prostrations. Verses from the Qur’an, special prayers and phrases are stated in these different positions. Each of the five formal worship times is comprised of varying numbers of such cycles.

Ramadān: (رمضان) The month of fasting. It is the ninth month of the Islamic calendar. In it the Noble Qur’an started to be revealed to our Prophet ﷺ and in it occurs the night of Qadr and in it also occurred the great decisive Battle of Badr. Thus, it is considered a blessed and holy month. Furthermore, Ramadān is the month in which Muslims fast daily from dawn to sunset to develop piety and self-restraint.

Ramal: (الرمل) Fast walking accompanied by the movements of the arms and legs to show one’s physical strength. This is to be observed in the first three rounds of the Tawāf around the Ka‘bah, and is to be done by the men only and not by the women.

Ramy: (الرمي) The throwing of pebbles at the pillars (Jimār) at Mina.

Rāsul-Māl: (رأس المال) Capital invested in Mudārakah or Musharakah.

Rasūl: (الرسول) The meaning of the word Rasūl is a Messenger. Allāh sent many Prophets and Messengers to mankind. Amongst them, the names of twenty-five are mentioned in the Qur’an. From within the list, the Qur’an states the names of five Messengers who are the Mighty ones. These are: Nūh (Noah), Ibrāhīm (Abraham), Mūsā (Moses), ‘Īsā (Jesus), and Muḥammad ﷺ. See Nabī.

Rāfī: (الرافع) Measurement equal to half a seer or a liter. See Qullah.

Rāwī: (الراوي) A narrator. In Hadīth literature, it means the narrator of Ahādīth.

Rāyah: (الراية) A flag, it is bigger than Liwā’ (standard).

Ribā: (الربا) It literally means ‘to grow; to increase, to expand.’ Technically, Ribā denotes the amount that a lender receives from a borrower at a fixed rate in excess of the principal. It is of two kinds: 1. Ribā Nasī‘ah (ربة النسيئة) - taking interest on loaned money. 2. Ribā Fadl (ربة الفضل) - taking something of superior quality in exchange for giving less of the same kind of thing of poorer quality. See Al-Baqarah (2:275-280), Āl Imrān (3:130).

Ribāt: (الرباط) Guarding Muslim frontier. Guarding the boundaries of Muslim lands against possible attacks from the enemies. It is considered one
of the highly praiseworthy forms of worship.

Ridā': (الرديء) A piece of cloth (sheet etc.) worn around the upper part of the body.

Rijz: (الرجز) Whispering, evil suggestions.

Rikāz: (ركاز) Buried wealth or treasure (from the pre-Islamic period) discovered in any land, whose ownership and burial period is not known. One-fifth of it goes to the public treasury and the rest to the founder or owner of the land.

Risālah: (الرسالة) Regarding Hadīth compilations: collection of Ahādīth dealing with a particular topic.

Riwāyah: (الرواية) Narration.

Riyā: (الرياء) A minor Shirk (polytheism). Carrying out a religious act for worldly gains and not for the pleasure of Allāh.

Riyādul-Jannah: (رياضة الجنة) A part of the Masjid Nabawi that is said to be a part of Paradise.

Rāhullāh: (روح الله) According to the early religious scholars from among the Companions of the Prophet ﷺ and their students and the Mujtahidūn, there is a rule to distinguish between the two nouns in the genitive construction. (A) When one of the two nouns is Allāh, and the other is a person of a thing, e.g., (i) Allāh’s House (Baytullāh), (ii) Allāh’s Messenger; (iii) Allāh’s slave (‘Abdullāh); (iv) Allāh’s spirit (Rāhullāh) etc. The rule of the above words is that the second noun, e.g., House, Messenger, slave, spirit, etc. is created by Allāh and is honorable with Him, similarly Allāh’s spirit may be understood as the spirit of Allāh, in fact, it is a soul created by Allāh, i.e., Jesus, and it was His Word: “Be!” - and he was created (like the creation of Adam). (B) But when one of the two is Allāh and the second is neither a person nor a thing, then it is not a created thing but is a quality of Allāh, e.g., (i) Allāh’s Knowledge (‘Ilmullāh); (ii) Allāh’s Life (Hayātullāh); (iii) Allāh’s Statement (Kalāmullāh); (iv) Allāh’s Self (Dhātullāh) etc.

Rāhul-Qudus: (روح القدس) ‘The Holy Spirit.’ Another name for the Angel Gabriel (Jibra’il).

Rukn: (الركن) Pillar, basic article.

Rukū‘: (اركوع) It means to bend the body to bow. This bowing is one of the acts required in Islamic prayer. Additionally, the same word denotes a certain unit in the Qur’ān. The whole Book, for the sake of the convenience of the reader is divided into thirty parts (Ajzā’, sing. Juz’), and each Juz’ consists usually of sixteen Rukū‘.
Ruqba: (ثقبة) A kind of gift in the form of a house given to somebody to live in as long as he is alive.

Ruqyah: (الرقيه) Incantation, amulet. Divine Speech recited as a means of curing disease. (It is a kind of treatment, i.e., to recite سورة اللفاتحة or any other سورة of the Qur'an and then blow one’s breath with saliva over a sick person’s body-part).

Rushd: (الرشيد) It means the right way (see 2:256). It also implies integrity and maturity in thought and action (see 21:51).

Rutab: (الرطب) Ripe dates, opposite of Busr.

Sā‘: (الساع) A volume measure that equals four Mudds (3 kg. approx) (also 2.172 kg.), one Sā‘ of Al-Madinah was equal to about two and a half kilograms

Sabà: (الصاب) Easterly wind.

As-Sab'ah: (السبعة) The seven compilers of أحاديث - Bukhārī, Muslim, Abū Dāwūd, Nasā‘ī, Tirmīdhi, Ibn Mājah, Ahmad.

Saba’ or Sheba: (سبي) The queen who visited Solomon to test his wisdom. Biblical name of Saba. (See Sābi‘ūn or Sabeans)

As-Sab‘ul-Mathānī: (السبع المئاني) The seven repeatedly recited Verses, i.e., سورة اللفاتحة.

Sabā’hāh: (صباحاء) An exclamation indicating an appeal for help.

As-Sabat: (السبت) It means Saturday, which was declared for the Israelites as the holy day of the week. God declared the Sabbath as a sign of the perpetual covenant between God and Israel. (Exodus 31:12-16.) The Israelites were required to strictly keep the Sabbath, which meant that they may not engage in any worldly activity; they may not cook, nor make their slaves or cattle serve them. Those who violated these rules were to be put to death. The Israelites, however, publicly violated these rules. For further details, see سورة 7, Al-A‘raf.

Sābi’: (الصابيء) (pl. Sābians) Those who change their religion.

Sābiqūn: (الصابقون) See Muqarrabūn.

As-Sābiqīnāl-Awwalūn: (الصابقون الأولون) The first forerunners in the faith.

Sābirūn: (الصبرون) People who are patient and steadfast.

Sābi‘ūn or Sabeans: (الصابدون) Of or pertaining to Saba, an inhabitant of Saba or Sheba, Biblical name, Sheba. an ancient kingdom in southwestern Arabia noted for its extensive trade, esp. in spices and gems. The Sabaeans played an
important role in the history of early Arabia. They had a flourishing kingdom in the Yemen tract of South Arabia about 800-700 BC, though their origin may have in North Arabia. Probably the Queen of Sheba is connected with them. They succumbed to Abyssinia about 350 AD and to Persia about 579 AD. Their capital was near San‘ā’. They had beautiful stone buildings in which the pointed arch was noticeable. It is said that this passed nation used to say Lā Ilāha ill allāh (none has the right to be worshiped but Allāh) and used to read Zabūr (The Psalms of the Sābiʿūns) and they were neither Jews nor Christians. (See note of Yusuf Ali, 76)

**Sabr:** (الصبر) Sabr is a comprehensive term having various shades of meaning. It implies (a) patience in the sense of being thorough, dedicated and devoted, (b) constancy, perseverance, steadfastness and firmness of purpose, (c) disciplined and planned effort with confidence and belief in the mission itself and (d) a cheerful attitude of acceptance and understanding under suffering and hardship and in times of strife and violence, and thankfulness to God in happiness, success and achievement.

**Sa‘dān:** (السعدان) A thorny plant suitable for grazing animals. Some say it to be Neurada poecumbens.

**Sadaq:** (الصدق) This word has the same meaning as Mahr.

**Sadaqah:** (الصدقة) Literally, ‘righteousness.’ This terms refers to the voluntary giving of alms (charity). Sadaqah is distinct from Zakāh, which is a mandatory contribution paid yearly and calculated based on one’s wealth or assets. Sadaqah can consist of any item of value, and can be provided to any needy person. The Qur’ān states that Allāh loves those who are charitable and promises great reward and forgiveness for those who give regularly to others in need.

**Sadaqatul-Fitr:** (صدقة الفطر) Refers to the charity that is given on or prior to the day of ‘Eidul-Fitr.

**Sādūq:** (الصدوق) Truthful.

**As-Safā wal-Marwah:** (الصفا والمرهوة) Two mountains at Makkah neighboring Al-Masjidul-Harām (the Great Sacred Mosque) to the east. One who performs 'Umrah and Hajj should walk seven times between these two mountains and that is called Sa’y. These are referred to in the Qur’ān as one of the symbols of Allāh. See Al-Baqarah (2).

**Safar:** (الصفر) It is a disease that afflicts the abdomen, and it is not a contagious one.

**Saghirah:** (الصغيرة) A child or minor girl underage.
**Sahābah:** (sing. Sahābī) A term meaning ‘companions,’ commonly used in reference to those followers of Prophet Muhammad ﷺ who were closest to him in his lifetime, kept frequent company with him, and strove to emulate his sayings and doings. The Sahābah’s piety, knowledge and love for the Prophet ﷺ were important factors in the perpetuation of his teachings and the painstakingly careful recording of his Ahādīth in the years following his death.

**Sahbā:** (صحاء) A place near Khaybar.

**Sāhibul-Māl:** (صاحب المال) (pl. Ashābul-Māl) (also, Rabbul-Māl) The financier in the Mudārabah form of partnership agreement. provides the finance while the Mudarib provides the entrepreneurship and management. There can be many Ashābul-Māl and Mudaribs in a given Mudārabah agreement.

**Sahifah:** (السيرة) A page or manuscript. Collection of Ahādīth by a Companion.

**Sahīhayn:** (الصحيحين) The Twins. The two most authentic books of Ahādīth—Sahīh Al-Bukhārī and Sahīh Muslim.

**Sahīh Al-Bukhārī:** (صحيح البخاري) A book of Ahādīth compiled by Imām Bukhārī.

**Sahīh Muslim:** (صحيح مسلم) A book of Ahādīth compiled by Imām Muslim.

**Sahūr:** (الصحور) A light meal taken by Muslims before dawn prior to beginning the daily fast of Ramadan. Arising for this meal is an emulation of Prophet Muhammad ﷺ, since it was his practice to do so, and thus is part of his Sunnah.

**Sahw:** (السهو) Forgetting (here it means forgetting how many Rakʿāt a person has prayed in which case he should perform two prostrations of Sahw).

**Sāʿīmah:** (السائمة) A flock of about one hundred grazing animals.

**Sāʿibah:** (السائبة) A she-camel used to be let loose for free pastures in the name of idols, gods, and false deities, and nothing was allowed to be carried on it. (See the Noble Qurʾān 5:103)

**Sayhah:** (الصيحة) Torment-awful cry.

**Sayhān wa Jayhān:** (سيحان وجيحان) Sayhān (Oxus or Amu Darya) and Jayhān (Jaxartes or Syr Darya) are two rivers in the country of Syria. These are different from Sayhūn and Jayhūn that are in the territory of Khurasan. (Muʿjam Al-Buldān of Baladhari, 2/227, 3/333). Some maintain that Sayhūn is in India and Jayhūn in Khurasān. Furāt (Euphrates) flows from Turkey through Syria and Iraq and joins Tigris to form Shai`ul-Arab, and the Nil (Nile) is the well-known river in Egypt.
Sayy'ah: (السُنيَةَ) (pl. Saiyy'āt) Sins or demerits or bad deeds (opposite of Hasanah), often means what one earns by doing something wrong (committing a sin). According to a Hadīth, if one does one thing wrong, he will receive one demerit, but if he intends to do it and restrains himself, he will get a reward.

Sajdah: (المسجدة) (pl. Sujūd) The act of prostration in the prayer, when seven portions of the body touch the earth: the forehead on pure ground, two palms, two knees, and the two big toes. The two prostrations together are called Sajdatayn.

As-Sajdah: (المسجدة) Surah 32 of the Qur`ān.

Sajdatus-Sahw: (سجدة السهو) Prostrations for forgetfulness. Remedial Prostrations to recompense forgetting a required act of prayer.

Sakinah: (السكينة) Tranquility, calmness, peace and reassurance etc.

Salab: (السلب) Belongings (arms, horse, etc.) of a deceased warrior killed in a battle.

Salaf: (السلف) A sale in which the price is paid at once for goods to be delivered later.

Salaf: (السلاف) Predecessers, ancestors, forefathers, ascendants.

Salam: (السلام) Synonym of Salaf.

Salām: (السلام) Literally means ‘peace’. It is a salutation or a way of greeting among Muslims. With the greetings of peace or with safety. In prayer it refers to the saying of ‘As-Salāmu ‘Alaykum wa Rahmatullah’ which denotes the end of the prayer.

Salūṭ: (الصلاة) Prayers. Salūṭ is a spiritual relationship and communication between the creature and his Creator. Salūṭ refers to the prescribed form of worship in Islam, and is one of the ‘five pillars’ of Islam. Muslims perform the prayers five times throughout each day as a means of maintaining God-consciousness, to thank Him for His blessings and bounty, and to seek His help and support in one's daily life. These prayers and their time zones are: 1. Fajr (dawn or morning prayer), after dawn but before sunrise; 2. Zuhr (noon prayer), early afternoon till late afternoon; 3. ‘Asr (afternoon prayer) late afternoon prayer till sunset; 4. Maghrib (sunset prayer); just after sunset; 5. ‘Isha’ (night prayer); late evening till late at night. Consult a prayer manual for full details. Each prayer consists of a fixed set of standings, bowings, prostrations and sittings in worship to Allāh. Prayers are to be performed with mental concentration, ver-
bal communication, vocal recitation, and physical movements to attain the spiritual uplift, peace, harmony, and concord. To perform Salât, a Muslim has to have ablution (Wudū'). He/she should make sure that cleanliness of body, clothing, and place are attained before performing Salât.

Salât: (الصلاة) (pl. Salawāt) We are told to send the blessings of Allah whenever the name of the Prophet Muhammad ﷺ is mentioned. There are great merits of sending the blessings through our supplication and invocation (Du‘ā). So Salât (the act of sending the blessings) is not to be confused with Salat (prayer). The supplication of sending the blessings upon the Prophet ﷺ is: “O Allah, send Your grace, honor and mercy upon Muhammad and upon the family of Muhammad, as You sent Your grace, honor and mercy upon Ibrāhim, You are indeed Praiseworthy, Most Glorious. O Allah, send Your blessings upon Muhammad and upon the family of Muhammad, as You sent Your blessings upon Ibrāhim, You are indeed Praiseworthy, Most Glorious.” Muslims are informed that if they proclaim such a statement once, Allah will reward them ten times.

Salâtul-Awwābin: (صلاة الأوائبين) It is another name for Salâtud-Duhâ, that is prayer after sunrise.

Salâtud-Duhâ: (صلاة الضحى) That is an optional prayer after sunrise.

Salâtul-Hâjah: (صلاة الحاجة) Prayer at times of need.

Salâtul-Istikhârah: (صلاة الاستخارة) Prayer for (seeking) guidance. See Istikhârah.

Salâtul-Istisqa': (صلاة الاستسقاء) Prayer for rain.

Salâtul-Janâzah: (صلاة الجنازة) Funeral prayer in absentia. The prayer is done in a standing position only and consists of four Takbîrs: 1. After the first Takbîr, Al-Fātiha is recited. 2. After the second Takbîr, Tashahhud and As-Salâtul-Ibrâhimîyyah are recited. 3. After the third Takbîr, the deceased person is prayed for, his or her relatives, and all Muslims in general. 4. After the fourth Takbîr, the prayer is finished by uttering As-Salâm ‘Alaykum while turning to the right.

Salâtul-Jamâ’: (صلاة الجمع) Combined prayer.

Salâtul-Jamā’ah: (صلاة الجماعة) Congregational prayer.

As-Salâtul-Jâmi’a: (صلاة الجمعة) Prayer is about to begin.

Salâtul-Jumu’ah: (صلاة الجمعة) Friday prayer. See Jumu’ah.

Salâtul-Khawf: (صلاة الخوف) Prayer in the state of insecurity. For its procedure see Sûrat An-Nisâ’ 4:102.
**Glossary of Islamic Terms**

**Salātul-Kusūf wal-Khusūf:** The prayer for the Eclipse of the moon and the Eclipse of the sun.

**As-Salātul-Maktūbah:** Prescribed prayers/obligatory prayers.

**Salātul-Qasr:** Shortened prayer.

**Salātut-Tatāwwu':** A voluntary prayer.

**Salātut-Tasbīh:** The prayer of glorification.

**Sālih:** The word means to reconcile, to put things in order, signifies behavior that is righteous, just and dignified. ‘Amal Sālih, honorable or righteous action, is often combined in the Qur’ān with Iman and made a condition for success in this world, as well as in the Hereafter. Also a Prophet of Islam, peace be on him.

**Salwā:** Quails. It is told that along with manna, quails were also sent to Israelites as a food. Quails in large flights are driven through winds in the Eastern Mediterranean in certain seasons of the year.

**As-Samad:** One of the ninety-nine Attributes of Allāh. It means Absolute, Eternal, and Everlasting. It refers to the One to Whom all created beings turn to for all their needs, and Who is not dependent on anything or anyone for any need. Allāh is The Most Perfect in His Attributes.

**Sami'llāhu Liman Hamidah:** Allah heard him who sent his praises to Him. The phrase that is uttered in the prayer while one stands upright from the bowing position.

**Samur:** A kind of tree.

**Sanāh:** Means ‘good’ in the Ethiopian language.

**Sannūt:** Fennel or aniseed.

**Saqīfah:** A shelter with a roof. The Companions of the Prophet met in a Saqīfah in Al-Madinah to pledge their loyalty to Abu Bakr after the death of the Prophet.

**Sarf:** Exchange. (Neither Sarf nor ‘Adl means neither exchange nor substitute, or no repentance nor ransom, or no obligatory or voluntary deed.)

**Sarif:** A place six miles away from Makkah.

**Sariyyah:** A small army sent by Prophet Muhammad for Jihād, in which he did not personally take part.

**Satr:** Means ‘cover, shield’. And it refers to that area of the body that has to be covered. It is also referred to as the ‘Awrah.
Sawm: (pl. Siyâm) Fasting. The daily fasts Muslims undertake during the month of Ramadân, and is one of the ‘five pillars’ of Islam. For Muslims, fasting means total abstinence from all food, drink, and marital sexual relations from dawn to sunset. Muslims fast for many reasons, including to build a sense of willpower against temptation, to feel compassion for less fortunate persons, and to re-evaluate their lives in spiritual terms. Fasting is also a training process to attain self-restraint, self-control, self-discipline, self-obedience, and self-education. Few people are excused from fasting during Ramadân. Some are required to make up later for the days they did not fast such as the travelers (over 50 miles by any means), sick, pregnant women, women nursing babies, and women during their periods. Other excused people are required to feed a poor person one meal for each day they do not fast if they can afford it, such as the elderly people and the ones who have permanent diseases like ulcers.

Sawâd A‘zam: (السواد الأعظم) The great majority.

Sawîq: (السووق) A kind of mash made of powdered roasted wheat or barley grain (also with sugar and dates).

Sâ’î: (الساعي) The going for seven times between the mountains of Safâ and Marwâh in Makkah during the performance of Hajj and ‘Umrah. It is done to symbolize Hajar’s search for water for her son Ismâ’il.

Sâ’î: (الساعي) The person responsible for collecting the Zakât is sometimes called Sâ’î.

Sayyid: (السيد) A descendant of the Noble Prophet ﷺ. See Qurayshî.

Sayyid: (السيد) Leader or chief.

Sayyidi: (سيدي) My master.

Sayyidul-Istighfâr: (سيد الاستغفار) The Master Supplication for forgiveness.

Sha‘a‘îrullâh: (شعراء الله) These refer to all those rites which, in opposition to polytheism and outright disbelief and atheism, are the characteristic symbols of exclusive devotion to Allâh.

Sha‘bân: (شعبان) The eighth month of the Islamic calendar.

Shâfi‘î: (شافعي) Islamic school of law founded by Imâm Shâfi‘î. Followers of this school are known as the Shâfi‘î.

Shahâdah: (الشهادة) An Arabic word meaning ‘witnessing’. The declaration of faith: Là ilâha illallah Muhammadur-Rasûlullâh (I testify that none has the right to be worshiped but Allâh and I testify that Muhammad is the Messen-
ger of Allah). A person must recite the Shahādah to convert to Islam. The Shahādah constitutes the first of the ‘five pillars’ of Islam.

Shahīd: (الشهيد) (pl. Shuhadā’) A martyr. Someone who dies in the way of Allah.

Shāhīd: (الشاهد) A witness.

Shaikh: (الشيخ) A title or a nickname for an elderly person or a religious leader in a community. This title is also given to a wise person. The meaning of the word Shaykh has been distorted, misused, and abused by some mass media to reflect the wrong meanings. In the Sufi tradition, the term has a more specific application, referring to leaders within various Tariqahs (spiritual orders or groups).

Shaitān: (الشيطان) (pl. Shayātīn) Satan, the enemy of mankind and the source of evil in the world. See Iblīs.

Ash-Shajarah: (الشجرة) A well-known place on the way from Al-Madinah to Makkah.

Shām: (الشام) The region comprising Syria, Palestine, Lebanon and Jordan.

Shamlah: (الشمالة) Turban, head wrap, cloak, mantle.

Shaqq: (الشق) Ditch type of grave.

Sharī’ah: (الشريعة) These are the rules and regulations of Islam, the Divine law. Sharī’ah is the totality of Allah’s Commandments relating to man’s activities. It signifies the entire Islamic way of life, especially the Law of Islam. The Sharī’ah is based upon the Qur’ān and the Sunnah of the Prophet Muhammad ﷺ, and is interpreted by scholars in deliberating and deciding upon questions and issues of a legal nature.

Sharikah: (الشركة) The term is used for joint-stock companies and corporations as well, but is qualified with an adjective to indicate its nature. Thus, Sharikah Musāhamah (شركة مساهمة) for a public limited company or a corporation whose capital has been subscribed to by the general public.

Sharqā': (الشرقاء) An animal with split ears.

Shawwāl: (شوال) The tenth month of the Islamic calendar.

Shi’ah: (الشيعة) Literally, ‘party’ or ‘partisans.’ This term designates those Muslims who believe that the rightful successor to Prophet Muhammad should have been ‘Ali bin Abu Tālib, rather than the first caliph Abu Bakr Siddiq. Moreover, Shi’ahs believe that ‘Ali was granted a unique spiritual authority, which was passed on to certain of his descendants given the title of Imām (leader). The largest group in Shi’ism believes that ‘Ali was the first of
twelve Imāms, and that the last one continues to exist, albeit miraculously and in a state of occultation (concealment from human view). The teachings of these spiritual leaders are an additional source of Shari'ah (Islamic law), used by Shi‘i religious scholars to derive legislation and issue religious opinions. So, a Shi‘ah is a follower of the twelve Imāms. Shi‘ah Muslims may be found in Iran, Iraq, Afghanistan, Lebanon, Syria, Pakistan, India, and some Gulf States. A branch of Islam comprising about 10% of the total Muslim population.

**Shī‘b**: (الشبع) A narrow pass.

**Shighār**: (الشغار) A type of marriage in which persons exchange their daughters or sisters in marriage without Mahr.

**Shiqāq**: (الشقاق) Difference between husband and wife.

**Shirāk**: (الشراك) A leather strap.

**Shirk**: (الشرك) Polytheism and it is to worship others along with Allāh. This term commonly used to mean association of something other than God with God. For Muslims, Allāh is Absolute, Complete, and Self-Sufficient. To set anything alongside or in place of God as reality is to commit the sin of association, which is the only sin that Allāh does not forgive, according to the Qur‘ān. Thus, paganism, or even atheism, is viewed as expression of Shirk.

**Shirkah**: (الشراكه) Partnership between two or more persons, whereby unlike Mudārābah, all of them have a share in finance as well as entrepreneurship and management, though not necessarily equally.

**Shirkah ʿĀmmah**: (الشراكه العامة) A partnership in which each partner is a general attorney for the other partner; a partnership that permits trading in all types of goods.

**Shirkatul-Amwāl**: (شراكه الأموال) A partnership in which participation is based on the contribution of wealth by all partners, but the partnership has to be of the type ‘Inān or Mufāwadah.

**Shirkatul-ʿAqd**: (شراكه العقد) A partnership created through contract as opposed to co-ownership that may be the result of a joint purchase or agreement or it may result from inheritance or from some other legal situation.

**Shirkatul-ʿInān**: (شراكه العنان) A basic contract of partnership based on agency in which participation may either be on the basis of wealth or labor or credit-worthiness, and in which, equality of contribution or legal capacity is not necessary.

**Shirkatul-Jabr**: (شراكه الجبر) Mandatory co-ownership created by an act of law, like inheritance.
Shirkah khāssah: Partnership for a single venture or for trading in a particular item; partnership in which each partner is a special attorney of the other partner.

Shirkat Mafālis: A partnership between persons, whose assets have been reduced to copper coins and who have to buy on the basis of credit-worthiness; see Shirkatul-Wujūh.

Shirkah Mufawadah: An unlimited partnership.

Shirkatul-Wujūh: Partnership based on credit-worthiness of the partners in which the ratio of profit and loss is based on the liability borne, but the partnership has to be of the type 'Inān or Mufawadah.

Shirkatul-Wujūh: It is a term used by the Mālikis to indicate a situation, where two or more persons are buying goods on credit. It is different from the Hanafi Shirkatul-Wujūh insofar as it requires the physical presence of all the partners at the time of purchase.

Shufah: Pre-emption.

Shukūk: Check, certificate of debt, certificates of investment.

Shūrā: Consultation.

Shūrāt: One of the Khawārij sect. So called because they thought that they had sold their lives for the pleasure of Allāh.

Shūrūt: Terms and conditions in Islamic law.

Sibtiyyah: A hairless sandal dyed with the leaves or pods of Qaraz which is a species of Mimosa tree, making a brown color.

Siddīq wa Siddīqun: The steadfast affirmers of truth. Those followers of the Prophets who were first and foremost to believe in them. (See the Qur'ān 4:69)

Siddīq: Abū Bakr, one of the closest Companions of Prophet Muhammad, was given the appellation as-Sadiq, 'the Truthful.' Upon the death of the Prophet in 632 CE, Abū Bakr became the first caliph (successor) and served as leader of the Muslim community until his death in 634 CE.

Sidr: Lote tree (or Nabk tree).

Sidratul-Muntahā: ‘The lote-tree of the furthest limit.’ A Nabk tree over the seventh heaven near Paradise, the place where form ends and beyond which no created being may pass. See An-Najm (53:14-18).
Glossary of Islamic Terms

**Siffin:** (صفين) A battle that took place between ‘Ali’s followers and Mu‘awiyah’s followers at the river of the Euphrates in Iraq.

**Sihah Sittah:** (الصحاح السبعة) The term *As-Sihah us-Sittah* (The Sound Six authentic collections of *Ahadîth*), is used for the compilations done by Imâms and Scholars named, Bukhârî, Muslim, Tirmidhi, Nasa‘î, Abu Dâwud and Ibn Mâjah. Today, Muslim scholars have found the collections by the latter scholar (Ibn Mâjah) to have defective narrations. The majority of the Shi‘ah reports are of even later date than the early compilations. For the most part, they are from the *Buyid* period of around 454 Hijri.

**Sihâq:** (سحاق) Lesbian sex act. Sexual act between females. This is strongly condemned in Islam, and is considered a major sin.

**Sijjin:** (السجن) It is a ‘prison’ where the records of the evil doers are kept. See *Al-Mutaffifin* (83:7-9).

**Sin-nul-Bulagh:** (سن البلوغ) This is the age of maturity and puberty. It is the age at which the Muslims are considered an adult and becomes accountable for his/her duties in Islam. There is no fixed age for that in terms of years, and it is decided by three signs: having a menstruation, period or pregnancy for girls, and being physically mature or having a wet dream for boys, growing pubic hair, or reaching the age of fifteen, whichever comes first.

**Sin-nut-Tamiz:** (سن التميز) This is the age of distinguishing. This age is used in *Fiqh* to decide the age before which the mother has the right to keep the child after divorce. It varies from one person to another. The age is reached when the child can take care of himself or herself and no longer needs an adult to help him eat, get dressed, and clean himself or herself. In the school of thought of Abu Hanifah, it is seven years for the boy and nine years for the girl. The girl is given longer time so that she can learn more of the habits of women.

**Siyarâ’:** (السيراء) A sheet of pure or mixed silk having yellow stripes.

**Sirah:** (السيرة) The writings of the Companions of the Prophet ﷺ about him, his personality, his life story, and his ways of handling different situations is called *Sirah*. The famous collections of the *Sirah* are At-Tabari, Ibn Ishaq, and Ibn Hisham. These days *Ar-Rahîq Al-Makhtûm* in many languages is very famous. The *Sirah* is a source of reference that Muslims rely on in their daily life situations and problems.

**Sirât:** (الصراط) The bridge that will be laid across Hell-fire for the people to pass over on the Day of Judgment. It is described as sharper than a sword and thinner than a hair. It will have hooks over it to snatch the people.

**As-Sirâtul-Mustaqîm:** (الصراط المستقيم) ‘The straight path,’ the path that the
Prophet Muhammad ﷺ demonstrated to mankind by way of the Noble Qur’ān. The path that leads to Paradise.

Sirri Salāt: (الصلاة السرية) Prayer of inaudible recitation. The congregational prayers of Zuhr and ‘Asr.

Sirwāl: (السروال) Long under garment (pyjama) worn by the Arabs, and Muslims of Turkey, Bangladesh, India, and many countries of Africa and Near East.

Siwāk: (السواك) A piece of a root of a tree called Arāk, used as a tooth stick. Also called a Miswāk.

Subh Sādiq: (الصباح الصادق) Literally means ‘true dawn.’ It refers to the time when whiteness (brightness) can be noticed on the breadth of the horizon. It is at this time that the Fajr prayer commences.

SubhānAllāh: (سُبْحَانَ اللَّهِ) To esteem Allāh by saying ‘Glorified is Allāh’ and holding that He is free from all that (unsuitable evil things) that are ascribed to Him by the polytheists.

Subhānahu wa Ta’ālā: (سُبْحَانَاهُ وَتَعَالَى) ‘He is Glorified and Exalted.’ This is an expression that Muslims use whenever the Name of Allāh is pronounced or written. The meaning of this expression is:Allāh is pure of having partners and He is exalted from having a son. Muslims believe that Allāh is the only God, the Creator of the universe. He does not have partners or children. Sometimes Muslims use other expressions when the Name of Allāh is written or pronounced. Some of which are: ‘Azza wa Jalla: ‘He is the Mighty and the Majestic’; Jalla Jalālūhu: ‘He is the Exalted Majestic.’

Suffah: (الصافة) A shaded verandah with raised platform attached to the Prophet’s Mosque in Al-Madinah where poor Muslims, including some of the most exalted Companions, used to take shelter, seek knowledge and sleep during Prophet Muhammad’s time. It was also used by the Prophet ﷺ as a welcoming point for newcomers or poor people. It was part of his mosque.

Sūfī: (سوُفِي) One who endeavors to achieve direct inward knowledge of God through adherence to various spiritual doctrines and methods. These include repeatedly invoking the Divine Names and reciting other religious expressions, living an austere lifestyle, and participating in various spiritual gatherings usually formed around a spiritual master with the title Shaykh. Historically, sufis have been grouped into organizations known as Tariqahs.

Sufism: (السوّفية) A particular spiritual approach and lifestyle adopted by some Muslims (known as Sufis), rather than a distinct branch of Islam. Sufism holds that direct and intimate knowledge of God can be achieved through spiritual discipline, exertion, and austerity. Essentially, Sufism is seen
as an ‘inward’ path of communion with God, complementing the Shari’ah, or ‘outward’ religious law.

**Sufrah**: (السفرة) Dining sheets, eating cloth, when the meal is ready, food is served. A piece of cloth, sheet or skin spread out on the ground, and food is put over it, either in the form of heap or in a dish type utensil to eat it combinedly.

**Suhuf**: (الصفحات) pages or manuscripts.

**Suhuliyyah**: (السحولية) A cotton cloth, its name is derived from the name of a village in Yemen called Suhul.

**Suhür**: (السحور) Predawn meal. A meal taken before Fajr in the month of Ramadan to begin fasting.

**Sujūd**: (السجود) See Sajdah.

**Sunnah**: (السنة) Literally means legal ways, orders, acts of worship and statements etc., of the Prophet ﷺ. The Ahādīth are reports on the Sunnah. The two major legal sources of jurisprudence in Islam are the Qur’ān and the Sunnah. The Sunnah may confirm what is mentioned in Qur’ān, interpret and explain it, specify what is meant by some general Verses, limit and restrict the meaning of any Verse in it, or may explain something that has been revealed in Qur’ān.

**As-Sunnat-ut-Taqrīriyyah**: (السنة التقريرية) The Prophet’s remaining silent on any Companion’s explanation of his action amounts to his approval, as we know, the Prophet’s abstaining from disapproving anything said or done before him means his approval.

**Sunnah or Mustahabb**: (السنة أو المستحب) means recommendable, desirable. The acts whose neglect is not punished, but whose performance is rewarded, e.g., the call for prayers (adhan). See Mustahabb.

**Sunnah**: (السنة) That action which the Prophet ﷺ did or sanctioned. Sunnat prayers are of two types: Sunnat Mu’akkadah and Sunnat Ghayr Mu’akkadah.

**Sunnah Mu’akkadah**: (السنة المؤكدة) Compulsory prayers. Those prayers the Prophet ﷺ continuously carried out. To leave out such a type of Sunnat is a sin and one is punished for this. However, there is no harm if one leaves it out because of some valid excuse.

**Sunnah Ghayr Mu’akkadah**: (السنة غير المؤكدة) Unascertained prayers. These
prayers the Prophet ﷺ carried out, but also left out at times without any reason. To follow such a type of Sunnat entails reward and to leave it out does not necessitate any punishment. These types of optional prayers were much, but not always, practiced by the Prophet ﷺ.

Sunni: A term designating those Muslims who recognize the first four successors of Prophet Muhammad ﷺ as the ‘Rightly-Guided Caliphs,’ and who attribute no special religious or political function to the descendants of the Prophet’s son-in-law ‘Ali bin Abu Tâlib. Sunnis hold that any pious, just, and qualified Muslim may be elected a caliph. Sunnis comprise the majority of Muslims, numbering about 90% of the total.

Sûrah: A distinct chapter of the Qur’ân, designated by a title such as Abraham, The Pilgrimage, or The Table-Spread. An individual Verse within a Sûrah is called an Ayah. The Qur’ân is comprised of 114 Sûrahs of varying lengths. Each Sûrah in the Qur’ân is named from some subject or word that is particularly striking in that chapter.

Sutrah: Screen. An object like a pillar, wall or stick, a spear etc., the height of which should not be less than a foot and must be in front of a praying person to act as a symbolical barrier or screen between him and the others.

Tâbah: (الطاعة) Madinatun-Nabi (City of the Prophet), Madînah Munawarrah (the Illuminated or the Enlightened City), Tâbah, Taybah, Yathrib are the other names for Al-Madinah. See Al-Madînah.

Tabî: (تبع) A male two-year-old cattle, cow or ox (entered its second year).

Tabi’ah: (تبيعة) A female two-year-old cattle, cow or ox (entered its second year).

Tâbi‘ûn: (التابعون) Successors, are those who benefited and derived their knowledge from the Companions of the Prophet ﷺ.

Tabûk: (تبوك) A well-known town about 700 kilometers north of Al-Madinah.

Tadbir: (التدبير) About freeing a slave.

Tadlis: (التدليس) (Truncation) For some reasons, like explicit affirmation of a Mudallis (Truncated - immediate narrator not known) having directly heard from whom he is reporting, references from outside the Sound Six have also been given. See, for example, Hadîth no. 35, Ibn Mâjah, collected by Ahmad from Hadîth of Muhammad bin Ishâq about whom it was affirmed that he had heard directly from him. See also Introduction.

Tafsîr: (التفسير) Any kind of explanation, but especially a commentary on the Qur’ân. Translations of the Qur’ân from Arabic into other languages such as
Spanish, Urdu, or English are considered interpretations of the Qur'an, since only the original Arabic text actually constitutes the content of the Qur'an.

Tāghūt: (الطاغوت) Literally it denotes the one who exceeds his legitimate limits. In Qur'anic terminology it refers to the creature who exceeds the limits of his creaturiness and abrogates to himself godhead and lordship. In the negative scale of values, the first stage of man’s error is Fisq (i.e., disobeying Allah without necessarily denying that one should obey Him). The second stage is that of Kufr (i.e., rejection of the very idea that one has to to obey Allah). The last stage is that man not only rebels against Allah but also imposes his rebellious will on others. All those who reach this stage are said to be Tāghūts. So, the word Tāghūt covers a wide range of meanings: It means anything worshipped other than the Real God (Allah), i.e., all the false deities. It may be Satan, devils, idols, stones, sun, stars, angels, human beings, e.g., Jesus, Messengers of Allah, who were falsely worshipped and taken as Tāghūts. Likewise saints, graves, rulers, leaders, etc., are falsely worshipped, and wrongly followed.

Tahajjud: (التهجد) The Tahajjud prayer is an optional or voluntary prayer that is supposed to be performed in the middle of the night. It is required that a person sleep a little before he gets up for the Tahajjud prayer. It may be performed anytime between ‘Isha’ and Fajr.

Taharah: (الطهارة) It is the state of being clean and not impure.

Tahiyyah: (التحية) All compliments, prayers and good words are due to Allah; peace be upon you, O Prophet, and the mercy of Allah and His blessings; peace be upon us and upon the righteous slaves of Allah.

Tahiyyatul-Masjid: (تحية المسجد) Two Rak‘at Sunnat offered as greetings of the mosque on entering the mosque for prayer.

Tahiyyatul-Wudu’: (تحية الوضوء) Two Rak‘at Sunnat offered as greetings of the Wudū’.

Tahlīl: (التحليل) Assertion of the Oneness by saying Lā ilāha illallah (None has the right to be worshiped but Allah).

Tahlīl: (التحليل) Saying As-Salāmu ‘Alaykum at the end of the prayer, after which all the actions prohibited because of prayer are legalized, loosened or permissible again.

Tahmīd: (التحمید) Praising Allah by saying Al-Hamdu’llillah (the praise is for Allah).

Tahnīk: (التحنيك) It is the Islamic customary process of chewing a piece of
date etc., and putting a part of its juice in the child's mouth as his first food, and then pronouncing *Adhān* in child's ears. (See *Sahīh Al-Bukhārī*, the Book of *‘Aqīqah*, Vol. 7, Page No. 272)

**Tā’if**: (الطائف) A well-known town near Makkah.

**Taylasān**: (طيلسان) (*Green sheet*) is the dress of the Shaikhs of the non-Arab nations.

**Tajwīd**: (التجويد) Recitation with precise articulation and exact intonation. It is a saying or an act of reciting Qur'ān in accordance with the established rules of *Nūtq*, pronunciation and intonations, such as *Tafkīh*, velarization, *Ghunnah*, chanting, and *Iqlāb*, transposition.

**Takāful**: (التكافل) Islamic Insurance. A scheme of mutual support that provides insurance to individuals against hazards of falling into unexpected and dire need.

**Takbīr**: (التكبير) (Magnification) Saying *Allāhu Akbar* (*Allāh is the Most Great*). See *Allāhu Akbar*.

**Takbīrah**: (التكررة) A single utterance of *Allāhu Akbar*.

**Takbīratul-Ihram**: (تكبيرة الإحرام) Saying *Allāhu Akbar* (*Allāh is the Most Great*) at the start of the prayer, after which all other acts are prohibited except the acts of prayer. Hence it is called *Takbīr Tahrimah* (formula of prohibition).

**Talâq**: (الطلاق) The repudiation of marriage. Divorce.

**Talāq Raj‘ī**: (الطلاق الرجعي) Revocable divorce.

**Talāq Bā‘īn**: (الطلاق البائئ) Irrevocable divorce or final divorce.

**Talbīnah**: (التبينية) A kind of porridge prepared from white flour, milk and honey.

**Talbiyyah**: (التلبية) Pilgrimage Recitation. A special prayer or call that Muslim pilgrims make during *Hajj* or *‘Umrah* attributed to Prophet Abraham and uttered by Muslims in emulation of him during the *Hajj*. This is the central, ritual recitation of the pilgrimage, recited from the moment pilgrims don the *Ihram*, the pilgrim's plain white attire. It is saying of: *Labbayka, Allāhumma labbayk. Labbayka lā sharīka laka labbayk. Innal-hamda wan-ni‘mata, Laka wā‘lu‘mā Laka labbayka.* (Here I am at Your service, O Allāh, here I am. Here I am. No partner do You have. Truly, the praise and the favor are Yours, and the dominion. No partner do You have.)

**Tamā‘īm**: (التمائم) Amulets.
**Glossary of Islamic Terms**

**Tâ’mîn:** (التأمين) Insurance, assurance, Security.

**Tamr:** (التمر) Dates.

**Tan‘îm:** (التعيم) A place towards the north of Makkah outside the sanctuary from where Makkans may assume the state of *Ihrâm* to perform ‘Umrah.

**Tanzîh:** (التنزير) To declare Allâh to be free of imperfection and everything falsely attributed to Him, such as having a son, partner of the trinity.

**Taqdir:** (التدبير) Predestination. That is, whatever befalls a person, whether good or bad, has been predestined by Allâh.

**Taqîld:** (التقليد) Putting colored garlands around the necks of *Budn* (animals for sacrifice).

**Taqlîs:** (التقيس) Play or merriment. Swordplay and playing *Daff* (tumbourin). To indulge in celebrations on a festive occasion through playing national sports or the singing of nationalistic songs by the girls inside their houses. This sort of celebration has been permitted by the Prophet ﷺ. *Muqallis* are those who make a show.

**Taqwâ:** (التقوى) Condition of piety and God-consciousness that all Muslims aspire to achieve or maintain. It can be said that one’s Taqwâ is a measure of one’s faith and commitment to God. It means fearing Allâh as He should be feared, and loving Allâh as He should be loved. A person with Taqwâ desires to be in the good pleasures of Allâh and to stay away from those things that would displease Allâh. He remains careful not to go beyond the bounds and limits set by Allâh. See Qur’an, Āl ‘Imrân (3:102-103), Al-Hashr (59:18-19).

**Al-Taqwîm Al-Hijrî:** (التقويم الهجري) The *Hijrah* (migration) of Prophet Muhammad ﷺ from Makkah to Al-Madinah (in 622 CE), marks the starting point of the Muslim calendar, comprised of twelve lunar months [a lunar year is roughly eleven days shorter than a solar year (365 days), since each lunar month begins when the new moon’s crescent becomes visible every 29 or 30 days]. In their religious duties, Muslims depend on both the solar and lunar calendars. Fasting the month of Ramadân, celebrating the two major feasts (‘Eidul-Fitr and ‘Eidul-Adhâ), performing the pilgrimage to Makkah, and other religious activities depend upon the lunar months. The names of the lunar months are: Muharram, Safar, Rabî‘ul-Awwal, Rabî‘uth-Thani, Jumâda Al-‘Ula, Jumâda Al-‘ Akhirah, Rajab, Sha‘bân, Ramadân, Shawwâl, Dhul-Qa‘dah, and Dhul-Hijjah. Many contemporary sources on Islam include both the Gregorian (CE-common era or AD-anno domini) and Hijri (AH-after Hijrah) dates for historical events.

**Tarâwîh:** (التراويح) Optional prayers offered after the ‘Ishâ’ prayers on the
nights of Ramadān. These may be performed individually or in congregation.

**Tarībat Yaminuka** (تریب يمينك) (May your right hand be in dust). It is an expression of exhortation, meaning, if you do not do what I tell you, you will lose great advantage and win nothing but dust.

**Tarjī**: (الراجع) Repetition of recitation (especially in *Adhān*)

**Tartīl** (التریل) Measured recitation of the Qur’ān taking extreme care with regard to the rules of slow reading, pausing and stopping at every indicated point. The Prophet ﷺ has recommended it saying: “Whoever does not chant the Qur’ān is not among us.” (Abū Dāwūd).

**Tasbīh** (النسیب) Glorification, saying *Subhānā Llāh*, Praise, saying *Al-Ḥamdu Llāh*, and magnification, saying *Allāhu Akbar*. A rosary that is used to glorify Allāh è is also called a *Tasbīh*.

**Tashah-hud** (الشهاده) Testimony. It is the declaration of the Muslim faith towards the end of the prayers, immediately after the recitation of *Tahiyyah*, while sitting with the first finger of the right hand extended as a witness to the oneness of God. It is to say: “I bear witness that none has the right to be worshipped but Allāh, and I bear witness that Muhammad is His slave and Messenger.”

**Tashbīh** (التشبيه) Ascription of human characteristics to Allāh.

**Tashmīt** (التشمیت) To say *Yarhamukallāh* (may Allāh have mercy on you) when someone sneezes and says *Al-Ḥamdu Llāh* (all praise is due to Allāh).

**Taslīm** (السالام) Salutations or greetings, saying of *Salām–As-Salāmu ‘Alaykum*. On finishing the prayer, one turns one’s face to the right and then to the left saying, *As-Salāmu ‘Alaykum wa Rahmatullāh* (Peace and mercy of Allāh be upon you), and this action is called *Taslīm*.

**Tasmiyyah** (السملیة) Giving a name, nomination. A title given to the Basmalah.

**Ta’tīl** (التعطیل) Denying all attributes of Allāh.

**Tathwīb** (الثواب) Saying of *As-Salātū khā‘īrum-minan-Nawm* (The prayer is better than sleep) in the *Adhān* for *Fajr* prayers.

**Tawḥīd** (التوحید) It has three aspects; A, B and C: (A) Oneness of the Lordship of Allāh; *Tawhīdur-Rubūbiyyah* (توحید الربوبیه) To believe that there is only one Lord for all the universe, its Creator, Organizer, Planner, Sustainer, and the Giver of Security, etc., and that is Allāh. (B) Oneness of the worship of Allāh; *Tawhīdul-Ulāhiyyah* (توحید الألوهیه) To believe that none has the right to be worshipped [e.g. praying, invoking, asking for help (from
the unseen), swearing, slaughtering sacrifices, giving charity, fasting, pilgrimage, etc.), but Allah. (C) Oneness of the Names and the Qualities of Allah; Tawhīdul-Asmā‘ was-Sifāt: (توحيد الأسماء والصفات) To believe that: (i) we must not name or qualify Allah except with what He or His Messenger has named or qualified Him; (ii) none can be named or qualified with the Names or Qualifications of Allah; e.g. Al-Karīm; (iii) we must confirm Allah’s all qualifications which Allah has stated in His Book (the Qur’ān) or mentioned through His Messenger (Muhammad), without changing them or ignoring them completely or twisting the meanings or giving resemblance to any of the created things; e.g., Allah is present over His Throne as mentioned in the Qur’ān. (V. 20:5): “The Most Beneficent (i.e., Allah) Istawā‘ (rose over) the (Mighty) Throne” over the seventh heaven; and He only comes down over the first (nearest) heaven (to us) during the day of ‘Arafāt (Hajj, i.e., 9th Dhul-Hijjah) and also during the last third part of the night, as mentioned by the Prophet, but He is with us by His Knowledge only, not by His Personal Self, “There is nothing like Him, and He is the All-Hearer, the All-Seer.” (The Qur’ān, V. 42:11). This noble Verse confirms the quality of hearing and the quality of sight for Allah without resemblance to others; and likewise He also said: “To one whom I have created with Both My Hands,” (V. 38:75); and He also said: “The Hand of Allah is over their hands.”: (V. 48:10). This confirms two Hands for Allah, but there is no similarity for them. This is the Faith of all true believers, and was the Faith of all the Prophets of Allah from Noah, Abraham, Moses and Christ till the last of the Prophets, Muhammad. It is not like as some people think that Allah is present everywhere, here, there and even inside the breasts of men. These three aspects of Tawhīd are included in the meanings of Lā ilāha illallāh (none has the right to be worshiped but Allah). It is also essential to follow Allah’s Messenger Muhammad: Wujūbul-Itība‘ and it is a part of Tawhīdul-Ulūhīyyah. This is included in the meaning: “I testify that Muhammad is the Messenger of Allah” and this means, “None has the right to be followed after Allah’s Book (the Qur’ān), but Allah’s Messenger”. [See the Qur’ān (V. 59:7) and (V. 3:31)].

Tawarruk: (التورك) Sitting in the prayer with the left foot brought forward so that the buttocks are in direct contact with the ground.

Tawbah: (التعويه) Repentence, turning to Allah to seek forgiveness of sins or other wrong actions. Often it should be a component of the personal prayers.

Tawāf: (الطراط) The circling or circumambulation of the Holy Ka‘bah. It is a part of the worship of Hajj and ‘Umrah. It is done in sets of seven circuits, after each of which it is necessary to pray two Rak‘at, preferably at or near Maqām Ibrāhīm. It refers to the act of walking around the Ka‘bah. It is not permissible to make Tawāf of any other place irrespective of how sacred it may be.
Tawâful-Ifadah: (طواف الإفادة) The circumambulation of the Ka'bah by the pilgrims after they come from Mina to Makkah on the tenth day of Dhul-Hijjah. This Tawâf is one of the essential ceremonies (Rukn) of the Hajj. It is also called Tawâfuz-Ziyãrah.

Tawâf ul-Qudûm: (طوارف القدوم) The ‘Arrival Tawâf’, the Tawâf of the Ka'bah that the pilgrim must do on first entering the Sacred Mosque in Makkah. It is one of the essential rites of both the Hajj and ‘Umrah.

Tawâful-Wadâ': (طراف الوداع) The ‘Farewell Tawaf’ The Tawaf made before leaving Makkah, as the last activity there. It should be connected directly to the trip of departure, and whoever is delayed and stays on afterwards should do it again.

Tawâfuz-Ziyãrah: (طوارف الزيارة) See Tawâful-Ifadah.

Tawrâh: (التوراة) Arabic name for the holy book revealed to Prophet Moses thousands of years ago. It is the Jewish Holy Book. For Muslims, the Torah was a scriptural precursor to the Qur'ân, just as Moses was a predecessor of Muhammad in the history of Divinely revealed monotheism.

Tà'wil: (التأويل) A vision of reality in which everything seen takes on symbolic meanings.

Ta'widh: (التعويذ) An amulet that is generally suspended around the neck.

Tayâlisah: (الطياتية) (sing. Taylasân) A famous decorated cloth usually kept on shoulders, and they say it is black.

Tayammum: (التيهيم) It literally means ‘to intend to do a thing.’ Dry ablution, sand ablation, dust ablation. The act of purifying oneself with pure sand in the absence of water. It means spiritual cleansing that is sometimes a substitute for Wudâ’ and Ghusl. As an Islamic legal term, it refers to wiping one’s hands and face with clean earth as a substitution for ablution when water cannot be obtained. To put or strike lightly the hands over clean earth and then pass the palm of each on the back of the other, blow off the dust and then pass them on the face. This is performed instead of ablation (Wudâ’) and Ghusl (in case of Janâbah etc.) See Sahih Al-Bukhârî, Vol. 1, Hadîth No. 334 and 340.

Tayyibat: (الطياتيات) Literary good things and good deeds, also the monetary acts of worship, like Zakât, alms, etc. (See Salawât also)

Ta'zîr: (التعزير) Penalization, to inflict a penalty. Discretionary punishment.

Thaghâmah: (الغامة) A type of grass having white color; or a white fruit from a type of plant.
Ath-Thalāthah: (الثلاثة) The three compilers of Ahādith - Abū Dāwud, Nasā’i, Tirmidhi.

Thanī or Thanīyah: (الثني أو الثنية) Those having two teeth. See Musinnah.

Thanīyah: (الثنية) Mountain or valley pass or path.

Thanīyatul-Wādā: (ثنية الوداع) A place near Al-Madinah.

Thaīj: (النج) Performing the sacrifice on camels.

Tharīd: (الثريد) A kind of meal, prepared from meat and bread.

Thawb: (الثوب) Garment.

Thawr: (الثور) It is the cave wherein Prophet Muhammad ﷺ stayed before finally migrating to Al-Madinah.

Thawāb: (الثواب) Reward of a good deed is a Divine blessing.

Thayyib: (الطيب) A non-virgin married or previously married woman.

Thiqah: (الثقة) Trustworthy.

Thunyā: (الثناء) is a kind of trade in which a person sells the fruit of his garden still on trees for a certain price but on condition that he will keep some of its fruit. This is unlawful because ‘some’ is not a fixed measure, and it is fraudulent.

Tijārah: (التجارة) Trade. Act of buying and selling.

Tilā': (الطلاء) A kind of alcoholic drink prepared from grapes by thickening it through boiling, two third has gone and one third left.

Tiwalah: (التوال) Charms.

Tiyarah: (الطيرة) Drawing an evil omen from birds etc..

Tubbān: (التنان) Shorts that cover the knees (used by wrestlers).

Tulaqā': (الطلاقاء) Those persons who had embraced Islam on the day of the conquest of Makkah.

Tūr: (الثور) A mountain.

Turbah: (الترة) Earth, especially from the shrines of the Imāms, on which Shi‘ahs place their heads during Sajdah.

Turs: (الترس) A kind of shield.

Udhiyah: (الأضحية) Sacrifice (on ‘Eidul-Adhā).

Uhud: (أحد) A well-known mountain in Al-Madinah. One of the great battles
in the Islamic history took place at its foot. This battle is called Ghazwah Uhud.

‘Ulamā’ (العلماء) See ‘Ālim.

Ūlūl-Amr (أولو الأمر) The term includes all those entrusted with directing Muslims in matters of common concern.

Ulūwwah (الأثر) They say it is a Persian word for ‘Ud (aloeswood).

Ummah (الامة) Community or nation. It is a special name given to Muslim brotherhood and unity (worldwide Muslim community whose population exceeds 1.2 billion). The Qur’ān refers to Muslims as the best Ummah or Millat raised for the benefit of all mankind (3:110). At another place (2:143), it calls them ‘the middle nation’ (Ummah Wasat) a unique characteristic of the Islamic community that has been asked to maintain equitable balance between extremes, pursue the path of moderation and establish the middle way. Such a community of Muslims will be a model for the whole world to emulate.

Ummī (الأمي) It signifies the ‘unlettered.’ It is also used to refer to those who do not possess Divine revelation.

Ummul-Mu’minin (أم المؤمنين) It means ‘Mother of the Believers.’ This was the title of the Prophet’s wives; Sūrah 33 Ayah 6 stipulated that they could not marry after the Prophet’s death because all of the believers were their spiritual children.

Ummul-Walad (أم الولد) (pl. Ummahātul-Awlad) A slave woman who begets a child for her master.

‘Umrah (الفعري) See Nihal.

‘Umrah (المرأة) (Minor Pilgrimage) It is an Islamic rite performed in ritual purity wearing the Ihram, the seamless ceremonial garments consisting of a white sheet from the navel to the knees and a white sheet covering the left shoulder, back and breast, knotted on the right. Like Hajj, it consists of pilgrimage to the Ka’bah, with the essentialities of Ihram, Tawāf (circumambulation) around the Ka’bah (seven times), and Sa’y (walking and running) between Safa and Marwah (seven times). It is called minor Hajj since it need not be performed at a particular time of the year and its performance requires fewer ceremonies than the Hajj proper. (See Sahih Al-Bukhārī, Vol. 3, Page 1)

Umratul-Qadā’ (عمرة القضاء) Making up for the missed ‘Umrah. The fulfilled ‘Umrah—the ‘Umrah that the Prophet performed in the seventh year after Hijrah, which he intended to do in the sixth year but the Quraysh disbelievers had not allowed him to complete.
**Glossary of Islamic Terms**

**Uqiyah:** (أوقية) (pl. Awāq) An ounce; for silver 119.4 grams, for other substances 127/128 grams, modern use of ounce 28.349 grams. One Uqiyah is equal to 40 dirhams or 147 grams of silver. It may be less or more according to different countries. (See Awāq)

**Urbān:** (العريان) Urbān means earnest money. If somebody settles the price of an animal and pays a certain amount as earnest money that if he did not buy this animal, the seller will keep the earnest money and in case the deal is accomplished, the buyer will deduct the earnest money from the price paid. It is prohibited.

**Urfut:** (العرفة) The tree which produces Maghāfīr.

**Usfur:** (العصر) Safflower.

**Ushr:** (العشر) Ten percent (in some cases five percent) of the agricultural produce payable by a Muslim as part of his religious obligation, like Zakāh, mainly for the benefit of the poor and the needy. (See Sahīh Al-Bukhārī, Vol. 2, Hadith No. 560)

**Al-‘Usrah:** (العسرة) The battle of Tabūk, called so because of the poverty the Muslim were facing at that time.

**Usūlud-Din:** (أصول الدين) The principles of Islam.

**‘Uzzā:** (العزيز) A chief goddess identified with Venus, but it was worshipped under the form of an acacia tree, and was the deity of the Ghatafan tribe in the religion of the pre-Islamic Arabs during the days of Jahiliyyah.

**Wa ‘Alaykumus-Salām:** (وعليكم السلام) ‘And on you be peace.’ The reply to the Muslim greeting of ‘As-Salamu ‘Alaykum’ (peace be on you).

**Wadī‘ah:** (الوديعة) This refers to deposits in trust, in which a person may hold property in trust for another, sometimes by implication of a contract.

**Wafat:** (الوفاة) The death of a person.

**Wahy:** (الوحي) It refers to Revelation that consists of communicating God’s Messages to a Prophet or Messenger of God. The highest form of revelation is the Qur’ān of which even the words are from God.

**Wahy Ghayr Matlū:** (الوحي غير المتلو) Revelation unrecited.

**Wahy Matlū:** (الوحي المتلو) Revelation recited.

**Wayhaka:** (ويلك) May Allāh be merciful to you.

**Waylaka:** (ويلك) ‘Woe upon you!’
Wājib: (الواجب) (pl. Wājibāt) Compulsory or obligatory. An act that must be performed. In Islamic jurisprudence, it refers to that act which has not been established by an absolute proof. Leaving out a Wājib without any valid reason makes one a Fāsiq and entails punishment. Imām Abū Hanīfah makes Wājib a separate category between the Fard and the Mubah.

Al-Wakālatul Mutlaqah: (الوكالة المطلقة) Resale of goods with a discount on the original stated cost.

Wakil: (الوكيل) A person who is an authorized representative or proxy. Also can mean lawyer in Urdu.

Walā': (الولاء) A kind of relationship, i.e., loyalty (between the master who freed a slave and the freed slave) about the right of inheritance.

Wali: (الولي) (pl. Awliyā') A legal guardian. A friend, protector, ruler, officer, supporter, caretaker, helper etc. Someone who is supposed to look out for your interest.

Wālimah: (الوليمة) A marriage banquet, wedding feast, or the reception after the wedding. A traditional dinner feast provided to wedding guests by the groom's family after a marriage is consummated. Providing a Wālimah was highly recommended by the Prophet ﷺ, whether it be a grand or humble affair. Friends, relatives, and neighbors are invited in it.

Waqf: (الوقف) Endowment. Term designating the giving of material property by will or by gift for pious works or for the public good. A charitable trust in the Name of Allah, usually in perpetuity, and usually for the purposes of establishing the religion of Islam, teaching useful knowledge, feeding the poor or treating the sick. Properties with Waqf status, such as schools or hospitals, remain so perpetually, providing endless benefit to the community and endless heavenly blessings to the donor.

Wars: (الورس) A kind of perfume. It is said to be Memecyclon Tinctorium, a plant of Yemen used as a liniment and yellow dye.

Warsiyah: (الورسية) A cloth dyed with Wars.

Wasāyā: (الوصايا) Wills or testaments.

Wāshimāt: (الواشمات) The women who do the job of tattoo marking.

Al-Wāsil: (الواصل) One who keeps good relations with his kith and kin.

Wāsilah: (الواصلة) The women who affixes hair extensions.

Wasila: (الوسيلة) A she-camel set free for idols because it had given birth to a she-camel at its first delivery and then again gave birth to a she-camel at its second delivery.
Wasmah: A plant used for dyeing hair (Katam).

Wasq: (الوسق) (plural Awsăq or Awsuq) A volume measure equal to 60 Sā's = 135 kg. approx. It may be less or more. [One Wasq of Hijâz is equal to 180 kilos (Ibn Bāz) and 629.856 kilograms (Shaykh Fāruq Asghar Sâram Paki-stani) and according to modern measures, one Iraqi Wasq is equal to 189 kilograms.]

Wisāl: (الوصل) Fasting for more than one day continuously.

Witr: (الوتر) Odd number. Witr Rak'ahs are odd number of Rak'ahs such as 1, 3, 5, etc. - usually 1 or 3 - that are offered after the last prayer at night.

Wudū': (الوضوء) Literally means 'purity or cleanliness.' It refers to the ablution made before performing the prescribed prayers. It requires washing (1) the face from the top of the forehead to the chin and as far as each ear; (2) the hands and arms up to the elbow; (3) wiping with wet hands a part of the head; and (4) washing the feet to the ankle. Wudū’ serves as an act of physical cleansing as well as a precursor to the mental and spiritual cleansing necessary when in the worship of God. If clean water is unavailable, a ritual purification known as Tayyamum, which involves symbolically touching clean earth, may be substituted.

Yājūj wa Mājūj: (ياجوج وماجوج) (Gog and Magog) Two evil empires. They are mentioned in the Qur’ān and Ahâdîth when mentioning some of the scenes just before the Final Hour. According to The Bible, Gog was a chief prince of Meshech and Tubal who came from Magog. While Magog a people descended from Japheth (son of Noah). Gog and Magog will be two nations led by Satan in a climactic battle at Armageddon against the kingdom of God. [See Qur’ān, Al-Anbiya’ (21:96), Sahîh Muslim, Kitâbul-Fitan wa Ashrât us-Sâ‘ah]

Yahsifan: (يبخسفنان) Eclipse.

Yalamlam: (يلاملم) The Miqāt of the people of Yemen.

Yamâmah: (العماة) A place in Saudi Arabia towards Najd.

Yaqīn: (اليقين) Perfect absolute Faith.

Ya’qūb: (يعقوب) A Prophet of Allâh, mentioned in the Qur’ān and the Old Testament.

Yarmūk: (البرموك) A place in Shām.

Yathrib: (يثرب) See Al-Madinah.

Yawmud-Dār: (يوم الدار) The Day of the House, this refers to the day when the rebels besieged ‘Uthmān in his house and murdered him.
Yawmud-Din: Literally ‘Day of Faith,’ one of several Arabic terms for Judgment Day. See Day of Judgment.

Yawmul-Qiyāmah: (Day of Judgment) Belief in the Day of Judgment is a basic article of faith in Islam. After God ends the present world and order of creation, a day will follow on which He will judge every person according to his or her intentions, deeds, and circumstances. Judgment by God is followed by punishment in Hell or eternal reward in Paradise.

Yawmun-Nafir: (The day of Nafr). The 12th and 13th of Dhul-Hijjah when the pilgrims leave Mina after performing all the ceremonies of Hajj at ‘Arafāt, Al-Muzdalifah and Mina. See Nafr.

Yawmun-Nahr: The day of slaughtering the sacrificial animals, i.e., the 10th of Dhul-Hijjah.

Yawmur-Ru‘ūs: Meaning ‘day of heads’. It is the name of the day following the ‘Eid day (‘Eidul-Adhā).

Yawmut-Tarwiyyah: The eighth day of the month of Dhul-Hijjah, when the pilgrims leave Makkah for Mina.

Yūsuf: A Prophet of Allah, mentioned in the Qur’ān and the Old Testament.

Zabūr: Arabic name for the holy scripture revealed to Prophet David (Dāwud ) thousands of years ago. For Muslims, the Zabur, analogous to the Christian Psalms (the Old Testament), was a scriptural precursor to the Qur’ān, just as David was a predecessor of Muhammad in the history of Divinely revealed monotheism.

Zahw: Unripe dates that have begun to ripen.

Zakariyyā: (Zacharia) A Prophet of God and father of John the Baptist.

Zakāt: One of the five pillars of Islam is Zakāt, which means purification and increment of one’s wealth. A Muslim who has money beyond a certain quantity is to pay the Zakāt. It is also called the alms due or poor due. It is to be used in eight categories for welfare of the society that are mentioned in the Qur’ān, namely: the poor, the needy, the sympathizers, the captives, the debtors, the wayfarers, in the cause of Allāh, and for those who are to collect it. The Zakāt is compulsory on all Muslims who have saved (at least) the equivalent of 85g of 24 carat gold at the time when the annual Zakāt payment is due. The amount to be collected is 2.5%, 5%, or 10%, depending on the assets and the method used to produce it. For ex-
ample, it is 2.5% of the assets that have been owned over a year, 5% of the wheat when irrigated by the farmer, and 10% of the wheat that is irrigated by the rain. [See Sahih Al-Bukhari, Vol. 2, Book of Zakat (24)]


Zakatul-Hubub: (زكاة الحبوب) Zakat of grain/corn.

Zakatul-Madin: (زكاة المعدن) Zakat of minerals.

Zakatul-Rikaz: (زكاة الركاز) Zakat of treasure or precious stones.

Zalim: (الطالم) The wrongdoer, he who exceeds the limits of right, the unjust.

Zamzam: (زمن) The sacred well inside Al-Masjid Al-Haram near Ka'bah in Makkah. The water that comes out from this well is called Zamzam water.

Zanadiqah: (الزنادقة) Atheists.

Zanjabil: (الزنجبيل) A special mixture that will be in one of the drinks of the people of Paradise. See the Qur'an, Al-Insan (76:17).

Zaqqum: (الرقوم) An extremely bitter and thorny tree that grows at the bottom of the Hell-fire. See the Qur'an, Al-Isra' (17:60), for example.

Zarnab: (زرنب) A kind of good smelling grass.

Zihar: (الظاهر) It is a condition similar to divorce that was common in pre-Islamic Arabia, but was made unlawful by Islam. It was a way when the husband wanted to divorce his wife he would selfishly say to her, “You are like my mother.” This way she would have not conjugal rights, but at the same time, she would still be bound to him like a slave. See Qur'an, Al-Ahzab (33:4), Al-Mujadilah (58:1-5).

Zina: (الزنا) Illegal sexual intercourse and embraces both fornication and adultery.

Zindiq: (الزيدنی) One who goes so far into innovated and deviant beliefs and philosophizing, etc., without sticking to the truth found in the Qur'an and the Sunnah to such an extreme extent that they actually leave Islam altogether.

Ziyarah: (الزيارة) To visit or to recite special salutations for the Prophet Muhammad and his household.

Zuhr: (الظهر) The noon or the mid-day prayer, that is performed right after the sun moves away from it's zenith. The second obligatory prayer of the day.
Zulm: Zulm literally means placing a thing where it does not belong. Technically, it refers to exceeding the right and hence committing wrong or injustice.